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Episcopalian

Africa aid appeal begins

A drive to aid the thousands of Ugandan and other African refugees displaced from homelands because of war, civil strife, or natural disasters will be a major focus of the Presiding Bishop's Fund for World Relief. The drive will be directed exclusively toward meeting spiritual and physical needs through pastoral care and service, counseling, and social welfare support.

In announcing the drive, Presiding Bishop John M. Allin recalled the Church's shock when it learned that Anglican Archbishop Janani Luwum of the Province of Uganda, Rwanda, Burundi, and Boga-Zaire had been killed while a prisoner of Uganda dictator Idi Amin.

While the Ugandans' plight is best known at this time, it is only one example of a crisis striking at the fragile fabric of developing African life. Thousands have fled from their homelands for varied reasons, and the vast majority find themselves totally incapable of self-support in their new temporary homes.

Counselors and social workers in major African cities are overwhelmed with requests from refugees for shelter, food, blankets, and financial support. In Nairobi caseworkers have an average backlog of 300 cases.

Churches, governments, and international committees—such as the United Nations High Commission for Refugees—

Advent message Truth is the key

It was a privilege in October to travel to Jacksonville, Ill., to celebrate with the people of the Diocese of Springfield the centennial of their diocese. While I was there the mayor of Jacksonville presented me with a key to the city.

Such a presentation has become an ordinary ritual of welcome, so ordinary in fact that you and I might miss its significance. A key is a symbol of openness. It is used to unlock doors, remove barriers, establish communication. A key is a symbol of trust. If I am given a key to a person's home or automobile, I know that person trusts me. A key is a symbol of responsibility. Used for the wrong purposes, it can cause a great deal of trouble.

Each year in the Advent and Christmas seasons, every Christian person is—in a sense—handed a key. The truth that Christ has come among us and that He will come again is a key that can open doors and build relationships. It can establish trust. It should not be taken lightly.

I hope that this year, as I extend the greetings and best wishes during this holy season, we will use as a key this truth we have been given.

God knew, of course, that the world was in sin and needed redemption. That is why He came among us in the person of Jesus of Nazareth. God knows that the work of redemption still needs to be carried on. That is why He has called us.

—John M. Allin

are struggling with the almost impossible task of registering refugees so they can receive stipends, which often fall below the host country's subsistence level. Jobs, the ability to earn a living and relieve the economy, are scarce and often menial. Children are unable to continue education, and families are often separated.

A large number of these refugees are Christians. They are having difficulty in forming communities, but even more difficult is the securing of pastoral support and sacraments to sustain such communities.

The Presiding Bishop's Fund will consult with the Anglican Church of Canada through its Primate's Fund and with the African Churches, Anglican and others, on whom the burden of relief ministry has fallen. And although the appeal will be for aid of all African refugees, the focus will reflect the long, close relationship the Episcopal Church has always had with the Church in Uganda and the





TWO FESTOS concerned about the situation in Uganda are Ugandan Bishop Festo Kivengere, now in exile in the U.S., and Archbishop Festo Olang of Kenya.

circumstances there which have forced so many Christians to flee.

One major facet will be a plan which grew out of a New York meeting between Archbishop Festo Olang of Kenya and the Ugandan bishops in exile. The plan calls for a Ugandan bishop and a staff of pastoral counselors and priests to support direct, pastoral, episcopal care to

Ugandans in exile. In caring for the refugees' social welfare needs the Episcopal Church will work with other Churches.

Those who wish to respond to the Presiding Bishop's Fund appeal for aid to African refugees may send their checks, so earmarked, to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017.



Merry Christmas to Mariners

If you take three tons of wool, 50,000 buttons, 308,000 sheets of stationery, and 40,000 variety items and put them all together, what do you have? Probably dismay and confusion. But if you add 2,427 volunteer knitters and another 1,770 volunteers, a little supervision, and a lot of good will, you will soon have over 9,000 Seamen's Church Institute Christmas boxes.

The boxes contain, among other items, hand-knitted scarves, gloves, watch caps, socks, and sweaters. Last year they went to 198 ships of 48 nations and provided homesick mariners at sea and in foreign ports with a gift on Christmas Day—often the only one they received.

At the Seamen's Church Institute in New York City, where this project began over 25 years ago, the Women's Council begins receiving hand-knitted items in late summer. In late October the Christmas Room officially opens, and from then until Christmas Eve volunteers work long hours to pack and wrap the boxes for distribution. Seamen's Church Institute visitors then deliver them in plain cartons to the ships where on Christmas Day they bring surprise and smiles to dozens of faces on hundreds of ships.

One seaborne sailor wrote in 1976 that he was glad people exist who "still care about their fellow people." He ended his letter: "My dear ladies, though I do not know you, I love you, because you are people Jesus liked so much just by bringing a little love into the world. May God bless you."

ABOVE: Just a few of the hundreds of volunteers who each year work to produce more than 9,000 Christmas boxes. Right, top: Nadine Krauss, whose specialty is "stocking stuffers," helps prepare the boxes. Right, below: A typical Christmas box which a seaman will receive aboard ship on Christmas.





Welcome to Oklahoma

The new *OKLAHOMA'S MISSION* edition this month is going to some 10,000 families. We are pleased to serve Bishop Gerald McAllister and his people and work with Editor Paul Ostrander.

An Ovation for Oscar

Oscar C. Carr. Ir., who personified lay ministry in the parishes in which he worshiped in the Dioceses of Mississippi and New York and as the Episcopal Church's executive for Development/ Stewardship, received a posthumous standing ovation from several hundred laypersons, priests, and bishops in New York City's Church of the Heavenly Rest on November 8.

They had gathered-some coming from hundreds of miles away-to celebrate the Eucharist in thanksgiving for the life and witness of Dr. Carr, who died November 5 of cancer at age 54.

The congregation willingly offered the standing ovation at the suggestion of philosopher Will Campbell, a close friend, who recalled Carr's fondness for making speeches and having them well received. He likened Carr's life to a speech of Christian witness and invited the congregation to give "one last ovation for our brother, Oscar Carr."

Among those applauding were Bishop Paul Moore, Jr., of New York, who presided at the Eucharist, and the clergy who were concelebrants: Thomas Pike, Alan Houghton, and Hays Rockwell. Applauding in the congregation were Bishop John B. Coburn of Massachusetts, a long-time co-worker, and Presiding Bishop John M. Allin, who was Carr's bishop in Mississippi before they both came to work at the Episcopal Church Center.

Coburn said from the day Carr "walked onto the platform to talk about civil and human rights for oppressed minorities until the day he died, he inspired his associates with his extraordinary spirit of devotion, integrity, and commitment to God and to the work of the Church."

The Presiding Bishop said Carr's "keen mind, charismatic charm, boundless energy, and engaging manner provided him with talents he was always eager to share widely in support of Christian mission."

Those offering the ovation were able to recall the many ways in which Oscar Carr had given himself to the causes of justice, freedom, and the ministry of the mission of Jesus Christ. From 1971 until 1976 he was executive for Stewardship/ Development at the Episcopal Church Center, sparking a reawakening of concern for stewardship and sharing of resources. He had been a member of the Executive Council, a four-time deputy to General Convention, a lay leader in many ways in the Diocese of Mississippi, and a vestryman and church school teacher in his home parish, St. George's in Clarksdale, Miss.

His concern and commitment span were not limited at any one time to any one way of serving: while he was executive for Stewardship/Development, he also served as an Every Member Canvass worker in his own parish in New York City.

He is survived by his wife, the former Billie Fisher; three daughters, Blanche, Elaine, and Scott; two sons, Oscar and John; his mother; and a brother. He is survived as well by hundreds of members of the Episcopal Church who were in a sense his larger family and for whom he was a good example of many things a Christian ought to be.

CORRECTION: In a picture in the November issue Nancy Burroughs, wife of Bishop Nelson M. Burroughs, retired of Ohio, was incorrectly identified as Mrs. Charles P. Taft.



NEAR MIDNIGHT of October 15 and on the 11th ballot, the 120th convention of the Diocese of Minnesota chose the Very Rev. Robert Marshall Anderson of Salt Lake City, Utah, to be bishop coad-jutor. Anderson will succeed Diocesan Bishop Philip F. McNairy when he retires early in 1978.

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Reactions to bishops' actions

It's probably too early to know whether the House of Bishops' actions (see November issue) will comfort those upset by General Convention's decisions on women priests. What is evident, however, is the bishops' actions have upset those who agreed with General Conven-

Those for whom the conscience clause was intended to be pastoral, and who are expected to take heart from the bishops allowance that the Presiding Bishop and others may disagree with Convention's mandate, may be rejoicing quietly. As one midwestern woman said, "I never have liked the thought of a woman priest, but now I know John Allin feels that way, too, I don't feel so guilty.

But more vocal since the House of Bishops' meeting in Florida have been those who see the decisions made there as part of "the conservative captivity of the Church," and they quickly expressed their anger publicly

At a service entitled "An Affirmation of Human Rights: A Challenge for the

St. Paul's gets a Christmas present

This Christmas St. Paul's Episcopal Church in Lancaster, N.H., will receive a Christmas present. The charming Gothic church is one of the most photographed churches in the United States. But its belfry has been empty since 1929, and thereby hangs a tale.

"St. Paul's is a small church in a small town," says Wilbur M. Schurman, a silverhaired gentleman who attended midnight services at St. Paul's on Christmas Eve of that year. "And as a result, there wasn't much money to buy a bell for the church. Finally a bell was donated. It was an old firehouse bell, but it had a

"My father was senior warden, and he was given the honor of ringing the bell for the first time at the midnight service. The candles were lighted; the rector, acolytes, choir, and congregation were at their appointed stations. The plan was that during the singing of the second carol, the bell would be gently pealed for the first time.

"The second hymn was 'O Little Town of Bethlehem.' My father was supposed to ring the bell for the first time when the line, 'How still we see thee lie,' was completed.

"Father was a dedicated and sincere man. Everything he did he did energet-

Episcopal Church" held at St. Clement's Church, New York City, the Rev. Henry H. Sturtevant called for the Presiding Bishop's resignation, ordination of homosexuals, and strong commitment to urban and rural poor and said, "Unity is not the God we worship." Six priests, male and female, as well as members of the Greek Orthodox and Roman Catholic Churches, participated in the service.

In an open letter the board of the Episcopal Women's Caucus, meeting in Rochester, N.Y., expressed dismay and called the Presiding Bishop's position "totally unacceptable" in the light of the members' "understanding of Christ's proclamation of the dignity and wholeness of all persons." The seven-member board reminded the Presiding Bishop of the 1976 General Convention decision; said it would not deny him the right to express his views; but said it expected him "publicly [to] uphold the doctrine and discipline of the Episcopal Church." The board noted he omitted "deacon" in his list of occupations suitable for women:

ically with much enthusiasm, verve, vim, and vigor. When the choir finished the key line, Father jumped about three feet off the floor, grabbed the rope, and yanked it downward. The minute he struck the floor, he let go of the rope.

"The bell sounded once with a loud clamor, turned over completely about three times, shook the whole church violently, and wound the rope up out of reach. That was the one and only time St. Paul's bell was ever heard.'

The carol was never finished that Christmas Eve. Once the bell clanked its one and only time, the entire flock waited for a nervous minute or so, praying the church wouldn't come down around them. When services resumed, the carol was forgotten.

Forty-eight years passed, and finally a bell used in a chapel in Holderness, N.H., was donated to St. Paul's. The Rev. Harold Babcock, the present rector, is trained in English bell ringing and is convinced St. Paul's will have no repeat of the 1929 bell pealing episode.

None of the members of that 1929 choir will be present this year, but when the line, "How still we see thee lie," is finished, the bell will toll and that carol started so long ago will finally be com--Richard Pritchett

'Faith without action has no redemption' Bishop Quintin E. Primo, Suffragan of Chicago, delivered this definition of the Church's social mission at the recent

House of Bishops' meeting in Florida. We thought it worth sharing with the rest of the Church. -THE EDITORS If we look at the social mission of the Church theologically, and in the context of the whole of Christian initiation, we must see it as a committed response to

the world by Christ's mystical Body, carrying out His command to continue

His redemptive work.

It must be clear to the Church-and churchpeople-that this Body is not a social agency (many of which are better equipped and financed to do "good works"); it is the community of redeemed people seeking to help those in the world in need, building to improve society and its institutions by making Christ known. The "good works" we do are born not just out of liberal political considerations, but because we who have been grafted into Christ are bound to act for the improvement of man and the world-indeed the universe-He died and rose to redeem. Christian social mission, then, is a redemptive work carried on not only in Christ's Holy Name, but by His holy people.

Thus, social apostolate by the people of God is founded not in an empty social altruism. No, it is a consequence of God's call-vocation-to the whole Church. That is, the mystical Body is ecclesia (kingdom), calling the world to Christ; it is not United Way or Red Cross or welfare.

So Christian initiation and nurture in the faith that does not lead to action in the world-the world where we are-is a faith void of commitment, empty, and, alas, unredemptive. Confirmation then moves us on to a lifetime road to God and becomes the confirming and sealing in the Holy Spirit-for service-of the whole people, the mystical Body, the Church.

Baptism and confirmation are outward signs of Grace given to live Christlike lives of service to the whole of creation-the world. For us here, that means a social mission by all, a social apostolate "elders, rulers, executives, generals, presa idents, judges, or queens.

The faculty of the University of the South's School of Theology passed a resolution of support for ordained women and women studying for ordination.

The vestry of Christ Church, Cambridge, Mass., also reaffirmed its "support and prayers" for women priests and 'congregations and groups who stand behind them as they continue to share in the full ministry of the Church.

In personal reflections in The Diocese, the Diocese of Washington's paper, the Rev. Edward Romig said he thought the Presiding Bishop's comments in Florida might have the positive effect of allowing some people to stay in the Church, but it also had the negative result of sharpening divisions and of injuring women already ordained. "Male priests of the Episcopal Church are used to living [with] the Roman Catholic Church's not officially recognizing the validity of our priesthood," he said. "We have never had to live, however, with a situation so bizarre that the chief presiding officer. . of the very Church which has purported to ordain us does not in fact recognize that ordination.

Meanwhile, early in November, 19 bishops met with Presiding Bishop John Allin and suggested he appoint a committee of five bishops who would coopt persons, both clergy and lay, to help negotiate disagreements between bishops and standing committees on one hand, and groups which have left the Church, on the other. "We want to let them know we are concerned," Allin said. He hopes to appoint the committee "within a few -Janette Pierce

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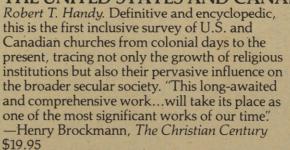
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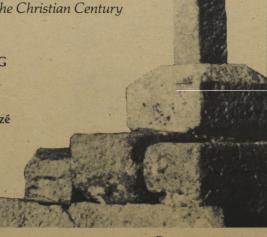


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FOR CLARIFICATION AND CORRECTION

The enclosed statement from the dean and faculty of Nashotah House, and from myself as President of the Trustees, is sent to you with a request that it be printed in The Episcopalian as a corrective to the reporting of our Board of Trustees' action in your August issue.

Three points need correction and/or clarification regarding the action of the Board of Trustees on May 17, 1977:

1. The Board of Trustees approved

two separate statements: (a) the first, agreed to by the faculty and the Alumni Association, guarantees free and open discussion of the whole subject of ministry, including the question of the ordination of women, looking forward to the resolution of the question by a consensus of the Church at some future date; (b) the second, a policy statement of the Board of Trustees, states that women will not be allowed to function either in a priestly or in an episcopal capacity at Nashotah House.

2. Neither statement implies or was designed to indicate a change in positions previously held by individual members of the Board of Trustees, the faculty, or the alumni; rather, they assure that the present dialogue between those of differing opinions on this question of ordination will continue as long as necessary.

3. Neither statement alters the present policy whereby women are admitted as regular students and candidates for a degree. While the statutes state the primary purpose of the institution to be training of men for the priesthood, women may be admitted in any of our programs.

Thank you for your courtesy.

Charles T. Gaskell

Bishop of Milwaukee

THE CHURCH'S MINISTRY TO THE DEAF

The Episcopalian has received a number of letters from readers (one excerpt follows) regarding the special pages in the October issue on the 1978 Church School Missionary Offering which will go to the Church's ministry to the deaf. We have

How would

you like

to enjoy

best years

of your life?

asked Sandra Pickering, director of Christian education for the Episcopal Conference of the Deaf, to reply to questions our readers raised. Her letter follows the excerpt and resource list.

As an active Episcopalian who has spent most of my life teaching deaf children and trying to promote a better understanding for acceptance of the deaf among hearing people, my first reaction to the October issue was one of pleasant

I agree that for too long the Church has neglected or ignored the existence of the deaf. I wholeheartedly support the suggestion that work with the deaf should be recognized as an important missionary branch of the Church. I agree that too many of our fine deaf people are completely dependent on sign lan-guage and need the Gospel and other special services presently denied to them in some areas. But I was disappointed that the articles describe only one segment of the deaf population.

If the Episcopal Conference of the Deaf is truly to serve all deaf people, it must acknowledge that [many] deaf children and adults are completely "oral" and do not use the language of signs.

More deaf people could have func-tioned orally if they had received the right kind of teaching at an early age. As Sibley Haycock stated: "...the pleasant qualities of a child's voice are quickly destroyed by unskilled teaching. An inexperienced (though possibly 'trained') speech teacher with a poor phonetic ear . .can hopelessly ruin the natural quality in the voice of a young deaf child within the space of 12 months."

For parents of deaf children the realization that their baby is deaf is a terrifying and traumatic experience. [They] need help and counseling [and] have the right to know just what is available to them. With early diagnosis and the tremendous advances in the electronics field of amplification, many deaf children are now being fitted with hearing aids binaurally at an early age-as young as a few months-and are being taught to speak and can communicate successfully by auditory/oral procedures.

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"I've said grace-now where's the turkey?"

I am in no way belittling the work done in the past for the deaf using sign language. When Gallaudet brought the sign language to America more than 150 years ago, it was a tremendous innovation-the very first attempts to teach deaf children in this country and the beginning of schools for the deaf.

The Girls Friendly Society in three dioceses in Florida (Southwest, Central, and Southeast) used a study unit on oral education for their mission study in 1971 and again in 1976. The unit, prepared by me, includes resource suggestions, games, etc., and short biographies of deaf people or those persons who have been instrumental in helping the deaf. The inspirational message was written by the Rev. Charles Tyler, St. John's Episcopal Church, Northampton, Mass. He has two deaf sons, both being educated orally at the Clarke School for the Deaf in Northampton. He includes oral deaf children in his services. I have one copy of the study unit, "Why don't you talk to me?" and will be glad to contribute it to The Episcopalian.

ADDITONAL RESOURCES **Organizations**

The Alexander Graham Bell Association for the Deaf, 3417 Volta Pl., N.W., Washington, D.C. 20007.

Books

Our Deaf Children by Freddy Bloom. Mother of a hearing impaired child discusses auditory training, discipline, education, etc. An excellent introduction to. the problems of hearing loss.

Lisa and Her Soundless World by Edna

EPISCOCATS

Levine. To help hearing children understand the problems of integrated hearing impaired students.

Watch My Words by Jean Rich Angus. A mother's personal account of her struggle to raise her two deaf children.

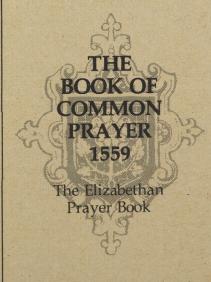
These books and more are available from the A. G. Bell Association. A number of books are available in public libraries on the life of Helen Keller. Pamphlets

A. G. Bell Association has inexpensive pamphlets on a variety of subjectsamplification, communication skills, education, integration, etc.

For information on the John of Beverly Series of workbooks to teach religion to deaf children, write to: Miller Neck Manor, Lutheran School for the Deaf, Frost Mill Rd., Mill Neck, N.Y. 22765.

Ethel Denney Bolesta, Director

Robert McCord Oral School Tampa, Fla. Continued on page 19



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PB'S OPEN LETTER

We must increase cooperation

To you who read these words, please help share the following message with all members of the Church.

Grace and peace be unto you from God, our Father, and the Lord Jesus Christ.

By the grace of God every baptized member of this Church can be drawn closer to all of the other members of the Church through participating in the Christian mission to suffering and divided humanity. The combined and coordinated cooperation of all of us in offering and sharing our life in service can give aid and hope to many human beings now denied, deprived, and separated from the essentials of good life. Together as a faith community we can provide effective assistance which is impossible for us divided and separated. And if we are really open to the leading and teaching of the Holy Spirit of the living God, together we can be led into and learn the way, truth, and will of God for this Church. None of us has perfect vision or complete understanding. None is self-sufficient. Our hope and strength are in communion and community. In faith we can love one another and overcome frustration and barriers of separation. In faith we can learn from each other and help one another as we share the mission of holy redemption. We are called to move forward in the mission of Christ to those who do not know Him.

This is the core, central theme, basic message I took to the House of Bishops' meeting in Florida. From the Gospel the message comes. Acceptance and agreement will produce needed momentum in common mission. As we reach out and share with others, we will discover ourselves and the One who only can save us all.

I believe this message must be pro-

claimed regardless of our personal limitations. This was my witness in the most recent meeting of the House of Bishops, an effort to witness to faith in spite of personal limitations. Individual limitations of belief and agreement can be bridged by common participation in the Christian mission. Our limitations need not prevent us from assisting one another. Continuing communication and cooperation are imperatives for all of us. The purpose of a Presiding Bishop and of all members of this Church must be to increase mutual cooperation and support of all the members of the Church in mission and ministry.

The Church can learn much from men and women who have been and are making special efforts to respond to the vocation of ministry in general and priesthood in particular. The mission of the Church requires a responsive faith to the living God in which every baptized member offers his or her ministry. The Holy Spirit is stirring among us, endeavoring to renew the Church's ministry. Some new expressions of ministry are attempting to emerge. Some traditional forms are being tested. There are signs of evolution and revolution among us. Roles and relationships of men and women are being reexamined, reevaluated, challenged. There are genuine needs, genuine opportunities, and genuine possibilities which merit fair and faithful treatment. We may differ, even disagree as to what is right and proper. We may disagree as to what is possible. We must not let the skepticism of one of us prevent others from fair opportunity to respond to vocation and to endeavor to realize our hopes of sharing ever more completely within the relations of Christian ministry and mis--John M. Allin

Province III ministry representatives meet

Representatives of diocesan commissions on ministry in Province III (Middle Atlantic) met in Philadelphia October 18-19 to discuss ministry and share experiences. They enjoyed the experience so much they want to make it a semi-annual affair.

Hope Sellers of the Diocese of Pennsylvania, who represents Province III on the Council for the Development of Ministry, invited the 21 men and women from I1 dioceses to meet. (Two dioceses did not send representatives.) In addition to the sharing aspect, she was interested in learning of Provincial needs and interests so she can present them to the national group's next meeting.

Many of the people present were meeting others doing the same work for the first time. One priest said, "This has been great. Now I can go home and tell our commission on ministry we've been doing something right all along!"

Another seemed a little less sure. "They come from the Council for the Development of Ministry, asking us what we're doing. We ask them what they're doing. None of us seems to have the same answers so it makes you wonder: who is doing the planning for ministry?"

Following small group work on ministry trends, training, deployment, and

support systems for candidates a consultant, the Rev. Flora Keshgegian, led a group exercise in which participants projected what might happen to a ministry candidate—one with whom they themselves are now working—over the next 20 years.

Bishop Elliott Sorge, the new field officer for the ministry council, introduced himself to the diocesan representatives. He discussed his previous work and learning as a diocesan bishop in the Church in Brasil. Of his present job with ministry development he said, "I'm not here [in this job] to sell a certain program, but to stimulate creativity in the Church."

He spoke of reexamining the seminary tradition for training a priest. He also asked the conference to look at training for all ministry. "Training for ministry begins in our Sunday schools. We should be helping young people to identify their gifts and to ask, 'What more do I need to train me for my ministry,' whether that ministry is ordained or lay."

When Sellers asked what the conference wanted for the future, the response was to stay in touch, to meet regularly, and to plan a conference "to focus on a definition of ministry, total ministry," within the next year. —Janette Pierce



CONSECRATION of the Cathedral Church of Christ the King in Kalamazoo, Diocese of Western Michigan, was the highlight of the diocesan convention. Bishop Charles E. Bennison officiated; retired Bishop L. Mervyn Charles Edwards of Worcester, England, preached. Consecration prayers written by the Archbishop of Canterbury, the Primate of Canada, and the Bishops of Ecuador, Liberia, and Taiwan were read at each of the Cathedral's five entrances.



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Coventry provost calls for reconciliation

"God was in Christ, reconciling the world to Himself, and has committed to us the ministry of reconciliation." The passage from Corinthians was the appropriate text of Coventry Cathedral's Provost H. C. N. Williams' opening address at the 1977 International Consultation of the Community of the Cross of Nails, October 27-30. Christ Church, Georgetown, Washington, D.C., hosted the threeday event called the Georgetown Con-

The Community of the Cross of Nails is an international group of Christians dedicated to reconciliation and renewal in the world. It began at Coventry Cathedral after World War II, specifically to effect reconciliation between the German and English peoples after the devastation of the war. From that beginning it has branched into other areas of the world, especially where reconciliation is an acute need.

Over 20 designated centers of the Community of the Cross of Nails now operate in such places as Northern Ireland, where Roman Catholics and Protestants live together in community as witnesses to the possibility of reconciliation, and in South Africa, where the Community operates an interracial center in Cape Town. The Community has a project in Calcutta, India, where the caste system creates a barrier between classes. In Israel Community members are working to diffuse the difficult relationships between Arabs, Jews, and Palestinians.

At the concluding Eucharist, Christ Church became the newest of several centers in the United States. Williams presented a cross made of nails, the Community's symbol, to the Rev. Sanford Garner, rector. In accepting the cross, Garner asked the provost and the whole Community to pray for the Georgetown chapter in its mission of reconcil-

Christ Church began moving toward becoming a center in 1974. Several persons, parish members and non-members, are meeting regularly in small group sessions, called foyers, which have no agenda beyond providing an opportunity for participants to know, enjoy, and come to care more deeply about themselves and one another.

The Georgetown Consultation brought together over 100 members of the Community of the Cross of Nails

from all over the United States and England. Williams led Bible study based on St. Paul's understanding of the Christian ministry of reconciliation.

The Consultation's five major addresses and the discussions surrounding them helped participants understand the Community's three-fold discipline. The Community emphasizes personal commitment, stressing the need for each individual to be reconciled with self and God; group participation toward being a community; and international involvement with the people of God in the world, the Community's ultimate goal.

Addressing the Community were Canon Judson Childs, Jr., Suffragan Bishopelect of Atlanta, who spoke on the Scriptural and Historical Aspects of Community; the Rev. John McGuire, Dominican monk director of Kennedy House, a youth center at Coventry, who discussed the Monastic Traditions' Contribution to Understanding Community; Bishop John Gibbs of Coventry, whose theme was the Discipline of Community as a Base for Ministry; Canon Kenyon Wright, director of the Center for Social and International Reconciliation at Coventry, who spoke on the Serving Com-



Provost H. C. N. Williams

munity; and the Rev. Eloise Lester, an Episcopal priest and director of the International Community of the Cross of Nails, whose subject was the Future Direction of the Community.

The Nature of Christian Community is a book containing these addresses; Garner is editing it for publication in the spring of 1978

Anyone interested in further information about the Community of the Cross of Nails should contact the Rev. Sanford Garner, Christ Episcopal Church, 3116 O St., N.W., Washington, D.C. 20007.

-Barbara Rathell

Ecumenicity: Local efforts fine, but no 'superstructures'

Most people will tolerate local level ecumenicity but resist a "superstructure" Church. So thought 18 representatives from Province VI dioceses who met in Denver October 16-18.

The representatives from Iowa, North Dakota, Montana, Nebraska, Minnesota, and Colorado were participating in the first of eight such meetings to be held in the Church's Provinces over the next nine months in response to a 1976 General Convention mandate for triennial study of ecumenical work. (Wyoming and South Dakota did not send representatives.) The Rev. Robert V. Burrows, Provincial ecumenical officer, led the group, which also included two bishops-James Warner of Nebraska and William C. Frey of Colorado-and several observers.

Participants completed a checklist of ecumenical activities in their own dioceses, answered key questions, then helped put together a statement on ecumenical relations as seen by Province VI.

Most of the ecumenical involvement in the Province is with Roman Catholics and Lutherans and some with so-called mainline Protestant groups. Most Episcopalians seem open to unstructured ecumenicity. Roman Catholics and Lutherans are careful about "following the rules," depending on their ethnic background and communities.

In many places this amounts to in-

your men who have become leaders of the American Indian people. We think this an important part of our outreach and building

for the future."

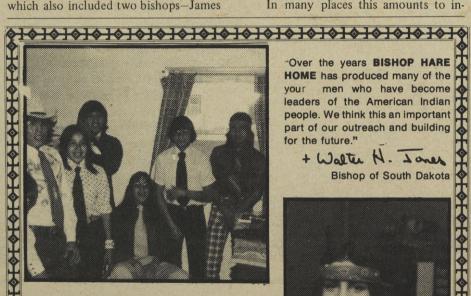
formal intercommunion-without official sanction. Some participants felt that here the underlying attitude is "share the Eucharist but don't rock the boat." In some cases, when "people got carried away and discussed it openly, official tolerance was quickly withdrawn."

Joint projects-some forced by economic necessity-often express ecumenical cooperation, but someone asked, "Is it a cop-out to be content with working together when we should be worshiping together?"

Some cooperation comes in institutional instances, such as the ecumenical schools of theology in Dubuque, Iowa, where Lutherans, Presbyterians, Methodists, Roman Catholics, and Episcopalians receive training together.

In some places resistance comes from Episcopal laypeople, in others from Episcopal clergy, but the bishop's ecumenical stance is always important.

In its final statement the Province said: (1) structural unity is not a realistic objective in the foreseeable future; (2) the Episcopal Church should work at present with Churches such as the Roman Catholic and Lutheran which have "similar views of a sacramental understanding of life"; (3) "our complacency toward the Gospel mandate to unity is sinful and needs to be recognized as such"; and (4) while joint social action projects are only beginnings, a small step toward "visible unity," they are "actions of common witness." -Salome Breck



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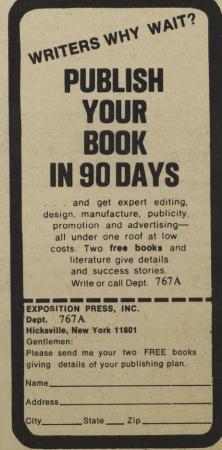
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Energy, family life discussed

Energy use and family ministry are but two of the tasks the newly-appointed National Commission for Social and Specialized Ministries has on its agenda.

Although the full 26-member Commission Presiding Bishop John M. Allin appointed hasn't yet met, in September Executive Council approved and funded its proposal for a churchwide study of energy and ecology. In addition, a \$7,000 United Thank Offering grant will be used for preliminary data-gathering for a hoped-for \$250,000 family life program.

The energy project calls for an ad hoc task force of knowledgeable Episcopalians to prepare study materials for a two-year program of parish education. In the first half of 1978 the materials will be tested in discussion groups and in six pilot parishes in six dioceses. The material will then be revised. The Commission hopes to stimulate parish interest in its use, leading to informed action at the 1979 General Convention.

The Commission, which according to convenor Martin Tilson of Birmingham, Ala., should "help the Church learn to care and share," will work with continuing ministries to special groups such as the blind, deaf, and aging as well as the social concerns "the world brings to us."

The Commission and its wide-ranging agenda grew out of a series of consultations held over the past several years which helped identify a group of people involved in social ministries during the 1970's. Episcopal Church Center staff members Woodrow Carter (social welfare officer) and the Rev. Alfred Johnson (public affairs officer) wanted to find a way to support this emerging network, and the Commission for Social and Specialized Ministries resulted. Commission members are expected to contribute ideas and identify needs to help Carter and Johnson plan programs and services.

After Executive Council's decision on the energy project, Carter, Johnson, and Church in Society executive Alice Emery met with Commission members Tilson, Portia Johnson of Pittsburgh, Pa., and the Rev. Lorentho Wooden of Cincinnati, Ohio, to hear the Rev. Scott Paradise of Boston, Mass., present a study plan on energy.

"There really are no final 'answers' about energy. Even the experts disagree," said Paradise, himself a respected authority. "Energy is not purely a technical or economic question, but one of values. It must be on the Church's agenda because the energy system determines the social system."

Wooden said values must be churchpeople's major concern. "We want people to know what it means to be involved in selecting their own values."

While in the formative stage the Commission had looked at the issues identified with family life—alcoholism, drugs, unemployment, criminal justice, child abuse, and others—and decided a family life umbrella program was needed. Carter hopes the Episcopal Church can make a substantial contribution to preparation of a United States policy on family life. He said no such policy exists.

The UTO grant—matched by a grant from the Coalition for Human Needs—will be used to gather preliminary data. The Commission has submitted to Venture in Mission a \$250,000 proposal for a more extensive family life program.

With the funds now available, Carter would like to work with cooperating dioceses to evaluate a successful family

ministry program; to develop a new model for ministry in an area in which diocesan concern already exists; and to develop a family life program in an area in which the Church has not been active.

Although only a few people were present at the discussion, ideas proliferated. Carter said the first task, after learning what the Church is now doing in family ministry, will be to set limited priorities. Defining the term "family" may become a priority itself.

In addition to the topics of family life and energy, the Commission has set reform of criminal and juvenile justice systems, health care, and full employment as priority items. The Commission strongly supports the full-time assignment of an Executive Council staff person in Washington, D.C.



DISCUSSING ENERGY: From left to right, Portia Johnson, Lorentho Wooden, Alfred Johnson, Woodrow Carter, Martin Tilson, and Alice Emery (back to camera).

Commission and staff members seem enthusiastic about cooperative efforts to address social concerns. Johnson, an active laywoman in the Diocese of Pittsburgh and interim executive administrator for the ecumenical University City Ministries, hopes the Commission "will help involve more laity in ministry. We are all committed by our baptism, and how we witness, what we do and say, shows others our values." She said social

issues are human concerns, "but as a wife and mother who has raised her family, I do come with a woman's point of view."

Wooden, a diocesan staff officer for urban affairs in Southern Ohio, said, "I would like to see the Commission developing social programs that show we understand the Church's involvement in society. We should try to do a few things well for maximum impact."

-Janette Pierce

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Hispanic Episcopalians ask more emphasis on their needs

The Episcopal Church must place more emphasis on Hispanic people's spiritual, social, and psychological needs. This was the consensus of the second Consultation on Hispanic Ministry held in Miami, Fla., the end of September.

The 60 delegates from dioceses that have Spanish work dealt with a number of issues, such as the Church's role in the U.S. and even a Hispanic bishop "to serve the spiritual needs of the Hispanic churches and to visit, encourage, and minister to Hispanic congregations in our own language.

The consultation suggested a number of structural changes in order to bring "our Hispanic people into the full life and fellowship of the Church." These included a recommendation that the consultation be declared the National Hispanic Coalition which will function as the legislative body responsible for planning and development of Hispanic ministry. Others dealt with the constitution of the Hispanic Commission, which the Presiding Bishop appoints with the recommendation of the Hispanic officer on the Executive Council staff. The consultation also suggested presenting plans to the 1979 Denver General Convention to establish a national publications and communications center to serve dioceses in their ministry to Hispanic

Meredith Hunt installed in Detroit

The Rev. Meredith Hunt was instituted priest associate of Emmanuel Church, Detroit, Mich., on September 11. She will serve as priest-in-charge on alternate Sundays for one year during rector Harry T. Cooke's sabbatical, becoming one of a few female priests to have charge of a parish. She will regularly celebrate the sacraments, preach, and tend the congregation's pastoral needs.

At her institution, members of St. Elizabeth's Church, Redford, Mich., where her husband, the Rev. David Lillvis, is rector, joined Hunt's new parishioners. Members of both parishes participated in the liturgy, and Lillvis preached the sermon.

"Taking the risk of calling a woman to a position of authority here places Emmanuel a hundred miles ahead of many parishes in the diocese," Hunt said. "It will take time for the Church at large to get used to having women in positions of authority. And such situations will inevitably be anxiety-producing for people trying to deal with the 'man-in-charge' sterotype.'

She attributes her acceptance at Emmanuel partly to the parish's secure sense of self. "People are most able to relate to authority issues when they are secure themselves. Some Emmanuel parishioners drive over an hour to get here on Sundays. And because Emmanuel is an integrated parish, people here have been working through those kinds of identity problems."

Hunt majored in religion at Swarthmore College, graduated with honors from Episcopal Divinity School, was ordained to the diaconate in June, 1974, and was ordained to the priesthood this June. After graduation she served at EDS as clinical director of the Pastoral Institute for Training in Alcohol Problems (PITAP). She and her husband have a 16-month-old son, Matthew.

-Nancy J. Standish

people.

The consultation recommended a closer relationship with Province IX. The Proposed Prayer Book may be translated and adapted into Spanish by a group of people from Province IX and Hispanics

The consultation was considered a landmark in the history of the Episcopal Church's ministry to Hispanic people. All the participants were able to discuss freely their concerns and aspirations in regard to this ministry.

The U.S. has about 20 million peopleof Hispanic origin. Many have known the Episcopal Church in their countries of origin where it has been doing missionary work for more than half a century.

-Onell A. Soto



PARTICIPANTS IN THE MIAMI MEETING included (left to right) the Rev. Luis Quiroga, Brooklyn, N.Y.; Isabel Aguilar, Tulare, Calif.; Sylvia Hutcherson, San Antonio, Texas; and the Rev. Raul H. Mattei, Trenton, N.J.

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

Her name is Cintia.

Even though she lives very far away, she lives close to the Brownlees' hearts.

When Cintia was born, her parents already had eight children. They lived in a two-room hut exposed to the scorching sun and the drenching rains.

Cintia's mother works hard washing clothes, but the little money she earns just isn't enough to feed and clothe her family.

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Now she has food to eat and clothes to wear. Medical care. And a chance to go to school. Because the Brownlees sponsor her through the Christian Children's Fund. It costs them \$15 a month, but it helps give Cintia so much.

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Just fill out and mail the coupon. You'll receive the child's photograph, background informa-



tion, and detailed instructions on how to write to the child. If you wish to sponsor the child, simply send in your first monthly

check or money order for \$15 within 10 days. If not, return the photo and other materials so we may ask someone else to help.

You can give a desperate child hopes and dreams.

And that's a miracle.



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| Dr. Verent J. Mills CHRISTIAN CHILDREN'S FUND, Inc., Box 26511, Richmond, Va. 23261 I wish to sponsor a □ boy □ girl. □ Choose any child who needs help. Please send my information package today. □ I want to learn more about the child assigned to me. If I accept the child, I'll send my first sponsorship payment of \$15 within 10 days. Or I'll return the photograph and other material so you can ask someone else to help. □ I prefer to send my first payment now, and I enclose my first monthly payment of \$15. □ I cannot sponsor a child now but would like to contribute \$ |
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Have a Chrismon Party

Chrismon is a combination of two words: CHRISt and MONogram, a monogram of Christ. Chrismons are white, for the Lord's purity, and gold, for His glory. Made primarily of styrofoam, artificial flowers, glitter, beads and pearls, sequins, stretch mesh, and tinsel-all anchored with glue, pins, wire, and pipe cleanerschrismons are fun for all ages. Associate editor Margaret Landis gathered Chris Heidengren, 16; Cheryl, 13, Steven, 12, and Victoria Crittenden, 10; Rebecca Broberg, 11; and Anne, 7, and Jean Cadigan, 4, for our chrismon-making party. Photos by Martin Natvig



WHICH BEAD TO CHOOSE is a delicate task. . .



CUTTING AND PINNING is part of the job. . .

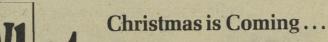


APPLY GLUE FOR THE GLITTER with a steady hand. . .



"HEY, LOOK. My chrismon's all done!"

FOR HOW-TO INFORMATION: See Chrismons: Basic Series by Frances Kipps Spencer, \$2, Ascension Luther-an Church, 314 W. Main St., Danville, Va. 24541.



This year do something different! In that

special someone's name feed a hungry child, clothe a naked child, house a homeless child, care for a battered child . . . at an institution which has no endowments and does not employ professional fund-raisers, so every dollar given is used directly for the children.

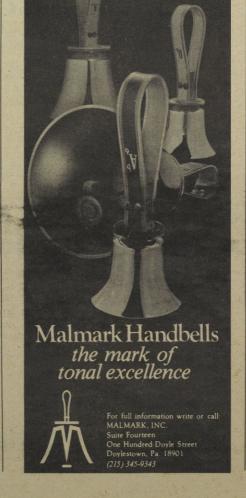
We will send a proper acknowledgment

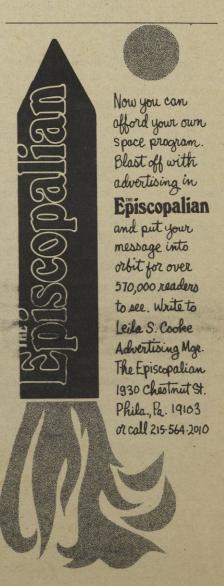


to your someone. St. Jude's is a non-profit, non-sectarian home for abused and neglected children staffed by Anglican Sisters of Charity who work God and a \$10 a month allowance. Send your shopping list



ST. JUDE'S RANCH FOR CHILDREN R.O. Box 985 Boulder City, Nevada 89005





professional supplement

clergy divorce

An Episcopal Conference...

On the plane en route to Louisville for the Conference on Divorced Clergy in October, some questions came to mind:

Why have such a conference?

How do divorced clergy see themselves?

How does the rest of the Church view clergy who have been divorced?

How will the participants in such a conference feel about Christian marriage and its obvious goal of providing a lifelong union between one woman and one man?

And many other questions.

The answer to the first question came quickly. Bishop David E. Richards of the House of Bishops' Committee on Pastoral Development said about 100-150 clergy-and-spouse divorces take place in the Episcopal Church each year. The conference focused the Church's attention on this particular fact and also was a way for divorced clergy to talk among themselves, share experiences, and gain some measure of mutual support.

On the one hand, the Episcopal Church still teaches and encourages traditional Christian marriage. Many members view divorce and the so-called "alternate life styles" as a threat. On the other hand, the Church also feels a vocation to be pastoral and to support those who have been divorced, including clergy. The struggle between these two often conflicting efforts has not allowed the Church to do its best in handling the divorced clergy problem. The conference was seen as a possible help in this regard.

How do divorced clergy see themselves? The conference gave a few an opportunity to describe their divorce experiences.

Most took a positive attitude toward their divorces. "I think my wife's and my separation is the most successful thing we ever did together," said one priest who was "on the verge of getting a divorce."

Another said "the salvation of [my spouse] and me and our four children and even my father was the fact we got a divorce."

During one of the small group discussions, another priest said his divorce had been "a sin" but that both he and his congregation had come to see him as one who had been "redeemed."

Many spoke of their marriages and divorces as "death and resurrection" experiences. Some who tried to identify "causes" for their divorces found those causes to be outside of themselves.

What about Christian marriage? It was greatly reaffirmed in many ways during the conference. The planners had provided for some married persons to be among the leaders. Most of these married persons came away from the experience feeling that their own marriages had been enhanced.

"There is not any marriage going that would not benefit from having the partners ask the same questions that persons ask each other when they are contemplating a divorce," said the Rev. Charles W. Shike. Shike, one of the conference leaders, is an Episcopal priest who identified himself as a "Jungian analyst" who has been counseling persons regarding marriage and sex for several years.

The Rev. Clement W. Welsh of the College of Preachers in Washington, D.C., said during one talk that he wished his wife could have been at the conference with him.

Two married couples were among the leaders. One

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

couple had been married 48 years, partners in a marriage that had had its ups and downs. "I was impressed by the words of the marriage service," said the husband. "It was not to be taken lightly. We've had our share of problems, but we just worked at [the marriage]."

The other couple had been married close to 20 years and mentioned some of its problems, including an 18-year age difference between husband and wife. "We have had some stand-off disagreements, but we have been able to communicate," said the wife.

"Two people should learn to talk to each other, to communicate," added the husband. "It isn't easy to do."

The wife of the 48-year couple was asked if she ever had times of despondency during their marriage.

"I got despondent once but went out and bought a new bedroom set," she said.

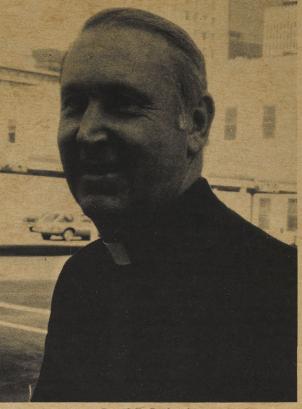
No one challenged what these two couples were doing. They seemed to represent a truth that all could agree about. At the same time, several of the divorced persons expressed great concern about the Church's acceptance of life styles other than marriage, particularly "single-hood" and the "one-parent family." Some conference participants hoped the General Convention's proposed churchwide study of human sexuality would not be totally concerned with the homosexual issue but consider other styles of living as well.

How does the rest of the Church look upon clergy who have been divorced? Here clergy seemed to have a great variety of experiences.

"I assumed there would be some kind of punishment," said a priest who was divorced after 14 years of marriage and who has since remarried. He said he thought he would need to find secular work, adding that he "figured the the threat would be too great for my fellow clergy." He was surprised when his bishop suggested he consider staying on as rector of his parish and equally surprised when his vestry and congregation agreed.

"A few people left the parish, but almost all have come back," he said. He admitted he became "a bit worried" when several couples in the congregation decided to be divorced soon after his own separation was announced and was "scared" when a number of divorced persons transferred into the parish.

Three divorced priests said they were surprised and pleased at the measure of support they received from their bishops and congregations. One said he was "very angry" at the attitude of his bishop and toward his vestry for requesting his resignation. At the time of the con-



David E. Richards

ference he was attempting to defy both bishop and vestry by refusing to submit a resignation. "I'll do it when I get good and ready," he said.

Another priest said that while he had worked things out to a satisfactory degree with his own parish and bishop, his divorce was keeping him from being considered for other positions.

"I don't even list the fact I was divorced," said another clergyman who has been remarried.

All of the divorced clergy present said their marriage counseling loads had increased because of the divorce experiences. None, however, claimed to be any better at the counseling because he had been divorced.

How can the conference as a whole be summarized? It was well planned.

The leadership was first-rate.

It was well worth the \$5,000 invested by the Episcopal Church Foundation, co-sponsor of the event with the Committee on Pastoral Development.

It would be well worth repeating (at least in part) on a regional basis.

What was missing? As Clement Welsh noted, that the divorced persons' ex-wives could not be present was too bad; they would have made a good contribution. The absence of some who oppose the continuing ministry of divorced clergy was also too bad; they could have "told their side of it." Some dialogue in this regard would have been a good addition to an already good program.

"When you write your story, be sure to tell the Church divorced clergy are acceptable," said one bishop who attended.

Some bishops and some congregations are showing a growing acceptance of divorced clergy. Not all, however, agree that this is a good thing.

More dialogue is still needed. The Louisville conference was good evidence that more than a few skilled persons are willing and able to participate in such dialogue.

-Dick Anderson

...and Methodist guidelines

The Minnesota Conference of the United Methodist Church has adopted guidelines covering its clergy when they become involved in divorce.

The guidelines are based on the principle that divorce, in itself, does not necessarily preclude continued service in the ordained ministry. They provide, however, that under certain circumstances the minister may be required to surrender his or her ministerial orders, permanently or temporarily. Conference action, the guidelines say, "must be both responsible and compassionate and addressed to the particular circumstances of each divorce."

When a divorce is contemplated, the minister and his or her family are expected to seek counseling to determine whether the marriage can be saved.

When a divorce has occurred or has been decided upon and the ordained person wishes to continue in the active ministry, the guidelines suggest a review committee be established to assess the circumstances and make a judgment as to appropriate action by the bishop's cabinet or by the conference

If the review committee decides a leave is appropriate, the ordained person may continue to receive a minimum salary and housing and utilities allowance. The committee may also recommend a change of appointment for the divorced minister or a surrender of ministerial credentials. "With respect for the lives and personhood of all members of the family, we shall do all we can to remember and practice the admonition of St. Paul, 'Let all that you do be done in love,' "the guidelines say.

The committee which drafted the guidelines recommended that they be subject to review after a five-year

The conference authorized a \$20,000 fund to aid ministers on leave because of divorce. Conference ministers will provide the fund.

Practical matters Needed: openness to alternatives an hierarchy of authority, and a medieval clericalism in structure—none of these forming part of the essential core of Christian faith, practice, and authority. I plead

by James L. Lowery, Jr.

We deal this month with several matters which are surfacing across the land-clergy marriages, clergy couples (both ordained), an attitude, a bishops' study, and a thank you. We hope the resultant stew is tasty.

Clergy Marriages

By the time a subject has become a concern of the Professional Church Leadership Division of the Department of Education and Ministry of the National Council of Churches, it is often being dealt with at a bureaucratic level several removes from reality. On the other hand, the NCC unit often hears of a concern from several directions at once, and when the group focuses on it, the subject is truly one of general concern. At a recent meeting of its program committee, the "forum," or special matter of concern, was clergy marriage in contemporary perspective. The panelists reported on several studies of various Churches from which some helpful learnings emerge.

Clergy marriage these days also means marriage-divorceremarriage. These practices are mushrooming in the Church, but they still are at a rate considerably less than that in the general population. Many clergy marriage tensions are similar to those in all professions in our changing society. Particular problems come from the clergy's finding so much of their total identity in their occupation and from isolation, workaholism, and often lack of visible concrete results.

Clergy spouses are part of the general trend toward working wives (and husbands): 51 percent are employed outside the home versus 44 percent of the general population. Younger clergy wives are less likely to come from clergy backgrounds and more likely to have their own vocational careers.

Clergy families are not excessively mobile in comparison with many other professional and executive groups. They have a surprisingly high satisfaction with the rectory while at the same time more and more own their own homes, ranging from one half in the United Presbyterian Church USA to few in the United Methodist system. Clergy families experience much more tension and anxiety, however-much less successful coping, in other words -in dealing with the level of compensation and conflicting demands upon time.

Many similarities seem to exist between families of clergy and those of politicians. And more clergy marriages have become increasingly contractual-i.e., they have more reciprocity between partners, and conflicts are more easily surfaced, faced, and dealt with. The demand for counseling and support help from someone outside the ecclesiastical chain of command is overwhelming. This can be either someone in the church system who has helping skills but does not report to the bishop or archdeacon or someone in a related profession to whom the parson's family can turn, with the church system paying part or all of the fees, but with confidentiality maintained and no privileged information going up the ecclesiastical chain of command. (An example of the former type is the Rev. Francis Washburn in the Diocese of Ohio, of the latter Dr. Lloyd Rediger and the Office of Pastoral Services for clergy in all the churches of Wisconsin.)

The Episcopal Church Foundation helped fund the Conference on Divorced Clergy in October. In the last few

years the invisible but very real norms of the Episcopal Church have changed to allow clergy to remarry and remain in the parish ministry-yea, even in the same parish. Divorce of and by bishops is often acceptable, but I think that for diocesan bishops to remarry and remain in the episcopal see is unacceptable in most parts of the Church.

Clergy Couples

Clergy couples-both partners of which are ordainedwas another fascinating subject at the NCC meeting. The Rev. Drs. Ginger and David Jarman, Disciples of Christ pastors from Austin, Texas, estimate 600 such pairs in the main line denominations in North America: approximately 200 United Methodist pairs, 100 United Church of Christ, 75 Disciples of Christ, 60 United Presbyterian Church USA, 50 American Baptist, 25 Episcopal Church, 25 United Church of Canada, 25 Church of the Brethren, 15 American Lutheran Church, 15 Lutheran Church in America, and 10 Presbyterian Church US. Tentatively, the Jarmans identify these combinations:

- 1. co-pastors;
- 2. co-assistants;
- 3. separate congregations;
- 4. one in parish ministry and the other on agency/judi-
- 5. two denominations; and
- 6. two separate professions, one of which is the ordained ministry (this is on the fringe ecclesiastically but has sim-

Some interesting observations follow. Might not clergy couples provide models for two-career families in general? How is the choice made when an opportunity to move comes to one of the pair? Since numbers are small, is not an ecumenical support network necessary?

To deal with these and other issues, a national ecumenical clergy couple consultation is planned tentatively for July, 1978, if enough denominational interest and support is indicated by the end of this year. I hope the Episcopal Church, through its Council on the Development of Ministry, will help with such support. For further information, clergy couples and fellow travelers should contact the Jarmans at 2434 Guadalupe, Austin, Texas 78705, or phone (512) 478-5693. Within our denomination contact the Rev. Linda Grenz, St. Paul's Church, Box 157, Camden, Del. 19534, or the Rev. Betty and the Rev. Frank Fuller, 517 Horton St., LaGrange, Texas 78945, phone (713) 968-5054

The consultation's goals will be:

- 1. sharing in support and learning from others;
- 2. helping clergy couples deal with themselves in ministry;
- 3. helping clergy couples deal with themselves in marriage; 4. resumes, negotiation, and compensation as well as
- other practical matters; and 5. helping judicatories to deal helpfully with the clergy couple phenomenon.

Rejoicing in Alternatives

As I travel around the Church, I notice in many quarters a fearful response to a changed world. The setting in which the Christian mission is pursued has changed. We cannot do things the old way. But some try new approaches only as much as they will reinforce a way of doing things which is based upon a third century Constantinian attitude toward Church and culture, an Aristoteli-

core of Christian faith, practice, and authority. I plead for an openness to alternatives and for learning from effective new models of ministry.

I believe the Holy Spirit is at work in the world. Our era is one of liveliness and possibilities as well as one of vast change. In the world are many godly powers as well as demonic. So we have options, choices. We have diverse ways in which to move, and this is good. Therefore we can glory in many alternative models to follow so long as the revealed substance of our faith and community, the inner core of Christianity, is kept intact.

And I rejoice at the same time that in most areas successful working models are at hand to learn from and to adapt to our own circumstances.

This way of thinking may require a change in attitude on our part, but it is worth doing.

Bishops' Study

The House of Bishops' Pastoral Counseling Committee, under Bishop Spears of Rochester and Bishop Richards of the Office for Pastoral Development, has sponsored a study of the Episcopal bishop's life and work in the last quarter of the 20th century. Done by Ecumenical Consultants, Inc. (Dean David Covell and the Rev. Chester Baxter and associates), the procedure involves time diaries, attitudinal questionnaires, and personal interviews. Individual bishops have cooperated greatly. While the study will not be completed until next spring, the House of Bishops released a progress report at its meeting in October. The bishops thoroughly discussed the report in small groups and reacted to it. Certain information about the context of ministry, which is now public data, may be relevant to priests and deacons, too. The data deals with satisfaction and style.

A real, qualitative difference, which can be divided into two categories, exists in bishops' satisfaction with their jobs. Bishops whose dioceses are relatively compact geographically and affluent economically experience considerable lay leadership on policy-making entities of an upper middle class sort who will not accept a paternalistic or authoritarian style of administration and decision making. No matter what the bishop's past style, he is forced into a more participative model of leadership, but he feels fairly satisfied with his position. On the other hand, the bishop of a jurisdiction spread out or not so affluent is forced to adopt a more authoritarian leadership role than he might prefer and feels more lonely and isolated and less satisfied. The feeling of isolation increases if he is in a diocese distant from his priestly roots; it is a bit less if he is in a jurisdiction in which he has spent a long time as a presbyter.

Tentative conclusions are episcopal style may depend more on context than on talent or personal character and the toll on bishops in certain settings is leading many of them to wish for translation after a number of years rather than a willingness to stay a long time in one position.

A Word of Thanks

Readers will note that at the end of these columns is a request for feedback and positive criticism and an address to which to send them. Each article now brings feedback, and the suggestions made are helpful in, I hope, improving the form and content of subsequent columns. In addition, as I travel around the country people give praise and suggestions. In sum, I feel very much supported in the attempts I make in Professional Supplement and thank you for your feedback and the editor for his helpfulness.

The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy service agency which is communicator, consultant, and catalyst to clergy support groups and systems. Feedback, criticism, and suggestions about this column are welcome. Write him at 14

of Professional Supplement.



"The bishops discussed the report in small groups. . ."

Beacon St., Room 715, Boston, Mass. 02108, or in care December, 1977

Preaching: more than fodder for cartoonists

by Judy Foley

I have never preached a sermon.

I have heard a few.

I have been critical of some preachers, but they also have my sympathy. As a communicator, I know that to find those "just right" words to present one's thoughts is not always easy.

Preaching—verbal communication of the Word—has always come in for abuse from cartoonists and been the butt of jokes, many of them bad. With the rise of electronic communications, many have been ready to declare preaching a dying art.

Archbishop of Canterbury Donald Coggan is among those who defend the art of preaching, calling it an "awe-some" task which should not be "my views with a dash of religion" or "an essay, however well polished," or "little snippets thought up late on Saturday night."

The Archbishop defines the "Sacrament of the Word" as "exposition, exposure of God's revelation in Christ declared in the Scriptures in the power of the Holy Spirit." Preaching, he says, should stimulate the mind, challenge the will, and warm the heart.

Two able practitioners of the art of preaching have recently commented on the sermon's place in the Church's life.

Former Presiding Bishop John E. Hines, a master of the anecdote, opened the Sprigg Lectures at Virginia Theological Seminary with this one: "An insignificant footnote to history, in England, records that a young relative of Sir Henry Irvine was appointed by Prime Minister Disraeli to be one of the curates of Windsor, the Royal Chapel. One day he found himself in deep distress because, as he said, 'The unexpected has happened! Everyone has dropped out, and I have been ordered to preach on Sunday.'

"Sir Henry took him to the Prime Minister for advice, and he received the following: 'If you preach 30 minutes, Her Majesty will be bored. If you preach 10 minutes, Her Majesty will be delighted.'

" 'But my Lord,' protested the clergyman, 'what can

a preacher possibly say in 10 minutes?'

"'That,' replied the Prime Minister, 'will be a matter of indifference to Her Majesty.'"

Admitting he shared "the anxieties of that nameless curate of Windsor," Hines said no "bull market" exists today in favor of church institutions and that "while almost all other forms of communication are being enhanced, preaching—once the most stimulating of all forms of communication—has declined dismally." He quoted an English verger who—as he left his job—said, "I've got a lot to be thankful for. I've heard every sermon preached in this cathedral for 40 years, and I'm still a Christian."

"Preaching is effective only when integrity is transparent in and through the preacher's commitment," Hines told the Virginia students. "Such integrity is the non-vocalized, yet shouted, indication of the preacher's conviction that Jesus Christ is Lord and the Gospel is the Good News of salvation through Him."

Speaking of the prophetic quality of preaching, Hines said, "If preachers are going to live with themselves, they will have to accommodate themselves to the exposed, vulnerable position that the pulpit inevitably will be when the preacher is committed to 'telling it like it is.' He or she must be possessed by the kind of love that cures chronic laryngitis and the kind of courage that turns such love, unadulterated, straight into real life channels amid pain and confusion, the despairs and joys of men and women who are faced with real choices.

"It does not mean the preacher will not be afraid. Nor does it mean the preacher will not make mistakes. The honest preacher of God's Word will die daily over opportunities missed, situations misinterpreted. But all of this does mean that even the preacher's fear is offered to God in penitence, and his or her mistakes are offered to God in hope that they may be forgiven.

"Preaching is effective as long as the preacher expects something to happen—not because of the sermon, not because of the preacher, but because of God."

Another prophetic preacher of our time, Methodist Bishop James Armstrong of the Dakotas, calls preaching "truth telling." He believes it must be a reflection of the preacher's own experiences: "The preacher, through the delivery of the sermon, spends and shares the self. Apart from such spending and sharing the sermon is incomplete."

In his book, Telling Truth: The Foolishness of Preaching in a Real World, Armstrong says, "Preaching today dare not disregard the insane madness of the contemporary scene. It must take into account the brokenness, anger, and confusion of masses of people. But it must also express and verbalize the particular truths and values of Christianity in relationship to other forms of truth and conflicting values."

Armstrong, who like Hines was involved in the social upheaval of the 1960's, believes that "to 'preach the Bible' is to loose its liberating power in those political, economic, cultural, and personal domains where people function.

"Proclamation is the declaration of the Good News that life can be radically different—we can become new creatures. The created order can be refashioned into a new heaven and a new earth."

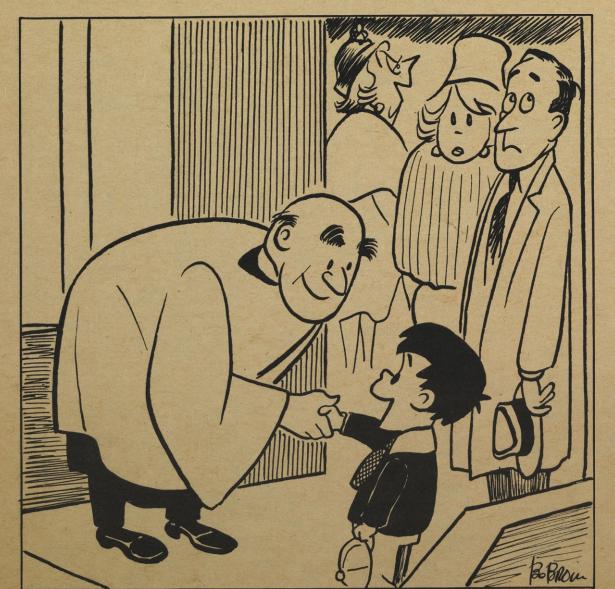
A preacher must always be people-centered, Armstrong warns, because the receivers—members of the congregation—are as important as the sender of the message. He speaks of a former parish: "Those were the days in which I was reading Bultmann and Barth, the young Bob Raines and Ted Webber, the brothers Niebuhr and Bishop Pike. But the fundamental truth I was learning was centered in the drama of those human lives I was privileged to interact with day after hectically busy day."

Armstrong says, "It's not easy to be a preacher today, at least the kind of preacher this day needs—one whose voice is certain, whose faith is vibrant, whose mind is informed, and whose hope is real and constant."

Hines and Armstrong are two preachers who have attracted the notice of our generation.

They need not be among just a few. There is the possibility they could be two among many.

Judy M. Foley manages to "keep it all together" while leading a well-integrated life that includes being managing editor of The Episcopalian, writer, wife, supporter of many efforts to achieve equal rights for women, mother, gournet cook, remodeler of a dandy old Philadelphia city house, reader of things worth reading. . and being a good friend to all sorts and conditions of people.



"That was one neat bedtime story. My daddy went right to sleep."

/PS . . . about books

Today's Pastor in Tomorrow's World, \$6.95, Carnegie Samuel Calian, Hawthorn Books, Inc., New York.

As a theology instructor at the Dubuque Theological Seminary (Presbyterian) in Dubuque, Iowa, Sam Calian is rightly concerned about what seems to be the parish clergy's fading interest in theology. His teaching position at one of the three cooperative seminaries in Dubuque has enabled him to discuss this concern with his Lutheran and Roman Catholic colleagues at home as well as with others during his travels throughout the country. Over the past 10 years, he has developed a model for parish clergy which he has labeled "pastor-theologian," and in this book he presents the fruits of these labors in an easy to understand yet non-superficial manner. The book reveals that Calian has developed keen insight into the ministry of parish clergy and laypersons even though he has been a teacher-author-lecturer for several years. Some clergy will disagree with some of the author's conclusions. Others will hail him as a valuable resource for parish ministry. None should ignore what he has to say

The Problem of Faith-Development in Young Adults, Robert T. Gribbon, paperback \$2.50, The Alban Institute, Washington, D.C.

This paper presents new understandings of ministry to commuter and community college students, analyzing their passage through a life stage of independence, their intellectual and faith development, and the implications of those findings for ministry to young adults.

/PS...clergy changes

ALEXANDER, Stephen G., from St. Martin's in the Fields, Columbia, SC, to Holy Trin-

ity, Fayetteville, NC BARRUS, Donald S., from St. Gregory's, Boca Raton, FL, to St. John's, Hollywood, FL

BARRY, Richard L., from St. Simon the Cyrenian, Fort Pierce, FL, to St. Agnes, Miami, FL

BASS, Richard B., from St. Patrick's, Ocala, FL, to St. Joseph's, Boynton Beach, FL

BAUER, Thomas W., from Good Shepherd, New York, NY, to chaplain, Virginia Episcopal School, Lynchburg, VA

BELL, G. Michael, from Mediator, Meridian, MS, to chaplain, USAF, George Air Force

BLACKMON, A. Thomas, from Holy Trinity, West Palm Beach, FL, to St. Alban's,

BRISBANE, Paul O., from Holy Communion, Lake View, NY, to non-parochial, Vicks-

CALDWELL, R. Martin, Jr., from Emmanuel, Southern Pines, NC, to Grace, Madison, NJ

CARTER, Charles E., from St. Paul's, Ancon, and chaplain, Gorgas Hospital, Ancon, CZ, to Trinity, Detroit, MI

COOK, Robert B., Jr., from St. Mary's, Tampa, FL, to assistant to the Bishop of Southeast Florida, Miami, FL

CRAIG, Dale R., from St. Luke's, Welch, and St. Mark's, War, WV, to St. Luke's, Wheel-

DENEKE, William T., from St. Philip's, Southport, NC, to All Saints'-Sharon Chapel, Alexandria, VA DIXON, Blair A., from Grace, Detroit, MI, to

Diocese of Huron, Canada ELLIS, Marshall J., from St. Catherine's,

Enumclaw, WA, to chaplain, Charles Wright Academy, Tacoma, and Annie Wright School, Tacoma, WA

ENGLISH, James J., from education director, Woodycrest-Five Points House, Pomona, NY, to St. Paul's, Delray Beach, FL

FARABEE, Allen W., Jr., from All Saints, Fort Lauderdale, FL, to St. Paul's, Marinette, WI GEESEY, Barry S., from non-parochial to St.

Mark's, St. Albans, WV GERBER, Ronald D., from St. John's, Troy, NY, to Grace and Holy Innocents, Albany,

GRENZ (RAMSHAW), Linda L., from St. John's, Newton, and Messiah, Newton, MA, to joint ministry with her husband at

St. Paul's, Camden, DE GRESLEY, J. Stanley, from St. Paul's-by-the-Sea, Jacksonville Beach, FL, to St. Paul's,

Federal Point, East Palatka, FL HALE, Edward S. T., from Redeemer, Brookhaven, MS, to St. Paul's, Corinth, and Our Saviour, Iuka, MS

HALL, Robert L., Jr., vicar, St. James, Brewster, and St. Anne's, Okanogan/Omak,

WA, to also Transfiguration, Twisp, WA HAMPSON, James E., Jr., from Christ, Hamilton, MA, to St. John's, Huntingdon Val-

HICKS, Richard W., from Good Shepherd, Orland, and Holy Trinity, Willows, CA, to St. Luke's, Auburn, CA

HILDEBRANDT, Arthur J., from St. Luke's, Philadelphia, PA, to Grace, Detroit, MI HUNT (LILLVIS), Meredith, from non-

parochial to Emmanuel, Detroit, MI JOHNSON, James A., from St. Mark's, St. Al-

bans, WV, to St. Thomas, Weirton, WV JONES, Michael S., from Holy Redeemer, Lake Worth, FL, to St. David's, Wellington, West Palm Beach, FL

KAISCH, Kenneth B., from ordinand's training program, Good Shepherd, Ogden, UT, to St. Francis, Moab, UT

KERR, Joseph R., III, from Calvary, Bunkie; Trinity, Cheneyville; and Holy Comforter, Lecompte, LA, to chaplain, Episcopal High School, Baton Rouge, LA

KREJCI, Richard S., from Good Shepherd, Canajoharie; Holy Cross, Fort Plane; and Trinity, Sharon Springs, NY, to St. Andrew's, Livonia, MI

LADKAU, William D., from Good Shepherd, Greer, SC, to Good Shepherd, Columbia, SC LARSON, L. John, from St. Luke's, Coeur

d'Alene, ID, to Holy Trinity, Juneau, AK LEATHER, Robert L., from The Border Parish, Colebrook, NH, to St. Paul's, Pough-

LYNCH, Michael A., from non-parochial to St. Stephen's, New Port Richey, FL MANGRUM, John F., from dean, St. John's

/PS-4

Cathedral, Jacksonville, FL, to St. Martin's, Clewiston, FL

MATTEI, Raul H., from St. Paul's, Corinth, and Our Saviour, Iuka, MS, to St. Michael's, Trenton, NJ

MAYNARD, Erville B., Jr., from non-parochial to St. Paul's, Corunna, MI

McCANN, Robert E., from non-parochial to St. John's, Oakland, CA

McGEE, Robert R., from Grace, Camden, SC,

to Incarnation, Gaffney, SC McGHEE, James E., from St. Peter's, Oxford, and chaplain, University of Mississippi,

Oxford, MS, to St. Francis, Dallas, TX MEYER, R. Charles, from chaplain, Westchester County Dept. of Correction, Valhalla, NY, to counseling specialist, Travis County Correctional Center, Austin, TX

MILLER, Frederick S., from St. Patrick's, Madison Heights, MI, to St. John's, Otter

MINER, Daniel F., from Incarnation Cathedral, Garden City, NY, to St. Matthew's, Bedford, NY

MOORHEAD, William S. J., from St. Paul's, Arapahoe; St. Christopher's, Cozad; and St. Matthew's, Farnam, NB, to Christ, Central City, and Holy Trinity, York, NB

MOSER, Paul H., from Trinity, Shepherdstown, WV, to Emmanuel, Bel Air, MD

PALMER, John M., III, from assistant to the Bishop of Southeast Florida, Miami, FL, to Transfiguration, Bat Cave, NC

PARODI, Louis M., from professor, University of Puerto Rico, Rio Piedras, PR, to San Jose, Elizabeth, NJ

PETERSON, Don L., from St. James, Columbus, OH, to All Saints, Pontiac, MI

PHILLIPS, John A., from non-parochial to St. Stephen's, Fort Yukon, AK

POLLITT, J. Robert, Jr., from St. John's, Belle Glade, FL. He remains rector, Holy Nativity, Pahokee, and counselor, Glades Correctional Institution, Belle Glade, FL.

PORTER, James R., from St. Mark's, Coleman; Trinity, Albany; and St. Thomas-a-Becket, Ballinger/Winters, TX, to St.

John's, Odessa, TX RAHAM, Roland V., from Trinity, Mackinac, MI, to Christ, Pleasant Lake, and St. Andrew's, Northwest Jackson, MI

RESTREPO, Miguel A., from Holy Cross, Miami, FL, to Holy Comforter, Miami, FL

RICHTER, William T., from Advent, Sumner, MS, to Resurrection, Starkville, MS RUDOLPH, Timothy S., from St. Martin's,

Daly City, CA, to St. Anne's, Oceanside, CA SCHACHT, Reimer, from Holy Comforter, Drexel Hill, PA, to St. Gregory's, Boca Raton, FL

SCHRIBER, Robert T., from St. Stephen's, New Port Richey, FL, to St. Mary's, Bonita Springs, FL

SISK, Mark S., from St. John's, Kingston, NY, to archdeacon, Westchester-Rockland-Putnam Region, Diocese of New York, NY

SNIFFEN, E. Timothy, from St. James, Tanana, AK, to C.P.E. residency, Medical College of Virginia, Richmond, VA

STATHERS, Birk S., Jr., from Resurrection, Miami, FL, to St. Matthew's, Miami, FL STRAUSER, Earle W., Jr., from Christ, Bur-

lington, IA, to Chaddock Boys' School, Quincy, IL TAYLOR, L. Jerome, Jr., from faculty, St. An-

drew's Theological Seminary, Manila, Philippines, to Good Shepherd, Hamburg, and diocesan missioner, Diocese of Newark, NJ

THACKER, James R., from St. Andrew's, Mannings, WV, to St. Mark's, Westhampton Beach, NY

VAGGIONE, Richard P., from St. John's, Clayton, CA, to Catholic University of America Theological College, Washington, DC

VAUGHAN, Jesse L., from Christ, Andover, and chaplain, Phillips-Exeter Academy, Andover, MA, to St. Matthias, Seaside, and chaplain, All Saints' Parish Day School, Carmel, CA VILAR-SANTIAGO, Miguel E., from Holy

Family, St. Just, PR, to St. Paul's, Areci-

WARD, Thomas R., Jr., from Trinity, Hattiesburg, MS, to All Saints, Grenada, MS WHITE, Harold N., from St. Mark's, St. Al-

bans, WV, to St. Aidan's, Alexandria, VA WILLCOX, William A., from St. James, Alexandria, LA, to counselor, Veterans Administration Hospital, Shreveport, and institutional chaplain, Shreveport Convocation,

NEW DEACONS

ABERNATHY, Paul, to Calvary, Columbia, MO ALLEN, George C., II, to Trinity, Martinsburg, WV

ANDERSEN, Paul J., to Calvary, Washington,

ANDERSON, Vienna C., to St. Alban's, Washington, DC

ARNOLD, Annette R., to non-parochial, Portland, OR

BENNETT, Gerald L., to St. Andrew's, Livonia, MI

BICKING, Alice T., to St. John's, Charleston,

BRDLIK, Christopher M. F., to Incarnation, Great Falls, MT BRUNO, Joseph J., to St. Patrick's, Thousand

BURLEY, Clarence A., to Diocese of Califor-

nia, San Francisco, CA BURNS, Samuel M., to St. Katherine's, Mar-

CAINAS-HARRELL, Christine S., to St. Gregory's, Boca Raton, FL

CAWTHORNE, John H., to Christ, Newburg,

CIESEL, Conrad H., to St. Alban's, Yucaipa, and St. Columba's, Big Bear, CA

COFFIN, Roy R., Jr., to Diocese of Washing-

COLLINS, Gary D., to St. Andrew's, Sarato-

COMBS, John C., to Trinity, Santa Barbara, CA DEMENT, Thomas E., to chaplain, Good Samaritan Hospital, Portland, OR

DOHONEY, Edmund L., to St. Philip's, New Orleans, LA

DONALDSON, Walter A., to non-stipendiary, Diocese of Los Angeles, CA

DONECKER, Paul C., to Diocese of Pennsylvania, Philadelphia, PA EHRICH, Thomas L., to St. Stephen's, El-

wood, and St. Alban's, Indianapolis, IN EICHENLAUB, Patricia A. S., to Diocese of

Southwestern Virginia, Roanoke, VA FLOOD, Charles T. A., to intern trainee, Episcopal Community Services, Philadelphia,

FRADE, Leo, to Holy Cross, Miami, FL GALIPEAU, Steven A., to St. Luke's, Fontana, and Grace, Colton, CA

GOODLETT, J. Calvin, to St. Paul's, Salem, VA GRAHAM, William J., to Diocese of Pennsylvania, Philadelphia, PA

HADDIX, Theodore R., Jr., to Incarnation, Ronceverte, WV

HARRELL, Robert T., to St. Gregory's, Boca Raton, FL HENDERSON, Dorsey F., Jr., to St. Bene-

dict's, Plantation, FL HENTZ, Deborah A., to Diocese of South-

western Virginia, Roanoke, VA HICKEY, Mellie H., to St. Thaddeus, Aiken, SC HOOKS, Ronald L., to St. John's, Homestead,

HUBBARD, Cyntha P., to graduate studies, McGill University, Montreal, Canada

JENNINGS, Albert A., to Trinity, Arlington, JOHNS, Norman S., III, to Diocese of Wash-

ington, DC JOHNSON, Ronald N., to St. Hilary's, Fort

Myers, FL JONES, Ann B., to St. John's, Georgetown,

Washington, DC KELLERHOUSE, Dean K., to St. Barnabas, Warwick, RI

KENNEY, Marguerite S., to St. John's, Oxon

KLEIN, Susan, to Christ Cathedral, St. Louis, KRAUSS, Henry, to All Saints, Wynnewood,

LAFFERTY, Ronald J., to Christ, Coopers-

town, NY LEHMAN, Susan C., to Christ, Glendale, OH LESLIE, Richard B., to St. Francis, San Fran-

cisco, and chaplain, San Francisco General Hospital, San Francisco, CA MACKINTOSH, Janet, to Transfiguration,

Palos Park, IL MANN, H. Vance, III, to St. Augustine's,

Metairie, LA MANSON, Malcolm H., to St. John's, Ross, CA

MARQUEZ, Juan I., to San Gabriel, Consuelo, San Pedro de Macoris, Dominican Republic MARSH, Caryl A., to All Saints, Richland, WA McFADDEN, Grafton R., to St. John's,

Wheeling, WV McMANNES, David G., to St. Nicholas, Encino, CA

MEAD, Katherine L., to clinical pastoral education program, Mt. Carmel Mercy Hospi-

tal, Detroit, MI MILLER, David W., to Grace Cathedral, San

Francisco, CA MOORES, David, to St. Thomas, Miami, FL MORGAN, Harold E., to St. Christopher's,

NEWMAN, Thomas, to Diocese of South Dakota, Sioux Falls, SD

PACE, David F., to Holy Trinity, Menlo Park,

PARTENHEIMER, Gary, to Mt. Hermon School, Northfield, MA

RAMSHAW, Lance, to joint ministry with his wife (see Grenz) at St. Paul's, Camden, DE RASMUS, Paul A., to St. Andrew's, Miami, FL ROBINSON, David K., to St. James, Oneonta,

ROSE, Carol, to St. Thomas, Canyon City, OR ROY, Byron W., to St. Luke's, Rochester, NY ROY, Derik J., Jr., to St. Stephen's, Delmar,

RUBEL, Christopher S., to non-stipendiary, Diocese of Los Angeles, CA

SCHRAMM, George T., to Trinity, Parkersburg, WV SCOTT, Robert W., to Diocese of Nebraska,

Omaha, NB SEAGAL, Cynthia K., to Diocese of Los An-

geles, CA SEITZ, Thomas C., Jr., to St. Stephen's,

SHELDON, Peggy A., to St. Michael's, Grand Rapids, MI

SMITH, Larry P., to Christ, Fairmont, WV STANTON, James M., to St. Martin-in-the-Fields, Canoga Park, CA

TARSITANO, Louis R., to St. John's, Mount

TOBIN, Roger M., to St. Thomas, Rochester, TOWNER, Robert A., to St. Giles, North-

brook, IL UZUETA, Luis, Jr., to St. Matthew's, Lincoln, NB, and also editor, The Nebraska

Churchman VANN, Tim, to Diocese of South Dakota, Sioux Falls, SD

VOYSEY, Stephen O., to Trinity, Wheaton, IL WAGGENER, Robert, to Holy Cross, West Memphis, AR, and chaplain, Holy Cross School, West Memphis, AR

WARING, Van G., to non-stipendiary, Diocese of Los Angeles, CA WEBB, William C., to St. John's, Canandaigua,

WOLF, Geralyn, to St. Mary's, Ardmore, PA WOLFE, Claudia L., to Holy Cross, Saline, MI

RESTORED

PORTHAN, George Anders, by Bishop Atkins of Eau Claire on August 15

RETIRED

HOWE, Reuel L., from director, Institute for Advanced Pastoral Studies, Bloomfield Hills, MI. His address is: 498 Menendez Rd., St. Simon's Island, GA 31522

PENNY, Robert R., from St. James' Cathedral, Chicago IL, on September 30. His address is: 14 Athelstan Rd., Chatham, Kent ME4 6EJ, England

RESIGNED BARNHART, William D., from St. Mark's, Barrington Hills, IL

DIBBERT, Roderic B., from St. James' Cathedral, Chicago, IL, on October 1 DONNELLY, Richard C., from Zion, Wap-

pingers Falls, NY, on November 15 FOSTER, William L., from St. Luke's, Fern-

dale, MI MOYA, Charles A., from St. Katherine's, Williamston, MI

MUTZELBURG, Michael K., from Trinity, Flushing, MI, on September 11 SAMS, Jonathan C., from chaplain, Lawrence

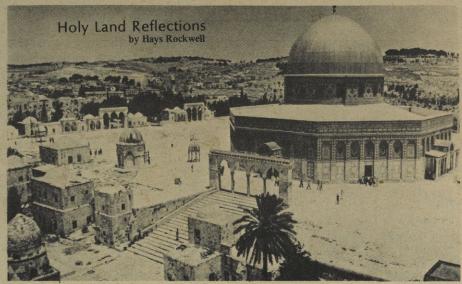
Hall, Crown Point, IN, on October 1 DEATHS

BARKS, Howard W., age 57 CAMPBELL, Robert Erskine, age 93 CARPENTER, William V., age 54 CRUM, Wilford S., age 65 DOWDELL, Victor L., age 80 HAUSE, Bertrand M., age 77 McGEHEE, Henry J., age 86 McLAIN, James E., age 76 McNEIL, Dudley Barr, age 69 NERO, Claudius A., age 96 RIEPMA, Sears F., age 99 SAYRE, John N., age 93

RENUNCIATIONS

ADAMS, Michael Wesley HART, William King WAGGENER, Thomas Houston YERGER, Norval Rice

December, 1977



ONE HOLY PLACE, the Dome of the Rock, is a site sacred to Jews and Moslems alike.

Israel is for pilgrims

Israel is for pilgrims.

Not the static cardboard figures which appear in shop windows at Thanksgiving time, dressed in a greeting card artist's idea of Cromwellian costumes, but pilgrims in the classic sense: people in search of a place to be their truest selves.

I sensed this for the first time in a remark a rabbi friend made in the months following the Yom Kippur War of 1973. Every news account of that time described a nation under a kind of modified seige, hedged about by threats, broken in upon at irregular intervals by military assault or terrorist violence. The rabbi was on his way to that troubled place, and, assuming he must have some pressing business indeed to risk the trip, I asked why he was going. "To relax," he said. "Why else?" He was a pilgrim.

Pilgrimages to Israel are of several kinds. Some pilgrims go in search of the artifacts of antiquity which are there in staggering abundance. The natural preservative of aridity has kept pot and scroll, terrace and mosaic, monuments of a thousand different kinds, all in sound condition for two millenia and more.

Israel respects it all. No ground is broken for modern purposes without the presence of an archaeologist's protective eye, looking out to preserve the remants of the past. The old city of Jerusalem is etched with a network of excavations, each one tended by a clutch of learned diggers from Israel's own brilliant cadre or by pilgrims from Boston or New York or Paris or Tubingen. They are precious places, these digs, yet they are left exposed to the view of any passerby and indeed planted and supplied with walkways, like parks, so anyone may come and linger among the tended ruins. This love of the ancient, the love that draws one kind of pilgrim to Israel, engenders a spirit akin to public homage, honor paid to a rich and complicated past. The spirit is welcome, especially to a modern who is assaulted everyday by the graceless ether of the "now.

Many pilgrims to Israel have come not to visit but to stay. They will not dig and ruminate and return to a Harvard study but instead plant roots and become citizens of the modern nation which bears the ancient biblical name. The great flood of pilgrim Jews which washed into Israel after its independence was established in 1948 has passed. Yet still they come, seeking a place of safety from the curious, persistent malevolence of anti-Semitism, a place where their Judaism is not only permitted, but understood, a place where they can be their truest selves.

They come from six dozen countries, and a Sabbath visitor to old Jerusalem's Western Wall—the well-known "Wailing Wall" which is the surviving remnant of the compound of the holy Temple—will see these Jews in their splendid variety: burnished Yeminites in round, red hats

and the flowing robes of the desert; elderly Hasidim propped in folding chairs, pulling at the scraggles of gray curls that hang over each cheek in obedience to Levitical law, waiting for the formation around them of the requisite group of 10 men—the minyan—so their Sabbath prayers may begin; pale young men from the orthodox academies, dancing a holy dance in the tradition of eastern European Jewry; bright-eyed, efficient-looking chaps in straw snapbrimmed hats and spotted ties and suits shaped by the style of the modern west. It is a great confetti of a crowd, drawn to this ancient plaza and its holy wall by the compulsion of a common faith.

The Bond Is Danger

To build a national unity out of so radically variegated a citizenry cannot be easy. The people hold sharp differences of culture and politics and of the way in which the inheritance of Abraham ought to be borne in the 20th century. They don't attempt to gloss over those differences; national policy does not require uniformity in life style. Yet though no uniformity exists, one senses a common bond among Israelis. It is a bond nourished by the common danger. The nations which are Israel's bordering neighbors are not merely "concerned" over what they describe as Israel's "expansionism," nor diplomatically "troubled" by certain arms or trade agreements which seem to give special advantage to Israelis. Israel's neighbors want Israel dissolved. They believe she has no place among the nations, that her very existence is an offense. Such a belief is bound to induce a spirit of common

The most obvious feature of that concern is the Israeli army. A citizens' army, it includes in active or auxiliary service every healthy Israeli of both sexes from age 18 to 65. The soldier is in evidence everywhere, combat-ready. To sit in a bus next to a young woman in battle dress or to follow teenagers as they laugh and cavort in a city street, uniformed and draped with Uzi machine guns, is not in the least unusual. Nor is passing trucks full of combat troops in city streets and country highways, coming or going from maneuvers, uncommon. The soldier is the emblem of the persistent threat to Israel's existence and so, also, the symbol of determination to unite in resistance.

The past is effective in the hazardous present in several ways, the most arresting of which is the carefully excavated site at Masada on the northwest shore of the Dead Sea. Built in the century before Christ as a country fortress for Herod the Great and abandoned after his death, Masada became the last bastion for the last band of zealous Jews who resisted the Roman legions. For three years, after the fall of Jerusalem in 70 A.D., these Jews held out at Masada, defying the Roman force which surrounded and ab-

surdly outnumbered them. When at last Masada fell and the Caesar's triumphant soldiers entered the fortress, they found only the silence of the dead.

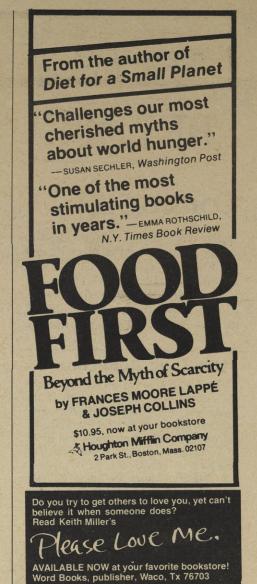
Unwilling to submit to Roman captivity, the Jews at Masada drew lots and assigned to 10 of their number the task of killing the rest. When that cruel task was over, lots were drawn again and one killed nine before committing suicide himself. It was an extraordinary event, of course, but the care with which the story is told in modern Israel, and the proud display of Professor Yadin's Masada excavation, point to the extraordinary determination of the contemporary Jewish state to resist captivity.

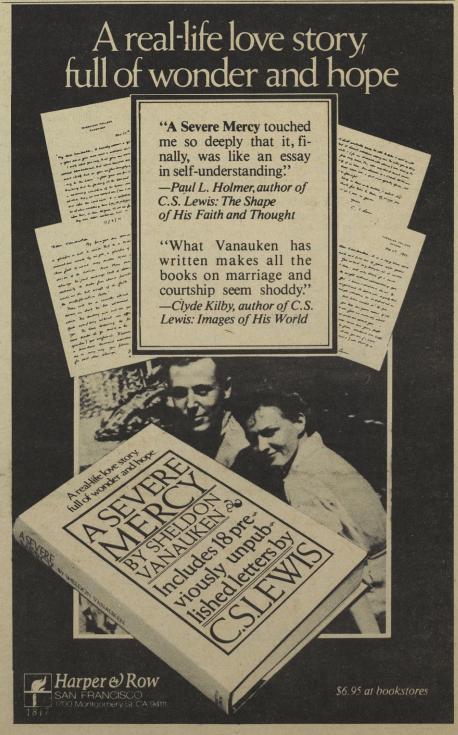
A Holy Echo

In all of this the Bible-reading westerner finds considerable fascination but some sadness as well. Of course Israel faces national peril. Of course the obvious response to that danger is an armed and alert populace, fueled by a fierce nationalism in its determination to resist. And yet one cannot avoid asking, "Was not Israel meant to be a *light* to the nations?" That her life is imperiled is an outrage, but only slightly less outrageous is the posturing nationalism of any nation-state. Few postures are more threatening to the life of the planet itself.

Is it too much to hope that Israel, of all the nations, could provide the light by which others can see the folly of national pride for what it is—the viral agent which can unravel the skein which holds together the human race on an imperiled earth? This may be too much to hope, yet one finds oneself hoping it all the same. Perhaps that is so because in Israel one hears an echo of the holy.

Continued on page 12







Coming up

• The Urban Bishops' Coalition is sponsoring hearings on urban problems and the Church's mission to cities. Dates scheduled are December 1 in Newark, N.J., and December 15 in Birmingham, Ala. The Coalition also plans hearings in the western U.S. and one in Province IX

(Central America and the Caribbean) early in 1978, but dates haven't been set. The final hearing is scheduled for Washington, D.C., late in February. The series opened with a hearing in Chicago on November 17, chaired by Bishop John Coburn of Massachusetts.

- Trinity Institute will have both an east coast session (opening January 9 at Riverside Church, New York City) and west coast session (opening January 12 at Grace Cathedral, San Francisco) of its general conference this year. The theme is "God at the Center."
- Christian educators of the Episcopal Church will meet January 30-31 at Christ Church Cathedral, St. Louis, Mo. Their meeting will precede the National Event for Christian Educators at St. Louis'

Chase Park Plaza Hotel (January 31-February 3), which will focus on "Education for Interdependence."

• Four two-day courses for church leaders, lay and clergy, will be held at the Davidson Conference Center on the University of Southern California's Los Angeles campus: "The Servant Leader-Leader Servant I," December 8-9; "The Servant Leader-Leader Servant II," January 19-20; "Working with Communities," February 9-10; and "Training and Utilization of Laity," featuring Dr. Mark Gibbs, English leader in the lay ministry movement, March 9-10. Participants may enroll for all courses or just one session. For further information, write to USC Institute for Changing Ministries, 817 W. 34th St., Los Angeles, Calif. 90007, or phone (213) 741-7720.

Christmas ideas

• In an effort to reduce the commercialism of Advent/Christmas and to spread the Christian message in the world, Sally Richards of Pittsburgh, Pa., created Sharing the Spirit of Christmas. The small booklet, used last year in the Diocese of Pittsburgh by approximately 1,000 families, gives ideas on gift making, giving, and sharing for children, adults, and whole communities.

The booklet and 15 to-from tags are available for \$1 from S. Richards, 230 Parkway Dr., Pittsburgh, Pa. 15228.

• Baby Jesus: A Nativity Service by the Rev. Ralph Pitman, Jr., includes narrative and music for a nativity pageant for children. It's available for \$1 from St. Paul's Episcopal Church, P.O. Box 96, Columbia, Pa. 17512.

Holy Land Reflections Continued from page 11

That is another reason for pilgrimage: to seek the holy. The borders of the modern state of Israel contain the sacred monuments of each of the biblical religions: Judaism, Christianity, and Islam. In Jerusalem these sacred streams flow together. In the old part of that city one can walk, in under an hour, from the Western Wall to a Roman Road upon which Jesus is said to have walked toward execution to the great golden Dome over the rock from which Mohammed is believed to have ascended.

The mark of the sacred is everywhere in Israel. At the so-called Tomb of the Patriarchs in Hebron, synagogue and mosque exist under one roof, the worshipers facing in opposite directions to honor a common ancestry. Outside, in the plaza that faces the Tomb, aggressive Arab children offer olive wood crosses to touring pilgrims.

Nor is there enough skepticism—another enemy of the holy—to spoil the effect. Skepticism is a necessary companion for the Bible-reading visitor to the Holy Land, and I do not demean it. No serious student of biblical literature can accept certain claims that Abraham, the

mythical patriarch of a 4,000-year-old migration, is buried in exactly this place. Nor, for that matter, does thoughtful and informed skepticism allow the identification of a birthplace for Jesus of As a matter of fact, no one took much interest in a birthplace until the wife of the Emperor Constantine came to Bethlehem in the middle of the fourth century A.D., determined to find "the place" where Jesus was born.

The truth is neither Scripture nor the literature contemporary to it provided many clues about the sacred sites. And yet most of them have something of the effect of the holy. It is in Bethlehembeyond the cluttered parking lot and the Mercedes tour buses and the olive wood hawkers. Beyond, too, the dusty, lamplittered Armenian church which has been erected in relatively recent times over "the place." The effect of the holy boyers in a dark little cave under the church. Somehow in the dank little space no larger than a respectable powder room both the merchants and the skeptics seem beside the point. Somehow all the piety, cheap and dear, is transformed and the dim and tawdry cave stands suddenly

for the presence, in our midst, of the Spirit of God. Risking the skepticism and the sentimentality, God comes. Then, in a rush, a band of Italian pilgrims comes also, babbling through the cave's narrow entrance, lavishing kisses and tears over everything, and one cannot wait to get out. But the scent lingers, the scent of God's holy risk.

The Post Cards Are Right
It is a scent to be had outside the shrines as well. It is there, diffuse but certain, in the Galilee-the sun shying off the bright lake waters and in the hills rising up from the shoreline studded with rocks. There is no particular place to look for here, or at least that search seems less pressing. What counts for most in the Galilee is the sense that "those feet in ancient times" did tread upon that shore, those heights, that the teaching which has rung down through two millenia began among those stones, among people who fished those waters. To accept the post card's claim—"it is holy land"—is not difficult.

All of that, of course, from a Christian pilgrim. Yet the sense of the holy is by no means confined, even for Christians, to Christian shrines or New Testament countryside. It is a dimension of Israel, an integral part of its life. The sign of it is the simplest of things, the common greeting between people when they meet: Shalom.

"Shalom," says a woman greeting her neighbor in the morning, and the word carries the freight of the holy. "Peace" is what she says and "unity and harmonious community between and among us. It is the goal, as someone has written, toward which God is working.

Shalom. It is not evident on the surface of Israel's endangered life, not found in the tense debates in the ruling body of the Knesset nor among the soldiers practicing warfare in the desert of Judah. But it is somehow there, under the mottled modern skin, a deep and powerful undercurrent which promises to survive even the most violent surface eruption.

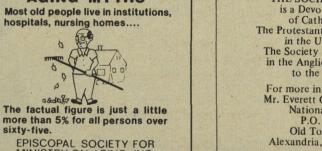
Shalom. It is what draws the pilgrim.

The Rev. Hays Rockwell is rector of St. James' Church, New York City.

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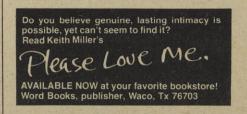


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Venture in Mission

A Prayer for Venture in Mission

Lord of Creation, by your redeeming and sacrificial love you have claimed us for yourself and called us, as partners, to venture in your mission of bringing life and reconciliation to all people.

Call us through Venture in Mission to leave our little islands of safety, to venture in faith, to meet human need upon the open seas where our lives are linked together in this, our interdependent world.

By the power of your Holy Spirit, may this call be to your Church both a sign of our hunger for renewal and a sign of your Grace and promise to empower those who venture in your Name.

Bless the people of this Church and all who share in Venture in Mission.

Grant us the courage and the will to surrender our lives and our treasures, and to respond with grateful and joyful hearts, as receivers and givers; and may the glory and the victory be yours, for ever and ever, through Jesus Christ our Lord.

Amen.

(Written by the Rt. Rev. Richard B. Martin, executive for Education for Ministry on the Episcopal Church Center staff.)

A letter to Episcopalians

Beloved in Christ,

Our Lord offered Himself for us by His life, death, and resurrection. He calls us to respond by accepting His offering and by offering ourselves in turn, in His Name, on behalf of a broken and anguished world.

In these times when the obscure and the novel have special attraction, I call you to do the obvious with greater awareness and to pursue the old with sharper focus.

As Presiding Bishop, I call the people of this Church to accept Christ's gifts and to make a corporate offering of ourselves from Advent, 1977, to Advent, 1978.

The call is to engage in a year of prayer, Bible study, and dedication. I pray that by God's grace our effort will lead us to a deeper commitment to Jesus Christ and His mission of salvation.

Most of us, in varying degrees, are already engaged in this process. I am sure, however, that each of us recognizes the urgent need for greater spiritual growth through prayer, through renewed acquaintance with scripture's unique story of God's love for us, and, through His continuing grace, the rededication of our lives to Jesus Christ.

The Episcopal Church Center's Education for Ministry staff is preparing guidelines to assist you in the process. You will soon be receiving notice of these resources.

A brief outline of the calendar is included for your information. Each section is designed to be flexible and adaptable to local needs.

I am keenly aware of the time element and the urgency, and I invite every congregation to join in this journey. As we pursue this together, God grant that our faith may be so strengthened that many of us will be moved to continue this discipline as a lifelong journey and to venture with Christ in the one mission.

Faithfully,

John M. Allin PRESIDING BISHOP

Journey and Venture in Mission

THEME: Response to the Risen Lord (The Great Commission, Matt. 28:19-20)

PURPOSE: To intensify our effort to engage all parts of the Episcopal Church in the process of mission, through Prayer, Worship, Study, and Ac-

Under the personal leadership of the Presiding Bishop, the Church is entering into a Year

Commending this proposal, the Executive Council called for "study and implementation of the mission of the Church, its imperative and its theology....Each and every member is to

of Study and Commitment from Advent, 1977,

to Advent, 1978.

sion within the individual, Church, community, and world."

study and pray for commitment to Christ's mis-

Outline for year of study

Theme

- Advent/1977. Four Sundays. Preparation for Mission Study, Presiding Bishop's letter, calling for every parish to participate in the Year of Study. Special prayers. Poster for display in each church
- Epiphany/1978. Five Sundays. Theme: Personal Commitment, assessing the conversion points in one's own journey in faith.
- Lent/1978. Six Sundays. Theme: Mission and Ministry in the Parish and Community.
- Eastertide/1978. Six Sundays. Theme: Diocesan Mission.
- Pentecost/1978. First five Sundays. Theme: National Mission.
- Summer/1978. Special study at summer camps and vacation Bible schools.
- Pentecost/1978. Last twelve Sundays. Theme: World Mission, including the Anglican Communion, Episcopal Dioceses Overseas, and the Wider Episcopal Fellowship.
- Advent/1978. Review of the whole Year of Study, to allow church members to consider their personal commitment in the parish and community, the diocese, the nation, and the world.

Suggestions of study materials and resources will be made to parishes and church groups during the coming year.

Church leaders help plan

Representatives of various diocesan and Provincial networks, together with the Presiding Bishop and members of the Episcopal Church Center staff, laid the groundwork for the year of study and commitment. The group came together for a day-long meeting at the Church Center in October. Present were:

Religious Education: The Rev. Richard Bower,

New Jersey; Ms. Frieda Carnell, Albany; Prof. Ron Clayton, Washington; Mr. Gary Evans, Northern Michigan; the Rev. Richard Hayes, Wyoming; the Rev. Jack Hilyard, Oregon; the Rev. Thomas McElligott, Minnesota; the Rev. Michael Merriman, Dallas; the Rev. James Ottley, Panama and the Canal Zone; Ms. Nancy Rayfield, Indianapolis; the Rev. William Starr, New York; Miss Estelle Warren, Atlanta; Mrs. Dorothy Watt, Pittsburgh.

Evangelism and Renewal: The Rev. Arnold A. Bush, Georgia.

Lay Ministry: Mr. David Burkett, Bethlehem; Ms. Marge Christie, Newark; Mrs. Betty Connelly, Los Angeles; Dr. Willard Day, Nevada; Mrs. Anna Margaret Feild, New Jersey; Mrs. Frederick Gilman, Newark; the Rev. Peter Horn, Alabama. Youth and College Work: Ms. Bobbie Bevill, Alabama; the Rev. George Chapman, Western New York; Mrs. Ruth Libbey, Washington; the Rev. Victor Scantlebury, Panama and the Canal Zone; Mrs. LaDonna Wind, Kansas.

Hunger: The Rev. Canon Walter Dennis, New York; Mr. Richard Kerner, Dallas; Mrs. John Kulbitski, Minnesota; the Rev. J. Fletcher Lowe, Virginia; the Rev. Luis Serrano, El Salvador; Mrs. Betty Weeth, Eau Claire.

From the Church Center: The Rt. Rev. John M. Allin, Presiding Bishop; the Rt. Rev. Richard B. Martin, executive for Education for Ministry, study project superviser; the Rt. Rev. Richard Millard, coordinator for Venture in Mission; the Rt. Rev. Milton L. Wood; the Rev. David W. Perry; the Rev. Frederick Howard; the Rev. Wayne Schwab; Mr. Barry Menuez; Dr. Anne Harrison; Ms. Elizabeth Crawford; the Rev. James McNamee; the Rev. Charles A. Cesaretti; Mrs. Margaret H. Andersen.

Copies of this page are available in quantity either from the Communication office or the Venture in Mission office at the Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.



RESPONSE TO THE RISEN LORD

Through study and commitment

The Episcopal Church

CLERGY DIVORCE Where does an unwed father find a home?

Thirty years ago clergy divorce was almost unheard of and most always a scandal. The erring cleric vacated the parsonage under cover of darkness, never to be heard of again save as a tragic figure in a Tennessee Williams play.

In 1975, 132 Episcopal clergy obtained divorces; in 1976 the figure was 139. Through Mar. 15, 1977, 64 divorces occurred. Who are these clerics? What happens to them and to the churches they serve? I recently met with a group of divorced clergy in Louisville, Ky., at a conference on "Clergy Divorce: Death and/or Resurrection-A Crisis and Opportunity for the Church." Participants expressed much pain, also much hope.

As they shared personal histories, certain patterns emerged. All the marriages had lasted over a decade-some as long as 20 years; one had reached its silver jubilee. In many cases preparation for the priesthood had been a shared goal, willingly entered into by both parties and jointly celebrated when ordination arrived. Early career endeavors were described as successful and creative. In retrospect, participants remembered early warning signals, such as hyperactivity ("being a compulsive doer"), but at the time they didn't recognize them as such. Sex was seldom described as a problem, but communication almost always was.

Early needs for help were often unuttered, at least within the parish and clergy peer group communities. When articulated, a cry for help was seldom heard. One man reported, "I spoke to my bishop. He put his arms around me and said things would be all right. That was it.

One priest recalled a perceptive bishop who sensed something wrong and recommended counseling. "But I was leaving the diocese, and, as it turned out, it was too late."

One former clergy spouse recalled support from the bishop and diocese but didn't feel she could share her needs with the parish "until just before the marriage ended."

When the pain became intolerable and the end came, it was universally described as a death experience. Categories from Kubler-Ross research were freely used.

At this point I should mention a phenomenon peculiar to clergy: other professional groups experience divorce with little effect on professional status, but when trouble occurs in the rectory, the priest's credentials may be seriously questioned. No other profession is so seriously threatened. A man in an uppermiddle-class parish said that in a successoriented community, a divorced priest is a failure. In his case the motion to "get him out of here" was defeated by a nar-

While many divorced priests have left the full-time parish ministry, many have discovered to their surprise and joy an incredible amount of love, support, and hope there. One priest, approaching his bishop for financial help to make the transition into secular employment, was told, "Don't leave the parish. Allow them the possibility of dealing with this."

Another man approached his wardens with his resignation. "But you are our pastor," they said. "We don't think you should leave." So both priest and people went through a "death and resurrection" experience together.

About a different level of professional competence divorced clergy ask: "Will people still come to see me as a priest?" Almost everyone reported an increase in counseling loads. All this was a great surprise and most affirming because people recognize that the Church-as expressed by hierarchy and congregation-has the delicate task of supporting the individual who is involved in a divorce while upholding the sacredness of marriage, which the Bible indicates as descriptive of the relationship of Christ to His Church, and not giving the subtle signal that it affirms the dissolution of marriages

While no one recommended divorce as a means of spiritual development, many recounted profound spiritual growth. "I was closer to the Gospel than I have ever been before." "I'm not afraid of death; I've been there." "I sense resurrection in my life." "I've learned to be more open and honest." "I discovered the redemptive community." "There is a loosening of a formerly rigid self, a progressive opening of self, an increased awareness of others, and a movement toward intimacy and union.'

Many spoke of a mourning time after the death of the relationship. Some clergy reported that in cases in which a new marriage was proposed, bishop, fellow priests, and parishioners supported it. The new marriage canons adopted in 1973, which allow divorced persons to remarry after a process which emphasizes pastoral rather than judicial concerns, seem to have received fairly wide acceptance even when pertaining to the clergy.

Clergy, however, did report serious pain when they sought to relocate, especially in parishes. The unwritten ground rules vary from diocese to diocese. Some bishops will consider a man on his own merits. Others say, "We'll deal with our own, but we won't import problem priests from another diocese." Still others will allow divorced men in staff positions or in missions but not in rectorates. One bishop has reportedly declared that divorce means resignation, regardless of the circumstances.

Vestries and search committees can brand divorced clergy as second-class priests. One priest recalled being courted for top positions on the basis of past professional achievements only to be politely rejected when his marital status was revealed. He spoke for many when he suggested that divorced priests who have "worked their way through the dark night" may have a special gift to offer the Church that often "ostracizes" them.

'Perhaps," he said, "our greatest gift is we can admit openly our vulnerability for our wounds are exposed. We can be, in the words of Henri Nouwen, 'wounded healers' willing to share quietly our own pain and suffering with those in need. Like our Lord confronted by Thomas, we, too, can show our wounds which have been transfigured by the glory which is in Christ.'

Planned by the House of Bishops'

Committee on Pastoral Development, the conference was made possible through a \$5,000 grant from the Episcopal Church Foundation. It was attended by clergy and laity: divorced, single, married, and remarried persons. Input, in addition to personal sharing, included a study of what the Bible and Prayer Book say about marriage; Issues and Values in Marriage and Divorce; Skills of Marital Relationship; and Human Sexuality.

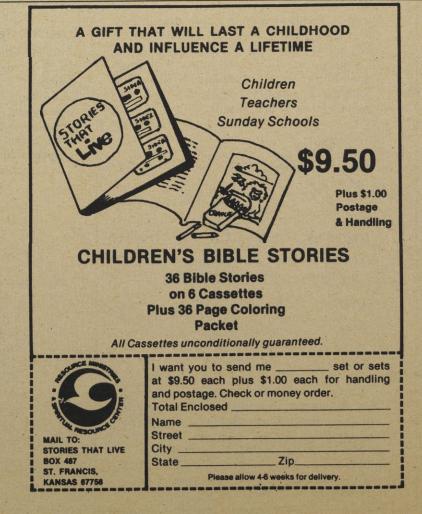
Dr. Clement W. Welsh, warden of the College of Preachers, Washington, D.C., affirmed the conference's value: "The exploration of marriage and marriage breakdowns contributes to our theology of marriage. The more you know about the creation, the more you know about the Creator.

When the conference was planned, the sponsors hoped some action would result. A number of working groups formed. Among the proposals were regional conferences to involve more clergy and laity across the country; better support systems for clergy families; a hot-line for individuals in difficulty; development of more literature and resource material in this area; and increased study of human sexuality with the emphasis on heterosexuality rather than homosexuality.

One image of the Louisville meeting lingers. In our gathering was a happy couple, married 48 years. They spoke of difficult early years during the great depression when economic necessity required a three-generation housing agreement. After three years, the wife left. Somehow the husband met her again on a park bench. They communicated and reconciliation took place. Thereafter they returned to the park bench whenever communication was breaking down. They smiled and laughed and exuded hope.

Maybe the Church can help build more park benches. -Bob Libby Transcripts of "A Biblical and Prayer Book Look at Marriage" by Dr. Verna Dozier and "The Sexual Christian" by Dr. Charles W. Shike are available from the Episcopal Church Foundation, 815 Second Ave., New York, N.Y. 10017.





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

Charles Burgreen is Armed Forces bishop-elect

No date had been set as of November 1 for the consecration of the Rev. Charles L. Burgreen, elected the Presiding Bishop's Suffragan Bishop for the Armed Forces by the House of Bishops on October 6. The bishop-elect, a 53year-old retired Army Chaplain, has become widely known in chaplaincy circles while serving as Executive Assistant to the present Suffragan Bishop for the Armed Forces, the Rt. Rev. Clarence E. Hobgood, during the past four years.

As this issue of Episcopalians in Uniform went to press, consents endorsing Chaplain Burgreen's election were still being received from the dioceses of the Episcopal Church. Bishop Hobgood and his successor have been busy since the election working out an orderly transition of administrative, program and spiritual leadership in preparation for Chaplain Burgreen's consecration. He expects to be consecrated in

late January or early February.

Chaplain Burgreen was chosen on the fourth ballot in an election held during an executive session of the House of Bishops in Port St. Lucie, Florida. He was chosen from an official slate of four nominees that also included the Rev. Allen W. Brown, Jr., the Rev. Edward I. Swanson and the Rev. John F. Walker. There were five nominations from the floor: the Rev. Hébert W. Bolles, the Rev. Samuel R. Hardman, the Rev. Tally H. Jarrett, Jr., the Rev. Charles L. Keyser and the Very Rev. Frances B. Sayre, Jr.

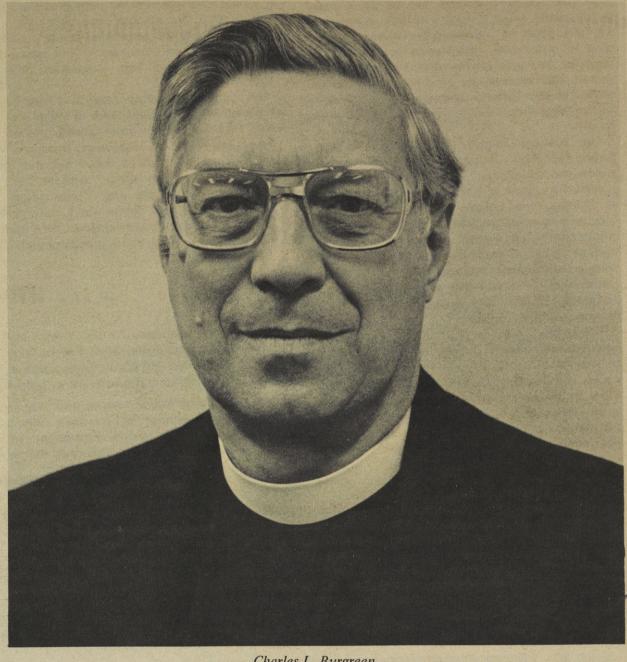
Chaplain Burgreen and his wife, Helen, received a standing ovation when they were presented to the House of Bishops on the day after the election. They were presented by Bishop Hobgood and Bishop William H. Folwell

of Central Florida.

Bishop Hobgood said he greeted Chaplain Burgreen's election "with joy and enthusiasm." Presiding Bishop Allin said he is delighted with the choice the House of Bishops made for his only suffragan bishop. "Charles Burgreen could be my pastor," he told his fellow bishops after the election on October 6.

The bishop-elect was born in Davis, W.Va., on March 6, 1924, the son of the Rev. Alsace Lorraine Burgreen and Zella Poling Burgreen. He attended public schools in New Haven, Conn., Brooklyn, N.Y., and Palmetto, Fla. He was graduated with the degree of Bachelor of Arts in 1944 from Maryville College, Maryville, Tenn. He received his seminary training at the School of Theology, University of the South, Sewanee, Tenn., and was graduated as a Bachelor of Divinity in 1946.

On November 1, 1946, Chaplain Burgreen was ordained deacon by the late Bishop John D. Wing of South Florida. The same bishop ordained him priest on March 17, 1948. The bishop-elect's first assignments were curate at



Charles L. Burgreen

Holy Trinity Church, West Palm Beach, and vicar of St. George's Mission, Riviera Beach, Fla.

Chaplain Burgreen married Helen Florence Lord in 1948. They are parents of two daughters, Amy Lord and Beth Poling.

From 1948-1951 Chaplain Burgreen was vicar at St. Mark's Church, Haines City, and St. Alban's Church, Auburndale, Fla. During that period he became a chaplain in the U.S. Army Reserve. In April, 1951, he was called involuntarily to active duty in the Army and was sent to Europe where his duties included service with infantry units and later with a hospital. In 1955 he accepted a commission into the Regular Army and continued active service in New Jersey, Japan, Texas, New York City, Alaska, Vietnam, Illinois and California.

He has attended the Basic, Company Grade and Advanced Courses at the Army Chaplain School; Command and General Staff College; the Army Chemical School. Other continuing education work completed by Chaplain Burgreen includes courses at the National Training Laboratories, and the American Institute of Family Relations in psychology and counselling, organizational development and management, and alcohol and drug abuse.

Chaplain Burgreen retired from the Army as a Colonel on March 31, 1973, to accept the position of Executive Assistant to Bishop Hobgood. His military honors and awards include the Legion of Merit, the Meritorious Service Medal and the Bronze Star.

Chaplain Burgreen has served on several ecumenical boards dealing with the chaplaincy. He is a member of the General Commission on Chaplains, the Conference of Ecclesiastical Endorsers for the Armed Forces and the similar conferences established to represent the churches to the Bureau of Prisons and the Veterans Administration. He is on the governing committee of the National Council of Churches board which administers a ministry to service personnel in East Asia. He has participated in meetings of the Interchurch Working Group on the Vietnam Generation Ministry, and of the Episcopal Peace Fellowship.

Chaplain Burgreen's hobbies include piano and organ, needlepoint and rug making and little theatre. He has served as Sunday assistant at the Church of the Ascension, Rockville Centre, Long Island, N.Y.

Features and news items may be submitted to Episcopalians in Uniform by sending them to the Office for the Bishop of the Armed Forces, 815 Second Avenue, New York, N.Y., 10017. We hope to hear from you!

Some fine words about Bishop Hobgood . . .

by M. C. "Sam" Allen

Should any youngsters, in the tradition of Jack Benny, fancy that it's necessary to remain 39 forever, I would have news for them. It isn't essential. Bishop Clarence E. Hobgood and I have been friends that long, and we didn't meet in the cradle. What's more, I'm looking forward to forty years of continued friendship when I plan to retire also, that I may trespass on his property and take up his time. My only fear is that if this succeeds he'll probably put me to work, for he's better at getting people to workand making them like it-than anyone I've ever

Our younger daughter was privileged to have Bishop Hobgood officiate at her wedding. Afterwards, she volunteered this: "I've never known a person so good at making you feel at ease or at helping you believe your views counted because you were somebody." That was my own impression when I first met the bishop as a student at Yale Divinity School. So it goes. The same qualities that have endeared him to thousands seem to have been with him from the beginning. That is why I shall not attempt a Before-and-After profile.

Years may come and go, but his good sportsmanship and sense of humor remain. I used to go around the divinity school calling him Eustacius and insisting that it was his middle name. When an inquisitive student asked him if it were so, he did not deny it. At graduation time, when our pictures and names were hung on the wall, that same inquisitive student rushed around saying, "Old Hobgood was ashamed to admit that his name is Eustacius. He's gone and listed it as Edward." Once again, there was no denying the allegation. Of course, such a name as Eustacius wouldn't stick with the much more convenient "Hob" around. Nevertheless, in my book Eustacius he shall remain, and what's more, it's a far more impressive name for a bishop.

Anyone who knows Nell Breedlove Hobgood will agree that the bishop married well. No couple could complement each other more per-

fectly. The sparkling wit, invariably kind, and the outgoing love she has for all people make her the perfect hostess. She may meet a stranger but she won't leave him one. When the bishop preached for us, Nell and their beautiful daughter, Leigh Ann, greeted the people at the close of the service. So gracious were they that even though they were the guests they made the hosts feel more at home than ever before. Since our parishioners told us that themselves, it's no exaggeration.

The election as bishop came as a surprise to my friend. When I visited them at Offut shortly before that event, they were looking forward to a few quiet years and retirement. But they had never shirked the call of duty, nor did they dodge the sacred trust reposed in them.

I shall never forget the Consecration at Washington Cathedral. Never was I more proud of the bishop, his wife and daughter, than during those trying days. With accustomed strength and

dignity, they met all hostile sentiments which would have been directed against any Bishop for the Armed Forces at that time. Despite this, it was a most impressive service, and I would not have missed it.

"Because they are my friends, they are now your friends too." With those reassuring words the bishop set me at ease during the days of our first Chaplains' Retreat at Holy Cross. I knew that this was true. That remains one of the indelible marks of this truly wonderful man. Like his Master, he remains essentially the same, yesterday, today, and forever. May God continue to bless him and his and all whom they love. That just about covers the earth.

The Rev. M. C. "Sam" Allen is pastor of Central Congregational Church, a parish of the United Church of Christ in Topeka, Kansas. He was a seminary classmate of Bishop Hobgood.

and about his successor

During the past month, the Rev. Charles Burgreen, Suffragan Bishop-elect for the Armed Forces, has received several messages from wellwishers. Some of the comments are as follows:

"All of us who know you so well are overjoyed . . . it is crucial that we have alert and responsible leadership in the months and years to come . . . I'm sure you will meet the challenge."

Major Henry J. Meade Chaplain, U.S. Air Force

"We are blessed by your selection . . . may God continue to bless and guide you as you carry out the important responsibilities of this position."

Rear Admiral John J. O'Connor Chief of Chaplains, United States Navy

"I appreciate your warm openness, and the way you work informally to keep small problems from becoming big ones. It will be particularly gratifying to work with you in this new

Lt. Col. James M. Thurman Chaplain, USAF Office of the Chief of Chaplains, U.S. Air Force

"Congratulations on your having been elected . . it is my belief you are the best suited for the position . . . I am very pleased to work with you."

The Very Rev. Gary R. Gilbertson Dean of Gethsemane Cathedral, Fargo, N.D.

"I can't tell you how delighted I was to have heard the good news of your election. . . . It is always comforting to know that a good friend and colleague will be working in continuing association in a common purpose."

> Rabbi Gilbert Kollin Deputy Director, Commission on Jewish Chaplaincy

"Congratulations on your election . . . it was a solid vote of confidence for your ministry."

> The Rt. Rev. John S. Spong Bishop-coadjutor of Newark

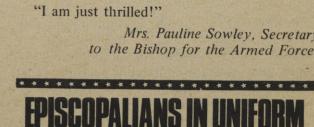
"Halleluiah, my prayers are with you!"

CDR Christopher B. Young Chaplain, U.S. Navy U.S. Marine Corps, Twenty Nine Palms, Calif.

"I must commend the committee which came to the decision of nominating you and to all those who participated in your election. They have demonstrated a very real concern for this particular ministry, and have shown wisdom in their choice."

The Rev. Robert B. Harriman Director, Presbyterian Council for Chaplains and Military Personnel

Mrs. Pauline Sowley, Secretary to the Bishop for the Armed Forces



Supplement to The Episcopalian Page 16



Bishop Clarence E. Hobgood (1) and Bishop-elect Charles L. Burgreen were at work preparing for a transition in leadership in the Church's ministry to the Armed Forces soon after Burgreen's election by the House of Bishops in October.

16 The Episcopalian

Bishop-elect Burgreen talks about what lies ahead for him

Episcopalians in Uniform asked Bishop-elect Charles Burgreen to give some thought to the following questions in the month after his election:

As Bishop-elect for the Armed Forces, do you have anything to say at this time about what the major emphasis or direction of your episcopacy will be?

I really don't see a major difference of direction in my life as I become a Bishop. Oh yes, there'll be more travel, more far reaching decisions and policy making—but I stood at the altar just three days after the election and felt a great surge of joy in the knowledge that I don't have to give up being a Priest or Deacon. Those functions continue and I'll be able to rejoice in the Eucharist without any change in my lifestyle at all. So—I'd answer your question by saying that the major emphasis or direction of my episcopacy will be sacramental and pastoral. No change.

Are there any new programs of ministry for Armed Forces personnel that you would like to consider?

New programs . . . yes, there are several things that I'm eager to get on with. Actually they're not really new, because Bishop Hobgood and I have been working towards such ideas anyhow. Time and money have held us up for the most part, but we haven't abandoned the thoughts. One, for instance, is the desire we have to work more closely with a vitalized network of Armed Forces Chairmen in each diocese, combining their efforts with the outreach of local parishes towards military personnel who have no Episcopal chaplain on their installation. Another dream is that of bringing hospital and prison chaplains into a vital pastoral relationship with the whole church. Many of them have come to us with the desire to have a sense of belonging to the greater body of Episcopalians.

You have worked in the past with members of the Episcopal Peace Fellowship. Do you see this work continuing in any way?

One of the great benefits of the Louisville Convention was the suggestion that the Church make a study of the military chaplaincy. Our office worked closely with members of the Episcopal Peace Fellowship for three years in an effort to produce some understanding of the need for ministry to a large group of Episcopalians who, by virtue of their work, are separated from the normal opportunities for parish activity and worship. The study experience was a mutual benefit, and as it turned out, a great joyfulness as we worshipped, studied and worked together. Yes, indeed, I want to work closely with the Episcopal Peace Fellowship as we minister to Episcopalians in uniform. As a matter of fact, two of the Study Commission members have accepted appointment to be a part of the Advisory Council to the Bishop for the Armed Forces.

How do you feel about the suggestion that has been made regarding broadening the scope of your office to include ministry to prison and hospital chaplains?

As I said earlier, we've been working slowly in this area because there are no funds allocated for this special ministry. Therefore we haven't had sufficient staff to do much about this important area. Within the past two years I have become a part of the ecumenical committee

which selects candidates for chaplaincy with the Bureau of Prisons. We now have two Episcopal priests working full time with the Federal Bureau. . . . The method of working with and coordinating ministries within the state and city prisons, is a subject that really needs a lot of exploration. . . . For example, one of our hospital chaplains recently made a survey which indicates that there are about 500 "independent" priests in the healing ministry who cannot claim the church as a part of their support community.

What is your attitude toward use of the Proposed Book of Common Prayer by those ministering to the military?

Chaplains should be prepared to make proper use of the Proposed Book of Common Prayer. In view of the fact that their congregations are transient in nature, I believe every chaplain should be the pastor to ALL of his people, using every possible resource in his worship. . . . Personally, I like most of the new services. There are a few awkward places, but I'm sure that'll all be worked out. . . However, (am I being paradoxical again?) I'll probably always want to use the 1928 Prayer Book, just as I'm still reading the King James Version of the Bible for the sheer delight of devotional reading.

What is your attitude toward ordained women serving as military chaplains?

The military services have had women as chaplains for several years now. I believe that the first one was a Presbyterian in the Navy. Some of them have been just great, and others have not done as well. But, all things considered, they are well accepted and are taking their normal place in working assignments. Now, about Episcopal women as Chaplain/Priests in

the military-I suspect that this was really your question. I'm sure my personal theology and understanding of Holy Scripture as concerns this area are well known. I do not believe a woman should be ordained-and in the same breath I add quickly that I have only the highest admiration for the ministry of women. Now comes the apparent/seeming paradox (please quote me carefully): There are certain qualifications and prerequisites for the chaplaincy that a priest must satisfy before being endorsed to the military by this office. Any priest who has been regularly ordained by this church, and is in good standing, may receive the endorsement which allows application to be made to the military for a commission as a chaplain.

How do you intend to work with bishops of dioceses in which military installations are located?

I see no change in the relationship of the Bishop for the Armed Forces to diocesan bishops. We shall continue to work closely with the whole church for the further glory of God and for the increase of opportunities to worship for military communicants.

What are some things you are looking forward to as Bishop for the Armed Forces?

What am I looking forward to . . . hmmm . . . I just don't have anything special to say here—at least nothing profound. One of my happinesses in thinking about being a Bishop is that I will be able to confirm. I consider this to be such an intimate and loving action that only a Bishop can do—so it'll be a joy to do it. . . . Also—I'm looking forward to travelling around to visit our people. Here again I guess it's the sharing of loving intimacy as our lives are intertwined in the specialness of the military ministry.

Bishops for the Armed Forces



Among the Church's bishops who are Bishops for the Armed Forces are these members of the House of Bishop's Committee on the Armed Forces: (1 to r) Robert C. Witcher of Long Island, Edward M. Turner of the Virgin Islands, Robert B. Appleyard of Pittsburgh, C. Charles Vache of Southern Virginia, Clarence E. Hobgood, Joseph M. Harte of Arizona and Harold L. Gosnell, retired bishop of West Texas.

The 'Semper Fidelis' story is told—and told very well

by William A. Johnson

I read an extraordinary book this summer, one that everyone who gets the Episcopalian will want to read. It is J. Robert Moskin's The U.S. Marine Corps Story (McGraw Hill Book Company, 1977). To begin with, it is a big book, with more than 1,000 pages, weighing in at almost five pounds. It is a very attractive book in appearance, with a dozen maps and hundreds of pictures.

What could be a better book for summertime reading! That is exactly how I approached this volume-a big book, exciting, all about the romance of the history of the U.S. Marines. I brought it with me on my vacation, and was certain that as with other big books I had planned to read during other summer vacations, whether I got through it all didn't really make all that much of a difference.

What happened with Moskin's book this past summer was that I could not put it down! It is written so well, with an engrossing style and reads just like a romantic adventure novel. I can literally say that it is one of the best and most enjoyable books that I have ever read. I want to recommend it to all of you, to you who have served in the military and to you who have followed the history of the United States as that history has been written by the account of its military involvements.

It is important for this reviewer to say that I have not served in the Marine Corps and therefore am not writing this review as a partisan. But then neither has J. Robert Moskin! He has written the story of the Marine Corps, a story which has taken him 20 years to write, because as he tells us, he is writing "a story of love-of men's love for country and for those with whom they share the battle and the dying." It is precisely because of this particular character of compassion and humanity that Moskin's book is so appealing and comes across as it does-a simple, yet profound and sympathetic retelling of the real-life adventures of an extraordinary group of Americans who make up the U.S. Marine Corps.



There is, however, another irony implicit in the writing of this book. J. Robert Moskin is a trained historian, the former Foreign Editor of Look Magazine and with Norman Cousins was a member of the Editorial Staff of The Saturday Review. He possesses impeccable credentials with the journalistic establishment. For that reason, one is surprised that Moskin would be the person who would want to spend 20 years of his life writing what surely now has become the definitive history of the U.S. Marine Corps. But he has done his work in an inexhaustible way, gathering materials from his travels all over the world, from the official documents of the Corps, and always with an affection for his subject matter that causes the text to come alive and always to be eminently readable. Moskin, however, is no political dreamer-he reports the facts as he sees them. When the Marine Corps represents the worst of American foreign and imperialistic power, he will say so; when it truly protects the noble and moral heritage which is ours as Americans, then he will say that too.

I am a World War II "buff," especially now because my children are teenagers. They have been introduced to World War II in school and study it as if it were part of ancient history, a war akin to Caesar's Gallic Conquests, or Napolean's Russian campaign. I read Chapter XII of Moskin's book first, that part of the book which described the events of World War II, 1941-1949. I soon discovered, however, that the story of World War II, although a major part of the volume, is only one part. The author begins at the beginning with the establishment of the Marine Corps in 1775. He goes on to describe the involvement of the Marine Corps in the Indian Wars of the 1800s, then its engagement in the Mexican War, the Civil War, the story of those Marines "who ranged the globe in the latter half of the 19th Century," the involvement in the Caribbean at the beginning of the 20th Century; then the story of World War I, (and after the long section on the Marine Corps story in World War II), Moskin concludes his book with the account of the Marine Corps participation in the struggle in Korea and Viet Nam. Because of the complexity of modern warfare, the author suggests some of the changes that the Marine Corps might have to make in the future.

This is the most extensive book on the Marine Corps ever written. It is written in an objective way. It is a history of America's involvement in the world, an involvement which is sometimes praiseworthy, sometimes ugly. It is the romance of a significant and special sector of the American people.

I recommend J. Robert Moskin's The U.S. Marine Corps Story. It is one of the few definitive books you will ever read, and at the same time, it is a book which will put the history of the Corps in an appropriate and moral perspec-

The Rev. Canon William A. Johnson is Danielson Professor of Christian Thought at Brandeis University and Canon Theologian of the Cathedral of St. John the Divine, New York City.

'I found it so good for a change to be free to be Mary'

by M. C. "Sam" Allen

When the Episcopal chaplains gathered in 1976 at Mt. Calvary, Santa Barbara, there was a difference. The fraternity of Holy Cross extended a cordial welcome, but that was not unusual. The guest lecturer and the bishop were tops, but they had always been good. Jam sessions filled the free time, but there was little new in that. Then what was the difference? Many of the chaplains' wives were with us for the first time. So there was more beauty around the place and the men were on their best behavior. The good news for November 14-18 of this year is that the wives will be attending again.

Those women are a refreshing lot, and the hope is that even more can attend. No special program was planned for them last year. When asked if they objected to that, they said, "Not at all. It was good to be absent from pink teas. We enjoyed being with our husbands for the inspiring meetings." Then one of the women added this, "I found it so good for a change to be free to be a Mary."

That brings to mind a biblical scene. Martha The Episcopalian

rushes around the house getting the meal ready for Jesus while Mary sits at his feet. Martha's complaint is loud and long, but she fails to see the ultimate purpose of it all. Contrast the insight of the chaplain's wife. She did not say, "It's good to be away from all those choreshousecleaning, cooking, mending the clothes, and minding the kids." What she said was, "Free to be a Mary." There is the positive appreciation and the appropriation which should invariably

Movements of liberation have this in common. When it comes to freedom FROM, they are

Supplement to The Episcopalian Page 18

But what if, after Martha has been relieved of her chores, she fails to recognize the opportunity that Mary so eagerly seizes? One hears all too little of that immanent possibility. The fathers die for the right of their children to read the Bible for themselves, but the children are "worried and troubled by many things," like

forceful and clear. When it comes to freedom

FOR, they are vague and indefinite. It's an old

story but a needed one-freedom from taxation,

oppression, discrimination because of station,

color, sex, age, and all the rest. The causes are

Martha before them, so that they no longer take the time to read. What a mockery of the freedom that is theirs!

just and the corrections overdue.

Multiply the illustrations for yourself. Then ask if our failure is not most likely to prove disastrous in the areas of Freedom To and Freedom For after Freedom From has been attained.

It will be a privilege to visit again with a young woman who rejoices in her freedom to be a Mary.

Switchboard

Continued from page 4

THE ECD RESPONDS

The Episcopal Conference of the Deaf (ECD) supports the philosophy of total communication in contrast to the philosophy of oral-only as a communication mode. Enabling deaf people to exercise their own ministry involves alignment with certain philosophical stances. In advocating total communication the ECD is bound by the Christianethic of acceptance of all people as children of God. The right to choose a communication mode must be acknowledged by the Church, and the ECD recognizes this right of choice.

Communication involves the whole person. Language communication evolves through sensory input and usage and grows out of human interaction. Total communication, therefore, is the use of all modes of communication for this human interaction. Because deafness is a sensorineural deprivation, total communication includes a reliable receptive-expressive symbol system of a full spectrum of language modes: child-devised ges formal sign language, speech, speech reading, fingerspelling, writing and reading, and the development of any residual hearing for the enhancement of speech and speech reading through auditory amplification systems.

Total communication is the right of every deaf person to learn to use all forms of communication available in order to interact with other people. Communication must begin at the earliest possible age in order to develop linguistic competence. The prerequisites for optimal linguistic and cognitive development come from early sensory input and manipulation of this sensory input. In other words, reciprocal, spontaneous, appropriate, and joyful interaction of infants leads to linguistic performance.

It is interesting to note that research shows only 12 percent of congenitally deaf people achieve full linguistic compepetence. This could be due to the fact that 90 percent of deaf children are born into hearing families and the evolution of linguistic prerequisites does not occur at the earliest possible age in most cases. Deaf parents of deaf children present sensory input in infant years through manual communication. Further, studies have shown that early exposure to manual communication has a superior effect on psychological, sociological, and educational achievements and has no negative effect on speech or speech reading skills

The Church is called to minister to the whole person. To minister via only one avenue to the whole human being would be contrary to the ECD'S understanding of ministry

The Church School Missionary Offering is intended to bring an awareness of deaf people, their needs and their abilities, to their brothers and sisters in Christ. The Gospel of Jesus is for all people.

The ECD has never knowingly rejected or ignored a request for service or re-ferral. Although the organizations and books in the list of resources in the insert did not include those organizations known to be oral-only in their communication mode philosophy, referral to resources advocating oral-only communication will continue to be given to those requesting such information.

The ECD stands firm in its support and advocacy of total communication as all-encompassing communication mode for the majority of deaf people. The ECD also stands firm in its witness to the Church that we are members of His Body-deaf and hearing-and re-spond to His command to "make dis-ciples of all nations." (Matt. 28:19)

REFERENCES:

A Rationale for Total Communication by David M. Denton, Ph.D., Supt., Md. School for the Deaf.

Prerequisites for Language Acquisition by the Deaf by Eric H. Lenneberg, Ph.D., Prof. Psych. and Neurobiology, Cornell University.

Meaning and Enjoyment: Language Acquisition of Deaf Children by Hilde S. Schlesinger, M.D., Langley-Porter Neuropsychiatric Institute, University of Cali-

Thinking Without Language by Hans G. Furth, Ph.D., Prof. Psych., Catholic University; Research Associate, Hearing and Speech Center, Children's Hospital, Washington, D.C.

"The Effects of Early Manual Communication and Family Climate on the Deaf Child's Development" by Kathryn Meadow, Ph.D., Research Sociologist, Model Secondary School for the Deaf, Washington, D.C.

The Deaf Population of the United States by Jerome D. Schein, Ph.D., and Marcus K. Delk, Jr., Ph.D., Deafness Research, New York University

Sandra Pickering Philadelphia, Pa.

WHOSE CONSCIENCE?

As a parent of one of the Philadelphia Eleven, I have remained quiet for obvious reasons. It is time, however, for more laypeople of our Church to be heard concerning the action of the House of

We sat meekly by while our House of Bishops declared the Philadelphia ordinations invalid. I can find no law in our Church which would have given the House of Bishops the authority to make such a declaration. The ordaining bishops at Philadelphia were criticized severely and essentially condemned by our House of Bishops because they had followed their consciences. "No way for you to have a conscience," says the House of Bishops! "The General Convention has said no to women priests and that is our law by which we must abide." With a few exceptions, that decision was accepted, and we worked toward women's ordination or against it, according to our desires, and waited for the 1976 General

Convention which is, of course, history.

Now what do we have? Another meeting of the House of Bishops! A meeting at which the Presiding Bishop proposed to offer his resignation as head of our Church because his "conscience" would

not permit him to ordain women or he could not abide by the decision of the General Convention! That was a surprising move, but the most startling happening was when his fellow bishops essentially said: "That's all right, good buddy! Those General Convention rules were made for everyone except us. Just to show you that we are really behind you, we will just pass us a little old conscience clause which says that any bishop whose conscience so dictates will not be obligated to the ordination of women.

That is a sad and disturbing development. It becomes more disturbing when, according to news reports available to me, only one bishop dared to stand up and simply state: "My fellow bishops, we have no authority to do this!"

Our House of Bishops should be taken to task. Obviously it needs to be reminded that its duties are to uphold the laws of the Church and not make them. Any bishop, including the Presiding Bishop, who feels he cannot uphold the due laws of our Church should resign now.

Robert C. Heyward, Jr.

Charlotte, N.C.

DISCREPANCY?

Paraphrasing a beloved humorist's remark, "All I know about our Episcopal bishops is what I read in your journal.

So it is confusing to me to be unable to understand Bishop Allin's logic. On one page you report that he would not at present receive Communion if a woman celebrated. On another page he says when he receives Communion, "I don't stop to see who is offering it.'

Bill Gorman High Point, N.C.

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