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# THE Episcopalian



**THE CHANGING FACE OF LAMBETH CONFERENCES:** Consultants and non-episcopal participants helped shape the course of deliberations as 440 bishops met in Canterbury, England. Some of those people were, left to right, Dr. Cynthia Wedel, consultant and one of six presidents of the World Council of Churches; Dr. Lucy Oommen, consultant and medical supervisor at St. Stephen's Hospital, Delhi, India; Bishop Desmond Tutu, section leader and general secretary of the South African Council of



Churches; and Dr. Marion Kellern, a participant as chairperson of the Anglican Consultative Council. "A many-sided but single-minded minister of the Gospel" was the phrase used to describe Bishop John B. Coburn of Massachusetts when he received an honorary degree from the University of Kent from the chancellor, the Rt. Hon. Jo Grimond. Honored with Coburn were Archbishop George O. Simms, Primate of All Ireland, and Bishop Tutu.  
—Photos by Robert Miles

## Bishops speak on ecumenism, justice, women

All plenary sessions of the Lambeth Conference—July 23 to August 13—were held in the main hall of Rutherford College at the University of Kent, just north of Canterbury, England.

For most of the time the drapes were closed on the floor-to-ceiling windows behind the podium. But though the view of Canterbury Cathedral, rising from the town below, was shut out, the world was much in the thoughts and conversations of the 440 Anglican bishops gathered there.

Many of the approved resolutions deal with matters in the general category of faith and order—women's ministry in holy orders (see page 18); authority (see page 8); Partners in Mission; new dioceses; healing; the Holy Spirit; stewardship.

Ecumenism and concerns for a just

society were forcefully present in the 31 observers from other Churches—Protestant, Roman Catholic, Old Catholic, and Orthodox. Their voices sounded strongly at times—in the open sessions and in the small groups that discussed issues and formulated resolutions.

Eight lay and clerical members of the Anglican Consultative Council (ACC) as well as 20 international consultants from various backgrounds and disciplines also participated.

Ecumenism, the future of Anglicanism, training for the ministry, and women's ordination were subjects of four special hearings.

The preliminary papers at the ecumenical hearing covered relationships with Roman Catholic, Orthodox, and "other Churches." Later resolutions affirmed dialogues with the Roman Cath-

olic, Orthodox, and Lutheran Churches which are now underway; affirmed the growing agreement on Anglican-Roman Catholic marriages; urged a positive response to the request of the Lusitanian and Spanish Reformed Churches to become members of the Anglican Communion; and asked the Archbishop of Canterbury to discuss with bishops of Churches in communion with the Anglican Church how they can best participate in future Lambeths.

The concern for social justice came before the bishops in several ways—indeed, came with the bishops from their home countries. With the rapid growth of an indigenous episcopacy, "the voice of Africa" was clearly heard at this Lambeth—and heeded.

All the bishops seemed to treasure the honest sharing of issues and prob-

lems in the discussion groups which brought together men from the five continents.

The plea for recognition of interdependence and respect between peoples and nations as well as between people and their physical environment was expressed at the opening session in a lecture on "The Conserving Society" by English economist Barbara Ward. The Rev. Charles Elliot, a Welsh professor, echoed those concerns the next day and called for a revolution not just in economic priorities but in the value system which lies behind present economic choices.

The public speeches and private conversations drew a powerful response which took the form of two resolutions—one prepared by Archbishop Edward

*Continued on page 10*



### Even the cross got polished at Kansas cleanup

July 4 is usually a day to watch a baseball game, go to the beach, or have a picnic. But at St. Matthias' Church, Wichita, Kan., parishioners spent the day painting the church and cleaning up the grounds. Organizer Joe Bauer, churchwarden, posted a job list on the bulletin board, and people soon wrote their names beside the enumerated tasks.

Those who know St. Matthias' are not surprised. The spirit of Christ is alive there and is a vital moving force among its members. Under the Rev. Mike Herrick's leadership, the majority of its couples have been on a Marriage Encounter weekend; several are leaders in the M. E. Movement.

The first of the parishioners appeared on the doorstep of the small mission church early that July day wearing old clothes and carrying paint brushes.

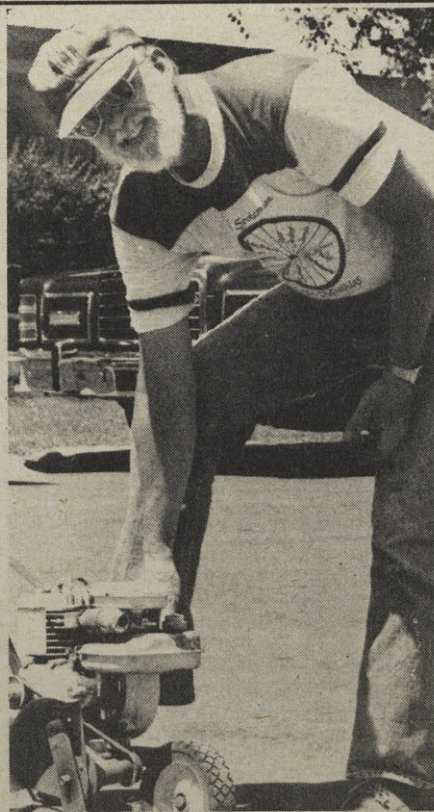
As is typical of a Kansas 4th, the temperature soared above 100°, and dark circles of sweat soon soaked the shirts of the members as they raked and mowed the grounds, dug weeds, removed old tree stumps, and painted the church. In

that heat grouching could have been the order of the day, but instead the workers laughed, told jokes, and had a good time.

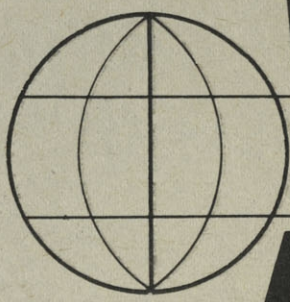
A potluck supper at the end of the day was one of their rewards, but the real benefit was the honor of praising the Lord by keeping His place of worship beautiful.  
—Glenda Helbert



**PITCHING IN** were Mary Ann and John Striegel, above, and the Rev. Mike Herrick, right.







# WORLD NEWS BRIEFS

**JOHANNESBURG**—The South African Council of Churches (SACC), headed by Anglican Bishop Desmond Tutu, has protested the government's banning of an influential ecumenical black newspaper, *The Voice*. "The South African authorities have once again demonstrated their unreasoned reluctance to listen to the authentic expression of black grievances," the SACC statement said in deploring a situation that began with the banning of a black secular paper, *The World*, and the jailing of its editor.

**YORK**—The Church of England has begun what may be a long process to scrap a "patronage system" in which country squires and sec-

ular institutions—"patrons"—are empowered to designate rectors and vicars. The General Synod voted to end the system, long under fire in Britain, but now the measure must go through a laborious process which includes Parliament's approval before it may be put into effect.

**PORTO ALEGRE**—The Synod of the Episcopal Church of Brasil, meeting here late in May, voted against ordaining women by a vote of 15 to 14, failing in the clergy and lay orders. The Synod also studied liturgical reforms in preparation for a new Prayer Book and changed the canon on matrimony to allow marriage of divorced per-

sons when they have been members of the Church for the last three years.

**TORONTO**—Archbishop Edward Scott, Primate of the Anglican Church of Canada, reports that 21 women have been ordained priests; 15 serve as rectors and one as a hospital chaplain. "We have never had as many favorable letters about one person before," he said of the chaplain. He also reports that two male priests have resigned from the ministry, another has joined the Orthodox Church, and three others are considering affiliation with the Anglican Church of North America as a result of the women's ordinations.

**BIRMINGHAM**—Episcopal Bishops George M. Murray of Central Gulf Coast and Furman C. Stough of Alabama are among eight Alabama bishops who have signed a statement opposing capital punishment. The bishops cited its lack of influence as a deterrent, its use more on the impoverished than on the influential, and its irreversibility.

**NEW YORK**—Charitable giving in the U.S. in 1977 rose to \$35.2 billion, of which 47 percent went to religion, according to Giving USA. The 1977 figure is considerably more than the \$29.42 billion reported in 1976, but officials say this may be due in part to new reporting techniques.

**NAGPUR**—Three major Indian Churches—the Church of North India, the Church of South India, and the Mar Thoma Syrian Church—have joined to form a Joint Council representing 3 million Christians. The Churches will cooperate on evangelistic and mission projects but remain autonomous.

**LONDON**—The protagonists have been named for the debate on women's ordination by the Church of England's General Synod when it meets in November. Bishop Hugh Montefiore of Birmingham will propose the removal of barriers to women's ordination; Bishop Graham Leonard of Truro will speak in opposition.

**WASHINGTON**—The House of Representatives has passed a lobbying disclosure bill which would require organizations which lobby—Churches among them—to register and report quarterly to the government. Some churchpeople say this measure would impede the "free exercise" of religion.

**DUBLIN**—The General Synod of the Anglican Church of Ireland debated, then deferred voting for a year, the question of whether divorced persons should be allowed to remarry in church, a subject it has been studying since 1973. The Synod also discussed women's ordination; a 2-year-old committee will continue its work on the issue.

**NEW YORK**—An exploding bomb led police to William Morales, one-time volunteer member of the Episcopal Church's National Commission on Hispanic Affairs. Morales, who lost both hands in the blast, had been wanted for questioning about his connection with the Puerto Rican organization known as the F.A.L.N.

## THE Episcopalian

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By **CATHERINE B. BENNETT**  
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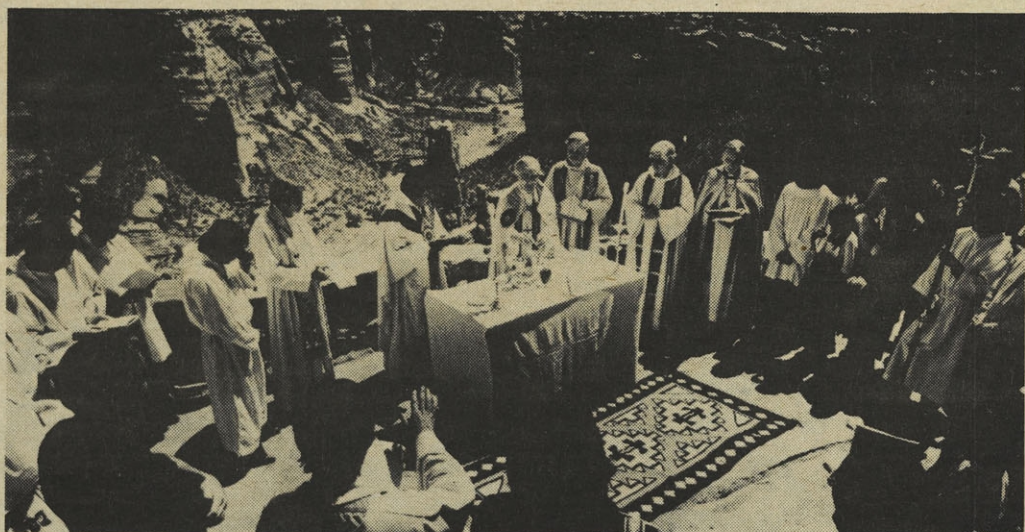
The work of his wife, the late Catherine Bennett, this book tells of Vincent Bennett's student days... his early ministry... his coming to Christ Church in Fitchburg, Mass... his 37 year ministry to the people of this parish and leadership in the Episcopal Church. Those who knew Dr. Bennett will treasure this memorial volume.

Published by the Parish and available postpaid at \$5.50 per copy from Christ Church, 569 Main St., Fitchburg, Ma. 01420.





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# What you should know about fire and casualty insurance

by W. RODNEY SMITH  
Senior Vice President and Manager  
of The Church Insurance Company

**Q. "Risk management" is a term being heard more and more. What does it mean?**

**A.** This refers to a definite plan developed cooperatively by the insured and the insurance company to eliminate or minimize the possibility of loss or injury and determine the extent of financial protection needed.

One of the reasons you are hearing more about this is that it makes good sense as the threat of loss from fire, theft, vandalism and law suits against your church increases.

A well-developed program of risk management will help to reduce risks, and thus lower insurance costs.

The Church Insurance Company is supporting several pilot dioceses in their development of church risk management programs. The program will be extended to other dioceses.

**Q. What first steps can we take in our parish?**

**A.** Establish an ongoing fire prevention and security inspection program of your church property in cooperation with your local fire and police departments, and follow this up with corrective action.


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# Switchboard

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

## FROM WHOM ALL BLESSINGS . . .

Fall will come, accompanied by the inevitable Every Member Canvass. Our diocese will also be subjected to the Alabama Plan while the national Church will be exposed to Venture in Mission. I suggest, in all these fund-raising activities, that our reverend clergy have their priorities confused.

If church members really believe in God the Creator, in Jesus as the Son of God, and in the Holy Spirit, they will give generously to the Church. Fund raising will then be one of many activities which flow naturally from a living Church.

In the Episcopal Church fund raising becomes an end in itself. The clergy preach on the need for money without explaining why the laity should give. The generally passive laity respond in a lukewarm manner.

If the clergy would preach God, Jesus, and the Bible and practice a distinctive life style as followers of Christ, the laity would respond. When people have love of God in their hearts, they naturally give to God's Church. I suggest that the clergy should first preach Jesus by word and example and only then talk about the need for money.

*Frederic E. Mansfield, Jr.  
Champaign, Ill.*

## STAND TO THE TRUTH

I was pleased to read the article on *Holocaust* in the June issue. At the time the movie appeared, I was reading *Martin Buber: Wisdom in Our Time, the Story of an Outstanding Jewish Thinker and Humanist* by Charlie May Simon. This book was written for young people but should appeal to any wisdom-seeking person. One of the quotes from his writings is especially timely with reference to our understanding of what happened in the holocaust:

"It behooves both of us (Christian and Jew) to show a religious respect for the true faith of the other. This is not what is called 'tolerance'; our task is not to tolerate each other's waywardness but to acknowledge the real relationship in which both stand to the truth. Whenever we both, Christian and Jew, care more for God himself than our images of God,

## EXCHANGE

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

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

## TO ALL CLERGY, PARISH SECRETARIES, AND PARISHIONERS

A parish secretary suggests that, when requesting a Letter of Transfer, as much information as possible be given, including the date the transferring person joined the just-left parish. She goes on to say, "Not all registers have indexes and due to a variety of circumstances or character not all church staffs have total recall."

## A READER HELPS OUT

Mrs. H. Bursleson writes in reference to several inquiries in the March issue regarding out-of-print books. She has found the following source to be helpful and usually the title only is sufficient: Books-on-File, P.O. Box 195, Union City, N.J. 07087.

we are united in the feeling that our Father's house is differently constructed than our human models take it to be. . . ."

*Margaret W. Davis  
Houston, Texas*

## KINDNESS AND WISDOM

Many places in Scripture declare that the righteous man must be kind. In light of this, recent news items in *The Episcopalian* are disturbing.

In our Church firmly-held differences of opinion exist. Yet, by tacit understanding, we have lived and let live. Now that principle seems to have been discarded. New and strong forces are trying to coerce everyone into a new parcel of beliefs and practices. Feeling hopeless, a number of congregations have seceded, only to have their bishop haul them into court and divest them of their property. Nothing was done to bishops for illegally ordaining women priests, but charges have been filed against a bishop for illegally ordaining men bishops. These actions may be legal, but I question their wisdom and above all their kindness.

*Moss W. Armistead  
Portsmouth, Va.*

## WITCH HUNT?

I read the article, "Bishop Chambers charged," with great interest and with considerable concern for the "holy 15" who have taken it upon themselves to start an old-fashioned witch hunt (an act those august men would not have dared take against the late Bishop Pike!).

I doubt that Bishop Chambers is unduly concerned with the charges [because] many of his fellow churchpeople share his views that the Episcopal Church has become a hotbed of radicalism instead of the steadfast Church of Jesus Christ.

I would suggest that if the "holy 15" are genuinely interested in the affairs of God and His Church that they change their hunt into other justifiable avenues and, when found, bring charges against those who: support the ordination and consecration of self-professed, non-repentant sex deviates; support the murder of unborn children through aborticides; consider the use of the 1928 Prayer Book as an act of heresy; consider the opposition to the biblically unsupported ordination of women as an act of heresy against those few who caused General Convention to adopt such a position.

Thank God for Bishop Chambers and those who try to uphold the teachings of Jesus Christ against the radicals who would turn God's House into a house of blasphemy.

*Joseph E. Peters, Jr.  
Bristol, Fla.*

## CHRISTIAN CAPITALIST

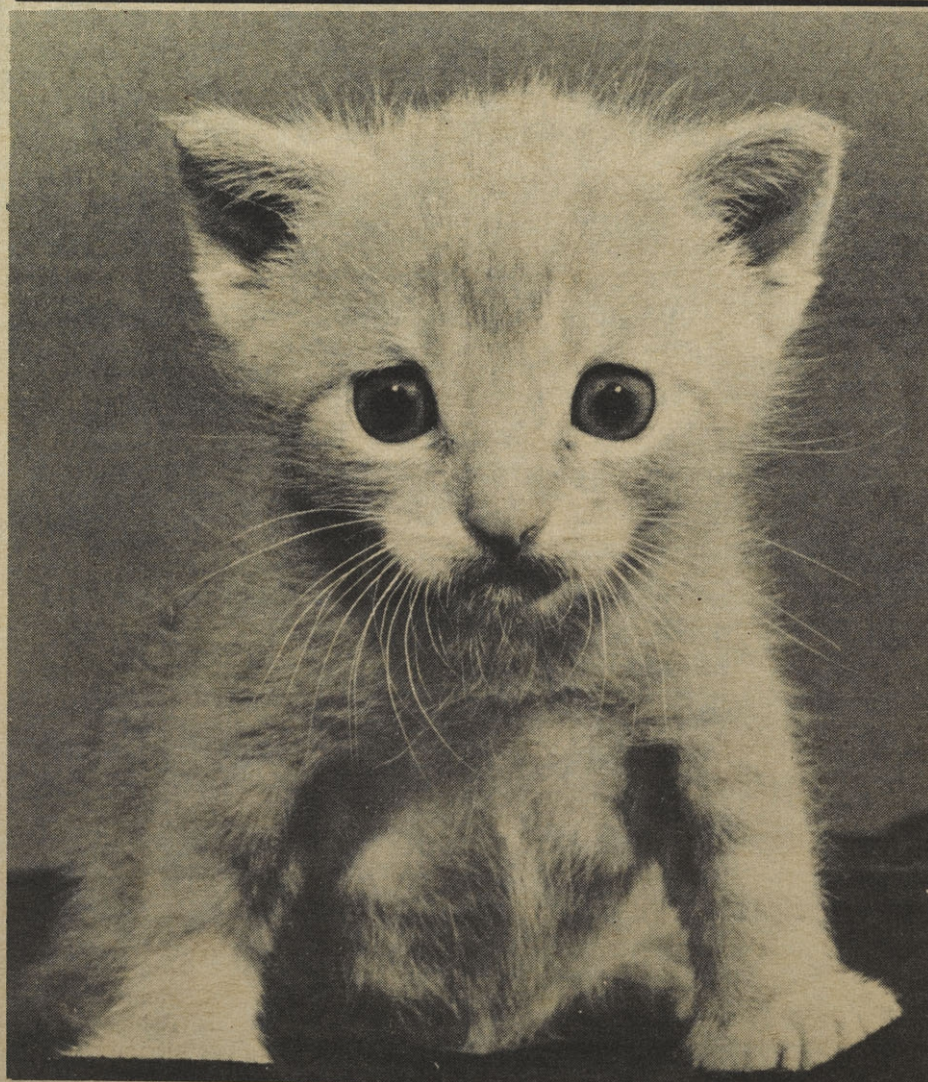
It is great that so many American companies are no longer buying Ugandan coffee.

I am still boycotting Nestle's products for other reasons, and I urge all Christians to do so. Nestle's may be killing as many people as Idi Amin. For years it has pushed formula feeding on Third World women who are unable to prepare formula in a sanitary way. Many cannot afford to continue to buy formula, but by then their milk has dried up so they can't nurse. The babies die from unsanitary conditions or malnutrition.

So many people have written to protest that Nestle's is sending form letters explaining their action. The explanation juxtaposes facts so that two facts come out a non-truth that looks like a fact. Nestle's reply is worded so it looks like an attack on Nestle's is an attack on capitalism. I am a capitalist, a small one, but still a capitalist. I am a Christian first and conduct my business as one.

*Helen K. Zunes  
Chapel Hill, N.C.*

## EPISCOCATS



Hedgecoth Photographers

"Okay! I'll be in the Canterbury Choir. . .but sing that motet?"





# PB'S OPEN LETTER

## Church math: '28 + '79 = grace

The experience of Prayer Book revision in the Episcopal Church during the past 50 years has been more effective and far-reaching than can be readily measured. While there have been difficulties and frustrations, disappointments and failures, as in any endeavor involving so many people, many developments and learnings are of significant value. There is much more than has thus far been recognized or appreciated.

One of the learnings being increasingly shared is Prayer Book revision is an expression or product of the living liturgical movement and doesn't end with the production of a book. The process which has produced the proposed book, now in the concluding stages of formal adoption, was beginning 50 years ago in 1928 as the present Standard Book of Common Prayer of this Church was being formally adopted. Likewise, now even before the proposed book has become the new Standard Book, replacing the 1928 version—although some illegally act as if the 1928 Prayer Book had already ceased to be our official book—the process which will produce the successor to the Prayer Book presently being adopted has begun. The number of years necessary to ready the successor to the new Prayer Book can be anyone's guess. The odds may favor less than 50 years.

Weariness resulting from the intensity and struggles within the revision process during the last 10 years will be additional cause for the 1979 General Convention to complete the adoption of the proposed book. In spite of the eagerness/weariness influences upon so many, some would cheerfully endure further delay in the adoption process for the sake of possible further refinements and amendments which have been coming more clearly into focus since the decision of 1976.

It is safe to predict that the learnings emerging out of the revision process can be of benefit to the Church equal to the benefits of the book produced. The effects can contribute to the unity and strengthen the community and mission of the whole Church.

As difficult and resisted as the lesson may seem, it should be increasingly clear that Prayer Books are not ends in themselves. They are aids and recorded means of Christian worship. They are records of the living Faith. A Standard Book needs to be maintained by the Church as the tested measure and the measure of the test of the Faith.

Inasmuch as Prayer Books are not and cannot be "all in all to end all," their use with clear rationale should facilitate worship and build community. Theirs is not the purpose of restricting worship with some illusory goal of a limiting conformity. The gathering Church is called into communion through faithful offering of our best, our talents and resources. Our vocation is response and obedience to the living Lord Christ, not conformity to a national system or sovereign.

Except perhaps for some limited convenience, some projections of authority or claims of superiority, no purpose is served by restricting the intelligent and faithful use of Prayer Books of an earlier time except wherein there be direct contradiction of the Standard Book of Common Prayer. There is sufficient maturity of faith, intelligence, and discretion among the Church's people and sufficient variety of conditions and circumstances surrounding their lives to allow for complementary variety in their forms and schedules of worship. How sad if the goals that were given clearer definition in developing the process for Prayer Book revision to produce the book presently proposed be now lost or restricted with the adoption of that book.

Remember the goal to include all the people in the revision process. Remember the efforts to receive the people's suggestions and evaluations.

Remember the goal to have the revised book produced and tested by the use and living experience of the people.

Remember the new freedom claimed in the early provisions for "trial" and "optional" use.

Remember the authority of General Convention in removing past restrictions and providing for new experiences.

Remember the hope that by providing for greater variety and increased flexibility Episcopalians would develop greater appreciation and cooperation in ecumenical worship.

Remember the similar hope that in sharing the revision process and experiencing the movement of the Spirit in liturgical renewal, Episcopalians would develop greater awareness, appreciation, and experience regarding the variety of worship offered by other Episcopalians.

The Church's mission and movements, ecumenical and liturgical, are directly related to the development and growth of the people in and through Christian worship. Pastors and teachers, lay and clerical, are called to affirm and

increase the resources, special occasions, and daily diet for Christian worship. Clergy are not authorized to restrict or prevent, by personal taste or preference, valid and proven forms or expressions of worship and prayer of value and valued by the people.

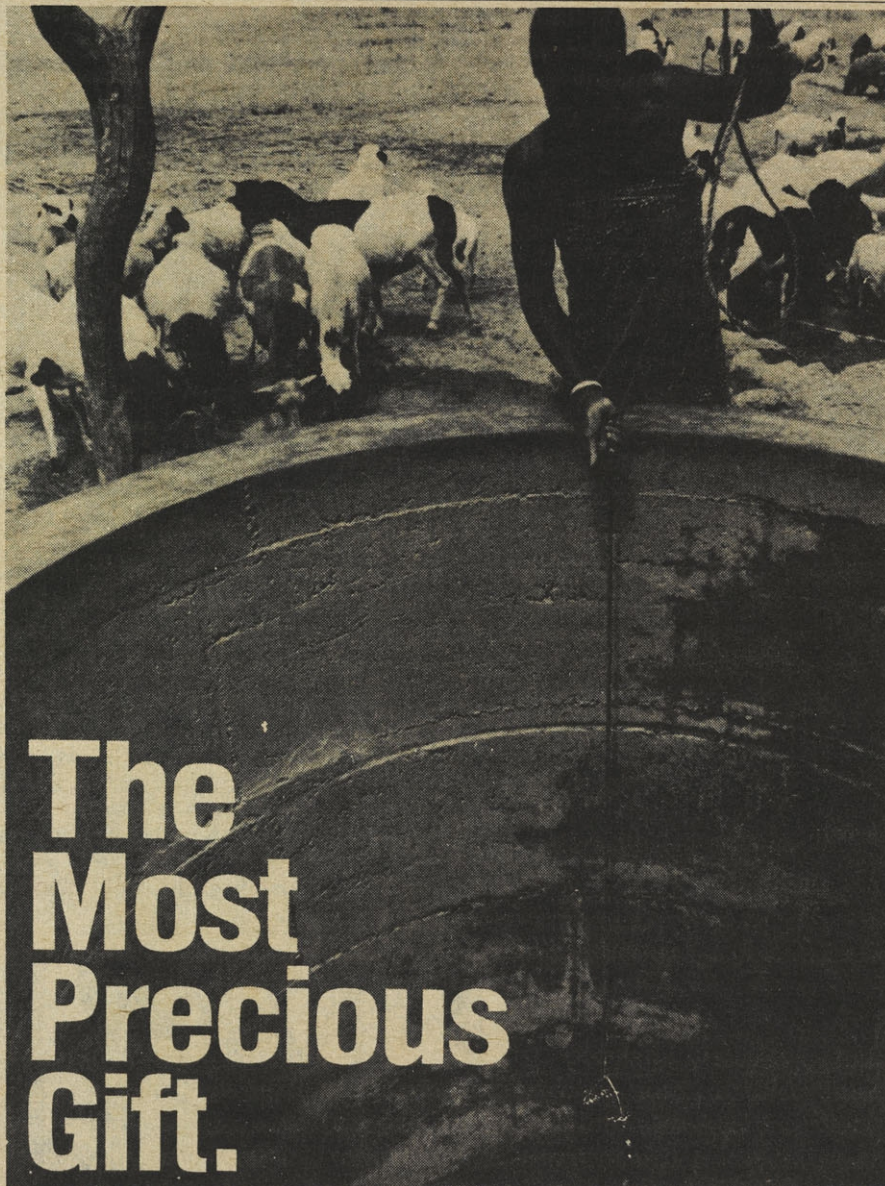
At the 1975 meeting in Portland, Me., the House of Bishops passed a resolution defining, recommending, and providing for reasonable and acceptable variant use beyond the contents of the Standard Book of Common Prayer (be it 1928 or 1979). The model for that resolution was the resolution of the House of Bishops of the Church of England, in response to Parliament's rejection of the proposed Prayer Book of 1928 for the Church of England. The resolution's spirit and intent would be to resolve the Prayer Book controversy which has so long been a plague upon the Episcopal Church.

At the time of passage the resolution's

purpose was twofold: either to protect the continuing use and benefits of the material in *The Proposed Book of Common Prayer* should it fail passage at the General Conventions of 1976-79 or to provide for continuing availability of the present (1928) *Book of Common Prayer* if and when the Proposed Book is formally adopted.

This Church will benefit greatly with little or no risk in continuing indefinitely the availability for use of "Prayer Book present" with "Prayer Book proposed" —"28" and "79." There is always much talk among us of freedom and shared decision-making. The Episcopal Church can demonstrate anew the grace and ability to blend and offer its diversity within a true community where all are dedicated to worship through the One who alone is our hope of unity and union with the One true God.

—John M. Allin



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WITH AN AVERAGE AGE OF 68, the acolytes at All Saints-of-the-Desert Episcopal Church in the Sun City, Ariz., retirement community may be the oldest such group in the Church, according to Richard Huntington, All Saints' Acolyte Committee chairman. He sent a picture of eight of the 10. Front row, left to right: Allen Rahn, Kenneth Baxell, Arthur Vandelloo, and Hilding Sellin. Back row: Lloyd Mitchell, Merton Webber, Richard Huntington, and Alfred Mendy. "That young fellow second from the left in the front row is only 58 and he lowers our average," says Huntington.



# Early Venture campaigns pass goals

The next 12 months will be busy and rewarding in several ways for Episcopalians taking part in the Church's Venture in Mission programs.

This positive reading of Venture, which moves into action in more than 60 dioceses this fall and winter, comes from leaders in two dioceses—Atlanta and South Carolina—which have already successfully completed the major phases of their campaigns. The leaders reported on their results at a July Province IV consultation in Atlanta.

Atlanta's "Toward Tomorrow" program—already in planning when the 1976 General Convention approved a national Venture effort—includes a monetary goal of \$2,500,000. As of August 15, diocesan treasurer Paul R. Kennedy reports that more than \$3,100,000 has been received in cash and pledges.

South Carolina's "Mission and Renewal" campaigners sought a fund goal of \$1,500,000. On July 31, Canon George I. Chassey, Jr., assistant to Bishop Gray Temple and Provincial campaign chairman, reported a total of \$1,510,916.

Both dioceses received program support from all active congregations.

Funds realized in Atlanta and South Carolina will go into the development of better diocesan programs and facilities, with emphasis on new parish work, youth, the aging, urban problems, and leadership education. At least \$750,000 will be allocated to national Venture programs from the two jurisdictions.

The statistical results of these two early Venture-related efforts—however impressive—only tell part of the story. After months of meetings and planning, and weeks of hard work by hundreds of volunteers, a new feeling about the Church and its future touched many people in both dioceses.

- Several small, struggling congregations pledged from two to four times as much as they were asked to consider as a fair share.

- The response of predominantly black congregations was outstanding; one parish pledged 900 percent of its goal.

- An Atlanta parish presented a large confirmation class to Suffragan Bishop

Judson Child as one result of the new spirit stirred up during the campaign.

- Another parish had originally planned a limited campaign for a new parking lot but instead more than doubled that goal for South Carolina's overall program.

- Almost 1,400 people came to South Carolina's two kickoff meetings in Charleston and Florence. "That's the first time so many Episcopalians had been together in South Carolina in 300 years," said Mission and Renewal co-chairman John C. Wilson, a Charleston banking executive.

- "We've got a whole new spirit here," said Atlanta's Paul Kennedy. "I'm amazed at what it has done to pull people together."

Participants in the two programs felt that the following elements would help any diocese in considering its own contribution to the Venture movement:

1. Careful, detailed planning.
2. Combination of all needs—local, area, and national—into a single, unified approach.
3. The bishop's active participation.
4. Strong clergy support.
5. Reliance on lay leadership.
6. Regular communication before, during, and after the main phase of the campaign.
7. Prompt acknowledgment of all gifts.
8. Early identification of any potential problems.

After a slow and sometimes uncertain start, the Episcopal Church's Venture in Mission is gathering momentum. What the people of Atlanta and South Carolina have done this year should give all Episcopalians cause to rejoice and courage to proceed.

—HLM



WITH FLAG at half mast, a moment of silence, and a special service at Canterbury Cathedral the Lambeth Conference mourned the death of Pope Paul VI.

## Stewardship: Help for small churches

Materials for stewardship campaigns in small churches will be available for field testing early in 1979 as a result of a consultation held July 31-August 1 in Boise, Idaho. The Appalachian Peoples Service Organization (APSO) arranged the meeting at the invitation of the Episcopal Church Center's Stewardship Office.

Participants decided small churches need a multi-faceted approach to tackle stewardship campaigns. With the help of Dr. Calvin Glick, coordinator for stewardship for the Lutheran Church in America, the group decided to develop these aids.

Chaired by the Rev. Loren McLanahan, APSO's education coordinator, the meeting's participants included the Rev. Harry Free, Episcopal Church Center stewardship officer; Canon W. Ebert Hobbs, chairman of Executive Council's Stewardship Development Committee; the Rev. Hugh Majors of the Resource Center for Small Churches; Janet Bauer, stewardship chairperson, and the Rev. Robert Herlocker, fiscal affairs officer, both from the Diocese of Eastern Oregon; the Rev. Paul Taylor, stewardship develop-

ment officer for the Diocese of Montana; Peter Watt, stewardship chairman for the Diocese of Idaho; and APSO staff members the Rev. Charles Wilson and the Rev. James Bingham.

## Clergy courses held

Liturgics, expository preaching, and pastoral care were three courses taught at a continuing education for clergy conference held in Guatemala City, Guatemala, late in June. Ten Guatemalan and two Honduran clergy attended.

Bishop Anselmo Carral of Guatemala had requested the conference, conducted in Spanish under the direction of Dean Gordon T. Charlton, Jr., of Episcopal Theological Seminary of the Southwest. Province IX provided funding.

The Guatemalan Church has recovered completely from earthquake destruction, Charlton reported, and is stronger than it was. He also said his seminary intends to continue to provide such conferences as this for the dioceses of Latin America.

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## Burgess to head UBE

The Union of Black Episcopalians (UBE) elected John M. Burgess, retired Bishop of Massachusetts and current faculty member at Berkeley/Yale Divinity School, to be its president. Burgess succeeds the Rev. Joseph N. Green, rector of Grace Church, Norfolk, Va.

At the late June meeting at St. Paul's College, Lawrenceville, Va., UBE members asked the Presiding Bishop to appoint a black staff officer in Executive Council's Department of National and World Mission. They also established a scholarship in memory of the Rev. Kenneth deP. Hughes, rector emeritus of St. Bartholomew's Church, Cambridge, Mass., who died this year. The scholarship will be awarded annually for 10 years to a student at one of the three predominantly black Episcopal colleges.

The conference theme, "The Black Family," was addressed both by keynote speaker Dr. Herbert H. Gutman, author of *The Black Family in Slavery and in Freedom 1750-1925*, and by workshops.

Other board members elected were: Mattie Hopkins of Chicago, Ill., first vice-president; Dean Quinland Gordon of Absalom Jones Theological Institute, Atlanta, Ga., second vice-president; Helen Robinson of Boston, Mass., recording secretary; the Rev. Harold T. Lewis of Washington, D.C., corresponding secretary and press officer; and Dr. Earl McClenney, former president of St. Paul's College, treasurer.

## Churches face severe clergy surplus

If current trends of clergy oversupply and membership decline in the Episcopal Church continue, in the year 2004 "there will be one priest for every lay member." This projection is in a recently released report by Dr. Jackson W. Carroll, coordinator of research at the Hartford Seminary Foundation, and Dr. Robert L. Wilson of Duke University Divinity School. A grant from the Lilly Endowment financed the study.

The greatest oversupply of clergy is found in the Episcopal Church, the United Church of Christ, the United Methodist Church, the Presbyterian Church in the U.S. (Southern), and the United Presbyterian Church, the report shows. But while the glut of supply and shortage of jobs is most serious in those five Churches, the oversupply trend has been going on for the past 25 years in 12 mainline, mostly white, Protestant Churches, Wilson said, and the situation threatens all denominations.

While nearly all denominations have an oversupply of clergy, most Churches also have many vacant parishes—mostly small and rural. "In most denominations over 50 percent of the congregations have fewer than 200 members," the study says.

"We're no different from other organizations," says the Rev. Roddey Reid, director of the Episcopal Church's clergy deployment office. "The needs are out in the mountains, but everybody wants to live in New York and Atlanta."

In the tightening job market, ordained people more and more seek secular jobs while doing church work part-time. In the Episcopal Church these workers have increased from 600 in 1966 to more than 1,600 today.

The Hartford Seminary Foundation report also cites the irony that "women clergy are increasing in the church groups least likely to need many new ordinands of either sex." Women now comprise 18.4 percent of Episcopal students earning degrees.

*The Wall Street Journal*, in reporting the study, quoted one cleric: "You used to be able to think God called you to a church. But now you've got to scrounge for jobs just like anybody else."



**BENDING TO THE FUTURE** leadership of the Navajoland Episcopal Church (NEC), Presiding Bishop John M. Allin takes a break from official duties at the NEC convocation in Bluff, Utah. Allin will invite a bishop to serve the eight Navajo congregations in Utah, Arizona, and New Mexico for one year while appointment of a permanent bishop for the Navajoland Episcopal Church, established by General Convention in 1976, is studied further.

## Nominations solicited

The Joint Committee on Nominations is soliciting recommendations for nominees for election by the 1979 General Convention. The Committee must nominate at least two persons for each vacancy on the Church Pension Fund Board of Trustees, the Executive Council, the General Theological Seminary Board of Trustees, the Board for Clergy Deployment, the General Board of Examining Chaplains, and other offices.

Names for nomination to any of these positions must be sent to the Rev. Stanley P. Gasek, 6 Elizabeth St., Utica, N.Y. 13501, before Jan. 1, 1979.

All nominations should include name, position to be filled, address, age, diocese, vocations, interests, education, leadership positions held, other talents, skills, and experience, and whether the person is a bishop, priest, deacon, or layperson. The person submitting the name for nomination must also have the

recommended person's consent to serve if nominated and elected.

## Canons review underway

The Joint Commission on Constitution and Canons held the second of three meetings May 31-June 2 in Houston, Texas, to hear subcommittee reports. These reports included work on a "comprehensive review" of the Canons for consistency and clarity as well as issues diocesan chancellors and others have raised. An important part of the review involves updating references to gender in light of recent canonical changes.

An updating and revision of White and Dykman's *Annotated Constitution and Canons* will not be completed by the time the 1979 General Convention meets, partly because of lack of funds. Seabury Press and the Church Pension Fund have agreed to help substantially in this process but are unable to finance the major part of the research and development needed.

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## Bishops worshipped in many languages

Anglican bishops from around the world led 40 services in some 20 different rites as they gathered at the Lambeth Conference where worship was a multi-cultural thing. Prayers were read on successive days in Portuguese, French, Arabic, English, Tagalog, Persian, Spanish, Chinese, Japanese, Malagasay, Welsh, the language of the Dakota Indians, and various African languages.

When the Episcopal Church had charge of the daily worship—morning Eucharist and Evensong—the celebrants used the American *Proposed Book of Common Prayer*. Five hundred copies of the big, blue-bound edition were distributed to the bishops as gifts from the Church Hymnal Corporation. They were admired and envied since almost every member Church is engaged in Prayer Book revision but few have a completed book.

Presiding Bishop John Allin noted in

his sermon that the Conference was a time of sharing as each country brought its own service and customs to offer in love to the others.

Over 400 bishops took part in the morning Eucharists, distributed from four separate stations in the large dining hall of one of the colleges. Converted into a church for the worship services, the large room had an immense cross of railroad ties borrowed from the Diocese of Canterbury and two tapestries made by the Roman Catholic nuns at Cockfosters.

One American bishop was deeply moved by an unexpected part of one Eucharist. Approaching the August 6 anniversary of Hiroshima, he was asked in the service led by the Church of South Africa to turn to his neighbor and ask for his prayers. "I turned and looked into the eyes of a Japanese bishop standing next to me. I asked his forgiveness for what we'd done." —Helen Ferguson



Robert Miles

**SMALL STEPS INTO A BIG PICTURE** were taken by Genevieve Smith, 1, as 400 bishops gathered to have their official photograph taken. Genevieve is the daughter of William and Jillian Smith who said it would "certainly be a picture for our album."

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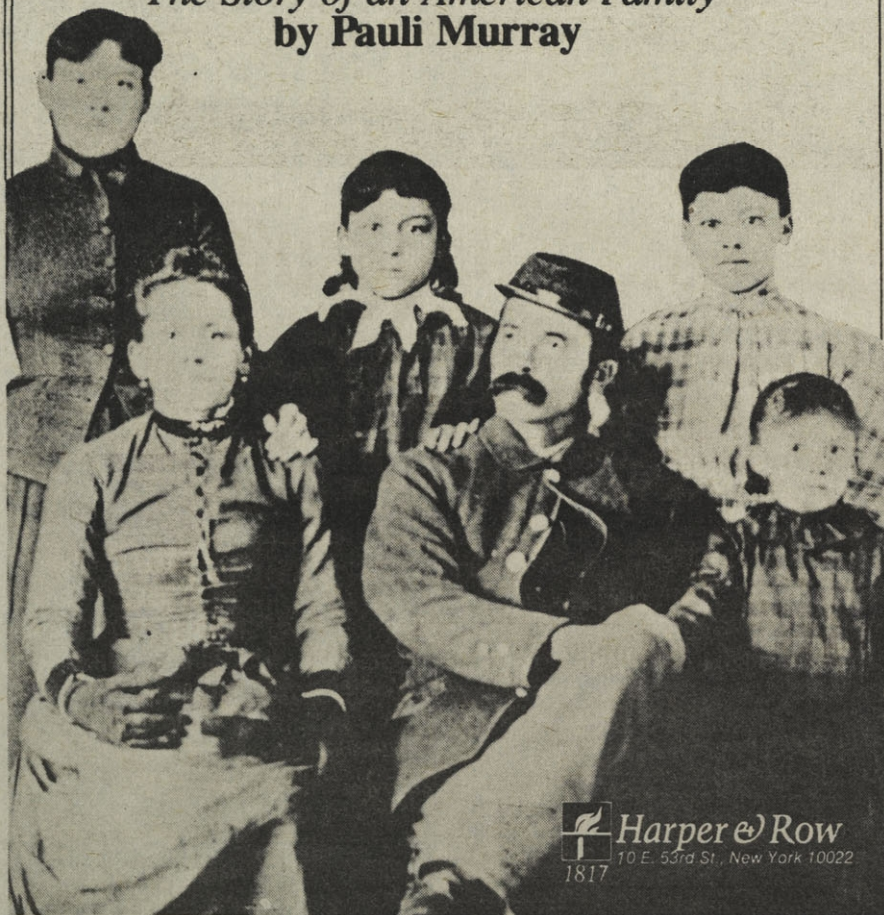
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## A look into the Anglican future

A biennial meeting of Anglican primates; a large congress of bishops, clergy, and laity; and an Anglican doctrinal commission are future possibilities which Archbishop of Canterbury Donald Coggan and Bishop John Howe of the Anglican Consultative Council (ACC) suggested in mid-Lambeth. They were later approved by resolutions.

If any bishops came to Lambeth wondering about the future of the Anglican Communion, they left knowing it was probably stronger—because of the emergence of independent, Third World Churches—than it was 10 years ago. They also knew they would meet again since almost the first resolution they passed called for future Lambeth Conferences.

Coggan outlined and dismissed four theoretical sources of authority—the See of Canterbury itself: "It is not Anglican to be papal or patriarchal"; the Lambeth Conference: "not a legislative body"; the ACC: "synodical but not representative enough"; a future Anglican doctrinal commission: though needed would only deal with doctrine, not "pastoral and practical matters."

Coggan noted the Anglican Communion feels a tension between episcopal guidance and synodical government such as the U.S. Church's General Convention. To use this tension creatively he recommended frequent meetings of all primates (the heads of national Churches) for "thought, prayer, and deep consultation." But he warned such meetings would require well-informed primates who could effectively express the feelings of their provinces.

Such meetings, the Archbishop said, should have close contact with the ACC to provide increased opportunities for consultation between bishops, clergy, and laity and the heads of the Communion's 24 provinces. Coggan said he hoped such opportunities would permit the Church to come to a common mind on important matters.

Howe, ACC's secretary-general as well as executive officer of the Anglican Communion and secretary of Lambeth, 1978, cited the vast changes in the Anglican world over the past decade. "We've become a world Church, not just a head office with branches," he said. And he suggested a pan-Anglican doctrinal commission might provide guidelines for such a world Church.

—Janette Pierce

**THE EPISCOCATS**  
are coming!



# 'Buckingham Palace, please': A royal treat

Over the years I've kept up pretty well with the royal family. In my early years treasured copies of the *London Illustrated*, read at my grandmother's house, introduced me to royal weddings, coronations, and funerals all the way back to the Jubilee. My grandmother, staunch American Presbyterian that she was, loved English royalty.

As a family we huddled around the radio for the "woman I love" speech and the coronation of George VI and Elizabeth, the private couple who had never expected to rule. I watched with special interest for the pictures of the two little princesses, knowing I shared a birthday with the elder.

We gathered again around the radio in a gray November dawn to hear the details of Elizabeth's marriage to Philip, but the magic of television brought her coronation live from London.

So in a way I knew the family, but I'd never been to call.

On August 1, I have the chance. The Lambeth Conference's London Day includes lunch at Lambeth Palace, Evensong at Westminster Abbey, and finally a Royal garden party. For such a stellar event, even the chancy English weather smiles.

Lambeth Palace, the Archbishop of Canterbury's London home and the site of previous Lambeth Conferences, is an elegant English country house, hiding its peaceful beauty behind a high wall just up the Thames from the grimy, spired Houses of Parliament in the heart of busy, busy London.

The bishops and their wives have been brought in separate buses, or "coaches," from Canterbury to lunch together in

---

**"Even the English weather smiled for the day of the Royal garden party."**

---

Lambeth's gardens. The bishops' bright cassocks vie for attention with the flowers—and the women's hats. The invitations had specified that the women wear hats, and, looking at his American sisters, one bishop says, "It looks like Easter Sunday, 1955."

Lunch—eaten at tables on the lawn—is finger food: small sandwiches, prawns on a roll, a tiny spicy pork pie, and the inevitable and inevitably good *gateau*, this time a rich chocolate.

Evensong at Westminster Abbey is stately, impressive—and long for those who hold the prized royal invitation.

I'm not sure which is more impressive—leaving the Abbey and walking out to be met by a huge London crowd held back by efficient London police—instant and unearned celebrity for a reporter—or hailing a cab and saying with dignity, "Buckingham Palace, please."

The bishops and their wives arrive at the palace separately in their coaches—to the vast interest of another London crowd, this one more accustomed to Rolls Royces than buses for palace guests.

When you push through the crowd and then through the high iron gates, courtesy of your invitation card, you want to stop so you can start to believe it's true you're really going to tea at Buckingham Palace. You cross the cobbled courtyard slowly and go through to the inner courtyard which is filling with buses. At the top of the shallow steps to the Palace door, you surrender your invitation with regret. How will you ever prove it to the folks back home since cameras are barred?

You walk through the reception rooms as slowly as the crowd permits, trying to file it all in your memory banks.

The final door leads to a wide terrace where the green, green lawn below sweeps away to a large lake whose shores are dotted with pink flamingos. To your right are bright pinpricks of color from the formal gardens and to your left the tea tents and tables and a military band that plays light musical selections all afternoon.

You have your tea, iced coffee, or fruit juice and pile your plate with tea sandwiches and small cakes as you learn that this gathering of 1,600 is a small affair for the palace caterers who sometimes plan tea for 4,000. One section of the tea tent is cordoned off for the royal hostesses to take their tea and chat with specially invited guests. The enclosure is guarded by two traditionally dressed Yeomen of the Guard and several palace aides in dark suits carrying tightly rolled

umbrellas and wearing discreet crowns in their buttonholes.

On the dot of 5 p.m. several small figures in bright pastel dresses appear on the terrace to a spatter of applause; a moment of silence, then the band strikes up "God Save the Queen."

Our hostesses, in the Queen's absence at the Commonwealth Games in Canada, are the Queen Mother, Princess Margaret, Princess Alice, and the Duchess of Kent. The women make their way across the lawn, stopping frequently to chat with various episcopal couples. The staunchest colonial hearts melt in the warmth of the royal greeting. When the royal ladies reach the tea tent, the special guests are ushered in, including Presiding Bishop John M. Allin and Dr. Marion Kellerman.

When royalty decides to leave, even the most tired feet, crying for rest, are

not respected. Proper etiquette requires that you not sit when royalty stands or walks. But if the feet of the 78-year-old Queen Mother complained, you'd never guess it as she makes her leisurely exit, again stopping frequently to visit along the way.

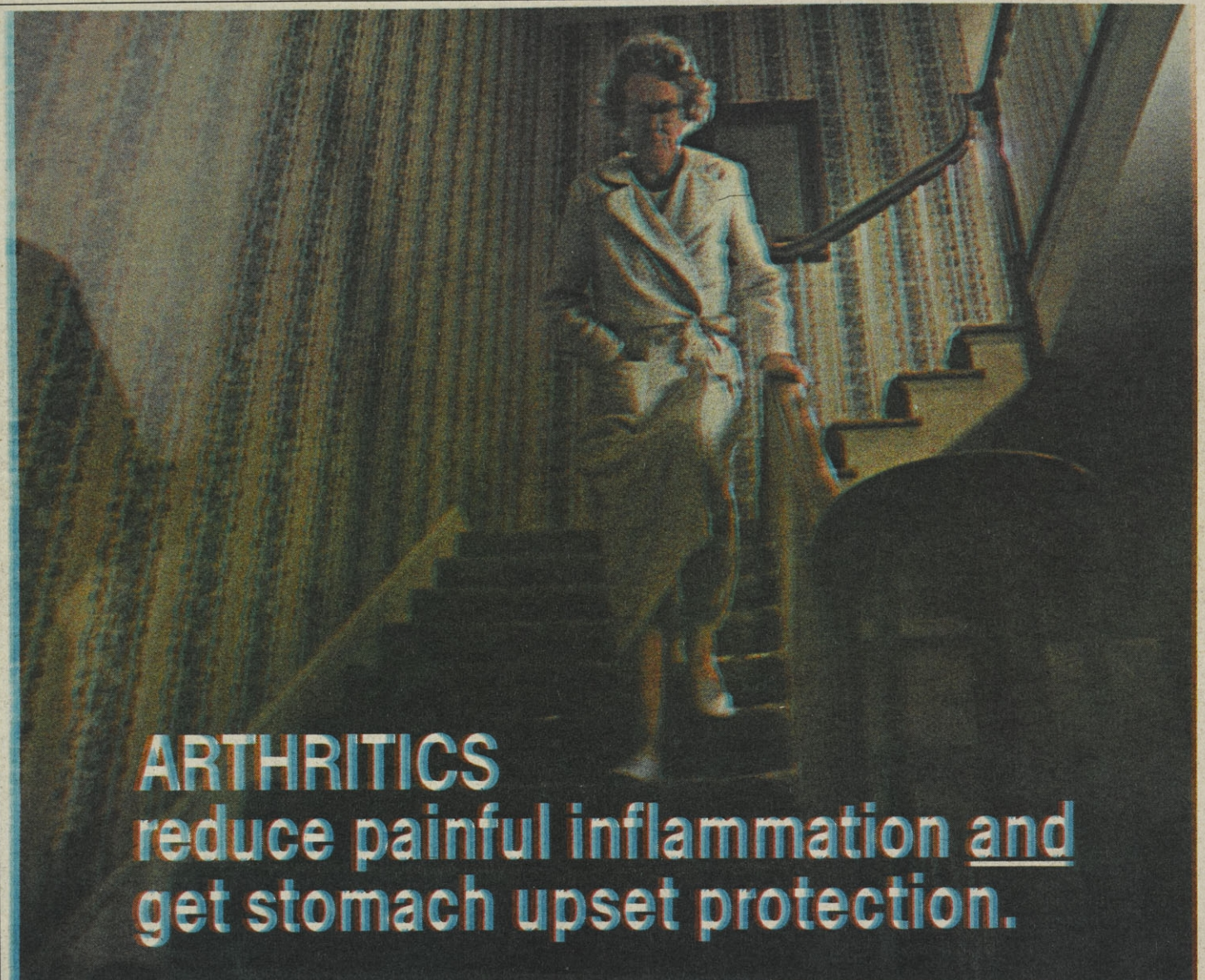
When finally they reach the Palace, they mount the steps, turn, wave, and disappear as suddenly as they came.

Pure chance that the sun slips behind a cloud just then!

But certainly the party's over. You want to leave quickly, and when you finally join the crowd outside the gates, you have a Cinderella-after-midnight feeling.

Granny, you would have loved it—bishops and all! In fact, you and your old *London Illustrateds* were with me all day long.

—Janette S. Pierce



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# Lambeth '88: There'd be some changes made

If certain American bishops had the job of planning the next Lambeth, they'd make some changes but keep other things the same.

They'd probably keep it a residential conference, but Bishop Robert Spears would move it to a Third World location. Bishop Paul Moore would locate it in London and, as would many others, include wives more fully.

Wives should be permitted to sit in the gallery for debates, said Bishop Bob Jones. Bishop Ned Cole would plan to have spouses present more often. "Underline that word spouses," he urged.

The American bishops would also make some changes in the planning: "A greater variety of persons from different

cultures involved," suggested Bishop Willis Henton. Bishop William Davidson would like more episcopal pre-involvement. Bishop Lyman Ogilby agreed more preparation would help bishops deal better with agenda items.

Bishops John Spong, Richard Trelease, and William Spofford would involve persons trained in group process both in planning and in actual group work during the conference.

And Spofford spoke for many others when he said he'd plan a repeat of the varied daily worship which 1978 Lambeth participants enjoyed and would try for the same excellence in daily devotional lectures.

—Janette Pierce

## More time to talk than '68

In calling a "residential" meeting, Archbishop Donald Coggan sought a quiet setting in which bishops could come together at formal sessions and meet informally during meals and evenings. This most certainly occurred at the University of Kent where the 11th Lambeth Conference ended August 13.

Bishops in twos, threes, and fours discussed Conference issues over steak and kidney pie in the dining hall or with a gin and tonic in hand in the lounge later in the evening.

Archbishop Alan Knight of the West Indies, a veteran of four Lambeths, attested to the difference. At 76, he was the oldest bishop present. "There were social events all the time in 1968. Too many. You couldn't take them all in." A bishop's wife said her husband came home at 5 p.m. every night "too tired to think of partying."

Not that the 1978 Lambeth was all work and no play. Bishops deserted the campus on weekends and often found their way into Canterbury where their wives were staying. The prelates were amused to discover in the ancient city a cab service known as Bishop's Taxi and a pub called the Bishop's Finger.

The University of Kent, built of concrete and yellow-gray brick, is only a dozen years old. It occupies a rolling hill

a mile or so north of Canterbury with a magnificent view of the Cathedral. That building—lighted each night—surely had its influence on the assembled bishops. Though hampered by the frequent rains of the English summer, the setting certainly was far from the madding scene of London taxis, bustling traffic, and city sounds.

Each bishop was assigned to one of three main discussion sections. Early in the Conference bishops in one section rejected the pre-prepared material, insisting on starting fresh. Later another mini-revolt moved the plenary sessions to the final week so action could take place in groups.

Resolutions and consensus votes at Lambeth have no legislative effect, but do have what one observer called "moral" influence. Even without the force of law, few would call Lambeth irrelevant.

—William Ferguson



**THE 200 BISHOPS' WIVES WHO SPENT 10 days together at Christ Church College, Canterbury, while their husbands debated at the Lambeth Conference agreed: "It's not a mini-conference; it's not a little Lambeth."** Jean Coggan, wife of the Archbishop, planned the gathering which included workshops and lectures. Bishop Lesslie Newbigin of Selly Oak Colleges, Birmingham, led a quiet day. Alan Wicks, Canterbury Cathedral organist, led a music and worship workshop. Dr. Jack Dominion, consultant psychiatrist at Central Middlesex Hospital, discussed Christian marriage. A series on The Ministry of Women centered on how God had acted in the lives of a deaconess, a contemplative nun, a priest's wife, and a parish worker but rarely mentioned ordained women. The 43 American bishops' wives came to England knowing each other, but at Canterbury they had the opportunity to meet women from other parts of the Anglican Communion. This sharing and friendship was their gathering's main value.

—Helen Ferguson

## Bishops speak Continued from page 1

Scott of Canada and the other by Dr. Konrad Raiser, an observer, and Bishop Michael Hare Duke of St. Andrews, Scotland. The bishops accepted—and strongly affirmed and commended for study—these two documents.

The voice of Africa was loud, but not alone, on the resolution on human rights and dignity: "We could not find one country in the world without some disregard for human dignity for at least one section of its people."

And many countries could also identify with the resolution decrying war and violence.

Echoing a note sounded by the Episcopal Church's Urban Bishops' Coalition,

the Lambeth Conference, on its last day, debated and affirmed a resolution on a bishop's public ministry, through which he will demonstrate "A concern for the well-being of the whole community (especially those at a disadvantage) by his presence on the public scene."

While Lambeth has no legislative authority, its texts receive serious consideration from those who shape the future direction of the Church.

Many segments of society were not physically represented in Canterbury, but the varied leaders of the Anglican Communion felt their presence and responded to their needs.

—Janette Pierce

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# Canterbury renewal meeting includes dancing at the altar

Canterbury Cathedral probably never saw the like before. Some 31 bishops had just finished celebrating the Eucharist that Thursday night, July 13, when Archbishop Bill Burnett of Cape Town, South Africa, decided to do something new. To the crowd's delight the bishops, in full regalia, formed a circle and danced around the high altar.

The 31 bishops—from Singapore and South India, Central and South Africa, Colorado and Chile—are part of the Anglican/Episcopal charismatic renewal which includes about 50 prelates. They were among the 360 persons who met at the University of Kent in Canterbury July 10-14 for the leaders' portion of the International Anglican Conference on Spiritual Renewal.

On the weekend following the leaders were joined by Anglican charismatics from all over the world, and the 1,300 delegates, as well as other interested persons, packed the Cathedral on Saturday night for a Festival of Praise at which Ugandan Bishop Festo Kivengere preached.

Archbishop of Canterbury Donald Coggan also addressed the crowd, thanking the conferees for their prayers for the forthcoming three-week Lambeth Conference, for the bishops and their deliberations.

Coggan said he wished the charismatic movement would stop being just a movement in the Church. "Actually, I wish the charismatic movement in itself would 'die' so the whole Church would be a charismatic movement."

A central conference theme was looking to Jesus as head of the Church and increasing obedience to Him. During their conference leaders spent most of their time in small groups, listening for the voice of the Holy Spirit. They concluded that a commitment to Jesus Christ as Lord is central and that in order for the Anglican/Episcopal Church to be renewed, each member should be empowered, anointed, and filled with the Holy Spirit.

What sets the charismatic renewal apart from Anglican tradition is this equipping of persons with power known as the baptism in the Holy Spirit. With this come the gifts (hence the word

"charismatic") of the Spirit: prophecy, healing, discernment, tongues, and so forth. But the leaders acknowledge this sort of renewal in the Church will not come about without considerable cost to the people already committed to it.

A workshop held during the leaders' conference dealt with ministry and leadership in the Church. Participants claimed that some Anglican traditions must be changed in order to have a New Testament-style Christianity. They suggested the parish priest would then share his power with elders in the church. Each parish would have prayer groups of about 15 people who would meet regularly to pray and worship together and hear teaching from a qualified elder. Women would be encouraged to share in

the parish's corporate leadership.

The participants emphasized Bible teaching. "The Bible belongs to the Anglicans, too—not just to the Baptists," joked the Rev. Everett (Terry) Fullam of St. Paul's Church, Darien, Conn., during a seminar on parish renewal. "I don't know of any Church in the world which hears more Scripture but understands it less. It has not proclaimed the Word of God."

"It is impossible to over-exalt Jesus," he reminded conferees. "We Episcopalians have sacramentalized our people but have not evangelized them." He also described the Church as "massively in need of renewal" and warned that this renewal would be like radical surgery. "God does not want to do a redecoration job in the Church. Instead, some things may need to be stripped down to the foundations. God may not be interested in renewing certain traditions."

"Besides," Fullam added, "the Lord is not impressed with our traditions. A renewed Church is one where the people

consciously live out their lives as God's people. It will be different. It will capture the whole counsel of God."

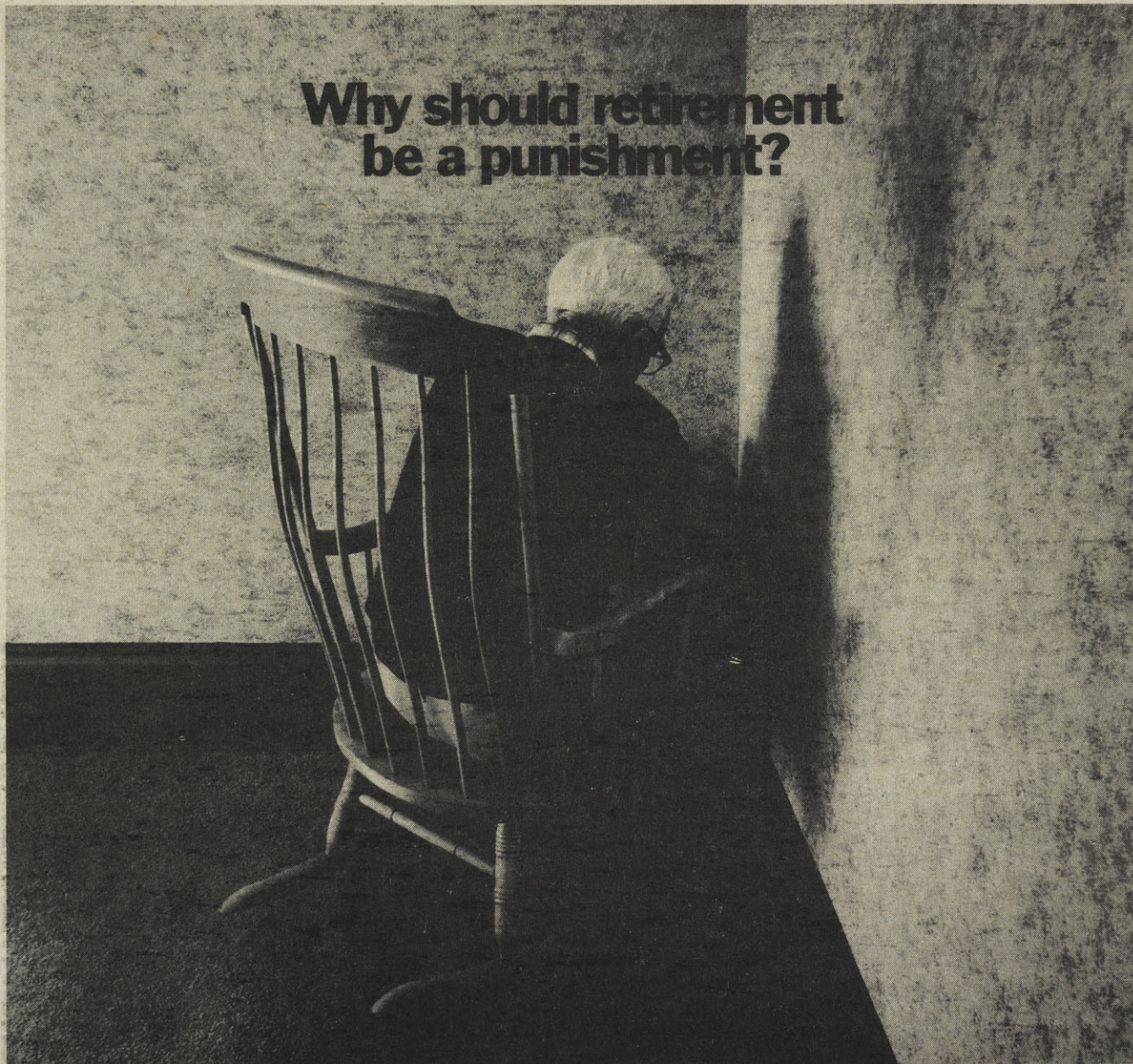
Also central to the conference was the idea that a renewed Church would be most effective in today's world. Burnett reminded his listeners that the spiritual gifts are essential for effective spiritual warfare. In a workshop on social action, he gave examples of how the baptism in the Spirit had healed hate and erased racism from the hearts of certain people in South Africa.

The conference had many reminders of the Church's responsibility to the poor. A collection taken Saturday evening for the African bishops yielded £6,100 (about \$10,000)—a possible record for a collection taken at a service at Canterbury Cathedral.

The brainchild of Fullam and the Rev. Michael Harper of Holy Trinity Church, Hounslow, England, the idea for the conference took shape in 1975 when the

*Continued on page 23*

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## Costa Rica elects bishop



The Rev. Cornelius J. Wilson, 45, was elected to be Bishop of Costa Rica at a special diocesan convention held July 2 at the Church of St. Mary the Virgin, Siquirres.

Wilson, who will succeed Bishop J. Antonio Ramos who resigned earlier this year, will be Costa Rica's third bishop but the first native son so to serve. His consecration is set for September 15, Costa Rica's Independence Day.

Wilson, who received his theological training in Costa Rica, did graduate work at the Interdenominational Theological Center (ITC), Atlanta, Ga., under the sponsorship of the Absalom Jones Theological Institute which represents ITC's Episcopal affiliation. During his three years' residence he was assistant to the rector of St. Paul's Church, Atlanta, and later priest-in-charge of Church of the Holy Comforter.

The bishop-elect and his wife, the former Eulalia Cole, have five children.



# At St. Paul's, Darien, the Holy Spirit is alive, well and active

People as different as the President of the United States and Chuck Colson openly declare they are born-again Christians. Pollster George Gallup reports 50 million adults say they've had conversion experiences. Rock music bands turn to the Gospels for inspiration and sell millions of records. Traditional religious denominations see their numbers dwindle annually while hundreds of thousands turn out for Billy Graham crusades and millions tune in to new TV programs on which people witness to how Christ has changed their lives.

Once found mainly within the evangelical or Pentecostal Churches, born-again Christians are now surfacing in all major denominations. Last summer some 50,000 of these charismatic born-again Christians gathered in Kansas City for a five-day rally which *The New York Times* described as "one of the largest ecumenical events ever held in the United States."

And during that week the Episcopal Charismatic Fellowship elected the Rev. Everett L. Fullam, rector of St. Paul's Church, Darien, Conn., to be its new president. Fullam's parish has experienced a fourfold growth in Sunday church attendance—soaring from 250 people five years ago to 1,000 now. What accounts for new life at St. Paul's? Does St. Paul's experience offer any clue to how the Episcopal Church—which has lost 600,000 members since 1966—can tap the wellspring of joy, peace, hope, and commitment obvious in growing Churches?

## The Lord Is Alive!

In the fall of 1972 Terry Fullam stood for the first time as rector in St. Paul's pulpit. He said, "I believe the Lord has led me to come here. That means God will act in our lives together. And where God acts, He changes people. Everyone here will be changed in one of two ways. Either you will find yourself gradually opening more and more to the Lord, in which case you will sense you are growing in your faith, or you will find yourself tightening and constricting inside, and the atmosphere will become intolerable."

His prophecy has been fulfilled in a remarkable way. A few did leave the church, but extraordinary changes can be seen in many lives, and each of these people will openly declare he or she is a born-again Christian.

- Martyn Minns, then a Mobil Oil executive, has just graduated from seminary. His tuition and living expenses for himself, his wife, and their four children have been completely met—at a cost of \$15,000 a year—by St. Paul's members. Why? "He had such a powerful impact on our teenagers," says one parent after another.
- Robert Slosser, newly appointed head of the Christian Broadcasting Network News Division, was once a *New York Times* assistant national editor. He also writes books on born-again faith and is co-author of *The Miracle of Jimmy Carter*.
- Gordon Lyle is still a stockbroker, but he gives one day a week to teach Bible at the Darien YMCA and, with his wife Connie, does personal counseling. Together they have helped dozens find new meaning in life.
- "St. Paul's saved our marriage," says Sally Sprague. "We weren't terribly compatible and were concerned about social status. Now our values have changed. We spend more time with the children. Our money goes further, and we spend it more for the Lord. I had glaucoma which disappeared after prayer."
- An attorney with a specialty in divorce cases now works to save marriages and is remarkably successful.
- A young man who once sold \$1,000-

*Continued on next page*

"After I committed my life to Jesus, I felt perfect peace in the eye of the storm." —Ed Leaton

Senior warden at St. Paul's, Ed Leaton is president of the nation's largest pension consulting firm. Once a prominent Roman Catholic layman, he attended Bible studies at St. Paul's and later became a church member. He had two children who died of muscular dystrophy but says the peace he now feels is "really the 'peace that passes all understanding.'" Leaton takes seriously Christ's injunction, "Go therefore and make disciples of all nations," and has organized a Bible study group for his employees. He says a number of people have come to know Jesus through it.

David Milbert



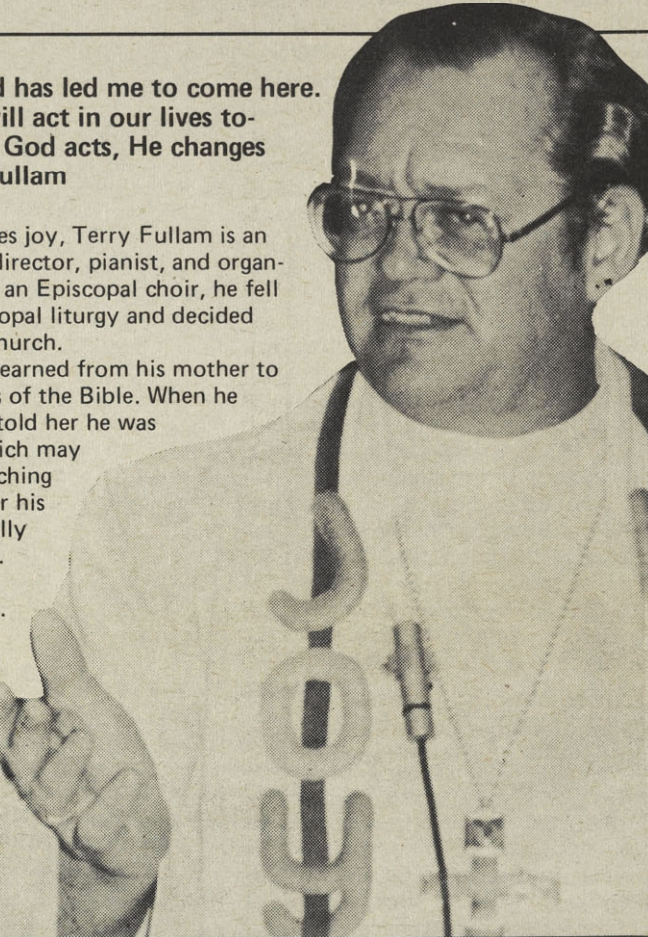
"I believe the Lord has led me to come here. That means God will act in our lives together. And where God acts, He changes people." —Terry Fullam

A big man who radiates joy, Terry Fullam is an accomplished choral director, pianist, and organist. Through directing an Episcopal choir, he fell in love with the Episcopal liturgy and decided to leave the Baptist Church.

As a child Fullam learned from his mother to memorize great hunks of the Bible. When he was about 9, doctors told her he was going blind, a fact which may have hastened her teaching efforts. She prayed for his recovery, and eventually his blind spells ceased. He now preaches and teaches without notes.

To people who visit St. Paul's, Fullam says, "Do not expect to see a trophy case of polished saints for you will find a hospital for wounded sinners."

David Milbert



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worth of cocaine a week has had such a conversion experience that St. Paul's employs him to work with high school students.

● George Mathes, a band instructor in the Greenwich, Conn., public schools, told a CBS interviewer: "I didn't believe in God at all. I was a Yale man. I did it all myself. I sat on the throne of my life. I ran it with my own intellect, and after 44 years I had absolutely no peace at all. So now Jesus sits on the throne of my heart. I'm dead, and He lives for me."

These are not the kind of words one would expect to hear from an Episcopalian in Darien, Conn., a lush town symbolic of corporate success in America.

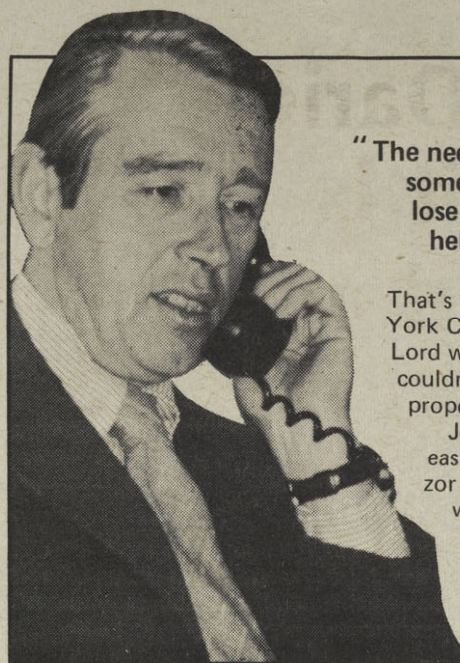
Blessed with interesting work, high incomes, and many recreational opportunities, people in Darien would not seem to need religion. Yet at 9:30 a.m. Sundays, 500 adults attend Eucharist in Darien High School auditorium because the town's zoning laws forbid building an addition to St. Paul's. At the same time St. Paul's small A-frame building is filled with 350 children who attend their own services and church school. Additional adult Sunday services are held at 8 a.m. and 7 p.m., the latter in a borrowed church.

Tuesday morning Bible teaching and

Communion attract 250 people to St. Paul's, and most stay for lunch. On Wednesday evening another 250 come for 45 minutes of singing and 90 minutes of Bible lecture. And home Bible study groups have been popping up faster than crabgrass.

All of this has begun to attract attention in both religious circles and the media. So many parishes asked to see what was happening that St. Paul's began a semi-annual Parish Renewal Weekend during which church delegations can come for three-day visits. But Fullam is quick to tell visitors to look at the parish as they would at a window—not directly at the glass, where imperfections can be seen, but *through* the window "to see the work of our God. . . . Do not expect to see a trophy case of polished saints for you will find a hospital for wounded sinners."

By the time they leave many visitors are convinced St. Paul's has rediscovered  
*Continued on next page*



**"The needy in our midst are invisible. When someone who is out of work is about to lose his house, we have an obligation to help."**  
—Reg Jones

That's how Reg Jones, a senior partner in a New York City accounting firm, interpreted what the Lord was trying to tell St. Paul's when its vestry couldn't come to a unanimous decision about a proposed project.

Jones, whose deep resonant bass voice and easy-going genial manner partly mask the razor sharpness of his mind, was senior warden when the Rev. Arthur Lane announced he was leaving. Jones chaired the committee which called the Rev. Terry Fullam to be rector.

David Milbert

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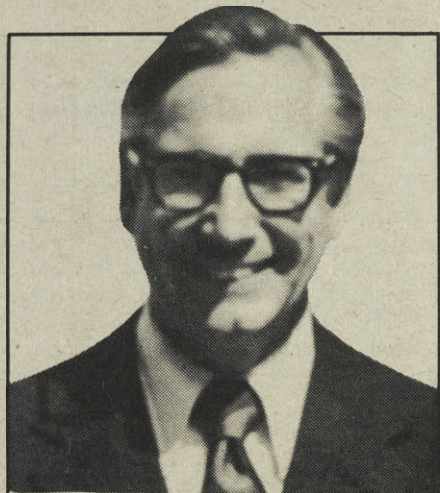
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**"I went to church because that's what successful people do, but I never expected answers to my prayers."**

—Lee Buck

"My primary thrust was to be successful in business," says Lee Buck, a New York Life Insurance Company vice-president. "We had moved 23 times in 21 years. When I finally reached the top, however, I still didn't feel fulfillment or peace."

Dragged to Bible studies by his wife when Arthur Lane was rector, Buck found other people read the Bible differently from him. "To me it was a pretty dull book. I argued with them on what certain passages meant, but they didn't argue with me. No matter how argumentative I was, those people in that room loved me. However, they *did* talk as if they had God in their hip pockets.

"Then the Lord worked a little miracle. I went to Bible study each Wednesday night. One evening I broke down and started to weep. I was embarrassed and sat in a corner, holding my Bible in front of my face. Finally at the end, when everyone was praying, I found myself down on my knees in front of those people. I held up my arms and said, 'Lord Jesus, I guess I'm not much good. But if you want me, I'm yours.'"

Since then Buck has become an evangelist who regularly proselytizes at Full Gospel Businessmen's meetings and has preached to crowds in the U.S. and Europe. The Bucks, who have four children, also began taking into their home foster children—seven so far—whom they have helped to overcome emotional problems and drug addiction.



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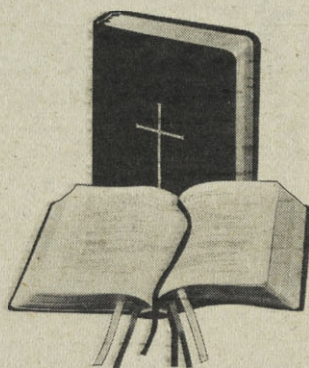
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# Darien

Continued from page 13

some ancient beliefs about God, His Church, and what people's response to Him ought to be. Those convictions are deeply rooted in the teachings of the Apostles, as recorded in the New Testament, and are strikingly different from the operating principles of most Protestant and Roman Catholic churches.

## The Beginning: Bible Study

None of these characteristics developed overnight. Many whose lives have changed most profoundly had a born-again experience before Fullam became rector. His predecessor, the Rev. H. Arthur Lane, was "a loving person—someone who made everyone feel loved," recalls parishioner Ed Ferree.

Lane's excitement about studying the Scriptures was infectious. In the late 1960's he started a Bible study for Sunday school teachers. Initially, only four people attended. By 1972 some 50-70 people were having their spiritual roots nourished through disciplined study, discussion, and prayer at the regular Wednesday night event. Most of those attending actually experienced what is described in the third chapter of St. John's gospel as being "born again."

In 1970 Lane began asking the vestry: "What are we trying to do at St. Paul's? What is our purpose?"

"He forced us to face up to the fact we had no clear goal," a vestryman says.

After hours of debate a small committee drafted a one-paragraph definition which was later condensed to eight simple words: "To Know Christ and to Make Him Known." And with the clarity of that objective, suddenly many of the church's activities—rummage sales, fund-raising bazaars—seemed extraneous



"THAT CHURCH IS BUSY ALL WEEK LONG, not just on Sundays, with hundreds of cars coming during the day and night." That would be music to the collective ears of most congregations, but it was this complaint from neighbors which kept St. Paul's from extending its facilities. Carl Rodemann, second from right, a computer marketing executive, is now working on a modest expansion plan, but the parish is committed to using Darien High School for its main Sunday service. Other laypeople shown at this meeting are junior warden Henrietta Ferree, left, who coordinates Parish Renewal Weekends; Reg Jones, second from left, a former senior warden; and Gordon Lyle, right, a stockbroker and counselor who created the parish's Extended Families.

so they were dropped. The parishioners decided that if the church needed money, they would simply contribute more. New activities were added, such as bringing noted religious speakers to the parish.

One speaker was Terry Fullam, a professor of philosophy at Barrington College in Rhode Island and the extremely talented minister of music at a nearby Episcopal church. Fullam had been reared a Baptist, but he liked the Episcopal services so much that he was confirmed in the Church and at age 35 was ordained a priest.

Although Fullam had taught a course

on the Bible for years, his teaching of the Scriptures didn't have as powerful an impact until he had received the baptism of the Holy Spirit—empowerment for service similar to that described in the first chapters of Acts. "I began to teach with an authority that wasn't mine because I was moving in harmony with the Lord. I really began to delight in His will," he says. "I had always harbored a suspicion that God really wanted to make you miserable. But He clearly promised that we 'might have life, and have it abundantly.'"

When he lectured on the Bible during his visits to St. Paul's, he made a striking impression. A large man, well over six feet tall, he talked exuberantly and with no notes—except his underlined Bible. And he spoke with a twinkle, often saying, "Now turn to Leviticus. That's to the left. . . Now look at Ephesians, to the right, past Corinthians. . . Don't be embarrassed if you don't know where the books of the Bible are!"

What most impressed those who heard him speak was the power and clarity of his message. "At the absolute heart of the Christian faith is a concept that our God is a God who communicates with man. To some God is an abstraction, a thought, a philosophy. But that is not the God of the Bible. John put it this way: 'In the beginning was the Word, and the Word was with God, and the Word was God. . . And the Word became flesh and dwelt among us.' A word is a means of communication. God first spoke through the prophets, then through His son, and now through the Holy Spirit who enables the mind of man to understand who Jesus is."

When the vestry learned Lane was resigning in 1972, each person had the same two reactions: "Oh, no! What are we going to do?" Then, "Let's call Terry Fullam."

According to Reg Jones, a partner in a major international accounting firm, "No one could do more to help us 'to know Christ and to make Him known.'"

## The Church Is a Body, Not a Building

Fullam had never been in charge of a parish before. The Church he had been teaching about for two decades was the Church of the Apostles. Christ had said, "I and my Father will dwell within you," so Fullam thought a church's central aim should be to help people "nurture a personal relationship with the living God."

Fullam had no program in mind to implement his ideas, nor did he lecture the vestry on how to run the parish. At his first vestry meeting he asked members to read I Cor. 12:

Continued on next page

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# MISSION '79

## Your General Church Program 1979

"Human dignity is the experience of being able to make our offering. We all have something to offer. God says the offering He is most interested in is that which you share with one another in love and service. Those who would call upon the name of Christ, let them seek to share life with the world, for love calls us to offer... each of us."

—The Rt. Rev. John M. Allin at a meeting of the Episcopal Churchwomen of the Diocese of Tennessee

### About the Budget...

Following the guidelines mandated by the 1976 Minnesota General Convention, about \$14,700,000 has been budgeted for the General Church Program in 1979. Of this amount, \$12,300,000 represents pledges toward the apportionments from each diocese of the Episcopal Church—the national Church's share in the Every Member Canvass. The remainder comes from trust funds and legacies.

In addition to the \$14,700,000, gifts are made for the work of the Church through special offerings. For example, in 1977 more than \$1,300,000 was contributed to the Presiding Bishop's Fund for World Relief. The United Thank Offering, a "free expression of thanksgiving for God's presence in the lives of those making gifts," received more than \$1,500,000 in contributions last year. Finally, money is also given annually through the Church School Missionary Offering (designated in 1979 for the French-speaking Anglican dioceses in the African countries of Burundi, Rwanda, and Zaire) and the Good Friday Offering (for the work of the Church in Jerusalem and the Middle East).

The 1979 budget must of course await the response to the fund-raising efforts of 1978. The Episcopal Church's elected 41-member Executive Council has the responsibility of revising the budget to adjust to income. The figures given below are therefore tentative.

The annual General Church Program budget *must always be balanced*, by action of General Convention.

Program costs for Venture in Mission, the Churchwide renewal and fund-raising effort mandated by the 1976 General Convention, are not carried in the General Church Program budget.

The proposed budget assigned to each of the administrative areas below includes the salaries of staff members.

### National and World Mission

**\$7,100,000**

Support for 14 United States dioceses; 19 overseas dioceses from Guatemala to Taiwan; Guam (a special jurisdiction); and the Convocation of American Churches in Europe. Members of each group of dioceses at home and abroad decide among themselves how bloc grants will be shared.

Partnership contributions to 24 Anglican Provinces, Councils, and Churches around the world to help the sister Churches of Anglicanism carry out Christ's mission together.

Aid to three non-Anglican Churches (such as the Philippine Independent Church) with whom we enjoy full communion.

Support for the Episcopal Church's ecumenical participation in such agencies as the National Council of Churches (31 member Churches) and the World Council of Churches (236 member Churches).

Funding for our Church's volunteer service program, missionary personnel and scholarship program, and the work of the Church in small communities.

### Education for Ministry

**\$2,200,000**

Enabling funds for coordinated work in evangelism, Christian education, and lay ministries.

Support for youth and higher education ministries. Support for the Church's ministry to armed services personnel and their families, as well as chaplaincies for hospitals, prisons, etc.

Aid to the three Episcopal black colleges (St. Augustine's, St. Paul's, Voorhees).

Funding for the work of our Church's programs in ministry, including the Council for the Development of Ministry (which coordinates ministry-serving and support agencies), the Board for Theological Education, the Clergy Deployment Office, and the Office of Pastoral Development (a resource for crisis intervention for bishops and other clergy).

### Church in Society

**\$1,900,000**

Support for a wide range of programs and pilot projects to meet human needs and to identify public issues which the Church should address.

Funding for community-based projects through the Community Leadership and Development program, working collaboratively with local congregations and dioceses.

Ministry to Hispanic, American Indian, Alaskan native, black, and Asian American Episcopalians.

Specialized ministries to the deaf, the blind, and the aging.

The Church's work in prison reform, drug abuse, alcoholism, juvenile justice, and special programs of community health care.

The Church's work with the special needs of the Appalachian Mountain people through the Appalachian Peoples Service Organization (APSO) in 13 southern and eastern dioceses.

A program of continuing involvement of the Church as a socially responsible institutional investor.

An education program to help Episcopalians come to grips with the underlying causes of the world hunger crisis and to understand how this problem affects everyone. (This office works closely with the Presiding Bishop's Fund for World Relief, which is directly responsible for the disbursement of contributions for alleviating hunger.)

### Administration

**\$2,200,000**

Operating costs for the Episcopal Church Center—maintenance, heat, electricity, telephones, mortgage interest, office supplies, printing, personnel services, insurance.

Maintenance support staff and administrative services.

Pensions to former missionaries.

### Communication

**\$500,000**

Support for the development and maintenance of communication systems within the Episcopal Church and for initiating a cooperative communication strategy.

Liaison with religious and secular media, including newspapers, magazines, radio and television networks and affiliated stations.

Funds for printed materials, exhibits, motion pictures, video tape, film strips, audio cassettes, etc.

Support for the Diocesan Press Service, the office which provides a direct link to editors of diocesan newspapers and other publications.

Support for regional and diocesan communication workshops.

Staff support for interpretation and promotion of the Presiding Bishop's Fund and other special offerings.

### Finance

**\$600,000**

Professional and staff support to fulfill the legal and corporate functions of the Episcopal Church.

Support for parish and diocesan administrator seminars; financial and budgetary diocesan surveys; compiling and tabulating national statistics for the Church, received through parochial and diocesan reports; audits for overseas dioceses.

Financial consultation services for dioceses.

Development of a diocesan and parish accounting manual.

### Stewardship/Development

**\$150,000**

Funding for the production of stewardship materials for parish use in the annual Every Member Visitation and for year-round stewardship planning.

Development of a regional network of stewardship consultants.

Funding for regional workshops and diocesan conferences to train diocesan and parish stewardship leaders.

Support for seminary courses in parish stewardship methods.

### Reserve for 1979 General Convention Expenses and Contingencies

**\$105,000**

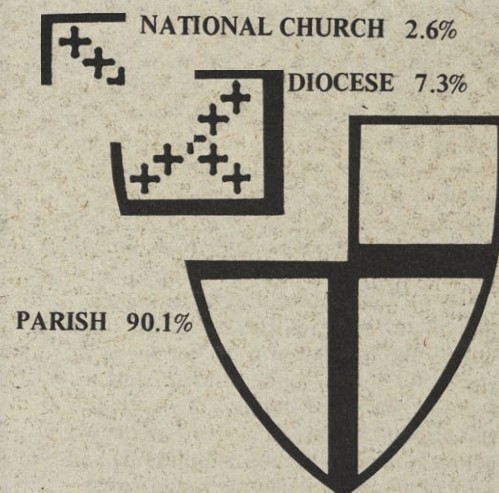
### Total 1979 General Church Program Estimate

**\$14,700,000**

### Churchwide Giving Continues to Increase

In 1970 Episcopal Church giving totaled about \$300,000,000. By 1976 this figure had increased 48 percent to \$445,000,000; 1977 statistics, still being analyzed, indicate clearly that this giving trend is continuing—along with a noticeable growth in Church membership.

As the diagram indicates, most of what Episcopalians give is used to carry on the important work in their own parishes. A smaller portion goes to the diocese, and only about 2.6 percent of the Church's total income is used to support the General Church Program. Individual parish giving is part of a single, coordinated, cooperative effort to sustain the *total* life of the Church.



### Slides Available

"Profile of the Episcopal Church," a multi-slide presentation which illustrates the work of the national Church, is available to support and interpret stewardship efforts. This is the same basic visual presentation used at the Episcopal Church's Partners in Mission Consultation in Louisville last year. The slide tray will fit a standard carousel projector; printed and taped script are also provided. Available *on loan* from the Office of Communication at the Episcopal Church Center.

### A Prayer for the Human Family

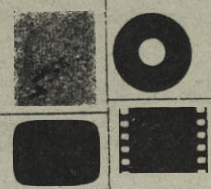
O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. Amen.

—from the Proposed Prayer Book

The Office of Stewardship/Development  
Episcopal Church Center  
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Copies of this page are available in brochure form, in quantity and without charge, from the Stewardship/Development Office at the Church Center.





## 'Heaven Can Wait' is optimistic fantasy

The summer months bring a rush of movies in film makers' hopes of cashing in on those vacation bucks. Some are all flash for cash, like *Corvette Summer* and *Sgt. Pepper's Lonely Hearts Club Band*. Others are tried-and-true sequels that satisfy—though not quite as much as the originals—like *Revenge of the Pink Panther*. Some are kiddie fluff, like *The Cat from Outer Space*, which provide an easy excuse to send the kids to someplace air-conditioned during a hot afternoon. And then, of course, we're offered the *Omen II* and *Jaws II* types—the grim reapers which would be better off left unmade and unseen.

Occasionally summer brings forth a gem—a film that is light and entertaining, a film that is just the thing for that relaxing, upbeat "night out at the movies," a film which will deservedly make it into the box offices of fall and beyond. Such a film is Warren Beatty's *Heaven Can Wait* (PG, Paramount).

It's a remake, of a sort, of the 1940's *Here Comes Mr. Jordan* with Beatty as a pro footballer (instead of a boxer) who dies ahead of his time because of an over-zealous heavenly escort (Buck Henry) who thought to save him some pain in what looked to be his fatal accident.

The kicker, apparently, is he would have survived if left alone. But he can't be returned to his old body because it was cremated. Instead he comes back to live out his time in other bodies, notably that of professional big-shot, entrepreneur louse Leo Farnsworth, whose cuckold wife (Dyan Cannon) and private secretary (Charles Grodin) have been trying to do him in for these many years. A love interest (Julie Christie), the Super Bowl, and other complications all add up to a delightful comedic soufflé.

If the plot sounds a bit complicated, don't worry. The script moves along with enough zip and zing to keep the right level of suspended disbelief in operation. I enjoyed seeing such a professional staff put its collective talents together into something as wholesome and refreshing as whole-wheat bread—with a

cherry on top.

Warren Beatty and Julie Christie have teamed in other, grimmer, films such as *McCabe and Mrs. Miller*, in which she drifted off into opium dreams as a gold-rush madam while he died in the frozen snow, and *Shampoo*, in which they explored the smuttier sides of the beauty parlor. But in *Heaven* they are like newborn ingenues playing their innocence and comedic love right down the old Cary Grant/Doris Day line. Lovely stuff.

Beatty and Christie are counterbalanced marvelously by Dyan Cannon and Charles Grodin as two of the funnier villain/schemers in a long while.

Beatty, as *Time* magazine pointed out, is obviously a man who knows a lot about films and is not just the flashy "Hollywood Stud" younger brother of Shirley MacLaine. The Beatty touch is all over the film, and if he chose to share his directing and screenplay chores with someone else—well, he knew how to pick 'em. Buck Henry and Elaine May do well as his respective co-workers. Technically and artistically *Heaven* is a fine little film, reminiscent, as is *Rocky*, of the good old days of the movies without being nostalgic.

The fact films like this are being made, and doing so well at the box office, is a hopeful sign not only for us, but for the whole industry because they reflect a healthier, more positive mindset all around. A basic optimism, rather than pessimism, pervades a film like this. And optimism, even if packaged as fantasy and escape, attests to the resilience of the human heart. After all, escape is not always a cowardly option. In the face of tough situations it may, indeed, be a touch of sanity.

The religious underpinnings of *Heaven Can Wait* are not un-Christian nor particularly inconsistent with Christian views on afterlife possibilities. As Beatty has said: "Let's face it; what makes you feel good about the movie is it says you're not going to die."

But theology is not this film's strong suit. *Heaven* uses its afterlife assumptions



ARRIVING AT A WAY STATION IN HEAVEN, Warren Beatty, a professional athlete, and Buck Henry, his bureaucratic escort, find they should be back on earth in Paramount's *Heaven Can Wait*, rated PG.

simply as a ploy and becomes no more preachy than mild generalities about everyone's having a destiny, a plan, and not to worry because everything will work out all right. Worse things about afterlife have been said on the screen.

When all is said and done, *Heaven Can Wait* is simply a good movie that leaves you feeling refreshed and relaxed, some-

what "up" and encouraged, and accomplishes this without much strain or pain. It's mildly supportive if you're a believer, and the acceptability of its premise at the box office would seem to argue that the general public is at least not in a rock-throwing mood about religious possibilities. You can't ask for much more for your \$3.50. —Leonard Freeman

## Namibia expels churchpeople

Three churchpeople, including the Anglican vicar-general and his wife, have been expelled from Namibia (Southwest Africa) after Namibian Anglicans strongly condemned the South African government's administration of Namibia.

Late in July South African administrator general Marthinus Steyn gave the Rev. Edward Morrow, his wife Laureen, and the Rev. Heinz Hunke, provincial superior of the Roman Catholic Order of Mary Immaculate, seven days to leave Namibia, an International Territory which South Africa administers under the legal authority of the United Nations.

The expulsions came after the western members of the United Nations' Security Council announced agreement to proceed to the Security Council as a step toward settlement of the three-decade dispute over Namibian independence.

A previous Anglican Church of Namibia declaration, "The Freedom to Be Free," condemned South African rule in Namibia, citing among other things an increase of troops and weapons and de-

tention of leaders of the South West Africa People's Organization (SWAPO).

The three were ordered from Namibia under the Undesirables Removal Proclamation, which was used against Anglican Bishop Colin O'Brien Winter in 1972 and Bishop Richard Wood and his wife in 1975. Over the last 15 years the government in Pretoria has ejected several dozen church personnel, including Bishop Robert H. Mize, an American.

The Morrows, South Africans who have been in Namibia for seven years, also ran a church-owned not-for-profit construction company which gave Africans professional training and provided them with jobs. In January Hunke, a West German national, co-published *Torture—A Cancer in Our Society*, which officials immediately suppressed, denying South African forces use torture.

The deportations come just as Anglican Bishop James Hamupanda Kauluma arrived in Namibia to assume his new duties.

—Diocesan Press Service.

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# Lambeth on women's ordination

The Lambeth Conference on August 10 voted the following resolutions on women's ministry. The vote on women in the priesthood was 316 yes; 37 no; and 17 abstentions.

## Women in the diaconate

The Conference recommends, in accordance with resolution 32 (c) of the Lambeth Conference of 1968, that those member Churches which do not at present ordain women as deacons now consider making the necessary legal and liturgical changes to enable them to do so instead of admitting them to a separate order of deaconesses.

## Women in the priesthood

1. The Conference notes that since the last Lambeth Conference in 1968, the Diocese of Hong Kong, the Anglican Church of Canada, the Episcopal Church in the United States of America, and the Church of the Province of New Zealand have admitted women to the presbyterate and that eight other member Churches of the Anglican Communion have now either agreed or approved in principle or stated that there are either no fundamental or no theological objections to the ordination of women to the historic threefold ministry of the Church.

We also note that other of its member Churches have not made a decision on the matter. Others again have clearly stated that they do hold fundamental objections to the ordination of women to the historic threefold ministry of the Church.

2. The Conference acknowledges that both the debate about the ordination of women as well as the ordinations them-

selves have, in some Churches, caused distress and pain to many on both sides. To heal these and to maintain and strengthen fellowship is a primary pastoral responsibility of all—and especially of the bishops.

3. The Conference also recognizes:

1) the autonomy of each of its member Churches, acknowledging the legal right of each Church to make its own decision about the appropriateness of admitting women to Holy Orders;

2) that such provincial action in this matter has consequences of the utmost significance for the Anglican Communion as a whole.

4. The Conference affirms its commitment to the preservation of unity within and between all member Churches of the Anglican Communion.

5. The Conference therefore:

1) encourages all member Churches of the Anglican Communion to continue in communion with one another, notwithstanding the admission of women (whether at present or in the future) to the ordained ministry of some member Churches;

2) in circumstances in which the issue of the ordination of women has caused, or may cause, problems of conscience, urges that every action possible be taken to ensure that all baptized members of the Church continue to be in communion with their bishop and that every opportunity be given for all members to work together in the mission of the Church irrespective of their convictions regarding this issue;

3) requests the Anglican Consultative Council: (a) to use its good offices to promote dialogue between those

member Churches which ordain women and those which do not with a view to exploring ways in which the fullest use can be made of women's gifts within the total ministry of the Church in our Communion; and (b) to maintain, and wherever possible extend, the present dialogue with Churches outside the Anglican family.

6. Consistent with the foregoing, this Conference:

1) declares its acceptance of those member Churches which now ordain women and urges that they respect the convictions of those provinces and dioceses which do not;

2) declares its acceptance of those member Churches which do not ordain women and urges that they respect the convictions of those provinces and dioceses which do;

3) with regard to women who have been ordained in the Anglican Communion being authorized to exercise their ministry in provinces which have not ordained women, we recommend that, should authority be given to enable them to exercise it, it be exercised only (a) where pastoral need warrants and (b) where such a ministry is agreeable to the bishop, clergy, and people where the ministry is to be exercised and where it is approved by the legally responsible body of the parish, area, or institution where such a ministry is to be exercised.

7. We recognize that our accepting this variety of doctrine and practice in the Anglican Communion may disappoint the Roman Catholic, Orthodox, and Old Catholic Churches, but we wish to make clear:

1) that the holding together of diversity within a unity of faith and worship is part of the Anglican heritage;

2) that those who have taken part in ordinations of women to the priesthood believe that these ordinations have been into the historic ministry of the Church as the Anglican Communion has received it; and

3) that we hope the dialogue between these other Churches and the member Churches of our Communion will continue because we believe that we still have understanding of the truth of God and His will to learn from them as together we all move toward a fuller catholicity and a deeper fellowship in the Holy Spirit.

8. This Conference urges that further discussions about the ordination of women be held within a wider consideration

## Elizabeth Wiesner



On Sunday, August 6, the second American woman priest ever invited to preach at Westminster Abbey climbed the steep steps into the pulpit. As the Rev. Elizabeth Wiesner began her sermon, an alarm clock sounded in far-

away New Hampshire. Wiesner's 87-year-old father reached for a copy of his daughter's sermon and read it with her. In New Hampshire the time was 4:30 a.m.

An overflow crowd gathered in the choir at Westminster Abbey to hear Wiesner. Some were visiting London, some attended regularly, and a handful of her friends was there to observe the occasion. "The Church does not always perceive Christ in its midst," she said, "because its trappings hide the central core of worship. The glory the disciples saw on the mountain was always present—it was their eyes that were shuttered. We must do the changing so we can see the brightness of His countenance that will help us bear the cross."

Wiesner was also invited to preach at St. Paul's Rusthall, near Tunbridge Wells. And when she answered questions for international student guides at Canterbury Cathedral, they asked her to bless them before she left.

"I was so touched. I really felt I had been brought there for a purpose," she said.

—Helen Ferguson

of theological issues of ministry and priesthood.

## Women in the episcopate

While recognizing that a member Church of the Anglican Communion may wish to consecrate a woman to the episcopate, and accepting that such member Church must act in accordance with its own constitution, the Conference recommends that no decision to consecrate be taken without consultation with the episcopate through the primates and overwhelming support in any member Church and in the diocese concerned lest the bishop's office should become a cause of disunity instead of a focus of unity.

## 'A sensitive resolution, not a demeaning one'

The precise voice of Archbishop of Canterbury Donald Coggan announced the vote for the resolution on women in the priesthood. The bishops of the 11th Lambeth Conference had spent the whole of August 10 in debating the resolution—which came from a section group—and 18 proposed amendments.

Bishop Cyril W. J. Bowles of Derby, England, a proponent of women's ordination, moved the resolution, and Bishop William Folwell of Central Florida, opposed to women's ordination, seconded it.

For many it was as much an affirma-

tion of unity in diversity as an affirmation of women's priestly ministry. "A beautiful resolution, sensitively drawn," said Bishop William Marmion of Southwestern Virginia. "There is nothing here demeaning to women, not a note of arrogance nor special pleading for either side." The tone, he said, would "lessen the impact of this all-male debate."

At the end of the debate Cynthia Wedel, a president of the World Council of Churches and an observer, said, "I want to save you from completing this debate without hearing the voice of a woman. While there has been some feeling of 'women are a problem, women are difficult,' there has also been much that is gracious, much that offers great hope to women."



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# APSO — WITNESS AND SERVICE TO GOD'S BACKYARD A VOICE FROM A COLONY

APSO is the Episcopal Church's instrument for ministry and mission to the region of Appalachia. Through it, our Church is engaged in hundreds of programs and projects... a total ministry and strategy that works to strengthen the congregational life and ministry and to help the poor and dispossessed in city and country. Representatives of involved dioceses provide guidance and assure accountability for APSO ministries. The work of APSO is done by volunteers representing the dioceses and congregations of the Church in the region.

In one sense APSO is a coalition of Episcopalians in Appalachia. It grew because it was needed. The problems of the region were so overwhelming that people of the Church from one end to the other decided that collaborative effort for ministry that involved local, diocesan, and national resources, skills and energies was the only effective way to have any impact.

And the issues that bind us together here in the region have also involved APSO in perhaps the largest ecumenical effort in existence. The Commission on Religion in Appalachia brings together sixteen Christian communities as well as other additional coalitions of state and regional groupings jointly to attack the problems of what has been called America's largest ghetto.

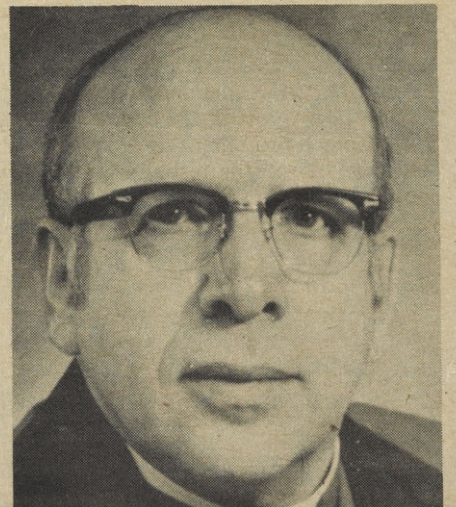
In the midst of exploitation and poverty that rivals that of the undeveloped nations of the world, APSO has attempted to observe the precepts of the Lord Jesus to minister to the poor and to spread the Gospel. Her ministry is an attempt neither to depart from the faith nor neglect the demands for justice in action. Thus the scope of the ministry of APSO has broadened over her fourteen years of ministry, as has the participation of dioceses. Starting in 1964 as Appalachia South and ministering on a small scale to grassroots groups in the Southern Highlands, APSO has grown to include the region stretching from

Albany to Atlanta. APSO now includes thirteen dioceses who contribute to the work in the region. Its work now includes rural and urban poverty, theological education for the development of the churches of the region, youth ministry, education for the church family, and designs to deal with lifestyle concerns for God's people.

APSO continues to be an effective coalition that deals with root causes rather than simply pouring oil into wounds. Perhaps no other region of our country is so deeply afflicted with poverty, exploitation and a sense of hopelessness. It is only when the Church at large in concert with the Church in the region responds to the needs of the people that we can hope to have any impact and to preach the Good News of Christ Jesus.

APSO is a voice from a colony, a ministry to forgotten people, people suffering from exploitation that has gone unchecked for decades. It is a ministry in a region that has been the victim of social programs that have failed. It is a ministry performed on behalf of the Church at large and done by the Church in the region. It is Episcopalians learning to observe Jesus' admonition to love the

brother whom we have seen, and Paul's injunction to equip the saints for the ministry of reconciliation.



Bishop Cox of Maryland serves as APSO's sixth president.

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Prepared by James Bingham, Appalachian People's Service Organization

The Episcopalian September, 1978 19



# a region responds with a Bishops define role of creative attack

The bishops of six dioceses established Appalachia South, Inc. (now Appalachian Peoples Service Organization with thirteen member dioceses) as an agency through which the Church might minister on a regional basis to the people of the Appalachian mountain area. Through it, the bishops hope to support and strengthen the clergy and congregations of the Church in the area and to join with other communions and secular agencies in a ministry to the vast needs that confront the whole region. Through APSO the thirteen dioceses will join in research and planning and in a common program and ministry. They hope to know and understand better the deep human needs of the mountain people and the forces that have led to their present distress. No longer content with the ministry of pouring oil into wounds inflicted by poverty, unemployment, the lack of education and hopelessness, APSO intends to join with other church bodies and community forces in dealing with the basic factors which have led to the present misery.

## SEARCH FOR A LIFE ROOTED IN SCRIPTURE

In a hungry and torn world, this ministry is engaged in a search for a way of discipleship that allows members of the family of Christ to examine and develop a Christian life style that affirms love of neighbor and love of creation in order to set people free from the forces that oppress them.

In order to do this the ministry is concerned for the social and economic and political policies of the Appalachian region and the theological implications of these policies and practices. In light of this, the program attempts to engage in social action without placing blame, yet with clarity of purpose that is understood and can be responded to.

No other area of the country can claim to have suffered such a disjunction of man and his environment. The ministry here is

What was once a country of rugged individualists has become a people dependent on welfare or, at best, underemployed—a region caught in the cycles of poverty and despair. These facts demand new ways of thinking and, as far as the Church is concerned, new ways of developing the physical and human resources of the area. This suggests the need for experimentation in many forms of ministry—for specialized training and experience; for a ministry that is more deeply a part of the culture; for self-supporting ministries; and for teams of clergy and those of other disciplines to come together to speak to and serve the total community. Our distinctive role is always to communicate the good news of God's love to His people, but in a way to affect redemptively every area of their common life. APSO is thus an effort of several dioceses of the Episcopal Church to play their part together with other communions in a ministry that may be increasingly relevant and redemptive to a people in an area that is at present deeply troubled.

to proclaim that we are not separate and distinct from the creation and to tell forth that salvation for ourselves and all of creation are forever linked together.

And finally this group, drawn from our participating dioceses, seeks to proclaim to whom ultimate authority belongs and our final loyalties are given. Sin implies a social condition of self-willed separation from God and from God's Holy Will. This ministry seeks to focus on and speak to the contradictions between the Divine Will as revealed in Scripture and the will (selfish interests) of human systems and institutions.

In a land riddled with the remnants of selfish interests this prophetic and yet reconciling ministry is crucial to inform and instruct the Christian witness.



Young people from across the region work together in Adams County in southeast Ohio (Diocese of Southern Ohio) to aid local residents in a variety of projects.

## APSO YOUTH—LOVE FOR THE LAND, THE PEOPLE, AND THE CHURCH

Perhaps no region of the United States has such a hollow promise in terms of future as does Appalachia. Opportunities for young people are almost non-existent. The educational system is by and large the worst in the country. Opportunities and advantages taken for granted and as their "right" by persons in other sections simply do not exist in our region.

APSO Youth seeks to encourage understanding in the region among young persons. It seeks to encourage programs for young people that will stem the tide of displacement and destruction of the way of life of the youth in the area.

In addition, APSO Youth seeks to provide educational opportunities for young people so they may understand their own heritage and culture and the struggle to liberate people from the stereotypes that lock them into an unviable future. APSO Youth sponsors summer "heritage" camps where young people come and work together in service as well as learn about their own history and culture.

Enabled with a grant from the national Church, this youth ministry will also conduct a Disaster Relief Workshop to train and equip young people to respond to the catastrophes inherent in this region. This grew out of the disastrous flooding that has occurred repeatedly and is clearly linked to the mining practices so prevalent in this region.

The fascinating aspect of APSO Youth is it has an almost perfect

record in encouraging projects that have become self-supporting and have remained a vital part of their communities as long as eight years after the young people began them.

In Southern Ohio, the Heritage Room in Cincinnati ministers to the needs of Appalachian young people who have been forced to come to urban areas for employment. The East End Alternative School tries to deal with the high dropout rate among Appalachian young people in the urban setting. In Southwestern Virginia an innovative wilderness camp deals with rehabilitation among youthful offenders (ODDESSY in Abington).

In Western North Carolina, the Valle Crucis Summer Program runs an experience in community and work for young people. In Lexington a teen center attempts to deal with many problems of young people in a region of almost no opportunities. In Tennessee APSO Youth has supported research into energy resources and neighborhood redevelopment as well as a teen center at the Domain of the University of the South.

In Central Pennsylvania APSO Youth has aided a summer program to develop cross-cultural exchanges among young people. It has aided in the development of alternative media at APPALSHOP in Whitesburg, Kentucky, where young people learn to film their own region and tell its story and history. In West Virginia it has supported the Mountain Call as it

*Continued on next page*

Prepared by James Bingham, Appalachian People's Service Organization



# variety of ministries

## to equip the saints

## TO CARE FOR THE POOR

From the high narrow valleys of eastern Kentucky to the urban settings of Baltimore and the broad plateaus of the Cumberlands, there is a hue and cry from struggling communities of faith that are in desperate need of strong and effective trained ministries. The Church has been unable to devise an effective way to allow these ministries to flourish. INTRAMONT is APSO's way to try to deal with the problem so prevalent in our area. Numerous INTRAMONT centers are actively engaged in the exploration of a variety of training methods in order to reduce the dependency of these small groups on full-time salaried personnel.

The urgency of the quest is obvious to all, both in and out of the region. The disappearance of the sacramental and teaching ministries robs persons of their hope and leaves them adrift in a wounded and chaotic world. APSO functions in a region where the disappearance of these ministries occurs with alarming frequency and where the Church is already not well enough represented.

INTRAMONT also seeks to develop a ministry that is trained to speak to the culture in which we live so the Gospel may be preached in the light of the deep human needs and suffering and so there may be light in the lives of those to whom we are committed and commissioned to serve.

.....Continued from previous page



Liz Carpenter, from the Church's national Youth staff, observes APSO Youth as members plan the year's events.

helped people deal with the disastrous flooding of two years ago.

All in all, APSO Youth has demonstrated to the people and the Church an amazing ability to be innovative, creative, and confident.

The largest programs of APSO are still those that minister to the overwhelming human needs of the region. This has been the thread that has bound together all the other ministries of the regional coalition. APSO has developed a unique approach to the problem of funding based entirely upon the witness of Scripture.

APSO joins with CORA (Commission on Religion in Appalachia) to combat in an ecumenical, cooperative way the enormous tyrannies that control and oppress millions of people in the region. Rather than presenting a Christianity divided and competitive, CORA offers hope to the people by affirming that the commands of Jesus transcend denominational and doctrinal differences. There is perhaps no more sophisticated example of the Churches working in unity than this regional model. APSO is the Episcopal Church working in and through this dedicated and witnessing fellowship of concerned churchmen that embraces sixteen different expressions of the Gospel heritage.

In the fight against those forces of poverty and unemployment that drain the life from God's sons and daughters, CORA/APSO has developed the ADPC (Appalachian Development Projects Committee—see ADPC brochure available from APSO) that asks the people of the region, the grassroots organizations, to act in concert without the normal competition and suspicion so prevalent in people and groups that are searching for enough money to continue existence. This model of cooperative funding, where control rests with the people in need, is now being examined widely in terms of applicability to other situations.



Steven Smith, APSO Youth staff, takes a moment to help one of the Appalachia youth.



## TO PREPARE FOR THAT WHICH IS YET TO BE

There is a sense of urgency which dominates the present ministry of the Church. Change occurs at a bewildering pace. This change can either destroy or create depending upon our ability to hear the word of God and to apply it appropriately to the lives of our people. This ministry attempts to deal with the shape of the future and the response of our people to that future; to deal with a revolution of life styles and values and emerging moral problems never faced by previous generations of Christian folk.

In addition this ministry seeks to help the APSO ministries and the

Church at large secure a broad learning from the various ministries that are carried on in the region.

Finally, this ministry offers to the participating dioceses many and varied forms of educational and leadership training experiences that are sorely lacking in the region. These include parochial planning consultation; performance evaluation; modern spirituality; program planning and budgetary systems; supervisory skills; general church management; career evaluation and development; and continuing education for both laity and clergy.



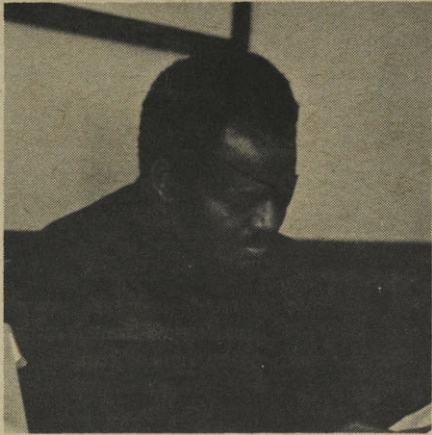
# A PLEA TO THE CHURCH

APSO can never be a church program or response that deals only with building up of the Church for APSO exists in the midst of a land ruled by principalities and powers. First our mineral wealth was taken with little return. Now the megalopolis of the east coast comes again to take our land for recreation and retreat from the pressures of urban life. And the people of the region go on as they have for centuries. The spirit of the people has not been broken. In the first epistle general of Saint John, Love's purpose is defined as that which gives courage. In the midst of depressing housing, inadequate education, insufficient food, a continuous lack of the Church's presence, thirteen of the Church's dioceses are banded together to ward off the fear that would rob people of their lives and their hope. But we cannot do it alone. We appeal to you, our brothers and sisters in the Church at large, to take into account what your life style costs those of us who labor in APSO. As you look around your house, how many of those things that make you comfortable depend upon the effort of the people of Appalachia? How much of the energy that you consume costs our people their lives? If you feel guilty, then so be it for there is such a thing as appropriate guilt!

What can be sadder than a life wasted not because there has been no attempt but because others who bear the name of Christ did not feel bound to share? Appalachia is not a land of "quaint" hillbillies, nor is it a land of millionaires who have cleaned up on the coal profits. It is still a land of people caught in the cycle of poverty whose destiny rests in the urban corporate centers of America.

In our land there is a great hope and trust in the promises of the Lord. There is a remarkable courage that enables our people to continue their lives full of the spirit of victory that is the Gospel's message. We serve a region where "going home to Jesus" is neither pious nor plastic. But we need your help in combating the wounding and the terror that plague day-to-day lives. The people here are daily wounded and hurt by the systems and powers that control their lives. We can ask only that you pray for your brothers and sisters of the region and if possible share whatever you have as well as amending your own lives so that the price tag on being in this region will not be so great.

## URBAN SUCCESS



The Rev. Robert Hall of General Seminary reflects on the plethora of APSO urban programs.

Six million Appalachian people have migrated to urban centers in and around the region. They left the mountains in hopes of breaking the cycle of poverty and despair. They have gone to the cities looking for hope and there many of them, bewildered by the urban culture, unequipped with the skills necessary to cope and derided because of their background, have become more fodder for the grinding mill of economic exploitation. In attempting to deal with the plight of these, our people, the ministry of this program unit has become a resource and model for the Church at large to examine the response and ministry of the Church to any urban area. Two major conferences (Appalachian City I and II) have produced both models of ministry as well as a way for any group to examine the need for ministry in its own town or city.

In addition the unit has brought together ministries from all over the region so efforts can be shared and coordinated and so new ministries that are effective can be identified and shared with the Church at large.

A multifaceted approach dealing with problems of cultural identity, ecumenical strategies, parish-based response, and coordination of secular church efforts have been part of the areas of research and development of this ministry.



Dave Marker from Central Pennsylvania ponders which direction to take with no more money available to APSO youth program.

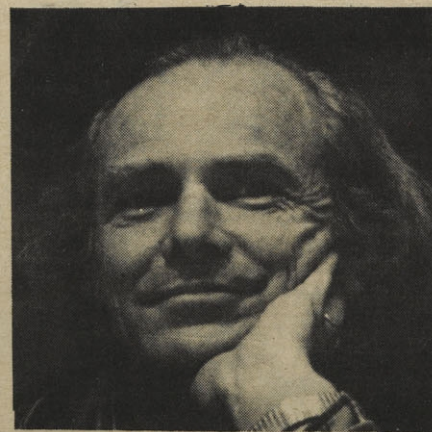
## TO SPREAD THE GOSPEL OF CHRIST

APSO's entire ministry is based on and committed to the spread of the Good News of Christ Jesus. All of her work is drawn from an understanding that the salvation of mankind in general and in specific is resident in a personal belief in Jesus as Lord of Life and History and that the Earth and Creation are the possession of the Lord's and we are His stewards. This is obvious in our demands for justice for the people of the region. It is clear in our proclamation of caring for our brothers and sisters as beloved of the Lord, and in this program it is made the work of the ministry to build up the Body of Christ.

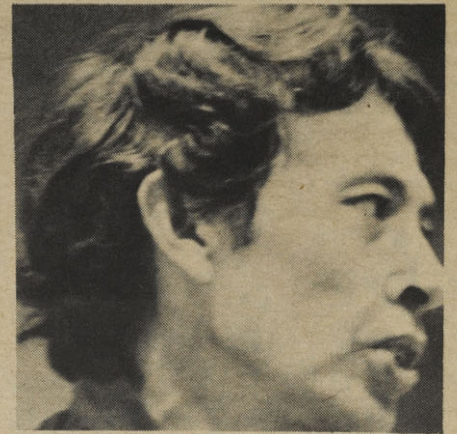
The ministry here is engaged in examining principles of church growth and evangelism and adapting them, where needed, to match the historical and unique witness of the Anglican Communion and then to share them with the participating dioceses. In addition this ministry seeks to keep all forms of church growth and life faithful to the biblical witness and theological understandings that have grown out of a two thousand year witness of the Body of Christ rather than some faddish or sectarian approach that would present only a part of the Good News of Christ Jesus.



Representatives from the eastern United States flood into HAPSO in Hamilton, Ohio, to see a parish based urban program in action.



The Rev. R. B. Lloyd listens as representatives of six program units, 13 dioceses, and over 40 projects report repeated successes.



Richard Jackson from Western North Carolina leads the Board of Governors in dealing with lack of funding for critical needs in the mountains.



Wayne Spiggle of Maryland during the Board of Governors' discussion of evangelism and church growth in the region.

### PROGRAM UNITS AND COORDINATORS

#### *Education/ Development:*

The Rev. Loren McClanahan, 425 Cleveland Ave., S.W., Canton, OH 44702

*Intramont:* The Rev. Peter C. Fulghum, Box 177, Smithburg, MD 21783

*Youth:* (North) John Snyder, 508 Washington, Tamaqua, PA 18252; (South) Stan McCabe, 838 Lower Chester, Charleston, WV 25302

*Social and Specialized Ministries:* George Hamilton, Rt. 1, Box 239, Vilas, NC 28692

*Urban:* The Rev. Morris Hollenbaugh, 115 N. Sixth St., Hamilton, OH 45011

*Funding & Review Committee:* Eugene Harner, Box 244, Danville, WV 25053

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*Executive Secretary:* Sally MacKie, Box 1007, Blacksburg, VA 24060



## Canterbury renewal meeting *Continued from page 11*

Roman Catholic charismatics held an international conference in Rome. Why not, they thought, try the same thing in three years right before the Lambeth Conference in Canterbury, the spiritual home of the Anglican Church?

Many of the Anglicans attending the conference came from parishes that are either not involved in or are opposed to the charismatic movement. Some have priests who are involved but congregations which are split over the issue. But the feeling among these people was a determination to remain with their

### Quick news bits

□ Author Madeleine L'Engle, Ugandan Bishop Festo Kivengere, and Bishop Alexander D. Stewart of Western Massachusetts will speak at the 1979 Triennial Meeting of the Women of the Episcopal Church, held concurrently with the 1979 General Convention in Denver, Colo.

□ Parish Self-Analysis and Planning Information has been sent to the parishes registered for the National Episcopal Renewal Conference to be held in Pittsburgh, Pa., October 12-15.

□ Episcopal Community Services of Indianapolis has, at the urging of the Rev. Jacqueline Means, chaplain at Indiana Women's Prison, established a half-way house for women just released from prison. St. Paul's Episcopal Church and Christ Church Cathedral contributed funds for John P. Craine House, named in honor of the late bishop.

□ Media Action Research Center and Trinity Parish, New York City, are cooperating on a project to develop a church school curriculum based on students' television watching experience. Projected for the fall of 1979, the curriculum will cover five age levels.

□ A restoration worker's acetylene torch was the apparent cause of a fire at New York City's historic St. Mark's-in-the-Bowery Episcopal Church. Parishioners have vowed to raise the money to restore the severely damaged church.

churches, to bring them into renewal instead of deserting them.

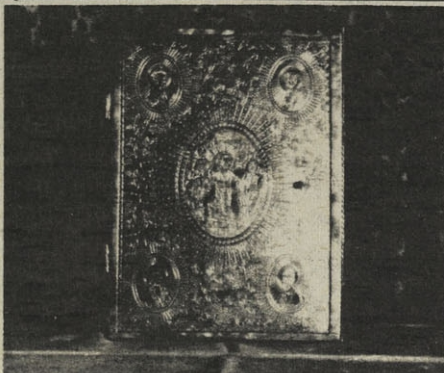
Participants heard a few success stories: churches and cathedrals which have

a strong blend of Bible teaching, pastoral leadership, use of the sacraments, and an anointing from the Holy Spirit. But the majority of delegates returned to their parishes for the struggle of trying to bring life into weekly prayer and

praise meetings and to the Sunday morning Eucharist.

"At least," one person sighed, "our problems prove we're alive. A dead church doesn't have any struggles."

—Julia Duin



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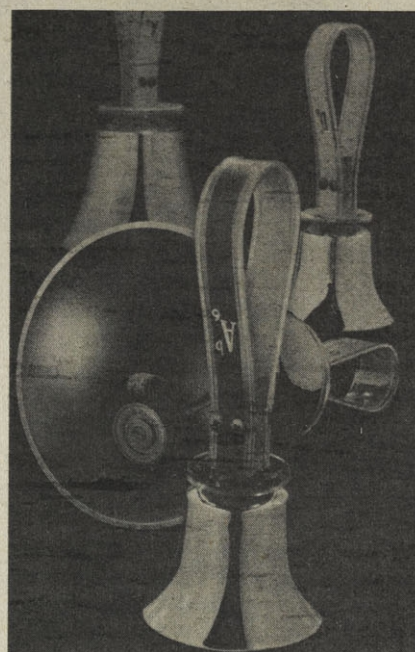
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### FURTHER INFORMATION MAY BE OBTAINED FROM:

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