

Title: *The Episcopalian*, 1977

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THE Episcopalian

With a little help from their friends

Atlanta parish shows youth God loves them

"Hey, I love you," a little boy whispers.

"I love you. Doesn't it feel good?" his new-found friend answers.

Noise, laughter, running, quiet, wonder, and acceptance—they're all present every July at the summer program of Holy Innocents' Episcopal Church, Atlanta, Ga.

Holy Innocents' is a big church in size, stature, and warmth. Led by the Rev. Robert Johnson, a tall magnetic man with soft eyes; an associate, the Rev. R. William Stringer; and an assistant, the Rev. Joe Reynolds, it has some 1,400 communicants and a parish school of 700 students.

Seven years ago Holy Innocents' be-

gan a program to help children from nearby rural areas who needed to feel real and important. Caring principals in their regular schools seek the youngsters, and a team from the summer program visits each child during late spring to make plans.

This year 60 children were enrolled in a program in which they were loved, tutored, hugged, encouraged, introduced to new experiences, and hugged some more.

A large yellow school bus picked them up at their homes and delivered them to the church by 9 a.m. They had breakfast, reading, math, and always the child was helped to know that God made and loves him or her. Lunch, a field trip, swimming, games, exercise, arts, crafts, poetry, drama, and a snack rounded out the day.

The Church Women's fall bazaar, Holy Innocents' regular budget, and many varied community organizations and individuals fund the program which includes a coordinator, morning and afternoon directors, food service director, child care director, and many, many volunteers. Some 60 people stand ready to accept and encourage the children. Ten communicants trained and obtained bus drivers' licenses this year in case they were needed.

Children who never wanted to read leave wanting to; many never had a doll of their own and leave with one; some will not speak to adults when they come and leave shouting sad goodbyes.

—Babs Johnston



Urban bishops form new coalition

At their third meeting, Episcopal bishops of dioceses with urban problems discussed Venture in Mission (VIM), pondered the economic and theological implications of the urban crisis, and agreed to form a coalition.

The Episcopal Urban Coalition developed from a report Chicago's Bishop James W. Montgomery made on a proposal prepared by several members of the Joint Commission of the Church in Metropolitan Areas, which he chairs. As a model for the coalition, Montgomery discussed APSO, a group of dioceses from Georgia to New York drawn together over their concern with ministry to Appalachia. The new coalition will initiate and administer appropriate urban programs and seek some \$3.8 million in VIM funds to implement them.

But without waiting for outside mon-

ey, the bishops at their meeting in Chicago approved their first two projects: to fund training programs on public policy for clergy and lay leaders and to hold throughout the country public hearings on urban mission.

They also reaffirmed the principle, first enunciated during the Minnesota General Convention, that a substantial amount of VIM money raised in their dioceses should be devoted to urban programs and clearly stated that "a minimum of 50 percent of Venture in Mission funds raised from any source, including challenge [advance] gifts, in any urban diocese" should be spent in, or by, that diocese.

With church funds, as with federal taxes, dioceses with major metropolitan areas find that more funds go out of the area than are returned in services. These

dioceses are concerned that sufficient VIM money remain in their dioceses to support urban mission.

The bishops spent the whole first session of their two-day meeting in discussing VIM with Presiding Bishop John M. Allin and with the program's coordinator, Bishop G. Richard Millard. The bishops were particularly concerned with the special gifts campaign and pressure of the August 1 proposal deadline.

Bishop John S. Spong of Newark asked about the philosophy behind use of VIM money. "We don't need yesterday's answers to tomorrow's problems," he said. "What we need is a new incarnation of the Body of Christ in the urban situation. I don't want to do a face-lift on a corpse!"

Allin stressed a holistic rather than a competitive approach to VIM programs but agreed "I'm not interested in just redoing the clubroom."

The bishops enthusiastically endorsed Allin's position that no special gifts be solicited in any diocese without the cooperation of the diocesan bishop.

At the meeting's end the group asked Bishop Bennett Sims of Atlanta to include their concerns and understandings in their thank-you letter to Allin.

Following discussion of the VIM proj-

ect, the bishops moved on to the "think-tank" portion of their meeting. First they heard Dr. Richard Barnett, co-director of the Institute for Policy Studies in Washington, D.C., present an in-depth paper on national and international perspectives in the urban crisis. Bishop William Jones of Missouri moderated the session, and Dr. John C. Bennett, president emeritus of Union Theological Seminary, responded.

Barnett, author of *Global Reach*, a book on multinational corporations, said the cities reflect economic problems that are "both profound and structural" and stressed that certain widely-believed economic myths interfere with correct analysis of the situation. He discussed the impact industrial and governmental decisions make on the cities and pointed out the economic and social implications.

Bennett's response questioned the compatibility of the nation's economic health and its people's well-being. He said growth limits restrain social justice programs. He questioned the use of military spending as a short-term economic expedient and the effect of imposing a consumer, capital-intensive economy on developing nations.

Later Sims chaired the session at which Bennett presented his theological reflections on the nature of the urban crisis while Barnett responded.

Continued on page 8

**Roots, resources,
and a melange
of methodology**

Watch for
a special section
on Christian education
in the September issue
of The Episcopalian.



WORLD NEWS BRIEFS

DAR ESSALAAM—The new president of the Lutheran World Federation is 52-year-old Tanzanian Bishop Josiah Kibira of the Northwest diocese. Kibira is also a member of the World Council of Churches' Central Committee.

ST. VINCENT—A 36-year-old Windward Islander, Frank Garroway, is the first participant in a new program to train persons to return to their home communities—Canouan Island in Garroway's case—to assume a sacramental ministry among family and friends.

SAO PAULO—The South Central Diocese of the Episcopal Church of Brasil elected Sumio Takatsu, a native of Japan, to be its new bishop. He succeeds Bishop Elliot Sorge, an American, who resigned

to become a member of the Episcopal Church Center staff in New York City.

SYDNEY—The Doctrine Commission of the Church of England in Australia has recommended by an 11-1 vote that women's ordination to the priesthood be permitted. The report, and a minority report opposing ordination, will be submitted to the General Synod later this month. The Anglican Church in Australia has also joined the Roman Catholic Church and the Uniting Church in Australia in approval of a new ecumenical hymn book to be published this fall.

GEORGETOWN—Women ordained to the priesthood in other parts of the Anglican Communion will not be permitted to serve in

the Province of the West Indies before 1979's Provincial Synod meeting, according to a statement Archbishop Alan John Knight made here in Guyana's capital.

JACKSONVILLE—Bishop E. Hamilton West, 70, died July 10. Elected Bishop Coadjutor of Florida in 1948, he became diocesan in 1957 and retired in 1974. A native of Alabama, he served parishes in Idaho and Georgia. He attended 10 General Conventions as a deputy and bishop, serving on the Program and Budget Committee at four Conventions.

LONDON—With the appointments of David Nigel de Lorentz Young to be Bishop of Ripon and Peter Knight Walker to be Bishop of Ely, the Church of England will have a "full bench" of diocesan bishops for the first time in years. At 45, Bishop Young will be the English Church's youngest diocesan.

JERUSALEM—The Israeli branch of the United Bible Society has published an edition of the New Testament in contemporary Hebrew. The book is the product of an eight-year ecumenical effort by Roman Catholic and Protestant scholars.

FALKLAND ISLANDS—Churchpeople here have won a campaign for independence from the Spanish-speaking Anglican Diocese of Argentina and Eastern South America and will come under the jurisdiction of the See of Canterbury.

GENEVA—Metropolitan Meliton of Chalcedon has convened a Pan Orthodox Consultation on a common date for Easter.

SADDLE BROOK—A major supplier of stained glass windows for Episcopal churches, Payne Studios, has relocated to this New Jersey community after 80 years in the nearby city of Patterson. Among other places, the studio's work is featured in the large chapel at the University of the South, Sewanee, Tenn.

EDINBURGH—The Church of Scotland (Presbyterian) faces a severe financial crisis unless its members drastically increase their giving. An additional \$5.1 million—nearly three times 1976's increase—will be required in 1978 to balance the budget. A church report notes that the majority of individuals give 60 cents a week or less.

ST. ASAPH—Anglican Bishop David Daniel Bartlett, Diocesan of St. Asaph, Wales, from 1950-1971, died recently. At one time he served as acting Primate of the Church of Wales.

SALISBURY—Bishop Angus Campbell MacInnes, first Anglican Archbishop in Jerusalem, died recently in this English town at the age of 76.

WASHINGTON—The 1980 census will not include questions on religion, according to the U.S. Census Bureau. Omitting such questions is in line with a new law which says "no person shall be compelled" to give information about religious

beliefs or church membership. In the past several years, churchpeople disagreed on whether a question on religion would be appropriate or helpful for statistical purposes.

SISSINGHURST—Dr. Donald Cogan, the 67-year-old Archbishop of Canterbury, has purchased a 17th century structure in this Kent town in anticipation of his retirement in 1981. The building has been operated in recent years as a tearoom.

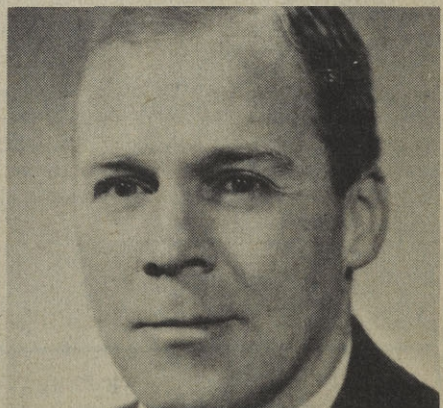
NEW YORK—Trinity Church in lower Manhattan will be closed July and August for renovation. Sunday services are being held in St. Paul's Chapel, Broadway and Fulton Street, and weekday services at All Saints' Chapel on Trinity's north side.

EDDYSTONE, PA.—Bishop Wilbur Hogg of Albany has formally inhibited the Rev. Chester Olszewski of St. Luke's Church here and will depose him in six months if he doesn't return to the "communion of this Church" and renounce his ordination to the episcopate by Bishop Edward M. Stehlick of the American National Catholic Church and his subsequent self-elevation as Pope Chrzestekiel Elias. Olszewski, canonically resident in Albany, celebrates the Eucharist in Latin and administers Communion on the tongue, claiming the liturgical changes and his elevations are in response to messages from Christ transmitted through Anne Poore, a parishioner.

EDINBURGH—The Anglican bishops of Scotland have elected Bishop Alastair Haggart of Edinburgh to be Primus to succeed Bishop Richard Wimbush, who has reached retirement age.

CAIRO—A new home for active All Saints' Anglican Cathedral is under construction here to replace buildings demolished in a road construction project. The Egyptian government is financing the new Cathedral buildings.

MINNEAPOLIS—Retired Bishop of Minnesota Hamilton Kellogg died here on July 5 at age 77. He served as bishop for 18 years, first as coadjutor and then as diocesan. Earlier in his life he spent 25 years in the Armed Forces and liked to say he served as a "sky pilot" in both World Wars—a marine pilot in the first and a chaplain in the second.



ACTIVE CHURCHMAN and New York lawyer, Simms Farr, will become chancellor to the Presiding Bishop. Farr, a member of St. James' Church and a partner in the firm of White and Case, fills the General Convention created position of personal advisor to the Presiding Bishop on potential legal issues.

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Mood is cautious as dioceses consider Venture

Confusion, concern, and the ghost of the General Convention Special Program seemed to hover over diocesan visits made this spring and summer on behalf of the Venture in Mission (VIM) program.

To judge from a sampling of reports in diocesan newspapers, some dioceses indicate support for the 1977-1980 capital funds campaign. More often reports indicate the visiting teams—often an elected Executive Council person and a member of the Episcopal Church Center staff—faced sharp questions based on their presentations or on written material which explained the program.

Several common concerns were discussed. A major one was: "Who has the final say on where the money goes?" Criteria seem to indicate dioceses or coalitions have that authority, but VIM's explanatory material also included the information that Executive Council will have the final word in allocating all undesignated funds.

Further confusion arose over VIM's relationship to existing or prospective diocesan capital funds drives. Several dioceses expressed concern about fund-raisers' tapping local persons for chal-

lenge [advance] gifts which, according to the Pennsylvania visit, "are expected to be large—six figures or over." This is related to the concern that unless a national program is located in an individual diocese, that diocese might not benefit from general Venture giving.

Another concern, widely felt despite the visiting teams' brisk denials, is, in the words of the New Hampshire report, "Is this program already written in concrete?" Or, as Western Michigan reported, is "the machinery so greased already that nothing would stop it. . . ." Added to this is a pervasive feeling that the so-called "grass roots input" will not be heard. But Rhode Island was told major alterations are possible depending on information received from the dioceses.

Information from the actual meetings and the accompanying written material has been collated to serve as a guideline for future action, priority setting, and financial goals. A group of nine Provincial representatives, VIM leaders Lueta Bailey of Atlanta and retired Bishop Harold Gosnell of West Texas, executive officer Bishop G. Richard Millard, and communications officer Margaret Andersen did

the collating.

Based on this information VIM's executive committee will formulate a final statement of needs and ask Executive Council to approve the statement when it meets in September. Only then will VIM groups return to the dioceses to explain the augmented program—and gather commitments to Venture in Mission.

At the same time—and lending unfortunate credence to the suspicion that local voices may not be heard clearly—the so-called "Case Committee" is choosing some national programs for a brochure to use in the challenge gifts solicitation which begins in October, concurrent with second visits to the dioceses.

The other major part of VIM's program—that of renewal and use of human

resources—was muted in many reports. When it appeared strongly, it seemed to be one of the program's most positive features. Often, however, it seemed submerged in the nuts and bolts of fund raising.

Quotes from reports of two visits summarize the feelings many churchpeople have at present about Venture in Mission. From Los Angeles: "It was evident that while there was general support for the concept of a churchwide effort at establishing a national identity and a mission program of vast scope, there were many concerns about its implementation."

And from Western Michigan: "We wanted to be able to trust, but we were not at all sure about the package being presented."

Bishop Chase, 'Biretta Belt' subjects of historians' meeting in Springfield

Thirty-one assorted diocesan historians, historiographers, and archivists, representing 21 dioceses, attended the annual Conference of Diocesan Historians in Springfield, Ill., June 8-10, 1977. Host Dioceses of Springfield and Quincy are celebrating the centenary of their separation from the original Diocese of Illinois (now Chicago) in 1877.

Participants examined the life of Bishop Philander Chase, Bishop of Illinois from 1837 to 1852 and Presiding Bishop from 1843 to 1852. The Rev. Roderic Dibbert (Chicago) outlined the bishop's life. He resigned as Bishop of Ohio in 1831 in a dispute over management of Kenyon College, which he had founded. In Illinois he founded Jubilee College, near Peoria, and operated it until his death. Jubilee closed for a time during the Civil War and was permanently closed in 1912. Its site is now a state park; the one remaining college building is being restored.

Conference members visited Jubilee College State Park, and the Rev. Louis Perkins (Eastern Oregon) led them in prayer at Chase's grave. They also visited the tomb of Abraham Lincoln and his family in Springfield, New Salem State Park where Lincoln lived during his formative years, and St. Paul's Cathedral, Peoria.

On Friday Philip Shutt (Springfield) gave a paper on "The Biretta Belt" and described the reaction of seven dioceses in Illinois, Wisconsin, and Indiana to the Anglo-Catholic Movement of the 19th century. The 1874 General Convention's action to leave ritual matters to the in-

dividual dioceses led to lack of uniformity in the Church and to local tensions.

Dr. Thomas C. Reeves of the University of Wisconsin-Parkside, near Racine, also spoke. Reeves, who is working on a book on Sen. Joseph McCarthy, is also preparing a selection of the Rev. James DeKoven's sermons for publication in 1979, the centenary of DeKoven's death.

James DeKoven has been characterized as a gentle, quiet, peace loving priest who became the storm center of the bitter doctrinal controversy in the history of the Episcopal Church. He became warden of Racine College in 1859 at the age of 28 and served there until his death 20 years later. Many believe his brilliant defense of the Catholic doctrine of the Eucharist at the 1871 General Convention prevented the Episcopal Church from legislating itself into seceding. Nominated for the episcopate five times, he was elected in Illinois in 1875, but the election failed to receive confirmation by a majority of the Church's diocesan standing committees. *The Proposed Book of Common Prayer* includes commemoration of DeKoven on March 22.

Reeves said material on DeKoven's life and ministry is scarce and widely scattered. His original journal has been lost, and although letters, scrapbooks, sermons, and other materials have been located in many places, there is no central source.

The conference voted to meet at the Episcopal Conference Center near Amarillo, Texas, in June, 1978. The Rev. James Mock, Plainview, Texas, will be chairman. —Charles F. Rehkopf

Editorial changes

Several of the Episcopal Church's 94 diocesan newspapers have recent changes—either in editorship or in name or both.

The Newark Churchman has changed its name to *The Voice of the Episcopal Church in Northern New Jersey* and will be under the editorship of the Rev. Martha Blacklock. In West Virginia, where Eleanor Hamilton is retiring as editor, the Rev. Richard Schmidt will edit the newly-named *The Mountain Dayspring*.

In Bethlehem Beatrice Smith is the

new communications officer and editor of *Newsbeat*. In Southeast Florida Carol Mallin is communications coordinator; her husband, Jay, edits *The Net*, the diocesan paper. Jana Preble has resigned as editor of Nevada's *Desert Churchman*, and Betty Butler is interim editor.

Janis Wootten has taken over as editor of East Carolina's *Cross Current*; Fay Richardson edits *The Church News* in New Jersey; Ricki Degges edits *Exalt*, Utah's paper; and Cathy Ambler is editor of *The Pastoral Staff* in Western Massachusetts.

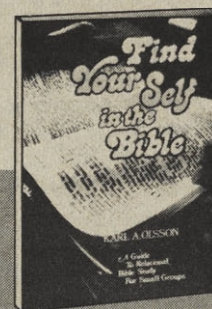


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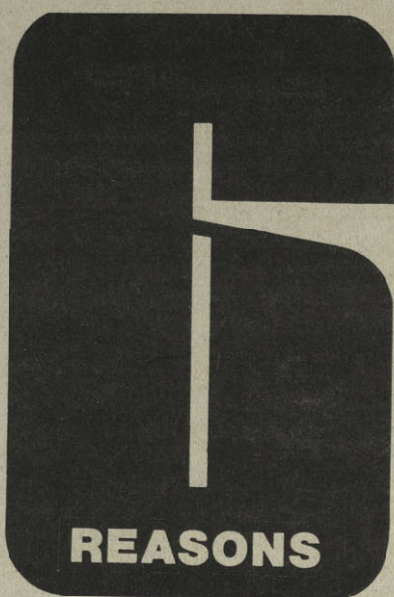
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Switchboard

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

BLESSED ARE THE CHILDREN

My daughter Elizabeth was four years old today and stayed in the nursery for the eucharistic service. As I was washing supper dishes, she said, "Mama, I snuck in church and Daddy said, 'Good Christian people, go in peace.'" I said, "Uh-huh," and went on about my work. She repeated her statement again, and this time I said, "Did they go in peace?"

Elizabeth said, "No, they didn't break up. They stayed in one piece," and held up one finger.

Somewhere in this must be a lesson. Perhaps children do listen and we take for granted that they understand the English language fully. However, she could have paid the church a high compliment. They stayed in one piece.

Irene F. Townsend
Vanceboro, N.C.

DEAR GRANDMA:

I am sending this program from Helen M. Havens' ordination because I think an ordination is one of the most fascinating things on this earth.

Helen is the first woman in Texas to become a priest. I went to Helen's ordination and I loved it. You'll notice there is a part in the service called "The Children's Story." This was the best part of the service. Helen invited the kids up for a story; the story was about "The Holy Spirit." She told us if it weren't for the Holy Spirit she wouldn't be here this day.

I hope you enjoy this program as much as I did the service.

Lizzy Keenan via
Mary L. Haden
Hendersonville, N.C.

ED NOTE: Elizabeth Keenan is 11 years old and lives in Houston, Texas.

THE FOLLOW-UP

"A Parable for Pentecost" in the June issue made an appropriate, interesting article for this time of year. But Mary Ruth Stone forgot to finish the story! Missing was the part where all people who accepted the invitation went out to convince the others to come next year (see Acts 1:8).

Robert R. Chapman, Jr.
Rolla, Mo.

TAKES TWO TO TANGO BUT ONE TO DIVORCE

It's too bad Ms. Frye (Switchboard, June issue) is disturbed over clergy divorces if her disturbance is any greater than that over the divorce of any Christian marriage. The clergy are no less imperfect than other Christians. The Church once determined that to think otherwise was heretical.

I would add that while it takes two to make a marriage, it increasingly takes only one to make a divorce. My former marriage was dissolved by a court of law at the petition of my former wife, and I was not consulted. There may be other clergy divorces which are the sole responsibility of the clergyperson's former spouse.

Stephen Norcross
Glen Echo, Md.

LOVE THY NEIGHBOR WHOEVER SHE/HE MAY BE

The Holy Spirit was in evidence at the [recent New Hampshire] diocesan convention as we were struck by the all-pervading feeling of Christian love.

Under the guidance of Bishop Philip A. Smith, several hundred delegates disposed of a number of explosive resolutions with wisdom and unity. The spirit of love overcame the chilling effect of a small but sometimes dominating minority which has been divisive to our Church and in other denominations.

The attitude of love prevailed on the

issue of our women priests (known in this state as the Steward Resolution). They were firmly supported by our bishop. The resolution to deny these devout women their now-lawful rights was quickly set aside by the delegates. Our Church is not to be an exclusive club, and our love for the "unlovables" of this world went on to support the World Council of Churches and its good works. Nor were people "cast out" for the stigma of homosexuality. In fact, all the resolutions by the intolerant minority were rejected.

Karl F. Grunert, Jr.
Rye, N.H.

WHAT'S MISSING?

I am 76 and retired. I miss charisma in our membership. Four children of God are in our church, but our priest seems to frown on them. Why do we not get the full Gospel? I have noticed the non-charismatic churches are standing still—if not losing members—whereas the charismatic churches are alive and growing. To me this is a more profound issue than a change in the Prayer Book.

Walter M. Greaves
Lake Geneva, Fla.

CANON GILLETT SURPRISED

I have no idea where the picture and article about St. Bartholomew's Church, St. Bartholomew, French West Indies, in the [July] *Episcopalian* came from.

However, I am grateful as it gives me an opportunity to make a plea for St. Bart's. No regular priest is there, and the people are dependent upon vacationing clergy for services. I go from mid-January until after Easter, and another priest comes in for two weeks after that. Others come, but there are also gaps of ministration.

If any Episcopal or Anglican priest is interested in a vacation on a delightful island with a comfortable new two-bedroom rectory provided, two services on Sunday, and any others he feels moved to give, write to the Rt. Rev. Orland Lindsay, Bishop of Antigua, Bishop's Lodge, P.O. Box 23, St. John's, Antigua, W.I.

Gordon E. Gillett
Ossipee, N.H.

EDUCATE/HELP

As a professional journalist and lifelong Episcopalian (as well as a member of the editorial board of the South Carolina diocesan edition of *The Episcopalian*), I relished "We are all communicators" by

the Presiding Bishop in the July issue.

It may well be, as the PB indicates, the at-times estranged relationship is the result of an uninformed [or] perhaps disinterested press. But whose fault is that? In item two of his open letter, Bishop Allin hits [the matter] squarely on the head. The Church must educate—perhaps "help" is a better word—the media. If we do, then we can [censure] the local newspaper for whatever shortcomings we may feel it possesses. If we don't, we have no one to blame but ourselves.

The Presiding Bishop says, "Communication is at the heart of Christianity." I agree. If an Episcopalian says he isn't aware of something or doesn't know matters of interest to him as a member of the Church, it may be he has no one to blame but himself.

E. Pat Joyce
Charleston, S.C.

REACTIONS

In response to the question of Eldred Johnston in the May issue [Switchboard], three points need to be made. First, homosexuality is a sin. Second, through Jesus Christ living in us we have the power not to sin. Third, we must deny the sacraments and fellowship to believers who are living in sin for the sake of their souls.

In our human sympathy to allow Ellen Barrett to do her own thing and not God's, we have disregarded our responsibility as Christ's body and Jesus' love for Ellen. Is not the trap spoken of in Col. 2:6-8 exactly what we have fallen into?

Mrs. Bert Thompson
Des Moines, Iowa

I am disgusted after reading the comment by Eldred Johnston about homosexuals. He is trying to compare homosexuality with drunkards, pacifists, vegetarians, etc. I do not see where any of these are in the same low immoral standard as being a homosexual.

When the Church starts to embrace homosexuals, then what can the good Christian have left to his religion?

James Nesbit
Reynoldsville, Pa.

GOOD READING

I found the April edition the most interesting of any we have received so far. We are finding the *Southern Cross* edition for Southwest Florida particularly [worthwhile].

I enjoyed the articles on Jean Dementi and Father Cate—pictures add much to the content.

The opinions on all the controversial subjects are worth reading [as is] the other person's point of view.

Muriel L. Kortick
St. Petersburg, Fla.

EPISCOCATS



"We're just resting our eyes! Of course we heard every word you said this afternoon."

PB'S OPEN LETTER



—John M. Allin

But can we listen?

Clergy are sometimes accused of not being good listeners.

I think this accusation is based on fact though many of us do make a conscientious attempt to be hearers as well as doers and talkers. The Presiding Bishop is continually tempted to talk rather than to listen. Sad to say, he more often than not yields to this temptation.

Listening can be profitable in so many ways, though, and every time I have a good listening experience, I wonder why I don't do better at hearing what is said around me. Three good listening experiences for me occurred in a single two-week period last May and June. I trust I listened to others more than three times (!), but these particular voices are still in my mind.

The first experience was listening to an excellent sermon in the Chapel of Christ the Lord preached by Bishop Festo Kivengere of Kigezi, one of four Ugandan bishops who celebrated the Eucharist with me on that occasion. The date was June 3 when the whole Church was commemorating the Martyrs of Uganda. Our thoughts and prayers were about English Bishop James Hannington and his companions who were martyred in Uganda in 1885 and also about Ugandan Archbishop Janani Luwum, martyred there last February.

Bishop Kivengere's graphic description of Archbishop Luwum's last words to his fellow bishops in Uganda and about the throngs who celebrated his life by gathering about his empty grave opened new doors for his American Episcopal hearers. In particular, they opened new doors for this American Episcopal bishop. Christian martyrdom does happen in our country in our time. The problem is we have erected screens that effectively hide this truth from us. How much time do we spend thinking about the lessons we can learn from martyrdom? How much time do we spend thinking about how much better off we are because others have died for us? How much time do we think about pos-

sible martyrdom for ourselves?

It was a good sermon: glorious and solemn, profound and clearly stated, about martyrs far away in time and space and martyrdom as it touches us all.

It was not hard to be an attentive listener on the evening of May 21 during a diocesan clergy dinner in Rochester, N.Y. The occasion was the 125th anniversary of St. Paul's Parish, Rochester, and the speaker was Mrs. Harper Sibley, a member of the parish who certainly deserves to be known as its Number One Communicant.

Mrs. Sibley told me she is nearly 90 years of age. She is a church leader on many scenes: national, local, international, ecumenical. She makes history sound personable and thrilling. Her knowledge of the past—which is extensive—is balanced by her keen awareness and concern about issues of the present. God has blessed us all by giving her a long and fruitful life, and when you hear her speak, you can begin to understand why.

Mrs. Sibley gave a historical sketch of St. Paul's, Rochester, as she has known it. She was talking about the parish, but she was—perhaps without knowing it—speaking about the whole Church. Her comments were not so much anecdotes from the past as lessons for the future. Hearing her made me mindful of the need we all have to pay attention to our history and to learn from it.

My third listening experience was aboard an Allegheny Airlines plane. A stewardess noticed my clerical collar and asked the usual question about denominational affiliation. I made a brief witness to my Episcopal Church membership. She replied that she had been "confirmed Episcopal." A brief and pleasant exchange of words. But what did she hear? And what did I hear?

I hope she didn't hear polite disinterest from another Episcopal bishop far too busy with his own thoughts to care much about her. My give-and-take conversation with her represented interest

and concern on my part. I wish we could have talked more, but other passengers demanded her attention and other concerns demanded mine.

I hope I didn't hear her as someone entitled to claim but a brief instant of my attention, to be quickly forgotten. I hope I heard her as an Episcopalian who really had no Episcopal experience to share except her confirmation. I hope I heard her, though, as one willing to mention that experience, as one reaching out verbally to me as if to say, "You and I share something, bishop, we have something in common." I hope that meant something to her. It did to me. Please, God, let us all be a bit better at hearing the real messages so often contained in the idle comments we hear.

Being tuned in to Bishop Kivengere, to Mrs. Sibley, to the stewardess with a name I shall never know—being tuned in to them was a good experience.

I hope to have many more such experiences in the days ahead.

Make a miracle.

Joanne and David Brownlee did. They took a desperate child and gave that child hope.

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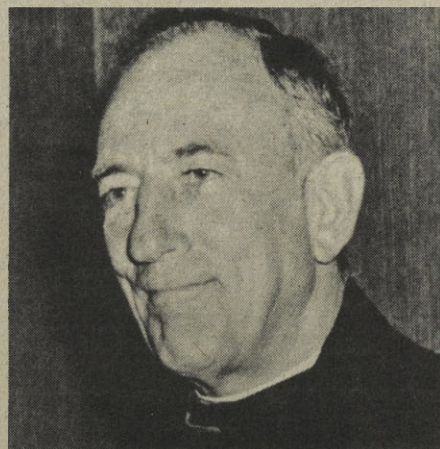
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Christian Children's Fund, Inc.



DEAN FRANCIS SAYRE of Washington's National Cathedral will retire January 17, 1978, his 63rd birthday. Dean for 25 years, Sayre spoke out against Senator Joseph McCarthy in the early 1950's and marched with Martin Luther King, Jr., in Selma, Ala.

Irrelevance in liturgy is good

This article is an argument in favor of liturgy's being irrelevant. Its irrelevancy gives liturgy its value. Indeed, the value of liturgy diminishes in direct proportion to the degree of relevancy it achieves to daily life; the value of liturgy increases in direct proportion to the degree of irrelevancy it achieves to daily life.

The Prayer Book services when read, and not sung, become relevant in a verbal, cerebral way. This verbal emphasis has been further developed of late by the use of all manner of banners with writing on them. The proposed services tend to have a horizontal thrust so the people tend to become so involved with each other that they neglect the transcendental dimension.

I have been told by a member of my parish that he did not want to attend church on Sunday only to hear a rehash of what he has been exposed to all week. He wants to receive inspiration, hope, and faith in order to be able to return to the rat race on Monday with some enthusiasm. One can argue theologically with the terms he used, but there is no doubt he craved something irrelevant in the transcendental sense.

The Church is bewildered these days as it observes the increasing popularity of transcendental meditation's being practiced by high school and college youth. It may be a bit embarrassed, too, because even though meditation has long been a part of Christian life, it has not taught this with any degree of conviction and has consigned it to the hallowed cloisters of monasteries and convents. The Church perhaps tried to appear relevant to the youth, and meditation seemed a bit irrelevant. And, of course, it is. That is why the young people are taking it up.

And incense! The sales in incense have increased. Our youth are buying it. True, it has been identified with their drug culture. Be that as it may, the Church toned down and neglected the use of incense in worship, using such scare terms as "high church" in order to ignore the fact that incense has always been used in the worship of God (and gods) since antiquity, and, anyway, it is irrelevant. Precisely! Its irrelevancy is what appeals.

The altar guild in this parish met recently to decide which of several designs submitted for altar panels would be the two they would select for the seasons of Advent

and Epiphany. One design had a text written on it and was thus quite relevant. Another was of a nondescript design. No one on the guild could agree what it portrayed. Some saw crowns, some saw stars, and one even thought she saw an Aladdin's lamp! The altar guild rejected the design with the text written on it and chose the one with the nondescript design that had relevance to nothing.

A few years ago our children were singing a song with a disturbing question: "Is that all there is?" Everything had become so relevant in a materialistic way that, in their songs, our children sought for some irrelevancy—for something more than they were being given, for some other dimension—something above and beyond.

This quest is in the heart of everyone, especially when he goes to church. He is searching for Something Else in another dimension that somehow helps him not only to make some sense of the maze of life, but also to provide the grace, inspiration, and faith to live life a bit more abundantly than the relevant life of daily routine provides.

Early in my ministry when I was a curate in All Saints' Cathedral, Edmonton, Alberta, I was required, periodically, to travel to a small mission many miles north of the city. The people who attended that mission spent their lives in farming and raising pigs. The bishop ordered me to celebrate the Eucharist with all the trappings in order to help those people remember there is more to life than the daily round of farming and raising pigs. On those occasions, in that remote mission, Mass was sung with vestments, ceremonial, and incense. And the little church was always full.

This article is not a subtle argument in favor of incense and vestments and so on, per se. It is an argument in favor of irrelevance in liturgy in the transcendental sense that reminds us of the mystery and majesty of God and His love for us in Jesus Christ our Lord; and of the whole company of Heaven by which we are surrounded and which prays for us; and of Jesus the Risen Christ who ever lives to make intercession for us, which intercession we plead each time we make Eucharist. It is for this type of irrelevance this article argues. This type of irrelevance the people will somehow strive for, even as our youth have mistakenly groped for it, if the Church defaults in ministering to all the needs of God's people.

—George H. Brant

Rector, St. James' Church, Hackettstown, and member of Newark's diocesan liturgical committee. Reprinted from The Newark Churchman

Teenage alcoholism is family, church, community responsibility

Alcoholism in teenagers, a phenomenon of increasing magnitude in the 1970's, is causing concern among teachers, school counselors, and clergy of all denominations. And well it might! It is nearing epidemic proportions. Several questions arise if we accept the foregoing as a valid premise.

One, why the upsurge in serious problem drinking in this age group? Are not these the same youths who are believed to be caught up in the drug scene? A salient fact might be that an aura of respectability surrounds drinking alcohol, a socially accepted relaxant. It is adopted in the adult world as a sign of sophistication, is readily available in a good many homes. Drugs are not, as a rule.

Two, if teens are drinking more and tolerating it less, is the cause peer pressure? Or is it that together with their parents' mistaken but oft-voiced quote: "Thank goodness he (or she) is just drunk and not on drugs." A great deal of tunnel vision is evident when such a rationale is used. Alcohol is a drug. It is a legal drug. Its use is encouraged by every

strata in our society.

Alcoholics Anonymous, the pioneer organization in offering hope for the problem drinker (since 1935), is welcoming an increasing number of young men and women to its meetings. One by one they tell of how long before they reached the doors of AA they were evidencing the enervating effects of the abuse of the drug, alcohol.

The hard and soft drug users are still with us. There is no denying this fact. However, the acquisition of these, because of their illegality, is becoming less and less attractive. Hence the massive surge to "nice" mood-changers as pop-wines, beer, and other potables. Social acceptability and legality; what more is needed?

Which brings us to useless but frequently asked questions, who do we blame, who is in the wrong? To attempt to assess blame or guilt is really begging the question. A hard fact remains, there is alcoholism among our teen population. It shows up in deteriorating grades. It is evidenced by personality changes. Most

markedly, it is characterized by physical, emotional, and spiritual bankruptcy that is horrifying in its totality. Hopelessness is its byproduct.

Concerned adults, myself included, are cognizant of the gravity of the situation. Unconcerned adults choose to ignore it and wish it would go away. It won't.

Responsible action is needed on the community level and within the family structure. Religious leaders of all persuasions should avail themselves of the ready assistance of the good offices of

United Mental Health and Alcoholics Anonymous, both of which are in existence to serve those who want help. There are millions who need relief from this devastating disease. It is only effective in those who truly want help.

As one who suffered from age 14 to age 28 the ravages of physical, emotional, and spiritual damage from the use and abuse of alcohol, I know teens can "jump in the bottle" as easily as any adult! I was there and I came back.

—Frank Flood

Reprinted from The Pittsburgh Catholic

On dispelling myths about what lay readers are

When I was a child in a rural church, the lay reader was an impressive old gentleman who conducted the abbreviated service on the Sunday the rector was at his other small church.

It never crossed my mind to question my stereotype, thus when my rector asked me to accept nomination as lay reader, I was honored but startled. With lady lay readers becoming more common, a word of explanation is in order.

A lay reader is simply a member of the congregation, nominated by the rector, elected by the vestry, and certified by the bishop to serve for one year as an assistant to the clergy in conducting the service. He or she reads lessons and may also be licensed to assist at Communion by administering the chalice. To be a lay reader is, of course, an honor, but the honor lies

in the job—not the person who performs it. One is not chosen because of merit but as a representative of the congregation.

Many members of St. Paul's will not accept the Communion chalice from a woman. I am not hurt or offended by the refusal but am puzzled that a person who has no qualms about accepting food prepared by women (the Altar Guild) would have serious reservations about having that food served by a woman.

I humbly suggest that those who feel women have no place as servants at the Lord's table reexamine their attitude to see if a kindly-old-gentleman-lay reader stereotype is not in the way of full appreciation of what it means to "serve the Lord with gladness." —Elizabeth Scott
Adapted from St. Paul's Newsletter, Richmond, Va.

The Church is on trial in Africa now

The news media bristle with many reports on the travels of political leaders and their conversations about Southern Africa: the nations of Rhodesia, South Africa, and Namibia. In each of these three nations minority governments rule, and the majority population is subjected to discrimination and deliberate exclusion from the political, economic, and geographical benefits of its land.

Africa has been the focus of interest and settlement by Europeans and Americans for many years. Diamonds, copper, coffee, and chocolate are among the products. Another product—freedom-loving people—has been the result of missionary efforts of the Christian Church. The Gospel has been preached in virtually all parts of Africa, and it has been accepted by many. Statistics indicate there are more active Anglicans (Episcopalians) in Africa than in the rest of the world! And while the figures vary in other denominations, the truth is missionary work has resulted in a great harvest there. People who have served in Africa tell me the preaching of the Gospel there has results as at Pentecost, and that the resultant church life is similar to that of the early Church as described in the Acts of the Apostles.

The Christian Church is on trial in Africa today. Some Africans are saying,

"When the missionaries first came to our home, we had the land and you had the Bible; now we have the Bible and you have the land." Others are holding fast their faith but wonder why white Christians in Rhodesia, South Africa, and Namibia are so unjust and why Christians of America have been so insensitive to and suspicious of their desire for freedom.

One of the miners who refused to work in the deplorable conditions of the copper mines in Namibia said, "The Bible tells me that I am a child of God, that I have been given His Spirit, and that I am a free man." The black church leaders there have been refraining from total identification with the freedom fighters, yet at the same time they stand out against injustice and oppression and risk imprisonment by the government. What a task!

We Christians of the United States, who understand both that the Spirit of God does give freedom and that men and women have given their lives to secure and preserve their freedom, might well give thanks for the life-giving and liberty-giving Spirit of God, for the people of the past and of today who respond to the Spirit. Let us offer ourselves to be instruments of life and liberty in this world today. —Everett H. Francis

von Braun: Strong faith

Wernher von Braun died as he wished. The former German engineering genius, whose V-2 rockets wrought havoc in England and whose Saturn rockets propelled astronauts to the moon, wanted death to come gradually.

Soon after a colleague fell dead on a tennis court in 1955, von Braun confided to a friend that he hoped "when death comes, it will not be a sudden attack like our friend suffered with the terrible shock inflicted on his family. I would rather go slowly, perhaps from cancer, so there is ample time to put affairs in order and permit my wife and children to accept the inevitable."

He survived his first bout with cancer in 1973. Then for two years he carried on his duties with undiminished zeal as president of the National Space Institute and vice-president of Fairchild Industries. When cancer returned, he spent weeks in hospitals but continued to work whenever possible. He assured friends he would defeat his implacable enemy.

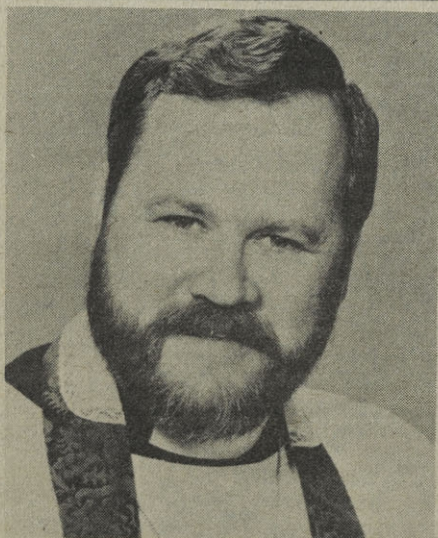
This was not to be. He finally surrendered late in June, having prepared his family and personal affairs as he had wished 20 years earlier.

In 1960 *Guideposts* disclosed von Braun's deep religious faith. Born into an aristocratic family, he was reared in the Lutheran tradition. When he came to the United States in 1945, however, he found that denomination "too stiff and hidebound" and opted for the more liberal Episcopal Church in which his children were baptized.

Many times in the last decade he reiterated his faith in God to whom he turned in prayer when in stress. He prayed for guidance when leaving Germany. He prayed for their safety when men rode his rockets into space.

By striking coincidence the officer who commanded the Army's rocket team, a close friend of von Braun, also faced cancer in 1964. Major General J. B. Medaris was given 18 months to live. He surrendered to God. Soon the bone cancer began retreating and disappeared within a year. Convinced that his life was spared for a purpose, Medaris studied for the ordained ministry and became an Episcopal priest in 1970.

Now 75 years old, Medaris participated in memorial services for his distinguished colleague. "He gave his adopted country much more than we realize," he said.



KEEPING UP WITH THE JONESES in the episcopate is especially hard to do since the Diocese of Wyoming elected Bob Gordon Jones of Anchorage, Alaska, to be its seventh bishop. When the 45-year-old native of Arkansas succeeds Bishop David R. Thornberry upon the latter's retirement, the House of Bishops will have seven Bishops Jones.

The space prophet refused to accept death as a finality. "Nature does not know extinction," von Braun said. "All it knows is transformation. If God applies this fundamental principle to the most minute and insignificant parts of His universe, doesn't it make sense to assume He applies it also to the masterpiece of His creation, the human soul? I think it does."

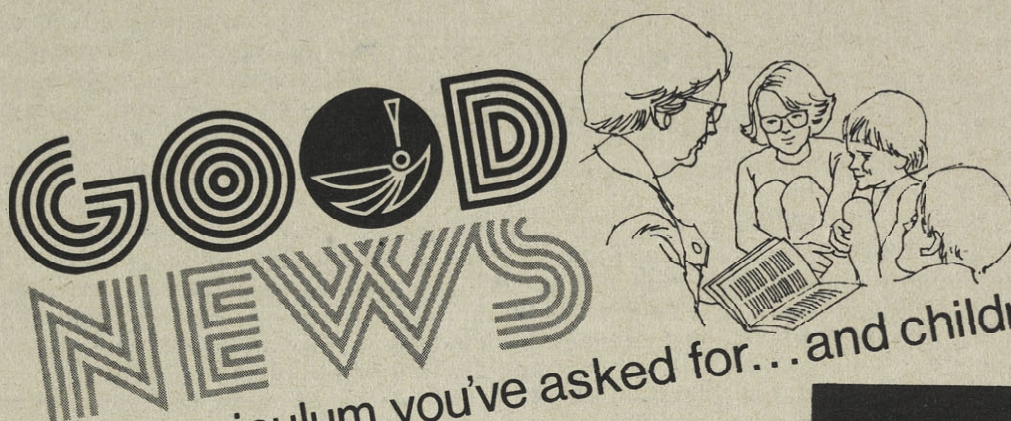
"Everything science has taught me strengthens my belief in the continuity of our spiritual existence after death. Nothing disappears without a trace."

—Gordon L. Harris



HAPPY BIRTHDAY, HARRY, will be the refrain from many friends when Harry Carter (left) celebrates his 90th birthday in August. Another friend, Bishop Everett Jones (right), congratulates Harry, whom he encouraged to become a perpetual deacon three years ago. Despite two retirements, Carter is now assistant minister at Church of the Good Shepherd, Corpus Christi, Texas, where he visits hospitals and rest homes once a week.

—Mary Louise Jones



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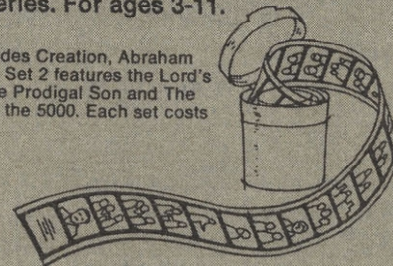
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Presbyterians meet, look, act like us

Any veteran of an Episcopal General Convention would have felt at home in Philadelphia, Pa., late in June when the United Presbyterians held their 189th annual General Assembly.

Presbyterian commissioners (voting delegates) even looked like Episcopal deputies. They carried armloads of paper, drank gallons of coffee, and rushed from one meeting to another. In between they discussed many of the same issues—evangelism, homosexuality, order of worship, budgets, social action, youth, alcoholism, and family—that have occupied Episcopalians recently. They also worshiped, visited, and talked with the same enthusiasm.

In fact, so great was the similarity that when this reporter ran into an Episcopal priest on the floor of the Assembly, she needed a moment to realize the priest was unique: an Episcopalian as a full-fledged participant in Presbyterian deliberations.

The ecumenical commissioner was the Rev. James C. Blackburn, who serves the Glasgow Ecumenical Congregation (Episcopal, United Methodist, and United Presbyterian) in the Episcopal

Diocese of Delaware which admitted the congregation into full union at the last diocesan convention. Blackburn was elected a commissioner by the New Castle Presbytery and as such had both voice and vote in all phases of the Assembly where he took an active part.

In official actions, the United Presbyterians:

- elected an Oregon campus minister, John T. Conner, as moderator;
- called for greater commitment to evangelism;
- turned back efforts to halt the second half of a two-year study of homosexuality;
- affirmed tax reform as a proper church concern;
- approved development of an alcoholism prevention program;
- affirmed support of energy saving programs and hunger relief (a special concern of Moderator Conner);
- approved a design for youth work; and
- encouraged establishing needs of children as a high priority for 1978-9.

—Janette Pierce



IF YOU FIND ANY BALLOONS with the Chapel of the Cross, Columbia, S.C., written on them, the Rev. Robert Spencer would like to hear from you. The parish released 500 balloons for Pentecost.
—Edward B. Borden photo

Groups issue statement on women, sex, right-to-life

Two of the principal dissenting groups within the Episcopal Church have agreed on goals but apparently disagree on strategy. The Evangelical and Catholic Mission (ECM) and the Fellowship of Concerned Churchmen (FCC) have issued a joint statement opposing women's ordination, espousing right-to-life from the moment of conception, and advocating that all sexual activity be limited to the bonds of marriage.

The two groups differ on how best to witness to these tenets. ECM vows to work within the Episcopal Church's existing structures; FCC has called a con-

gress for September to present the "spiritual principles and ecclesial structure of the continuing Episcopal Church."

Supporting the statement were Bishops Stanley Atkins, Eau Claire; A. Donald Davies and Robert Terwilliger, Dallas; William Folwell, Central Florida; Paul Reeves, Georgia; Addison Hosea, Lexington; William C. R. Sheridan, Northern Indiana; and Charles Gaskell, Milwaukee. A layman, Perry Laukhuff, and three priests, the Rev. Messrs. Richard Ingalls, Carroll Simcox, and James Wattley, also signed the document.

Bishops *Continued from page 1*

Bennett discussed the Gospel sources of the social imperative and the obstacles, in the American Churches, to a response. He also touched briefly on some implications of liberation theology.

The bishops chose Bishop John Walker of Washington to be Coalition chairman; Bishop John Burt of Ohio to be vice-chairman-secretary; and a steering committee of Bishops Spong, Sims, Lyman Ogilby of Pennsylvania, Morris Ar-

nold, Suffragan of Massachusetts, and Robert DeWitt, resigned of Pennsylvania.

In other actions, the Coalition accepted the Church and City Conference's request for a joint meeting in January, 1978 (see story on page 10); decided to ask next year's Lambeth to discuss the Anglican bishop's role as a public figure; and agreed to prepare a report of their activities for the House of Bishops' meeting in Florida in September. —Janette Pierce

AGING MYTHS

Most old people are alienated from and neglected by their families.....

The fact is, while the three generation household is no longer prevalent, the three generation family, with ties of affection and mutual help, remains essentially unchanged.

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Church and City group discusses urban agenda

When members of the Church and City Conference's steering committee asked some 20 churchpeople to join them for a planning session in Rehoboth Beach, Del., they received an enthusiastic response. Participants in the three-day meeting heard papers on various aspects of the city, considered both action and theology, and emerged with an impressive list of possible programs.

Called together to develop and refine an urban agenda and to explore ways to communicate this to the Church, the group also identified some natural allies and discussed possible funding sources.

The meeting began with an analysis of the city based on mobility—both economic and social—by Byron Rushing of Boston. The next two papers, by Dean Lawrence Jones of Howard University, Washington, D.C., and the Rev. Arthur Walmsley of New Haven, Conn., spoke to both theological and strategic matters with particular emphasis on the parish's place as an intentional, caring community in the city.

Jones saw the parish as a source of community in the generally alienated social structures of city life. He cited personal involvement and a sense of ownership in a parish, "a place where someone knows my name."

Walmsley saw parish presence in the city as a way "to take the Good News to the people—where they are and where we are." He stressed the Church's aspect as nurturing mother and said all ministry must be spiritually nourished. "The crisis of the ministry in the city is a crisis of faith," he said.

Jones' paper restated a theme steering committee member the Rev. Craig Biddle expressed at the Church and City Conference's annual meeting (see *The Episco-*

palian, March, 1977), that those ministering in the city must be both wise as serpents and innocent as doves. Jones said, "We must be wise about the world and yet not act like the world."

"In New York City where one out of seven persons receives welfare checks, the Church must know how the systems that lead to survival work, yet the local congregation must know how to affirm individuals and free them to see that an individual's survival depends on the survival of others—interdependence." The Church must remain "one place where someone says 'yes' to you," he added.

After discussion of the material, the Rev. Michael Kendall of Waterbury, Conn., Church and City Conference chairman, led a session in which members suggested:

- more formal organization for the Conference and opening membership to laypeople;
- a newsletter to reach the growing network of those concerned with urban work;
- considering employment of a staff person and incorporating so the Conference can receive money;
- marshalling support for an Episcopal Church presence in Washington, D.C., and at the United Nations;
- making common cause with the new Episcopal Urban Coalition of bishops (see story on page 1);
- supporting Venture in Mission (VIM) and finding ways to insure that VIM funds are used creatively; and
- developing models for urban parish centers for training and mission.

The Church and City Conference will hold its annual meeting in January, 1978, in conjunction with the bishops' coalition.

—Janette Pierce

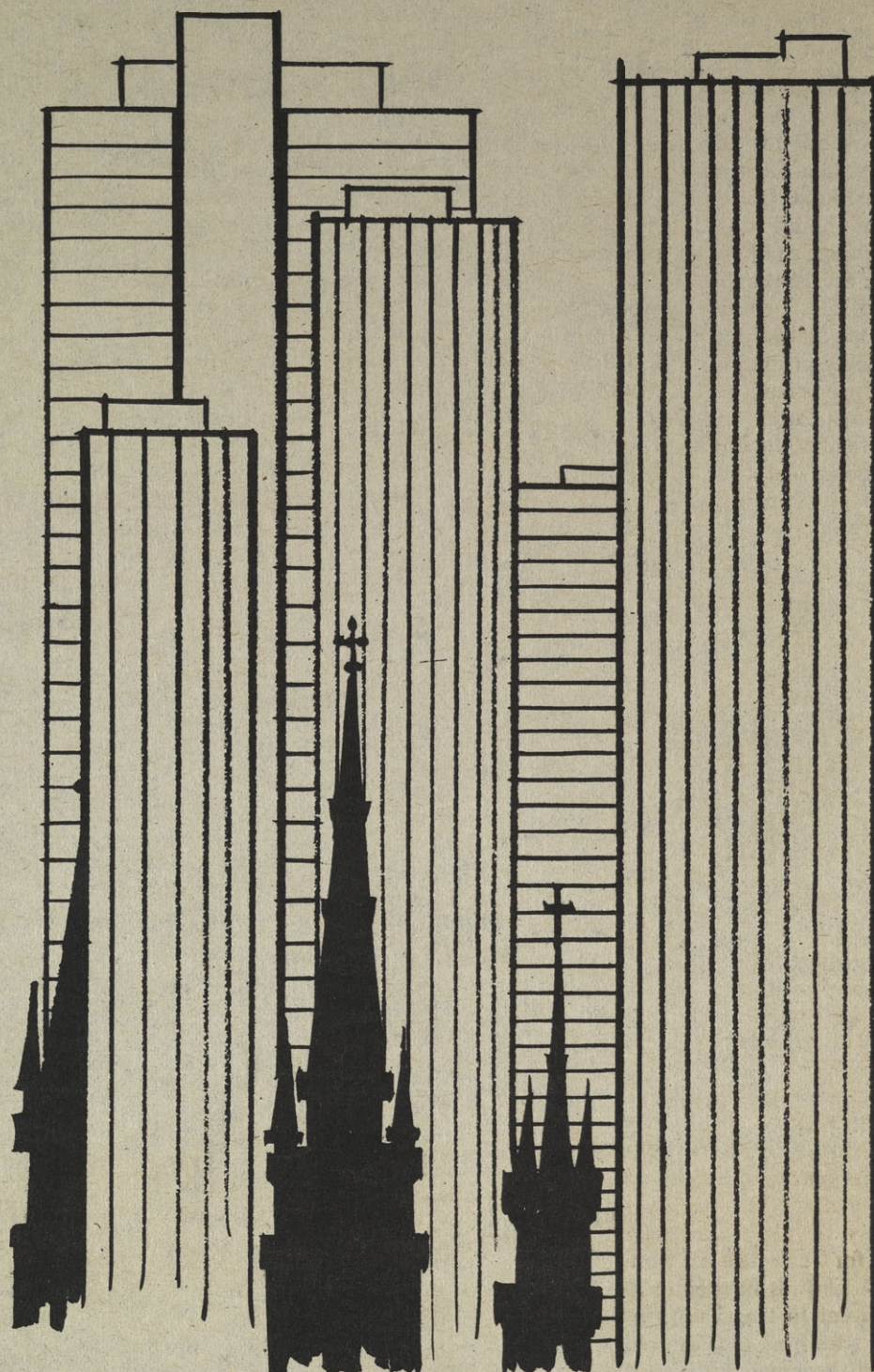


Illustration from *The Canadian Churchman*

Primary goal education for men, Nashotah says

The trustees, faculty, and alumni association of Nashotah House, an Episcopal seminary in Nashotah, Wis., have decided women will not be allowed to officiate there as priests or bishops. A statement the three groups issued places the subject of women in holy orders within the larger context of a call to study all ministry.

The Nashotah House bodies reaffirmed their "traditional and corporate

intention of witnessing to catholic faith, order, and practice within the Episcopal Church." They see their responsibility as undertaking "more rigorously and in greater depth" attempts to understand that tradition; maintaining that all should articulate their understandings "in a responsible manner"; refraining from judgments on those for or against women's ordination; and praying for and witnessing to the reconciling action of the

Holy Spirit as it leads "the Church into all truth."

Nashotah House further stated as policy its understanding of itself as a college primarily for educating men for the "sacred priesthood of the Catholic Church," for providing continuing education for the clergy, and for training for other forms of ministry as needed. Its statutes provide that "up to 10 percent of the student body, both men and women, may train for other forms of Christian ministry."

Let the sun shine in

An ecumenical project will test solar heating for church buildings in five major climate areas in the United States.

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Guatemala gets help from Ohio

A call for help from the Episcopal Bishop of Guatemala and a chance call to an Akron, Ohio, parish may give a new lease on life to L.I.F.E.—the Lake Isabel Farming and Educational Project.

The 16-year-old self-help project had suffered a severe turnabout last year when budgrafting processes for the vital rubber plantation failed for the second year in a row. Seeking help, Bishop Anselmo Carral wrote to the Rev. David Birney of the Episcopal Church Center's national and world mission staff.

Not knowing any rubber experts himself, Birney made a logical guess. "I

not really ideal for rubber production," the retired B. F. Goodrich troubleshooter said. He urged the L.I.F.E. project to consider more food crops that would be better suited to the long-range weather conditions and the meager soil.

His 18-page report, which Church Center and diocesan staff are now studying, also makes a strong plea for educational and medicinal help for the project and offers high praise for the priest, the Rev. Sylvestre Romero, who runs it against heavy odds.

Paul Wagner is now back in Akron, tending the more than 200 strains of orchids he has been cultivating since 1958.

—Diocesan Press Service



CHANGES IN WASHINGTON were marked by the retirement June 30 of Bishop William F. Creighton, right, here with his successor, Bishop John T. Walker, former suffragan and coadjutor. Some 1,600 members and friends of the diocese gathered June 18 at the National Cathedral to honor Creighton's ministry with a service and a gala picnic. The Cathedral will also be the site of Walker's September 24 installation as Washington's sixth bishop.

Springfield, Illinois, outdoor Communion: Ecumenicity in action



"Ecumenicity, like charity, should begin at home," someone from a Springfield, Ill., parish ventured in 1974. That comment and others like it, as well as some planning, eventually led to an outdoor Communion called the Festival of Christian Unity.

Five Springfield churches—of different denominations but within walking distance of each other—established a steering committee of clergy and lay representatives from each parish. The committee arranged the closing of some city streets during church hours, set up a loudspeaker system and a speakers' platform, and engaged a brass ensemble to provide accompaniment. One parish donated Communion wafers; another, plastic cups. Combined choirs began to rehearse, and the event was announced in parish bulletins and local media.

On Oct. 6, 1974, 2,000 Christians, despite blustery weather, processed as individual congregations down Springfield's streets to meet at the intersection of 6th St. and Capitol Ave. to celebrate World Wide Communion Sunday. The tradition has continued and has grown to include other Springfield congregations although last year, according to the Rev. Hobart Heistand of Christ Episcopal Church, "we were blown off the corner!"

"This is a high moment in Christian history," said Dr. Andrew Templeman, one of the original planners. "The nation will be watching. . . . They will see us celebrating God's gift of love and deathless life." —Matilda Rose McLaren

Movie review: 'Nasty Habits' reflects nasty habits

—Leonard Freeman

Picture a convent—the Abbey of Philadelphia, say—and in it two factions: the in-power sisters—dark, conspiratorial, conservative, repressive, power hungry, without scruples—just like certain folk of recent memory in Washington, D.C.—and the out-of-power sisters—young, open, loving (are they ever loving!). These women are pitted one against another in the election of a new abbess when the incumbent dies before she can make clear that in-power Sister Alexandra is her choice for successor.

Son-of-a-gun if Sister Alexandra and her crew don't—you'll never believe it—bug the abbey. Yes, that's right. Oh, it's all too thrilling and cute—they actually have electronic eavesdropping equipment installed all over the abbey.

And then there's Sister Gertrude who's always globe-hopping to "save souls" and solve crises in the middle of the Sahara and China, and she has a German accent and is a brilliant statesman.

Enough, already. This trivial little film, *Nasty Habits*, starring some otherwise classy ladies—Glenda Jackson, Anne

Meara, Geraldine Page, Melina Mercouri, Sandy Dennis—is Watergate told in snickering convent drag. As such it's a disservice to convents and Watergates alike.

The film quickly degenerates from subtle parallels to broad and vicious literal transferral of Watergate tapes into nuns' mouths.

I wouldn't bother to review this film except for two nasty habits it reflects.

First is the total unforgiving attitude that is as much a stain upon us as Watergate ever was. Will we ever be able to forget and forgive? Or was G. K. Chesterton right—that people are only willing to forgive what they didn't consider to be a sin in the first place? And never willing to forgive what they really don't like? I suspect Jesus means us to forgive real, obnoxious people and real, obnoxious sins. The people who made this movie seem to have decided never to let go but to keep on kicking and sniping as long as a buck is left in the old carcass. What's sad is so many otherwise highly regarded people lent their names and faces to it.

Satire usually has some redeeming point. This film only snickers and points

and points and points.

Second is the treatment of the convent. One could have done Watergate in corporate drag, you know, or as the inner workings of a baseball team or somesuch. But here the conscious choice was to do it in religious garb. What is abundantly clear—from the first irreverent "Jesus Christ" out of a nun's mouth—is this film's makers view organized religion as as much of a sham as they did the Nixon White House.

The clear, unspoken but blaring assumption is all the religious words and dogmas are pure window dressing, hollow aphorisms to cover the *real* naked, secular politics beneath. Terms like "saving souls" are used in such a way that one clearly understands only lip service, if even this, is all that is meant or needed. In short, nobody takes either words or dogmas seriously.

This is an anti-religious film as much as an anti-Nixon one and all the more insidious since the anti-religious portion of its hatchet work is screened by the blatancy of the anti-Nixon portion. Spend your money for something else.



Paul Wagner

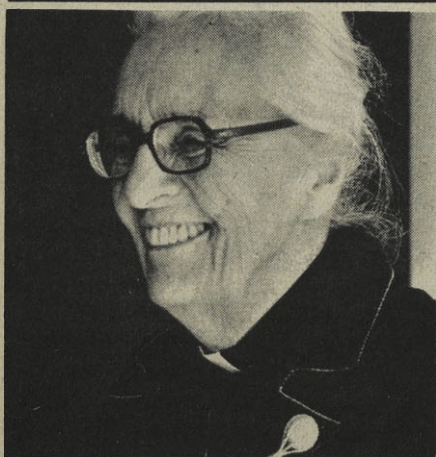
figured the place to look was Akron, the rubber producing center, and I just picked a rector out of *The Episcopal Church Annual* to see if I could get any leads."

Contact with the Rev. George Ross of St. Paul's Church brought the answer. He contacted Paul D. Wagner, a St. Paul's parishioner who had been in the technical end of the rubber business for 37 years. Wagner packed his bags and took off for Guatemala last winter.

L.I.F.E. is situated on the lake shore adjacent to the village of Mariscos and 29 miles from the Caribbean Sea. It formerly benefited from rainfall of over 100 inches a year, a bit over that needed for successful rubber tree cultivation. In the last few years, however, this has fallen off drastically, which Wagner felt was the major cause of the bud failure. The trees had simply been dormant in the dry weather.

Wagner was able to show the farmers how to keep the grafts sanitary to avoid fungus and suggested some techniques that may improve chances of success, but not much can be done about the weather.

"Of course, every day I was there it rained, and it was the kind of rain rubber needs, slow and steady, but the area is



BACCALAUREATE speaker, the Rev. Jeannette Piccard, received an honorary degree from Hobart and William Smith Colleges, Geneva, N.Y. She called for establishment of a fund to help women to accept calls to small churches which cannot afford to pay full salaries. "A lot of the negative thought about women priests can only be changed by allowing them to prove themselves as parish ministers," she said.

Coggan: Outspoken archbishop

Next summer bishops of the Anglican Communion will gather in southern England for the first Lambeth Conference under the auspices of the Most Rev. Donald Coggan, 101st Archbishop of Canterbury.

Successor to two widely-known prelates, Geoffrey Francis Fisher and Michael Ramsey, the 67-year-old former Archbishop of York survived his first major exposure to U.S. Episcopalians during a hectic 12-day visit which included the Minnesota General Convention.

The following exclusive interview with Coggan is by Pennsylvania journalist Richard K. Brunner, who spoke with the Archbishop during his U.S. trip and recently visited him at Lambeth Palace in London.

—The Editors

"Sex," the Archbishop of Canterbury was saying, "is a beautiful and wonderful gift from God to people made in His own image. Anything, therefore, that trivializes sex, that treats it flippantly, is to be avoided."

For a moment the merry twinkle winking through the Archbishop's spectacles is absent. Clearly, pornography is nothing to wink at to this Prince of the Church.

But should the Primate of All England worry himself over such trivia as porn? The blue eyes twinkle again. My, yes. "And I'll tell you why I speak out against pornography," Donald Coggan explains. "There's a great element to the truth that 'as a man thinks, so he is.' If people feed too long on pornography, they're likely to get a character which is un-Christlike, a character that is far from beautiful."

One of Coggan's most recent battles in his long war against pornography was his campaign to prevent a proposed film on the sexual life of Jesus from being produced in Britain.

"If the film Mr. Thorsen [the Danish director] has in mind is made—namely, one that suggests that Our Lord was a homosexual and had sexual relations with men and women, etcetera, etcetera, for which, of course, there is not the slightest evidence in any of the New Testament documents—there would be such an outcry in England that the life of the film would be extremely short. I have enough confidence in the fundamental decency of the English people to believe they just would not stand for blasphemy on this kind of scale."

At least one English person agreed with the Archbishop: his sovereign. In a terse statement issued from Buckingham Palace, Queen Elizabeth II, temporal head of the Church of England, castigated the planned film as "obnoxious," adding she was speaking the opinion of most of her subjects.

To suggest that his anti-porn campaign occupies an inordinate amount of Coggan's time would be misleading. First and foremost he is a churchman—and an evangelical one to boot. His sermons to a packed sanctuary at the Cathedral Church of the Nativity in Bethlehem, Pa., and in Washington's National Cathedral during his U.S. visit last September gave clear evidence of his theology.

Make no mistake: Coggan's "anchor for our lives, an anchor safe and sure," is God, "an unchanging God made known to us in Jesus Christ, and on that you can bet your life." Although people might come to see him, as the Archbishop coyly put it, "only to see what the old man of

'I like to keep in touch with the widest cross section of people, to meet them personally and get to know what makes them tick.'

Canterbury looks like," what they hear is a person who preaches a crucified and resurrected Christ.

Coggan, whose ecclesiastical lineage stretches back to Augustine of Canterbury in the year 601, has preached a social gospel, too, since his days as a London slum parson in the 1930's. Here again his position is constant. "We must necessarily have something to say relevant about politics and economics and about race and sex, about the family and the group. The social gospel is not the Gospel of the New Testament, but it is an essential part of it."

"The second thing about our message is it is an other-worldly message. If we have nothing clear to say about life after death, we are untrue to our credentials and we fail our people. For all of us are made in such a way that we constantly ask where are we heading, what lies beyond death. And we do right to do so. We refuse to be bamboozled by those who dress up death and try to make it look pretty, by those who are surrounded by a conspiracy of silence."

"Christianity has something very clear to say about death. It maintains that Christ by His own death and resurrection has robbed death of its power and brought life and immortality and light with the Gospel."

But sometimes the Primate of All England drops heavy words on sensitive toes. His call for a moral crusade to rescue Britain and her people from "the low level to which we have fallen" caused a division among his hearers. Not all Britons accepted Coggan's definition of Britain's chief national enemies as "guzzling, grabbing, and greed."

"Although," the Archbishop admitted, "it is difficult to assess a national situation, I think there are signs up and down the country that the nation is asking questions which matter. There are indications that serious thought is being given to what kind of society we want and what kind of people are needed to make such a society. These questions have permeated society at a great many levels and have got our people to think in ways they perhaps were not thinking before."

If Coggan can be sharp with Anglicans at home, he can be just as outspoken with them abroad. In his sermon at Evensong in Bethlehem's Cathedral Church, he chided: "I've had plenty to eat since I've been here, more than enough. I've seen more spent on a drinks party than is taken in a missions collection. The food I've seen wasted, thrown away, could feed a village in India for a week. It all seems topsy-turvy."

Inevitably, the question of ordaining women as priests was asked. The Archbishop smiled. It was an old subject, one he had championed in ecclesiastical argument back home when the Mother Church of Anglicanism debated the issue. "What is it in the nature of woman that makes it impossible for her to minister

as a priest?" he asked the Church of England's General Synod. He answered his own question by voting with the majority of bishops in saying nothing whatsoever.

The bars to women in Britain's pulpits are still up. "While our General Synod sees no fundamental objections to the ordination of women to the priesthood," Coggan explained, "it doesn't feel the time is yet ripe. No doubt the Church of England will keep its eye on what other parts of the Anglican Communion are doing."

By removing objections to the ordination of women as priests (without actually going so far as to permit ordination) the Church of England has put an obstacle on the road to reconciliation with Rome. The subject was discussed during Coggan's meeting with the Pope in April.

As an ecumenist of longstanding, this obviously is painful to the Archbishop. Could just the idea of women in the pulpit place Anglican and Roman reunion in jeopardy? Coggan paused: "That would be putting it too strongly. But, of course, the Pope has indicated—as indeed we would have expected him to do—that this is an obstacle. But I think there are signs there is a certain groundswell... within the Church of Rome in favor of the ordination of women, and while I am as eager as anyone for the progress of unity with the Church of Rome, in love and in truth the Anglican Communion, including the Church of England, must make up its own mind as to the right course of action and go forward with it."

Coggan was in large part responsible for the New English Bible, a role he must sometimes defend and which he does with scholarship and good humor. When people object to the substitute "And do not bring us to the test" for "And lead us not into temptation" in the Lord's Prayer, the Archbishop has a classic rejoinder. "When I was engaged 40 years ago, I didn't say, 'Oh my beloved, my bowels yearn for thee. Yea, I long after thee.' I said, 'My dear, I love you.'"

Coggan has acknowledged the difference of opinion about the new liturgy. "Why should you worship a living God with a dead language?" he asked. When he takes the 8 a.m. service at Canterbury, he uses the old liturgy. At the 11 o'clock service, however, he can use the new form. The Archbishop conceded he has the best of both liturgical worlds.

At age 67, the butcher's son from London presents a calmness, a serenity of person that causes one to speculate on how he maintains his balance. The world in which he moves must be a highly schizophrenic one.

THE BESPECTACLED ARCHBISHOP, Donald Coggan, has sometimes dropped heavy words on sensitive toes but continues to speak his mind and his faith.

One day might find him awakening in his apartments in Lambeth Palace, London, hopping into his small Jaguar and bounding off to his Pall Mall club for lunch, and spending the evening listening to a concert in Queen Elizabeth Hall. Two days later he might be looking into the accusing eyes of a potbellied child beggar on an Indian street. Even in London he sometimes goes about comforting the down-and-outs who sleep on the Thames embankment not far from his palace walls. The diversity of sheep among his 65-million-member flock must cost the Archbishop some sleep.

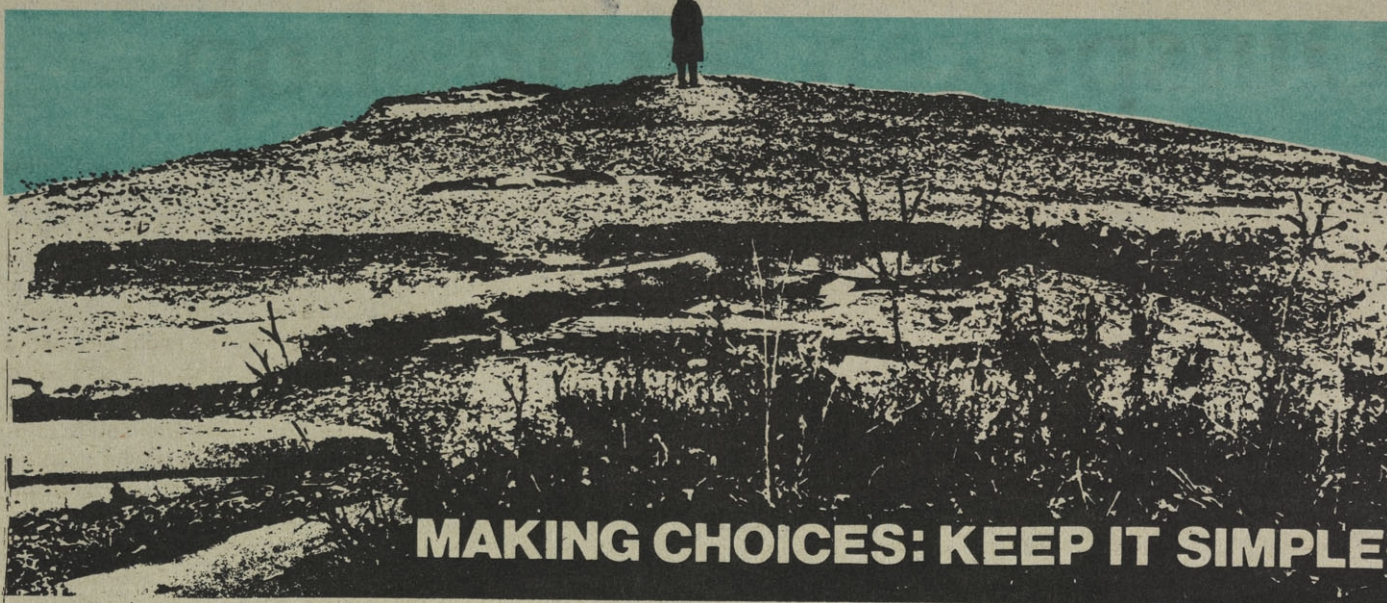
A few days before his enthronement in Canterbury Cathedral last year, Coggan said, "What I liked to do in York I should like to continue as Canterbury—to mix as much as possible with the ordinary people for there I think you learn so much. What I would love to do occasionally is to go completely incog."

Has he been able to do this? "It becomes increasingly difficult," the Archbishop said with a tinge of dismay. "The more one appears on TV, the more one's picture appears in the press and so on, the more one is recognized. But even if it's impossible to go about incog, I still continue the policy, as far as my program allows, not just to confine myself in public appearances to services of the Church, as important as they are, but to visit institutions like prisons and hospitals and schools and universities. I try to keep in touch with the widest possible cross section of people, and indeed to meet them personally and get to know how they tick."

"This is terribly important. I still try hard not to be strangled by the particular office I bear, strangled in a way that stops me from having such contacts."

—Richard Kepler Brunner





MAKING CHOICES: KEEP IT SIMPLE

When I worked for the planning division of [a large company], about 10 of us were assigned problems of considerable scope and complexity. At times we would be immersed in bewildering detail, and it was hard to maintain one's perspective and direction.

Somewhere I had picked up the words of a famous engineer: "The answer when found will be simple." Like every other saying, this can be interpreted in many ways, but in our work it meant all of the data—if we had done our work well—became channeled, then focused, into a concise conclusion on which a recommendation for management decision could be based.

Our Christian faith is much the same. Having both religious and moral parameters, it is a distillation of centuries of experience and reflection upon it. The integration of images of the stuff of our being, life, world, and relationships has

brought us to a dazzlingly clear statement of truth for the individual and the society to which he or she belongs.

People—whether religious, agnostic, or atheistic—live in a complex of fundamental tensions which can be set forth clearly, e.g., life and death, good and evil, joy and despair. All of us live in a tension between nature (the impersonal world of dust, of flesh and lower orders, the highest being the thinking animal) and God the Holy Person (in human terms revealed in Jesus Christ, the mature, whole, perfect person).

As human beings each of us is in tension with an identity less than ourself. We abdicate our humanity when we turn back to the lower orders and mother earth, which is where we were when the human problem began. We abdicate our humanity when we try to leapfrog our way into heaven or some secular travesty thereof, calling for the corrective reality

of the fully human Christ.

From the earliest days of the Old Testament, the challenge for humanity has been the same: "Choose you this day whom you will serve!" Will it be God revealed to us in the person of Christ—man indissolubly bound to God the Father—Creator by the Holy Spirit—or some lower deity? Will it be God or the self, the eternal temptation of which the Devil is the archetype? Will it be God or our animal nature, sexuality being the current euphemism?

The answer when found will be simple, and it is beautifully and dramatically played out in the action of the eucharistic liturgy. Come and see! Be part of the action!

—John W. Shackleton

Canon Theologian, Cathedral Church of St. John, Wilmington, Del.

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

OXFORD MOVEMENT TRACTS, BOOKS WANTED

Mary Simmons is interested in buying a set of *Tracts for the Times* by Newman, *Origines Liturgicae* by Palmer, and any other work related to the Oxford Movement. When replying, please quote price and condition of the books. Her address is 511 Clinton Ave., Toms River, N.J. 08753.

PRAYER BOOK STUDIES WANTED

If you have (and are willing to sell) copies of Prayer Book Studies III, IV, and XII, please write to the Rev. E. Boyd Coarsey, Jr., St. David's Episcopal Church, 12355 Ft. Caroline Rd., Jacksonville, Fla. 32225.

KNEELERS, ROBES AVAILABLE

St. John's Episcopal Church, Welsh Rd. and Washington Lane, Huntingdon Valley, Pa. 19006, has the following material available to anyone who can pick it up:

Assorted sizes of kneelers for pews and altar in red and black heavy upholstery fabric with overall medallion design; and choir apparel—31 cassocks, 29 cotton cottas, 20 nylon cottas, 18 women's choir caps.

Additional information may be obtained by writing to the church or by

calling the parish secretary at (215) 947-3212.

ARE YOUR ROOTS IN SOUTH CAROLINA?

Historians, genealogists, or those with roots in South Carolina will be interested in a book published by St. Stephen's Church, St. Stephen, S.C., containing a history of the church; records of baptisms, marriages, and deaths for St. Stephen's Parish and other places in Upper Berkeley County; and a listing of the grave markers and monuments in the church's cemetery. The information comes mainly from St. Stephen's old vestry book (1754-1890) and its two oldest registers (1828-1961). Address inquiries to: J. S. Misenhelter, Route 1, Box 793A, Bonneau, S.C. 29431.

ALTAR GUILD MANUAL

The Proposed Book of Common Prayer: A Resource Handbook for Altar Guilds is available from the Rev. Donne E. Puckle, 1625 Travis, La Crosse, Wis. 54601, at \$1.50 (postpaid). The book is written to meet the needs created by additions and changes in the Proposed Prayer Book.

JUVENILE JUSTICE INFORMATION REQUESTED

The recent history of the juvenile justice system has shown that community-based programs provide an alternative to institutionalization and are effective in bringing about positive changes in the lives of troubled youth. The Federal Government in the Juvenile Justice and Delinquency Prevention Act of 1974 created the Office of Juvenile Justice and Delinquency Prevention in the Department of Justice. The Act authorized substantial block grants to states submitting comprehensive juvenile justice plans. Seventy-

five percent of the state funds must be expended on advanced "techniques," including community-based alternatives to juvenile detention.

The Episcopal Church adopted at its 1973 General Convention a resolution which recommended involvement of dioceses and parishes in application of their resources to help reform the system of justice for children. It is not a simple task to convert policy into programs—it takes well-coordinated, educated, community-based groups. An Advisory Committee on Juvenile Justice is studying currently operating, church-involved, community-based programs. Your assistance is needed: 1) to identify additional programs for use as models; 2) to locate resources; and 3) to establish a national network of knowledgeable and concerned Episcopalians.

If you can identify any operating programs, or know other Episcopalians concerned about juvenile justice, or can identify areas of need, or desire assistance in getting information on how to start a program, write to:

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NEWS.. BRIEFS

Prayer Line suspended

Prayer proved too popular, and the Presiding Bishop's Prayer Line has had to cease—but only temporarily, its supporters hope.

From Ash Wednesday until Pentecost Episcopalians used a toll-free number to hear Presiding Bishop John Allin lead a prayer and to record their own prayer requests.

Prayer Line planners expected about 300 calls a month—10 hours of use—and budgeted \$1,500 for the program. By mid-May the cost was running \$1,200 a week with some 2,640 calls—or 88 hours use—monthly.

Evangelism officer the Rev. Wayne Schwab indicates studies are underway for methods and money to reinstall the all-too-popular Prayer Line.

Maria is Mexican hit

Maria is a best selling Mexican photo magazine with a circulation of 6,000, but you won't find it on any newsstands.

Maria contains stories that tell how to stretch pay, ease grueling labor, care for large families, and obtain fees for education. It is the brainchild of a group of people in Cuernavaca who wanted to serve the newly-literate women of the Mexican colonies.

The women meet once a month to pick up the next issue and talk over their experiences. Then each woman sells four copies to women who cannot read, meets with them to read the magazine, and usually manages to enroll them in a literacy course.

Profit from each issue is used to publish the next. Eventually *Maria* will be self-supporting, but the National Book Fund of the Church Periodical Club has subsidized its first year of publication.

Bible is best seller

The good news about the *Good News Bible* is it now has some 2.8 million copies in circulation, according to *Publishers Weekly*. In an interview with Warner Hutchinson, general secretary of the American Bible Society which published the book, *Publishers Weekly* reported the American edition sold a million copies in the first month.

"We decided when we went into this," Hutchinson says, "to use a dynamic equivalency in the translation, a meaning-for-meaning rather than a word-for-word approach. . . . We pitched [the language] at the common level of speech, a standard English used by most English-speaking people most of the time."

Upon requests from the Roman Catholic and Episcopal Churches, the Society, founded in 1816 to supply versions of the Bible to people all over the world, is working on a translation of the Apocrypha. By early 1978 certain editions of the *Good News Bible* will be published with the Apocrypha between the Old and New Testaments.

The *Good News Bible*, which costs \$1.90 in paperback and \$2.50 in hardback, is available from the American Bible Society, 1865 Broadway, New York, N.Y. 10023.

CASA sets urban goals

South America has the fastest rising urban population in the world. In 1900 only 20 million people lived in cities, but by 1980 that figure will have reached 280 million.

So urban mission was a priority the Anglican Council for South America (CASA) set when it met in Porto Alegre, Brasil, early in June. CASA nominated the Rev. David Evans of Peru to coordinate urban mission efforts and asked for the dedication and involvement of every member of the Church.

CASA—which includes representatives from Argentina, Paraguay, Peru, Chile, Colombia, Ecuador, and Brasil—hopes to establish small-scale urban episcopates in which a bishop heads a team involved in urban mission.

The assembly elected Dr. Silvia Roit-

berg of Northern Argentina to be CASA's representative to the Anglican Consultative Council and Bishop Colin Bazley of Chile to be Presiding Bishop for the next triennium.

Honduras cursillos held

Late in June a chartered plane load of 80 persons from the Diocese of Southeast Florida, together with gifts of clothing and food, left for Honduras to hold two concurrent cursillos. People from Guatemala, El Salvador, and Belize were expected to participate. The Rev. Hugo Pina of Honduras, formerly of Southeast Florida, invited the Floridians to the cursillos, short intensive courses in Christianity held over a four-day period.

The cursillo movement began in Southeast Florida in 1973 in conjunction with the Roman Catholic and Lutheran Churches. It grew to the point the Episcopal diocese set up its own foundation. To date 10 men's and eight women's cursillos, including Spanish-language groups, and two in-house cursillos at the state prison at Raiford have been held.

Friendship Press grows

Seventy-five years ago a group of students banded together to publish educational materials to advance church mission overseas. Today Friendship Press, an agency of the National Council of Churches and the nation's only Church-owned ecumenical publisher, is still publishing such material, but as ideas about mission have changed, so has the material.

Since its first book, *What Price Africa?*, a plea for American missionary commitment to Africa "even at the risk of disease and death," Friendship Press has published over 1,000 titles and last

year sold 750,000 copies of books, cassettes, filmstrips, games, and other items highlighting what churchmembers throughout the world can do to advance mission today.

Its policy-making body, the Commission on Education for Mission, includes nearly 100 representatives from 26 Protestant denominations and the Roman Catholic Church. Current efforts are directed toward understanding world hunger, the Caribbean situation, and the local congregation's role in mission.

Future plans include materials on China, Latin America, the Middle East, and human rights.

PIM committee named

Presiding Bishop John M. Allin has designated the chairmen of Executive Council's seven committees to work with him to implement the findings of the Partners in Mission Consultations in April. Committee chairmen are: Bishop George Masuda, national and world mission; the Rev. William Powell, education for ministry; Bishop Quintin Primo, Church in society; James Winning, administration; the Rev. Robert R. Parks, communication; the Rev. Robert Wainwright, financial control; and Canon W. Ebert Hobbs, development/stewardship.

● *One Mission, Many Missioners* is the title of a Forward Movement book that combines personal experiences with official documents. This resource and study guide for local "mini-consultations" is available from Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202, at \$1.25 per copy plus \$.25 handling; or \$1 per copy for 10 or more copies plus \$.50 handling for the total order.

Education Guide

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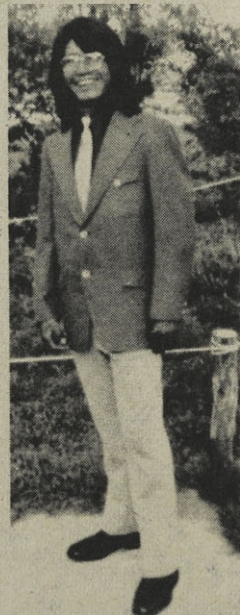
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Ramsey receives Spanish honor

SALAMANCA. The *aula magna* of the Pontifical University of Salamanca was full. The faculty was seated in medieval costumes. The picture of one of the sessions of the Council of Trent came to many visitors' minds. The university's rector announced in a loud voice: "Bring the candidate." A small band of musicians preceded the man who was to be honored: Dr. Arthur Michael Ramsey, former Archbishop of Canterbury.

For the first time in history a Spanish university has given a doctorate *honoris causa* to an Anglican bishop and theologian. Ramsey received the honor for his theological work and his efforts for Christian unity.

When the time came for his response, Ramsey received a standing ovation that lasted several minutes. In his simple and profound way, he thanked the university for the honor. He said, "It is indeed true

that for many years two kinds of quests have been the most important in my life: the study of Christian theology and the cause of Christian unity.

"We have to thank God today because the theological quest has become a force of unity and reconciliation." He mentioned that the historic meeting between Pope Paul VI and himself in 1966 had been the beginning of this path and the setting up of the International Anglican-Roman Catholic Theological Commission which has produced three documents in the last five years.

Ramsey had come to Salamanca also to participate in an Anglican-Roman Catholic Congress that studied the document, "Authority in the Church." The two-day congress gathered some 60 professors and theologians from both Churches. Eight lectures were given on the nature of the document, including



HONORARY DOCTORATE: Dr. Michael Ramsey, left, with Bishop Ramon Taibo of the Spanish Reformed Episcopal Church.

the implications for Roman Catholics of a different kind of primacy and the difficulties for Anglicans in accepting the Marian dogmas.

Ramsey lectured on some characteristics of Anglican theology and the concept of "comprehensiveness." Answering a question, he acknowledged that the

decision to ordain women in some parts of the Anglican Communion will slow union with Rome.

The former Archbishop of Canterbury also joined the Salamanca community in worship at the Church of St. Thomas of Canterbury. The mayor of the city made him a distinguished visitor. —Onell Soto

Can you tell me?



Q. How were the Dead Sea Scrolls found?

A. A young goatherd discovered the Dead Sea Scrolls, the greatest biblical manuscript find in modern history, by accident. The story is fascinating.

In the spring of 1947, Muhammed adh-Dhib (the Wolf) was minding his sheep and goats on the northwestern shore of the Dead Sea. When he went looking for a goat which had strayed from the flock, his search led him to some caves. He playfully threw a stone into one cave and heard a shattering noise. He and a friend, Ahmed Muhammed, subsequently entered the cave and found some pottery jars which contained leather scrolls wrapped in linen. They unrolled the scrolls and discovered the writing on them was clear. The boys re-rolled the scrolls and packed them on one of their goats, returning to their tents where they showed their find to clansmen.

During 1947 and 1948 violence ripped the Holy Land: the Arab Legion of Jordan was shelling many Jewish buildings, and Hebrew para-military units were contending with both Arabs and British for their independence. The young Bedouins managed to get the scrolls to Bethlehem where they showed them to a merchant who, thinking the writing to be ancient Syriac, sent word to the Syrian Orthodox Metropolitan in Jerusalem. After many difficulties, Mar Athanasius Yeshue Samuel, the prelate, purchased one lot of scrolls, which he recognized as being in Hebrew, for the reputed price of £50.

After consultation with a French Dominican at l'Ecole Biblique in Jerusalem and with scholars at the American University in Beirut, he found that although one of the scrolls was identified as Isaiah, no one took their antiquity seriously.

Eventually through the help of scholars at the American School of Oriental Research at Jerusalem, Metropolitan Samuel ascertained the scrolls he possessed, which included a complete text of the Book of Isaiah, were valuable indeed. Professor W. F. Albright of Johns Hopkins University, a distinguished orientalist, dated them about

the first century B.C. Although some earlier fragments existed, the standard text of the Bible in Hebrew was the Massoretic text which is generally dated from the 9th century A.D.

Meanwhile, Dr. E. L. Sukenik, professor of archaeology of the Hebrew University in Jerusalem, knowing nothing of Metropolitan Samuel's scrolls, learned of some old manuscripts in the hands of an antiquities dealer in Bethlehem. These were part of the same find. He bought them under the most trying of circumstances and conducted research independent of the work at the School of Oriental Research. On April 26, 1948, he announced to a startled world that he possessed manuscripts of ancient origin which had been found in a cave near the Dead Sea. One he called "The War of the Sons of Light against the Sons of Darkness."

Q. From where do the symbols for the evangelists come? What do they mean?

A. The Church took these symbols from that astonishing vision the prophet Ezekiel had among the exiles by the River Kebar in Chaldaea. The four creatures in the vision had faces and wings, and "their wings touched one another." (Ezek. 1:8) All four had the face of a man, an ox, a lion, and an eagle.

The four creatures representing the evangelists are winged, perhaps intending to symbolize the divine commission given to the apostles. Matthew is represented as a man because his gospel emphasizes Jesus' human ancestry. Mark is represented by a lion because his gospel shows Jesus' royal dignity. The ox symbolizes Luke because that gospel shows Jesus' sacrificial ministry. Last, but not least, an eagle symbolizes John because his gospel suggests our Lord's divine nature. The Gospel's heavenly source is indicated in some parishes by a lectern in the form of an eagle.

The Rev. James Trimble, chaplain at Episcopal Academy near Philadelphia, answers readers' questions. Address inquiries to him at Episcopal Academy, Merion Station, Pa. 19066.

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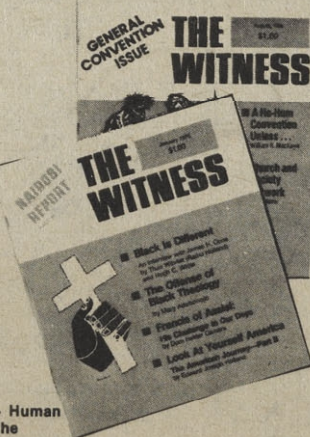
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