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Episcopalian

General Convention: Plans for youth...

A number of young people will be among the thousands traveling to Minnesota for General Convention in September. This will be the first Convention visit for many, and while Convention can be an exciting experience, it can also be a frustrating and lonely time for young people.

To meet the needs of these young visitors, the General Convention Youth Coordinating Committee, formed early this year of young people and adult youth leaders, is trying to provide "a significant access for youth to the total life of this Convention in order that they might experience the Holy Spirit at work in the Church."

In preparing for the event, early this spring the committee distributed the "Introductory Handbook on Youth Presence and Involvement at General Convention," which outlines general plans and explains what youth can expect.

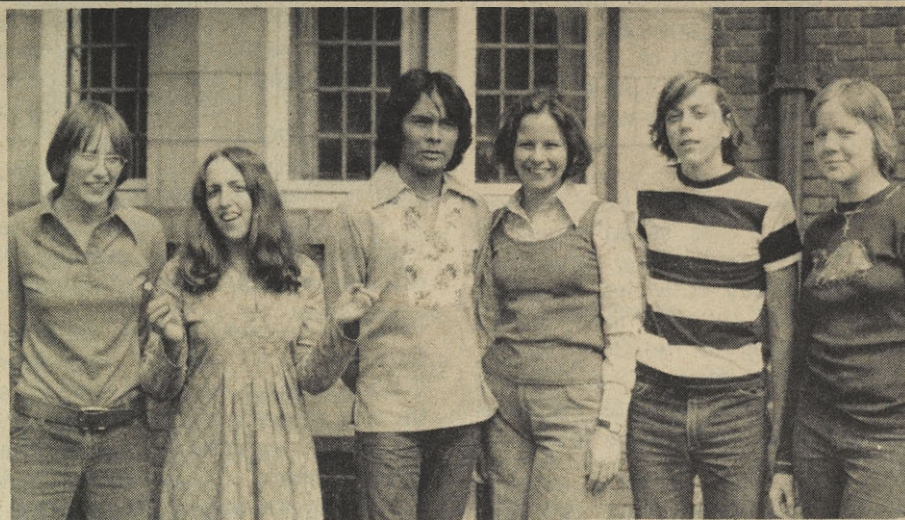
The handbook emphasizes that the committee is not planning a separate youth event during Convention, nor does it intend to stand *in loco parentis* for young visitors. Rather it plans to offer enough in-

formation and support so young visitors can understand and learn from their Convention visit.

Young people, like all Convention visitors, will find themselves on the fringes of the actual legislative process, but they can take part in corporate worship; visit committee meetings, open hearings, and legislative sessions; tour the exhibition areas; and avail themselves of opportunities for informal talks with the wide variety of persons who are the Episcopal Church.

A second publication, "General Convention Youth Handbook," will provide detailed information on housing, the Convention's Youth Center, and volunteer opportunities. It will also include study guides to help young people prepare for their Convention visit.

A pre-Convention Event, September 10-11 at Wesley Methodist Church in downtown Minneapolis, will give young visitors an opportunity to meet together. In addition Convention's Youth Center at Wesley will be open and staffed from 7:30 a.m. to 11 p.m. daily to offer informal occasions for sharing and reflection, give information about



PLANNING YOUTH PRESENCE at General Convention, the Youth Coordinating Committee members met recently with Elizabeth L. Crawford, youth and college ministries coordinator (third from right). Committee members include Lindsay Hardin, Diocese of Minnesota; Roxanne Frey, Diocese of Bethlehem; David Yanito, Diocese of Arizona; Elizabeth Crawford; Jim Caruso, Diocese of New Jersey; and Laura Napier, Diocese of Missouri.

housing and daily events at Convention and in Minneapolis, and provide counseling.

The committee hopes its plans will enable young people to be a part of Convention and not apart from it, said Elizabeth L. Crawford,

the Episcopal Church's youth and college coordinator.

Requests for the "Introductory Handbook" and the "Youth Handbook" should go to Miss Crawford, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

...and a request to pray

Presiding Bishop John M. Allin has asked churchpeople to pray for General Convention at 4 p.m. local time on September 11, Convention's opening day. Using this time, "The first prayers will be offered in Guam, the last in Alaska," Bishop Allin said in a letter to all bishops. "Thus our prayers will 'walk' around the world, the place of our mission."

Other suggestions are a 24-hour prayer vigil before Convention, commissioning Convention deputies in their home congregations, and continual prayers for the two weeks General Convention is in session. These suggestions are not directives, Bishop Allin said, but directions in which parishes can go.

"Let us pray together for the guidance and grace in which our differences can be constructively

resolved," the Presiding Bishop says in the letter, which includes a list of 25 groups and individuals who have agreed to participate. Among those listed are the American Church Union, National Committee on Indian Work, Episcopal Peace Fellowship, Episcopal Women's Caucus, Society for the Preservation of the Book of Common Prayer, Pewsaction, Coalition "O," and the seminaries.

The letter includes a form for commissioning deputies in which the minister asks if the deputy will "work for the unity of the Church and the outreach of Christ's mission" and the deputy answers, "I will, with God's help." It also suggests daily prayers from now until Convention, using prayers for General Convention and the Church on

Continued on page 15

North APSO group forms

In 1965 six Episcopal dioceses banded together to minister to the people of Appalachia. As the Appalachian Peoples' Service Organization (APSO) grew, so did realization of the differences between northern and southern areas.

To most people Appalachia means only the mountains of eastern Kentucky and Virginia. In fact the region stretches north from Tennessee to upper New York state, embracing some of America's most beautiful scenery now endangered by coal operators and promoters of large vacation developments.

When dioceses in the north found their needs to be somewhat

different from those of their southern neighbors, they suggested forming a northern APSO coalition within the overall APSO structure.

Recently some 20 persons gathered in Allentown, Pa., to make the coalition a reality. The Rev. A. Malcolm MacMillan of Allentown agreed to serve as North APSO chairman, assisted by the Rev. Charles R. Wilson of Easton, Pa., as secretary.

Participants at the Allentown meeting heard panel presentations on youth, urban poor, rural poor, and small church ministries. They chose work with young people and

Continued on page 15



TEXAS CHURCHMAN Robert M. Ayres, Jr., left, was appointed by Presiding Bishop John M. Allin, right, as volunteer executive director of the national renewal program and mission fund-raising drive which Executive Council approved in April. Mr. Ayres, an investment banker who has been on leave of absence to work with Guatemalan and Honduran relief programs, will work directly with Bishop Allin. A four-time deputy to General Convention, former chairman of the West Texas department of stewardship, and chairman of the University of the South's successful fund-raising campaign, Mr. Ayres will gather a leadership group of 200 bishops, clergy, and laypersons to direct the campaign's planning stages and coordinate development of advance lists of potential donors.

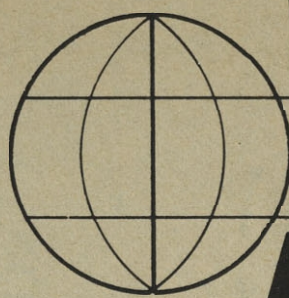
Coming up

With this issue *The Episcopalian* begins pre-General Convention coverage in detail. Turn to the back cover for an opinion questionnaire to voice your own feelings.

Before General Convention opens on September 11 in Minnesota, we shall carry a preview of the Triennial Meeting; a summation of what dioceses have asked General Convention to do; and opinions on some of the issues (August editions). In the September issue we shall summarize questions Convention will be asked to answer; profile some of the people who will make those decisions; report your views from the questionnaire; and report late-breaking pre-Convention news.

Our October issue will report on some of the early decisions Convention makes and carry a State of the Church survey with facts and figures on just where we Episcopalians are now. Following Convention we shall replay the decisions General Convention made and show how and why. Stay tuned.

Cover Photo: Chris Myers, 3rd grader in an Oregon Episcopal school, won first prize for his Bicentennial slogan.
—Oregon Episcopal Churchman photo



WORLD NEWS BRIEFS

PALATKA—The Rev. Toby Crosby, a black evangelist, died in this Florida town at age 122. A preacher for the Church of Our Lord of the Apostolic Faith, he continued his work until two weeks before his death.

OTTAWA—Canada's Law Reform Commission has asked repeal of the 1906 Lord's Day Act which limits Sunday activities. "Largely neutralized" by other laws, the act is, according to the Commission, "practically inoperative." Many provinces now delegate decisions on Sunday openings to local municipalities.

SAN FRANCISCO—The Rev. Malcolm Boyd will be keynote speaker when Integrity, the organization for gay Episcopalians, meets August 6-8. Other speakers at the national meeting, to be held at Trinity Church here, will be the Rev. Laud Humphreys of Claremont College, Claremont, Calif., and Canon Clinton Jones of Christ

Cathedral, Hartford, Conn.

WASHINGTON—Four irregularly ordained women priests have founded the "Episcopal Church in Exodus" at a Methodist church in the Georgetown section. The Rev. Mmes. Alison Cheek, Lee McGee, Betty Rosenberg, and Alison Palmer will take turns celebrating the Eucharist each Sunday evening. A discussion group follows the service.

PHOENIX—Investigative reporter Don Bolles, 47, died 11 days after a bomb exploded in his car while he was researching a Mafia story. Mr. Bolles was the brother of the Rev. Richard N. Bolles of San Francisco and son of the late Donald C. Bolles, and Frances Bolles.

CLEVELAND—Ohio's Standing Committee revoked the presentment against the Rev. Peter Beebe after a provincial court reversed a diocesan verdict, eliminating possibility of a new trial. It cited the "best interests" of the diocese and "inadequate" diocesan canons.

67 bishops back ordaining women

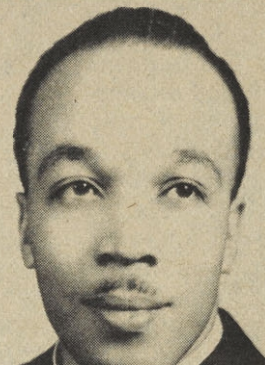
Bishop John Burt of Ohio announced, on June 14, 67 bishops have joined to co-sponsor legislation to permit women's ordination to the priesthood and episcopate. The 67, when joined by 15 others Bishop Burt said would vote with them, "appear to represent a majority of the bishops who will attend" General Convention, he said.

The change the bishops support would make ordination canons apply equally to men and women, the same legislation defeated in the House of Deputies in Louisville in 1973. It would insert a new Section 1 of Title III, Canon 9.

Bishop Burt said the bishops began to approach each other in the spring to see if they could agree on a common piece of legislation in order to test the opinion that some bishops would vote for ordination in principle but not for an actual piece of legislation.

Bishops who signed the statement are: Robert Appleyard, Morris Arnold, Robert Atkinson, John Baden, Scott Field Bailey, Lane Barton, Frederick Belden, Charles Bennison, Edmond Browning, John Burgess, John Burt, Benito Cabanban, George Cadigan, Wilburn Campbell, Otis Charles, William Clark, David Cochrane, Ned Cole, Jr., John Craine, William Creighton, Ivor Curtis, William Davidson, Donald Davis, Hunley Elebash, Wesley Frensdorff, Francisco Reus-Froylan, William Gordon, Duncan Gray,

Lloyd Gressle, Robert Hall, William Jones, Paul Kellogg, Robert Kerr, John Krumm, David Leighton, Edward Longid, William Marmion, George Masuda, Richard Martin, Coleman McGehee, Philip McNairy, Richard Millard, Paul Moore, Brooke Mosley, Kilmer Myers, Lyman Ogilby, James Pong, Quintin Primo, Antonio Ramos, George Rath, David Richards, Harold Robinson, David Rose, Robert Rusack, Bennett Sims, Philip Smith, Robert Spears, William Spofford, Leland Stark, Furman Stough, George Taylor, Gray Temple, Richard Trelease, David Thornberry, John Walker, Stuart Wetmore, and Frederick Wolf.



IN MICHIGAN the Ven. H. Irving Mayson, 51, was elected suffragan bishop at a special May convention. Last October diocesan Bishop H. Coleman McGehee, Jr., said the diocese needed black leadership, and a nominating committee subsequently chose five black nominees. Archdeacon Mayson was nominated from the floor and elected on the second ballot.



THREE BLACK WOMEN seeking ordination to the priesthood addressed the Black Episcopal Caucus of the Diocese of New York at St. Philip's Church in the Bronx. Canon Walter D. Dennis of the Cathedral Church of St. John the Divine is shown here with (left to right) Dr. Pauli Murray, former law professor who is currently studying at Virginia Theological Seminary; Bobette Reed, Harvard Divinity School seminarian; and Mary Adebajo, a student at the Lutheran Theological Seminary in Philadelphia. —Photo by A. Hansen

ESMA trains people to work with aging

"Aging, the Church's ministry" was the topic of East and West Coast conferences sponsored by the Episcopal Society for Ministry to the Aging (ESMA) for training diocesan people in the field of gerontology and related services.

The three-day conferences covered topics related to the Church's ministry for and with the aging on the parish level and offered workshops on parish ministries, pastoral care, community services, housing, and pre-retirement planning.

PB sends message on women

In a personal letter to Bishop Charles T. Gaskell of Milwaukee, Presiding Bishop John M. Allin said that despite reports to the contrary he does not favor the ordination of women. "I continue to believe it would be a mistake."

The letter, printed in Bishop Gaskell's column on the front page of the *Milwaukee Churchman*, referred to the Presiding Bishop's remarks in Mississippi when he predicted that General Convention

The East Coast conference, held in April at Trinity Church, New York City, had 43 participants from 32 dioceses, including representatives from Puerto Rico and Toronto, Canada. The West Coast conference was held in May in conjunction with the Diocese of California at Grace Cathedral, San Francisco. Thirty-three persons represented 11 dioceses. The Rev. Herbert C. Lazenby of Episcopal Community Service, San Diego, Calif., keynoted both conferences.

would approve ordination. [Those remarks were] "an honest response to how I think the vote may go. I would like to be proved wrong..." Bishop Allin said. "I did not say I would be pleased by such a vote or that I would cast my vote in support."

He told Bishop Gaskell he was trying to keep factions of the Church in community, a task he considers "more important than the ordination issue."

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Prayer can help hunger crisis, senator tells AFP

Ecumenical participation, a strong concern for evangelism, and the conviction that prayer must lead to action emerged as dominant notes at the 18th Annual Conference of the Anglican Fellowship of Prayer (AFP) conducted by Presiding Bishop John Maury Allin at Philadelphia's St. Stephen's Church and the Benjamin Franklin Hotel in early May.

Bishop Lyman C. Ogilby of Pennsylvania welcomed the group of over 500 persons to a city alive with the festivities and trappings of the Bicentennial celebration. They represented 59 dioceses of the Church, came from Mexico and Canada, from Maine to California, and represented in their numbers were Baptists, Presbyterians, Roman Catholics, and Methodists. Philadelphia's John Cardinal Krol sent a representative as did the city's mayor.

Indicative of the strong leadership provided by the laity was the opening night address, delivered with a calm, tough-minded evangelical fervor by United States Senator Mark O. Hatfield. The 53-year-old Baptist from Oregon immediately challenged his audience by asserting that being a people of prayer means one must recover an authentic attentiveness to God. "As we withdraw ourselves from the confusing tumult of daily life to listen to God's voice," he said, "we can make ourselves ready to receive His prophetic insights."

The traditional disciplines of prayer, fasting, and alms-giving which the Church emphasizes during Lent, the senator pointed out, take on a special relevance in a world of starvation and food shortages. He quoted from Isaiah,

"Is not this what I require as a fast: to loose the fetters of injustice, to untie the knots of the yoke, to snap every yoke and set free those who have been crushed? Is it not sharing your food with the hungry, taking the homeless into your house, clothing the naked when you meet them. . . ?" (Isaiah 58:6-7 NEB)

Senator Hatfield reminded his audience that an estimated 10,000 persons die each day from starvation or disease brought on by malnutrition. "Actually," The legislator said, "the statistics on hunger are a direct result of the inequitable distribution of resources. No more than 25 million tons of grain is needed to provide those 460 million people who suffer with 2,000 calories a day. This is about 2 percent of the world's production or 10 percent of United States production."

"We in the United States are only 6 percent of the world's population, yet we consume 40 percent of its resources. In the last fiscal year our government spent \$7.4 billion on food assistance programs in our own country and overseas food aid. By comparison, U.S. consumers spend \$13 billion on tobacco, \$8 billion on toiletries, and \$2 billion on pet food."

"Our worship must move us to activity, thus prayer becomes inextricably a part of fasting and alms-giving." The senator added, "It is time we replaced exploitation of the world with stewardship of its resources."

The workshops on prayer, the sponsors feel, are in a real sense the heart of AFP conferences. Fifteen of these were scheduled, including one led by the Rev. A.



U.S. SENATOR Mark Hatfield quoted from Isaiah in urging redistribution of resources to feed the hungry.

—Photo by Elmore Hudgens

Wayne Schwab, the Episcopal Church's evangelism officer.

The conference closed with a Great Choral Eucharist at St. Stephen's Church, followed by extended remarks by the Presiding Bishop. Refusing to evade the painful issues which threaten to divide the Episcopal Church, Bishop Allin said he had been called upon from every side to take a stand. He had taken a stand, he said, and that stand was "not to tell Episcopalians how to think and how to vote. My job is to try to keep us communicating so we may hear the answers which God gives to our questions."

The conference was planned by Hattie M. Bunting, national president of the Daughters of the King; the Rev. Roy Hendricks, rector of St. Stephen's, Philadelphia; the Rev. Daniel Sullivan, rector of Good Samaritan, Paoli, Pa.; the Rev. Donald Hultstrand, executive director of the Anglican Fellowship of Prayer; and Helen Shoemaker and Polly Wiley, co-founders of the AFP. —Kip C. Lee-Bevier



What you should know about Life Insurance

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

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

We have been asked a number of times about the need for disability income insurance plans for our clergy. A few general comments may prove helpful. I would divide this discussion into long term and short term programs.

Long Term Disability

The need for this type of coverage for our clergy may be questionable. Frequently, a long term disability plan pays a benefit which is reduced by any other disability income sources. Since The Church Pension Fund provides a disability pension and Social Security's disability benefit may also be applied for, very little or no benefit may actually be paid under long term disability insurance. Nor does such insurance seem needed in light of The Church Pension Fund provision for disabled clergy.

Short Term Disability

In our judgment, this is where the need lies. A clergyman may suffer a heart attack, or have surgery, or be injured in an accident — it is likely he will return to his responsibilities in two, or six, or nine months. The parish usually does not wish to let him go or to move his family from the rectory. But, the parish also faces the need for supply clergy and perhaps other assistance in keeping things going.

A short term disability program providing benefits for up to a year, for example, benefits the parish in that, assured that the disabled priest will receive part of his total compensation (cash salary plus allowances) from the plan, the vestry can then divert funds from the salary item in the budget toward the extra costs including supply clergy.

The priest also benefits in knowing that there is an assurance of continued income during short term disabilities. For the man who faces permanent disability, the one year of benefits under such a plan will help in easing the transition to his new status.

Church Life administers a particularly fine program of short term disability coverage for our clergy, the Income Replacement Plan. Any diocese or parish may elect to bring their clergymen under this program and have the premiums billed quarterly along with the premium for our group life and medical insurance plans. Further information is available on request.

Have you a question?
Send it today to:

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Celebrate 200 years? Would you believe 1300?

Just to remind ourselves that 200 years isn't such a long time, consider Hereford Cathedral. The Diocese of Hereford, on the English/Welsh border, is celebrating the 13th centenary of its founding by Bishop Putta in 676 A.D.

Although a church has been on the site since that date, the present building was not begun until about 1080. Seen from the inside, it is substantially early Norman, but expansion and reconstruction in the Middle Ages were done in various styles of English Gothic.

Lady Godiva and her husband, Leofric, Earl of Mercia, in the mid-11th century endowed the Cathedral with certain manors which it still retains.

Among the Cathedral's treasures is a map of the world as the Middle Ages conceived it. Made in 1305, it shows the world as a perfect circle with Jerusalem at its center, Asia above, Europe and Africa below. England is a tiny country, full of cathedrals, in the lower left-hand corner; and America, of course, isn't on it at all.

Hereford Cathedral is rich in medieval manuscripts and houses the world's largest chained library. Medieval and Renaissance librarians



Hereford Cathedral from the northwest.

had at least as many problems with book thieves as do modern ones, and nine bookcases dating from 1611 hold some 1,500 books chained to the shelves.

The festival celebrations, centered on the Cathedral but planned to include every parish and many organizations in this beautiful rural diocese, officially began and will end on the feast days of Hereford's

two "local" saints. On May 20—feast of St. Ethelbert, King of the East Angles beheaded by Offa, King of Mercia, in 793—all the bells in the diocese were rung for one hour. On October 2—feast of St. Thomas Cantilupe, Bishop of Hereford from 1275 to 1283—the Hereford Choral Society will perform Handel's *Messiah*.

—Judith Cadigan



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

BICENTENNIAL TIME: IT'S A HIT!

I'm sure you are receiving many such requests [for reprints of May's Bicentennial Time]. Let me add my acclamations on a job well done! The timing was perfect. I teach a 7th-8th grade church school class and had reached "The March of Anglicanism" and was into specifics of Colonial Anglicanism when this issue arrived.

Elizabeth B. Liechty
Los Altos, Calif.

I am delighted with Bicentennial Time in the May issue. I was about to write you to find out what happened to [Jacob] Duche as we are using the American Bible Society's "Plead My Cause."

Thank those who gave for the Time and all who wrote its contents.

Fritzi S. Ryley
Phoenix, Ariz.

I've heard great comments on the May issue, especially the Diocese of Pennsylvania section. People are mailing them to all their friends here [who are] from Pennsylvania.

Joyce Smith
Editor, The Southern Cross
St. Petersburg, Fla.

What an outstanding issue with the Bicentennial special! The drawings accompanying the articles add to the understanding of the period. I can almost feel my feet freezing in a box pew at St. Peter's.

I regret the fact that every family in the Church does not receive *The Episcopalian*—an excellent publication.

Doris H. Swabb
Kettering, Ohio

The May issue's Bicentennial section is a treasure!

Alaska's Bishop David Cochran's concern about lay ministry prompted me to write. "Lay" is an apt term. The ordained ministry worries if the laity tries being truly "ambassadors for Christ" as St. Paul entreats us. Therefore, the work harried priests can't do just "lays" there.

Leonie Miller
Tampa, Fla.

ADD ST. STEPHEN'S

The special Bicentennial Time insert inadvertently omitted an historic pre-Revolutionary parish on the back-page map. It's St. Stephen's, Earleville, Md., Diocese of Easton, located on the upper Eastern Shore near Georgetown and Cecilton.

"NEST"

Leonard Freeman, who reviewed the movie *One Flew Over the Cuckoo's Nest* in the May *Episcopalian*, [probably] did not read the book.

I will proceed on the charitable assumption that the movie was the only contact he has had with *Nest*.

Motion picture (or television or drama) is a weak medium because panoramic summary is not possible. Neither is the medium capable of sustaining the audience through the first-person point of view. Both panoramic summary and the first-person point of view are of the essence of Ken Kesey's *Nest*.

It is rather easy to see how Mr. Freeman could totally misunderstand the movie. One needs to have read and studied *Nest* in order to truly appreciate the movie.

Frank A. Green
Atlantic Beach, Fla.

We find [Mr. Freeman's review] lacking in theological depth and critical insight. He chooses to dedicate a large section of

his short review to gratuitous generalizations about the "Nicholson ethic." The price he pays for his abstractions about the kinds of roles Jack Nicholson plays is a failure to look at what actually goes on in the film.

Mr. Freeman is evidently compelled to choose sides between the oppressor and the oppressed. The film's truth is simply that men are oppressors and oppressed and the hope is in a power and source deeper than this.

William H. Jones and
Roger Ridgway
Toledo, Ohio

HE'S THE "HUMANIZER"

I enjoyed reading the article, "An Involuntary Baptism," by Chaplain Norman Cram in *Episcopalians in Uniform* in the May issue. It was witty and well written and brought back many happy memories of my beginnings in the priesthood. Chaplain Cram sounds as though he is enjoying his ministry in the Navy.

William H. Baar
La Grange, Ill.

HOW'S YOUR ESP?

Thank you very much for the article about my work as a priest and magician (May issue). One item is now inaccurate. When I was interviewed I was a worker-priest in the Diocese of Massachusetts and 25 percent of my income did come from magic and hypnosis. However, my prayer has been answered: in March I came to St. Stephen's as a full-time assistant, and magic and hypnosis have once again become hobbies rather than means of earning a living.

I would be interested in hearing from other clergy who have dealt with magic, hypnosis, ESP, and meditation.

Edward Schultz
Ridgefield, Conn.

MEETINGS AND MISSION

I am disturbed by the article on the front page of the May issue concerning the Lambeth Conference to be called for 1978.

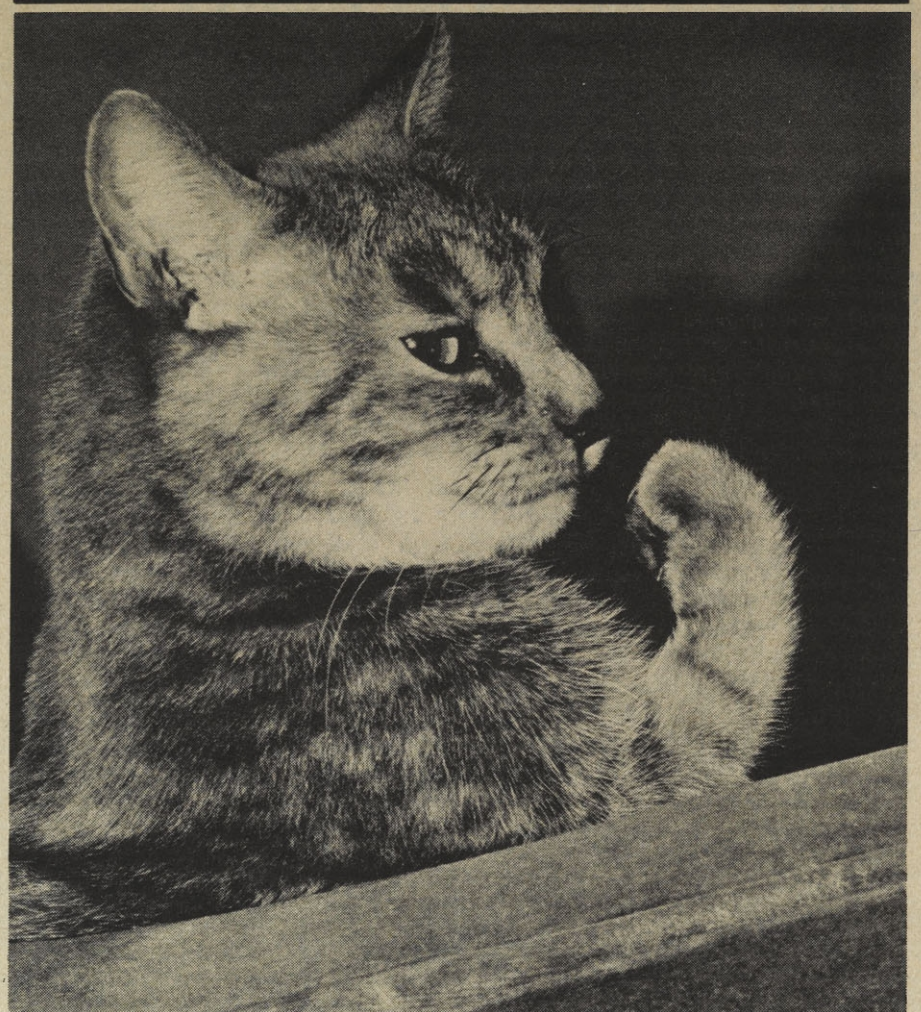
I can hardly visualize St. Paul attending such a meeting at such a cost when there is so much to be done in the world and when so many missions are calling urgently for money to be used in the spread of the Gospel, which is the first concern of the Christian Church. I cannot see St. Peter and St. John flying to "Copenhagen for a few hours simply to enjoy the night life."

What is happening to our Church? Have we lost our first love and conformed to the world? Or are we going to concentrate on obeying our Lord's command to go into all the world and preach the Gospel (not position papers or new openness to non-Christian religions) to every creature?

Nan J. Nichols
Dunedin, Fla.

WORSHIP FORUM: CHANGES, CHANGES

Lest you continue in your misapprehension concerning the popularity of the latest version of the revised Prayer Book, let me hasten to assure you that few minds have been changed by the latest effort. The literary quality is little improved although the addition of the historical documents was a distinct plus. The style continued to bore as well as previous editions. The psalter was a workmanlike effort, but its chief merit lies in being able to substitute it for Sominex. But the latest unannounced revision of the Faith came somewhat as a surprise: the optional confession slipped quietly into the Eucharist. This should answer



Hedgecoth Photographers

"Let there be no strife, I pray thee, between thee and me. . .for we be brethren."
Genesis XII:8

those who claim that liturgical reform is not being used for renovating the Faith.

No article promoting the revision would be complete without an example of sloppy scholarship. I refer to the comment by a priest from Maine to the effect that the word "satisfaction" was put in the 1928 Prayer Book in the prayer on Consecration. This is dead wrong! The prayer (including the offending word) is found in editions published prior to 1928 and is almost word-for-word taken from the Scottish version which in turn stems from the Cranmer version—somewhat earlier than 1928.

Hal M. Hale
Clearmont, Wyo.

I [noted] with some amazement the letter from Francis Clarkson concerning the Draft Proposed Prayer Book (May, 1976). While I must agree there are some weaknesses just as there are in the 1928 book, I must also come to the defense of the compilers of the Draft Book on the matter of the Holy Week rites. It is refreshing to have proposed for the Prayer Book some form of the rites many of us have had to use from other sources.

As to the innovation of the Good Friday liturgy, I think it should be pointed out to Mr. Clarkson that some form of this liturgy goes back at least to Gregory the Great. The rite itself, as well as the veneration of the Cross and Reproaches, has its roots in ancient Christian observance of this day.

Even though I might have done things differently, I think the Standing Liturgical Commission should be thanked for attempting to return to us some of the ancient and beautiful Holy Week liturgies of Christendom.

James G. Monroe, Jr.
Fort Lauderdale, Fla.

Apparently Mr. Clarkson [Switchboard, May issue] does not realize the 1928 revision of *The Book of Common Prayer* is itself a composite affair. It is wonderful now to read how perfect it is. I remember how it was denounced as innovative when it was first introduced as only the latest of innumerable revisions. The BCP has grown and kept somewhat contemporary by this process. Anyone

who praises the old book must also praise the process by which it came into being. The only real innovation is the attempt to submit these suggestions and try them out with proper authority in advance.

Lorin B. Young
Hartford, Conn.

The gigantic new Blue Book is as grotesque as its green predecessor. It purports to offer something to satisfy several bands in the liturgical spectrum with one conspicuous exception: those who prefer the present Prayer Book. If all this diversity is all right, then why can't we have one more option—the Prayer Book as it is?

The enemies of the present Prayer Book, in an officious and pathetically misguided attempt to be "with it," have stimulated division, disillusionment, and disgust among a great many Episcopalians—and to what purpose? To produce ungainly Green Books and Blue Books whose new liturgies and phraseology have all the inspirational qualities of a dry goods invoice.

Ludwell H. Johnson, III
Williamsburg, Va.

The Episcopal Church must remain as the one Episcopal Church, a strong witnessing body of Christ. In division there is no strength.

If we truly believe that God the Holy Spirit is in the Church, we must pray for His direction for us. We are told by some that Christ did not choose a priesthood of women. Neither did He write a *Book of Common Prayer*. Christ *did* direct us in what we have come to call a Christian way of life.

Florence E. Heine
E. Setauket, N.Y.

One way to avoid serious division within the Episcopal Church over Prayer Book revision is to permit the use of a revised Prayer Book or *The Book of Common Prayer* as it now stands. This option could be exercised at the parish level.

Cultural diversity is a fact of our time. Monolithic government of any sort is repugnant to the people, and that includes church government.

Continued on page 14

New Zealand, Ireland endorse women priests

At spring Synod meetings, Anglicans in New Zealand and Ireland overwhelmingly endorsed women's ordination to the priesthood. The votes make these Churches the third and fourth branches of the Anglican Communion to approve women priests. At present Ireland has no women candidates.

The Church in Hong Kong and Canada previously approved the priesting of women. Presently several women priests are serving in Hong Kong. Canada plans to begin ordaining women in November.

In other international church actions relating to women, the eighth General Assembly of the Presbyterian Church of East Africa endorsed the principle of ordaining women. The Canadian Council of

to serve in the national post. Canadian Lutherans ordained Pamela Jo McGee as their first woman pastor; she will serve Ontario's oldest Lutheran parish.

In the United States, the United Presbyterian Church in the U.S.A. chose Dr. Thelma D. Adair of New York City as moderator and Martha P. Martin of Cincinnati, Ohio, as vice-moderator. These are the denomination's top elective posts.

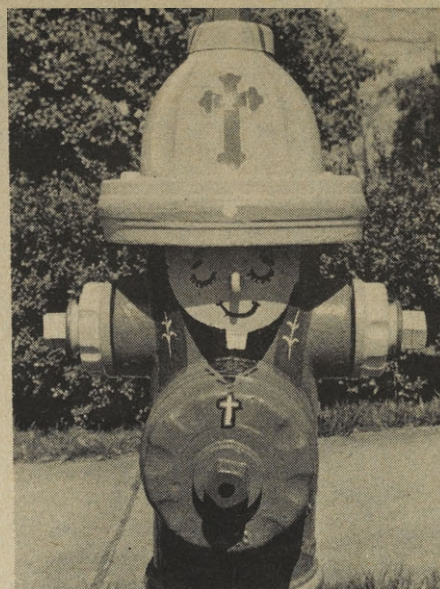
For the fourth consecutive year, the Reformed Church in America voted against women's ordination even though one of its classes (districts) has an ordained woman, Joyce Stedje, as pastor of the Rochester Reformed Church in Accord, N.Y. According to the Re-

formed Church's rules, at least two-thirds of the districts—30 of the 45—must vote in favor of an amendment for it to be enacted. This year's vote on women's ordination was 29-16, one short of approval.

In Cincinnati, Ohio, Episcopalians participated in a conference on women in ministry at the request of the women's task force of the Consultation on Church Union (COCU). The Episcopal Church alone among the nine COCU denominations does not permit women's ordination to the priesthood.

Bishop John Krumm of Southern Ohio said the talks gave him a new appreciation of the centrality of the sacramental role of a female minister.

Episcopalians at the meeting did not agree on affirming women priests.



A MITERED HYDRANT greeted Bishop William G. Weinbauer of Western North Carolina when he arrived at Grace Church, Morganton, for a visitation.

—Highland Churchman photo



Thelma Adair

Churches elected the Rev. Lois Wilson, co-pastor of the First United Church of Hamilton, Ont., to be president; she is the first woman

Monks, nuns will pray for Convention unity

Representatives from 26 Episcopal monastic orders for men and women pledged fidelity to the Episcopal Church, regardless of General Convention's decision on women's ordination when the Conference on the Religious Life held its triennial meeting at the DeKoven Foundation, Racine, Wis.

The religious also proposed that all member orders offer special prayers for reconciliation and peace during General Convention.

Conference attendees reviewed a revised canon on religious communities which will be presented to the House of Bishops during General Convention.

ACU to sell property

The American Church Union (ACU) has announced its intention to sell its headquarters property in Pelham Manor, N.Y., to help meet financial obligations to creditors. Sale of the estate is necessary because of a reported "financial drought" which the Anglo-Catholic organization has suffered in the past few years, according to the Rev. Robert Morse, ACU interim executive director.

A principal creditor is former ACU executive Canon Charles Osborn. His contract had about a year to run when he resigned last winter in a policy dispute.

ACU president Canon Albert duBois has announced his retirement as president on July 31. The organization's executive committee elected Bishop Paul Reeves of Georgia to succeed him.

A suffering child needs your help. Now.



Consider little Clemaria, 7 years old, and her brother, Jose Mario, 3, who are victims of their environment in a teeming city of Brazil. They are hungry. They live in a house made of adobe, without water or light. They use old boxes for furniture, their bedding is rags. The mother suffers from a heart condition and spends most of her time in bed. As you look into Clemaria's eyes, you can see she is tired of life.

Why is it the children suffer the most?

Perhaps because there are so many poor and hungry children, they no longer are considered important news. And yet, one-fourth of the world's children are almost always hungry and one-tenth on the brink of death because of too little food (while each day the average American eats 900 more calories than he needs and twice as much protein as his body requires). Since world population increases at a conservative estimate of 250,000 per day and food production lags, it is predictable that more than 10 million children will die of hunger within the next year.

As this text was being written (in February, 1976), Clemaria and her brother were among nearly 20,000 children in the world registered by Christian Children's Fund but awaiting a sponsor to provide food, clothing, housing and medical care. Sponsors will surely be found for these

two youngsters, but what about the other children?

Not only the 20,000 on CCF's waiting list, but what about the millions of others who are barely clinging to life, children old before their time, children for whom entry into our program could mean the difference?

What can be done about them? We must learn to be generous again, with our emotions and concern as well as our wealth. We must return to the grass roots to assist individuals rather than nations. We must curb our own wastefulness. We must declare war on hunger. We must make a commitment. We must do something.

The world is full of children like Clemaria who are hurting. Will you help now? Through the Christian Children's Fund, you can be a part of this grass roots way of sharing your love and relative prosperity with desperate children like Clemaria—who want only a chance to survive in a hungry world.

You can sponsor such a child for only \$15 a month. Please fill out the coupon and send it with your first monthly check.

You will receive your sponsored child's name, address and photograph, plus a description of the child's project and environment. You will be encouraged to write to the child and your letters will be answered.

You can have the satisfaction of knowing your concern made the difference. It is late. Somewhere in the world a child is waiting.

We will send you a Statement of Income and Expense upon request.

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☐ Choose any child who needs my help. I will pay \$15 a month. I enclose first payment of \$ _____. Please send me child's name, mailing address and photograph. I can't sponsor a child now but I do want to give \$ _____.
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Philadelphia conferees explore religious liberty

"Religious liberty is a right and a truth which is not government's to deny or to grant."—Dr. Franklin H. Littell

"To believe that God's pattern is one of freely offered love and then to seek to communicate that belief by a forced option would deny the integrity of the entire enterprise. If God's will is not imposed by fiat, neither can ours be."—Robert McAfee Brown

"So long as we can gather to praise the God of our choice, so long as we can come together to air our complaints, aren't we still free? Yes, I answer. We are free to say. We are free to sing and pray. The only thing we the People are not free to do is to govern. . . . We are far along the path to becoming a nation of the few, by the few, and for the few."—John C. Raines

"Religious liberty has consistently meant freedom to worship a male god. . . . Many feminists perceive the oppression of patriarchal religion and culture as a battle with principalities and powers."—Janice Raymond

"Thus, when the Christian chooses the way of the Cross—the way of integrity, involvement, and intelligence—he takes a cross from around his neck and puts it on his back, and he moves from admiring Jesus to following Him, and thus he accepts the freedom and assumes the responsibility of conscience."—The Rev. Jesse L. Jackson

For six days over 300 men and women—lay and ordained, Christian and Jew—met in Philadelphia to discuss the implications of religious liberty. The Bicentennial

conference held in historic Friends Meeting House on Arch Street in old Philadelphia was billed as the only conference to focus on religious liberty during the Bicentennial year. Some 17 scholars, theologians, rabbis, and preachers addressed the conference in six plenary sessions. After the open sessions, participants met in discussion groups. Still later each day seminars explored in depth such topics as minority rights, education, civil religion, prophecy, genocide, aging, medical ethics, privacy, and confidentiality.

Special performances by three Affiliate Artists punctuated the proceedings, and writer-philosopher Elie Weisel spoke at a Yom Hashoa service to remember the six million Jews killed during the holocaust of World War II.

Each day a special, low-cost "simple lunch" and conversation were offered by the Campaign for Global Justice, an ecumenical group espousing simple living and responsible use of physical resources. Homosexual church groups held a special noontime seminar to discuss religious liberty with conference participants.

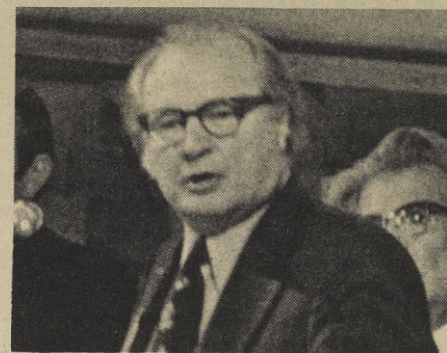
Officials of the National Council of Churches (NCC) and the World Council of Churches (WCC) held a press conference for Sioux medicine man Leonard Crow Dog. Some religious leaders feel Mr. Crow Dog is being prosecuted by the U.S. government for his religious leadership. William P. Thompson, NCC president, and Philip Potter, WCC general secretary, appeared with Mr. Crow Dog at the press briefing.

Dr. Potter's appearance at a plenary session was challenged by fundamentalist Dr. Carl McIntire, who reiterated a previous charge that Dr. Potter has promoted Com-



CONGRATULATIONS from a listener are given Dr. Philip A. Potter, center above, general secretary of the World Council of Churches, and the Rev. Theodore M. Hesburgh, CSC, president of the University of Notre Dame. Dr. Franklin Littell, right, said separation of Church and state was a "dangerous experiment" when America was founded.

—Photos by Religious News Service



munist during his tenure as WCC head.

Throughout the conference speakers mentioned the uniqueness of the American experiment of religious liberty and the interdependence of religious and civil liberties and the movements and ideologies that threaten all liberties.

In his keynote address, Dr. Franklin Littell said of America's founding, "Never before had any society anywhere attempted such a dangerous experiment as separating the political and religious covenants. . . . The wise and experienced state-church men, both Protestant and Roman Catholic, uniformly predicted disaster for such a reckless undertaking as government based upon liberty and popular sovereignty."

What few of the founders could have foreseen was the numerical success that has attended religious freedom and the disestablishment of American Churches. Rabbi Marc Tanenbaum cited "the unparalleled growth and vitality in religious life

in America today." He pointed out that during the colonial period only 7 percent of the population was identified with religious institutions; today 65 percent identify themselves with an established religious body.

Despite the Churches' apparent success, other speakers cited some real threats to religious and civil liberties. Dr. William A. Jones, pastor of Bethany Baptist Church in New York City, scored racism in today's society as "a demon that ruined Egypt, Rome, Germany, and threatens to ruin the U.S." The Rev. Jesse L. Jackson, founder of Operation PUSH, called contemporary society sick, and "the sickness we see is a product of a publicly godless generation. Racism can't kill us because cynicism got us first."

William B. Ball, an attorney who represents parents whose religious beliefs conflict with public school codes, said the rights of families to "the free exercise of religion in education is declining" as schools at-

Continued on page 15

PAPERBACKS especially for you

A WOMAN IN THE WILDERNESS "a guide to end-time survival", by Mel Greider & Friends. The day of money is soon over say the experts - will Christians be able to buy and sell - If not! How do they survive? On the land and this book tells you how! It's possible - the author and others are doing it! The book is how to on: canning, gardening, building, bees, serving, mid-wifing, etc. A real "Mother Earth" book! Trade Paper \$2.95.

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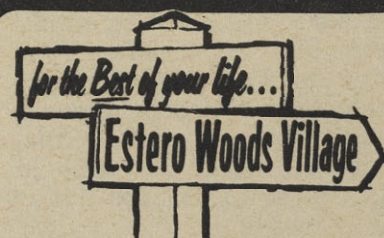
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Church World Service celebrates 30 years

When 17 denominational agencies founded Church World Service (CWS) in 1946 and CROP, the Community Hunger Appeal, in 1947, they thought of the two organizations as temporary efforts to aid European nations ravaged by World War II.

But now celebrating its 30th year of humanitarian effort, CWS has shipped 400 million pounds of relief supplies and 4.5 billion pounds of food to needy nations in every corner of the world.

CWS has also relocated in the U.S. more than 229,000 refugees from such places as Europe, China, Palestine, Indochina, and, currently, Uganda and Chile. CWS defines a refugee as someone who has "fled

a homeland and is unable or unwilling to return there, whether because of persecution . . . or natural disaster."

In addition to refugee resettlement, emergency food supplies, and overseas nutrition programs, CWS is probably best known for its immediate response to disaster. CWS has pre-packaged hospitals and aid stations complete with electric generators, X-ray equipment, surgical instruments, and supplies. Blankets, millions of water purification tablets, and over 200,000 pounds of clothing are kept on a standby, ready-to-ship basis. CWS had funds and supplies on the scene almost overnight after the February earthquake in Guatemala.

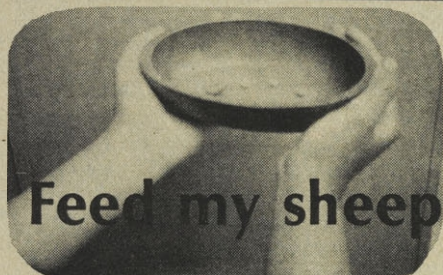
Director Paul McCleary points out that CWS has taken a new direction in relief work recently. It no longer sees famines as isolated events and plans long-range programs to deal with the root causes of hunger, such as overpopulation and technological underdevelopment. CWS tries for a partnership, rather than paternalistic, style and does not go to a country unless invited by local groups.

"Political" aspects of relief work have sometimes caused both internal and external criticism. Mr. McCleary's predecessor, James MacCracken, resigned because of policy differences regarding relief projects in countries whose governments follow "repressive" social or polit-

ical policies.

CWS has also been in conflict with the U.S. government over relief and development supplies being shipped to Vietnam. CWS feels the receiving country should be permitted to decide what developmental supplies are appropriate. Even though most of the supplies sent to Vietnam have been on the approved list, CWS has opposed the government's specification of "humanitarian" goods.

CWS acts as the National Council of Churches' relief agent and is lodged in NCC's Division of Overseas Ministries, headed by Dr. Eugene Stockwell. The Episcopal Church helps support CWS through the Presiding Bishop's Fund.



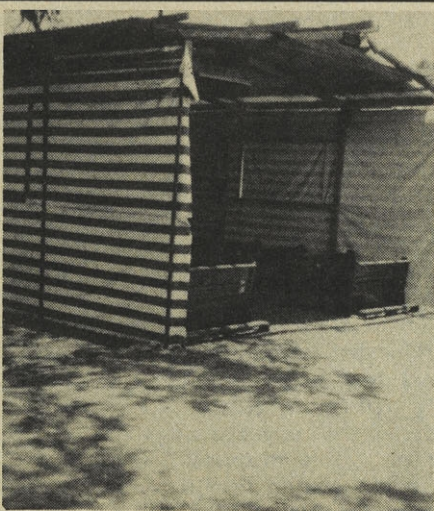
"Food for All," a one-hour NBC documentary, was shown June 13 on nationwide television and film prints of the show are now available for sale or rental. Filmed in Kenya, Nicaragua, Kansas, Florida, and Minnesota, it features the Masai Rural Training Center in Isinya, Kenya, an Anglican-sponsored rural development program which has received \$15,000 from the Presiding Bishop's Fund for World Relief; Nicaraguan family planning projects; and domestic hunger efforts. Hugh Downs narrates the film. Inquiries or orders should be directed to Communication Commission, National Council of Churches, Room 860, 475 Riverside Dr., New York, N.Y. 10027.

"Bread not bricks" was the motto for Christ Episcopal Church, Charlotte, N.C., when parishioners decided to raise funds for the hungry rather than build a new activities building. Members have raised more than \$209,000 for 12 direct relief and food development programs.

Bread for the World director Arthur Simon reports that the issues of world hunger and U.S. food policy have brought over 200,000 letters to Washington, D.C., since November. Mr. Simon says this show of support for aid to impoverished people abroad is the greatest since immediately after World War II.

Loaves and Fishes and Other Dishes is a cookbook St. James' Church, McLeansboro, Ill., produced to raise money for world hunger relief. The cookbook, with over 100 recipes, appeared last winter, and the parish was swamped with orders. "The supply of cookbooks is now practically exhausted and so is the congregation of St. James'," the Rev. Neilson Rudd, vicar, says, "but it has been both a heartening and a humbling experience. . . . that such a small congregation as ours can not only make a modest contribution to the needs of our brothers and sisters. . . but can also serve as an example and encouragement to other Christian congregations throughout the nation."

The Washington State Council of Churches began in 1963 to sell stamps which churches throughout the state had collected and to send proceeds to Church World Service to help CROP, its community hunger appeal. In 11 years the Council has raised over \$100,000,



REHABILITATION efforts continue in Guatemala where in February a series of earthquakes wreaked disaster. When Episcopal Church headquarters, above, were completely destroyed, the diocesan office was moved to the bishop's residence. Temporary chapels, top, such as the one at diocesan headquarters are being used.

\$10,100 of it in 1973. Miss Andrea Olson sorts the stamps at the Council's offices and arranges for their sale.

Parishioners of St. Bartholomew's, Corpus Christi, Texas, undertook a Parable of the Talents project when the Rev. Messrs. Samuel G. Gottlick, rector, and Robert C. Parker, associate, gave each of the 250 church members a silver dollar. The parish sent \$2,100.56—earned from such varied projects as cutting and selling firewood, a youth sponsored soup supper, and a hand-painted flowerpot sale—to the Presiding Bishop's Fund for World Relief.

Guide to Global Giving is a booklet produced by the Life Center/Movement for a New Society, 4600 Springfield Ave., Philadelphia, Pa. 19143. The booklet, which costs \$1.50, gives addresses and information about private and denominational assistance agencies.

Episcopalians can contribute to world hunger relief through the Presiding Bishop's Fund, 815 Second Ave., New York, N.Y. 10017.

The making of a woman—and a priest...

July 29, 1974. Philadelphia, Pennsylvania. Carter Heyward and ten other women are ordained priests of the Episcopal Church. And even today a storm of controversy rages. This is the first inside view of what led Carter to that day and of all the exciting, sad, angry, joyful days that followed. "A cogent personal statement by an intelligent, articulate, and passionately committed woman whose own religious call has meant a Gospel-inspired fight for women's rights."—Kirkus Reviews Photos.

A Priest Forever

Carter Heyward



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\$6.95 at bookstores

A Bicen salute to keepers of the past

The history of America and the Episcopal Church is much more than a Bicentennial enthusiasm to the occupants of a pink granite and limestone wing of the Episcopal Theological Seminary of the Southwest at Austin, Texas, home of the archives of the Historical Society of the Episcopal Church.

Since 1959, study, indexing, restoration, and storage of tons of Episcopal Church records have been going on here at an ever-growing pace. Scholars, researchers, doctoral students, and the curious from this country and abroad beat a continual path to the archives and inevitably to the office of Dr. Virginia Nelle Bellamy, the gracious, soft-spoken, meticulous overseer of the secluded secrets of the Church's past. She is also adjunct church history professor at the seminary.

A Tennessean by birth, Dr. Bellamy says settling in Texas is historically inevitable for persons from her state: she cites Sam Houston and Davy Crockett as two who preceded her. In Dr. Bellamy's case, a passion for collecting, a Methodist minister father, and a doctorate in medieval church history led her to the full-time job whose influence is growing.

Space has already doubled, and today the staff are two full-time employees, a part-time librarian, and three graduate students who work 15 hours a week each. Dr. Bellamy predicts the archives will outgrow the facilities in seven years. Meanwhile records arrive in mammoth quantities—recently 63 cases of files from Executive Council and 78 boxes of the Rev. Samuel Shoemaker's personal papers.

As the concept of preserving records begins to assume its rightful importance, the archivist's job grows. A big part of it is establishing and communicating preservation guidelines to major church organizations so records of their work may be available to the whole Church.

The Rev. Lawrence Lord Brown—retired parish priest, Navy chaplain, and seminary dean—edits the Society's quarterly *Historical Magazine of the Protestant Episcopal Church*, which now has a circulation of 1,700. He was particularly pleased with the special all-Bicentennial edition the Society produced in December, 1975, because he thinks it corrects some misapprehensions about the Episcopal Church's role in the Revolution. "We wouldn't have won if it hadn't been for the Virginia laymen," he says.

Dr. Brown, an authority on defunct congregations, also serves as editor, historiographer, and registrar for the Diocese of Texas.

While much of Nelle Bellamy's career involves documents, her days are also filled with people: doctoral students doing research, University of Texas honors students on classroom assignment, bishops wanting a look at the Church's archives, seminary students learning the mechanics of records-keeping. Some seek answers by telephone. Generally Dr. Bellamy and her staff will answer a question that doesn't take over three hours' work; others are referred elsewhere.

The archives contain the heart of the Church's history—bishops' private letters; sermons by notable churchpeople;



IN THE ARCHIVES library, Dr. Bellamy searches for facts. —J. A. Germany photo

documents of Executive Council, General Convention, and the Domestic and Foreign Missionary Society; a wealth of old photos, including some particularly elegant portraits of old New England churches taken by Aaron Cornwall; a large stock of pamphlets and periodicals; and a small but respectable collection of historical books.

The archives also become involved in working out legal agreements on documents, such as the current process of legally transferring all the papers of the Order of the Holy Cross to the church archives. If the Historical Society does not hold literary rights—frequently it receives them through bequests—it is able to tell researchers who does hold them.

The Society does not itself appraise old documents and papers. An outside appraiser recently advised that seven Prayer Books it owns are worth \$5,000.

Big tasks right now include taking inventory so everything can be properly insured. In correspondence with Bishop David Richards, director of the office of pastoral development, Dr. Bellamy is developing guidelines for the care of personnel folders and bishops' files.

Dr. Bellamy is not only a consultant to the Committee on the Observance of the Bicentennial and a national resource person, but is also helping design and produce a special Bicentennial exhibit for General Convention. Perhaps just a few degrees less complicated than the Freedom Train, the exhibit will consist of 32 panels of early photos, reproductions of documents, pages from early Prayer Books, and manuscripts of Bishop Samuel Seabury and Bishop William White.

Much of the material was in Austin, but for some Dr. Bellamy searched the collections of the National Portrait Gallery, General Theological Seminary, the National Archives, and other sources. She was particularly jubilant to find in the National Archives the signature of the first black Episcopal priest, affixed to a petition to the federal government.

Dr. Bellamy believes the Bicentennial observance is important because it gives a chance to look at where we have been and where we are going and "remedy some of the mistakes of the past." She says looking back is less important. "I'm an archivist, not an antiquarian!"

—Lucille Germany

Two groups offer aid

Two organizations founded in 1961 with the help of Dr. Arthur Ben Chitty and others provide an opportunity for Church historians to share information.

The National Conference of Episcopal Historians, which holds an annual conference, has neither officers nor dues but is currently run by Convenor Philip L. Shutt, historiographer of the Diocese of Springfield, who has a background in journalism, politics, and ministry.

The Historiographical Newsletter, edited by Charles F. Rehkopf, retired archdeacon and current historiographer of the Diocese of Missouri, tries to help upgrade the standard of diocesan historical collections and writing.

Dr. Middleton: 'Repent of failures'

One of the Church's most learned diocesan historians is Dr. A. Pierce Middleton, rector of St. James', Great Barrington, and canon of Christ Church Cathedral, Springfield, Diocese of Western Massachusetts. A native of Maryland, he holds an M.A. degree with first class honors from the University of Edinburgh, Scotland. At Harvard he received an A.M. and a Ph.D. in early American history, studying under Samuel Eliot Morison.

Dr. Middleton, researcher, then director (1948-1954) of research for Colonial Williamsburg, was ordained priest in Williamsburg's historic Bruton Parish Church in 1951. Concurrently he was re-



My dear Toadrot:

So you think you can relax your efforts against Women's Ordination do you? The naivete of you Junior Tempters never ceases to amaze me! Their convention isn't until September and you assure me the vote is ours. Really! The Enemy will be tireless in his efforts to secure more of these women as priests. His success thus far is evidenced by the number of women prepared to answer His Call in spite of their church's refusal to ordain them to the priesthood.

We must keep these women in their place . . . which is certainly not Down Here! By ancient tradition they are barred from any real service in the Fiend's Forces, and as you know there were no females among the original imps. More to the point is this devilish division. Always remember that as long as we keep them squabbling over who will serve, it will be impossible for them to build a united front against us. Besides, fewer priests of any kind can only work to our advantage. Your loss of an entire diocese last week has not gone unnoticed and if it happens again, there will be You-Know-What to pay!

Your affectionate Uncle,

Wartroot
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(With apologies to C. S. Lewis and his Screwtape Letters)

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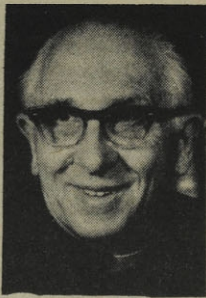
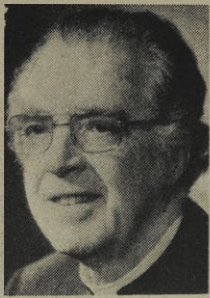
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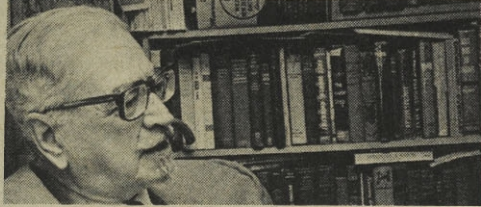
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HISTORY BUFFS ALL: Left to right, Charles Rehkopf, Thomas Jessett, Irene McKinnis, Pierce Middleton, and Carroll Peeke.



search associate of the Institute of Early American History and Culture and lecturer in colonial history at the College of William and Mary.

He is currently a member of the Seabury Society for the Preservation of the Glebe House, Woodbury, Conn.; editor of *The Anglican*, quarterly of the Anglican Society; a member of the board of

the *Historical Magazine of the Protestant Episcopal Church*; and a consultant to the Standing Liturgical Commission.

For his diocese's Bicentennial observance, Dr. Middleton has published brief histories of Western Massachusetts' 68 parishes, which will appear in book form in the fall.

A firm believer that "history is first a

creator of nations and after that their inspirer," he says, "I hope the Bicentennial year celebration will interest people, especially young people, in our history and make them aware of how much our forebears were willing to risk and to suffer in order to obtain for their posterity the things we take for granted. . . .

"But I would not stop at recounting the glorious achievements of our country. We must also recognize its failures and its unfinished agenda. . . . We ought to recognize—and repent of—our failures and dedicate ourselves to renewing our efforts to improve what we have inherited and pass something better down to our posterity." —A. Margaret Landis

... and lots of others

Some diocesan historians are professionals, like Dr. Middleton and Allen Breck, history department chairman at the University of Denver. For others, like retired assistant postmaster Merton Eberlein of Eau Claire, history is an avocation.

We regret we can mention only a few: Irene McKinnis (Central Gulf Coast), re-

tired teacher, ardent basketball fan, and secretary of the Mobile, Ala., Sickle Cell Society. . . . Clergy historian-author Thomas Jessett (Olympia). . . . Church needlework experts and vestment designers Margaret Jacoby (Dallas) and Lois Baum (Kansas). . . . Author Carroll Peeke (California), retired colonel whose distinguished World War II career followed 20 years in journalism and preceded 20 years as public relations director for the Veterans Administration. . . . Howard Wilson (Wyoming), dean of St. Matthew's Cathedral, Laramie. . . . English-born Bishop John Higgins (Rhode Island), retired diocesan. . . . Henry Herndon (Delaware), champion against injustice who this year begins his "second 50 years in the priesthood." . . . Kenneth Perkins (Hawaii), retired priest and author of articles in the *Encyclopedia of Hawaii*. . . . Jasper Pennington (Rochester), Episcopal priest who is librarian of St. Bernard's Roman Catholic Seminary. . . . Canon Ted Smith (North Dakota), retired priest and Boy Scout enthusiast. . . . Thomas Rezner (Quincy), history professor at Carl Sandburg College, listed in *Outstanding Young Men of America*. —A.M.L.

Some quick looks at how the Church is observing the Bicentennial

In Jamestown, Va., the Brotherhood of St. Andrew sponsored a service to commemorate the 369th anniversary of the first recorded Anglican celebration of Holy Communion on American soil. Captain John Smith and a small group of colonists met before a crude altar on June 21, 1607, and their chaplain, the Rev. Robert Hunt, conducted the service being commemorated.

The Church Divinity School of the Pacific, Berkeley, Calif., will sponsor a special Bicentennial program June 28-July 2 entitled "American Spirituality." The program, to be taught by Massey H. Shepherd, Jr., Robert N. Bellah, and James William McClendon, Jr., will trace the lives of Bishop William White, Abraham Lincoln, and the Rev. Martin Luther King, Jr.

In Central Florida an ad hoc Bicentennial Committee recommended programs and guides for Bicentennial programs with an emphasis on spiritual values and rededication. The committee designed a Bicentennial covenant which parishioners could sign and place on parish altars on special Sundays. Bishop William H.

Folwell is giving "Bicentennial Minutes" on four local television stations.

In Northwest Texas the Rev. Richard H. Saxer of Sweetwater and the Rev. John R. Pratt of Snyder will staff an intermediate youth conference on "Our Bicentennial Nation Is Under God." Fifth and sixth graders will portray lives of some of the Anglican signers of the Declaration of Independence.

St. Paul's Church, Elko, Nev., published "Renewal through Remembering," a series of historical vignettes by Terry Hickson, in its parish newsletter.

St. Paul's, Louisburg, N.C., held a Communion service according to the 1789 version of *The Book of Common Prayer*. Worshipers in period costumes attended the service, part of a continuing Bicentennial program sponsored by the Episcopal Church Women, headed by Mrs. Paul W. Elam, Jr. Other programs included dramatizations of "The Early Church" and "The Medieval Church."

The worship committee of St. John the Evangelist, Hingham, Mass., re-created

historic eucharistic services, beginning with the earliest known service in the apostolic tradition of Hippolytus of Rome (150 A.D.), through the Medieval Mass (Rite of Sarum), the 1549 English Prayer Book, the 1662 book which colonists brought to America, and the Prayer Books of 1789 and 1928. An invaluable source for the parish's work was Massey Shepherd's *At All Times and in All Places*.

The Religious Heritage of the Black World is a project of the Interdenominational Theological Center, Atlanta, Ga. The project is identifying 200 male and female black religious leaders, living and dead, who have made significant contributions in service. Mary Billingslea, editor of the project, 671 Beckwith St., S.W., Atlanta, Ga. 30314, is soliciting names of persons to be included as well as names of people who have relevant information. This year the project will publish print and electronic media profiles of these leaders.

The Episcopal Church Women of Christ Church of the Ascension, Paradise Valley, Ariz., sponsored a four-week, eight-session Bicentennial study of the

Church's observance of Thanksgiving Day and Independence Day.

Wales is this year saluting the American Bicentennial. On February 29, the eve of Wales' patronal feast, St. David's Day, three cathedrals conducted identical services—Llandaff Cathedral in Cardiff, South Wales, Grace Cathedral in San Francisco, and Trinity Cathedral in Sacramento, Calif. Welsh Americans will observe their 45th Welsh Hymn Sing in Philadelphia, Pa., in September.

Glebe Church, Driver, Va., held Bicentennial activities last year because in 1775 Maj. William Cowper, a vestryman, publicly challenged Parson Agnew for preaching loyalty to the English crown. Glebe Church dedicated a plaque to Maj. Cowper in October.

The Diocese of Michigan offers a spiritual gift to the Bicentennial: a musical drama in two acts, *Pilgrimage*, written by the Rev. Ralph R. Carskadden and Cathedral organist Elwyn S. Davies and composed by Robert V. Jones. The world premiere performance was held at the Cathedral Church of St. Paul, Detroit, in mid-May.

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How they celebrated

In Miami, Fla., a four-day Four Freedoms Festival at Trinity Cathedral featured a 40-foot high Liberty Tree with 200 lighted lanterns; a colonial banquet; presentation of music, drama, art, and speech scholarships; and a Eucharist attended by representatives of historic colonial parishes. Bishop Gerald Ellison of London closed the Festival with a service of Great Thanksgiving. In Montclair, N.J., a drummer boy sounded the alert for Bicentennial services at St. Luke's Church where some 800 members of the parish and of neighboring First Congregational Church attended Holy Communion according to the 1662 Prayer Book. British Consul General Gordon Booth and Mrs. Booth also attended the service, during which the Rev. John C. Owens, St. Luke's associate rector, read excerpts from a sermon the Rev. David Griffiths preached to the 1775 Virginia Convention. Dean O. C. Edwards of Seabury-Western Theological Seminary opened ceremonies at Trinity, Portsmouth, Va., when it began a year-long celebration that includes special services each month with participation of officials from the nearby Norfolk Naval Shipyard, the mayor, the Chief Justice of the Virginia Supreme Court, and a former governor. One event was a candlelight procession led by the Rev. W. Frisby Hendricks, III, to commemorate the burning of the shipyard in 1861. At St. Mark's, Evanston, Ill., parishioners performed a minuet at a dinner party to honor George and Martha Washington. In Norwood, N.Y., Iris Hawley and her granddaughter, Elizabeth, talk with the Rev. David Plank and his daughter, Carrie, after a Bicentennial service. At St. Paul's Cathedral, Buffalo, N.Y., Bishop Harold Robinson attended a community recommitment ceremony planned by churchman Chase Viele. The service drew civic, business, and religious leaders. At St. John's, Lancaster, Pa., four Sundays in February were set aside for well-researched celebrations of the Eucharist, using Prayer Books of Edward VI (1549), Elizabeth I (1559), and Charles II (1662) as well as the first American Prayer Book (1789). Research for the Eucharists, two historic Evensongs, and a concert of English secular music took the committee a year and required a trip to England by organist Rebecca Sills Harrison. The Rev. Arthur M. Sherman, rector, left, and the Rev. David I. Shoulders, assistant, attired in colonial-style vestments, are shown arranging the velvet cushions and antique Communion silver for the services.



History booklets can help Bicen study

One of the ways the Episcopal Church chose to observe America's Bicentennial was through publication of 12 booklets, a series entitled "Episcopal Churches in a Revolutionary Era." Sponsored by the Executive Council's Committee on the Observance of the Nation's Bicentennial and edited by the Rev. C. FitzSimons Allison, rector of Grace Church, New York City, and formerly professor of church history at Virginia Theological Seminary, the series is published by Forward Movement Publications.

Anglicanism in what is now the United States has a long and important history which began almost four centuries ago. America's first non-Roman Catholic service was the Anglican Eucharist celebrated aboard ship in Drake's Bay, a short distance northwest of present-day San Francisco, on June 24, 1579, by the Rev. Francis Fletcher.

Anglican services were held on Roanoke Island, Va., as early as 1584, and at Jamestown in 1607, thus preceding by several decades the Congregational services of the Plymouth Pilgrims and the Massachusetts Bay Puritans, as well as the Dutch Reformed services in New Netherland. Virginia's Henrico College, the first attempt to provide higher education, was initiated in 1618. The first successful Anglican school, Syms Academy (now Hampton Academy) was founded in 1634 for children in the Virginia parishes of Kiquotan and Elizabeth City.

During the centuries prior to the Revolutionary War, Anglicans grew in numbers, first in the southern colonies, then in the middle colonies and, finally, in the northern

colonies. The venerable Society for the Propagation of the Gospel in Foreign Parts (familarly referred to as the S.P.G.), which was founded in 1701, was of great importance in this expansion.

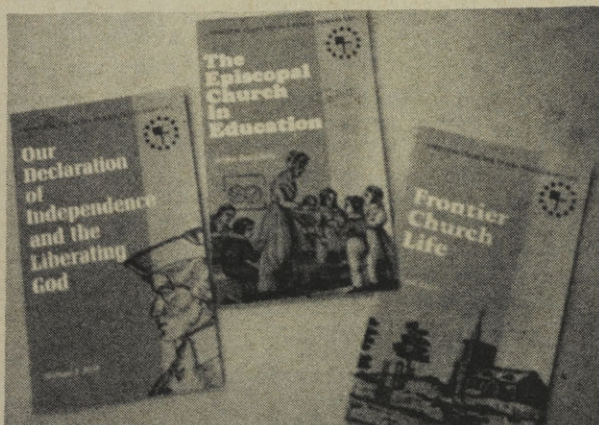
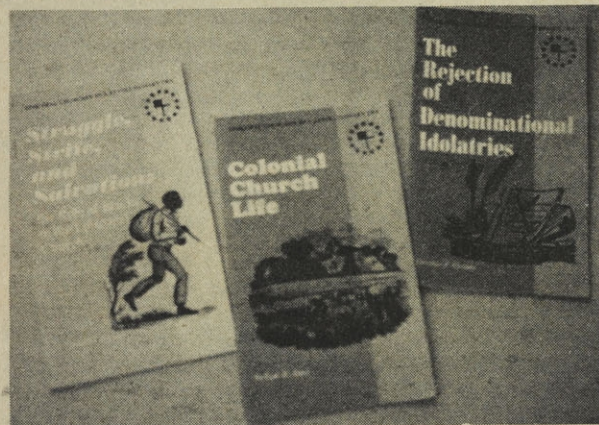
By 1775 numerous Anglican churches existed throughout the region, and in six of the 13 colonies—New York, Maryland, Virginia, North Carolina, South Carolina, and Georgia—the Church of England was officially established. Of the nine colonial colleges, two were Anglican—the second oldest, the College of William and Mary in Williamsburg, Va., founded in 1693, and King's College (now Columbia University) in New York City, founded in 1754.

For several reasons, the Revolutionary War proved to be a more severe challenge for Anglicans than for other Christians. Yet despite difficulties which at times seemed virtually insurmountable, both clergy and laity rose to the occasion.

At the General Convention held in Philadelphia in 1789, the Episcopal Church was organized. Bishop Samuel Seabury of Connecticut, who had been ordained to the episcopate in 1784, became the first Presiding Bishop.

The story of various aspects of American Anglicanism during the colonial, revolutionary, and later times is briefly and expertly told in "Episcopal Churches in a Revolutionary Era," reviewed below.

—Richard Edward Kelly, *historian, author, and editor*



A Tour of Colonial Churches in the Original Thirteen Colonies Built Before 1776 by Priscilla C. Martin is an excellent brief guide to the 105 churches of the 17th and 18th centuries which still stand and which remain in Episcopal possession.

Far more than 105 Anglican churches existed in the English colonies, but the great majority failed to survive the ravages of time. Each of the original 13 states, save Georgia, has at least one surviving Anglican church building. Virginia with 34 has the greatest number. Not far behind is Maryland with 28. New Hampshire and Connecticut each has one of these churches left.

The oldest church is St. Luke's, a short distance south of Smithfield, Va., portions of which date from 1632.

Each church is listed by state, diocese, and county. Extensive directions are given as well as information concerning the times of services and when the churches are open for private meditation. Mrs. Martin was assisted by the Historic Churches Association in preparing the book.

In **Church Women, from Colonial Times to the Present**, Marianne H. Micks, professor of biblical and historical theology at Virginia Theological Seminary, stresses her great concern that historians have given women insufficient attention. She discusses a number of the more noteworthy Christian women, the majority of whom were not Episcopalians, and gives many anecdotes and personal views.

The Episcopal Church and the American Revolution by the Rev. David L. Holmes, associate professor of religion at the College of William and Mary and scholar-in-residence in religious studies at the University of Virginia, focusses on the ways in which the Episcopal Church faced the challenges of the Revolutionary War and its aftermath. Dr. Holmes points out that, contrary to common belief, Anglicanism, while supplying more loyalists than did any other branch of Christendom, supplied an even greater number of patriots. Some 18th century and modern ramifications of the conflict are discussed.

Colonial Church Life by Nelson R. Burr, formerly with the Library of Congress and the author of several works on religious history, provides the flavor of Episcopal Church life during the two centuries preceding the Revolutionary War. He highlights the lives of priests and laypeople as well as church buildings and services.

The Rejection of Denominational Idolatries: An Essay on Anglican History by Thomas P. Govan, professor of history at the University of Oregon, discusses the pluralistic nature of worship, both within and without Anglicanism. Dr. Govan points out that religious pluralism has been especially pronounced in America, which has had—from the founding of the separate colonies—different branches of Christendom as well as non-Christian bodies. He warns against "individual and corporate idolatry" as both the Church and nation "approach their 200th anniversary in a period of crisis and division."

Struggle, Strife, and Salvation: The Role of Blacks in the Episcopal Church by the Rev. J. Carleton Hayden, assistant professor of history at Howard University, discusses the varying experiences of black Episcopalians from colonial times to the present. He explores the attitude of both whites and blacks and the frequently stressful historical periods as well as providing much biograph-

ical information. Dr. Hayden concludes that today "the mission of black Episcopalians remains the same, to recall the Church to an authentic catholic life and witness."

Anglicans in America by the Rev. Samuel M. Garrett, professor of church history at Church Divinity School of the Pacific, focusses on the historical relationships between Church and state in both England and America. He traces concepts from the beginning of English Christianity, when "the English Church was regarded as that portion of the Catholic Church of Christ located among the English," to America's Revolutionary War.

In **Stewardship of the Gospel** the Rev. C. FitzSimons Allison emphasizes the principal ways in which 18th century Anglican teachings departed from 16th and 17th century Anglican teachings. He cites the "transition from stagnation to vitality" which occurred in the early and middle 19th century with the return to the teachings of classical Anglicanism. He concludes by calling attention to the fact that, since 1940, the Episcopal Church has fallen numerically behind the population growth and has, in recent years, faced an actual decline in members.

Ecumenical Rivalry and Cooperation by Cynthia Wedel, former National Council of Churches president, examines some of the incidences of rivalry and cooperation among the various separated religious bodies. Dr. Wedel traces general societal matters in the colonies and records the ways in which the dual heritage of both rivalry and cooperation has remained a salient feature of 20th century religious life.

Frontier Church Life by the Rev. Frank E. Sugeno, associate professor of church history and mission at the Episcopal Theological Seminary of the Southwest, provides an historical account of the Episcopal Church's missionary activities in the vast regions beyond the Appalachian Mountains after the Revolutionary War. Dr. Sugeno notes both successes and failures.

The Episcopal Church in Education by Arthur Ben Chitty, president of the Association of Episcopal Colleges, examines the Episcopal Church's role in providing both secondary and collegiate education from the early 17th century through the present. He also provides a checklist of 76 Episcopal-related educational institutions founded between 1619 and 1974. Dr. Chitty gives special attention to the nine institutions in the United States, the Philippines, and Liberia which are accredited and which remain Episcopal-related.

Our Declaration of Independence and the Liberating God by the Rev. William J. Wolf, professor of theology at Episcopal Divinity School, analyzes the theological origins and implications of the Declaration of Independence. Dr. Wolf also stresses some of his observations on revolutionary, 19th century, and 20th century matters which are significant with respect to the Declaration.

The booklets in the series may be purchased either by parishes or by individuals through Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202. The cost is \$.50 (\$.40 for 10 or more copies) for the first booklet and \$.35 (\$.30 for 10 or more copies of the same title) for each of the other 11 booklets. A list of all other titles which may be obtained through Forward Movement Publications will be sent free upon request.

SOME OTHER RESOURCES...

The latest Bicentennial resources available from the Episcopal Church Center are filmstrips, "Issues of the Revolution" and "Churchmen and Statesmen of the Revolution," \$8.50 for the package from Seabury Bookstore, 815 Second Ave., New York, N.Y. 10017.

"A Good Work Begun," a 27-minute sound/color filmstrip on the Episcopal Church in Colonial Pennsylvania, is available for \$12.50 (postpaid when payment accompanies order) from the Audio-Visual Resource Library, Diocese of Pennsylvania, Brookline Blvd. at Allston Rd., Havertown, Pa. 19083.

The study/action kit for adults on Bicentennial religion includes *I Pledge Allegiance: Patriotism and the Bible* by Paul Minear and *The Future of the American Past* by Earl Brill, both books; "The Light in the Steeple" and "Bicentennial Broadside," newspaper publications; "The Church and the Bicentennial," a 30-minute cassette tape;

and a leader's guide with suggested uses for the other resources in the kit. The package is \$13.50 from Seabury Bookstore.

Several Bicentennial books available either from Seabury Bookstore or a local bookstore are *Broken Covenant* by Robert Bellah, *Time Toward Home* by Richard Neuhaus, *Defining America* by Benne and Hefner, *The Pro and Con Book of Religious America* by Martin Marty, and *The Nation with the Soul of a Church* by Sidney E. Mead.

"Liberty and Justice for All," a 60-page booklet prepared by the National Conference of Catholic Bishops, is a discussion guide on nationhood, the Roman Catholic Church, humankind, ethnicity and race, neighborhood, work, family and personhood, and a Latin American view of the Roman Catholic Church in the U.S. The booklet is available in quantity: 12-24 copies, \$2.36 each; 25 and over \$2.07 each; 50 and over \$1.77 each; 100 and over \$1.48 each from Committee for the Bicentennial, National Conference of Catholic Bishops, Publications Office, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.

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Books

Reviewed by Martha C. Moscrip

Summer is a season when many of us—especially young people—find more time for pleasure reading. Perhaps you vacation without TV or use some vacation time to read aloud in a family group. In that case you will be pleased to know new books available for young people can be read aloud, enjoyed in a hammock under a tree as well as rocking on the porch on a rainy day, or carried in a camper's duffel bag and read on that too-hot afternoon.

Three of these stories are placed in this century, and the authors, while telling fast-moving and absorbing stories of contemporary teenagers, subtly present Christian attitudes and introduce people who are engaged in the universal struggle to find and implement sound moral precepts in their own lives.

The fourth book is a new telling of Exodus, based on sound biblical scholarship, and is just as exciting in its own way as the other three. —Martha C. Moscrip

Dragons in the Waters, Madeleine L'Engle, \$7.95, Farrar, Straus and Giroux, New York.

The Book of Rewi, A Utopian Tale, David P. O'Neill, \$7.95, A Continuum Book, Seabury Press, New York.

Mystery of the Golden Ram, Ruth Malone, \$6, Westminster Press, Philadelphia.

The People and the Promise, Ursula Sygne, \$6.95, S. G. Phillips, Inc., New York.

Madeleine L'Engle, winner of the 1963 Newbery Medal, whose books for young people include science fiction and fantasy, gives us an absorbing mystery in *Dragons in the Waters*. Most of the story takes place on board a freighter bound for Venezuela and centers around the theft of a valuable portrait and the murder of its owner, the thoroughly disreputable and sneaky Forsyth Phair. This places suspicion on passengers and crew. The passengers include teenagers Polly and Charles O'Keefe, traveling with their scientist father, and their ship-board friend Simon Renier, who is accompanying his putative cousin Forsyth.

Miss L'Engle's fans will remember both the O'Keefes from her previous novel, *The Arm of the Starfish*, as well as their amateur detective friend, Canon Tallis. Before the suspenseful tale ends and the mystery is solved, the reader will meet the Quitzano Indians, a South American group whose unique way of life inspires and enriches all who share it, and a whole array of intriguing characters. Particularly note the contribution of Simon's grandmother. She represents the character of "the wise old woman" which seems to have disappeared from much modern story-telling for young people; thus her contribution to the moral, ethical, and mystical part of this tale is as important as that of the Old Princess in George MacDonald's *The Princess and the Goblin*.

This book is recommended for readers 10 to 15 and for all Miss L'Engle's admirers, particularly the adults who have found her books a refreshing change from much of the so-called "adult" writing in this genre.

The Book of Rewi is an interesting answer to *The Lord of the Flies*. In this utopian tale David O'Neill provides a hopeful solution to the social, moral, and physical problems encountered when a mixed group of young people, cast away on a South Sea island, build a society of their own. The characters are lively and real, the adventures suspenseful. Although this story may have special appeal for those who would escape the complexities and problems of civilization today, it is an escape to a more human society which, the author makes clear, is not gained without hard work, clear

thought, and love. *The Book of Rewi* is recommended for age 12 and up.

The hero and heroine of Ruth Malone's *Mystery of the Golden Ram*, Tom and Sandy, first appeared in *Here No Evil*. Still living in the same affluent suburban town of Apple Valley, they begin their adventures in this book in the University of Pennsylvania's prestigious archaeological museum when a beautiful, priceless, little gold Sumerian ram disappears from its case seconds after the lights mysteriously go out. Since Sandy, Tom, and their friend Coppy had just been looking at it, they come under suspicion and thereby hangs an exciting tale complete with hiding places, a greedy millionaire, a chase to the seashore, and, of course, a happy ending.

In this latest book Mrs. Malone has developed her characters more fully, widened their area of operations, and written an exciting adventure which does not lose sight of the importance of caring for others, a theme which began in the first book. This story should appeal particularly to 10- to 14-year-olds.

The people part of *The People and the Promise* are the children of Israel, and the promise is God's covenant with them. In this new telling of Exodus, Ursula Sygne gives the Bible story an unusual feeling of reality and suspense as she tells it through the eyes and emotions of Leah. Leah starts the journey as a little girl and ends it outside the walls of Jericho as an old woman. In her introduction the author says, "... I have tried to reconstruct the Exodus in its historical time—somewhere in the late bronze age—to tell the story as it might have appeared to those who were living it, moving towards a new conception of a single, omnipotent God as surely as they were moving towards freedom and nationhood." This is a moving account—partially because it is seen through the eyes of a woman. The reader shares the pain, sorrow, and final triumph and begins to understand something of the life of a woman who is a homeless wanderer in a hot, parched land for 40 years.

In addition, the biblical and historical scholarship is excellent. The book should appeal to readers from the early teens up. Adults, too, will find it fascinating. This one is for church libraries, to give to godchildren, and to enjoy.

Women in the Pulpit: Is God an Equal Opportunity Employer?, Priscilla and William Proctor, \$6.95, Doubleday, Garden City.

Out of their interviews with some 30 women, Priscilla and William Proctor have put together a thought-provoking account which should be required pre-General Convention reading. It is by turns lively and interesting, sober and humorous.

Since *Women in the Pulpit* includes the pulpits of most major Christian denominations as well as the Jews, I expected to find only "the Episcopalian" chapters interesting. In addition, I thought the battle was pretty well won in most of the Protestant Churches and hardly begun in the Roman Church. None of this turned out to be true.

The chapters are all lively accounts of the personal experiences of different women as they attempt to break into one of the most male-dominated vocations. Women in denominations which already ordain women face all the objections and prejudices they would face in entering a secular profession so dominated as well as others peculiar to this field. Some Roman Catholic women, religious and lay, are becoming strongly vocal in favor of women's ordination to the priesthood.

The authors report a rich variety of experiences, both because the history of women's ordination is different for each communion and because these women have practiced their calling in situations which range from parish ministries, the armed forces and other institutional chaplaincies, to the mission field.

As the accounts unfolded I saw clearly that females do bring an added dimension to the practice of the ordained ministry. These interviews do not make equally clear exactly what that contribution is. The women themselves seem to think the qualities of caring, nurturing, acceptance, and flexibility define it. I have, however, known men who had these qualities in abundance and some women—particularly some teachers—who did not.

On the other hand, several examples are given of situations, particularly in counseling, when the feminine half of a clergy team was able to provide help a man could not. Sometimes this was due to the peculiarly feminine experiences of the woman pastor; sometimes the client's particular background made her able, in that instance, to relate better to a woman.

Some unordained women, particularly Roman Catholic women, involved in church-connected pastoral work see certain disadvantages if they were to be ordained, at least under the present system, and are pushing for a greater emphasis on the importance of lay ministry as a Christian vocation.

A Priest Forever, The Formation of a Woman and a Priest, Carter Heyward, \$6.95, Harper and Row, New York.

The Rev. Carter Heyward's account of the events—mental, spiritual, and physical—which led to July 29, 1974, when with 10 other women she was ordained a priest, results in an entirely different book from any on women's ordination previously reviewed in this column. It is personal and biographical, including intimate childhood and adolescent incidents and thoughts relating to her vocational choice. It is also written in a distinct and pleasing literary style which at times

reaches poetic heights, revealing a strong sense of the mystery of existence.

Near the beginning Carter Heyward says, "In writing ... about one's relationship to God the theologian must in all fairness to her readers give some idea of her purpose: To whom is she writing and why?"

"I write to any woman, man, boy, or girl who is interested in the current Episcopal controversy over women priests. I write also to any person who is exploring his or her own relationship to God. ... I write especially to women who have something of themselves invested in religious institutions, particularly the Christian Church."

"My purpose in writing is to tell my story in the hope of stimulating the readers to tell their own."

Her book never loses sight of these goals; thus it should have a universal appeal, whatever one's stand on the Philadelphia ordinations or, indeed, on future ordinations of women.


Best of all, the author speaks of Christian hope. Of these parlous times Carter Heyward writes, "People seem amazed that so much turmoil has spun off the Philadelphia ordinations. But why? The Church is in the throes of rebirth. An old order is passing away. The process of renewal is always denied by a few, resisted by many, unwelcomed by most, chaotic to all."

"The wisest among us will move with the currents of the chaos, not resisting them, but rather letting ourselves be washed in time onto new shores. We will not recognize the shores, but they will be our home. We can be then amazed appropriately by God's capacity for recreation and offering of new life to us, God's confused people."

Carter Heyward's account is made exciting not so much by the drama of the historical events described as by the drama of the—as yet unfinished—journey inward and outward which she has undertaken with passion. Her commitment and sense of vocation come through clearly, unequivocally, and thrillingly. Once begun the reader will find this book hard to put down.

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Our national government safeguards minority and individual rights far more effectively than the Church. The will of the majority of the deputies and bishops will be enforced. The disaffected will be told, in effect, "Use it (whatever book) or leave it (the Church)."

The only unifying, non-divisive answer is to permit diversity. Let time take its course. The relative merits and/or shortcomings will be revealed more fully through the years. The true preference of the people, uncoerced, will decide the matter in due time. To do otherwise will create a win-lose situation.

Van T. Renick
Rocky Mount, Va.

COMMON DENOMINATOR

In a letter published in the April issue of *The Episcopalian* Bishop Frederick J. Warnecke protests against the use of the

word "gay" by the homosexual liberation movement.

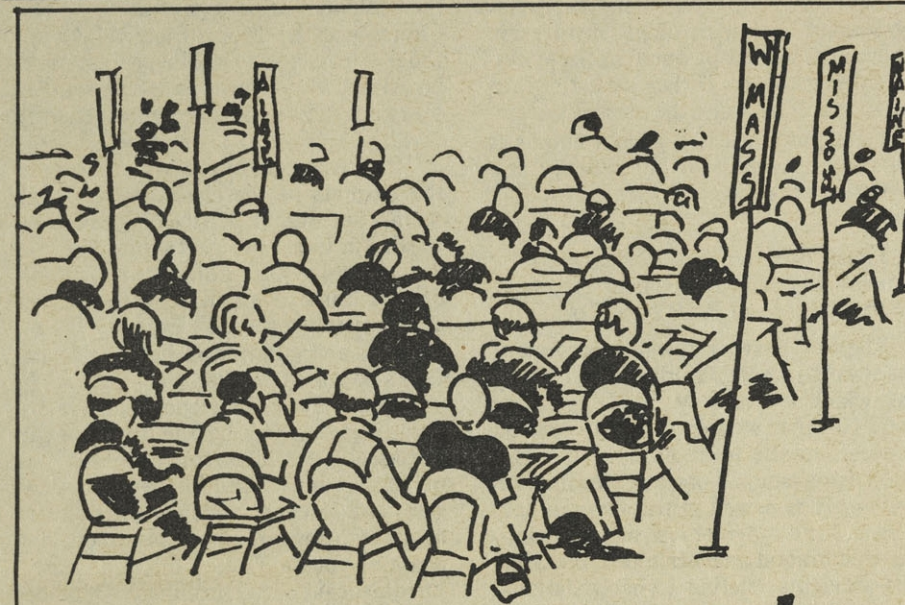
I should like to remind Bishop Warnecke that he not only shares the English language with homosexuals, but also a universal human nature, the air we all breathe, and the common cup in Holy Communion. And, of course, he must also share with us our common Redeemer.

Rolf T. Jarlsson
New York, N.Y.

Doubled costs have forced Bishop David Thornberry of Wyoming to give up his PAX license plates which have made his car so easily recognizable for the last six years. His new plates—5-274F—are the hymn, "Ancient of days, who sittest throned in glory." Any clergyman who picks hymn 274 during his diocesan's parish visitation is liable to banishment from the diocese, Bishop Thornberry quipped in a recent diocesan paper notice.



WINNER OF AN AMNESTY essay contest, Michael Eckert, 17, receives 100 silver dollars from Cynthia Luce, president of the Mary Grace Guild of Grace Church, Mount Clemens, Mich. The guild invited students from four surrounding high schools to submit essays in support of general amnesty for Vietnam War era resisters. Also pictured are the Rev. David H. Evans, rector; Alex Walker, president of the Mount Clemens School Board; and Sally Chalgian, professor of English at Macomb County Community College.



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North APSO

Continued from page 1

the urban poor as top priorities.

Youth work in the north will be closely coordinated with YAC (Youth Area of Concern), one of APSO's liveliest programs. Young people chose the Rev. Joseph Frazier, Lansford, Pa., who has worked with YAC, to represent North APSO on the main APSO executive committee.

The Rev. Morris Hollenbaugh, Hamilton, Ohio, agreed to coordinate work with the urban poor. He works with Appalachian emigrants

Convention Prayer

pages 36 and 37 of *The Book of Common Prayer* or pages 622 and 250 of *Services for Trial Use*.

The letter includes this suggested prayer:

"O Lord our God, be with, lead, and use thy people who gather in thy Name in our General Convention. Grant that in the power of thy Spirit we may see through our differences our unity in thy Son, Jesus Christ. Lead us into those ways where we can most faithfully and effectively serve thee now and in the days to come. Bring us into the unity thou dost will for thy whole

in the Hamilton-Cincinnati area.

Father MacMillan pointed out that most of the cities in Appalachia are small cities that share the problems of larger metropolitan areas without having the resources to attract social welfare programs. "Small city cores are deteriorating; the collar of poor people is growing around downtown areas. . . . But when I worked in a small city in western Pennsylvania, it took us three months to write our first anti-poverty grant. Philadelphia and

Continued from page 1

Church in common purpose and witness. In thy love, help us to grow in knowledge of thee and of one another. Send us into the world with thy Son, Jesus Christ, to share his abundant life with all people. Open us to receive those thou dost send to us. Help us to contribute to a more loving and just world where in every man, woman, and child can live in peace with one another and with nature. All this we ask through Jesus Christ our Lord, to whom with thee and the Holy Spirit we give thanks and praise forever and ever. Amen."

Readers' Questionnaire

CUT ALONG DOTTED LINE TO RETURN QUESTIONNAIRE.

Continued from back cover

23. World hunger relief is another subject of interest to churchpeople. Choose the statement below which best characterizes your beliefs on this subject.

Less developed countries cannot expect the U.S. to bail them out if they don't help themselves by limiting their own populations. ☐

We live in a global society and all countries are interdependent on one another. ☐

24. The world hunger crisis is simply a scare tactic and a "fad" for the Churches.

Agree ☐ Disagree ☐

25. Americans should make a conscious effort to limit their own food consumption.

Agree ☐ Disagree ☐

26. Churchpeople must become involved in politics if they hope to alleviate the world hunger problems we now face.

Agree ☐ Disagree ☐

27. The most effective way for parishes to combat world hunger is to work on hunger problems in their own communities.

Agree ☐ Disagree ☐

28. Ecumenical relations are another issue in the Church. Episcopalians should continue ☐ should terminate ☐ unity negotiations with the eight other Church bodies which make up the Consultation on Church Union (COCU).

29. I am most interested in unity conversations with Roman Catholics ☐ with Protestants ☐ with the Orthodox. ☐

30. Ecumenical endeavors which will have the greatest long-term effects are those on the local, parish level ☐ on the national, denominational level. ☐

31. Ecumenical relations are very important ☐ important ☐ not too important ☐ to me personally.

32. Human sexuality is a subject of church study. Check the statements which best express your own view.

Homosexuality is sinful behavior. ☐

Homosexuals are children of God and deserve the same nurture and rights the Church gives to all God's children. ☐

A homosexual relationship can be a healthy, responsible relationship. ☐

Homosexual behavior is an abomination to God. ☐

I have no strong feelings on this subject. ☐

33. The ordained ministry should be open to all who qualify regardless of sexual orientation.

Agree ☐ Disagree ☐

34. The Church should recognize homosexual unions.

Agree ☐ Disagree ☐

35. Homosexuality is a divisive, embarrassing subject and has no place in church discussions.

Agree ☐ Disagree ☐

36. Abortion has been discussed in many dioceses. How important do you think it is for the Church to take a stand on abortion? Very important ☐ Important ☐ Not too important ☐

37. Abortion should be a medical matter between a woman and her doctor.

Agree ☐ Disagree ☐

38. Check the statement with which you most agree.

Christians should be most concerned with the right to life of an unborn fetus. ☐

Christians should be most concerned about the quality of life and assuring that children are loved, wanted, and cared for. ☐

39. The Church should ☐ should not ☐ provide counseling for women who are considering abortion.

40. I do ☐ do not ☐ know the Episcopal Church's current stance on abortion.

41. The purpose of Executive Council's Committee on the Church in Society is to survey the Church's social action policies. Which statement best expresses your feelings about social action in the 1970's?

The Episcopal Church should pull back from strong involvement in political and social issues. ☐

The Church should be more deeply involved because of the many serious issues facing society today. ☐

42. The Church should pay more attention to its own spiritual life and let other agencies deal with social problems.

Agree ☐ Disagree ☐

43. Grants programs which assist minority members to develop their own economic base are a good way to respond to social problems.

Agree ☐ Disagree ☐

44. One such Episcopal effort, General Convention Special Program, had an enormous ☐ a little ☐ no effect ☐ on my personal Christian life.

45. The Church is still heavily involved with social action programs, but they are mostly undertaken on a parish or diocesan level.

Agree ☐ Disagree ☐

Pittsburgh had theirs done in less than two weeks."

Another challenge, the group agreed, was to help downtown churches "rethink their ministry, to see the people on their doorsteps rather than still trying to reach those who've moved."

Participants discussed migration patterns which bring mountain families to Ohio cities, men from the coal fields to Pennsylvania towns, and Puerto Ricans from the Bronx to upstate New York's small cities, each move accompanied by disruption.

"The problems can't be solved

Religious Liberty

Continued from page 6

tempt values education which conflicts with families' personal beliefs.

The final day of the meeting, participants heard Episcopalian Cynthia Wedel, a president of the World Council of Churches, suggest future actions to improve prospects for religious liberty. These included being clear that the basis of liberty is the freedom to act in accord with one's conscience; gaining mutual knowledge and respect for one another; fighting for the rights of the oppressed in this and other countries; working for humane and ra-

tional legal systems; carefully controlling use of weapons and arms; taking more seriously the job of forming conscience; and developing a sense of responsibility among Americans.

The conference was planned and sponsored as an inter-faith program by the Metropolitan Christian Council of Philadelphia, the Roman Catholic Archdiocese of Philadelphia, and the Board of Rabbis of Greater Philadelphia.

—Janette Pierce

46. Choose the statement which to you best defines lay ministry.

Lay ministry is enabling people to minister wherever they are. ☐

Lay ministry is serving on vestries and altar guilds, teaching church school, ushering, etc. ☐

47. The ministry of the Church is done best by clergy.

Agree ☐ Disagree ☐

48. Evangelism should be looked upon as a recruitment method to obtain more church members.

Agree ☐ Disagree ☐

49. Social action and evangelism are of necessity interrelated.

Agree ☐ Disagree ☐

50. The Episcopal Church should be more involved in evangelism ☐ should not worry about evangelism ☐ should avoid being too evangelistic ☐ is doing a good evangelism job. ☐

51. Executive Council will ask General Convention to approve a churchwide capital funds drive. This is a good ☐ poor ☐ method of raising money for the Church.

52. Some people say General Convention decisions may cause schism. How real do you think this possibility is?

Very real ☐ possible ☐ remote ☐

53. If you were asked to volunteer time, which area of the Church's life would interest you most?

To help with tabulation, please supply the following information. You need not sign your name. Thank you.

—The Editors

I am:

a lay person ☐

female ☐

ordained ☐

male ☐

under 30 years of age ☐

a General Convention deputy ☐

30 to 50 ☐

a women's Triennial participant ☐

over 50 ☐

a vestry member in my own parish ☐

Have you ever attended General Convention as a visitor or official? Yes ☐ No ☐

Please fill in and return to QUESTIONNAIRE/THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia, Pa. 19103, before July 20.

Readers' Questionnaire

Please fill in and return to QUESTIONNAIRE/THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia, Pa. 19103, before July 20.

The *Episcopalian* invites its readers to give their opinions on subjects expected to come before General Convention when it meets in Minneapolis, Minn., September 11-23. Completed questionnaires will be tallied and the results published in our September issue.

- How interested are you in the decisions General Convention will make? Very interested? ☐ Somewhat interested? ☐ Not interested? ☐
- Do you think General Convention decisions are very important ☐ important ☐ not too important ☐ to your parish life?
- Can you list six issues on which General Convention will be asked to take action?
- In which issues are you personally most interested?
- Why?
- Prayer Book revision has aroused much Church discussion. Which *one* statement below best expresses your personal feelings about this revision?
I do not want the 1928 Prayer Book revised at all. ☐
I should like to have a Prayer Book with options in modern language as well as traditional language. ☐
I have no strong feelings about Prayer Book revision. ☐
Which *one* statement below best expresses your feelings about a Prayer Book?
A Prayer Book is most effective when people are familiar with it and can recite the words from memory. ☐
A Prayer Book which uses antiquated language is out of step with modern Christianity. ☐
The *Draft Proposed Book of Common Prayer* allows greater freedom of expression than the 1928 Prayer Book. Agree ☐ Disagree ☐
- I hope General Convention:
adopts *The Draft Proposed Book of Common Prayer*. ☐
slightly amends and then adopts the *Draft Book*. ☐
rejects the *Draft Book*. ☐
authorizes use of both the *Draft Book* and the 1928 Prayer Book. ☐
I really don't care. ☐
- Have you used any of the trial liturgies regularly? ☐ occasionally? ☐ never? ☐
- Have you seen *The Draft Proposed Book of Common Prayer*? Yes ☐ No ☐
- Have you read *The Draft Proposed Book of Common Prayer*? Yes ☐ No ☐

Readers' Questionnaire

See Back Cover

THE Episcopalian

JULY, 1976



2000S CHALLENGERS

Turn to inside page for more questions.