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# THE Episcopalian

## Partners in Mission: A history event or a beginning?

The partners came. They listened. They spoke. Now they've returned home. And the Anglican Communion's 17th Partners in Mission Consultation, which the Episcopal Church hosted, has passed into history. What happened during those two weeks of Consultations in April is important. But what happens in the future will decide whether the partners' meetings were an isolated historic event or the beginning of a process of change and growth in the continuing life of the Episcopal Church.

At the final Consultation in Louisville, Ky., Executive Council took steps to enable the partnership process to continue (see page 19).

The Consultation's final hours took place in a setting that was almost a middle-management cliché: the meeting-room/restaurant on the 25th floor of a middle-sized hotel in a middle-sized city in middle America. Despite some participants' commitment, it reminded one observer more of *Room at the Top* than the Upper Room.

In the weeks before the Louisville meeting, the overseas partners shared a variety of experiences with their American Church counterparts. Since the American Church includes almost a quarter of all the dioceses in the Anglican Communion, planners felt one Consultation could not acquaint visitors with the whole Church. Therefore the first round of Consultations was held April 19-22 in the nine Provinces.

### Communicators declare their independence

Some 40 Episcopal communicators—diocesan editors, communications officers, independent church publication editors, and Episcopal Church Center communications staff—met May 4-6 in Cleveland, Ohio, where 28 of them signed a resolution on independence of communications systems within the Church. The document, which calls not only for a provision for individual freedom of expression, but also for "a system of communications which is independent of the control of the other systems within and of the Church."

Episcopal Communicators elected the Rev. David Pritchard of Georgia as leader; he succeeds Canon Erwin Soukoup of Chicago. Also joining the board of governors were diocesan communicators Polly Bond of Ohio, Richard Lovegrove of Southwestern Virginia, and the Rev. Burtis Dougherty of Virginia.

—Janette Pierce

From suburban Natick, Mass., and Lemont, Ill., to rural Monteagle, Tenn., Las Cumbres, Panama, and Sioux Falls, S.D., the partners met with the Provincial groups, each with its own special concerns and regional flavors. In Panama business was conducted in Spanish. In Lemont, Ill., the meeting involved lilacs and Polish sausage, a close look at some of Chicago's inner city ministries, and open recognition of the differences among Province V dioceses.

From the Montserrat retreat center near Dallas, Texas, another Spanish concern emerged: rapid growth of Mexican communities in the border dioceses. In Sacramento, Calif., and in Sioux Falls partners came into contact with native American ministries. Also in Sacramento, Bishop C. Kilmer Myers of California raised one of the Church's most emotional concerns—avowed homosexuals' place in the ordained ministry.

## West Virginia flood recovery: slow, painful

Three weeks after a flood devastated the narrow Tug River Valley that runs through the coal fields of southern West Virginia and eastern Kentucky, many of the flood victims were still living with friends and relatives; some were attempting to return to their homes, but many no longer had homes to which to return.

In the wake of the worst flood in the Tug River's history, 1,152 homes suffered major damage, and 395 homes were destroyed completely in West Virginia alone. Towns such as Matewan and Lobbato, which have always suffered minor flooding, were completely destroyed. The central business district of Williamson, W. Va., was buried in an incredible 10 to 15 feet of water which destroyed almost every business in town. And when the flood waters receded, the town was mired a foot thick in mud which had washed down from the strip-mined hill-tops.

Donna Hart, wife of the rector of Christ Church, Xenia, Ohio, and veteran of 10 different disasters, including the tornado that ripped through her home town, called the Tug River flooding the worst she has ever seen. "I tell my friends back home to multiply Xenia [during the tornado disaster] by 500, and you've got the Tug Valley. Material damage is incredible. At all the disasters I've worked, in two weeks you have everyone temporarily housed in government trailers, and in the third week people are starting to build back.

"But it's been three weeks since the

Surprisingly, from the rural retreat at Hemlock Haven in Southwestern Virginia, where dioceses from the Philadelphia-Richmond urban corridor gathered, came a strong call for ministry to the cities.

In final summation at Louisville, however, the large urban centers' plight was

**PARTNERS ALL:** Above, Primus Richard Wimbush and Susan Paul, Scotland; Bishops Eric Roberts, St. David's, and John Carter, Johannesburg; the Rev. Jean Dementi, Alaska, and Bishop David Gitari, Mt. Kenya East.

not raised as a major concern until the Church of England's Bishop David Sheppard pleaded for it. In discussing some of the 1970's social issues, he said, "I thank God for the people in your Church who stood for civil rights a few years ago." He added he had been told Episcopalians were tired of the battle for social justice. "One of the things I want to say as a partner is: Don't grow weary about that."

By the time of the Louisville Consultation, however, weariness *had* assailed the partners from five continents who had to cope with the vagaries of American "spring" weather, but spirits remained amazingly high.

In the Provinces, more than at Louisville, the most effective interaction occurred. The visiting partners' official words were affirmative although some said they felt they hadn't been heard. One English partner said, "Even when a group didn't seem really to hear us, I believe individuals did. Certainly we got a warmer reception than I'd expected. Your television shows certainly don't do you justice!"

Most of the Consultations followed the pattern of individual diocesan presentations, the visiting partners' response, discussion, and then acceptance of a final statement. In most Consultations

*Continued on page 8*

flood, and only 63 families out of 1,500 that have applied to HUD have been housed. People are still wandering around, not knowing what they will do. Three weeks and you still see people cleaning out mud from their homes, trying to salvage what they can."

Hart came to West Virginia from Southern Ohio one week after the flood to initiate an advocacy program to help flood victims with their "bureaucratic hassles." She says, "In every disaster

there is an alphabet soup of federal programs—HUD, SBA, OEO, and others—and they are all confusing. So what an advocate does is see that peoples' needs are met."

Churches have responded ecumenically to the disaster by sending food, clothing, workers, and some money.

Money can be channeled through APSO, Box 1007, Blacksburg, Va. 24060, and earmarked for Tug Valley Recovery.





# Uganda elects new bishop; Refugee problem acute

Bishop Silvanus Goi Wani, 61, of the Diocese of Madi and West Nile has been elected by the 10 remaining Ugandan members of the House of Bishops to succeed Janani Luwum as Archbishop of Uganda, Rwanda, Burundi, and Boga-Zaire. Luwum was killed February 16 after being accused of plotting against President Idi Amin of Uganda.

Archbishop-elect Wani was among 15 Anglican bishops who joined Luwum in signing a letter to Amin protesting tribal massacres and government harassment. Ordained a priest in 1944, he held positions in what was then the Diocese of the Upper Nile until he became secretary of the Diocese of Northern Uganda in 1961. In 1964 he was elected Bishop of Northern Uganda. He became Bishop of the Diocese of Madi and West Nile in 1969 and also served as provincial dean and chaplain-general to the Ugandan armed forces.

Since Luwum's death the Amin regime has intensified its persecution of intellectuals, people of public standing, Christians, and members of the Acholi and Langi tribes. Bishop Brian Herd, a native of Belfast, Northern Ireland, and the remaining white Anglican bishop of the Ugandan Church, was expelled from

the country early this year; four Anglican bishops, including Bishop Festo Kivenegere of Kigezi, left after learning their names were on a "death list." One bishop, out of Uganda at the time of Luwum's death, has not returned.

[Bishop Yona Okoth of Uganda, who had been Bishop of Bukedi and former Provincial secretary of the Province of Uganda, attended the Executive Council portion of the Partners in Mission consultation in Louisville in April. He now lives with Bishop George Browne of Liberia and will be traveling around the U.S. to visit parishes, dioceses, and other interested groups.]

Herd told reporters in London that, "far from collapsing, the Church [in Uganda] is vigorous, vibrant, and of steadfast faith. Churches are packed to the doors, people are finding Christ, and God's work is going forward. The strength of the Ugandan Church lies in the whole body of believing Christians even if some of the leaders are missing. The life is within the whole membership." The Church's centenary celebrations scheduled for June have, however, been postponed until further notice.

During an overseas tour Archbishop

of Canterbury Donald Coggan continued his condemnation of Amin's regime and said, "Wherever there is a horror going on, such as in Uganda, where not only Christians but other courageous people stand up against a tyrannical regime, then it is the task of men who value freedom to make their voices known. The message coming out of Uganda before I left England was that the Christians there do not want us to soft-pedal our protest for their sake. That is a line I have adopted."

Besides persecuting Christians and others, the Ugandan government is trying to halt the flight of Ugandans to neighboring countries. Kenya in particular receives the influx of refugees. The Rev. John Wilson, associate evangelist on the African Enterprise team, says Kenya is worried about the fate of these refugees for three reasons:

(1) Ugandan students who have fled need both school placement and funds for support. While waiting to be accepted by schools either in Kenya or in other countries, they sleep on mattresses in church halls.

(2) Those refugees who have held po-

sitions in medicine, government, Church, education, and business need to be relocated. Many families escaped with only the clothes on their backs, and a \$20 monthly family allotment from the All Africa Conference of Churches barely keeps them alive. African Enterprise hopes to help them find positions and seeks funds to better their temporary living conditions.

(3) Wilson says Christians in Uganda are being starved intellectually and spiritually and need encouragement through hearing the Gospel regularly in the vernacular. The only way to achieve this is through buying blocks of radio time on stations outside the country and broadcasting into Uganda "purely Christian" messages which should elicit no "international repercussions."

All three efforts, Wilson says, require prayer, action, and money.

Those who wish to help may contribute to the Presiding Bishop's Fund, 815 Second Ave., New York, N.Y. 10017, or to African Enterprise, Box 988, Pasadena, Calif. 91102, earmarking their gifts for Ugandan relief. —A. Margaret Landis

## Leaders' School offers courses

Enthusiastic! That's the only word to use for men and women who've attended the Appalachian Regional School for Church Leaders.

"I wouldn't hesitate to endorse it," said Barbara Boulet of Macon, Ga.

"It's really a unique setup," agreed the Rev. William P. Dodd, Jr., of Wells-ville, N.Y. "What I learned is applicable to my ministry in upstate New York."

Both emphasized that although the school is located in West Virginia and has Appalachian in its name, its courses are neither sectional nor sectarian. The school's objective is to help all church leaders—ordained and lay, men and women—become more effective community and church workers through a continuing education program of acquiring information, developing skills, and sharing experiences. Students can earn five continuing education credits for each two-week period successfully completed.

The school's six-week program is designed to be taken in three two-week sessions over three years. Each year's curriculum consists of core courses, applicable across a broad spectrum of parish and community situations, and electives in

special interest areas. Electives this year include authentic communication, Appalachian culture, medicine and ethical decisions, living and serving in the small church, Church and law, and pastoral care in times of crisis.

Dodd said he'd taken the core course on community development twice and had found new learnings both times. He's also taken elective courses on death and dying, work with the aging, and volunteerism.

A partnership between the 17 denominations in CORA (Commission on Religion in Appalachia) and the continuing education and extension services of West Virginia, with the aid of federal funds, insures ecumenism, focus on the community, and affordability. The cost is \$200 for room, board, and tuition; some scholarship help is available.

This year's session is June 28-July 8, with July 3 free. For a copy of the brochure, write to: Appalachian Regional School for Church Leaders, West Virginia University Conference Office, 389 Birch St., Morgantown, W. Va. 26506, or contact the continuing education officer in your diocese.

## THE Episcopalian

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A united celebration of the Lordship of Jesus Christ, bringing together the Conference on Charismatic Renewal in the Baptist Churches, 1977 National Conference on the Charismatic Renewal in the Catholic Church, 1977 Episcopal Charismatic Fellowship National Conference, Conference on Messianic Judaism and the Holy Spirit, 1977 Lutheran Conference on the Holy Spirit, Renewal '77—Mennonite Church, 1977 Conference on Charismatic Renewal in the United Methodist Church, nondenominational Conference on Charismatic Renewal, 1977 Pentecostal Conference on Charismatic Renewal, and the 6th International Presbyterian Conference on the Holy Spirit.

To proclaim to the world through the power of the Holy Spirit that Jesus Is Lord!

The conference will include denominational and fellowship conferences, workshops, plus conference-wide general assemblies in Arrowhead Stadium. Speakers include: Larry Christenson, Charles Simpson, Cardinal Leon-Joseph Suenens, Vinson Synan, Howard Courtney, Ruth Carter Stapleton, Kevin Ranaghan, Bob Mumford, Judson Cornwall, Catherine Marshall, Jamie Buckingham, Dennis Bennet, Michael Harper, Francis MacNutt, and many others.

Plan now to attend: For registration materials and more information write: 1977 Conference on Charismatic Renewal in the Christian Churches, Department 000, Box 851, South Bend, Indiana 46624, or phone (219) 234-1043.



# In Profile

## Elliot Sorge: At bat for lay ministry

To imagine Bishop Elliot L. Sorge (rhymes with George) in a baseball cap is almost as easy as to imagine him in a miter. And if the late Bishop Richard R. Emery of North Dakota hadn't located the young seminarian playing semi-pro baseball on a diamond in Alexandria, Minn., one summer, that's the way he might have ended.

Without that intervention Sorge would not have been the first Bishop of South-Central Brasil and the Episcopal Church Center wouldn't now be welcoming him as the new staff member for the Council on the Development of Ministry.

That long ago summer Elliott Sorge played semi-pro ball while trying to come to terms with his vocational doubts. For him the seminary experience had mostly involved "a lot of characters playing church," but Emery and a young vicar, the Rev. Edwin J. Eilertsen, changed his mind and cleared away the doubts. And after he was graduated from Seabury-Western Theological Seminary in 1954, he began his ministry with Emery in North Dakota.

In the early 1960's, a time of high interest in MRI (Mutual Responsibility and Interdependence), Sorge was rector of St. Stephen's, Fargo, N.D. The young priest was highly impressed by retired Presiding Bishop Henry Knox Sherrill, who spoke at a deanery meeting about the Church in Brasil. "How fine it would be if St. Stephen's could send a professional overseas," Sorge thought. Only later did he begin to think, "Maybe I'm the one who should go!"

Without knowing a word of Portuguese, Sorge, his wife, and three children—a son having joined two small daughters just a month before—moved to Brasil. He spent the first year in language study and as missionary priest-in-charge at St. Mary's, Belem.

In 1966 Sorge became executive director of the J. F. Kennedy School and of a pediatric clinic. In 1968 he became director of mission development at Nova Marambaia, "right on the edge of the jungle," where he began to put into action some of his theories about forming Christian communities.

"Well, first of all you question everything you do," he explains. "Then, and later when I became bishop, I was trying to develop communities without dependence on an ordained priest. We tried to show that the laity have a ministry in a developing congregation and that they don't have to have an ordained priest to do everything. But of course they need help and training. We try to develop persons in the congregations who might be ordained."

The growing Church in Brasil became autonomous in 1965 and now boasts five dioceses. In 1970, when Sorge had to decide whether to remain an American missionary or become part of the Brazilian Church, he chose the latter. Within months he found himself elected the first bishop of the newly formed Diocese of South-Central Brasil. He acknowledges he was the compromise candidate—common ground between Japanese and Brazilian Anglicans.

To prepare for their return to the United States, the Sorge children—Ruth Louise, 16; Marianne, 14; and Bryan Douglas, 12—have been studying at the American School in Sao Paulo, see city

of the South-Central diocese. Their previous education had been in the Brazilian school system.

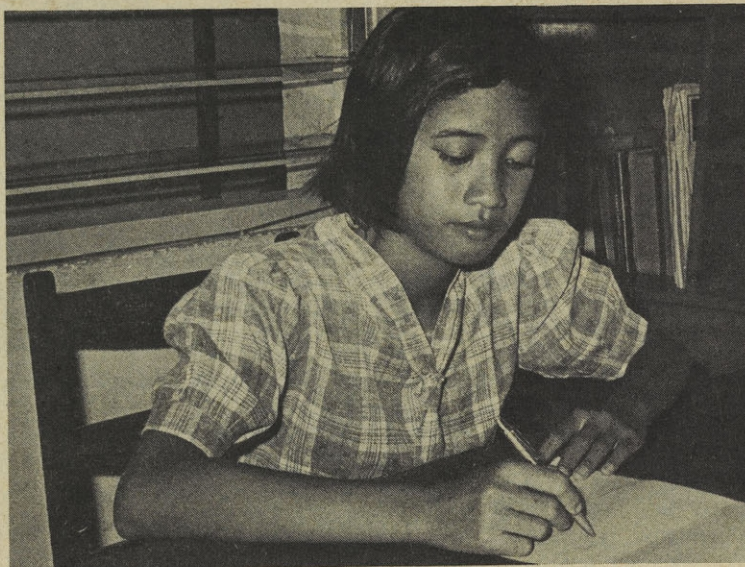
Marjorie Sorge, who had served as a translator in the clinic in Belem, will leave behind her current efforts to restore the old seminary library, saved when the school was closed as a residential facility and converted into a resource center.

To the ministry development job in New York Sorge brings a creative mind and experiences in the Brazilian Church which he hopes can be translated into efforts to empower both lay and ordained people in the American Church.

—Janette Pierce



TRANSPLANTS FROM BRASIL: the Sorge family has now come home.



Dear Debbera,

I want to tell you about my study. At the end of last year I was announced as best student. My school report is very satisfactory. I got a present from school. How about you, Debbera? Are you still studying? I hope you are successful in your studies. I stop my letter now. I give you all my love. From your sponsored child,

Tristaca



Dear Tristaca,

I was so pleased to get your letter. That's quite an honor to be first in your class. I'm very proud of you. I'm still teaching, but the only classes I'm taking now are ballet. Did you get all the postcards I sent? It was a great trip. I'm looking forward to the holidays now—hope to do a lot of skiing this winter. Take care now and write soon.

Debbera

## P.S. I love you.

Tristaca and Debbera, though they've never even met, share a very special love. Tristaca lived in extreme poverty. Her mother has tried to support her family herself, but she can only get menial jobs that pay almost nothing.

Tristaca was a girl without any hopes, without any dreams. Then Debbera Drake came into her life.

Debbera sponsors her through the Christian Children's Fund for \$15 a month. Her money gives Tristaca food and clothing and a chance to go to school. It gives her hopes and dreams once more.

You can give a child hope. Become a sponsor. You needn't send any money now—you can "meet" the child assigned to your care first. Just mail the coupon. You'll receive the child's photograph and background information. If you wish to sponsor the child, simply send in your first monthly check or money order for \$15 within 10 days. If not, return the photo and other materials so we may ask someone else to help.

We have thousands of children like Tristaca on our waiting list right now who desperately need sponsors. Let one of them share something special with you. Love.

## For the love of a hungry child.

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I wish to sponsor a ☐ boy ☐ girl. ☐ Choose any child who needs help. Please send my information package today.

☐ I want to learn more about the child assigned to me. If I accept the child, I'll send my first sponsorship payment of \$15 within 10 days.

Or I'll return the photograph and other material so you can ask someone else to help.

☐ I prefer to send my first payment now, and I enclose my first monthly payment of \$15.

☐ I cannot sponsor a child now but would like to contribute \$\_\_\_\_\_.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Member of International Union for Child Welfare, Geneva. Gifts are tax deductible.

Canadians: Write 1407 Yonge, Toronto, 7. Statement of income and expenses available on request.

## Christian Children's Fund, Inc.

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# Switchboard

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

## RESPONDING VOICES

This is in reference to "Raise Whose Voices," a letter by Joyce Neville in the April issue. I would like to know where all these "highly paid organists" are. I have been in this profession (choirmaster-organist) [for] over 40 years. I admit to knowing two or three "highly paid" organists. But on comparison with other professions requiring the same amount of training and study, even they could not be called highly paid. For the most part organists are poorly paid.

Most organists would prefer, I think, singers from their own congregations and denominations. But if they are not available or refuse to contribute their talents, what then?

J. Harrison Walker  
Wilmington, Del.

I strongly believe in the virtues of the choir with paid members. For 28 years I've been a choir member, mostly unpaid. My own spiritual growth and love of the service has remained on its own rhythm, regardless of my paid [or unpaid] status. The idea that a paid member doesn't have a real religious reason for being in church is a faulty one. There may be [some] individuals who are only craftsmen, but as a group, singers tend to be—perhaps because of their contact with the creative spirit in song—a spiritually oriented lot.

The heritage of the Episcopal Church includes a staggering array of musical songs, chants, and other religious pieces. Ninety percent of unpaid choir members are good, reliable singers, but timid. They will follow a lead singer and contribute greatly, but without someone to follow, they will not dare to sing out.

I urge the writer to talk to the singers to whom she is referring. It is possible that contact with the individuals will raise her consciousness about paid choir members who truly do sing to the glory of God.

Carla L. Rueckert  
Louisville, Ky.

Paid soloists seem to eliminate some of the problems faced by choir directors.

They are reliable in attendance and, being trained singers, need much less rehearsal time. They also double as section leaders. Some choir directors have been treated in less than a Christian manner by volunteer singers who feel slighted by not being given solos or not being asked to be section leaders.

Sunday morning rehearsals have many advantages. In the case of our choir, some of its members are full-time students, some are part-time students in addition to their regular occupations, and some are extremely busy professional people for whom another night out might prevent their serving in this manner.

Mrs. Francis O. Rowe  
Philadelphia, Pa.

## WORK AT MARRIAGE

I have accepted many things willingly in recent times, such as the new Prayer Book, which among other things makes a lot more sense of the Catechism than that of my childhood. Other things I have accepted with reservations, such as women in the priesthood—and only because I knew it was inevitable. But clergy divorces disturb me greatly.

No one ever said marriage was easy, but the sacred vows made before God and witnesses say "until death us do part," which means a great deal of responsibility on the part of both the man and the woman to keep those vows. It takes love, good humor, forbearance, flexibility, and, above all, maturity—or at least the willingness to mature.

If people have reservations about their marriage vows, they ought not have children. Most marriages can last and be good if the partners take their vows seriously. There are a few exceptions; let us hope they can be dissolved before there are children to suffer.

The Church should be a bulwark of morality in this troubled world, the criterion of life as it should be. It must not, as in the days when the Church was as corrupt as the age, be a reflection of the times. Or where, indeed, is our guidance?  
Anne Wilson Frye  
Lynchburg, Va.

good condition and is willing to pay postage. When replying please specify designs, sizes, and colors. Write to the Rev. H. Scott Tonk, St. Stephen's Episcopal Church, 61 East St., Pittsfield, Mass. 01201, or call (413) 448-8276.

Used vestments for altars and acolytes as well as ecclesiastical supplies of all kinds. Such supplies are sent at no cost throughout the U.S. to any who need them. Please write to: Missions Guild, Grace Church, 120 E. First St., Hinsdale, Ill. 60521.

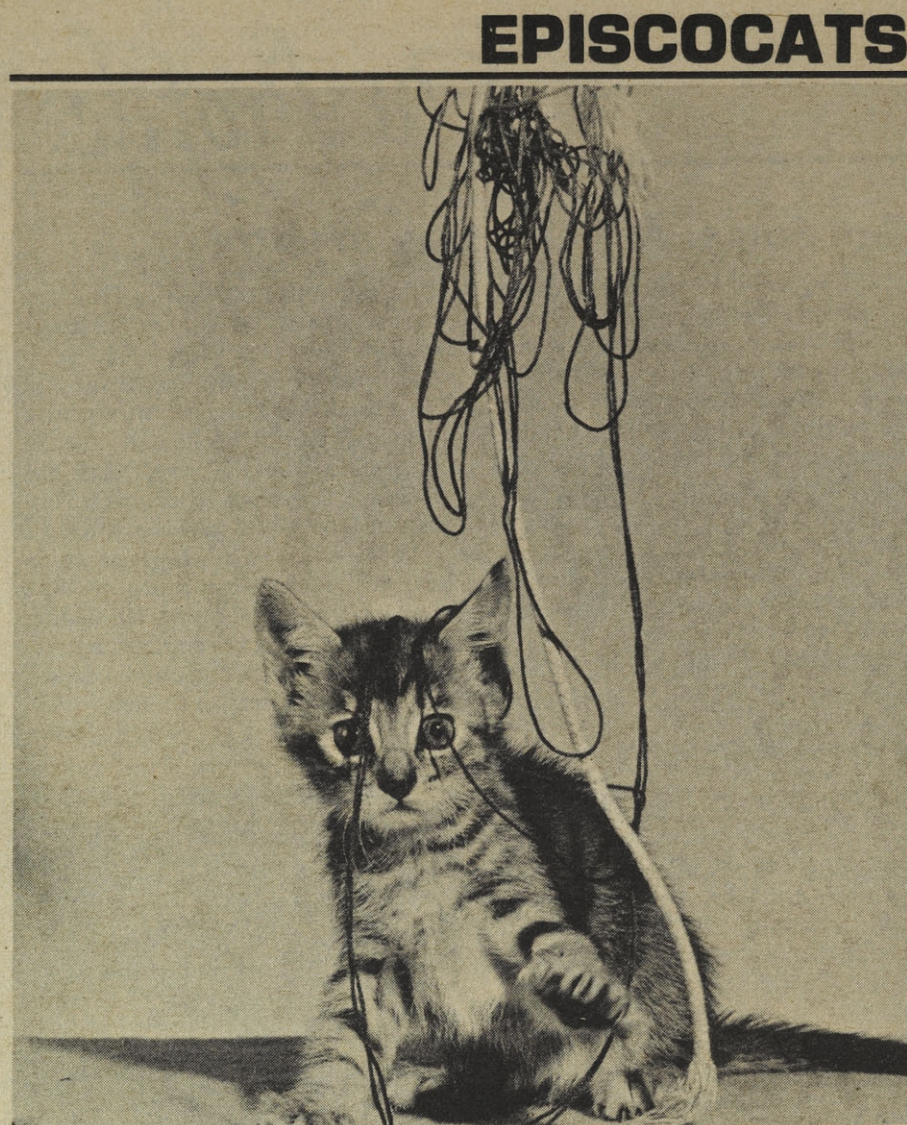
## THANK YOU, READERS

The Rev. William L. Gray, rector of St. Andrew's Church, Scotia, N.Y., writes: "Thank you for printing our letter [Exchange] asking for S&H Green Stamps to enable us to obtain a set of filmstrips. So far we have received 70 letters and packages which have contained from a few stamps up to seven full books! We have almost enough stamps to get a second filmstrip set which may be useful to other parishes in the area."

Thank you and our grateful thanks to your readers. We have written a "thank-you" to each donor we could identify, but some letters and packages came without a return address."

## "TRIAL VOCATIONS" AND MEETINGS

In July, the Sisters of the Transfiguration offer a "live-in" program for young



Hedgecoth Photographers

"The other kids at Sunday school made hanging baskets!"

## OSCAR UNWORTHY

Reference is made to the review of *Network* appearing in the April issue. What the review does not mention is the language used. I am amazed this movie should be reviewed in *The Episcopalian* and even more amazed no mention is made of the foul language.

Charles C. Eulass  
Sarasota, Fla.

ED. NOTE: Unfortunately most movies made today contain foul language and often foul actions and thoughts. We do try to warn you by mentioning the restricted classifications. With the unre-

stricted plugging of these films in the mass media without any warnings, people do attend. We feel we should review some key movies people watch, such as *Network* and *Rocky*, even though we—and you—may have personal reservations about them.

## STRAIGHT FROM THE HIP

I object to your interpretation concerning the Reformed Episcopal Church's formation.

Nelson Rightmyer  
Lewes, Del.

ED. NOTE: Reference is made to the "Can You Tell Me?" column in the April issue.

## SWANSON CLARIFICATION

Your readers deserve the beginning of the article in the April issue: "Swanson must attend seminary, bishop says."

When I was Bishop of West Missouri, I ordained a number of men to priesthood after private study with no seminary training. Before I admitted my daughter, Katrina Swanson, candidate for Holy Orders in 1970 and ordained her deacon in 1971, she satisfied the requirements of our diocesan and national canons.

When Katrina was tutored for ordination, the Episcopal Church was only ordaining women to the diaconate. Before I ordained her deacon, I recognized her vocation to be a priest (which I publicly announced in my next and final convention address May 5, 1972, which was Bishop Vogel's first West Missouri convention). Therefore when Katrina took and passed her canonical exams for diaconate, I saw to it that she actually (quietly and without fanfare) satisfied the theological education requirements for priesthood under our national canons by one simplified route: Title III, Canon 10, Sec. 10 (a) & (e); Canon 11, Sec. 10 (a); Canon 5, Sec. 2 (c); and Canon 5, Sec. 1 (a). I attended the exam and know whereof I speak.

When Bishop Vogel succeeded me as diocesan in 1973 (not 1971), he changed the diocesan ordination requirements. Since Katrina began under my different

Continued on page 15

## EXCHANGE

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

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

## DEPLOYMENT

Parishes with positions opening and who wish to attract female as well as male applicants may place a free 40-word notice in the "Deployment Section" of the quarterly magazine *A-CROSS*, Box 1615, Iowa City, Iowa 52240. Clergy and professional women looking for positions may do the same. Closing dates for notices: Aug. 10 and Nov. 10, 1977.

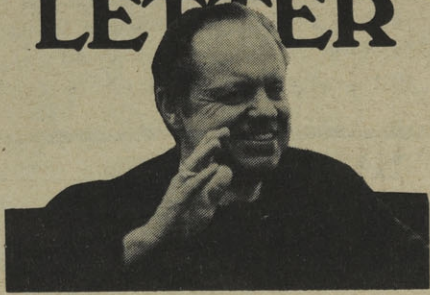
## WANTED: ROBES AND OTHER THINGS ECCLESIASTICAL

A small mission in Utah would like acolyte vestments—cassocks, cottas, or monastic style albs—to fit persons from age 10 to adult. Shipping costs can be paid. Please write to Howard R. Leonard, St. Stephen's Episcopal Church, 4615 S. 3200 West, Granger, Utah 84119.

St. Martin's Episcopal Church choir is looking for choir robes or cassocks in



# PB'S OPEN LETTER



by John M. Allin

## Mission partners: A shared offering

The Episcopal Church is extremely grateful for this consultation with all who are our Partners-in-Mission. We give thanks for their safety in travel to this place. Our prayers will precede them as they continue their various ways in the mission of our Lord Jesus Christ.

We hope everyone involved in this consultation is blessed. By being here, each of you adds joy to our company, improves our evaluations, increases our understanding, and stimulates our motivation.

Such consultations in mission offer specific opportunities to test our common understanding of the inclusive purpose of the Mission of Jesus Christ. As a test of consensus, allow me to reflect some convictions regarding the mission we are called to share.

The mission is from the one God, the one Creator, who is the source of our being and our hope. The mission is that of the creating, redeeming, sustaining power of infinite Love being manifest in the infinitely diverse Creation.

The distinguishing characteristic of God's creation is reflected in the uniqueness of each created unit. God creates nothing but originals; copies and duplicates are produced or manufactured by mankind. The uniqueness of each is the commonality shared by all. The Creation by the One God is the community of diversity, the Universe in motion, the proceedings of Love. The Holy One offers uniqueness to each in order that each may be related by offering uniqueness to the One.

The purpose of the divine mission is to reconcile relations throughout all of the one creation in order that each may share in the offering of holy life.

Expressed in the words of "the Word of God made flesh," we are called to "be therefore perfect, even as your Father in heaven is perfect." (Matt. 5:48) Does this not mean: Let each of us who is unique and different come to completeness or wholeness of being by relating to the One who is perfect being? The vocation of our Christian mission, therefore, is to assist the unique offering of each created person through the one acceptable offering of Jesus Christ.

Our purpose as Partners-in-Mission, as members of the Anglican Communion, as Christians, is to help each other offer his/her best individually and corporately in order to help all sorts and conditions of other human beings to offer their best and thus become whole and equal members of the community of diversity. The outcast and the downcast, the separated and segregated, the oppressed and deprived, the helpless and those without choice—all suffer the loss of vital relationships and sense of human dignity. To lack gift or ability or will to offer is to lose dignity of purpose and sharing in life as a developing human being. Any so-called "welfare" program sponsored by Church or State is fraudulent and a

travesty which is not designed and dedicated to the development of human potential and the ability of each individual to offer the value of self to life in an acceptable manner.

Our vocation is to share abundant life. It is to aid and affirm one another and all sorts and conditions of others in offering our best. We are to recognize and realize who we are and what we are meant to be, our heritage, our assets, the potential for good among us. Our diversity must be perceived as the complementary, interrelated, richly colored mosaic within the perspective of God's purpose wherein the value and beauty of each of us is enhanced by the reflections and relationships of others. The total glory is not to be revealed until all the reflectors are in proper place. Any one marred, distorted, or removed lessens the reflection of the total light of God to a world otherwise in darkness.

If this reflection thus far be true, and to the extent the truth is reflected, does following the truth not require the best and most accurate identity of each of us? Can we offer our best as unique individuals, as members of a worldwide communion, as part of the Church catholic if we are unable to recognize ourselves or be recognized? Can we offer our goods if we deny the Faith offered to us? Can the offering of one of us be validated by denying the validity of the best offering of another? Can we offer to enter into new relations within the community of faith if we have been unfaithful to those who share a common heritage of faith with us?

Being faithful to the vocation of Christian mission requires our best and unique offerings as individuals, as national Churches, as the Anglican Communion. And I believe we need the grace of each others' help to make our best offering. Christian discipline and stewardship must be our common and coordinated

commitment if the uniqueness of each of us is to be recognized, realized, and offered. Managing the process of shared decision-making must accompany the process of managing the deployment of personnel and material resources. The bonds of our internal relations must be faithful, flexible, and durable if our service is to be beneficial to those needing to be raised to life and freedom and human dignity.

The effort to refocus our lives within the perspective of Christian faith in the Episcopal Church, U.S.A., is being simply identified as the "Venture in Mission." Our members are in various degree and manner exercising their God-given right to examine these three words. The process thus far has produced some interesting evidence and insights regarding this Church's membership that may eventually aid our self-recognition and clarification of purpose.

Obviously, our faith has been affected by the conditioning skepticism of our age. The three words have been examined as gingerly as one looks for counterfeit bills. Some see the words as a formula to produce money. Some declare them to be code words of a code without a key.

## Two priests named to Center staff

Two priests have been appointed to positions at the Episcopal Church Center in New York City. The Rev. Frederick Jordan Howard, rector of St. Peter's Church, Amarillo, Texas, since 1971, is associate coordinator in the office of religious education. The Rev. Richard Ellis Gary, formerly planning officer for the Diocese of New York, is national mission officer of the national and world mission unit.

Howard, a native Texan, was a consultant on youth for Province VII and youth director for the Diocese of Northwest Texas. He has led Christian educa-

Some treat the words as a lost phrase looking for a Convention resolution. Others suspect them of being part of a detour sign. They have been read as the title of a new version of an old ecclesiastical game. In a few instances, some church leaders have reported they are too busy with church work to become involved in "The National Church's Program."

What does "Venture in Mission" mean to you?

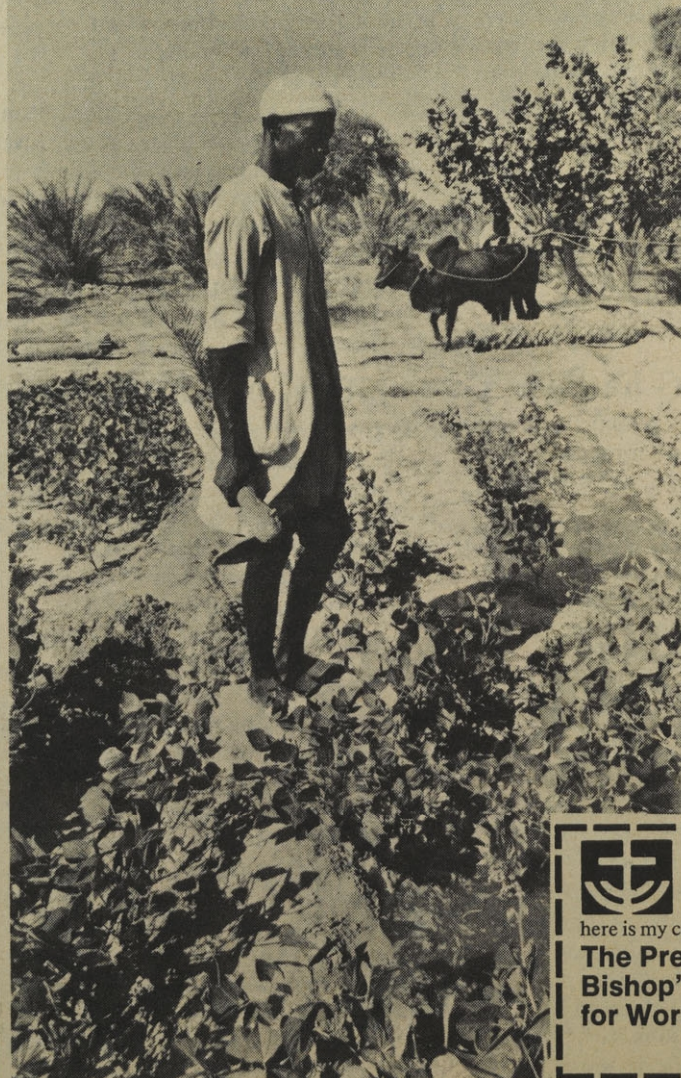
Pray with me that together we can enable these three words to offer to all who behold them the truth of their meaning and the exact meaning of the truth they express. They are an invitation, a vocation, the Christian imperative. They are inclusive of the whole Christian endeavor, the marching orders of a pilgrim people. They call us together as a community of unique individuals to venture in faith, the faith in God offered to us in Jesus Christ.

Through the needs of humanity, the poor and the proud, the suffering and the insensitive, the lonely and the lost, those with no ability to offer and those with no capacity to receive, Christ will receive and renew the offerings of all who in faith share His Venture-in-Mission.

tion workshops, conferences, and seminars and has been a leader in hospital pastoral care programs and a regional committee on alcoholism.

Gary, in his new post, will work with Coalition 14, the Standing Commission on the Church in Small Communities, the Joint Commission on the Church in Metropolitan Areas, and the developing coalition of urban dioceses. He was priest-in-charge of the inner city parish of St. Mary's, in the Manhattanville area of New York City, for 11 years before doing a diocesan self-study which resulted in the diocese's reorganization.

# Gardening is not a hobby in Niger.



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E-6-77



# Thanks for the gift

It's not easy to see ourselves as others see us. It's not easy to accept one person's judgment of us, much less that of many. It's not easy to respond to such observations, however delicately rendered, without feeling frustrated and defensive. This has happened to every one of us more than once. And we are not finished with this type of pain.

For four years different member Churches of the Anglican Communion have been looking at themselves with the help of their far-flung relatives. These self-discovery sessions—16 in all—have been held in various parts of the world with representatives of the Episcopal Church U.S.A. in attendance by invitation from the host Province or Church.

Last month, in 10 different locations in the U.S. and Panama, the tables turned. This time the American Church was host, through its nine Provinces and Executive Council, to bishops, priests,

and laity from Asia, Africa, Latin America, Europe, and Oceania. As former hosts listened, observed, paused, and prodded a bit, we told them in detail about ourselves—our assets, liabilities, needs, problems, and hopes.

These 10 gatherings, from reports and commentary just received, have been frustrating, confusing, sometimes moving, and genuinely rewarding for most of those who attended. That's par for the course, as we Americans would say, for a Partners in Mission (PIM) Consultation, which is Anglican code for what has just happened to us.

What is the state of our health? What did we learn about ourselves? What did our partners learn about us?

First, we are human Christians just like our brothers and sisters in the Body of Christ. We are proud of the areas in which we live and serve. We believe they are unique, each with its own special values and distractions. We tend to be self-centered and parochial as Episcopal

Christians. We have been through a lot this past decade, and we're still working our way through our concerns.

Second, we suffer from our Episcopality. We have lost one-sixth of our membership since 1967. We have too many clergy for too many buildings, and the

The Consultation just completed should, the Lord willing, give us that opportunity. We are more than two million strong, with maturity tested through 10 years of controversy and change. We have developed models of ministry and action that work—such as Coalition 14, Coali-

## EDITORIAL

ever-rising costs of maintaining fabric have made us prone to a "survival mentality." With all our struggles, we have usually been too self-occupied to turn to others outside our immediate family for advice and aid.

We have recognized the imperatives of evangelism, the opening of ministry, Christian education, renewal, stewardship, and action for social justice, ecology, the alleviation of hunger, urban ills, and other so-called secular matters. But we haven't yet forced our eyes away from the mirror and looked around the room.

tion O(verseas), APSO, the United Thank Offering, and the Presiding Bishop's Fund. And the chances to do more are limitless.

Although the partner sessions were strenuous and compressed, they gave us who could attend the pause we needed to look beyond ourselves. With the help of God and a few relatives from Australia to Zaire, we can look around the room again with eyes refocused and without blinders. For this gift we thank our partners and Him who brought them to us.

—The Editors

## The Episcopalian elects three board officers

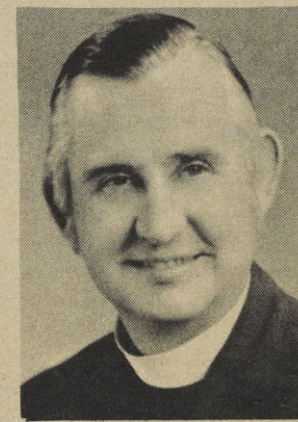
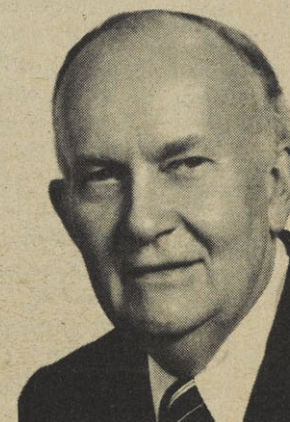
James Milholland, Jr., of Cleveland, Ohio, was elected April 14 to be president of the board of directors of The Episcopalian, Inc. Milholland, 55, is senior vice-president and a director of Harcourt Brace Jovanovich, Inc., publishing firm and has been parish treasurer and vestryman at St. Christopher's, Gates Mills, Ohio. A director since 1972, he succeeds Hiram W. Neuwoehner, Jr., of St. Louis, Mo., who will continue board membership.

The Episcopalian board members elected John W. Reinhardt, president of Reinhardt Associates, Inc., Philadelphia, Pa., to be vice-president and Canon Richard J. Anderson of Cos Cob, Conn., to be secretary.

The board also welcomed three new

members: Canon George I. Chassey, Jr., of Charleston, S.C.; Eugene A. Niednagel

of Indianapolis, Ind.; and Canon Donald R. Woodward, New York City.



**NEW BOARD OFFICERS:** President Milholland, Vice-President Reinhardt, Secretary Anderson.

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A study of some of the lectures for Advent 1977 from both biblical and homiletical viewpoints.

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## Alcoholism debated at meeting

A New York physician who has been a recovered alcoholic for 24 years told a conference of Episcopal clergy and laypersons in May that "alcoholics are just as disappointed in the help they are not getting from clergy as they are with the help they are not getting from doctors."

Dr. LeClaire Bissell, chief of the Smithers Alcohol Treatment and Training Program at New York City's Roosevelt Hospital, was the principal speaker at a Kansas City conference sponsored by the Recovered Alcoholic Clergy Association (RACA), a group of Episcopal

priests who are recovered alcoholics and who have banded together to aid clergy suffering from alcoholism and to promote treatment programs.

Bissell told the conference most persons still do not look upon alcoholism as a disease. "Alcoholism is a progressive disease," she said. "You don't have to wait until it is in an advanced state to make a diagnosis." She said a good prevention program would be for persons to "look in a mirror" and confront alcohol's effects in their own lives. She also decried the lack of education about

alcoholism in medical schools and seminaries.

The Rev. James Golder of San Francisco, RACA president, said he hoped that "through this conference and subsequent conferences we will do more than have discussions about how the Church can confront alcohol problems."

The conference, held at Grace and Holy Trinity Cathedral, included discussions on diocesan policy statements on alcoholism, parish and vestry education and involvement, the use of alcohol at diocesan functions, and several role plays to illustrate actual case situations.

—Richard J. Anderson

## Women priests battles: One settled, one begins

One controversy about women priests seems almost settled and another has just come full cycle with a change of players.

The settlement came in a transfer of personnel. Ascension Church, Jersey City, N.J., has called the Rev. George Swanson to become rector in September. When Swanson, rector of St. George's, Kansas City, Mo., moves, his wife, the Rev. Katrina Swanson, will move to the Diocese of Newark, too.

Katrina Swanson's "irregular" ordination had become an issue in the Diocese of West Missouri when Bishop Arthur Vogel said she would have to attend seminary before he would consider her status as priest. She has not yet been offered a job in the Diocese of Newark, but some persons speculate her ordination will eventually be regularized there.

Vogel, who has not yet issued letters of dimissory for the Swansons, says he will do so "when the transfer is complete,"

but he has previously said he would not prevent the transfers.

Three other "irregularly" ordained women had refused to participate in ceremonies recognizing their priesthood until settlement of the Swanson controversy. The Rev. Suzanne Hiatt of Pennsylvania, one of the three, was welcomed as a priest of the Church in the Diocese of Pennsylvania on April 28, and the other two women are planning recognition dates.

The other controversy involves two priests who now face ecclesiastical court trials for infractions stemming from their opposition to women priests. Bishop Jonathan G. Sherman of Long Island has barred Canon Albert J. duBois, for 24 years executive director of the American Church Union (ACU), from functioning as a priest in the diocese. In California Bishop C. Kilmer Myers has inhibited the Rev. Robert Morse, rector of St. Peter's Church, Oakland, and the ACU's

present executive director. Both duBois and Morse have declared they believe the Church acted illegally in the women's ordination decision; therefore, Morse says, his bishop has no authority over him. Both were charged with voluntarily abandoning their Episcopal ministry.

Less than two years ago the Rev. Messrs. William A. Wendt of Washington and Peter Beebe of Ohio faced ecclesiastical courts because they allowed women to celebrate Holy Communion in their parishes.

In other women-related actions, Pope Paul VI and Archbishop of Canterbury Donald Coggan urged continuing talks between the Roman and Anglican Churches even though women priests cause serious difficulties in these talks.

And at the annual meeting of the Rabbinical Assembly, 600 rabbis of Conservative Judaism agreed to a two-year study of women's ordination.



# What in the world is an Evangelical Education Society doing in the Episcopal Church?

A good question. "Evangelical" is a word you may not often hear in Episcopal circles, and most Episcopalians have never known that there is such an organization as The Evangelical Education Society. But there is . . . and there has been since 1869. Today it continues to do what it has done through all its years. It works through its members, and its newsletter, and the books it publishes to help Episcopalians to see straight in a muddled world, and along with all this it regularly provides scholarship aid to carefully chosen and truly qualified seminarians.

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# Partners in Mission

Continued from page 1

worship—usually from *The Proposed Book of Common Prayer*—underlined both the Episcopal Church's unity and its diversity.

Regional flavors such as the poisonous snake that joined the Province IX Consultation, the peacocks in Province IV, and the jets and schoolchildren's voices in Province VI added special grace notes to the proceedings. —Janette Pierce

Here, briefly, are reports from each of the Provincial meetings.

**PROVINCE I**, Oblate Retreat Center, Natick, Mass. **Dioceses:** Maine, Vermont, New Hampshire, Massachusetts, Western Massachusetts, Rhode Island, Connecticut. **Visitors:** Ontario, Barbados, Windward Islands, Malaysia, Consejo Anglicano Sud Americano, National Council of Churches.

The partners said to their hosts: "We have seen signs among you of a Church whose congregational autonomy wars against...partnership and cripples the process of mission." And again, "Have you lost your nerve?...lost your seriousness about change? We didn't sense enough of that 'American courage' in this Consultation."

Hearing these comments, the Provincial statement enumerated several common "circumstances," such as more effort toward survival than witness; lack of dedication as Christians; self-concern that cripples efforts toward others; more buildings and clergy than the dioceses can afford to maintain; lack of biblical knowledge of, or full recognition of, the transforming power of God for all life; and too little love and concern toward many social issues.

The New England dioceses found a common basis for Provincial partnership in Christian life style (biblical foundations for nurture and witness); church issues (evangelism/renewal, clergy deployment, ordained and lay ministries, exchange of resources and ideas, fiscal management, Christian education, youth ministries); and social and political issues (prison reform, racial and ethnic justice, economic exploitation, repression of human rights, family planning, environmental concerns).

**PROVINCE II**, Thornfield Conference Center, Cazenovia, N.Y. **Dioceses:** Western New York, Central New York, Roch-

ester, Albany, Long Island, New York, Newark, New Jersey, Haiti, Virgin Islands. **Visitors:** Egypt, Bukedi, Rwanda, Melbourne, Belize, and a representative from the National Conference of (Roman) Catholic Bishops.

Representatives of a Province that stretches from the Caribbean through Cape May, N.J., and metropolitan New York City to Buffalo on Lake Erie found "an emerging view, supported by Scripture, that the ministry is a shared responsibility of all Christians by virtue of their baptism." This has, however, created tensions.

The Consultation underlined the need for continuing education, "especially in the area of role recognition." It said, "An educated laity will complement an adequately prepared clergy in our total ministry."

Regarding a survival mentality, the Consultation asked, "Does the Gospel mean 'new freedom' or 'security' to our age?" Isolation—geographic and personal—and authority—biblical, church, episcopal, and individual conscience—were cited as concerns. The Consultation noted that city ministry was the only outward-looking concern listed and said, "We find it a hopeful sign that we recognize that some of our ways of doing things must die in order for new opportunities in ministry and mission to arise."

**PROVINCE III**, Hemlock Haven, Marion, Va. **Dioceses:** Pennsylvania, Central Pennsylvania, Bethlehem, Pittsburgh, Erie, Delaware, Easton, Maryland, Virginia, Southern Virginia, Southwestern Virginia, West Virginia, Washington. **Visitors:** Zaire, Nassau and the Bahamas, Central Tanganyika, Liverpool, Egypt, Canada, and a representative of the World Council of Churches.

Enabling ministry at all levels, urban problems, and the need for mission through coalition emerged from the mid-Atlantic dioceses' Consultation.

Concern for ministry led to the statement, "All baptized persons are a part of Christ's ministry in the world." The Consultation asked for validation of lay ministry when it is done outside the context of church structure and the need for awareness of ministry in all areas of life.

Urban problems are so pervasive, they said, "we are moved as members of the Body of Christ in this region to be present in the cities." To implement this they

asked for special recruitment and training for volunteers and indigenous persons.

The Consultation also said, "The Church is called to raise issues and to influence power structures by joint action with other Churches and groups wherever possible." It called for "flexible coalitions built upon a partnership of mutual concern for the varied needs arising from within the life of the people in this region."

Participants agreed to meet twice in the coming year to evaluate progress.

**PROVINCE IV**, DuBose Conference Center, Monteagle, Tenn. **Dioceses:** Florida, Southwest Florida, Southeast Florida, Georgia, Atlanta, South Carolina, Upper South Carolina, East Carolina, North Carolina, Western North Carolina, Kentucky, Lexington, Tennessee, Alabama, Central Gulf Coast, Mississippi, Louisiana. (Central Florida was not represented.) **Visitors:** England, Scotland, Lesotho, Malaita, Canada, The Sudan, and representatives of the Anglican Council of North America and the Caribbean and of local service groups.

Some of the most negative feedback came from this meeting, which cited "met-out" bishops, fear of manipulation, lack of understanding of the Consultation's purpose, and questions on the reality of anything that takes place above the local level. The reporter commented that diocesan presentations glossed over local problems and seemed to be "commercials for the Garden of Eden," only a few being realistic.

Despite apparent tensions, the Consultation identified common problems relating to evangelism, ministry, and ecumenical responsibilities. Participants wanted to look at new structures for mission and hoped the national Church would develop a greater television and radio ministry since they felt these media are major molders of values.

Ministry concerns included development and training of laity, recruitment of minority candidates for ordained ministry, and formation of a Provincial task force to review clergy selection, education, compensation, continuing education, and the non-stipendiary priesthood.

The meeting recommended a stronger ecumenical thrust and asked continued attention to growth problems caused by migration to the Sun Belt and development of life styles that lead to responsible use of land, facilities, and human resources.

**PROVINCE V**, Our Lady Help of Chris-



Paul Thompson of New England

tians Retreat House, Lemont, Ill. **Dioceses:** Chicago, Quincy, Springfield, Fond du Lac, Milwaukee, Eau Claire, Ohio, Southern Ohio, Michigan, Western Michigan, Northern Michigan, Northern Indiana, Indianapolis. **Visitors:** Antigua, Northern Zambia, Dublin, Argentina.

Diversity was the keynote. The variety of churchmanship practiced in this group of midwestern dioceses was reflected in the daily 7 a.m. Masses which ranged from a simple Rite II service to a solemn pontifical Mass with incense and full liturgy. The Consultation openly acknowledged the differences, particularly in the areas of the authority of Scripture and tradition, ordination of women, nature of human sexuality, and how Scripture, tradition, and reason ought to bear on the Church's decision-making. The dioceses agreed to continue dialogue with each other on issues, "sharing and respecting our conscientious convictions."

The Province identified three areas of high priority and funding: Church response to the energy crisis; funding of special ministries to Appalachian people, native Americans, migratory workers, Hispanic people; and investigation of systems that create urban crisis. To provide funds for these areas, the Province asked each diocese to give 1 percent of its annual budget to support of a Provincial synod program budget. One observer said this could go as high as \$80,000.

The Consultation challenged each member of the Province to "win one person to Christ during the coming year" and asked for provision to share models of ministry and mission.

**PROVINCE VI**, All Saints' Conference

you mean —

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Center, Sioux Falls, S.D. **Dioceses:** Colorado, Iowa, Minnesota, Montana, Nebraska, North Dakota, South Dakota, Wyoming. **Visitors:** Brasil, Canada, Fiji, Kenya, Malawi, Wales, and a Roman Catholic layman.

This Province, encompassing the U.S. "breadbasket," submitted its report in letter form. It spoke of its geographic location in a farming and cattle-raising area and the concomitant relationship to world hunger, saying concern for the hungry is linked to awareness of food production and distribution systems and the economic forces involved.

The region's sparse population—about one-half of all residents live in the urban clusters of St. Paul/Minneapolis and Denver—made the Province sensitive to the apartness Christian congregations suffer, as do those in areas of decreasing population, the aged, prisoners, chemically dependent persons, and minorities.

The Consultation called preparation of both lay and ordained persons crucial to the Church's mission and noted the strength derived from ecumenical endeavors while affirming a unique Anglican heritage.

The topic on which participants concentrated was ministry among the Province's Indian people, who live in every diocese. While not suggesting a new program, the Consultation said, "we cannot put into words the depth of concern."

**PROVINCE VII:** Montserrat Retreat Center, Dallas, Texas. **Dioceses:** Missouri, West Missouri, Kansas, Western Kansas, Oklahoma, Arkansas, Texas, Northwest Texas, Dallas, West Texas, Rio Grande. **Visitors:** Wales, Chile, Niagara, Nigeria, Uganda, and a representative of the National Council of Churches.

From the southwestern dioceses came concerns relating to in-migration: from the south, pressure of increasing Mexican-American population; from the north, pressure of capital and people relocating in the Sun Belt.

In discussing issues of evangelism, relationships, and the Church's style in the 1980's, the importance of the ministry of every baptized person and the need and resources for strengthening such ministry emerged. In-migration raised issues of new and old cities, urbanization,

and possibilities of cooperative efforts in ministry with Mexican-Americans.

The need for the Church of the 1980's to "know its theology" and to serve as a catalyst in dealing with social problems was also stressed. Concerns over family life and marriage emerged throughout the meeting.

The Consultation called on national, regional, and local church structures to be "committed to hammering out the implications of the Gospel of love in our changing world" with particular attention to Venture in Mission priorities, cooperation with Executive Council and the Province in planning for Hispanic ministry, needs for urban ministry, and for ministry with native Americans.

**PROVINCE VIII,** Christ the King Retreat Center, Sacramento, Calif. **Dioceses:** Olympia, Spokane, Oregon, Eastern Oregon, California, Northern California, San Joaquin, San Diego, Los Angeles, Nevada, Utah, Arizona, Idaho, Hawaii, Alaska. **Visitors:** Trinidad and Tobago, Mt. Kenya East, Johannesburg, Accra, Kobe, Edinburgh.

After the customary diocesan presentations, which the visiting partners termed "travelogues," the Consultation concentrated on seven important issues for the Church's life. As in several other Consultations, ministry and the need for—and blocks to—full recognition of the ministry of all Christians, lay and ordained, emerged as a leading concern.

Preoccupation with internal concerns and worry about self-preservation which sets aside prophecy also surfaced. The Consultation worried that the Church is not growing because Episcopalians are "poor evangelists and poor stewards"; asked if ministry to the aging could be made more humane and less custodial; and discussed whether the Church could be renewed for mission without being fractured by so-called renewal movements.

The final statement included clauses on developing new ministry understandings, sharpening the Church's prophetic role, using existing forces for renewal and growth, defining a positive concept of authority, reexamining traditional church structures, and increasing stewardship and evangelism.

**PROVINCE IX,** Emaus Roman Catholic Retreat House, Las Cumbres, Panama. **Dioceses:** Colombia, Costa Rica, Ecuador, Dominican Republic, El Salvador, Guatemala, Honduras, Northern Mexico, Central and South Mexico, Western Mexico, Nicaragua, Panama and the Canal Zone, Puerto Rico. **Visitors:** England, Barbados, Windward Islands, Canada, Philippine Independent Church.

The only American Consultation in Spanish (with simultaneous translation for those not bilingual) was in effect a Consultation of Third World nations who are dealing with underdevelopment, unemployment, illiteracy, and political colonialism.

Although the Anglican Church began in the Caribbean and Central America as a mission to English-speaking settlers, it is now an indigenous, though still dependent, Church. One of its major con-

## Image in altar cloth brings visitors to parish

A delinquent boy plays truant. When he returns home, he tells his worried family he's spent the day in church and now wants to be baptized.

A man angry about the talk of a miracle goes to Shamokin. When he turns to tell people in the church the apparition is a hoax, he finds he cannot speak.

Thousands of people are flocking to Shamokin, a small coal-mining town of 25,000 in eastern Pennsylvania, to Holy Trinity Episcopal Church to view the cloth covering the tabernacle on which they report seeing Christ's image. And stories like those above are filtering out by word of mouth.

Holy Trinity, a high church congregation of about 100 communicants, came into the news in mid-April after several people—including the rector, the Rev. Frank Knutti—reported seeing the image of Christ. Knutti, who saw the image on Good Friday when he was praying alone in the church, calls it a miracle.

Bishop Dean Stevenson of Central Pennsylvania visited Holy Trinity on April 23 and gave this account in a letter to diocesan clergy: "It was a moving experience for us. Hundreds of people

cerns is planning toward eventual autonomy and establishing helpful relationships both ecumenically and with the mainland body of the Episcopal Church.

Evangelism in this Province includes calling for development of a pastoral and prophetic ministry. The Consultation asked that laity take more seriously their responsibility for pastoral ministry and pursue it more dynamically.

The Provincial group called for adoption of only those structures which enable effective ministry of a minority Church in an area of great poverty and that it should avoid importing structures "that do not correspond to our cultural and economic realities."

This report was compiled with help from: Bill and Helen Ferguson, Lorie Thompson, Burtis Dougherty, Benjamin Campbell, David G. Pritchard, Polly Bond, Salome Breck, Larry Davidson, and Onell Soto.

were waiting outside in the rain. . . . We knelt with the others and were pleased to identify a face on the veil. This was startling in itself, but we were perhaps even more impressed by the peace and joy which refreshed our souls and bodies. We too, were aware of a presence which strengthened us.

"I have attended many services at Holy Trinity and have always felt the Lord's presence. I did not need any sign or wonder to feel the real presence of Christ in that place. On the other hand, I was moved by the faith of those who saw in the vision the face of Christ. . . . Prayer was a natural response to something so unusual, and I could see that hundreds of sincere prayers were being offered to God."

The Rev. George Rutler, rector of Good Shepherd, Rosemont, Pa., has visited the church and seen the image. He says, "There's an awesome feeling outside and a still, reverent feeling of devotion inside." He calls the image "the Lord's way of putting His seal and sign on the great outpouring of the Holy Spirit which has been evidenced in recent years."

## Church's moral witness subject of debate

Executive Council transacted its business for the year's second quarter on the banks of the Ohio River under the eyes of some 40 overseas visitors when it met in Louisville, Ky., April 27-29 in conjunction with the Partners-in-Mission consultation (see page 1). Its business consumed only about three hours of the three-day meeting, the most controversial topic coming at the meeting's end.

After several rewrites and much discussion, Council unanimously passed a resolution of "Witness of the Church to Moral Issues." Part of the controversy arose because the Rev. Robert Royster of Lakewood, Colo., submitted the resolution on the meeting's last day.

As finally passed, the resolution acknowledges concern about the ordination of avowed homosexuals, abuse of the marriage canons, and refusal of priests to honor their bishops' godly admonitions. It expresses the hope bishops will not "ordain or license any professing and practicing homosexual" until the issue has been resolved by General Convention; deplores and condemns actions that offend the Church's moral law; recognizes the necessity for the Church to give moral leadership within the Church and in the world; and refers the specific matters to the House of Bishops' September meeting.

A potentially controversial topic—the

guidelines for church employees' response to police or governmental investigation—passed handily the first morning. The guidelines were formed in February, following the incident which has resulted in two Episcopal Church Center employees being jailed for refusal to testify before a federal grand jury.

Another item which drew discussion was an appropriation of \$68,000 from the Constable Fund for Venture-in-Mission (VIM). Traditionally, the Constable Fund has been reserved for Christian education purposes even though its terms are not so limiting.

The VIM fund-raising program projects a \$400,405 budget for its first 14

months—November, 1976 to December, 1977. The biggest chunk of money \$97,408, is set aside for fact-finding visits to dioceses now underway and for return visits scheduled later. VIM already has \$200,000 available. In addition to the \$68,000 from the Constable Fund, Executive Council depleted the emergency reserve fund by appropriating the \$132,405 balance needed. Council voted to repay both the Constable and reserve funds when VIM generates income.

Council also drew on its reserve contingencies account to provide \$15,000 to meet the costs of transferring property the Church owns overseas to the dioceses in which the property is located. This action reduces the reserve for contingencies to just over \$11,000.

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# A Parable for Pentecost

A letter was attached to the package. Martha tore it open. Addressed to Miss Martha Edwards, the letterhead bore the name and address of the royal attorney, Jeremiah Elrack.

Martha read, "After his death some years ago, the young Prince's will named you, Martha Edwards, as an heir. The enclosed garment is yours at his bequest." The message stated further that each year in the spring, since the death of his son, the King proclaimed a festival at the royal palace. This year the guest list included Martha Edwards.

Martha was surprised and puzzled, but she made a mental note of the date and time of the invitation.

"I wonder," she said giddily, "why me? I am rather plain, but also intelligent; not famous, but have a few close friends; probably no better, but certainly no worse, than most of the people around here. I wonder who else is invited."

Unable to restrain her joy, Martha ran out the front door and across the street to where she saw old Rake Terrell, the yardman, trimming Mrs. Lark's hedge. He had worked on yards for as long as Martha could remember; so had his father and grandfather before him, according to town history.

Rake smiled at Martha's enthusiasm. He recalled her mother's reaction when she had received a similar letter and package.

"Yes, ma'am, the young Prince certainly felt attached to this family." Rake rested the clippers on the hedge.

"Well, go on, Rake, tell me what Mama did?" Martha nudged.

"Did?" Rake echoed. "Well, I reckon she went to the festival. At least that's what she planned. I never talked to her after that. I never had occasion to see her again." He seemed far away as he spoke.

"What about you, Rake? Were you invited?" Martha asked.

"Oh, yes, ma'am," he responded. "Only I didn't have clothes fit to wear to the King's house. I was grateful, but I knew better than to appear before the King badly dressed and embarrass myself and him."

Rake stared at a bee on the hedge. When he spoke again his voice was sad. "I've often wondered if I was supposed to wear that nice coverall," he said. "Everyone said not to be foolish. It was better not to go at all than to go poorly dressed."

"Of course," he continued, "I saved that cover—"

"Mine is a robe," Martha interrupted.

"Yes, a robe is a good name for it. Anyway, I put it on a nail back in my closet. I guess it's still there."

"Could you go this year?" Martha asked hopefully.

"I received another invitation; but, no, I can't afford to buy clothes to wear in the presence of royalty." Rake picked

up the shears to end the conversation.

"But you said you still have the robe," Martha insisted.

"Yes, but I have this hedge, and tomorrow there's Mrs. Baker's vegetables to plant. I just don't have time to go this year." He sounded apologetic.

Martha felt disappointed.

She strolled down to the shops and went into the ice cream parlor to talk with Mrs. Lark about what is proper at royal festivals.

"Oh, for goodness sake. Did you get one?" Mrs. Lark, the owner and sometime operator of the Lark Shop, plopped a cherry on top of the chocolate sundae as she placed it before Martha.

"I can't imagine anyone's taking it seriously," she added as Martha counted the correct change and paid. "Oh, surely you don't, Martha. How utterly naive!"

"The letter is genuine; I asked Rake," Martha stated with authority.

"Well, I never—Martha, what does he know about royalty?" asked Mrs. Lark, not believing her ears.

"His ancestors and mine go back generations together. Rake says history shows that the invitation has been passed down through the family for ages."

Mrs. Lark looked bored, but in the back of her mind a doubt lingered over whether one should treat a royal invitation so flippantly.

"Are you going to the festival?" Martha enquired.

"Why, I can't, dear. My grandchild is due about that time. Anyway, I am going to my daughter's tomorrow to be there when the baby arrives."

"Have you ever been to the festival?" Martha asked.

"Well, no; it has never been convenient to go. I mean, one year I had a new job; another year I was getting married; this year the baby is due; perhaps I'll go next year if I can work it in." The woman sighed, obviously tired of the many questions.

"Have you heard anyone say what it's like at the festival or what one should wear or how one should act before the King?" Martha finished her sundae as she asked the question.

"Hmmm—as a matter of fact, I don't know anyone who ever attended the royal festival. Not that the invitations were that hard to get, mind you. It's strange no one ever talks of having been to the King's palace."

"Why, do you suppose?" asked Martha.

"Heaven only knows, but a lot of people may still be mourning the Prince's death," replied Mrs. Lark.

"Did you know him?" asked Martha with curiosity seeming to run rampant.

"Goodness, no!" Mrs. Lark stated emphatically. "Before my time. I don't really know how long he's been dead. Now if

you are quite finished, I have things to do. Excuse me." With that the woman vanished into the back of the shop.

Martha left the soda shop with a chocolate taste in her mouth and a bewildered feeling in her heart. As she passed the stores she examined with care the dresses displayed in the windows, searching for something worthy of the royal festival.

Indeed, she wondered why the Prince in his generosity had sent a robe that by no stretch of the imagination could she see herself or anyone else wearing. It was at least plain—and even tacky by most fashion standards. Still, it was a gift from the Prince himself. That should make it totally acceptable in his father's house.

Martha had about decided to wear it, but then in a window she saw an elegant blue gown with lace. She spun around and entered the shop to make the purchase. And having completed that, she hurried home to try out the new image she hoped to present at the palace the following week.

By the day of the festival, however, she still was not satisfied with the way she looked. After much changing of dress, ribbons, and hair style, she finally gave up what seemed to be futile efforts. She decided to trust her own judgment rather than let what everyone said was appropriate dictate what she would do. Her judgment told her that the plain robe the Prince left with the invitation must be appropriate.

"Now, where did I put that package?" she questioned and searched somewhat frantically. She remembered opening it in the study. Concentrating her attention on that area, she began to realize it was not there. Finally her search took her to the trash pile out back. There she found the box and inside it the white robe still safe.

Feeling courageous, she put the garment on at once. Then starting out on the road to the palace, she joined a group of elegantly dressed townspeople. She felt her courage dwindle as they made her aware that she alone wore the plain robe. They all wondered aloud how she could be so thoughtless as to ignore the proper dress rules when attending a royal banquet.

"Unheard of. Not done. Poor taste," they said loudly.

Martha hurried along the road, trying to separate herself from the crowd whose mood had become uglier with the passage of time.

Suddenly a boy threw a rock. A lady wearing a diamond tiara and streaked make-up swung her parasol as a club. An elderly man picked up some overripe fruit which had been discarded on the roadside and began throwing it at her. Finally the whole mob was throwing things at her. Martha began to run as fast as she could until she was hot and dusty and spattered with fruit.

As they neared the palace, Martha eluded her pursuers. They turned with the road which led them not to the palace, but back into the town. The crowd was very angry. It began a brutal battle within itself. Meanwhile, it was moving away from the royal festival.

Martha stood before a partially opened gate which, she discovered when she stepped inside, led to the King's garden. Although she seemed to have recovered from the frightful battle outside, she still wondered that she was alive and had escaped injury.

Believing herself to be alone did nothing to relieve taut nerves or remove her fear. The beauty of trees, flowers, and birds was so natural that she felt an honest response, trust emerging within herself. Martha could not contain the tears that joy released.

At that moment of awareness she realized she was not alone. She saw a man, obviously the gardener, standing a few yards away near a bower. He was bent over, putting seeds on a flat place for the sparrows.

The man spoke to her before he stood up to come closer. "Welcome. For a moment I thought you were the Prince. The resemblance is slight but definitely there. It's the garment, you know. He willed it to you at his death, I believe." The man smiled as he spoke.

"Yes, that's true," she responded.

She noticed the gardener's dress was almost identical to her robe. Before she could comment on it, he said, "Come, let's go inside. It's time for the royal festival to begin. You will sit at the table with me."

Martha followed with awareness that her robe entitled her to a seat with the servants. She was content. It was enough to be in the palace, a guest of the King by virtue of the Prince's generosity.

She followed the gardener through a long hallway into the grand banquet room. A dozen people were there. Martha did not recognize anyone, but neither was she uncomfortable in their midst.

Then a strange thing happened. The gardener seated her with the other guests and turned to a footman, saying, "Let the festival begin."

The footman bowed and said, "Yes, my Lord."

As the trumpets sounded, Martha realized she had been talking with the King in the garden and now sat at his table. And while eating at his table, she began to understand that the Prince had made sure she would be acceptable in the royal household.

Martha ate the bread and drank the wine with the other guests. Together they remembered the death of the young Prince, but no one wept from sadness.

—Mary Ruth Stone

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# I am pleased to be among you as we begin a mutual ministry

The Rev. Everett W. Francis recently accepted a call to become rector of St. Luke's, Scranton, Pa., after having been public affairs officer on the Episcopal Church's national staff for several years. He preached this sermon on Feb. 29, 1977, the first Sunday he worshipped with St. Luke's congregation.

## Our New Ministry

*For I long to see you, that I may impart to you some spiritual gift to strengthen you, that is, that we may be mutually encouraged by each other's faith, both yours and mine.*

My first words to you are from Holy Scripture, from the letter Paul wrote to the Church in Rome (1:11-12).

Now, having used St. Paul's words as a greeting, let me use my own:

*I'm just happy to be here  
I look forward to a  
loving  
challenging relationship  
in which you and I  
will grow individually  
and together as St. Luke's Church  
in the heart of things.  
I pray that individually and together  
we shall make a difference  
for good  
in the lives of those near us  
in the life of our community  
and in the whole world.*

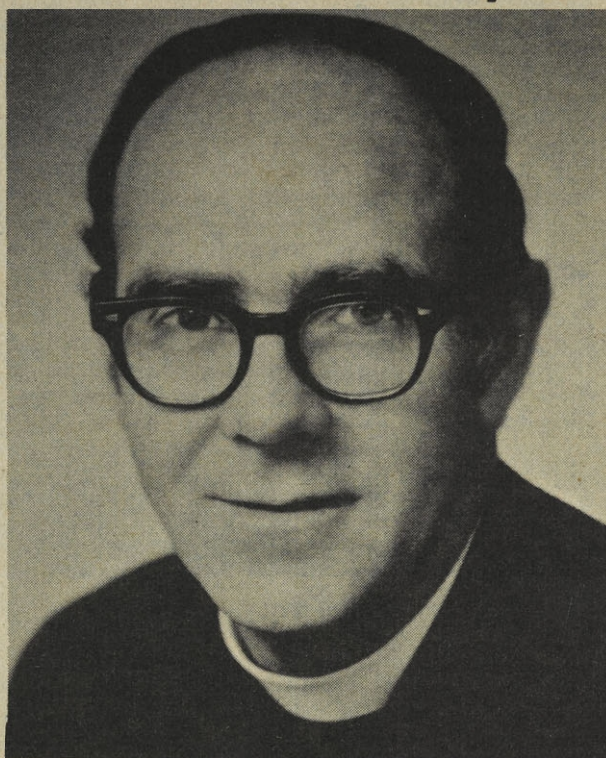
Gale and I and Abby are pleased to be among you and look forward to our life together with you.

The theme of this sermon is *our* new ministry. St. Paul, as he prepared for a new ministry in Rome, can guide us in *our* new ministry. Before he arrived in Rome, Paul sent a letter to the Church, telling the people he was coming and saying, "For I long to see you, that I may impart to you some spiritual gift to strengthen you, that is, that we may be encouraged by each other's faith, both yours and mine."

Isn't that a great text? I find it descriptive of my thoughts and feelings. It's hard to keep in mind that the "I" refers to Paul and the "you" refers to the Church in Rome! Let's think for a moment about Paul and Rome.

The Paul who wrote this letter was not the universally acknowledged leader of the Church. Rather, he was a tentmaker by trade, and he seemed to have the unfortunate ability to cause trouble wherever he went. Paul wrote from Corinth where he was raising money for the poor and hungry in Jerusalem. In a few short years Paul would be in prison. When he finally arrived in Rome, he came not as a great preacher, teacher, and leader, but on a prison ship, and he arrived with a military guard.

Obviously, I'm not Paul. I am not John Long, the missionary who established St. Luke's. Nor am I Dr. Kreidler. Nor am I the beloved Jim Moody. I am Everett. I will try to learn from John and Robert and Jim. I will try to learn from the Christ who inspired John, Robert, and Jim. But my greatest efforts will be devoted to becoming the person God intends me to be. As we live our lives together,



Everett W. Francis

we will learn a lot about each other: the details of our past, our families and friends, our foibles and faults, and our aspirations and potential. But the clay you have to work with, that God has to work with, is I, Everett, who long to be with you.

The "you" St. Paul wrote to was the Church at Rome. It was quite a group. Slaves, children of slaves, small tradesmen, merchants, seamen, adventurers, a few leading citizens. While Rome was a great city, the Christians were not many and not much. Such was the Church at Rome, at Corinth, and at Ephesus and everywhere. In reflecting on the fact that the Church everywhere was small, seemingly powerless, and composed of average and frail people, Paul was moved to write, "not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. . . ." (I Cor. 1:16)

Who are the people of St. Luke's? You are not members of the house-church Paul was writing to, nor are you slaves, merchants, and tradespeople of Rome, and Scranton isn't ancient Rome. Who is St. Luke's? Who are you? Let me share my impressions: you're just folks. I'm not sure I know what I mean when I say you're "folks." All I can say is from my first meeting over lunch with part of the calling committee, then over dinner with another part, and later with others, and in visits to the church, and in talking with people in the community, I felt good, comfortable, at home, with my kind of folks. People wanting and trying to be the Church of God in the heart of things.

Paul, after saying "not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth," went on to say, "but God chose what is foolish in the world to shame the wise, God chose what is weak to the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are." You, whoever and whatever you are, with all your faults and with your future, are the chosen of God. I, Everett, whoever and whatever I am, with all my faults and with my future, am a priest of God. And I long to see you.

I long to see you "that I may impart to you some spiritual gift to strengthen you, that is that we may be mutually encouraged by each other's faith, both yours and

mine." Seemingly, Paul presents a contradiction: on the one hand he is to impart to them a spiritual gift; and on the other hand there is a mutuality, a mutual encouragement so each—the "I" and the "you"—gives encouragement and strength to the other.

Both statements are true. First, there is a responsibility on Paul, on me and Jim Ransom, together and individually, and on all leaders in the Church to impart spiritual gifts to strengthen you. You have every right to expect leaders to do something for you. The model, of course, is Jesus the Good Shepherd who lays down His life for the sheep. The leader serves the people.

The ordained leadership in particular has been set apart—not to be any better, any holier, but to study, to pray, to teach, to call upon you, to listen, to visit the sick, to serve, to impart spiritual gifts.

Yet it's not quite that simple. For you to be strengthened, for you to receive some spiritual gift, a mutuality of faith is needed, a 50-50 sharing. Faith is not something I can pour out on you. Clergy do not come with a bag full of it. As a matter of fact, one of the hard lessons of my life that I have had to learn and relearn—often in tears—is faith is not like money in the bank that can be stored and called on when needed. Faith is an action of trust and commitment to Christ today. Today I can look back on my life and see a lot of faith and of unfaithfulness. I can truly say that in everything God has been at work for the good to bring me to this new promising day. Even so, I must say I shall be what you help me to become, and you shall be what I and others help you to become. The important consideration is not what St. Luke's has been or I have been—we are not "has beens." The important thing is what we shall become in our new ministry.

"That we may be strengthened by each other's faith," says Paul. Imagine that! The great thinker, the great preacher, the founder of Churches, the Apostle to the Gentiles needed to be strengthened in faith by the people among whom he ministered. Paul needed the people of his new congregation to strengthen him. My brothers and sisters, I need you to strengthen me. There is an old saying that great congregations produce great pastors and preachers, and great pastors and preachers produce great people and congregations. Let us challenge each other with our best as we begin *our* new ministry to each other.

Understand, I'm not wearing rose-colored glasses and assuming each of you is perfect; and certainly, as you will find out in due time, God still has a lot of work to do with me. I'm just declaring my need for you and asking for your help, as I ask you to tell me your needs so I can try to help.

There are two assumptions Paul had which we must remember if we are adequately to understand this text. The first is Paul always had in his mind that Christ was for all of humankind. He proclaimed the universal love of God for all His children, for all His created order. He was not parochial or limited in His concerns. Some commentators say Paul wanted to go to Rome because it was the center of the ancient world and from there he could move on to Spain and other places. They say that to emphasize his missionary spirit. That comment seems an over-simplification to me. He went to Rome also because the opportunity presented itself and because he genuinely wanted to participate in a mutual ministry with them. But because God is concerned with the entire world, so also was Paul. The Christian faith, the Christian Church must always be missionary, going out to others. Let our new mutual ministry then be centered here, but pray God that neither St. Luke's nor Scranton be the circumference of our concern. Let our concern be as extensive as God's love for the world.

St. Paul's other assumption has to do with faith. Faith, trust in one sense, is something we possess, we try to develop, and we express in going out to others. Our human faith rests on the faithfulness of the living God actively caring for us, working to fulfill His good purpose for our lives. But faith in its essence is not a human quality, it is a *characteristic of God*. Faith is the power of God at work in our lives. God is faithful. God will enable us. God will strengthen us.

So St. Paul and I say—and I hope you will say with me—"For I long to see you, that I may impart to you some spiritual gift to strengthen you, that is that we may be mutually encouraged by each other's faith, both yours and mine." We begin then our new mutual ministry in faith and trust in God's faithfulness that He will work in us to accomplish His purposes in St. Luke's, in Scranton, yes, in the whole world.

The Professional Supplement is published in clergy editions of The Episcopalian six times each year. The Rev. Richard J. Anderson, 41 Butler St., Cos Cob, Conn. 06807, is editor. Clergy changes should be sent to Professional supplement, 1930 Chestnut St., Philadelphia, Pa. 19103.



# Practical matters . . . You've got some options

By James L. Lowery, Jr.

**The Open Future.** This month our subject is options. Many more of them are in use than was the case formerly. I believe this means the future is wide open and that present experience dictates it can be a very hopeful future.

These have been difficult and fast-changing years for churches and clergy. My pitch is if pastors have done anything more than survive—if they have carried on transcendent worship, some in-depth ministry, and some outreach mission (which most have)—then people and pastors have many developed skills (more than they ever give themselves credit for) which make for an amazing array of options being open to them. I think of options in buildings-use, options in staffing, options in funding, and options in ministering.

**Buildings.** We used to worry a great deal about the rector's compensation wearing an outsized hole in the budget. Since the fuel crises of recent years, the big outgo in most places around the country is on fuel and building maintenance. As a result, more building options are being chosen than would ever have been considered a short while ago. In Arizona, Roman Catholics and Episcopalians combined to construct one jointly used set of buildings at great savings. In Vermont, Christ Church Presbyterian has for a decade rented what was once a TV repair shop for its worship and program center and has no intention of pushing or constructing its own edifice. St. Augustine's Episcopal Church in southwest Washington, D.C., which used to gather in Hogate's Seafood Restaurant, shares/rents its permanent building with/to a synagogue in a scheme making sage use of weekend scheduling. And in St. Paul's Church, Greenwich, N.Y., a little country town between Saratoga Springs and the Vermont line, renting parish house space to a public school kindergarten and Weight Watchers amortized the building's purchase and paid subsequently for its upkeep. (Ponder upon this: Weight Watchers on Thursday nights drew 75 while Sunday church services drew 60, and both groups have ladies in the preponderance!)

**Staffing.** Many options are being chosen these days for staffing a parish. Two or more congregations may share one pastor; this is called *yoking* churches. The only sharing is of the clergyperson and his/her time. This is a time-honored arrangement in many areas. I myself had a very happy six years serving in such an arrangement in upstate New York: I would tell St. Paul's I was at St. Stephen's and St. Stephen's I was at St. Paul's and become happily lost in between!

Another approach is the *team ministry*—a joint staff operating as a team for a several-parish combination. In the Diocese of Albany, such has been the situation with two-three clergy for six churches in the Adirondack Missions around Brant Lake. Specialization of a high degree of quality is possible here for each team member, and parishioners are well satisfied with the resulting overall continuity of service and ministry.

The Rev. David Randles, rector of St. George's, Clifton Park, N.Y., between Schenectady and Saratoga, *moonlights* as a state-appointed regional mediator in work and

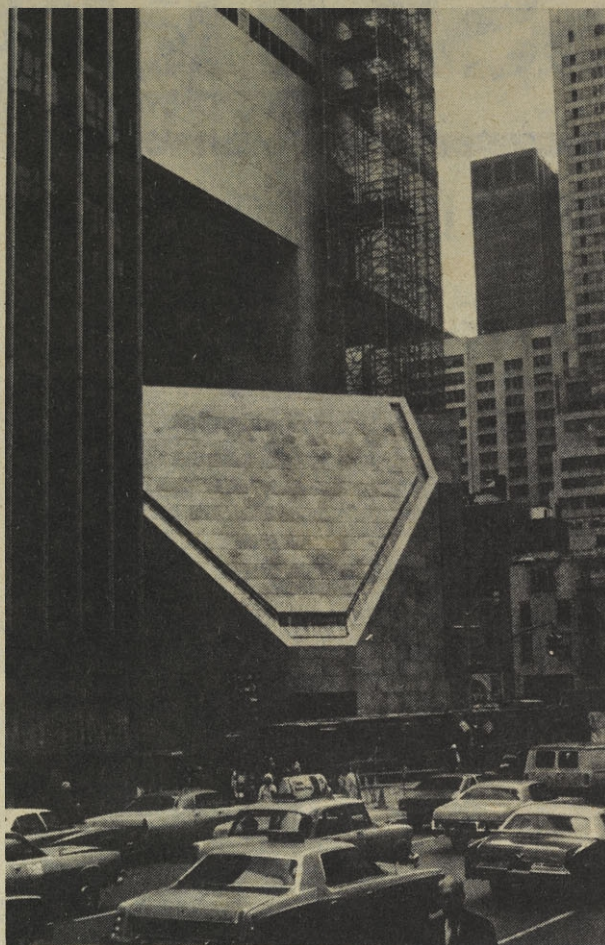
## /PS . . . about books

**The Pastor as Newcomer**, Roy M. Oswald, paperback \$2.50, The Alban Institute, Washington, D.C.

This paper is designed to help the new pastor to be aware of some of the dangers and opportunities of the first 12-18 months in a new cure in order to realize some of the high hopes both clergy and laity hold for a rewarding ministry.

**Sunday Propers from the New Prayer Book.** Printed bulletin inserts containing the Sunday Collect, Psalm, Readings, and Preface according to the calendar in *The Proposed Book of Common Prayer* are available from The Propers, 1600 E. 58th St., Kansas City, Mo. 64110. Production of these inserts is a project of St. George's Church, Kansas City. The leaflets are available in either the *Good News Bible* or *New English Bible* versions of the Readings on a subscription basis at 4¢ per copy plus postage and packing (minimum order of 10 copies per week). Subscriptions may be entered for a specified time or until further notice. Samples are available upon request.

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The new St. Peter's Lutheran Church in New York City is an example of church-secular stewardship.

compensation disputes between teachers' associations and school districts. This helps his total earnings tremendously as well as providing a most creative link between the "ministry of reconciliation" in the geographical parish and the school turfs.

**Tentmaking.** Twenty percent of our active Episcopal clergy are now what the Diocese of California calls "volunteer clergy" instead of "career clergy." Half are rectors, vicars, and priests in charge. The other half are specialist assistants and in special ministries. In other words, the Episcopal Church's parish system would fall apart without them. For those to whom this arrangement is new, a tentmaker is a clergyperson in good ecclesiastical standing who combines an assigned and recognized church post with receiving the major part of his/her compensation from non-church or non-church-connected work. This arrangement dates from St. Paul in Acts 18: he financed his missionary journeying by sitting in the bazaar with Aquilla and Priscilla, manufacturing tents for financial support and meeting people to convert.

In Hawaii, Dean Herbert Conley of St. Andrew's Cathedral is both a priest of the Church and a real estate developer. For a number of years, Rector Herman Page of Liberal, Kan., was a half-time counselor at the county mental health office across town. And in Belmont, Mass., Rector Michael Shirley of St. Andrew's Church spends three days per week pastoring a small and devoted flock and three days per week as a househusband while his wife pursues a full-time career in the West Newton library system. A tremendous variety of permutations and combinations of "sacred and secular" is possible. When wise preparation and coordination exist, as in such places as the Dakotas, California, North Carolina, and Vermont, the results are often thrilling.

**Funding.** Here a variety of options is also available. We have already mentioned the financial savings when no permanent church building is constructed and no "edifice complex" takes hold of people. Eschewing the full-time salaried pastor and expecting "Father to do it all" also saves money. We have mentioned the rental of church quarters and property before (remember, certain ways of doing this involve tax payments and certain ways do not) and the different states and communities in their regulations here. Epiphany Church, Walpole, Mass., provides quarters for a welfare worker and the community mental health program in a section of the parish house in return for donations or rental. Christ Church, Montpelier, Vt., deals creatively with the overflow of government programs and personnel from the

state capitol across the street and the canny New Englanders' reluctance to undertake capital expansion. Its well-located parish house is a catalyst for parlaying a \$40,000-\$50,000 budget into \$500,000 of yearly programs for the community and the state operating out of its building. As Tom Lehrer says, this is truly "doing well by doing good!"

A spectacular urban application of the options procedure is the current construction of a 54-story condominium, jointly owned by Citibank and St. Peter's Lutheran Church, at Lexington Ave. and 54th St., New York City. All of the building goes on the hard-pressed city's tax rolls except the worship center at the uptown corner. Underground is an exciting arcade of craft shops, food shops, and an art gallery. At ground level are the church and the main bank with an open and inviting court between them. Next come several floors of meeting rooms, more convenient for the bank by day and the church by night. Then office floors. And all is topped by a score of apartment floors—a unique kind of creative church-secular stewardship which helps the city's hard-squeezed base, stimulates the urban population (especially drawing young families back into the city), and generates money for church ministry in the meanwhile. *New York* magazine says the project is joint church-bank aggrandizement. We see it as heads-up, forward-looking, unique stewardship. And all by pursuing an option for funding.

**Ministering.** A final sort of option being pursued from place to place is the kind connected with ministering. We have previously mentioned the old norm of one career pastor, permanent church edifice, parish house, and rectory. Also the yoked charge, in which two or more congregations share one full-time staffperson, and the team ministry, in which two or more clergy jointly serve two or more congregations, affording possibilities for both continuity and specialization. In the *cluster* style of ministry, several congregations combine action or programming. Grace Episcopal and First Presbyterian Churches, Elmira, N.Y., combined educational efforts in this way for a number of years, resulting in the hiring of a joint religious education staffer.

Next comes the *team cluster*. In Natick, Mass., the Episcopal, Lutheran Church in America, and United Church of Christ congregations have each called the pastors from the other congregations as assistants for themselves. Each of the three pastors is the specialist resource person for one program area of the resulting United Parish of Natick. The result is a host of additional programs no one body could have attempted as well as three churches, which could do a workmanlike job alone, together offering services of superlative quality.

And in the *ecumenical joint ministry*, several congregations create a new joint programming unit, financed by the several churches and other community funds. A classic case in point is BEAM (Burlington Ecumenical Action Ministry) in Vermont, which has resurrected a centrally located firehouse of great architectural value, established a coffee house, a "pad" for runaways, low-cost housing, brokered university extension services, and done a host of other things. Key congregations are Christ Church Presbyterian and St. Paul's Episcopal Cathedral.

**Summary.** When I went to seminary 21 years ago, I thought there was one set way to house, staff, fund, and minister. That surely is not true in the late 1970's. A host of options is available in each of these areas, resulting in a real freedom for worship, ministry, and mission. Once clergy are freed of the notion that the style must be uniform and grasp the plurality of possible approaches, they can indeed approach the open future with confidence.



The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy service agency which is communicator, consultant, and catalyst to clergy support groups and systems. Feedback, criticism, and suggestions about this column are welcome. Write him at 14 Beacon St., Room 715, Boston, Mass. 02108, or in care of Professional Supplement.

June, 1977



# HOW TO MAKE CRITICISM AN ASSET

## AND OTHER NEW PASTORS' RESOURCES



### POTSHOTS AT THE PREACHER

Handling Criticism  
in the Church

Psychology, personal experience, and the latest research findings are combined to offer no-nonsense techniques and personal suggestions for rechanneling hostile criticism into constructive growth. Proves that criticism helps as much as it hurts! James Allen Sparks. \$4.95, paper

John Killinger

### HOW TO ENRICH YOUR WORSHIP

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Eight study sessions deal with the why, how, and what of worship. The complete study includes four tapes, one printed summary plus extensive bibliography, thirty worksheets for class exercises. Boxed. Complete set, \$29.95

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### SURVIVAL TACTICS IN THE PARISH

Lyle E. Schaller reveals how to create a stronger, more cohesive church through new directions and goals for church members. This sequel to *The Pastor and the People* follows fictional pastor Don Johnson through a nine-year pastorate. \$4.95, paper

from a biblical view. It examines ten of the most familiar miracles Jesus performed and shows how they became liberating events. Offers hope and encouragement for coping with our frustrating world!

James H. Bailey. \$3.95, paper

### SERMONS FOR THE CELEBRATION OF THE CHRISTIAN YEAR

Eight dynamic messages follow the great festivals of the Christian year: Advent, Christmastide, Epiphany, Lent, Eastertide, Pentecost, and Trinity Sunday. This collection also gives help for sermon planning and presents insights into familiar Bible stories. Vance Barron. \$3.95, paper

### MANAGEMENT FOR YOUR CHURCH

How to Realize Your Church's  
Potential Through a Systems  
Approach

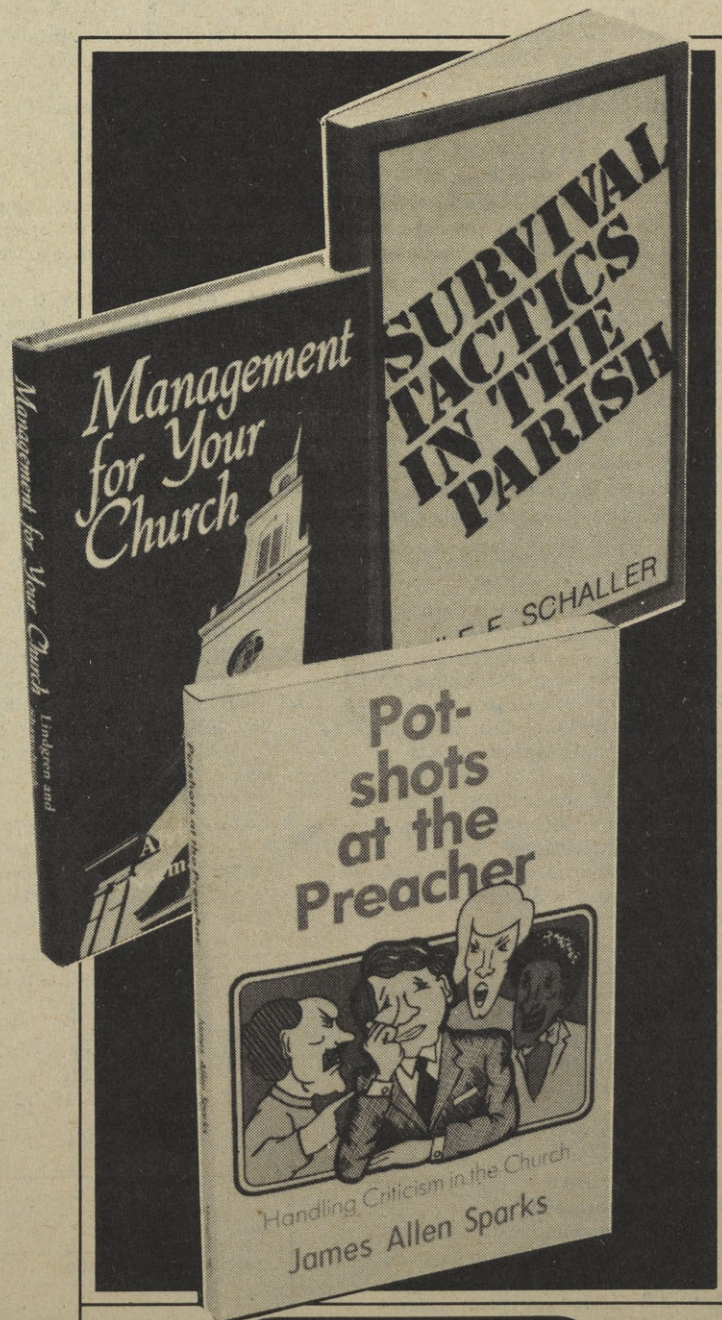
This sequel to *Foundations for Purposeful Church Administration* clearly shows how a systems approach enhances the church's mission. It includes resources, processes, techniques, and tools to enhance personal leadership effectiveness and helps for building a program planning and budgeting system (PPBS). Alvin J. Lindgren & Norman Shawchuck. \$7.95

### CHRISTIAN EDUCATION FOR LIBERATION AND OTHER UPSETTING IDEAS

Easy-to-understand and spiced with a light touch of humor, this book explores new ways to deal relevantly with moral education, theological trends, the liberation theme, and other issues of education within the church. Index. J. C. Wynn. \$3.95, paper

### THE MIRACLES OF JESUS FOR TODAY

In an age when so many are interested in miracles, this book answers their questions



abingdon

at your local bookstore



# /PS...clergy changes

ANDERSON, Raymond W., from St. Michael and All Angels, Portland, OR, to St. James, Coquille, OR  
ARROYO-SANCHEZ, Jose, from non-parochial to St. Hilda's, Rio Piedras, PR  
BABCOCK, James L., from Trinity, Canton, MA, to St. Alban's, Cape Elizabeth, ME  
BICKERTON, Frances C., from St. Mary's, Ardmore, PA, to St. Elizabeth's, Philadelphia, PA  
BIGGERS, Jackson C., from St. Paul's, Clarence Town, LI, Nassau and the Bahamas, to Redeemer, Biloxi, MS  
BLOTTNER, William E., from non-parochial to St. Stephen's, Vermilion, OH  
BRAINERD, Winthrop, from Diocese of Lexington, KY, to Christ, Baltimore, MD  
BREWER, Richard E., from St. Andrew's, Stillwater, OK, to St. Aidan's, Tulsa, OK  
BURKE, Norman C., from St. Bede's, Bensenville, IL, to St. Augustine's, Tempe, AZ  
CARLSON, Wayne H., from Christ, Central City, and St. John's, Albion, NB, to St. Luke's, Manchester, MO  
CARLTON, John G., to St. Luke's, Rogers City, MI  
CASADY, William L., from American Hospital Association, Chicago, IL, to IMS-America, Ambler, PA  
CASON, Charles E., Jr., from Zion, Oconomowoc, WI, to Trinity, Oshkosh, WI  
CHOU, Yung-Hsuan, Grace, Lapeer, MI, to also St. John's, Dryden, MI  
COKE, Henry C., III, from St. Michael and All Angels, Dallas, TX, to pastoral counseling, Dallas, TX  
COLBY, Charles E., from St. Luke's, Utica, MI, to St. John Evangelist, San Salvador, El Salvador  
COMPTON, M. Stanley, Jr., from Epiphany, Kingsville, TX, to White Mountain Mission Field, Pinetop, AZ  
COX, Lloyd A., from Epiphany, Cape Coral, FL, to Calvary, Indian Rocks Beach, FL  
CROFT, Jay L., from vicar for deaf work, Diocese of Ohio, Cleveland, OH, to St. Peter's, Akron, OH  
CURT, George, from All Saints, Cold Spring, KY, to St. Bede's, St. Petersburg, FL  
DAVIES-JONES, Max L., from St. Luke's, Stamford, CT, to St. Simeon's, Bronx, NY  
DAVIS, William E., Holy Cross, Poplar Bluff, MO, to also St. Luke's, Kennett, MO  
DICE, Owen J., from non-parochial to St. Thomas, Detroit, MI  
FAST, Todd H., from St. Luke's, Seattle, WA, to director of development, King's Garden, Inc., Seattle, WA  
FORRESTER, Joseph L. B., III, from St. James, Baltimore, MD, to St. Thomas, Chicago, IL  
FRANTZ, Philip S., Jr., from Christ, Lima, OH, to Holy Spirit, Colorado Springs, and Resurrection, Limon, CO  
GATTIS, Larry R., from Trinity, New Castle, PA, to St. Paul's, Dowagiac, MI  
GEIB, Eric, from St. Christopher's, Carmel, IN, to St. Barnabas, Portage, MI  
GREENE, Robert B., from St. Stephen's, Douglas, TX, to Annunciation, Luling, TX  
HALL, Robert B., from executive director, Episcopal Center for Evangelism, Live Oak, FL, to dean, St. Paul's Cathedral, Oklahoma City, OK  
HECTOR, John R., Jr., from Trinity, Rock Island, IL, to Trinity, Mineral Point, and Holy Trinity, Platteville, WI  
HILL, M. John, chaplain, Detroit Medical Center, Detroit, MI, to also St. Hilda's, River Rouge, MI  
JECKO, Stephen H., from St. James, Warrenton, VA, to Zion, Rome, NY  
JENSEN, Thomas B., from ordinand training program, Diocese of Utah, Salt Lake City, UT, to All Saints, Boise, ID  
JORDAN, Robert A., from Diocese of Los Angeles, CA, to minister to the deaf, Diocese of Albany, NY  
KLEY, Robert W., from St. Edward the Confessor, Westminster, CA, to non-parochial  
LAWTHERS, Robert, from St. Paul's, Waterloo, NY, to non-parochial  
LENTZ, Henry A., from St. Paul's, Marinette, WI, to Christ the King, Sturgeon Bay, and Holy Nativity, Jacksonport, WI  
LULL, Howard W., from St. Cyprian's, New Bern, NC, to St. John's, Cartoogechaye, Franklin, NC  
MASON, Marshall L., Jr., from St. Mary's, Bellville, TX, to non-parochial, Midland, TX  
McGINNIS, John M., Jr., from St. Wilfred's, Sarasota, FL, to Epiphany, Cape Coral, FL  
McHUGH, Brian, OHC, from Holy Cross Priory, Toronto, Canada, to prior, Mt. Calvary

Retreat House, Santa Barbara, CA  
MERCHANT, Livingston T., Jr., from Annunciation, Lewisville, TX, to St. Stephen's, Providence, RI  
MILLER, J. Barrett, from St. John's, Charleston, WV, to doctoral candidate, Fuller Theological Seminary, Pasadena, CA  
MILLS, James A., from diocesan evangelist, Diocese of Lexington, KY, to Holy Trinity, Onancock, VA  
MONTES, Ramon, from St. Hilda's, Rio Piedras, PR, to Holy Cross, Kingshill, St. Croix, VI  
MORRIS, Hunter M., from executive officer, Diocese of Arizona, Phoenix, AZ, to assistant commissioner for public welfare, State of Texas, Austin, TX  
MOSER, Gerard S., from non-parochial to Emmanuel, Geneva, Switzerland  
MUNROE, James G., from St. James, Greenfield, MA, to Grace, New York, NY  
NICHOLLS, James P., Jr., from Ascension, New York, NY, to director, The Yorkville Counseling Center, New York, NY  
PARKER, Robert C., from St. Bartholomew's, Corpus Christi, TX, to All Saints, Austin, TX  
PATRICK, Peter, OHC, from prior, Absalom Jones Priory, New York, NY, to prior, Holy Redeemer Priory, Nassau, Bahamas  
PHILLIPS, Douglas, from Good Shepherd, Taipei, Taiwan, to Episcopal Divinity School, Cambridge, MA  
POLK, Thomas R., from St. Paul's, New Orleans, LA, to Incarnation, Amite; All Saints, Ponchatoula; and chaplain, Southeastern State University, Hammond, LA  
PRESTON, Robert G., from St. Benedict's, Plantation, FL, to St. Ann's, Hallandale, FL  
RANSOM, Charles W., St. Mark's, Wadsworth, OH, to also associate in deaf ministry, Diocese of Ohio, Cleveland, OH  
REEVES, Hume W., Jr., from Camp Allen Conference Center, Navasota, TX, to St. Thomas, Rockdale; All Saints, Cameron; and St. Philip's, Hearne, TX  
RITCH, Paul L., from St. John's, Tallahassee, FL, to St. Mark's, Jacksonville, FL  
SHARKEY, William L., St. Paul's, Sikeston, MO, to also St. John's, Caruthersville, MO  
SMITH, Graham M., from St. Peter's, Lakewood, OH, to Good Shepherd, Lyndhurst, OH  
SMITH, Richard W., from St. Luke's, Allen Park, MI, to Grace, Mt. Clemens, MI  
STECKER, Frederick, IV, from All Saints, Wynnewood, PA, to Emmanuel, Southern Pines, NC  
STICKNEY, William D., from St. Stephen's, St. Louis, MO, to area director, American Friends Service Committee, St. Louis, MO  
SWAYNE, George (Christian), OHC, from prior, Mt. Calvary Retreat House, Santa Barbara, CA, to novice master, West African Novitiate, Order of the Holy Cross, Bolahun, Liberia  
TOLLISON, Henry E., Jr., from Incarnation, Gaffney, SC, to St. Francis, Greenville, SC  
TURTON, Hugh P., from Messiah, St. Paul, MN, to Blessed Sacrament, Green Bay, WI  
ULRICH, S. Burtner, from St. John's, Yonkers, NY, to St. Andrew's, Yonkers, NY  
VANAMAN, Richard H. L., from St. Elizabeth's, Zephyrhills, FL, to St. James, Alexandria, LA  
WALKER, F. Allyn, from non-parochial to St. Augustine's, St. Louis, MO, and also registrar and director of admissions, Community Association of Schools for the Arts, St. Louis, MO

WELLER, Gordon F., from St. John's, Massena, NY, to St. James, Birmingham, MI  
WEST, Barbara F., from chaplain, Gaston Episcopal Hospital, Dallas, TX, to St. Mary's, Manchester, CT  
WHITE, Thomas H., from St. Luke's, San Antonio, TX, to St. Helena's, Boerne, TX  
WILE, Thomas W., from non-parochial to St. Esprit, New York, NY  
WILSON, Jack F., OHC, from Church Divinity School of the Pacific, Berkeley, CA, to Holy Cross Monastery, West Park, NY  
YOUNG, Bernard F., from St. Alban's, Edmonds, WA, to St. Augustine's, Clatskanie, OR  
ZACKER, John G. W., from St. Martha's, Bronx, and Atonement, Bronx, NY, to St. John's, Mt. Vernon, and St. Paul's, Eastchester, NY  
ZIMMERMAN, J. Robert, from St. Andrew's, Lewisburg, PA, to St. Mark's, Frankford, Philadelphia, PA

## NEW DEACONS

ADEBONOJO, Mary, to the Diocese of Pennsylvania, Philadelphia, PA  
AROY, Fernando, to St. Paul's, Balbalasang, Kalinga-Apayao, Philippines  
BAKER, Anne W., to chaplain, St. Luke's Episcopal-Presbyterian Hospital, St. Louis, MO  
BELEO, David, to Advent, Balantoy, Balaban, Kalinga-Apayao, Philippines  
BOSAING, Luke, to St. Joseph's, Masla, Tadian, Mountain Province, Philippines  
BOYD, James R., to Diocese of Central Florida, Orlando, FL  
CAPUTO, Peter, to Christ, Duanesburg, and St. Boniface, Gunderland, NY  
CARINO, Charles, to St. Bede's, Panabungen, Besao, Mountain Province, Philippines  
CHUBB, Donald A., Jr., to Grace Cathedral, Topeka, KS  
CLIMACO, Abdon, to Upi Mission, Cotabato, Philippines  
CRUZ, Hector, to Anunciacion, Penuelas, PR  
DALINGAY, Timothy, to St. Benedict's, Kinaway, Besao, Mountain Province, Philippines  
DAOWAN, Garnet, to St. Andrew's, Balatoc, Pasil, Kalinga-Apayao, Philippines  
DICDICAN, Pablo S., to St. Bede's, Panabungen, Besao, Mountain Province, Philippines  
DOMOGO, Joseph, to Dinapigui Episcopal Missions, Dinapigui, Isabela, Philippines  
DUMANGHI, William, to St. Michael and All Angels, Tadian, Mountain Province, Philippines  
GRAFF, William C., to St. Matthias, Shreveport, LA  
HOUSTON, Gary W., to graduate studies, School of Theology of the University of the South, Sewanee, TN  
IZAGUIRRE, Antonio, to Sagrada Familia, Monterrey, Mexico  
KIDDER, Frederick, to St. Stephen's, Guaynabo, PR  
MARIANO, Diosdado, to St. James, Lebak, Sultan Kudarat, Philippines  
MORGAN, John H., faculty, Kansas Newman College, Wichita, KS  
OLLIBAC, Sanchez, to St. Mary the Virgin, Sagada, Mountain Province, Philippines  
PFAFF, Brad H., to Diocese of New York, NY  
PHILIP, Kristi M., to St. Paul's, Kennewick, WA  
SAKIWAT, Gabriel, to Corpus Christi, Suyu, Sagada, Mountain Province, Philippines  
SANNAD, Domingo, to Christ, Bacarri, Paracelis, Mountain Province, Philippines

SAPAEN, Albert, to All Saints' Cathedral, Bontoc, Mountain Province, Philippines  
TOUCHE-PORTER, Carlos, to Catedral de San Jose de Gracia, Mexico City, Mexico  
WEBB, Mark, to Ascension, Merrill, and St. James, Mosinee, WI  
WHITMORE, Keith, to St. Barnabas, Tomahawk, and St. Ambrose, Antigo, WI

## RECEIVED

BYRNE, Joseph M., from the Roman Catholic Church on March 19 by the Bishop of Albany

## RESTORED

INLOW, E. Burke, on March 3 by Bishop Ogilby of Pennsylvania. His address is: No. 804, 715 15th Ave., S.W., Calgary, Alberta T2R 0R8, Canada

## RETIRED

CHADWICK, Helen C., from chaplain and therapist, Cook County Fantus Psychiatric Clinic, Chicago, IL, on March 1. Her address is: 86A Dogwood, Park Forest, IL 60466  
CHAMBLISS, Alfred P., Jr., from St. Andrew's, Darien, GA, on March 1. His address is: Rt. 1, Box 306, Saluda, NC 28773  
CLAPP, L. Russell, from St. Paul's, Gainesville, TX, on January 18. His address is: 4104 Plantation Dr., Fort Worth, TX 76116  
DEVLIN, Theodore P., from St. Paul's, Batesville, AR, on Nov. 1, 1976. His address is: Heritage House, Apt. 238, 1812 Reservoir Rd., Little Rock, AR 72207  
EHLY, Charles F., from Incarnation-Holy Sacrament, Drexel Hill, PA, on June 30  
ESTABROOK, Earl S., from St. Paul's, Woodbury, CT, on April 16. His address is: Rt. 109, Thomaston Rd., Morris, CT 06763  
HAVILAND, Donald F., from St. Andrew's, Omaha, NB, on February 1. His address is: 105 N. 31st Ave., Apt. 3-C, Omaha, NB 68131  
JORDAN, Edward B., from Grace, Weldon, and Saviour, Jackson, NC, on February 28. His address is: Box 521, Hartwell, GA 30643  
LIGHTBOURN, Francis C., from librarian, University Club of Chicago, Chicago, IL, in December, 1976  
LINGLE, Paul W., from St. John's, Huntingdon Valley, PA, on March 31  
LITTLE, Haskin V., from St. Andrew's, Houston, TX, on February 15  
MILLER, A. Curtis, from St. Christopher's, Detroit, MI, on February 12  
NEWTON, Sherman S., from Holy Nativity, Chicago, IL, on Dec. 26, 1976. His address is: 9324 S. Longwood Dr., Chicago, IL 60620  
OSTLE, Robert D., from St. Gabriel's, East Detroit, MI  
ROGERS, Ralph K., from Grace, Mt. Airy, PA, on January 31  
ROSSON, Reginald G., from St. James, Oakland, CA. His address is: 153 Ranchitos del Sol, Aptos, CA 95003  
RUIZ, Justo P., from St. Peter and St. Paul, Bayamon, PR  
SCHROEDER, Walter W. B., from Trinity, Litchfield, MN, on July 1. His address is: Apt. 311, 175 E. County Rd. B 2, St. Paul, MN 55117  
WILLIAMS, Richard H., from St. Stephen's, Stockton, CA, in February. His address is: 202 W. Essex St., Stockton, CA 95204  
WOLFE, J. Saxton, Jr., from St. Gabriel's, Titusville, FL, on Dec. 31, 1976. He has moved to Hilton Head, SC.

## DEATHS

BESSEY, Arthur A., age 85  
BEST, Arthur G., age 87  
CASHMAN, Robert L., age 64  
CLARK, George D., age 73  
CLARKE, James E., age 76  
DITTMAR, Frederic E., age 68  
EDWARDS, Seth C., age 72  
FLORES, Jose R., age 60  
FORD, James W., age 70  
HARRIS, Reginald M., age 71  
IREDALE, Joseph L., age 47  
KARSTEN, Charles E., age 81  
KILEY, Manuel O., age 66  
KINSOLVING, Arthur L., age 77  
LATTIMORE, Malcolm S., Jr., age 48  
LEEMING, Frank C., age 77  
LEVERING, Berton S., age 86  
PORTER, Perry M., age 49  
READ, Walter H., age 69  
ROE, James B., age 70  
SALYARDS, Shelley S., age 78  
SCHUMANN, Robert H., age 56  
SCHWEIZER, Jack E., age 51  
SHIELDS, Charles A., Jr., age 44  
STRANG, Robert C., age 54  
WARNECKE, Frederick John, age 70  
WEBER, John M., age 80  
WHITE, Donnell E., age 57

Changing jobs? To keep this column up-to-date, send us the form below, please!

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New address \_\_\_\_\_  
Date of change \_\_\_\_\_ Signed \_\_\_\_\_

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# NEWS.. BRIEFS

## Happy Birthday, CSMO

The Church School Missionary Offering (CSMO) is 100 years old this year. Begun in 1877 when St. John's Church, Cynwyd, Pa., raised \$200 for mission through Lenten Mite Boxes, the idea caught on rapidly, and the next year additional parishes joined and raised \$7,070.50. In 1927 the Lenten Mite Box Offering's jubilee observance yielded \$553,252.53 for missionary work. So far \$46,686.81 for 1976 has gone to the Southern Philippines.

When the Lenten Mite Box Offering became an official part of the national Church's program is uncertain, but by 1950 a cumulative total of more than \$16,000,000 had been raised, and that year the mite boxes were underwriting more than 15 percent of the Church's missionary program.

The CSMO, which predates the United Thank Offering (1890), has become a way for the Church to teach a real connection between the spiritual discipline of Lent and stewardship of the material

world. The penny, nickel, dime, quarter, fifty-cent piece, or dollar dropped in the mite box combines the exercise of the Lenten discipline of abstention with conservation of whatever material the money would have bought and helps minister to the material needs of that half of the world which every night goes to bed hungry.

The CSMO this centenary year will benefit the Church's work with the Navajo.

—J. Greenlee Haynes  
St. John's, White Bear, Minn.

## Fund drive tops goal

The Episcopal Church Foundation's first capital funds drive exceeded its \$775,000 goal, bringing in \$800,900 for the Henry Knox Sherrill Fund. The money will endow the Graduate Fellowship Program, create an initial endowment for the Advisory Council, and provide additional money for grants, operating expenses, and program administration.

The Foundation recently granted a total of \$41,815 to nine seminary graduates for doctoral study during the 1977-78 academic year. These grants bring to 59 the number of individuals the Foundation's Graduate Fellowship Program has helped.

At its January meeting the Foundation also elected two new board members: Francis Ballard, a Philadelphia lawyer, and Mrs. Robert W. Whitmer of Fairfield, Conn., where she is active in church and community affairs.

## An Easter miracle

As the rector of a small New Hampshire church stood waiting for the service to begin on the Sunday after Easter, his 5-year-old son narrowly escaped being killed by the processional cross.

The Rev. Daniel W. Ferry of Milford was vested and with the choir when word came of the accident. The heavy brass cross, weighing 45 pounds on its six-foot staff, had been left leaning against a room divider.

As young Joshua Ferry brushed past, the cross fell sideways, hitting him on the head. He was rushed to a medical center, and five stitches were taken to stop the bleeding, but fortunately the blow did not strike an eye or hit his temple.

Father Dan finished the service before learning his own son was the child who had been spared, the doctor said, by a miracle.

—Helen Ferguson

## Events coming up

● Presiding Bishop John M. Allin will celebrate a Eucharist June 19 in Jamestown, Va., near the site of the first Anglican service of Holy Communion. On June 21, 1607, Captain John Smith and other newly-arrived colonists participated in a Communion celebrated by the expedition's chaplain, the Rev. Robert Hunt.

● The Brotherhood of St. Andrew sponsors the annual commemorative pilgrim-

age, which includes a breakfast at which the Presiding Bishop will speak and a June 18 preparatory service at Bruton Parish in nearby Colonial Williamsburg. Persons who wish to join the pilgrimage, especially for the breakfast, should write to: J. Worth Bagley, Box 1482, Richmond, Va., or phone (804) 644-8594 by June 1.

● A six-weeks' residential quarter at Grailville, Loveland, Ohio, is offered to women who have completed one year of seminary or graduate theological study. Held annually since 1974, the quarter costs \$615; some scholarship help is available. Participants can earn eight hours of credit. Write to: The Rev. Kathy Nickerson, SQAG Administrative Coordinator, Box 178, Remus, Mich. 49340.

● Bishop John B. Coburn of Massachusetts will speak on the 15-week Episcopal Series of the Protestant Hour to be broadcast on radio stations across the nation, starting June 19. In his 15 addresses on the theme, "The Story of Jesus Christ and Our Story," Coburn covers Jesus' life from His birth to His resurrection.

● The Episcopal Series of the Protestant Hour, produced by the Episcopal Radio-TV Foundation, Atlanta, Ga., is already scheduled on nearly 575 radio stations in the United States and another 900 stations on the American Services Network, which circles the globe. Check local radio listings for times in your area.


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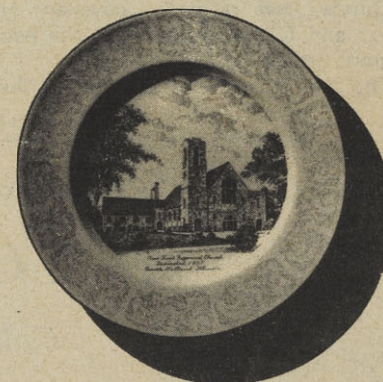
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In Person

The Rev. John H. Lembcke, 49, died of a heart attack in mid-April. An urban affairs expert and originator of interracial dialogues in the Kansas City area, he was rector of Trinity Church, Independence, Mo., and personal pastor to the family of Harry S. Truman, at whose funeral he officiated in 1972. He leaves a wife, Judy, and a daughter, Eunice. . . .

The Hon. Edward J. McCormack, Jr., former Boston City Council president and current chairman of the Committee for Boston, was guest speaker at the 202nd anniversary celebration of the hanging of signal lanterns in Old North Church's tower to start Paul Revere's famous ride. . . . The Rev. Muhammed Kenyatta, a Baptist civil rights activist, is the new head of the Black Theology Project. . . . The 1977 Temple Foundation Prize for Progress in Religion went to Chiara Lubich, an Italian Roman Catholic who in 1943 founded the Focolare Movement, which aims to create communities of Christians and other believers, emphasizing the Gospel injunction: "Love one another as I have loved you." . . .

German theologian Helmut Thielicke was guest speaker at the annual event of the Institute of Religion in Houston, Texas. . . . Dr. Una Kroll, a leading English campaigner for women's ordination for over 30 years, is leaving her work as a deaconess, saying the struggle has affected her health, her medical work, and her husband. . . . The Rev. Connor Lynn, superior of the Anglican Order of the Holy Cross, and the Rev. Benedict Calati, prior general of the Roman Catholic Camaldolese, have ratified a covenant of prayer and fellowship between the two religious orders. . . .

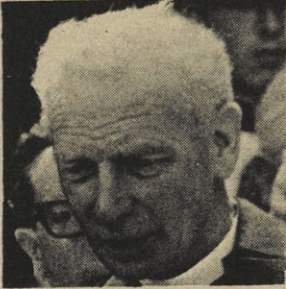
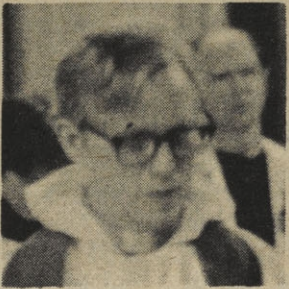
The only clergy children to win the

Century III Leadership Scholarship competition are Episcopalians and close friends, Monica Bruckert of the Diocese of Eau Claire and Mary Elizabeth Fraser of Vermont, formerly of Eau Claire. . . . Canon Hunter M. Morris, former executive officer of the Diocese of Arizona, is assistant commissioner for public welfare in the state of Texas. . . . The Rev. James G. Long, Jr., Hawaii's canon to the ordinary and vicar of Waikiki Chapel, Honolulu, is now on the staff of Bishop Matthew Bigliardi of Oregon. . . .

The Greater Columbia (S.C.) Sertoma Clubs' Service to Mankind Award this year went to Canon Downs C. Spitler, Jr., of Trinity Cathedral for community service, especially for establishing Contact-Help, a crisis hotline. . . . The Rev. Margaret D. Jefferson, a missionary with the elderly in cooperation with the Virginia Council of Churches, has been selected by Congressman J. Kenneth Robinson to serve a two-week internship as his senior citizen intern. . . . Bishop Paul Moore, Jr., of New York will present Bard College's second annual Episcopal Layman's Award to Dr. Charles R. Lawrence, president of the House of Deputies, at ceremonies June 15 at the Harvard Club in New York City. . . .

Dr. J. Jefferson Bennett will resign as vice-chancellor and president of the University of the South, Sewanee, Tenn., on June 30. . . . The Hon. Andrew Young gave the duPont Lecture at Sewanee just 24 hours after his confirmation as U.S. ambassador to the U.N. . . . Sewanee's School of Theology faculty member Dr. Don C. Armentrout has won an award for his article on Lutheran-Episcopal relations in the 19th century. . . .

A new staff member will soon join the



PEOPLE ON THE MOVE: (left to right, top to bottom) Chiara Lubich, Connor Lynn, and Benedict Calati; Margaret Jefferson, Arthur Underwood, and William Horlock; William Wendt, Roger Bowen, and Frank Woods.

Rev. Hugh Cuthbertson at the Highland Educational Project in West Virginia, thanks to a combined grant from the Presiding Bishop's Fund; Christ Church, Greenwich, Conn.; and the Social Ministries and Concerns program at the Episcopal Church Center. . . . The Rev. Arthur A. Underwood was installed as Yale's Episcopal chaplain on February 3. . . . The Rev. Craig Biddle, III, rector of Trinity Church, New Haven, Conn., has accepted a call from St. Paul's, Richmond, Va., effective September 1, to fill the post vacated last year by Newark's Bishop John S. Spong. . . . Mary A. Whitten is Coordinator of Diocesan Program, a new position for the Diocese of Massachusetts. . . .

The Rev. William W. Horlock, a United Methodist minister, is the new president of the Protestant Radio and Television Center, Atlanta, Ga. . . . Jon Dickson Bailey will be director of the Yale Institute of Sacred Music, effective July 1. . . . Richard W. Dirksen resumed his former post of precentor at the National Cathedral, Washington, D.C., on May 1 and will be acting organist and choir-master after Dr. Paul Callaway retires September 1. . . .

Members and friends of St. Stephen's and the Incarnation, Washington, D.C., celebrated rector William Wendt's 25th anniversary of ordained ministry at a special service and reception on April 24. . . . The Rev. Roger Bowen, former associate chaplain at St. Alban's School for Boys at the National Cathedral in Washington, is now associate Peace Corps director for Tonga, a Pacific island nation.

. . . Dr. Fredrica H. Thompsett, Seabury-Western Theological Seminary professor, has received a fellowship for a year's work on a book on the English Reformation in the 16th century. . . . Anglican Bishop G. E. David Pytches of Chile, Bolivia, and Peru has resigned his see, citing family reasons. . . .

The Rev. Robert C. Chapman, former rector of All Souls' Church, New York City, is now Archdeacon of New York City with responsibility for diocesan programs in the Bronx, Manhattan, and Staten Island. . . . Stanley Richard Conrad, a Fuller Theological Seminary student, is the first male secretary at All Saints' Church, Pasadena, Calif.; his boss is a woman. . . . Vera Wells Weston, the Diocese of Massachusetts' ECW president, was elected to the national board of managers of Churchwomen United, U.S.A. . . . Dr. Peter Day, Episcopal Church ecumenical officer, led a conference in the Diocese of Albany on the ecumenical dimensions of authority in the Church. . . .

Alfredo Coye, a junior at Virginia Theological Seminary, has been elected convenor and Hayden Crawford, a mid-dler at Absalom Jones Theological Institute in Atlanta, elected co-convenor and secretary of the Organization of Black Episcopal Seminarians. . . . The Rev. Mark Hill Mullin will replace retiring Canon Charles Martin as headmaster of St. Alban's School, Washington, D.C., in July. . . . The Most Rev. Frank Woods, Archbishop of Melbourne and Primate of the Anglican Church in Australia, retired April 22; he had been archbishop since 1957 and primate since 1971.



NUMBER ONE? What may be the first Boy Scout troop in the U.S., the Raven Patrol of Salina, Kan., posed with Dean George B. Kinkead on the steps of Christ Cathedral in 1910. The troop's founder, a teacher named F. John Romanes, had himself been a Scout in Scotland under Scouting's founder, Lord Baden-Powell. Seven years later, when interest waned, sponsorship was provided by another church. Now Troop No. 1 is back at the Cathedral, thanks to Ashley Null, an Eagle Scout and Cathedral member.

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SPRING 1977

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

## COLUMN LEFT

As the Bishop of the Armed Forces for the Episcopal Church, much of my time is spent traveling to the far reaches of the world. I am literally "on the road" most of the time, visiting the priests of our Church who are on active duty in all parts of the globe and who are exercising their ministry as chaplains in the United States Army, Navy, Marine Corps and the Air Force.

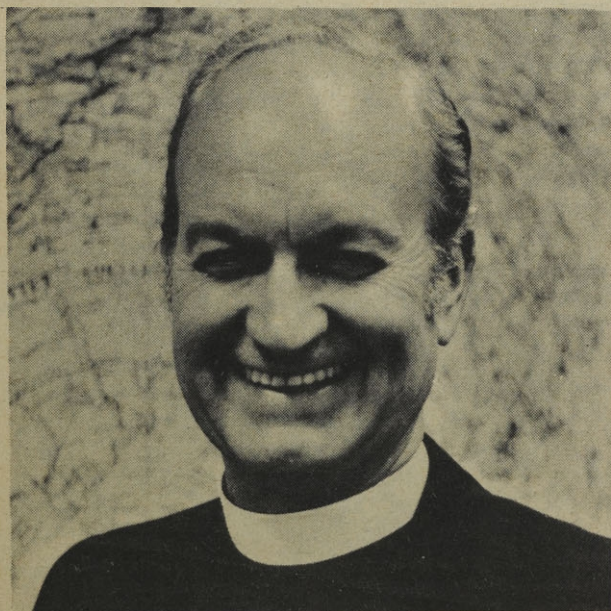
Such extensive travel enables me to see the role and work of the Church throughout the world, as well as that of the churches of the larger Anglican communion. As a consequence of my travels to Europe and the Orient (which are annual ventures) and to the far reaches of the United States, I receive a picture of what our Church is doing in the world as it attempts to proclaim the Good News of the Gospel of Jesus Christ to all peoples in every cultural, social and geographical setting.

What I do want to report to you at this time is that our "priests in uniform" are already engaged in a Partners in Mission program out there in the world. The chaplains of our Church conceive of their ministries in two unique and distinctive ways; they minister to the people to whom they have been assigned by virtue of their appointment to a military establishment, but they also see their ministry as one which supports and supplements the work of the Church in the country to which they have been sent.

For example, during my annual visitation to the Orient in January, I visited priests of our Church in Hawaii, Guam, Japan, Okinawa, Korea, Hong Kong, and the Philippines. In every instance, the chaplain I visited was working extremely hard (and our chaplains must work extremely hard!) with the program and activities of his own particular Christian community, which is made up primarily of those men and women and families in the military community. But, in addition, he was working in the local, non-American but indigenous, native Anglican Church. Invariably that Church is small, without great financial resources, and with a shortage of trained personnel. Our "priest in uniform" can often step into a local parish setting and assist the native Anglican priest with the enormous chores he has to do. The result of that association then is both a sharing of ministry as well as a developing awareness of the length and breadth of our Church and of the native Churches which belong to the Anglican communion.

So the news I am reporting to you is good news, of a partnership in mission, by which the whole Church is strengthened and the image of the "ugly American" abroad is finally shattered.

† The Rt. Rev. Clarence E. Hobgood  
Bishop for the Armed Forces



## West Point experiences, training, related by Episcopal cadet

### We would like to hear from you:

Features and news items may be submitted to *Episcopalians in Uniform* by sending them to the Rev. Charles Burgreen, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

## Ministry described by USAF chaplain

By Religious News Service

Chaplain (Maj. Gen.) Henry J. Meade, chief of chaplains of the U.S. Air Force, said the chaplaincy program of the armed forces has been the "pioneer of ecumenism and pluralism."

"Chaplains basically represent God and every chaplain ministers to the whole community," said Father Meade, 51, a Roman Catholic priest of the Boston archdiocese.

He said the entire Air Force community regardless of religious background generally considers each chaplain as "our chaplain," especially in outlying areas where one chaplain cares for the spiritual needs of the members of many religious bodies.

However, "chaplains are encouraged to remain very close to their own denominations," Chaplain Meade said in an interview. "We are not fostering a 'military religion.'"

He said the Air Force currently has 845 chaplains: 557 Protestants [33 are Episcopalians], 270 Catholics, 5 Orthodox, and 13 Jews. Their ages range from 24 to 60, with the average age 40. Among them are two women chaplains and two more are expected to be added soon.

The largest concentration of installation chaplains is at Lackland Air Force Base in Texas, with 24 chaplains, Chaplain Meade said. At the other end of the spectrum were places such as Woomera, Australia, which has one Protestant chaplain.

"In that situation, a chaplain has to be very sensitive to the faith needs of Protestants, Catholics and others," the Chief of Chaplains said.

He said the Air Force chaplaincy serves a total of some 575,000 officers and enlisted persons, or a community of 2 million people when dependents are included.

Expressing optimism concerning the health and morale of the U.S. Air Force community, Chaplain Meade said young people have shown continued interest in enlisting in the Air Force and there are generally more applications than can be accepted.

He observed that young people today appear to be "thinking more deeply, reflecting more seriously about their lives, goals and values—and their influence is beginning to touch all of us."

"A new refreshing breeze is blowing these days, and we can credit young people for much of it," he said. "I'm not sure if they're fascinated with the institutional religion, but they carry idealism in their hearts."

Chaplain Meade pointed to the need for greater reflection and understanding to resolve differences between traditional religion and dissatisfied youth. "Youth have to get less hardened and realize that society works through institutions," the Chief of Chaplains said. "But when organizations get big, they get unwieldy. The church needs to study its traditional policies and make changes where needed."

West Point Cadet Katherine Goodland, an Episcopalian from Ames, Iowa, was one of the women attending the United States Military Academy who was featured in an April 17, 1977, article in the *New York Times*. The article described changes in the recruitment, testing and training of women that have been introduced at West Point after an assessment of the first year of having women at the once all-male institution.

Cadet Goodland is a graduate of the Ames high school and a member of the Episcopal Parish of Ames, a ministry shared by two congregations in the Iowa city. She was one of the first women admitted to the Military Academy in its 174-year history.

After eight weeks of basic training last fall, Cadet Goodland wrote her parents that "I feel better than I ever have except when I feel worse than I ever have." She said she had not experienced "much harrassment" but that there was "lots of work."

According to the April *Times* article, a squad leader forced Cadet Goodland through an exercise six times. "He said I had to go the limit and past it," she reported. She also said that when she stepped forward as cadet regimental adjutant and shouted "Report!" during a formation, the corps of cadets burst into laughter.

"I knew they would, and I knew it wasn't me they were laughing at," she said. "It was because a woman was doing it for the first time." She smiled and added: "I also knew I was wearing the bars and they weren't."

Women at West Point are in 12 of the Academy's 36 companies, and in those companies men are considerably less hostile to the idea of women at West Point than they are throughout the corps, according to Maj. Howard T. Prince 2nd. "The others are even more hostile than they were before the women arrived," he said.

The solution, one that will be introduced with next year's class, is to integrate women in all the companies.

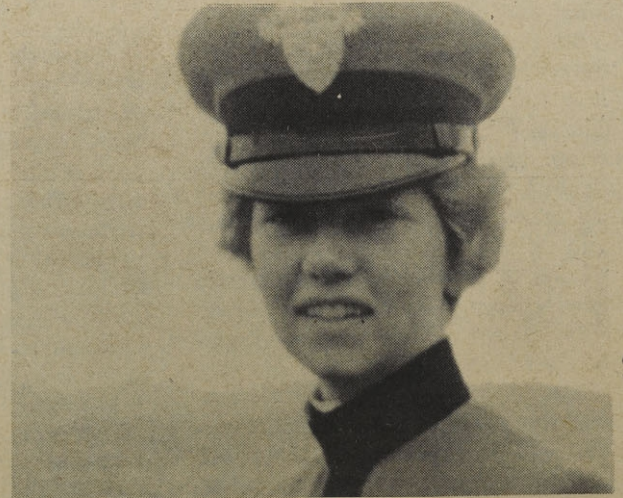
"Probably the greatest difficulty facing the women is their sex," Cadet Martha Beeson of Illinois told the *New York Times*.

"First there was the ogling. Then that wore off in the company. Now, when we go into a company without women, it's as if we contaminated it."

Cadet Goodland told the *Times* of other problems. "A guy in my squad was my buddy," she said, "but he began to like me in a different way. I had to talk to him."

The newspaper quoted Major Prince as saying that the sexual problem and the entire issue of women at West Point "has been a catalyst for the most thorough study we've ever conducted of what goes on in training."

Col. Arvid E. West, commander of cadet basic training, indicated that the women's ultimate role in the Army is also under continuing study.



Cadet Katherine Goodland



# Bishop Coburn addresses Anglican prayer fellowship

Episcopalians from 31 dioceses gathered at St. Paul's Cathedral and the Los Angeles Hilton May 5-7 for the International Prayer Conference of the Anglican Fellowship of Prayer (AFP).

The conference's stated theme was "Teach Us to Pray," a theme which was lived out in addresses, services, prayer and praise meetings, silent times, and workshops which reflected the spiritual renewal in the Church and the broad variety of contemporary Anglican spirituality. The conference opened with a festival Evensong (Rite I) at the cathedral and moved directly to a dinner during and after which participants were led in singing folk and spiritual songs. The contrast between the Reformation cadences of Evensong and the modern beat of the folksinging provided a striking illustration of the conference's catholicity and the reverent enthusiasm with which it was conducted.

Bishop Robert C. Rusack of Los Angeles stressed the connection between the life of prayer and the life of ministry. "May our time of communion together move us to make community for Christ Jesus our Lord," he said.

The conference conductor, Bishop John B. Coburn of Massachusetts, delivered the first of his two addresses on the conference theme. He described the prayer which is central to the life of prayer" by meditating on Rainer Maria Rilke's *Letters to a Young Poet*. This central prayer is "simply being. It is a consciousness of being in God but also just simply being." As such, it has its roots in solitude.

"The person who hopes to come to himself has to go within, and he has to go alone," Coburn said. Human beings resist going within because of the pain which ensues. "There is always, in the life of solitude and quiet, a sense of sadness." But if we get in touch with the pain in our stillness, "we have this sense that this is really what we have been meant to be going through. . . it's all right." Only then can the one who prays reach out to others. "If there is no breaking in to us, there is no breaking out to others."

Coburn concluded his first address by suggesting the conference begin by *not* praying: "If our prayers in fact are our busy activities, they prevent us from praying. Sometimes the best prayer is not to pray at all—just to be."

The conference then broke into various workshops, which again reflected Anglican spirituality's diversity with such titles as "Listening Prayer: Meditation," "Dance as a Language of Prayer," and "Prayer Life, Root of Social Witness."

The Rev. Lloyd J. Ogilvie, pastor of the First Presbyterian Church of Hollywood, addressed the conference Friday evening.

On Saturday, the conference continued with a Choral Eucharist (Rite II) at the cathedral at which Bishops Rusack, Coburn, Francis Bloy, Ivor Curtis, and Cedric Mills concelebrated. Preacher was the Very Rev. Everett D. Simson, Dean of St. Paul's.

In his second address, Coburn continued his description of the prayer which is central to the life of prayer.



FROM HEBREW folk songs they discovered the word for "wind" was the same as the word for "spirit," and that's how The Wind Children of Novato, Calif., acquired their name. The group of 25 boys and 15 girls from St. Francis of Assisi has performed—under the direction of the Rev. Edgar Shippey and his wife Jennifer—at the National Cathedral and on the White House lawn; it is now preparing for 1978 performances in England.

—Elva Olson Michael



The three essential elements in this life of prayer are first, "participation in the sacramental life of worship"; second, "a decision that what one wants above all else is God"; and third, "ordinary human personal prayer."

But the characteristic stance of this prayer is one of waiting, he said; it is a prayer which "happens," and it is a prayer which "simplifies things." Though it happens to us, we are still active in it: "We not only have our heart warmed by God, but we warm His. . . We are drawn deeper and deeper into His nature—we share, partake, become increasingly His nature, and this warms His heart." Our prayer is important to God because it

glorifies Him: "We are made great by God in order that we may glorify Him. It is glorious when we understand this now, but it is going to be even more glorious when we see Him face to face."

At the conference's close the Rev. Donald M. Hultstrand, AFP's executive director, presided at a Service of Rededication. Participants went forth from the conference having worshiped together in a variety of ways; having reflected seriously on the interior, solitary life of prayer; and having committed themselves in a corporate way to the active prayer of Christian ministry and witness.

—Gary Hall

## 'I didn't know what church felt like; what I was missing'

For many couples and individuals, the period known as middle age is fraught with strain and turbulence, and at age 51 Frank Hotchkiss found himself searching for a new dimension in his life. "It was a year when I was reevaluating a lot of things," Hotchkiss said. "Just a lot of things that are sort of classic at a certain age. The kids are growing up and leaving, career potentials are changing, all the things that are usually mentioned for that age. . . I was really struggling with it."

Things were beginning to come together for Hotchkiss when he first ventured into St. Augustine's last October 31. No particular reason was involved in his choosing that Sunday or St. Augustine's. "I just felt like going early one morning the last day of October."

That impulse, or whatever it was, has had a marked impact on the lives of Hotchkiss and his wife, Fran. As he explained, "I didn't know what church felt like because I didn't have any real church experience."

But the Hotchkiss case indicates that conversion or the attraction of new people to the Church is not the exclusive franchise of evangelical movements, that no age barrier exists in bringing new blood into a parish, that the Church still may be relevant in an affluent and educated society.

Listen to Frank Hotchkiss describe the experience of an unbaptized person at a single 8 a.m. service at St. Augustine's last October 31.

"I went down there, and just everything about it hit me just right. Everything. The people who were there in the congregation. [Fathers] Fred and Kevin and Steve. The light coming through the glass. The space. The music and the ritual. The whole feeling just really got to me"

Hotchkiss was impressed with the worshipers—not necessarily because of personal contact but on the basis of his observation. "There was an openness. An honesty. They were not playing games. I felt they really felt what they were involved with and they were being really open and, in a sense, vulnerable. They weren't closing themselves off. They were opening themselves to the experience."

Afterward, Frank casually mentioned

## SPIRIT OF MISSION

to a woman that it was the first time he had been to St. Augustine's and he was impressed with the service. "Well, you'd better talk to Father Fred over here," she told him.

During the course of the conversation, Hotchkiss recalled, "I mentioned I would like to have taken Communion but didn't because I wasn't baptized. That was all Fred needed. He said, 'What's your address? What's your phone number?' He arrived unannounced that same evening."

Meanwhile, "I came back from that service and got Fran and went back to the 10 o'clock service."

Hotchkiss emphasized that his entry to the Episcopal Church and St. Augustine's in search of fulfilling an inner need did not occur in one instant that Sunday in October, but was a matter of progression. "This is important," he said. "I had the feeling I was finding the core of myself that I could center on. It wasn't that I got to the church and found that. I was

finding it. But I got to the church and felt I could really get hold of it. . .

"It sort of let this inner awareness, or whatever it was I was getting together, expand. It felt very nourishing, extremely nourishing, energy giving."

On Monday, November 1, Father Fred dropped by the Hotchkiss home again. "Just thought I'd like to show you what this baptism service is about," he said.

Hotchkiss took some time off on Wednesday to think and decide whether to make the commitment. "It just became very clear: this thing had taken hold of me, and I was going to go. Going with it meant getting baptized the next Sunday."

So that following Sunday, he stood up with two pre-teen girls and two babies for the baptism rite.

"The part about the water was strong," he explained. "But when he put his hand up here and crossed my forehead, I could feel something was happening. I think people who are baptized as little children in a way miss a powerful experience." Maybe, too, they miss the feeling of strong responsibility at that point.

"It was a moving experience," Hotchkiss said. "I feel tremendously vulnerable. And very personally involved in this."

What did he mean by vulnerable?

"I think the Church is asking, or God or Christ or whatever—there's no way you can go into this without being totally open about who you are."

As part of his search for religious fulfillment, Hotchkiss said he was looking for a means of involving himself with his community in a broader way. While he is an enthusiastic new member, he is being careful about rushing into church activities, partly because of professional commitments and civic duties. "I don't want

to make commitments beyond what I can follow through on."

But in his own way, his St. Augustine's experience has met some of the need to feel part of a broader community. He wanted to find a way "to help out in some fashion. But another way I meant was not to be so isolated. Just attending services has removed a lot of isolation. It doesn't require a close social contact with the people there. The shared experience at the service is to me a relating to everybody, to the human race. That I was missing. That I very much welcome."

Fran Hotchkiss was reared a Presbyterian and remained so even though she attended an Episcopal school as a youngster. During services, "I was always on the sidelines" because the Church then required that communicants be confirmed Episcopalians.

"I'm delighted to be going [to St. Augustine's]," she said. "I didn't think I really needed a formal religion in the way of belonging to a church. I thought I could just do it my own way. But I really enjoy being part of it."

Hotchkiss said another important factor in his decision was the opportunity to be accepted fully into the Church without a lengthy period of formal preparation. In their discussions, Father Fred emphasized the importance of the act of acceptance even within a week of the first time Hotchkiss visited St. Augustine's.

"Sometimes the best way to decide and act is simply to 'be' and not go through all the preparation in order to make a totally rational decision," Hotchkiss said. "It was important that he, as the leader of this parish, had accepted that mode of action. You know that there is a commitment, and you act."

—Bill Stall, reporter, *Los Angeles Times*



## Adelynrood offers summer workshops

A group of redoubtable women built Adelynrood, summer home for the Society of the Companions of the Holy Cross in Byfield, Mass., just before World War I. The story is they had no architect and handled all the arrangements for the building themselves. When it was done, Emily Morgan, the companion in charge of the Society, brought an old friend, Ralph Adams Cram, noted ecclesiastical architect, to see it. As they walked uphill toward the great cross on which the buildings center, someone overheard him saying to her, "Why, Emily! This isn't nearly as bad as I thought it would be!"

Adelynrood still sits on its hill with a cloister garden and a chapel beside it, a gracious sprawling complex embodying memories of huge Victorian summer "cottages" set in rockbound rural greenery not far from Newburyport and the sea.

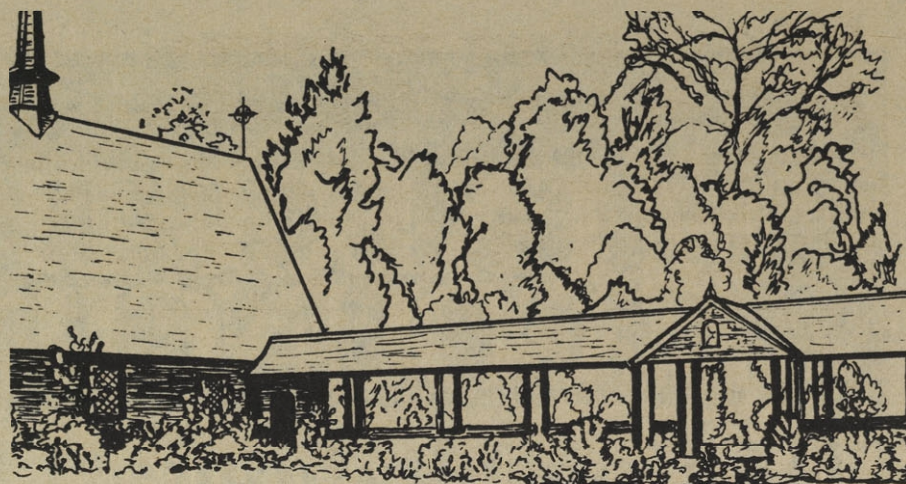
And now, 63 years later, the much younger sisters of these women run Adelynrood as an ecumenical center for retreats, conferences, and workshops open to all interested persons, young and old.

Nine events open to all, men and women, old and young, are scheduled this year:

**May 24-25:** Prayer, Deep Energy Source for Our Common Ministry, a two-part workshop led by the Rev. Franklin Vilas and Polly Wiley of the Anglican Fellowship of Prayer. Vilas is also president of the C. G. Jung Foundation.

**June 17-19:** The Intensive Journal Way of Growth, a workshop led by Francis Hall on the method developed by Dr. Ira Progoff of Dialogue House, New York City.

**June 24-26:** Spiritual Ecology, a retreat led by Sister Mary Anselm of the Community of St. Mary with the Rev. Elsa P.



Walberg of the Society as chaplain.

**July 8-10:** The Healing Ministry of the Church, a conference with Emily Gardner Neale as principal speaker.

**July 12-14:** Altar Guild Images, a conference led by various members of the Society.

**July 15-17:** The Unconscious as the Source of Religious Experience, a seminar based on C. G. Jung's psychology led by John and June Yungblut of Pendle Hill, Quaker Adult Study Center, Wallingford, Pa. John Yungblut is author of two recent Seabury Crossroads books

and a Pendle Hill pamphlet.

**August 25-28:** The Seasons of Life, a conference on the creative process of aging under the leadership of Society members who have special interest and expertise on this subject.

**September 9-11:** The Good News Comes Alive, a retreat based on the Gospel of Mark led by Suffragan Bishop Morris F. Arnold of Massachusetts.

For further information, write to Miss Victoria Wells, Program Coordinator, Adelynrood, Byfield, Mass. 01922.

—Mary Morrison

## Switchboard

Continued from page 4

requirements, I have suggested that he might (in the interests of reconciliation) treat her differently from those who begin the process under him. Not only has Bishop Vogel declined to do this, he now doubts that women "could or should" be ordained priests. So even if she met his requirements, he might be unwilling to recognize her priesthood.

I share Bishop Vogel's hope that George and Katrina Swanson will be called to a diocese where the diocesan believes women can be ordained priests.

Edward R. Welles  
Manset, Me.

### CIVIL LAW, MORAL LAW, AND JUDGMENT

Homosexuals are coming out of the closet (to use their own term) and are asking society to accept them as they are. Perhaps society can do this; in certain job situations they may have as much right to protection by law as any other minority group.

But we have two sets of laws: the written civil law and the Bible-based moral law. The Commandments—not to covet, not to commit adultery, to honor our parents, to keep the Sabbath—come from the laws given by God to Moses, and they still stand as moral law and God's law.

I do not believe a homosexual priest can uphold both moral and civil law. If a homosexual priest remains celibate, maybe he or she can teach moral law, but how can he or she preach faithfulness to the law when he is not faithful to the law himself?

God has love for all, but He also expects us to have enough moral responsibility to admit our guilt—if not publicly, at least privately to Him. A homosexual needs the same help society gives the alcoholic. He needs God's healing grace.

Marguerite Harbison  
Minneapolis, Minn.

### A QUESTION OF TRADITIONS

On page 6 of the April issue in my "Response to [Bishop] Sherman" (arguing the legal invalidity of the ordination of women), the next to last paragraph was edited (probably to save space) in a way that importantly affected the intended meaning.

You paraphrase the latter part of No. XXXIV of the Articles of Religion to the effect that a particular or national Church may change "Ceremonies or Rites" . . . not repugnant to the Word of God and . . . ordained and approved by common authority. . . . This is not only an inaccurate paraphrase—any rite may be changed whether repugnant or not—but it omits my reference to the earlier part of the Article where it states that

whoever through private judgment breaks *Traditions* and Ceremonies not repugnant to the Word of God and ordained and approved. . . ought to be rebuked openly." The last sentence of the Article confines the authority of a particular or national Church to "ordain, change, and abolish, Ceremonies or Rites. . . ordained only by man's authority. . . ."

It is submitted that "Ceremonies or Rites" do not include "Traditions," certainly a tradition of 2,000 years standing and not "ordained only by man's authority," such as the tradition of an all-male clergy. This point is necessary to the conclusion that the Minneapolis Convention's action was without legal authority, all aside from the highly questionable procedure by which the action was taken.

W. Clark Hanna  
Philadelphia, Pa.

## Triennial seeks nominees

The Triennial Program and Planning Committee is seeking nominations for the posts of Presiding Officer and Assistant Presiding Officer for the 11-day Triennial Meeting in Denver, Colo., Sept. 8-18, 1979.

Candidates—aside from having physical stamina and a willingness to serve—must have participated in at least two Triennial Meetings, must type or have access to secretarial help, and must possess demonstrable skills in public speaking, leading meetings, and public relations.

The committee will elect both officers at its September 29-October 4 meeting. Persons interested in submitting names or seeking further information should con-

tact Anne Harrison, Triennial Meeting, 815 Second Ave., New York, N.Y. 10017.

### A SLIP OF THE "H"

I'm glad you were able to use my thoughts on the Moody book [May issue] and its implications. Unfortunately, only after I saw the copy in print did I realize I had confused a point I wished to make by using an unintended word in the third paragraph, thus distorting the meaning. It should have read, "...we shall probably receive increasing evidence of the survival of a mental and *psychical* entity after the physical body has ceased. . . ."

—The Rev. Benjamin Axleroad  
Philadelphia, Pa.

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A  
report  
from  
your  
national

# EXECUTIVE COUNCIL



## PIM Consultations: "I have seen the Church"

A bishop from New England commented: "I came here under duress. I didn't want to be here. I didn't see any point in it. Now that it's over, I can say that in all my ministry I have had two valid experiences of what the Church is. I have seen the Church here."

A priest from Province V said: "In many ways, a Province was born here."

A bishop from the West Coast took the opportunity to share with the gathering his pain and puzzlement at being asked to license a priest from another diocese who is an avowed homosexual. He didn't find unanimity, but he did find an accepting community of church-people who were willing to help him grapple with the issue.

One group met in the steaming tropics and shared—briefly—the company of a deadly coral snake. Another group, meeting at the same time, worried that a blizzard might disrupt travel plans.

A partner from Canada asked: "Have you lost your nerve? Have you as a Church generally lost your seriousness about change? We are concerned with the apparent implication that closing churches and reducing the number of candidates you accept for ordination is a retreat tactic."

And a young girl cried and was comforted by her bishop.

All these incidents took place as the Episcopal Church—scattered into nine Provincial meetings—grappled with the task of defining its role in the shared ministry of the Church as the Body of Christ—a task one New Englander likened to "trying to put suspenders on a snake."

The occasion was the first phase of the Episcopal Church's Partners in Mission Consultation; and the results, impressions, and challenges that those Provincial Consultations generated were laid before the Executive Council a week later at a meeting at the Galt House in Louisville, Ky., where the fruits of two years' labor were brought to a conclusion that was really a beginning.

The Partners in Mission Consultation is a process wherein the host Anglican Church invites external partners from throughout the Anglican Communion—and in the case of the Episcopal Church's Consultation also from non-Anglican denominations—to examine systematically its life and mission.

Working from the belief that all Churches, regardless of size, history, or wealth, are equal partners in the mission of Christ's Church, the partners are encouraged to criticize or challenge the host Church in a way that will help it break free of

preconceptions that may hinder its role in mission. While their own insights and experiences—often vastly different from those of the host Church—are invaluable assets to the Consultation, their primary role is to help remove the blocks that often keep parts of the same national or regional Church from fully sharing with one another.

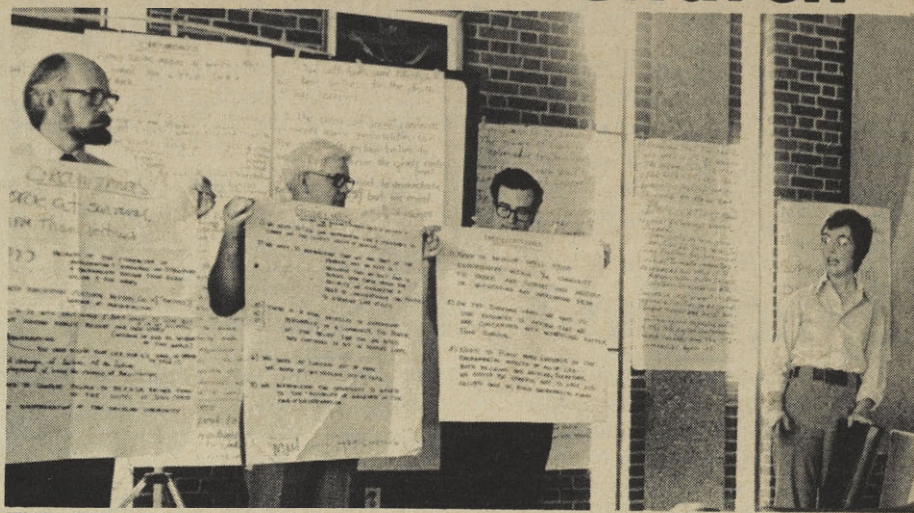
The Episcopal Church's gathering was the 17th such Consultation held in the Anglican Communion and was by far the largest and most unwieldy. It eventually involved over 60 partners from nearly every Province or national Church in the communion; representatives from the National Council of Churches of Christ, the World Council of Churches, and the Roman Catholic Conference of Bishops; 41 Executive Council members; members of the Episcopal Church Center staff; and at least three representatives from every diocese in the Episcopal Church.

Preparations involved reams of paper, correspondence with remote parts of the globe, sometimes ticklish diplomatic negotiations, travel plans, and food and lodging for nearly 500 people meeting in 10 widely differing settings throughout the United States and Latin America.

The work of making it happen began about two years ago when a group of people met in the kitchen of Jean Jackson, an Executive Council member from Oregon. That group became the National Planning Committee for Partners in Mission, or the "Kimsey committee" after its chairman, the Rev. Rustin R. Kimsey, who was a Council member at that time.

Eventually, working through a network of Provincial committees, the Kimsey committee, and the format followed in all the other Consultations, the first fruits were visible as the invited partners, staff members, and the men and women who would moderate the Consultations gathered in Louisville April 15 for a training session.

Although most of those gathered were Anglicans, sharing the common heritage of people such as Cranmer, Hooker, Jewel, Elizabeth I, Temple, and Maurice, and although most were fluent in English, it was immediately clear that Anglicanism is not a monolith. Partners were asked two questions: "In how many languages do your people pray to God?" and, "In what language are you most comfortable talking to God?" The result: two closely packed sheets of newsprint covered with the variety of tongues—from American English through Tagalog to Chinese and back to the



**THE INEVITABLE NEWSPRINT**, without which no church meeting would be complete, appeared in Province I. When wall space ran out, seminarian Helen McClenahan, far right, drafted walking signposts to make her report.

languages of the Native American—in which Anglicans talk to God.

Finally, the leisurely training session was over, the only missing luggage recovered (it had missed the flight in London), and the only missing partner in attendance (he had missed a flight in Latin America). Partners and staff scattered to the nine sites around the country with no mishaps (if you don't count a false bomb scare that grounded one group in North Carolina for a few hours).

Those nine Provincial meetings April 19-23 produced the comments and incidents noted above. They also produced—in varying and often intangible ways—a renewed understanding of a shared ministry of the whole Church.

The participants heard of new ideas, of programs that work, of other parts of the Church that have similar problems and needs. They memorialized synods, evolved principles of working together, exchanged ideas, and tested the new understanding that they did not have to bear the burden alone (see page 8).

They left the Consultation sites and scattered to their dioceses and parishes, carrying that new glimmering of something far larger than each member, and they sent presenters to Louisville to share with the Executive Council and the other partners those learnings and hopes.

Those hopes—for evangelism, for a new understanding of ministry and mission, for a new commitment to the cities—became the focus of three more days of talk, challenge, resistance, groping for understanding in an incongruously garish setting for shared worship and living. In the end, the Council committed itself to support the new glimmerings that had surfaced, to coordinate work as new coalitions evolve, and to direct the staff to assist the process.

The Council also asked the Presiding Bishop to make a personal initiative to each parish on the Partners in Mission experience, suggesting that one response might be for each parish to engage in a local partners in mission consultation with ecumenical neighbors serving in the partners' role.

While these results seemed meager to some, they are wholly in keeping with the thrust and tenor of the Partners in Mission concept which insists that the responsibility for mission resides at the local level—starting person to person, parish to parish—with sharing and partnership growing out of needs that are perceived in the local situation.

"The important thing," said Council member Dr. D. Bruce Merrifield of Houston, Texas, "is we have found a process whereby people in the Church can talk to one another. It is up to the Council to see that this process is carried forward and used in every level of the Church and that people begin to see their own role in mission. We can support and enable this because the process—Partners in Mission—is so effective."

Most were agreed that results of the series of Consultations would not be seen immediately, but partners and Council members alike seemed certain that what had taken place would eventually affect the life of the Church.

Near the Consultation's end—as a drafting committee went off to compile the agreed statement—Consultation members gathered for the final common worship. The intercessions were offered in many of the languages in which Anglicans pray. In that service, the diversities and differences which Anglicans brought to the Consultation became the common instrument that drew them together as they sought a new sense of mission for the Episcopal Church within the Anglican Communion and the world.



# What the Partners Said

As the Executive Council Consultation opened, the visiting partners presented their reflections on the nine Provincial Consultations held the previous week.

We are privileged to share a vision and be a part of Christian Partners-in-Mission. The Provincial Consultations were a new experience for many of us in openness and full disclosure, which have made our role possible. We have also experienced a spirit of acceptance of us as persons and partners which makes us bold to speak the truth in love to the Episcopal Church. Out of the sharing of our experience came the identification of the following areas about which we have a *very* deep concern and to which we hope serious consideration will be given.

**MISSION:** Mission has its roots in faith in Christ and obedience to God and expresses itself in a worshipping community and is realized in program. We believe that for the Episcopal Church a matter of prime importance is to restore to the word "mission" its full meaning. The use of the phrases "mission parish" and "mission diocese" reinforces inadequate understandings. Mission cannot even begin to grow in the context of the present crippling parochialism at all levels which we have observed. Both the Provinces and the partners have raised the question: "What is the companion-diocese relationship in the light of Partners-in-Mission?" In its relations with overseas Churches, as in other areas, PECUSA needs to become a receiving as well as a giving Church.

Episcopalians, along with all God's people, must be seen to stand for justice and reconciliation though it may call for sacrifice; and they must concern themselves in the world with hunger, human rights, and inequality of opportunities among nations and in the USA with disadvantaged groups, both ethnic and other, and the problems caused by the decay of the big cities. We see a need for total vision undergirded by biblical faith and Christian experience to enable the Church to take initiatives and anticipate, rather than merely react to, events and cultural change.

**EVANGELISM AND RENEWAL:** We urge you to include the following in your understanding of evangelism and renewal:

- to recover the biblical basis for evangelism;
- to be ready to share the spiritual experiences of others and to accept Anglican evangelical tradition;
- to recognize the centrality of worship; and
- to be free to express worship in terms of the local culture and to seek opportunities for evangelism among the ethnic minorities.

We also urge that you give more emphasis to witnessing than to survival.

**ECUMENISM:** We sense everywhere the possibility of much greater development of ecumenical

relationships for mission at the local (diocesan and parochial) level. We would be sorry if one effect of our visits were to be the strengthening of Anglican self-consciousness at the expense of partnership with your neighbors in Christ, both in America and internationally (e.g., WCC, etc.).

**MINISTRY:** There is a need for

- a new understanding of, and training for, the total ministry of the people of God;
- a recognition that ethnic ministry, in the total ministry of the Church, goes through three stages: identification, independence, interdependence;
- better deployment of clergy (it is important to determine the cause of the phenomenon that there are apparently too many priests and too many church buildings);
- discovery of patterns to fit the needs of parishes and dioceses; and
- the exercise of the prophetic ministry.

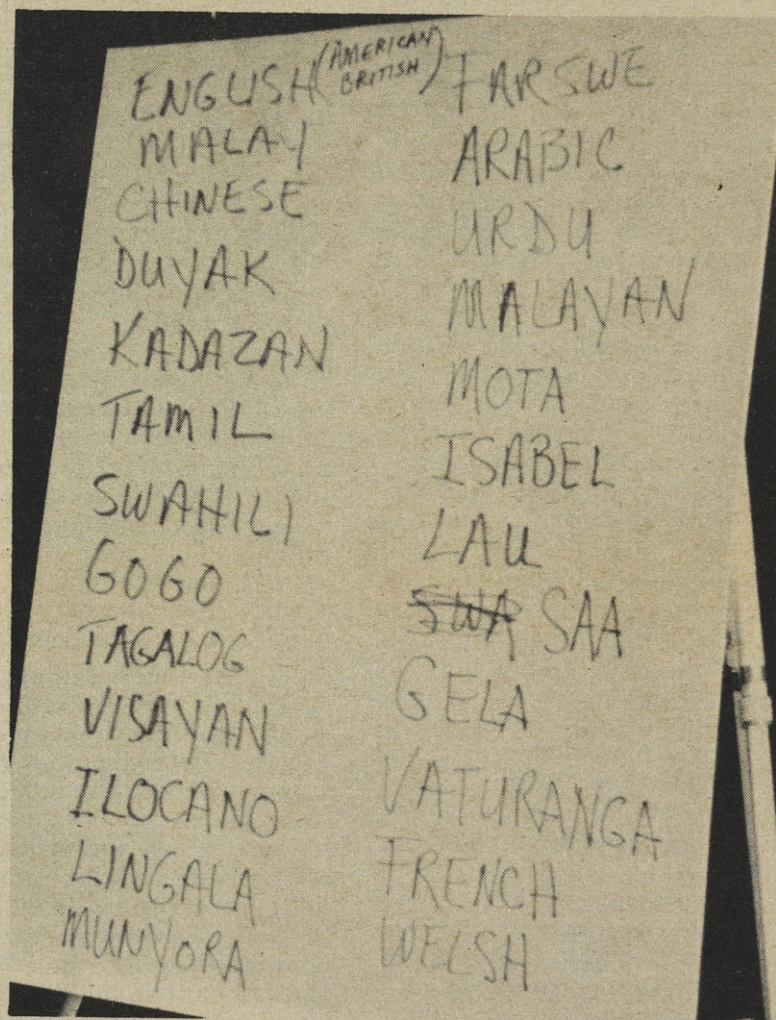
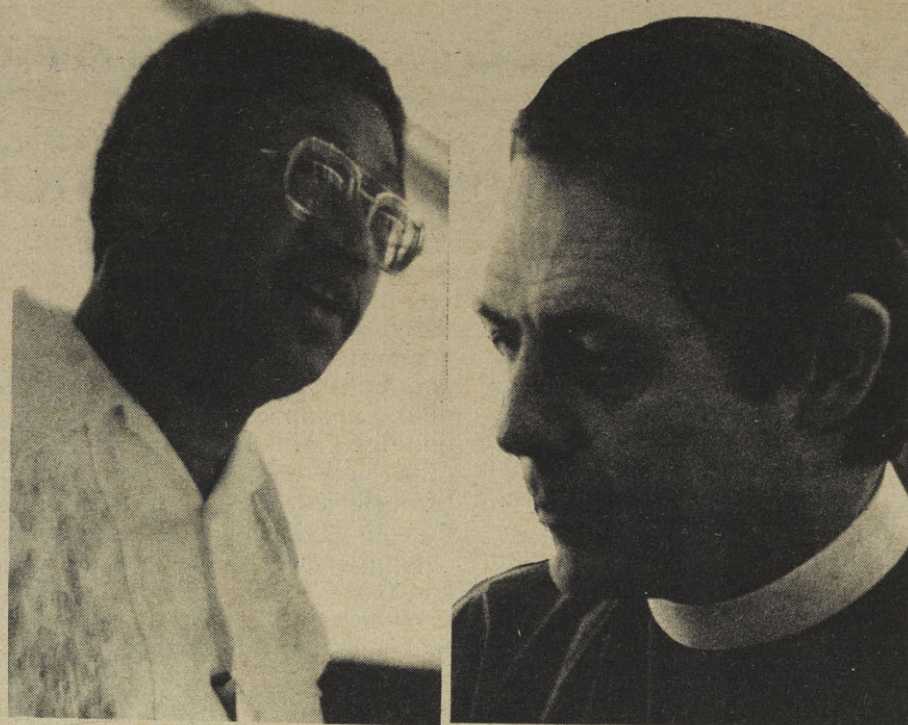
**STRUCTURE AND AUTHORITY:** Taking into account the geographic size of PECUSA, the ethnic diversity within it, and its differing urban and rural needs, we sense a growing awareness of the need for reassessment of existing structures to improve relationships and communication at all levels. In particular, we would urge the Executive Council to look again at intermediate structures between diocesan and national levels. Is "Province" the right word? (It is used in a different sense elsewhere in the Anglican Communion.) Should the present Provinces be developed, or are their boundaries too artificial? Does PECUSA need different groupings; and, if so, how many and for what purposes?

We perceive a need to define and accept a positive concept of authority (e.g., ARC-IC Statement). How are Scripture, tradition, and reason brought to bear on the decisions of the Church?

**STEWARDSHIP:** Stewardship is the total response to divine generosity, therefore we need a critical reassessment of a materialistic life style and conservation of our natural resources with a sharing with a hungry world.

**PERSPECTIVE:** The presence with us of representatives from other Provinces of the Anglican Communion, where the Church is suffering persecution for witnessing to the Truth, reminds us of the wider perspectives within which PECUSA must exercise its mission to the world. And as we are mindful of the Church's mission throughout the world, we remember, too, that this mission is not ours, but God's, and that He will bless our continuing attempts to fulfill it and use them in His way for His greater glory.

We praise God for having rewarded us with richness in our Christian life by sharing with you in your task of meeting challenges to this vision of being Christian partners in God's mission.



**THE PARTNERS AND THE LANGUAGES** they pray in made the Anglican Communion real to the American participants. The Rev. James Ottley, above left, told of Province IX's struggle as it explores autonomy. Bishop David Sheppard of Liverpool, England, above right, was instrumental in having participants consider the urban crisis. Two full sheets of newsprint were needed to list all the languages in which Anglicans pray. Bottom, the Most Rev. Richard Wimbush, Primus of Scotland, left, and Bishop Drexel Gomez of Barbados shared coffee and conversation.

Report continues on next page.





# What the Executive Council Said

Near the Consultation's end Executive Council members, visiting partners, and staff met separately to identify the implications and responsibilities for Council's continuing work in light of issues raised during the Consultation.

## Part I: Implications

- The ecumenical dimension—that all we do should be seen in the light of our total life in the Church.
- The effect of our personal and corporate life styles on affairs of the world as we try to live our lives as Christians in the world. The implications of our personal and corporate witness must be borne in mind.
- The relationship of Partners in Mission and Venture in Mission must be strengthened and seen as parts of a single mission, not as individual ventures by themselves.
- The partners' perceptions of us (what they saw and what came through in the various reports)—do we hear/can we communicate these things they saw and experienced, living with us, in some reasonable way to the rest of the Church?
- The urban crisis is a real issue and a real concern that must be dealt with.
- Renewal and evangelism must have a high priority in whatever we do.
- There already exist in the Church, in isolated places and in certain groupings, certain models of partnerships, coalitions, and groups which we need to know more about and which may help us and serve as models for other places.
- The challenge of Province IX needs our attention and should be taken seriously. That challenge includes a great opportunity in that it provides for outreach and for nurture of the Mother Church as well.
- Preparation for ministry, lay and ordained, should not lose sight of the personal mission—the faithful should not be overlooked. Not only, then, are we dealing with seminary training and training at that level, but we must train each member of the Church to be an effective witness of Christ where he is.
- Our structures must be examined with a view to making them viable, vital, and productive, especially so in relation to the whole Provincial system and other areas of communication.
- College and youth work are areas of great concern. Someone has said the Church cannot live without its young people; the number of days of our Church is limited unless we nurture the young.
- Our Church tends to be crisis oriented, and sometimes, in dealing with the immediate crisis, we forget the other responsibilities we have, and somehow our energies and our resources are funneled into just one crisis; we need to be aware that many times we are able to deal with that crisis but that there

is also an ongoing responsibility. Saying this the biblical way: the two-fold commission to go into the world and to feed those already committed to our care must be kept in balance.

- To explore and study the whole question of authority in our Church is one thing that came through very clearly. It seems as though whilst we speak of being episcopal and catholic, that doesn't necessarily imply obedience to many people; this sometimes tends to hinder the effectiveness of our witness.
- Spirituality—a greater relationship between worship and action is needed. One of our partners mentioned, in one of the discussion groups, that there seems to be a difference, or something missing, between what happens in church, what we feel and experience in worship, and when we leave to go back into the world, the things we do. Maybe the social implications of Eucharist must be made clear to our people.

Having listed the many implications of the learnings of this Partners in Mission Consultation for the program of the Church, the Executive Council acknowledges its responsibility to act on these implications and agrees:

- that what we have learned at this Consultation must be translated into policy and program activities;
- that the recorded implications as listed by the Executive Council at the April 29, 1977, meeting be referred by the Presiding Bishop to the appropriate Executive Council committees;
- that where these implications cut across Executive Council committee structures, the Presiding Bishop is asked to call together coalitions or groupings of persons and committees related to the program subject to prepare operational goals and plan programs; and
- that the Executive Council committees and other appointed groups report to the Executive Council in September, 1977, it being realized that this implementation is an ongoing process and the September report will be preliminary in nature.

## Part II: Executive Council's responsibilities

The listed responsibilities of the Executive Council are as follows:

- That the Executive Council review all programs in the light of our new ecumenical awareness.
- That we take seriously the need to communicate what has happened at this Consultation to every diocese and parish, such communication to interpret as far as possible the enthusiasm and spirit of this gathering.
- That the Executive Council greatly expand and intensify the national Church's program in the areas of relevant spirituality, evangelism, and stewardship.

gelism, and stewardship.

- That the planning and program activities of Partners in Mission and Venture in Mission be coordinated so as to emphasize the common renewal goals of these programs.
- That the Executive Council recognize the reality of the urban crisis and that this concern be reflected in program and budget decisions.
- That the Presiding Bishop appoint a committee or work group charged with the task of ensuring that the learnings of the Consultation are kept before the Executive Council and its committees in all its deliberations.
- That the Council take such action as is appropriate to discontinue the use of the word "mission" to describe an aided congregation.
- That in the light of the many comments about the inadequacy of the present Provincial structures and the need for some structure between the diocese and the national Church, the Executive Council take action to begin the process of de-

veloping church structures which enable partnership at all levels of our Church.

- That we take seriously the comments heard at this Consultation about the uniqueness of Province IX and the particular opportunities for ministry, mission, and social awareness that Province provides.
- That we accept, as the Executive Council, our responsibility to be pro-active in the renewal of our Church.
- That we pay attention to and support where possible the groupings and coalitions in our Church, many at parish and diocesan levels, which do not fit neatly into the traditional structures.
- That we take action to continue the process of listening, sharing, and action started by this Partners in Mission Consultation.
- That we express our thanks to God and to our partners from other countries for our sense of the movement and presence of the Holy Spirit in our midst.



NEAR THE END THE GROUPS DIVIDED: Executive Council (top photo) and partners (center) met in two wings of a vast room 25 stories above the Ohio River. And the staff (crew?) was relegated to Steerage.





**LOAVES AND FISHES** by the Ohio River is an annual event of Christ Church Cathedral, Louisville. This year partners joined the feast, and the piles of fish, bread, and fruit didn't last long.

**STRANGE BEDFELLOWS?** While Anglicans pondered the nature of mission, another group around the corner pondered different things indeed.

## What Both Said: An Agreed Statement

This was the second and final phase of the Partners in Mission Consultation with the Episcopal Church in the United States. The first phase was the series of nine Provincial Consultations just completed. The Consultation commends with enthusiasm these Provincial meetings and the substance of their reports, the report of April 28 from the partner Churches, and the resolution of the Executive Council of April 29, below.

The Executive Council affirms these reports from the Provinces and from its partner Churches and recognizes its responsibility in such matters as parochialism, urban work, ecumenism, stewardship, and evangelism. It recognizes the need to relate Venture in Mission with the priorities identified during the Partners in Mission Consultations. It recognizes the centrality of worship in the development of the total work of the Church. It accepts the need for new personal and corporate life styles. It notes the necessity of carrying on its enabling ministry through coalitions whenever possible and examination of structures.

The Churches represented in this 17th Partners in Mission Consultation will now try to communicate the results of it to every Church community.

### What the Council Did: A Special Resolution

**WHEREAS**, The Partners in Mission Consultation is now completing its initial phase after two years of planning, with a notable degree of success; and

**WHEREAS**, The Executive Council, under the gentle prodding of its partners, now more clearly perceives the breadth of mission opportunities, as well as the power of this process as a tool for involving the whole Church in a continuing process of setting goals and priorities for mission—a process also essential for undergirding Venture in Mission and for meeting the mind-stretching challenges of our times; and

**WHEREAS**, Effective and timely continuation of the Partners in Mission process in varied forms should now become a priority of this Executive Council; therefore, be it

**RESOLVED**, That:

1. A work group of the Executive Council be appointed by the Presiding Bishop which will be charged with the task of guiding the collation and distribution of the learnings of the Partners in Mission Consultation to date and for developing a proposal for a concerted continuing of program of Consultations to be reported for approval at the September meeting of the Executive Council; and
2. That appropriate staff assistance be allocated to allow effective implementation of this objective, with designation of one person to be responsible for coordination and management; and
3. That the Presiding Bishop consider a personal initiative at this time which might take the form of a challenge to every parish to begin a study now of the Partners in Mission materials in concert with at least one other parish and partners from other denominations and to feed back their findings for guidance of the national Church;
4. Recommendations of this committee would be reported through the National and World Mission Committee of this Executive Council; and
5. That an appropriation of up to \$5,000 be made for this purpose from the Executive Council Committees' budget.

## What the Partners Did: Two Points

As partners, we regretted that the processes of the Consultation did not afford the partners and the Executive Council members the kind of experience of growing together which facilitated our task in the Provincial Consultations. (That was not meant to be a negative affirmation, but simply to register a concern of most of the members of the group of partners.)

We reaffirm the set of priorities as given in our report, and we recommend they be used as a basis for consideration in arriving at priorities for Venture in Mission.

We would underline two points made in our report:

1. That mission and evangelism are the primary task of PECUSA, and in this area we urge that training for ministry reflect our basic concern. We suggest the House of Bishops communicate this concern to all persons responsible for this area of the Church's mission.
2. We reaffirm the principle that national and world mission are one mission. Within that one mission, we urge that attention be paid to reexamining the relationship with Provinces and dioceses overseas and structures within the USA. We see a gap between the national and diocesan levels through which "home mission" can fall. Within home mission, we see the ministry to urban situations and the disadvantaged groups as a very major concern.

We recommend that special attention be given to ways of sharing this vision of the mission of the Church with all levels of church life in PECUSA, the national, Provincial, diocesan, and parochial. Without being arrogant, we wish to state that we would be disappointed if these concerns of the partners are not reflected in the life of PECUSA and if they do not surface at the next General Convention.

Finally, on behalf of all the partners, we wish to say a special word of thanks and appreciation for this wonderful opportunity which you have afforded us. We assure you that we return to our several homelands with nothing but good will and affection for the Presiding Bishop, the bishops, clergy, and laypersons who have afforded us this wonderful learning experience.

## A Special Plea for Province IX

We believe that special attention should be paid by the Executive Council to Province IX. Its situation, its needs, and its future are different from those of the eight mainland Provinces; and the most urgent issue before Province IX at this time is precisely its relationship with PECUSA.

Province IX differs from the other Provinces severally and as a whole in the following ways:

- it is located wholly outside the USA;
- it belongs to the developing world with an entirely different socioeconomic and political background;
- it consists largely of dioceses, each of which corresponds to the territory of a different nation;
- the Episcopal Church is generally a very small minority in those nations;
- it has already developed some Provincial institutions with a Provincial staff and its own means of communication (metropolitan authority over Costa Rica gives the bishops of Province IX some corporate identity);
- its cultural background is unique: it is discovering its identity as *Hispanic* Anglicanism, and this could be a great enrichment of the whole Anglican Communion; and
- there is great potential for outreach, growth, and development.

The discovery of identity and the furtherance of appropriate outreach require that *autonomy* should be one of the goals of the Province—as indeed it already is. (See Provincial report.) We note a developing consciousness in the dioceses of Province IX that they

are not—and cannot be—merely an extension of PECUSA overseas; they have their own life under God in their own setting.

Costa Rica has already taken autonomy; Cuba has had autonomy thrust upon her; other dioceses are at different stages along the way. All require considerable help in finding a new relationship, as dioceses and as a Province, with PECUSA and the rest of the Anglican Communion. Province IX would resent any suggestion that PECUSA was pushing it away, and many dioceses fear the withdrawal of the financial support which, they feel, keeps them viable. They need reassurance about continued support, including financial support, after autonomy.

Careful thought needs to be given to the scope and boundaries of an emerging new Province and to its relationships with the Caribbean dioceses of Province II, with the Church of the Province of the West Indies, with Asociacion Regional Episcopal del Norte de Sud America (ARENSA), and with Consejo Anglicano Sud Americano (CASA), including the Episcopal Church of Brasil.

We suggest that the Executive Council consider the possibility of holding another PIM Consultation (or something like it) *specifically for Province IX* to deal with the issues of autonomy and ongoing relationships, as well as with other issues identified by the Province itself.

This special four-page supplement was prepared by the Office of Communications, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

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# THE Episcopalian

## For Pentecost: Partners and a Para

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