

Title: *The Episcopalian*, 1976

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Draft proposed book of prayer published

Nearly two generations of study and almost a decade of trial use have resulted in *The Draft Proposed Book of Common Prayer*, published February 2. This version of liturgies for common worship will be placed before the 1976 General Convention for a first round of votes.

On the publication date, which coincided with the Feast of the Presentation of Christ in the Temple (formerly the Purification of the Blessed Virgin Mary), a special celebration of the Eucharist was held in the chapel of the Episcopal Church Center, New York City. Presiding Bishop John M. Allin accepted a copy of the book from Bishop Chilton Powell of Oklahoma, chairman of the Standing Liturgical Commission (SLC), which made the revisions. Bishop Allin, Bishop Powell, Canon Charles M. Guilbert, custodian of *The Standard Book of Common Prayer*, and Bishop Milton L. Wood, executive for administration at the Episcopal Church Center, concelebrated.

In discussing the new publication, Bishop Powell said major public services will be given in the classic language and format of the present *Book of Common Prayer* as well as in more contemporary language and with alternative texts. The revisers' intent is to emphasize

the Eucharist as the Church's principal act of worship, especially on Sundays and other major feasts.

Bishop Powell also said the proposed lectionary, or table of readings, "will put five times as much biblical liturgy into public worship" as the present Prayer Book lectionary.

The current revision, the first since 1928, represents, he said, "the greatest major revision of *The Book of Common Prayer* since the first English Prayer Book produced by Thomas Cranmer."

Bishop Allin hopes the draft proposal "will be recognized as offering a broad spectrum of traditional and contemporary options and styles for the Church's worship." He said the 1964 General Convention-approved method of trial use—inviting all members of the Church to participate in the revision process—involved many parishioners as well as scholars.

Bishop Powell said the SLC "has the duty of obtaining a complete overview of the whole Draft Book," which it plans to do in April. He added, "All channels are open for written advice and specific suggestions" between now and then. At the close of that meeting, representatives from the Prayer Book Committees of both Houses and representatives from the House of Bish-



THE PRESIDING BISHOP'S FUND for World Relief sent a \$10,000 check and four dioceses sent volunteers to Guatemala in the wake of earthquakes which have left thousands dead and injured. Barbara Aldana of Guatemala City, attending a meeting at the Episcopal Church Center when the disaster occurred, carried the check to Bishop Anselmo Carral for relief work. The Diocese of Central Florida sent six doctors, four nurses, two interpreters, and medical supplies. The Dioceses of Kentucky and West Texas sent doctors, nurses, medical equipment, engineers, and construction people. The Diocese of Colorado, under Bishop William Frey's leadership, acted quickly; the diocesan council immediately sent \$25,000 and medical supplies directly to Guatemala. Bishop Frey has also asked the 100 congregations of the diocese to take special offerings for long-term relief work there. Robert Ayres of San Antonio, Texas, went to Guatemala to assess the situation and report to the Presiding Bishop's Fund. Four Episcopal churches, one rectory, and Guatemala's diocesan offices are reported destroyed. Presiding Bishop John M. Allin named Bishop William H. Folwell of Central Florida to be his personal representative to offer support to Bishop Carral.

—RNS photo

ops' Theological Committee will meet with the SLC to review and discuss the Draft Book.

The draft proposal will be the subject of open, public hearings before General Convention opens September 11 in Minnesota. During

the Convention two full legislative days will be devoted to it. If approved, the draft—incorporating any textual changes Convention makes—will become *The Proposed Book of Common Prayer*, author-

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Evangelism conference hears Edwards, Lincoln

GRAND PRAIRIE, TEXAS—Over 120 laypeople, priests, and bishops, convened by Presiding Bishop John M. Allin for an evangelism conference here January 15 and 16, heard speakers call for renewed commitment and a panel present models for evangelism strategy.

In small group discussions conferees agreed that evangelistic efforts will be strengthened only as the laity is strengthened to make its witness to Christ, and suggestions were offered on how this might be done.

Participants in the conference organized by the Rev. A. Wayne Schwab, the Church's evangelism officer, heard two eminent scholars—the Very Rev. O. C. Edwards, president and dean of Seabury-Western Theological Seminary, Evanston, Ill., and Dr. C. Eric Lincoln, sociology and religion professor at Fisk University, Nashville, Tenn. Both men called for renewed commitment to the Church's basic convictions as the first priority in evangelism.

Dean Edwards began his speech with an account of his own conver-



CONFERENCE SPEAKERS: Dean Edwards, left, and Dr. Lincoln, right.

sion from evangelical, fundamentalist religion. His voice broke as he related how he felt when he finally accepted the Episcopal Church as his spiritual home. "I felt like Hans Christian Andersen's Ugly Duckling when he discovered he was a swan. I felt like Willie Morris did when he realized he had gone *North Toward Home*."

He defined conversion as a



"change from an unorganized life to a life organized around a central idea," always involving moving "from membership in a group that constructs reality one way to a group that constructs it another way."

In his survey of historical precedents for evangelism, Dean Edwards cited St. Paul's mission to the Gentiles, the emergence of reli-

gious pluralism in England and America after the Reformation, and the revivalistic evangelical movement that began in the early 18th century and continues to "dominate religion in the United States more than any other single influence."

"Lumped together under the banner of evangelism are three distinct activities: missionary work among non-Christians whether they belong to other religions or have none (Gentile mission); proselytizing among Christians of other denominations or points of view (pluralism); and the revival or renewal of those whose beliefs are the same as one's own but who do not have their lives organized around those beliefs (revival)."

Dean Edwards urged Episcopalians not to adopt the evangelistic style of the fundamentalist Churches, which stress personal devotion to Jesus Christ in violation of their understanding of the Trinity, but to develop their own style consistent with their tradition. He pleaded for more effort in overseas mis-

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Bishop Allin predicts yes vote on women priests

NATCHEZ, MISS.—Presiding Bishop John M. Allin predicted here that General Convention will vote to ordain women priests. He added, "I hope we will celebrate the fact." Bishop Allin was addressing the diocesan convention of Mississippi, of which he was diocesan before he became Presiding Bishop in 1974.

"If God can make me Presiding Bishop," he said, "He can make women priests."

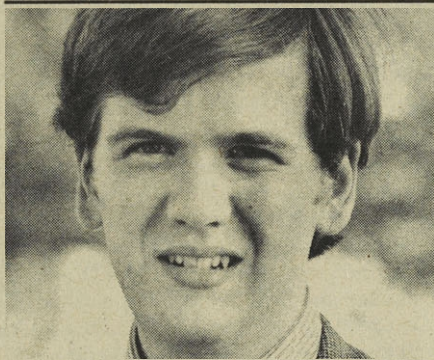
He predicted that ordaining women priests "won't bring in the kingdom for the primary reason that God is not dependent on the ordained clergy to bring in the kingdom." He said what he had decided to "tell you in Mississippi" he had "resisted" saying elsewhere.

Bishop Allin coupled his predic-

tions with an appeal—"if the Presiding Bishop has any influence pastorally"—for disgruntled Episcopalians not to leave the denomination on the basis of the September decision on women priests. "Do not break relationships unless you are endowed with the judgmental qualities of God Himself—which none of us is endowed with—and know you are absolutely right and the rest of the world absolutely wrong."

In the past, Bishop Allin has said he had yet to hear compelling theological arguments for or against the ordination of women. In a 1972 straw vote by bishops, he was opposed. In a 1974 straw vote, he indicated he would have voted in favor of the principle.

—Religious News Service



KEITH RUNYON of the Louisville, Ky., *Courier Journal* won the William E. Leidt award for excellence in religion reporting in the secular press. Executive Council's award in honor of Mr. Leidt, editor of *Forth*, predecessor of *The Episcopalian*, was given for a series on the six theological schools of Kentucky and Southern Indiana. Willmar Thorkelson, religion editor of the *Minneapolis Star*, won honorable mention for a series on the resurgence of "old-time religion."

—Photo courtesy *Courier Journal*

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PAIN IS INESCAPABLE whichever way General Convention votes on women's ordination, speakers at a December symposium at St. Paul's, Kingsport, Tenn., told their audience. At the meeting were, left to right, host Louisa Jackson, Canon Charles H. Osborn, host Ann Van de Vate, the Rev. David H. Fisher, and the Rev. Gwen Buehrens.
—Carl Swann photo

Mindanao to receive CSMO

Mindanao, in the Southern Philippines, is the recipient of this year's Church School Missionary Offering (CSMO), and the Episcopal Church Center has distributed background information. The Diocese of the Southern Philippines is under the leadership of Bishop Constancio B. Manguramas.

The packet includes the appealing 1976 CSMO poster showing a Filipino family gazing from the window of their thatched home; a fact-filled booklet, "The Land of the Morning," as the Philippines is described in its national anthem; and a teacher's guide, "Mabuhay (Welcome)... to Mindanao and the Southern Philippines," which provides—through words and pictures—teachers with practical program suggestions.

The information in the teacher's

guide and the accompanying worksheet for children on "games to play, food to eat, words to say" was compiled by people in the Southern Philippines. Using the worksheet, children can learn that *Lingo* means Sunday as well as how to make enough chicken *adobo* to serve four and the answer to the riddle: "At night they come without being fetched and by day they are lost without being stolen."

The materials, which also include the offering box and a booklet on the first missionary bishop, Charles Henry Brent, are all available from: Order Department, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017. Order blanks have been sent to parishes and missions, but they can also be requested from the above address.

Canon Osborn resigns ACU post

Canon Charles Osborn has resigned as executive director of the American Church Union (ACU). In submitting his resignation at the request of the ACU council, Canon Osborn cited "irreconcilable differences" over strategy and tactics in dealing with the ordination of women to the priesthood. Canon Osborn said he agreed with the Anglo-Catholic organization's opposition to such ordinations but had counseled opponents to stay within the Church if they are approved. Other leaders, particularly ACU president Canon Albert Du-

Bois, have publicly said that if General Convention approves ordaining women to the priesthood, an Anglo-Catholic exodus from the Church should take place.

While the effective date of Canon Osborn's resignation has not been decided, he relinquished his duties with ACU at the beginning of February. His successor is the Rev. Robert S. Morse of St. Peter's Church, Oakland, Calif.

Canon Osborn told a reporter for a national news service that he had no career plans for the immediate future.

Executive Council sets spring provincial visits

Four teams from Executive Council will attend special provincial meetings scheduled this spring to brief General Convention deputies on the program and budget proposals for the next triennium.

The planned all-day meetings will focus on the goals, objectives, and costs of the General Church Program for 1977-1979. The Council members will also have available a list of resources on other issues which will confront delegates to the 1976 meeting in Minnesota since non-monetary issues will not be covered by the presentations.

The first meeting is scheduled for April 2 in Province III, then May 11 in Province VII, May 21 in Province I, June 9-11 in Province IV, June 10 for one-half of Prov-

ince VI and June 11 for the other half, June 14-15 in Province II, and June 15-17 in Province V. Arrangements for Provinces VIII and IX have not been completed.

World Day of Prayer

Churchpeople around the globe will celebrate World Day of Prayer on March 5. In the United States, Church Women United sponsor the annual service, written this year by Christian women in Latin America on the theme, "Education for All of Life."

World Day of Prayer began in 1887. This year it joins Roman Catholic, Protestant, and Orthodox women from 169 countries in a chain of prayer.

Group discusses lay ministry past, future

"Like most things, we were born of women," Frances Young said as she reviewed the history of the lay movement in the Episcopal Church at a Lay Ministry Network Conference at Seabury House, Greenwich, Conn., in January.

Miss Young, former Episcopal Church Center staff member now working in the Diocese of Southern Ohio, described how the movement grew out of recognition of laywomen's talents when the Women's Auxiliary to the Board of Missions was founded in 1871 for fundraising. Honestly named, laywomen's efforts were "auxiliary" for over 60 years.

While dreaming of a time when the Church would freely welcome the contribution of all laypeople, women continued to inch into the mainstream, Miss Young said.

Election to the National (now Executive) Council was opened to women in 1934. But today, 42 years later, only six women are elected members.

Presiding Bishop Henry St. George Tucker appointed a committee on Laymen's Work in 1940. "Over the years some of us felt laymen and laywomen might meet together constructively, but it just never happened," Miss Young said. In 1958, however, General Convention established a division of women's work on a par with the division of laymen, and in 1961 the divisions did meet together—"a great step."

Awareness of total lay ministry, including the vision that it "sends one out into the world," grew. Executive Council combined the

men's and women's work under the Program Group on Lay Ministry in May, 1969. It slowly assumed the shape it has today with three task forces—on women, clergy/lay relations, and lay theological education—and UTO and Triennial members.

The 40 invited conference participants are active in the current program group, its task forces and funded programs, or are directly responsible for the movement's evolution. Marge Christie, Diocese of Newark and a member of the task force on women, coordinated the meeting.

To open the conference Jean Haldane of Washington led partici-

pants in a reflection on their Christian journey and ministry, and Emma Lou Benignus, also of Washington, closed the first evening's program with a meditation.

The following morning, the Rev. James Fenhagen, Hartford Seminary in Connecticut, led a Bible study session. Following a noon Eucharist concelebrated by Bishop Robert Spears of Rochester and the other priests present, lay ministries staff members Barry Menuez and Olive Mae Mulica reported on current plans and programs.

Participants then worked in small groups to identify items which help or hinder the laity's exercise of their ministry. Pat Page and Capt. Tom Tull of the National Institute of Lay Training read a service of compline to end the second evening.

On the last morning conference

members divided into groups to discuss the future. At a plenary session one group suggested increased emphasis on ministry in the structures of society and a program to help Christians understand social structures. A second committee pledged itself to develop a program of lay empowerment, including some way of commissioning laypersons who have identified and claimed their ministries. Another group addressed the problem of lay participation in decision-making bodies and suggested both immediate and long-range strategies.

Staff and task force heads agreed to meet in February to discuss suggestions for improving the present program group/task force structure. Conference members also suggested a lay ministry presentation to Executive Council in May.

—Janette Pierce

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Ada Campbell Rose dies

Ada Campbell Rose, 74, founding editor of *Jack and Jill* magazine and contributing editor to *The Episcopalian*, died in Rydal, Pa., in February. Mrs. Rose believed "children have a wonderful sense of humor," and she used this philosophy in her 21 years at *Jack and Jill*. A warm and humorous person herself, she was greatly pleased at the response to her most recent article for us, "Grow Old Along with Me" (June, 1975), in which she gave her customary no-nonsense scrutiny to living in a retirement home.

Prayer Book

Continued from page 1
ized for trial use throughout the Church during 1976-1979. If it receives a second positive vote from the 1979 General Convention in Denver, Colo., it will then become *The Standard Book of Common Prayer* of the Episcopal Church.

Copies of the Draft Proposed Book are being mailed to all bishops, deputies, alternates, and all those who have placed orders. Others should order the book, for \$3.50, from the Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017, or from Seabury Press, 815 Second Ave., New York, N.Y. 10017. Or check with the Episcopal bookstore in your locality.

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In the controversy over women and priesthood, what the Holy Scriptures show us must be weighed by Episcopalians. The Scriptures show us women Deacons, but no women Apostles, no women Bishop-Presbyters. We cannot set aside the Scriptures as "out of date" or "culturally conditioned" or "irrelevant." They have to be examined with prayer, and used as a touchstone to discriminate between genuine development and mere innovation.

If you believe the Holy Scriptures to be "the Word of God," as our Constitution says, and not irrelevant or out-dated, support the work of the Coalition for the Apostolic Ministry....

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Switchboard

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

NOT SO RIDICULOUS

As a former overseas missionary, I read with horror that President Ford insists on continuing to use American missionaries and local clergy abroad as CIA "contacts." I agree strongly with Senator [Mark] Hatfield that the use of churchmen by intelligence agents dishonors America and must be stopped. I hope church members throughout America will support the legislation he is proposing.

During our last two years serving in Uganda, we were under the military dictatorship of General Idi Amin. Our position was somewhat precarious. Repeated headlines in the government press proclaimed American missionaries were "CIA-Zionist spies." We read these with mixed emotions: on the one hand, we laughed because the charge was so ridiculous, but on the other we winced at being the targets of such a ruthless government. Now we learn the charges were not so "ridiculous" as we then thought.

It is true that missionaries and foreign clergy are often excellent sources of information. I was conscious that I often knew the local situation better than officials in our embassy. Whatever short-run gain to our intelligence there may be is more than outweighed by the damage such contacts will cause to the Christian faith throughout the world.

Paulding James
Burlingame, Calif.

MORE ON WOMEN

Many of those who so vehemently oppose the ordination of women are fond of referring to His body, the Church on earth, as "Holy Mother Church."

Scripture, tradition, and many hymns use the imagery of a "... bride adorned for the bridegroom," the bride being the Church, and the bridegroom, our Lord.

Would it not, therefore, be more appropriate for the priests of that Church to be female, thus matching the symbolism on all levels? Certainly our ladies know more about what needs to be done to prepare for the coming of the bridegroom than do we men.

Stretching a point? Not any more than saying allowing girls to be acolytes opens the door to [their] ordination. If we're really worried about putting ideas in their heads, I have a suggestion how we might be absolutely certain that no women will ever consider the priesthood. We must stop baptizing females immediately!

Michael H. Day
Palmetto, Fla.

In the October issue you printed an article about a parish which joined the Orthodox Church. This example should serve as a warning to us all. There are many in the Episcopal Church who feel our Catholic heritage is being discarded for other things. We must safeguard our orthodoxy if we are to continue our claim to be a part of the Church Catholic.

If General Convention votes to ordain women to the priesthood, many more will do as the people in the article did. Why? Because many feel their loyalty to the One Holy, Catholic, and Apostolic Church should be greater than to any one part of it. And they have always been taught that the Episcopal Church is a part of it. This, along with the belief that there are theological reasons against the priesting of women and that to violate [these reasons] would be against Catholic faith and order, is enough to cause many to seek a new home.

Warren E. Musselman
FPO San Francisco

The Episcopalian (December issue) carried an advertisement stating "Holy Scripture speaks only of a male priesthood." This comment deserves a response from every Christian who believes priesthood is service to God and ministry is service to humanity.

Jesus symbolized His ministry by bathing the feet of His disciples. Similarly, Mary bathed Jesus' feet with expensive ointment. Is it not wonderful that the perfect example of both priesthood and ministry, serving God and man in Christ, is performed by a woman?

Since women are acceptable servants to Christ, they must be acceptable servants in the Church which is the body of Christ. There are no scriptural prohibitions of women's participation in Christian ministry and priesthood. That there are historical barriers in the Episcopal Church is not a proud tradition but [the Church's] embarrassment. It is time for the Episcopal Church to affirm the ministry and priesthood of all its members.

Gerald Lovel
Hammond, La.

Editor's Note: A line was inadvertently dropped from the copy of William H. Petersen's "The 1976 Draft Proposed Book of Common Prayer" in the February issue. The missing line was part of the first sentence of the last paragraph on page 15, which should have read: "The image which most naturally suggests itself as a model for this situation is the biological analogy."

CORRECTION: The name of the Salvadorian family which is now living in Kentucky was misspelled in the February issue. The correct spelling is Baharona.

The Frontier Nursing Service has an urgent need for a family physician and an obstetrician to work in the mountains of Kentucky. There are a new 40-bed hospital and eight nursing outposts with requests for expansion. Short-term services acceptable; two-year commitment preferred. Please contact Dr. W. B. Rogers Beasley, Hyden, Leslie County, Ky. 41749, or call 606-672-2901.

HUMAN BEINGS

After reading the several letters published in the December issue concerning homosexuality, I am compelled to write. All of the letters are negative. This leads me to two possible conclusions: either you received no positive reactions or you chose to print none. [Ed. note: No positive letters were received.]

The letters which appeared show the majority response. The "majority," however, has never had the experience of being homosexual. Our Judeo-Christian tradition, augmented by our unhealthy demand for conformity, makes an objective look at the subject practically impossible. It is easy for those who are not so oriented to call it immoral or sick or to say, "Jesus will heal you." But those of us who are on the other side see it from a different perspective. It was God who made the acceptance of my sexual orientation possible.

The "Summary of the Law" given by our Lord doesn't make a list of moral and immoral behavior—it speaks of love. Homosexuality involves more than just sex, a fact few people are willing to accept.

As for those who support their case by citing quotations from scriptures, I can only say, "Yes, there are parts of the Bible that are invalid today!" The fact is we tend only to quote the Bible when it supports our own views.

Like it or not, homosexuality is a part of humanity and therefore a part of the

Church. One does not argue that it was an original intent of the Creator. There are many people who are different. Some don't see with their eyes, others don't hear with their ears, still others do not experience intimacy with the opposite sex. This doesn't make them any less human.
Rodger D. Pettyjohn
St. Joseph, Mo.

We are moved to respond to the letters in the December issue which expressed varying degrees of disapproval of homosexual Episcopalians.

We cannot believe that the loving, merciful, and demanding God in whom we say we believe can possibly give a tinker's damn about the sex lives of the individuals who comprise His flock, particularly if those individuals are diligent in their efforts to keep the two great commandments.

Mary A. Kerstetter
Steve Mote
St. Louis, Mo.

WRONG REMEDY?

On page 1 of the January issue is an article about so-called "church schools." You say: "Some of the Episcopal Church's 1,000 schools have been church schools in name only." This diagnosis is right on target. Then you prescribe as a cure that the curriculum of church schools should include "a more humanistic approach to future education, with courses in human behavior, social skills, value concepts, and the moral implications of science and technology!" This is the disease, not the cure—at least as a supposed remedy for making these schools more Church-oriented!

Carroll M. Bates
New Windsor, N.Y.

ED. NOTE: The statements quoted are from the participants in the conference, not editorial interpretation.

COMMENTS ON EPF

In reaction to the feature article in the January issue on the Episcopal Peace Fellowship, I wish to state that such an organization ought not to exist. But until such a happy time when the Church actually realizes that it is the Body of Christ and witnesses accordingly, it will be necessary to have such a witness as the Episcopal Peace Fellowship. Thank you for calling this to our attention.

Howard R. Kunkle
Sedan, Kan.

I particularly liked the feature on the Episcopal Peace Fellowship. I hope you will do similar features on other organizations which are part of our Church.

Nathaniel Pierce
Nampa, Idaho



IN CHILLY NEWPORT, R.I., Archbishop of Canterbury Donald Coggan leaves Trinity Church after a 250th anniversary celebration at which he preached.

—RNS Photo

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Coalition 14: two new members, budget cuts

First Americans and citizens of the newest state, Alaska, shared honors when members of Coalition-14 met January 16-19 in Phoenix as guests of the Diocese of Arizona. Sessions were held in the handsome Franciscan Renewal Center in Scottsdale.

The sturdy, 6-year-old frontier of the Episcopal Church called C-14 now includes the Diocese of Alaska and the Navajo Episcopal Council (NEC), welcomed into membership by a unanimous vote.

Originally formed as a means of making missionary money and program more effective, C-14 at this year's annual meeting faced the problem of stretching a sharply curtailed budget to meet expanding plans and inflation. Sessions which began early Saturday morning and lasted until late Sunday were long and grueling.

At last year's meeting in Boise, Idaho, C-14 asked for a budget of \$1,546,868 to help carry on the work of the Church in these former missionary districts. Because of reduced income in the national Church, that request was reduced to \$1,438,904. This meant an adjustment down of more than \$100,000 and the substitution of a "holding operation" for many new C-14 programs.

Most of the dioceses which banded together at the Houston General Convention in 1970 are western and comprise approximately 45 percent of the area of the United States. Much of the land is uninhabited. Much is rich in scenery and poor in communicant strength—approximately 5 percent of the baptized Episcopalians of the country live within these borders. C-14's almost 600 congregations have low budgets but highly innovative programs. Its bishops and priests are among the lowest paid in the country, drive the greatest number of

miles, and do some of the Church's most varied work. The approximately 90,000 Episcopalians who worship within the borders of C-14 provide some 50 percent of the Coalition's budget.

Putting all these facts together makes the opening remarks of Chairman Bishop William Davidson of Western Kansas quite appropriate: "It looks as though this may become the year of the 'almost' for C-14 as we face our reduced budget."

"But we have come a long way since Houston. We have achievable goals ahead. We are getting some history behind us now, and as with any people, or any nation, we must be able to look at ourselves. For history is not simply 'back there.' It is happening to us all the time."

C-14 has a unique way of assessing and adjusting its budget. Each diocese, on coming into the Coalition, promises full disclosure of the amount, nature, and origin of all funds. Many of these former missionary dioceses receive United Thank Offering grants, but the group must agree before a diocese applies. All information about the use of funds and plans for new programs is shared. As C-14 people often say, "We have no hidden cookie jars."

When information is shared, it is apt to be challenged.

"It seems to me that you are spending too much on your training program, or continuing education for your clergy, or the church camp, or you aren't getting enough interest on your diocesan investments." That's the kind of reaction C-14 members expect. The lower the common budget drops, the higher the number of challenges.

With such a drastic cut in the 1976-7 budget, challenges in Phoenix increased perceptibly. Probably nowhere in the Episcopal Church is



THE YOUNGEST NAVAJO at the C-14 meeting was Miss Phillips, who came with her mother, Lilly, and watched the proceedings from her cradle-board. Re-elected to a second term as chairman, Bishop William Davidson of Western Kansas said C-14 matured during this time of budget cuts.

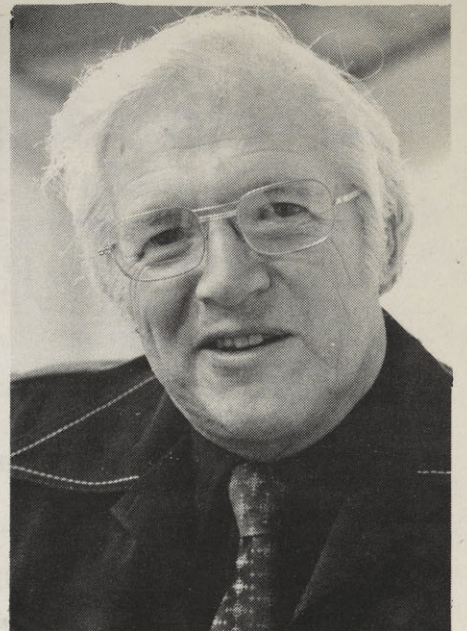
such candid give-and-take endured with such humor and affection.

The tolerance shown by members prompted Robert Gordon of Utah to comment: "When we were in Seattle in 1973, we would never have believed what has happened here." C-14 is much like a family which has weathered storms and grown stronger during the process.

Assisting at Phoenix were staff members from the Episcopal Church Center: the Rev. Alfred W. Rollins, who directed the proceedings along with Bishop Davidson; Margaret H. Andersen of the department of communication; Matthew Costigan, national treasurer, and his assistant, Louis Gill.

Alaska representatives Bishop David R. Cochran and the Rev. Allen P. Richmond, of Anchorage, came to Phoenix with diocesan criteria in order and ready to take part in the meeting. The other new member, the Navajo Episcopal Council, had representatives present and made its criteria available at an early session. For more than a year Episcopal Indians of the Navajo reservations have been waiting for this day.

The Navajo Reservation, the



largest Indian reservation in America, has been divided between three jurisdictions, Rio Grande, Arizona, and Utah, each with its own methods of supporting work among the Indians. The lack of uniformity has been a handicap to the growth of the Church on several reservations. Now, with the full support of each of the three dioceses and funding from the National Committee on Indian Work, the Navajo Episcopal Council has been formed, with Thomas Jackson of Good Shepherd Mission, Fort Defiance, Ariz., as executive secretary. The NEC hopes to progress eventually from council status to that of a diocese.

Among those addressing the group were Bishop Edmond L. Browning, relating experiences of the overseas coalition, and the Rev. A. Wayne Schwab, explaining the recent evangelism meeting in Dallas (see page 1).

Bishop William A. Dimmick of the Diocese of Northern Michigan attended the Phoenix meeting as an observer. He complimented the group on its high trust level: "Thank you for the contribution Coalition-14 has made to the whole Church." —Salome Breck

Alaska!

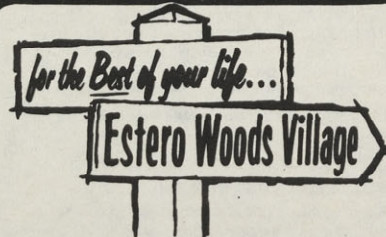
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Can clergy couples find work, happiness in Episcopal Church?

Do young professional couples have special problems when the profession they've chosen is the Episcopal Church? Fifteen couples gathered to explore this question at a three-day conference in Alexandria, Va., in January.

These were "clergy couples" with a difference: all were ordained or planning to be ordained with the exception of two women who were "still not sure." And all of the women who planned on ordination wanted to be priests.

The Rev. Barbara Schlachter, Dobbs Ferry, N.Y., one of the meeting's organizers, said the three days had been "terribly worthwhile; we really had an honest sharing of issues and concerns."

The program, held at Immanuel-on-the-Hill Episcopal Church, just across the road from Virginia Theological Seminary, was informal. With the exception of the first evening's program, which was arranged to take advantage of a visit by the Rev. Richard N. Bolles, the participants built the agenda as they went along.

Mr. Bolles has attained national prominence as a career development consultant and as a best-selling author—*What Color Is Your Parachute?*, a career guide. He described his method—"it really works!"—of inventorying skills, setting goals, and developing a network to acquire needed job information. He said his goal was to "empower as many people as possible" to deal with a business world where "everything is structured in favor of the employer." He added, "The Episcopal Church isn't all that different [from the business world]; it's just worse."

Mr. Bolles said his method worked not only in finding traditional church or church-related jobs, but in developing the innovative ministries which some of the couples hoped to pursue.

"Dick Bolles proposed some pretty realistic strategies," the Rev. Melvin H. Schlachter said. "As couples, we know it's going to be hard to find our niche in the Church; in fact, only two of the

couples feel they are going to find parish jobs easily. The rest of us think we're going to have to create our own opportunities, and some of us got really excited about the possibilities.

"We began to feel there was something special about our joint ministries, whether we were working as a team in one parish or at separate jobs. We realized we were struggling with many of the problems other professional families experience. Perhaps we have a special ministry to those kinds of couples, and there are lots of them in the Church."

Barbara Schlachter said one of the most helpful parts of the con-

ference was the afternoon session in which men and women met separately to discuss frankly the issues that can arise from being the female—or male—partner in a clergy couple. She said many of the women had had contact with other clergywomen, but few of the men had had the opportunity to talk with other husbands of ordained wives.

"It was really great—warm and supportive," said Mel Schlachter.

To an observer the conference was like a neighborhood party—in formal clothes, healthy bright-eyed babies and children, interesting and articulate young couples. The sense of community was strong even though the 30 persons represented 13 scattered dioceses and five seminaries. Some were old friends, but many had never met, and no one knew everyone. Individuals strongly disagreed on a number of sub-

jects, but even heated issues were dealt with in an atmosphere of support and concern.

Most of the participants were between 25 and 35; a few were older, and three were under 25. In most cases both partners either went to school or worked. Sixteen children were involved, and effective parenting was an important topic.

A full report of the issues and concerns raised in this conference will be prepared and forwarded to seminary deans, the participants, and other couples who could not attend but expressed interest in the group's activity. The group plans to meet again in 1977.

During one informal conversation, an ordained woman looked around and said, "I hope some day soon the Church will see us couples as an asset, not just another problem in clergy deployment."

—Janette Pierce

February, 1976 7

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POSTER GIRL extends an appealing invitation for Episcopalians to observe the World Relief Octave, March 21-28, by participating in the ecumenical One Great Hour of Sharing through a special March 29 offering to the Presiding Bishop's Fund. In addition to the little girl, this year's poster headlines the 1976 fund drive slogan: "Hunger Hurts... Help Heal."

Eight books will improve prayer life, library

by Mary Morrison

Someday we may look back and marvel at how many outstanding books on prayer the past decade has produced—not exactly a five-foot shelf, more like five inches, but great books all. What's more, they all speak of this timeless activity not in the language and out of the experience of the first century or the 15th or the 18th, as most of the famous old standbys do, but in our own terms and out of our own world.

A short and deceptively simple book, Anthony Bloom's *Beginning to Pray* (Paulist Press 1970, \$1.45) takes as its premise the statement, "We have no right to complain of the absence of God because we are a great deal more absent than He ever is." All of Archbishop Bloom's wide experience of 20th century life in Western Europe and of Russian Orthodox tradition are brought to bear on this one point of being not absent but present both to oneself and to God in the succession of present moments that make up our lives. He implies in both title and text that he is speaking to beginners, but that should not let any of us off the hook for the point is amply made that we are all beginners always. The book has quietly become a classic in the few years since its publication.

Louis Evelyn turns the traditional world of prayer upside down in *Our Prayer* (Doubleday Image Books 1974, \$1.45). His approach calls to mind the revolutionary insight of Jesus in the Gospels, which somehow in 20 centuries we have never really managed to latch onto: "I am among you as one who serves." God desires mercy, not sacrifice; He wants to give, not get; and therefore for the Christian, Evelyn says, prayer means recognizing God's absolute generosity to us and His need of us to show forth that generosity in the world. "Prayer is listening to God's prayer to us. . . . It is mak-



ing oneself available to the total truth of one's life." The book is packed with good things, from one-sentence starters to extended and equally startling treatment of such ultra-traditional themes as angels and the Annunciation.

The only people who will not find Henri J. M. Nouwen speaking directly to them in his *Reaching Out* (Doubleday 1975, \$5.95) are those who have never felt lonely, hostile, or caught by illusions that are making their lives sterile or unreal. Father Nouwen defines spiritual life as a "constant movement between the poles of loneliness and solitude, hostility and hospitality, illusion and prayer" in our lifelong work of reaching out to our selves, our neighbors, and God. Reaching out from illusion to prayer is the "first and final" movement of the three, and its height and breadth and depth mark the dimensions of the whole book, which is based in sorrow and full of hope.

Three books by Elizabeth O'Connor fall into a new category (also an old one, as witness the Ignatian Exercises), the

workbook. *Our Many Selves* (Harper and Row 1971, \$2.50) postulates that we are not the unity we think we are and that many of our life-disasters and defeats come from not recognizing this inner fragmentation. It uses many of the most recent findings on the way an individual operates alone and in groups to bring us within at least shouting distance of what St. Paul called "the glorious liberty of the children of God." A series of exercises moves from no. 1 to no. 10—"Observe your different selves" through "Observe times when you are critical," "Find in yourself what you criticize in another," "Discover an expectancy that gives you discontent," and "Observe self-pity in yourself" to "Consider voluntary suffering." Each exercise is reinforced by a brilliant choice of quotations from many sources, ranging typically from the Old Testament to *The New York Times*. Exercise no. 11, "Write your own autobiography," will find you, if you have really done the other 10, writing with a freedom and confidence centered in an

AMEN feeling of full trust in God's creative power within you and your life.

Two other O'Connor books widen the scope of the exercises while following the same pattern of assignments and quotations that guide and stimulate thought. *Eighth Day of Creation* (Word Books 1972, \$3.95) deals with gifts and creativity—the discovery, development, and use of the talents we have been given but hardly know we possess. *Search for Silence* (Word Books 1972, \$4.95) seeks to revive in us "the art of contemplation . . . the art of quietness. Forgotten arts for so many."

The Choice Is Always Ours, edited by Dorothy Berkley Phillips, Elizabeth Boyden Howes, and Lucille M. Nixon (Harper and Row Re-Quest Books 1975, \$1.95), has been for over 25 years a prized resource for those lucky enough to know about it. Now it is available to everyone. It is an anthology, with comments, of quotations threaded on the general theme of The Way and based on the teachings of Jesus as illuminated by all the resources known to three very widely-read and thoughtful women. St. Paul figures largely in it; so do Lao-Tzu, Meister Eckhart, Fenelon, Evelyn Underhill, and Carl Jung. The total list of ancient and modern writers quoted runs to three double-columned pages. Reading this book slowly and seriously in the offered sequence can not only bring you to good knowledge of worldwide thought on The Way but also probably set your feet on it.

Our newfound interest in other religions and what they can offer to our own finds good expression in *The Still Point* by William Johnston (Harper and Row 1971, \$1.25). A Jesuit priest writes it; it is dedicated to Thomas Merton; its subtitle is "Reflections on Zen and Christian Mysticism"—facts which tell us a good

Continued on page 17



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The Episcopal Society for Ministry to the Aging has scheduled two training conferences for diocesan designees mainly and other interested persons working with and for the aging on the local level with the support services of ESMA.

The east coast conference will be April 26-28, 1976 at Trinity Church Parish in New York City. The west coast conference will be in early May 1976 in San Francisco.

Reservations are limited with diocesan designees receiving priority. For more information, write ESMA, RD #1, Box 28, Milford, New Jersey 08848.

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Save the Prayer Book—Save the Faith

Two evangelism speakers cite methods

Continued from page 1

sion and said missionary efforts at home should be directed toward those with no religion, but similar moral commitments, with the appeal that "all appearances to the contrary, the Christian Church offers them a far more effective channel for serving their fellow men than the secular movements to which they belong."

The best way to proselytize, he said, is simply to invite someone to church to "experience what Edmund Wilson in another context called the shock of recognition."

Dean Edwards listed 11 "things I cannot deny," including convictions about the creation, fall, and redemption of men and the Church as the mediator of reconciliation to God. He stressed the importance of the sacraments and the connection of the modern Church to the apostolic and all intervening periods.

He also pointed to the Church's outreach to others, the aesthetic quality of its worship, the normativeness of rational theology for establishing truth, the superiority of grace over law or legalism, and the acceptance of truths discovered by secular disciplines (e.g., evolution).

Dr. Lincoln began with a pessimistic assessment of the Church. Because of decline in membership, relevance, and influence, the institutional Church may not survive, he said. "Without a cult of true believers, there can be no religion."

Called To Be A Witness is the title of Coalition-14's book on parish evangelism. Edited by Dean Robert T. Browne, Boise, Idaho, it's available free from the Evangelism Office, 815 Second Avenue, New York, N.Y. 10017.

Dr. Lincoln cited three types of evangelism to be found in the world today: "the spiritual indoctrination of our children," a potent force but not so effective in our free and liberal society as in more traditional societies; the confusing of psychological with spiritual needs to gain adherents, a formidable force and the greatest threat to true religion today; and "spiritual evangelism."

"Spiritual evangelism proceeds from conviction," Dr. Lincoln said, "and is effective only when it ends in conviction." This kind of evangelism "has nothing going for it except the Good News, the conviction of the relevance of the Good News, and the desire to spread it abroad." Such evangelism is the only type which will sustain and increase the cult of true believers.

He indicated that young people leave the Church because rival indoctrinations often compete more successfully for their allegiance. "Often there does not seem to be that much difference between belonging to the Church and belonging to the Playboy Club. The fundamentalist and Pentecostal Churches hold themselves distinct and believe there is a difference between being a Christian and a non-Christian. I'm not sure the rest of us do."

"We have come to use a kind of linguistic narcotic to cover the shock of our own sins," he continued. "What is known in the Bible as fornication is known as 'experimental living' today. When the Church adopts the weaknesses of secular society and legitimizes them, then the Church may as well close its doors."

Dr. Lincoln received a burst of applause when he identified "the malefactors who are responsible for this drift. They teach in our schools, edit our newspapers, make our entertainment, design our clothes, read the news on television and radio, and even preach in some

of our churches. Those who do not recognize the pervasiveness of sin and the need for reconciliation may well be the most fertile field for evangelism."

Conference participants identified the Episcopal Church's strengths as its liturgical worship, its balance between subjectivity and objectivity, its roominess to accommodate various shades of belief, its distribution of authority among clergy and laity, its incarnational theology, and its commitment to serve the needs of others. It is also, according to a Glenmary Research Office (Roman Catholic) study, the only non-Roman denomination found in all parts of the country, with the possible exception of the United Methodist Church.

Some groups pushed hard for the need for all persons to claim, individually, Jesus as their personal

Lord and Savior, saying that the Episcopal Church has not stressed this as much as other denominations. Others at the conference were concerned about evangelism's outreach into society. One delegate from Boston argued, "I can't get too enthused about this personal relationship to Christ when the Church fails to address the problems my city is having."

Several persons at the conference privately expressed fear that renewed emphasis on evangelism would turn the Church inward upon itself. Just as many expressed the belief, however, that until all Episcopalians renew their faith and are committed to witness to that faith, efforts to overcome social ills would not appear to be based on the Gospel.

—John M. Good
Editor, *Interim*,
Diocese of Missouri

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EP 3132

Convention plans gear up for September

General Convention is still six months away, but much church activity is directed toward that Saturday opening on September 11 in Minnesota. At least half the domestic dioceses have elected their deputies and passed memorials to General Convention; many have held—or plan to hold—special sessions on the issues before Convention.

Many overseas dioceses greatly wish to participate in the Convention with full deputations. Overseas bishops agreed among themselves to budget for only one bishop, one priest, and one layperson, but several dioceses have elected full deputations of eight with three presbyters and three laypersons agreeing to pay their own expenses.

Joint Committees and Commissions must submit reports to General Convention Secretary James R. Gundrum by April 1 to be mailed to deputies and bishops on June 1.

For a week before September 11 the Joint Standing Committee on Program, Budget, and Finance will hold open hearings, as will the Standing Liturgical Commission on September 8, 9, and 10.

The suggested basic Convention schedule is now: a daily Eucharist, morning committee meetings fol-

lowed by daily worship, then legislative sessions which begin in the morning and continue through each afternoon. Evenings will be reserved as needed for open hearings and legislative sessions.

The Standing Liturgical Commission will present its proposal to a joint session of the Convention on Sunday, September 12.

On September 17 the Convention, the Diocese of Minnesota, and the Bicentennial Commission will honor the Presiding Bishop in a Bicentennial celebration.

The Agenda and Arrangements Committee, which completed the bulk of its work in late January, hopes the Convention will end by noon, September 23. In planning for the Convention the Committee has been conscious of a resolution adopted by the Louisville Convention, asking that all sessions "be completely open to coverage by all qualified news media . . . subject to such minimal regulation by the respective presiding officers as may be essential to assure the integrity" of the Convention processes.

As in the past, information, entertainment, and meeting places will be available to delegates and visitors. The Diocese of Minnesota



FACES, PLACES CHANGE, BUT WALLPAPER DESIGN remains the same despite the gathering place. The Diocese of Minnesota's General Convention Steering Committee, posed here for a group picture in front of the ubiquitous "convention flocking," will offer services and hospitality to the 20,000 bishops, deputies, Triennial delegates, speakers, exhibitors, and visitors to the September 11-23 meeting in Minneapolis/St. Paul. At this meeting are, left to right, the Very Rev. Douglas Fontaine, entertainment and hospitality; Gloria Delano, volunteers; the Rev. Charles M. Vogt, communications; the Rev. Grayson Clary, co-chairperson; David West, co-chairperson; the Rev. Jack Eales, liturgy; Bishop Philip F. McNairy; and Canon Barry O'Leary, diocesan staff. Absent when the photograph was taken were: Anne Somsen, co-chairperson; the Rev. James Diamond, youth; Frank Fidler, health; and the Rev. Robert O. Baker, transportation and housing.

will staff the "Common Ground" and a "Gathering Place" for such purposes.

The Triennial Meeting of Episcopal Churchwomen will meet concurrently with Convention. Pam Chinnis, Triennial's Presiding Officer, says shortening the daily sessions and concomitantly lengthening the Meeting will allow delegates to visit Convention sessions.

A General Convention registration form appears in this issue on pages 15 and 16. If you plan to attend, tear the page out; fill in the registration form on page 15; send the lower part of the form to the Convention office in Louisville; and keep the upper portion to take with you to Minnesota in September. Registration fees will be paid later.

The Episcopalian will continue to cover pre-Convention activity as the Convention nears.

Let's say 'no' to no-no

Every dozen years the Episcopal Church runs into the same wall: General Convention meets in the midst of a presidential election campaign.

In 1952, the Boston Convention, shaken by the tragic death of the president of its House of Deputies, Dean Claude Sprouse, managed to weather the first Eisenhower-Stevenson contest.

In 1964, Convention met in St. Louis just two weeks before Goldwater and Johnson went before the electorate in a much more emotional context. Some Convention goers thought the talk they heard was more political than religious, and many thanked God for M.R.I. and Prime Osborn, the Florida layman who stirred the Church's governing body with a great, soul-filling address on mutual responsibility.

Minnesota 1976 is the next stop in this 12-year cycle. Amidst the election campaigning the Church must deal with two of the most emotion-laden issues in its entire history—Prayer Book revision and the ordination of women to the priesthood and episcopate.

Already the danger signals are flashing. A threat here, a challenge there. "If they do that, we're going to do this!" "If this passes, we're going to pull out!" "If this doesn't pass, we're going to pull out!" Mix these church exchanges with secular politicking, and the Minnesota General Convention may turn into more than the Church has any right to expect.

With membership dropping and hundreds of small parishes vacant or struggling, the Episcopal Church needs no pious threats of schism from anyone on any side right now. We Anglicans have traditionally believed we could work out our differences without undue violence to the body of Christ. No matter which way the votes go on the proposed liturgy and ordination, we ought to be working in this tradition now.

Proponents and opponents of each proposed change, while equally sincere in their strong beliefs, should give careful and prayerful thought to the loss of a goal as well as the obtaining of it. Threats and declarations made too early, then compounded by pride, will certainly hurt the makers—and could hurt the Church.

Obviously, lots of Episcopalians will be disappointed by the end of September. The deputies and bishops must make decisions. If a large group of Episcopalians vows it will leave the Church if ordination passes, and a large group likewise if ordination fails, we have the classic "NO-NO" situation. If two other groups make similar vows on proposed Prayer Book revision, the Church will have a double "NO-NO," and each of us will be diminished by it, no matter what the individual's position.

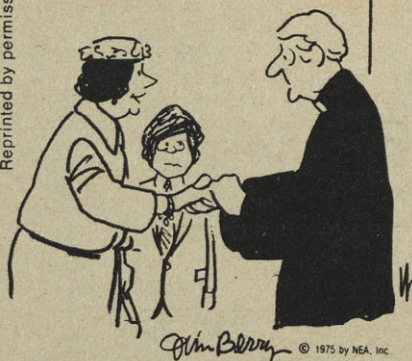
Canadian Anglicans, in the tradition of our Communion, are working toward a solution to the ordination of women which they hope will support the sincere and conscientious beliefs of those bishops who cannot take that action—and those who can (see story, page 17).

Some suggest we should keep our beautiful 1928 liturgy intact as an alternate form of worship if the proposed liturgy is approved at its first reading in Minnesota.

Shouldn't we be directing more of our considerable talents, energies, and emotional fervor along these lines of search and solution?

—The Editors

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"I have nothing against women ministers, but I wouldn't want my son to be married to one!"

Most women ministers aren't out to get your sons (although somewhere along the way your sons may be lucky enough to get a woman minister!). What they want is your support affirming their right to seek and accept ordination. People everywhere else are working with women as equals. Should the Church be an exception? We don't think so, and we don't think you feel that way either. That's why The Coalition for the Ordination of Women to the Priesthood and Episcopacy is asking for your support.

The General Convention meets in Minneapolis this year and we must work now to insure that women are permitted full participation in the Church. You can help by checking off one or more of the boxes below to indicate your support. Together we can help wholeness happen. And we'll bet the day will come when a minister for a daughter-in-law will look pretty good too!



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Report raises issues in theological education

Ten years ago the so-called Pusey Report on theological education pictured a seminary model as one related to a university in an urban environment with an ecumenical setting. An about-to-be-released report finds the updated picture more complicated and ambivalent.

The Report of the Episcopal Study Committee on the Preparation for the Ordained Ministry, headed by Bishop John Krumm of Southern Ohio, deals with the future shape and funding of theological education, the processes through which people are selected for ordination, the proliferation of diocesan training centers, and the growth of the non-stipendiary ministry.

Among the more startling facts uncovered by the committee's research is the projection by diocesan bishops of a 103 percent increase in non-stipendiary ministries over the next five years. With the 49 percent increase during the past five years, this would mean three times as many non-stipendiary clergy in 1980 as the Church had in 1970.

In addition, the report shows that diocesan bishops predict a 40 percent increase in ordinations for full-time ministry over the next five years but project no increase in the number of salaried positions available.

The report committee, established by the Board for Theological Education (BTE), first met in May, 1974, and operated independently of the BTE under the full-time coordination of the Rev. Richard Rising. The BTE had reserved the right to make a separate rejoinder to the report, but at a February meeting the Board accepted the committee's report for presentation to General Convention in Minnesota.

Committee members included two BTE members, two bishops, five seminary trustees, two persons involved in higher education, the director of a diocesan training center, an organizational consultant, the director of an ecumenical cluster, three parish priests, a psychiatrist, the chairman of a diocesan commission on ministry, and an Executive Council member. Other Executive Council lay members helped the committee by visiting the accredited seminaries.

In all, 85 of the 93 U.S. dioceses participated in the study via an extensive questionnaire sent to bishops, standing committees, diocesan commissions on ministry, and parish search committees. Committee members visited 49 dioceses with the questionnaire, and 36 others returned full or partial answers.

Teams of laypeople—neither graduates nor trustees—visited all 10 accredited seminaries. Questionnaires were also sent to diocesan training centers, and 24 of the 33 responses came from personal visits. In addition, more than 350 seminarians answered a questionnaire prepared especially for them.

Dioceses and institutions outside the 50 U.S. states also responded, but these replies are not included in the present report.

BTE chairman Bishop Ned Cole of Central New York said, "Bishop Krumm's is not just 'another study.' It gives some startling statistics, raises some hard questions, gives no smooth answers."

"The major merit of the study," said Bishop Krumm, "is it accurately and fully pictures the present state of the Church's thinking and policies concerning our ministry—both ordained and lay." But he added, "We find a confused picture, full of contradictions and ambivalence."

Bishop Krumm compared the present report to the Pusey Report but said, "If

there is a model for today, it is a diversity of ways of preparing for the ordained ministry."

According to statistics accompanying the report, the accredited seminaries are still considered the accepted way to prepare for ordination for full-time church employment. Other statistics, however, show that while over 700 persons are preparing for the ordained ministry at the 10 seminaries, some 400 are preparing in diocesan schools and other programs. A substantial majority of all ordinands seek full-time employment in the Church.

Use of alternate facilities apparently doesn't indicate dissatisfaction with seminary programs. Respondents agreed that

seminaries are training the kind of persons the Church wants.

The study shows wide agreement on the type of person wanted. One standing committee member summarized: "We need clergy who are personally secure, socially sensitive, theologically perceptive, and strong and creative."

Respondents generally agreed that the process which identifies such persons could be improved. The process was called "an especially difficult and delicate operation" since few tools are available to measure accurately spiritual depth, commitment, openness, and warmth, the four personal qualities parish search committees most frequently mentioned. The present system is selective, with one out of three applicants being rejected, but the report cites the need to find a way to attract candidates of a higher caliber.

Discussing the seminaries' futures raised the question of funds. The Episcopal Church has never funded seminaries

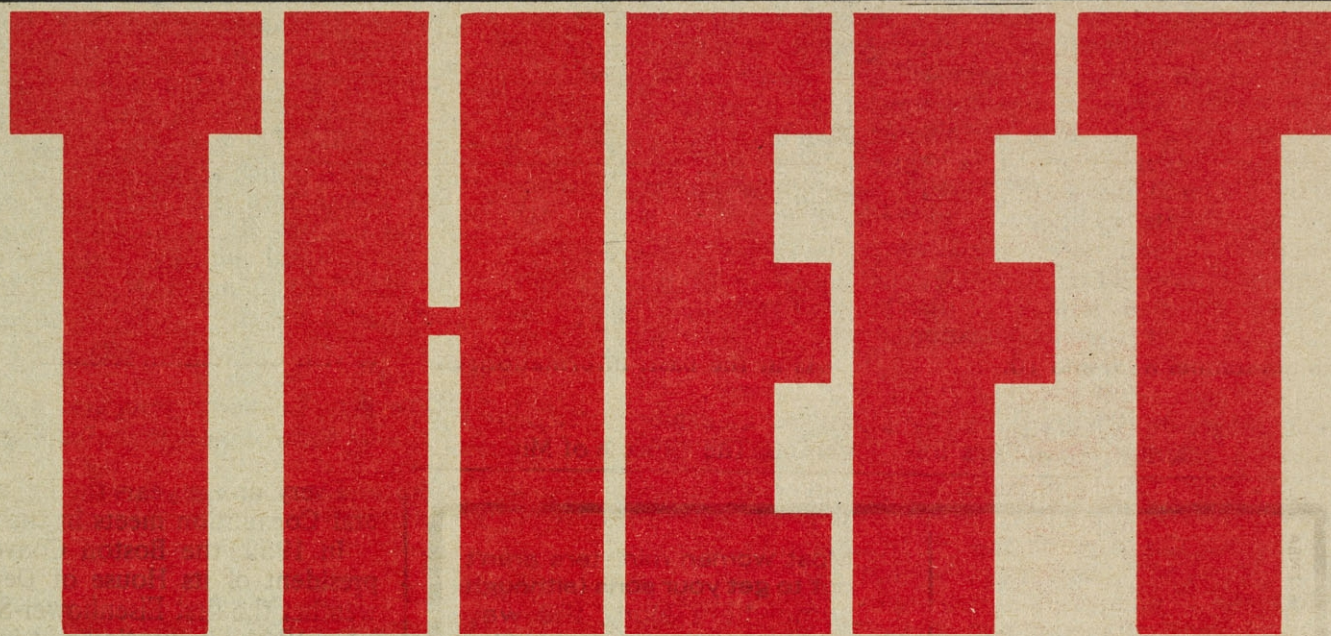
through its General Convention budget. In 1973, however, General Convention established the principle of national support for theological education. Over 80 percent of questionnaire respondents endorsed that principle but differed on ways to implement it.

The committee showed interest in a serious program of voluntary parochial pledges that would designate the equivalent of 3 percent of a parish's budget for theological education. Seminaries said lack of money hampers program improvements.

The report strongly recommends an independent BTE to continue as presently structured, adequately funded and staffed, and focusing its responsibility on theological education.

"We send this report to General Convention with the hope it will inaugurate a new period of thoughtful reflection on what the future shape of the ministry will or ought to be," said Bishop Krumm.

—Janette Pierce



a growing threat

Churches, once reasonably free from the threat, are becoming targets for burglary and theft at an alarming rate. In New York City during 1974, nearly 2,000 crimes were committed against churches and synagogues. In 1975 in Cleveland more thefts from churches were reported between January and July than in all of 1974.

You can help to spare your church and at the same time keep your insurance costs lower by taking preventive-protective measures.

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The Executive Council has requested the Episcopal Church Center's offices of Communication and Education "to promote better understanding of the . . . *Draft Proposed Book of Common Prayer*." A special committee, broadly representative of the Church, was called together for this purpose. In addition to a set of liturgical education resources, soon to be available to parishes, the committee recommended the preparation of two general articles about Prayer Book revision. The first article, "The 1976 Draft Proposed Book of Common Prayer—Why?" by the Rev. William H. Petersen of Nashotah House, appeared in last month's *Episcopalian*. The following article is the second of the series.

Members of the special committee are the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan and a member of the Standing Liturgical Commission; the Rev.

Charles A. Cesaretti, regional religious education coordinator for Province II; the Rev. David Fisher of Sewanee, Tenn., instructor in theology at the Seminary of the University of the South; the Rev. Michael Merriman, vicar of St. Andrew's, Grand Prairie, Texas, and consultant in liturgical education for Associated Parishes; the Rev. James Bethell, rector of St. David's, Topeka, Kan., and former liturgical chairman of the Diocese of Northwest Texas; Mrs. Caroline Rakestraw, executive director of the Episcopal Radio-TV Foundation, Atlanta, Ga.; Mrs. Virginia M. Harbour of Gambier, Ohio, member of the Standing Liturgical Commission; Dr. Alec Wyton, music director of St. James' Church, New York City, and coordinator of the Standing Commission on Church Music; Mrs. Patricia Masterman of Amarillo, Texas, editor of the diocesan publication for Northwest Texas; and Frank L. Tedeschi of New York City, representing the Church Center's communication staff.

PRAYER BOOK QUESTIONS

The Office of the Coordinator for Prayer Book Revision and members of the Standing Liturgical Commission have received thousands of letters from throughout the Church during the past nine years of trial use. Church members, both clergy and lay, have offered suggestions, criticisms, and corrections, all of which have been considered by the Commission in its preparation of the *Draft Proposed Prayer Book*. Correspondents also had questions about the revision process and about the contents of the Draft Book. Following are some of the most frequently asked questions.

What is the Standing Liturgical Commission?

The Standing Liturgical Commission is an official commission of the General Convention. The SLC was created by the General Convention of 1928 after that same Convention voted passage of our current *Standard Book of Common Prayer*. The Convention realized that the revision process which resulted in the 1928 Prayer Book was extraordinarily cumbersome (with every single change debated by the entire Convention) and therefore created a "standing," or on-going, commission to consider the matter of our Church's worship. Over the years the SLC has published a number of Prayer Book Studies on such areas as the Holy Eucharist, the Calendar, and the Daily Office.

Like all other committees, commissions, and boards of Convention, the Standing Liturgical Commission's members are appointed by the Presiding Bishop and the President of the House of Deputies. The SLC currently consists of 23 persons: five bishops, 12 priests, and six lay persons, of whom three are women.

Why is the Prayer Book being revised at this time?

Because the Church, through its elected representatives to General Convention, asked for the revision. At the request of the 1964 General Convention, the Standing Liturgical Commission prepared a Plan of Revision which was approved by the 1967 Convention. The 1967 Convention also authorized "The Liturgy of the Lord's Supper" for trial use throughout the Church. This represented the first time any non-Prayer Book text had been authorized for trial use in this Church.

The Commission carefully monitored the Church's response to "The Liturgy of the Lord's Supper" through questionnaires for clergy and laity. These questionnaires were distributed through diocesan liturgical committees, who also collated the responses.

Meanwhile, acting on its approved revision plan, the SLC began to revise specific segments of the Prayer Book. The Commission was aided in its work by a number of drafting committees and by 300 reader-consultants from throughout the Church. Diocesan liturgical committees were also helpful in evaluating texts. The SLC presented proposed revisions for those parts of the Prayer Book which it was able to complete by 1970 to the General Convention meeting that year. The Convention voted to authorize those rites for trial use, and they were published as *Services for Trial Use* (the "Green Book").

The SLC presented a Report on Trial Use to the 1973 Convention, recommending many changes and further revisions based on the reactions and recommendations of clergy and laity. The Convention voted to continue trial use and authorized many of the recommended changes, together with the completed draft of all 150 psalms, for publication as *Authorized Services 1973*. The Convention also asked the Standing Liturgical Commission to prepare a complete *Draft Proposed Book of Common Prayer* for presentation to the 1976 Convention. The Commission completed its work on the Draft Book last September, and it was officially published on February 2 of this year, the Feast of the Presentation of Christ in the Temple. The Draft Book is now available for study by everyone in the Church. Copies may be purchased at \$3.50 from the Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017; or the Seabury Press, 815 Second Ave., New York, N.Y. 10017.

Why is contemporary language used in some services?

Responses to the 1967 "Liturgy of the Lord's Supper," which used contemporary language when addressing the congregation and traditional forms when addressing the Almighty, were about equally divided between those who favored the exclusive use of traditional language and those who felt that the revisers had not gone far enough in contemporary usage. On the basis of this response, the Standing Liturgical Commission decided that both linguistic expressions would be necessary in future revision of the Prayer Book. The 1970 General Convention, in its affirmative vote on trial use, upheld this principle.

In the Draft Book, the Holy Eucharist, the Collects for the Church Year, Morning and Evening Prayer, and the Burial of the Dead appear in both traditional (rite I) and contemporary (rite II) versions. The Great Litany and a number of well known occasional prayers are presented in their traditional versions only.

Insert prepared for *The Episcopalian* by the Executive Council, 815 Second Avenue, New York, N.Y. 10017

What kind of ceremonial does the Draft Book dictate?

In addition to those acts which are sacramentally necessary (e.g., breaking the consecrated Bread at the Eucharist, pouring water over a person at Baptism), the Draft Book follows the tradition of previous editions of the *Book of Common Prayer* in prescribing only two kinds of ceremonial: practical and illustrative.

Practical directions indicate an obvious and direct way of doing things at worship. For example, in the Eucharist the priest is directed to face the people when saying, "Lift up your hearts," to make clear just *who* is being addressed. Illustrative directions are intended to clarify precisely *what* is happening at worship. In the Eucharist the priest is directed to hold the bread and cup, or place a hand upon them, at the words of institution ("This is my Body. . .") to indicate that it is this bread and this wine (and no other) which are to be consecrated.

Other kinds of ceremonial actions are left to local custom and to that breadth of expression which is so characteristic of the Episcopal Church. However, for the convenience of clergy and worship committees, a number of suggestions for the planning of services are included under "Additional Directions," following each major segment of the Draft Book. In addition, and in response to many requests during trial use, somewhat fuller directions and suggestions are given for those services (such as the Holy Week liturgies) which are new to the Prayer Book.

What about the new Psalter? Is it "singable"?

The translation of the Psalter which appears in the Draft Book has been developed especially for chanting and reading aloud at worship. Experiments with other modern Psalter translations showed them to be unsatisfactory for liturgical use because of the difficulty in adapting them to Anglican or Gregorian chant.

In preparing the Draft Book Psalter, the translators deliberately restricted themselves, whenever possible, to the vocabulary available to Miles Coverdale (whose 1535 Psalter translation has been used, with a number of revisions, in all editions of the American Prayer Book) so that the texts would be linguistically congruent with both first and second rite services.

The Draft Book Psalter was translated directly from the original Hebrew, while Bishop Coverdale had translated from the Latin Vulgate text, which in turn had been translated from Greek, itself a translation of the Hebrew original. It is interesting to note that successive translations often result in the replacement of concrete imagery in the original by abstract concepts in the final version. For example, the Coverdale translation of the familiar Morning Prayer invitational, *Venite* (Psalm 95), speaks of God as "the strength of our salvation." The Hebrew word is not "strength" but "rock" and is translated accordingly in the Draft Book: "Come, let us sing to the Lord; let us shout for joy to the Rock of our salvation."

The version of the Psalter which appears in the Draft Book incorporates a large number of suggestions and emendations offered during trial use by individual members of the Church.

What is the Peace? Must I kiss my neighbor?

The Kiss of Peace, one of the earliest Christian ritual acts, is an expression of forgiveness, reconciliation, and acceptance. In St. Matthew's gospel, Jesus cautions against approaching the altar of God with a gift if one is not reconciled with one's brother (5:23-24).

The exchange of the Peace in the Eucharist is not only a greeting, but also an opportunity for the expression of reconciliation with one's neighbor at worship. The Draft Book prescribes no specific method for exchanging the Peace. Each congregation is free to evolve the expression most appropriate and meaningful for itself and its situation.

Why is there so much emphasis in the Eucharist on congregational participation in the prayers, and why are there so many new scripture readings?

One of the tasks the Standing Liturgical Commission set out to accomplish in its preparation of a Draft Prayer Book was the restoration of a "doctrinal balance" in Sunday worship. It should be remembered that from the 16th century through most of the 19th century, normal Anglican Sunday worship consisted of a rather long service of Morning Prayer, the Litany, Antecommunion (part one of the Communion service), and sermon. And, on certain Sundays and Holy Days, the full Communion

service was celebrated with sermon—in addition to complete Morning Prayer and Litany.

The worshiper was thus exposed to a strong emphasis on the doctrine of Creation through the Old Testament readings in Morning Prayer and through the regular singing of the *Te Deum* and *Benedicite*, the most frequently used canticles of the time. This was followed by extensive intercessory prayer in the recitation of the Litany and complemented by an emphasis on mankind's Redemption and Sanctification in the Communion service with its collect, epistle, and gospel of the day.

With the advent of a new Prayer Book in 1892, however, worship patterns began to change. Parishes chose either Morning Prayer or Holy Communion—but not both. The Litany was infrequently used. And with the ratification of the 1928 Prayer Book, the *Te Deum* and *Benedicite*, with their expression of the Creation doctrine, were seldom sung. Instead, the *Jubilate Deo* and the newly-added *Benedictus es Domine* were used almost exclusively. The worshiper who attended only the Holy Communion service was therefore rarely exposed to readings and concepts from the Old Testament, while the Morning Prayer worshiper experienced not only less of the Creation doctrine, but little of the Redemption and Sanctification themes of the Eucharist. And both worshipers lost the experience of regular participatory, intercessory prayer in the Litany.

The revised Eucharistic rites in the Draft Proposed Prayer Book attempt to restore a Creation-Redemption-Sanctification balance in one service which can be celebrated within a reasonable length of time. The new three-year cycle of readings, with its inclusion of psalms and Old Testament lessons, gives the regular Sunday worshiper a much broader exposure to scripture. Moreover, with the exception of the 1928 prayer of consecration, which is retained intact in the rite I service, all of the Eucharistic prayers (including the alternative for rite I) reflect the more ancient liturgical tradition of emphasis on God's gift of Creation as well as His Redemption of mankind through the sacrifice of Christ. The people's prayers also deal with this threefold doctrine while reintroducing the important intercessory tone to Sunday worship.

But what about parishes which have used Morning Prayer as a principal Sunday service?

The Draft Book specifically authorizes the use of Morning or Evening Prayer as the first part, or Liturgy of the Word, of the Eucharist. When this is done, the Eucharist begins at the Offertory. Thus it is possible for a parish to continue using Morning Prayer and still have a Sunday morning service of Word and Sacrament.

Moreover, the Draft Book provides one Sunday lectionary for use at both Morning Prayer and Holy Communion, so that all worshipers will read the same scripture lessons at either service. There is also provision for general intercessory prayer at the morning and evening offices.

With this extensive addition of intercessory prayer, is the Litany still part of the Draft Book?

Yes. Thomas Cranmer's unique work appears in the Draft Book, with minor revisions and the addition of several new petitions (e.g., for the elderly, the lonely, the hungry, and for broken homes) which reflect important contemporary concerns. The Great Litany appears in traditional language only. It is suitable for use before the Eucharist, after the collects of Morning or Evening Prayer, or as a separate service. It is particularly appropriate in Lent and on Rogation days.

The Daily Office seems to be as full of choices and variations as the Eucharist. Why have Morning and Evening Prayer been so greatly expanded?

The desire for enrichment of the Daily Office, especially through the addition of more canticles, has frequently been expressed by many people in the Church. The new canticles prepared for the Green Book resulted in an increased interest in private, daily recitation of the offices, particularly in light of the new variety available.

Morning and Evening Prayer appear as separate services in the Draft Book, in rite I and rite II forms. Each office contains two sets of suffrages, additional collects, and the opportunity to use Morning Prayer canticles at Evening Prayer, and vice versa. Daily scripture readings follow a two-year cycle; Sunday readings follow the three-year Sunday lectionary.

In addition to Morning and Evening Prayer, the Draft Book provides forms for the ancient services of Noonday Prayer, Compline (close of day), and a form for daily devotions by individuals and families. An Order of Worship for the Evening is also included. This service is a contemporary adaptation of the most ancient known form of Christian evening prayer. Its central feature is the lighting of candles at sundown, a custom which the early Church carried over from Jewish family prayer tradition.

What happens to the Draft Book now? When will the revision process end?

The Draft Proposed Prayer Book will be presented to the General Convention which meets next September in Minneapolis/St. Paul. Open hearings on the Draft Book are planned during the Convention, and at least two full days of Convention agenda time will be devoted to its consideration before Bishops and Deputies take the first constitutional vote on its acceptance or rejection. Before voting, they may make changes in the text.

If the Draft Book, incorporating any changes made, is accepted, it will then be known as the *Proposed Book of Common Prayer*. In a separate legislative action, the Convention may authorize the Proposed Book for trial use in the next triennium. If the Proposed Book, without further change, receives a second affirmative vote by the 1979 General Convention, it will then become the *Standard Book of Common Prayer* of the Episcopal Church.

Even though the Church may have a new Standard Prayer Book by 1979, the revision process will never end. The Church's worship is a living tradition which has been modified through the centuries to reflect the needs and expressions of people. The preface to the first American Prayer Book of 1789 states that "in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, according to the various exigency of times and occasions."

This preface has served to introduce every edition of the American Prayer Book, including this Draft Book. In the words of the preface, the Draft Book is offered to the Church with the hope "that the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with His blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour."

—Prepared by Frank L. Tedeschi, Episcopal Church Center Office of Communication, and by Howard Galley, editorial assistant, Office of Prayer Book Revision.

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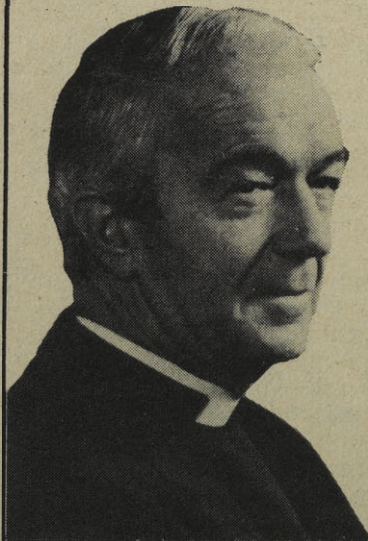
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Seek yourself on a Lenten motorcycle trip by John B. Coburn

One of the happiest memories of my childhood—which, on the whole, was a happy one—is of motorcycle rides. A young man in our neighborhood owned a motorcycle and on summer evenings he would stop by the porch where I was sitting with other members of our family, and he would say, "Want a ride?" Would I! Finally, with my parents' permission—a debate each time he asked the question—he would lift me, then four or five years old, on to the front saddle. He would sit behind me and put his hands on the handle bars, locking me safely in, turn the throttle, race the motor, and off we would go in a cloud of dust. We whipped dangerously around the corners at what seemed a thousand miles an hour. We went like the wind, and as Tom Swift used to say, "the motorcycle ate up the road."

Exciting and exhilarating! Nothing quite like it. The words: "Harley Davidson" were noble words that lifted one's heart as much as other words of that time: Babe Ruth, Yankee Stadium, and Lou Gehrig!

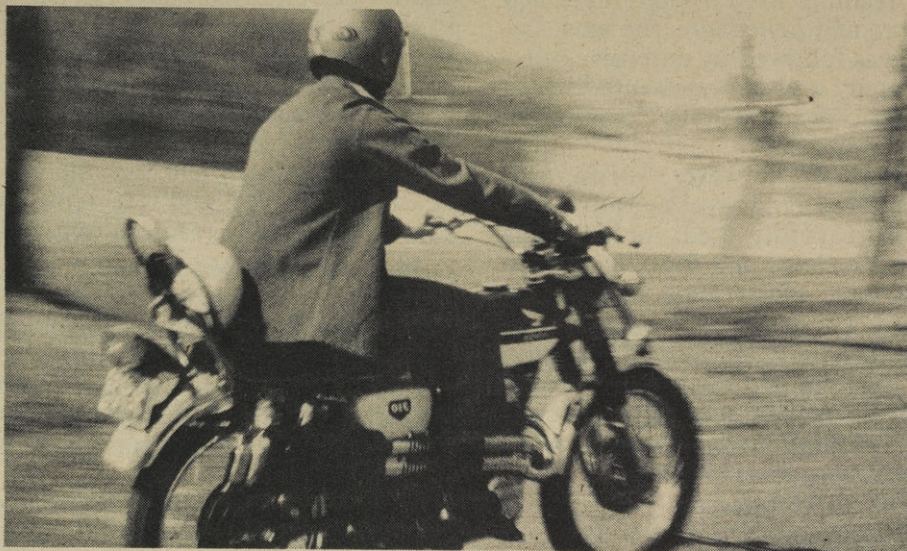
During my freshman year at college the dream of owning a motorcycle finally came true. My roommate and I bought a secondhand motorcycle in Philadelphia for twenty-five dollars. We had to forge the name of a friend, because it was against the rule for undergraduates in those days to have motorcycles or automobiles. We forged his name with his permission because we were going to store the motorcycle in his barn.

The drive from Philadelphia brought a sense of ecstasy and freedom that was all we had anticipated, and more. For several weeks we would hitchhike out to Hopewell where we kept the motorcycle. We would then spin around the countryside exulting in life as only college freshmen can, especially when there is also the thrill of knowing you are breaking the law and getting away with it!

One Sunday afternoon the motorcycle broke down. We had not the slightest idea how to put it together again, nor how to care for it—nor, I suppose, any real desire to learn. It was too technical a proposition for us; we concentrated on Latin poets in those days. No garage was open, so we pushed the motorcycle the four or five miles from Lawrenceville to Hopewell. We sold it the following week for twenty-five dollars, and I haven't been on a motorcycle since.

I mention this fascinating data of my autobiography in order to establish my credibility as a commentator upon the book, *Zen and the Art of Motorcycle Maintenance* by R. M. Persig. It is one of the most interesting, unusual, and profound discussions of the world of ideas and of values that I have ever read. It is, in my judgment, an absolute *tour de force* wherein the author develops the concepts of knowledge, self-knowledge, right and wrong, and meaning in an absolutely fresh way. Without any of the traditional religious words, it is as religious a book as I have read

Kevin Raber



"The goal is a life lived lovingly. We are not to worry or drive desperately toward the end of the journey; the end and the way are the same."

in a long time and infinitely more interesting than most.

The author of *Zen and the Art of Motorcycle Maintenance* is a middle-aged college professor who has lost his job. He rides his motorcycle through the Northwest from Montana to the Pacific Coast with his teen-aged son on the back seat. Sometimes that relationship is warm and friendly, mutually understanding and supportive; at other times, they are estranged, alienated, do not understand each other, and hurt each other.

The father has been alienated within himself. He has had a breakdown and been in a mental hospital, and tries to understand that thin line between rationality and irrationality. He is a motorcycle buff, knows everything about motorcycles, loves his motorcycle, loves to keep the engine in perfect tune. He describes how a motorcycle is put together, how the different parts all have a special place, how a rider can keep that motorcycle functioning well—up over the mountains and down through the valleys and over the desert. What a caring relationship is established between a rider and the motorcycle he loves!

The story is a travel diary. His day-to-day account of the trip is interspersed with a series of reflections about the journey and what it means to him. It is, of course, a symbol of his journey through life—of every man's journey—starting somewhere, ending somewhere. He reflects upon what the journey means and what its purpose is. He loves the riding, just the riding. Trying to describe that deep sense of satisfaction in the riding when everything is all right with the person behind him, he says: "Sometimes it's a little better to travel than to arrive." In urging us, therefore, to accept the reality of the present and to take it all in just as much as we are able to, he comments, "when you want to hurry something, that means that you no longer care about it and you want to get on with other things." He talks about caring right now for what you are doing right now. Spend your energy on the present; don't agonize about tomorrow's

goal; those goals don't come. The goal is in the riding, the present.

Caring is everything. That means, among other things, caring for your motorcycle. If you are going to ride it and enjoy it, you naturally take care of it. Persig uses the motorcycle as the symbol of modern technological society. It is the end product of Greek and Roman thought and Western culture. Reason has emerged as the dominant force in our society, and its handmaiden is science. It is the "scientific" understanding of nature that counts. Science is used to control nature, harness it, exploit it. The symbol of this is the motorcycle, the workings of which can be understood by anybody who can read. Persig describes very clearly how the motorcycle works. (If I had had this book in Lawrenceville, I might have got the motorcycle started again myself.)

So if you apply your reason to the motorcycle with care, it will work perfectly. The tune-up makes the motorcycle "hum" when you have made the right adjustments. And when the motorcycle "hums," you "hum." That is, you have done a quality job not only on the motorcycle but on yourself. That, Persig says, is what happens when reason is in control and functions properly. Rational man seeks to do a quality job because he cares. This is true whether he cares for motorcycles or ideas or whatever. The point is that reason and science, caring and quality, all belong together in our Western society and here is the symbol in the cared-for motorcycle.

The theme of the book is that man's nature is most fully expressed when this rational nature—the motorcycle—is joined with his intuitive nature, his feeling, his love nature. The symbol for this is the father's relationship with his son on the back seat. The caring he has for his son, the caring and love he has for his journey and for the motorcycle, are somehow meant to be all of a piece. And this intuitive feeling, this emotional side, joined together with the rational side, makes the whole person. The two natures are two aspects of the same thing. A person who cares about

what he sees and does is bound to be a person of quality.

Do you want to live a life of quality? Then care. *Caring* and *quality* emerge as the marks of a whole person. Finally, this is what the book is about. "The real cycle you're working on," he writes, "is a cycle called yourself. The machine that appears to be 'out there' and the person who appears to be 'in here' are not two separate things. They grow toward quality or fall away from quality, together."

I have taken the time to describe this book at such length, not only to suggest that you read it (if you are interested in the world of ideas, you will be fascinated by it), but also because it seems to me to present in nonreligious terms precisely what the Christian Faith is about. It describes a journey, outward and inward, where caring and quality are the essential ingredients. The biblical words are love and truth—lived most fully by Jesus, who was filled with love and truth and who said: I am the Way and the Truth. The goal is a life lived truthfully and lovingly, a life lived now. We are not to worry or drive desperately toward the end of the journey; the end and the way are the same. Our journey is meant to be as satisfying and whole as possible. We are meant to reflect our whole nature in that journey; our emotional as well as our rational nature. Our head and our heart are meant to go together; the songs that we sing with our hearts are meant to make sense to our heads, as we care for one another and for ourselves.

The real cycle we are always working on is ourselves, and as we journey, caring, we always grow toward quality, toward Christ. As we grow toward him on our journey, we remember that he is the Way. It is not simply *our* journey we are taking, it is *his* as well. It's his right now. He won't let us fall off, because his hands are on the handle bars and the cycle he is working on is ourselves, caring for us that we may care and so become quality people—sheer quality, wholly ourselves in love and in Truth.

Jesus—

We can't keep our balance
without you.
We can't go anywhere,
be anybody
without you.

So you be our guide now
on our journey.
You drive.

Let us rejoice in just the
day we have,
as we set out once
more for this day's
journey.

Let us rejoice in everything
and everyone
just as they are,
caring for them as you
do, and loving ourselves
as you do.

Help us be whole persons
growing toward holiness
And the safe journey's end
in you.

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THE 65th GENERAL CONVENTION
Minneapolis/St. Paul, Minnesota



September 11-23, 1976

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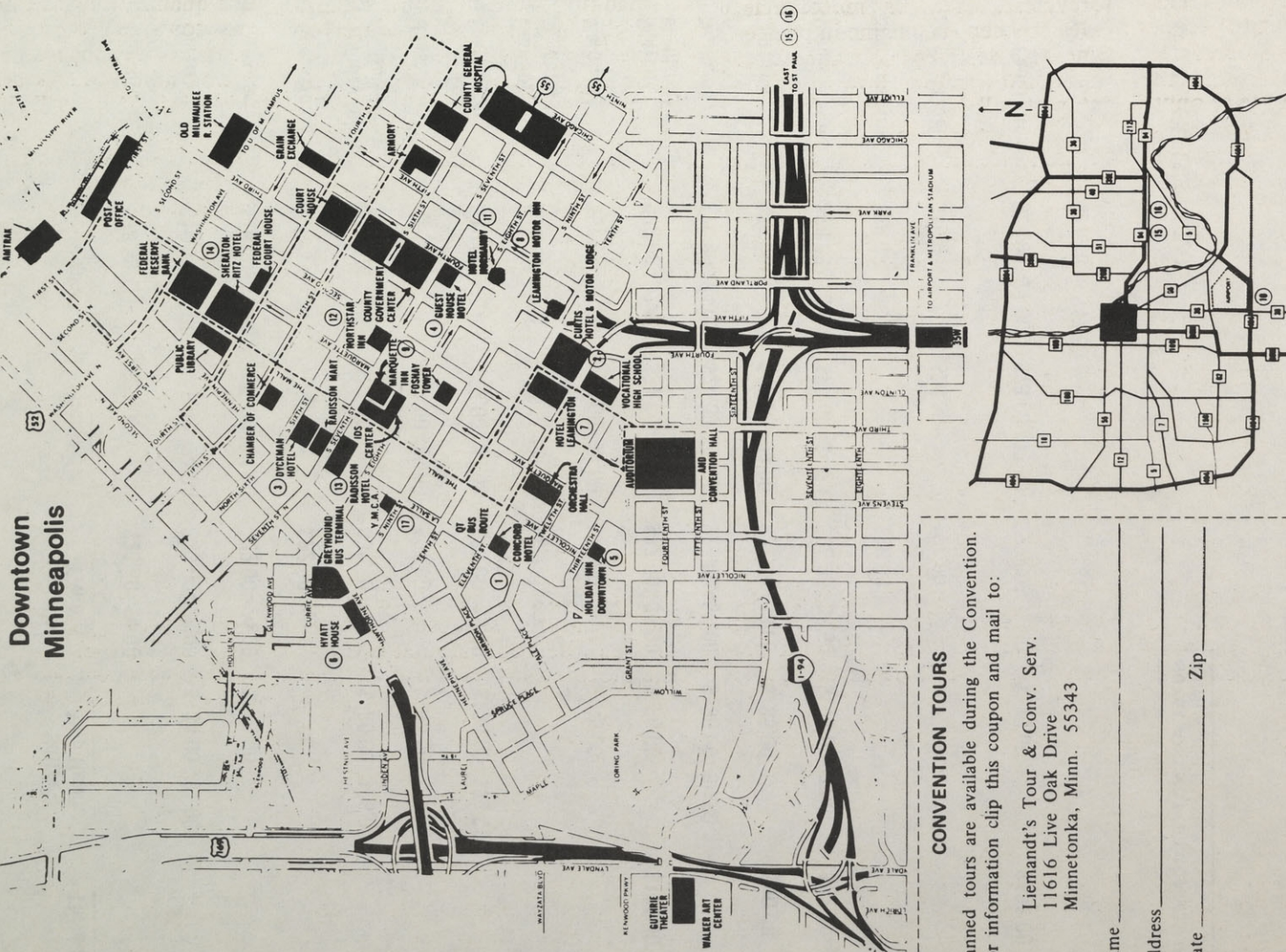
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Sept. 8-9-10 9:00 a.m. — 5:00 p.m.
Sept. 11 9:00 a.m. — 2:00 p.m.
Sept. 12 12 noon — 5:00 p.m.
Sept. 13-17 9:00 a.m. — 5:00 p.m.
Sept. 18 9:00 a.m. — 12 noon
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1976 GENERAL CONVENTION OF THE EPISCOPAL CHURCH
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TWIN — 2 Twin Beds, 2 Persons
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SUITE — 1 Bed-room, 1 Parlor Room

THESE RATES WERE ESTABLISHED OCTOBER 22, 1975. THEY ARE SUBJECT TO CHANGE

MAIL ROOM RESERVATION REQUEST TO THE GENERAL CONVENTION MANAGER

Canadians will ordain women; services set for November

The first women priests in the Anglican Church of Canada will be ordained at services held across the country this November. Under guidelines drawn by the House of Bishops, meeting at Port Credit, Ontario, in early February, the services will include both male and female candidates and will take place November 1 and 30.

Perhaps taking warning from the Philadelphia ordinations in 1974, the bishops have also decided the women will be ordained with a minimum of publicity. No television or radio crews will be allowed in the churches, and the bishops have suggested common wording for a press release to be issued under the name of each participating diocese.

"We must stress it's a family affair for the Church," said Bishop David Ragg of Huron, one of the three-member committee which drew the guidelines.

Nine bishops indicated they will be ordaining women priests in November: Bishop John Conlin of Brandon, Bishop John Snowden of Cariboo, Bishop Ragg, Bishop John Bothwell of Niagara, Bishop Timothy Matthews of Quebec, Bishop Fred Crabb of Athabasca, Bishop Douglas Ford of Saskatoon, Archbishop David Somerville of New Westminster, and Bishop Barry Valentine of Rupert's Land.

In line with a resolution passed at its last meeting in November, 1975, the bishops are presenting a fairly united front on the subject of women priests. That resolution said, in part, "This house reaffirms a collegial commitment to the principle and implementation of the ordination of women to the presbyterate, while not pretending to unanimity, and therefore supports the desire and intention of those bishops who, after due consulta-

tion with their dioceses, determine to ordain certain qualified women to the presbyterate. . . ."

One bishop commented that the lines of division seem to be shifting; and another, who is opposed to ordination of women, told the House that he would allow no distinctions in the placement of male and female priests in his diocese. "I will not let sex come into this," he said emphatically. "A priest is a priest."

Early in the meeting Archbishop Ted Scott, Primate of the Canadian Church, reported on consultations he had held, at the Canadian bishops' request, with other heads of the Anglican Communion at Nairobi (prior to the World Council of Churches Assembly). He asked the primates two questions: did they agree that any province was free to move toward the ordination of women, and would they recommend to their provinces that such ordinations are valid and regular. (This, said Archbishop Scott, did not imply that the primates would license such priests for their provinces.)

Of the 16 primates he met, Archbishop Scott reported an overwhelmingly positive reaction to his questions. Other heads of provinces responded by mail; only one, Brasil, said that one Church does not have the right to move unilaterally.

The primate reported that feeling in the Roman Catholic Church indicates that while women priests would not terminate Anglican/Roman Catholic moves toward unity, they would put a new and serious obstacle in the way. Orthodox Churches (other than the Russian Orthodox) believe that if Churches feel called by God to ordain women, they should do so; they also believe that the Ortho-

dox Churches would remain in dialogue with such Churches.

Archbishop Scott also told the Canadian bishops he had received a letter from Bishop Stewart of Western Massachusetts, asking him to ensure that Canadian women priests would not exercise their priesthood in the United States until the American situation has been resolved. Bishop Stewart said several American parishes were ready to invite Canadian women as soon as they are ordained.

Archbishop Scott said he would inform Bishop Stewart that Canadian action will not take place until November when, presumably the American Church will have made its decision. The primate said he would remind Bishop Stewart that a priest can only celebrate in another diocese with the permission of that diocese's bishop.

The primate said he had been asked what position he would take should anyone feel that women's ordination compelled him or her

to leave the Anglican Church. At all times, he told the bishops, his stand would be one of pastoral support, helping the individual to maintain his or her integrity. At the same time, a conscience clause, passed by General Synod last summer, stipulates that no one shall be "penalized in any manner, nor suffer any canonical disabilities thereby, nor be forced into positions which violate or coerce his or her conscience" as a result of women's ordination.

At first the Canadian bishops had decided on a common ordination date of November 1. The Province of Rupert's Land, however, will not act until a meeting of its provincial synod in November. Archbishop G. F. C. Jackson of Qu'Appelle, Metropolitan of the province, said, "We want to be satisfied that our people are really with it."

Four of the bishops who have indicated they are ready to ordain women will be affected by synod's decision: Bishops Valentine, Crabb, Conlin, and Ford. If synod approves, their ordination will be scheduled for St. Andrew's Day, November 30.

—Carolyn Purden
The Canadian Churchman

Books on prayer

Continued from page 8

deal about the book itself. An astonishing amount of wit and clear thinking adorn and simplify this elegant treatment of a complex subject which has recently been subjected to various forms of superficiality. The kind of meditation here considered is at the heart of all inner growth as it has been at the heart of Christian meditation through the centuries. The book has been called "a small masterpiece," and you will probably agree.

If you'd like to extend the five-inch shelf to six, try two Seabury Press books. John Coburn's *A Life to Live—A Way to Pray* (Seabury Press 1973, \$2.95) brackets its area of concern in three sentences: "The way to pray is to begin with yourself. There is no other way." "It is through the pressures of living that God presses." Reading this book is like stand-

ing in a circle lit by many converging rays of light; searching questions converge from many points and focus on you and your life. To shift the image a little, the effect is that of using a magnifying glass to focus the sun's rays on a piece of paper: there is intense light—and perhaps with persistence the kindling of a tiny flame.

Quieter, more philosophical, less directly personal, John R. Yungblut's *Rediscovering Prayer* (Seabury Press 1972, \$5.95) brings the sweeping insights of Carl Jung and Teilhard de Chardin together in a blend with a flavor of its own. Chapters 7, on thanksgiving, and 8, on confession and guidance, are especially good; and the final chapter, "Coming to Terms with Death," helps to bring that important theme out of its prevailing atmosphere of obscurity and terror.



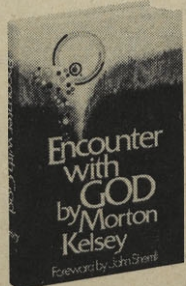
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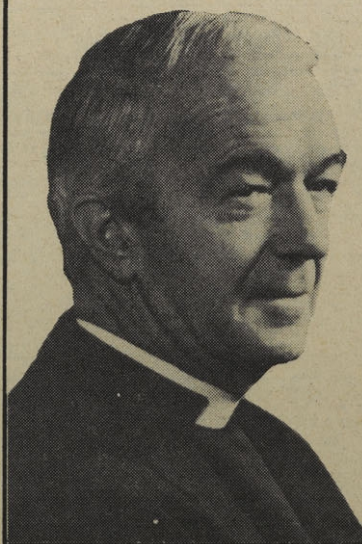
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Getting The Word Out



Can we reclaim the airwaves?

Trouble is brewing in Religious Radio Gulch. And if the good guys with the white hats don't want to be run out of town, they'd better strap on their figurative six-guns and make a stand.

Main line denominations have largely left religious use of the airwaves to the independents, the kooks, and the rip-off artists in Jesus-colored clothing. Granted, main line Churches broadcast through such agencies as the National Council of Churches, but that is done almost totally on free public-service time—the bone broadcasters are increasingly loath to throw us. The bulk of religious broadcasting today is of the decidedly “Jesus-loves-you, send-in-a-dollar-and-get-this-genuine-autographed-picture” variety. If you don't believe me, turn on the radio and listen.

Of course, the problem is partly of our own making. In the early days NBC (then the only show in town) hit upon a golden goodie. The prestige and aura of respectability of religion in America could do much to brighten the image of the neophyte radio industry. It granted public service time to representatives of the “three Faiths”—Protestant, Roman Catholic, and Jewish. By picking the Federal Council of Churches of Christ (NCC's predecessor) as the Protestant representative and refusing to sell air time for religious broadcasts outside this group, they solved several problems for themselves, including program control and the nasty specter of having to satisfy numerous denominations with equal time.

The FCCC people were not going to look a gift horse in the mouth, so the lo-

cal, denominational, and independent religious broadcaster had no other option but to buy air time and finance it as best it could.

Now, 50 years later, the bargain has turned around. The independents long ago figured how to make religious radio pay for itself and then some—they even bought themselves some stations. The product they turn out ranges from slick to saccharine to sad, but it gets on the air. The main liners, on the other hand, turn out a rather provocative, thoughtful, sophisticated product—occasionally shoddy but on the whole surprisingly classy in its content—which is buried in the 4 A.M. ghetto if it is broadcast at all. The bargain with the networks has turned us into beggars crying for crumbs, and those who were originally despised and excluded now pretty much rule the roost.

There's undoubtedly something biblical about that.

But however much one likes to see the biggies get theirs and the little guys win, the situation today leaves us with a number of problems.

The biggest problem is religious broadcasting's theological content level, which is frankly about two steps above retarded. This can hardly help any of us. To those who listen, it may provide reinforcement of lovely old beliefs but little serious growth in the faith. Those who don't listen, but would like to, experience continuous frustration that more mature Christian attitudes are rarely represented and/or supported on this most readily available resource.

A recent article in *The Living Church* reported that Christians in Russia were



Hedgecoth Photographers

“I never thought things would work out like this when I accepted the chairpersonship!”

deeply disappointed with the quality of Christian programming beamed their way from the outside, categorizing it, among other things, as “elementary . . . an insult to listeners . . . far too emotional . . . and abysmal.” Their basic complaint was it provided little help to al-

ready committed Christians since it almost always focused on calling for simplistic conversions.

This is the hallmark of most religious broadcasting in the U.S. today, and it is a shame for at least two reasons. First, all the surveys show that the people who listen to religious broadcasting are the converted and committed. Second, the research on mass media effects indicates that radio and TV are much more effective at reinforcing and building upon existing beliefs than in converting.

The solution to the problem is *not* for us to invest in developing better quality religious programming. We're already producing some pretty good stuff. What we need to do is get it on the air.

Everett Parker of the United Church of Christ suggests one way—become tough with the broadcasters. He argues that they need us as much as we need them because the Federal Communications Commission calls for religious programming as part of a station's public service commitment. He suggests we boycott the networks—not giving them any free product from us until they come up with better time and facilities for our use.

That could work. But it could also backfire by letting the independents rush in to fill the station owner's needs, leaving us out in the cold. Worse, if the boycott were effective, it might stir up an even uglier hornet's nest: whether free time for religious groups is even permissible under the U.S. Constitution. The airwaves are public property, and while the separation of Church and State issue hasn't been raised here yet, it could be. I strongly suspect that public service time will eventually end anyway.

I suggest that a more useful solution in the long run is for us to take the bull by the horns and go into the radio business in earnest. Buy the time we want, solicit contributions to pay for it, acquire ownership of a station or two, and forget the whole, demeaning relationship with the networks.

The Rev. Ikes of the airways will go on churning out their plastic-Jesus religion no matter what we do. We must decide whether we'll let them be the only show in town. —Leonard Freeman

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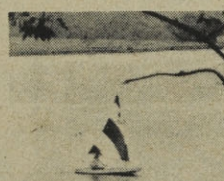


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ALBANY—Province II Christian educators will meet in Albany for their annual conference and workshop. The theme of the two-day event, to be coordinated by Sue Procopio of Central New York, will be "Christian Education for Evangelism."

PENNSYLVANIA—On February 13 St. Thomas' Church, Philadelphia, celebrated the ministry of the Rev. Absalom Jones, its founder and the first black Episcopal priest. The Rev. Franklin Turner, Executive Council's coordinator for black ministries (pictured), preached; Bishop Lyman Ogilby presided at the Eucharist.



SOUTHWEST FLORIDA—The Pontifex (bridge builders) Committee of the local Episcopal and Roman Catholic dioceses sponsored the second annual Day of Christian Unity in January. The celebration filled St. Peter's Episcopal Cathedral in St. Petersburg and was followed by an ecumenically-led discussion of "where we stand on unity."

SAN DIEGO—The second annual convention heard Bishop Robert M. Wolterstorff reaffirm his "no" vote on women's ordination; promise to reassess his position "in the light of official church policy" after General Convention; and ask that no one desert the Church if his/her views don't prevail at Convention. He commended the diocese's 1975 contribution of \$30,000 to the Presiding Bishop's Fund.

MISSOURI—In 1964 the diocese withdrew from active participation in Province VII, but a recent deputation, headed by Bishop William

Jones, to a synod meeting reports that the action should be reconsidered. Missouri is one of the few Episcopal dioceses not related to a provincial program.

NEW YORK—Bishop Paul Moore led a special service in Calvary Church, New York City, to mark consolidation of three venerable Manhattan parishes—Calvary, Holy Communion, and St. George's. The Rev. Thomas F. Pike, former rector of Calvary, and the Rev. Donald Woodward, former rector of Holy Communion, will be co-rectors of the new parish. The Rev. Edward Miller, former rector of St. George's, retired last summer. The three congregations have been working on consolidation for over a year.

SOUTHERN VIRGINIA—A 10-member committee is studying plans for a shared Roman Catholic-Episcopal parish in the Chesapeake area in cooperation with the Roman Catholic Diocese of Richmond. Each congregation would have a vestry or parish council, would celebrate the Eucharist separately, but would unite for worship and other programs whenever possible.

LOUISIANA—A proposed new facility for 23-year-old Episcopal Day School at Good Shepherd Church, Lake Charles, will be named to honor the late Bishop Iveson B. Noland, who was rector of Good Shepherd at the time of his election to the episcopacy.

RHODE ISLAND—The rector of St. Matthew's Episcopal Church, Jamestown Island, the Rev. Charles E. Cloughen, conducted a service which installed the Rev. Joseph Coleman as pastor of St. Mark's Roman Catholic Church and the Rev. William Litterick as pastor of Central Baptist Church. The only

churches on the island, they have a long tradition of ecumenism, but the installation service is regarded as a first in this diocese and perhaps in the country.

WESTERN MASSACHUSETTS—Dean H.C.N. Williams of England's Coventry Cathedral and Dr. Oscar Carr, Episcopal Church Center executive for development/stewardship, will speak at a two-day evangelism conference in Springfield in April.

MINNESOTA—The 1975 convention adopted a balanced diocesan budget; affirmed women's ordination to the priesthood; memorialized General Convention to reword the Church's Constitution and Canons to remove sex bias; and defeated a resolution to regularize the ordinations of 15 women.

LOS ANGELES—Three bishops and 600 churchwomen participated in the installation of new diocesan Episcopal Churchwomen president Mrs. Daniel Connelly (pictured). The bishops were Diocesan Robert C. Rusack, Melchor Saucedo of Western Mexico who was luncheon speaker, and retired Suffragan Robert B. Gooden, now aged 101, who gave the blessing.

OKLAHOMA—By this spring Mrs. Clifford Morris, diocesan consultant on nutrition, will have helped every parish in the diocese become involved in anti-hunger action through area meetings to discuss hunger and what to do about it.

WASHINGTON (D.C.)—Casa Monica, a young adult center launched by St. Monica's Chapel as an example of innovative and expanded ministry to a congregation and community, has been assisted by an Episcopal Commission on Black Ministries grant.

What you should know about Life Insurance

by LEON LEVONIAN
Guest Columnist This Month
Assistant Vice President
Church Life Insurance Corp.

Q. I am a parish priest. I understand that part of my salary can be put away regularly to provide me with additional income after I retire. And, I'll pay less income tax now. How does this work?

A. The tax law permits you, as a salaried church employee, to have your employer reduce your salary, and use the amount of the salary reduction each month to purchase an annuity for your retirement. Since your salary is reduced before income taxes are calculated, the amount of money that goes toward the purchase of your annuity is free of current income taxation.

Q. What is the benefit to me of "deferring" payment of these taxes until after I retire?

A. After age 65, you will probably be in a much lower income tax bracket, and will have the double personal exemption given to individuals age 65 and over. Therefore, taxes on the money you receive from your annuity after retirement should be considerably lower than you would have had to pay had you taken the money during your working years. And aside from the current income tax savings, you will be building up a substantial sum of money over the years which will guarantee an additional measure of financial security for your retirement.

Q. If I reduce my salary and income taxes now, won't that lower my social security and Church Pension Fund benefits, too?

A. No. The reduction is for the purpose of purchasing your annuity only. Your original, unreduced salary is still used in the calculation of your social security and Church Pension Fund benefits.

Q. Would the church secretary, or our organist, be eligible for this type of annuity?

A. Yes, any salaried church employee—either full-time or part-time—is eligible.

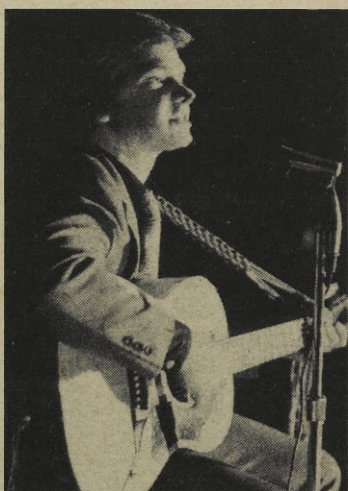
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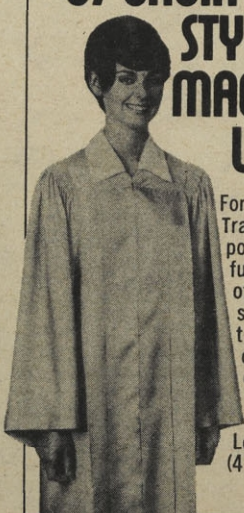


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