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Inside This Issue

News items this month include a decision from the Washington court, page 4; Executive Council debate on women, page 11; Trinity Parish's goals, page 10; and a discussion on unused churches, page 3. Also included are reflections on love, page 15; Guest Editorials, page 6; ministry to seamen, page 9; Switchboard, page 12; and Texas MRI, page 10.

Prayer Book draft will be published Feb. 2

The Standing Liturgical Commission has chosen Feb. 2, 1976, as the official publication date for *The Draft Proposed Book of Common Prayer*. The Commission hopes to finish its work on the Draft Book in time to meet a July 18, 1975, printing deadline; the book will then be ready six months before the Minneapolis General Convention opens Sept. 11, 1976.

Commission members hope their labors over the past 11 years will be judged on the Draft Book's contents and not on the preliminary and interim drafts they've published for trial use in *The Liturgy of the Lord's Supper* (1967), *Services for Trial Use* (1970), and *Authorized Services 1973*, as well as in several Prayer Book Studies. The Draft Book, they say, "will reflect the considered response of the Commission to the experience of trial use."

Published by the Church Hymnal Corporation, the Draft Book will be the working document for the 1976 General Convention as it considers revision of *The Book of Common Prayer*, last revised in 1928. Convention has authority to amend, delete, reject, or rearrange the contents of the Draft Book before taking its first constitutional action.

The 1973 General Convention decided two full days of Convention time should be set aside for this purpose. Liturgical Commission members say public hearings on the Draft Book will be held before General Convention opens.

What emerges as the result of Convention's decisions will be known as *The Proposed Book of Common Prayer*. If adopted, the Proposed Book may be authorized by separate resolution for alternative use during the 1976-79 triennium. In 1979 it will again be submitted to General Convention for its second and final constitutional action.

THE Episcopalian

'Many an opinion is discovered in dialogue rather than in proclamation.' --John Allin

This month marks the one-year anniversary of Bishop John M. Allin's tenure as Presiding Bishop. In a two-hour interview in his New York City office he characterized that period as a "year of discovery," spoke of his role as Presiding Bishop, and outlined his views of the Church.

He lamented how little time he has for reflection and that the women's ordination issue has taken so much of his time and energy. He says his greatest discovery as Presiding Bishop is the "amazing strength and diversity, the depth of compassion and great readiness to respond" of church-people he has met in his year of extensive travel to every part of the U.S., plus visits to Mexico, Canada, and Europe.

The July 29 ordination service 59 days after he became Presiding Bishop and events arising from it have focused attention on his office and brought both criticism and support. Bishop Allin said he did not want to dwell on that subject, but it came up throughout the interview.

Bishop Allin sees his role primarily as administrative and thinks "advocacy is an abuse of the presiding office," but he recognizes a prophetic component of the job. His own outline of his job has three points.

"The first responsibility of the Presiding Bishop is to make sure all voices can be heard." Bishop Allin said both the General Convention and the House of Bishops can make decisions "which are

forms of the Church speaking." But "the reality is that many things that come out of General Convention are not really accepted by the whole Church."

He cited the General Convention Youth Program as an example. "It was an idea of a group of chaplains who got together and brought it to General Convention, got the votes, and General Convention bought it—in some cases without sufficient testing."

A way to provide that testing, he said, would be to strengthen the decision-making processes "so you can begin to get concepts and ideas [like General Convention Youth Program] into the consciousness of the Church so more people can contribute, buy in,

Continued on page 4

Vermont garden project blooms

More than just vegetables is growing in Vermont's community gardens this summer. A new spirit of cooperation is flourishing as the Diocese of Vermont takes the lead in a statewide gardening project.

Through the new Food and Community program the diocese is pooling its efforts with other denominations, the state's Community Action program for the poor, the University of Vermont's Extension program, Garden Way's private enterprise help to increase human self-sufficiency, Project Vermont Garden's federally-funded community garden organizers, and particularly with Gar-



Garden at the Cathedral.

Roger Griffith

dens For All, Inc., which has nationwide experience in locating available land and providing training for would-be gardeners.

The diocese hopes "to encourage self-sufficiency and build community spirit through gardening, preservation, and sharing of foods."

Bishop Robert S. Kerr of Vermont believes the project will have far-reaching results: an ample, affordable food supply, a renewed sense of people's relationship to

the soil, and an increased awareness of the need to preserve natural resources.

The Rev. Richard Cockrell, program coordinator, says the diocese is not really starting anything new: "We want to encourage people to keep on gardening as they have, but we ask them to consider putting more land into gardens, inviting friends or neighbors to share the space. And we want to be helpful by acting as an enabler for those who want a garden for the first time."

Mr. Cockrell is rector of St. James' Church in Woodstock, one of the 100 Vermont towns with community gardens. The parish serves as a gardening information center for the community. So far the town of Woodstock has donated 10 acres for gardens, and several other acres have also been made available. The county extension agent offered gardening courses at the local high school this spring, and the Universalist Church set up a root cellar for crop storage.

Following is a sampling of some Episcopal contributions to community efforts:

- Springfield—St. Mark's set aside an acre of its land for community gardens.
- Burlington—the large area set aside for gardens at the diocesan

Continued on page 2

Refugees: Some personal stories

A much-decorated former Vietnamese army officer will work as a driver, a typist, or a farmer to support his wife, six children, and a 70-year-old mother. Bui Tran Vuong and his family arrived in Columbus, Ga., in mid-June, sponsored by St. Thomas' Church. Paul A. Johnson, Jr., a member of St. Thomas', hopes that nearby Trinity Parish will sponsor Major Vuong's brother: "I'm trying to interest a number of churches in sponsoring families. The climate's perfect here, and there's already a substantial Vietnamese population because of Fort Benning."

Up north in Bronxville, N.Y., the second floor of Christ Church's parish house is the temporary home of Mr. and Mrs. Le Thu Tuc, both 28 years old. Mrs. Tuc, a secretary, speaks English and fluent French. Mr. Tuc worked in supply at the Saigon air base. Both are looking for jobs.

These are only two of the more than 50 families already settled with Episcopal families. Isis Brown, Episcopal Church Center resettlement officer, hopes many others will respond to Executive Council's recent request for sponsors and support for the refugee program. Persons wishing more information should contact her at the Episcopal Church Center, 815 Second Ave., New York, N.Y. (212-867-8400).

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

PONCE—At its annual convention the Missionary Diocese of Puerto Rico voted to become an auton-
omous Church within the Angli-
can Communion by 1982. (*Rapi-
das*)

ST. LOUIS—Christ Church Cath-
edral here was the site of the May
3 consecration of William A.
Jones, Jr., to be eighth Bishop of
Missouri. Presiding Bishop John
M. Allin was chief consecrator for
the 48-year-old prelate who was
rector of St. John's Church, John-
son City, Tenn., at the time of his
election.

NEW YORK CITY—The Rev.
John Coburn, 60, rector of St.
James' Church, has been elected
to be Bishop of Massachusetts,
succeeding Bishop John Burgess,
who retires at the end of this year.
Dr. Coburn, vice-president of Ex-
ecutive Council, will go to Boston
late this fall but will not be con-
secrated until after the 1976 Gen-
eral Convention in Minnesota
where he will serve as president of

the House of Deputies.

VATICAN CITY—Mother Theresa
of Calcutta, Rosemary Goldie of
Australia, and Bernadette
Cumambi of Tanzania were three
of the Vatican's four-member del-
egation to the International
Women's Year World Conference
in Mexico City in June and July.
A man, Bishop Ramon Torrella
Cascante, led the delegation.

PRINCETON—The 13th plenary
session of the Consultation on
Church Union will meet Nov. 3-6,
1976, at the Bergamo Conference
Center, Dayton, Ohio. The agenda
is expected to focus on the first
seven chapters of the draft plan of
union. The Episcopal Church is
one of the nine participating de-
nominations.

OXFORD—Bishop Ronald Hall,
85, retired Bishop of Hong Kong,
died at his home here in England
recently. Dr. Hall became the cen-
ter of controversy in 1944 when
he ordained Deaconess Lei Timoi

the first woman priest in the An-
glican Communion.

KAMPALA—Ugandan President
Idi Amin, a Muslim, reports his
government has given about
\$28,000 to the Ugandan Anglican
Church to aid its 2 million mem-
bers.

LONDON—An English bride need
no longer say "obey" if the
Church of England's General
Synod approves the proposed re-
vision of the marriage service. This
would be the first major change in
the rite since *The Book of Com-
mon Prayer* was issued in 1662.

Gardens

Continued from page 1
center is one of 23 garden sites in
a community where 750 families
are expected to participate in the
project.

● Bennington—St. Peter's sup-
ported efforts to expand its com-
munity's gardening program from
150 to 450 garden plots and be-
came involved with the commu-
nity's emergency food shelf.

● Middlebury—St. Stephen's, the
Addison County Gardeners, a
food co-op, and the County Ex-
tension Service formed a coalition
which has plans for a farmers'
market here this summer.

With a first year budget of
about \$1,500 Mr. Cockrell feels
any diocese could undertake a
similar project. "The great value
of this program is the many ways
everyone can share in the work.
We are joining with other denom-
inations, even with non-church
groups, to restore a sense of work-
ing together in the community as
well as to cut down food costs.
This is a 'long haul' program that
calls for cooperation with every
ally we can muster—the hunger
problem is so massive, complex,
and overwhelming.

"One of the great dangers of
the program is that we may be too
small of mind and strategy; that
we may not use our allies but try
to do it alone; that we may be-
come impatient for big results and
retreat when the going gets tough
as we did in the war on poverty
and with racism."

Heading the program for the
diocese, in addition to Mr. Cock-
rell, are Anthony Adams, a Bur-
lington architect who originally
proposed the food project, and
staff member Sharon Bown, also
of Burlington.

Further information is available
from Mr. Cockrell at St. James'
Church, Woodstock, Vt. 05091, or
by phone, 802-457-1727.

—Janette Pierce

Summertime: Can the givin' be easy?

Before they go on vacation,
many Episcopalians stop the news-
paper, stop milk delivery, and stop
regular payments on their parish
pledges. One answer to this sum-
mer income slump could be a new
program which allows vacationers
to keep their pledge payments
current through automatic cash
transfer arrangements with their
banks.

The Episcopal Church's office of
development/stewardship has
joined agencies of nine other de-
nominations on the National
Council of Churches' Commission
on Stewardship to explore ACTS
(Authorized Contribution Trans-
fer Service).

The program will be tested next
year in five geographical areas:
Los Angeles, Philadelphia, Kansas
City, Dallas/Fort Worth, and At-
lanta. Any congregation in these
areas can sign up to participate in
the pilot program, according to
Oscar C. Carr, Jr., executive for
development/stewardship. And a
congregation can participate in the
pilot program even if some of its
financial contributors don't take
part.

Here's how the ACTS program
works. A person who makes a fi-
nancial pledge for 1976 to a par-
ticipating parish signs an author-
ization card at the time he or she
makes the pledge or at some other
time before Jan. 1, 1976. This
authorizes the person's bank to
transfer automatically a set
amount of money from his/her
checking account into the parish's
account. The automatic transfer
can be made monthly or quar-
terly; \$10 is the minimum.

The 10 denominations—work-
ing through the NCC Stewardship
Commission—have contracted
with the Investment Data Corpo-
ration of Santa Monica, Calif., to
supervise the 1976 pilot program
in the five areas. Each automatic

cash transfer has a \$.65 service
charge which remains the same re-
gardless of the amount handled
and is automatically deducted
from the amount transferred to
the parish account.

Michael Allen, an IDC vice-pres-
ident, reports that many busi-
nesses, particularly insurance
companies, now use the automatic
cash transfer system. He predicts
that in the next two decades paper
currency and hard-copy checks
will fall into disuse with most per-
sonal funds being spent through
cash transfers and credit cards.

J. Allan Ranck, of the NCC
stewardship staff, says the auto-
matic cash transfer is "really a
way of giving from the top of
one's income, something Churches
have been urging people to do for
years."

Dr. Carr says he hopes several
Episcopal congregations in each of
the pilot areas will participate in
the 1976 pilot program or at least
offer it as an option to parish-
ioners.

"Automatic cash transfer ob-
viously raises many important
questions, particularly those about
the liturgical aspects of offertory
and the personal involvement in
giving that usually accompanies
the writing of a check," says Dr.
Carr. "But it seems we are moving
into a time when checks and cash
will be used much less, and the
Church can't afford to be left out
of new financial processes when
they develop."

Any congregation located in the
same counties as the cities of Los
Angeles, Philadelphia, Dallas/Fort
Worth, Kansas City, and Atlanta—
or in a county adjoining those
counties—can participate in the
ACTS program. Additional details
can be obtained from the develop-
ment/stewardship office at the
Episcopal Church Center.

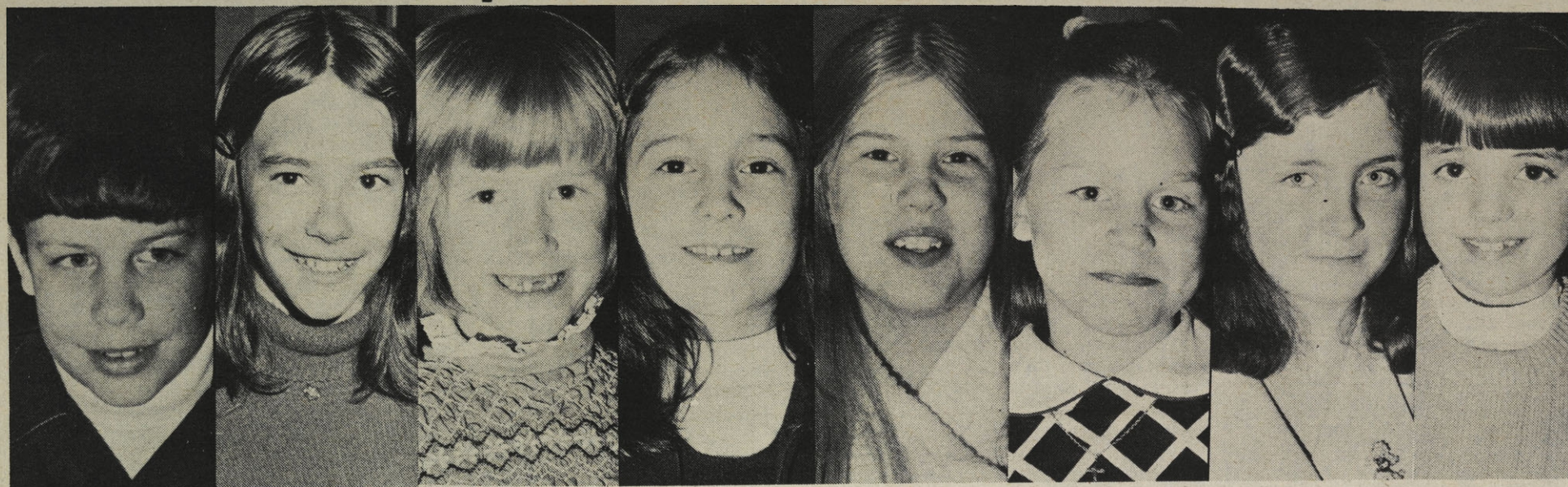
—Richard J. Anderson

Coming up

JULY

- 4 Independence Day
- 5-11 Christian Education Conference,
Two, at Kanuga Conference
Center, Hendersonville, N.C. For
further information write to:
Kanuga, P.O. Drawer 250, Hen-
dersonville, N.C. 28739.
- 6 Seventh Sunday after Pentecost
- 13 Eighth Sunday after Pentecost
- 20 Ninth Sunday after Pentecost
- 22 St. Mary Magdalene
- 25 St. James the Apostle
- 27 Tenth Sunday after Pentecost

Church class composes own book of 'uncommon' prayer



Billy

Polly

Jennifer

Bobbie

Sarah

Christine

Cynthia

Tonia

GENEVA, N.Y.—Trinity Church youngsters here decided to write their own book of "uncommon" prayer.

Molly Steel, one of the adults working with the children, explained how it worked: "We thought it might mean more to the children to make up their own prayers, so one Sunday we asked them to try. In another week we had a box where they could put their prayers for the children's worship service each week.

"Then we began to think that the adults might learn something from the children. Maybe they could be less self-conscious and learn more about the nature of prayer. So we took some of the children's prayers and printed them to give as an Easter present from

the children to the church."

Here's what church school children at Trinity prayed for:

Billy Steele: "Dear God, thank you for letting me be in the All-County Band; also, thank you for making our baby rabbit stay alive. Please give me strength to work hard in my swimming."

Polly Boswell: "Thank you for the privilege of going to church. Thank you for the food and drink so we don't have to search. Thank you for the nature and the animals galore. Thank you for love, friends, and family, faith and so much more."

Jennifer Russell: "Thank you for our school and teachers, and thank you for our camp, and Jeff and Amy and Todd and Grandmi and

Grandpi and for everybody."

Bobbie Smith: "Please, God, help us find Pabbi, our dog. He is lost."

Sarah Suppes: "Dear God, thank you for water, the food I eat, and my parents. Please don't let anyone starve or not have homes or not have any love."

Christine Miller: "Dear God, thank you for our cats and thank you for our house. Thank you for love, for Thanksgiving, for God, and for my baby sister. I love her so."

Cynthia Ferrini: "Dear Lord, hear me as I pray. Thank you for my family. Please help my brother Bobby and his wife. Also help Bobby and give him courage in college. Thank you for the food I eat, the bed I sit and sleep on, and the furniture I sit on. Please guide us and make peace on earth. And

stop all wars."

Tonia Thompkins: "Praise God, Lord Almighty. Thank you for my family's food and for my sister. Almighty Lord, help other people and bless other people when they are sick. And I am even glad that I am here."

Then there was an unsigned prayer: "Dear Lord, hear me as I pray; please, let us get through all of our problems. Let us, also, have more peace. I would like to pray for all the people who don't have food or clothes. Please, don't let them starve so much. Please, forgive me for everything wrong I have done. Thank you for giving me good health through this week."

—Thomas R. Lamond

Group reviews alternative uses of church property

New York City has 7,500 parsonages and other religious buildings, assessed at \$1 billion, plus 2,450 churches and synagogues. Declining church membership and increased maintenance costs cause these buildings, and others like them across the country, to be under-utilized.

In mid-May 150 participants in a two-day conference at Trinity Parish, New York City, explored alternate uses of such property. Dr. Ezra Earl Jones, United Methodist Church researcher, said all denominations have problems with excess buildings, but Roman Catholics and Episcopalians suffer more because "those that have been here longest are the most established in population areas that are declining."

John E. Zuccotti, chairman of New York City's Planning Commission and provider of the city's statistics on church property, said community governments should be involved in saving churches, but they do not have the resources to "bail out defunct" ones. He said a city-wide task force could make an inventory of churches and synagogues that are in difficulty.

The Archdiocese of New York, according to Msgr. William J. McCormack, has attempted to return some church properties to tax rolls through "consolidation, outright sale, or transferral of air rights."

St. Mary's Roman Catholic Church in Boston, which has declined in membership from 10,000

in 1870 to 265 today, is one church which found new uses for its property. St. Mary's land will be developed to include a home for the elderly and a nearby housing unit.

Dr. Jones gave some guiding principles for dealing with excess church property:

"When a building is no longer used by a congregation, it is appropriate and sometimes desirable that it be converted to non-religious use or be demolished.

"The decision to enter into a commercial real estate venture by a church will succeed if the motivation is to extend the ministry of the church. If it is to make money, the chances for success are poor.

"[Mergers] should be the last

thing considered. Mergers are usually from weakness rather than strength. In five years, the new church will be no larger than the larger of the two that merged.

"We will build churches in the future that will be more adaptable than in the past, multi-use facilities that can be easily converted to non-church use."

Dr. Jones said the death of a church "receives almost no theological attention. It is critical that we have a theology about the closing of a church."

Conferees toured the Bushwick section of Brooklyn, one of New York's most impoverished areas, and Roosevelt Island, a new city, where Suffragan Bishop J. Stuart Wetmore of New York told of a planned ecumenical ministry.

In Bushwick, the Very Rev. George T. Deas, Roman Catholic vicar of Brooklyn, led a tour of the St. Leonard of Port Maurice building which in 1914 was a parish of 15,000 members. Today about 600 attend services on Sundays, the only day the 1,200 capacity building is used.

On Roosevelt Island participants visited Church of the Good Shepherd, a parish church now being converted into a community center. The United Development Corporation is financing the building, which will be "sometimes used for religious services," with a \$700,000 mortgage. Three cooperating Churches—Episcopal, Roman Catholic, and United Methodist—will employ a coordinator to schedule building use.

The Cheswick Center of Cambridge, Mass., sponsored the conference.

—William B. Gray

Carolina youth have beach ministry

When adults think of 25 young people spending a week at the seashore, they get nervous.

But it was more Bible and religion than beer and rock for the 25 students who spent a week in a cottage at Garden City Beach, S.C. Under the leadership of the Rev. John W. Yates, II, youth minister at Trinity Church, Columbia, S.C., the group lived, prayed, and studied together during "Alpha Week" last summer.

The project didn't end there; the young people in "Alpha Cottage" decided to share their Christian beliefs and each day talked to people on the beach and in the town.

One of the participants, Ross Wright, who "approached this beach evangelism reluctantly," said

later, "Out of over 150 people we surveyed, 70 percent said they did want to know God personally.

"The inhibitions I had about

evangelism vanished as I saw people respond to the gospel of Jesus Christ and as I saw people disillusioned from unfulfilled beach fantasies crying out for something more real than Budweiser and transient romances."



DOCTOR OF MINISTRY degrees were awarded to the Rev. Elizabeth Powell Rosenberg, Arlington, Va., and the Rev. St. Julian A. Simpkins, rector, St. Simon's Episcopal Church, Rochester, N.Y., by Bexley Hall, member of the Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary cluster. Dr. Rosenberg earned her degree for a study of the influence of a counselor's sex upon pastoral counseling. Dr. Simpkins did his doctoral work on community organizations as a strategy for Christian mission in the black Church.

Photo by Charles S. Luckett

D.C. court recommends Wendt admonition

The ecclesiastical court of the Diocese of Washington presented its decision to Bishop William Creighton on June 5. By a three (clergy) to two (lay lawyers) vote the court found the Rev. William A. Wendt guilty of disobeying Bishop Creighton's "godly admonition" not to permit the Rev. Alison Cheek to celebrate the Eucharist in his parish, St. Stephen's and the Incarnation, last fall. The court recommended that Bishop Creighton admonish Father Wendt for his disobedience and forbid him to permit "any person whose ordination is not in conformity with the canons of the Church to exercise his or her ministry in his parish."



A NEW METHODIST DEACON, the Rev. Marie Moorefield, one of the 11 women ordained irregularly last July, has been accepted by the Kansas East United Methodist Conference. Bishop Ernest T. Dixon announced her official acceptance as a deacon; she will be eligible for full ministerial status in the United Methodist Church in one year. —RNS Photo

Since Father Wendt is expected to appeal the decision, Bishop Creighton will not pass sentence until after the final court determination. The bishop may reduce the sentence advised by the court—the least punishment the canons prescribe—but may not increase it.

In the 20-page document, both sides dealt with questions of obedience and validity in varying degrees. The court's clerical majority found Father Wendt guilty on the issue of disobeying his bishop's directive. The two lawyers judged him innocent in a dissent full of theological, historical, and legal citations. They upheld the validity of Mrs. Cheek's ordination and believe Bishop Creighton erred in treating her as a deacon.

The majority—the Rev. H. Albion Ferrell, the Rev. Charles S. Martin, and the Rev. William Curtis Draper, Jr.—recognized but did not accept Father Wendt's defense that Mrs. Cheek is a priest, that the November celebration was authorized by the people and vestry of St. Stephen's, and that throughout he acted "in good faith... in good conscience... in glad obedience to the will of God" as he saw it.

They saw the trial's central issue as Father Wendt's "disobedience to his Bishop's admonition." They established that Bishop Creighton had the authority to deliver a prohibition and that—to their satisfaction—it was a "godly admonition" whose intent was clearly understood by all parties.

Having established Father Wendt's disobedience, the three judges considered other aspects of the case in arriving at their "recommendation of a proper penalty...."

"We recognize that there are those who believe that an act of disobedience, taken in conscience, is often the most effective means of sharpening and focusing an issue and of impelling the Church

to swifter movement than would otherwise have occurred.... We believe our brother, William [Wendt] to have acted in obedience to his conscience."

They stated, however, that Father Wendt acted with less "diligence" in informing his conscience than did Bishop Robert L. DeWitt, one of the ordaining bishops who testified that he had consulted theologians and as many as 20 bishops before deciding to act out of conscience. Father Wendt, the three priests said, "did not extensively consult his fellow priests" or his bishop. "In effect, the defendant... declared his perception of the will of God to be more valid than that of the bishop."

The majority found "no question that the bishops in Philadelphia intended to ordain 11 women deacons to

the Sacred Order of Priests." They also found that, certain conditions being met, the bishops had the authority to do so. And they agreed that "the 11 deacons met the qualifications for ordination to the priesthood in terms of training, preparation, and piety of life. Had they been men, the Philadelphia event would not have occurred."

The opinion recognizes existing barriers to ordination of women but concluded that only General Convention can remove those barriers.

The two dissenting members, Llewellyn C. Thomas, court president and chief judge, and Janet C. McCaa, disagreed: "A great moment in church history is before us, and the majority of the court is allowing it to pass by.... In

Continued on page 13



FRAMED BY TWO WOMEN: William Wendt watches the Rev. Alison Cheek and the Rev. Patricia Park during a service before his trial. —Photo by Carolyn Aniba

Presiding Bishop Interview

amend, and then adopt. That's the ongoing, constant ideal and has so much to do with all those basic things we hear so much talked about—self-determination, participation, one-man-one-vote. Unless you continually work on the system to see that that happens, the first thing you know you're claiming [a mandate], but there are really only a few people making the decisions."

Bishop Allin sees his second responsibility as president of the House of Bishops—"which has the responsibility of interpreting doctrine"—as "one among equals." He said the whole House must debate issues of doctrine, and "a good presiding officer gives up his right" to his own opinion.

"I don't care how strongly you feel. I can't say 'I'm going to decide; I'll get the word and then drag you along.' That does violence to collegiality."

In a reference to his decision not to appear at the Washington trial of the Rev. William Wendt, Bishop Allin said "no individual bishop has the right to speak and interpret for the whole House of Bishops, including the Presiding Bishop. If, in that role, the House says it wants the Presiding Bishop to make a statement, he can carry out that function."

Of the prophetic role, Bishop Allin said there are times when any church member, including the Presiding Bishop, "may be moved to make a statement of the deepest sort of conviction."

In that case a Presiding Bishop has two choices. "You can submit it to the Church for its response and then you either stay with it or, in a drastic case where the Church absolutely rejects it, you may have to remove yourself from the responsibility [of the presiding office] in order to free yourself to advocate that particular cause. Many an opinion is discovered in dialogue rather than in proclamation."

Bishop Allin stepped out of his pre-

siding officer role at the May Executive Council meeting to give his views on reconciliation (see page 11). Press reports said he was angry at the time. Bishop Allin claimed no anger but said, "I won't say there wasn't the warmth of emotion."

He spoke in Denver because the Council had been discussing how to deal with issues but began "putting limits on reconciliation." Council members were speaking about the July 29 participants when someone asked who would provide the leadership if the Presiding Bishop were going to be an enabler. Bishop Allin said he then felt compelled "to put the issue of leadership to Council members."

"We had been talking about how to deal with issues. The basic issue that has never been dealt with is the people in Philadelphia had voluntarily entered into agreements and they broke those agreements. All the talk since has never dealt with that. Let's lift the real issues up. What is the nature of our relationship?"

On Prayer Book revision Bishop Allin doesn't hesitate to state his views. "I've got to make one more appeal."

"The Liturgical Commission members are hard-working, faithful members of this Church. They've demonstrated a willingness to drop out a lot of stuff that didn't stand the light of day."

"I personally feel that when we approve the Draft Prayer Book, we should legalize something that's now being done illegally. You're supposed to use the Prayer Book as is, with the present rubrics unchanged, or you use the great variety of proposed services. You're not supposed to mix them, but they're being mixed in many places. Let's say, 'Okay, this isn't harmful.'"

"We should adopt both [the 1928 Prayer Book and the trial services] as the official liturgy of the Church."

Asked if he would respond to those

who say that all the haggling over women's ordination signifies a death wish of the Church, Bishop Allin said, "How many people do you have to have before the Church has a death wish? In my travels I've seen a whole lot of people, and I don't get a death wish from all those people. I get the death wish from certain people who have some particular hang-up, burden, project—whatever."

"We've got to remember that the ultimate goals are set by God. The way we deal with one another and our faithfulness may well be more important than our great goal-setting and advocacy roles."

Bishop Allin said he could understand the impatience some people have with the Church's slow progress, "but on the other hand I can see the resilience of this Church. It has frequently responded and continues to be ready to respond."

He said people would be more productive if they asked: "How are we doing? How can we do better? How can we initiate rather than react?" rather than: "What is our reputation? What is our image? What are our great causes?"

"We don't need so many people proclaiming what's wrong with the world. We need to answer the 'how' question."

"We have this hang-up of obsolescence in the Church. We talk about new patterns of ministry as if none had ever worked in the past. We need to get back to basics. Our power of analysis is limited. It is difficult to capture or project an in-depth picture so people can see and respond."

"The messages I'm hearing around the Church," said Bishop Allin, "are that we need to get on with the business of strengthening mission, meeting human need, working toward correcting injustices, improving our communication, and proclaiming the Gospel by word and deed."

He listed good things that are hap-

pening: improved administration of the Episcopal Church Center under Bishop Milton Wood; that the Episcopal Church Center staff is "beginning to jell" and work well together; the response to the hunger appeal, the Cuttington College fund drive, and the Church's Development Fund; the improved communications system; and that the Church has so much potential for service.

Bishop Allin clicked off a list of the four most frequent topics he hears on his travels: "1) People don't want to lose the Prayer Book and ask, 'Why all this confusion?' 2) They ask, 'Why all this internal struggle over the issue of women's ordination and are we dealing rightly with it?' 3) Response to the Presiding Bishop's Fund for World Relief. 4) I hear about evangelism and spirituality from people of all ages."

Bishop Allin misses the closeness and personal involvement of being a diocesan bishop and tries to make up for that loss by meeting people when he travels. "When somebody says, 'I don't want to take your time—I know you're busy,' I say, 'This is what the time is for.'"

For the future Bishop Allin hopes for a "quiet July" and then "to move out and be available to people—but at a different pace." He would like to explore having province president-bishops share the chief consecration function with him to relieve some of the travel pressure. He sees "the diocese as the Church's basic unit" and wants to find ways to share ideas and enthusiasm regionally.

Looking to the Minnesota General Convention, he hopes "we use the next 18 months to resolve the issues before us rather than expecting to solve all the questions there. I hope we can affirm what we're doing and then get on with it in a stronger way, rather than unveiling some new program in Minneapolis."

—The Editors

The Episcopalian



The Rev. George Thomas Cooper, manager of the City of Chicago's Municipal Service Center, licensed magician, veteran of early television, and former boxing champion, has been "Mayor of Skid Row" longer than Richard J. Daley has been Mayor of Chicago.

Father Cooper,* a hearty soul of broad girth, keen insight, and white walrus mustache, was hired by Chicago's Department of Human Resources in 1951 when the Windy City was governed by Martin H. "Gentleman Jim" Kennelly. Richard Daley was first elected mayor on Apr. 5, 1955.

Giving up a promising show business career and an opportunity to open in Las Vegas, Father Cooper accepted the skid row post with more than a few misgivings. "Sure, I had seen these guys stumbling along West Madison all my life, and like most people I thought of them as a bunch of good-for-nothing bums. But I had a wife and four daughters to support. The job was there, so I took it."

In the course of his 24-year reign as Mayor of Skid Row, Father Cooper has successfully operated on the following formula:

- He does not permit drunks to enter his establishment. "I don't pretend to be an expert on alcoholism," Father Cooper admits, "but I know you can't deal effectively with a drunk. When they dry out, I'll talk to them."

- Father Cooper has never carried a weapon and has never been assaulted. "I give them my salt and vinegar act every once in a while to let them know who's in charge, but a weapon—what's it going to prove? If you look for trouble, there will always be somebody bigger and tougher to give it to you." Father Cooper once confronted a knife-wielding assailant and demanded he drop the knife. The man did.

- Father Cooper does not give money to men on the street. "Do that and you're an easy mark. Besides, I'm not down here to promote their boozing."

- Father Cooper, increasingly alert to the encroachment of modern psychology on the Church's ministry, stands by his motto: "Do something for your fellow man today even if it is only to leave him alone." He notes, "Every agency has a program, therapy, counseling. Everywhere the men turn, someone is analyzing them. They need a

place where they can come and be left alone. That's my program. If they want to talk to me or if there is trouble, I'm here. Otherwise, I leave them alone."

Other clergy on the row, who think the men must be actively involved in therapeutic programs, have criticized Father Cooper for his philosophy of noninvolvement.

Dr. Karl Menninger, founder of the Menninger Clinic in Topeka, Kan., has said, "Father Cooper is the only man I've met in his profession who treats these lonely and homeless men as ordinary men and not as specimens."

Father Cooper often entrusts men with such tasks as changing light bulbs, organizing the Reading Room's library, dispensing shaving gear, and sweeping the sidewalk. Frank, a withered man who is deaf as a result of an assault by a jackroller, stands respectfully at the entrance to Father Cooper's office. Father Cooper motions him in and in sign language directs him to go for coffee. "If you can't give these guys a little self-respect, why come down here in the first place?"

Father Cooper was the first person on skid row to admit blacks into his agency. Laughing, he recalls, "The guy below my place, whose restaurant was a front for a gambling ring, accused me of ruining skid row."

He is the first to admit that skid row is changing, in fact vanishing. "I don't think we're going to see another phenomenon of this kind again. When I first started here, there were more than 30,000 men down here. You'd see them sleeping in doorways, in alleys—everywhere. Now there are fewer than 3,000 men on the row." Father Cooper foresees their being institutionalized and assimilated into pocket skid rows scattered around the city and suburbs. He hopes to organize interested deacons into the Order of Lazarus to minister to homeless men who have been placed in hospitals and homes for the aged.

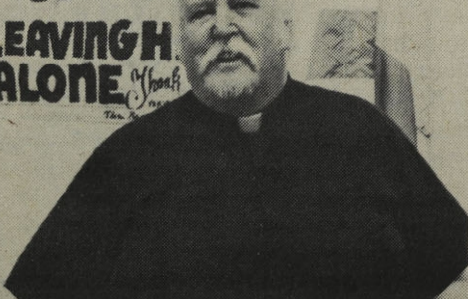
As the wrecking crews and arsonists systematically level skid row's superstructure—flop houses, gin mills, currency exchanges, and day labor agencies—and as the Loop creeps west on the strength of sprouting skyscrapers, the hold-outs cling faithfully to Father Cooper and his Reading Room. Like

*Though a deacon, Mr. Cooper is addressed as "Father."

THE MAYOR OF SKID ROW: Father Cooper, above, stands in front of the last bathhouse in Chicago, across the street from his office. Below, his motto, coined 24 years ago, and right, "jackrollers," assailants who prey on skid row denizens, use the row's gutted buildings as staging areas.

Photos by Don McKelvy

**DO SOMETHING FOR...
YOUR FELLOW-...
MAN TODAY IF
ONLY LEAVING HIM
ALONE**



In Profile

well-heeled school boys they mend coats and socks, read, or watch television under the sign: "Silence is golden—let's all get rich." The Reading Room is their living room, and Father Cooper is the concerned parent who is there when needed.

Of his own future, Father Cooper contemplates. "I want to be here so long as one person is left on skid row, and that day may not be far off. A lot of my colleagues feel time has passed me by. Maybe it has. I'm nearing retirement age anyway and have always wanted to return to show business." Father Cooper as "Ali Baba, Mystic M.C. and Humorist," and his wife, Josephine, as "Trixie the Clown" perform occasionally for retirement homes and children's groups.

"Of course, I've always wanted to write a book about my experiences down here—and then there's that idea I've had about starting a mission in Las Vegas. I don't have that much time left, and there's so much to do."

Ordained a deacon in 1971, Father

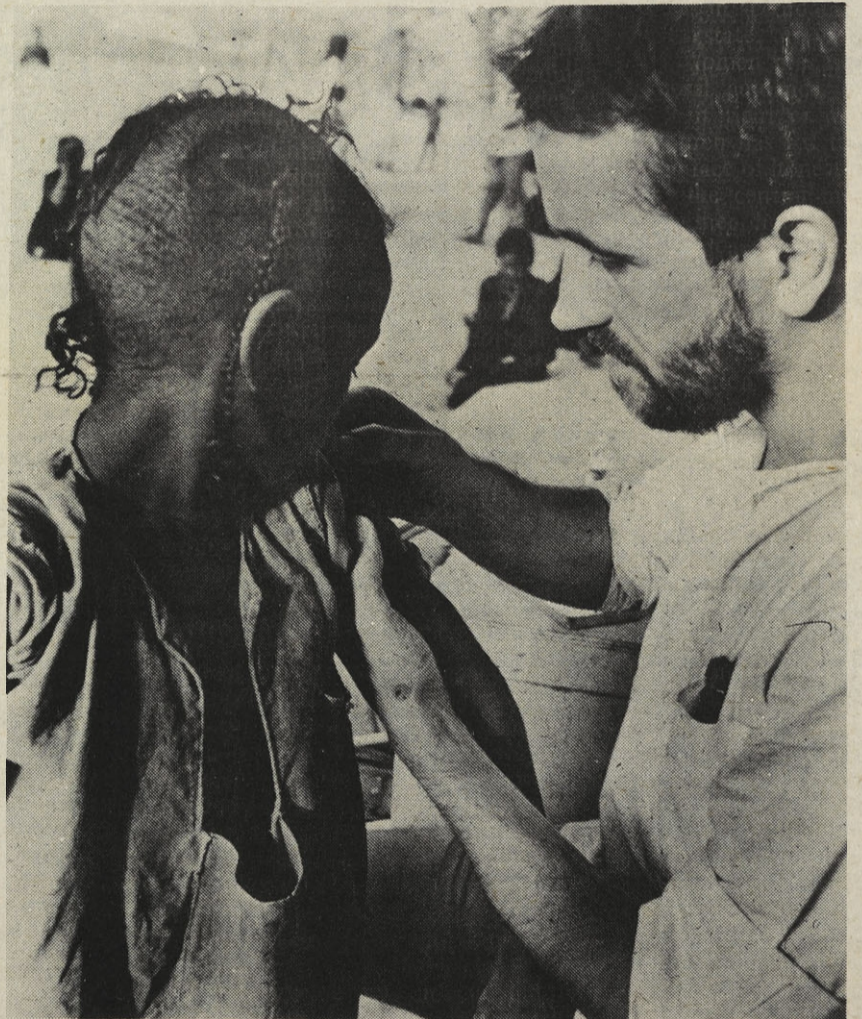
Cooper has already done much. He now heads the Diocese of Chicago's Association of Perpetual Deacons and says deacon's Mass at Cook County Hospital every Sunday while his wife calls on patients. He has preached often enough at the Cook County Jail to be on a first-name basis with several inmates.

A winter wind rattles the window. The man who was once mistaken for Santa Claus at a department store fidgets with his space heater. "I must be getting old," he shivers. Frank stands at the door with the coffee. Father Cooper motions him in and thanks him effusively, handing him the change. "It's been an interesting 24 years. I could be an established entertainer now if I had gone to Las Vegas."

The glitter of neon lights fades from Father Cooper's eyes. "I really don't have much to show for my 24 years down here." He pauses, glancing at a crucifix, "But I can't help thinking I made the right choice."

—Charles McKelvy

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What you should know about Life Insurance

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

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

Q. Would it be a good idea to buy insurance on the lives of my two young children?

A. If you have a proper amount of insurance on your own life, the answer would be yes. Insurance for children is really an excellent idea. It is not as much a case of assuring yourself of funds in case of the child's death as it is of giving the child a headstart on his or her own life insurance program. Premium rates at the younger ages are very low and you are able to assure that when your child takes over such insurance later on, this portion of his or her insurance program will be carried on the most favorable terms. Insurance which the child takes over later on in life also serves to instill good habits of thrift and responsibility. Finally, there is always a possibility the child might prove uninsurable—unable to obtain life insurance—at some future date. You can make an important investment in your child's future security by starting a life insurance program now, an investment your child will have occasion to appreciate many times over in the future.

Q. What plan of insurance would you advise?

A. There is no one answer to this question. Personally, I would recommend a straight life policy or one which is paid up by age 62 or 65. You might also want to consider, however, one of the special policies which provides \$1,000 of insurance to age 21 and then \$5,000 for life thereafter—with no increase in the premium. Whatever plan you purchase, try to have (1) a provision added to waive premiums in case of your own death or disability while your child is growing up, and (2) a provision assuring your child of the right to purchase additional insurance in future years without regard to his or her insurability at that time. Most companies can offer you both of these provisions.

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Why not take a stand?

Dr. Martin Luther King once characterized the Church as being like the back-up lights of a moving vehicle. He hoped the Church might be more like the headlights. It is particularly true that the Episcopal Church does not tend to lead in many crusades. History records that in order to preserve the unity of the American Church during the Civil War era, the Church never took a definite stand on slavery, as did the Baptists and Presbyterians.

Our own times reveal that only after widespread national disfavor did our Church denounce the Viet Nam war of the 1960's. Likewise, our Church has yet to offer a definite stand or teaching on such issues as abortion, euthanasia, and female rights. Some people have said the Episcopal Church refrains from taking sides for the sake of reconciling differing views and not being a didactic monolith.

GUEST EDITORIAL

Even so, could not our Church more and more teach, preach, and practice the Gospel of Christ and in so doing relate to her people the considerable wisdom of her leadership? Over 12,000 Episcopal clergy have only their individual good intentions, intellect, and godly judgment to help them pastor their flocks. Needless to say, a distressed parishioner is at the hands of his or her priest, who cannot even offer the benefit of the collective wisdom of the Church. Neighboring clergy might hence offer widely divergent counsel on any pressing human dilemma.

Our Church is rich with venerable, godly, and wise pastors and intellectuals who might be able to, at the most, take definite stands on issues for the Church or, at the least, offer opinions to be reviewed by each churchperson.

Around us many denominations and sects do take stands on discipline, doctrine, and society, and the people do not think any less of their leadership. Would it not be refreshing for the Episcopal Church to take a stand, make a statement, and carry the banner of Jesus up front?

—Jay Mallin, Editor, The Net, Diocese of Southeast Florida

Revolution and resolution

On the 200th anniversary of Paul Revere's ride and the battles of Lexington and Concord, I began thinking about William Johnson, my great-great-grandfather, who fought in the War of Independence, and—also on my father's side—of Gideon Brainerd, who was briefly a Minute Man. But on my mother's side was Maj. Abraham Hickox, a New Englander who was slain in 1778 fighting for the Crown and whose daughter married Seba Bronson, a patriot. Seba subscribed to a patriot newspaper, and she took a Tory one. Being a dutiful wife, she collected her husband's paper but would handle it only with the kitchen tongs.

We don't know whether it would have been good or bad if Britain had pursued a wise and just policy toward the colonies. If America is not perfect, neither are Canada and Australia, which evolved from the empire without bloodshed. We can only say that when history turns in a particular direction, there are both opportunities and dangers.

A second reflection is all conflicts are family fights. From 1775 to 1783 and from 1861 to 1865 were bitter times—but perhaps not as damaging as recent years in Northern Ireland. A Jewish lady said to me in Jerusalem, "We and the Arabs are cousins, but these Irish are brothers." She exaggerated a little. We may have difficulty in thinking of Mao's communists as brothers, but Chinese and Japanese Americans fought alongside the rest of us in World War II. One of my students, an Arab from Jerusalem, was a Navy chaplain decorated for heroism in Vietnam, and many Jews were in that conflict also. American blacks and whites begot Vietnamese children, but many of those same men were killed. All wars are civil wars within the human race. "Civil"—what a word!

So let's put our Episcopal Church conflicts in perspective. What are we fighting about? (1) Ordination of women. (2) Prayer Book revision. (3) Use of money that we say is given to God. Which of these would you die for? For which of these would you drive someone out of the Church—yes, even kill spiritually—just to maintain whichever side you are on? Spiritual murder is sometimes worse than physical; anyhow, it is civil war.

We shouldn't try to stop change; we can't. Only let change be in dialogue, sober, temperate, and in the fear of God.

—Sherman Johnson, former dean, Church Divinity School of The Pacific; rector-in-charge, St. Michael's in the Hills, Toledo, Ohio

We applaud candor when we see it

Our Candor of the Month award goes to the press release on the Diocese of Idaho's annual convention, a convention which produced "surprising unanimity." Aside from listing convention actions, including one resolution "passed without dissent or discussion," the story documents "an astounding lack of knowledge among the delegates."

A partial survey of 140 returned unofficial questionnaires, which covered a variety of church concerns, elicited the following answers: 32 delegates thought Bishop Hanford King of Idaho was the Presiding Bishop; 38 had never heard of Province VIII (of which the diocese is a member); 50 percent didn't know who their dean was or to which deanery they belonged; 18 didn't know what UTO (United Thank Offering) was; and nine thought the "Zebra Book" (*Authorized Services 1973*) was the Church's official Prayer Book. One delegate, when asked, "Who ordained the 11 women?" answered, "Five bad bishops."

—The editors



Dr. Franklin retires post

"If a puffing pipe towing two steady blue eyes enters a conference room at the Episcopal Church Center, some National Council officers tend to recheck their addition. The well-worn briar is the trademark of Lindley M. Franklin, Jr. . . ." The only change needed to update this 1964 article is to replace "National Council" with "Executive Council"; the description of Dr. Franklin is as accurate today as it was 11 years ago.

On August 1 Lindley Franklin will retire after almost 30 years' service to the Episcopal Church's finance department. A banker, this genial alumnus of Williams College served in World War II before joining the Church's staff in 1946 as assistant treasurer of the National Council and of the Domestic and Foreign Missionary Society. In 1958 he was elected treasurer, the post from which he will retire.

In addition to his duties at the Episcopal Church Center, Dr. Franklin—awarded an honorary degree in 1963 by St. Augustine's College, Raleigh, N.C.—has served as a board member for a number of church agencies and as a member of various committees.

From the vantage point of 29 years' regular attendance at Council meetings—a record probably unmatched by anyone active in the Church today—Dr. Franklin has seen a variety of executive styles under the administrations of five Presiding Bishops.

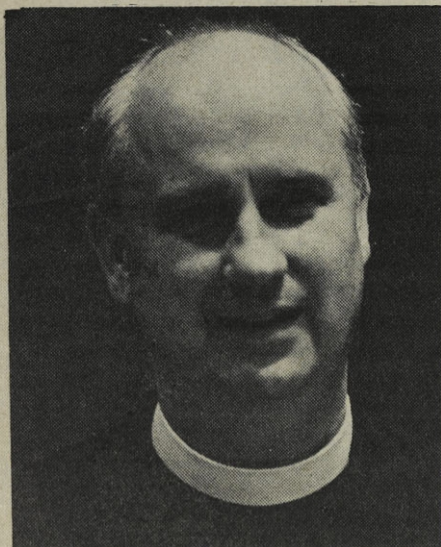
Presiding Bishop John M. Allin speaks for many: "All of us who have ever been associated with Lindley Franklin will ever be grateful for his service to the Church and for his friendship."

This contribution was recognized at the May Executive Council meeting when Bishop Allin and Executive Council member Walker Taylor, Wilmington, N.C., chairman of the finance committee, paid tribute to Dr. Franklin at a dinner held in his honor.

Matthew Costigan, assistant treasurer since 1966, will succeed Dr. Franklin.



JABEZ L. BRYCE—Archdeacon, deputy vicar general of Holy Trinity Cathedral, and lecturer at St. John Baptist Theological College, all in Suva, Fiji Islands—was consecrated May 11 to be the fifth Anglican Bishop of Polynesia.



Fr. Royster

Statement on Women's Ordination Adopted by Council

The Council, through its Committee on Response to the Message from the Chair, adopted a statement urging the church to wait until the 1976 Minnesota Convention to resolve the question of the ordination of women to the priesthood and episcopate. The statement, which follows, was not supported by the Rt. Rev. John M. Burgess, Bishop of Massachusetts; the Rev. John S. Spong of Richmond, Va.; the Rev. Paul Washington of Philadelphia; Mrs. J. Wilmette Wilson of Savannah, Ga.; and the Rev. Canon R. Stewart Wood, Jr., of Indianapolis, Ind. The final paragraph, expressing confidence in the Presiding Bishop, was adopted as a separate resolution and received a unanimous vote.

The Statement

The Executive Council of the Episcopal Church, meeting in Denver, Colorado, May 14 and 15, 1975, has taken notice of the concern within the church and in the public at large over the issue of the ordination of women to the presbyterate and episcopate in our church. Inasmuch as the Executive Council is the duly elected body responsible for the program of the national church between General Conventions we wish, as members of the Council, to record our conviction and hope that this issue of women's ordination can be resolved by action of the General Convention which next meets in Minnesota in September, 1976. Any actions with regard to ordination by any bodies or persons within the church which are contrary to General Convention decisions serve only to divide the church and do so with no constitutional or canonical authority. We call upon all church members, therefore, to abide by General Convention decisions arrived at after free and open debate and to wait until the next Convention for further clarification of this issue.

We recognize that opinions on this subject within the church vary greatly—indeed that diversity is reflected among the Council mem-

Council Meets in Denver

At the invitation of the Rt. Rev. William C. Frey, Bishop of Colorado, and the Rev. Robert Royster, Council member from that diocese, the Executive Council held its May 14-15 meeting at the Cathedral Church of St. John-in-the-Wilderness, Denver. (The Council's regular meeting place is Seabury House, the Episcopal Church's conference center in Greenwich, Conn.)

In thanking the Diocese of Colorado for their hospitality in his message from the chair, Presiding Bishop John M. Allin noted that "our being here is both symbol and reminder of this Executive Council and Church Center staff being located in the midst of the church. Our being as Council and staff is determined by our relations within the whole church, rather than by the site of meetings."

bers. The deep agony of the Spirit moving among the people of the church who hold different positions on this issue is an agony that we share. We are, however, of one mind that the General Convention is the only authority capable of determining the mind of the national church. We can, we believe, best reflect our sense of discipleship to the head of the church by our loyalty to the church where he has called us to serve him and one another in the service of all people. It is that unity of his Body and the mission of his church in response to the calling of his Spirit which provides us with our primary vocations. As we are faithful to this central task the resolution of specific issues, of which the ordination of women is one of the most pressing, will in his time take place. Mutual forbearance and trust in our common Lord drawing his church toward him in his service are the offerings we can now best make to him. As leaders of the national church we shall to the best of our ability make our decisions in this spirit.

There is one further word we should like to say. Although we are concerned about the division in the church, the charges and counter-charges, the trials and publicity, we are by no means in despair. Different opinions deeply held on a variety of issues have throughout the history of the church often been the source of new, creative insights into the new life to which God is always calling his people. We know that God does not betray his faithful people and that he will in his time by his power recreate and renew his church with regard to this issue. We need only stay together, examining various alternatives, searching for new ones, listening to one another that we may hear him speaking to us in our common life, through ways perhaps we have not yet anticipated. In expectant prayer and faithful service we can afford to wait upon him. Indeed we cannot afford not to.

Remaining in touch with one another, mutually supporting one another, anticipating in prayer new leadings of his Spirit, we can go forward now rejoicing in our fellowship with one another because of our fellowship in him.

The Executive Council commends to all people the message in the Presiding Bishop's address and expresses a vote of confidence in him and the conduct of his office.

Hunger Crisis 'Not a Passing Fad'

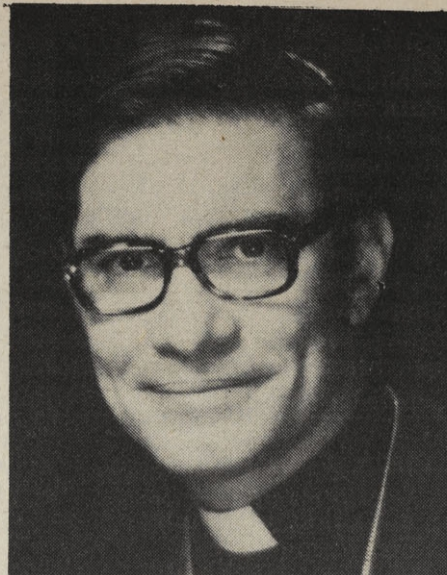
In his progress report of the work of the Ad Hoc Inter-Provincial Team on World Hunger, the Rev. Richard E. Hayes, program deputy for the Bishop of Wyoming, told the Council that "the food and hunger crisis is not another passing fad or another item added to our crowded agenda." Fr. Hayes said that the church has a biblical imperative to "work out" God's purpose through a one-world mission.

At its December, 1974, meeting the Council called for the formation of two inter-provincial hunger task forces, one in the east and one in the west, to train diocesan "enablers." These enablers will in turn train parish representatives for education and consciousness-raising at the local level.

Fr. Hayes said that no attempt will be made to "sell" a program "from on high." Instead, "we anticipate a world and a church that accept differences, encourage pluralism and local initiative, and celebrate diversity in the Spirit." He emphasized that an important task for American churches will be the continual listening "to brother and sister Christians in the Third World nations as they define their realities and understandings of social justice and development."

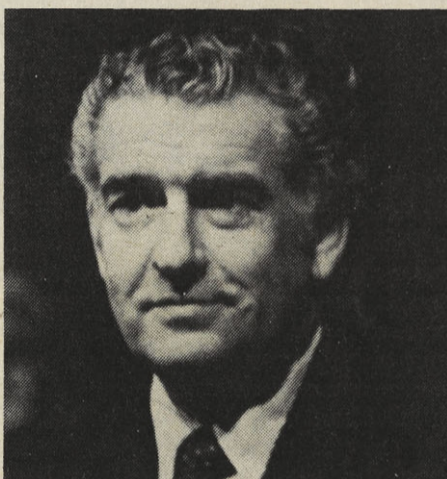
Dr. Carr Reports Positive Development Response

Dr. Oscar C. Carr, Jr., executive for development/stewardship on the Church Center staff, told the Council of a "very positive re-



Bp. Frey

sponse" from diocesan bishops to the Income Development Program. The purpose of the program is to provide funds for the church's \$15.1 million 1975 program budget, which was reduced



Dr. Carr

to \$13.9 million by Council to meet General Convention's mandate for a balanced working budget.

Income development, Dr. Carr said, "is a process for securing \$1.2 million over and above the amount expected to be received through diocesan apportionment and other income in 1975."

In April the Presiding Bishop sent a letter to each diocesan bishop and included three suggested projects from the \$1.2 million shortfall for possible funding. Dr.



Fr. Hayes



Carr reported that to date his office had heard from 19 of 93 domestic dioceses; tentative pledges (mostly undesignated) total approximately \$140,000. Some pledges are for projects already funded in the general church program; other pledges are for the support of programs not fully funded.

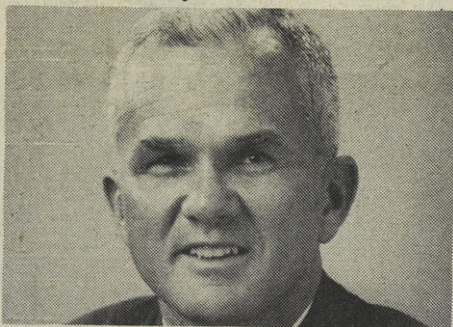
Dr. Carr used the Church Center staff as an example of pledging to a currently funded program. The staff raised over \$1,200 designated for the work of the Episcopal Church in Zambia, thereby releasing that amount from the budget for use in an underfunded program area.

\$39,000 Cut Restored to Black Colleges

The Income Development Program showed its first practical results at the Denver meeting when the Executive Council voted \$39,000 from the \$140,000 in development pledges for the church's three Black colleges—St. Augustine's, Raleigh, N.C.; St. Paul's, Lawrenceville, Va.; and Voorhees, Denmark, S.C. The \$39,000 figure represents the amount which Council was unable to provide in last December's budgetary cut-back.

Bishop Gordon Explains Project TEAM

The Rt. Rev. William J. Gordon, resigned Bishop of Alaska, spoke to the Council at the invitation of the lay ministries committee about Project TEAM (Teach Each A Ministry), a new program he is offering to dioceses and parishes for the development of



Bp. Gordon

tee about Project TEAM (Teach Each A Ministry), a new program he is offering to dioceses and parishes for the development of



Miss D'Agostino, Bp. Allin, Fr. Perry

shared ministry. Bp. Gordon, who is a "one-man staff," has addressed more than 25 groups in 18 dioceses since January of this year. He has engagements scheduled through February, 1976, including visits to dioceses in Latin America and Africa.

Bp. Gordon will be available for consultations through June, 1976. For more information, write to the Bishop c/o General Delivery, Burton, Wash. 98013. A brochure describing Project TEAM is available from the Bishop and from the Rt. Rev. Richard B. Martin, Executive for Ministries at the Church Center, 815 Second Ave., New York, N.Y. 10017.

Dr. Franklin Honored

Dr. Lindley M. Franklin, Jr., who will retire July 31 as treasurer of the Executive Council after 29 years of service with the Church Center's finance department, was honored by the Council at a special dinner in Denver. Dr. Franklin received tributes from the Presiding Bishop and Walker Taylor of Wilmington, N.C., chairman of the Council's finance com-

mittee, and was given an inscribed silver punch bowl in appreciation of his many years of service.

Costigan Elected Treasurer

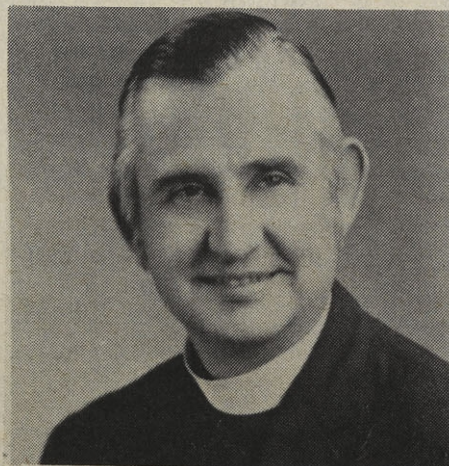
The Council elected Matthew Costigan to succeed Dr. Franklin as treasurer on August 1. Mr. Costigan served 11 years as assistant controller and controller and has occupied the post of assistant treasurer since 1966.

New Staff Appointments

The Presiding Bishop announced the appointment of Dolores D'Agostino as associate coordinator in the office of religious education and the Rev. Canon Richard J. Anderson as associate for development and stewardship.

Miss D'Agostino, who has extensive experience in lay leadership development and curriculum design for youth and adult education, will work with the Rev. David Perry, religious education coordinator on the Church Center staff.

Fr. Anderson was Canon to the Ordinary in the Diocese of Western New York and editor of *Churchfacts*, the diocesan newspaper. He will work with Oscar Carr in the stewardship and development office.

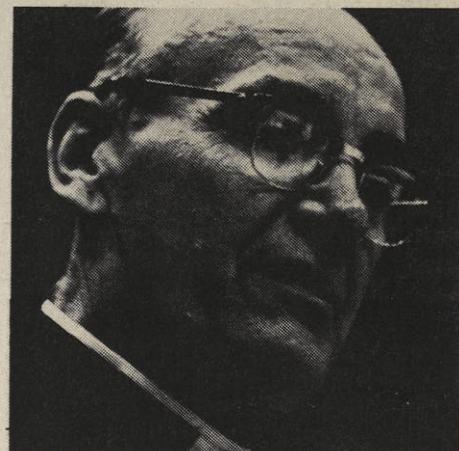


Canon Anderson

Canon Guilbert Receives Special Recognition

The Council passed a special resolution of appreciation for the life and ministry of the Rev. Can-

on Charles Mortimer Guilbert, who retired May 28 as secretary of the House of Deputies and secretary-treasurer and registrar of the General Convention. Canon Guilbert, who is Custodian of *The Standard Book of Common Prayer*, served as secretary of the Executive Council from 1961 to 1970. (The resolution was personally presented to Canon Guilbert in New York by the Rev. John B. Coburn, president of the House of Deputies and vice president of the Council, at a reception given by the Church Center staff on May 29.)



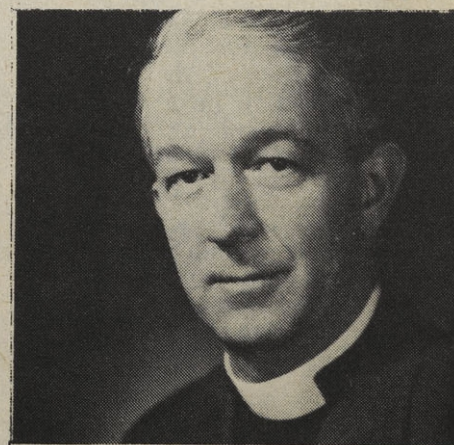
Canon Guilbert



Mr. Costigan

Bicentennial Budget Approved

The Council approved a budget of \$106,000 for the Episcopal Church's participation in the National Bicentennial. The Rev. John B. Coburn, chairman of the Bicentennial committee, reported that a great variety of resource materials is continuing to be developed for distribution to parishes. Funding for the program was allocated from the Julia A. Gallaher Memorial Fund, a special trust fund designated for educational support for parishes and dioceses to "contribute toward the preservation of the republican form of government in the United States."



Dr. Coburn

Written by Frank Tedeschi for the Episcopal Church Center Communication Office.



At party for Dr. Franklin.

Insert produced for The Executive Council, 815 Second Ave., New York, N.Y. 10017 by Seabury Professional Services.

Seamen's Church Institutes: Serving the waterfront since 1834

Earlier this year, in a 20th century version of being marooned, a group of Pakistani seamen found themselves stranded in the Port of New York when creditors seized their employer's ship. Because the ship did not carry Pakistani registration, their own consulate was unable to help them. Alone, in a strange country, with no money, and facing possible loss of their seamen's papers and livelihoods, they turned to a well-known seaman's friend—the Seamen's Church Institute of New York (SCINY). Within a short time they were housed, fed, and back in their homeland, thanks to a flight arranged and paid for by this Episcopal agency.

It was a typical day and a typical action on behalf of the Seamen's Church Institute, which for over 140 years has served the world's merchant seamen in the Port of New York. Eight similar seamen's centers under Episcopal auspices are located in San Francisco, Oakland, Los Angeles, Newark, Seattle, Philadelphia, San Juan, and Newport.

SCINY started with a floating chapel. Begun in 1834 by a group of young Episcopalians interested in improving the lives and treatment of merchant seamen, it is now the world's largest seamen's center, annually serving more than 750,000 people with a full range of humanitarian, educational, and spiritual services.

"We are here as a mission of the Church," says the Rev. John M. Mulligan, director, "to serve the common human needs of the men and women who live and work at sea."

Determining those needs was at first relatively simple. The New York waterfront in the 1830's was a moral disgrace; and the simple provision of food, a warm bed, and direct spiritual support, as well as religious services, went a long way toward improving the average seaman's shore life.

Today those elements are still an important part of SCINY's ministry. The organization annually serves over half a million meals, lodges more than 100,000 guests, distributes 10,000 Christmas boxes packed by the Institute's Women's Council for men at sea on Christmas Day, and provides a regular schedule of religious services.

But as one set of problems was met, others quickly emerged as SCINY's staff became increasingly aware of the depth, complexity, and constantly changing nature of the seaman's world.

By 1902 the Institute had promoted and procured the first American legislation for the legal protection of merchant seamen. Today the legislative task has been largely taken over by labor unions.

When the lives and welfare of a crew are interdependent before the vastness of the sea, a seaman's being well-trained becomes a matter of survival as much as of job advancement. In addition, the new ships, run as much by computerization and electronic wizardry as by people, require today's "able-bodied seaman" to have much more than a strong back and an adventurous spirit.

The Institute's Merchant Marine School, begun in 1914, is now one

July, 1975

of the oldest, largest, and most respected in the U.S. It offers a highly professional program, using up-to-date equipment for "hands-on" training and an extensive research library of marine reference works.

"If we feel any responsibility for the welfare of seamen, then we also have to see that the best possible training is provided them," Dr. Mulligan says.

Other advances in the shipping industry have been met with similar response. Containerization—the prepackaging of cargo into standardized containers for efficient loading—has drastically changed the lives of many seamen. Now, instead of spending days and weeks in port, a ship may be loaded and leave in just a few hours.

In 1960, anticipating the containerport developments on the New Jersey side of the Port of



SHIP VISITOR Kenneth Branson

New York, SCINY opened its Mariners International Center in Newark to provide the only recreational and social service center in the area capable of meeting the needs of this new type of seaman.

In addition to its on-shore facilities, the Institute provides a number of Ship's Visitors—full-

time lay and clerical professionals who greet incoming ships with mail, reading matter, and a basic commitment to help in any way they can.

Sometimes their work is quite dramatic—as in the rescue of the stranded Pakistanis—but other times it means such mundane tasks as finding a new hearing aid battery for a man who cannot work without it and whose ship sails in just a few hours.

"We try hard to keep the name 'Church' in Seamen's Church Institute," says John Winslow, president of the Institute's Board. "It would be easy to slip into being just another social service agency. But we are more than that. When we built our new building here, on the tip of Manhattan Island, we put the cross on the top and the chapel on the bottom floor on purpose. Everything we do here starts and ends with Christ."

—Leonard Freeman

For further information, write to: Mr. Carlyle Windley, Seamen's Church Institute of New York, 15 State St., New York, N.Y. 10004.



Your Love Can Make the Difference.

Little Rosa lives in a small hut made of scraps of wood and tin, crowded into the slum section of a large South American city.

Her father works as a day laborer on construction sites, but his earnings are small and often he cannot find any work at all. Rosa's mother peddles lemons and garlic in the streets to help earn money for food.

Rosa's parents try hard to provide for her and their other four children. Our overseas report says the children have "very poor clothing" but they are "clean and neat, not only in their attire but in their persons."

When we took her picture, Rosa was sitting at her desk in school writing to her sponsor. She is a good pupil, "very bright and alert . . ."

Now Rosa has a chance for a better life in spite of her hardships. With help from her CCF sponsor here in the United States, she can get an education. And with an education she has a chance to break the poverty cycle—to escape from the dismal slum where she lives.

Rosa and her sponsor exchange letters and the little girl looks forward to receiving them. To her, they mean her sponsor loves her and cares about what happens to her.

But what about other children trapped by poverty? What will happen to them? Rosa is only one example of thousands of children around the world who are waiting for someone to care.

Your love can make the difference. Through the Christian Children's Fund, you can sponsor a needy child like Rosa for only \$15 a month (about 50¢ a day) and begin a person-to-person relationship with the child assigned to you.

What does your sponsorship actually do for a child? Well, each child is helped according to his own needs. If the youngster lives in a Children's Home, you will be helping supply food, clothing and medical care. If the child is enrolled in one of our Family Helper Projects, your sponsorship will help provide school supplies, clothing, medical assistance, emergency food and shelter, and family guidance from a trained child care

worker. Won't you share your blessings with a child who needs help?

Just fill out the coupon and send it with your first monthly check. In about two weeks you will receive the child's photograph, name and mailing address, as well as a detailed description of the project where the child receives assistance.

You may write to your sponsored child and your letters will be answered. You will get the child's original letter along with an English translation. (Children unable to write are assisted by family members or staff workers.)

Your love can make a big difference in the life of a needy little child. Please, fill out the coupon now . . .

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

Write today: Verent J. Mills
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Box 26511, Richmond, Va. 23261

I wish to sponsor a ☐ boy ☐ girl in

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New York's Trinity Parish develops goals for future

Trinity Parish, New York City, is an unusual parish. Established in 1697 by royal charter and the recipient of several royal grants on Manhattan Island, the parish now includes five congregations and a military chaplaincy, a major communications network, and a sizeable parish budget (\$4.75 million in 1975). A minimum of 25 percent of Trinity's budget goes outside the parish for diocesan support, a grant program that gives away about half a million dollars annually, and a number of special ministries, including prestigious Trinity Institute.

Led by Rector Robert Parks, the parish has taken an ambitious look at the world and its own place in it. In the process Trinity discerned a vision of what it can and should be in 1985 and formulated long- and short-range goals.

Trinity's reflections and plans are published in a pamphlet, "The Christian Parish we aim to become," prepared by Dr. Parks, the five deputy clergy who form the parish's management team, the vicars of the four chapels, and the parish's lay members.

In developing a "theological world-view," the Trinity document says the Church is called to provide leadership "in the issues which threaten survival of human life.... We live in a country which is at a low ebb of trust and self-confidence.... The extremes

of the times... drive many to fear, apathy, and withdrawal. But others are invigorated with new visions...."

Humankind is at a turning point, the authors state, and in the process "many of the forms of the Church itself will die, victims of a massive historical discontinuity. Others, strange and unfamiliar, will be born. Yet structures and forms are not the Body of Christ, only its manifestation in a particular time and place. We are a body always dying, always in the process of resurrection."

Trinity highlighted four aspects of this world community: 1) liberation—empowerment of people to serve; 2) action—call to service in the world and participation in the Eucharist; 3) transition—moving from what is to what can be; and 4) oneness—God wills faith community for all His world.

The document cites marks of a faith community: its center is the Holy Table; it nurtures its members in growth in Christ to their full potential; it is the essential base for outreach; it is an experience of "unity but not uniformity"; it is filled with the Holy Spirit; it is opposed to diversity which is not of Christ; and it has a sense of "adventure and of joyful risk."

The Church's purpose, according to Trinity, is to extend and expand that faith community.

"Evangelism is its constant, driving force."

Trinity set a dozen 10-year goals in general terms and assigned specific responsibility for 1976's objectives. Using its special resources, Trinity hopes to provide models for the larger Church. This study is one such model.

One of the document's preamble statements—"Long-term assessment is the only way to avoid being passive passengers on a voyage charted by outside forces"—applies to any parish, large or small.

Trinity will send a free copy of its pamphlet to anyone who sends a self-addressed, stamped envelope to the Office of Communications, Trinity Parish, 74 Trinity Place, New York, N.Y. 10016.



NEW SECRETARY: The Rev. James R. Gundrum, mission consultant in Des Moines, Iowa, succeeds the Rev. Canon Charles M. Guilbert as secretary of the House of Deputies and as treasurer and registrar of the General Convention.

MRI Adventure: Six dioceses share lives

As the young deacon-in-training from Monterrey, Mexico, administered the chalice to the Anglo congregation of St. Christopher's Church, Lubbock, Texas, his gently murmured "*el sangre de Cristo*" made each communicant newly aware he or she was part of "the blessed company of all faithful people."

In 1963 the Anglican Congress, meeting in Toronto, Canada, recognized the end of paternalism; that Anglicans are of all races and cultures; and that in the Third World, where the Church is healthy but poor, communicant strength is growing.

Archdeacon Willis R. Henton of Louisiana translated this restatement of Anglican relationships into an MRI exchange between Louisiana and North Mexico. When he was consecrated to be Bishop of Northwest Texas in 1971, Bishop Leonardo Romero of North Mexico was one of the three chief consecrators.

By 1974 informal, reciprocal exchanges had occurred among six dioceses: Northwest Texas, North Mexico, West Texas, Louisiana, Honduras, and Barbados.

The thriving cross-cultural, multi-racial MRI projects, now under the supervision of Archdeacon Richard Wilson of Northwest Texas, emphasize person-to-person exchange. When Episcopalians in North Mexico decided a conference center was needed, youth and family work groups from Texas traveled to a campsite 35 miles from Monterrey to work under the Rev. Kenneth R. Clark of St. Christopher's.

Among the bi-cultural Episcopalians working at the site was 23-year-old Francisco Manuel Mo-

reno, who had graduated only a few weeks before from St. Andrew's Episcopal Seminary, Mexico City.

Francisco Moreno grew up in the border town of Matamoras, one of nine children. He became an acolyte at age 9 in Father Romero's church. Later the bishop sponsored his seminary training and, following the work-camp experience, asked Father Clark if the young man could be a deacon-in-training at St. Christopher's.

An innovative MRI relationship was informally worked out, the



Francisco Moreno

bureaucratic approach avoided, and a frugal program combining funds from the Dioceses of Northwest Texas and North Mexico, as well as from St. Christopher's and St. Paul's-on-the-Plains, Lubbock, enabled Francisco Moreno to come to Texas.

The average *norteamericano* deacon does not have the opportunity to travel extensively around a diocese with a *muy simpatico* bishop; observe a flourishing parish church and parochial school under the tutelage and friendship of a creative rector; and visit a non-stipendiary clergy meeting in Roanridge, Mo., Trinity Church New York City, and the College of Preachers, Washington, D.C. Father Moreno not only saw snow on the Sangre de Cristo Mountains and the Statue of Liberty, but in six months he encountered a wide spectrum of *gringo* humanity and experienced many varied Christian adventures.

Francisco Moreno became a son to his host family, LaVerne and Hugh Fry, and a big brother to their 9-year-old daughter, Jena. Mrs. Fry described him as the Pied Piper to all the neighborhood children as well as to the children of St. Christopher's School. He accompanied the 6th grade class on its annual trip, this year to Monterrey; and when the time came to tell him *adios*, buckets of tears fell, according to the youngsters.

Texans have much to learn about living from Americans of Mexican ancestry who are 15 percent of the state's population. We need to study the language, customs, and culture of our neighbors.

The opportunity afforded by our diocese's creative MRI endeavor has "... helped all of us to understand clearly who we are and has enlivened and strengthened the whole Church," says Archdeacon Wilson.

—Marilyn McBride Farley
Communicant, St. Christopher's,
Lubbock, Texas

The Episcopalian

Executive Council supports Bishop Allin

Shift in agenda, change in meeting place, and continuing reverberations from the ordination of 11 women in Philadelphia last July resulted in a change of pace and style when Executive Council met in Denver, Colo., May 14-15.

Colorado's Bishop William C. Frey and Council delegate-at-large, the Rev. Robert Royster, had issued the invitation which brought the 41-member Council west to meet in St. John's Cathedral.

During the first day Council members heard the traditional "Message from the Chair" by Presiding Bishop John M. Allin. They then met in small discussion groups, returning to report to an informal session chaired by Mr. James Winning.

Bishop Allin's message reflected recent conversations with Council's steering committee and staff and with the Primate of Canada and the Archbishop of Canterbury.

"In every case we were discussing how to exercise our responsibilities and particular assignments as members of the Church," he explained. "And in every case the key question was, 'How?'"

Bishop Allin suggested that the question of "how" be phrased: "How do Christians share the good life as revealed to us and shared with us through Jesus Christ?"

He enumerated ways in which Jesus served others—healing, feeding the hungry, clothing the naked, receiving strangers, visiting the sick, going to those in prison, seeking justice, proclaiming peace. "This is the Lord's sharing of the good life. This is our criterion for our efforts in evangelism, empowerment, relief funds and finance, for communication, development, Christian education, and all our ministry. The question can be answered regarding each and every effort: 'Does this share the good life?'"

"The Church has no time, energy, or money to waste on petty arguments, family feuds, and prideful claims of privilege, rights, and virtue. Developing skills in manipulation and competing in games of one-up-manship, irrespective of sex, is no response to Christian vocation."

Referring to Prayer Book revision, Bishop Allin commented, "The test of worship is our ability to share a variety of experiences with others who are also seeking a relation with the Lord."

On budgets: "We are as burdened with budget-making as we are burdened with Prayer Book revision. Both processes are systems in conflict, rather than systems in cooperation."

Questions which surfaced in the small groups' reports during the first day's session included: "How can dioceses be involved more deeply in the work of the Church?" "To what extent should Council demonstrate support for the Presiding Bishop, especially in such circumstances as those related to his decision not to appear in Washington at the Rev. William Wendt's trial?" "How can Council be more creative?" "How can Council make itself heard on issues? Should it speak for the Church?" "How can Council's role be coordinated with that of the Presiding Bishop?"

This discussion gave Bishop Allin another chance to speak, this time extemporaneously and with some emotion. "This Council has been trying to develop the role of leadership. The Church's role is one of communicating, enabling, and reconciling. And let me tell you, there is no limit to the work of reconciliation. The job of the present Presiding Bishop is to bring reconciliation, not merely for the sake of unity but so we may have enough strength and impact to deal with all the issues we have talked about."

He cited the recent response to the Presiding Bishop's Fund for World Relief as proof of the Church's readiness to share life: "During this quarter more has been contributed for World Hunger than was given all of last year."

"We have mass fragmentation for the Church can be the most outlandish de-

bate society in the world. We've enough rhetorical skill to fill the newspapers. But that's not what the world needs.

"We continue to argue about [budget] priorities. The Church has already told you what it wants: evangelism, empowerment, communication, Christian education. Don't talk about new programs. We've inherited the program of Christian ministry, which I believe is sharing life."

Bishop Allin then reviewed the events of the past months and how, after 59 days in office, "I discovered by accident that the decision was going to be made for the whole Church [a reference to July 29], and the whole Church was going to be told how to live with it because it was God's will. A lot of people talk to God!"

He continued: "I have been recently held before this country as one who has flagrantly been guilty of not doing his duty to obey the canons. And I have said, in a statement which did not make the front page of *The New York Times*, that I uphold the constitution and canons of this Church, knowing that they can be corrected by fallible human beings if we are under grace. I continue to labor under that constitution...."

"If I'm guilty, I should be called to trial for some kind of discipline. If I'm not guilty, if what I'm saying is correct, I give you the opportunity to uphold it and interpret it and join with me."

"Now—do one or the other. Declare me incorrect and bankrupt. Or support me, and let's try to pull this remarkable, multi-faced Church together."

Bishop Allin apologized for the "speech" if it "be too much for the moment." He paused and added, "Please accept it for no other reason than I had an acute need to develop it among people who are convinced or sensitive enough to accept it."

Lusty cheers accompanied him as he returned to his seat, and the Council recessed for dinner.

The Council's official response to the Presiding Bishop's "Message from the Chair" was scheduled for the second day. It reflected both the official message and his informal speech.

Lueta Bailey read the statement of the committee to respond. Some Council members questioned that portion which said, "Inasmuch as the Executive Council is the duly elected body responsible for the program of the National Church between General Conventions,

we wish, as members of the Council, to record our conviction and hope that this issue of women's ordination can be resolved only by action of the General Convention which next meets in Minnesota in September, 1976." The word "only" was deleted by an amendment.

The Rev. Paul Washington, rector of Church of the Advocate, Philadelphia, maintained that diocesan bishops, standing committees, and commissions on ministry could resolve the issue.

The Council statement expressed division of opinion among its members and said it shared the "agony of the Spirit moving among the people of the Church."

Bishop John M. Burgess of Massachusetts said he did not like the "tone" of the statement and that speaking of "shared agony" would probably not work any better now than it did in the House of Bishops' resolution last August in Chicago.

The Council statement said any actions with regard to women's ordination prior to General Convention would "serve only to divide the Church and do so with no constitutional or canonical authority. We call upon all church

Continued on page 13

This mother has no time to explain the hunger crisis



Her child is dying

There's no time for talk. No time to discuss the whys. No time to debate what could or might have been done. Hunger has done its work. For this desperate mother, words are meaningless at the edge of death.

What can you say to a hungry family?

Like thousands of Christians you've read about the hunger crisis. About the 10,000 people who will die today and every day from starvation and diseases that come from poor nourishment. You sense the urgent need. You want to help. But how?

There is an answer

It's an answer that goes beyond words. It's Christian love and compassion in action. For just \$15 you can reach out and personally help a hungry family. Your gift will provide high-protein food supplements, vitamins, personal hygiene supplies and

other materials to help meet needs that exist at the time your gift is distributed. And part of your gift will be used to reclaim flooded land, build dams, wells, and support other projects to help provide long-term solutions to the hunger crisis.

Now you can do something! Now you can put feet to your prayers.

Don't think of the hunger crisis as millions of hungry people. Think of one starving family waiting for your help.

Time is short. Hunger is doing its deadly work. Today, with one act of Christian compassion, you can help stop the pangs of hunger for one family. You can bring hope and life.

For their sake. For Jesus' sake. Go beyond words.

Please act now!

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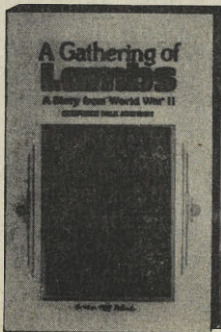
A GATHERING OF LAMBS

Gertrude Johnson grew up in a German community in Poland. Life there was peaceful. Until one day at school her Polish classmates taunted the Jewish children.

From then on the hatreds of war touched Gertrude's life more and more. Her family feared the Poles who lived around them. Soon German rule brought Nazi oppression, and Gertrude had to say good-bye to her Jewish neighbors.

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Switchboard

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

CORRECTION

In your May, 1975, issue you published a number of letters commenting on my column about the Episcopal liturgy. A Mr. Edward O. Waldron of Washington, D.C., writes that "Mr. Buckley is a lapsed Roman Catholic." That is not true. I would appreciate your publishing the correction.

William F. Buckley, Jr.
New York, N.Y.

TRIENNIAL ISSUES

I noticed in the April issue of *The Episcopalian* the women of the Episcopal Church will be supporting mainly two issues—E.R.A. [Equal Rights Amendment] and abortion on demand.

This is simply astonishing! I should hope the Triennial meeting of our women would take up the cause of our Lord's Church in the mission of His gospel to the world.

E.R.A. needs to be thoroughly investigated, not only for what it says but more especially for what it doesn't say and leaves open. As many thoughtful men and women have studied the conclusions E.R.A. makes for our society, many have determined that its passage would be detrimental.

Regarding abortion on demand, I should think our women, if they are Christian, would be working for the sanctity of human life and defending life in the womb. Here again we are dealing with overwhelming ignorance. I think any Christian who studies the issue of abortion openly and fairly will conclude that she has an obligation to uphold a right to life.

May the ECW Triennial give glory to God. If the main issues they will concern themselves with are working for the passage of E.R.A. and abortion on demand, I can only say, "May God help us."

Peter F. Watterson
West Palm Beach, Fla.

ED. NOTE: The reported action was endorsed at the 1973 Triennial and had nothing to do with the program planning for 1976.

DIVISIVE OR INFORMATIVE?

I am dismayed that an agency of the Episcopal Church, such as the Church Project on U.S. Investments in South Africa—1975 [April, May issues], is allowed to promote divisiveness within the Body of Christ and in His name. I am proud of the stand my bishop, the Rt. Rev. Harold C. Gosnell of the Diocese of West Texas, has taken in regard to the position of the Texas Conference of Churches toward farming interests in this country.

Christ came not to condemn, and the Church, as His Body, is being contradictory of His teachings when it in any way endorses such divisive actions as boycotts of the types these two agencies have promoted.

It is high time the Church should get back to promoting Christ's Gospel, which is its sole mission in this world. If it would concentrate its efforts to this mission with as much fervor as it has to

the myriad social reforms it has allowed itself to pursue, not at Christ's behest but at sinful man's—and sometimes, I think, the Devil's—we would have a lot less of the kind of injustices man perpetrates upon man, against which these divisive actions are directed. As long as this mission is neglected, the growth of such injustices will continue, and their distractions will continue to divert the Church further and further from its mission to save, rather than condemn.

Joseph H. Stevenson
Kerrville, Texas

ABORTION, CHRISTIAN ETHICS, AND PECUSA

As a result of the decisions of civil courts permitting abortion on demand, this sad practice has gained a certain "respectability" among people who should know better. The courts addressed themselves to a legal question but, however rightly or wrongly they adjudicated with regard to the legal question, they in no way provided an authoritative answer to the ethical and moral questions involved. Because a given civil government declares a certain practice "legal," it does not thereby become right—witness the "legal" incarceration and slaughter of Jews in accordance with the laws of the Nazi state.

Women are asking their Church for moral guidance. They want to know, "Is it right or wrong?" The Episcopal Church has for too long temporized in the face of honest demands that it speak to the central moral question: to wit, whether human life in the womb is sacred and, as such, entitled to human respect or whether a human fetus is to be regarded merely as the expendable "product of conception."

I submit the following for the consideration of deputies to General Convention, and to the several diocesan conventions, who might find it useful as a model for resolutions to be presented on this pressing issue:

WHEREAS, the Holy Scripture commands "Thou shalt not kill," and the Christian faith has consistently affirmed the sacredness and inviolability of human life; and

WHEREAS biological science unambiguously affirms the existence of a genetically complete and integral human life from the moment of conception; and

WHEREAS the teaching of the Church, as exemplified in our celebration of the Feast of the Annunciation, affirms the presence of a human soul from the moment of conception; and

WHEREAS in contrast to historic catholic norms, contemporary secular society has tended to adopt a permissive and casual attitude toward the termination of human life within the womb;

BE IT RESOLVED that the Episcopal Church in General Convention assembled (or the convention of the Episcopal Diocese of . . .) reaffirms the sacredness of human life at all stages and consequently regards any abortion (other than where it un-



ELDEST AND YOUNGEST vestrymen of St. James' Episcopal Church, West Somerville, Mass., are shown after the youngest's election. Arthur Johnson, 94, left, has been a member of the parish three times longer than David Asadoorian, 18, right, is old.

Photo by Shant L. Chebookjian

avoidably results from an operation necessary for the preservation of the life of the mother) as inherently sinful and wrong.

It is time Christians spoke out courageously against the evil of wholesale killings of the unborn. We shall have to answer to our God if we remain silent.

Kenneth Aldrich
Westville, N.J.

WHO IS "WE"?

I wish to comment on (the Rev.) William D. Persell's letter in *The Episcopalian* (May issue).

Mr. Persell liberally sprinkles the word "we" around in reference to his view on amnesty. Whether he knows it or not, the majority of his Episcopal Communion and his other fellow Americans feel it an injustice to offer "blanket" amnesty to Vietnamese War draft dodgers and military deserters.

Fact: To grant blanket amnesty is condoning a serious, illegal act that will give anyone in uniform, with access to legal council, his option to decide on the "merits" of any particular assignment he may face.

Fact: The terrible mistake Mr. Persell alludes to is not that we chose to fight naked aggression in Vietnam but that we chose to stand and fight so poorly. History will vindicate our motives: the tragedy involved is the lack of support at home and the subsequent 55,000 Americans dead and 300,000 Americans wounded.

Fact: The sizable bulk of the deserters who fled obviously do not want to return—otherwise they would have availed themselves of President Ford's Amnesty Program. Why now open a "Pandora's Box" of new resentment over this "hard core" that still demand that their misguided allegiances be vindicated?

Fact: It is meaningless to blame the Vietnam War for the now widespread unemployment, lack of housing, etc., of some of our returning veterans. It is equally erroneous to put this group in the minority category.

Without legislating a gross injustice, offer these deserters the justice available to them: each case tried on its own merits. Why offer more?

Donald L. Adams
Yarmouth Port, Mass.

TO LIGHT THE WAY

Thank God for Diane Emberlin and her article "To see more clearly: Blow out the candle" [April issue]. That is the sort of simple, vivid, imaginative writing of which we could use much more. My life-long hope has been that the Episcopal Church could blow out the candle of Episcopalianism and see its way around in the world as a tiny part of the whole Body of Christ. But we are still shielding our candle, our precious 1928 Prayer Book, male priesthood, apostolic ministry, and God knows what other bits of light and don't dare trust the faint leadings of the Spirit calling us to abandon our cozy comfort.

Incidentally, I think *The Episcopalian* is a good example of our once making a real venture of faith, cutting loose from the safe and comfortable to a risky challenge.

Philip H. Steinmetz
Ashfield, Mass.

The Episcopalian



SOUTHEAST FLORIDA'S Bishop James L. Duncan, left, presents Bishop Clive O. Abdullah, right, of Trinidad-Tobago with a check for \$54,406.50, one-half of a tithe on the capital funds the diocese raised during its first five years. Looking on are (left to right) John D. Woltz, Ruth Jeffers, and Philip R. Wade. The money will be used to strengthen the clergy pension fund in Trinidad-Tobago. The second half of Southeast Florida's tithe will be given later for mission work in Central America.

Wendt Trial Opinion

our opinion, the majority of this court is preoccupied with episcopal authority and thereby misses the central issue," which they said was the validity of Mrs. Cheek's ordination.

"We believe the court is squarely faced with the question: On November 5 [Bishop Creighton's admonition] and on Nov. 10, 1974 [the Eucharist at St. Stephen's], was Alison Cheek a deacon or a priest?"

In upholding the validity of her orders, the dissenters said that though the constitution and canons prescribe steps leading to ordination, they do not imply that omitting a step (such as standing committee approval) would nullify an ordination. They therefore saw the Philadelphia ordinations as "irregular" but valid.

The opinion further stated that disapproval of Mrs. Cheek's application by the Diocese of Virginia's standing committee solely on the basis of her sex was itself irregular, and "an irregular irregularity is no impediment."

The two lawyers said the House of Bishops' August, 1974, statement on the ordination is "entitled to respectful attention" but is not binding since there was neither "legislative nor judicial power or function in that meeting." The failure of General Convention's House of Deputies to amend Canon 11 to specifically permit women's ordination to the priesthood "has no more persuasive force than the separate opinion of the House of Bishops. . . ."

"Canons of the Church," they said, "are designed to fulfill and not to stifle or repress. Properly interpreted, they will fulfill the Gospel and are to be treasured."

The two lawyers compared the canons of the Church to the federal constitution which, they said, "takes on new meaning with the new conditions of history." With such interpretation, the pronoun *he* in Canon 11 [on ordination to the priesthood] could be construed generically.

They said the only way to invalidate the Philadelphia ordinations is to depose the women involved after an ecclesiastical trial; a bishop cannot "demote" a priest to the status of deacon even for the sake of collegiality or unity.

"We interpret Canon 11 of Title III as allowing the ordination of women to the priesthood and are firmly of the opinion that the Rev. Alison Cheek was a priest from the time of her ordination on July 29, 1974.

"No bishop of our acquaintance would maintain for one minute that episcopal authority takes precedence over advancement of the good news. Where, as here, an individual priest has freely chosen to exercise her legal and, indeed, godly right to pursue her chosen career, it is not for us to impose on her or her supporters the obligation of continued subservience to orders based on a misapprehension of facts."

The two lawyers said "a directive not to permit a deacon to celebrate Com-

munion would be an admonition reverently to be obeyed for this would be a clear violation of the canons and of *The Book of Common Prayer*. No deacon, male or female, may do this . . . However, Alison Cheek is a priest. We have reviewed the canons and the Prayer Book and find no episcopal authority to prohibit a celebration by a priest of this Church duly invited into a parish by its rector. . . .

"For the reasons stated in this opinion, we are impelled to dissent. We would find the Rev. William A. Wendt not guilty."

—Janette Pierce

PASTORAL POWER WITH PUNCH?

Rector Who Let Women Officiate Won't Be Tried

WILKES-BARRE, Pa., June 3 (UPI)—The Episcopal diocese of Bethlehem, Pa., will not prosecute the Rev. R. Franklin Goffe for allowing women priests to celebrate holy communion in his suburban Reading church, the Right Rev. Lloyd Gressle, Bishop of the diocese, said Tuesday.

"There will be no trial," Bishop Gressle said, adding that he and Father Goffe "chose to deal with the matter pastorally rather than judicially." Bishop Gressle, however, issued a reprimand to Father Goffe, 36-year-old rector of St. Alban's Church.

Father Goffe was charged by two clergymen and two lay persons with disobeying his vows and church canon. He was also charged with disobeying the Bishop, who warned him not to hold the controversial Palm Sunday service, performed by the Rev. Alison Cheek and the Rev. Carter Heyward.

He leaves his wife, the former Dessa Buoymaster; a son, Edward W. Keller; a sister and three grandchildren.

—New York Times, June 4

P.S. Mr. Gose spells his name with an "s."

Executive Council

Continued from page 11

members therefore to abide by the General Convention decisions. . . and to wait until the next Convention for further clarification of this issue."

The Rev. John Spong of Virginia wished to eliminate this section, but his efforts failed. When he asked if this would be considered "a value judgment on the Philadelphia action," Dr. John Coburn, New York City, answered with a crisp, "Yessir."

Bishop Burgess, Father Washington, Mr. Spong, Martha Wilson of Savannah, Ga., and Canon R. Stewart Wood, Jr., of Indianapolis asked that their negative votes be recorded.

The Council then unanimously adopted the statement's final paragraph, which commends to "all people the message in the Presiding Bishop's ad-

dress and expresses a vote of confidence in him and the conduct of his office."

Council members also passed several resolutions: 1) accepting the response committee's perception of the Presiding Bishop's role as chief executive; 2) recognizing need for "a special council supportive to initiatives taken by the Presiding Bishop"; and 3) delineating more effective staff/Council member relationships and spelling out the role of the Episcopal Church Center staff.

Council also asked that a "letter of invitation" be sent to each diocese to ask if the dioceses are interested in visitations by Council members.

For other Council actions, see Executive Council insert, pages 7 and 8.

—Salome Breck

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Christ Church
Red Wing, Minn.
Dates from 1858
The Rev. Richard A. Taylor,
rector
Communicants: 521

In November, 1855, the Rev. Timothy Wilcoxson of Hastings, Minn., walked to Red Wing to hold the first Episcopal services in this burgeoning town of 600 people. The sanctuary was a law office, the lectern a stack of law books.

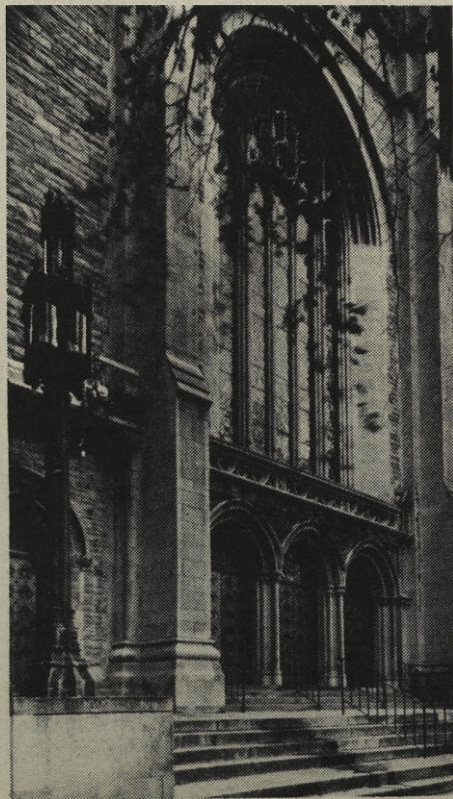
The growing frontier community already had Presbyterian, Methodist, Lutheran, and Baptist churches when 23-year-old Dr. Alexander Hawley, newly graduated from Hobart College, Geneva, N.Y., arrived one summer's day in 1857 via river boat. According to legend, townsmen in the lobby of the Tepee-Tonka Hotel first asked him why he was in town—"looking for a place to settle and practice medicine"—then his religion—"Episcopal."

"Well, sir," came the emphatic reply, "you'd better move on. This is a Methodist town. Nobody but a Methodist succeeds here." Dr. Hawley promptly rented an office and began evangelizing.

He interested Judge E. T. Wilder, a Christian gentleman of no denominational allegiance, in the Episcopal Church, and together they interested others. On Christmas Day, 1857, 16 men met in the judge's office and decided to call Dr. Hawley's friend, the Rev. Edward Randolph Welles of Western New York, to be their priest. After an initial reconnaissance visit, Mr. Welles accepted the call and began holding services Oct. 3, 1858. The following day Christ Church was organized.

In November, 1859, Bishop Henry B. Whipple of Minnesota—called Straight Tongue by the Indians—consecrated the first Christ Church, a simple wooden structure. But it was fast outgrown.

On Dec. 19, 1871, he returned to Red Wing to hold opening services for the present Christ Church. A copy of Mr. Welles' boyhood church in Waterloo, N.Y., the English Gothic structure was built of gray limestone from nearby Frontenac quarries at a cost of \$26,525. The interior woodwork is of native butternut,



True Grit: Growth in West

a rare feature in church architecture. The rose window above the main entrance, whose center medallion portrays Christ blessing little children, was largely paid for by Sunday school pupils.

A few days before the dedication date the parish still had a debt of \$8,000, but Mr. Welles, a man of optimism and faith, believed the amount could be raised in time for a consecration rather than a dedication. (Traditionally Episcopal churches aren't consecrated until they are debt-free.) The money was raised in two days.

Mr. Welles became Bishop of Wisconsin in 1874. He died in 1888 shortly after returning from a Lambeth Conference in England. Five years later his remains were brought to Red Wing where they were buried "in the shadow of the church he loved so well" beside his wife, infant daughter, and eldest son. Both of Bishop Welles' sons were Episcopal priests. His grandson is the Rt. Rev. Edward Randolph Welles, III.

St. Michael's Cathedral
Boise, Idaho
Dates from 1866
The Very Rev. Robert T. Browne,
dean
Communicants: 1,300

In August, 1864, the Rev. St. Michael Fackler, a native of Virginia and missionary in Oregon for



IVY-COVERED Christ Church, Red Wing, above; Denver's St. John's Cathedral, left.

17 years, held the first Episcopal services in Boise in a log hut with a dirt floor.

"Old St. Michael's," the first church in Boise, was built in 1866 "as an antidote to lawlessness." The cost of the structure was \$1,500 in gold—equivalent in those post-war days to approximately \$2,450 in greenbacks—a sum largely earned by churchwomen who held ice cream socials, bazaars selling fancy work and quilts, and who put on home talent shows.

A frame building put together with square nails, St. Michael's



had an organ and an altar which were shipped around Cape Horn. And its bell, made "of superior metal by one of the best bell makers," can yet be heard for several miles. Mr. Fackler conducted the first service in the church Sept. 2, 1866.

A few months later, while returning by ship to the East, Mr. Fackler died of cholera contracted while tending the sick. His death was a sad blow to the whole Pacific Northwest where he'd been instrumental in founding many missions. And in Boise the vestry of the Episcopal church voted to name their parish for him. St. Michael's officially received its name Aug. 29, 1867.

When the new St. Michael's Cathedral was built, "Old St. Michael's" was moved and rededicated Christ Chapel. The white frame church housed a new congregation and was in constant use until 1961 when the Cathedral Chapter decided it could no longer maintain and preserve the old building.

In 1963 the Sons and Daughters of Idaho Pioneers volunteered to spearhead its moving and restoration. Boise Junior College made ground available on its campus, and on May 17, 1964, Christ Chapel was rededicated as a non-denominational historic shrine.

The English Gothic cathedral which replaced the simple wooden structure was begun in 1899 and dedicated in 1902. It is built of sandstone from Table Rock. Its name and a stained glass window above the altar are memorials to St. Michael Fackler.

St. John's Cathedral
Denver, Colo.
Dates from 1860
The Very Rev. Herbert M. Barrall,
dean
Communicants: 3,100

In 1859 in a frontier post called Denver, a small group of people gathered for worship. In January of the following year, 66-year-old John H. Kehler, a clergyman from Maryland, held the first



OLD ST. MICHAEL'S, above, in Boise, is now a campus chapel. The new English Gothic St. Michael's Cathedral is pictured at left.

service of the Church in Union School House on the banks of Cherry Creek. The new congregation called itself "St. John's Church in the Wilderness." It was the only Episcopal congregation within a radius of many hundreds of miles.

Mr. Kehler resigned in 1862 to become chaplain of the first regiment of Colorado Volunteers. A short time later the parish purchased the First Methodist Church building and called the Rev. Horace B. Hitchings to be rector. At his death in 1917, he bequeathed his estate to the cathedral, thus beginning its endowment.

In 1879 the Rev. Henry Martyn Hart of Blackheath, England, became rector. A year later the parish began construction of a much larger building, which became the diocese's first cathedral. When arson destroyed it in 1903, Dean Hart personally carried many of the wood carvings to safety.

Land for the present cathedral was purchased in 1903; services were first held in 1911 in the completed nave; and in 1925 the Gothic structure of Indiana limestone was consecrated.

The reredos and altar front, salvaged from the first cathedral, were carved in Salonica oak by Josef Mayr, who for so long played the Christus in the Oberammergau (Germany) Passion Play, and Peter Rendl, his son-in-law. The Romanesque carving depicts the 17 chief personages through whom 20th century Christians have received the Bible. Carvings of Colorado plants and animals adorn the choir stalls.

The cathedral's stained glass windows, 13 salvaged from the fire, lead a visitor on an ordered progression from the portal to the altar. The great window above the entrance presents the Last Judgment. The eight windows on the west aisle depict the history of sin and those on the east aisle the history of salvation. The apse windows above the altar portray the ascension of Jesus and those who were nearest to Him.

The cathedral is not finished. When complete it will be cruciform and include two transepts and a new chancel and apse of limestone to replace "temporary" brick construction.

Reflecting on the faith

A mighty riddle for adults

Out of the mist of time, from one of the oldest folksongs known, comes a word on love:

*I gave my love a cherry
that has no stone.
I gave my love a chicken
that has no bone.
I gave my love a ring
that has no end.
I gave my love a baby
with no cryin'.*

*How can there be a cherry
that has no stone?
How can there be a chicken
that has no bone?
How can there be a ring
that has no end?
How can there be a baby
with no cryin'?*

*A cherry when it's bloomin',
it has no stone.
A chicken when it's pippin',
it has no bone.
A ring when it's rollin',
it has no end.
A baby that's a-sleepin',
there's no cryin'.*

As it stands, the song goes nowhere in particular. But could somebody, a couple of centuries ago, have cleaned up the last line and in the process wiped out its meaning entirely?

The first three lines of the last verse all point in one direction—

toward the future. A cherry exists in the blossom only as a promise, and so does a chicken pipping (*i.e.*, still in the egg). A wedding-ring rolls through time and contains the future within its round.

And then comes that innocuous and pointless "a-sleepin'" in the last line. What we need instead is a three-syllable word with the right cadence which will mean "not yet



born." For "not yet born" is the missing idea that matches the other three, ties the whole song together, and makes out of this collection of small puzzles for children one mighty riddle for adults.

The question this song asks and answers is the deepest one of all and is, like the riddle the Sphinx kept asking of travelers on the road to Thebes, one on which the life of every traveler through this world depends. It is: "What is love?" Or more actively: "How does love behave?"

"I gave. . . I gave. . . I gave. . . ." Love wants to give; that is clear all through the song. Love goes even beyond saying "it is better to give than to get": it says, "to give is to get," reaching beyond separate identities to the unity in which the happiness of one is the happiness of both.

Love's gifts are both a present—in both senses of the word—and a future. They have the blossoming quality of springtime itself. Like the cherry-bloom they offer what is lovely and pleasant right now, and they hold within their moment the fruit that is to come. "The hour is coming, and now is" (John 5:25 KJV)—this is the language which sets forth the Eternal Now of love.

In that Now love sets in motion the processes of life—growth, the future, the promise. Love wants to give life; that is its essence, its center.

Seen in this way, the riddle begins to find its answer—not one answer but many, all strung on this one thread. How does love behave? In many ways, as many as exist of giving life.

Sometimes we can go ahead and give our gift directly, easily, freely as in marriage. Two become one flesh, and in their children see be-

fore their eyes the life they have given each other. And they give their gift to each other psychologically and socially in the life they share and so create.

Sometimes the gift is as easy and free-flowing but more indirect, as in the life friends give to each other through their exchanges of ideas, attitudes, insights, understanding, and confidence.

Sometimes we must hold back and wait, watching, cherishing, protecting, hoeing—like a gardener who clears the ground and watches as the plant unfolds its leaves and the buds appear. Parents and teachers know this gift of love.

And sometimes love itself demands as its truest expression that we die inwardly to our feelings and let the one we love go free. A "love affair" that, finding itself blocked, denies itself can be even more fully a love affair than if it took the more obvious route for it gives life instead of destruction.

This is what love is; this is how it behaves. A variant third line of *The Riddle Song* reads:

*I told my love a story
that has no end. . . .
How can there be a story
that has no end? . . .
The story of our love,
it has no end.*

St. Paul says so too: "Love never ends." It begins with our vague, poorly-understood and worse-expressed attempts to give life to one another and goes clear up to the final Word of Love: "I am come that they might have life, and that they might have it more abundantly." (John 10:10 KJV)

—Mary Morrison

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This message is paid for and brought to you by friends of those who read it

... for it was just a year ago this month that women were ordained priests. We are thankful for these priests, for the bishops, clergy and laypersons who participated and for the community which continues to strengthen.

The response to their ordination and to their attempts to serve reveals the confusion and uncertainty in our Church concerning their Ministry. We believe it is in the best interests of our Church to deal **NOW** at the diocesan level with this issue.

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We affirm the validity of the ordination of the eleven women priests in Philadelphia on July 29, 1974.

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We affirm the significance of this issue in the life of the Church because of its direct linkage with such strident concerns of our society as sexism, racism, and institutional oppression in the economic and political realms.

We pledge ourselves, during and beyond this issue of the ordination of women, to the support of the social mission for the Church.

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JULY, 1975

THE Episcopalian



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