

**Title:** *The Episcopalian*, 1977

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## Inside This Issue

We should like to offer a Centennial Year welcome to the more than 7,000 families in the Diocese of West Virginia who have joined our combination plan this month. Eleanor M. Hamilton, long an All-Star in church publishing circles, edits *The Episcopal News* of West Virginia. Our best to Bishop Robert P. Atkinson and his people for West Virginia's first hundred and future.

—The Editors

DEATH-AND-DYING is not only a current theme with the book publishing trade, but is also a popular Lenten study subject. See Martha Moscrip's commentary on this area of interest and reviews of some books (page 13).

CONTROVERSY ABOUT WOMEN PRIESTS still plagues the Church (page 7), and a New York ordination raised furor (pages 6 and 15). But women at a St. Louis conference found some hopeful signs (page 16).

REPORTS FROM THE SOUTH PACIFIC and England add an international flavor (pages 8 and 10).

# THE Episcopalian

## Let us pray

To observe Lent we asked four Episcopalians to send us their favorite prayers—the one they've used most often, the one they've used in times of crisis, the one they've liked most for celebration or thanksgiving.

Their responses are varied and thoughtful. Presiding Bishop John M. Allin responds on page 3; George Cornell, Associated Press religion columnist, on page 7; Pam Chinnis, past Presiding Officer of the Women's Triennial, on page 12; and the Rev. Massey Shepherd, seminary professor and past member of the Standing Liturgical Commission, on page 19. We think they'll speak to readers' own prayer lives.

—The Editors

## New Prayer Book becomes best seller

While it may never show on the weekly list in *The New York Times*, the new edition of *The Proposed Book of Common Prayer* is a best seller! According to the Rev. Craig Casey, the Church Pension Fund has received an estimated 850,000 orders for the pew edition. The Pension Fund and Seabury Press are co-operating in the publishing effort.

Distribution of the dark red hard-cover pew edition with the gold crusaders' cross on the cover is already underway. First shipments were made in mid-January, and everyone who ordered books before December 1 should be receiving them within the month, Casey said. In addition to heavy orders for the pew edition, about the size of the present large size Prayer Book, the Pension

Continued on page 3

## Prayer Line begins; Dial 800-223-7504

Beginning Ash Wednesday Episcopalians can dial 800-223-7504 for a two-minute recorded message from the Presiding Bishop's Prayer Line. Each week Bishop John M. Allin will state his petition or intercession. The recording will also give a prayer from the Church at large, and then the Presiding Bishop will say a prayer of his own and ask people to pray with him at that time.

The recorded message will be used on a trial basis until Easter and may be extended.

Petitions or intercessions to be put on the tape can be sent to the Rev. Wayne Schwab, Episcopal Church Center evangelism officer, who will pick one request out of the hat each week. The remaining prayers will be used in the

Continued on page 3

## Coalition 14: Rural ministries

Coalition-14 (C-14) granted the Diocese of Alaska and the Navajo Episcopal Council (NEC) more than \$350,000 in early February. Much of that money will go toward training Eskimos and Indians for the priesthood or lay ministry, said representatives of the two groups, which are the coalition's newest members.

Bishops and their aides from the 14 member dioceses met in Phoenix, Ariz., on February 3-5 to allocate \$1,611,496 of 1977 General Church Program funds and to discuss 1978 budgets.

The coalition is composed of dioceses from Alaska to Wisconsin; many are in states with widespread poverty, large Indian or migrant populations, or with vast rural areas. The group is committed to funding creative ministry in these areas, increasing evangelism efforts, and offering skills training and continuing education opportunities.

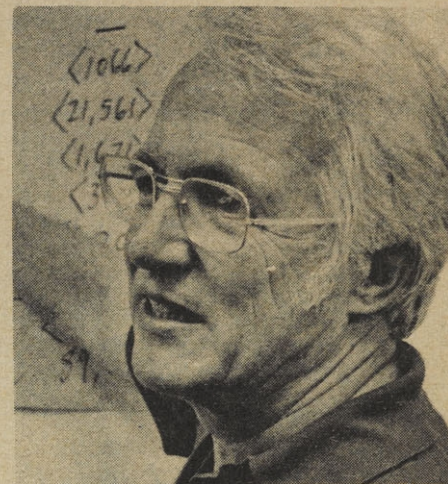
Under the direction of Bishop William Davidson of Western Kansas, president,

C-14 also adopted its first constitution and bylaws which offer the group guidelines toward self-support and financial accountability.

Alaska's \$258,211 allocation will help meet the needs of Eskimo ministry in areas where full-time clergy are not practical, said Alaska's Bishop David Cochran. He also said Alaska has serious inflation problems; when clergy salaries near \$20,000 per year, they are considered at poverty level.

The NEC, not yet recognized as a diocese, said it will use the ordination of the first Navajo priest last year as a springboard toward bringing the Church to the Navajo tribe—the largest group of Indians in the nation.

The council, which spans northern Arizona and southern Utah, is currently under the guidance of Utah's Bishop Otis Charles. It will use a portion of its \$137,871 grant to start bilingual missions and encourage Navajo youth to finish school,



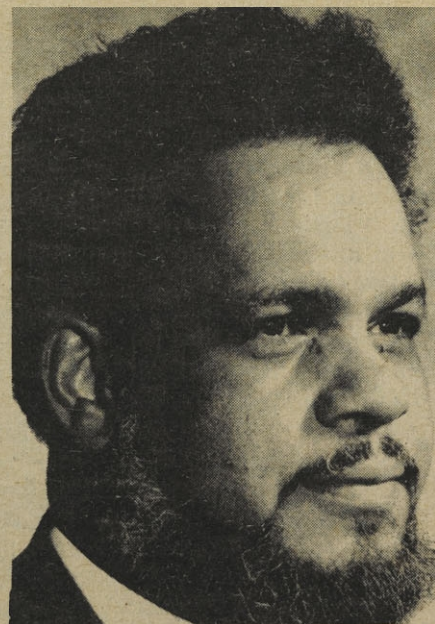
President William Davidson

the Rev. Stephen T. Plummer, the first Navajo priest, reported.

Arizona is faced with the problems of "transients who bring their troubles

Continued on page 12

## Churchmen discuss urban strategy



Van Bird: The city as symbol

"Can the Episcopal Church as presently constituted be God's agent in cities which are mostly black, brown, and in poverty?"

That somber question seemed to encapsulate the concerns of two groups of urban churchmen who met recently to examine the plight of the cities, problems of city dwellers, and frustrations of the Church's ministry.

In January the Church and City Conference, a 15-year-old support group of urban clergy, met in Washington to focus on "Reclaiming the City Parish and Urban Clergy."

At a Chicago meeting 15 bishops whose dioceses include America's largest cities restated their position, first announced at General Convention, that 50 percent of Venture in Mission (VIM) funds raised in urban dioceses should be spent on city-related programs.

The Rev. Van S. Bird, sociologist on

the Diocese of Pennsylvania staff, spoke at both meetings and gave a theological reflection based on Jeremiah. He said the city had powerful symbolism: "The biblical drama begins in a garden, but it ends in a city—the heavenly Jerusalem."

The urban church must be "wise as serpents and innocent as doves," said the Rev. Craig Biddle, III, rector of Trinity Church, New Haven, Conn., and outgoing Church and City Conference president.

He agreed that churches couldn't single-handedly save the cities but suggested parishes might become "zones of concern," providing stopgap aid such as food, medical assistance, and shelter and at the same time "innocently" suggest such ideas as welfare reform, fuel banks, and proper housing. But he said the Church must be "wise"—compromising, negotiating, using its power to accomplish the art of the possible. "Inch the

Continued on page 2

## Br-r-rutal weather brings behavior changes

As cold weather hit most of the eastern, central, and southern part of the United States in February, few stories of churchpeople's response to it were as dramatic as one from Portsmouth, Va.

There two Episcopal congregations—Trinity and St. John's, separated by four city blocks and a 129-year-old dispute over liturgy—worshiped together on February 6. The parishes split over high church/low church ritual in 1848 and came together again because Trinity was heated with oil while St. John's was heated by now scarce natural gas.

In Rhode Island Bishop Frederick H. Belden joined other religious, business, and labor leaders in a drive to raise \$300,000 to help purchase fuel for needy families.

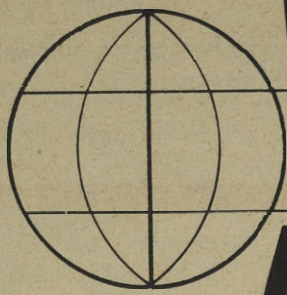
Those who phoned Western New York's diocesan office during the first week of February were greeted with: "Emergency Headquarters." The office was used for emergency food distribution in Buffalo where a blizzard and below-zero temperatures paralyzed the city. A \$7,000 emergency grant from the Presiding Bishop's Fund for World

Relief made this assistance possible.

In other areas high heating bills and the promise of a "long haul" took high priority. In Erie, Pa., Dean David Covell talked about the Cathedral of St. Paul where utility costs are the largest single item in the budget. He plans to "tighten up every single leaky spot." The cathedral is heated by steam, but the thermostats are being set at 62 degrees in the day and 55 degrees at night. The property commission is installing storm windows on all the stained glass windows,

Continued on page 14





# WORLD NEWS BRIEFS

**KAMPALA**—Archbishop Janani Luwum of Uganda, Burundi, and Rwanda and two government officials were killed in an automobile accident here following arrest for an alleged plot to overthrow President Idi Amin of Uganda.

**SYRACUSE**—Bishop Ned Cole of Central New York affirmed the Rev. Betty Bone Schiess' ordination during brief ceremonies here. Similar services in Newark and Alaska recognized the ordinations of the Rev. Nancy Wittig and the Rev. Diane Tickell.

**NEW YORK**—"Love in Action" is the theme for the 1977 World Day of Prayer, March 4. Women of the German Democratic Republic this year wrote the service which Churchwomen United sponsors.

**CHICAGO**—Bishop James Montgomery has announced he will not prevent canonically ordained and licensed women from functioning in his diocese nor prevent qualified women candidates from being ordained to the priesthood. He said Suffragan Bishop Quintin E. Primo will officiate at such ordinations, however.

**SARASOTA**—Two active churchpeople—Clifford and Ellen Morehouse—died here in mid-February as a result of an automobile accident. He was former President of the House of Deputies, and she was former President of the Church Periodical Club.

**INDIANAPOLIS**—Bishop John P. Craine has returned to limited diocesan duties following hospitalization for tests for a heart condition.

## THE Episcopalian

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The Spirit of Missions  
An independently-edited,  
monthly published by  
The Episcopalian, Inc.,  
upon authority of the  
General Convention of  
The Protestant Episcopal  
Church in the  
United States of America.*

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The Episcopalian, March, 1977

Vol. 142, No. 3

All advertising orders subject to publishers acceptance.

Published monthly by The Episcopalian Inc.,

1930 Chestnut St., Philadelphia, Pa. 19103.

35c a copy, \$4 a year; two years \$7. Foreign

postage add \$1 per year. Second class postage

paid at Philadelphia, Pa., and additional mail-

ing offices. ADVERTISING OFFICE: 1930

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## Urban strategy Continued from page 1

City of Man toward the City of God," he said.

The conference affirmed his six-step proposal including regional meetings of laity, clergy, and bishops; a national support and information exchange network; experimental ministries to provide future models; training programs for persons planning to work in the city and continuing education for those already doing so, saying additional money should be spent to attract, train, and support men and women for urban ministry.

Bird urged—and the conference agreed—that vestries be asked to go on record as employers who consider job applicants without regard to race or sex, who involve minority persons in the hiring process, and who do business only with firms which maintain similar practices.

Jobs—or lack of them—were one of the subjects the bishops faced at their two-day meeting. In a statement the bishops said, "The crisis of the cities... has deepened, and the reality of it now becomes more evident... as this, the coldest winter, has revealed through our precarious energy shortage, the forced closing of schools and industries... [These are among the] many signs to show we are on the road to urban catastrophe as a society."

The statement asked the Church to support a "servant ministry" to persons victimized by urban blight as well as give high priority to "a Christian assault on the social systems and economic forces which have led us to create not the biblical image of the heavenly city but a reality that breeds crime, poverty, oppression, and hopelessness."

The bishops plan to meet regularly not only to discuss VIM but to work with expert resource people. They agreed that churchmen should not try to formulate answers to economic and social questions,



Furman Stough: Jeremiah had problems

but Bishop William Marmion of Southwestern Virginia said, "You don't have to be an expert to see the human cost."

Bishop Furman Stough of Alabama reminded the bishops that "Jeremiah didn't have too many handles" for the problems of his day either.

The Rev. Charles Rawlings, a member of Ohio Bishop John Burt's staff, said churchpeople may fail to make their point when they mix questions of ethics and economics, "but you can raise up a vision of community organized around moral decisions."

Bishop Robert L. DeWitt, resigned Bishop of Pennsylvania, said he saw "a great need and a great opportunity. We bishops must be concerned with more than closing churches and firing rectors and agonizing over cathedral finances."

"I need to know more," Bishop Coadjutor John S. Spong of Newark said. "I need a framework so I can be reasonably sure my day-by-day decisions are advancing us toward our goal of Christian witness." —Janette Pierce

## Washington Cathedral: Financial woes

"It's not bankrupt, not a Chapter 11," said Robert A. Robinson of the Washington National Cathedral's severe financial plight, a \$10.7 million construction and operating deficit.

Robinson heads an ad hoc committee on Cathedral finances which has suggested cuts in staff and program to bring the budget into line by September, 1978. Banks are not pressing the Cathedral, and notes are not due for a year-and-a-half, he said. By that time suggested economies should have achieved their goal.

The Cathedral's Bicentennial efforts are credited with contributing to the plight, which apparently was not fully realized until recently. The major portion of the debt, \$8.7 million, is for construction loans so the nave could be completed for the Bicentennial year. Queen Elizabeth and the Archbishop of

Canterbury were among the visitors who thronged to the Cathedral in 1976.

In future the construction budget will be cut to \$2.3 million, with only about \$1.8 million spent for the remainder of this fiscal year, which ends August 31.

The operating budget will be cut from \$1.5 to about \$1.3 million, which Robinson said income should cover. The Cathedral staff has been cut by 13 full-time positions, including that of the Rev. Jeffrey Cave, canon precentor for liturgy and music. Canon Lloyd Casson will now work part-time for the Cathedral and part-time for Bishop Coadjutor John Walker. In addition, the Cathedral cut visiting hours by 90 minutes a day, which should save an additional \$5,000 a year.

"We got a step beyond where we should have been," Robinson said. "But now we're on the right road. I'm hopeful the situation is in hand."



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## To know and be known

by John Allin

*Dear Heavenly Father, who knowest thy children one by one, and our needs before we ask; by thy Holy Spirit quicken us with the awareness of thy presence and grant to us the knowledge of thy will; that, by thy grace, we may faithfully perform the same, through Jesus Christ, our Lord, who with thee and the Holy Spirit, liveth and reigneth for ever and ever. Amen.*

The first time I prayed this prayer was at the bedside of a sick person I had never before met. As I remember, I followed this prayer with a prayer for healing and strength and added a blessing.

Since that first occasion when the prayer was an extemporaneous expression, I have repeated these same words many times within a great variety of situ-

ations and conditions. Like most prayers, this one includes bits and phrases of other prayers. Originality is a sparse quality. We usually pray in the conditioned language of our community. Is it not true that all who continue to pray to the one God do share in forming community?

While standing beside that ill person whom I had never previously met, I remember an awareness came or returned to me of our need to recognize and be recognized, to know and be known, to belong and not be excluded. The Faith we profess as Christians is that our heavenly Father, as we come to know God through Jesus Christ, does know each of His children and is always and ever near to each of us. We believe God wills good for us always and, in and through the Divine Love, offers each of us opportunity

(opportunities) to share the working out of His purpose.

The encounters, endeavors, and events of our mortal lives can frequently limit our awareness, our experience of relationship, our sense of continuing purpose, both when we are energetically mobile and when confined by weaknesses. We often feel a loss of touch with the source of life and purpose. Using the word "comfort" in the literal sense of "much strength," I experience comfort in being able to pray to the One whom I have been taught is the source of life and to whom I can turn with any others and be heard and recognized and responded to even more than a loving father hears, recognizes, and responds to each of his children. Our cause and kinship is in God, through His only begotten Son, Jesus Christ, our Lord. Within Him we can together move and live and have being.

## Primacy of Pope cited in ARCIC document

The recent Anglican-Roman Catholic statement that in any future union between the two Churches the Pope should exercise some type of "universal primacy" merits "prayerful study," say some U.S. theologians. The Pope's primacy led to the original separation of the Anglican Church and still poses a problem for many Christians.

The statement on authority is the third the Anglican-Roman Catholic International Commission (ARCIC) has issued.

An American Roman Catholic ARCIC member, the Rev. Herbert J. Ryan, SJ, says the document's major importance is the substantial agreement on how the Church "decides what is to be believed and how the Christian community should be lived."

He says the statement may help Roman Catholics understand how the Episcopal Church, after 63 years of study, could establish a basis for ordaining women.

The two other ARCIC statements dealt with the Eucharist (1971) and ministry and ordination (1973).

## Best seller

*Continued from page 1*

Fund received orders for an estimated 75,000 copies of the larger chancel edition.

The pew edition orders were so heavy that economies were possible in the initial printing, and the cost for early orders will be \$2.55 rather than the \$2.80 originally announced. Future orders will be at the regular price of \$3.20.

A February 2 Eucharist which Casey and the Rev. Leo Malania concelebrated with Presiding Bishop John M. Allin may have been the first service in which all participants used the new volumes.

## Prayer line

*Continued from page 1*

Church Center's Chapel of Christ the Lord at midday services.

Hugh Bellas and Harry Griffith, who helped with the Prayer Support network for General Convention, developed the plan which Schwab will coordinate. Cost of the service, which the sponsors hope will be defrayed by participating groups and individuals, is \$65 per week.

Those who wish to contribute a week's support to the effort should make checks payable to the Domestic and Foreign Missionary Society and send them to the Rev. A. Wayne Schwab, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

# AUGSBURG VBS'77

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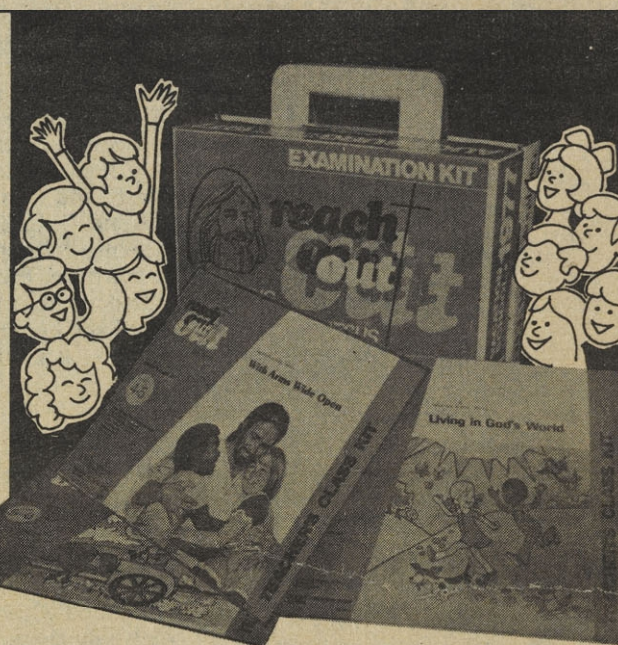
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# Switchboard

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

## COMMENTARY ADDENDUM

Thanks to the Rev. David Moss for his "Commentary" in the January issue. At last I know what my problem is. All this time I had thought my difficulty in accepting the priesting of women was a theological one. Now I see that I have merely been suffering from a "transient situational disturbance." I feel better already.

William B. Olnhausen  
Mequon, Wis.

The commentary of the Rev. David Moss is to be commended. His assertion that "tragic psychological reverberations could well occur" (as a result of female ordinations) and that crisis intervention is required is both accurate and timely.



## 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. In filing a claim under my group medical insurance coverage, I discover that the Plan doesn't pay everything, specifically that I am subject to deductibles and coinsurance. Will you explain these terms and the differences between them?**

**A.** A deductible under group medical coverage is a specified dollar amount which the insured person must pay before the insurance company begins paying. Typically, a plan might call for you to pay the first \$100 of medical care costs in a year. Frequently the deductible does not apply to hospital charges, only to such charges as physicians, drugs, and home nursing care.

Coinsurance is the percentage of the charges which the insurance company will then pay, once the deductible, if any, is satisfied. Again typically, a plan might call for the company to pay 80% or 85% with you paying the balance. And, coinsurance often applies differently to hospital charges: A Plan might pay the first \$1,000 or \$2,000 of hospital charges in full and only then would coinsurance come into the picture.

**Q. But my employer pays a good premium for my medical insurance. Why should there be deductibles and coinsurance?**

**A.** To keep the premium from going even higher. Without the deductible, the company would be paying a large number of small claims and would also incur additional expenses for paying these claims—setting up of records, for example. Co-insurance, on the other hand, not only helps keep paid claims (and premiums) under control but also gives you an interest in controlling claims and tends to discourage medical care which may be unnecessary.

It should be noted that the deductible and co-insurance amounts are often not open ended. There may be a maximum family deductible of \$200 or \$300 per year. Co-insurance under some plans will apply only to the first \$2,000 or \$5,000 of charges with the balance paid in full. Finally, there may be a limit placed on the amount a family will pay for medical care out of pocket in a calendar year, a family annual medical expense provision.

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The suggested research models are helpful.

However, the basic issue of sexism needs to be dealt with theologically as well as psychologically. The Church needs to explore, in depth, the nature of human sexuality. The reality appears to be that the Church's ministry is facing an identity crisis.

Biblical tradition in both the Old and New Testaments views human creatures as being both male and female. The nature of being human is revealed in the tension between a person's maleness and femaleness. Recent research indicates a similar holistic and integrative view of sexuality. Carl G. Jung believed that each person has a male and female side and that every person reacts according to both male and female modes. Jung also viewed the Godhead as being experienced and perceived in male and female modes.

Robert W. Renouf  
Tustin, Calif.

## ERROR IN INITIALS

The list of signatories to the "Evangelical and Catholic Covenant" signed at the Chicago Conference held in that city December 1-2 of last year includes one "C. E. Berger" as a priest signatory.

The *Episcopal Clerical Directory* lists only four people named Berger who are priests, and I am the only one whose initials are C. E. I was not at the Chicago meeting, did not sign the Covenant, and have written Father Wattleby of the Committee on the Apostolic Ministry both to tell me how my name got on the list and to take it off.

Charles Edward Berger  
Chevy Chase, Md.

## COLLECTING

The Graduate Theological Union Library which serves the Church Divinity School of the Pacific is interested in documenting recent ordinations of women to the priesthood within the Episcopal Church. We would appreciate having readers send to the library any material related to these ordinations, specifically including but not limited to the following: (1) programs, bulletins, orders of service; (2) ordination sermons; (3) sermons discussing the subject; (4) related clippings from local newspapers; and (5) photographs and sound recordings.

This material should be sent to the attention of the Librarian, Graduate Theological Union Library, 2451 Ridge Rd., Berkeley, Calif. 94707.

David E. Green  
Berkeley, Calif.

## LET US HEAR FROM YOU

I am a member of Christ Episcopal Church, Milford, Del., and of its Needlepoint Guild. We were delighted with the graphs in your December issue and the information on needlepoint.

Since many churches are interested in needlepoint and are constantly searching for new ideas for their kneelers, would it be possible to get an exchange program going in *The Episcopalian*?

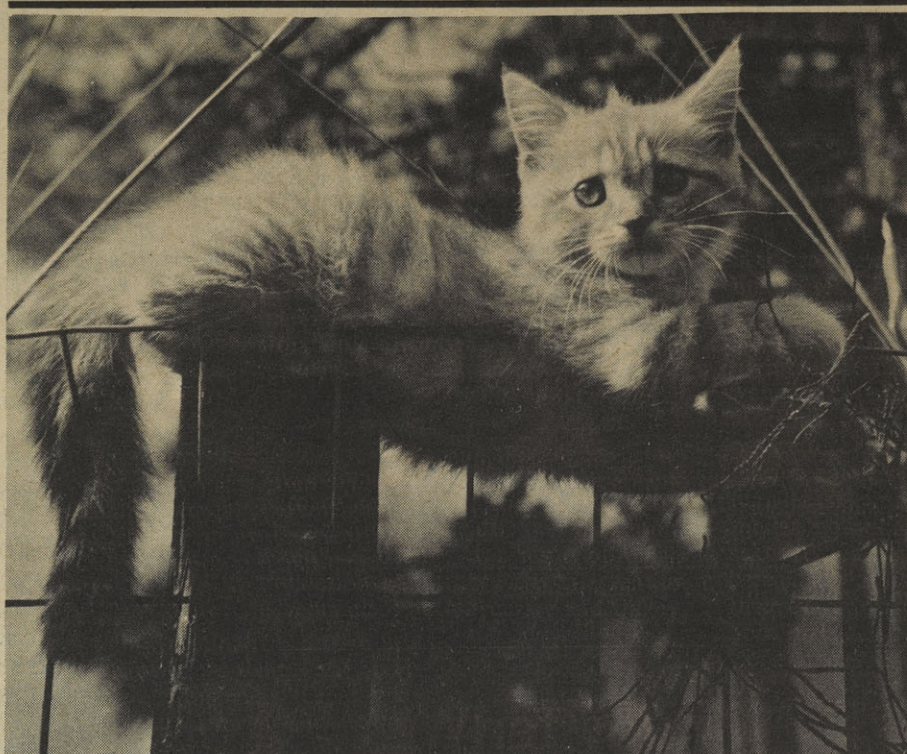
We are fortunate within our small church to have two capable designers. We have a goal of 125 kneelers and now have 52 pieces completed. We are willing to share if other churches are.

Do others share our idea?

Viola C. Willey  
Dover, Del.

## PENSIONS AND PRESBYTERS

During General Convention a number of interesting thoughts were raised concerning the operation of the Church Pension Fund. One important thought has been neglected. It is the obvious inequity of the pension system itself toward clergy engaged in inner city or rural ministry.



Hedgecoth Photographers

"I'm going to wait and see on this women's ordination business!"

Not counting such factors as isolation, lack of resources, personal dedication, and environment, the Church is short-changing our men and women in the missions. During the course of their lives in the Lord's ministry, they have little enough to live on and rear a family. Upon retirement they have still less.

My posture is a presbyter is a presbyter is a presbyter. It is my understanding that the world is unfair, but are we totally of this world? If in some small ways we are to reflect the Kingdom of Heaven, then on retirement all clergy and employees of the Church should receive the same pension.

The way the Pension Fund is now being administered creates one more roadblock hindering good men and women in holy orders from going into ministry in non-metropolitan areas. People coming out of seminaries these days know the financial price they must pay if they go into mission work. As the system is now, competition is created among the clergy which I am certain is unhealthy for the morale of the Church.

W. Babcock Fitch  
Canton, N.C.

## AND ON WITH THE FORUM

The furor over ordination of females to the Episcopal priesthood is most unfortunate, untimely, and often un-Christian. Hopefully, the Holy Spirit will intervene and help restore some semblance of normalcy.

From the moment of my ordination in 1955, I've been an outspoken advocate of total equality and representation of women within the ranks of the Episcopal Church.

When 11 female deacons were elevated to the priesthood in an irregular ceremony two years ago, I regretted it had to be that way and personally decided not to invite any of the 11 to my parish to celebrate Mass or to preach. The decision was neither final nor easy.

I suppose many American Episcopal priests faced a similar dilemma when Samuel Seabury was consecrated first Anglican bishop of America by Scottish prelates, having been refused by bishops in the Church of England. In the end, I suppose I would have relented and invited any of the 11, but I'm not so certain I would have encouraged such irregular ordinations as a proper means of protest.

As a member of a minority group, I can also identify with the lesbian gal who was ordained in New York City a week or so ago. Most labels are usually just another way of denying equal rights and dignity to have-nots. I'm more interested in what a lesbian has to say

than in her sexual preferences. And how about an ounce of discretion in all matters that pertain to sexuality!

Lewis P. Bohler, Jr.  
Los Angeles, Calif.

You report (January issue) that "Masses to ask for tears" at St. Mary Magdalene's Church, Toronto, held during the attempted ordinations of women in Canada, were "poorly attended" by the faithful. I am reminded that the Crucifixion suffered the same fate.

Edmond T. P. Mullen  
New York, N.Y.

For years the laity, both male and female, have been led to believe efforts at revision of the Bible, Prayer Books, Hymnals, the law, the Constitution, and so on to correct their inherently sexist language was just hogwash—not worthy of the time and effort involved. Yet assuredly what has happened this week in the Diocese of New York makes a mockery of the contention (heretofore obediently accepted) that the words "man" and "mankind" were meant to include women. Now a few women have reached the exalted station of priest and, of that pitifully small number, one is an avowed lesbian.

Lorraine A. Mead  
Garnerville, N.Y.

We welcomed the decision of the General Convention to permit the ordination of women. We have also followed the Associated Press news concerning the ordination of the Rev. Jacqueline Means. It is with some consternation that we read of her comments regarding her profession.

[They] exhibit poor judgment at best and lead us to wonder whether the Episcopal Church is not more interested in the number of women it ordains than in the quality of those women. We urge the Church to use meticulous care in the consideration of all who come forward to be ordained to the priesthood.

Kenneth and Karen Gough  
Corpus Christi, Texas

## SOME LYRICS

This writer has been dismayed by trends in allegedly sacred music, including the unholy mating of football and piety in the song that goes something like this: "Kick Me, Sweet Jesus, Through the Goal Posts of Heaven."

It was refreshing to read the letter in Switchboard [December issue] from the Rev. Warwick Aiken, Jr., about hymns concerning Christians' love for each other and his own excellent hymn as an example of what is needed.

Henry Hubert Hutto  
Austin, Texas



# NEWS.. BRIEFS

## Fund for Bolles family

Christ Church, Teaneck, N.J., where the late Donald Bolles, his family, his parents, and his brother, the Rev. Richard Bolles, worshiped for many years, recently collected \$1,000 for Rosalie Bolles, his widow, and the couple's seven children. An investigative reporter for the *Arizona Republic*, Bolles was killed last summer when a bomb exploded under the driver's seat of his car.

The Rev. John Denny, rector of Christ Church, last fall issued an appeal for funds for the Bolles family. In addition to the \$1,000 already sent, the family will receive the collection from an ecumenical service January 30 in which Christ Church joins St. Mark's Episcopal and St. Anastasia's Roman Catholic Churches.

The University of Arizona has posthumously awarded Bolles the John Peter Zenger Award for freedom of the press. Bolles was noted for his stories on land fraud and conflict of interest in the Arizona legislature. He was killed while on his way to meet a man who claimed to have information about alleged land fraud.

## Trinity examines clues to Church's future

A cross-section of ecumenical leaders addressed the theme of Trinity Institute's 1977 meeting, "Theological Trends: Clues to the Future of the Christian Church," during a three-day meeting at Riverside Church, New York City.

Archbishop Edward W. Scott, Primate of the Anglican Church of Canada, the Institute's principal speaker, discussed the current atmosphere of frustration and alienation and said many people "have difficulty finding in institutional structures a credible expression of the... Gospel." He urged people not to forget the social upheavals of the 1960's and advocated an "engagement-reflection" approach to theology, speaking of the Bible in terms of "faith affirmations

which follow reflection."

The Rev. John Fletcher, Episcopal president of Inter/Met, an ecumenical seminary in Washington, D.C., discussed parish ministry research. The Rev. Thomas Stransky, president of the Roman Catholic Paulist Fathers, proposed a spirituality "shaped by simplicity rather than austerity."

The Rev. Jose Miguez Bonino, a Methodist professor of systematic theology in Buenos Aires, predicted: "Theology is at the threshold of a new and significant stage in its history" because of contributions from Third World religious leaders and teachers who are stressing the practical problems of life and the connection between learning and holiness. This makes theology more like the apologetic theology of early Christians than the academic theology which has had so much influence since the Reformation, he said.

Following the meeting, Episcopal bishops held a three-day seminar at Trinity Church to discuss implications of the

conference presentations for their own episcopal ministry.

## Parish makes grants

For the second year, Christ Episcopal Church, Moline, Ill., is donating its investment income to local service agencies and a seminary. The Rev. James Allemeier, rector, said the parish has already allocated \$4,581, and other grants are under consideration.

In 1975 the parish was able to grant \$5,280 because members increased their personal pledges. Previously investment income had been used to balance the parish budget.

Among agencies which received the grants were the American Red Cross for bilingual program material, the American Cancer Society for equipment to lend to patients, and FISH.

Parishioners have also contributed \$5,000 to a program for low-cost housing in earthquake-ravaged Guatemala

and \$3,500 for supplies which were distributed there by Allemeier and other volunteers who are returning to Guatemala this month.

## NILT sets spring courses

The National Institute for Lay Training is offering two one-day courses this spring for clergy and laity.

"Laity Called to Ministry and Mission" is scheduled for March 26 and "A Workshop in Adult Christian Education" for April 23. Both courses will be held at the NILT training center at General Theological Seminary, 175 Ninth Ave., New York City, from 9 a.m. to 10 p.m.

Two repeat sessions of the Lay Pastoral Care Workshop are also scheduled for April 25-28 and May 23-27. Ronald Sutherland of the Institute of Religion, Texas Medical Center, Houston, will lead the workshops.

For further information, contact NILT at 815 Second Ave., New York, N.Y. 10017.



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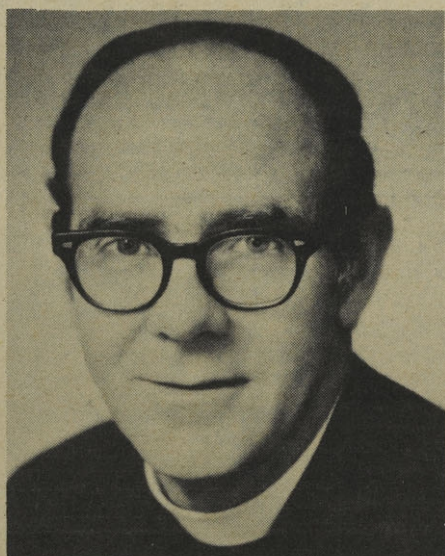
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**THE REV. EVERETT FRANCIS**, public affairs officer for the Episcopal Church Center, has been called to St. Luke's, Scranton, Pa., effective March 1. Francis, born near Scranton, has served for 10 years as a staff officer in the areas of public affairs and social action. He was rector of Good Shepherd, Dearborn, Mich., and served on Michigan's diocesan staff before moving to the Church Center.

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# Lesbian's ordination assailed

If ordaining homosexuals in the Episcopal Church is, as one priest said, "one of the last frontiers," the boundary line is not a peaceful one. Ever since the Rev. Ellen Barrett, an acknowledged lesbian, was ordained in New York City on January 10, Bishop Paul Moore has come under heavy fire from other bishops, dioceses, deaneries, and individual parishes. (Presiding Bishop John M. Allin has issued a statement. See page 15.)

Barrett, at present studying for a doctorate at the Graduate Theological Union, Berkeley, Calif., was approved for ordination not only by Moore, but by New York's diocesan standing committee and its ministries commission.

In a letter and statement Moore sent to diocesan clergy after the ordination, he explained, "Ellen went through the



Ellen Barrett

rigorous screening process of the Diocese of New York. . . . She also passed the canonically required psychiatric examination which is designed to screen out those emotionally unfit for the ministry. . . .

"The fact that she had publicly admitted her homosexual orientation was not judged by the bishop or the standing committee to be a barrier to ordination. All of us were aware that many homosexual persons have been ordained into the ministry of the Church over the years and have served the Church well."

In his letter the bishop also noted, "The only difference between such persons and Ellen Barrett is her candor. Candor or, if you will, honesty is not a bar to ordination."

Some of the protests, such as that from Bishop Robert B. Hall of Virginia, came because Barrett's ordination preceded the study on homosexuality which the 1976 General Convention mandated.

But many of the protesters share the feelings of St. John's Episcopal Church, Neosho, Mo., that "the practice of homosexuality is gravely sinful." In a letter to Moore endorsed by 29 parishioners, St. John's rector, Warren G. Hansen, asks that Barrett "contain her sexual drive in celibacy" or "rechannel it" into marriage "with a male person." And "if she is unable or unwilling to hear or respond to the Mind of God," the signers hope for God to remove her from the priesthood to "a situation where she will be unable to be an example or authority figure for anyone's spiritual life."

The letter also calls on Moore to real-

ize the ordination was "a grave error" and to do all in his power to rectify it or be removed from the Church.

In a *Living Church* interview, Suffragan Bishop Robert E. Terwilliger of Dallas called Barrett's ordination "foolish and divisive." He said he would ordain a male homosexual if he were convinced the man was called to the priesthood and committed to celibacy.

In Olean, N.Y., the Very Rev. Richard Duncan, long an opponent of women's ordination, found a nonverbal way to register his opinion. On the day Barrett was ordained, Duncan flew St. Stephen's Church's flag upside down in the classic signal of distress.

Protests came from all across the country. According to information *The Episcopalian* has received, at least seven other bishops—Harold Robinson of Western New York, Robert Rusack of Los Angeles, Stanley Atkins of Eau Claire, Jonathan Sherman of Long Island, James Duncan of Southeast Florida, William Frey of Colorado, and John Coburn of Massachusetts—have made their disapproval known. At least two other parishes—Good Shepherd, Maitland, Fla., and St. Timothy's, Henderson, Nev.—protested the ordination as did the Diocese of Florida's convention. The De-Koven Deanery in Milwaukee and the Diocese of Southeast Florida's executive council also protested while the Diocese of San Diego's convention called for immediate and in-depth study of the whole issue of homosexuality.

—Janette Pierce



FLAG EXPRESSES Dean Richard Duncan's opinion on New York ordination. —Times Herald photo

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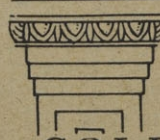
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# Parishes to join duBois

Dissension among dissenters from last fall's General Convention decisions seems to be the latest development in the continuing women's ordination controversy. At least five groups are now available to persons uncomfortable with women priests, Prayer Book revision, and other policies approved in Minneapolis.

One choice is to join Canon Albert du Bois in the Anglicans United movement for a "continuing Anglican Province of North America." While that may sound like a new Church, it is, says du Bois, a gathering together of the faithful "remnant."

The remnant will be called the U.S. Episcopal Church. Among parishes interested in joining it are, reportedly, St. Mary's, Denver, Colo., and three parishes in the Diocese of Los Angeles. Episcopal branches must have bishops, and people are speculating as to who will lead the Church.

Anglicans United, formerly Episcopalians United, will hold a meeting for American supporters in Kansas City, Mo., this month.

Though du Bois was once its president, the American Church Union's executive council voted during a January meeting in Rosemont, Pa., to disassociate itself from his present organization. The ACU council said, "Anglicans United

represents neither the present policy nor the program of ACU."

To the ACU the problem of women priests is just one of several tips of the iceberg, symbolic of deeper problems, said Bishop Paul Reeves of Georgia, ACU president, in a telephone interview. "The ACU is also disturbed about the Episcopal Church's position on abortion, the marriage canons, the decline of discipline, and the lack of respect for the catholic tradition."

Anglicans United's stated aim of forming a structural entity is contrary to ACU's present program, Reeves said. "We're exploring and studying, and we're not committed at this point. And I stress 'at this point.'"

At the Rosemont meeting the ACU also announced it will begin publishing a national magazine for traditional churchmen called *The New Oxford Review*.

Reeves said the ACU's aims, objectives, and membership overlap with another active group, the Coalition for the Apostolic Ministry (CAM), which Bishop Stanley Atkins of Eau Claire heads.

Following a recent meeting in Dallas, Texas, Atkins also became leader of a new grouping of bishops who refuse to recognize the ordination of women. The Evangelical and Catholic Mission met to plan a series of educational meetings

around the country.

"This is not a group formed to oppose anything," Atkins said. The eight bishops involved—Atkins; A. Donald Davies of Dallas; Robert E. Terwilliger, Suffragan of Dallas; William Folwell of Central Florida; Charles Gaskell of Milwaukee; Albert Hillestad of Springfield; Addison Hosea of Lexington; and Victor Rivera of San Joaquin—did say, however, they would be "selective" about the seminaries to which they would send male candidates for holy orders.

When one seminarian asked if he should take ordination vows to uphold the discipline of the Episcopal Church, given his personal opposition to women priests, Religious News Service reported Atkins urged him to take the oath because "it is beyond authority of local synods to enforce" acceptance of women priests.

Another dissident group, a lay-led umbrella organization called Fellowship of Concerned Churchmen (FCC), also disassociated itself from Anglicans United. It cited conflicting programs though similar aims. As Episcopalians United,

the present Anglicans United was formed to be FCC's action arm in the fight against ordaining women.

FCC has called a September 14-16 congress in St. Louis, Mo., to "offer to faithful Episcopalians a live and viable option... a corporate embodiment of the hopes and needs of the faithful."

Among the parishes which have made public their desire for disassociation are St. Mary's, Denver, Colo.; Trinity, Bridgewater, Mass.; St. Christopher's, Boulder City, Nev.; St. Mathias, Sun Valley, Calif.; Our Saviour, Los Angeles, Calif.; and St. Mary of the Angels, Hollywood, Calif. Another Los Angeles parish—Holy Apostles, Glendale—has changed its articles of incorporation to gain control of property but does not plan at this time to leave the diocese.

In Boston, Mass., two priests, Joseph W. Upson and James T. Dutton, will become Roman Catholic laymen. Sixteen of their former parishioners at the mission church of the Society of St. John the Evangelist will join them as converts.

—Janette Pierce

## No Roman women priests, Vatican says

While the Episcopal Church began to ordain women to the priesthood, the Vatican released a declaration, which Pope Paul VI approved, that said the Roman Catholic Church cannot ordain women priests.

The 6,000-word document, "On the Question of the Admission of Women to the Ministerial Priesthood," dated Oct. 15, 1975, was released in Rome January 27. It rejects women priests on the grounds that "... conferring priestly ordination only on men... is... an unbroken tradition... of the Church."

The document says that since the priest "truly acts in the place of Christ," there should be a "natural resemblance" which only males can have.

The declaration was greeted with some dissension. Roman Catholic scholar Gregory Baum said, "The resemblance to Jesus Christ is found in men and women. [They] share His nature."

The Vatican's appeal to tradition was

strong possibly because the recent report of the Pontifical Biblical Commission found no biblical bar to ordaining women. In fact, a commission member, the Rev. David Stanley of Canada, resigned because he said the commission's work was largely ignored in the document's preparation.

The American hierarchy on the whole welcomed the document. John Cardinal Cody of Chicago and John Cardinal Krol of Philadelphia both welcomed its affirmation of traditional teaching. William Cardinal Baum of Washington, D.C., chairman of the U.S. (Roman Catholic) Bishops' Committee on Doctrine, said it "protects the unique and proper role of women in the Church."

Some Roman Catholic laywomen saw it not as protection, but repression.

"This is only the darkness before the dawn," said Sister Margaret Ellen Traxler of the National Coalition of American Nuns.

—Janette Pierce

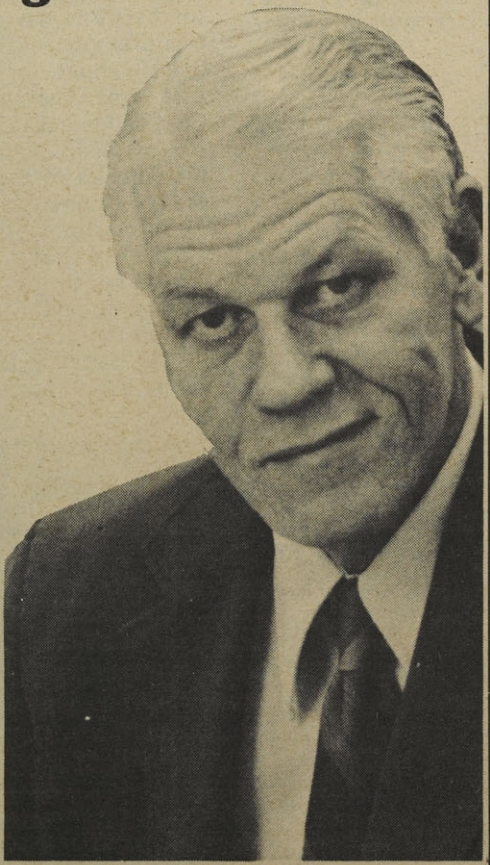
## For life's ambiguities

by George Cornell

My personal prayers are impromptu, unfixed, a free flow of gratitude for life, its sweetness, its wonders and possibilities. I thank God constantly for His acceptance of me, for existence itself and its magnificence; apologize to Him for the way I so often spoil it; but know His love and saving of me anyhow and am glad in it and grateful for it.

I love the prayer of St. Francis. It's great and inspiring, but it's somehow too noble for me. The prayer that most continuously rises in me in the ambiguities of life is a variation on the prayer of Jesus on the Mount of Olives:

Dear God, make me submissive to your purpose, even in my ignorance of it. Keep me free of all else, free of the chains, fears, and pressures of culture. Let your will, not mine, be done in me, in those I love, and in the world. For I know, even in my unknowing, the goodness and joy of your truth and thank you always for it.



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# From Soho to hotel chaplaincy

This is the second and final installment of Salome Breck's account of a trip to England.

## Sandy Boyle

"Sandy" seemed so obviously a proper name for him, Sandy Boyle. We met him following a Sunday morning service at Southwark Cathedral, London. He came to us and simply introduced himself. "Would you like to tour the Cathedral and visit the area?"

And so a man who writes for the oldest missionary society of the Anglican Communion, The Society for Promoting Christian Knowledge (SPCK), and who handles much of its public relations, took us about famous and historic Southwark Cathedral, then showed us a fascinating part of London we never could have discovered for ourselves—the old warehouse area by the Thames.

Sandy Boyle is one of the most enthusiastic and dedicated laymen we met in England. Not only did we spend Sunday with him, we had a memorable evening with the Boyles. We ate fresh bread, cheese, and apples while Sandy showed us exquisite films he made for distribution by the Society.

Big, rangy Sandy Boyle is a poet. The narrative which accompanies his slides is filled with rhythm. His enthusiasm for the Society he has publicized for years is overwhelming.

The Society for Promoting Christian Knowledge was founded in 1699 "to promote Religion and Learning in the Plantations abroad and to propagate Christian Knowledge at home." Its earliest work done in the colonies began in 1701.

SPCK's range of accomplishment today is astonishing. Mission films are assembled from all parts of the world. Publications are prepared for children, for parishes, for schools and universities. SPCK prepares Prayer Books and Hymnals in many languages, primers and textbooks in Swahili, Lambeth reports, historical research pieces, biblical studies. It publishes *Theology*, a monthly review, and *Frontier*, an international quarterly for lay Christians.

We think often of Sandy, the big, ruddy man who makes beautiful films and writes exquisite poetry. We remember his enthusiasm for work, his lack of pretense, his insistence on excellence, especially in his own work, his notion that everything the Church produces in print or picture should be first-rate and truly communicate the reality of the love of God.

## Centrepont, Soho

The Rev. John Hester first introduced us to St. Anne's Centrepont, Soho, when he was on an American speaking tour. Father Hester had spent several years as rector of St. Anne's, Soho, where only the vicarage was left standing after the bombing of London.

Soho is bounded approximately by Piccadilly Circus, Leicester Square, Charing Cross Road, Oxford and Regent Streets. If one is out for an evening of theater, the area is glamorous. But to a teenaged boy or girl who for some reason has left home, Soho is a place where the young are at risk. Here they may quickly become the victims of alcoholism, drug addiction, prostitution, and crime.

Today at Centrepont the Rev. William Kirkpatrick is in charge of a shelter where simple food, a bed, a shower, a listening and sympathetic ear, and referral service are always available. Father Knight, the present rector, and Father Kirkpatrick showed us around rooms piled high with mattresses and blankets, ready and waiting for the young who need help. More than 7,000 of them have visited this place annually during the past five years.

Centrepont began in 1969 with a three-month experiment. Free food, shelter, and guidance were offered. Quickly a grant from the Department of Health and Social Security stabilized the work. Centrepont, Soho, was on its way. Now some 50 volunteers help the round-the-clock program.

We sat in the kitchen at Centrepont with Bill Kirkpatrick, drinking our tea from thick earthenware mugs

as this tall, lean man talked about the young people helped there.

Then he pulled a cotta over his black turtleneck sweater, and we walked with him into the small, simple chapel. Father Kirkpatrick prayed for the young, the oppressed, the lost. His lean, craggy face was full of compassion.

Finally we bid him good night and hailed a taxi to return to our hotel. We had seen a different London. We had felt the loneliness of youth, heard their story from a man whose face, voice, and heart are full of understanding for the young of this crazy world.

## June Winfield

"How about women in the Church of England? Where do they fit into the picture?" we asked in London.

"Talk to Deaconess June Winfield" was the answer. So we did.

Deaconess Winfield has a small office on the top floor of a busy church house. The time was English twilight, almost dinner time, but she was still working her way through the papers on her desk. She expected to "have a bite," then go to an evening meeting.

She had rosy English skin and merry eyes and wore a flowered silk dress. We asked about a deaconess' garb and were told that in England she has no uniform but is distinguished from other women by her specially designed silver cross.

The English deaconess is not allowed to consecrate or celebrate; she may not give a blessing or an absolution. Her commitment is for her lifetime, but she may marry.

June Winfield is now dean of women's ministries for the diocese and in charge of pastoral auxiliaries—the lay readers, both men and women. She is also responsible for interpreting women's role in society, in the Church.

We asked about the decision the English Church made on women's ordination. "Certainly I can see no theological objection," she replied after a moment. "But I really feel the decision against it was a wise one. The time simply isn't right."

"Is the English Church losing women because it fails to ordain them priests?" we asked.

"Many of our women are disappointed. Some of our most talented have given up trying and have gone into social work where they believe they can work more effectively. Some have gone to other branches of the Church, to denominations which are more open to women."

The result of a recent survey in England quotes numerous women as feeling they are at the mercy of the whims of a male priest—or even his curate. "It all depends on how the clergyman understands working with women," they say.

The English Church's career brochure on women's ministry lists a number of fields in which women may function full-time: parish work, church administration, chaplaincy, social work, deanery and team ministry, the Church Army, religious orders, and, of course, the order of deaconesses.

June Winfield discusses the place of English women and their Church—present and future—quietly and without bitterness. She is competent, and she doesn't like to see competence wasted. She has great humor—and great faith. But she is wistful.

## Peter Delaney

Peter Delaney is a canon of Southwark Cathedral. Young and handsome, his conversation flashes from the Church to art, to music, on to the theater, then back to the Church. He is an unstudied and unpretentious Christian sophisticate.

We visited him in his handsome bachelor apartment one sunny afternoon. Peter Delaney's mother is English and president of the Society of Atheists. His father is

Italian, an attorney to the Vatican. From this background comes a man who spent several years in Hollywood, where he both blessed the marriage of Judy Garland and buried her. He returned to England and the Church, his true home. In addition to his duties as canon at the Cathedral, he produces innovative study courses and writes plays.

Canon Delaney excused himself to make tea, and we sat entranced with his eclectic collection of Italian antique furniture, memorabilia from everywhere, and art of all kinds and periods. Back he dashed and poured scalding English tea into handsome English cups.

The flash of fire and light which is Peter Delaney shines through in a small volume in which he covers four sermons, *The Artist and His Exploration of God*. It is dedicated to Southwark Cathedral, "the result of the creative mind of man, a place of beauty, a place of peace, and, above all, the House of God."

"It is of prime importance," writes Canon Delaney, "that men of religion take seriously the language of the arts. In each area of the arts God lives."

He sees Leonardo Da Vinci as "an interpreter of God through imagery and symbolism. . . a man full of passion for living, and for living things, an artist for whom all nature spoke of God."

Interpreting El Greco, he points out that "religious art is not art painted or drawn of religious subjects but art expressed religiously. . . The deep experience of knowing God shows itself in many ways" and a "strong faith gives birth to a strong art."

Of Van Gogh he writes, "He was a humanitarian who believed in God. . . who spoke of God through people." For this tormented man "art was a lifeline through which he pumped his own prophetic visions. . . through his doubt we see men and women of today, frustrated by their inability to speak the same language, humanists with no God, yet with motives good and straight; a desire to live, but for what?"

According to Canon Delaney, "The visual arts are a powerful record of the hopes and fears of our world over the centuries."

## Canon Young

A puckish, rosy face between a halo of white hair above and a red cassock below—that was our first glimpse of the Rev. Canon Edwyn Young, chaplain to Her Majesty the Queen and a priest who presides at the Queen's Chapel of the Savoy, London.

But that is only half the story. Canon Young is also chaplain for the little people of London's theater, the people one hears little about for many dance in second-rate chorus lines. He also ministers to those who work in London's great hotels: the maids from country towns who clean rooms without number, the bellhops, and the busboys.

The Queen's Chapel of the Savoy is full of history. In this precinct of the Savoy Geoffrey Chaucer enjoyed the favor of John of Gaunt, Duke of Lancaster. The Duke was also patron and protector of John Wycliffe, whose preparations for the Reformation began here. A Queen's chapel, truly. And here she comes at times to worship, as does the Queen Mother.

An amazing assortment of people call Canon Young their friend.

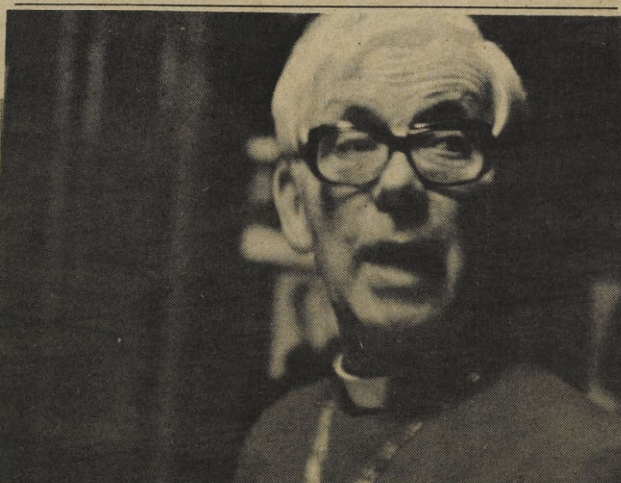
Edwyn Young says people have always been the absorbing interest in his life. "There is nothing so exciting as being a priest," he wrote in his autobiography, *No Fun Like Work*. No vocation is so varied.

We visited the canon a second time. He had invited us to the Christmas party for the theater folk. It was a beautiful party. The canon and his wife Mary moved quickly about the festive parish hall, calling everyone by first name. The man who was the original chaplain for the London Palladium understands theater talk and theater problems. Watching him, one knows he can listen to the troubles of the striptease artist as graciously as he can greet royalty.

Chaplaincy to the hotels is a recent venture for this man. "The Church must not forget its pastoral obligations. I say to the hotel people of London, 'You have a great opportunity to help others. You have everyone under one roof.'"

The charming face lights with a smile. "A Christian should always remain an optimist. We worship a God of hope."

—Salome Breck



MINISTERS ALL: L. to R., Sandy Boyle, William Kirkpatrick, Edwyn Young, June Winfield, and Peter Delaney.





**PLANNED GIVING CONSULTANT Robert Sharpe (left) confers with Glenn Eaton, Oregon's finance officer, at the Portland conference for western dioceses.**

### Oregon conference explores deferred giving

"We are not giving people the chance to give" was a comment Robert F. Sharpe of Memphis, Tenn., made as he led a Conference on Deferred Giving for the Diocese of Oregon on January 21-22 in Portland. Sharpe, who heads his own national planned giving institute, was the principal speaker for the conference which 50 clergy and laity from 14 western dioceses, including Alaska and Hawaii, attended.

The Rev. Glenn A. Eaton, a perpetual deacon who is the Diocese of Oregon's finance officer, planned the meeting as a way of sharing with other dioceses the details of the planned giving program he developed for his own diocese. The Office of Development/Stewardship at the Episcopal Church Center in New York City, where plans are underway for a series of similar meetings to be held throughout the Episcopal Church, paid a portion of the conference cost.

The Oregon conference agenda included ways in which congregations and dioceses might obtain more income through wills, bequests, investment gifts, and insurance policies.

"Organized denominations are losing money to independent organizations working in this area," Sharpe told the conference. "I would guess the Episcopal Church could support a force of 15 or 20 people doing nothing but deferred giving," he said as he related what other religious bodies are doing. "You cannot

afford not to have a person qualified to do this work."

Eaton presented the outlines followed in Oregon by parishes forming trust fund promotion committees and by the diocesan trust committee. He also told the conference about the duties of a parish or diocesan planned giving officer and trust development officer.

### Need help with calling? Parish has a course

Parishes which seek assistance in how to improve parish calling might look to the Church of the Good Shepherd, Ogden, Utah, which has developed a training course. The Rev. Kenneth Kaisch, trainer, has just completed the first session with 10 volunteers who are now accepting their assignments (see photo).

In 12 sessions over a three-month period the volunteers learned the skills of understanding and building relationships. They learned how to be counselor-advisers in specific situations such as hospital visiting, grief in the death process, counseling alcoholics and their families, and the difficulties of singles and the recently divorced.

A specially written church rite affirmed the class' commitment to a year of Christian service, at the end of which time the volunteers may continue or not as they desire.

The Rev. Francis L. Winder, rector, called the program "the first step toward

a full realization of the ministry that Jesus must have envisioned for His Church."

All sections of the course are adaptable to local situations. Information and a training manual are available from the Rev. Kenneth Kaisch, Church of the Good Shepherd, 2374 Grant Ave., Ogden, Utah 84401.



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### Church Center aides ordered to testify

A federal grand jury in New York City subpoenaed four Episcopal Church Center staff members, including Presiding Bishop John Allin, in early February in an effort to locate Carlos Alberto Torres who served as a volunteer member of the Church's Hispanic Commission in 1976. He is being sought in connection with bombing incidents, including a 1975 New York City bombing fatal to four persons.

Subpoenas against Allin and Bishop Milton L. Wood, executive for administration, were withdrawn after they agreed to give the FBI access to many Church Center files.

A federal judge denied Diocese of New York efforts to quash subpoenas against Hispanic staff member Maria Cueto and her secretary, Raisa Nemikin, who claimed they had already given the FBI all the information they had about Torres. The diocese contended the government is seeking confidential information from the Church in violation of the First Amendment.

On November 3, police and FBI agents investigating the Puerto Rican group known as FALN raided a Chicago apartment house in which Torres was living. There they found letterheads from the Episcopal Hispanic Commission and began questioning Episcopal officials.

The federal court proceedings were opening as we went to press.

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# Seminary helps spread Christianity in Pacific

The Pacific Theological College (PTC) in Suva, capital of Fiji, may not rank among the largest of the world's theological seminaries—in fact, by most standards it is small. Judged, however, as a truly ecumenical venture and for its need, it holds a top position.

Its student enrollment numbers less than 40 persons, participants in an ever-growing vital phase of the area's spiritual life who represent many South Pacific island countries. All of the Churches on these islands are crying for well-trained and educated indigenous clergy to help build strong Christian communities, and this is where PTC fills an important role.

Most of the mainline denominations in Fiji cooperate in this endeavor which started little more than a score of years ago with students from New Guinea, Solomon Islands, New Hebrides, Fiji, and Tonga. A number of its graduates serve churches in the area. The Rev. Gegeyo Kingsley, now head of the Melanesian Council of Churches, based in New Guinea, was an early graduate.

In January PTC welcomed a new principal, the Rev. Sione Havea of Tonga, a Methodist. He succeeded the Rev. Alan



Sione 'Amanaki Havea

Quigley, a Scots Presbyterian formerly from St. Andrew's University, Scotland. This is indicative of the seminary's ecumenical nature and also of the continued trend toward an indigenous ministry.

PTC also enjoys with the Roman Catholic Pacific Regional Seminary nearby a common studies program as well as an integrated approach to future regional needs.

From its start Anglican participation in PTC has been excellent, according to Dr. John Garrett, faculty associate for interpretation and support. When the seminary was formed, the library of the former St. John's Theological College of the Anglican Diocese of Polynesia was contributed in toto on a permanent loan basis. It was "rich in out-of-print titles and materials in history" and has enriched PTC's 20,000-volume "good teaching library" greatly, Garrett said.

Known as the George Knight Library, PTC's resource center was named in honor of the seminary's first principal, Dr. George A. F. Knight of the Church of Scotland.

St. John's sent its students as well as its library to PTC. And Dr. Edwin E. Harvey, who headed St. John's and now lives in Jacksonville, Fla., taught at the new seminary for two years.

The ecumenical seminary has had the strong support of all Anglican bishops in the region and recently has been funded by the South Pacific Anglican Council.

Occupying a beautifully landscaped site overlooking the South Pacific Ocean, PTC's sturdy and attractive buildings have been erected on land which was a waste marshland when the seminary took it over from the Fijian government on a long-term, low-cost lease. This arrangement could be made because Fiji is a Christian nation, and the transformation



ENJOYING THE FUN at a PTC 10th anniversary concert are (left to right) Ratu David Toganivalu, Fiji minister of labor, Bishop Jabez Bryce, chairman of PTC, and the Rev. Fred Timakata, chairman of the PTC Council.

of the wasteland has been mutually beneficial to government and seminary.

Currently about one-third of PTC students are married and live in residence with their wives and other family members. Wives are permitted to attend any of the classes. The seminary also has a special four-year program designed for spouses of seminary students.

This is many-faceted and includes diverse and valuable subjects such as Bible study and the role of a village church, important since the thousands of small islands in the South Pacific have few cities. Home economics, child care, first aid, home nursing, nutrition, and crafts are some of the other courses offered.

A little gem among the seminary buildings is the Pacific Islander Missionaries Memorial Chapel (below), named in honor of those most responsible for winning the Pacific for Christianity.

Many of these early missionaries, representatives of the more than 1,000 Pacific islands, were martyred for their beliefs. They were killed by hostile natives or died of fever since little or no protection against either was available in the pioneer days.

Missionaries today have few fears of attack, and the Fijian Islands are completely malaria-free. Some of the other islands are not yet rid of that tropical malady, but the medical means of combating fevers have markedly advanced.

A number of PTC's present students have relatives among the missionaries who participated in the conversion of the area to Christianity, and for them the chapel holds special significance.

On Mar. 2, 1965, the Most Rev. Arthur Michael Ramsey, then the Archbishop of Canterbury, laid the new seminary's cornerstone. Currently the school is engaged in an appeal for \$200,000 in Fijian currency (not quite US \$230,000) so it can become self-supporting by 1980. It will continue, however, to seek to raise 15 percent of its operating budget from

abroad as a means of "keeping the advice and help of old friends," Garrett said.

In its formative years PTC depended heavily on annual contributions, roughly one-half from supporting Churches and agencies outside the Pacific with U.S. and Canadian Churches and agencies high on the list of supporters. PTC now hopes to raise at least one-third of the funds it seeks in its new appeal from Churches and individuals within the Pacific area, with the balance to be realized through gifts from agencies, individual donors, and legacies.

As the money is received, it will be invested advantageously within the Pacific area and augmented thereafter by the college's continuing plan of funding through gifts and legacies to keep pace with costs and property maintenance.

This plan for self-support has received endorsement from the Pacific Conference of Churches and the Fiji Council of Churches, both of which consider it a high priority for regional human development and progress away from dependent relationships. —Margaret A. Vance



Suva's small seminary is

10 years old and continues

to serve its Pacific con-

stituency despite

its size.



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# Desk, doodles, and diary

Disciples and apostles have met for education and consultation throughout history. So also did the bishops of the Province of the Pacific (VIII) who, in cooperation with the Church Divinity School of the Pacific's (CDSP) program of continuing education, held their first week of continuing education in mid-January in Berkeley, Calif.

Twelve bishops managed to clear and square away their calendars enough to attend. Prior to the session, they had decided to study the theme of "Authority and Ministry in Light of Scripture and History." CDSP's director of continuing education, John Bogart, procured three professors from the seminary and three from the Graduate Theological Union in Berkeley to assist the students, who had previously received two history books and a paper on the meaning of authority for their homework. All 12 bishops did their studying.

The week's objectives were:

1) To study and catch up on where theological knowledge was in reference to the chosen issues.

2) To model continuing education as a desirable norm for all clergy as part of vocational and career development.

3) To live with and share the life of the seminary in dialogue, meals, worship, and fellowship for an extended period.

4) To share the work and fellowship of the Provincial college of bishops and to discuss common challenges, concerns, and insights.

5) To meet with the Provincial conference of university and college chaplains, meeting concurrently.

Dr. Edward Hobbs, CDSP professor of theology and hermeneutics, led the first study session; he considered primarily the Corinthian epistles and St. Mark's gospel. Dr. Massey Shepherd, liturgics professor at CDSP, led us through the Patristic period with special emphasis on the life and works of St. Augustine of Hippo. And Dr. Samuel Garrett, CDSP professor of church history, carried us through two centuries of English and American church affairs. Many of the bishops had studied under one or more of these men during their academic careers; and, in some cases, the experience of educational *deja vu* was both enjoyable and threatening.

In all cases, work with the leaders from Graduate Theological Union was a first-time thing. Dr. Robert Goesser, professor of historical theology at Pacific Lutheran Seminary, was concerned with continental Reformation leadership and views, emphasizing particularly Martin Luther, John Calvin, and the so-called Radicals (Anabaptists and Spiritualizers). Goesser's lecturing style is rather exuberant, and, since we were meeting just after the Super-Bowl Game, he mostly reminded this reporter of coach John Madden of the Oakland Raiders watching from the sidelines as Snake Stabler, Fred Belitnokoff, and Cliff Branch rip apart Minnesota.

The Franciscan president of that brotherhood's School of Theology, the Rev. Kenan B. Osborne, shared the depths and heights of the saint from Assisi and historic developments from his life and witness.

And from the Jesuit School of Theology, the charismatic Dr. Donald L. Gelpi extensively and brilliantly carried us through the operations of the

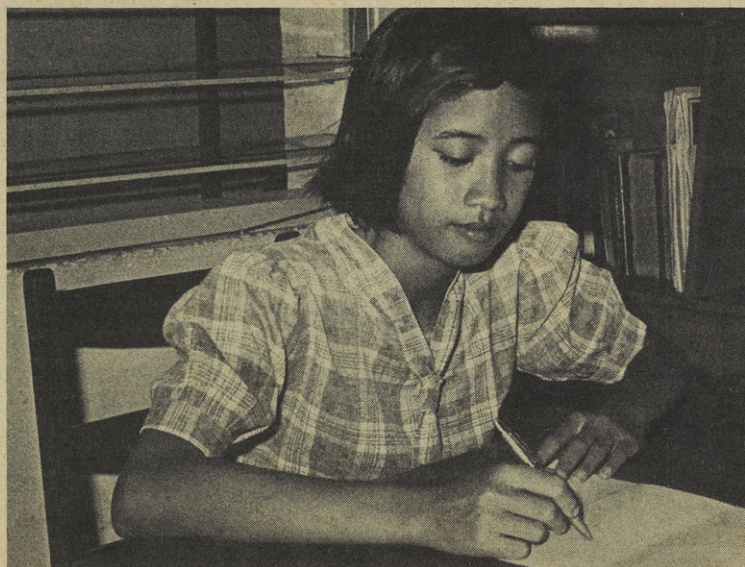
Spirit in scripture, history, and dogmatics. When his hours were done, the blackboards were full of hen-scratchings and looked like the play-book of the great Vincent Lombardi.

Most of the bishops discovered they had forgotten much from their early academic careers or that they had much to learn of developments in the over-all storehouse of Christian faith, practice, and knowledge. They also found that the experience was most helpful as they tried to get in touch with their own minds and spirits—so helpful, in fact, that it will be repeated next year.

—William Benjamin Spofford,  
Bishop of Eastern Oregon



AT A SCHOOL RECESS some of the "student" bishops share experiences. They are (left to right, front row) Victor Rivera of San Joaquin, Province VIII president; Hanford King of Idaho; Robert Cochrane of Olympia; and Robert Wolterstorff of San Diego. Back row: Wesley Frensdorff of Nevada; John Wyatt of Spokane; Matthew Bigliardi of Oregon and Kilmer Myers of California (both partially hidden); Otis Charles of Utah; and Joseph Harte of Arizona.



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Tristaca



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Debbera

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here," said Bishop Coadjutor Joseph T. Heistand. That diocese received \$59,843, which will help provide an education program for unwed mothers and a hospitality house for families of the chronically ill.

The Diocese of Eastern Oregon is channeling much of its \$79,450 grant into training for lay ministry, developing new models for small congregations, and reducing the area's "welfare syndrome," said Bishop William B. Spofford.

Eau Claire, a diocese in western Wisconsin, must deal with areas of "empty counties" dotted with small population centers, said Bishop Stanley Atkins. Its \$37,600 grant will aid ministry in a diocese divided into distinct areas.

Idaho's Bishop Hanford L. King said his diocese's main concern is a group of parishes which depends on diocesan funds for survival. A \$111,010 grant will help an area that "needs to get away from the survival syndrome. Inflation is eating up normal stewardship increases."

The Diocese of Montana will use its \$61,961 allocation to span geographical gaps, said Bishop Jackson E. Gilliam. The state has large communities with increasing populations scattered among small communities with diminishing populations. "With small numbers of people scattered over such great distances, any hope for complete self-support is not projected in the foreseeable future," Gilliam said.

A \$49,999 grant to the Diocese of Nevada will aid the Church's program to begin training for the ministry at parish levels. "We believe persons for holy orders can be raised out of congregations," said Bishop Wesley Frensdorff.

The Diocese of North Dakota was granted \$109,792 for new forms of ministry and to train more laypeople for religious responsibilities. "Our greatest export is young people," said Bishop George T. Masuda, who added that his state is in "Lutheran country" with a small population and prairie churches.

Rio Grande, the only self-supporting

diocese in C-14, neither needed nor received C-14 funds but is proud of its self-sufficiency and "grass-roots budgeting," said Bishop Richard Trelease, who added he is preparing to ordain five Indian priests, three of them women. The diocese is also dealing with the problems created by illegal immigration within its geographical area of New Mexico and western Texas, the bishop added.

National funds totaling \$78,234 were granted to the Diocese of San Joaquin in California. Bishop Victor M. Rivera said this "Grapes of Wrath" country is a prime target for church growth.

South Dakota received the largest C-14 grant: \$337,939. The diocese's 103 missions and preaching stations largely serve Indian reservations in a jurisdiction which has only 18 parishes and 9,500 communicants. "Isolation, bad roads, and distance here are serious drawbacks. So are prejudice and misunderstanding between the two cultures: Indian and non-Indian," said Bishop Walter Jones.



SAMUEL JOE, left, Navajo Episcopal Council, confers with Otis Charles.

He added that many small congregations are dying because of population decline or lack of leadership but said his diocese hopes to center its efforts on leadership development.

Utah's \$120,329 grant will go partially toward an increased evangelism effort, said Bishop Otis Charles. A diocesan housing project for the elderly is currently stalemated, awaiting federal rent subsidy legislation, but Charles said he's happy with the diocese's "broad participatory budget program focusing on stewardship as a diocesan concern."

A \$35,553 grant to Western Kansas will help that diocese reach out to communities struggling to survive. The money, said Davidson, will go toward lay and clergy education programs, improved campus ministry, and increased grass-roots involvement in diocesan programs.

The Diocese of Wyoming received a \$74,974 allocation to help meet a crisis created by a swelling population, said Bishop David R. Thornberry. "The whole economic base of the state is changing rapidly as a result of the coal mining industry, and we need to increase evangelism to meet the needs of new people."

Other grants went to communications (\$1,000), mortgages (\$15,000), contingency (\$17,727), and the Dakota Lead-

ership Program (\$60,000).

During the conference Presiding Bishop John M. Allin encouraged camaraderie among antagonists. He told the bishops to keep communication lines open in the face of disagreement and noted division over the ordination of women and of a self-proclaimed lesbian in New York.

Allin said he refused to take action on the New York ordination "because I don't want to short-circuit the search for truth."

Next year C-14 will meet February 2-5 in Tempe, Ariz. Davidson was reelected president, and the Rev. Canon Victor Richer of Montana, acting secretary, was elected to the post. Executive committee members for 1978 are the Rev. Robert Herlacker, Eastern Oregon; Plummer, NEC; Becky Snow, Alaska; Connie Chumas, Eau Claire; Rivera, San Joaquin; and Masuda, North Dakota.

C-14 holds as a goal the eventual self-sufficiency of all dioceses and has set a guideline of 25 percent of parish receipts for all purposes to be given to diocesan budgets. Closest to that guideline are Rio Grande (25.51 percent), North Dakota (24.35 percent), and Utah (23.18 percent).

-Edythe Jensen  
Editor, *Arizona Church Record*

## A goodbye for Gert

Gertrude Behanna died December 8 at the age of 82. We note the passing of this remarkable woman by reprinting here a remembrance of her by the Rev. Robert M. G. Libby, chaplain, Jacksonville (Fla.) Episcopal High School, who wrote it in January, 1976, for *The Florida Episcopalian*.

"Come out and see what's left of me," said the husky voice at the other end of the phone. "Stay about an hour. An hour is about all I can take of you," she chuckled. The whiskey tenor voice was that of Gertrude Behanna, 81. Gert, writing under the pen name of Elizabeth Burns, told her story of three marriages, alcoholism, attempted suicide, and her conversion in the book, *The Late Liz*.

She made her witness personally to thousands of Floridians on several visits to the diocese during the 1960's.

I was on my way back from a meet-

ing of the National Association of Episcopal Schools. I had an hour in San Antonio, Texas, before plane time. It was a good but short hour. Gert weighed 104 pounds. Her hair was still conveniently short and only showing flecks of gray. "I don't have to fuss over it that way."

"God doesn't ask you to bear too much at one time. He says, 'Hold off on the arthritis for awhile; we've got to let her take care of the eyes.'" We reminisced about her visits to Florida. She appreciated the gift of over \$1,000 sent by her Florida friends on her eightieth birthday. "Tell them I love them all."

Her son, the Rev. Bard Smith, teaches at Carlton College in Minnesota, and she was moving there to live with him.

The taxi arrived. We hugged each other. We both knew, but didn't say, that our paths might not cross again. We said a prayer together and hugged again. Of such is the communion of saints.

## Habit of holy silence

by Pam Chinnis

I am pleased to share one of my favorite prayers. It is "A Morning Resolve," which I use daily. To me it is powerful in its simplicity, has a nobility in its simple guide for living, and contains an acute awareness of our dependence on God.

*I will try this day to live a simple, sincere, and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, generosity in giving, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike faith in God.*

*In particular I will try to be faithful in those habits of prayer, work, study, physical exercise, eating, and sleep which I believe the Holy Spirit has shown me to be right.*

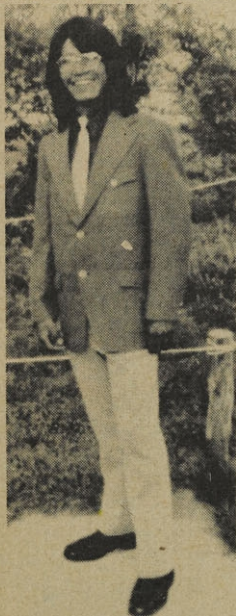
*And as I cannot in my own strength do this, nor even with a hope of success attempt it, I look to thee, O Lord God my Father, in Jesus my Savior, and ask for the gift of the Holy Spirit. Amen.*



## American Indians and the Episcopal Church

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# Books

Reviewed by Martha C. Moscrip

Books about death and dying, grief, loss, and separation arrive on the market with such frequency and speed, one envisions an automated assembly line from author to bookstore. Most of these works repeat the original and seminal discoveries of Dr. Elisabeth Kubler-Ross published in 1969 though they are usually written from different viewpoints—the patient, the doctor, the pastor, the relatives, and even the Christian community involved. Some of these books have more religious aspects than others; some are self-help guides, some are pastoral aids for clergy and laity.

Considering the history of attitudes and rites surrounding death and grief in our Western culture's recent history, we probably cannot have too many sound books on the subject, but we certainly have too many for one publication to review them all. Here are several recent ones which make a contribution others have not and a list of some good ones in case you missed them elsewhere.

—Martha C. Moscrip

**Telling a Child About Death**, Edgar N. Jackson, paperback \$1.95, Hawthorn Books, Inc., New York, N.Y.

Mr. Jackson's book is one I think every parent should read, preferably before there is a death in the family and certainly if there is one. With warmth and compassion, he discusses practical things to do and say not only on the death of a relative, a pet, or a neighbor but also whenever the child becomes sufficiently aware of death to ask questions. The chapters are liberally laced with simple examples of how to handle various experiences so the child will gradually develop a sound philosophy of life and death, as well as with accounts of the tragedies which occur when children are not helped to allay their anxieties and to face reality in this matter.

**Straight Talk about Death with Young People**, Richard G. Watts, paperback \$2.95, Westminster Press, Philadelphia, Pa.

Like Edgar Jackson's book, this one also fills a gap in the long list of books about death and grief. These chapters are based on the author's experience in a series of discussions with groups of seventh and eighth graders. Richard Watts quotes the youngsters' questions, answers, and some of their conclusions, thereby revealing the anxiety and confusion this age group frequently has about death, grief, funerals, mourning, and beliefs about life after death.

Because of this last concern and because Mr. Watts' work was with a church

group, the discussions reported include explorations into what other religions believe about an afterlife as well as the Christian hope and references to what the Bible has to say about the topic. This is especially true of the last chapter, "Hopes People Live by—and Die by." Teachers and leaders of junior highs and older, as well as parents, will find *Straight Talk* helpful. Some young people might like to read it for themselves. Both of these books are good church library selections.

**Pastoral Care and Counseling in Grief and Separation**, Wayne E. Oates, paperback \$2.95, Fortress Press, Philadelphia, Pa.

Wayne Oates' personal experience illuminates his discussion of care for the

bereaved as does his broad background in the pastoral care field and his present perspective as professor of psychiatry and behavioral science at the School of Medicine, University of Louisville. In his introduction Dr. Oates defines pastoral care as "the total set of resources of Church and community that a pastor uses to prevent and to meet grief and separation." Counseling, he says, refers to "the specific instruments of the small group and the individual interviewing process."

The author sees loss through death as the prototype of all separations and losses and therefore spends a significant proportion of the book on post-divorce counseling and points out other grief-producing losses. In this small book Dr. Oates has incorporated his professional, psychological, and medical expertise with his pastoral experiences and the religious dimensions of the situations he discusses. He gives clear, practical suggestions to the helper, including excellent examples. Laypeople, especially those in the helping professions, can gain important insights from this book.

It is, however, directed to pastors and they will surely find it valuable.

**When a Loved One Dies**, Philip W. Williams, paperback \$2.50, Augsburg Press, Minneapolis, Minn.

Written by a hospital chaplain, this self-help to recovery from grief differs in one way from most of the other self-help books on this subject. As the chapters take the reader through the stages of grief which psychological and medical experts now accept as usual, each chapter closes with a reference to a scripture text and adds a prayer appropriate to the condition or stage discussed. This would be a book most useful to bereaved persons who have an active prayer life and sound Christian background.

**A Manual of Death Education and Simple Burial**, Ernest Morgan, paperback, \$1.50, Celo Press, Burnsville, N.C.

This slim manual is a resource pamphlet covering "death education, simple burial and cremation, memorial societies, and body organ and tissue dona-

*Continued on page 19*



## is more important than ever

Arson is increasing in this country at an alarming rate, with an increasing number of churches included among its victims.

Theft is another major threat that is increasing at a shocking rate. In one city alone more thefts from churches were reported in the first six months of 1975 than in all of 1974.

As if the specter of arson and theft were not enough, replacement costs continue to rise. Churches and church-owned property are becoming increasingly vulnerable to loss . . . and if loss strikes, replacement costs are higher than ever.

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A JOYFUL NOISE rang out when the combined choirs of Grace Church, Tucson, Ariz., celebrated An All-American Composers Church Service. From late 18th century New England hymn tunes—through *Psalm of Joy* commemorating the first Independence Day and *The Battle Hymn of the Republic*—to music by living composers, the service included 17 American musical offerings.



# IN THE DIOCESES

**LONG ISLAND**—Bishop Coadjutor Robert C. Witcher has told the Rev. Robert Capon he is suspended from parish duties at Christ Church, Port Jefferson. Capon has also resigned under pressure as dean of the diocesan theological school. The actions came after the priest announced his plans to divorce and remarry. Capon was one of the chief architects of the Church's revised marriage canons which permit priests to divorce and remarry.

**MINNESOTA**—A 17-year-old Fairmont, Minn., youth has pleaded guilty to the stabbing death of the Rev. James Kilpatrick, a visitor from Center, Texas, to the Minneapolis Convention.

**WEST TEXAS**—A mid-winter appreciation dinner in San Antonio honored retiring Bishop Harold Gosnell (pictured) and Mrs. Gosnell. Bishop Scott Field Bailey succeeded as diocesan at the opening service of the 73rd convention.

**ALBANY**—The diocese gave a warm farewell and a purse to Bishop Charles B. Persell upon his retirement as suffragan.

**SOUTHERN OHIO**—The 102nd convention approved a new diocesan Commission on Global Ministry and Mission at Bishop John M. Krumm's request; agreed to study its diocesan structure; amended its clergy compensation package; and affirmed the work of the committee on institutional racism while asking the sexism committee to be aware of similar discrimination along sexist lines.

**LOUISIANA**—The Committee for the Creation of a New Diocese in

Louisiana heard Bishop George M. Murray of the Central Gulf Coast at its organizational meeting in New Orleans. In 1978 the committee will present a full report on "how best to divide the diocese, not whether."

**VIRGINIA**—First project here of the new Diocesan Association of Christian Educators is an August conference for 135 people on the theme, "Christian Education: Working Hard or Hardly Working." Other possible projects are traveling education teams and a resource center for educational materials.

**WYOMING**—Two personal highlights at the 1976 diocesan convention were active participation of three generations of the John Corbett family and delegate Dwight Jones' attendance at his 50th annual diocesan gathering.

**PITTSBURGH**—The 1976 diocesan convention decided to take a preliminary look at restructuring the diocese; initiated a certifying process for church school teachers; started to shape a career evaluation and development plan for clergy; urged stricter gun controls; and decided to explore possibilities of a companion diocese relationship.

**WASHINGTON**—Inter-Met, the 5-year-old congregation-based seminary without walls, will close June 30. "The gap between decreasing foundation grants and slowly growing local support" forced the closing, according to the Rev. John Fletcher (pictured), president. Efforts continue to save the concept of parish-based training even though

many students were forced to leave February 1.

**WESTERN MASSACHUSETTS**—The 75th convention welcomed three missions as parishes during its meeting in Worcester; affirmed the diocese's plan to double church membership; and approved establishment of a Commission on Evangelism in every parish and mission.

**HAWAII**—Trinity Church-by-the-Sea, a 3-year-old mission, received the state's permission to use the historic David Malo Church site on the Kihei shore of Maui. The new congregation will erect an all-purpose building on the property and preserve the old ruins as an historic monument.

**ROCHESTER**—The 45th convention debated, but passed, a \$726,100 budget for 1977; urged parishes and the bishop to consider women, as well as men, for parochial and diocesan positions; sought further testing of clergy compensation guidelines; and considered future funding of a full-time ministry to the homophile community.

**NEW JERSEY**—Bishop Albert Van Duzer singled out Russell H. Tandy, Jr., Georgia N. Denton, and Dr. Anna Jones to receive special Bishop's Awards at the 192nd convention. Canon Isaiah G. Bell, retiring from the communications department, was also honored.

**SOUTHEAST FLORIDA**—St. Andrew's, Lake Worth, gave \$4,000 to St. Cuthbert's, Boynton Beach, which is building a parish addition. Members of the church, many of them from the Bahama Islands, are providing labor for the new structure.

**SOUTHWEST FLORIDA**—The 8th convention welcomed Bishop Richard Martin, Episcopal Church Center executive for ministries,

during its three-day meeting in Sarasota; admitted St. Alfred's, Dunedin, as a parish; and approved a \$698,002 budget.

**EASTON**—Bishop W. Moultrie Moore (pictured), presiding at his first convention in this Maryland diocese, announced he did not intend "to lay hands suddenly on any woman" but would consider applicants without prejudice.

**Weather** *Continued from page 1* checking the costs of insulating the roof (estimated at \$12,000 but recoverable in three to five years in lowered heating costs), and making sure every radiator valve works for maximum efficiency. "We're trying to set an example of responsible leadership here," Covell said.

In the Diocese of Bethlehem Bishop Lloyd Gressle asked the 60 diocesan clergy to consider combined services where possible and echoed the "responsibility" theme: "We cannot afford to walk alone at this time."

In Central New York churches moved services to easier-to-heat parish halls, turned down their thermostats, grouped services closer together to save fuel, and combined services with oil-heated churches.

Spot checks showed that in many places the attitude was: "We'll huddle together and heat our coffee over a hibachi." Or, as Polly Bond, communications officer for the Diocese of Ohio, said, "This is just another part of God's gift, and we're learning to live with it."

In some places even the coffee didn't help keep people warm. With the rising cost of that commodity, some drank tea, and some, like St. Stephen's of the Incarnation in Washington, D.C., participated in a coffee boycott to protest high prices.

At a diocesan convention in Virginia the Rev. Joel Pugh, II, said, "The final indignity comes when a fuel crisis demands that non-essential buildings turn off heat and churches are automatically included in the list."

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# Bishop Allin says more study of sexuality needed

In response to expressions of dismay and displeasure over the January 10 ordination in New York of the Rev. Ellen Barrett to the priesthood, Presiding Bishop John M. Allin issued the following statement to The Episcopalian.

The ordination by the Bishop of New York of a young woman identified widely by the public news media as a lesbian has caused equally widespread reaction within and without the Church's membership. The resulting impression received has been of more confusion than understanding; mixtures of shock, anxiety, and anger; increased division of opinions; hardening of existing attitudes; and many serious questions.

There is no question that this particular ordaining event exposed some serious implications. The validity of the implications can only be determined by a responsible Church. Neither truth nor error is clearly revealed by judgmental reactions. The Bishop of New York and members of that diocese's standing committee and commission on ministry reportedly believe their criteria and the canonical requirements were met in proceeding with the questioned ordination. The focus of their concern was a person, not a class or type of persons. They reportedly believe that personal qualifications and behavior of the candidate in question were such as not to bring scandal or harm to the Church. There was no evidence at the time of the ordination that there was intention to make a test case. They believed they were acting in good faith and with good intentions.

The facts are that two ordinations—one relating to diaconate and one relating to priesthood—have raised questions. The personal sexual orientation, history, and behavior of a candidate for ordination are a direct question concerning the whole Church and not just a diocese. The sexual orientation and behavior of every member of the Church are an indirect question underlying the direct question.

The fact is the assumed policy accepted by the greatest majority of the Church's membership has always been and continues to be that those persons with homosexual orientations are not eligible for ordination. Some persons have been ordained whose homosexual orientation was not recognized at the time.

The fact is there is increasing evidence that the members of the churches and the human society wherein the Church operates need greater knowledge and understanding concerning human sexuality as much as other problem areas of human need and relationship. There is evidence of fear, ignorance, and prejudice which prevent healthy and just relationships.

It can be noted and should be re-

membered that the policy, practices, attitudes, and faith of the Church are not and cannot be determined by any one member of the Church nor by any group of members. The Diocese of New York has not determined a new policy for the Episcopal Church.

The General Convention has called for a Church-wide study of human sexuality (including homosexuality) during the next three years. At best we can enable by legislation and resolution. We may encourage by example. We may frustrate by limited self-determination. Accepted ministry and relationships, however, come only through a consensus of faith.

Obviously, the ordination in New

York is a problem for the Church. The facts are we have many types of distressing, disturbing, divisive, destructive problems and needs. These problems and needs threaten, frighten, frustrate, and separate the members of the Church. Such problems and needs are certainly most demanding tests of Christian faith and behavior.

By definition the Christian faith is the living response, through trusting in the love of God, the grace of our Lord Jesus Christ, and the communion (community) of the Holy Spirit, which enables the faithful to recognize and encounter constructively the harsh and ugly realities of our fallen condition.

The Gospel faith does not flee nor seek to divide. The Gospel faith seeks to restore and reconcile.

The fact is we are free to flee and can be driven and scattered by fears and movements of false doctrine. Such

choices and fearful reactions, however, are never accurately defined as expressions of Christian faith. Neither can the willful and judgmental actions which claim self-fulfillment in God's name be so defined.

Is it not true that we all fall short of the mark of our high calling?

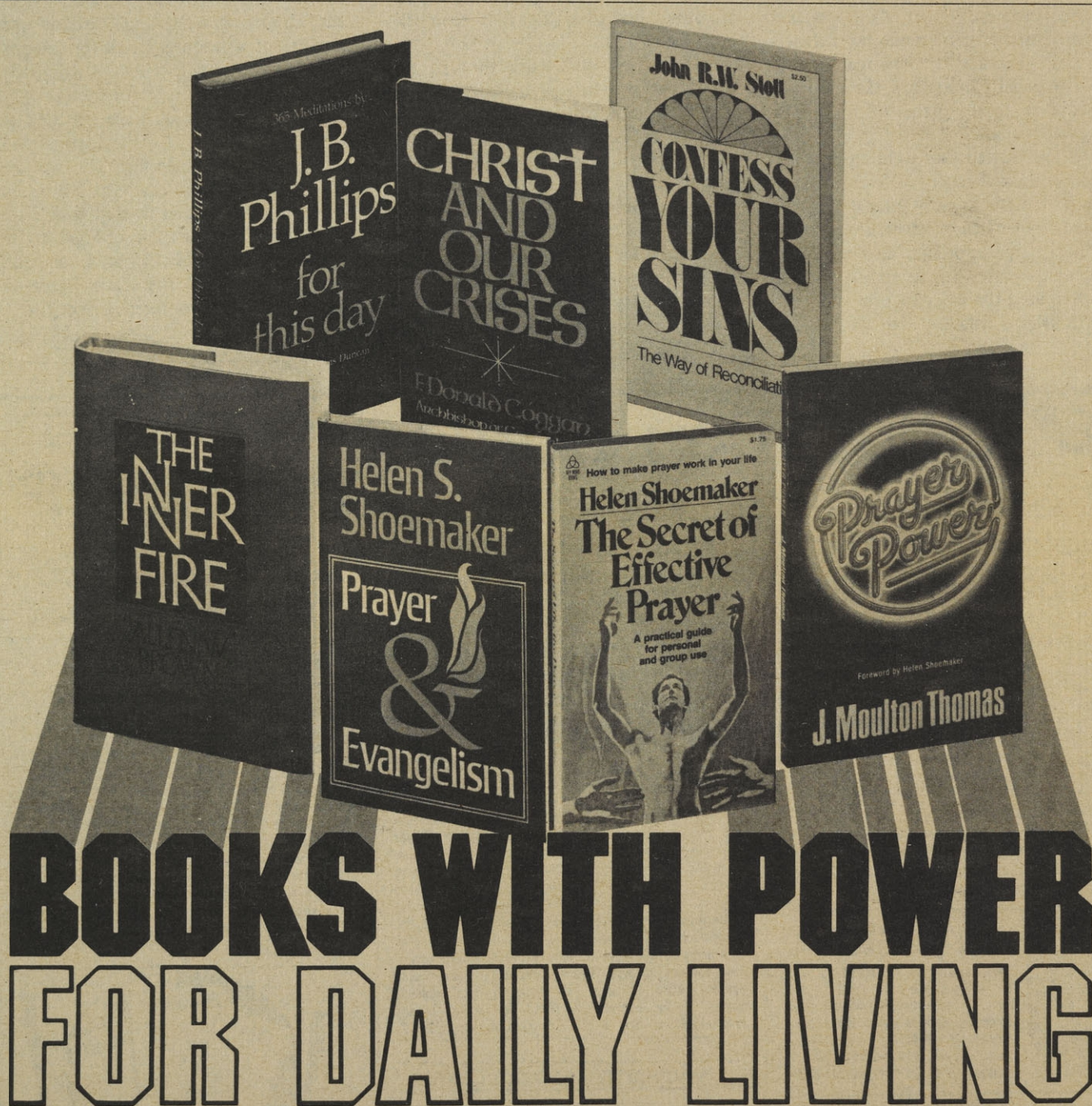
The truth is, however, that we can be forgiven. We can experience such forgiveness as we learn to forgive and are forgiving. It is also true we have been given the choice to forgive or withhold forgiveness as we have been given the choice of seeking truth or endeavoring to justify our limited convictions.

How are you choosing?

Borrowing the words of the prophet Isaiah: "Come now, and let us reason together." Or, as *The New English Bible* puts it: "Come now, let us argue it out."

This is a vocation of the whole Church.

—John M. Allin



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## Costa Rica gets autonomy

A new experiment in the Episcopal Church's Province IX (Latin America and the Caribbean) was launched in January. A special service marked the beginning of autonomy for the former Missionary Diocese of Costa Rica, now an independent member of the Anglican Communion under the oversight of Province IX's bishops.

During the 1976 General Convention, the House of Bishops accepted Diocesan Bishop J. Antonio Ramos' resignation, but it promptly elected him a collegial member.



# Women real '70's news, group told

The fact women are being ordained in the Episcopal Church heightened the need and desire of the 170 participants in the Conference on the Ministry of Women to examine the role of women in the Church.

The January conference at the Chase Park Plaza Hotel, St. Louis, Mo., which the Executive Council Task Force on Women Lay Ministries sponsored, worked toward helping women look into themselves, to see where they come from, and to understand how they can respond to new ministry opportunities in the Church and in the world.

"Women are the real news of the 1970's, and their impact on the country will be as great as the changes wrought by the youth movement of the 1960's," Marge Christie, conference co-chairperson, said. She added, "The real news is the Episcopal Church has taken a step forward in its acceptance of the ministry of all women."

Almost 60 dioceses were represented by an unusual diversity of female participants, including ECW presidents, ordained women, clergy wives, nuns, young mothers, grandmothers, and seminary students. A few men attended, and 10 children used the day care program.

Workshops asked: "Can women be-

come creative leaders in the transition to the post-patriarch era? How can feminine strengths and values be developed so they fully influence society? Is spirituality pietistic fluff or 'roots and ground'? What do laywomen and clergywomen want from each other? What can be done to outwit 'the system'—the Church being one of the systems—in order to obtain and hold a paid or volunteer job?"

A group talked about the need for reconciliation without regression and concluded that women can't be reconciled with others unless they are reconciled with themselves as women.

Clergy spouses shared feelings and came away asking for more affirmation from their parishes and proposing regional conferences to further help each other in their roles.

"Does God still work through the ECW?" was the tongue-in-cheek working title for a group which explored the ministry of women in traditional church roles. ECW as an inspirational, sustaining, and educating agent for young mothers as well as older women was contrasted with the view of some that ECW is a support group for those who resist change.

A group which gathered to talk about homosexuality agreed that "creative ambiguity" surrounds the subject and that

flexibility, sensitivity, and openness are needed in discussing it.

Women examining lay/clergy relationships pointed out that a conflict may arise if the laywoman tends to think of the ordained woman as her daughter. "She must be perfect, she's out there, she can't fail!"

The conference voted to: (1) ask bishops to do all they can to help regularize the ordination of the original 15 women or to urge reluctant bishops to release the women to seek acceptance in other dioceses; (2) urge the Task Force on Women and other groups within the Church to propose women nominees for election to the House of Deputies and suggest names for appointment to national committees and commissions; and (3) develop and implement a resource bank for the employment and involvement of women in all aspects of the Church on all levels.

Conference leaders were gratified at the high quality of participation and openness at the meeting. The women who attended obviously were nourished by their diversity and reveled in it. Bishop William A. Jones, Jr., of Missouri invited the group back to St. Louis, and participants urged the Task Force to schedule another conference next year.

—Nell McDonald

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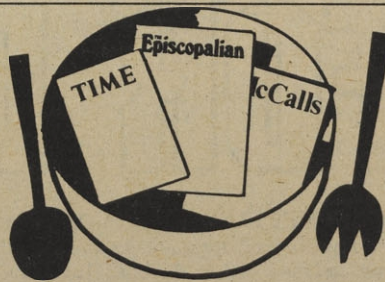
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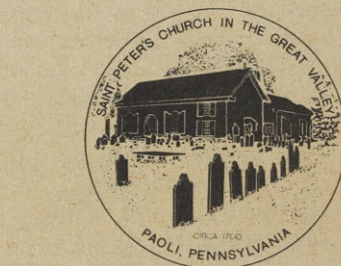
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# Evangelism News

Special insert prepared  
for *The Episcopalian*.  
by the Office of Evangelism,  
Episcopal Church Center  
815 Second Ave., New York, N.Y.  
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## Overview of church growth

The 1973 General Convention in Louisville defined evangelism as "the presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to believe in Him as Savior and follow Him as Lord within the fellowship of His Church."

Two points emerge:

- (1) Evangelism presents Jesus Christ; and
- (2) More members (from the unchurched or lapsed) are added to the Body of Christ.

Evangelism does not seek "decisions" so much as responsible members in the full New Testament sense—persons who break bread with their Christian brothers and sisters; share freely their time, talent, energy, and resources; and seek their ministry in the world and in the Church (Acts 4:32-35).

Next, take a look at the relevant demographics. In the world there are: 1.2 billion Christians, 2.7 billion non-Christians.

At present, the Church is growing most rapidly in Africa and Asia. The worldwide rate of growth is: 55,000 become Christian daily; and 1,400 new congregations form weekly.

Do not get too encouraged: 200,000 are born every day. Coming closer to home, in the United States: 60 percent are church; while 40 percent are unchurched (no corporate worship for a year and a day or more).

However, we have a problem in nominal membership. In the average congregation: 10 percent are core, informed, reliable members; 43 percent are regular (at least every other Sunday) worshippers and pledgers; 17 percent come Christmas and Easter only; 30 percent are "dormant."

This means that closer to 60 percent of the American people are functionally unchurched—about 127 million.

In the last 10 years, the number of Episcopalians has declined 17.8 percent from 3.6 to 3.0 million while the U.S. population has grown 9 percent to 211 million. Every other mainline denomination has suffered the same decline. Southern Baptists alone have grown. By the year 2000, the U.S. population will probably have grown by 71 percent to 362 million.

The time for committing ourselves to reaching the unchurched and the lapsed is long overdue!

## Two issues for Episcopalians: Membership growth and conversion

The necessity of finding exciting and effective ways to make new Christians is a growing imperative for the Episcopal Church in Wyoming. At the 1975 diocesan convention a resolution was adopted calling for each parish and mission to "engage in a specific self-determined program of evangelism...with the results to be reported to the next diocesan convention." What may have been prophetic then, that evangelism was a vague but nagging emerging concern, has now become a real demand on us out here in the West. The need for effective evangelism is supported by more and more statistics.

Like Nevada, Idaho, Utah, Arizona, and Montana, all fast-growing states, our diocese covers the entire state, some 97,914 square miles, making Wyoming the eighth largest state in the union. Our counties are larger than many dioceses on the east and west coasts. And while we are the second least populated state in the nation (only 379,200 people in 1975), we are the second fastest growing state. The national growth rate between 1970 and July 1976 was 5.6 percent. Wyoming is growing at a 17.4 percent rate, and 46.7 percent of our population is listed as unchurched.

Obviously, these facts pose an immense challenge to our congregations. Some are beginning to see the possibilities and catch a vision. In order to be faithful to the central imperative of Christ's Great Commission, some parishes are beginning to make their evangelistic activity an urgent priority. For others, evangelism is still a disconcerting negative word associated with shouters, emotionalism, and buttonholing. In honest bewilderment some claim that "everything we do is evangelism" and "evangelism is not a specific function of the Church but rather a quali-

ty or dimension of our total parish life." Others see the Church's *distinct* duty to reach outside itself to bring people to faith in Christ and responsible membership in His Church. Most acknowledge that we Episcopalians have much to learn about the meaning and methodology of evangelism.

We are learning that parishes and missions grow if their people sincerely hold the following kinds of convictions:

God wants this parish to grow. God wants His Church to reproduce and multiply. It is biblical and it is what God wills. Our God is a searching, saving God *who wants people*—reconciled to Himself. Growth is part of His very nature and life itself. Growth is holy, healthy, normal, and to be expected. Beyond survival and simply maintenance, we must grow to live abundantly. Membership growth equals vitality and newness of life. Christians are Christ's body, the organism through which God works. Every addition to that body enables God to do more. Every member of this Church is called to witness, to bring good news, to share the good life of Jesus Christ with others simply by virtue of his or her baptism and confirmation. Church growth is not an option. It is central to our gospel task. If we are not growing, we are not doing what God wants.

Evangelism aims at individual and corporate change, a turning-around to a new and better way of life clearly expressed in the Greek word for conversion, *metanoia*, the profound and radical change (*meta*) of the heart (*nous*—thought and feeling). Conversion describes the reorientation of the individual who turns toward God as the author, meaning, and master of one's entire human life. When we make this commitment of faith, we accept the invitation of God who calls us to a new life in union with Him. This act of faith always involves a change, a conversion of the one making the initial commitment. This is the objective of evangelism. A parish grows when people are convinced that this is what God wills for non-Christians.

We are learning that commitment to Jesus Christ is rarely a once-and-for-all event. It is only the beginning of one's life-long spiritual journey in discipleship. Learning and growth are life-long experiences. Individuals face continual turning points or conversions in their developmental life cycle. It is here that evangelism is linked with Christian education. These activities in the parish are not mutually exclusive. In Christian education, overemphasis on the intellectual element of faith does little to foster true conversion. There is the needed evangelical dimension to the educational task in each stage of human devel-

opment and faith formation. A parish's Christian education program evangelizes to the extent that it leads adults, as well as children, to faith in Jesus as one's Lord and Savior, be it that initial commitment of faith or its further deepening and maturation which leads to wholeness, service, action, and global awareness.

(The Rev.) Richard E. Hayes  
Deputy to the Bishop  
Diocese of Wyoming

## For bishops (and other busy readers)

What *really* happens in our congregations on Sunday mornings? Is the experience refreshing and empowering or repetitious and endured? Careful reflection on the entire experience should deal with both the deep questions of encounter with the risen, present Lord and a climate of mutual affirmation and love among the participants. Attention must also be given to the practical questions of the voice quality of worship leaders and the choice of music in which the congregation can join heartily. A committee of clergy and laity can do much to deal with these questions.

*Underlying principle: The first need of the newcomer is vital worship that involves and feeds.*

The Rev. John Ellison, St. Paul's Church, Bakersfield, Calif., put a full-page ad in the local newspaper, inviting the community to Christmas services. The congregation grew by one-third over the previous year and a few days later he received a \$1,000 gift to pay for the ad from a local resident, wife of an Episcopalian, who wanted to become active again. Further, one to five new families or individuals have come each Sunday since the ad appeared.

*Underlying principle: Churches need to be visible. Does the community know who, where, and what you are?*

## Have you heard about...

...PROJECT WELCOME, The Brotherhood of St. Andrew's plan to integrate newcomers into parish life. Participants commit themselves to be "parish partners" to a newcomer couple or individual for a three-month period. You commit yourself to: (1) visit the newcomers in their home; (2) introduce them to others at church; (3) contact them if they miss several Sundays; (4) encourage them to join in some church activity and introduce them to the leaders of groups in which they show interest; and (5) pray for them. Guidelines for each step and a clearing house to share experiences are provided. Write to 373 W. Market St., P.O. Box 21, York, Pa. 17405, (717) 848-2137.

...YOUR CHURCH AND CHURCH GROWTH. C. Peter Wagner has produced a set of self-study materials for clergy and lay leaders unable to attend the many seminars and workshops on church growth being held in a number of locations. Built on a careful study of the basic work, Donald McGavran's *Understanding Church Growth*, Wagner offers six 90-minute cassettes of lectures, a workbook/study guide, and a set of black and white copies of his overhead projector slides. The package, indeed, helps you begin at the beginning. Department of Church Growth, Fuller Evangelistic Association, Box 989, Pasadena, Calif. 91102. \$59.95.

...EVANGELISM AND CATECHESIS. This book by Jesuit Johannes Hofinger addresses the need for catechesis, or instruction in the Faith, to deal with the evangelical dimensions of encounter and commitment. Too often instruction assumes commitment, pursues its goal, and then finds no action follows on the part of the participant. Commitment can no longer be assumed. It must be sought consciously at all stages. Especially to be recognized is the need for a concentrated presentation of the core of the Faith and a leading to a first commitment to Christ as Lord and Savior. A special strength of the book is his discussion of pre-evangelization—the preliminary steps that catch a person's interest and remove the particular roadblocks that prevent his hearing the message. The writer emphasizes the need for loving acceptance of the other person and patient tailor-made efforts to reach him. Paulist Press, New York, N.Y. \$4.95.

Continued on next page

## Five regional associates in evangelism and renewal appointed

Five regional associates in Evangelism and Renewal have been appointed as of Jan. 1, 1977, to support the developing Evangelism and Renewal work of the Episcopal Church. Each associate will spend two weeks (10 working days) per year developing regional support for diocesan leaders as they work with their congregations in Evangelism and Renewal. Dioceses, and parishes in consultation with their dioceses, are encouraged to contact the associate in their area as need arises.

In Provinces 1, 2, and 3, contact the Rev. Bruce M. Shortell, Box 8, Harrington, Del. 19952, (302) 398-3710.

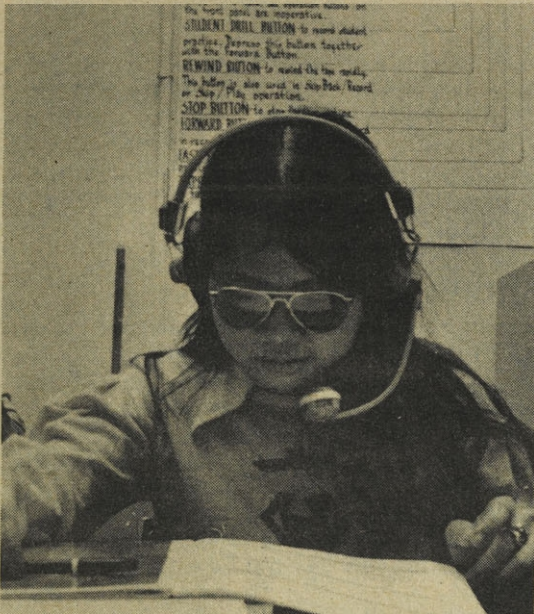
In Province 4, contact the Rev. Arnold A. Bush, Jr., St. Anne's Church, Box 889, Tifton, Ga. 31794, (912) 382-7505.

In Province 5, contact Mr. Frank Floyd, Diocese of Chicago, 65 E. Huron St., Chicago, Ill. 60611, (312) 787-6410.

In Provinces 6 and 7, contact the Rev. Don A. Wimberly, Christ Church, 5500 W. 91st St., Overland Park, Kan. 66207, (913) 648-2271.

In Province 8, contact the Rev. Robert D. Noble, St. John's Church, 2576 Fieldstream Lane, Idaho Falls, Idaho 83401, (208) 522-8465.





## Chinatown mission arouses interest in Jesus Christ through service

SERVICE PROJECTS HELP SPREAD A LOVING WORD at the Chinatown Mission in New York City. Children at the Transfiguration Day Care Center (clockwise from above) are cared for with stories and games while many of their fathers and mothers work. The Rev. Albany To, vicar for Asian Ministry for the Diocese of New York, directs the Mission and is vicar of the Chapel of Our Savior. Students in a typing class receive vocational help through the Chinatown Manpower Project. Language laboratories to help Chinese-speaking teens learn English are another important feature of the program, which also includes a legal aid center. —Photos by Jo-ann Price



Since the 1960's, 8,000 Chinese immigrants per year have moved into Manhattan's Chinatown, a neighborhood that has far outgrown its original four-block boundaries. The Chinese face the problem of all immigrants. Regardless of background, they must start at the bottom of the socio-economic ladder in the competition for jobs. A talented violinist will wash dishes for two years before a break comes. Dreams of "The Gold Mountain," as the U.S.A. was called in Gold Rush and railroad building days, give way to the day-to-day struggle for survival. There is no return once you leave China, so you stay and make the best of it you can. Social problems multiply, yet Chinatown is New York City's most stable slum for the Chinese are an industrious and value-centered people.

The Diocese of New York came up with the money; Trinity Church, Wall Street, came up with the buildings; and some sensitive leaders have come up with a way to reach this burgeoning population with the Gospel of Jesus Christ. The memory of "rice Christians" ("Accept Jesus Christ, and we will feed, clothe, educate, cure you," said some missionaries in China) and the Church's expulsion from China would have made any initial effort under the Church's name suspect.

Accordingly, the sign outside the former tenement tells you you are at the Chinatown Mission, but it lists only the mission's service projects—the Chinatown Manpower Project, the Transfiguration Day Care Center, and the Legal Aid Center. You do not see the Chapel of Our Savior until you are inside. Services are held every mid-day, but you do not have to go. However, it is easy to see that this chapel is very important to the Rev. Albany To, Bishop Moore's vicar for Asian Ministry, who serves as director of the Chinatown Mission and vicar of the Chapel of Our Savior.

While he wears his collar as he runs the Mission, he does not talk the Faith with you unless you ask him. When the immigrant gets curious about the motives of all these

helpful people, Albany will say, "It is because of the love of Jesus Christ for all people." Of a congregation of 65, 45 are adult converts from Buddhism and atheism—and all within the last three years.

People helped by the Chinatown Manpower Project are some of these who ask about motives. They ask because the program seeks to enable them to be better, stronger persons, not just skilled workers. The head of the Chinatown Manpower Project, Dr. Po S. Yuen, reminds the participants to ask, "What have I done to earn what I get?" not "What has been done to make life tough for me?" as they acquire skills in key punch, bookkeeping, and basic office practice. When experiences of discrimination occur, the question discussed is, "Did you cause the discrimination or was the cause in the other(s)?" Counselors aid 1,000 people a year in finding job placement—with better than 99 percent success.

People who see the loving care given preschoolers by the Maryknoll Sisters (the Chinatown Mission is an ecumenical venture with the Roman Catholic Church of the Transfiguration participating as fully as possible with the Episcopalians), the Episcopal Church's Society of St. Margaret, and Chinese paraprofessionals in the day care program wonder why these people bother. To escape from Chinatown, both parents have to work; and mothers who work long hours in garment factories appreciate a loving, educational, supportive, bilingual program and are willing to pay \$90 per month for each of the 70 children enrolled.

Immigrants need help to ask for their legal rights and find their way through naturalization procedures. Landlord-tenant disputes, unemployment, and welfare problems also make up the over 400 cases processed each year. Some of these 400 also ask, "Why do you do this?"

A 14-year-old Chinese-speaking youth in an English language public school is open to the influence of street gangs. A Maryknoll priest invites him into a basketball league of over 400 who clean the gym themselves, pay for

its maintenance, and paint the Day Care Center as well as the gym annually. Scouting offers alternatives and a sense of dignity to 10- to 14-year-olds. And on the top floor of the Chinatown Mission is a music studio complete with rehearsal rooms. Skilled instructors share their fees to pay operating costs, and students can practice a half-hour at a time for a nominal sum. The violinist-turned-dishwasher was invited to teach students here; today he is a first violinist of the New Orleans Symphony.

The goal of the immigrant is to escape the poverty of Chinatown. But what becomes of the immigrant's Christian commitment? Albany To and Tom Pike, rector of the Parish of Calvary, Holy Communion, and St. George's, Stuyvesant Square, have worked out a support group for Asian ministries that has resulted in a Chinese congregation using the sanctuary of St. George's for worship. Over 300 joined in the first service last November.

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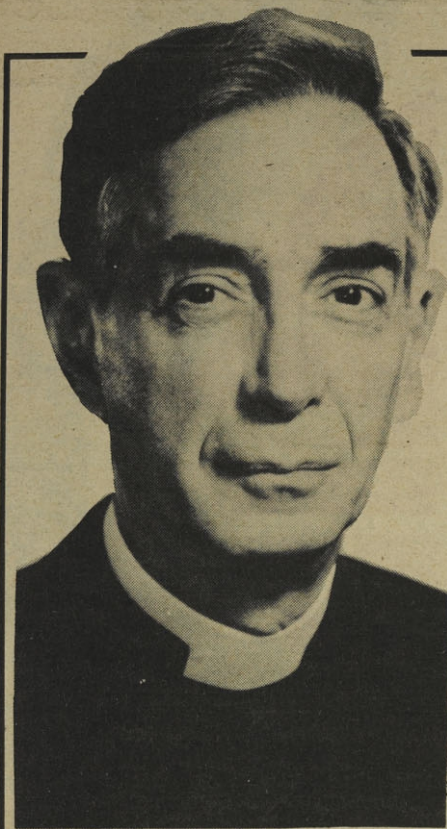
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## A constant collect

by Massey Shepherd

*O God, who hast brought us near to an innumerable company of Angels, and to the spirits of just men made perfect; grant us during our pilgrimage to abide in their fellowship, and in our Country to become partakers of their joy; through Jesus Christ our Lord.*

During the course of our lives many prayers become favorites because they have met our deepest needs at particular times and occasions; and so they have been a part of our experience and kept in our memory. This collect has been a constant aid to my devotion for many years. It was composed by the Rev. William Bright, who was Regius Professor of Ecclesiastical History and Canon of Christ Church, Oxford, 1868-1901.

The collect was one of 19 that Bright wrote "in imitation of the ancient model" and included in the appendix of his collection of translations called *Ancient Collects*, first published in 1861. My own

well-worn copy is that of the fifth edition of 1875. Several of Bright's collects were included in the 1928 Prayer Book; and this one has been included, with some expansion, in both *Services for Trial Use* and *The Proposed Book of Common Prayer*, as one of the collects for the Common "Of a Saint." Bright entitled it "Of the Communion of Saints."

The exordium of the collect quotes phrases from Hebrews 12:22-23—also cited in the Preface of the eucharistic prayer of the ancient Liturgy of St. James of Jerusalem. The petition is based upon Hebrews 11:13-16. The collect is about the Church, "the communion of saints" in heaven and on earth. I recall that my teacher and mentor, the late Dean William Palmer Ladd of Berkeley Divinity School, always taught us, when singing the Creed, to include in one phrase "The holy catholic Church; the communion of saints."

For the past 40 years my major vocation as a priest has been to introduce students to the study of the early Church Fathers and the history of the liturgy, by teaching and writing. William Bright's famous *The Annotated Book of Common Prayer* was a model for my own *Oxford American Prayer Book Commentary*, though I can hardly claim to have reached his erudition. At the same time I have tried to take my place in many commissions and committees in helping forward the Church's pilgrimage of worship and mission and unity.

Through all of this endeavor I have learned so much from the lives and devotions of the saints: the martyrs, missionaries, pastors, teachers, and mystics; and my life has been enriched by their examples and teachings. The Church is indeed on pilgrimage in this world, where it has "no continuing city, but we seek one to come" (Hebrews 13:14), when we "shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Romans 8:21).

## Books

Continued from page 13

tion." It is a rich, concise compilation of information, including pertinent bibliography, addresses, and explanations, rather than interesting reading about the subject. The pamphlet is constantly being updated and can only be ordered from: CELO Press, A Department of the Arthur Morgan School, Burnsville, N.C. 28714.

**Learning to Die/Learning to Live**, Robert M. Herhold, paperback \$2.95, Fortress Press, Philadelphia, Pa.

Mr. Herhold shares some thought-provoking reflections on what death can teach us about life. He draws on the fears, doubts, hurt, and anguish caused by the inevitability, unfairness, and mystery of death for his lessons on how to live. The book does not have all the answers, but the author provokes the reader into using death as a teacher for his or her own life.

—Pat Batta

**The Thanatology Library**, paperback \$1.00, Highly Specialized Promotions, P.O. Box 989, GPO, Brooklyn, N.Y.

This annotated catalog of books and audiovisual materials on thanatology (death, bereavement, loss, grief, and recovery from bereavement) is an extensive and complete list of everything which could conceivably be included under this heading, arranged in an orderly and easily usable fashion.

**A Home Is Not a Home**, G. Janet Tulloch, \$6.95, Seabury Press, New York, N.Y.

Although this book is about a nursing home, it is not another expose by an outside observer. Rather, it is a real life account of the patients and their interaction with the staff and each other as most of them face the inevitable end of a terminal disease. The characters and their experiences are fictional; the viewpoint and information are real because the author, a cerebral palsy patient, has lived in a nursing home since 1965.

Janet Tulloch does not spare the readers the horror and depression which seem to be inevitable accompaniments to life in such an institution. On the other hand she reveals a positive side to that life not present in other accounts.

As the story unfolds we see the characters struggle with the daily frustrations of nursing home life as they try to preserve some semblance of dignity and individuality. Some find salvation in concern for their fellow patients as they

try to help others come to terms with their own condition. For some this final life experience becomes a way to grow in wisdom and spiritual stature.

Perhaps one of the most shocking things the reader observes is the staff's neglectfulness and even its seeming downright cruelty are due to indifference and insensitivity rather than to deliberate meanness. In the end we realize these attitudes are not confined to those on the "inside" and all of us would do well to examine our own attitudes toward the elderly, the handicapped, the confused. *A Home Is Not a Home* should be required reading for all who have, or may have in the future, anything to do with a nursing home: in the present social climate this probably means all of us.

**The Woman Said Yes: Encounter with Life and Death**, Jessamyn West, \$7.95, Harcourt Brace Jovanovich, Inc., New York, N.Y.

This is a two-part biographical account of the author's memories of her mother's vigorous assent to life, the courage her mother's attitude gave the author in her own fight for life against incredible odds, and the strength bequeathed to Jessamyn's sister, Carmen, to embrace death rather than accept a miserable existence compounded of agonizing pain, drugs, and gradual dete-

rioration. This is an intimate view of life and death, a view which says more about the relationship of the one to the other than do many psychological and theological tomes on the subject and says it better. Jessamyn West's memoirs are moving and absorbing; the writing matches the level of excellence demonstrated in her previous works.

**The Right to Live: The Right to Die**, C. Everett Koop, M.D., \$2.95, paperback, Tyndale House Publishers, Wheaton, Ill.

This book forcefully presents one point of view on some subjects General Convention also dealt with, and therefore it should be of interest to many Episcopalians. This past fall Convention adopted "guidelines" on abortion and approved the establishment of a commission to study the theological, ethical, and pastoral aspects involved in bioethical and other issues.

Dr. Koop's book is passionately pro-life at both ends of the journey and his defense is well stated: even if you disagree with his conclusions, his statements provide an excellent opportunity to understand that viewpoint and why he takes it. Part two of the book, "The Right to Die," deals extensively with the Karen Quinlan case and gives some details not previously covered.

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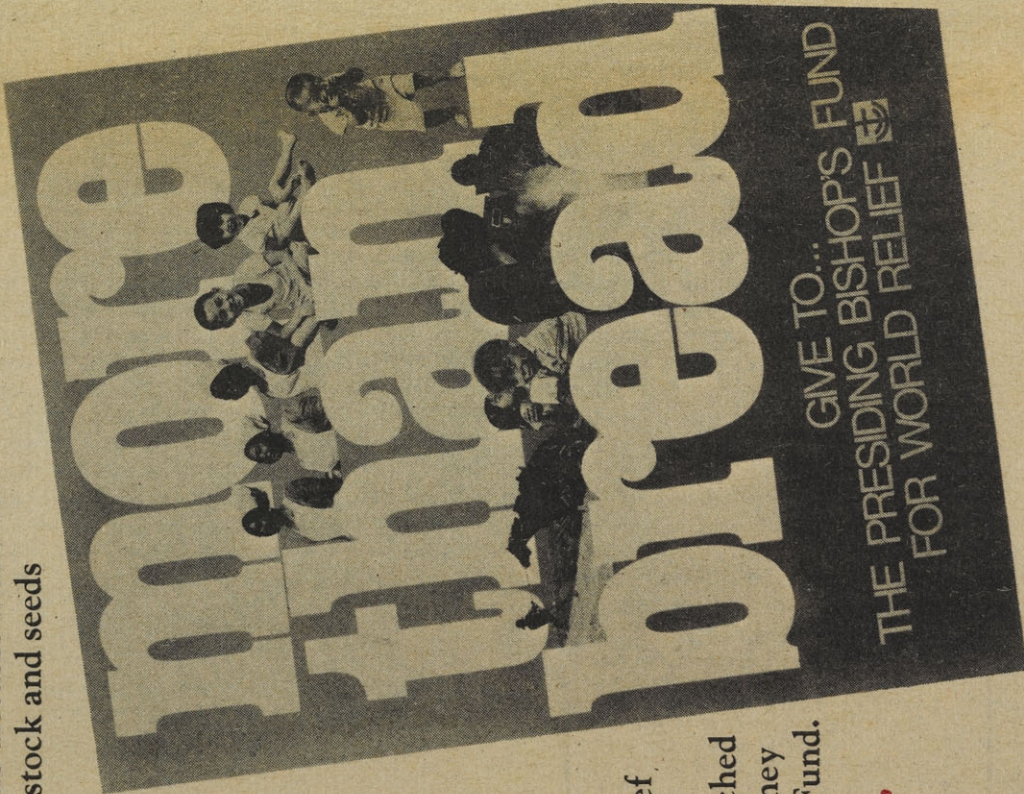
It is hard for most of us to understand the plague of hunger rampaging through large parts of Africa and Asia, sections of Latin America, and even a few places in our own land. It is hard to imagine the misery and fear and sickness and death that follow it.

And then . . . what can we do?

We can send bread to the hungry, for one thing. But much more is needed—medicines to fight the diseases that build on weakness, materials and livestock and seeds so people can make a new start, training and research programs that come to grips with the terrible problem itself.

That's why Episcopalians across the country—and millions of others in the Christian family—are joining together in a great Lenten offering for the hungry of the world. Please add in your contribution—through your parish—during the World Relief Octave, March 13th through March 20th. Or fill out the attached coupon and mail a check or money order to the Presiding Bishop's Fund.

**"Do this in remembrance of me."**



Here is my contribution to:

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Bishop's Fund  
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Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017. Contributions are tax deductible.

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# THE Episcopalian

MARCH, 1977

## Whole in His hands?



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