

**Title:** *The Episcopalian*, 1975

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## Coalition 14 plans evangelism program

Representatives from 12 of the 13 dioceses which comprise Coalition 14 met in Denver May 30 and 31 to begin work on a pilot evangelism program.

Sponsored by the Church's evangelism department headed by the Rev. Wayne Schwab, the program will be implemented in Coalition member dioceses during the Easter to Pentecost season, 1976.

Agreeing that evangelism is not a special project but *the* work of the Church, task force members identified three priorities for an evangelism program: 1) every congregation in the Coalition should be involved in an evangelism project during the 1976 period; 2) major evangelists should be brought into Coalition 14 dioceses to preach during that time; and 3) Coalition dioceses should engage in an exchange program of Christian witness.

This was the first regional group meeting on evangelism to come out of the new evangelism office at the Episcopal Church Center. The next meeting is set for Denver, September 12 and 13.

—Jana Preble, Editor  
*The Desert Churchman*

### The New Missionaries?

"Controversy continues to surround ordination of Episcopalian women as priests and Laotian AID officials ask extension of that program in Laos."

—From "Inside Today's Register,"  
*The New Haven (Conn.) Register*,  
Friday, June 6, 1975.

## Conway discusses women, alcohol

Anxiety and unhappiness about enforced sex roles may contribute to the growing problem of women's alcoholism, said participants at the North Conway Institute's 21st annual conference. "Women, Sexism, and Problem Drinking" was the symposium's theme.

The Rev. David Works, an Episcopalian, heads the Institute, which was founded in 1951 to help religious, educational, and scientific agencies deal with alcohol-related problems.

Specialists at the conference noted differences between male and female alcoholics: for women, solitary drinking is more common and physical deterioration more rapid. They discussed a variety of recovery approaches since many women alcoholics don't respond well to traditional therapy.

Symposium members agreed that education and increased awareness were necessary to understand the effects of problem drinking on women and they emphasized the importance for recovering female alcoholics to help other women interpret their alcohol problems.

## Inside This Issue

**HOUSING:** A look at where we are (page 5) and how churchpeople in St. Louis (page 9), Cleveland (page 9), Washington (page 6), and Providence (page 9) are responding to local needs.

**HAPPENINGS:** The latest on a diocesan charismatic conference (page 14), ecumenical events in Rome (page 12), a concert in Cleveland (page 2), and how the art of sculpture's being upheld (page 3).

**HUNTING** for good reading? Try book reviews (page 14), Switchboard (page 4), Can You Tell Me? (page 15). Learn more about music (page 10), meet a working theologian (page 5). And have a happy summer!

# THE Episcopalian

## Churches help relocate refugees

Since May 12 Church World Service (CWS), a National Council of Churches agency in which the Episcopal Church participates, has operated three service offices—at Fort Chaffee, Ark.; Eglin Field, Fla.; and Camp Pendleton, Calif.—as a link in the chain of voluntary agencies which are trying to find new lives for some 130,000 Vietnamese who left South Vietnam.

American and Vietnamese volunteers work untold hours to operate the CWS offices. Many, like Kim Chi, a typist in the Fort Chaffee office, do it because "I wanted to help, and this is what I can do."

Episcopalians near these three refugee camps and the one at Indiantown Gap, Pa., are also trying to help.

At Indiantown Gap, which at the last census had 16,000 refugees, the Rev. Frank R. Knutti, rector of Trinity Episcopal Church Shamokin, Pa., was called in to help transmit messages to locate families, friends, relatives, and sponsors. "We've batted about 90 percent in our locator service," says Mr. Knutti, who is also state director for Air Force MARS (military affiliated radio system), "and re-united many families."

The message transmitting service is staffed 24 hours a day by shifts of volunteers with ham radio experience. In three days in June the service transmitted 360 messages one day, 500 the next, and 450 the next.

At time of writing between 400 and 460 refugees sent to Indiantown Gap had been relocated, but births—averaging 16 or 18 per day—have almost equaled the number of people who have left.

In Valparaiso, Fla., near Eglin Field which has had over 8,000 refugees, St. Jude's 127-member congregation raised \$405 to sponsor a family. But for every family needing sponsors, there are 10 single men, and the parish had difficulty in finding a family to help.

The Rev. John Wave, St. Jude's rector, met a family of four—husband, wife, a 4-year-old, and a 7-month-old baby—living in a motel near the parish. The man had left Vietnam a month before the official evacuation, sponsored by a sister in Arlington, Va. When he could no longer live with her, he worked at McDonald's part-time



IN FREDERICKSBURG, TEXAS, the Nguyen Van Trong family is resettling. Trong, left, now has a job with the Stein Lumber Company. Bay, the mother, second from right, and Thanh, the oldest daughter, right, make children's clothing at the Thee and Me Company. Photo courtesy *The Fredericksburg Standard*.

for two weeks, and with the \$80 he made, he brought his family to Florida, hoping to be accepted at Eglin as a refugee. But he was refused, and the Air Force was temporarily paying the motel bill while the Red Cross was trying to arrange his return to Virginia where in a few weeks he could collect welfare.

Father Wave suggested that the parish might sponsor this family, and it agreed. Father Wave's

brother, who owns a boarding kennel for 150 dogs and cats in Panama City, 75 miles east of Valparaiso, needed a couple to help him. St. Jude's located the family in an air-conditioned house trailer near the work and will provide complete support for two months. The man, who was a French teacher in Saigon, will receive his first pay check from his new job on September 1.

*Continued on page 2*

## Canada Anglicans approve women's ordination

The Anglican Church of Canada's General Synod has strongly endorsed women's ordination to the priesthood. The Church of England's General Synod, which met in July, approved the ordination principle but took no action to implement women's ordination.

The Canadian vote came on June 18. The unicameral house, meeting in Quebec City, voted by orders—bishops, 26 to 8; laity, 88

approve of women's ordination the right to refuse to perform such a ceremony. Another motion banned penalties for any priest or layperson who in conscience could not accept the Synod's ruling.

While the Canadian Church has bishops willing to ordain and women deacons ready to be ordained, such ordinations will probably not take place until early next year. Consultation guidelines will not be worked out until the House of Bishops meets in October in Winnipeg.

In the English decision, the bishops voted 28 to 10 in favor of the principle, clergy voted 110 to 96, and laity voted 117 to 74.

The ordained orders, however, voted against taking any action that would allow women's ordination to the priesthood at this time. The bishops were tied 15 to 15; the clergy voted 108 to 78 against immediate action while the laity supported immediate ordination by 101 votes to 64. Abstentions were not recorded.

The Synod's action on both questions closely paralleled the recently completed diocese-by-diocese vote. Almost three-quarters of the votes cast in dioceses affirmed the principle of women's ordination, but less than half the dioceses polled voted to remove the present barriers to such ordinations.

### NEWS NOTES ON WOMEN

- The Rev. Dalton Downs, a Diocese of Ohio standing committee member, has invited all of the Philadelphia 11 to celebrate in his parish—Emmanuel, Cleveland—on September 14.
- The Diocese of Ohio's standing committee announced it will withhold approval of bishops-elect until it receives written statements of their positions on women's ordination. A majority of bishops and standing committees must consent to a bishop's election before he can be consecrated.

to 18; clergy, 75 to 30—to affirm, for the second time, that women can be priests and bishops.

The Synod's resolution permits diocesan bishops to ordain after consultation with the House of Bishops and gives bishops who dis-



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W. Stanley Mooneyham is president of World Vision International. He has lived in Asia and has seen the effects of hunger in Asia, Africa and Latin America.

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# Anglican-Roman consultation discusses women's ordination

Issues raised by the ordination of women cannot be answered merely by citing traditional practices or beliefs, agreed Episcopal and Roman Catholic theologians following a June 22-25 consultation in Cincinnati, Ohio.

In a prepared statement on the relation of women's ordination to the authority of Church tradition, the 19 theologians said the issue demands a new effort at self-understanding. The current situation shows that problems relating to the doctrines of God, of the Incarnation, and of Redemption are at least indirectly involved, so any decision will require the Church to explain or develop its "essential tradition" in an unprecedented way.

Elaborated and interpreted in dogma and doctrine, the tradition is faced with change within the Church and confronted by intellectual, social, and political movements in the world. The Church thus faces a demand that it explain itself in new ways in order to be faithful to the Gospel.

The theologians agreed on the statement of authority, but a number of issues dealing with sacramentality and sexuality were discussed privately during the conference and will be topics for position papers. These papers will be prepared prior to the fall meeting of the Anglican-Roman Catholic Consultation (ARC), a group which is devoted exclusively to investigating possibilities of intercommunion.

Episcopal Bishop Arthur A. Vogel of West Missouri and Bishop Charles H. Helmsing of the Roman Catholic Diocese of Kansas City-St. Joseph, both ARC chairmen, convened the ad hoc group to provide specific insight on women's ordination. Both sides of the issue were represented by each denomination.

The Anglican Church of Canada's recent approval of women's ordination was discussed informally, as was last summer's ordination in Philadelphia. Neither was part of the official agenda.

—Worley Rodehaver

# Parishes help relocate refugees

Continued from page 1

Three of St. Jude's families are taking refugees: Allen and Toni Lord will sponsor a single man; Jack and Marge Caputo have applied for a foster child who had been abandoned at Eglin Field; and Don and Valerie Miller are working through a Roman Catholic agency to take a teenage girl.

In Fredericksburg, Texas, in the hill country west of San Antonio and Austin, St. Barnabas' Episcopal Church sponsored the Nguyen Van Trong family—father, mother, and five children ranging in age from 4 to 17. The family came from Camp Pendleton where they had alternated sleeping because they hadn't enough beds.

The Rev. Dean Pratt reports that in the Vietnamese refugee situation, "each of us is called into question." He hopes other Episcopalians will do what they can. For his parish, this has been a "fulfilling, growing experience."

In Seattle, Wash., St. Peter's Episcopal Church is waiting for families to come from Camp Pendleton to Camp Murray, near Tacoma. St. Peter's will sponsor a family, for which it has already established an emergency fund.

The estimated cost of supporting a family of five for a year is \$5,000. The Rev. Timothy M. Na-

kayama, vicar of St. Peter's, says his parish's Vietnamese Refugee Project under the direction of John Takizawa and Joan Yee has been meeting with the Japanese community to try to involve others.

St. David's Church, Seattle, has sponsored a family of three. Canon John Lockerby, St. David's rector, reports that four parishes in the Seattle area are pairing with each other to provide support: Trinity will help St. Peter's, and St. Dunstan's will help St. David's.

At Camp Pendleton, Calif., the Rev. Samir J. Habiby—a former Palestinian Arab refugee now rector of St. Anselm of Canterbury, Garden Grove, Calif.—and a task force in Los Angeles' Deanery 10 are cooperating with Operation Newlife Chaplains' Services. This includes collecting warm clothing, toys, and recreational equipment for Camp Pendleton families, seeking sponsors, and doing volunteer work.

At the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, Isis Brown, the Church's refugee resettlement officer, maintains a list of refugee families and individuals who need sponsors. Call Mrs. Brown at (212) 867-8400.

—Judy Mathe Foley

# Cleveland concert honors Dr. King

Trinity Cathedral, Cleveland, Ohio, celebrated its Annual Spring Sacred Music Festival with a Bicentennial emphasis. At an evening program June 1, the choir performed *Sermon from the Mountain*, a tribute to the late Dr. Martin Luther King, Jr. The Rev. Otis Moss, Jr., newly-elected pastor of Olivet Institutional Baptist Church in Cleveland and a board member of the Southern Christian Leadership Conference, read excerpts from Dr. King's sermons and writings.

Alice Parker, composer of the King tribute, conducted the first Cleveland performance of her composition and led two workshops: one at Cleveland State University, the other at the Cathe-

dral for the Diocese of Ohio. The theme of these workshops was "Our Heritage of Hymns," demonstrating imaginative ways of using hymn tunes with congregations and choirs.

The Cathedral program also included anthems and hymn tunes by Dutton, Ives, Mason, and Shaw written in America around 1830.

Introduced for the first time were two hymn tunes the Cathedral commissioned for this occasion: *Of Life and Love: Psalm 133* by Miss Parker and *Hymn for the Modern City* by Jan Snow Bogo, assistant to the Cathedral's director of music, Heywood Alexander.

—Perry R. Williams,  
Dean of Trinity Cathedral

# THE Episcopalian

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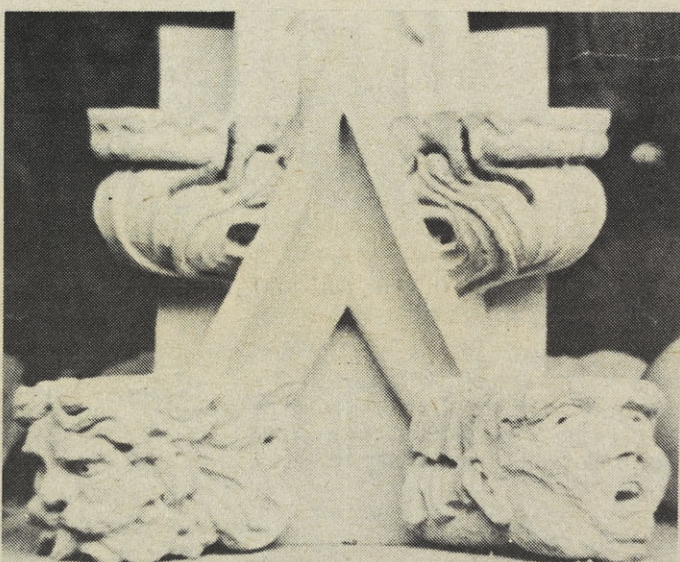
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# Cathedral stonecutters uphold medieval art



**SCULPTING HISTORY INTO STONE**, above, is helped by using an electric chisel, a new aid, but the stonecutter's art is an old one. The stonecutters' faces, below left, will eventually be placed beside those of traditional saints and martyrs, below right, atop Washington's Cathedral.



Washington's National Cathedral, technically the Cathedral of Sts. Peter and Paul, has long been an unfinished symphony on the District of Columbia's skyline.

Cranes and scaffolding have inched their way toward a massive stone entrance which, when the Cathedral is complete, will include two towering spires and a large rose window. Completion date is now set for the 1980's and workmen, architects, builders, craftsmen, and laborers are putting uncommon effort into what may be the last great cathedral to be constructed after the fashion of Europe's gothic edifices.

Amidst the mammoth structure and scaffolding, the stonecutters work with humor and imagination.

An unpretentious shop, in temporary buildings on the edge of the building project, houses the stone that will make up the Cathedral's vaults, arches, and columns. Artisans who work there have improved upon the way medieval cathedrals were built. A specially constructed measuring device enables the stonecutters to duplicate in marble figures already cast in plaster in far less time than previously. Another of the workers' inventions allows for the stones—formerly carved in place on the vaulted arches—to be done on the ground and mounted later.

Some of the faces which will top the pillars supporting the front of the building are well-known saints and martyrs. Other faces are of contemporary saints—the workers themselves—whose marble likenesses will look out on the Washington skyline when the blocks are hoisted into place.

The stonecutters have a tradition of a quiet gathering on New Year's Day. They break out traditional champagne and share it with the Cathedral's dean, the Very Rev. Francis B. Sayre, who joins them for the annual ritual.

—Thomas R. Lamond

## Two priests will appeal guilty verdicts

Two priests have filed appeals from recent ecclesiastical court decisions which found them guilty in allowing women to celebrate the Eucharist in their parishes.

In Washington, D.C., the Rev. William Wendt of St. Stephen's and the Incarnation is appealing a June court decision which found him guilty in permitting the Rev. Alison Cheek to celebrate in his parish and which recommended that Bishop William Creighton of Washington reprimand him.

In Ohio, the Rev. L. Peter Beebe, rector of Christ Church, Oberlin, will appeal to a Province V court composed of three clergy and three lay representatives from the 13 mid-western dioceses. Bishop Stanley Atkins of Eau Claire is court president.

The Ohio court found Mr. Beebe guilty on two counts: of permitting Mrs. Cheek and the Rev. Carter Heyward to celebrate in his parish and of disobeying his bishop's "godly admonition," thereby violating his own ordination vows.

The court recommended that Bishop John Burt of Ohio admonish Mr. Beebe to refrain from similar canonical violations until the

last day of the 1976 General Convention. If that Convention fails to amend the canons to "remove the inequitable, discriminatory, and unfair practices which now abide in this Church," the admonition should be lifted. If Mr. Beebe fails to comply with this directive, the court recommends suspension until he agrees, in writing, to comply.

(Two days after the court announced its decision, both women again celebrated the Eucharist at Christ Church.)

During the three-day trial in Akron, Ohio, in May, the defense argued that the women were ordained priests at the time of the service. The court of five male priests decided that, ordained or not, the women were not licensed to officiate either in their own dioceses or in Ohio. Since the canons require evidence of proper licensing as well as of ordination, the court held Mr. Beebe guilty.

The court also dismissed the defense's contention that Bishop Burt's admonition was less than "godly" and that obedience to it would have conflicted with conscience or a "superior" ordination vow. Court members believed a

bishop's clear and direct order should be obeyed but stressed that if a priest thought an admonition were "arbitrary" or "capricious," he could appeal to a third party, such as an ecclesiastical court, for adjudication.

Almost half of the decision was devoted to the court's opinion on the inequitable administration of the present canons and on the House of Bishops' "intrusion" into diocesan affairs.

While holding that the validity of last summer's ordinations was "not specifically relevant" to Mr. Beebe's case, court members said the canons are presently administered in an unfair way which systematically excludes "well-trained, well-qualified, and godly persons...solely, exclusively, and specifically because such persons are women."

The court recognized that both women in the case were qualified for priesthood but rejected for it on the basis of sex. The court said: "That persons should seek justice through irregular means when the regular means are corrupted by inequitable and discriminatory elements is both reasonable and fundamentally fair. That

they should be required so to do by a Christian Church is a scandal not only to the faithful but also to all reasonable and fair people everywhere."

The court stated that Mr. Beebe's "sincere endeavor to extend a ministry of affirmation and compassion to persons suffering outrageously inequitable and humiliating treatment by the authorities of this Church...greatly mitigated" his offense.

Last summer's House of Bishops' decision that the Philadelphia ordinations were invalid was "extraordinary," "without precedent," and "utterly without legal standing in this Church," the court said, and may have had "a compulsive influence, if not an effect of prior restraint, upon diocesan bishops who, under the normal process of decision in this Church, would severally have made the determination of validity or invalidity in regard to any specific ordination...."

"It is not the province of the court to examine in detail the thinking of the bishops, but it must take notice that the ambiguities of episcopal pronouncement and policy at this time throughout the Church further compound the unusual and peculiar character of this case."

—Janette Pierce





## What you should know about fire and casualty insurance

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

My last article concerned the increasing cost of insurance due to the rise in construction costs. Since writing it, I have received the 1975 first quarter loss and expense ratios of all Fire and Casualty insurance companies. To put it mildly, the companies are losing money on insurance. So I thought I would point out other things that contribute to the rise in your premium cost.

Basically, insurance was designed to protect the buyer from a disaster—not routine bills. For example, it was not intended to pay automobile repair bills such as dents, cracked windshields, scratches and the like. Today most people feel that they should get something back on the premium they've paid. Consequently, insurance companies frequently pay claims of \$5.00 or less. Nothing wrong with this you may think! Only this: Insurance companies must process claims in accordance with certain rules and regulations and a small claim may be as costly as a much larger one. Thus a \$5.00 claim can end up costing the company \$50. or \$100. to process. Sooner or later this expense must be paid—and guess by whom? You and me—the consumer.

It would seem that a few answers to the spiraling cost of insurance might be (1) a reduction in coverage—not the "all-risk" type of policies most companies are selling; (2) deductibles which require the insured to pay the first part of each claim (\$100. for example); or (3) one program ("all-risk") for the person who wants every claim paid (and figure for yourself what the cost would be for such a program), and another for the person who is willing to assume the initial cost of each loss (deductible).

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# Switchboard

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

## GROW OLD WITH ME

When I had finished reading "Grow Old Along with Me" in *The Episcopalian* (June issue), I found myself wishing I could write as well as its author, Ada Campbell Rose. Then I would be able to adequately express my enjoyment of her penetrating treatise on retirement communities for oldsters who can afford such facilities.

Her expert handling of this timely and complex subject, in my opinion, made it an outstanding feature of your stimulating periodical.

Joseph M. Thompson  
Ardmore, Pa.

Thank you for the Ada Campbell Rose article. One thing that should be corrected is the impression she gives that age 65 is the time for stopping. Ada does qualify her statement, and, if it is scrutinized carefully, it will be seen that she does not say that, but it does give that impression.

Better to say, "There is no specific age. It depends upon each individual's condition."

The important thing is this: everyone must work productively as long as he can at something that contributes to the GNP so that society's wealth may grow to take better care of all of those who are debilitated. Automatic retirement at 65 for those who could be productive to 75 is wasteful.

Robert G. Tyrell, Sr.  
Elmira, N.Y.

**ED. NOTE:** Pam Chinnis is Presiding Officer of the 1976 Triennial Meeting, not "national president of Episcopal Churchwomen" as reported in the July issue.

## BUCKSTEEP MANOR PLANNING REUNION

Alumnae of Bucksteep Manor, former Conference Center of the Diocese of Western Massachusetts, are planning a reunion in the fall of 1975. We would like to contact as many alumnae as possible.

If you are an ex-Bucksteeper, you can help by sending your name (also maiden name) and present address. If you know of any who are former Bucksteepers and who might not see this publication, please send their names, etc., too.

Eleanor B. Anderson  
105 Marsden St.  
Springfield, Mass. 01109

## EXTREME DISPLEASURE

I am writing to react with extreme displeasure to an article in your May issue headlined "FBI reveals GCSP Grant Investigation." This article, it seems to me, represents the sort of irresponsible journalism which should not exist anywhere, let alone in a publication of an organization which is supposed to uphold moral and ethical standards.

The article is written so as to imply unfair and wrong effort by the FBI to discredit the Rev. Donald W. Jackson and to oppose an Episcopal Church grant to his civil rights project in 1969. When one reads the article carefully, however, a different picture emerges.

Smith Hickenlooper, Jr.  
Cincinnati, Ohio

## WATCH THOSE HEADLINES

For more than 25 years I have considered myself an Episcopalian. However, recent years make it harder and harder for me to profess to my inner self or to the public that I am an Episcopalian. The Episcopal Church for some reason seems to be hell-bent on destroying the system under which we live, the system that I am firmly convinced has given the greatest economic freedom, the greatest economic opportunity, and the greatest freedom of worship that has ever been devised by man.

Your front page article (May) "FBI Reveals GCSP Grant Investigation" is probably factual, but the headline is certainly misleading. Why should my contributions to a local church be eventually funneled into subversive groups who advocate violence? On page 7 an Episcopal minister is finding fault with our system, finding fault with our giving poor countries a way to protect themselves, and advocating that the Church get involved with politics and economics. On page 12 I read "Comment on Amnesty." All of which leads me to believe that the spokesmen for the Episcopal Church would like to drastically change life in the United States.

Then the topper is the advertisement contained on pages 15 through 17. How much Episcopal money was used to subsidize the ad berating "the Southern Company"? How are we going to feed the world if we do not let our corporations continue to provide the needed essentials, such as power for irrigation, which the Southern Company supplies in three states of our nation?

Wendell Gronso  
Burns, Ore.

**ED. NOTE:** The advertisement, as stated in the letter at top of page 15, was sponsored by the United Church Board for World Ministries through the Committee on Social Responsibility.

## SUBSCRIPTION RENEWAL NOTE

We are renewing our subscription in the belief that this publication is the only source to keep us abreast of all facets of changes in liturgy, new Prayer Book, and women's ordination. We want to be educated in an unemotional manner.

Dr. & Mrs. G. Vaupel  
Bethesda, Md.

**An Omission:** We forgot to say that the quotation, "God once loved a garden," on our July cover came from a poem, "Stephen's Green," by Winifred Mary Letts.

## AH, TO BE PERFECT!

I cannot resist writing several comments on the new *Episcopalian*. On the whole, I think you have brought off beautifully a near miracle in the new paper. I am a fair judge as I have had newspaper experience and edited several diocesan papers before retirement. Congratulations on recent approval of Executive Council.

You seem to be escaping the stigma of a house organ, and your news is handled fairly and extensively without



## Bishop Noland dies in crash

Services for Bishop Iveson B. Noland of Louisiana were held June 27 in Christ Church Cathedral, New Orleans. Presiding Bishop John M. Allin, Assistant Bishop R. Heber Gooden, Bishop Willis R. Henton of West Texas, and Bishop Coadjutor Robert C. Witcher of Long Island concelebrated the Requiem.

Bishop Noland, 58, died in the June 24 airliner crash at Kennedy Airport, New York City. He was enroute to a meeting of province presidents at the Episcopal Church Center.

Bishop Noland was the first native Louisianan to head his diocese. He was born in Baton Rouge and graduated from Louisiana State University and St. Luke's Seminary, Sewanee, Tenn. He began his ministry in Louisiana. Following a tour as a chaplain in World War II, he was rector of the Church of the Holy Comforter, Charlotte, N.C.

The diocese elected Bishop Noland in 1952 to be suffragan and in 1961 to be coadjutor. He was installed as Louisiana's eighth diocesan in November, 1969, succeeding Bishop Girault M. Jones.

Bishop Witcher, an old friend who had served as a priest in Louisiana until his own consecration in April, identified Bishop Noland's body and accompanied it to Louisiana at the family's request. He told reporters that Bishop Noland had enjoyed flying and had held a private pilot's license. He called the bishop "a man of great Christian convictions which he practiced as well as preached. He loved the Church. He believed in it, and he gave his life to it."

Bishop Noland is survived by his wife Nell, three sons, and four grandchildren.

the boredom of long articles. Your alertness is testified to by running the theological statement with the Van Dusen suicides, for example.

However, I note several omissions which I hope you correct in time. I do not see anything of a "pastoral" nature, that is writing "for the heart."

Second, you neglect a large segment of your clientele—the over-65 or retired who really are not necessarily dead just because they have reached 65. I refer to identity problems, not shuffleboard tricks.

This small but important group includes 1,200 to 1,500 clergy, about 250 [of whom are] disability-retired. We are not intellectually senile. We are just not fit for moonlighting.

Paul R. Abbott  
South Padre Island, Texas

**ED. NOTE:** We hope Mr. Abbott has read the June issue which was being printed when we received his letter. ESP apparently works.



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THEOLOGIAN IN RESIDENCE



The Rev. William N. McKeachie is diocesan theologian for the Anglican Church in Toronto, a position created by Toronto's Bishop Lewis Garnsworthy. As such he conducts "Great Theological Literature" seminars for clergy and laity.

Believing that people should read first-hand some of the classic Christian thinkers, such as Augustine, Dante, Luther, Pascal, Kierkegaard, and Karl Barth, Father McKeachie two years ago launched a series of discussion-type seminars.

"Bishop Garnsworthy and I shared the conviction, after the so-called Death of God movement and the general shaking of foundations during the 1960's, that the specific theological life of the Church should not be lost nor neglected. It seemed the time was ripe for theology to be given a high profile and to promote sustained theological reflection at all levels throughout the diocese."

Father McKeachie's work is to read, think, and talk about matters of Christian life, in terms of their theological perspective, with clergy and lay representatives of the more than 220 parishes in the Diocese of Toronto.

The reading seminars represent one aspect of his job, which he likes to describe as being "theological rehabilitation officer" for the diocese. "Initially it was difficult, among the lay participants particularly, who expected lecturing. There was a hesitancy to discuss ideas and issues. Perhaps because of the impoverished preaching in recent years, the great themes of theology were quite unfamiliar. But gradually this work is bearing more and more fruit."

A 1966 summa cum laude graduate of The University of the South, the 32-year-old priest, who also studied at St. John's College, Annapolis, was elected to Phi Beta Kappa. As a Woodrow Wilson Fellow, he undertook graduate studies in Canada and holds a divinity degree from Trinity College, Toronto. He has studied abroad at the Pontifical Institute of Mediaeval Studies and at St. Sergius' Institute in Paris where he focused on Orthodox theology and liturgy. In 1973 he was visiting lecturer in an ecumenical program in Frankfurt, Germany.

Father McKeachie also serves as secretary of the Faith and Order Commission of the Canadian Council of Churches and is a director of Toronto's Academy of Theatre Arts.

--Rebecca Wilson

Church moves to meet housing needs

By Helen Ovalle

The Church, traditionally regarded as a shelter for the needy, today is acting on this tradition to fulfill a basic human need for shelter at its source: housing. Churches of all denominations are moving in this direction, and the Episcopal Church is no exception.

Cleveland's Interfaith Housing Corporation, under the aegis of the Episcopal Diocese of Ohio, embarked on a slum rehabilitation program in 1966. In Maryland's Prince George's County, Seton Belt Village, a project of the Diocese of Washington, is almost ready for groundbreaking. In St. Louis, Mo., Episcopal laypersons, under the guidance of Bishop George L. Cadigan, have joined the community and successfully launched two major projects in the heart of a low-income section of the city.

The story is repeated again and again. Regardless of denomination, religious institutions have quietly become involved in meeting housing needs.

And no wonder.

In the midst of our modern marvels of science, cities and towns all over the world are decaying from within. A society which developed complex scientific vehicles enabling man to reach the moon finds itself powerless to control the vehicles clogging our highways, polluting our air, urbanizing our farmlands, and congesting our cities. Rapid transit systems that could help solve many of these problems die on drawing boards for lack of construction space within teeming population centers.

Medical breakthroughs have lengthened lives and decreased the new-born death rate. At current birth-death ratios, 5,000 million children will be born and survive through childhood worldwide over the next 30 years. Who will doctor and teach these youngsters? How many schoolrooms and playgrounds will be needed?

The world's population will double during the next 30 years, adding 3,500 million people to the human family. Since nearly all will live in towns and cities, the equivalent of 3,500 cities of one million inhabitants each could conceivably be built. By comparison, today we have fewer than 300 cities

in the entire world with populations of one million.

Based on families of six (an admittedly high family figure, say the experts) nearly 600 million housing units will be needed, more than exist in the entire world.

Recognizing the extent of the problem, the United Nations will

sponsor a Conference on Human Settlements, "Habitat," in Vancouver during June, 1976. It will focus on possible solutions to the awesome projections. No easy, ready-made solutions are visible, yet one thing is certain: we must preserve those human settlements

Continued on page 6



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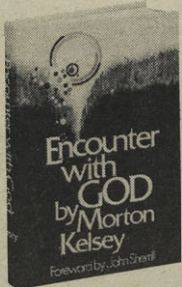
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## Church builds homes for future

Continued from page 5

now in existence and build new towns and cities. This will take time, money, and involvement. It has already started—and churches are among those taking initial, sometimes faltering, steps.

Invariably success is dependent upon strict regard to thoughtful planning. Planned residential development, whereby communities are planned with a specified amount of open space, is becoming the norm in many municipal planning and zoning codes. New towns are springing up with ancil-

lary facilities and services provided.

Yet there are hurdles to overcome. Neighbors don't want to see a large tract of land developed under any circumstances. Property owners fear investments might suffer should lower income housing enter their neighborhoods. Subdivision plans must be approved by a variety of agencies. Impact studies, feasibility studies, and a host of federal agency regulations require compliance.

A close rapport with the affected community is necessary for

successful rehabilitation. Planning must spring from both groups—the one developing and the one to be developed—to guarantee the individual's basic needs and dignity. Agreement on new ideas and techniques, as well as an acceptance of new forms of social organization, is of the highest priority.

Here are some examples of how those institutions which traditionally have sheltered people's spiritual needs are now attempting to provide people with the shelter of an adequate home.

## Seton Belt Village: 'an inclusive new community'

Before wealthy landowner and Episcopal layman W. Seton Belt died in 1959, he willed his 625 acres in beautiful Prince George's County, just 20 miles from the nation's capital, to the Diocese of Washington. Belt envisioned a facility for elderly retired clergy or "some other charitable purpose." Had he died 10 years earlier, such a tax-free facility might have been undertaken.

But in the turbulent 1960's the Episcopal Church, along with many other religious institutions, was deeply involved in "the urban crisis." Social action was uppermost in the minds and on the consciences of clergy and laity. As a result, Bishop William F. Creighton, trustee of the legacy, tried to determine the land's "best use."

A specially appointed task force made a unique recommendation: "a broad inclusive new community," integrating all ages, religions, races, and incomes but with special emphasis toward the elderly. A feasibility study designated 25 percent of the proposed 4,000 units be for senior citizens. Half of these were to be scattered throughout the new village; the other half were to be in special nursing care facilities and homes. The Church would build, construct, own, and manage this particular segment of the development; private builders would do the rest.

The task force also recommended that any profits the diocese, as developer of the land, realized should be channelled back into the community for homes for the elderly and for any necessary community social services.

In July, 1973, the diocese decided to implement the plan.

The overall concept for Seton Belt Village was based on a larger project underway outside Columbia, S.C. Many years ago Pittsburgh steel magnate Samuel Harbison left 1,020 acres to the Board of National Missions of the United Presbyterian Church (UPC) for a college for blacks. When the college was phased out, the property was leased to the State Department of Corrections.

In 1968 UPC's South Carolina-Georgia Synod, concerned with the social unrest of the 1960's and looking for possible solutions, explored the feasibility of developing a community on the church-owned land. The synod also acquired 18 adjacent land parcels, bringing the total to 1,734 acres.

By the fall of 1970 development of a community was proven

viable. And in November the property was sold to SoCarGa, a not-for-profit church-affiliated holding company. Thus the Harbison Development Corporation—managed by a board of 14 directors, five of whom are appointed by the UPC—was born.

In 20 years, the target completion date, the development will house 23,000 persons in 7,362 units and will provide 7,000 jobs on site. Phase I, an initial 243 dwelling units, is due for completion by the end of this year.

Jeff Samet, Harbison's vice-president of community development, says that although residences will be for predominantly middle and upper income families, a wide range of socio-economic groups will be represented. "Anyone working in Harbison can reside here," he says. The project plans extensive commercial and light industrial development which will eventually provide most of the 7,000 jobs projected.

Seton Belt, meanwhile, has spent almost two years acquiring the necessary approvals from local governmental agencies and zoning boards. Much of the delay has been caused by citizens' groups which fear that increased traffic

on existing access roads will be hazardous to the community. Problems are being ironed out, however, and groundbreaking should take place this summer.

Assistant director Joseph T. Howell says of the project, "We have here a resource that the Church must put to best use to serve the people. Our alternative would have been to give it to a developer for private gain. We are a non-profit organization with humanistic social goals. One of the many studies we've undertaken is a fiscal benefit to the community analysis of revenues versus costs. The return in net revenues significantly outweigh the costs to the surrounding area."

In all cases, such developments do produce tax revenues for the community. A facility for elderly, retired clergy in Seton Belt would not have done this. ◀

A SITE DIAGRAM, below, of Seton Belt's 625 acres shows open space surrounding housing for 11,000 people in 4,000 dwelling units; one-fourth of the units will be for senior citizens. The overall concept is based on a Presbyterian project underway outside Columbia, S.C.

More housing examples on page 9.





# PRIESTS IN UNIFORM



SUMMER 1975

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

## How the Episcopal Church Ministers to the U.S. Army

By "Sam" Allen

The author visits Army bases at Ft. Riley and Ft. Leavenworth, both in Kansas, and talks with representatives of three different kinds of ministry to Army men and women

### 1. The Chaplain on Active Duty

Ray P. Hoffman, Jr. is an Army chaplain at Fort Riley. A Massachusetts Yankee (Diocese of Western Massachusetts), he belies the stereotype of New England reserve. He is friendly, stimulating and considerate.

At Fort Riley he is the Deputy Post Chaplain and works smoothly with Post Chaplain Theodore W. Quelch, who happens to be a Methodist. All who have had experience with it know that a team ministry is one of those phenomena frequently talked about but seldom realized. It exists at Fort Riley between Chaplains Quelch and Hoffman!

An Episcopal chaplain, you might counter, can with greater ease than most take an ecumenical stand whereby he can observe general Protestant practices, or Roman Catholic practices, or even Jewish practices. Chaplain Hoffman perceives a peril in that. By principle and example he holds to the preachment of "cooperation without compromise" to one's churchly loyalty. "A chaplain must try to be all things to all men, as St. Paul tried to do," he contends, "but within the rules of the church which authorizes his chaplaincy.... He must maintain his identity as a priest of this church, and then witness out of the greatness of that heritage without being unfeeling to persons of other beliefs, or of non-belief."

Chaplain Hoffman takes a practical view of the chaplain's calling "The chaplain can do little or he can do much. If he is a mini-performer, nothing will get done which some other 'religious' group thinks is wrong. This kind of chaplaincy is often represented as the ultimate in the interdenomina-



tional, military-religious sphere. It is the wrong approach, never coming to grips with the authentic problems involved in a supportive ministry."

To be a "maxi-performer," a chaplain has to recognize certain facts. He is *who* he is and *where* he is because, after extensive training and ordination, his church sent him into military service. The military recruits chaplains only from those whom the church has ordained and endorsed.

Chaplain Hoffman's work at Ft. Riley is typical for a large Army installation. Necessarily, he serves mostly as an organizer and director of the many religious activities. Too, he does considerable counseling, much of it with other chaplains. His work with seminarians has been outstanding.

His wife, Priscilla, makes a large contribution on her own. A teacher in secondary education for 28 years, she works with those in confinement at Ft. Riley. Under her skilled guidance, almost 300 persons in GED (General Educational Development) have qualified for high school diplomas in the last three years. In addition, she has conducted others in confinement through the equivalent of two years in college

(CLEP—College Level Education Preparation). Talk about the old one-room schoolhouse where pupils ranked from grades one to ten!

Incidentally, Episcopal clergymen were among the first chaplains both at Ft. Riley and at Ft. Leavenworth. The Rev. David Clarkson, from the Diocese of New Jersey, was the first chaplain at Ft. Riley.

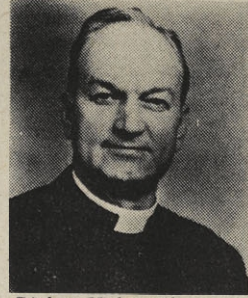
### 2. The Reservist Chaplain

As this is being written, Ft. Leavenworth has five chaplains. Two are Roman Catholics, three Protestants. None at this time happens to be Episcopal.

Fr. Michael Jackman who serves at St. Luke's Episcopal Church in the town of Leavenworth also acts as a reserve chaplain at the Post. At age 35, he has an impressive background. In 1971-72 he attended the seminar on Clinical Perspectives in Pastoral Work at the renowned Menninger Foundation, Topeka. And his military experience includes: Army Reserve, 1962-67; Iowa Army National Guard, 1967-71; Kansas Army National Guard, 1971-; the basic course (1969) and the advanced course (1972) at the U.S. Army Chaplain School.

Fr. Jackman has found the chaplains at the Post most open in their welcome, not surprising for one so well trained as he. The Post Chaplain, E.H. Ammerman (Col.), supports the priest by including him in the Post chaplain conferences. At such conferences, the army reserve, national guard, marine, and navy reserve chaplains are drawn together. At times other clergy of the town or area are also invited. In turn, the military participate in the local Clergy Association.

One result of this interchange is the Vacation Church School at the Post Chapel. The entire community of children is invited to participate; it is well-attended and well worthwhile. Other common activities include an Easter sunrise service and a community Thanksgiving service. Chaplains, when available, supply pulpits in



Bishop Hobgood

The Bishop's Corner

There is a large body of Episcopalians who are separated from the normal life of the parish church in which they grew up. Others have come into the church in their adult years and never been a part of the parish. Such people rely, in part or in whole, on those priests who have heard God's call to minister within the military.

The chaplaincy is actually older than our nation. Congress authorized the Chaplain's Corps of the United States Army just 200 years ago—the day was July 29, 1775. In the years before that—during the French and Indian fighting, for instance—the town's pastor, the Episcopal clergy among the first, had often served as chaplain, bringing the Word and Sacraments to the troops in the field.

Priests in uniform have continued their witness down through the years without interruption. At the moment—in a period we pray will continue to be peaceful—we have 110 Episcopal clergymen serving on military installations around the world.

The church strives continually to strengthen this special ministry. A study commission was requested by the House of Bishops at the General Convention of 1973 and is now busy under the guiding hand of Bishop Walker, Suffragan of the Diocese of Washington. The commission is exploring theological backgrounds, reports, and evaluations from all possible sources, seeking to make recommendations to the church that will lead to a more effective ministry to the military in the years to come. We await its findings eagerly.

Suffice it to say, I am proud to be associated with our wonderful Episcopal chaplains as we pass this bicentennial milestone.

Leavenworth and in turn feel free to call on such clergymen as Fr. Jackman for help.

Ft. Leavenworth is unique in that it is basically an officers' post. The Command and General Staff College there ends its school year the first week in June and begins again the first week in August. About 1,000 students—chiefly majors but with a sprinkling of colonels—and their families swell the population of the town during the season. These include about 100 allied officers (six chaplains) from all over the world. This year, Laotian, Cambodian, and Vietnamese officers may find it impossible to return home.

Some 90 families from the Post are Episcopalians. In Father Jackman they find a priest, pastor and friend. (He does not, however, conduct morning

Continued on next page



Post Chapel and chaplain's offices at Ft. Leavenworth

August, 1975

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



# Woman Approved for Chaplain Training

Eleanor Heather Benson, a student at Episcopal Divinity School, Cambridge, Mass. has been granted ecclesiastical approval by the Bishop for the Armed Forces to participate in the Ensign Probationary Program of the United States Navy.

This program, sponsored by the Navy Chief of Chaplains, provides a unique opportunity for seminary students to learn at first hand about the duties and responsibilities of chaplains in the U.S. Navy. It is hoped that the seminarians will continue their interest after ordination, and become full-time chaplains.

Ms. Benson is no newcomer to the ranks of military service. She was earlier commissioned as a line officer in the Navy, and served on active duty for eight years. She responded to a vocational impulse by pursuing part-time studies at Philadelphia Divinity School. Lt. Benson, as she was known to other Naval officers, resigned this commission in 1973 in order to become a full-time seminary student at PDS. She has continued at EDS since the merger of the two schools in 1974.



Mrs. Edythe Horne presents a silver communion set to "her" chaplain, Lt. Cmdr. Don L. Robinson (Diocese of San Joaquin). He is the chaplain of the Guided Missile Frigate Horne, pictured in the background, the ship named for Mrs. Horne's late husband, Admiral Frederick J. Horne.

## The Refugees and the Marines

The United States Marine Corps came in for some unexpected praise during a recent staff meeting at the Episcopal Church Center in New York.

Reporting to the church's national staff on the resettlement of Vietnamese refugees, the Rev. Winston Ching, staff officer for the Episcopal Asiamerica Strategies Task-Force (EAST), told about his visit to Camp Pendleton, the Marine Corps base in California. He had found the Marines "most hospitable" to the Vietnamese people in temporary residence there.

Fr. Ching said the Marines were an ideal group to receive the refugees in this country because many of them had been befriended by residents of South Vietnam during the ground fighting there. He said the Marine Corps was notified on April 28 that the refugees would be coming within a matter of hours and that troops worked all night setting up tents and making other preparations for the arrival.

"It was really a heroic effort on the

Four hundred and sixty-nine Episcopalians—men, women and children, the largest group yet—gathered in April at the General Walker Hotel, Berchtesgaden, Germany, to hear Dr. Robert Terwilliger, Director of Trinity Institute, give a series of talks on the power of the Holy Spirit.

This 21st Annual Episcopal Family Conference was hosted by Bishop Hobgood for the spiritual refreshment of military members and their families. A week-long worship, lecture and fellowship experience, it has become a highlight of each year for many of those stationed in Europe since 1954.



Teen-age children of military families attending the conference listen as Chap., Maj., James M. Warrington, USAF, Ramstein Air Force Base in Germany, talks about the communion service.

part of the Marines," Fr. Ching told the national church staff.

The Asiamerica Ministries staff priest's remarks were made in the context of an appeal to Church Center staff persons to aid in the process of locating sponsors for the refugees. He said sponsors are needed for about 10,000 persons who are members of about 2,000 Vietnamese "extended family" units. Episcopalians are being asked to join other Christian groups "in order to assure adequate moral and material support for the refugees as they move into our communities."

Details of what is involved in such sponsorship were contained in a letter from Presiding Bishop John M. Allin to all diocesan bishops on May 30, and are available from Mrs. Isis Brown at the Episcopal Church Center.



Rev. William A. Griffin

## The Spirit at Berchtesgaden

The conferees were especially intrigued with the conference site, which was used during World War II as a training ground for Nazi SS troops. Atop a mountain adjacent to it can be seen the Eagle's Nest, Hitler's famed hideout. But most of the viewing, of course, took place within the individuals—a truly rewarding religious experience.

Looking ahead to next year's Annual Conference, the 22nd—which will be held March 29th-April 2nd, 1976—the speaker will be the Rev. William Johnson, Canon Theologian of the Cathedral of St. John the Divine, New York City.

## October Lay Readers Conference

The Bishop for the Armed Forces has selected the Rev. William Augustin Griffin, Professor of Old Testament at the School of Theology, University of the South, Sewanee, Tennessee to direct and speak at the October 1975 Conference for military lay readers.

This annual conference, held to provide denominational coverage for those scattered installations where no Episcopal chaplain is stationed, will take place this year in Heidelberg, Germany. The Rt. Rev. A. Ervine Swift, Bishop for the Convocation of American Churches in Europe, will also participate.

Professor Griffin joined the Sewanee faculty in 1959, after serving as a part-time instructor at Hartford Theological Seminary Foundation.

### U.S. Army Ministries continued

services on the Post. Fr. John McCauley of Lawrence officiates at that time.)

Leavenworth is perhaps best known for its U.S. Penitentiary, which houses about 2500 inmates. Leavenworth also has the U.S. Army Disciplinary Barracks. Fr. Jackman visits these institutions at the request of the men and the chaplains, each call taking, he estimates, from three to four hours. So it goes for a reservist chaplain.

### 3. The Civilian Parish

A third prong of ministry to the U.S. Army has already been touched on. And to meet a representative of it, we go to Junction City, a town just to the west of Fort Riley.

Fr. James Massie has no military ties. He is the rector of the Church of the Covenant (formerly St. John's) in Junction City.

The majority of Episcopal residents of the Post attend the Church of the Covenant. They like the normal family relations there, and many of the military personnel live in Junction City.

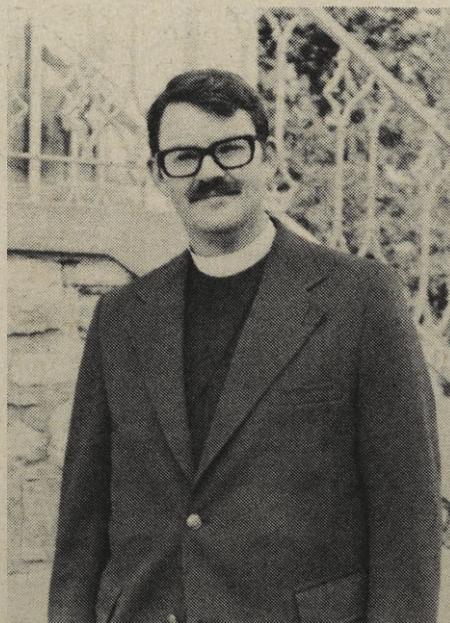
Fr. Massie is sympathetic to the needs and the problems of the enlisted personnel and the officers. He recognizes the opportunity. That is why he belongs to the Association of the U.S. Army, an organization concerned with support of the Army. That is why he encourages his own parishioners to make the service men feel at home.

Fr. Massie calls on patients at Irwin Army Hospital at Ft. Riley, just as Chaplain Hoffman calls on those at Gay County Hospital at Junction City. Buses come to Ft. Riley from the local community, and activities, both recreational and religious, are provided. Fr. Massie, in his ministry to the families of Ft. Riley, carries on a work similar to that of Fr. Jackman the rector/reservist in Leavenworth.

\* \* \*

The differences are relatively insignificant. What is important and essential is that the work go on and that priests, civilian parishioners, and military personnel recognize that an effective ministry is not possible without a mutual understanding and approach. The needs and the opportunities are not recognized everywhere, but at places like Ft. Riley and Ft. Leavenworth progress is being made by people of understanding and commitment to an effective ministry.

Similar descriptions of the Episcopal ministry to the Navy and to the Air Force are planned for future issues.



Rev. Michael J. Jackman

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

The Episcopalian



# Cleveland: 88 townhouses and legal services center

An urban renewal project in Cleveland undeniably proves that an idea whose time has come cannot be stopped by something so mundane as lack of funds. A 1972 moratorium on federal moneys became a springboard for interfaith participation in social action.

In 1966, the non-profit Cleveland Interfaith Housing Corporation was organized as an aftermath of the bloody Hough riots. Representing various church groups and private individuals, it joined with ghetto neighborhood clubs—which eventually combined into the West Central Area Development Corporation—to rehabilitate “an island of despair at the back door of downtown Cleveland.”

From the start Interfaith “was not to move in as an invader with money and plans that residents must accept.” Interfaith contributed money supplied by the various religious groups, and enthusiasm for the project spread so that private individuals donated money to acquire land. One family alone gave a quarter of a million dollars.

West Central represented the community, and no plans were made without both groups’ approval. The first properties purchased were vacant, so that no residents would be forced to move.

The groups decided to allow low-income residents first choice of the new homes. The community would be economically integrated, however, so plans were made with an eye to attracting families with higher incomes. These would hopefully include faculty members from adjacent Cleveland Community College and Cleveland State University.

Phase I of the project was unique: 88 townhouses would be sold as cooperatives to low-income residents. Central Park Place, a corporation formed and managed by the new homeowners, would oversee maintenance and decide the future of the area. Anyone purchasing a townhouse, which was 100 percent eligible for federal subsidies to make up differences between income and monthly costs, was automatically a corporation member. When all 88 townhouses were sold, both Interfaith and West End would withdraw, allowing Central Park to maintain and operate the project.

As money from property sales returned to Interfaith, it was re-

used to purchase additional land in the area. But when the 1972 moratorium occurred, only Phase I—the 88 original townhouses—was complete. No further development of the area has taken place.

West End has since grown from a housing group to a multi-service office offering legal services to the poor, among other things. Interfaith, meanwhile, used the moratorium as a springboard to social action. An Interchurch Council works with tenants’ organizations all over the city. Recently it was influential in getting a Landlord-Tenant Bill passed in the state legislature. In addition, the churches continue to provide seed money for smaller public and private housing projects.

Because of Interfaith’s initial success, other religious institutions have become involved with housing rehabilitation. Most notable is the Lutheran Housing Corporation of Cleveland.

Henry Doll, a spokesman for Interfaith, says, “That particular project is at a standstill right now. But its effects are being felt all over the city—still.” ◀



OUTSIDE VIEW of new Murphy-Blair South Apartments.

## Providence, R.I.

Even though interest was initially expressed in 1962, the Diocese of Rhode Island continues to seek ways of providing housing for low-income and elderly residents in an area adjacent to St. John’s Cathedral.

The diocese had previously been involved in the Edward Homes Restoration Project, a group of historic residences, dating back to the early 19th century, along the city’s “Historical Mile” on Benefit Street.

The proposed development area, known as Constitution Hill, was taken over by the Providence Redevelopment Authority which appointed the diocese its developer. This enables the Church to select a builder who will conform to the type of undertaking the diocese wants.

The project has run into a number of stumbling blocks, however. Although low-income housing for the elderly can be provided at the site, it can be done only with high-rise buildings because of unfavorable land contours. But proponents of the Historical Mile project describe such construction as “visually poor.”

Other critics say the Church should “not be getting into the real estate business, regardless of how good an investment it is.” The Constitution Hill Development Company was to sign a 40-year lease with a 10-year extension option before returning the property free and clear to the wholly-owned and fully-taxable diocesan subsidiary, Constitution Hill Realty Company.

Robert Kent, diocesan comptroller and assistant treasurer, says, “Constitution Hill is not off the ground yet. . .but it’s not buried, either. We’re working on it.” ◀

Helen Ovalle of Downingtown, Pa., is a newspaper columnist, free-lance writer, and radio newscaster in the Philadelphia area.

## St. Louis: Housing and Health

Historic Grace Episcopal Church in the Murphy-Blair section of St. Louis is a catalyst for two rehabilitation projects with strong ties to the Diocese of Missouri. Newly retired Bishop George L. Cadigan describes the dual undertakings as “two of the more exciting and imaginative things I have witnessed during the 16 years of my episcopate.”

One is the recent completion of 100 rental townhouse apartments in the first and only low-income development to be built in a racially integrated area of the city. The other is about to begin: construction of a \$400,000 building to house the Neighborhood Health Center, formerly Grace Hill Clinic which the diocese founded in 1906.

Grace Church was built in the 1840’s in a prosperous section of St. Louis. By the turn of the century, the neighborhood had deteriorated badly. Soon the tiny church also served as a settlement house as well as a clinic/pharmacy staffed and run by Episcopal churchwomen. By the early 1950’s Grace Church was reduced to mission status, and 20 years later religious services were dropped. The diocese, however, continued to provide help to Grace Hill House and Grace Hill Clinic.

Grace Hill House’s by-laws provided that the diocesan bishop should serve as chairman of its

board of directors and that one-half of its members be Episcopal laypeople. From this group in the early 1970’s sprang the Murphy-Blair Housing Corporation, whose board comprises nine neighborhood residents and six staff members from Grace Hill.

Phase I of the project was geared to provide units for large low-income families which traditionally have difficulty finding decent housing. Eventually it will expand to include smaller families and senior citizens. Managed by Grace Hill House, the development’s lease agreement provides tenants with comprehensive social services—employment guidance, health screening and referral, budget counseling, assistance in family management, day care, and youth programs. The new Neighborhood Health Center will service patients from four low-income neighborhoods in St. Louis, in addition to Murphy-Blair residents.

George Eberle, executive director of Grace Hill House, explains, “The Church does not own or finance any part of the Murphy-Blair undertaking. However, it has provided qualified and talented laity to serve as board members as well as to use their relationships throughout the community. It is an outstanding project which proves that people can be more valuable than money.” ◀

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# Ups and downs of liturgical music: Should we leave it to professionals?

"Why can't they leave us alone?" writes Mother of Six. "In the good old days we knew where we stood—and knelt and sat, for that matter. There was the Bible God wrote, the lovely service God and Mr. Dearmer wrote, and those beautiful hymns that God and that nice Mr. Parker composed together—you know, the ones they based *Sound of Music* on. We could just rattle everything off—almost without thinking, really. . . ."

Any member of the Christian community who has ideas about parish liturgy or music that sway, however slightly, from this traditional approach had better look over his or her shoulder before retiring for no one is sleuthier, more sinister, or becomes more blood-crazed at sniffing out unorthodoxy and watching it burn than one's fellow Christians.

Why? Why is it virtually impossible to debate logically the place of music in Christian worship for more than five minutes before a blistering argument sets in, hearts tremble and waver, voices flap louder, and finally the party breaks up in the tragic coolth of a high Shakespearian drama?

Is lack of musical knowledge and know-how the reason? I doubt it—even though musicians themselves are traditionally the most temperamental race of individuals ever to invade humanity.

Is it our hatred of change? That, too, is unlikely for most of us adapt fairly readily to any enforced reorientation of our personal habits.

Is it rather that we don't see any need for change? The cry "Why

change?" must be solidly backed by informed reasons as to why what we are now doing is the best possible way at our disposal to express God alive in us. Often this cannot be done, and in an arid hope of accomplishing religious law, we cling to clanging skeletons.

In any event, experimentation seems necessary—to replace, to bolster, to add to what we already do. Without this predisposition toward self-examination and courage to throw off the dead wood, our liturgy (of which music could be an integral part) will continue to be potentially irrelevant to living if it is not already in fact.

The closed mind is the curse of Christianity; and the first aspect of faith to suffer when we dig trenches for ourselves is the corporate Action for it stops being corporate. What was once a sign of the whole Body working together now becomes an effective means of division.

Two lines of action are open to us. We can regard our music of the liturgy as a common expression of faith which surpasses, in beauty and emotional potential, that of ordinary speech—a public duty. Or we can divest ourselves of any interest in it and leave it to professionals as a private skill.

To achieve the first a congregation must take great pains to discover what is common. This means having meetings, study groups, buzz groups—anything as long as people get together to work out how they want to express themselves through music. If weekdays are too busy, then such a meeting should be held in church during a Sunday morning Eucharist. It is that important!

Perhaps after discussion the people will decide they want no music at all. If nobody wants it, why impose it?

Perhaps a group of Christians could best express their corporate life together by writing their own words—or at least contributing their ideas for a collator to organ-

ize and a really first-class composer to set to music.

If the group wants to use hymns, then it must learn them. If it isn't prepared to use this means of expression properly, it must stick to whatever it can do corporately, and this may mean speaking the whole lot.

Maybe the discussion will point the need for another smaller, more skilled group to present works outside the common range—motets, anthems, Mass settings, etc. For this to work, close understanding and cooperation between the smaller group and the larger congregation are necessary for in this instance the larger congregation participates vicariously, and if the two groups grow apart, disaster occurs.

If the people give responsibility for part of the musical offering to a select group, then at congregational meetings the works the group presents should be explained, sung over, copies handed out, or recordings played. Then the works can be discussed and the musical program for the next X months worked out.

The musical education of the whole parish begins at this point. Too many parishes, choirs, and clergy are embarrassingly unaware of the first 900 years of music composed for the Christian liturgy and resolutely center their program on the most decadent and unskilled of early 20th century rubbish. Choirmasters should be able to educate their congregations and clergy so that Christian communities can begin to appreciate what first-class composers have done and are doing.

Such a strong liaison between musicians and congregations would, I believe, work wonders all round. No one is left in the dark. There are no sinister murmurings in the congregation about things not being as they used to be, and the choirmaster and choir don't develop nervous twitches when they think of congregations. These "mutual responsibility" meetings should occur once every three or four months.

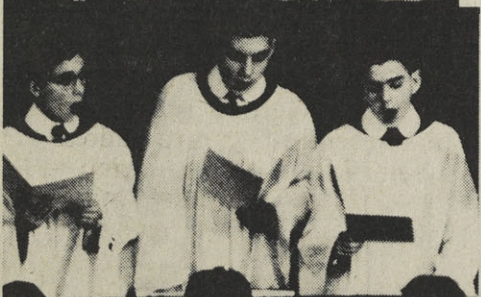
So much for the public duty side.

If the congregation has no interest whatsoever in this sort of discussion, if the people can't be bothered to move themselves three times a year to discuss their music, then I think we should be quite ruthless and restrict music in church to a private skill entirely. All music should be left in the hands of the choirmaster and his group of singers, and they should be given a free hand to sing anything they wish. No hymns would be sung—unless the choir wants a rest from solo work.

If the congregation is that disinterested, it must not be given the opportunity to meddle in the music of the liturgy. Congregational grumbles would not be tolerated for the choir could justifiably say, "Unless you wish to share in the responsibility of music, you have no right to criticize what we prepare."

—John Shepherd

Australian priest, working toward a Ph.D. in music at Columbia University, New York City





# Whither social involvement?

From time to time members of the staff of the Episcopal Church Center give talks or write papers which might be of general interest in the Church. Such a paper, in my opinion, is "Whither Social Involvement?" by the Rev. Everett W. Francis, Public Affairs Officer of your Church Center staff.

Mr. Francis has had extensive experience as a participant in social ministry projects and as a consultant to dioceses and parishes about their projects. More important is his ability to correlate the Christian faith and life to the social context in which we live.

In the paper he is attempting to think his way into the future direction of mission and ministry. It is not an official position of the Executive Council, of course. Rather it expresses the developing opinion of an involved and thoughtful person, and it is offered to you to stimulate your own thought and action on social involvement.

Ruth Gordon Cheney  
Executive for Program

Are the churches withdrawing from social involvement?

The implied answer is yes. General public welfare groups such as the Welfare Rights Organization, Clergy and Laymen Concerned, and the various civil rights groups are having difficulty developing public interest and support. Frequently their decline from previous effectiveness and financial solvency is attributed to a decrease in funding and in interest from the churches. Other facts which raise the question of retreat from social action are the reductions in number of national church staff, new leaders of the Church who are assumed to be less interested in social ministry, and the growing interest in personal religion.

I would disagree with such a simplistic interpretation. An adequate answer to the question of social involvement must include a contemporary social analysis, a determination of the most effective and appropriate tactics for social change, and an evaluation of the present day programs of the Church. Most of the social involvement programs of the churches were designed in the mid-1960's—to judge the present day involvement of the churches by loyalty to the now traditional programs could be to indulge in social irrelevancy. Indeed to maintain or even increase the present programs might be an actual withdrawal from social involvement.

How does one describe our nation and society today? Whatever else must be said, certainly it is lacking the assurance that the solution to all our ills could be cured by becoming involved in the civil rights and minority empowerment struggle. I do not ridicule that assumption. Indeed it seems that for a five-year period white institutional racism was the organizing tool for the many programs necessary for a more just society—an organizing tool for the minority as well as the white majority. It does not seem to me, however, that the issues of housing, prison reform, income redistribution, adequate mass transportation, or cost of living can best be engaged now from the platform of civil rights—minority empowerment. Our present social situation is that we do not have a single issue, one devil, but rather that all the real hurt and misery of people are scattered about piece by piece. While agreeing that civil rights still need to be advocated, that injustices persist with minorities bearing the greater burden of social injustice, and that the liberation of the oppressed is a Gospel and democratic imperative, it is my observation that there is not one great lever by which we can dislodge the evil of the world.

Our society is also post-Vietnam and post-Watergate. We had known we really are not the ideal people we claim to be. Nevertheless, we believed that our short-comings were merely little sins which on balance were compensated for by the great good we do. Now, while only a few are certain, many are fearful that we have sinned with a high hand. Cynicism, disinterest, and dropping out of even hoping for a better society are prevalent

among all ages and segments of our population.

Such are the social attitudes, emotions, and behaviors of our day. They are very subjective. I would welcome the challenge of a more positive description.

A more thoroughgoing social analysis would also include figures and statements on human misery, social injustices, and ethical norms. This paper is not primarily on social analysis but on Church involvement. Undoubtedly we could agree that the following items are important social issues: domestic and world hunger, family life, regulation of trans-national enterprises, energy use, political reform, and health care—for brevity's sake I will not develop them.

Are the churches withdrawing from social action? No, I hear it argued, the churches' level of involvement has been so low that it is misleading to say we are withdrawing! Another answer I hear is yes, because the present programs are no longer either causing controversy or mobilizing public support. How does one answer such a question? The question can be answered clearly only in relationship to the facts, assumptions, and understandings one has about the Church and church programs.

I see three dimensions which need to be explored if we are adequately to analyze Church involvement.

1. In speaking of the Church, what is meant? National bureaucracies? Local congregations or regional agencies? The individual Christian? Or Christians in vocational and industrial groupings?
2. What is effective involvement? Money? Personnel? In what role? Interpretative? Activist? Supportive? What are the most effective tactics for social change now?
3. What are the organizing or involving social issues? Is it still race? Or is it world hunger, prison reform, *et al*? Or a combination?

I should identify the assumptions I have about the Church and social involvement.

The individual Christian and the Church (locally, regionally, and nationally) are called to be involved in social ministry. The individual will exercise a ministry in the duties of worker-citizen-community member. While God is not limited to nor primarily active in the Church, the Church must teach the ethics of justice and focus the empowering Word so that the Christian can serve as a witness of the kingdom in his/her place of employment, citizenship, and voluntary association. The individual in turn must bring the real world to the Church and be open to the living and active word of God as contained in Scripture and in the multi-faceted experience of the Church.

The Church is a body and has a witness to make through her corporate being (*i.e.*, parish, diocese, and national bodies). Certainly the inner nurture of individual members in social mission is important. But corporate projects, activities, and statements of ethical norms are appropriate both in their own right and as educational tools.

In this time special effort is needed to state ethical norms: What is responsible sexuality? What are the rights of privacy? What is a moral food intake? Also, specific Church social ministry involvement is a necessity for that body which is a sign of the new world—not that what is done will *be* the kingdom but that social ministries are sacramental of the Lord until He comes. Such projects, of course, have their practical and human value: they are experimental and can become models for voluntary or state activity; they fill gaps left by others; and they provide correcting alternatives to other delivery systems.

I agree that not all involvement should be or need be in Church-based or sponsored projects. My guess is that for most Christians the government is seen at the major social welfare actor, with the voluntary agencies—United Fund in the center and NAM or NAACP on the right and SDS or Black United Front on the left—as the second important

actor. The Church shows as a poor third. I am arguing that the Church must develop church projects and programs to be a more viable third force in addition to encouraging participation in and funding of governmental and voluntary community programs. The church and churchpeople need direct, firsthand contact with suffering people that can only come through direct involvement.

I am asking for Christian people at parish, diocesan, and national church levels to know the reality of the hungry, the imprisoned, the aged, and the downtrodden—and thus become involved with Him who is the dynamic of the Kingdom. Perceptive and skillful people are needed to assist the Church in her many levels and forms with such involvement. National and regional bodies need more staff. Local churches need more staff. Of course, the "staff" need not and should not all be ordained, nor need they all be full time. But something has to be done better to utilize and empower the treasures of the Church, people.

The answer to the third question has been implicit from the beginning. Social involvement must be multi-issue. It may be that there will be in the future another single issue like race (or the war, for some), but until that time comes direct involvement in *many issues*, at many—neighborhood, community, state and national—levels is necessary and will not be counterproductive for evil and sin are unitary.

Is the Church withdrawing from social action? I am not asking a rhetorical question. It must be answered. But the context, style, and issues for today's involvement must be understood. Unless we redirect our efforts and develop new tactics and skills, we will decrease effective involvement for social change. In the Church we are now in an uncertain period: we have completed a mode of involvement that was imaginative in concept, generous and sacrificial in design, and effective in practice. It was single issue, race, and single tactic, community organization. We are hesitant to take the appropriate steps. In this image conscious age to change directions might be construed as withdrawing; new directions might mean new battles, and old foes have become old friends.

Right now the question of withdrawal cannot be answered definitively. We are in a transitional period. It is my *belief* that the Church will not withdraw from social involvement but go ahead slowly and uncertainly. Your behavior, your involvement will determine the answer. Watch for these signs, work for them to happen.

1. Development of projects, task-forces, or societies on parish and diocesan (and national) levels to express direct involvement.
2. Encouragement of programming on a variety of social justice issues (the Church has recently begun to address the economic realities of our society).
3. Change from financial grants as major type of assistance to skilled people involvement.
4. Strengthening of biblical-theological reflection on human liberation and social justice and the development of personal religious disciplines.
5. Increase of educational programs to correlate faith to culture and society.
6. Training for citizen participation in governmental reform and public policy formulation.

To me the question of the social involvement of the churches is not rhetorical, nor occupational, but rather a question of faith. "When the son of man comes, will he find faith on earth?" (Luke 18:8) Some have been "into" social action. Now they are "into" private religion—not to be confused with necessary and appropriate personal religion—as others are "into" yoga or health foods. For the Christian and Church who are "into" Christ, citizenship in His commonwealth necessitates social involvement and does not pass away.

—Everett W. Francis



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## Deans in Rome

# Reflections on ecumenism

For over 2,500 years Rome has seen the rise and fall of empires. In a place where history seems alive, a small but possibly important chapter was written this spring when 40 American and 10 Canadian members of the North American Deans' Conference held their annual meeting at the Vatican. The conference climax, a Rite II Eucharist celebrated within the Vatican itself, was unprecedented in church history.

The Pope personally approved the service at the ancient Church of San Stefano degli Abissini where in 800 A.D. Charlemagne prayed on the night before he was crowned Emperor of the Holy Roman Empire. Papal approval was, to many, *de facto* recognition that Anglican Orders are not "absolutely null and utterly void," as stated in an 1896 papal bull.

The deans, led by the Very Rev. Francis B. Sayre, Jr., of Washington Cathedral, went to Rome in an unofficial capacity. Dean Sayre said it was a case of "one tradition learning about another tradition, sharing an awareness that the useful future of our Faith increasingly requires the strength of a single brotherhood." The deans went to Rome as pilgrims and returned with a common conviction: "Rome needs us and we need them."

Pope Paul, who welcomed the deans in a papal audience, said, "Our mission is 'the ministry of reconciliation' and our preaching is 'the message of reconciliation.' And we consider your presence with us here of great importance in our common efforts to proclaim before the world, to the glory of God the Father: 'Jesus Christ is Lord.'"

Roman Catholic Archbishop William Baum of Washington, who had advised the deans regarding their Rome visit, urged them to reassess preconceptions as St. Paul had done when he moved from Judaism to Christianity. He prayed that "we may be strengthened by each other's Faith."

Cardinal Willebrands, president of the Secretariat for Christian Unity, said the goal of Anglican-Roman Catholic conversations was

to restore full communion between the two bodies. He indicated that churchpeople throughout the world could influence the actions of the highest Roman authorities by bringing about Christian unity at the local level.

Asked what difference the ordination of women in the Episcopal Church might make, the Cardinal spoke of the Pope's recent statement. He suggested that moving too fast in this area will be dangerous and he urged Anglicans not to take action without consultation with other members of the Christian Church.

In considering the validity of Anglican Orders, Cardinal Willebrands said, the Anglican-Roman Catholic Commission tried to decide first what the two Churches' common understanding of the ministry is and to what extent they share the same Faith.

Cardinal Pignedoli, head of the Secretariat for non-Christian Relations, discussed his Church's continuous dialogue with Islam and other religions and said Christians could learn from the mysticism of the East. He said the new spirituality was not a revolt against religion but against institutions and admitted that Roman Catholics perhaps have emphasized authority and institutions too much.

Cardinal Knox, of the Congregation for Christian Worship, spoke of the problems of moving from Latin to the vernacular in the Roman Catholic liturgy and paid tribute to Anglican liturgical scholars, especially Dr. Massey Shepherd and the late Dom Gregory Dix. "Change for the sake of change is not our goal," he said, "but to enable people to live the Christian mystery more effectively."

In informal discussions the deans learned that many Roman Catholic leaders are convinced that the Doctrine of Papal Infallibility will have to be restated in such a way as to preserve the principle of protecting the Church from error while not offending the intelligence and honest convictions of non-Roman Catholics.

One Vatican official privately said that when the time is ripe, Rome will find a way around the 1896 papal statement and other stumbling blocks for, as he put it, "we have a peculiar genius at that sort of thing."

Following the meetings in Rome, the deans met for two days in Assisi under the leadership of Canon Clement Welsh, warden of the College of Preachers in Washington, to consider two basic questions: 1) what is the most important thing we've learned, and 2) what are the major unresolved problems?

The deans were impressed with the deep spirituality of Rome and its devotion to Jesus Christ as Lord. They discovered that the Roman Church must not be regarded merely as a legalistic institution but as a flexible organism open to change. They are more aware of the tensions between the Roman hierarchy and their people which influence change.

The deans developed a better understanding of the Bishop of Rome as the "Patriarch of the West" and felt that Anglicans should have a relationship with



THE POPE authorized the service celebrated by Dean Francis B. Sayre, Jr., inside the Vatican. —Photo by Giordani

him although they differed as to its nature.

The deans learned not to expect quick answers, to be cautious in their hopes. The Roman Church is important to all Christians in a changing and shaky world. If Rome falls all are threatened, but Anglicans also can offer much to Rome.

In spite of sincere efforts at rapprochement, real differences exist and must not be ignored. The Doctrine of Papal Infallibility, the papal bull of 1896 on Anglican Orders, and differing attitudes toward inter-marriage were among unresolved problems the deans saw.

The question of inter-communion remains a barrier since some see it as a means toward union and others view it as the ultimate goal. Cardinal Willebrands said there is no such thing as "inter-communion" for when you share the Communion you are in union already.

Women in the priesthood can become a serious barrier to union. The Pope has spoken unequivocally on the subject, but some of the deans noted that Rome has always recognized certain exceptions to its seemingly rigid rules, such as a married priesthood in the Eastern Churches with whom it is in full communion.

What comes next? In local congregations all over the world serious dialogue must take place if any real progress toward unity is to be made. Perhaps the people of God will tell their leaders they must find a way out the scandalous disunity of Christendom.

—William Lea, rector,  
Christ Church, Winnetka, Ill.;  
former dean, St. John's Cathedral, Denver, Colo.

## Anglican Society meets in New York

At its annual meeting, held in New York City, the Anglican Society passed a resolution deploring "any disregard... of proper canonical and constitutional rules and procedures" and asked "proper consideration by American Episcopalians of the 'consensus fidelium' within the entire Church Catholic."

After the annual meeting Canon Edward N. West of the Cathedral of St. John the Divine spoke on "Authority within the Anglican Communion."

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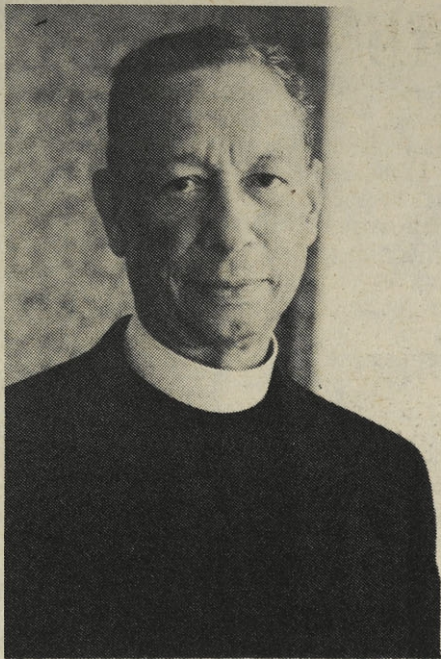
# Jesse Anderson, Sr., black leader, dies

The Rev. Jesse F. Anderson, 65, a leading black churchman and rector of St. Thomas' Church, Philadelphia, Pa., died June 11.

Founded in 1794 by a group of freed slaves protesting segregation of black Episcopalians, St. Thomas' was the nation's first black Episcopal congregation, and Father Anderson led the parish in the spirit and tradition of its founding.

He was a leader in the 1960 city-wide business boycott that opened many jobs to Philadelphia blacks. A friend and advisor to the late Rev. Martin Luther King, Jr., he participated in civil rights marches, including the 1965 march on Selma. He was a founding member of the Union of Black Episcopalians, an Episcopal representative to the National Council of Churches, and a co-host of the 1968 National Conference on Black Power.

Father Anderson had been a member of the standing committee of the Diocese of Pennsylvania,



president of the Episcopal Society for Cultural and Racial Unity, a vice-chairman of the Philadelphia Commission on Higher Education,

a board member of the Fellowship Commission and of the Urban League. An alumnus and trustee of Lincoln University, he came to St. Thomas' in 1944.

Suffragan Bishop John T. Walker of Washington and the Rev. Jesse F. Anderson, Jr., celebrated the Requiem Mass at St. Thomas'. The Rev. Paul Washington preached, and Bishop Lyman Ogilby of Pennsylvania and Assistant Bishop Brooke Mosley also participated. The Rev. Van S. Bird officiated at the interment.

In addition to his son, Jesse, Jr., Father Anderson is survived by his wife, Elizabeth; sons John and Louis; a sister; and eight grandchildren.

Family and friends have established a Jesse F. Anderson Memorial Fund to provide a scholarship at Lincoln University. Donations are being accepted by St. Thomas' Church, 52nd and Parrish Sts., Philadelphia, Pa. 19139.

## Nine appointed to TEAM board

Bishop William J. Gordon, Jr., has flown 50,000 miles in the past six months, just about as many as he flew in a full year while he was Bishop of Alaska.

In Alaska he piloted himself around a diocese more than twice the size of Texas. But since his 1974 resignation he flies as a jet passenger to introduce the Church, at home and abroad, to the Project TEAM concept—Teach Each A Ministry. The program is funded by Episcopal Church Foundation and United Thank Offering grants.

TEAM urges seminary-trained clergy to change their emphasis from ministering to lay people to enabling lay people to minister.

Since January Bishop Gordon has discussed TEAM 117 times with a wide variety of groups. He has visited the dioceses of Colombia and Ecuador in South America and plans to visit five

Central African dioceses in August.

Supporting Bishop Gordon's program is a nine-person advisory board appointed by Presiding Bishop John M. Allin and Bishop Richard B. Martin, executive for ministries. Included in the group are Marius Bressoud, Bethlehem, Pa.; Isabel Baumgartner, Kingsport, Tenn.; Pam Chinnis, Alexandria, Va.; Barry Menuez, Episcopal Church Center, New York City; the Rev. Charles Eddy, Anchorage, Alaska; the Rev. Charles L. Winters, Jr., School of Theology of the University of the South, Seawane, Tenn.; Bishop Wesley Frensdorff of Nevada; Bishop George Masuda of North Dakota; and the Rev. R. Baldwin Lloyd, Blacksburg, Va., executive director of APSO, which secured TEAM's Church Foundation grant and which is working with shared ministry concepts in Appalachia.



**TWO LAY LEADERS**, Dr. Margaret Mead and Dr. Marion Kellerman, posed together during Dr. Mead's May visit to the Diocese of Washington. In her Diocesan Night address, the noted anthropologist suggested that family problems are worldwide and said, "The Church is the only institution left that bridges the generation gap." —Carolyn Aniba

## EXCHANGE

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

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

### DO YOU HAVE AN EXTRA COPY OF THIS BOOK?

I am searching for a book to replace one lost in the "Agnes" flood: *The Practice of Religion* by R. C. Knowles, published by Morehouse-Barlow. Please write if you know where I may obtain a copy. E. L. Emery, 822 Ward St., Williamsport, Pa. 17701.

### OR OF THIS ONE?

I used to have a copy of *The Making of a Churchman*. It was a small red book. I do not remember the author, but it was so full of information about the ritual of the Church, the hangings, their meanings, etc. I have lost or mislaid my copy and would like to procure another. Do you know where a copy is available? Mrs. Morgan R. Rees, 1488 N. Keim St., Pottstown, Pa. 19464.

### OR OF THESE?

We wish to buy 250 used 1940 edition choir Hymnals at \$1.50 each. Please send me the number and condition of any you have. Bob Weber, Drawer 15005, Santa Ana, Calif. 92705.

### JUNIOR CHOIR ROBES AVAILABLE

We have 10 or 12 black junior choir robes with long sleeves and stand-up collars, several white cottas with collars attached for use with long black ties (also available). If your parish or mission can use these, please write to: Mrs. Ann M. Ellis, Holy Innocents' Episcopal Church, 1270 Oakridge St., Henderson, N.C. 17536.

### CHURCH SUPPLIES FOR SHIPPING COST

The following articles are available without charge to any mission, chapel, or parish requesting them and willing to defray shipping charges:

- 1 pall, 6 feet square;
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- 1 green pulpit fall or antependium, 30 by 15½ inches, with matching Bible markers (39 inches);
- 1 purple pulpit fall or antependium, 29 by 16 inches;
- 2 single brass candleholders, 14 inches; and
- 2 brass vases, 7¾ by 2½ inches.

Write to: The Rev. Frederick A. Pope Christ Episcopal Church, 409 W. Main St., Marion, Va. 24354.

### FLUOROSCOPE AVAILABLE

A doctor (M.D.) has an upright fluoroscope machine, in excellent condition, to give away. He has purchased a newer

model and has offered this unit to any group or person who can make good use of it.

Details are: PROFEXRAY, Model No. A-409. Originally purchased in 1960. Excellent image. Overall dimensions, 72 inches high, 36 inches wide, 28 inches deep.

The only condition attached to this gift is the person or group wanting it must assume responsibility for packing and shipping it.

Send inquiries to: The Rev. William L. Shattuck, Grace Memorial Episcopal Church, 1021 New Hampshire Ave., Lynchburg, Va. 24502.

### POPULAR BOOK REPRINTED

The Public Relations Council *Handbook on Church Public Relations*, with practical suggestions for local congregations of all denominations, has been reprinted and is now available from the Religious Public Relations Council office, Room 1031, 475 Riverside Dr., New York, N.Y. 10027. 1-10 copies, \$2 per copy; 11-500 copies, \$1.75 per copy; 501-1,000 copies, \$1.50 per copy.

### YOUR HELP IS NEEDED

Ken Sehested is assembling a resource package to aid individuals, families, and churches in finding alternative ways of celebrating Thanksgiving as a cultural holiday and a religious event.

He asks clergy and lay people to tell him what congregations may have done or thought about doing in this regard.

Please send your suggestions to: Ken Sehested, Researcher for Alternatives, 537 W. 121st St., No. 2, New York, N.Y. 10027.

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# Bishop Frey addresses charismatic conference

Advertising a "gathering of new, young, and old Christians seeking a closer relationship with their God and Savior through the Holy Spirit," the Diocese of Central New York brought together in St. Paul's Cathedral, Syracuse, on June 6 and 7 some 650 people from New York and neighboring states. Conference leaders included Bishop William Frey of Colorado and the Rev. H. Lawrence Scott, associate rector of St. Paul's Church, Darien, Conn.

According to Diocesan Bishop Ned Cole, most persons attending were Episcopalians, but, as at most charismatic meetings, participants crossed denominational lines. They also represented an age span from 10 to 80, politics from conservative to liberal, liturgical taste from sedate 1928 to a swinging Rite III, emphasis from evangelical to social action, and dress from hats and white gloves to bare feet and embroidered blue jeans. Bishop Frey said the group was largely composed of "Jesus freaks—like myself."

This was Central New York's first diocese-wide charismatic gathering.

Layman Thomas Eldred of Union Springs, N.Y., headed the task force which planned the event.

Beginning at 7:30 Friday evening with Bishop Cole's welcome and ending Saturday noon with a Rite III Eucharist, the conference included talks by Bishop Frey and Father Scott, much joyous singing, small discussion groups, post-midnight rap sessions—"when you're in the presence of one another in the Body of Christ, therefore in the presence of Jesus, time doesn't seem to mean too much," said Bishop Frey—and a healing service.

In his welcome Bishop Cole said, "We need to be open to the Spirit, but we must be prudent in trying to understand. The Spirit helps us to know Christ as our Savior, and He guides us to know God. I hope the Holy Spirit will blow our minds to know God better and to renew His Church."

"Theology simply means the knowledge of God," said Bishop Frey, and that theology, "in the Judeo-Christian tradition, is largely experiential...it's based on what God does in our lives."

Bishop Frey and Father Scott both spoke of their personal journeys to "the country of the Holy Spirit," and of how their lives have since been transformed.

Bishop Frey described his life five years ago while he was Bishop of Guatemala and seeking something he felt was missing. When the Guatemalan government expelled him and his family, they felt sustained and surrounded by the Holy Spirit. The family then went to the University of Arkansas where Bishop Frey spent a year as chaplain, and in a local prayer group which he joined "to keep the members theologically orthodox," he began to witness the marvelous workings of God and finally arrived in "the country of the Holy Spirit."

Father Scott told of his conversion while a seminary student and of his experiences as a newly ordained priest at the University of Massachusetts at Amherst where his job description was "to bring 23,000 students to the Lord Jesus Christ." He was impatient, but he also did a lot of praying: "Most of us run out and do things because we don't think it's dignified to pray and to wait upon God." Prayer brought results. Father Scott now works in a charismatic parish where many good things have been happening, he said.

—A. Margaret Landis

## Books

**The Alleluia Affair**, Malcolm Boyd, \$5.95, Word Books, Publisher.

I finished reading Malcolm Boyd's *Alleluia Affair* with renewed hope, new insight into old problems, and full of awe at this courageous, original way of stating the Good News. I searched for words to describe it. Allegory, fantasy, vision came to mind, and while all of these apply—but not quite accurately—I remembered a different experience.

Over 10 years ago, I stood with thousands of others in the Washington, D.C., Mall and listened as Martin Luther King's sonorous voice filled that immense, hushed area with the words, "I have a dream." It was a dream that gave hope not only to those who were there but to many across the land who needed it. It was a dream that came out of Dr. King's faith in the Christian message. Many are still working painfully and with exasperating set-backs to make the dream come true.

I think Father Boyd's book is also saying, "I have a dream." It, too, comes from the Gospel. It, too, is moving and enabling. It includes the nightmare as well as the hope of life. Father Boyd's book forces remembrance of Dr. King's dream and what makes the best dreams come true. The many and beautiful photographs illustrating this fantastic tale complement the message perfectly.

—Martha C. Moscrip

**Making Old Testament Toys**, Margaret Hutchings, paperback \$3.95, Hawthorn Books, Inc., New York.

**Making New Testament Toys**, Margaret Hutchings, paperback \$3.95, Hawthorn Books, Inc., New York.

"Great—terrific—explicit, any nitwit can do them—fun to read—and what is best, they're written in respectable English." These are some reactions of church school teachers to two delightful new craft books.

Written by an Englishwoman (a partial glossary is included for the American reader), the language is good and the illustrations and instructions are so clear that children can make the toys and games, in some instances simply by following the pictures. Tracing patterns are included for some items.

"Most arts-and-crafts books are difficult to incorporate into a church school curriculum," said one teacher. "But these begin instructions for every toy or game with a biblical reference—no guessing where to use the item."

"Half the fun of teaching is the learning involved," said another. "These books give you so much background.

"And these toys really work" was the comment of a woman who has had experience of the other variety. "Besides, the equipment necessary is anything you might find around the house—spools, wool, match boxes, pipe cleaners, popsicle sticks, scraps, and so on."

Among the teaching toys for the Old Testament are bean-bag frogs for the plague, a working model of David and Goliath (the two really fight), Noah's Ark with animals, a spider and its web, hand puppets for Daniel and the lion, Joseph struggling out of the pit (a pop-up toy), and a panel with pockets to tell the story of Jonah and the whale.

The New Testament toys include a game for the 12 Apostles, a creche for the Nativity, a devil, Peter's cock (made from plastic drinking straws), a wolf in sheep's clothing, a rocky road story panel for the Good Samaritan, and a game for separating the sheep from the goats.

This pair of books is good for Sunday school teachers, vacation Bible school teachers, parents, and children—anyone interested in crafts and/or Bible study. The items will appeal to various ages. I recommend the books highly.

—A.M.L.

**A Time to Be Born—A Time to Die**, *The Images and Insights of "Ecclesiastes" for Today*, Robert L. Short, \$5.95, Harper and Row, New York.

Robert L. Short has done it again—but with his own photographs this time rather than another man's cartoons. Nevertheless, as in *The Gospel According to Peanuts*, the reader will gain new insights into the message of a particular part of the Bible as it speaks to us today.

Believing Ecclesiastes to be a prophet who speaks directly to us and that it, more than any other book in the Bible, can be interpreted pictorially, Robert Short has photographed "all sorts and conditions" of people in likely and unlikely places to illustrate each verse of the biblical message. The result is a beautiful and arresting pictorial commentary. Mr. Short's gentle, honest satire is evident throughout—as is his tenderness toward the human condition—as with thoughtful clarity he helps us to look and laugh at ourselves.

Following the pictures are two illuminating chapters, "Ecclesiastes: Of All the Bible's Books, the Truest for Us Today" and "Ecclesiastes: The Bible's Negative Image of Christ the Truth." This book has "coffee table" quality as well as spiritual refreshment and mental enlightenment. A bargain indeed.

—Martha C. Moscrip

**Women and Corporations—Issues and Actions**, pamphlet \$.35, Task Force on Women and Corporations of the Interfaith Center on Corporate Responsibility, National Council of Churches.

A woman who wants a charge account, credit, or insurance rightly resents the implication that her status depends on her husband's position. This timely booklet deals with these frustrations as well as several other subjects of particular interest to women.

The booklet provides concise information on many subjects, including equal employment opportunity, government regulations, benefits, and corporate day care. A resource list is given at the end of each summary. As the introduction states, "The summaries are not meant to be exhaustive research studies of each area. They simply identify problems and raise questions about policy and practice."

The work has been done conscientiously and brings together a wealth of important data for women, particularly working women. It could serve as a useful framework for discussion by women's groups. Action suggestions are included in the section entitled "Fighting for Change."

—Mary Jane Baker

**Reverend Randolph and the Wages of Sin**, Charles Merrill Smith, \$6.95, G. P. Putnam's Sons.

Another clerical detective joins the list of such famous sleuths as Father Brown and Rabbi Small in the person of a liberal, Protestant pastor with a pro-football past, the Rev. Cesare Paul Randolph.

On sabbatical leave from seminary teaching, the Rev. Dr. C. P. Randolph agrees to be interim pastor at a prestigious Chicago church at the request of his bishop, who is suspicious that all is not above board with the finances there. In short order Dr. Randolph not only unearths greed in the account books but turns up the sins of adultery, lust, envy, and, of course, murder—not necessarily in that order. Although he's a swinging bachelor, the interim pastor uses his Calvinist background to solve the murder and bring order back to Good Shepherd's flock.

This fast-moving, amusing, and witty first novel by the author of *How to Become a Bishop Without Being Religious* and *When the Saints Go Marching Out* creates a detective who is sure to give Rabbi Small some stiff competition, especially if this book is followed by a second, as I hope it will be.

—Martha C. Moscrip

The Episcopalian



## Can you tell me?



**Q. Can a priest perform the whole service as contained in the rite for Christian initiation, including the Laying-on-of-Hands?**

**A.** In *Services for Trial Use* (the "Green Book") the rubrics indicate that a priest, in the absence of a bishop, can lay hands on the candidate. The preface to this book, however, notes that the General Convention in Houston authorized the new rite of Holy Baptism with the Laying-on-of-Hands with these guidelines:

1) "The rite in its entirety may be used by bishops only, and only in respect of persons who have reached the 'present age normal for confirmation.'"

2) "Only the baptismal section of the rite may be used by priests and other ministers, subject to the consent and direction of the ordinary, omitting the Laying-on-of-Hands and the preceding prayer."

*Authorized Services 1973*, however, now rubrically reserves the Laying-on-of-Hands for the bishop only. The rubrical direction that was in the "Green Book," allowing a priest to officiate at the whole rite, has been omitted. Neither the Convention at Houston nor the one at Louisville gave the presbyter the privilege of laying on hands in this context.

I suggest that those interested in this question obtain a copy of *Prayer Book Studies 18*, which deals with the rite of Christian initiation.

**Q. Can you tell me where the following words come from: "For none can guess its grace, till he become the place wherein the Holy**

**Spirit makes his dwelling"? I think they are from a hymn I sang as a child.**

**A.** You are correct. The words are part of the third verse of hymn No. 376, "Come down, O Love divine," as found in *The Hymnal 1940*. The entire third verse reads:

*And so the yearning strong,  
With which the soul will long,  
Shall far outpass the power of  
human telling;*

*For none can guess its grace,  
Till he become the place  
Wherein the Holy Spirit makes  
his dwelling.*

Bianco da Siena wrote the words of the hymn about 1367 A.D. We know little about the man except he was described as "an ardent young convert of the Jesuats at Siena." Bianco's poems were translated by Richard F. Littledale, an Anglican priest of Irish birth and a scholar of some note. The text of this hymn appeared in his *People's Hymnal* of 1867. The hymn tune we have in *The Hymnal 1940* was composed by Ralph Vaughn Williams and was published for this text in *English Hymnal, 1906*, for which he was musical editor. The tune is named "Down Ampney," after the town in Gloucestershire where he was born in 1872. Though it can be used anytime, this hymn is most fitting at Pentecost.

*The Rev. James Trimble, chaplain at Episcopal Academy near Philadelphia, chairman of its department of religion, and director of guidance, answers readers' questions. Address inquiries to him at Episcopal Academy, Merion Station, Pa. 19066.*

Mark Merritt



"Time for church? I wonder when God takes a vacation."

## Parish plans visit for 30 Irish youth

Frustration can sometimes lead to action instead of just anger as St. Mary's Episcopal Church, Manchester, Conn., is proving. Frustrated over tensions between Protestants and Roman Catholics in Northern Ireland, the parish joined with St. James' Roman Catholic Church to plan an American visit this summer by 30 Irish 15-year-olds.

The ecumenical project had the cooperation of religious, professional, and civic groups, and a fund-raising committee headed by Dr. Eamon Flanagan collected over \$15,000 in just two months.

Last March, the Rev. Stephen Jacobson, St. Mary's rector, met with Cardinal Conway, Archbishop George O. Simms, and local clergy in Northern Ireland. They established a selection committee to choose the Protestant and Roman Catholic youths, who are teamed with American host families.

In addition to the various sum-

mer activities planned by the host families, all the young people—American and Irish—participate in a program designed to foster mutual understanding. Mr. Jacobson says, "The sponsors hoped to bring together a group of strangers who would discover common interests, values, and goals which in the end will bridge the separation caused by history, distance, and religious persuasion."

## Cursillo movement information available

Persons or organizations interested in more information about the cursillo movement as it is found in the Episcopal Church may contact the National Episcopal Cursillo Information Center, Box 213, Cedar Falls, Iowa 50613. This is a service of the Iowa Anglican Cursillo Secretariat.

Diocesan organizations may receive regular mailings for a small fee. This part of the service is not available to parishes or individuals.

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## Venita has known a lot of suffering.

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