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THE Episcopalian

People 'back home' react to Convention

Reassurance seemed to be the first order of the day as people at home tried to interpret the 65th General Convention actions. Some used the Bishops' Pastoral Message (full text, page 26); others used a message for those "who have a deep problem of conscience about receiving the Sacrament at a Eucharist at which the celebrant is a woman."

This message, signed by 30 bishops at Convention, pledged to work within the Church and said "we wait in confidence upon the leading of the Holy Spirit."

A Roman Catholic paper, *The Evangelist*, said the Convention decision to ordain women should not break off unity talks. "We should make sure we maintain our efforts to improve relations," said an editorial. "It would be foolish to lose so many years of effort at achieving a unity of purpose and outlook . . . We should include in our prayers a petition for unity . . . not only among Christians but within the Episcopal denomination."

At St. Augustine's in Metairie, La., the Rev. Albertus DeLoach asked parishioners upset about the decisions "to come in and see me. Let's talk about it. Please do not excommunicate yourself over this issue. It isn't worth it. Don't forget we are one in the Spirit."

New Prayer Books available by Lent

Interested persons or parishes may now order *The Proposed Book of Common Prayer* in two hard-cover editions which the publisher says will be available by the beginning of Lent, 1977.

The overwhelmingly favorable General Convention vote on the Prayer Book and knowledge that the next Convention can make no changes without starting the revision process all over again influenced the decision to publish the book in hardcover.

The Proposed Prayer Book will be available in a dark red, 5 x 7½ inch pew edition, the same size as the present large pew Prayer Book. The 6 x 8½ inch chancel edition in blue will be the same size as the standard 1940 Hymnal. Both books will have a cross on the front cover and *The Proposed Book of Common Prayer* on the spine and title page.

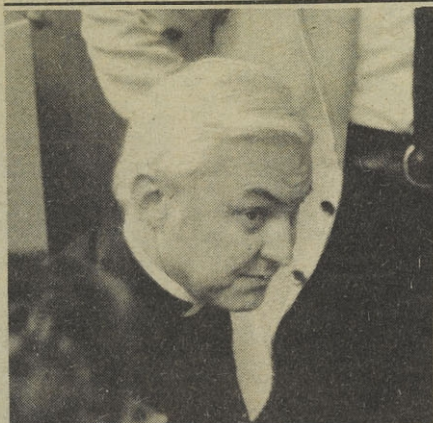
The pew edition will cost \$2.80 if ordered now or \$3.20 if ordered after publication. The chancel edition will cost \$4.20.

Order blanks have been sent to all clergy. The Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017, is now accepting orders.

In Metuchen, N.J., the Rev. Christopher Connell told the congregation of St. Luke's that though few of them had "ever seen a woman priest," not to forget "The Spirit is the same. The spiritual reality of one's relationship to God is the same" and "we need to remind ourselves that male or female, ordained or not ordained, the ministry we all are involved in is a ministry of the love of God in Christ."

In the 10 dioceses where the "irregularly" ordained women are resident, most standing committees met to consider "completion" of those services after January 1, 1977.

One of the 15 women, the Rev. Marie Moorefield, was ordained deacon in the Methodist Church in 1975.



NEWLY ELECTED vice-president of the House of Deputies, Dean David Collins of Atlanta, chaired the Deputies' ministry committee which dealt with women's ordination. Dr. Charles Lawrence of New York was earlier elected president of that House.

Coggan brings warmth and wit

A slight and charming British gentleman brought centuries of tradition and obvious pastoral concern to the General Convention in Minnesota. Dr. Donald Coggan, Archbishop of Canterbury, represents—if any one person can be said to—the Anglican Communion, one of the great traditions of the Christian faith.

Dr. Coggan spoke firmly though sensitively to the Convention; he came as a member of the family, not just as a guest-observer. His first activity when he arrived in

In Alaska Bishop David R. Cochran says the Rev. Diane Tickell is all prepared; in Central New York the status of the Rev. Betty Bone Schiess who had filed a civil suit against the diocese and the bishop was unclear at press time; and in Newark the standing committee completed paperwork for the Rev. Nancy Wittig.

In Pennsylvania Bishop Lyman Ogilby had not yet met with the Rev. Suzanne Hiatt but the standing committee gave Bishop Ogilby the okay to pursue either of the House of Bishops' options. In New York Bishop Paul Moore had not yet consulted with the Rev. Mmes. Carter Heyward and Emily Hewitt, but the standing committee completed the paperwork.

In Washington, D.C. the standing committee had recommended ordination to priesthood for the Rev. Mmes. Allison Palmer, Lee McGee, and Betty Rosenberg prior to General Convention. After Convention the standing committee lifted a previously imposed moratorium on all ordinations in the diocese and now expects to ordain both men and women in January.

In West Missouri the Rev. Katrina Swanson has not gone through any standing committee screening and at press time no date had been set for a standing committee meeting. The Rev. Alison Cheek of Virginia is currently in Australia and the standing committee had not yet met.

In Rochester the Rev. Merrill Bittner had previous abandonment

Minneapolis, however, was to sit in a television booth high above the Convention floor, watching over the deputies' debate and vote on women.

In his speech to the deputies the next day, which he called "the morning after the night before," he used a musical metaphor in describing productive tension. "For if you take a stringed instrument, the music only comes so long as the strings are taut. And it is through the tension that the music comes."

He also touched on the Venture



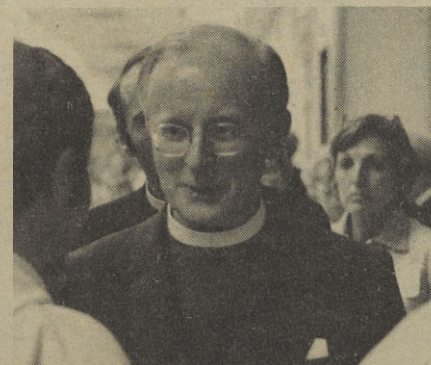
LATE AT NIGHT Presiding Bishop John Allin walks through an empty House of Deputies.

of ministry charges pending against her, but Bishop Robert R. Spears said, "Should Merrill decide to reopen discussion of her status I'm sure both the standing committee and the bishop would do whatever is possible to be helpful."

And in Minnesota where the Rev. Mmes. Alla Bozarth-Campbell and Jeannette Piccard are resident, Bishop Philip McNairy said, after a review of the two women's papers, "We will produce a liturgical expression for use at an occasion of several joint ordinations. I would like the others who are ready for ordination—as well as Jeannette and Alla—to take part. We'd use as much of the ordination service for the two women as is appropriate."

For persons who disagree with

Continued on page 11



in Mission opportunity, Prayer Book revision, and the scheduled Lambeth Conference of bishops. He reminded listeners that the issues of mission, liturgy, and authority were faced by all Anglicans, not just the Episcopal Church.

During Dr. Coggan's four days in Minneapolis he also spoke to the House of Bishops, preached at the UTO service, was honored at the Bicentennial concert, visited the local Rotary Club, met the press, and accepted a number of other formal and informal engagements.

The primate's Minneapolis sojourn was part of a longer U.S. visit for the Bicentennial year. —J.P.

Inside This Issue

OUR NOT-SO-INSTANT REPLAY of General Convention actions really began in the October issue with the report on the women's ordination vote. In this issue, see page 8 for a total summary of actions, page 6 for the final Prayer Book decision, page 12 for the bishops' decisions on women priests, and page 19 for a review of Convention at prayer.

SOME NONVITAL STATISTICS of those weeks in Minneapolis are on page 20, a review of secular media coverage on page 25, and our editorials about Convention's impact on page 18.

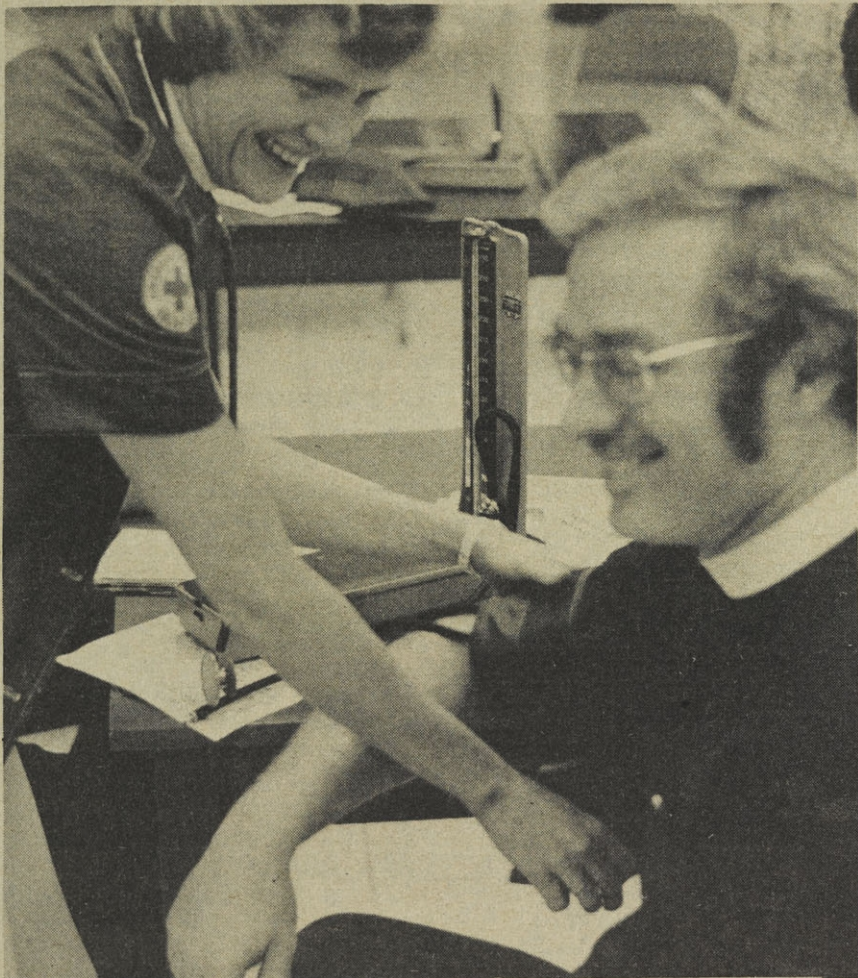
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Convention Action On And Off The Floor

AMONG THE ORANGE TREES inside the Prayer Tent, which the Diocese of Eau Claire sponsored, Conventioners could find respite and renewal.

—Photo by Neale Morgan



THE RED CROSS averaged 80-100 blood pressure tests per day. Mrs. J. Jackman, shown here, said people lined up five and six deep after the vote on women. "It didn't seem to bother their blood pressure," she said, "but it *did* make them come to have it checked. That's one positive effect of the vote!"



FRIENDS AND SUPPORTERS wrote a special song as a retirement present for the Rev. Almus Thorp and his wife, Merriel, as he left his post as director of the Board for Theological Education.

—Photo by Janette Pierce



A TRIENNIAL CLOWN caught the Archbishop of Canterbury, Donald Coggan, in the halls and posed for a picture.

—Photo by Neale Morgan

VICTIM OF AN ON-THE-JOB accident on Convention's opening day, Worley Rodehaver of Southern Ohio covered Convention from his wheelchair.

DURING DEBATE Bishop John Wyatt of Spokane worked on needlepoint, which he said would probably be a gift for one of his children.

—Photo by Thomas Lippart



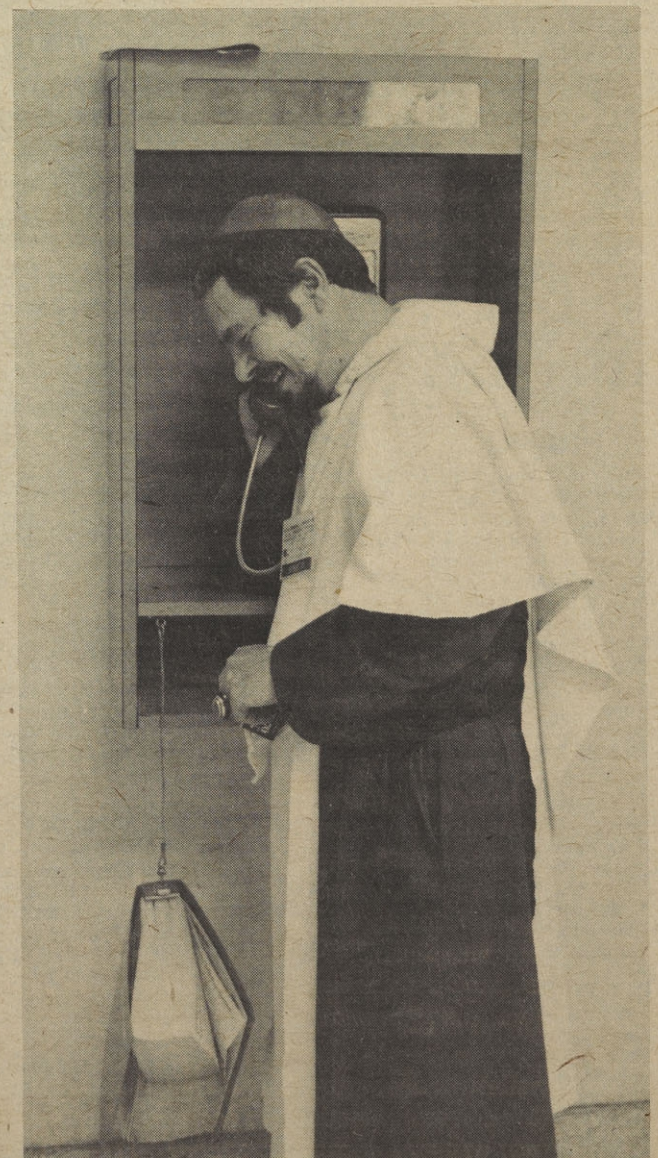
TIME TO READ the Convention *Daily* had to be snatched whenever one could find it since meetings began early in the morning and sometimes lasted late into the night.



ST. STEPHEN'S and the Incarnation of Washington, D.C., provided not only a place to sit and talk but homemade bread, cheese, and wine at its booth in the Exhibit Hall.



LONG HOURS AND MUCH TALK could finally overcome even the staunchest deputy.



FATHER JON AIDAN, abbot of the Order of the Holy Family, Denver, Colo., which sponsored many worship services, enjoyed a telephone conversation.

'Unfair Share' luncheon teaches food inequities

"Don't call it a game!" they say, but for a while it seemed like a game.

Two hundred and fifty persons crowded into a dining room at the Leamington Hotel in Minneapolis for an "Unfair Share" luncheon sponsored by the Presiding Bishop's Fund for World Relief.

They drew tickets indicating where they were to eat. The "first world" had white tablecloths, fruit cup at each place. "Second world" citizens had paper placemats, salad. "Third world" people had water.

No ground rules were read, and people watched each other uneasily. The Rev. Charles Sumners, Jr., of Atlanta volunteered his services and led the doxology, drawing out each phrase in harmony. Then everybody sat down.

One woman suddenly jumped up and put her salad on a bare table. The people there took small bites, passed it on. More people began to carry rolls and salad around the room.

Waitresses appeared with plates

of fried chicken for the haves, potato and broccoli for the next set. The have-nots still had not. They began to bang on the tables, setting up a noisy rhythm.

Now the room became full of confusion as everyone tried to pass food on to neighbors. One man had trouble disposing of a plate of chicken—"We were too shy to take it, but now I wish we had," said a have-not. (The man came back and gave it to them.) Pieces of broccoli were held out invitingly and people took bites. It seemed like a game.

By now the third world had been served bowls of rice, and some people shared their rice with neighbors who had given them chicken.

Everyone had had something to eat when the Rev. Charles Cesaretti called for silence. He is staff officer for hunger of the Executive Council.

"How do you feel about this experience?" he asked. "Do you feel proud of yourself if you shared your plenty? Do you really think if you give away a little of what

you have it is going to feed the world?

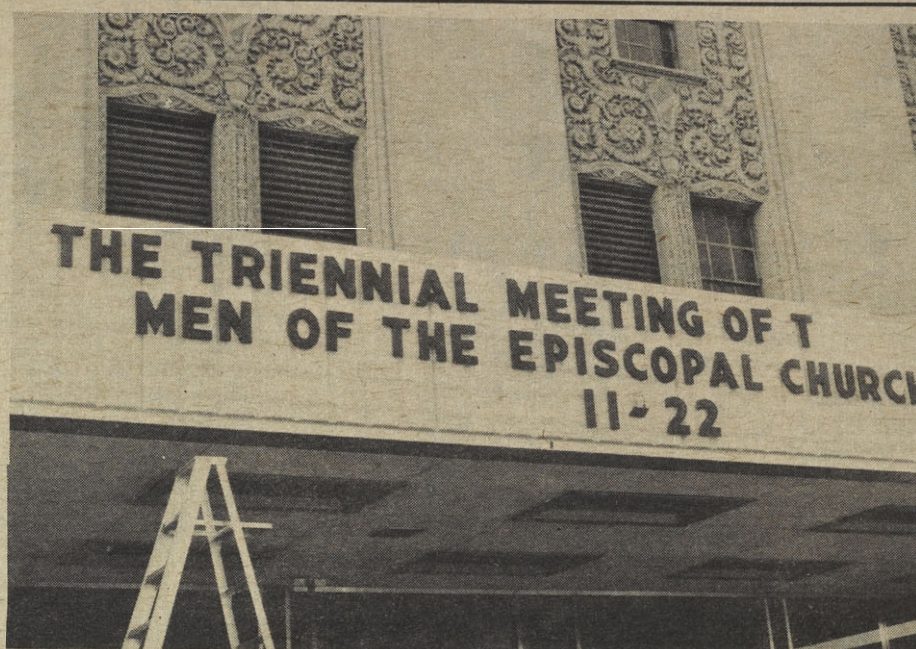
"Our job is to come to understand the problem, not to play games of giving," Mr. Cesaretti continued. "The chicken dinners today would have cost \$5 each, but you paid only \$3.75. Do you know who paid for your dinner? The people who ate rice!"

As his audience began to look thoughtful, Mr. Cesaretti asked another question. "You people who banged your table so dramatically," he said, "are you willing

to use your energy and all your ability to alleviate the real hunger in the world? Think about it!"

The luncheon concluded with intercessory prayers led by the Rev. J. Fletcher Lowe, Jr., chairman of the National Committee on Hunger; Mrs. John M. Allin, representing her husband, the Presiding Bishop; and Triennial delegates from Minnesota, Colombia, and the Philippines.

—Helen Ferguson
from *The (Convention) Daily*



WHERE'S THE "WO"? Those who would make political commentary out of a half-finished sign put up before the women's Triennial began would have to note that not only hadn't "wo"men arrived, "he" wasn't there either.

Computer votes for 'wopersons'

While an electronic vote-counting system has been used at several past General Conventions, the sophisticated equipment in use at the Minneapolis meeting allowed textual changes as well as the tallying of ballots by computer.

The General Convention computer system was provided as a special ministry by Trinity Parish in Ambler, Pa. The Rev. John Schultz, rector, directed the operation that greatly facilitated the paper work in Minneapolis.

"For example, suppose a change

was needed in all of the canons, perhaps changing the word 'man' to 'person.' We could do this by computer, and we would only have problems with such words as 'woman' which would come out as 'woperson,'" Father Schultz said.

The computer counting of votes began when each deputy marked a special ballot card 'yes' or 'no' and then passed the ballot to the chairman of each deputation, who filled out a tally ballot card. The tally ballots were fed into the computer first to give an immediate report to the Convention. Each deputy's ballot was also fed into the computer later to get the information needed to poll any deputation.

Trinity Parish got into the computer business "through the back door," according to Father Schultz.

"We had long had a special ministry of book and pamphlet publishing called Trinity Press," he said. "The computer ministry is just a natural progression of what we consider as our special contribution to the life of the Church."

please send address change BEFORE you move

In July the U.S. Postal Service increased its fee for handling changes of address by 150%, or from 10 cents to 25 cents per change. If you let *The Episcopalian* and other publications you use know about your move well before you actually go, mail will not be sent to your old address and returned, thus eliminating this charge.

The advantage to you—you'll receive your periodicals on time at your new address and help keep subscription rates stable. Thank you.

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(Signed) Henry L. McCorkle, Editor-in-Chief.

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Convention debates, then decides to go with VIM

With some reservations, spoken and unspoken, General Convention decided to move ahead with a proposed multi-million dollar fund drive, Venture in Mission (VIM).

Reluctance to begin a large capital funds drive has a number of bases, including uncertainty about whether the money raised will be spent to fund the status quo or to provide money for new forms of outreach and mission and whether domestic, particularly urban, needs will be considered.

Some people were curious about how the money-raising would be coordinated with diocesan efforts and who would set goals and establish priorities. Others said the VIM brochure, which is specific about dollar amounts, describes a program which has had little or no local involvement in the planning.

Many of these concerns were answered in an amended plan which both Houses endorsed. It provides, in part, that "the participation of the individual diocese be at the heart of this proposal and that the mode and dollar amount of participation be determined by a process of consultation."

The Rev. Thomas H. Carson, Upper South Carolina, a member of VIM's Committee of 200, assured deputies that "no kind of goal can be established until we consult with you...ask each diocese to be a partner-in-mission for the entire Church."

The Rev. George Regas, Los Angeles, described it as "a tentative program for at least \$100 million worth of urgent needs...Remember, little plans generate little gifts." He added, "Real stewardship can be as controversial as ordaining women."

Dee Barrett, Rochester, asked how the quotas for funds would be set. Canon W. Ebert Hobbs, Ohio, explained, "The dioceses will be asked to consider an asking, a word I prefer to quota. If the diocese has identified its own need of \$100,000 and the asking for that diocese is \$250,000,

then the diocesan goal would be \$350,000."

And to a question from the Rev. Kenneth Trueman, Milwaukee, concerning an individual deputy's part in the campaign, the Rev. Gerald McAllister replied, "A vote for the campaign should involve commitment, or you should vote against it."

The Milwaukee deputation asked for a vote by orders. The resolution was approved in the clergy order: 73 yes, 27 no, 11 divided; lay order: 79 yes, 19 no, 14 divided.

The bishops were also supportive but divided. Bishop Coadjutor John Walker of Washington asked that 50 percent of funds raised stay in urban dioceses, but Bishop A. Ervine Swift of the Convocation of American Churches in Europe feared "a little trouble if we draw distinctions."

Bishop Stanley Atkins of Eau Claire said he was "despondent," returning to a diocese "more conservative" than some. "There is a crisis in the Church, a crisis of leadership. The Episcopal Church is totally out of touch with what they believe."

Sharpest criticism came from Bishop George Murray of the Central Gulf Coast, who said, "We may be indulging in a pipe dream." He added that his diocese would tell fund-raisers to stay out. "We only

Proponents of the Venture in Mission (VIM) project take pains to remind people that the three-year fund-raising effort involves more than just collecting money. The program, which Convention voted to implement after diocesan consultation, is also renewed commitment to mission and meeting people's needs, explained Bishop Christoph Keller of Arkansas, Senator Stuart Symington of Missouri, and Robert Ayres of West Texas in their presentations on Convention's third day.

The fourth speaker, Executive Council member Eleanor Robinson of Great Falls, Mont., dramatically put that message across. Deputies, bishops, and observers gave her a standing ovation after she related—often in a broken voice—her experiences as a member of a Partners in Mission consultation in Malawi, last year.

Her friendship there with a woman she identified only as Patricia had influenced her greatly. Patricia once asked her, "Eleanor, what can I give you?" and Mrs. Robinson said she had been embarrassed because she could not think of an answer. Patricia carried out her ministry by gathering village women together to teach Christianity, and when Mrs. Robinson asked her how the groups worked, Patricia replied, "First we discuss the Christian principle for the day and then somebody brings a tea bag..."

"In that world of faith the food we eat at the potluck suppers here should make us feel ashamed," said Mrs. Robinson. She then told how she was "so aware of the presence of God in Malawi that I had to do something. But what could I do?"

Finally in one church she noticed a tear in the corner of the altar cloth. She asked if anyone would be offended if she mended it. When they said no, "I went on my knees before that altar and mended that altar cloth. Now, in Africa, there's something of me..."

"I'm dismayed and frustrated with the time we spend on ordination of women and Prayer Book revision. I can't think God cares too much about the color of the Prayer Book we use or the sex of the people who lead us in our prayers. But when He said, 'Feed my sheep,' He was speaking to us."

"Come, let us venture into mission," concluded Mrs. Robinson.

ask our people to give once a year," he said.

When the roll call vote endorsed VIM, 100 were in favor, seven op-

posed, and 22 abstained. Bishop Murray declared, "I think I was a little hard on you..." The Church

Continued on page 23



Eleanor Robinson

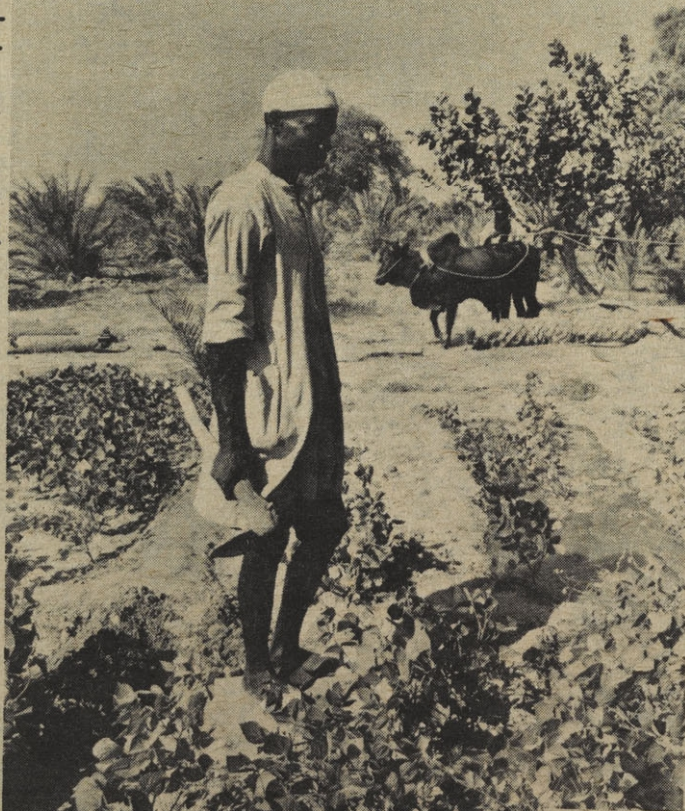
Gardening is not a hobby in Niger.

It's literally a matter of life and death.

That's why this experimental growing laboratory is so vital to this country in the heart of the drought area of sub-Saharan Africa where hundreds of thousands have recently died. Here, with the aid of the Presiding Bishop's Fund and some other Christian agencies, they are learning to grow food in once-barren earth.

Your contributions to the Presiding Bishop's Fund support numerous hunger-fighting projects in the food-short areas of the world—from irrigation projects in Bangladesh to fish hatcheries in Haiti.

Your check is more needed now than ever. May we hear from you? Soon?



Neale Morgan

COALITION E, which lobbied for candidates' elections at Convention, was headed by the Rev. Herbert Donovan, Jr., of Newark and Marion Huston of Ohio.



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The Presiding Bishop's Fund for World Relief

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E-11-76

Convention adopts Proposed Prayer Book

— 270 amendments and much debate later

The Episcopal Church now has a *Proposed Book of Common Prayer*, authorized for use the next three years as an alternative to the standard *Book of Common Prayer*.

On paper to change "Draft Proposed Prayer Book" to "Proposed Prayer Book" seems simple. At General Convention, however, this deceptively easy step involved some 2,000 hours of work by the House of Deputies' Prayer Book committee alone before the Draft Book as amended ever came to the floor for discussion. This does not include the hours the Standing Liturgical Commission (SLC) spent in meeting with the committees of both Houses or the time the 10 members of the House of Bishops' Prayer Book committee spent during the same weeks.

The Draft Proposed Book, as presented, both added to and subtracted from trial rites previously published. The Proposed Book, as now authorized, differs from the Draft Book. In its report to General Convention the SLC asked for adoption of the Draft Proposed Book with over 200—mostly editorial—amendments. As a result of the open hearings in the first Convention week and after wrestling with diverse views in their own meetings, the committees of both Houses presented further amendments. When the matter came before their respective Houses, deputies and bishops added a few amendments of their own. When Convention finally passed the measure, 70 amendments had been added to those the SLC had originally suggested.

Approved amendments include replacing the presently printed text of the Apostles' Creed in Rite I Morning Prayer and Evening Prayer with that found in *The Book of Common Prayer* and inserting rubrics (instructions) which say the text of the Creed on pages 96 and 113 may be used instead. The alternative version comes from the International Consultation on English Texts (ICET), used by the Ro-

man Catholic Church and many Protestant denominations. And the famous "filioque clause" ("and the Son"), which had been removed, was again inserted after the phrase "who proceeds from the Father" on pages bearing the ICET version of the Nicene Creed.

On page 141, titled "Additional directions, Morning and Evening Prayer," a rubric was added to permit use of the familiar Gloria Patri, which ends: "As it was in the beginning, is now, and ever shall be, world without end. Amen." The directions for the Holy Eucharist also permit this version in Rite I. The words "the people may join in saying this prayer" were added to the rubric which precedes the Prayer of Humble Access in Rite I.

Some material from the 1928 Prayer Book was restored to the marriage service.

To the rubrics prefacing the Confirmation service another has been added: "Those baptized as adults, unless baptized by a bishop, are also expected to make a public affirmation of their faith and commitment. . . in the presence of a bishop and to receive the laying-on-of-hands."

And on page 521 of the Draft Book the prayer following the first rubric is to begin: "Therefore, Father, make *N.* a bishop in your Church. Pour out upon *him.* . . ." etc. The content conforms with the sentences used in ordaining priests and deacons although it adds to the ancient prayer which is drawn from the *Apostolic Tradition* of Hippolytus.

Convention also approved a rubric to allow the personal pronouns used in Rite I to be appropriately changed to conform with traditional language and, after the decision on women's ordination to the priesthood, passed an amendment instructing appropriate changes in the Proposed Book.

The Convention process which eventually resulted in adoption of a Proposed Book began on Sunday night, September 12, when Bishop

Chilton Powell of Oklahoma, SLC chairman, presented the Draft Book to a joint session of the two legislative Houses and an overflow crowd of spectators: "We present your gift and ours. . . . A thousand people were directly involved in this book and thousands more have written us and otherwise participated in its preparation in the past nine years." He continued, "I ask you to adopt this and, lest we close the door that should be open, try it for the next three years."

Several Commission members spoke to particular points in the new book. Dr. Boone Porter, West Missouri, commented on the book's focus on the Eucharist, saying, "It is high time we have a *Book of Common Prayer* that sets forth the Holy Eucharist as the main and central service. We need the theology of this expressed, not just for theologians but for children and laymen. It is time we have a liturgy which puts Jesus Christ at the center of our liturgy and just as clearly at the center of our lives."

Dr. Charles Price, Virginia, speaking about the diversity the book offers, said, "Variety exists whether we like it or not. The Draft Proposed Book exists to provide this variety for all people."

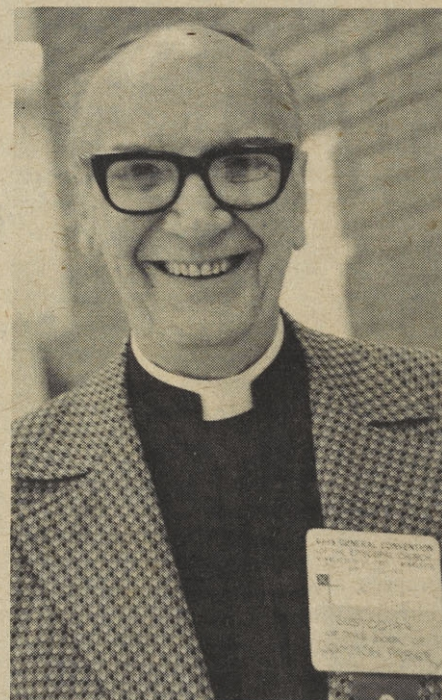
Monday morning the House of Deputies' Prayer Book committee began work on the amendments individual members wished considered. From the very beginning discussion and debate revealed an openness to listen on the part of both proposers of amendments and defenders or explainers of the text. Losing propositions were accepted gracefully; no one indulged in triumphal crowing. A rapidly growing fellowship was evident—the more remarkable since this was a 46-member committee of which 36 persons had never before been deputies, let alone members of this committee. The communal feeling may have been enhanced by the knowledge that that night, together with the House of Bishops' committee, members would face the promised open hearings.

That many deputies and visitors were unhappy with the Draft Book as published last February was no secret. Many felt the next three years should be a trial of the new book with a chance for further amendments in 1979 and final approval in 1982. Others wanted definite assurance the 1928 *Book of Common Prayer* would continue after 1979 if the Proposed Book were approved, and still others wanted the whole thing sent back to the SLC with orders to "revise the 1928 Book only and much less radically." A vociferous group wanted the 1928 Prayer Book to continue with perhaps minor changes.

Certainly Monday night's open hearings heard most of these positions. As an estimated 500 people gathered into the spectator seats, members of both committees

obeyed presider Harrison Tillman's injunction, "All members of the Prayer Book committees are supposed to be down here with the bulldogs," and seated themselves near the podium, visible to all, with pencils and paper in hand.

For two-and-a-half hours members listened to complaints, suggestions, proposed amendments, corrections, and occasionally vituperative remarks about SLC members. Over 30 people, limited to five minutes each, spoke. That night evidence was heavily against the Draft Proposed Book. Tuesday night the audience was smaller because many people attended the concurrent hearing on women's ordination. Twenty speakers appeared, and opinions were more evenly divided between various factions.



PROUDLY WEARING his "Custodian of the Book of Common Prayer" badge after the deputies unanimously voted to give it to him is Canon Charles Guilbert, who has worked on Prayer Book renewal for many years.

At the beginning of both sessions would-be speakers placed their names in a box. The names were drawn at random to determine the speaking order. When Mr. Tillman, a deputy from Georgia who was chairman of that House's Prayer Book committee, announced the first was Dr. Carroll Simcox, editor of *The Living Church* and a long-time defender of the 1928 Book, someone remarked, "With that name first, no one can complain the drawing is rigged!"

Dr. Simcox said, "Although many things in the Draft Book distressed me deeply, I will speak to one thing in particular." This was the proposed elimination from the ordinal of "a phrase which has profoundly and redemptively affected my life as a Christian and as a priest." He testified that during his life he had been strengthened to resist temptation to unpriestly thoughts, words, and actions by recalling his ordination and particularly the moment the bishop said, "Receive the Holy Ghost for the



A NEW SIGN AMONG THE TRAFFIC signals greeted Convention-goers when they arrived in Minneapolis.



SPBCP REPRESENTATIVE Dorothy Mills Parker spoke against the cost of liturgical renewal.

office and work of a priest in the Church of God. . . . Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." Dr. Simcox added, "I plead for the restoration of that historic form."

Stuart Casper of Long Island reflected the views of many when he complained of too much diversity, too many choices in the new book. "You could go to church every Sunday for the rest of your life and hear a different liturgy every Sunday."

Walter Sullivan, president of the Society for the Preservation of the Book of Common Prayer (SPBCP), stated his society had stayed within the canons of the Church. He requested "this committee accede to the Presiding Bishop's request and pass legislation to allow continuance of the 1928 Book, relax the rubrics in the Prayer Book, and release the copyright on the Blue Book. I recommend the Blue Book be authorized for trial use and be referred back to the Commission for revision. We must love one another or die."

Several women spoke. Catherine Winsett objected to the new marriage service.

Blanche Hamilton, Pittsburgh, testified: "This revision process has been for me, personally, an opportunity for education, participation, and an increase in personal growth and outreach. It involves risk for you and me and all the Church, but the gain is worth the risk." She then pleaded in favor of the book and its replacement of generic pronouns with other words less male-oriented or their elimination from some places when they were not necessary. She concluded, "No woman should ever again have to say, 'for us men and for our salvation.'" (The ICET translation of the Nicene Creed says, "for us and for our salvation.")

Dorothy Mills Parker, another SPBCP representative, differed, declaring: "I'm a woman, and I've been a churchman, a churchman, a churchman, a churchwoman all my life, and I have never felt excluded from the liturgy." She decried the cost of liturgical renewal and "the staggering loss of church members" which she attributed to the loss of Anglican ethos.

The new Baptism and Confirma-

tion rites were criticized, as were the Psalter, the Collects, and some of the Pastoral Offices. Probably the most frequent criticism was the use of ICET versions of the Creeds and Gloria Patri, particularly in Rites I.

On the positive side the Rev. Paul Downey, a recently retired clergyman from Michigan, looked back on his experience with trial rites in a small parish of farmers and factory workers. He said the experience had been painful at first, but his congregation also grew and began to discover a new joy in the services. "These people . . . came to discover it really was all right to address God as 'you,' and their private prayer life deepened."

"Diversity is not new," he said, speaking of the diversity of the new book. He added that many parishes depart from what is actual-

ly in *The Book of Common Prayer*, which has nothing to indicate a sermon and offertory should be included in Morning Prayer nor anything to permit some of the practices Anglo-Catholics have used for years.

Several representatives of religious communities spoke favorably of the book from their experience of using it daily, rather than weekly as most laypeople do. Brother Robert of the Society of St. Francis said, "I declare the language of our revised book does, in fact, under the searchlight of constant use, when the glitter is worn off, wear very well." Several other religious praised the book, one describing it as "a vision of the past with a view of the future."

The Rev. Mother Mary Grace, Mother General of the Community of St. Mary, said, "Former beauty is never denied by a new beauty."

The new Prayer Book has a vibrant beauty of its own."

A number of people praised the expanded opportunities for laypeople to participate. William Hamilton of Pittsburgh said, "I am impressed with the expanded practice and concept of lay participation. The book's flexibility and wide use of options permits us to discover what fits best."

Meanwhile the House of Deputies' Prayer Book committee met daily at 8:00 a.m. to deal with 95 propositions which had arisen out of its earlier sessions with the SLC as well as concerns raised in the open hearings. Those items which received the committee's approval were incorporated as amendments when the resolution to approve the Draft Book reached the floor of the House.

Early Tuesday morning the com-

Continued on page 22

Read this and cry.

Froilan lives in the highlands of Guatemala in a one-room hut with dirt floors and no sanitary facilities. Labor there is so cheap that, for men like Froilan's father, hard work and long hours still mean a life of poverty. But now life is changing for Froilan.



Her name? We don't know. We found her wandering the streets of a large South American city. Her mother is a beggar. What will become of this little girl? No one knows. In her country, she's just one of thousands doomed to poverty.



The world is full of children like these who desperately need someone to care, like the family who sponsors Froilan.

It costs them \$15 a month, and it gives Froilan so very much. Now he eats regularly. He gets medical care. He goes to school. Froilan writes to his sponsors and they write to him. They share something very special.

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Somewhere in the world there's a suffering child who will share something special with you. Love.

For the love of a hungry child.

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

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Member of International Union for Child Welfare, Geneva. Gifts are tax deductible.
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Statement of income and expenses available on request.

Christian Children's Fund, Inc.

In summary, here's what Convention did

• **Adopted** a resolution which adds a new section to Title III, Canon 9, reading: "The provisions of these canons for the admission of Candidates, and for the Ordination to the three Orders: Bishops, Priests, and Deacons, shall be equally applicable to men and women," thus clearing the way for women in the priesthood and the episcopacy, effective Jan. 1, 1977;

Liturgy

• **took** the first constitutional action to adopt the Draft Proposed Prayer Book as amended, titled it *The Proposed Book of Common Prayer*, and referred it to the 66th General Convention for action;

• **authorized** *The Proposed Book of Common Prayer* for use throughout the Church for three years, beginning the First Sunday of Advent, 1976 (November 28), as "an alternative at any time or times to the established *Book of Common Prayer*";

• **recorded** the Church's appreciation of consultants who served on the drafting committees and as reader consultants to the Standing Liturgical Commission and to various diocesan liturgical committees and commissions during trial use and asked these bodies to continue educational programs;

• **requested** the Standing Liturgical Commission to: (1) edit and prepare for publication *The Proposed Book of Common Prayer* as expeditiously as possible, (2) prepare an altar edition based on *The Proposed Book of Common Prayer*, (3) undertake revision of the Book of Offices, (4) complete a study of the sources of various liturgical formularies included in the Proposed Book and publish it, (5) review the Main Lectionary and the Daily Office Lectionary and prepare and publish

a study of them, (6) initiate, in cooperation with diocesan liturgical committees and commissions, an intensive educational program on the use of the Proposed Book, (7) maintain and develop contacts with other Churches in the Anglican Communion and other Christian Churches regarding the revision of their liturgies, and (8) maintain close contact with the Standing Commission on Church music;

• **set** Standing Liturgical Commission membership at 16, including the Custodian of *The Book of Common Prayer*, for the triennium 1977-1979;

• **authorized** and requested the Presiding Bishop and the President of the House of Deputies to appoint a coordinator for Prayer Book revision to assist the Commission;

• **authorized** for optional use the revised edition of *The Calendar and the Collects, Psalms, and Lessons for the Lesser Feasts and Fasts*, providing it is used according to the rules given;

• **authorized** for trial use for the next triennium, in place of the epistles and gospels set out in *The Book of Common Prayer*, corresponding passages from any of the following translations of Holy Scripture: the King James (or Authorized) Version, the English Revision of 1881, the American Revision of 1901, the Revised Standard Version of 1952, the Revised Standard Version (an ecumenical edition) commonly known as the "RSV Common Bible" of 1973, *The Jerusalem Bible* of 1966, *The New English Bible with the Apocrypha* of 1970, *The Good News Bible in Today's Speech* of 1976, and *The New American Bible* of 1970;

• **requested** the Presiding Bishop and the President of the House of Deputies to appoint a commission to study the question of the continued

use and role of the 1928 book;

Evangelism

• **commended** the Church's program in evangelism and renewal, asked the Presiding Bishop to name an advisory committee to work during the coming triennium, endorsed diocesan commissions on evangelism and renewal, and commended those dioceses which already have them;

Social Concerns

• **adopted** guidelines on abortion (see page 17);

• **cited** its awareness of the battered child syndrome, drug-related crimes, highjacking and kidnapping, and violence in media and asked parishes, dioceses, and Provinces to determine causes and seek funding for staff to check and cure such violence;

• **urged** Congress to adopt effective handgun legislation as promptly as possible and urged all citizens to support federal, state, and local legislation aimed at controlling sale and use of handguns;

• **endorsed** Church efforts to help provide adequate housing for all people and urged dioceses to give a high priority to such housing programs;

• **urged** that the Church lend its strength to peace-making and to pastoral care for both those who fight and those who object to fighting;

• **called** upon the U.S. government and businesses, through the Church and the Presiding Bishop, to continue all non-violent efforts to obtain freedom of religion, justice, and human dignity in foreign states which espouse repressive policies;

• **commended** governmental efforts to limit nuclear arms and expressed hope for future peaceful use of nuclear energy;

• **affirmed** its commitment to its ministry to racial and ethnic minorities, received the report on Asi-american ministry efforts, and pledged continued support;

• **urged** Provinces, dioceses, and parishes to review their employment practices to determine if any racial inequalities exist;

• **established** a commission to study the theological, ethical, and pastoral questions involved in health, sexual—including homosexual—and bio-ethical issues (see page 17);

Ministry

• **urged** the Church to examine itself and to provide, through the Christian education department and the Lay Ministries Task Force on Women, educational programs on past and present exploitation of women;

• **urged** the whole Church to concern itself with creative ways to deploy and employ women;

• **affirmed** continuing support for Episcopal participation in ecumenical ministries in the national parks and for development of more effective ministry in leisure recreation areas;

• **authorized** the Board for Theological Education and Executive Council's Lay Ministries Program Group to create a study committee, in full consultation with the Ministry Council, on the issue of total ministry with particular emphasis on the ministry of the laity;

• **continued** the Ministry Council for another three years;

• **permitted** non-stipendary priests past age 72 to continue in their church positions after retirement at the discretion of their bishops;

• **permitted** laypersons who worship but do not live in a diocese to stand for election from that diocese as deputies for General Convention;

• **agreed** that laypersons other than

How did your diocese vote on women's ordination?

In the chart below, the first column is the diocesan bishops' vote, the second is the deputies' clergy vote, and the third is the deputies' lay vote. Coadjutor, suffragan, non-diocesan, and resigned or retired bishops' votes are given below.

Alabama	Y	Y	Y	Europe, Convocation of				Nevada	Y	Y	D	South Dakota	N	N	D
Alaska	Y	Y	Y	American Churches in	Y	Y	Y	New Hampshire	Y	Y	Y	Southeast Florida	N	N	N
Albany	N	N	N	Florida	Y	N	N	New Jersey	Y	N	D	Southern Ohio	Y	Y	Y
Arizona	N	D	Y	Fond du Lac	N	N	N	New York	Y	Y	Y	Southern Philippines	N	N	Y
Arkansas	Y	Y	Y	Georgia	N	D	D	Newark	Y	Y	Y	Southern Virginia	Y	Y	Y
Atlanta	*	Y	Y	Guatemala	N	Y	Y	Nicaragua	N	N	N	Southwest Florida	N	N	N
Bethlehem	Y	Y	Y	Haiti	N	N	A	North Carolina	Y	Y	Y	Southwestern Virginia	Y	Y	Y
California	Y	Y	Y	Hawaii	Y	D	Y	North Dakota	Y	D	Y	Spokane	Y	Y	Y
Central Florida	N	N	N	Honduras	***	Y	Y	Northern California	N	N	N	Springfield	N	N	N
Central Gulf Coast	Y	N	N	Idaho	N	Y	Y	Northern Indiana	N	N	N	Taiwan	Y	Y	Y
Central New York	Y	Y	Y	Indianapolis	Y	Y	Y	Northern Mexico	A	N	N	Tennessee	N	Y	D
Central Pennsylvania	Y	D	Y	Iowa	Y	Y	Y	Northern Michigan	Y	Y	Y	Texas	Y	Y	Y
Central Philippines	Y	Y	Y	Kansas	N	Y	Y	Northern Philippines	N	N	N	Upper South Carolina	Y	D	D
Central and South Mexico	Y	N	Y	Kentucky	Y	Y	Y	Northwest Texas	N	N	N	Utah	Y	Y	Y
Chicago	N	D	N	Lexington	N	N	N	Ohio	Y	Y	Y	Vermont	Y	Y	Y
Colombia	N	N	N	Liberia	N	N	N	Oklahoma	N	N	D	Virginia	Y	Y	Y
Colorado	N	N	N	Long Island	*	N	N	Olympia	N	Y	Y	Virgin Islands	N	Y	Y
Connecticut	N	Y	D	Los Angeles	Y	D	N	Oregon	N	D	Y	Washington	Y	Y	Y
Costa Rica	Y	Y	Y	Louisiana	N	N	N	Panama and Canal Zone	Y	D	Y	West Missouri	N	D	D
Dallas	N	N	N	Maine	Y	Y	D	Pennsylvania	*	Y	D	West Texas	N	Y	Y
Delaware	Y	Y	Y	Maryland	Y	Y	Y	Pittsburgh	Y	Y	Y	West Virginia	Y	Y	Y
Dominican Republic	Y	Y	Y	Massachusetts	V	Y	Y	Puerto Rico	Y	Y	D	Western Kansas	Y	N	N
East Carolina	Y	Y	Y	Michigan	Y	Y	Y	Quincy	N	N	N	Western Massachusetts	Y	Y	D
Eastern Oregon	Y	Y	Y	Milwaukee	N	N	N	Rhode Island	Y	D	Y	Western Mexico	N	N	N
Easton	Y	Y	Y	Minnesota	Y	Y	Y	Rio Grande	Y	N	N	Western Michigan	Y	N	N
Eau Claire	N	N	N	Mississippi	Y	D	Y	Rochester	Y	Y	Y	Western New York	Y	Y	Y
Ecuador	N	N	N	Missouri	Y	Y	Y	San Diego	N	N	N	Western North Carolina	N	Y	N
El Salvador	**	D	N	Montana	Y	N	Y	San Joaquin	N	N	N	Wyoming	Y	Y	Y
Erie	Y	D	Y	Nebraska	V	N	N	South Carolina	Y	Y	Y				

Y = Yes; N = No; D = Divided; A = Abstained; V = Vacant

* Bishops Sims of Atlanta, Sherman of Long Island, and Ogilby of Pennsylvania were called away from Convention on pastoral duties and therefore did not vote.

** Bishop Haynsworth of Nicaragua is also Bishop-in-Charge of El Salvador.

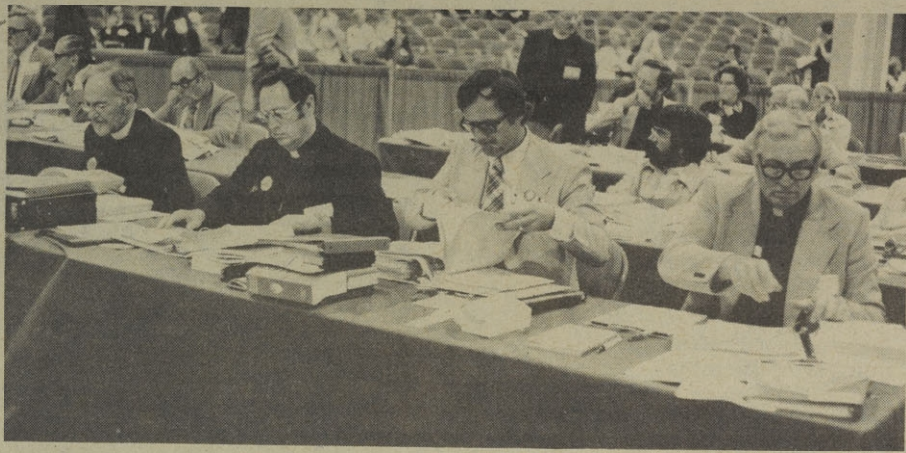
*** Bishop Carral-Solar of Guatemala is also Bishop-in-Charge of Honduras.

The Coadjutor, Suffragan, or Assistant Bishops of various dioceses voted as follows:

Yes: Arizona (Heistand); California (Millard); Chicago (Primo); Connecticut (Porteus); Massachusetts (Arnold); New Jersey (Belshaw); New York (Wetmore); Newark (Spong); Oklahoma (Putnam); Pennsylvania (Mosley); Tennessee (Sanders); Virginia (Baden); Washington (Walker); West Texas (Bailey).

No: Albany (Persell); Dallas (Terwilliger); Long Island (Witcher); Maryland (Cox); New York (Wright); Oregon (Gross); Southern Virginia (Vache); Tennessee (Gates); Texas (Cilley).

In addition, 17 resigned, retired, or non-diocesan bishops voted Yes; 10 voted No; and one abstained.



THE DEPUTY SHUFFLE is practiced by the Springfield clergy deputation as it tries to organize all those resolutions for a morning session.

licensed lay readers can administer the chalice at Eucharist;
 • **restored** postulancy as a step in preparation for holy orders;
 • **agreed** to enter into communion with the Church of South India and with the Mar Thoma Syrian Church of Malabar;

Ecumenical Concerns

- **commended** the Presiding Bishop and others for the "magnificent ecumenical witness" personified by those who attended the opening service in the St. Paul Civic Center Auditorium;
- **authorized** continuation of Forward Movement publications under supervision of the Presiding Bishop, who said he would appoint Bishop John M. Krumm of Southern Ohio to be successor to retiring Bishop Henry Hobson;
- **reaffirmed** its commitment to the "Lund Principle" of ecumenical cooperation first adopted at the world Conference on Faith and Order in 1952 and reaffirmed at the 1968 Lambeth Conference;
- **commended** continuing consultations with the Roman Catholic Church and the Lutheran Churches and voted to establish a conversation with the Baptist associations;
- **sent** greetings to sister Churches throughout the world in messages to the Archbishop of Utrecht, Obispo Maximus of the Philippine Independent Church, Prime Bishop of the Polish National Catholic Church, the moderators of the Church of Pakistan and North India, and the Bishops of Dacca (Bangladesh), the Lusitanian Church (Portugal), and the Spanish Reformed Episcopal Church;
- **encouraged** continuation and expansion of the Episcopal Diocesan Ecumenical Officers organization;
- **recommended** establishment of ecumenical commissions/committees, commending those dioceses in which such groups now exist;
- **reemphasized** the Chicago Quad-

rilateral as a substantial basis to discuss organic union in ecumenical dialogues;

- **created** a 24-member Standing Commission on Ecumenical Relations and asked it to convene regional meetings, culminating in a national conference to assess the Church's present ecumenical activity and to plan for the future;

- **endorsed** the Consultation on Church Unity (COCU) document entitled, "Toward a Mutual Recognition of Members: An Affirmation," recognized all baptized persons as members of Christ's Church, and encouraged studies of the document under the Episcopal Diocesan Ecumenical Officers network leadership for a report at the next Convention;

- **approved**, subject to the diocesan bishop's approval, ecumenical eucharistic services with the proviso that an Episcopal priest must be a concelebrant and that rubrics concerning reverent disposition of the blessed elements are strictly observed;

- **commended** to diocesan bishops consideration of authorizing interim eucharistic events;

- **recommended** that dioceses develop ecumenical guidelines for marriage services and encouraged establishment of covenant relationships at both diocesan and parochial levels;

Education

- **accepted** the Krumm report on theological education in the 1970's and requested a report at the next Convention on the implementing of its recommendations;

- **expanded** the impact of the new Church's Teaching Series by directing Executive Council to provide "means and materials" to study the books;

- **urged** the Board for Theological Education to review its criteria for grant applications and to investigate methods to speed funding processes;

Convention elects 16 to Executive Council

General Convention elected eight laypersons, four presbyters, and four bishops to serve on Executive Council.

The laypeople, all elected for six-year terms, are: Robert M. Ayres of San Antonio, Texas, investment banker and volunteer executive director of "Venture in Mission"; Leona E. Bryant of St. Thomas, V.I., current Executive Council member and administrative officer, department of finance of the Virgin Islands government; Matthew K. Chew of Phoenix, Ariz., General Convention deputy; Frank P. Foster of Arlington, Mass., currently a member of the Joint Committee on Program and Budget; Joseph L. Hargrove of Shreveport, La., a deputy to General Convention since 1969; Paul Neuhauser of Iowa City, Iowa, professor of law at the University of Iowa and former chairman of Executive Council's Committee on Social Responsibility in Investments; Virginia C. Ram of Los Angeles, Calif., program director for the

Parish of East Los Angeles and former member of the National Commission for Hispanic Affairs; and Harrison Tillman of Valdosta, Ga., chairman of the House of Deputies' Prayer Book committee.

Presbyters, all elected for six-year terms, are: the Rev. Messrs. Joseph Green, Jr., of Norfolk, Va., head of the Union of Black Episcopalians; Clarence Hayes, director, Instituto Episcopal San Cristobal, Parque-Lefevre, Republic of Panama; W. Ebert Hobbs, executive assistant to the Bishop of Ohio and speaker at nine provincial development/stewardship workshops; and Urban T. Holmes, III, dean of the School of Theology at the University of the South, Sewanee, Tenn.

Bishops elected for six-year terms are: William H. Folwell of Central Florida, Christoph Keller of Arkansas, and Philip A. Smith of New Hampshire. Bishop Albert W. Van Duzer of New Jersey was elected for a three-year term.

- **agreed** to churchwide support for theological education and suggested a parochial goal of 1.5 percent of local operating budget;
- **asked** dioceses which have five or more Church-related schools to establish a canonical relationship with them if one does not already exist;
- **directed** Executive Council to develop an educational program on war and on Church-state relations;

Elections

- **elected** 16 persons to Executive Council (see below);

- **elected** 12 people to the Church Pension Fund board for six-year terms: Bishops William F. Creighton, James W. Montgomery, and Alexander D. Stewart; the Rev. Messrs. David Collins, St. Julian A. Simpkins, Jr., Edward R. Sims, Almus M. Thorp, and George Werner; and lay persons D. Nelson Adams, J. Sinclair Armstrong, Margaret Truman Daniel, and Philip A. Masquette;

- **elected** five people to the Board of Clergy Deployment: Bishop Scott F. Bailey; the Rev. Messrs. Richard R. Cook and James L. Lowry, Jr.; and lay persons Robert M. Ayres, Jr., and Margaret D. Fitter;
- **elected** nine people to the Board of Trustees of General Theological Seminary: Bishops Frank Cerveney, James Montgomery, and Robert Rusack; The Rev. Messrs. Samuel Baxter, Stanley P. Gasek, and Harold Lemoine; and lay persons Jane Auchincloss, Lueta Bailey, and Walker Taylor, Jr.;

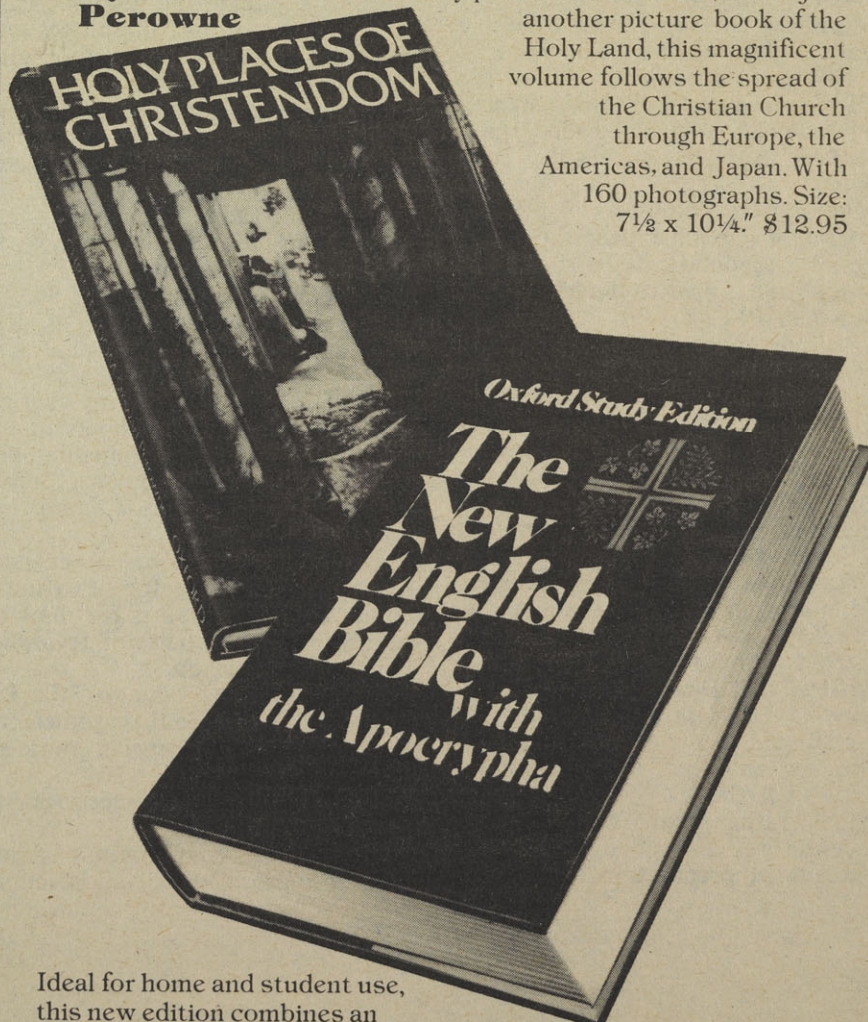
- **elected** 21 people to serve on the General Board of Examining Chaplains: Bishops Donald Davis (three years), William Spofford (six years), and William Sanders (nine years); the Rev. Messrs. Joseph Green, William Hale, Holt Graham, and Massey Shepherd (three years), C. FitzSimons Alison, O.C. Edwards, Robert W. Estill, and H. Boone Porter (six years), Boyce Bennett, D. E. Bitsberger, Robert Cooper, and

Continued on page 10

Inspirations for holiday giving

HOLY PLACES OF CHRISTENDOM

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Through glorious, full-color reproductions a noted author, archaeologist, and world-traveler captures the full splendor of the holy places of Christendom. Not just another picture book of the Holy Land, this magnificent volume follows the spread of the Christian Church through Europe, the Americas, and Japan. With 160 photographs. Size: 7½ x 10¼." \$12.95

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THE NEW ENGLISH BIBLE WITH THE APOCRYPHA: Oxford Study Edition

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Summary of General Convention Actions

L. B. Sherman (nine years); and lay persons George Shipman and Margaret Sloan (three years), Mary Lou Fowler and Cecil Patterson (six years), and William Gaines and W. R. Hudson, III (nine years);

National and International Affairs

- **affirmed** the aspirations of the people of Zimbabwe (Rhodesia) to freedom and self-determination;
- **granted** autonomy to *La Iglesia Episcopal Costarricense* at the request of its diocesan council;
- **supported** the Diocese of Liberia's action in joining the Province of West Africa as an associate member;
- **agreed** to support Canadian churchmen and Dene Indians in urging settlement of native land claims prior to resource development in the MacKenzie district;
- **condemned** deliberate killing of civilians in acts of political terrorism as being irreconcilable with Christian principles;
- **deplored** the absence of democracy in South Korea and extended feelings of concern to Christians living there;
- **expressed** concern that recent events suggest that the human dignity of all persons who serve in the armed forces has not always been scrupulously respected and asked the U.S. Department of Defense to insure that existing regulations regarding human dignity be reinforced to assure full compliance;
- **expressed** concern for an equitable treaty in the Panama Canal Zone;
- **affirmed** its conviction that the U.S. arms trade increased chances of worldwide war and called upon the U.S. Congress to restrict such trade;
- **agreed** to a Volunteers in Mission program to involve people "of all ages, backgrounds, skills, and professions committed to the Mission of Jesus Christ";
- **voiced** concern over "reported repression" in the Soviet Union of the rights of "many individual religious believers and of religious group activities" and asked the Ecumenical Officer to gather information, seek conversations with other Churches, and "express this concern to Soviet church leaders";
- **supported** Anglican churchmen and others in assisting Namibia in its efforts for freedom and self-determination;
- **assured** that General Convention is renewing its long-term financial commitment to other Anglican Churches and that future commitments will be to Provinces and regions rather than to individual dioceses;
- **mandated** preparation and distribution of a handbook on mission policy;

by elected Executive Council members;

Finances

- **approved** a \$14,030,000 General Church Program budget for 1977, \$14,308,000 for 1978, and \$14,720,000 for 1979;
- **adopted** a \$2.4 million budget for General Convention and its committees to cover the period Aug. 15, 1976-Dec. 31, 1979, and to be levied by assessment;
- **adopted** net disposable budget income as the basis for both the apportionment for General Convention expenses and the diocesan assessment for General Church Program;
- **heard** that the UTO gathered \$1,678,001.12 in 1976 for the work of the Church;
- **affirmed** that the Good Friday Offering would go for the work of Christian churches in the Holy Land and, if resources permit, to Christian communities elsewhere;

Structure

- **amended** the process of nominating candidates for Presiding Bishop to allow more contribution from the House of Deputies;
- **amended** canons to provide that a Presiding Bishop will take office within three months after election and that his term will run thence for 12 years unless ended sooner by retirement, disability, or death;
- **referred** for further study a proposal to eliminate the need for consents from standing committees and bishops for the election of bishops in a diocese;
- **permitted** suffragan and assistant bishops to exercise the authority assigned to diocesans at the request of such diocesans;
- **agreed** to admit the Missionary Diocese of the Virgin Islands to membership in Province II;
- **amended** Title I, Canon 8, Sec. 7, to provide for the election of deacons as deputies to Provincial synods;
- **approved** provisions to permit deacons to serve as members of the Standing Liturgical Commission, the Standing Commission on Church Music, and the Joint Commission on World Mission;
- **made** various canonical changes relating to terms for Provincial courts of review, courts for the trial of a bishop, and courts of review of the trial of a bishop;
- **changed** the wording in Title IV, Canon 3, to provide that women can be included on Provincial courts of review;
- **mandated** regular meetings of Provincial synods;
- **commended** continuation of annual visitations to all jurisdictions

by elected Executive Council members;

- **agreed** that the secretary of General Convention will be the ex officio secretary of Executive Council;
- **approved** election of two representatives (rather than one) from each Province to Executive Council and reduced from 30 to 20 the number of members elected by General Convention. This will take effect after the 1979 Convention;
- **created** formally an executive office of General Convention, headed by an executive secretary, which will oversee the work of the secretary and treasurer of General Convention as well as that of the Convention manager. The executive secretary will also coordinate the work of all Convention-funded committees, commissions, boards, and agencies;
- **changed** the name of the committee on agenda and arrangements to the committee on planning and arrangements;
- **established** a Joint Commission on Constitution and Canons to review all amendments to these documents;
- **continued** and funded the Joint Committee on Nominations;
- **mandated** a Joint Commission on Ecclesiastical Discipline to study the procedures of courts of review and the advisability of instituting new procedures concerning a national court and the appeals process;
- **agreed** to a change in the House of Deputies' voting procedure in which it will require at least three dioceses to call for a vote by orders instead of the current system by which one deputation can do so;

Clergy Benefits

- **asked** the Church Pension Fund to investigate the principle of clergy contribution to the Fund in order to increase benefits;
- **urged** the Church Pension Fund to increase pension payments to "more liveable" levels and to review the possibility of such increases at least annually;
- **directed** the Church Pension Fund to "study and, if possible, devise means" to increase the retirement reimbursements of clergy widows who now receive "much lower" benefits than retired clergy;
- **petitioned** the trustees of the Church Pension Fund to review pension computation factors to provide higher retirement benefits for clergy;
- **instructed** the Church Pension Fund to study the feasibility of increasing contribution computations to include a 30 percent, rather than a 25 percent, factor for housing and utilities;
- **mandated** a study by the Church Pension Fund on providing pension benefits for divorced clergy spouses;
- **asked** for a study of the terms of office of trustees of the Church Pension Fund;

Miscellaneous

- **took** the first constitutional step to amend the oath of conformity by substituting the words "The Episcopal Church" for "The Episcopal Church in the United States" so deacons, priests, and bishops in overseas jurisdiction need not define their spiritual commitment in terms of a national Church body;
- **passed** on second reading an amendment that will require action by three clerical or lay deputations from different dioceses to ask for a vote by orders;
- **heard** that the General Convention will meet in Denver in 1979, in Milwaukee in 1982, and in Anaheim, Calif., in 1985;



Resolutions galore

- **changed** the constitution of General Theological Seminary to reduce the number of trustees elected by General Convention and to permit deacons and laywomen to serve on the board;
- **commended** the work of the Episcopal Church Building Fund in providing loans in excess of \$1 million annually for construction, remodeling, and repair of Episcopal buildings and recommended churchwide financial support;
- **recognized** the contribution of the Roanridge Foundation in supporting program for church work in small communities;
- **named** the Church Historical Society as the Church's historiographer;
- **encouraged** simple eating habits for all Convention goers as a witness to concern for world hunger;
- **agreed** to fund the revision and publication of an updated edition of White and Dykman's annotated Constitution and Canons;
- **commended** the leadership and program of the development/stewardship office over the past three years;
- **instituted** open listing of vacancies through the Clergy Deployment Office to provide greater opportunities for proper deployment of ordained persons;
- **commended** the development of a resources center for material relating to the work of the Church in small communities, asked for a progress report by the next Convention, and asked that the New Directions program be continued during the next triennium;
- **commended** and encouraged the Church's youth work;
- **directed** the Standing Commission on Church Music to continue the work it has begun and to develop materials and plans to update the Hymnal for review by the 1979 General Convention;
- **amended** the canons on the minister's responsibility for church music from "suppress all light and unseemly music and all irreverence in the rendition" to read that the minister "shall seek assistance from persons skilled in music" and "together they shall see that music is appropriate to the context in which it is used," with the minister retaining final authority;
- **commended** use of *The Episcopalian* to parishes, vestries, and dioceses through the combination, parish, and leaders' plans; thanked those who helped develop, test, and use this "new information delivery system"; and approved elections to its Board.



RETIREED PRESIDING BISHOP Henry Knox Sherrill, right, honored at the Convention, talks with Bishop Allin.

Reactions

Continued from page 1

General Convention decisions this is a time of waiting and prayer.

"We are all avoiding firm decisions. We need a period for reassessment," says Perry Laukoff, editor of *The Certain Trumpet* and a member of the Fellowship of Concerned Churchmen, an umbrella group of several organizations which oppose women's ordination. The Canadian Council of the Faith is also a member of the Fellowship.

Suffragan Bishop Robert Terwilliger of Dallas, said, "When I returned home I sensed an atmosphere of grief, a feeling of betrayal. The first reaction—wrongly—was 'Where can we go?' and of course, you can't go anywhere. You must stay where you are and stand up for what you believe."

One of the problems with making decisions right now, according to the Rev. John Schultz of Ambler, Pa., is "the issues have so many facets; there really is no one rallying point."

Father Schultz suggested some persons might be looking at the possibility of a non-geographical diocese; of establishing a relationship with a bishop who will not ordain women.

Some possibility exists that persons or parishes will move to the Polish National Church. The Rev. Carroll Simcox, editor of *The Living Church*, adds that some might want to investigate the possibility of "a uniate relationship with the Roman Catholic Church—Roman Catholics of the Anglican Rite."

"There are things worse than schism, you know," he said, "such as self-perjury, convincing yourself that your conscience is wrong."

But, he added, "I have every hope we can keep the dissenters within the Episcopal Church and preserve the unity of the Church."

How that can be done presents a problem for Mr. Laukoff. "I have an inability at present to discern how we can exist as a Church with two priesthoods," But he has-

tens to add no options have been ruled out.

Some observers see little protection in the "local option" position in which some bishops will accept women and some won't. "I feel we are going to have a test case soon," said Father Simcox.

"I don't know what will happen if a dissenting bishop is taken to court to force him to accept a woman as a priest in his diocese," said Father Schultz, who fears this might happen.

Some priests are disassociating themselves from diocesan activities in those jurisdictions which have said they will accept women priests. The Rev. George Rutler, Rosemont, Pa., expressed this position in a statement to Pennsylvania's *Diocesan News*: "We who cannot accept Convention's revision of the Church's form of ministry are simply declaring that we disassociate ourselves from all gatherings, liturgical and otherwise, and all episcopal functions which imply the validity of priestly orders for women."

The Fellowship of Concerned Churchmen had said they might convene a meeting early next year to discuss the issues among its members. Mr. Laukoff reported he could not project if the meeting would indeed be called, or what form it might take. He did say the topic would be on the agenda for the Fellowship's next meeting in early November at Nashville, Tenn.

Bishop Terwilliger hopes some solution will be found within the Episcopal Church. "I don't find a great deal of bad spirit, of a desire to separate. I do think there will be a rearrangement of the Church, pray God, with some sort of charity."

"I don't know what it will be, but I'm sure there will be some ingenious invention. We will have to learn to live with two sacramental strains and learn how to do this in love, peace, and effectiveness." ◀



THE FIVE TEXANS who shared are shown in front of their mobile home at the Convention Center in Minneapolis. Left to right: the Rev. Tom Woods and his wife, Irene; the Rev. Jim Tucker; Evelyn and her husband, the Rev. William Sterling. Below, at work in the booth.

Photo by Lucille Germany

They lived on Iowa apples, Amish cheese, and freshly baked bread from exhibitor neighbors and bologna and cornflakes from an all-night grocery. They bathed in friends' hotel rooms. Sometimes they ran out of water and had to roll out in the middle of the night to find a place with a hose. They argued—good humoredly—about whose turn it was to be "sanitary engineer."

Five people ensconced in a 26-foot motor home on the road for six days and the parking lot for another 10 learn a lot about togetherness.

"It was a great experience. We'd do it again," said the Rev. William Sterling, chairman of the Diocese of Texas' overseas division who with his wife Evelyn, the Rev. Thomas Woods and his wife Irene, and the Rev. James Tucker, all of

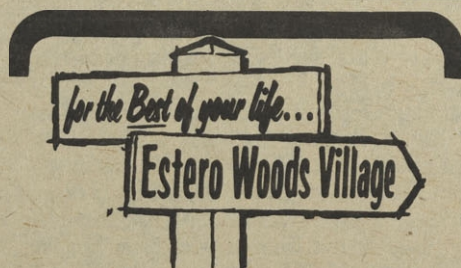


Houston, made the 3,500-mile round trip to Minneapolis. They shared their limited quarters with screens, tables, chairs, and boxes filled with ivory crosses, carvings, fabric, paintings, and other examples of the arts and crafts of the Diocese of Lake Malawi.

The idea for the motor home trip was conceived shortly after the Sterlings returned with armloads of craft items from a trip to Lake Malawi. The Woodses offered their motor home—an economical mode of transportation and housing, costing less than \$600 for all five persons—and assistance at "booth sitting."

The project realized more than \$2,000 from booth sales—all of which will go into the Texas-Lake Malawi companion program—and gave the Texans a valuable opportunity to talk with people and give out literature about the companion relationship.

The motor home, parked across from the Convention Hall, was also a convenient rest stop for weary Texas deputies and others who dropped in for rest and talk between sessions. —Lucille Germany



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Bishops okay ways to complete 15 women's 'irregular' ordinations

After General Convention voted to interpret ordination canons generically and pave the way for women in the priesthood (see October issue), the bishops met to debate the ramifications of that decision. "Well, they've swallowed the camel. Now comes straining at the gnat," one newsman told his colleagues.

The decisions the bishops strained at were: (1) how to deal with their own deeply divided feelings; (2) how to allow freedom for the people at home who have those same divided feelings; (3) what action to take regarding the 15 women who previously participated in ordination services in Philadelphia and Washington; and (4) when to begin ordaining women.

Eventually the bishops (1) vetoed a conscience clause which would have provided wide latitude of interpretation on both sides; (2) recommended that the Philadelphia and Washington women's bishops and standing committees consider two options to "complete" the ordinations; and (3) voted to make the canonical addition to allow women to become priests effective November 1 instead of Jan. 1, 1977.

To make those decisions they met three times in small groups, held many late night caucuses, heard advice from their theology and ministry committees and the nine Province presidents, considered four pieces of legislation, and reversed one of their hardest fought decisions.

The process took the better part of their last two full days, but at the final hour the deputies overturned the bishops' easiest decision by overwhelmingly defeating the November 1 effective date, making the first ordinations of women possible only after January 1.

To the Church at large, *what* they did was most important, but to many who participated and watched, the *how* was more dramatic. Some who saw it called it the work of the Holy Spirit and hoped—or wished—it could be repeated at home.

Even before the bishops voted on the canonical change that made ordination canons equally applicable to men and women, Presiding Bishop John M. Allin had asked

them to offer "leadership, not authority."

Bishop Ned Cole, Jr., of Central New York suggested the small group discussions, a move Bishop Stanley Atkins of Eau Claire seconded, saying: "I fear this House has not [faced the] strong personal differences to a point where we can respond to one another with understanding, respect, and forbearance—and, by God, we need it."

After their first hour in closed session, Bishop Donald Davis of Erie said, "There is almost no bishop who is not under pressure from his diocese and from within himself."

When the bishops later voted 96 to 60 (changed to 95 to 61 when Bishop William Frey of Colorado changed his vote, see page 14), Bishop Atkins rose to say that while he and his supporters would "not bolt the Church," they could not "accept with a good conscience the action of this House. . . . To do so would violate our ordination vows to be faithful to and to defend the Word of God in Holy Scripture."

That day 37 other bishops signed the statement: Joseph Harte of Arizona; Paul Reeves of Georgia; A. Donald Davies of Dallas; William H. Folwell of Central Florida; Edwin B. Thayer, retired, of Colorado; John Vander Horst of Tennessee; Albert W. Hillestad of Springfield; Robert E. Terwilliger, Suffragan of Dallas; George Browne of Liberia; E. Paul Haynes of Southwest Florida; Robert C. Witcher, Coadjutor of Long Island; Addison Hosea of Lexington; William R. Moody, retired, of Lexington; Victor Rivera of San Joaquin; A. Carral-Solar of Guatemala; Melchor Saucedo-Mendoza of Western Mexico; Charles T. Gaskell of Milwaukee; Clarence E. Hobgood, Suffragan for the Armed Forces; Walter Jones of South Dakota; Edward M. Turner of the Virgin Islands; Hanford L. King, Jr., of Idaho; William R. Sheridan of Northern Indiana; Clarence R. Haden, Jr., of Northern California; Edward C. Turner of Kansas; Robert M. Wolterstorff of San Diego; W. Fred Gates, Jr., Suffragan of Tennessee; R. Heber Gooden, resigned, of Panama and the Canal Zone; Roger H. Cilley, Suffragan of Texas; Albert A. Chambers, retired, of Springfield; Richard A. Abellon

To top of next page



The Bishops' Statement

"The Committee on Theology of the House of Bishops, acting in response to a request from a number of bishops, offers the following theological guidance respecting the future status of women who underwent priesthood ordination rites in Philadelphia on July 29, 1974, and in Washington in September, 1975:

"Since the 1976 General Convention has, by legislative action, made clear that it is now the intent of the Episcopal Church as an ecclesial community to authorize the ordination of women to the priesthood and to episcopal orders, we believe that a completion of the ritual acts performed in Philadelphia/Washington becomes possible.

"Prerequisite to any act of completion, however, would be a faithful carrying-out of those canonical procedures required for ordination within the respective dioceses.

"Thereafter either of two courses becomes possible.

"Each of them seeks to celebrate the intent of what was done in Philadelphia/Washington. Each involves a liturgical incorporation of what was done on those two occasions into the ongoing life of the Episcopal Church by supplying the intention of the ecclesial community to the ritual acts already performed.

"1. One course would involve a public event, conducted by the appropriate diocesan bishop, which recognizes the sacramental elements found in the Philadelphia/Washington services and incorporates those elements into the now stated intention of the Church to ordain women to the presbyterate. The proper context of the Philadelphia/Washington service now provided by the newly legislated ecclesial intention, that earlier rite could be sacramentally completed and the person canonically commissioned to function as a priest in the Episcopal Church without the necessity for an additional laying on of hands.

"Such a public act of 'completion' should, we believe, be eucharistic and done in the presence of a representative diocesan assembly. It should also include an opportunity for the ordinand to declare her loyalty to the doctrine, discipline, and worship of the Church afresh.

"2. An alternative course, and one which commends itself as decidedly preferable to a majority on our Committee for pastoral reasons and for its reconciling power, is 'conditional ordination.'

"Conditional ordination would recognize that something of extraordinary significance did indeed occur at Philadelphia/Washington. But it would also affirm that a fundamental reason for our Church's concern about ordinations is the desire to assure both the ordinand and the people of the Church that the ordained person is an authorized channel for divine grace. Conditional ordination would demonstrate both the ordinand's and the diocese's concern for those in the Church who have honest doubts about the validity or regularity of the Philadelphia/Washington 'ordinations.' Whether those doubts be justified or not, the matter of assurance is vital and is a proper pastoral concern of the whole Church. Holy Scripture bids every Christian to care about the qualms of the weaker brethren, and the example of St. Paul indicates that such care is a special responsibility for anyone in a pastoral office. Since the matter under consideration is the validity of the priestly office, such pastoral sensitivity seems particularly appropriate.

"Since the Minnesota Convention has approved women's ordination to the priesthood, 'reconciliation' will be desperately needed, a reconciliation effected both by the Church and the individuals involved. Through conditional ordination, the Church would be seeking reconciliation by the decision to ordain women. In addition, the Church-at-large would be officially sharing as an ecclesial community in an act from which she was excluded in Philadelphia/Washington. The participation of the individual ordinands in conditional ordination would be an impressive and healing contribution to the needed reconciliation.

"The willingness of all parties to take this conditional ordination route might also significantly assist the role of the Episcopal Church in the ecumenical movement. It will prevent unnecessary complications in future ecumenical conversations since it would leave no room for doubt that these women ordinands are indeed ordained priests.

"Conditional ordination would also respect the integrity of Christians holding divergent views of the Philadelphia/Washington actions; refrain from passing judgment on diverse convictions honestly and strongly held; and allow the Lord to determine matters beyond our capacity or desire to judge."

Report of the House of Bishops' Committee on Theology, presented by Bishop John Burt, Sept. 21, 1976.



BISHOPS LINE UP to sign a statement of conscience about women's ordination.

of the Northern Philippines; Luc A. J. Garnier of Haiti; Charles B. Persell, Suffragan of Albany; William H. Brady of Fond du Lac; Wilbur E. Hogg of Albany; James B. Brown of Louisiana; C. Charles Vache, Coadjutor of Southern Virginia; and one unidentified.

[Later Bishop Rivera withdrew his name, as did Bishop King who said he signed the document because he preferred the constitutional route to women's ordination; he wanted to leave no doubt as to his "unshaken loyalty" to the Church; and he wanted a "tangible voting record for the folks back home." But after he prayed about it, he said he decided he must withdraw from the statement because the decision did not violate his ordination vows; he could accept the Convention's authority to make the decision; and he believed ecumenical consensus was unnecessary.]

The morning the bishops began deliberations on what to do with the 15 women previously ordained, a Minneapolis paper carried a foot-high, page-two advertisement in which the Anglican Orthodox Church billed itself as "Episcopalian in tradition, heritage, doctrine, and sacraments" and noted its non-acceptance of women priests.

That same morning Episcopalians United, a coalition of groups opposed to women's ordination headed by Canon Albert DuBois, published "A Plan of Action" which declared the General Convention to be "schismatic" and urged "loyal Episcopalians" to collect names for a central clearing house, take steps "to guard the title of real estate," and hold together, pray together, and act together until such time as a "Congress of loyal churchmen" could be called early in 1977.

[Later Bishops Reeves, Gaskell, and Terwilliger disassociated themselves from that statement. Bishop Reeves, newly elected American

Church Union president, said the ACU board had never voted on it.]

In that setting Bishop Allin issued an emotional appeal to the bishops. "We have 90-plus of you who agree with what this Convention has done and 60-plus of you who do not. The 90 have to say to the 60, 'We understand where you are.'"

"The mind of the Church has not yet crystallized. I don't want people to leave the Church over this. I want our Church to be large enough for everyone to live in it."

Bishop John Burt presented a two-part resolution for the committee on theology, offering two options for the 15 women: a public "act of completion" in a eucharistic setting, during which the ordinand could declare "her loyalty to the doctrine, discipline, and worship of the Church afresh," or "conditional ordination," which Bishop Burt said the committee preferred. Conditional ordination would involve a second laying-on-of-hands and the bishop's saying, "If you have not already been ordained. . . ." It would then continue with the complete ordination service. Both options included prior episcopal and standing committee approval. (see page 12).

The four-hour debate included the suggestion Suffragan Bishop Stuart Wetmore of New York made to accept the theology committee's report but allow "any action on it to be left to the diocesan bishops" in whose dioceses the women are resident. "Let's avoid some national fiat which gives no local option and becomes a worse festering sore," he said.

These bishops argued against retribution and for openness. "Leave the options open for us," said Bishop William Creighton of Washington.

"We don't want to have to say these ordinations are not valid,"

said Bishop George Rath of Newark.

Bishop Robert R. Spears of Rochester said conditional ordination would violate the "consciences of the people who were trying to say something to the Church of Jesus Christ."

Bishop Philip McNairy of Minnesota said he felt "tremendous responsibility" for those "people who have put their lives and vocations on the line" to bring this to our attention.

Others felt the first option let the women off too easily. Suffragan Bishop Frederick Putnam of Oklahoma said, "When you commit civil disobedience, you do it with a willingness to accept the results of your action."

Bishop Gray Temple of South Carolina said the women's action "was offensive to me. They have a pastoral responsibility, too."

Bishop James Duncan of Southeast Florida said church order was as important as women's ordination.

And Bishop Terwilliger said both options implied "authentication" of the ordination of women. "Some of us thought we should abstain from voting, but please don't anyone think he knows what we're doing."

Eventually a substitute resolution which Bishop Clarence Haden of Northern California offered passed by an 87 to 45 roll call vote.

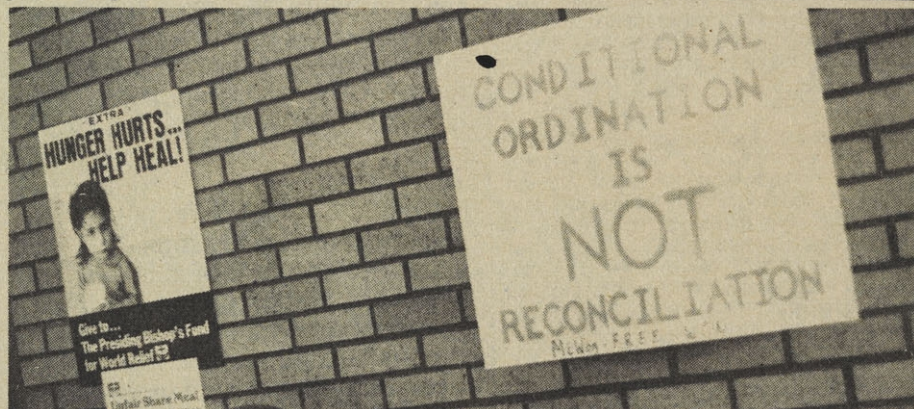
It eliminated the first option and made conditional ordination the "mind of the House," a route not legally binding on any of the bishops.

After the vote Bishop Thomas Fraser of North Carolina said, "We've spent all this time agreeing on a position paper binding on no one."

Later, after dinner and time to hear reactions, Bishop George Murray of Central Gulf Coast said he was concerned that "what we did had no effect."

That night pressure grew from the women's supporters. Throughout the Convention Hall people posted signs which said, "Conditional ordination is not reconciliation"

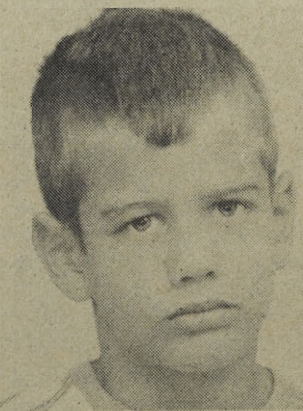
Continued on page 24



T-SHIRTS AND SIGNS proclaimed positions. Above, Dianna Olmhauser of Milwaukee.

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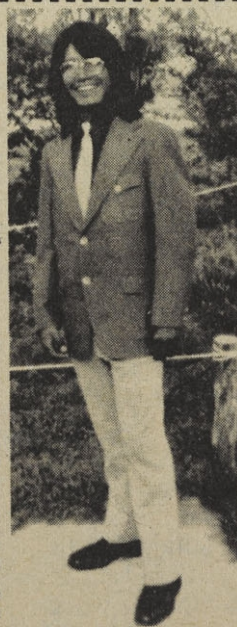


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What you should know about Life Insurance

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

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

Q. Why have a Pension Plan for Lay Employees of the Church?

A. The answer to this question, perhaps, lies in the very nature of the Church. The Church finds it especially difficult to dismiss an older worker who does not have adequate assurance of a living income. Church workers, as most workers, do look forward to retirement years which will be relatively free of financial worries—and it should be remembered that more people are now living longer. From a realistic and practical standpoint, it is also true that some workers will become less productive in older years, will "slow down", and there will be a greater loss of time from work on account of illness.

Pension plans are an accepted benefit throughout industry. Today, the Church finds itself more and more in competition with industry to attract the capable employee who is so essential to its present and future program.

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Bishop Frey: 'Time not right to ordain women'

Why does a bishop, who voted on the affirmative side, change his vote to the negative?

If that bishop is William Carl Frey of Colorado and the question is women's ordination to the priesthood, the answer is clear to him. On a matter authorizing such a change from the practice of hundreds of years, the Church needs to act "with greater consensus" than it did, he explained.

Referring to the vote taken in the House of Bishops—95 for, 61 against, and two abstentions—Bishop Frey said, "I don't like the Church to act like a political machine where whoever gets a simple majority gets all the marbles." Contending that to wait for greater consensus "will make us more obedient to the Spirit," he added: "The Body needs to be united to do the great prophetic and missionary work it has to do."

The Colorado diocesan has "consistently voted in favor" of the ordination of women to the priesthood since the issue received approval at the Lambeth Conference in 1968, and "I felt I had to do it again."

Before the vote was taken in the House of Bishops, he asked that it require at least a two-thirds majority to pass. The House refused. When the total affirmative tally recorded was less than two-thirds, "I discovered my feeling about consensus was very deep," he said. He therefore felt "impelled" to reverse his vote.

Despite approval of the issue in the House, Bishop Frey is not likely to ordain women as priests in the immediate future: "I have come to the conclusion in my own

mind [that] it is a mistake to ordain women to the priesthood at this moment."

Whether he will or will not ordain women in the future is something Bishop Frey does not at present know. He cited the "grief syndrome" of some of his fellow bishops opposed to the measure and deplored "absolute statements" against ordaining women as priests which were made under these circumstances. "Given the climate of our House, I will beg that we all be given some breathing room to learn to live with this new reality in the Church and to find out what the Lord is saying to us through it."

Bishop Frey believes that "at least part of what's happening is we are being judged for our sins: the sin of having ignored the priestly servanthood of Jesus in terms of the ordained ministry's being turned into a power base rather than a place of service; and our failure to utilize the total ministry of the Church—men and women—to recognize and receive the special gifts of ministry which the Lord has been trying to give to the Church."

Expanding on his statement, Bishop Frey said if more priests and bishops were "laying down their lives and being crucified, there might be fewer candidates for Holy Orders."

Referring directly to the rift caused by the vote and the consequent feeling of deep hurt on the part of many, he said, "I see God's hand in all of this, calling the Church to a much deeper understanding of what the total ministry of the Church is."



William Frey

While he "would not dare" to predict in which direction the Church will go in the next three years, he said he believed a "spirit of healing and reconciliation" will manifest itself. He prays that "we all will be less belligerent at having our own way and lean over backward to minister to the needs of those who differ from us." This would apply from the individual to the national level of the Church but would "start with the individual."

In his own diocese, Bishop Frey asserted, he is "sensitive to the needs and feelings of the people. This is the role of every pastor."

The Diocese of Colorado at its convention voted 62 to 38 percent against opening the priesthood to women. The deputation at General Convention voted against women's ordination in both orders. Bishop Frey said a good number of people in Colorado, however, have supported ordination for women, and "one of our faithful laywomen has been outspoken" in support of it. He estimates the people in the diocese are divided 45 percent in favor and 55 percent against.

—Margaret Vance

Bishops agree to meet in Florida in 1977

The eyes of Episcopalians in Minneapolis and across the nation were riveted on the House of Bishops on September 15 when it made its decision in favor of women's ordination, but the bishops also:

- agreed to meet in Port St. Lucie, Fla., Sept. 30-Oct. 7, 1977;
- postponed a decision on a 1978 meeting, the year all diocesan bishops will attend the decennial Lambeth Conference in England;
- gave a standing ovation to Bishop Henry Wise Hobson, honoring his work with Forward Movement which he founded 42 years ago;
- restored the vote of Bishop J. Brooke Mosley on grounds that he resigned as Bishop of Delaware in 1968 to further the mission work of the Church. He's now Assistant Bishop of Pennsylvania;
- accepted the resignations of Bishop Harold C. Gosnell of West Texas, effective Feb. 18, 1977; Bishop David R. Thornberry of Wyoming, effective when a new bishop has been consecrated; and Suffragan Bishop Charles B. Persell of Albany, effective Jan. 1, 1977;
- accepted the resignation of Bishop J. Antonio Ramos of Costa Rica from the House but gave him collegial membership. Bishop Ramos

will continue as Bishop of Costa Rica and have metro-political authority. Under the name *La Iglesia Episcopal Costarricense* the Church is moving toward autonomy and the status of an extra-provincial diocese, but it continues its association with Province IX;

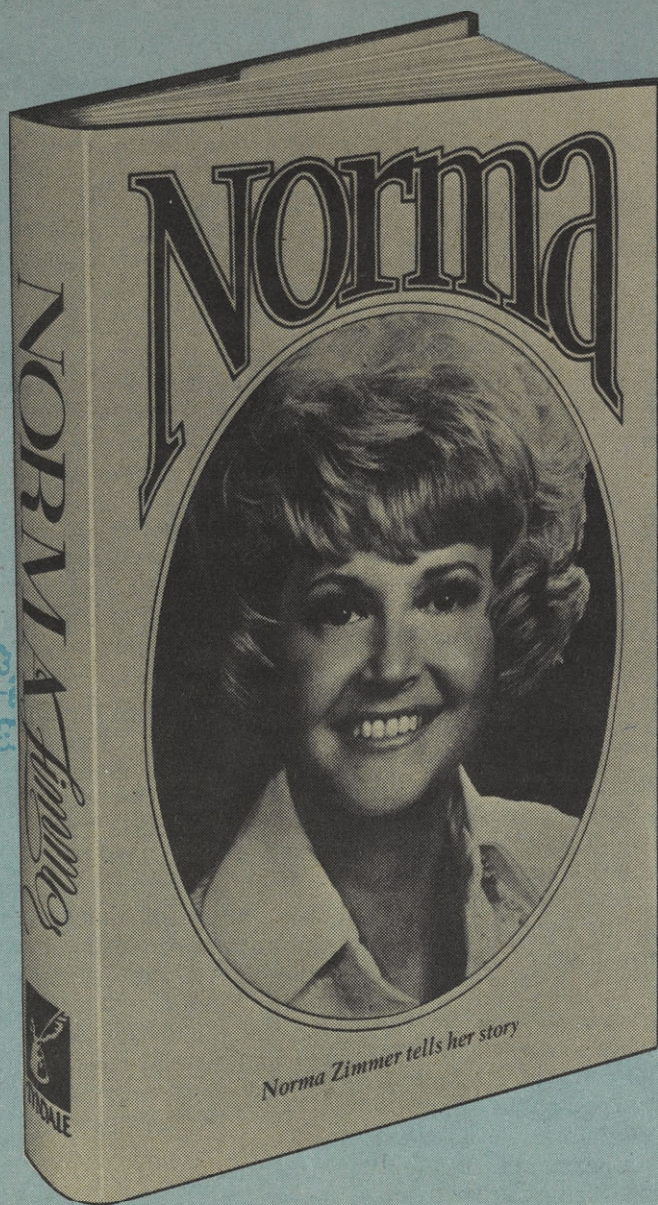
- heard Bishop Walter H. Jones of South Dakota make a strong plea to put the question of chemical dependency on the agenda for the next House of Bishops meeting. "I

feel strongly that we have to wrestle with this problem," he said and added that he'd heard too often that when four Episcopalians are gathered together, "there is a fifth"; and

- heard Bishop James TeMing Pong of Taiwan report that revision of the Chinese Prayer Book is progressing satisfactorily with the Communion service already in use. "We hope to complete" the revision by 1979, he said.



SHUFFLING PAPERS was a full-time Convention occupation. Here Bishop Luc Garnier of Haiti, left, and Bishop John Krumm of Southern Ohio try their hand at the job.



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Triennial to move from legislation to education

In some ways the 35th Triennial Meeting of the Women of the Episcopal Church paralleled the rest of Convention.

During the 12-day Meeting—lengthened so members could participate in a Christ-centered program and deal with their own legislative activities as well as participate more in those of Convention—delegates debated women's ordination to the priesthood, The Draft Proposed Prayer Book, and resolutions on world and domestic hunger, crime, architectural barriers to the handicapped, and refugee resettlement.

But, as Pam Chinnis, Presiding Officer, said in her opening address, Triennial has a power and potential of its own and is "not just a sham, a pale copy of General Convention. It performs an exciting and completely different function." She cited the Meeting's freedom and flexibility to legislate, innovate, build community, and act as a reconciling force.

In line with building community and acting as a reconciling force, the following day 445 Triennial delegates—all but four of them women—began a spiritual journey based on the theme, "Standing in the midst of. . . ." Delegates met frequently in small groups with trained facilitators to examine their own lives, their lives with others, and their lives as members of the global community.

Leading them were Verna Dozier, a retired English teacher and consultant to religious groups; Carman Hunter, whose church work has included teaching in China, women's work in Brasil, and program leadership in Executive Council; and Marion Kelleran, retired seminary professor and chairman of the Anglican Consultative Council.

Before the delegates began their small group sessions, Miss Dozier introduced "Standing in the midst of my own life." She told them they were embarking on a "wilderness experience. We go into the wilderness fearful, but if we can, by the Grace of God, look clear-eyed and with painful honesty at the realities of our world and the inadequacies of our lives in that world, we shall come out of the wilderness a disciplined, strong, tender, loving, faithful people of God."

The small groups helped the delegates in the wilderness, giving them a place to examine what was happening to them. "Response to the small groups was fantastic," said Mrs. Chinnis. "There the delegates were able to build community within community."

Marion Kelleran, the second key speaker, talked on "Standing in the midst of my life with others." Following her talk was a presentation of five episodes from women's lives today.

The first four dealt in skit form with changing life styles of college students; loneliness of divorcees, widows, and women single by choice; drug addiction and the

problems this and runaway children cause parents; and violence and the fear of it. The skits, written by Vana Earle, were skillfully executed by students from Macalester College, St. Paul. The fifth episode was a tape done by five Triennial women in conversation about aging.

All the episodes touched the delegates with a personal message. "I was surprised at their impact," Mrs. Chinnis said. Many women called the plays the high point of their Meeting.

Carman Hunter introduced "Standing in the midst of my life in the world" and a 1973 film on the starvation and death of "our [Ethiopian] brothers and sisters whom we do not know." This was a "journey into hell, into the tragedy of human existence."

The film was presented in the context of the Eucharist.

As Triennial delegates brought together the threads of their journey in the wilderness, Miss Dozier hoped "the most exciting thing that has happened to you is you're a new being, not the same person who began this journey more than a week ago."

The Triennial offered a Resources Fair Day to the whole Convention. Planned so different women's groups could have a chance to exchange ideas, each delegation prepared an exhibit.

The resources ranged from printed explanations of local ministries to money-raising ventures to sale items and other handicrafts. Also included were a UTO workshop, movies on women's concerns, and information about partners-in-mission programs. Overseas delegates were in national dress. A mobile made of antique prisms was part of the Southern Ohio exhibit. It represented the many facets of women, reflecting and spreading light from another source.

The Resources Fair was festive with balloons, clowns, and musicians provided by the young people of the Church. Diocesan banners delegates had made decorated the Triennial Hall.

"This was the greatest idea around," one delegate commented. "We got many adaptable program ideas, and it was a lovely change of pace." The Resources Fair came the day after the House of Deputies voted on women's ordination.

Triennial's major legislative action was adopting a resolution on structure. Since 1968, when its by-laws were suspended, Triennial has operated under temporary rules.

The structure which delegates approved, after many attempts to amend it, was almost exactly as presented by the sub-committee on structure.

The delegates reaffirmed their move away from a legislative assembly and toward a spiritual, educational, program-centered gathering that reflects the concerns of men and women in the Church.

A Triennial Program and Plan-



TRIENNIAL RESOURCES FAIR was a huge success with music, banners, balloons, and a visit from the Archbishop of Canterbury.

ning Committee with five at-large members elected from Triennial, 10 regional members, two members from the previous planning group, one member from Executive Council staff, and one member from the UTO Committee will form Triennial's backbone between Meetings.

This group has the authority and flexibility to respond in creative ways to Triennial's purpose: "to provide a forum wherein concerns of the Whole Church, those of both women and men, may be explored in freedom and mutual caring, so that delegates may be strengthened and supported in their obedience to and love of our Lord Jesus Christ and in Christian service and corporate actions."

The five at-large members Triennial elected are Susanna Cockrell of Michigan; Betty Connelly of Los Angeles; Anna Margaret Feild of New Jersey; Sally Messick of Delaware; and Roberta Montgomery of Olympia.

While the House of Bishops and the House of Deputies were faced with approving a \$14 million budget and needs which greatly exceeded that amount, the Triennial was faced with deciding just how to use the \$1,628,001.12 it had available to distribute in 1976. This is the greatest amount to be allocated in any year since the United Thank Offering began.

The first presentation of 73 proposed grants—about half for overseas, half for domestic projects—covered the amount UTO had available on September 15. The women debated several grants, asked for clarification of several others, and questioned the difference in building costs in Zambia and Rhodesia.

The two grants most hotly discussed—and finally turned down—were for the Episcopal Women's Caucus. One was for proposed travel money for Caucus members in a communications project and the second for Ruach pamphlets, Caucus publications. Opponents said the Church is already torn over women's ordination and they felt grants to the Caucus were potentially divisive and would hurt future support for the UTO.

Many people were surprised at the outcome of the grants since two days earlier Triennial had approved women's ordination in a two-to-one vote. After Convention's action on women's ordination, supporters asked that the grants be reconsidered.

When Triennial made its second

consideration of UTO requests—to allocate late receipts, the \$8,000 not given to the Women's Caucus, and \$9,202.15 from the UTO Eucharist—the two grants again came before Triennial. The Episcopal Women's Caucus withdrew one request, asking that the other be given more support, but the second grant did not receive sufficient votes for reconsideration. At this session delegates did approve four more grants, making a grand total of 75.

Triennial also adopted procedural guidelines for the UTO Committee. Attempts were made to limit the Committee's authority in approving grants between Triennials.

One amendment would have restricted the Committee to grants which were not for "controversial or divisive" causes. A second would have instructed the Committee not to fund the Episcopal Women's Caucus in the next triennium. Both were defeated. An amendment to require the UTO Committee Provincial representative to "maintain communication with her Province" passed.

Pam Chinnis, who presided over the Meeting with apparent composure, said, "I wouldn't take anything for the experience, but I wouldn't do it again. It's been two years filled with a lot of happiness but also a lot of pain."

As for the future, Mrs. Chinnis says she knows "there's going to be a void in my life when it sinks in that it's over." She is senior warden in her parish in Alexandria, Va., and active on the Board of Visitors at William and Mary College in Williamsburg, Va. She declined to run for Executive Council and has no immediate plans for other church activities.

—A. Margaret Landis



Pam Chinnis

'We had community,' youth say

Young people from across the nation gathered in Minneapolis to watch and be part of the Church's 65th General Convention. They came alone and with others: two choruses from North and one from South Dakota; special diocesan representatives from Chicago, Ill., and Casper, Wyo.; youth groups from California and Alabama; a host of blue-jacketed communications specialists from Southern Ohio—about 200 young people at a given time.

"The week has really reaffirmed my belief that I belong in the Episcopal Church," one boy said.

"I know what I mean by 'the Church' is the type of relations I've had with you," the Rev. John Syms, one of three chaplains to youth, told the young people who stayed at Wesley Methodist Church.

During the summer a coordinating committee planned the Wesley center program and mailed Convention handbooks to those interested in coming. Local volunteers also helped prepare the \$2-per-night housing.

A pre-Convention vegetarian dinner began the activities and afterward the young people broke into small groups to discuss why they had come and what they hoped to do. They also considered what issues a Convention in the year 2075 might discuss. "They'll be battling over the Prayer Book again—not this one or the next but the one after that," said one person.

The evening concluded with a foot-washing by the staff and a Eucharist.

"There was definitely a community established at the beginning," said the Rev. John M. Palmer, III, a coordinating committee member.

Martha Wilhelm, 18, one of two special diocesan representatives from Southern Ohio, said, "It was the Eucharist that brought everyone together."

The pre-Convention events ended Saturday morning with seminars on Convention issues.



EPISCOPAL YOUTH gathered for discussion and fellowship at their own "Convention Center" at Wesley Methodist Church, near Convention Hall. Some 200 young people made their presence felt throughout the Convention. —Photo by Liz Crawford

On Sunday the legislative sessions of the two Houses began, and the youth center went into its daily schedule: open from 8:30 a.m. until 11:00 p.m. for everyone at the Convention. The Rev. Mike Mohn, manager of the Wesley center, said, "We want this to be a place where everyone can come and sit." Many did, including some bishops.

At 5:00 p.m. the young people gathered regularly at Wesley to talk. As it was for the rest of Convention, a major topic was women's ordination. The youth were almost unanimously in favor of the new Prayer Book but on the ordination question were just slightly more liberal than the delegates.

One girl charged that letting women be priests would be "change for the sake of change."

John Corbett, 16, a special diocesan representative from Wyoming, spoke for the ordination of women, saying while he would feel offended if a girl beat him on the athletic field, "when you come to church, it's more important than just being a jock."

Another girl voiced a common worry when she said, "All these people are go-

ing to get so upset about these things that they are going to forget we are all Christians and one in the Spirit."

Through discussion the young people began to identify common needs and problems: the need for better leadership training for youth, more organization nationally, and some say in church matters at diocesan and national levels.

"Youth need more of a place in the Church," Martha Wilhelm said. "Our Church would be a lot better. What I feel is needed is a national youth network. We need something concrete."

Other needs identified were a way to keep in touch and exchange ideas nationally—possibly through a national youth magazine—and more funding and resources for youth programs throughout the Church.

Out of these discussions came the idea for a resolution to Convention, urging Executive Council and individual dioceses to establish, or increase, youth and adult leadership training programs to provide "Christian education opportunities which are Christ-centered and practical." The Rev. Edward Werner, clerical deputy

Continued on page 18

Homosexuals 'children of God' Convention says

After sharp debate in the House of Deputies, including a move to force retraction of a press release, the Convention dealt with the problem of homosexuality.

The two Houses agreed that "homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church."

In other actions, the Convention called on "dioceses and the Church in general" to engage in a serious study of all sexuality, including the homosexual expression. Convention also expressed its conviction that equal protection under the law should be enjoyed by all citizens, including homosexuals.

Other matters for study in this area, including the specific issue of ordaining homosexuals, were referred to the newly-established Standing Commission on Human Affairs and Health, which will concern itself with questions such as human health, sexuality, and biomedical ethics and prepare information for study and consideration during the next triennium.

An attempt to force retraction of a press release failed in the House of Deputies as controversy flared briefly.

On Tuesday, September 14, the Very Rev. C. Preston Wiles, a deputy from Dallas, objected strenuously to press release No. 24 prepared by the Convention's press

office. It reported Convention's affirmative action on Resolution A-69, that "homosexual persons are children of God..."

Seeing the resolution reported in print that afternoon apparently upset some deputies. Dean Wiles received a 566-218 vote to suspend the rules to introduce a resolution which called for withdrawal of the press release "and to the extent possible" to correct its "misleading implications."

Aside from the reluctance of

Six-point abortion resolution adopted

Convention adopted a resolution on abortion which provides six guidelines on the Church's position. The resolution does not take a particular legislative stance, as did the Church's last action in 1967 which supported abortion law reform.

The resolution's sixth point does, however, express "unequivocal opposition to any legislation" which would "abridge or deny the right of individuals to reach informed decisions in this matter and to act upon them."

The resolution passed after the House of Deputies defeated one from the Diocese of Dallas which would have asked Congressional support to "protect the right to life of the unborn human being."

The resolution as adopted states: 1) that the beginning of new hu-

man life, "a gift of the power of God's love for His people," should not be undertaken unadvisedly; 2) that Christians have the responsibility to practice responsible birth control but that such birth control does not include "abortions for convenience"; 3) that the 1967 position on termination of a pregnancy when the "physical or mental health of the mother is threatened seriously," when the child is expected to be deformed, or when pregnancy results "from rape or incest" is reaffirmed; 4) that when Episcopalians think pregnancy should be terminated for reasons other than those, they should seek counsel of a priest and, "where appropriate, penance"; and 5) that Episcopalians should suggest other "preferable courses of action" to people who ask them for advice.

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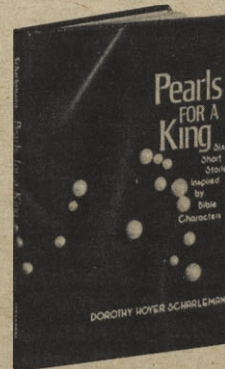
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Editorial: 'Church now free to move into world'

The 65th General Convention is now part of our history, but our Church will never be the same again. This shouldn't startle us, however, for all living things have to change. Jesus said, "Behold, I make all things new."

Our problem today is changes come more rapidly and more dramatically than in the past and the process of change seems more like revolution than evolution. Hence, as the House of Bishops has pointed out, "the familiar is threatened by the untried and strange" and therefore some of our people feel "betrayed" and "many feel uncertain."

After breaking a 2,000-year tradition in order to approve the ordination of women to the priesthood and the episcopate, and after accepting a Proposed Prayer Book which is the most radical revision since the Reformation, the bishops, in an understatement, wrote in their Pastoral Letter (see page 26) that this "might well prove to be the most crucial General Convention of this century." Few will argue with that.

Some say this Convention was too preoccupied with the Church's own internal affairs. But the Episcopal Church had to get its own house in some kind of order before it could move effectively into any new "venture in mission." We cannot know what those who still have a conflict of conscience as a result of this Convention's actions will do now, but at least public bickering and civil suits should end. The Church in Minneapolis was inward-looking, and the great issues of mission and ministry did not receive adequate attention. Perhaps the greatest healing will come when we begin to take seriously our bishops' plea that we listen to our Lord's call "to walk together in faith and trust" as we now begin to respond to needs outside our doors.

The dialogue between those who differ will continue, as it should, but the grace with which this Convention handled controversy has set an example which we must not forget. The process by which the decisions were made was, in our judgment, as important as the actions which were taken. Everyone knew he or she was being listened to. Parliamentary rules were stretched again and again to give those who desired to speak a chance to do so. We heard no one say he or she was "put down" or ignored. This alone is a magnificent tribute to Presiding Bishop John

Allin and Dr. John Coburn, without whose fairness and patience this Convention could have been a disaster.

The Proposed Prayer Book was overwhelmingly approved, but the ordination issue was settled by an uncomfortably narrow margin. We hope for forbearance and tolerance with those who disagree and who in conscience cannot walk the road the majority has taken. At the same time all must recognize that in a democratic institution the will of the majority should be respected. There is no place for what de Tocqueville called "the tyranny of the minority," who often resort to delaying actions. Our bishops remind us of the long tradition in the Anglican Communion "of maintaining love while holding a diversity within the one body," and they urge us also to remember that "such love must respect the conscience of each individual." Peter and Paul long ago demonstrated that Christians can disagree on fundamental matters and still work together in love.

We live in a world where some compromise is necessary because no individual and no group has a monopoly on Truth. Those who want their theology in neat and logical packages will find the results of this Convention disappointing. God's will is too big for our logic, and our language is inadequate to express the fullness of His Truth. Many different points of view are necessary to embody the wholeness of the Catholic Faith. Our understanding of God's will is ever expanding, and our understanding of His Truth is ever changing. This means we cannot take a still picture of it—only a moving picture will do. Truth may not change, but our comprehension of it does. This is what we understand the bishops to say when they write that God's Spirit "leads us into larger truth."

In these matters the victors who care for the Church cannot afford the luxury of pride in their triumphs, nor can those whose ideas did not prevail afford the luxury of reckless rebellion. Our loyalties may be severely tested and our patience with each other may be seriously strained in the days ahead. Here we shall have to rely on God's grace and upon the promise that the Holy Spirit will lead us into all truth if we are faithful. Some evidence already exists of the Spirit's work among us.

In the light of the two most publicized decisions the Minneapolis Convention made, we can easily forget that this Convention also set in motion plans for a new "Venture In Mission" which calls for a multi-million dollar capital funds drive to strengthen the Church's mission in cities, colleges, seminaries, and around the earth; that it dealt pastorally and compassionately with the difficult questions of abortion and homosexuality; that it issued a bold statement on amnesty for those who "for reasons of conscience" refused to serve in the Vietnam War; that the Krumm Report on "Changing Patterns of the Church's Ministry in the 70's" was commended by both Houses and its recommendation ordered implemented; and that our ecumenical commitments were reaffirmed. We applaud these positive actions.

The Church is now free to move outside itself and to get on with its work in the world. Presiding Bishop Allin says that is this Convention's chief accomplishment. If we are to move out together with a new zeal for the Church's mission to the world, however, some who call themselves Catholic will have to ask at what point their protests become "protestant." On the other hand, some of those who claim to be Protestant will have to rediscover the "protestant principle" that all human decisions, including those of General Convention, are under God's ultimate judgment. This will challenge us to a deeper understanding of what the Christian Faith is all about and what the mission of the Church really is.

As we move into this deeper understanding, we shall deal both with constants and with variables, and we may find difficult discerning which is which. St. Paul tells us of the one constant which "never fails," and that is Love. Our bishops have been wise to tell us "apostolic continuity is preserved in spirit and substance, not merely in forms and structures. Where love and unity, where worship and outreach are evident, there is the Spirit. That same Spirit activated the apostolic band of 12 and now activates us—the Holy Spirit of Almighty God." The challenge comes loud and clear, that we shall now commit our lives to working together with Him to get on with the job of bringing all people everywhere into the "glorious liberty of the children of God."

—William S. Lea

... and let's try to do it in love and trust

Minnesota did make a difference. The Episcopal Church will never be quite the same. And while much changed, much remained the same. Even on the two "great" issues.

Women may now be priested—by those bishops who so interpret the faith. But women will not be made priests by bishops who reject General Convention's authority to make such a decision. The vote changed few minds.

The people who objected to *The Draft Proposed Book of Common Prayer* on grounds of language and/or actual doctrinal changes were dismayed, not convinced, by the size of the vote of acceptance.

People brought to Minnesota hope, anger, fear, uncertainty, love, and the desire to see Convention deal with the issues. Those same emotions and aspirations have now come home.

The Church faces a much tougher test than 13 days of Convention. How will we deal with the jubilation and the pain?

Can we live Good Friday and Easter at the same time? That is what we must do: find a way to live not in the supercharged intensity of a Convention experience but day by day within our parishes, dioceses, and ourselves.

Coming to terms with the differences—celebrating the joy of those who believe women can be called to priesthood and fully acknowledging the anguish of those who feel so differently—will be the work of each individual at the same time those in authority work to help this happen.

Reconciliation is not immediate. Many who feel oppressed and defeated are in a state of shock and confusion. No one should think simply because he doesn't hear shouts of rage or the sound

of crying that the pain is not there.

In our eagerness to heal the Church's wounds, we must not try for a surface, cosmetic wholeness that ignores the trauma beneath. That's bad medicine and bad Christianity.

We need an openness that will permit us to seek answers; openness to each other, trying to feel the pain, trying to understand the joy; doing it without ignoring our own need to celebrate or mourn.

With this—for us all—should come a time of renewed effort to be open to God. For He has the answers we can't see or hear. No matter what our doctrinal differences, we can all pray for forgiveness and guidance, going to the Lord in love and charity with our neighbors, intending to lead a new life so we may delight in the Lord's will and walk in the Lord's way—together. —The Editors

Youth at Convention

Continued from page 17

from West Missouri, presented the resolution to the House of Deputies. It became resolution D-99 and eventually found its way to the House's committee on education.

Several youths and adults spoke to the committee regarding the resolution. The Rev. David A. Perry, Episcopal Church Center staff officer for Christian education, told the committee that Christian education in some places "teaches [youth that] the most important things are Shrove Tuesday pancake suppers, car washes, bake sales, and maybe, if you're good, a weekend ski trip."

John Corbett said the youth asked for "practical" Christian education because "we didn't like the idea of sitting around and watching little film-strips on parables."

The committee rejected the resolution as too vague, and some of the youth and their advisors wrote a stronger one. It called for development of leadership training models "to recruit, train, and support effective youth leadership at the local level"; urged the Church "at all levels to increase allocations of resources and money" to youth programs; and recognized "with warm gratitude the pres-

ence of dedicated young persons at this Convention." It also called for another "youth presence at the 66th Convention." This resolution eventually passed both Houses.

After their experiences with the resolution and the Convention itself, some of the young people remarked on how surprisingly political the Convention was. "I never really saw before how the Church and politics went together," said Martha Wilhelm.

And several of the youth and advisors said they learned how to get along with people who had opinions different from

their own. "It's really been an enlarging experience. I have a lot more understanding and acceptance of all kinds of people," said John Corbett.

Comparing the youth to the rest of the Convention, Father Mohn said, "Over here [at the youth center] is an openness to pastoral care; there [at the Convention Hall] the tendency is to stay with your own group."

"We all had friends; we had community," said Eric Watson, 17, of Connecticut. The evening before he left, he added, "I think it was a lot of fun."

—Jay Mallin



FORMAL SPLENDOR OF THE ELEMENTS at the UTO service, left, contrasts with a Eucharist Bishop Allin celebrated in the Prayer Tent.

Convention worship: 'Work of people'

Worship and prayer life were much in evidence at General Convention. In fact, in a typical day a Convention-goer could well become "prayed out."

Beginning with Eucharist at 6:30 a.m. in the various hotels, 7:00 a.m. in the Prayer Tent outside the Convention Hall, or 7:30 a.m. at Gethsemane Episcopal Church through 9:40 a.m. morning worship in the House of Deputies (complete with organ, hymns, canticles, and sermon) and Dr. Massey Shepherd's thrice-daily 10- to 15-minute official devotions in the House of Deputies (10:30 a.m., noon, and 5:30 p.m.), a person could—if still moved to do so—participate in evening prayers in the Prayer Tent and a 10:00 p.m. Eucharist (to the accompaniment of guitars) in one of the hotels.

Also available were special services and opportunities for prayer offered by the various religious orders, local parishes, prayer fellowships, and special interest groups. These ran the gamut from the solemn pontifical concelebration (with copes, miters, and incense) at St. Mark's Cathedral on Holy Cross Day to a Eucharist when some 500 Triennial members served Communion to each other. George Cornell, Associated Press senior re-

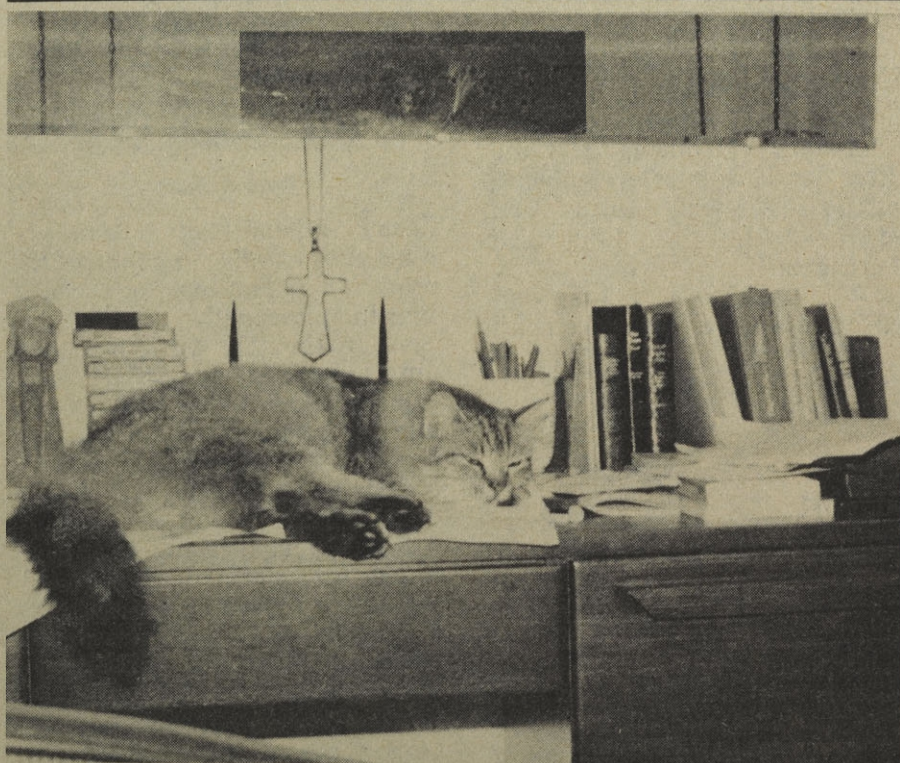
ligion editor, commented the press room Eucharist was the first he had ever encountered.

Worship life, private and corporate, 1928 Prayer Book or new liturgy, indeed seemed to be the glue that bound much of Convention's life and strivings together. Intercessory prayer was continuous—by participants and visitors. Deputies and bishops alike sensed that they were about serious business and that only in the Lord would solutions be worked out and divisions and rifts healed or lived with.

Two of Convention's most moving moments reflected the poles of formal and informal worship. The first was in the House of Deputies just before the vote to ordain women. The hushed deputies and gallery—some 4,500 people—stood for five minutes of absolutely silent prayer. It was a time of peace and trust. Many were moved to tears. For many this will be the remembered moment of Minneapolis.

The second was the UTO ingathering Eucharist during which the Archbishop of Canterbury preached and UTO representatives from every diocese of the Church presented their offerings. The Eucharist that Convention Sunday expressed the grandeur and richness that formal worship can be.

EPISCOCATS



"Studying to be a deacon can really wear you down."

Although two hours long, the service moved swiftly, with more than 7,000 people receiving Communion in just 18 minutes. The Eucharist was a shout of thanksgiving and praise that seemed to sum up the offering to God of the labors of the assembled Convention and Women's Triennial.

Perhaps one of the most poignant moments of prayer involved someone who had nothing to do with Convention: Marjorie Strot, a hostess at the Hyatt House Hotel. In conversation one night with deputies from Pennsylvania and Delaware, she told them her 17-year-old daughter would undergo major surgery two days later.

At 6 a.m. on the day of the surgery, Mrs. Strot was invited to room 131 of the Hyatt House where 70 people were gathered around a priest to hold a special Mass for her daughter.

Ann Marie came out of surgery OK, and the next morning the same group gathered for a Mass of thanksgiving.

"It was so fantastic," said Mrs. Strot. "They didn't know me before, and they didn't know the child at all. And we're Irish Catholics."

Worship, or liturgy, has been called the work of the people. At the 65th General Convention of the Episcopal Church that work was clearly an integral part of all that was accomplished.

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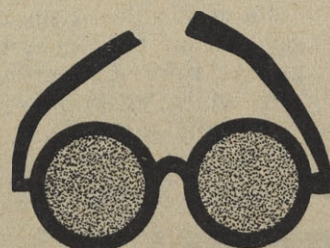


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The world that was Minneapolis for 12 days

All conventions are little worlds in themselves—with boundaries, people, and needs. The needs of the thousands of people at the General Convention in Minneapolis ranged from worship to wastebaskets.

Within 12 days in September, concession manager Leonard Venske calculates, Convention-goers consumed 6,500 hot dogs, 4,600 roast beef and ham-and-cheese sandwiches, 7,200 sweet rolls and doughnuts, 3,600 ice cream sandwiches, 360 gallons of soup, 10,000 Cokes, 2,800 bottles of beer, and 45,000 cups of coffee—on the premises.

The premises were the Minneapolis Auditorium and Convention Hall, a mammoth complex which spans four city blocks and dates back half a century.

A congregation of 7,000 gathered in the Auditorium September 19 for the Celebration of the Holy Eucharist and Ingathering of the United Thank Offering, a service orchestrated by liturgist T. Ronald Taylor and choir master Howard Don Small. Participants included UTO representatives from all of the Church's 114 dioceses, 41 bishops, 45 Minnesota priests, 49 acolytes, and choirs of 150 children and 308 adults accompanied by the largest organ in Minnesota (a 10,000-pipe Kimball) and a brass quartet. The women of Father Taylor's church, St. Paul's-on-the-Hill, St. Paul, baked 10,000 Communion wafers for the occasion, and the Sacrament was administered to the 7,000 communicants in 18 minutes from 41 stations.

The Auditorium first opened in 1927 and was renovated a decade ago. The adjoining Convention Hall, where legislative sessions were held, opened in 1965. The entire complex is so large and so intricate that even its manager, Atwood Olson, says he becomes lost now and then although he has been there for nearly 30 years.

The House of Deputies, and its press and visitors' galleries, occupied most of the main floor of the Convention Hall, an area of 70,200 square feet—or 1½ football fields. (An additional area a third as large was partitioned off for registration tables and meeting areas.) During debate, people drifted in and out of the 2,708 visitors' seats and 181 press seats in the galleries. The open hearing on women's ordination drew a full house.

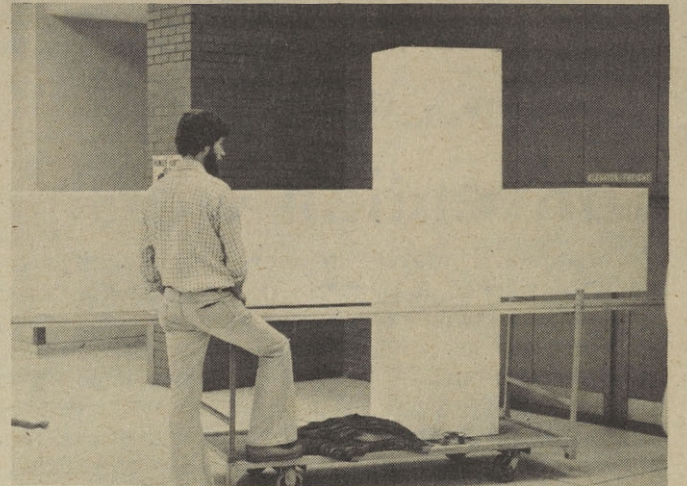
The House of Bishops also met in the Convention Hall—in the Hiawatha Room one flight up, which had smaller areas for visitors and press. The Auditorium housed the 470-delegate Triennial Meeting of the Women of the Church, plus a 34,000-square-foot exhibit hall and a 450-seat cafeteria.

Much of the Convention hardware—chairs, tables, public address systems—came with the premises. But six tractor-trailerloads of furnishings were trucked from the Church's General Convention headquarters in Louisville, under the wing of decorator Art Meyer. His inventory included over 17,000 feet of draperies, 8,000 feet of tablecloths, 6,000 square feet of carpeting, 4,800 bolts, 150 waste-



"MAY I HAVE A hot dog, please?" was the refrain many times as Convention-goers consumed 6,500 of the fast-food delights.

A CROSS TO BEAR was easier if you had one of the dollies Convention personnel used.



baskets, and 25 artificial plants.

The printed word was everywhere. Resolutions, committee reports, and press releases were turned out around the clock by the Convention's own backstage print shop. Equipped with two offset presses, collator, hole puncher, platemaker, and copying machine, manager Orlando Gonzalez and his crew of four produced more than 1,200,000 pages during the Convention—over 68 percent of them printed on both sides. Two hours

after the final gavel September 23, they were still at work—printing a 9-page press release which noted Convention was over.

As Presiding Bishop John M. Allin left the final press briefing and saw workmen jockeying chairs and carts through the halls, he quipped, "This reminds me of a Ringling Brothers, Barnum, and Bailey operation. I wonder what city they play tomorrow?"

—Betsy Toland

Editor, *Maryland Church News*

Calm leadership, rumor, listening center helped Convention care

Many participants called it the "caring Convention." Caring in Minneapolis was not just person-to-person, reaching out across the ramparts of cherished beliefs, but was an integral part of the process.

Over the past three years Presiding Bishop John Allin frequently said the importance of the Church's actual decisions was equalled by the importance of the ways church-people treat each other in the course of making those decisions.

If one person can be singled out as a catalyst in the House of Bishops' effort to make bureaucratic machinery care, tall, calm, 55-year-old David Richards is that person.

Bishop Richards, once Suffragan of Albany, later a missionary bishop in Central America, is at present director of the House of Bishops' Office of Pastoral Development. In this capacity he has developed a number of support programs for bishops, including continuing education which is geared to episcopal needs. One of these courses teaches conflict management, a skill some bishops may now find valuable.

Bishop Richards has also worked with the Clergy Deployment Office on a pilot program for deployment and employment of women. This resulted in discussion at Convention of a report by Joan B. Bowman of Washington entitled, "Where Will All the Women Go?"

In Convention's actual machinery, Bishop Richards helped the

House of Bishops focus on small group discussions of issues, a technique used successfully when the bishops dealt with potentially divisive issues at their meetings in Mexico and Portland.

In the House of Deputies, the Rev. John B. Coburn's flawlessly fair bending of time limits on debate to permit all interested parties to speak on ordination telegraphed official concern for all parties.

And Bishop Richards' office had oversight of one of Convention's most creative auxiliary efforts—TALK-IT-OUT/CHEK-IT-OUT. The program grew out of a suggestion Peggy Fitter of Rochester made during a pre-Convention meeting at which Bishop Allin brought pro- and anti-ordination forces together. Mrs. Fitter suggested that opposing sides work together

to offer support to all who might need it during the hectic Convention.

As the program appeared at Convention, coordinated by Scoot Llewellyn, it offered two services—CHEK-IT-OUT, a rumor control center which the Rev. Robert Pettigrew of Jacksonville, Fla., directed, and TALK-IT-OUT, a companion service more concerned with feelings than facts.

This pastoral care service was sponsored by the American Church Union, Coalition for the Apostolic Ministry (CAM), Coalition for the Ordination of Women, the Committee on Pastoral Development, Episcopal Women's Caucus, and the Fellowship of Concerned Churchmen.

CAM asked the Rev. John Purcell of Newark and the Women's



David Richards

Caucus asked Jean Haldane of Washington, D.C., to co-direct the project. The two met for the first time in Minneapolis.

Approximately 40 helpers volunteered for the project. They included men and women from college and seminary faculties, a psychiatrist, professional women church workers, priests, and deacons.

Jean Haldane caught the worth of the caring efforts when she reported to the pastoral development committee near Convention's end: "Our usefulness to the Convention appears to have been in articulating a hope shared by many that beneath the issues there is a place to stand and a way to live with our differences." —Janette Pierce



CONVENTION MANAGERS Jane and Bob Wallace have a chance to TALK IT OUT.

Navajo Mission begun

Indian Episcopalians came to Minneapolis to ask for a larger part in the life of their Church. Indian deputies, visitors, and members of the National Committee on Indian Work (NCIW) went home with a record-breaking slice of self-determination after Convention voted a year's trial for a Navajo Area Mission.

NCIW, in undoubtedly the most important step taken on behalf of Episcopal Indians in its seven-year history, and the Navajo Episcopal Council proposed the Area Mission; Province VIII sponsored it.

Through Convention's action the coming year will become a time of planning process for this new concept, and Episcopal Indians are confident they can bring together a workable and acceptable program of funding, indigenous ministry, and outreach during that time.

The House of Bishops has asked Bishop Otis Charles of Utah to work with the project, thus continuing the counseling he has given the Navajo Episcopal Council for the past two years. Bishop Charles will report progress on the new venture to the House of Bishops when it meets next fall.

Eventually, if all goes well, the Navajo Area Mission will become a reality and have its own structure and its own bishop, whom the House of Bishops will appoint.

The group of Episcopal Indians who had worked, waited, and explained their way through the long days of General Convention answered many questions—as did many of their friends.

Typical query: "Why should the Navajos need a special mission area? They are part of a diocese."

Answer: "They are *not* a 'part of a diocese.' The 25,000 square miles which make up the Navajo Nation are spread among three dioceses: Arizona, Utah, and the Rio Grande. The reservation is the largest in the country. Size alone makes the present structure unwieldy. Utah's and Arizona's diocesan conventions have voted to cede Navajo-occupied areas of their dioceses to the Area Mission. Rio Grande Indians will continue to be supported by their diocese but will be a part of the Council organization."

The Rev. Boone Porter, executive director of Roanridge, sees the Navajo Area Mission as constitut-



NAVAJO AREA MISSION supporters were happy with General Convention's action.

ing "the most significant missionary growth in the Episcopal Church today."

Question: "Won't a separate mission area isolate the Navajos from the 'whole Church'?"

Answer: "Navajos don't think so. They have their own valuable cultural and religious usages which can enrich the 'whole Church,' whose culture is largely of European background."

The Church has been on the Navajo Reservation for some 80 years, yet only this summer the first Navajo priest, the Rev. Steven Tsosie Plummer of Good Shepherd Mission, was ordained.

Again quoting Boone Porter: "One of the most exciting developments among the Navajos has been the appearance of dozens of men and women wishing to undertake

serious theological study. This is being done, for the first time, largely within their own cultural setting and increasingly in their own language."

Most of the coming indigenous ministry among Indians will be the product of extension work. This is now available through Cook Christian Training School, Tempe, Ariz.; the Dakota Leadership Program; and the School of Theology, University of the South, Sewanee, Tenn.

The old paternalistic pattern of white missionaries to native Americans is fast disappearing. Emerging in its place is a living faith which perceives and employs the harmony found in the cultures and beliefs of both Indians and whites. General Convention's action gave decided impetus toward this goal.

—Salome Breck

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Prayer Book passes

Continued from page 7

mittee agreed to an amendment to print the familiar form of the Creed in Morning Prayer and Evening Prayer Rites I and gave permission to use the familiar form of the Gloria Patri (see above). Members went on to deal with a large chunk of the some 90 remaining concerns.

The deputies informed the committee they expected to be ready to deal with the Prayer Book on Thursday and would excuse committee members all day Wednesday to finish their presentation.

Although many felt all sides had had a chance to be heard at the open hearings, the committee agreed to set aside 40 minutes to hear a complete statement from the secretary of the SPBCP, the Rev. Harold L. Weatherby, and from Vivian Kingsley, president of Associated Parishes, an organization active in liturgical renewal and representing the largest organized group whose views are directly opposed to the SPBCP.

Wednesday the committee slogged doggedly through amendment after amendment, breaking only for meals and to hear the two scheduled speakers. Dr. Weatherby spoke to particular parts of the Draft Book, objecting on theological and historical grounds especially to the Holy Eucharist as printed there and to the initiation rites which he said represented a theological view contrary to his and to those he represented. He concluded, "I don't see how in conscience, with full regard for the Church's faith, you can present this book. I don't think it is ready."

Mrs. Kingsley's speech was quite short and concluded with, "I do not consider the Blue Book perfect, but I support it. It is a book for today and tomorrow."

During the rest of the work on amendments, two of general interest—which finally passed—sparked debate. One changed the rubric on page 332 from "On occasions of great festivity, the Confession may be omitted" to "On occasion, the Confession may be omitted." Mr. Tillman pointed out, "There are times [such as the Easter Vigil which includes a penitential service] when a Confession is superfluous; [but] if the clergy think they are going to get away without a Confession on Christmas Eve, when all those penitents are coming in, they vastly underestimate the power of the laity to raise hell."

Another amendment deleted the Reproaches on pages 281-283. The anthems, however, remain as printed. This deletion was in response to a great many letters from the Jewish community who saw their inclusion as an anti-Semitic act. Many Episcopalians also wrote, expressing the belief that inclusion of the Reproaches would seriously and negatively affect their relationships with their Jewish neighbors.

By 11:00 p.m. the committee had finished. It had added some 50 amendments. At the suggestion that they adjourn by singing the Doxology, members responded unanimously. Never was it sung more vigorously or sincerely.

When the House of Deputies was finally ready for the Prayer Book on Friday, committee chairman Harold F. Lemoine thanked his group and introduced the four members who would speak to the resolution. Father Lemoine expressed gratitude for the contributions of so many and the cordiality, sharing, and wonderful spirit of fellowship which had developed in this, the largest Prayer Book committee ever appointed.

The first speaker, the Rev. Henry Minnich, Southeast Florida, said he had longed for a Prayer Book like this since he was a child. "I pray today's document will make loyal churchmen of us all. The Draft Proposed Book bears the healthy genes of its parents."

The Rev. Sergio Caranza, Central and South Mexico, said, "The Episcopal Church is not any more an Anglo-Saxon, English-speaking body but is multi-national, multi-racial, multi-cultural, and multi-lingual. I am convinced this book responds well to the diversity of the Church."

The Rev. Orris G. Walker, who serves an urban mission in Detroit, hoped the book would be a missionary tool and valuable teaching help for him to use with those who come to the church from the city's streets.

Ralph Spence, Texas, made a most moving speech. He said, in part, "Any one of you could stand where I am and face what I must face when I return home. When I left, my wife kissed me goodbye and said, 'Honey, save the Prayer Book.' I came, expecting horns and found. . . instead open minds and no pride of authorship. I soon realized I was just a pew layman and they were talking about my book."

He went on to tell how responsive and considerate everyone had been and concluded, "I feel I have been faithful to my charge and to my Church. The book is a symbol of reality and unity. This is a good book. I believe it will become a great book. And, with your continued prayers and input, it will be a

magnificent book." He finished to a burst of spontaneous applause.

Mr. Tillman then moved the resolution to adopt the book as amended by the SLC and the House of Deputies' Prayer Book committee.

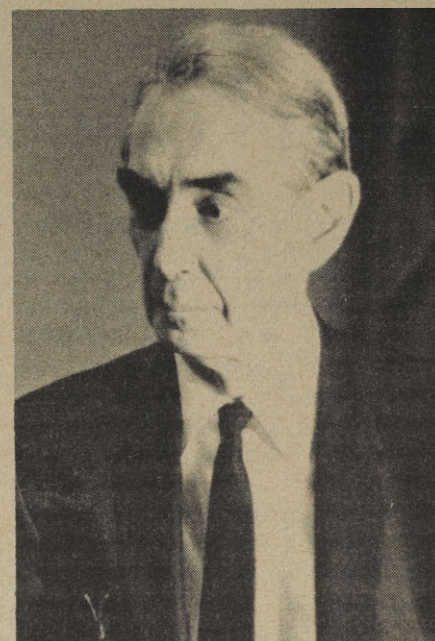
The House had agreed it should first have an opportunity for deputies to discuss, present opinions, and ask questions before debate, amendments from the floor, and the final vote. Most of the discussion centered on attempts to keep all or part of the 1928 Prayer Book. Again and again the question arose, "How can we act to insure the retention of the 1928 Book after 1979 if this one passes?" When the deputies moved from discussion to debate, amendments were introduced to include various sections of the 1928 Book or to continue its use after 1979. Most of these failed. Deputies did, however, approve inserting the words "and the Son" (the "filioque clause") into the ICET version of the Nicene Creed.

Finally the Prayer Book committee submitted a resolution, which the House accepted, proposing the Presiding Bishop and the President of the House of Deputies appoint a commission to study the question of continued use and role of the 1928 Book.

The Rev. Samuel Fleming, South Carolina, commended this "as a favorable way of dealing with the question of the 1928 Book. It would be a capable committee and, when the membership was made known, would be available to the whole Church for consultation and advice."

The House then moved to other amendments and debate. When the vote on the Draft Book resolution came at 6:20 p.m., only seven of over 30 amendments the deputies proposed had survived to be added to those originally presented.

While the deputies waited for the result of the vote by orders, they thanked and applauded Canon Charles Guilbert for his work on the SLC and as Custodian of *The*



"GOD OVERRULES any mistakes we might make," Dr. Massey Shepherd told the deputies after they gave him a standing ovation.

Book of Common Prayer, as well as the Rev. Leo Melania, SLC coordinator.

The most emotional moment came when President Coburn called Dr. Massey Shepherd to the podium. The deputies gave him a rousing, affectionate, standing ovation and remained standing while the tall, lanky professor spoke to them. A key figure in the worldwide liturgical renewal movement for 30 years and a longtime SLC member, Dr. Shepherd said he owed much to the teacher who first made him aware of the movement and told him, "Once the opposition gets your emotions up, you are lost." Remembering this "helped me to keep my cool at all times." He added, "God overrules any mistakes we might make."

Certainly Dr. Shepherd's long hours and hard work with the committee at this Convention bore out his words for with infinite patience, concern, and no heat he explained and answered questions over and over again in his precise, informed, deliberate way.

The final vote overwhelmingly approved the resolution—clerical order: 107 yes, 3 no, 3 divided; lay order: 90 yes, 12 no, and 9 divided. The measure then went to the House of Bishops for concurrence.

The bishops moved with dispatch to consider some amendments of their own although final approval never seemed in doubt. The House of Bishops' committee recommended concurrence with two amendments: to remove the "filioque clause" and to authorize the Custodian of the Prayer Book, in conjunction with the editorial committee, to make changes in line with the resolution passed to ordain women to the priesthood.

Most of the bishops' debate centered on amendments to the initiatory services, especially Confirmation. Bishop Paul Moore of New York presented a lengthy set of amendments which seemed directed toward tightening Confirmation rubrics.

Bishop Otis Charles of Utah, speaking to these, said the Church is in the middle of "developing dialogues on the nature of Christian



LISTENING TO A COMMENT, as they did to many throughout Convention, are Canon Charles Guilbert, left, and the Rev. Leo Melania, SLC coordinator. The deputies applauded them for their hard work.

Continued on page 23

Deputies honor their president

For once in his career as President of the House of Deputies, John Coburn was *not* in control. But the microphone takeover in Minneapolis was quite different from the incident he well remembers when proponents of the Black Manifesto took it over at South Bend, Ind., in 1969.

At 2 p.m. on September 22, Dean Harvey Guthrie of Massachusetts was at the podium to pay special tribute to John Coburn, whose term as House of Deputies President was drawing to a close.

Dr. Coburn, referred to in one of the Convention papers as "John Cardinal Coburn," a reference to the scarlet academic gown he always wears on such occasions, has for four Conventions maintained calm, competent control over the

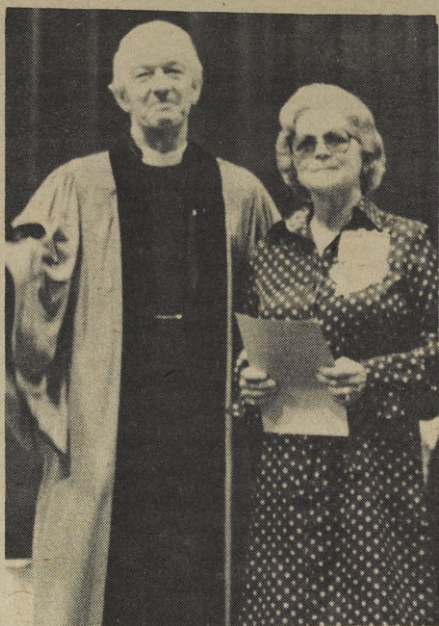
machinations of 912 diverse human beings who constitute the deputies.

Dean Guthrie's resolution spoke of Dr. Coburn's "firm and gentle, wise and witty, good and gracious leadership." The House did not register a single dissenting vote.

Elected Bishop of Massachusetts before Convention, Dr. Coburn had finished his Convention duties before being consecrated, and the resolution also spoke of Massachusetts' patient wait for him.

On October 2 he was consecrated Bishop of Massachusetts in an open service at the 5,000-seat McHugh Forum of Jesuit-run Boston College.

Three Presiding Bishops—John M. Allin, Henry Knox Sherrill, and John E. Hines—participated in the service with other bishops, church



John and Ruth Coburn

officials, members of the diocese, and ecumenical friends.

And while Bishop Coburn is number 715 in the consecration list of American Episcopal bishops, he is probably the first one to be given lifetime membership in the House of Deputies by acclamation.

Dr. Charles Lawrence, the Rev. Dudley Reed, the Rev. W. David Crocker, and Joseph Leidy seconded the appreciation resolution. William Ikard and Charles Crump gave gifts, and Suffragan Bishop Morris Arnold of Massachusetts brought a message of concurrence from the bishops.

At the end everyone had the opportunity to salute Dr. Coburn when Dean Almus Thorp led a stirring "authorized version" of "Onward Christian Soldiers" which retold the Coburn career in doggerel.

Everyone enthusiastically shouted out the chorus, "God bless John B. Coburn, churchman super-plus. / Even when you're bishop, you'll be one of us."

VIM Okayed

Continued from page 5

has spoken, and I will do my damnedest."

The VIM schedule as adopted is: *Phase I Oct. 1, 1976–Oct. 1, 1977* Planning for renewal and commitment at diocesan and parish levels.

Provincial Partners-in-Mission consultations about Anglican Church needs.

Development of VIM goals.

Phase II Oct. 1, 1977–Oct. 1, 1978 Secure challenge and leadership gifts.

Enlist leaders for special committees, for Provinces.

Evaluate progress and confirm official objectives.

Phase III, Oct. 1, 1978–Jan. 1, 1979

Commitment meetings: Executive Council, Cabinet, Committee of 200, Provincial leaders.

Public announcement of official objectives. Enlist diocesan leaders.

Phase IV Jan. 1, 1979–June 30, 1979

Diocesan campaigns for renewal and commitment: advance gifts, diocesan assemblies, district

meetings, parish meetings and simultaneous parish campaigns.

Members of the campaign steering committee, called The Cabinet, include Bishop Christoph Keller, Jr., of Arkansas, chairman; Senator Stuart Symington of Missouri; and Pam Chinnis of Alexandria, Va., vice-chairmen. Other Cabinet members include Presiding Bishop John M. Allin; Robert M. Ayres, Jr., West Texas; Lueta Bailey, Atlanta; K. Wade Bennett, Los Angeles; I. H. Burney, Florida; Edward E. Carlson, Chicago; Bishop John B. Coburn, Massachusetts; William A. Coolidge, Massachusetts; John D. deButts, New York; John T. Dorrance, Pennsylvania; Bishop Harold C. Gosnell, West Texas; Henry H. Henley, Jr., New York; Canon W. Ebert Hobbs, Ohio; Paul N. Howell, Texas; Robert H. Kanzler, Michigan; Bishop John M. Krumm, Southern Ohio; Dr. Charles Lawrence, New York; P. Scott Linder, Southwest Florida; John H. Myers, Minnesota; Henry S. Noble, Connecticut; David B. Oliver, II, Pittsburgh; Prime F. Osborn, Florida; Howard Phipps, Jr., New York; Bishop James Milton Richardson, Texas; John W. Seabury, Chicago; Bishop Furman Stough, Alabama; and former Governor G. Mennen Williams, Michigan.

—Janette Pierce

Prayer Book

Continued from page 22

initiation. . . There are now two points of view on initiation and a variety of views surrounding these."

He went on to explain the Commission had tried to develop "a delicate balance" in the Draft Book between the opposing views and to leave enough flexibility to allow persons with various viewpoints to use the services comfortably as the Church tries to move toward consensus.

After much discussion, revealing some bishops' feelings that the proposed rites as printed tended to make Confirmation innocuous and unimportant, they added a rubric to those prefacing Confirmation: "Those baptized as adults, unless baptized by a bishop, are also expected to make a public affirmation of their faith and commitment. . . in the presence of a bishop and to receive the laying-on-of-hands." After debate, the House of Bishops returned the Proposed Book to the House of Dep-

uties. The bishops had approved it with eight additional amendments, including one to remove the added "filioque clause."

The deputies refused to remove the clause or to concur on two amendments which made changes in the Catechism. They agreed, however, on the remainder, including a change on the book's title page to eliminate the words "Protestant Episcopal Church in the United States of America otherwise known as." This leaves just "The Episcopal Church" in those lines. The change was made in deference to Episcopal dioceses in other nations which had found the words troublesome. The House of Bishops accepted the House of Deputies' decision, and the Draft Book, as amended, was approved.

In additional action, both Houses passed resolutions to implement publication of the new book and entitling it *The Proposed Book of Common Prayer*.

—Martha C. Moscrip

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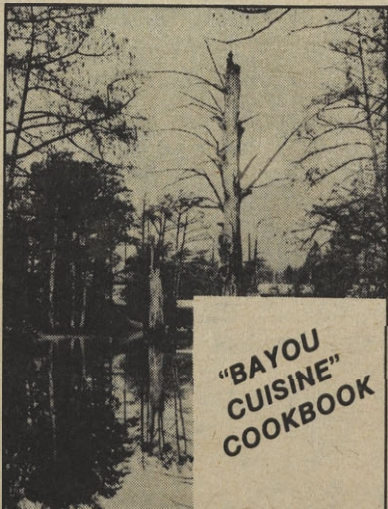
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Bishops' decisions Continued from page 13

tion." In a statement they called conditional ordination a "form of retribution" and said it would be sad if the women were "cast aside in the name of Christian reconciliation."

When the bishops reconvened on Convention's last full day, Bishop Robert Hall of Virginia read a telegram from the Rev. Patricia M. Park, an organizer for women's ordination. "I have read the action you have taken with regard to the women priests, and my heart has broken. . . . You are making one group of women pay the price for other groups' liberation. . . . You have known that my sister priests would not accept re-ordination. If they must be punished, then I must seriously and prayerfully consider not pursuing ordination to the priesthood." She urged the bishops to reconsider.

The subject of discussion that morning was a conscience clause Bishop Frederick Wolf of Maine submitted for the Provincial presidents, but in many ways the hour-and-a-half debate plowed the same ground as previous discussions.

The resolution said "no bishop, priest, deacon, or layperson shall be coerced or penalized in any manner, nor suffer any canonical disabilities, as a result of his or her conscientious interpretation" of the Convention's action on women.

The resolution, which Bishop Wolf called a "two-edge sword," proved frustrating. Bishop Addison Hosea of Lexington asked, "Wouldn't this allow a woman priest to come in, stay for six months, and say 'I'm following my conscience' in setting up a rival diocese?"

Bishop Coadjutor Charles Vache of Southern Virginia said he feared "freedom might become license." He cited the threats of schism and said it might mean priests could operate outside the Church but still claim conscience, remaining as communicants and collecting Pension Fund benefits.

Finally Bishop Murray said, "It is an exercise in futility to try to legislate anarchy. I believe we are going to be charitable." He moved to table, and the bishops agreed by voice vote.

Then Bishop Robert Spears of Rochester read a statement signed by all but one of the diocesan bishops in whose jurisdictions the Philadelphia and Washington women are

resident. Those bishops could not accept the previous day's advice on conditional ordination, he said, because "to accept it as amended would submit many faithful and devoted people, lay and ordained, in our dioceses to a cruel extension of the agony they have already experienced because they desired a good and just thing earlier than some of their fellow communicants in the Episcopal Church."

He said the bishops had already spent much time in assuring those who disagreed with the women's ordination action of their right to conscientious protest and implied that now the same courtesy should be extended to the women's bishops.

Bishop Arthur Vogel of West Missouri, the bishop who did not sign the statement, said he still thought conditional ordination the best route since it has historic precedent and is "clarifying." In the interest of "pastoral mobility," however, he said he could also accept the completion option, too.

Bishop Vogel, who at the special Chicago House of Bishops' meeting wrote the statement which declared the then 11 women's ordinations "incomplete" and therefore invalid, said he thought both options maintained the House of Bishops' collegiality because local bishops would be "limited by" and "be agents of this House." He said he thought to "make a special gesture" was now possible "in a special situation at this special time with complete integrity."

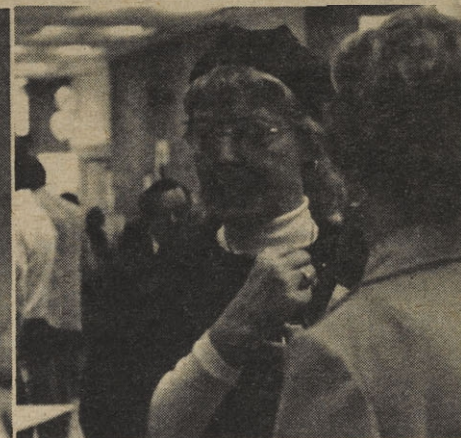
By adopting the two options, he said, "reconciliation and order will be restored to the Church in the shortest possible time." He added that the first option was acceptable because it "speaks of completing the previous services" and because participants must admit "something was lacking in those services."

The bishops applauded. Bishop William Folwell of Central Florida announced he was circulating a message by which those bishops who dissented on women's ordination could reassure churchpeople at home. He asked those bishops who would like to sign the message to do so. [At Convention's end, 30 had.]

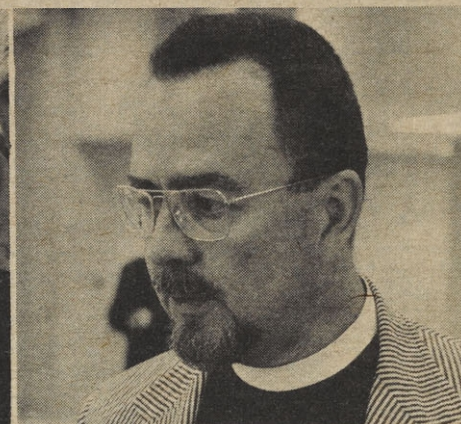
He then moved reconsideration of the theology committee's original report. After the vote to reconsider passed, Bishop Allin said, "The sun begins to come out."



TEARS ON BOTH SIDES could be seen in the hall after the vote on women. The Rev. Marilyle Sweet Page of Rochester, N.Y., left, cried for joy. Deaconess Iris Mayer of Chicago had spoken against women's ordination.



TWO MEN WHO DIFFERED: The Rev. George Regas, left, who lobbied for the affirmative, is greeted by supporters. The Rev. James Wattley of the Coalition for the Apostolic Ministry was less pleased.



SOME PHILADELPHIA AND WASHINGTON women appeared at a press conference. Left to right, the Rev. Mmes. Katrina Swanson, Alison Cheek, Carter Heyward, Alla Bozarth-Campbell, Diane Tickell, and, seated, Jeannette Piccard.

Bishop Murray moved the full report, restoring the completion service option which the bishops had deleted the day before, and, after assurances that the women's bishops were willing to abide by one of the two options, the complete report passed by a voice vote with no audible dissent.

As they adjourned for lunch bishops gathered around Bishop Vogel, saying, "Thank you, Arthur," and, "The Holy Spirit really was here." Bishop J. Brooke Mosley, Assistant Bishop of Pennsylvania, said, "I've never seen anything like that in my life."

What the bishops had been unable—in days of debate—to explicitly embody in a conscience clause or any other legislation, they had now entrusted to collegiality, a gentlemen's agreement that both sides would respect positions each had stated during debate without locking those opinions into legislation.

They had done what Bishop Robert Appleyard of Pittsburgh had urged during the debate: "Each of us must trust each other in a very delicate situation. The Church is one of the last places in our world for people to have the freedom of differing opinions."

Bishop Mosley had expressed it, too: "Reconciliation and collegiality are best acted out when we hold

our separate convictions but act them out in love and trust."

Reconciliation was a word used many times during Convention, often with the reminder it did not require agreement. Dean David Collins in the House of Deputies called it "loving and caring across the deepest and most conscientious [divisions]."

Webster's dictionary says reconciliation means "to restore to friendship, harmony, or communion."

Assuredly the bishops' long debates produced no agreement. Bishop Terwilliger said he hadn't had time to really think about it but added, "We're heading into a regional Church."

Bishop Reeves said, "We have anarchy."

And Bishop William C. R. Sheridan of Northern Indiana said, "I am fiercely Anglican and cannot abandon this spiritual home. . . . [but] at whatever cost I shall not break my ordination and consecration vows."

How people move forward after Convention depends on which side they're on, but for a few euphoric moments when the debate ended in the House of Bishops, some who watched and participated were "restored to communion." Even those who said, "It can't happen here," thought it had and now wished it could happen "out there."

—Judy Mathe Foley



AFTER CONVENTION PASSED women's ordination, Anne Terwilliger and her father, Suffragan Bishop Robert Terwilliger of Dallas, left the hall together.

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Covering the coverage: How did the media do?

While you may have "heard it here first," for in-depth coverage of General Convention most Episcopalians received their first glimmer of what was going on in Minneapolis, and what it might mean, through the eyes and ears of their secular daily press—newspapers, radio, and television.

Some 500 press correspondents, representing both secular and religious media, attended some portion of the Convention. All three TV networks had film crews on hand. A variety of related local interest print and broadcast features appeared. Three special dailies were published at the Convention itself. The entire proceedings were audio- and videotaped. And the largest number of people to date availed themselves of the national Convention Code-a-Phone reports, with calls coming from as far as Seville, Spain, and Nanking, China.

Representatives of the Church's press offices estimate that this 65th General Convention received more coverage by the public media than almost any in recent memory, and the quality was usually high.

The Church and secular newspeople share credit for improved coverage. The Episcopal Church through its press representatives—Walter Boyd for print, Sonia Francis for radio/TV—made every effort to provide information reporters needed for informed news stories. In their turn, newspeople were willing to sit through long debates to obtain the full story—often having to defend themselves against expense-conscious hometown editors who wanted to know why their reporters had to spend more than a week at a Church convention.

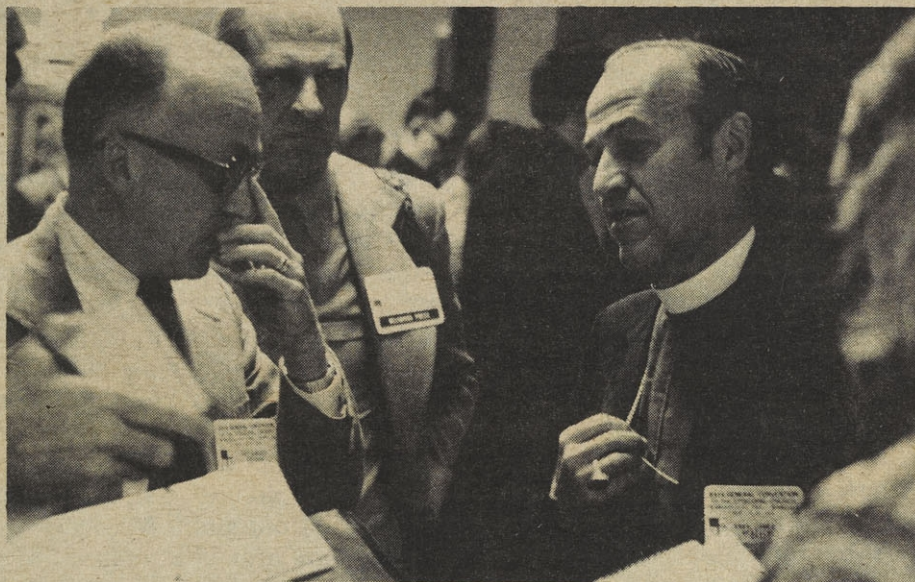
But while secular press coverage was large and well done, its scope was fairly narrow. Women's ordination, the most widely reported issue, was in many areas the only one reported. Prayer Book revision received a distant second in coverage while the Church's stand on hunger, amnesty, homosexuals, abortion, and repression of religious rights in the Soviet Union received little national attention.

Richard Ostling, *Time* religion editor, cited three elements of the women's ordination debate: it was a good "news" story in the sense of tension and drama; it fitted into the larger issue of women's liberation; and much of the wider religious community looked to the Episcopal Church's decision on women as a bellwether for the rest of Catholic Christianity and the tenor of future ecumenical relations. In short, if Canterbury voted for women, would Rome and the Orthodox be far behind?

Secular reporters considered the Prayer Book story, more an internal matter, newsworthy because of the book's place as a spiritual classic in our Western religious and cultural heritage. Changing it, for secular press interests, would be akin to moving the Kentucky Derby to San Diego: you don't need to be a horse lover to want to learn about the shift.

In addition to the limited scope of national press coverage, some churchpeople were concerned by its tenor. Many felt the coverage emphasized the potential for schism over women's ordination out of proportion to reality. At least one bishop called a network interviewer to task over his apparent lack of knowledge of the issues involved in the women's story he was supposed to be covering.

IN THE SHADOW OF A TV camera Bishop Frank Cerveney of Florida waits to speak in the House of Bishops, right. Below, *Chicago Sun Times* reporter Roy Larson, left, and Erwin Soukup of *Advance* join other reporters, notebooks in hand, to interview Bishop James Montgomery of Chicago after a bishops' debate.



The coverage also had its humorous side. Shortly after the vote to ordain women, a *New York Times* headline, with mischievous wit, reported: **PATRICIA HEARST ACCEPTS EPISCOPAL PRIEST'S RITES.** The story was about Miss Hearst's having received

Holy Communion from a local cleric.

In one goof Dr. Carroll Simcox, editor of *The Living Church*, was identified in a radio interview as "the editor of *Church Life* and a retired bishop of the Episcopal Church." And in a newscast the

Continued on page 27

Code-A-Phones well-used, successful

The code-a-phone, a means for fast communication with interested parties via the telephone, found increasing use at General Convention. The national Church and at least several dioceses used variations of the system so hometown callers could receive a taped three- to five-minute message of the day's news. Some machines allowed callers to leave a message in return.

The Radio/TV office news-line has operated for several Conventions. The 11 machines provided capacity for 200 calls per hour. Highest usage—1,300 to 2,000 calls per day—came during peak interest periods (votes on women, Prayer Book). The office also used a special line to feed news briefs to newscasters. Calls to the code-a-phone came from all over the country and abroad, with many caller responses, both pro and con.

The Diocese of Florida, using code-a-phone for the second time for General Convention information only, reported "almost constant use."

The Diocese of Maryland reported, "Terrific response! We are encouraged about it as a means of com-

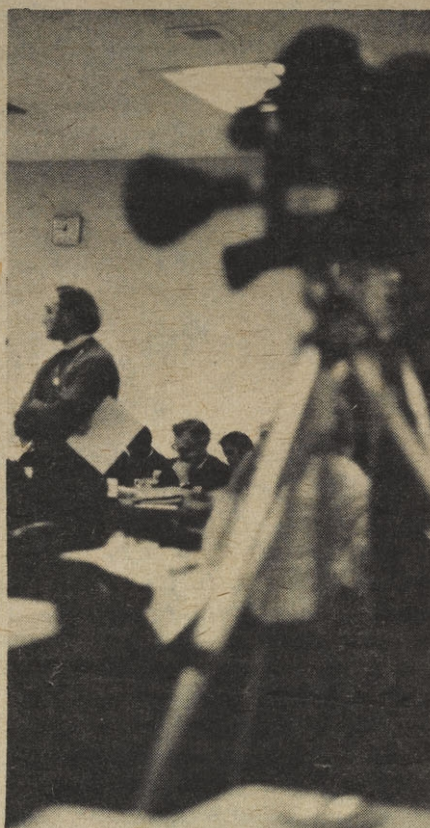
munication. . . . We may use it for other diocesan events." Elizabeth Toland added that two phone numbers served different parts of the state.

The Diocese of Newark reported, "A tremendous success. . . 250-plus calls per day during working hours and more at night that weren't counted." The diocese is considering continued use for other purposes, according to Katherine Weldon, diocesan treasurer pro tem.

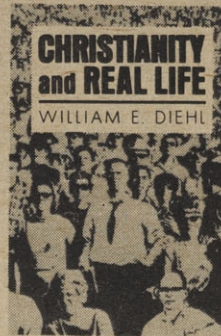
The Diocese of Ohio has used such a system before and received 70- to 200-plus calls per day, some from as far as Sarasota, Fla. "Most were extremely pleased with the outcome on women—though some other views were also expressed."

The Diocese of Pennsylvania used an existing diocesan code-a-phone network and received 99 to 237 calls per day. "Most people expressed appreciation for the service Most comments were on ordination of women, homosexuals, Prayer Book change, and amnesty, in that order both pro and con," according to George Soule, diocesan assistant for communication.

—Leonard Freeman



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House of Bishops' Pastoral Letter

'Ours is not the pale middle ground of compromise, but rather living together, striving to discover God's truth'

"We wish you the grace and peace of God our Father and of the Lord Jesus Christ." (Phil. 1:2 JB)

"Bear with one another charitably, in complete selflessness, gentleness, and patience. Do all you can to preserve the unity of the Spirit by the peace that binds you together. . . . One Lord, one faith, one baptism, and one God who is Father of all." (Eph. 4:2-6 JB)

Our 65th General Convention in Minneapolis made some momentous decisions. Many of us Episcopalians are frustrated by uncertainty and fear as we seek to respond to the changes which result from these decisions. We, your bishops, would speak a word of strength and challenge in the wake of what might well prove to be the most crucial General Convention of this century.

Change is everywhere. The familiar is threatened by the untried and strange. Some of us feel betrayed; many feel uncertain. Jesus, the Lord, however, calls us to walk together in faith and trust. His Spirit leads us into larger truth. The question each of us faces is whether we will respond to that call and be willing to risk all in love. We may discover thereby new experiences of His presence and redemptive power in a future hidden from our view.

Some of us will undertake this venture in joy and confidence. Others of us will set out on this journey with anxiety and serious doubt.

At Minneapolis we accepted the *Proposed Book of Common Prayer* as a companion to our present Prayer Book for the next three years. We also voted to open the priesthood and episcopate in the Episcopal Church to women. We cannot yet begin to see in all their far-reaching effects the consequences of these decisions. All we know is that the future belongs to the Lord as does the present and as does the past.

The actions taken by the General Convention at Minneapolis—and response to them—require that we look anew at the source of our unity. We plead that no hasty actions be taken by any person or group which would even appear to breach our oneness in Jesus Christ or our fellowship with one another in the Church.

We are members of the same household of faith. We are bound together in the love of God, a love so great that He gave His only Son to claim us as His children by adoption and grace. Our response to that love must be love of other persons, and such love must respect the conscience of each individual. The Lord asks us through Scripture, "How can a man say, 'I love God,' whom he has not seen, when he does not love his brother, whom he has seen?" The test of oneness in Christ is our continuity in love.

In our Anglican Communion we have a long experience of maintaining love while holding a diversity within the one body. Many times in our history differences have threatened our unity. We have, by God's grace, continued as one. New dimensions claimed for our tradition require us again to look to that oneness in Jesus Christ. We call upon members of the Episcopal Church to follow His steps to a new unity in diversity.

The Archbishop of Canterbury, addressing the Convention, charged us to "love the brethren, preserve the unity of the Church, worship Almighty God, and evangelize the unreached." These "givens" of the Christian faith are rooted in what God has done in Christ Jesus, crucified, risen, and ascended. We can mirror them and share them. We cannot destroy them.

It is in and through the act of worship that the Christian expresses his true being. It is no wonder that the question of Prayer Book revision provokes such deep feelings. The old familiar forms are comfortable and secure vehicles through which we approach the Holy. True worship, however, has God, not the form, as its focus. The Spirit fills the form and He enables it to be the avenue of access to Deity.

Any form is a fragile vehicle for worship at any time. Now by action of General Convention we have a Proposed Prayer Book authorized for use during the next triennium along with the 1928 *Book of Common Prayer*. The question each of us must answer in his own heart is: "Will I be open enough to the Spirit to let Him enliven and quicken any and all forms through which I approach my Creator and Redeemer?"

It is no new thing for Anglicans to find within the same Church household loyal people who differ widely over issues of doctrine, liturgy, and church order. Ours is not so much the way of compromise, arriving at a pale middle ground. Ours, rather, is the ability to live together, each holding a cherished position, all the while striving to uncover the encompassing truth God intends for his people. Despite the tensions, what is meant to be catholic must never become chaotic. We allow God's Spirit to show us a wholeness of truth which is more than compromise. As Cyril Garbett, Archbishop of York, said: "Anglicanism does not represent compromise for the sake of peace but comprehensiveness for the sake of truth."

We respond to God's leading by trusting Him to show us what is good and acceptable, confident that He who is Lord and Guide wills to lead us into all truth. One day He will show us a perfected Church, the new Jerusalem, without spot or blemish. Until then we are a pilgrim Church of great diversity, stumbling and seeking. Our joy is to receive that Bread which is Christ, who alone gives us any claim to wholeness. Our mission is to offer that living Bread to the starving world for whom He died. In absolute trust in Him we shall discover afresh that we are a catholic Church, whole in the faith, universal in appeal, and responsive to His call.

The fellowship of the first apostolic band was in exciting measure present at Minneapolis. Members of our Church, in profound and radical disagreement over vital matters of church order, stayed in communication and in communion with each other. The General Convention was challenged by the clamorous needs of persons all around the world, near and far. The General Convention of 1973 charged this Church to enlist its human and financial resources to respond to those needs. This 65th Convention calls us all to "Venture in Mission." As we engage ourselves in these acts of love to our fellow human beings we are also sharing with them our greatest treasure, the Good News of God's reconciling us to Himself in Christ Jesus. We share of ourselves for their more abundant life. At the same time we tell them of Him who came to give us that more abundant life.

We arrived in Minneapolis beset by matters which seemed to separate this Church of ours from its roots and traditions—the role of women in priesthood and episcopate and altered worship forms. These matters have plagued and absorbed us over the last several years. In our encounters over these matters in the Convention we dug more deeply into the issues, all of us, and found that changes could be made in our tradition and yet continue our heritage of "the apostles' teaching and fellowship, in the breaking of bread, and in the prayers."

Continuity in the apostolic Church does not reside solely in a continuous repetition of customs unchanged, be they worship, order, or service. Apostolic continuity is preserved in spirit and substance, not merely in forms and structures. Where love and unity, where worship and outreach are evident, there is the Spirit. That same Spirit activated the apostolic band of 12 and now activates us—the Holy Spirit of Almighty God.

The members of the 65th General Convention are now back in their local parishes and dioceses. New possibilities of mission wait. Old ones still wait

- the continuing struggle for peace;
- the decay of urban centers;
- the harsh grind of rural poverty;
- the turbulence of the emerging third world nations;
- the starving children;
- the repressive denial of human freedom and dignity.

We venture forth to take up these possibilities of mission to the Glory of God and for the benefit of the whole creation He has redeemed.

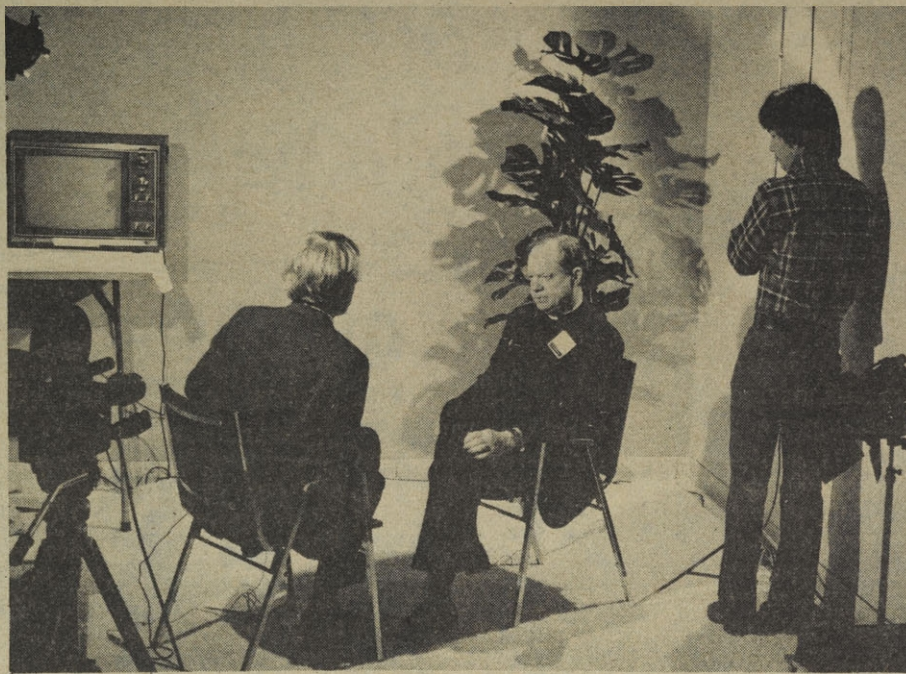
"We wish you the grace and peace of God our Father and of the Lord Jesus Christ."

Rev. John Coburn was identified as "Bishop John Coburn, Presiding Bishop of the Church's other House."

On the other hand, a local radio newscaster briefly and with theological accuracy explained the "filioque clause" and just why the words, "and the Son," are so important to Episcopalians.

In considering General Convention coverage, however, one must be realistic about the role and nature of the secular press. The world and the Church often have different agendas. And to tell where they intersect is difficult. For example, the Church's stand on hunger, amnesty, and abortion would appear at first blush to be of interest to the outside world. But as painful as this may be for us to admit, the outside world often doesn't care about all the resolutions we pass. If it accepted our moral authority, it would be in the Church.

And we must not expect the secular culture and its press to see us and report on us as we know and see ourselves. Secular eyes are almost by definition eyes without the vision of Christ. That's not a



UNDER THE SPOTLIGHTS of television crews Presiding Bishop Allin answers press questions during Convention.

criticism; it's simply a description. Someone once said the difference between a miracle and a freak of nature is the ability to see God's hand at work in the event.

Seeing God's work in the world is the Church's job. To expect the secular press to provide that kind of vision for us is wrong. We of the religious press and we church-people must supply that vision,

must see the reality beyond the "facts."

To use a biblical analogy, the public media saw us gathered at General Convention as "through a glass darkly—like shapes and shadows moving." We have the possibility and the responsibility to see ourselves face to face because we've been given "eyes to see and ears to hear."

—Leonard Freeman

Daughters of King elect Merrick as president

The triennial convention of the Daughters of the King was one of the smaller of the satellite meetings that clustered around General Convention. Women from 33 chapters in six dioceses attended.

The Daughters elected Barbara Merrick to be president; Irma Charlton, first vice-president; Louise Johnson, second vice-president; Mary Belle Hawks, secretary; and Hattie Bunting, treasurer.

The regular program included workshops with the Rev. Donald Hultstrand of the Anglican Fellowship of Prayer and the Rev. Douglas Lorig of Arizona, as well as a report from missionaries Elizabeth Daniel and Pat Powers on their work in Brasil.

The Daughters also heard Bishop Matthew Bigliardi of Oregon, their chaplain, and a closing address by Presiding Bishop John M. Allin before their September 10 adjournment.

The Daughters, founded in 1885, lists 346 chapters and 41 junior chapters, enrolling 5,307 women.

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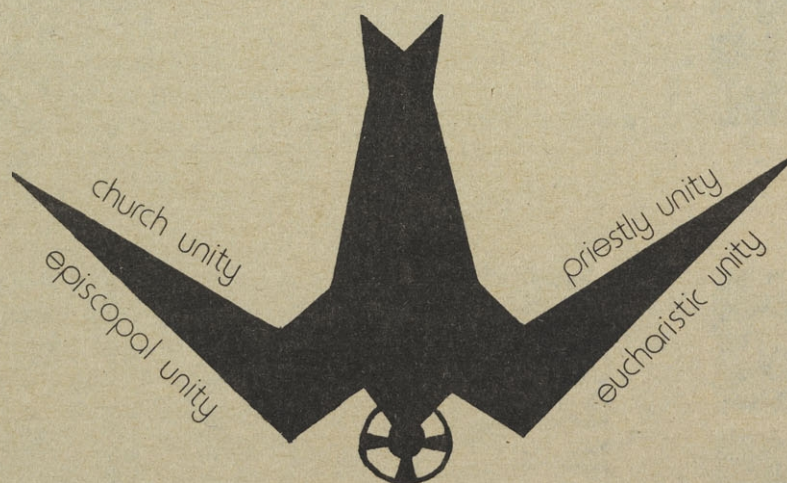
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