

Title: *The Episcopalian*, 1974

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Miami fair draws 5,000

Flying banners, wailing bagpipes, and a winding procession of 1,500 people filed into Trinity Cathedral in Miami for the opening services of Southeast Florida's youth fair and festival. For one sparkling day in September medieval times came alive as musicians played, dancers performed, wenches sang, players acted, and acrobats jumped and spun. Craftsmen worked at their trades, and merchants dispensed refreshments.

A reproduction of a fair of the Middle Ages was chosen to celebrate Michaelmas Day because it was a time when the Church stood at the heart and crossroads of the life of a city and its people. The fair at Trinity, in the heart of Miami, drew city officials and an estimated 5,000 persons.

The Very Rev. George McCormick, Jr., the cathedral's dean, stated: "Cathedrals are places of celebration—of life and death. They are the gathering places historically for people to express their joy as well as their needs."

Some 800 young people—from Palm Beach to Key West—sponsored and produced the fair. The Rev. John M. Palmer, III, diocesan youth activities coordinator, directed the project.

The Michaelmas Fair was so successful that tentative plans call for a similar event next year as



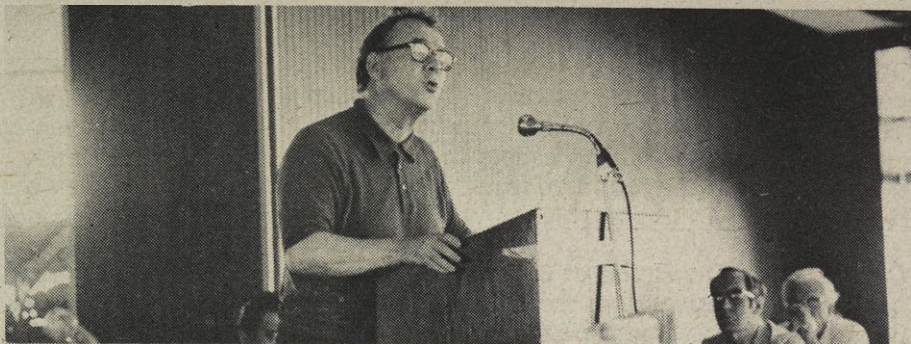
Jay Spencer

part of Florida's Bicentennial celebration.

Bishop James L. Duncan commented: "I've been most impressed with the enthusiasm and dedication of the young people and their leadership. This fair should be a lesson to us all." He added: "It was perfect."

—Carol Mallin

THE Episcopalian



Onell Soto

FORGOTTEN CHURCHMEN find advocate in Bishop W. C. R. Sheridan, who delivered a speech in their behalf to the House of Bishops (see text, page 7).

Bishops affirm principle of priesthood for women

During its October meeting in Oaxtepec, Mexico, the House of Bishops reaffirmed, by a vote of almost 3-1, the principle of women's ordination; rejected the idea of a special General Convention; commended, but amended, the proposed initiation rites; and recognized that most ecumenical activity takes place at the parish rather than the denominational level. No action had direct bearing on the status of the women who participated in the Philadelphia service although several dioceses specifically sought help from their brother bishops.

Rural Mexico's stunning beauty and gentle pace contributed to the meeting's relaxed atmosphere. The government-operated workers' resort less than 50 miles southwest of Mexico City provided a restful setting, and the

glass-walled meeting room's panoramic views of mountains and plains encouraged openness. Mexican laws which prohibit clerical garb insured informality of dress.

Presiding Bishop John M. Allin described the difference between the Mexico and the special Chicago meetings: "We're a lot like milk. When the heat's on, we turn sour and lumpy. When things are cool, we're smooth and well-blended."

Formal action on the principle of women's ordination occurred the fourth day. The Ministry Council's report, postponed to Wednesday, closer to the Thursday and Friday action sessions, included a presentation by the eight dioceses whose women deacons participated in the July 29 service (see page 6).

Continued on page 16



BREAKING BREAD, tradition, and church policy, three of the 11 women ordained in Philadelphia on July 29 celebrated a Eucharist on October 27 at Riverside Church (non-denominational) in New York City. The women are, left to right, Alison Cheek, Carter Heyward, and Jeannette Piccard.

Diary from Honduras

PUERTO CORTES, HONDURAS—September 18-20: Fifi smote this Sierra de Omoa region with 20 inches of rain in 40 hours. Swollen rivers became fast-moving walls of water; trees were clawed loose and swept down mountains in landslides like mammoth battering rams. Whole villages and families disappeared. Survivors were dazed and stricken.

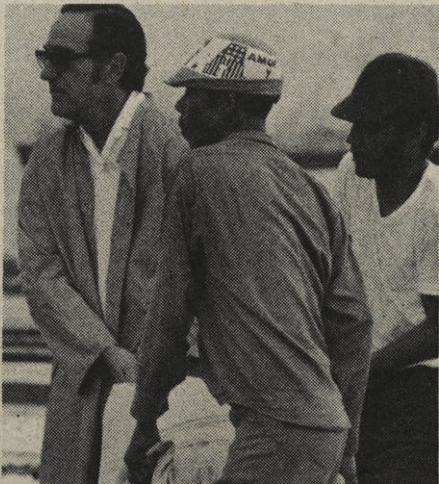
September 21: The sun emerged. People began to stir, to cope, to act. Puerto Cortes itself was little damaged although surrounded by the horrors of Choloma and Omoa and who yet knew what.

The Rev. Jim Douglass and the Rev. Rolando Segura went into high gear, collecting supplies of food, medicine, and clothing from the local congregation of *San Juan Bautista* and the mayor's office. With two volunteer doctors and two nurses, Father Jim and Father Rolando went by Coast Guard launch to Milla Tres.

Most of the buildings in Milla Tres had been destroyed, including the new mission in which 73 persons had celebrated the first Eucharist on Christmas Eve, 1973. The community had already organized into work groups and set up a communal kitchen and a clinic. Those few with homes still standing sheltered all the others.

Walking on to the next village of Chachahuala, Father Jim found 56 dead. This later went up to 78, almost the total population of the village. A teenage boy, Rosalie, stunned by the loss of his whole family, was wandering, bewildered, around the village ruins. (With his broken arm in a cast from shoulder to fingertips, Rosalie lives at the rectory in Puerto Cortes, awaiting whatever the future may hold.) Father Jim somehow got four badly wounded persons back to Milla Tres by horseback.

SUNDAY, September 22: After early services at *San Juan Bautista*,



TWO HONDURANS and Bishop Carrall, left, load food on waiting helicopter.

Father Jim again went by launch to Milla Tres. En route he spotted a motor boat adrift and commandeered it for Milla Tres. Later Father Jim was able to hitch

Continued on page 18

About this issue

Advent

Prepare for the holidays by hearing the message of three donkeys; appreciating the joy of a child's smile; keeping alert to the central Christmas message (page 5).

Adventures

In Russia with Bishop Jonathan Sherman; at the Niobrara Convocation with Salome Hansen (pages 15, 13).

Addendums

On the House of Bishops; the current status of the 11 women; plus best book suggestions for Christmas and our new music column (pages 1, 3, 6, 7, 21, and 23).

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

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WORLD NEWS BRIEFS

SAN JUAN—Christian leaders have declared opposition to installation of slot machines in Puerto Rican hotels and casinos. The project apparently has government backing as a method of aiding financially distressed resort hotels. The leaders' declaration calls the proposed legislation morally unacceptable.

OAXTEPEC—The House of Bishops' accepted resignations from Bishops George L. Cadigan of Missouri, effective April, 1975; Edward G. Longid of Northern Philippines, June, 1975; Suffragan Theodore H. McCrea of Dallas, January, 1975; George A. Taylor of Easton, January, 1975; and E. Hamilton West of Florida, December, 1974.

RICHMOND—In response to a special appeal by Bishop Robert B. Hall of Virginia, diocesan congregations raised \$32,000 for famine relief. Bishop Hall said the major portion would be applied to long-range food projects in Africa,

but \$5,000 is for emergency relief in Honduras.

BOGOTA—On his last official trip, Dr. Michael Ramsey became the first Archbishop of Canterbury to visit South America. His 19-day visit with his wife and a small official party honors the 150th anniversary of Anglican activity in South America. Dr. Ramsey retired in November; the Most Rev. Donald Coggan, former Archbishop of York, has succeeded him as the Anglican Communion's spiritual leader.

ST. LOUIS—Some 3,647 members of the Diocese of Missouri cast ballots in this fall's episcopal primary. Bishop George L. Cadigan's successor will be elected from the following, who made top marks in a field of 16 from an original list of 116: Suffragan Bishop Scott Field Bailey of Texas; the Rev. William A. Jones, Tennessee; the Rev. Joseph A. Pelham, New York; the Rev. Gordon S. Price, Ohio;

and the Rev. G. Richard Wheatcroft, Texas.

HONOLULU—The Rev. and Mrs. Imo Tiapula became the first representatives of American Samoa to attend the Diocese of Hawaii's annual convention. Other delegates attended from all the Hawaiian islands and from Guam. American Samoa and Guam are under the jurisdiction of Bishop E. Lani Hanchett of Hawaii.

ROME—The fourth Roman Catholic Synod of Bishops ended with Pope Paul's specific rejection of bids by Third World bishops to adapt to local cultures and needs. Sessions were closed to both press and public, and confidentiality reached its peak with the announcement that drafts of new documents would not be circulated even to the bishops themselves. Archbishop Joseph L. Bernardin of Cincinnati was the only delegate elected on the first ballot to the 15-member council which will plan the 1977 Synod.

ROCHESTER—A trio of Episcopal bishops now communicate by telephone with all who dial their special code-a-phone numbers. Bishop Robert R. Spears of Rochester joins the bishops of Pennsylvania and Ohio in taping a weekly message and inviting callers to respond. Bishop Spears' number is 716-473-2653.

Coming of age in San Pedro Martir

The paved road stops just before *Templo San Juan Evangelista*. To reach the church, you pass the dusty windows of the appliance store, the tortilla shop, the school, and the tiny houses lining the narrow streets of San Pedro Martir, several miles south of Mexico City.

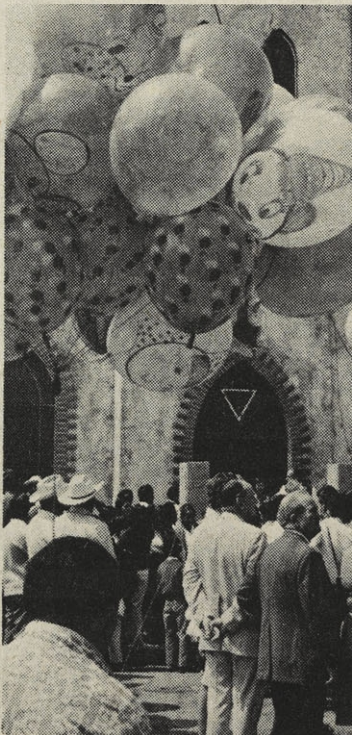
More Episcopalians than Roman Catholics live in San Pedro, and excitement is running high today. Not only are *los obispos Norteamericanos* visiting, but children will be confirmed and the morning Mass will mark the coming-of-age of one young girl—at 15 she is ready for marriage, a woman, and the Church affirms this important event.

The bus filled with North Americans arrives in a cloud of dust and parks in front of the church. The visitors are greeted graciously by parishioners of all ages. They then walk past the new Christian education building, under construction, where the coffee hour will be held later; the water is already set to boil in huge pots over an open fire on a future Sunday school room's mud floor.

The high ceilinged church next door is cool; walls are beige and pews are of dark wood. Coral gladioli mark colorful exclamation points at the end of each pew and in the chancel.

The rows fill fast: old, lined faces peer from beneath shawls; young mothers cradle their babies or nurse them; families with seven or eight children fill whole pews. Extra benches along the sides fill quickly. Late-comers must stand in the rear.

The North Americans draw many glances, but more attention is focused on the plump, pretty girl who stands shyly at the rear of the church in a bouffant pink evening dress. She is attended by a court of 15 look-alikes in long blue



Henry McCorkle



Henry McCorkle

BALLOONS AND BOUFFANT dresses characterized the service in San Pedro Martir which visiting Episcopalians attended while in Oaxtepec, Mexico, for the House of Bishops' meeting.

dresses; all carry matching artificial flowers and wear them nestled in their elaborately coiffed glossy black hair.

The choir's voices fill the church. A North American's singing of the German hymn tune, "A Mighty Fortress is Our God," from *El Himnario* gives special meaning to the phrase "Church Catholic."

American Bishop David Reed of Kentucky celebrates in excellent Spanish. Bishop Francisco Reus-Froylan of Puerto Rico preaches. And in unison both bishops confirm. Visitors have little trouble joining the congregation in the familiar 1928 rite from the *Oracion Comun*. The Mass continues; young and old, North American and Mexican, flock to the rail.

After the Mass those in the coming-of-age party go forward and receive a pastoral message and

special blessing.

The congregation leaves the church to "Onward Christian Soldiers"—in Spanish.

On the dusty road outside, the girls lift their pastel skirts, giggle, and pose for pictures. Later a luncheon and a dance will honor them. Being a girl—and 15—and pretty is exciting in San Pedro Martir today.

The street is filled with sounds of laughter, of fast-flowing Spanish and halting North American responses. The balloon seller does a brisk business as many gather to watch.

Most of the North Americans attend the coffee hour, each urged to try all of the delicious homemade cakes and cookies the women have prepared.

Gracias, muchas gracias, San Pedro.

—Janette Pierce

The Episcopalian

Committees endorse two women

Since the July 29 ordination service in Philadelphia, much of the debate over women in the priesthood has centered on whether the 11 women should be recognized as priests. This fall action by three diocesan standing committees paved the way for further ordinations of women although probably not before the 1976 General Convention.

In Ohio on October 17 the standing committee certified the Rev. Joan Grimm, 27, a deacon and chaplain at Kenyon College, Gambier. Bishop John H. Burt has decided not to ordain her at this time, however, because he feels such action would be illegal.

Miss Grimm is the only woman in the diocese currently ready for ordination. Presiding Bishop John Allin ordained Mary Sterrett

Bishop Spears explains his vote

Since it appears to have been widely assumed that my negative vote on the resolution offered by Bishop Robinson at the recent House of Bishops' meeting in Mexico was a declaration of intention to ordain a woman as priest in the Diocese of Rochester, may I use your columns to offer another explanation?

In the first place, the Diocese of Rochester has no woman in a position to be ordained priest and, as of the moment, little likelihood of having such a person prepared for ordination as priest before 1977.

In the second place, the Bishop of Rochester does not make decisions about who is to be ordained single-handedly. The other proper canonical units of the life and structure of the diocese share in such decisions. I cannot ordain without such sharing.

My negative vote was a way of indicating that once again, as in Philadelphia and Chicago, the bishops of the Church were acting as though they alone had the right to say what would happen about ordination in the Church. They ignored completely the possibility that the diocese, as a decision-making part of the Church's life and structure, had anything to say or that the diocese might exercise its decision-making power intelligently.

What was "wrong" about Philadelphia and Chicago was the way in which the whole body of the Church was by-passed, in both cases by bishops acting as the elite. At Philadelphia, four bishops knowingly ignored the commissions on ministry and standing committees of eight dioceses, putting their personal convictions ahead of a good many elected clergy and lay leaders. At Chicago, the House of Bishops ignored the commissions on ministry and standing committees of all the dioceses of the Church by refusing them any share in the decisions about who might not be ordained.

And in the process a secondary issue—women as priests—has been allowed to obscure a primary issue—women as persons in the Church. The House of Bishops, male and secure, is a difficult place for concerned women to raise the real issue. The diocese is the logical place to raise it. So when the bishops act in such a way as to block the diocese out of the process of decision, it is something to be opposed. My lone negative vote intended just that.

—Robert R. Spears, Jr.
Bishop of Rochester

Anderson to the diaconate on November 16. She must then serve as must all deacons, for at least six months before becoming eligible for priesthood.

In Massachusetts on October 21 the standing committee unanimously endorsed the Rev. Elsa Walberg, missionary to the Ecumenical Ministry to Older Persons in Brookline. She was recommended to the standing committee by almost 40 vestries.

On November 9, Massachusetts' diocesan convention passed a resolution which asked Bishop John Burgess to license any of the Philadelphia women if their ordinations are regularized and asked parishes and standing committees to recommend to the bishop duly qualified candidates for ordinations in all orders, regardless of sex. Bishop Burgess, who has no plans to ordain at this time, announced he will retire in January, 1976.

Bishop Burgess has no plans to ordain at this time.

Missouri's standing committee has, by resolution, decided to consider candidates for the diaconate and the priesthood without regard to sex. In that diocese, however, no women are currently eligible because of a 4-year-old policy of not accepting candidates to the perpetual diaconate—male or female.

"Since that was the only position then open to women," Archdeacon Rehkopf, diocesan administrative director, said, we screened out the women." The policy still stands. Because of the "changing climate," however, Bishop George L. Cadigan endorsed the resolution but said he had no plans to ordain before his retirement in April. Three diocesan women are currently in seminary.

Two of the Philadelphia 11—the Rev. Carter Heyward and the

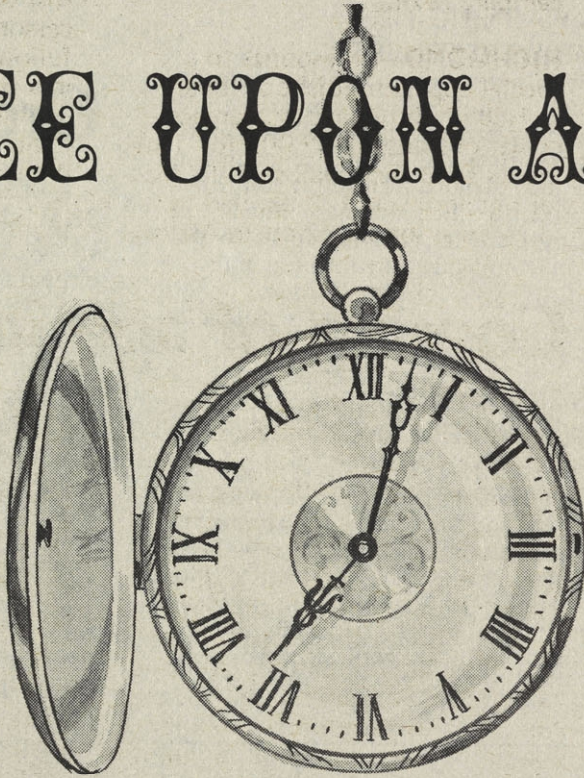
Rev. Jeannette Piccard—have been invited by the Rev. Peter Beebee to celebrate at a service at Christ Episcopal Church, Oberlin, Ohio, on December 8.

● The ecumenical group which sponsored the Riverside Church service (see picture, page 1) sent the \$672 offering from that service to Presiding Bishop John Allin for the Presiding Bishop's Fund for World Relief. Bishop Allin returned the money "as a matter of conscience." In a letter to Miss Heyward, he said, "I have come to hope that you and your sisters may reach the proper goal of your vocations, [but at this time] I cannot accept the means you have chosen." The money was then sent to Bishop Paul Moore of New York to be used for world hunger relief.

● The Rev. Nancy Witting resigned as curate at St. Peter's, Morristown, N.J., because she said she did not receive vestry support for her priesthood. Mrs. Wittig, who is married to a Methodist clergyman, is pregnant and has not yet decided how to continue her ministry.

—Judy Mathe Foley

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Switchboard

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

TRANSLATION'S ERA MAKES DIFFERENCE

In reply to Sidney R. Brown's letter [November Switchboard] regarding "the inaccuracy of some versions of the Bible," it's not so much a question of variations among English translations as of variations among the Greek texts on which they are based. In the past three centuries several Greek manuscripts of the Gospels have come to light which are closer to the time of Jesus than the oldest manuscripts available to the KJV translators. The earliest of these Gospel texts (Codex Sinaiticus and Codex Vaticanus, 4th century) do not have "without cause" in Matthew 5:22. Nor do two Church Fathers, Justin (2nd century) and Origen (3rd century), include "without cause" when they quote this passage.

It looks, therefore, as if "without cause" is a later addition to the unqualified statement found in the texts closer to Jesus' time. For this reason it does not appear in the text of modern translations although its presence in a

footnote recognizes the fact that it does appear in some of the Greek texts. In fact, when you stop to think about it, "without cause" or even "without good cause," as the NEB has it in a footnote, makes Jesus' warning on anger meaningless. Hardly anybody is angry without what he considers good cause—at least at the time—so the KJV directive simply turns anger loose. Nothing is much more dangerous than anger turned loose—it's what makes the phrase "righteous indignation" such a contradiction in terms.

Mary Morrison Swarthmore, Pa.

OUR PET PETS

Please continue the Episcocats! I love em!

When the children were home, we had a cat and a dog, and both were enjoyable. However, now I enjoy other people's cats; I don't have to take care of them.

The Episcocats contain so much beauty, truth, and fun; we really need them.

Lois Hallin Seattle, Wash.

A WARNING TO MIDWESTERNERS

Mr. Everett Jones, traveling throughout the Midwest, of Indian ancestry, is not a lay reader for the Episcopal Church at this time and is not a communicant in good standing. Therefore clergy and concerned Episcopalians should be warned about supplying funds to this man or co-signing any financial notes.

Walter H. Jones Bishop of South Dakota

WANT TO WORK IN NEW ZEALAND?

The Rev. L. J. Denny, a New Zealand clergyman, together with his wife and family, are interested in exploring the possibility of an exchange with an American priest some time in 1975 for a period of at least one year. He would prefer a suburban parish in a larger town on the eastern side, hopefully

with a theological center. This might enable him to undertake some continuing theological education in the fields in which he is interested. His present parish could be described as mainly suburban, just out of Christchurch, with a bit of rural atmosphere thrown in. It is a parish of some 1,100 Anglican families, not all of whom are active, and has two main centers, one of which has its own resident priest. J. C. Cottrell Provincial Secretary Anglican Church of New Zealand

ED NOTE: Those interested may write or call for biographical information: Switchboard Editor, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103, or (215) LO-4-2010.

LIVELY MAGAPAPER

May I take this opportunity to express how much I enjoy the new format of The Episcopalian magazine. I look forward to each month's issue and usually read it from cover to cover. I find it one of the most balanced and authentic news publications and source of information about what's happening in the Episcopal Church being printed today. Somehow the switch to the newspaper or magapaper format has given a more lively quality to the publication, and its format sets it apart from ordinary

tabloids or magazines. Keep up the good work and your policy of giving readers straight information and a 180-degree sweep of opinion with reference to the various materials presented. Brother Andrew, SSP Sandy, Ore. Just a brief note to let you know how pleased we are over the current format of The Episcopalian. It is so interesting that I have read virtually every portion of it at one sitting! Keep up the good work. Peter W. Fleming Lakeland, Fla.

INVITATION TO PHYSICIANS A rural midwest county of 20,000 people with exceptionally well-equipped 65-bed hospital, has space for three qualified physicians. If you enjoy fresh air and open space and would be interested in living in a growing county, the seat of which is 35 miles from a city of 200,000, please write: Doctors Committee, Box 2122, The Episcopalian, Philadelphia, Pa. 19103. Tell us what we need do to make your interest a reality. Please enclose your present phone number. All inquiries will be answered in strictest confidence. We welcome your full investigation of any representation we make.

Coming up DECEMBER

- 1 First Sunday of Advent
- 8 Second Sunday of Advent
- 10-12 Quarterly meeting, Executive Council of the Episcopal Church, Seabury House, Greenwich, Conn.
- 15 Third Sunday of Advent
- 21 St. Thomas the Apostle
- 22 Fourth Sunday of Advent
- 25 Christmas Day
- 26 St. Stephen, Deacon and Martyr
- 27 St. John, Apostle and Evangelist
- 28 Holy Innocents
- 29 First Sunday after Christmas

Group explores ministry

During a September weekend, 36 West Coast churchpeople identified institutional structures and expectations as two major blocks to full ministry of Episcopal clergy and laity. The discussion of shared ministry was held at the Church Divinity School of the Pacific where delegates from seven West Coast dioceses met at the invitation of Dean Frederick Borsch and the Rev. John L. Bogart, continuing education. The group's task was to identify problems connected with ministry and suggest ways for dioceses and seminaries to improve clergy/lay relationships and enable a full ministry of all baptized Christians. The Board for Theological Education (BTE) funded the conference, which was held under the auspices of the Task Force on Clergy/Lay Relationships of Executive Council's Lay Ministry Program Group. During the three-day meeting, which included Program Committee members and staff, participants worked in small discussion groups and then reported to plenary sessions. They also drafted a discussion paper for use with seminary faculties and in their home dioceses. The paper stressed the need for further investigation into the theology of ministry and its full definition. The conference revealed differing lay and clergy viewpoints on what ministry is.

The draft study paper, prepared by a lay/clergy committee headed by Bay Area educator Malcolm Manson, stressed the following points of common agreement: "Christian ministry is the service of God in the model of Jesus and is necessarily and by definition performed by laity and clergy alike." "Until the Gospel definition of ministry is thoroughly re-established in churchpeople's minds, the total ministry of the baptized will apparently be limited to the use of lay people as quasi-clergy." "...no models for the ministries outside the institutional church were presented; we consider this a major area of unfinished business which we commend to future conferences." During the weekend, delegates became increasingly uncomfortable with the term "shared" as related to the ministry. Mr. Manson said, "It might be taken to mean that ministry is the property of the clergyman, which he will share with the laity" under certain circumstances. A final version of the study paper will be prepared for use in parish and diocesan discussions. The Task Force plans a second conference to explore problems in lay/clergy relationships and identify ways to correct them. It will be held at Seabury-Western Theological Seminary, Evanston, Ill., next year.

Can you wash his feet?

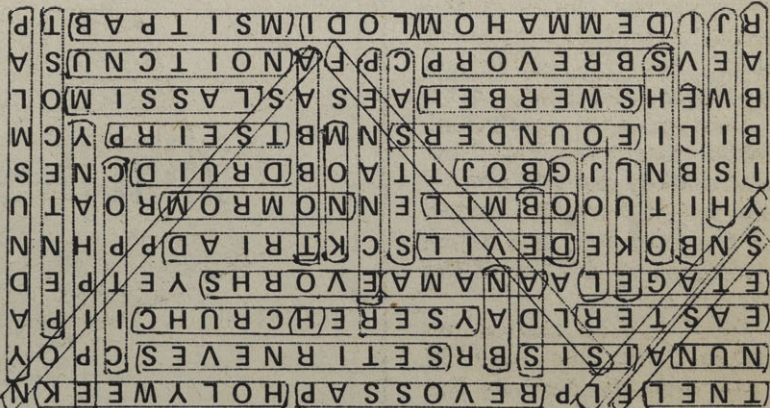


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ANSWER FOR PUZZLE ON PAGE 22



Left-over letters spell PRAYERS.

ADVENT REFLECTIONS



ON BEING ALERT

*You'd better watch out.
You'd better not cry.
You'd better not pout.
I'm telling you why. . . .
Jesus Christ is coming to town.*

I don't want anyone to think I'm equating Jesus with Santa Claus although at times some people seem to confuse the two. Yet this message about Santa Claus is remarkably close to the message about the coming of Jesus: the Bible tells us, all through its pages, that the approach of Jesus means we are to be watchful and not cry.

The New Testament reminds us of the necessity for watchfulness. Indeed, that's what Advent is all about: being on the alert.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you

ON A TALE OF THREE DONKEYS



Christmas again. A favorite picture of Jesus' triumphal entry had to be removed from the shelf to make room for Frosty the Snowman. With difficulty I searched for a new place out of 2-year-old Elizabeth's reach. Finally, I temporarily placed it on the mantel behind the manger scene.

Several hours later I noticed I had set the Palm Sunday picture of Jesus on the donkey directly behind the wooden donkey at the stable. At first the two donkeys, juxtaposed on the mantel, seemed to contradict each other. The Palm Sunday donkey was intruding on the donkey of the Nativity.

But then I realized that those two most familiar donkeys are really complimentary—they are a part of one whole. The Christmas donkey has nothing to proclaim if the Palm Sunday donkey does not carry the babe-become-Lord to His destiny in Jerusalem.

Christmas is meaningless if the story ends with the manger scene. It requires that we remember the Passion and Easter and Pentecost. We must not forget that we adore the baby only because He became man—Our Lord.

For a moment the two donkeys, one behind the other, thrust me beyond the trappings of the season—beyond romantic stories of the baby Jesus, beyond all-consuming materialism, beyond shallowness of bright ribbons and gaudy lights.

And then—another revelation! That other most familiar New Testament donkey came to mind—the beast which bore the beaten body of the man who had fallen among robbers, the donkey of the Good Samaritan.

This third donkey carried me still further down the road of Christ. Not only the Nativity but also the Passion, the Resurrection, the continuing Holy Spirit, all

sleeping. (Mark 13:35-36 KJV)

The Messiah's first coming caught the world unaware. Who would have thought the savior of the world would come as a Hebrew baby, born in a stable in the little town of Bethlehem? Even though a prophet had said Bethlehem would receive a special honor, this was hardly what the Hebrews had in mind. However He comes into a life, the manner is not exactly what that person expected. God is a genius at the unexpected. He catches us all unaware.

The Old Testament book of the prophet Isaiah says much about not pouting and not crying. Isaiah's words to the people of Israel are addressed to all mankind.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. (Isa. 40:1-2 KJV)

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. (Isa. 25:8 KJV)

The Spirit of the Lord God is upon me; because the Lord hath annointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-

lead us to Christian commitment—to care and concern and love for our fellow human beings.

The Christmas message is not so sophisticated that three donkeys cannot clarify its meaning.

—Kenneth Kesselus

hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; . . . to give unto them beauty for ashes. (Isa. 61:1-3 KJV)

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength. (Isa. 40:9 KJV)

In the New Testament, the same theme is found in the angel's message to the shepherds outside Bethlehem on the night Jesus was born.

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For

ON LOVING MORE AND MORE



I had been a housewife for 18 years and had raised three children to the point of relative independence. Full of a restless yearning to satisfy some of my own personal desires to achieve a greater womanly fulfillment, I was becoming impatient and cross at home. As Christmas approached, I joined our church choir.

On our knees one Sunday, singing quietly during Communion, we completed the second verse of a hymn, unfamiliar to me, ending with the refrain, "Jesus, my Lord, I thee adore; O make me love thee more and more!"

A chubby little boy, sitting near the front of the sanctuary, exchanged a special, happy smile with his grandmother, who was next to me in the front row of the choir. Then, while kneeling at the altar to receive the blessing while his mother took Communion, he looked neither to left nor right. But as they arose, he stepped

unto you is born this day in the city of David a Saviour, which is Christ the Lord. (Luke 2:10-11 KJV)

You'd better not pout, and you'd better not cry. The good news is God is entering human life to make changes, radical changes, changes for the better. The greatest thing that ever happened for the benefit of mankind is about to take place. The world's first Christmas gift is about to be given, wrapped in swaddling clothes, lying in a manger.

Wipe away those tears! Rejoice with the angels! Sing Glory to God in the highest, and on earth peace, good will toward men.

Jesus Christ is coming to town!

—William L. Hicks

quickly to his grandmother in the choir, planted a big kiss on her lips, falling in behind his mother as she resumed her seat in the congregation.

Probably this small act was witnessed that morning by only a few. To me it was something special, as the very next words we sang were these:

Jesus, what didst thou find in me

That thou hast dealt so lovingly? How great the joy that thou hast brought!

O far exceeding hope or thought! Jesus, my Lord, I thee adore;

O make me love thee more and more!

Instantly, in my mind, the joy He had brought was translated "children," and I thanked Him in that moment for giving me mine, asking Him only for more patience that I might give to them more and more of love.

—Dorothy C. Raemsch

*The Hymnal 1940, No. 460.

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E-12-74

Eight bishops tell their stories

Anguish, anger, and a plea for help was the message of eight diocesan bishops to their brother bishops regarding women's ordination to the priesthood.

The eight bishops who head the dioceses in which the 11 women who participated in the Philadelphia ordination service are canonically resident spoke to the House of Bishops Wednesday, October

16, as part of the Ministry Council's presentation.

Each bishop gave a glimpse of the effect the July 29 ceremony had had on him personally and on his episcopal role.

The stories varied, but each made plain the difficulties experienced in dealing with the women clergy as well as with other ordained and lay members of their

dioceses. Most bishops were highly complimentary of the skills and personal integrity of the women involved but were still searching for the proper pastoral response.

Bishop Arthur Vogel of West Missouri, the only bishop who has formally disciplined one of the women, described the "covenant" of suspension which he and Katrina Swanson signed.

what we do there in the Church has nationwide impact. . . . Here I hope for strong, affirmative action so I can say to the women: 'They do understand and appreciate where you are and are trying to be supportive.' "

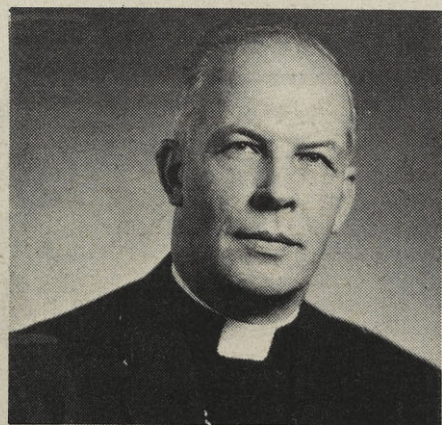


Bishop Paul Moore, Jr., of New York where the Rev. Misses Carter Heyward, Emily Hewitt, and Marie Moorefield are resident

"Here is anger; here is hurt. . . . When I first heard about plans for July 29, something told me I should stop fishing and sit by the phone. . . . I wrote a severe letter, telling the two women NOT to go to Philadelphia. . . .

"Jeannette Piccard is stable, but she likes a good fight and, at 79, she's a woman in a hurry. . . . Alla is well-qualified for the ministry, and she told me, 'I accept your limitation. I want to be such a good deacon that no one will question my right to be priest.' . . .

"Our standing committee is not prepared to act until the [House of] Bishops or General Convention says 'The time has come.' . . . I would like to do something now to show that the Church is on the move."



Bishop Philip F. McNairy of Minnesota where the Rev. Mmes. Jeannette Piccard and Alla Bozarth-Campbell are resident

"I have deep roots in the Church; my brother, my father, my uncle were priests. I served in New England, the Philippines, and Southeast Asia, so I see the Church Catholic as inclusive, incorporating, assimilating. . . .

"July 29 was one of the saddest days in my ministry. I sought the only help I could—at the altar. . . . Some of my greatest friends were involved in actions in which I could not participate. . . .

"I have two questions for you: Does this branch of the Church believe women are capable of being ordained to the priesthood? And secondly, what was God trying to do with us on July 29?"



Bishop Lyman C. Ogilby of Pennsylvania where the Rev. Suzanne Hiatt is resident

"At diocesan convention, ordination of women raised so much fuss that even a motion to study was tabled. . . .

"Katrina has no formal theological education except in a school for deacons run by her husband. . . . I received a presentment charging violation of diaconal vows on August 12, signed by 17 persons from all over the diocese. . . . Pastoral counseling failed; she paid no heed to her bishop's admonitions. . . . On October 3 we both signed a covenant of suspension. . . . Charges previously filed were withdrawn."



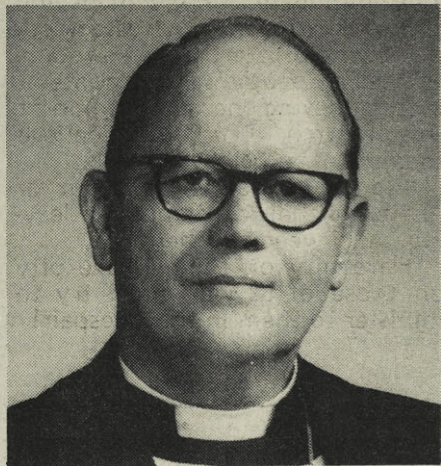
Bishop Arthur A. Vogel of West Missouri where the Rev. Katrina Swanson is resident

"There is anger—at you in Chicago, at those in the July 29 ceremony, at the public face we've shown. . . . Ninety percent of the diocese supports Merrill; half the standing committee went to Philadelphia. . . .

"My diocese asks: 'How can we deal with this situation in the most orderly fashion?' . . . We puzzle at the role of the diocese now; it does have primary responsibility for ordination. . . . We need your help and will listen carefully to your counsel."



Bishop Robert R. Spears of Rochester where the Rev. Merrill Bittner is resident

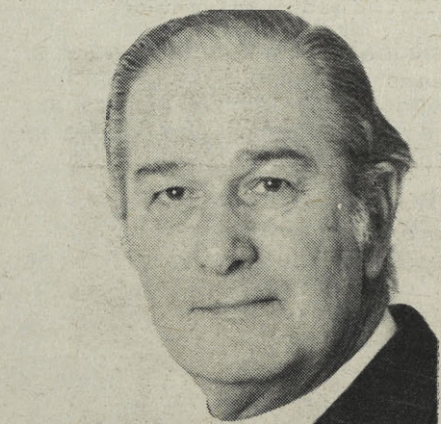


Bishop Robert B. Hall of Virginia where the Rev. Alison Cheek is resident

"Our diocesan convention overwhelmingly approved ordination of women. . . . We need more than legislation to permit ordination: we need the gift of the Holy Spirit to enable us to see that a combined ministry of men and women would be richer than that of men alone. . . .

"Alison has not always followed my Godly admonitions, but she has always told me what she is going to do. . . . I would hate to see these gals go, but go they will unless some special effort is made before Minnesota."

When asked later about possible action if Mrs. Cheek celebrated on October 27 in an ecumenical Eucharist in New York City, he replied, "I'd play it cool as long as I could. I don't think the skies are going to fall if she celebrates Holy Communion."



Bishop George E. Rath of Newark where the Rev. Nancy H. Wittig is resident

"After Louisville we felt a sense of despair, anxiety, anguish, anger. . . . In a July meeting she said she was telling me—not asking—about going to Philadelphia. I declined to go. . . . After July 29 she remained a deacon in good standing. . . .

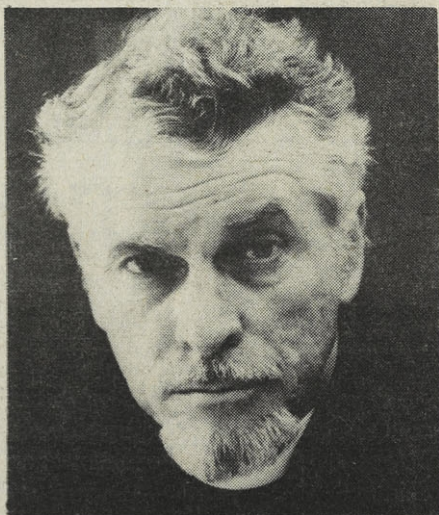
"Diocesan feelings are mixed; in officials bodies there is more sympathy than censure. . . . The Commission on Ministry has recommended her when national canons will permit; the majority of the standing committee would endorse her and probably so would her vestry. . . . And I have another woman deacon whose vestry will probably recommend her for the priesthood. . . .

"My diocese believed *The New York Times* headline on the Chicago meeting: 'Bishops Debate Rules Not Issues.' I hope we can get down to issues here."

"Betty is a mature woman, involved in every worthwhile cause in Syracuse. . . . Our families are friendly; her husband is my doctor. . . . She is the only deacon I ever ordained who answered all the questions from memory. . . .

"Over the summer my anger rose, and I have got to get it out so my vision of the Church is not blurred. . . . I'm angry at General Convention for its failure to do what I thought it should; I'm angry at my brother bishops who participated in July 29; I'm angry at the women. . . . My anger is out now, but it is still there. . . .

"I question the ability of the Church to operate in a crisis culture with a method that allows decision-making only every three years. . . . I am concerned for the pastoral care of people with differing opinions; my mail is running about 50-50. . . . There is a concern for the by-passing of the laity involved in the development of people for the ordained ministry. . . . My standing committee seeks a special Convention to regularize the ordination. . . . We must come out loud and clear for ordination of women and exercise some leadership now."



Bishop Ned Cole, Jr., of Central New York where the Rev. Betty Bone Schiess is resident

"I have six daughters, 12 to 29. My consciousness has been raised over the past few years in a serious, deep way. . . . I look out into the world for the action of the Spirit as well as in the Church. . . .

"Our diocesan convention has approved ordination for women two or three times. . . . Despite my own anger, I try to listen pastorally to the women; I listen, fully aware of the pressure of being in 'The Movement'; I listen as a bishop of this Church. . . . These women are sincere, courageous, Christian clergy. . . .

"The issues touch the heart of the Church, where we live, where thousands feel crushed. . . . For some of these women this struggle is their vocation, and I must support their acts of conscience. . . . I'm caught in a conflict of conscience. . . .

"I was angry at us in Chicago, that in our concern for our beloved Church we appeared insensitive to the women, to the world. . . . New York is the media center;

A dissenting view: 'Forgotten churchmen'

An address to the House of Bishops at Oaxtepec, Mexico, by the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana

Mr. President and my dear Brothers-in-Christ,

With all my heart, I wish this address could be on a different subject. My words are hewn out of several sleepless nights, and every word of it causes me pain.

First a short preface. Some of my most admired brothers-in-Christ in the episcopate ardently believe there should be women priests and women bishops. They honorably and happily work for their convictions, and I respect those convictions.

My conscience, on the other hand, is in torment. I do not find it possible—up until this present time—to believe that one small part of the Body of Christ can act on so fundamental a change all by itself—unilaterally!

I know I must be open to God the Holy Spirit and obedient to Him whenever I see His clear direction—there is NO question about that! And in all this strife and tragedy this summer, I steadfastly looked for some fruits of the Spirit.

But thus far what I have seen from Philadelphia are not obviously His fruits. What has been seen are these: monumental self-righteousness, broken ordination vows, horrendous strife in Christ's Body, clear and unrepentant disobedience on the part of the three bishops and the 11 deacons.

As one Father in God, I am speaking out in behalf of many forgotten or ignored churchmen. I speak out in behalf of many hundreds of hurt and angry priests. I speak out in behalf of tens of thousands of scandalized and depressed lay people. They live in every diocese in our Church. They, sometimes, seem to be the forgotten churchmen in the midst of the deeply expressed concern for the three bishops and the 11 women deacons.

These "forgotten" priests and lay people seem to have no genuine national voice, but these "forgotten" churchmen have feelings and minds and immortal souls. And those feelings and minds and immortal souls are outraged and deeply harmed by the tragic attack on the Church's order and peace at Philadelphia.

They are sickened by the fruits of that tragedy. These "forgotten" churchmen have seen a defiant woman deacon helping to make the first part of a Eucharist a "staged" scene of petulant mockery—before their eyes—on a nationwide television program. They have read about a disobedient woman deacon concelebrating a Mass with suspended Roman Catholic priests. They have read the words of an esteemed national lay officer calling the agonized decisions of his own bishops (91 percent of the House of Bishops) "an exercise of male arrogance of the most blatant kind." And this lay leader made this attack in an uncharitable and totally insulting way.

These same "forgotten" churchmen also saw in *The Episcopalian* the truculent statement of the 11 women deacons—shortly after the overwhelming majority of the bishops were forced to declare them not to be priests: "Each of us will make her own decision as to how and when to affirm the priesthood she knows to be hers."

Many of these same "forgotten" churchmen—priests and lay people—have heard about the barbarous

attacks by letters on our spiritual leader, John. These attacks are so contemptuous and mean as to be totally without Christian charity. And this on a chief pastor who is clearly committed to pastoral reconciliation in the Episcopal Church in her time of grave crisis.

Above all, nowhere do the "forgotten" churchmen see any evidence of sorrow and repentance on the part of those who have willfully attacked the order and peace of Christ's Body, the Church.

I am one voice—among others—speaking out in behalf of the seemingly "forgotten" churchmen, the priest and lay person so deeply wounded by the Philadelphia tragedy. These people see their Church besmirched, spat upon, and brought to nationwide ridicule.

Who is doing this to the peace and order and charity of the Body of Christ? Her enemies? No! This is being done by people who say

they wish to be the servants of the Church in Holy Orders and who made clear and precise promises to obey the lawful authority of the Church.

The "forgotten" churchmen (they may even be a "silent majority") will never, never, never be persuaded that all these hateful, uncharitable attacks are the unmistakable fruits of the Holy Spirit—nor will I.

I end my address with this plea. That my apostolic brothers will vow personally to pledge to our Blessed Lord to be a personal example of charity. . .to brother bishops, to our own priests, and to our diocesan families-in-Christ.

I plead for a renewal of this basic, personal charity, especially to those with whom we disagree. Dear Brothers, much of the peace and life of our portion of Christ's Body is at stake. In the Name of God—at this time in history when

our portion of the Body of Christ is in deepest hurt and agony—I beg of you to set the supreme example.

In this House there must be loving trust with one another. Consciences must be upheld, yes. There must be vigorous, honest debate, yes. As for maneuvering of one another—no! no! no!

As the result of today's "re-affirming of the principle of ordaining women to the priesthood and episcopate," many of us will go home to deeply distressed people. Some of our priests and some of our lay people will be contemplating leaving the communion of this Church. They will believe themselves to be betrayed.

I am not defending them or justifying their contemplated leaving, but I weep for them.

Have pity on them! Have pity on those of us who must try to minister to them in their despair!

"Come walk the world with me."

Join Art Linkletter and me on a journey of adventure and hope as we trace the tragedy and watch the courage of refugees in West Africa's Sahel, in Bangladesh, and in Cambodia."

DR. STAN MOONEYHAM
President, World Vision International



Join Stan Mooneyham and Art Linkletter as they enter the remote village of Biri Siri in northern Bangladesh. Watch as hundreds of returned refugees work in World Vision's "task relief" program.



In the Sahel, the proud Tuareg tribespeople are now counted among the world's refugees. See the beauty and tragedy of these people as their traditions, their livelihood, their future seem threatened with extinction.

A weary soldier stares passively from a bunker in the city of Phnom Penh. Watch as thousands of refugees pour into Phnom Penh just days after the last major siege of the city.



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
Africa's Sahel, a land rich in history, and walk with thousands searching for their very survival.

In a time when our world of plenty is becoming more and more aware of a world of hunger and despair, **THEY SEARCH FOR SURVIVAL** makes a statement that every Christian must consider.

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Dayton group asks regularization

A resolution which calls for appropriate authorities to proceed quickly to regularize the July 29 ordination of 11 women to the Episcopal priesthood was among six resolutions passed during the Dayton (Ohio) Organizing Conference on October 24-26.

The organizing conference, an ad hoc lay-clergy group called together by an initiating committee of the Episcopal Women's Caucus, affirmed in the same resolution its belief that the Philadelphia ordinations were valid.

The group of about 100 persons from 41 dioceses also called upon Executive Council to underwrite the legal expenses of the women ordained at Philadelphia in order that justice be served and that the women have adequate legal counsel and defense.

In a third resolution the conference called on every parish in the Church, as a 1975 penitential

discipline, to study the whole ministry of the Church as it pertains to both men and women and invited the Presiding Bishop's endorsement of the plan and communication of the studies' results to the whole Church.

Unanimously, those present called on bishops who supported women's ordination at the recent meeting of the House of Bishops in Mexico to "interpret to the Church the seriousness and importance of this issue in the hope and expectation that well-informed action may be taken on this matter at the next General Convention."

Participants heard from Bishop John M. Krumm of Southern Ohio, whose diocesan council endorsed the conference. He reported the outcome of the vote in Mexico and told of his contribution to the decision-making process. Bishop Krumm and Bishop

William Creighton of Washington submitted the resolution which the bishops ultimately adopted.

Work sessions during the Dayton conference were divided into three basic areas:

1) canonical or interpretive change at the 1976 General Convention in Minnesota affirming women's ordination;

2) changing the climate within the Church to one which is more supportive of the ministry of women, both lay and ordained; and

3) immediate ordinations.

Conference participants agreed to form a permanent organizational structure; named a separate committee to plan financing and seek contributions; and chose a 12-person initiating committee. That committee will establish a permanent steering committee before Jan. 1, 1975, to work on issues brought before the Dayton

conference and on strategy for the 1976 General Convention and thereafter.

The Rev. Alice Mann of St. Asaph's Church, Bala-Cynwyd, Pa., convener for the first two days' sessions, said she felt the conference's broad-based character and the sharing and building of trust among a diverse group of people was significant. She also commented that those present, for the most part, made up a relatively new group of people—a cross section of Episcopalians—and not just the usual supporters.

The most emotional moment of the conference came when, on Friday afternoon, one of the subgroups suggested that some sort of Eucharist be designed and that the celebrants be the two women present who participated in the Philadelphia ordination service: the Rev. Jeannette Piccard of Minnesota, representing the Episcopal Women's Caucus, and the Rev. Carter Heyward of New York, representing the 11 women priests.

A subcommittee was quickly organized—two in favor of such a service, two opposed, and two undecided. The plan was abandoned early in the debate, however, when both Dr. Piccard and Ms. Heyward decided not to celebrate in Dayton because of commitments between the conference organizers and the Diocese of Southern Ohio.

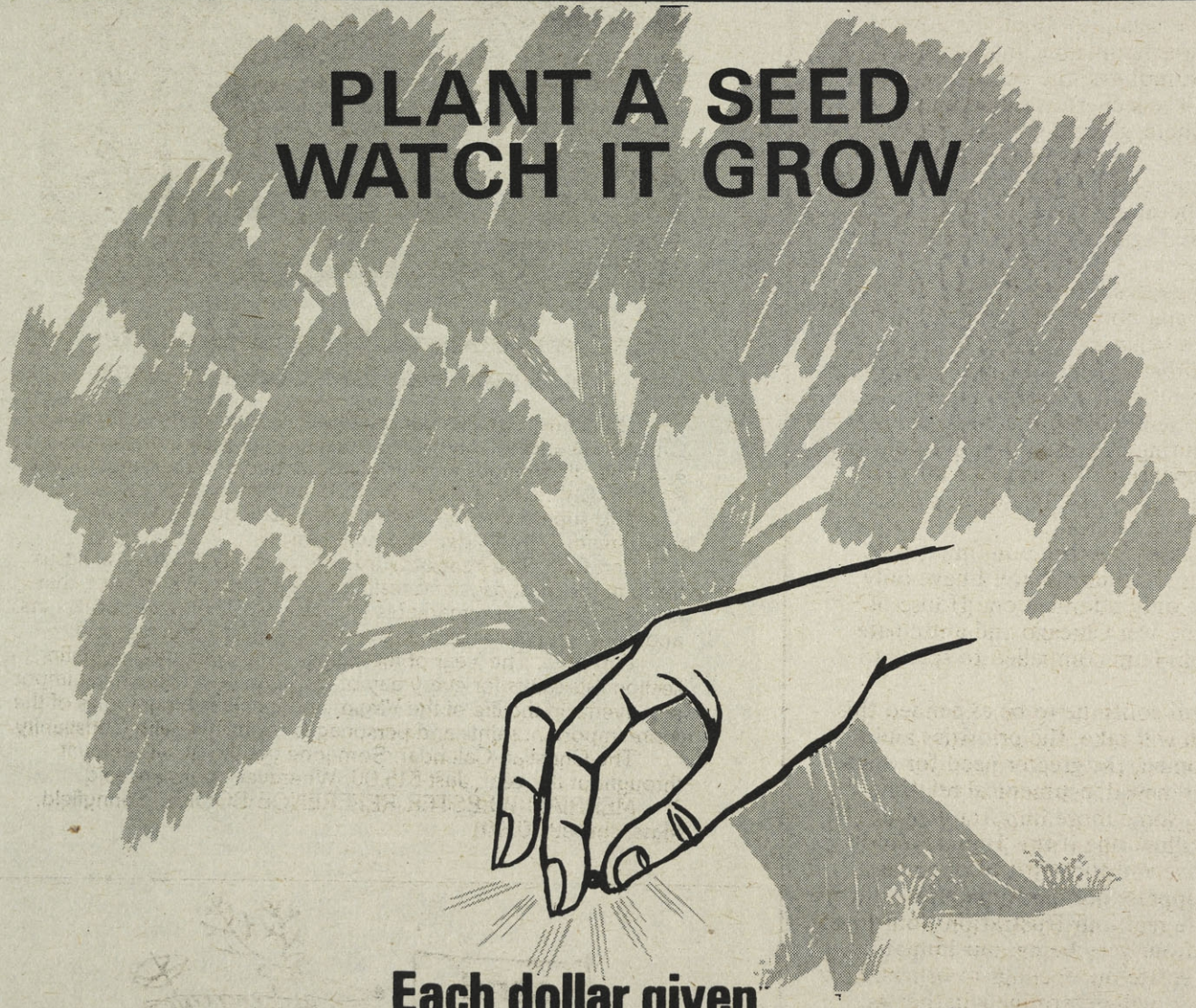
After the decision not to hold a Eucharist, several participants commented on how they felt. One woman said tearfully she had wanted to participate in a Eucharist in New York City on Sunday, October 27; since she was unable to attend, she wanted to share in that experience through a celebration in Dayton. Attempting to hold back her tears, she said, "This shows remarkable restraint."

The question of whether to hold any type of celebration for the "Dayton community in conference" was resolved later when the group decided to have an Agape worship service at the conference's close.

Named during the Dayton conference to serve on the initiating committee to plan the continuing structure are Carol Hosler, Scranton, Pa. (Diocese of Bethlehem), from the Commission on the Ordination of Women; Nan Bumstead, Pelham, N.Y. (Diocese of New York), Committee on the Ordination of Women; Sharon Pendorf, Parisippa-Troy Hills, N.J. (Diocese of Newark); Edna Pittenger, Cleveland, Ohio (Diocese of Ohio); the Rev. Joseph P. Matthews, Middletown, N.Y. (Diocese of New York), Committee on the Ordination of Women; the Rev. Patricia Park, Alexandria, Va. (Diocese of Virginia), Group of Concerned Persons in Province III; Millicent Spargo, Randolph, Mass. (Diocese of Massachusetts), Episcopal Churchwomen; Tim Blackmon, seminarian; the Rev. Frances Zielinski, Evanston, Ill. (Diocese of Chicago), the National Center for the Diaconate; the Rev. William Coates, Milwaukee, Wis. (Diocese of Milwaukee); the Rev. Barbara Schlachter, Dobbs Ferry, N.Y. (Diocese of New York); and Janice Duncan, Bala-Cynwyd, Pa. (Diocese of Pennsylvania).

The Rev. Alice Mann will serve on the new initiating committee. —Worley Rodehaver

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reflecting on the faith

To listen is to love

Text: Philippians 2:14
Do all things without murmurings and disputings. KJV
Full Text: Chapter 2:12-18

What Paul is saying to the Philippians might well be underscored for our fellowship as a *warning* and a *judgment*. We are to shine as lights within a dark world. We are to show forth our salvation with assurance that God is at work within us. We must be careful not to thwart the will of God.

In seeking not to thwart the will of God, Paul mentions something contrary to God's will. The sin he names is not as dramatic as adultery—if indeed adultery is considered dramatic anymore. The sin St. Paul names is far more subtle—subtle because it is often acceptable among respected Christians, even respected religious leaders—the sin of *murmuring*.

The New Jerusalem Bible translates it “complaining,” the New English Bible uses “grumbling,” but I still prefer the King James translation “to murmur.” When you pronounce the word “murmur,” “murmuring” (and you must pronounce the word over and over again to “feel” its power), you can almost sense the impact of what was happening and what often does happen today—the half-suppressed grumbings, the contemptuous complaints offered in a corner sotto voce, the lecherous side comments.

The Bible is full of murmurers, complainers, grumblers. “And they murmured against the good man of the house,” those laborers who received their exact wages for which they contracted. “And the scribes and Pharisees murmured against the Disciples because they dined with publicans and sinners.” “And the Jews murmured against Jesus because he said, ‘I am the Bread of Life.’”

Murmuring, complaining, grumbling: the refusal to look at life squarely, the refusal to keep our relationships open and honest. We don't think we have been heard. We don't think others are behaving the way we think they should behave. Instead of speaking directly to people, we complain behind their backs. Instead of speaking specifically about matters that can be changed, we grumble about things in general. Often there are things that can be made right—but not by murmuring because murmurers suffer from uncontrollable tongues. They are dispensers of poisonous information, and when evil gushes forth from a man's mouth, his religion is useless no matter how many hands have been laid on his head.

I still think it is presumptuous of me to stand before you, much less even to speak and to dare to share the theme which I share. I have only been a bishop for four months, and I have only attended one House of Bishops' meeting—Chicago. Yet, as I reflect over Chicago and anticipate any further heightened emotions this week, I am compelled to speak to you out of love.

Much energy has been expended and will continue to be expended this week in debating the direction the Church will take, the priorities and needs of our shared life: ordination of women, the greater need for evangelism, the feeding of the poor, liturgical renewal, ecumenical relations. All these aspects of our life are important, some more important to us than others. But all of them will have a hollow ring if this House cannot approach its differences with a spirit of love and the spirit of openness.

St. Paul would never suggest that we suppress our emotions. If he did, he would be a hypocrite. Our emotions are real: our frustrations, our joys, our hostilities, our anger. They are part of our very being, our humanity, and they must be expressed. But how we relate our feelings to others, how we as a House of Bishops express our anger, will determine whether we build up or tear down, whether we create or destroy, whether we praise God or blaspheme His name.

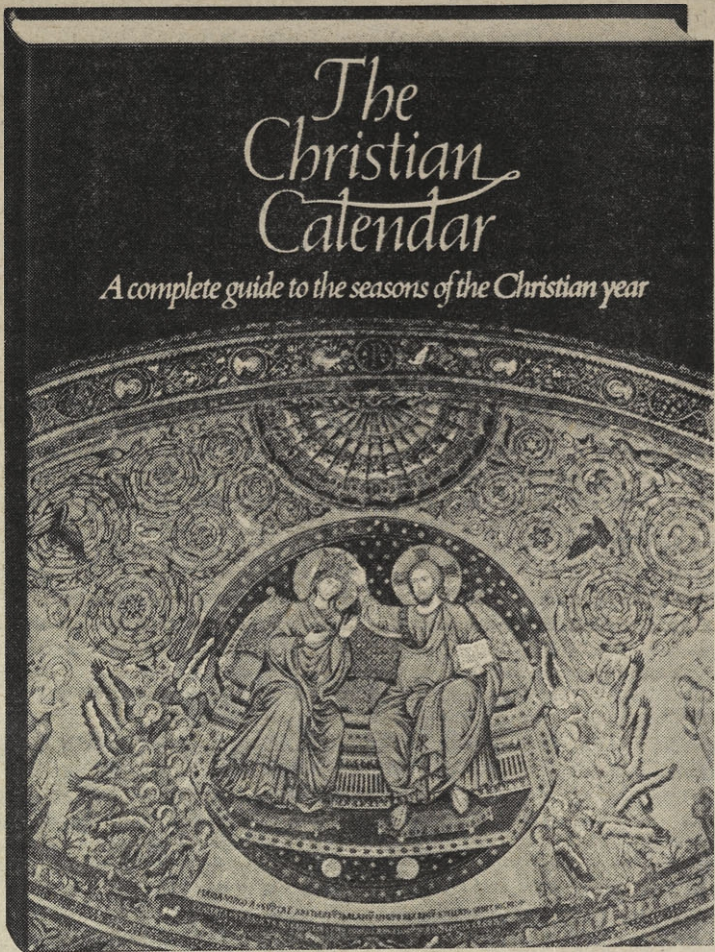
The writer of the Epistle of James reminds us to be slow to anger. He did not mean never to be angry, or else we would never speak—would we? I believe what he meant is we should never be too quick to judge. We must be certain to know all the facts. We must be good listeners, and this is not easy.

In a profession in which we often preach *at* people, it is difficult to find many clergy (bishops included) who are capable of really listening, of emptying themselves of their own personal agenda and with the ears of Christ and with the eyes of Christ to feel and comprehend the pulsating concern and pain of the whole Church, not just our local dioceses. In fact, I am convinced listening is a very real dimension of evangelism for to listen is to love.

Each of us is here as part of Christ's body, the Church. Each of us is here to become part of the answer, not the wholesale dispenser of the answer. We are here, I suggest, to support each other in love by listening as Christ would listen and then to respond in openness whatever that openness may be. If we achieve such a sequence of behavior, then we would experience wholeness of the body, and if wholeness, then health, and if health, then greater hope that we might indeed shine as lights within a dark and perverse world.

—Frank S. Cervený
Bishop Coadjutor of Florida
Address given at the
House of Bishops' meeting,
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They care enough to go

Relationships—people who care—parishes which care. A fresh wind blows among Episcopalians who care enough to find new ways of reaching young people.

One of these parishes is St. Stephen's Episcopal in Edina, a suburb of Minneapolis, Minn. Along with a number of other churches in the area, St. Stephen's participates in the program offered by Youth Leadership, an organization which trains seminarians in youth outreach.

"Young people want to be where their friends are," says director Dave Phillips. "We've found that an effective way to contact them is on a community-wide basis. We place men and women on church staffs with the purpose of building relationships with youth wherever they are—out on the street, in bowling alleys, suburban shopping centers, or schools. Through the warm friendship of an adult, a young person sees the love of Christ demonstrated and learns what that love can mean to him personally."

At St. Stephen's the present trainee is Sue Moss, the third person in six years to receive a \$2,200 annual scholarship from the parish. As part of the program, Sue leads an activity at the church, in this case a Sunday morning coffee hour for high school students.

"The coffee hours attempt to start with youth where they are and bring the Gospel to bear on life issues and concepts," says St. Stephen's rector, the Rev. John MacNaughton.

Sue was attracted to the Youth Leadership program because she wished to continue with postgraduate theological studies but also wanted to be involved in Christian outreach for young people. Spending approximately 20 hours a week with youth, she is part of a Young Life leadership team at East and West High Schools in Edina. Often she works on an individual basis—attending school events or meeting girls after school in addition to leading them in Bible studies.

In some instances leadership

trainees work with teenagers who have disappeared from sponsoring congregations. In Sue's case, however, the students she contacts in school are often not members of St. Stephen's. "The parish has a genuine vision about working with community-centered situations," says Mr. MacNaughton. "Our concern is to meet needs if there is a need we can meet, not whether the parish gets credit for it."

"I try to lead young people to Christ and encourage them to return to the Church," explains Sue. "Often they want to go back and share God's love through worshipping and working with a congregation."

Initiated in 1967 by a group of Christian laymen, Youth Leader-



Dick Holt

ship, Inc., has been a cooperative effort between six seminaries in Minnesota. These seminaries offer resources in Bible and theology, and Young Life contributes services for field training. Fifty-seven graduates have gone throughout the country, adapting to whatever situations they enter.

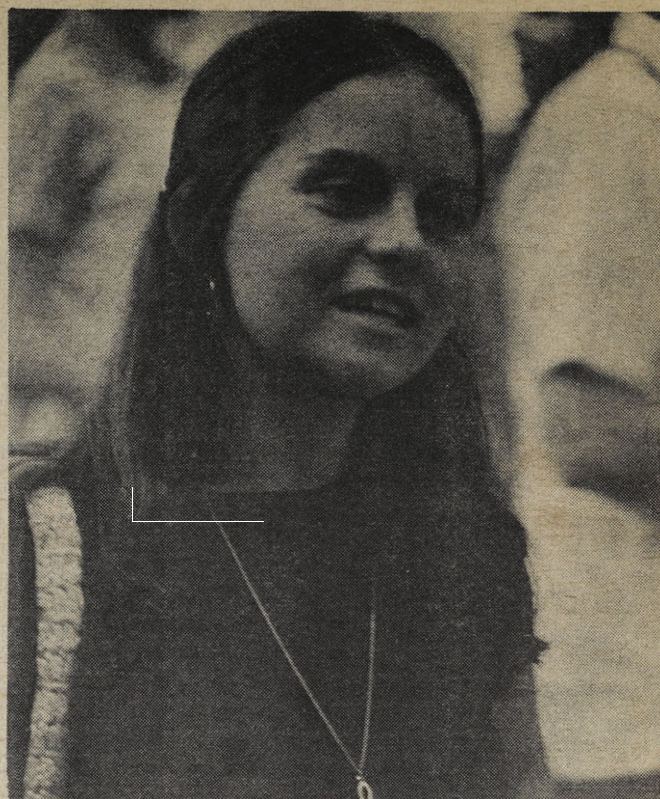
One of these is Richard Ellerd, an Episcopalian and special education teacher in Fort Benton, a town approximately 50 miles from Great Falls, Mont. Richard studied with Youth Leadership in order to increase his effectiveness as a lay person.

Another is Gregg Anderson, a trainee supported by St. Stephen's

Church from 1970-72. After graduation, Gregg moved to Aspen, Colo., to begin a youth ministry. He finds that in a community of transient 18- to 25-year-olds the coffee house he established provides an opportunity to reach young people the Church might otherwise miss.

Meanwhile, Sue and the other trainees help questioning lives find purpose and meaning. Sue says, "I see my role in this as an instrument to bring the message of the Christian faith to young people, as well as caring for them as individuals—loving them and wanting the best for them."

—Lois Walfrid Johnson



Philip Shephard

YOUTH LEADERSHIP trainee Sue Moss, above, meets with girls from Edina's West High School, left, and with the Rev. John MacNaughton, below.



Dick Holt

Quincy adopts compensation plan for clergy

A plan for compensating clergy, based on median family income of the communities they serve, was unanimously approved at the Diocese of Quincy's annual convention.

The method for determining compensation, the theology of compensation, and administration and funding of adequate salaries are published in a booklet—"Salary Guide for Clergy: Information for Laity in the Diocese of Quincy—Developed by Lay Leaders"—prepared by the diocesan compensation committee.

According to the guide, median family income is the best indicator of a community's economic level. And both parish and priest should closely relate to the community.

The minimum salary for a vicar or rector who has over three years' experience will be the median family income for his community plus the free use of a rectory or an

adequate housing allowance. Salaries for other diocesan clergy range from an experienced curate's minimum salary, pegged at 80 percent of median family income, to the bishop's minimum which starts at 150 percent. Maximum salary levels are set at 35 percent above the minimum.

The booklet also lists the 1973 median family incomes for west central Illinois communities: Chillicothe is highest at \$13,300, and Griggsville is lowest at \$9,350.

The guide states: "A compensation plan is of no value, no matter how fair it is, unless there is a practical possibility of implementing it and a plan to do so. . . . There must be acceptance of its principles, and there must be funds to finance it. . . . Since increased costs will be involved, there is probably only one way to finance this program: better stewardship. . . . We

lay people must take the initiative to establish fair salary levels for our priests and pledge of ourselves adequate financial support."

Gary McManus is chairman of

Quincy's Clergy Compensation Commission, which was established by Bishop Donald J. Parsons and the Rev. John I. Kilby, department of ministry.

Religious Life Conference meets

The Conference on the Religious Life, an association of established Anglican religious communities in the United States and Canada, celebrated its 25th anniversary on November 4.

In 1949, at the Church of St. Mary the Virgin, New York City, Bishop Robert Campbell, OHC, retired of Liberia, presented the Conference's constitution to the assembled representatives of 16 orders. It was signed by charter members, including the Rev. Granville Williams, SSJE, and the Rev. Joseph Crookston, OSF, who were the persons most responsible for

founding the Conference.

Today the Conference represents more than 600 men and women in 23 orders. It sponsors independent seminars on the religious life, summer vocation programs for young people and novice director programs, and offers consulting services to various Church organizations. It also coordinates the interests and experience of the various communities.

Mother Mary Grace, CSM, an Executive Council member, is Conference chairman. Brother Andrew, SSP (Box 1000, Sandy, Ore. 97055), is information officer.

The Episcopalian

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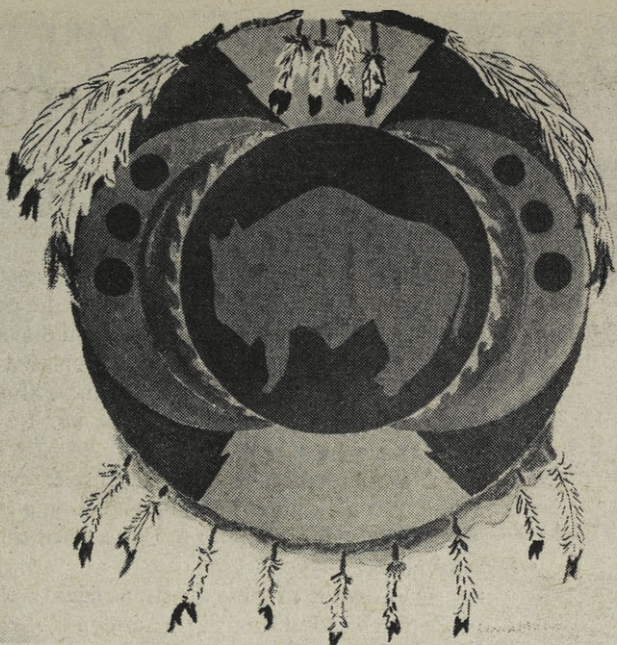


Illustration by Linda Moore, whose father is vicar of Good Shepherd, Fort Defiance, N.M.

NCIW organizes

The National Committee on Indian Work, established in February, 1969, wants to develop Indian leadership.

At the beginning the committee was composed of 10 members who represented five regions and five bishops whose dioceses included significant Indian populations.

Kent Fitzgerald, NCIW's first executive director, has now retired to devote full time to writing. The next director, Dr. Howard Meredith, is now records consultant for Executive Council. Fayette McKnight recently took the job of director.

Today NCIW has six regional groups and an all-Indian committee composed of regional chairmen and

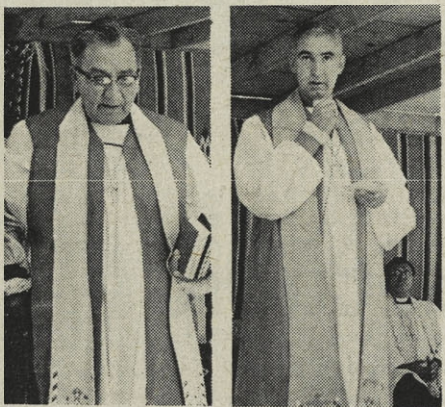
ated. Larry Long and Dorothy Machida assist her in New York.

Joan Bordman of Newark, Calif., is the regional staff member who serves the West, especially Province 8. Mrs. Bordman has a masters degree in psychology.

The Rev. Philip C. Allen, who is chairman of NCIW and chairman of the Great Lakes Region, is chaplain at St. Olaf's College, Northfield, Minn.

NCIW's assistant chairwoman is Marcia Pierce Steele of Syracuse, N.Y. She is an Oneida, married to a Norwegian. They have four children, two of whom are adopted from other Indian tribes. With a masters degree in social work, she says she was a "professional social worker before I had my family. Now I am a volunteer social worker." Mrs. Steele is also chairwoman of the most recently organized NCIW region, the Eastern, "where we are just now beginning to reach out to find the Indians living in these urban areas."

Bishop Harold Jones, Suffragan of South Dakota and the first Indian priest to be consecrated bishop, is chairman of the Northern



THE BISHOPS JONES: Harold, left, and Walter, right, serve South Dakota.

board members. Each region has a board of seven Eskimo or Indian men and women.

The NCIW considers proposals and allocates funds for projects created and controlled by Indian and Eskimo people. These have included the Dakota Leadership Program, the Urban Native American Indian Ministry in the Diocese of California, the Navajo Educational Ministries Program, and the Paiute/Nevada Ministry Development Program in cooperation with the Diocese of Nevada.

Bishop David Cochran, former director of the Dakota Leadership Program, defines leadership ability as a quality which is hard to recognize through any type of test but which is found in people from all walks of life. The regional chairmen, who met with board members in Denver last spring for a training session, well illustrate this point.

NCIW has four staff members. Fayette McKnight has headquarters at the Episcopal Church Center, New York City. She has worked in health and social services as counselor to Indian students enrolled at the University of Oklahoma, the school from which she was gradu-



NAVAJO CHILDREN: an old heritage.

Plains Regions. A graduate of Northern State College, Aberdeen, S.D., and Seabury-Western Theological Seminary, Evanston, Ill., Bishop Jones has his office in Rapid City, S.D.

The Rev. David Salmon, who lives in Chalkyitsik, is chairman of the Alaska Region.

Lillian Vallely is chairwoman of the Northwest Region. She is employed by BIA and lives at Fort Hall, Idaho.

Thomas Jackson of Window Rock, Ariz., is chairman for the Southwest Region. He is the recently elected executive director of the Navajo Episcopal Council.

—Salome Hansen

Tragedy in Farmington

He sat quietly, the young man named Wilbert Tsosie, and spoke in the gentle tones of the Navajo, holding his big black hat in his brown hands. He had just addressed the group of Episcopalians gathered in Farmington, N.M., for their Navajo Episcopal Council. He had described for them the work of a new organization, the Coalition for Navajo Liberation.

Only a few months before he had returned home from the University of Colorado at Boulder where he had begun graduate work on a Ford Foundation grant. He had completed his B.A. at Fort Lewis College, Durango, Colo.

"Why did you come home?" I asked him, knowing the answer. Only tragedy would bring this young man back from so great an educational opportunity. And tragedy had struck the Navajo Nation in April when the bodies of three Navajo men—murdered, battered, and mutilated—had been found on the lonely stretches of brush and desert sand.

It had been a grizzly, senseless killing by three teen-aged white boys. They had been tried in a closed hearing while the murdered men's relatives and friends waited quietly in the outer chambers. Time in a boys' detention home was the sentence. When the trial was completed, the Navajos walked out, their faces grave. They had hoped, as the papers said, to "glean a bit of information" from the proceedings.

Peter McDonald, Navajo Tribal chairman, was quoted as saying: "It is hard to believe teen-agers would commit such an act since these killings are apparently without any motive whatsoever. I am glad that in our culture such violence would never occur.

"We Navajos respect our elders and do not even talk harshly to them, let alone act violently."

This was the reason Wilbert Tsosie had come home. Mr. Tsosie, and other young Navajos like him, had quietly returned to the reser-



Wilbert Tsosie

vation to help their people. They brought six Indian groups together to form the Coalition for Navajo Liberation.

"We organized a memorial march, a peaceful march, for the three murdered men. Five or six thousand people marched."

"Didn't any of the churches try to help you?" I asked him.

"Father Henry Bird was still at the San Juan Mission. He tried to help. I had known him since fall of 1973, and he had helped organize Indians of the town so they could have a voice in city, state, and federal government. Father Bird tried to help us now."

The men were buried from the Episcopal Church.

The murders were not an isolated case, young Mr. Tsosie told me. "In the past people have been reported missing and never found. When I was in high school, it was a game among some of the white boys to pick up Navajos. They would entice them with liquor and take them for a ride, and that is when the fun would begin.

"It became a sport, and it's been going on for at least 15 years. After the murders a jar of cut fingers was passed around that high school. Basically our fight is a fight against racism. Many people hate Indians."

Young Wilbert Tsosie talked on, telling of the hopes of the Coalition for Navajo Liberation, of the six Indian organizations involved.

"We've got to have our own professional people on the reservation. We have one Navajo doctor, two Navajo lawyers, no Navajo priest. And we have 140,000 Navajos." —Salome Hansen

Why don't they like us?

The Church has tried to do so much for the American Indians! We have given them our precious Faith, sent them missionaries so they wouldn't pray to the Great Spirit. Imagine going to church out-of-doors in all kinds of weather when you can worship God in a nice comfortable church!

Why don't they like us?

We have tried so hard to help them with their children—put them in government or mission schools and insisted they speak English as all proper children do. Of course we must make them do things our way. Don't they want progress?

Why don't they like us?

My! So many of them are alcoholics. They drink like fish, you know—must be in the genes or something. They haven't a thing to worry about. All those nice government lands belong to them.

Why don't they like us?

When they move to the city, we invite them to come to church, but they won't. Last Sunday a dear little woman did come with her children. Really neat and clean, all of them. We patted the woman's arm and told her how cute her children were with their big brown eyes, but she just looked at me. Well, we tried.

Why don't they like us?

We have sent missionary boxes—good old clothes, just a little bit faded maybe, but plenty of wear left in them. Certainly they are good enough to wear on the reservation.

Why don't they like us?

So much for the past. The future could be far different. We need only to follow our highest Christian convictions to build the future we know can, and must, come into being for all people.

—Salome Hansen

The Episcopalian

Sunday's sermon: alive but not well

In the early and middle 1960's when many men were in theological schools, some predicted the communication device called "the sermon" would die or, at least, fade out. "It," they said, "would be replaced by dialogue, film, multi-media, or other conveyance." Important as these may be (and they are), the sermon is very much with us.

How many preachers of excellence can you name in the Episcopal Church? Again, who do you know who has converted to the faith of Christ Jesus through preaching?

The answers to these questions might well lead us to acknowledge that though the sermon is alive, it is far from well. If this assessment is true, then the ultimate question is, "Must this phenomenon continue to perpetuate itself?"

All queries directed at the preaching medium are merited when one considers that the sermon is the most widely practiced form of public ministry. Only when the sermon's value to be a mover of people is realized will active or passive indifference be left behind.

The experienced Christian leader, St. Paul, said to young pastor Timothy, "Preach the word; be urgent in season and out of season. . . ." To say that this advice is sound and of God represents a classic understatement. It is sound advice because after the doubters and detractors have left the scene, the sermon will still remain one of the best conveyors of the truths of God.

As we examine the Bible, we notice how often preaching takes place. It is common in both the Old and New Testament. More important than its frequency, however, is the fact that it moved and changed people in numerous ways. One example, among many, is found in Paul's sermon in Acts 13:16-43. The sermon preached in the city of Antioch makes opening our Bibles worth the effort. Many pointers can be found here for anyone, clergy or lay, who claims an active investment in preaching.

This uncomplicated message from the Apostle Paul centers on the death and resurrection of Jesus the Christ. This is true of all uniquely Christian preaching, ancient or modern. The Christian sermon has therefore a core message, the message of new life from the hands of a gracious and loving Father through Jesus his Son (v. 30-35). No matter when, or by whom, the message of new life is offered, some will take it.

Secondly, in this sermon a response is made to a specific problem, a problem which is timeless and ever-present in men's hearts. It concerns the evil afflictions suffered through the by-products of guilt. Christian preaching can meet this need and speak to the problem. Paul extends assurance of forgiveness, forgiveness through repentance (v. 38). The message comes through loud and clear: where repentance is real, forgiveness is also real. Where forgiveness is real, newness occurs, and this is Good News!

Thirdly, we observe that Paul does not hold out forgiveness and new life as abstract concepts, but he delivers

Continued on page /PS 2



Clergy frequently counsel with alcoholics, but where do they turn when they need help with an alcohol problem in their own lives?

Recovered alcoholic clergy are willing to help others

"Yes, I guess you could say the use of alcohol is creating some real problems in my life," said one of the two priests who had met for coffee and some conversation in the small restaurant.

The speaker was 44 years of age, slightly overweight, the rector of the only Episcopal congregation in a small city. Since graduation from seminary 20 years before, his life had included many rewarding experiences. He had had his "good days." These, however, had come to be outnumbered by some "bad days"—trying to raise a family on an inadequate salary, deep questions about his wife's happiness in a marriage such as theirs, insecurity in looking at the future from the rectorship of a congregation "on the brink" financially.

He had been a drinking man of sorts during all his adult years. "One or two" most evenings before dinner had become routine, and he usually grinned an affirmative answer to the prodding of his fellows in the local service club. (Aw, come on, Father, have another one—on me.) In the last few years sipping had become easier than working or thinking, especially about those "bad days." And trouble had quickly followed—pleading from his wife, scorn from his parishioners, warnings from his bishop, and whispered jibes from those club members. (Father's not holding his liquor so well these days, eh?)

"Yes," he had said that day in the small cafe, "I guess you could say the use of alcohol is creating some real problems in my life." Whether he realized it at the time, this priest was quite possibly turning the most important corner of his entire life.

The second priest had already turned that corner. He, too, had at one time had the bottle as his favorite companion. Suddenly realizing the depths of his own plight, however, he had been able to accept help from others and a new discipline in his life. This put him into the ranks of those known as "recovered alcoholics." He was not cured of alcoholism—make no mistake about that—but he had been able to recover a better life for himself because recognition of his sickness had kept him on cof-

fee and ginger ale for over nine years. He had turned a corner. He had no desire to go back.

The two priests had been brought together by one of the most effective of all the grass-roots clergy organizations, a group with the unlikely name of RACA (Recovered Alcoholic Clergy Association). Like most such groups, RACA received its start because of the inspiration and effort of one person, in this case the Rev. James T. Golder, himself a recovered alcoholic who was until last year rector of Church of the Advent, an inner-city congregation in San Francisco.

Several years ago Jim Golder—then a member of Executive Council's now defunct advisory committee on alcoholism—wrote a letter to *The Living Church* about alcoholic clergy and their problems. He was surprised at the landslide response. He invited five of the correspondents to meet with him in San Francisco in 1968, and in that meeting in his second-floor study, RACA was born.

The next year RACA members met with Bishop David Richards, director of the Office of Pastoral Development. He has provided help and support for the group in a number of ways, plus providing a valuable tie with the Church's bishops. Conferences were held in 1970 at Seabury-Western Theological Seminary and in 1971 at Phoenix.

RACA has produced a set of guidelines for bishops to use in working with alcoholic clergy and developed a telephone "hot line" as well as a network of recovered alcoholic priests who are willing to spend some of their time (and usually some of their personal resources) to counsel with those alcoholics in round collars who want help.

Though the organization is growing quite fast, Jim Golder's name is the only name that can be linked with RACA due to the group's strict rule in protecting the anonymity of its members. Having retired as rector of Church of the Advent, he is now working almost full-time as RACA's director—without salary, of course.

Continued on page /PS 2

/ P S . . . about us

I received a call from a former seminary dean the other day, asking about the kind of material acceptable for publication in /PS. After our conversation I thought others might be wondering about this same question.

/PS is included only in those copies of *The Episcopalian* which are addressed to clergy. I therefore try to use articles and other material designed to be especially helpful to ordained ministers. I am anxious to have /PS used by clergy associations, professional organizations, and other groups which exist to support ordained ministers although I shouldn't want the supplement to become a PR agent for any one set of interests. The columns are always open to articles submitted by salaried clergy—rectors, vicars, librarians, teachers, curates, administrators, etc.—as well as those who are non-stipendiary. Hopefully each issue will be varied in content and useful in some way to most of those who read it.

Let's hear from you if you have any ideas you want to share! My address: The Rev. Richard J. Anderson, 1114 Delaware Ave., Buffalo, N.Y. 14209.

—Dick Anderson

RACA is help for alcoholics

Continued from page /PS 1

How many alcoholic clergy are in the Episcopal Church?

"Bishop Richards told the bishops that he estimated there are presently 750 clergy and clergy family members who are having trouble with alcohol," says RACA's director. "This is probably a conservative estimate. We have approximately 12,000 clergy in the Episcopal Church. If you take the standard accepted figure of one out of every 16 drinkers, you come up with about 700 or so. But that does not include members of clergy families. So I'd say that Bishop Richards' figure, shocking though it may be to some people, does not reveal the true extent of the problem within the Episcopal Church."

Jim Golder says RACA receives more and more requests for help from bishops, alcoholic clergy, and their family members each year.

"Part of this increase is due to the hot line which has been circulated throughout the Church, thanks to Bishop Richards," he said. "The hot line began with four phone numbers in widely separated parts of the country. These are numbers that can be called by a bishop, priest, or family member seeking help in dealing with a drinking problem. The hot line has been so successful we have

expanded it, and I'll be glad to make the numbers available to anyone who requests them."

Like many other grass-roots church organizations, RACA has had a tough time in obtaining funds. Requests to several national Church sources have been turned down, and a booth at the 1973 General Convention generated some publicity but few dollars. RACA money comes mostly from contributions by clergy and others who understand the value of the effort the group is making and who want to lend a hand.

Right now RACA operates on about \$2,000 per year. Most of this is spent on postage, telephone, a few regional meetings of RACA clergy, and some support for the counseling network.

Although the group has struck out in most of its attempts to obtain financial help, enthusiasm is strong and future plans are in the making. The director or other RACA members are giving lectures on alcoholism in the pastoral theology classes of at least 4 seminaries, and Jim Golder says if RACA receives more income, it will be able to offer leadership for clergy conferences. The

group has contacted Presiding Bishop John Allin, asking him to appoint a "committee of concern" in the House of Bishops, to be composed of knowledgeable bishops who could counsel with their fellows who are having problems with alcohol.

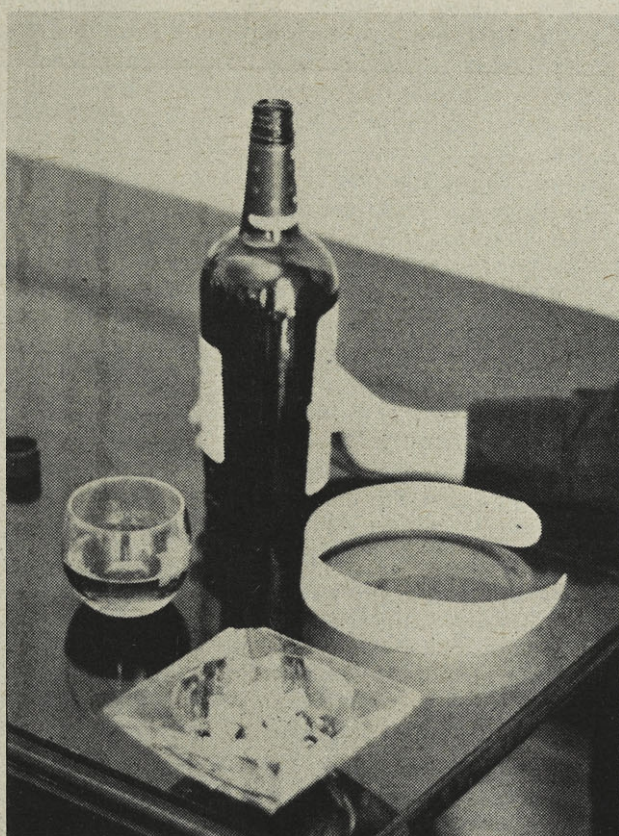
What of the two priests who talked over coffee in that restaurant?

The one who is seeking help will most likely receive it. It might be in the form of some time at an alcoholic treatment center, and it will surely include continued counseling with a RACA member. Participation in Alcoholics Anonymous might also be recommended.

The other priest will probably continue to function as a RACA counselor-member. His phone will continue to ring from time to time, bringing more opportunities to help alcoholic clergy and their families.

"When we organized RACA, we purposely picked a title with biblical connotations," admits Jim Golder. "We were fools when we were drinking. Now we want to be fools for Christ."

—Dick Anderson



The bottle provides the "solution" for many of the difficulties clergy face.

If you need help . . .

If you are an ordained minister and find that the use of alcohol is creating problems in your life, and if you would like to talk about it, contact the Rev. James T. Golder, 160 Shelter Cove Dr., El Granada, Calif. 94019; or telephone 415-728-3239. He will put the resources of the Recovered Alcoholic Clergy Association to work in behalf of you and your family, and your situation will be kept in complete confidence.

If you want to help . . .

If you want to help a grass-roots ministry which has developed to aid clergy with alcohol problems, send a check from your discretionary fund, personal funds, or other source to the Recovered Alcoholic Clergy Association. Your contribution will be received by Father Golder at the above address with gratitude and thanks!

Sunday's sermon: alive but not well

Continued from page /PS 1

them to the listener's front door. Successful preaching has the ability to make specific applications to the hearer without raising defenses that make penetration difficult or impossible. (To see how Paul does this in the sermon at hand, compare verse 16 with verse 26.)

Fourthly, we see an appeal to authority. This is the characteristic that aroused curiosity and comment about Jesus' preaching and teaching. The Master spoke with authority. For the preacher this does not mean speaking from an authoritative stance. Rather, it means an appeal to a higher source than the message bearer. For Paul, an appeal to authority meant being grounded in the inspired Scriptures. Thus in this short sermon he allows three men of God to support his Good News. He calls upon the God-inspired thoughts of Isaiah (v. 33), David (v. 34), and Habakkuk (v. 40).

Vital preaching of the sort described stirs a reaction positive or negative. It may console or convict. In the case of Paul's message, the reaction was positive (v. 42 and 43). As the hearers left the preaching site, they begged Paul that "these things might be told them the next Sabbath." This can happen today.

One can deliver or hear a good sermon from a structural point of view and have it fall flat. But a message preached with a personal, vibrant conviction about the Lord Jesus is very impressive. To hear a well thought out sermon from a preacher who knows intimately of the new life is a moving experience. The Scriptures themselves bear witness to this fact: "How beautiful are the feet of those who preach good news!" (Rom. 10:15)

Little wonder Paul advised Timothy to preach his heart out!

I should like to draw an illustration from my own parish. At St. Stephen's the preaching is practiced with prayer and hard work and with the faith it will elicit one of several responses: it might teach, convict of sin, offer genuine hope, or convert. Taking the goal of conversion as an example, the clergy of St. Stephen's present the opportunity for discipleship at various times throughout the church year, including Christmas Eve and Easter. The sermon builds prayerfully to this goal. Never has no one responded. The conversion experience has reached deeply into the vestry, the lapsed, the life-long member, and the visitor. The power of God accomplishes that goal.

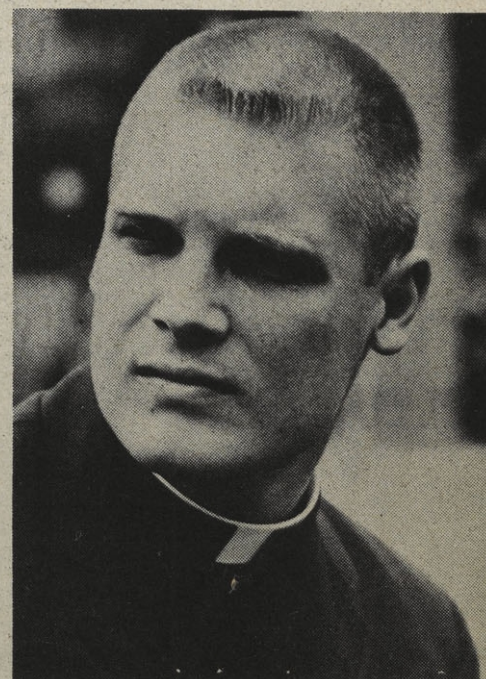
Paul told the Corinthian Christians that the message he preached was "the power of God." That power is operative today. It operates with no respect to churchmanship or trappings. The response-gaining sermon is no more "low" than "high" church. To offer, through a sermon, the option of hope, healing, instruction, reconciliation, or new birth is in no way partisan—it is Christian.

Preaching which is goal-seeking need not be anti-intellectual, embarrassing, or unduly "emotional." Solid preaching, as seen in the Scriptures, is very much a part of the Anglican heritage.

The sermon is not dead as a medium. It is alive and workable. After all, the Church is a preaching institution by the ordinance of Jesus. Paul understood well the implications of this ordinance when he said, "Woe to me

if I do not preach the Gospel. . . I am entrusted with a commission." (I Cor. 9:16-17)

—G. Richard Lobs



The Rev. G. Richard Lobs is rector of St. Stephen's Church, McKeesport, Pa. He has written on a subject which he says "is being widely discussed and debated these days in Episcopal circles."

Some reflections for pondering from a clergyman's wife

In all the Anglican community, few groups have received less pastoral attention than the clerical family. Coming out of the Roman Catholic tradition of celibacy, priests in our tradition have long been allowed to marry but without, to my knowledge, rethinking this relationship from a theological or sacramental viewpoint. The result is a married man in the paradoxical role of celibate priest.

Celibacy in our Church is accepted as a valid role, and each man is expected to make his decision in his own conscience after careful thought. While not necessarily true, people usually assume celibacy is a choice based on a man's perception of his priestly function. I find no such assumption and little evidence that the choice of marriage is as carefully considered in the same light.

Our priests are "celibate" in that they are called individually to their vocation and are then set apart individually by ordination. Nobody would argue that these acts can be shared by anybody else or that a man's priestly duties can be shared. In a Church with totally celibate clergy, the role of a celibate priest is quite clear although not necessarily free of other problems. When a man who has been called to the special vocation of priest marries, his family's relationship to his role is affected; but, as far as I know, the relationship has never really been defined.

Family structure in the 20th century is threatened and undergoing changes. The clergy family is no exception. Whether more tension actually exists or whether clergy families feel less stigma attached to separation in a society in which divorce is becoming a norm is debatable, but divorce and separation are certainly more prevalent.

Changing concepts and roles for women are causing crisis throughout society, more especially for women who have never been clear about their roles. Much current thought is being devoted to women from every conceivable viewpoint, but I venture that the Church is as divided and unclear about the role of the clergy wife as it is about women's ordination. At least women's ordination is a topic of concern, interest, and debate from a theological and pastoral viewpoint; the only thought devoted to clergy families is materialistic: salaries, hous-



Wives of clergymen (like the wives of many other professionals) are frequently alone at home as well as during worship.

ing, pensions—all important but not the only Christian concerns we should have for each other.

When a man is trained in seminary, development of his spiritual life is a prime function of living in the seminary community. This is as it should be. But if that man as priest will be part of a Christian family, he also needs to define this role in a concrete way. Lay families often have a far easier time in developing family spiritual life because they can do it together. To charge a priest at ordination "to frame... your families according to the doctrine of Christ" is not enough.

Spiritual life for many clergy is centered at the altar and in their private daily devotions. Our seminaries favor this life. While the Christian family which prays together is held up as the model for laity, the clergy wife and children are too often left to fend for themselves. In I Timothy 3, a bishop is described as "one that rules well his own house... for if a man does not know how to rule his own house well, how shall he take care of the church of God?" Our priests receive remarkably little help in this area. The lay community seems to assume the clerical family has an ideal spiritual relationship some place above their own. The clerical community has given the clerical family's spiritual relationship far less thought, nor has it decided what the ideal should be.

In this era of great social tension, the Church's pastoral role has risen to the top of demand and importance.

A point of clarification . . .

Dear Father Anderson:

I was pleased to see your article on the workshop on community, which took place here at Nashotah House last summer, in the recent issue of /PS [October, 1974]. I found your comments on the program a good reflection of what took place and confirmed my own impression that those who took part found the sessions valuable.

There is one serious ambiguity in reference to something I said in one of my conferences, and I should like to make sure this is clarified. Given some of the absurdities which are taking place in the name of "liturgical experimentation," I do not want to seem to have said something which I did not say at all.

You wrote: "He [Louis Weil] surprised more than a few of those present when he suggested that a priest might not be out of line in doing no more in the liturgy than offering the collect of the day, the prayer of thanksgiving, and possibly preaching, leaving the rest to lay persons and deacons."

First, the "prayer of thanksgiving" is an ambiguous designation for most Episcopalians: given our grounding in *The Book of Common Prayer*, that phrase indicates the prayer after Communion for most people. In my talk, I spoke of the eucharistic prayer. Yes, it is the prayer of thanksgiving—in fact, that is why the new liturgy specifically avoids keeping the association of such a title with the post-Communion prayer. The role of the celebrant is most fully expressed in his presidency

Priests are called to be pastors as never before, and laity minister to each other as they have seldom done since the days of the early Church. The episcopal relationship does not always provide pastoral support for priests, but the framework exists, and we are all aware of the ideal even though we often fall short. No clear-cut pastoral relationship, however, is open to clergy wives or children, and they usually suffer in silence and loneliness the problems which arise.

A large group of clergy wives had a close pastoral relationship with a priest prior to marriage; these women may also have had a highly developed spiritual life. After marriage some certainly managed to continue to grow with (or without) their husbands. Others find they have lost their pastor and are floundering without guidance. Other wives come from a shallow spiritual background although most are anxious to grow; many feel so far behind their husbands that they despair in their insecurity and ignorance. Still another group has gone through the sometimes bewildering experience of being married to a man who has a late vocation to the priesthood; these women are in a role they never anticipated and may not welcome.

All of us clergy wives have faced these problems to some degree. Many clergy wives over the centuries have dealt with pressures and problems in creative, fulfilling ways. Few find the role intolerable; certainly all find many joys and much fulfillment. Yet we can surely find a means to share with each other as wives and families for our mutual support.

And surely the Church can and should recognize the uniqueness of this small but important body in its midst.

This article was submitted by a clergyman's wife.

at the altar for the great eucharistic prayer. I should not want any readers to think that can be delegated.

Second, I did not say "possibly preaching"; I said "normally." The celebrant should be the normal preacher at every Eucharist. Obviously, in many places it is necessary to have some division of labor, but I should not want to give the impression that a priest or deacon can just pop in for a few minutes to preach: the homily is closely related to the whole liturgical action, and thus it is most fittingly done by the principal celebrant.

Yours in Christ,
Louis Weil



The Rev. Louis Weil is professor of Liturgics at Nashotah House.

How effective is your ministry?

The Church has been seriously examining the issue of its effectiveness for some time. This has been necessitated by statements of church authorities, results of polls, and comments in the secular press which refer to the decline of the Church's influence, based on the decrease of baptisms, confirmations, membership, and attendance. The Church has been offered cures for its loss of effectiveness that range from "Service II, guitars, and whole-wheat wafers" to "Morning Prayer, 1928 Prayer Book, and no money outside the parish."

This paper proposes no answers. It hopes to raise some of the questions clergy and vestry members might want to consider as together they examine the effectiveness of their respective ministries.

The vestry's traditional role (Canon 13) was and is to care for Church property and to keep the peace. The present reality of this definition might be validated by a review of the minutes of *your* vestry. Such a review would, in almost every case, reflect the overwhelming concentration of vestry time and talent on housekeeping. Most of the vestry's time and efforts are related to fund raising, budget matters, the care of Church property. This throws the total burden of leadership, in most cases, on the rector, and he is generally without staff sup-

port. The vestry and the parish expect the rector to be the source of all and whatever leadership the parish requires. Unfortunately, this expectation is not always realized.

That the vestry, while maintaining its traditional responsibility, also assumes leadership in other areas of parish life is essential. How a vestry might actualize this new leadership may be suggested by internationally recognized management expert Peter Drucker.

Drucker, in his book, *Management: Tasks, Responsibilities, Practices*, discusses the Church as an institution. His comments are not offered here as being accurate or the last word but as a stimulus to new thinking.

Drucker refers to three common explanations for the Church's failure to perform:

THE FIRST OF THESE EXPLANATIONS is its managers (vestries and clergy) are not businesslike. Drucker recites the common belief that "the Church will perform better if only it is managed in a more businesslike manner." Drucker says this belief is WRONG.

The Church has performance trouble precisely because it is *not* a business. What "businesslike" generally means in regard to a Church is control of

costs. What characterizes a business is control by performance and results. Drucker maintains the Church may or may not be efficient—but what it lacks is effectiveness. Effectiveness will *not* be gained by our being more efficient (businesslike) in controlling our costs.

THE SECOND EXPLANATION for the Church's failure to perform is it needs better people. Data indicates we have in our clergy and our vestry members outstanding people. Our Episcopal clergy are brighter, better educated, and subject to tougher screening than in any other Church, and the same could be said of our vestry members. Perhaps we need to think about how we can better use the people we have.

THE THIRD EXPLANATION for the Church's failure to perform is its objectives and results are intangible:

Saving souls is intangible.
But church attendance is measurable.
The level of giving is measurable.

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How effective is your ministry?

Continued from page /PS 3

Attendance of our young people at EYC is measurable.

What our children learn in Sunday school is measurable.

How clergy spend their time is measurable.

Profound differences exist between the budget for a textile mill and a church budget. The textile budget is based on performance and results. In every church the amount budgeted is supplied by many people who never participate in church services, and the Church works a good part of its time for people who pay nothing toward its budget. Church budgets are *not* based on performance but on good intentions, according to Drucker. Performance of a priest and of a parish are often measured by success in increasing the budget. The budget's size has become the measure of success, rather than its effective use for mission.

Drucker suggests the Church, in the absence of performance standards, finds abandoning the wrong things and the old and the obsolete difficult. What the Church does is always well-intentioned, virtuous, and in the public interest; this makes critical analysis difficult.

When people respond by not attending services or by not contributing, we (the Church) redouble our efforts, doing the same things although we may change the label. We sometimes even *increase* the budget precisely because of no performance. In business when the customer stops buying, the business closes. Drucker claims in the Church we attack the outsider for his venality and reactionary resistance and consider our *lack* of performance and results as proof of our righteousness and sufficient reason in and of itself for keeping on with our good work.

A business is paid for results and performance and so must earn its income. Drucker maintains the Church is rewarded for "what it deserves" rather than for what it "earns," for *not* alienating important constituents rather than for satisfying its constituents. Again, you are not asked to accept or agree with Drucker's comments. They are offered to stimulate your thinking.

Now finally, we come to some questions the vestry may want to consider. The following are Drucker "business" questions which have been paraphrased to focus more directly on the parish Church.

1. Why does this parish exist?

Though this seems obvious, there will be

strong diversity of opinion. We need this diversity if we are to expand our understanding of our ministry as a vestry. To answer this question we must try to look at what we do from the outside:

What do our parishioners see, think, believe, and want at any given time?

Why are our people coming to church?

Why are our people coming to our church rather than some other church?

2. Whom do we serve?

We have several constituencies:

- 8:00, 9:30, 11:15 congregations.
- Those who claim us but never come.
- Those who want no change in anything.
- Special groups, *i.e.*, young marrieds, EYC.
- Those non-members whom we serve.
- Community at large.
- Diocese and other parishes.

What are our obligations to these constituencies?

How do we allocate our personnel and resources among them?

3. What do our people receive from our parish?

Peace of mind?

Stability?

Belongingness?

What are the *wants* our people expect us to satisfy?

What are the wants we are satisfying?

What are the wants we are *not* satisfying?

4. What *will* our reason for existence be in 5-10 years?

What will our town be like?

What will our parish's mission be in light of the changes which will occur?

How will our parish be affected by the changes?

How can our parish shape and affect the changes?

5. What existing programs should we abandon?

6. What objectives should the vestry set regarding:

- How do we bring the good news to more people?
- What new programs are required to meet the needs of our various constituencies?
- What are our personnel needs—special skills and training they may need?
- How does our financial planning relate to

diocese and national Church?

e. How can we most effectively utilize our buildings and our present facilities? What new facilities and equipment do we need?

f. How can we build into our programs a feedback and evaluation process?

After prayerfully considering these comments and questions, which I hope will be stimulating, exciting, and rewarding, I suggest certain standards for the answers you may formulate.

1. Answers to these questions **MUST** be made operational by being converted to specific tasks and specific assignments. Answers must be reduced to specific work—clear, unambiguous, measurable work.

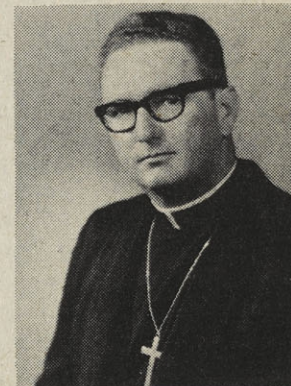
2. Answers must lead to concentration and focus on your resources of time, talent, and money.

3. You must have multiple objectives and goals. No "one" objective exists for any parish, neither can any one parish bring in the whole kingdom by Tuesday.

4. Answers and objectives must not become straight jackets; with the best of planning, some of our programs will fail (remember the Edsel). You must be ready to re-allocate your resources as the evaluation process indicates.

5. In the process of all this, you must pray earnestly and wait on the Holy Spirit so He may guide, bless, and enlighten your efforts.

—Thomas J. Henry



The Rev. Thomas J. Henry is assistant at Church of the Advent, Spartanburg, S.C., and also executive director of the Institute for Human Development in that city.

/ P S about clergy changes

AMES, David A., from chaplain, Rhode Island College, Providence, RI, to chaplain, Brown University and Rhode Island School of Design, Providence, RI
BARTLETT, Frederick R., from St. James-by-the-Sea, La Jolla, CA, to Good Samaritan, University City, CA
BOLAND, Geoffrey A., from Diocese of Albany, NY, to St. James, Oneonta, NY
BRIDGFORD, Peter W., from Holy Communion, Lake View, NY, to St. John's Grace, Buffalo, NY
COOMBS, Maurice A., from Grace, Brooklyn Heights, NY, to Memorial Church of the Good Shepherd, Philadelphia, PA
FERGUSON, Fred-Munro, from non-parochial to Diocese of Albany and St. Luke's, Catskill, NY
FISHER, William Bowlyne, from P.O. Box 65, West Memphis, AR, to 1900 Jackson Ave., Memphis, TN
FRAHM, Gary J., from St. James, Oskaloosa, IA, to Calvary, Sioux City, IA
HARRISON, Benjamin, from St. Michael and All Angels, Mission, KS, to St. Christopher's, Wichita, KS
HILL, Donald B., from chaplain, St. Agnes' School, Albany, NY, to Bethesda, Saratoga Springs, NY
JECKO, Stephen H., from St. Margaret's, Plainview, NY, to St. James, Warrenton, VA
KEARBY, H. Raymond, from St. Michael's, La Marque, TX, to assistant chief of chaplains, St. Luke's Episcopal Hospital, Houston, TX
KNAPP, Charles T., from St. Saviour's, Old Greenwich, CT, to All Saints, San Diego, CA
KNAPP, Clayton L., from Christ, Duaneburg, NY, to Messiah, Glens Falls, NY
KNISELY, Harry L., from coordinator, program for parishes and missions, Diocese of Eastern Oregon, Redmond, OR, to All Saints, Amherst, NY
LENHARD, Robert E., from non-parochial to St. John's, Indio; All Saints, Brawley; St. Mark's, Holtville; and general missioner, Colorado Desert area, CA

LOFMAN, Donald S., from Diocese of Chicago, IL, to Trinity, Watervliet, NY
McCLASKEY, Steven L., missioner of All Saints, San Diego, CA, to also Christ the King, Alpine, CA
MOREY, Gordon H., from All Saints, Ft. Lauderdale, FL, to St. Mary Magdalene, Coral Springs, FL
NELSON, Kenneth E., from Indiana Inter-church Center, Indianapolis, IN, to senior counselor, Episcopal Community Center, San Diego, CA
NICHOLS, H. Christopher, from St. John's, Champlain, NY, to Christ, Gilbertsville, NY
PELKEY, Wayne L., from Ascension, Star Lake, and St. Augustine's, Hermon, NY, to St. Paul's, Maryville, and St. Oswald's, Skidmore, MO
ROSS, George C. L., from St. Mark's, Milwaukee, WI, to St. Paul's, San Diego, CA
SCHREINER, Charles F., from St. Mark's Cathedral, Seattle, WA, to St. John's, Gig Harbor, and St. Bede's, Port Orchard, WA
SHUFFLER, Ralph H., II, associate rector, Trinity, Galveston, TX, to also adjunct associate professor of psychiatry, University of Texas Medical Branch, Galveston, TX
SNYDER, Philip W., from St. George's, Schenectady, NY, to St. Luke the Beloved Physician, Saranac Lake, NY
WELLER, Gordon F., assistant at St. John's, Massena, NY, to also St. Paul's, Waddington, NY
WHITE, James L., from St. Stephen's, Covington, KY, to Grace, Albion, and Epiphany, Centerville, IA
WILSON, Tom S., from St. Alfred's, Orion, MI, to St. Paul's, Creston, IA
WORKMAN, William G., from Holy Apostles, Mt. Airy, MD, to Old St. Paul's, Baltimore, and St. Paul's School, Brooklandville, MD
YOUNG, Joseph S., from All Saints, Portland, OR, to chaplain, University of California at San Diego

NEW DEACONS

BROWN, Virginia Dabney, to new mission in Northeast Heights, Albuquerque, NM
CALHOUN, Everitt, to St. Peter's-by-the Sea, Sitka, AK
CAMERON, David A., to St. Luke's, Billings, MT
CHAMBERLIN, A. Maurice, to Holy Faith, Santa Fe, NM
GILBERT, Trimble, to Bishop Rowe Chapel, Arctic Village, AK
HARTNEY, Michael E., to St. Thomas, Hanover, NH
HAWLEY, James, to St. George's-of-the-Arctic, Kotzebue, AK
LECHNER, Charles, to St. Peter's, Seward, AK
NORTON, Jerry, to Epiphany, Kivalina, AK
PETERS, Helen, to St. James, Tanana, AK
SANDERS, Wayne F., to headmaster, All Saints' School, San Diego, CA
WEST, Philip, to All Saints and San Juan, Farmington, NM

LIFE PROFESSION

Brother BRIAN YOUNGWARD in the Order of the Holy Cross
Brother GERRY STADING in the Order of the Holy Cross on July 25

RETIRED

HILL, Peter W. O., from St. Luke the Beloved Physician, Saranac Lake, NY
JENKINS, Schuyler D., from Messiah, Glens Falls, NY
YODER, J. Willard, from St. Luke's, Paterson, NJ. He will continue as consultant in New Jersey's Narcotic Addiction Rehabilitation Project at Marlboro State Hospital, Marlboro, and celebrate Communion at St. John's, Englewood, NJ. His address is: 137 Illinois Ave., Paterson, NJ

RESIGNED

HARRIS, William R., from St. Stephen's, Schuylerville, NY. He will continue at St. Paul's, Greenwich, NY.
WADDY, Lawrence H., from Good Samaritan, University City, CA. He will continue at St. James-by-the-Sea, La Jolla, CA, and at the University of California at San Diego.
WITTIG, Nancy H., from St. Peter's, Morristown, NJ

DEATHS

Sister CHRISTABEL, CSM, age 80
FOSTER, Irwin L., age 52
LEWIS, George S., age 73
LOANE, William P. C., age 72

RENUNCIATION

FEALLOCK, Richard A.

CORRECTIONS

In our August Clergy Changes we said the Rev. J. Robert Herlocker is now administrative assistant to the Bishop of Eastern Oregon at Lake Oswego. The diocesan offices are now located at 1336 W. Glacier, Redmond, OR 97756, not at Lake Oswego.
In our October Clergy Changes we erred in saying the Rev. Harry N. White, Jr., had left his post as executive director of the Cathedral Shelter, Chicago, IL, to become rector of Trinity, Easton, PA. The Rev. Harry N. White, Sr., was and is director of the Cathedral Shelter. His son, the Rev. Harry N. White, Jr., left Bishop Whipple School, Faribault, MN, to become rector of Trinity, Easton, PA.

Niobrara: Where all living creatures are 'our brothers'



FOR THE 102nd TIME Indians of the Dakotas and Nebraska gather to worship, pray, and sing at the Niobrara Convocation. Above, the procession which opened this year's meeting of 1,000 participants.

Niobrara is a beautiful word, full-flavored, rich, an Indian name for a river of the North Country. Because the American Indians revered the river, they gave this name to the traditional annual gathering of their tribes. And when the first Episcopal missionaries came to South Dakota, the gathering became the meeting of the people of the Church.

This summer communicants of South Dakota and northern Nebraska reservations held their 102nd Niobrara Convocation. They met from June 20 through 23 on the Standing Rock Reservation at old St. Elizabeth's Mission. Here the school and compound buildings cluster closely around the old church, very white against the green hillside.

Approach the reservation and mission from the town of Mobridge on a road which winds over the gently undulating green of the prairie. Cross the Missouri River on the Singing Bridge. You think, "It looks like an ordinary bridge, a simple concrete span across a wide and lovely river. No song here." Then, when you are about two-thirds across, you hear it—the gentle sound of singing voices.

This must be an accoustical trick. Or maybe it's the form, the structure. Of course. But still you remember the old-time Indians who say they hear the voices of the dead, singing at the river. In this land where people are so tuned to earth, water, and sky, the idea of a singing bridge seems not at all strange.

You pass Chief Gall Lodge—a handsome motel, owned and operated by Indians. It sits on the hill like a giant teepee.

You wind on up the hill to the mission where old St. Elizabeth's Church stands, dazzling white and raising its tall and slender spire against the unbelievable blue of the South Dakota sky. This mission has been the home of the South Dakota Leadership Program. Below the church cars, pickups, and campers are already arriving at the large campsite.

Children shout at one another as families pitch tents and make

camp. Women call to old friends as they organize the bed rolls and cots. Men pull their big straw hats low against the setting sun; their eyes have the squint of those who look long into far distances. The sun glints on silver belt buckles, and the men nibble gently on golden strands of grass as they lean against car fenders, talking.

These are Episcopal Indians, and they come year after year to the Niobrara Convocation. Here they worship, pray, and sing together and renew friendships.

The camp site fills quickly. The call goes out that registration is taking place at the big table outside the church—badges are ready for all, different colors for visitors and members.

Supper is almost ready. "All who have their badges, please get in line." Women of the mission have prepared the food in the dormitory kitchens, and the men have cooked the meat and vegetables over the open fire. Two lines of people form, pass by the serving tables, fill their plates, then seat themselves informally in small friendly groups to eat and talk.

The host congregation's hospitality is endless. During the four days of Niobrara, St. Elizabeth's communicants will feed 1,000 people nine times and serve them coffee between meals.

Now the sun is going down behind the rolling green hills. Its last strong rays play against the flags which fly above the playground, and all the people form a great circle for sunset prayers.

South Dakota's two Bishops Jones are here, as well as Bishop Harold Jones' wife, Blossom. For four years, Bishop Walter Jones has served this diocese where more than half the Episcopalians are first Americans. The only Indian ever to be consecrated bishop is South Dakota's Suffragan. Bishop Walter says of him, "I could not do without Bishop Harold. I depend on him for his great wisdom."

Bishop Walter leads the prayers tonight while the sun sets. Suddenly you are aware of a novel worship pattern, one not identified directly with church buildings but rather

completely in tune with earth and sky.

An altar with the Niobrara cross is on a platform where the general services will be held. An old-fashioned portable organ stands at one side. There are large tents also: one for the women, one for men, and one for youth.

That first night David Cochran, now Bishop of Alaska, was the

preacher. For five years he headed the Dakota Leadership Program at St. Elizabeth's. During the Convocation many Indian lay readers, catechists, ordained deacons and priests, trained through that program, took part. The Rev. James Marrs has been the program's assistant director.

Bishop Cochran says the program results from concern among Indians of the Dakotas and Minnesota for more ordained priests from among their own people. The original plan concentrated on this aspect, and scholarships allowed men to spend half their training time in mission work and half in study. Training for lay readers and catechists has been added.

"Now we are trying to make a shift to include theology for lay people," Bishop Cochran explains. "If the ordained clergy is to be effective, it must minister to lay people who have a broadly-based education in theology. It must be a total ministry."

As a result of the Leadership Training Program, many missions of the Dakota reservations are served by men chosen not for their formal education but because of their Christian character and leadership ability. Many of them carry full-time jobs as well as church duties.

Niobrara Convocation programs begin with a Eucharist at 7 a.m. and end with coffee and hymn singing at 10 p.m. The business sessions, worship sessions, music, greetings, and chats with visiting clergy are packed in between.

John Estes, elected last year to head the 102nd Niobrara, was

Continued on page 18



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Toward a Navajo nation

Land of vast and beautiful desert; land of incredible sunsets, turquoise, silver, Canyon de Chelly; land of sage brush and rock formations grotesque as moon shots—this is the land of the Navajos.

By far the largest of the Indian holdings, the Navajo Nation includes portions of Arizona, New Mexico, and Wyoming. Some 140,000 people live here: on the desert, herding; in small settlements; in border towns. The capital of the Navajo Nation is Window Rock, Ariz.

Some 80 years ago the Episcopal Church began its first work among the Navajos with a meager missionary infiltration. Now the work encompasses three major mission stations: San Juan, Farmington, N.M.; Good Shepherd, Fort Defiance, Ariz.; and St. Christopher's, Bluff, Utah.

Each of these mission compounds consists of a church and a cluster of buildings from which various services are dispensed. Each mission serves hundreds of square miles of Navajo country and its people with small preaching stations.

Out of 80 years of work among these people from three missions has come at last one seminarian. Steven Plummer, a communicant at Good Shepherd, hopes to complete his work at the Church Divinity School of the Pacific, Berkeley, Calif., next spring.

The question which immediately comes to mind is: "Why has the Church failed to develop native leadership—ordained deacons, priests, and trained laity—among the Navajo Indians?"

Three quick responses superficially answer this question. The Episcopal Church, following the example of other earlier missionary efforts in the Southwest, came as a paternalistic effort to bring white culture and religion. Often it failed to adjust in any way to Navajo customs.

The second reason, really a part of the first, is the Church has failed to develop Navajo translations of the Prayer Book.

Third, and important, is the fact that the responsibility for the Navajo effort is shared by three Episcopal dioceses. Such shared responsibility is difficult and sometimes almost impossible to work with. These three jurisdictions have their own ways of doing things, and they are not organized to work with one another.

A new spirit of self-determination is growing among Navajo Episcopalians, however, and through the efforts of a dedicated, energetic group of men and women an organization called the Navajo Episcopal Council is now emerging.

On Aug. 4, 1973, a representative group of Navajo Episcopalians met at Bluff, Utah, determined to work together to form a Diocese of the Navajo Nation.

The group so petitioned the House of Bishops' meeting in the fall of 1973. The House considered the request and passed the following resolution: "Resolved that this meeting of the House of Bishops request the Bishops of Arizona, the Rio Grande, and Utah, in consultation with the Navajo people,

to examine carefully the desirability and feasibility of structural and territorial changes for the Episcopal Church in the Navajo Nation and to report their recommendations, with the aid of Navajo spokesmen, to the 1974 meeting of the House of Bishops."

This resolution opened the door to a new life style for Navajo Episcopalians. They are a vigorous group of determined and dedicated people, now meeting about once a month to evolve a fresh approach to self-determination.

Last March the first unofficial group met, adopted some guidelines, and chose the name: Navajo Episcopal Council. Here 15 Navajos represented the three missions, which are in turn a part of the three dioceses in which they are located.

Representatives at that March meeting agreed the Diocese of the Navajo Nation must be tabled for

Rio Grande, both of whom were present, were chosen to share responsibility. Bishop Charles is in charge until March, 1975; then Bishop Trelease will begin his year-long term. Bishops Charles, Trelease, and Joseph M. Harte of Arizona have voice and seat, but only the bishop-in-charge has a vote.

The Rev. Edward C. Moore is priest-in-charge of Good Shepherd Mission. The Rev. Benjamin Ford and the Rev. Henry L. Bird were present at the March meeting but have since moved elsewhere. The Rev. Herbert Scott, Jr., from St. Christopher's was present.

Initial funding for NEC calls for \$500 from each of the three dioceses involved and \$150 from each mission station. Congregations attached to the missions will also make a contribution.

The National Committee on Indian Work is helping to fund the



PASTOR ADMINISTRATOR is the designation Bishop Richard Trelease of Rio Grande, right, gave to Rosella Jim, left, a young Navajo from San Juan Mission, Farmington, N.M.

the present, so the Council organization was substituted. One Navajo Episcopalian from each congregation is elected to serve on the Council for one year.

Bishop Otis Charles of Utah and Bishop Richard M. Trelease of the

venture. It is also helping to develop a leadership training program and hopes to use successful ideas from the Dakota Leadership Program and the Alaskan program to develop an indigenous ministry.

Thomas Jackson, a communicant of Good Shepherd Mission in Window Rock, is NEC's executive director. Mr. Jackson comes from a long line of Navajo leaders. He began this important assignment in August and is already developing a promising program. Training Navajo lay leadership and ordaining Navajo clergy is of major importance. He is launching a survey to determine the Episcopal Church's strength in the Navajo Nation.

Good Shepherd Mission was host to the recent Summer Workshop Session for the Southwest. Navajos and members of other tribes attended a two-day program for some 50 Episcopal leaders which Mr. Jackson organized. The Navajos' need to plan their own future in the Church was constantly expressed. The days of a paternal-



TRADITIONAL WEDDING ceremonies held at St. Christopher's, Bluff, Utah, include sharing the corn meal cake, right, which symbolizes their future life together. Jane Yanito and Marvin Todachiny, above, were the first couple to use this Navajo ceremony at St. Christopher's this year.



istic Church are over, they said. Young, old, wearing the traditional Navajo costume or the newest sportswear, all are ready to move ahead.

The three missions which serve the Navajos have unique characteristics, which reflect the dioceses in which they are located and their diocesan bishops.

San Juan, Farmington, in the Diocese of the Rio Grande, has strong lay leadership. Bishop Trelease has named a young woman, Rosella Jim, to be lay pastor administrator. She lives in the San Juan compound and is in charge of the entire mission operation, managing it admirably. Married and the mother of a young son, Mrs. Jim is completing her college work by extension.

The Navajo culture is open to feminine leadership, so Bishop Trelease has utilized this openness. Several young women are now lay readers for mission stations attached to San Juan.

Father Scott at St. Christopher's, Bluff, Utah, has an enormous operation in terms of miles but a small staff. Catherine Tso is director of religious education, conducting free-time classes for school children on the mission grounds where she lives.

St. Mary's-in-the-Moonlight, at Oljato, is the cure of the Rev. H. Baxter Liebler, an 85-year-old priest who founded St. Christopher's Mission in 1943 and "retired" in 1957.

Father Scott utilizes every means to relate Navajo culture to Episcopal usage. Navajos of this mission use Navajo marriage rites. Father Scott sits with the family, taking part in the ceremonial giving of advice; when the Navajo service ends, he adds his blessing.

At Good Shepherd Mission, Fort Defiance, the Rev. Edward O. Moore serves an area which has one of the most beautiful memorial churches in the West. His wife, Charlotte, provides an enrichment program for mission children.

While Harold Jones was priest-in-charge at Good Shepherd, he was elected Suffragan of South Dakota. The much-loved Santee Sioux priest was given his new vestments by the Fort Defiance mission when he was consecrated Jan. 17, 1972, in Sioux Falls, S.D.

Credit for much of the enthusiasm shown for self-determination among Navajo church men and women in Arizona is due to the ministry of this devoted Indian bishop and his wife. They brought to Good Shepherd a new image of how the Church might operate on a reservation. Now working among the people of South Dakota, Bishop Jones explains that early missionaries, several of them Congregationalists, translated the Bible for the Dakota people. His own grandfather-priest helped with the early translation of the Prayer Book into the Dakota language. A lack of Navajo translations, on the other hand, accounts for the absence of church leadership in the Southwest.

Through the influence of this first Indian bishop, the Navajos can now look forward to the ordination of their first priest, Steven Plummer. Almost a son to Bishop Jones, Mr. Plummer took part in the bishop's consecration service.

A door opens in the Church as it serves the Southwest, the beautiful land of desert, infinite space, and devoted people.

—Salome Hansen

The Episcopalian

The Church in Russia today

The Patriarch's Cathedral in Moscow was ablaze with candlelight on August 27, the Eve of the Interment of the Virgin. A congregation of 5,000 persons pressed into the church and stood shoulder to shoulder for more than three hours while Metropolitan Juvenaly, with a score of bishops, archimandrites, priests, and deacons, intoned the Liturgy to the accompaniment of antiphonal choirs. The faces of the people and their singing of the Creed, the Lord's Prayer, and the recurrent responses proclaimed the intense fervor and exultation of their participation. For me and most of my colleagues in the U.S. National Council of Churches' delegation, it was a thrilling introduction to Russian Orthodox worship.

Two previous American delegations had visited Russia to promote formal communication between Christian leaders in both countries. Prominent in the first visitation in 1956 was Henry Knox Sherrill, Presiding Bishop of the Episcopal Church and the first president of the NCC. The second delegation was sent in 1962.

Our recent visit extended from August 26 to September 18. Throughout this period the hospitality of our Russian hosts was fabulous. In Moscow we were accommodated handsomely in the great new Hotel Russia, which occupies an entire city block opposite the Kremlin. Each morning at breakfast we looked across to the Cathedral of St. Basil, now a museum, with its onion domes, each crowned with a large golden cross, spiraling in blues and reds and yellows. Our schedule provided for trips in small groups to various parts of the country—Leningrad, Irkutsk, Novosibirsk, Vladimir, Pskov, and as far east and south as Georgia and Armenia.

But we always returned to Moscow for the formal discussions on the theme, "Jesus Christ Liberates and Unites." Papers prepared well in advance served as springboards for sharing insights from our respective traditions. The Americans, representing 11 denominations, and the Orthodox metropolitans, bishops, priests, and theologians joined in these conversations with Russian Lutherans and Baptists. It was a rich exchange.

On our second morning in Moscow we were taken by car to Zagorsk, the center of Russian church life, the residence of Patriarch Pimen. Here, centuries ago, St. Sergius established his monastery, now an academy and seminary. At 10 a.m. we attended the Divine Liturgy in the Refectory Church with 3,000 present. Father Oppenheim, chaplain of the American Embassy in Moscow, informed me that similar services were being held simultaneously in the other churches on the grounds and that in July 20,000 pilgrims from all parts of Russia had massed in the square to celebrate the festival of St. Sergius.

That evening the Patriarch himself presided at the Rite of Interment in his Cathedral at Zagorsk with over 4,000 present. This service lasted for four hours and 20 minutes. (We learned that the common complaint of Russian

worshippers is services are too short!) At the conclusion the entire congregation, each member bearing a lighted candle, joined in a procession down the center aisle, out and around the close, and back into the Cathedral for the final blessing. It was a Feast of Lights in August.



Bishop Sherman of Long Island

The next morning found us again at worship in the Church of the Academy. At luncheon we were addressed by the Father Superior and learned that 200 seminarians are presently studying at Zagorsk, and a similar number are at the seminary in Leningrad. Four times this number had applied.

Both in Moscow, at the Androuikov Monastery, and at Zagorsk we enjoyed illustrated lectures on icons. This art form is deeply interwoven with Orthodox devotion. Icons and the liturgy constitute the chief media for transmitting the tradition. In cathedrals and

churches, now closed for worship but maintained as museums, the government proudly conserves icons as treasures of Russian "culture." Among the many instances of this in Leningrad are the Church of St. Peter and St. Paul founded by Peter the Great, the Church of St. Nicholas and the Epiphany, St. Isaac's Cathedral, the Alexander Nevsky Church, Holy Trinity Cathedral, and St. Vladimir's Church.

Our genial host in Leningrad was Metropolitan Nikodim, who resides at the academy and seminary. Here, on Sunday, September 1, we attended the Liturgy which marked the opening of a new year for the seminary. In the afternoon we attended a wedding at Holy Trinity Cathedral and were privileged to present a Bible to the happy couple. In the evening we were greeted at St. Vladimir's Church and then drove to the outskirts of the city to attend a Baptist service. Here again the church was packed, and the singing was lusty and joyful.

My last service was in Moscow on a Saturday evening at the monastery where Metropolitan Serafim has his headquarters. At Vespers 800 were in attendance, and of these fully half were men and women under 30 years of age. The common supposition that only the aged are active worshippers in Russia is demonstrably an exaggeration.

In this brief glimpse of life in the Soviet Union, my deepest impression was that of the valiant tenacity of our fellow Christians in their witness, under duress, to their faith through their worship.



They have much to teach us in terms of courage and of hope!

Our Russian hosts have been invited to reciprocate by visiting the United States in the spring of 1975. What impressions will they take back of Christianity in America today?

Nevada helps Roman diocese

Nevada Episcopalians voted to give \$5,000 as "an expression of ecumenical brotherhood" to the Roman Catholic Diocese of Reno. The Roman Catholics face a debt of more than \$3.5 million due to the St. Joseph investment fund failure last summer.

Episcopal Bishop Wesley Frensdorff hoped the gift from diocesan development funds would encourage the Diocese of Reno, which must continue ministry to its people while paying off the huge debt.

Bishop Joseph Green of Reno called the Episcopalians' gift "a tremendous manifestation of the truly Christian relationship" between the two dioceses.

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What you should know about fire and casualty insurance

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

A most important consideration when insuring church property is to have an adequate valuation of the replacement cost of the building(s) to determine the appropriate amount of insurance to be carried. Valuations can be obtained in several ways—from a competent appraiser, from a local builder or architect, or from an insurance engineer familiar with this type of construction.

Fire and Extended Coverage insurance is normally written on the basis of actual cash value, which is replacement cost on the date of loss, less depreciation however caused. On older buildings, the depreciation factor can be of substantial proportions. Thus, should a loss occur, the final settlement of a claim might be considerably less than the cost to repair. By insuring on a replacement cost basis rather than on actual cash value, the depreciation factor can be eliminated.

Let's look at an example:

Replacement cost of building \$60,000
Depreciation (due to age & condition) \$25,000
Actual cash value \$35,000

Using the above illustration, the church has the choice of insuring the building for: A—replacement cost; B—actual cash value (ACV); or C—any amount you wish below either A or B. If you select "A" you are usually required to insure for 90% of value, or \$54,000. If you select "B" you are usually required to insure for 80% of the value, or \$28,000. In each of these ("A" and "B") you receive a reduced rate with "A" the lowest. If you select "C" you will be charged a higher rate and as you buy more coverage usually find that it is less expensive to insure under either "A" or "B".

What happens in each instance should you have a loss? In example "A" you would receive full payment for each and every loss. In example "B" you would receive a depreciated amount making it necessary for you to pay a part of the loss. In example "C" you would receive the same as "B". In each case, however, you would not be able to collect more than the total amount of your policy. And, should you have a standard deductible clause in your policy, the amount, whatever it was, would be deducted from the claim. For example, if your claim is \$90 and the deductible is \$10, you would receive nothing. If the claim was \$110 you'd receive \$10, and so forth.

What does this all mean? It means that you should know the replacement value of your property—and the percentage of depreciation used if you are insured under plan "B" or "C". How do you get this information? Most insurance companies and agents can supply it to you without cost. Or—as we stated in the beginning, you can get a valuation from any appraisal organization, builder or architect. This can be expensive, so why not let your insurance company/agent handle it. Most, like The Church Insurance Company, will gladly handle your request—and without cost to you.

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With the bishops at Oaxtepec

Continued from page 1

Bishops debate priesthood

Following their presentation, Bishop Allin reported on the process he initiated to stimulate discussion on priesthood and sexuality throughout the Church.

"I am an average, everyday person. . . . My feelings are the feelings of a great many people throughout the Church. . . . Many are confused about priesthood, and it would help if we could define what a priest is," he said.

Both Male and Female

In urging churchwide discussion on human sexuality, Bishop Allin commented, "Maybe there is male and female in each of us. If that is established, then there's no problem about who can be ordained.

"I pledge you the best use of the Church Center staff to produce two books with many small pieces on many topics. . . a whole mosaic, as literary as possible, with a complete bibliography. . . . Our goal is not just to produce two more books but to gather people together. . . to provide a way to come together with common mind to celebrate the fullness of ministry."

After the affirming vote on principle, Bishop Allin confided to a reporter he would have voted "yes"; earlier he had admitted that first consideration of women's ordination at Lambeth in 1968 "made me ill."

Bishop John H. Burt of Ohio, chairman of the bishops' Theology Committee, reported considerable reaction throughout the Church on the Chicago statement on validity. To respond to the reaction Bishop Arthur A. Vogel of West Missouri read the latest statement on theology (see page 17).

Later the bishops voted to ask "qualified theologians and other appropriate consultants" to assist the Theology Committee and the House in dealing with issues of major importance.

Call for the Question

After Wednesday's plenary session, the bishops considered a resolution to affirm the principle of women's ordination and the call for a special 1975 General Convention. A straw vote showed only "14.5" bishops supported the special General Convention idea. The House directed a suggestion to the 1976 Minnesota Convention's agenda committee that a special order of business be set to insure full consideration of women's ordination.

Thursday's discussion of the reaffirming motion, submitted by Bishops John M. Krumm of Southern Ohio and William C. Creighton of Washington, included six speakers in favor of the motion and one opposed. Bishop C. Kilmer Myers of California, long an opponent of women's ordination, expressed his change of mind:

"... our understanding of the experience of God would be immensely enriched by women's ordination." Bishop Charles E. Bennison of Western Michigan said, "I wish it had not come up now. I voted against it in New Orleans, but I can no longer withhold a 'yes' vote."

Bishop Stanley Atkins of Eau Claire strongly upheld the concept of the male-only priesthood: "Jesus Christ is the source of the

Christian priesthood. . . . Christ was man by the will of the Father; those who share his priesthood must also share his physical image."

The next day, after the vote, Bishop William C. R. Sheridan of Northern Indiana, in a plea for "the forgotten people of the Church," protested the action (see page 7).

The final resolution was divided into the principle of affirmation, which passed 97-35 with six abstentions, and a call for episcopal efforts to assure "well-informed" action at the next Convention, which passed unanimously.

Bishop Harold B. Robinson of Western New York offered a resolution, asking bishops to refrain from ordaining women until General Convention votes approval. Bishop Spears cast the only negative vote.

Other Ministry Council Reports

The Ministry Council report included an update on the Board for Theological Education by Bishop Ned Cole of Central New York.

Bishop Krumm described the process used to elicit clergy educational needs and expectations from dioceses: "Theological education trends are not being set at the seminaries but by what the dioceses want in education."

Bishop William B. Spofford of Eastern Oregon told the bishops that 89 percent of those who took the Board of Examining Chaplains' tests had satisfied its requirements. He also said that in 1975 a test for content, similar to the Graduate Record Exam, would be added.

Bishop David E. Richards reported for the Committee for Pastoral Development, telling of "new bishop" consultations and describing a new design for diocesan ministry commissions he had prepared while on a Harvard sabbatical. He discussed crisis intervention services available, bishops' continuing education, and evaluation programs.

Suffragan Bishop John Walker of Washington reported for a task force on homophiles (homosexuals), saying the task force would report later in provincial groups.

He also described a new program for black seminarians who, with their deans' approval, will spend one of their three seminary years at the Absalom Jones Theological Institute in Atlanta.

Bishop Spears mentioned the Ministry Council's awareness of a need for improving pastoral counseling for women ministers and described preparation of a new survey on the role of the episcopacy in the 20th century.

Other Actions

On Monday the House heard from the Joint Commission on Ecumenical Relations. Bishop Burt introduced JCER's various subcommittees and complimented staff officer Peter Day's work.

On Tuesday Bishop Chilton Powell of Oklahoma, chairman of the Standing Liturgical Commission, introduced proposed changes to the initiation rites of Baptism and Confirmation.

"The Liturgical Commission is not revising the Prayer Book," Bishop Powell said. "The whole

Continued on next page

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Theology Committee Report

There has been considerable response and reaction, as was to be expected, to the resolution passed at the special meeting of the House of Bishops in Chicago last August. If such response leads to dialogue within the Church, its results will be good for it will help establish our identity as a Church. If such response devolves to no more than charge and counter charge, our identity as a Church will be even further threatened.

In order that the dialogue be continued in this House at this moment, with as much clarity as possible, we, as your Theological Committee, would like to respond to some contentions which have arisen in the course of the debate.

First of all, some of you, we understand, have been given a copy of a paper written by the well-known and well-respected Roman Catholic theologian Frans Jozef van Beeck. Perhaps you also saw an AP story in which it was stated on the authority of Father van Beeck that, in reporting for the Theological Committee, Bishop Vogel misinterpreted Father van Beeck's position and that the misinterpretation was the basis of the resolution passed by this House.

After correspondence with Father van Beeck, Bishop Vogel received a letter from Father van Beeck in which he stated: "...I acknowledge the fact that my theory is not integral to the argument you set up. . . . Your letter helped me to clarify my own mind on this score."

As a result of correspondence, Father van Beeck modified his paper, and the AP released a modifying story. . . .

Secondly, it seems to the Theological Committee that an historical reductionism has been introduced into the debate now going on within the Church which does not do justice to the uniqueness of the matter before us.

The position of the Theological Committee has been called "Donatistic" and "Cyprianic," but we maintain it is not. We see the Philadelphia service of ordination as a schismatic act in relation to the Episcopal Church; if, however, the community which claims to have ordained would also claim to be a separate Church, nothing we

have said would deny the validity of the ordination for them. . . .

It has been said that the previous position advocated by the Committee "comes dangerously close to making the bishop a mere delegate of the community."

We deny that our position makes the bishop such a delegate. We do claim that a bishop can legitimately function and be himself only within community for community although his ministry derives from Christ in ordination, not from the community.

The difficulty we confront here concerns our understanding of the nature of the Church. Many different models are needed if the Church is to be understood as adequately as possible; but in debate the tendency is frequently to absolutize one model, accept it as sufficient for all time, and criticize other views in its light.

Actually, the Church at one time is herald, servant, community, sacrament, and institution. Different features of the Church are emphasized by each model, but all are necessary. The difficulty is to hold the models in proper balance.

Few would deny that for many centuries in Western Christendom the Church as institution, headed by a monarchical episcopate, has overshadowed the Church as community and servant. The point is what is dangerous from one perspective often is not dangerous but correct from another perspective.

Two other charges made against the adequacy of the stand taken by the House of Bishops and the Theological Committee is they have assumed that the Church is only a Church of peace and love—that it cannot be in internal conflict and that the offense of the Philadelphia service is no more than a canonical offense.

We mention these two comments together because there is but one response to both of them: our concern was not with mere canons printed in books nor with the subjective conditions of individual Christians.

Our concern was with communal process, with the *structure of community*, with the means by which communal differences are

resolved. It was the very structure of our Church as a Church which was attacked in the Philadelphia service.

The resolution passed by the House of Bishops in Chicago stated "that the necessary conditions for valid ordination to the priesthood in the Episcopal Church were not fulfilled on the occasion in question. . . ." That remains our conviction.

When a sacrament is said to be valid, we understand "validity" to mean that the sacramental action is "assured," that its efficacy is "certain." Such assurance and certainty are not found in the Philadelphia service according to this House, and we agree.

For that reason, because essential elements for ordination in this Church were lacking, we do not believe that the purported ordinations in Philadelphia are recognizable—although now not recognized. No merely minor irregularity was involved in them.

The difficulty of the House and of this Committee with the Philadelphia service centers on certain deficiencies. That being the case, it does not appear to us that—although the attempted ordinations remain unrecognizable in themselves—they may not be "complete-able." Here we find openness and the possibility for theological creativity.

Certainly a rite of ordination used by our Church was employed in Philadelphia. A visible incorporation into the prayer of the Church thus *appears* to have taken place. Such incorporation did not take place, we believe, because the act was done in defiance of the Church whose rite was used rather than by the authorized commission of that Church.

When the communal structure

and process of the Episcopal Church are respected, then ordination for that Church is possible.

It is not our role to tell the Church how such completion as we are suggesting is possible. That is for the Church to decide. At least conditional ordination, after constitutionally-consistent authorization by the Church, seems best to us in order to provide the assurance necessary both for the Church at large and for the ordinands themselves.

As a Committee, we believe there are arguments against the ordination of women to the presbyterate and episcopate as well as arguments for such ordination. Therefore we believe that such risk as is involved in such ordination should be incurred only as we are an ecclesial community first in sufficient (*i.e.*, constitutionally-authorized) agreement among ourselves.

Such action should not be taken as a means of one group of people telling another group of people within our Church that the latter have no argument and that they count for nothing in the community consensus necessary for sacramental action in the community's name.

In sacramental action for the Church, we must act as a Church: the sacraments belong to the Church as a whole, not to individuals or to individual dioceses. As Anglicans, besides acting consistently with our own consitutional structure as an autonomous Church, we must also act consistently with our membership in the Anglican Communion.

Adopted unanimously by the House of Bishops Committee on Theology, Oaxtepec, Mexico.

With the bishops at Oaxtepec

Continued from page 16

Church is revising it. We started the process, but now we're just trying to referee."

One Church, Many Voices

The meeting's global, interracial, and ecumenical flavor was enhanced by the participation of Bishop C. Shannon Mallory of Botswana, Africa. An American, he is presently visiting U. S. dioceses, discussing the challenges of the Church in Africa. Also present for the first time was Bishop Jose A. Gonzalez of Cuba, now an autonomous diocese in the Anglican Communion.

Thomas Jackson and Rena Benally, both Navajo Indians, reported to the bishops on the new Navajo Episcopal Council for which Mr. Jackson is staff officer. Mrs. Benally is the widow of one of the men murdered in Farmington, N. Mex. (*see page 12*).

Bishops C. B. Manguramas of the Southern Philippines, Edward G. Longid of the Northern Philippines, and Benito C. Cabanban of the Central Philippines spoke to the House. And the Roman Catholic Cardinal of Mexico City sent

greetings on the meeting's opening day.

The bishops adjourned Friday afternoon, expressing thanks to the Mexican government and to the bishops and staffs of the Episcopal Church of Mexico, who arranged the meeting.

Thanks were also formally tendered to the American Ambassador and to Mr. and Mrs. Jess Dalton, who had entertained the official party on Sunday, October 13. Mr. Dalton is chancellor for the host Diocese of Central and Southern Mexico.

Gifts for the three Mexican bishops and their wives—Bishop and Sra. Jose Guadalupe Saucedo (Central and Southern Mexico), Bishop and Sra. Melchor Saucedo (Western Mexico), and Bishop and Sra. Leonardo Romero (Northern Mexico)—were presented on Thursday night during a surprise fiesta to honor Bishop and Mrs. Allin on their 25th wedding anniversary.

The bishops accepted Bishop Frederick B. Wolf's invitation to meet in September, 1975, in Portland, Maine.

—Janette Pierce

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Aftermath of Fifi: a diary

a ride back to Puerto Cortes in time for the evening service.

September 24: In Milla Tres people started to build the first *champa*, the local temporary shelter. The doctors and nurses moved on but left the clinic—in running order and equipped with in reason—to be run by Father Rolando and the daughter of the local matriarch, Dona Julia. Food was meted out by local committee members, who were feeding some 750 people. The 1,500 pounds of food brought in originally was now stretched thin.

Father Jim bought sugar, coffee, bread, nails, candles, and matches. Foraging further at City Hall, he ran into a doctor from New York and a Peace Corps nurse, both trying to find where they could help. Father Jim took them to the rectory for badly needed sleep.

September 25: With the new volunteers and supplies headed for Milla Tres, Father Jim went in the other direction to San Pedro Sula to spend a frustrating day, trying to contact the proper officials and coordinators—all of whom had their own frustrations with telephones out of order and bridges out between warehouses and the airport into which volunteers and emergency aid were arriving from all over Central America, Colombia, Cuba, the U.S.A., Venezuela, and even West Germany.

September 26: Men from Milla Tres, who had walked and waded the 19 kilometers between there and Puerto Cortes, reported that the road was now passable. Father Jim immediately loaded the Toyota pick-up and set out. Forging seven rivers en route, he reached Milla Tres without accident. A Guatemalan helicopter landed shortly after, looking for a doctor to help in Jalisco. The New York doctor and Peace Corps nurse were swept into the chopper, and away they went.

Meanwhile, in La Ceiba, Bishop Anselmo Carral had arrived from Guatemala via the first commercial flight into Honduras. He was over-

joyed to find that radio reports that Father Bob Carlson had lost his life were untrue. Father Bob had, in fact, slept right through Fifi's fury until awakened by a rescue crew.

September 27: The bishop spent the day pacing the airport; late in the afternoon he finally got a plane to San Pedro Sula where he learned not one hotel room was available. He spent the night on a park bench in the public square.

Father Rolando was flown by chopper from Milla Tres to Puerto Cortes with a high fever. Father Jim was handed a message that another doctor had arrived in Puerto Cortes and would go to Milla Tres immediately.

September 28: Bishop Carral caught a 6 a.m. bus to Puerto Cortes and met Father Jim. They went together to Milla Tres to inspect the damage there.

September 30: Bishop Carral returned to Guatemala. Miss Ellen Douglass arrived to start teaching in San Juan's new bi-lingual nursery and kindergarten.

October 1: The rains began. The school board met and decided to delay opening the new school for a week. Ellen pitched in to help.

October 2: The downpour continued. Father Jim could not reach Milla Tres because the rivers had re-flooded and washed out even worse than before. Mrs. Eleanor Hightower, after a 48-hour wait in the Miami airport and paying \$53 customs duty on the medicines she brought, reached Puerto Cortes, ready to work as a nurse wherever needed.

October 3: Rain without ceasing, the third 24 hours of it. Another futile attempt to reach Milla Tres with the new volunteers.

October 4: Father Jim reached San Pedro by truck—getting stuck only once—to pick up Bishop Carral and Jeannie Willis. With Eleanor and Ellen, impatient to be of use, they all attempted the trip to

Continued from page 1

Milla Tres in a borrowed 4-wheel drive jeep. When they reached the Rio Julian, first of the seven to cross, a good-sized bridge had disappeared and the current was so dizzying that fording it was ridiculous. They turned back.

October 5: Pouring cats, dogs, and still more inches of rain. Clearly futile to try to reach Milla Tres.

SUNDAY, October 6: Bishop Carral and Father Jim took the early service at San Juan.

Word arrived that a U.S. helicopter was landing at the port. This galvanized the group, and once again they and all the cartons and gear were loaded into the truck for a fast trip to the port. Although his orders were to drop 100-pound bags of rice and beans into isolated villages, the chopper's colonel reluctantly agreed to take Eleanor and Ellen into Milla Tres to operate the clinic. The bishop, Father Jim, and Jeannie stayed behind, well aware that food was now urgently needed. The evening Eucharist was well attended, and the bishop spoke about the new Honduras Companion Diocese relationship with Central Florida (see page 23). The rest of the interminable evening was spent in checking reports on road conditions for the rain, all five endless days of it.

October 7: An early-bird messenger believed the road to San Pedro was navigable. It was, sort of, but the two rivers had become three tricky crossings. Father Jim drove through San Pedro and on to within one mile of the airport and the last bridge, now free-standing, unconnected to the road on either side. Bishop Carral and Jeannie settled for a hotel in San Pedro and sent Father Jim, weary and unwell, back to Puerto Cortes to continue coping with Fifi's aftermath.

—Jeannie Willis

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

Continued from page 13

about their characters and personalities," said Father Deloria. "Gentleness and spirituality is still flow-

Niobrara Convocation

named the *Itanacan* by Bishop Walter Jones, who hung the golden Niobrara Cross about his neck and presented him with the gavel.

During the Churchwomen's Fair Share Ingathering, Bishop Walter put his arms around a gentle-faced Indian woman from Wounded Knee. "Oh, Martha," he said. "We have shared so much together!" Martha and her husband had lost everything they owned during last summer's troubled times.

Mrs. Evelyn Bergen, long-time teacher in Indian schools and former president of South Dakota Churchwomen, was organist for most of the services.

Some non-Indians return year after year, people like Elsie and Art Peterson of Minneapolis who come back because of their deep interest in this ministry; women like Connie Limpo, executive from the diocesan office; and Jean Perry, editor of the *South Dakota Churchman*. This year Alice Emery, widow of the late Bishop Richard Emery of North Dakota and now head of the United Thank Offering, was present and spoke.

Highlights of this year's program include honoring two former priests of the diocese, now retired: the Rev. Frank Thornburn and the Ven. Vine Deloria.

Father Deloria, one of the best-known of the country's Indian clergy, preached at the closing



BOUGHS OF ELM strung over scaffolding protected worshippers in the outdoor chapel at the Niobrara Convocation, held on the Standing Rock Reservation.

service. He reminded his congregation of its cultural heritage and understanding of ecology. He quoted the words with which Columbus described the first Indians he encountered in this country.

"Remember, Columbus didn't talk about how the Indian looked. He didn't say anything about their feathers or their teepees. He talked

ing in our blood. We can make those characteristics our contribution to help bring the world together."

Bishop Walter and Bishop Harold closed the service.

"Every living creature is our brother," he said, "so we must love them all."

—Salome Hansen

The Episcopalian

The Quiet Crisis

The quiet crisis is spiritual and it can be found today on almost any college campus, but with the help of the Church Society for College Work, institutions of higher education are working effectively toward an answer.

A young coed, head bent over a textbook in a campus library, begins to cry softly. An honors junior waits until his roommate falls asleep and then packs a duffle bag and slips out of his dorm and away from his college degree. Some university students silently drinking beer in a corner of a local pub suddenly and unsmilingly drop their glasses on the floor one by one. A mother and father, struggling to put their son through college, listen in shock and dismay as he breaks the news that he's flunking out.

Alienation, loss of a feeling of self worth, lack of a sense of life's purpose, and fear of tomorrow's uncertainties — they're all very real and they're all part of the confusing and frightening anxieties with which many of today's college students must grapple as they try to acquire the higher education they know is so crucial to their future.

But why do today's college communities face these anxieties?

"Because today, although our institutions of higher learning reflect the tremendous needs and problems of our society, they have become powerless to deal with them," says the Rev. Myron "Mike" B. Bloy, Jr., Executive Director of the Church Society for College Work, a Cambridge-based organization whose aim is to make campus ministry an active, vital tool in helping students, faculty and administrators confront and deal with the anxieties that threaten our capacities to grow and to build a vigorous and meaningful life.

"In earlier times," says Mike, "society's needs were easily identified and defined and institutions of higher education met them nobly. Colonial colleges produced religious leaders. Post-Revolution colleges focused on educating statesmen for our young country. After the Civil War, land grant colleges developed mechanical and agricultural arts. And at the turn of the century, the concept of the university — an import from Germany — helped us formulate scholarly and research processes."

In the last thirty years, however, the growth of colleges and universities accelerated so quickly and broadened so in scope that higher education has become America's largest industry. Only the federal government involves more people and more money. Over forty percent of our college-age people are enrolled in colleges and universities. More and more older people are signing up for courses in community colleges which are springing up in increasing numbers. And universities now absorb the major responsibility for much of the country's research and development.

But all this growth has not been without its price.

"Despite all the potential they now hold for serving today's society,

educational institutions face all sorts of new difficulties which can nearly paralyze them," says Mike.

The root problem, he thinks, is the lack of a vision powerful and encompassing enough to bring coherence, direction and purpose not only to the traditional paths of higher education, but also to the diverse avenues into which it has been led by the increasingly complex needs of modern society.

"The most striking fact about higher learning in America is the confusion that besets it." No, that wasn't said last month or last year, but forty years ago in 1934 by Robert Hutchins, then president of the University of Chicago.

"Sadly, Mr. Hutchins' comment is just as true today as it was then," Mike says, "for the inability of higher education to weave together an enabling vision of purpose has had many adverse consequences. And two of these are crippling campuses everywhere.

"First, the symptoms of demoralization — personal isolation, freneticism, insecurity, boredom and a tendency to approach tasks with a sense of 'ad hocness,' — have become increasingly prevalent among students and faculty. The result is that both are dropping out of college in great numbers, only to find out that by doing so they only intensify their spiritual and psychological sufferings.

"Second, because higher education no longer possesses a coherent and engaging vision, its scholarship and influence can no longer guide us to the social and cultural renewal for which we are now so desperately searching. Instead, higher education has become at best only a reflector and at worst a breeder of today's social and cultural shortcomings."

"But it won't do any good for us to just stand and point an accusing finger," says Mike, "because higher education alone isn't in trouble — the entire country is in a difficult and challenging time. And we all have a stake in the university's recovery because we must continue to look to it for people of vision and purpose. Therefore we must all help it overcome its present crisis. And I feel no one has a greater responsibility to higher education than the Church."

Because the Church has long been aware of the cultural-creating and person-shaping powers of higher education and has felt that it had a special mission in the university, thousand of campus Christians — students, faculty, and administrators — are now leading the efforts to help the university recover its humane, integrating purposes and heal those hurt by the present chaotic situation. In so doing, they are demonstrating that they are a very necessary catalyst in the university's struggle.

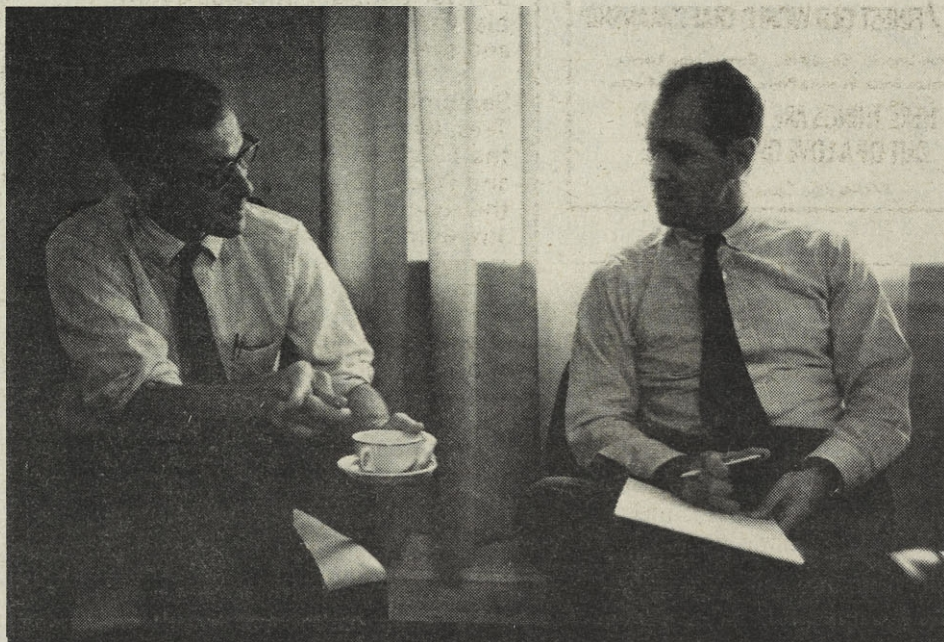
Also important in these efforts are

the local campus-neighboring parishes that support campus Christians with a liturgical and pastoral framework for their mission. Many of these parishes, such as St. Stephen's on the edge of Ohio State University in Columbus or St. Mark's near the Berkeley campus of the University of California, make available special programs for those on campus, while others, especially parishes near the proliferating community colleges, simply invite campus Christians to participate in general parish life.

And that's not all. In addition, on over 200 campuses, full-time ministers appointed by the Dioceses pursue the Church's mission. Partly because of the relatively high percentage of Episcopalians on campus (or, as one wit put it, because "Episcopalians are denser on the campus"), the Episcopal Church has always had a special concern for campus ministry.

"One of the basic strategies for campus ministry," notes Mike, "is to adapt the parish to campus use."

At the University of Tennessee in Knoxville, the Episcopal Church has



Mike Bloy (right) talks with participant at regional ministry conference.

established a Chapel and Center (church and parish house) where students and faculty families form a congregation for regular worship, Church School and other traditional parish activities. The difference is that the mission of this special parish is colored by and centered on the academic community. The University's art and music departments have helped to develop a rich liturgical life in the chapel, while the Chaplain, the Rev. Albert Minor, focuses his pastoral concern on such student problems as sex, drugs, the search for spiritual meaning, and coping with the loneliness and alienation people commonly experience in huge academic institutions. Both the University Chaplain and the congregation see the Church's mission at the University as a "long-term pastoral ministry."

At M.I.T., quite a different strategy is used to realize the Church's mission. Although several nearby parishes provide a congregational life for Episcopalians at M.I.T. and M.I.T. itself has excellent resources for counseling, the campus atmosphere

of "positivism" or "scientism" can affect those who are not alert to its dangers, depriving them of a full intellectual, emotional, moral and spiritual life. This situation calls for a vigorous Christian response and has received one under the guidance of the Episcopal Chaplain, the Rev. John Crocker. Rev. Crocker and a group of faculty colleagues have put together a series of seminars, lectures, courses and discussions which show the dangers of positivism and demonstrate how this academic community which is committed to developing the technological leadership of the nation can find richer and more humane ways of undertaking technological education. Hundreds of M.I.T. faculty continue to join and to participate in this on-going effort for academic renewal. And, quick to recognize the creative possibilities of this movement, the chief administrators at M.I.T. have provided increasing funding for it.

With a mission as demanding and as important as the Church's in higher education today, to whom can its leaders — both faculty and clergy — turn when they find themselves as

caught up in the same problems as those they are trying to help?

"This is where the Church Society for College Work comes in," says the Rev. Bloy, "and we've come up with two approaches which I think are enormously effective in helping leaders of the Church's mission. One avenue is through long-term research and development programs and the other is through consultations on immediate and local concerns.

"To implement the first approach, we publish regularly in our membership journal, CSCW Report, case studies on a variety of campus ministries, differing in situation and style, which are strong and effective. And because example is an excellent teacher, we are also training regional leaders to help campus ministers to learn from these studies."

Two of the Church Society's most successful case studies focus on Episcopal ministries at the University of Tennessee and M.I.T. These studies work well because they describe each ministry's program in detail — explaining the strategies used and the reasons why

they were chosen and analyzing their strengths and weaknesses for other situations. A recent series of cases looks at women campus ministers, and coming up are studies on ministries to community colleges, ecumenical ministries, and parish ministries to the campus.

"So far, we've compiled fifteen such cases and yet, we see many more opportunities for exciting and enlightening examinations of other campus ministries," says Mike.

By training twenty-four senior campus ministers (chosen by region to represent every part of the country) to be case study discussion leaders, the Church Society also has made possible regional case-study workshops for campus ministers. These workshops also help campus ministry boards, diocesan college work commissions and Church people to understand and create successful criteria for campus ministry evaluations.

"We think this project has already helped existing campus ministries and we believe its cumulative effect will be to strengthen substantially this crucial Church mission," says Mike.

Although campus ministers are important, they form a small part of the mission's leadership. Christian faculty and administrators provide the long-term leadership on which the mission must principally depend.

"What should be true for the whole Church — that laypersons are the primary leaders — has always been true of the campus ministry," notes Mike.

In the past, the Faculty Christian Fellowship, a national organization, helped academic leaders to strengthen their ministries, but it no longer does so, and the Church Society now tries to fill these lay leader needs. Its basic strategy is to gather regional faculty together to help them clarify the ministry's purpose and develop ways to implement it. In December, for instance, Episcopal lay theologian William Stringfellow is leading a workshop of midwestern faculty in Michigan. Another workshop for faculty in the southeast will be held in Virginia and a third one is scheduled on the west coast in the spring.

The Church Society's membership journal, *CSCW Report*, is helping to build a communications network — an "invisible college" — among workshop participants and other faculty who are looking for ways to make their Christian vocations felt more deeply in their teaching, scholarly and institutional lives.

In the summer of 1976, the Church Society and the National Cathedral will co-sponsor a national conference of faculty Christians to consolidate the ground the Society expects to have gained by then and to plan for the program's future.

The results of these and other projects over the years have been published in books, pamphlets, and *CSCW Report*. These materials offer valuable insight to campus Christians, parishes, and diocesan college work committees who want to strengthen the mission of the Church in higher education. For example, *Varieties of Campus Ministries: Seven Case Studies and The Professional Identity of the Campus Minister* provide



At regional ministry conferences participants can exchange ideas.

background material on basic strategies and professional styles of campus ministry; "Functions of Faith in Academic Life" (published as a special issue of *Religious Education*) and *Christian Identity of Campus* (Seabury paperback) focus on the underlying theological and cultural issues of Christian mission on campus; and our film *Teaching and Learning in a Particular World*, and *Identity Crisis in Higher Education* (Jossey-Bass Publishers) deal directly with the educational crisis of our time. These materials and many others are available from the Church Society office.

But publications, case study and faculty projects represent only one major method used by the Church Society to encourage and spark campus Christian leadership. It also works through consultations on the concerns of local campus ministries throughout the country. For example, the Church Society has a contractual arrangement with many dioceses under which they contribute financially to the support of the Church Society's research and development, and in return, the Church Society staff consults with diocesan college work committees, helping to project new work, develop effective strategies for on-going ministries and establish evaluation criteria. Members of the staff also serve on a number of national boards and agencies concerned with the Church's mission in higher education and they help frequently to plan and lead regional and national conferences.

And who makes up the Church Society's staff?

Guiding the Society's programs and consultation projects is an experienced group of people with diverse backgrounds, headed by Mike Bloy, who has been executive director since 1966 and who was prior to that, Episcopal Chaplain at M.I.T. for nine years. He writes extensively on Christianity and higher education and is active on the Visiting Committee for Harvard Divinity School, the Danforth Campus Ministry Advisory Council, the National Institute for Campus Ministry, the Trustee's Council of the University of Massachusetts and the Executive Council Committee on Youth and College Ministries.

Working with Mike Bloy is Assistant Executive Director, the Rev. Walter Sobol, who before coming to the Church Society was rector of Episcopal parishes in Massachusetts and development

officer at Tufts University. Widely experienced in organizational development and group process, he is a consultant in these areas to the Diocese of Massachusetts.

To direct its case study and discussion leadership projects, the Society has Project Director, Sister Nancy Malone, O.S.U., formerly Professor of Religion at the College of New Rochelle, who has had special training in those fields.

Determining Church Society policy and also participating in its programs and consulting projects are its 35 directors.

From its beginnings in 1935...

The Church Society was founded in 1935 by a group of Episcopal clergy and laity which included Brooke Stabler and Thomas Gates, Episcopal Chaplain and President of the University of Pennsylvania, respectively; Leslie Glenn, later Canon of the National Cathedral; and Theodore Wedel, later Warden of the College of Preachers. The organization's purpose was to promote the cause of campus ministry in the Episcopal Church, to raise funds for the support of existing ministries and the establishment of new ones, and to develop a file of interested clergy for new openings and replacements.

For twenty-two years these were the basic policies of the Society; and, as membership was developed to support them, the Society was officially designated by the National Council as "a cooperating agency of the Episcopal Church."

In 1955 the National Division for

College Work assumed the recruitment and placement functions of the Church Society, freeing it — under the leadership of the Rev. Jones Shannon, who became a Director in 1954 and Executive Director in 1957 and the Rev. John Coburn, President of the Society at the time and now President of the House of Deputies — to shift its attention to its present activities.

In its constant efforts to provide flexible, innovative responses to the changing needs of campus ministries, the Church Society has pioneered ministries to medical, law and business schools as well as to special clienteles — graduate students and faculty, foreign students, black students, married students and commuter students. The Society has also launched several fellowship programs for graduate students and faculty working on the relationship of Christian faith to higher education; held faculty summer schools for inter-disciplinary studies involving religion; convened task forces on the campus ministry and related issues; published and widely distributed task force findings; and provided consultation assistance for all those involved in this Church mission.

"The most important contribution to these accomplishments," says Mike, "has been the Society's fiercely loyal but highly critical membership, some of whom have been contributing to the Church Society regularly since 1935. Their financial contributions pay for the Church Society's basic operating costs while foundations provide the funding for most of our projects. And their intellectual contributions have provided many of our basic program ideas."

Want to join the Church Society? You're invited...

The Church Society welcomes new members to this important cause of the whole Church. Send your membership contribution — at least \$15 for individuals and \$25 for parishes — to the Church Society for College Work, 99 Brattle Street, Cambridge, Ma. 02138, and the Society will send you its brochure, the *CSCW Report* (published every other month), and other reports as they become available. The Society also welcomes contractual relations with Dioceses which want to strengthen their campus ministry programs.

You Are Invited to a Celebration

To celebrate its fortieth anniversary on January 16, 1975, the Church Society for College Work plans a two-day event January 16 and 17 with a conference, a eucharist and a banquet to which you are cordially invited.

Speaking on the conference theme — How can the Christian faith and tradition help to heal the malaise of higher education today? — will be Rubem Alves, Brazilian theologian; William Coffin, Yale Chaplain; William Stringfellow, lawyer and theologian; David Burrell, Associate Professor of Philosophy and Chairman, Department of Theology, University of Notre Dame; and Sallie Krawcheck, Vanderbilt theologian and editor of *Soundings*. The format will be five two-hour sessions including a formal presentation, responses by the other four conference leaders, and general discussion with conference participants. The first four sessions will be held at Columbia University on Thursday afternoon and evening, January 16 and on Friday, January 17. The last session will follow the banquet at Trinity Church on Friday evening. The number of participants will be limited to 150.

On Friday afternoon at 5p.m., the Rt. Rev. John Walker, Suffragan Bishop of Washington, D.C. and Church Society Director, will officiate at a eucharistic celebration of the Church's mission to higher education at Trinity Church, and the Rev. John Coburn, former Church Society President and President of the House of Deputies, will preach. After the service, a Fortieth Anniversary banquet will be held at the Church and this will be followed by the final conference led by William Coffin.

The registration fee for participants is \$25 and it includes breakfast, luncheon and the banquet on January 17. Hotel accommodations at a special rate are available at the Gramercy Park Hotel (where, incidentally, the Church Society was founded).

If you are a Church Society member or Episcopal chaplain or an academician, the Society may be able to help pay part of your travel costs.

For more detailed information and a registration form, please write to Church Society for College Work, 99 Brattle Street, Cambridge, MA 02138.

Books

A list for Christmas giving

Books have always been high on both my giving and receiving lists at Christmas. With the price of clothing, household and cosmetic gift items skyrocketing in 1974, not to mention baubles and gadgets, books are a better gift bargain than ever and often easier to fit to a recipient's special interest.

Children usually come first in our gift giving for Christmas, and the following list contains some especially good news. Several years ago, with an eye on a possible new market, publishers rushed into print with books which took a positive attitude toward blacks, females, and other minorities. Many of these were of questionable literary quality and most were pure pot-boilers—particularly the books for children.

Two of the following reviews are of excellent books of good literary quality for the young female, and one is superb story with a most admirable, but also human, black hero. I particularly recommend them.

—Martha C. Moscrip

This Time Tempe Wick? Patricia Lee Gauch, illustrated by Margot Tomes, \$5.95, Coward McCann and Geoghegan, New York.

Do you have on your list a young woman between the ages of 7 and 11 who would like to know that women can and have had adventures, exhibited courage, and shared in the action? Then consider Patricia Gauch's latest book about a real, revolutionary heroine who with courage and wit saved her beloved horse from renegade soldiers even though her father was dead and her mother desperately ill. Patricia Gauch's suspenseful story-telling and Margot Tomes' lively drawings, accurate in historical detail, will delight young readers and make "reading it again, out loud" a pleasure for adults.

If girls can enjoy stories about boys' adventures—as they have for generations—I see no reason why boys wouldn't like *Tempe Wick*, too. At the same time they might absorb attitudes and understandings which could prove useful to them in a future which will hopefully demonstrate greater equality between the sexes.

The Real Me, Betty Miles, \$4.95, Alfred A. Knopf, New York.

Betty Miles' human, funny story is about 11-year-old Barbara Fisher, who spoke out in indignation when she took over her brother's paper route at his request and people said, "Girls can't deliver papers." To quote Barbara, "and then people called me a nut. A women's liberation nut! All I wanted was for things to be fair."

In the introduction the heroine says, "My book will not be the kind that tells 'How Tomboy Mindy discovered that growing up gracefully can be as exciting as playing baseball.' . . . My book is going to tell about the ideas and adventures of the real me, Barbara Fisher. And it will be true."

And it is true in the way good fiction can be. It does, however, have a happier ending for this somewhat reluctant feminist than her real-life counterparts usually achieve. Perhaps it will give them courage.

Not only the young readers but their mothers, aunts, and probably their grandmothers will identify with the heroine. Be sure to read *The Real Me* yourself before you send it to a lucky recipient.

Balthazar, the Black and Shining Prince, Alvin Lester ben-Moring, illustrated by John Gretzer, \$4.95, Westminster Press, Philadelphia.

Many stories have been written about the three wise men who followed a star to find the Christ Child, and my favorite was Van Dyck's, *The Other Wise Man*. Now, for me, Mr. ben-Moring's *Balthazar* excels all the others. Although the author wrote this tale especially for non-white children—to give them a hero with whom they could identify—it should appeal to adults and children alike of whatever background and would be an excellent Christmas gift for over-7-year-old lovers of myth and the heroic.

The story not only follows the dangerous, exciting, and heroic journey three young princes, fellow students, and friends make to Bethlehem but reveals Balthazar's inward search for the one true God. This quest culminates in his call to seek God's Son and in the end to find Him in his heart as well as in person.

The whole is set against authentic biblical and historical background. The young men become real people, transcending the 2,000 years between the reader and the characters. It is a moving account, written with a poet's feeling for language and a Christian's awe of the Holy.

A Bit of Christmas Whimsy, David Edman, \$4.95, Concordia Publishing House, St. Louis.

Set in New York City on Christmas Eve, this tale of three persons and two gifts is indeed whimsical. With delicate humor and a strong sense of compassion, the author relates how a poor little boy from Harlem and a wealthy, elderly widow from Central Park East make Christmas Eve gift purchases which in the end provide three utterly different strangers with just the gifts they need.

The unobtrusive religious overtones underline "Christmas"; the author's delightful style spells "Whimsy." The surprise course of events is reminiscent of O. Henry at his best.

A Bit of Christmas Whimsy would be an excellent gift for lovers of the romantic and lovers of Christmas aged 14 to 94.

The Porcupine Storybook, Nancy Ganzel *et al*, illustrated by Art Kirchoff, \$3.95, Concordia Publishing House, St. Louis.

The Three Beggar Kings, Rosalys Haskell Hall, illustrated by Kurt Werth, \$4.95, Random House, New York.

Journeys to Bethlehem, *The Story of the First Christmas*, Dorothy Van Woerkom, illustrated by Dhimitri Zonia, \$3.95, Concordia Publishing House, St. Louis.

If you enjoy giving children Christmasy books at Christmas, these three are good choices. All are attractively illustrated and written in clear, simple language appropriate for young children without talking down to them.

The Porcupine Storybook is a varied collection of five stories which deal with feelings and experiences a child might have. One is also a Christmas story for ages 3 to 7.

The Three Beggar Kings is based on a folk custom connected with the Feast of the Epiphany and celebrated long ago in European villages. The story tells of a small boy's involvement in such a Twelfth Night celebration. Ages 6 to 10.

Journeys to Bethlehem retells the first Christmas story from the announcement of the tax and census in Judea to the return of the Holy Family from their sojourn in Egypt. Dorothy Van Woerkom, a successful children's author, tells the story well, and Dhimitri Zonia, a specialist in religious art, has created truly beautiful illustrations.

The Christian Calendar, *A complete guide to the seasons of the Christian Year*, L. W. Cowie and John Selwyn Gummer, \$15, G. and C. Merriam Co., Springfield.

This lavishly illustrated, 256-page book covers the Christian year from Advent to Pentecost. The introduction sets forth how the Christian calendar came to be as it now is. Part One deals in detail with Christian seasons and festivals, including the meaning of each and historical notes on the development of the church ceremony connected with a particular season. Part Two, *The Year of The Saints*, includes all the saints on the Roman Catholic calendar, arranged by date and day with background for some and dates for most. A list of patron saints, a glossary of terms, and an index are included.

The Christian Calendar could be read for its historical interest, followed devotionally, or used as a reference work. The beautiful illustrations (90 in full color out of a total of 150) include works of many of the great masters of religious art.

This would be a wonderful gift for a church school to give an education director or for someone to give to the church school library as a memorial or, if you can afford it, for one Episcopalian to give to another.

Bright Shadow of Reality; *C. S. Lewis and the Feeling Intellect*, Corbin Scott Carnell, paperback \$2.95, William B. Eerdmans Publishing Co., Grand Rapids.

Mr. Carnell's book will be a welcome gift for any adult who admires C. S. Lewis and particularly for those who are interested in Lewis' religious philosophy as expressed in his poetry and fiction. Using numerous quotations from Lewis as well as writers who influenced him, the author explores Lewis' balancing of rational conclusions and intuitive insights, the use of reason and of imaginative understanding. *Bright Shadow of Reality* is a scholarly criticism which demonstrates a broad knowledge of, and empathy with, Lewis' work and thought.

Young people, who seem engaged in the same quest as Lewis was and who appear to be rejecting the rational as they see it represented in technical and scientific worlds, might also welcome this book. The first few chapters are in a somewhat academic style as the author places his study in general and Lewis in particular in the special slot the book will explore within romantic literature. As the discussion continues and the author weaves in relevant biographical notes and begins to explore Lewis' concept of "the dialectic of desire," the book becomes absorbing reading.

One of Mr. Corbin's most important contributions is showing the negative influence which academic prejudice concerning the break between the intellect on one side and the emotions on the other has had upon many people in Western culture.

Not a gift for everyone, *Bright Shadow of Reality* could be a special gift for the right person.

Chronicles of a Comer and Other Religious Science Fiction Stories, edited by Roger Elwood, paperback \$2.95, John Knox Press.

Chronicles of a Comer is a collection of six science fiction stories, all of which have some religious connotation—not necessarily Christian. Although the contributing authors include such prestigious science fiction writers as Ray Bradbury and Poul Anderson, they are not all equal in literary quality. All the stories are, however, exciting and deal imaginatively with future and/or other worlds, highly technical but continuing to exist because God, by whatever name, is at the center of the universe. This collection is a good gift for anyone on your list who "really digs sci. fi."

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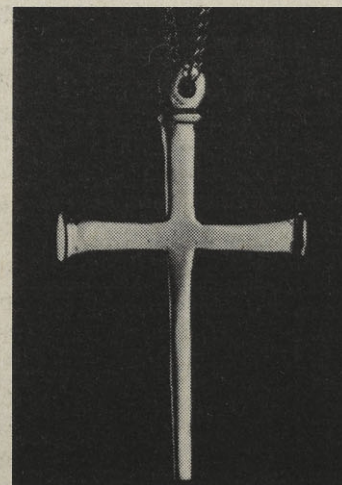
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EXCHANGE

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

PAPER AVAILABLE ON WOMEN IN THE CHURCH

"The Changing Role of Women in the Church," by the Rev. Beryl Turner Choi, is available from the Pittsburgh Task Force on Women in the (Episcopal) Ministry. The paper is a personal view of the conditions which affect women's role in every Church, with

focus on the Episcopal Church. For single copies, send 50¢ to Betty Tatlock, Treasurer, Task Force on Women in the Ministry, 8697 W. Barkhurst Dr., Pittsburgh, Pa. 15237. Enclose a stamped, self-addressed (long) envelope. For up to five copies, send 50¢ each, a larger envelope, and additional postage.

TALK ABOUT SHORT WORK WEEKS!

The pastor teaches though he must solicit his own classes. He heals though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher and entertainer, a salesman, a decorative piece for public functions, and he is supposed to be a scholar. He visits the

sick, marries people, buries the dead, labors to console those who sorrow and to admonish those who sin, and tries to stay sweet when chided for not doing his duty. He plans programs, appoints committees when he can get them, spends considerable time in keeping people out of each other's hair. Between times he prepares a sermon and preaches it on Sunday to those who don't happen to have any other engagement. Then Monday he smiles when some jovial chap roars, "What a job—one day a week!"

—Chimes, St. Luke's Church, Merced, Calif.

EPISCOPALIAN REQUESTS HELP FOR METHODIST PARISH

A small Methodist church in this area has had its hard-earned organ stolen. The parish has limited funds. If anyone knows where a small organ can be obtained (inexpensive or free), please write to Bill Hudson, 1972 John Wesley Ave., College Park, Ga. 30337.

A CHARITABLE ESTIMATE

Perhaps the most vivid way to depict the level of giving to churches is to imagine that every church member in the United States was suddenly bereft

of all income and assets and placed on public relief. Now suppose that each church member, subsisting on the average welfare payment, began to give a tithe of this meager sum. The income of America's churches under those circumstances would be about 35 percent greater than it is now.

—Peter Day

FILM SHOWS HOW TO MAKE CHURCHES MORE FUNCTIONAL

"Toward Understanding Flexible Church Space," a new color, 110-frame, sound filmstrip shows ways to make churches—from the mammoth cathedral to the little chapel on the corner—more functional and offers ideas for creating beauty as well.

Episcopal churches featured are: Christ Church Cathedral, St. Louis; St. George's Episcopal Church and St. Mark's Episcopal Church, Washington, D. C.; and Trinity Church, New York City.

The filmstrip is \$21.50, and a slide version is \$28.50. Both include a 20-page discussion guide and an opinion poll for audience participation. Available from William J. McClure, Lutheran Film Associates, 315 Park Ave. South, New York, N. Y. 10010.

Words of Religion : A Puzzle

Find the following words in the scrambled list below—working forward, backward, up and down and diagonally. The remaining letters are then arranged in a 7-letter word pertinent to the theme.

Abbot	Devil	Holy Week	Litany	Pentecost
Amana	Druid	Idol	Luke	Priest
Assumption	Easter	Isis	Missal	Proverbs
Ban	Epiphany	Jewish	Mohammed	Rabbi
Baptism	Fasts	Job	Monk	Seven Rites
Beads	Festivals	Joel	Mormon	Shinto
Bible	Founders	Legate	Nun	Shrove
Castes	God	Lent	Palm Sunday	Triad
Church	Hebrews	Levi	Passover	Unction
Coptic	Heresy	Limbo	Penance	

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Y H I T U O O B M I L E N N O M R O M R O A T U
I S B N L J G B O J T T A O B D R U I D C N E S
B I L I F O U N D E R S N M B T S E I R P Y C M
B W E H S W E R B E H A E S A S L A S S I M O L
A E V S B R E V O R P C P F A N O I T C N U S A
R J I D E M M A H O M L O D I M S I T P A B T P

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From Ring-A-Word Puzzles, Vol. 1, No. 2, Sept., 1974.

Answer is on page 4.



Thomas Lamond

THEOLOGIAN BERNARD LONERGAN came to Hobart and William Smith Colleges, Geneva, N.Y., in mid-October under a grant from Trinity Parish, New York City. Dr. Lonergan, seated at right above, talked informally with students and conducted classes and seminars. The Rev. Durstan R. McDonald, second from right, is college chaplain.

Education Guide

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The Liturgical Ear

THE LITURGICAL EAR bows with this issue of *The Episcopalian* and will endeavor to review significant recordings of organ and choral works which frequently are overlooked by the popular music magazines. Occasionally, we may even slip in commentary on secular music of collateral interest.

William W. Marsh, Jr., is music editor of *The Stereophile* magazine and chorister in the choir of men and boys at St. Mark's Church, Philadelphia. He is also a member of the American Guild of Organists and the Mendelssohn Club of Philadelphia.

Philips has released two recordings of Mass settings that are literally worlds apart in concept.

A curiosity is the Rossini *Messa di Gloria* (6500 612) performed by the B.B.C. Singers, with soloists, and the English Chamber Orchestra under the direction of Herbert Handt. Maestro Handt researched this work and, in 1970, gave the first performance since its premiere in Naples in 1820. Rossini's refusal to compose operas during the last 40 years of his life is well known. Yet the famous *Stabat Mater* and the *Petite Messe Solennelle*, lately becoming more familiar, date from these later years.

The present work, written at the height of Rossini's career, is predictably operatic in style although perhaps no more so than the *Stabat Mater*. Unfortunately, it is a weaker piece but certainly worth a hearing.

The soprano, Margherita Rinaldi, is the best of the group of five unfamiliar soloists, and she is heard to advantage several times, particularly in the "Laudamus" section. The two tenors are not of the first rank. A felicitous touch are the solo woodwind obbligatos in the "Gratias" and the "Quoniam."

Maestro Handt is in firm control of the fine English Chamber Orchestra and the B.B.C. Singers although the chorus might have been miked with more definition. All in all, a rarity worth a try, and, as Handt points out in his sleeve

notes, "One cannot judge Italian Catholic music with German Protestant criteria and expect to understand and appreciate it."

The other recent Philips release is David Fanshawe's *African Sanctus* (6558 001). Here is an extraordinary melange of Western music superimposed on African music recorded by Fanshawe on one or more of his extensive trips to the African continent. The choral work is by the Ambrosian singers.

The composition has a "Kyrie" meshed with a Cairo "Call to Prayer," a "Gloria" superimposed on sounds from an Egyptian wedding (Luxor) and an Islamic Prayer school, and the "Deo Gratias" blended with Sudanese courtship dances. A pop-style Lord's Prayer heard over "lamentation for a dead fisherman of Lake Victoria" never sounds vulgar and certainly is an improvement over the atrocity blasted from every juke box not so long ago. Several times traditional chant acts as a bridge between sections, and the whole is tied together at beginning, end, and before the Lord's Prayer by the "African Sanctus" theme and "Bwala" dances.

Philips has provided superb recorded sound and processing. By all means hear this one! After *Jesus Christ Superstar* and the Bernstein *Mass*, *African Sanctus* is a natural. One can be moved by it.

Nonesuch offers a recent release of two more rarely heard choral works (H-71294). The Handel *Wedding Anthem*, "Sing Unto God," and the Bach *Cantata No. 131* ("Aus der Tiefe") was released originally by HMV on CSD 3741 in England late last year. Paul Steinetz conducts the London Bach Society Chorus and the Steinetz Bach Players with Wendy Eathorne, soprano; Paul Esswood, countertenor; Neil Jenkins, tenor; and John Nobel, bass.

Handel composed *Wedding Anthem* for the marriage of Frederick, Prince of Wales, to Princess Augusta of Saxe-Gotha on April

27, 1736. The text is from Psalms 106 and 48. Handel followed the usual format of choruses separated by an air or recitative. The performance is generally excellent.

The Bach, a setting of the *De Profundis* (Psalm 130), is the earliest of his autograph scores to have survived. Unusual features include solos only for tenor and bass and a chorale for altos accompanied by the chamber ensemble. Particularly stirring is the closing chorus, "O Israel, hope in the Lord." The performance, again, is excellent, and Nonesuch has managed the technical aspects well.

—William W. Marsh

Two groups seek funds

As budget time approaches, two different but well-known Christian groups seek funds to continue existence and expand.

The journal, *Christianity and Crisis*, is seriously considering closing at the end of the year because of rising costs. An independent journal, *Christianity and Crisis* has always depended upon subscriptions and donations rather than advertising and now seeks both financial and moral support from its readers.

Also seeking money is the Anglican Fellowship of Prayer, which hopes to fund a full-time executive director, beginning January 1. The organization, which has depended upon volunteer talent, has grown to the point that it needs full-time direction and staff. AFP is a member of PEWSACTION, a coalition of lay organizations within the Episcopal Church.

For further information: *Christianity and Crisis*, 537 West 121st St., New York, N.Y. 10027; and Anglican Fellowship of Prayer, "Burnside," Stevenson, Md. 21153.

Central Florida aids Honduras

Some of the fastest help for storm-devastated Honduras came from its companion diocese of Central Florida. The relationship between the two dioceses is close, and when Hurricane Fifi destroyed Le Ceiba, Tela, and Puerto Cortes where Episcopal congregations are established, Floridians swung into action.

Money and relief supplies streamed into the Cathedral Church of St. Luke, Orlando. A member of Good Shepherd, Maitland, flew 5,000 pounds of food to Honduras. A communicant of the Cathedral led a parade of tractor-trailer truckloads to Gulfport, Miss., for free transportation on Standard Fruit Company ships. Others helped in other ways.

At St. Mark's Church, Cocoa, four persons donated themselves instead of money. Dr. Edward H. Austin, a pediatrician; his wife, Sara, a physical therapist; Judy Biery, a surgical nurse; and Richard Wise, a retired Army medical



JUST THE BEGINNING of the shipment of relief material bound for Honduras.

supply man, were officially designated by the Red Cross as Disaster Personnel. The following Sunday the four were commissioned missionaries; St. Mark's paid transportation costs and provided a working purse and money for medical supplies. While they are gone, parish members are caring for the Austins' children and pets and Mrs. Biery's son.

As of October 5, Bishop William H. Folwell of Central Florida had received over \$10,000 from the diocese and had sent a substantial amount to Bishop Anselmo Carral, Bishop-in-Charge of Honduras.

The diocese knows Hondurans will need help for many months to come and stands ready to share its "family" portion of the burden.

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• DOUBLEDAY



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- Family Helper Projects are guided by child welfare specialists from the Field Office staff, and each project is required to submit an annual financial statement.
- Would you like to sponsor a child? Here are the answers to some other questions you may ask before you decide.
- Q. Why does CCF use a sponsorship plan to help children?**
- A. To help provide long term child care along with a person-to-person relationship, in which sponsor and child can relate to each other as real human beings.
- Q. Is CCF an emergency relief organization?**
- A. No. While material assistance is vital, a child also needs to experience the warmth of knowing another person cares about him as an individual over an extended period of time.
- Q. What does it cost to sponsor a child?**
- A. \$15 a month, tax deductible.
- Q. What does the child receive?**
- A. In general, CCF supplements other resources to help provide clothing, shelter, health care, spiritual guidance, education, school supplies, balanced diet—and love. You'll receive detailed information about the project where the child receives assistance.
- Q. May I send an extra gift?**
- A. Yes, if you wish to send \$5 or \$10 for a Christmas or birthday present, the entire amount is forwarded, and the money is used according to your instructions. You will receive a "thank-you" letter from the child.
- Q. May I visit my child?**
- A. Yes. Our Homes and Projects around the world are delighted when sponsors visit.
- Q. May groups sponsor a child?**
- A. Yes. Church classes, office workers, civic clubs, school classes, organizations and other groups sponsor children.
- Q. Is a financial statement available?**
- A. Yes, upon your request and we will be glad to answer any questions about how your gifts are used.



You see, a child is helped in many different ways—each according to his needs. And it is the sponsors who make this help possible.

Won't you share in this person-to-person relationship? Just fill out the coupon and send it in with your first monthly check. In about two weeks you will receive the child's photograph, background information, mailing address and a description of the project where the child receives assistance.

You may write to the child and you will receive the child's letters, along with an English translation. (House-mothers or caseworkers help children unable to write.)

Won't you become a sponsor today?

Sponsors urgently needed this month in: Brazil, India, Guatemala and Indonesia.

Write today: Verent J. Mills

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Box 26511, Richmond, Va. 23261

I wish to sponsor a ☐ boy ☐ girl in (Country) _____

☐ Choose any child who needs my help. I will pay \$15 a month. I enclose first payment of \$ _____. Send me child's name, story, address and picture.

☐ I cannot sponsor a child but want to give \$ _____. Please send me more information.

Name _____

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