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THE Episcopalian



Albany Churchman photo

One hundred candles--plus a camel

Riding a camel at age 100 "was sheer agony," said Alice S. Scudder at the birthday party the Rev. Alfred D. Kirby, Jr., and St. George's Episcopal Church, Schenectady, N.Y., gave her September 8.

Dr. Max Moravec, a St. George's vestry member and Alice Scudder's longtime friend, arranged the camel ride as the result of a promise he made when she told him about riding a camel in Egypt at the age of 87. She had ridden for two hours and thoroughly enjoyed it. She was 95 when she told Moravec that story, and he promised he would find her a camel to ride on her 100th birthday.

When he realized the day was approaching, Moravec was surprised to find three places from which he could rent a camel for a day. He chose one in Goshen, Conn.

Alice Scudder is an honorary vestry-woman of St. George's, has served as head of the parish's women's auxiliary, and was president of the Diocese of Al-

bany's Women's Auxiliary in the 1940's.

At the age of 93 she became the oldest undergraduate at Schenectady Community College where she took a creative writing course, graduating with an associate degree at age 95. She has written two books of poetry—of "Grandma Moses genre," according to Moravec; Kirby had the second one published.

Moravec says Alice Scudder is "no longer terribly active" but "still plays a good game of bridge and Scrabble." Yet, accompanied by Kirby, she rode the camel about 300 feet at her party, which was attended by over 100 people. Other special events of the day included Scottish bagpipes, a string ensemble, and fireworks. The parish's churchwomen later gave her a reception.

Alice Scudder received special greetings and congratulations from Governor Hugh Carey of New York, President Jimmy Carter, and Pope John Paul I.

—Pat Batta

Church of England

'No to women priests'

The Church of England's General Synod has voted 272-246 not to move ahead on women's ordination to the priesthood.

When deciding matters of doctrine the votes of the three orders—laity, clergy, and bishops—must concur. At the present session, on the question of whether the Church should "prepare and bring forward legislation to remove the barriers" to women's ordination, the bishops and laity voted affirmatively, 32-17 and 120-106 respectively. The clergy order voted negatively by a wide margin, 149-94.

Observers agreed that because of the English Church's polity and its relationship with Parliament this could set back women's ordination by as much as a decade.

Whether the 100 or more women already trained and otherwise qualified for priesthood—some already ordained to the diaconate—are willing to wait that long is an issue the English Church now must face. Dr. Una Kroll, a deacon and leading proponent of women's ordination, said in an interview after the vote, "The Spirit will find a different way ahead—and that will come in the near future."

Jean Mahland, a Sheffield teacher quoted in a story in *The New York Times*, warned: "Don't be misguided into thinking a negative vote today will preserve peace and drive the problem

away forever. It will not."

The arguments against ordination apparently carried the most weight during the day-long debate before a standing-room-only crowd of Synod delegates and onlookers.

A strong opponent, Bishop Graham Leonard of Truro, wondered why the Church should "accept the criteria of secular thought" regarding women's ordination. "I want women to be women," he added.

Other opponents argued women's ordinations would divide the Church and seriously compromise ecumenical conversations with the Roman Catholic and Orthodox Churches, perhaps destroying chances of future unity. But Bishop Hugh Montefiore of Birmingham, principal speaker in favor of the defeated resolution, said he did not believe women priests would jeopardize those relationships.

Later Dr. Donald Coggan, Archbishop of Canterbury, said many Roman Catholics "believe that ordination of women is right. I believe they would welcome a lead."

The wives of the Archbishops of both Canterbury and York had signed petitions supporting women's ordination.

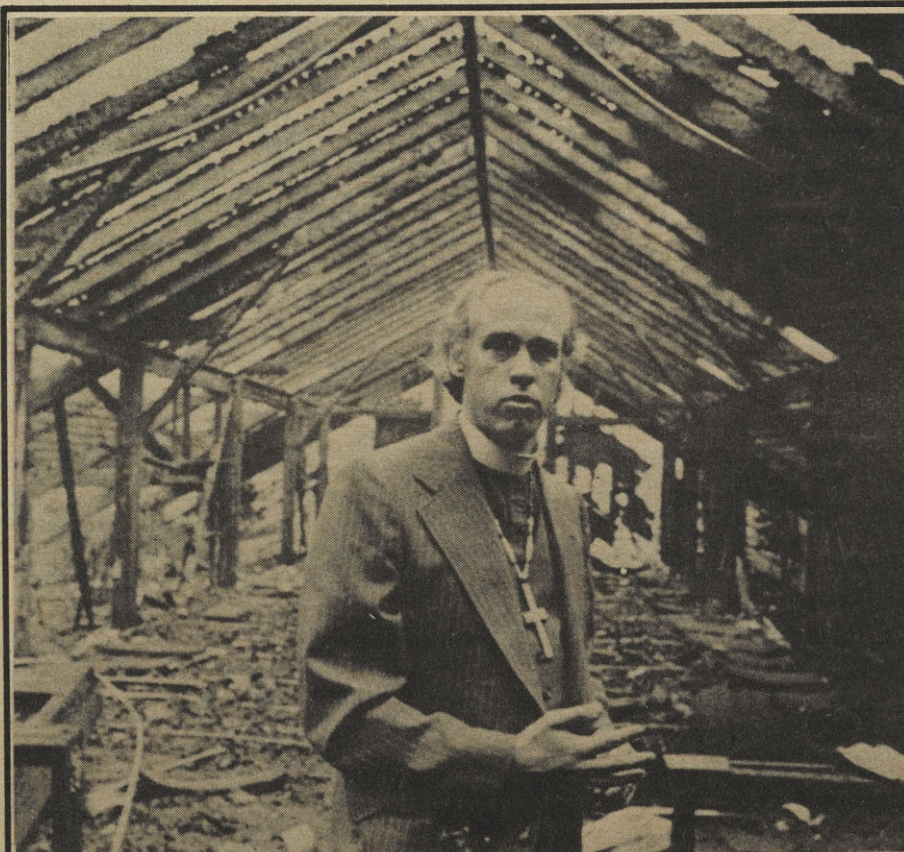
Another Synod action delayed for two years a possible rule change that would permit divorced Anglicans to remarry within the Church.

—Janette Pierce

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CHARRED CHURCH LIVES: When St. Matthew's Episcopal Church in Pacific Palisades, Calif., was destroyed by brush fire, the Rev. Peter Kreidler held services in the meadow next to the burned structure. More than 700 people attended, offering more than \$1,000 which was given to two parish families who lost their homes in the fire.

—Religious News Service photo



WORLD NEWS BRIEFS

SAN FRANCISCO—Bishop C. Kilmer Myers of California, who planned to retire in 1981, now announces he will do so shortly after his successor is chosen to give the diocese a "clean slate" as it works on the mechanics of a geographic division. Myers, who underwent therapy for alcoholism early this year, also cited health problems. The diocese is now screening candidates for his successor.

WELLINGTON—New Zealand's Churches, through an ecumenical refugee commission, have warned the government that to accept only white refugees from Rhodesia, because they are "our kith and kin," would have decidedly racist

implications. The country should accept refugees regardless of race, the commission said.

PORTLAND—The Maine Council of Churches is sponsoring a series of half-hour TV programs called *Insights* which will feature stories from world folk literature and contemporary authors, current social issues, and church news. Discussions following each program will highlight the spiritual messages and values elicited. William W. Stubbs, communications officer for the Diocese of Maine, will host the series.

LONDON—Archbishop Donald Coggan of Canterbury and Archbishop Stuart Blanch of York have

issued a joint appeal to churchpeople to encourage men to enter the priesthood. "We now need to increase the number of men ordained each year by at least half as many again," they said.

MIAMI—The Rev. Calvin O. Schofield, Jr., rector of St. Andrew's, Miami, was elected November 11 on the 15th ballot to be Bishop Coadjutor of Southeast Florida. He will succeed Bishop Duncan as diocesan in January, 1980.

OAXTEPEC—The newly formed Latin American Council of Churches, meeting in this Mexican town, called for the resignation of President Anastasio Somoza of Nicaragua, charging his regime with violence and repression of human rights. The Council also elected Dr. Federico Pagura, Bishop of the Methodist Church of Argentina, to be its first president.

SILVER SPRING—The board of the Episcopal Women's Caucus, meeting recently in this Maryland

town, announced plans to work in three areas of women's concerns: needs of urban women; employment and deployment of women in ministry; and providing a feminist forum at the 1979 General Convention.

SAN JUAN—Evelyn Romero de Velazquez, 24, is reading for holy orders. Episcopal Bishop Francisco Reus-Froylan of Puerto Rico says some of the diocese's 8,000 members will resist but thinks the diocesan advisory committee will agree to priesthood for Velazquez.

WINDHOEK—Suffragan Bishop James Kauluma of the Anglican Diocese of Damaraland was elected president of the recently formed Council of Churches in Namibia. The six member denominations are: Evangelical Lutheran Ovambokavango Church, Evangelical Lutheran Church in Namibia, German Evangelical Lutheran Church, Anglican Church in Namibia, Congregational Church, and African Methodist Episcopal Church.

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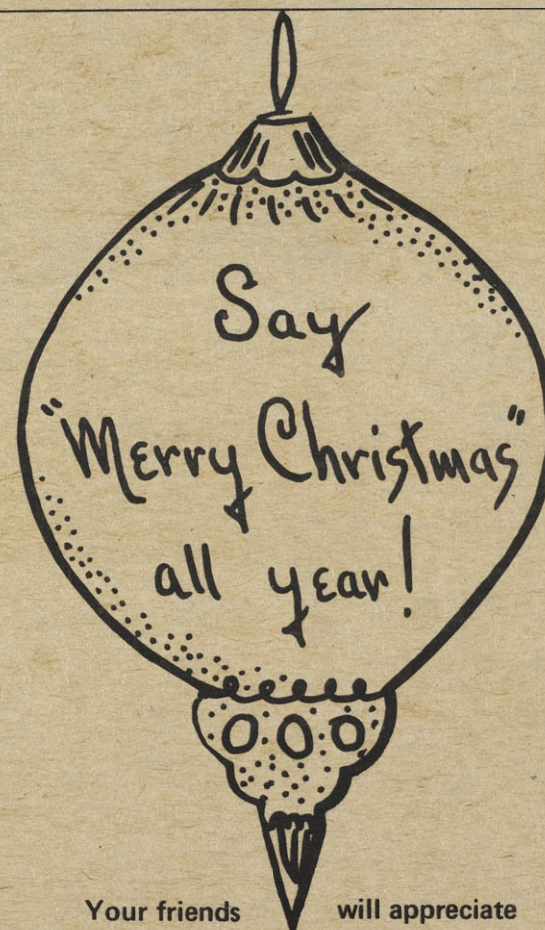
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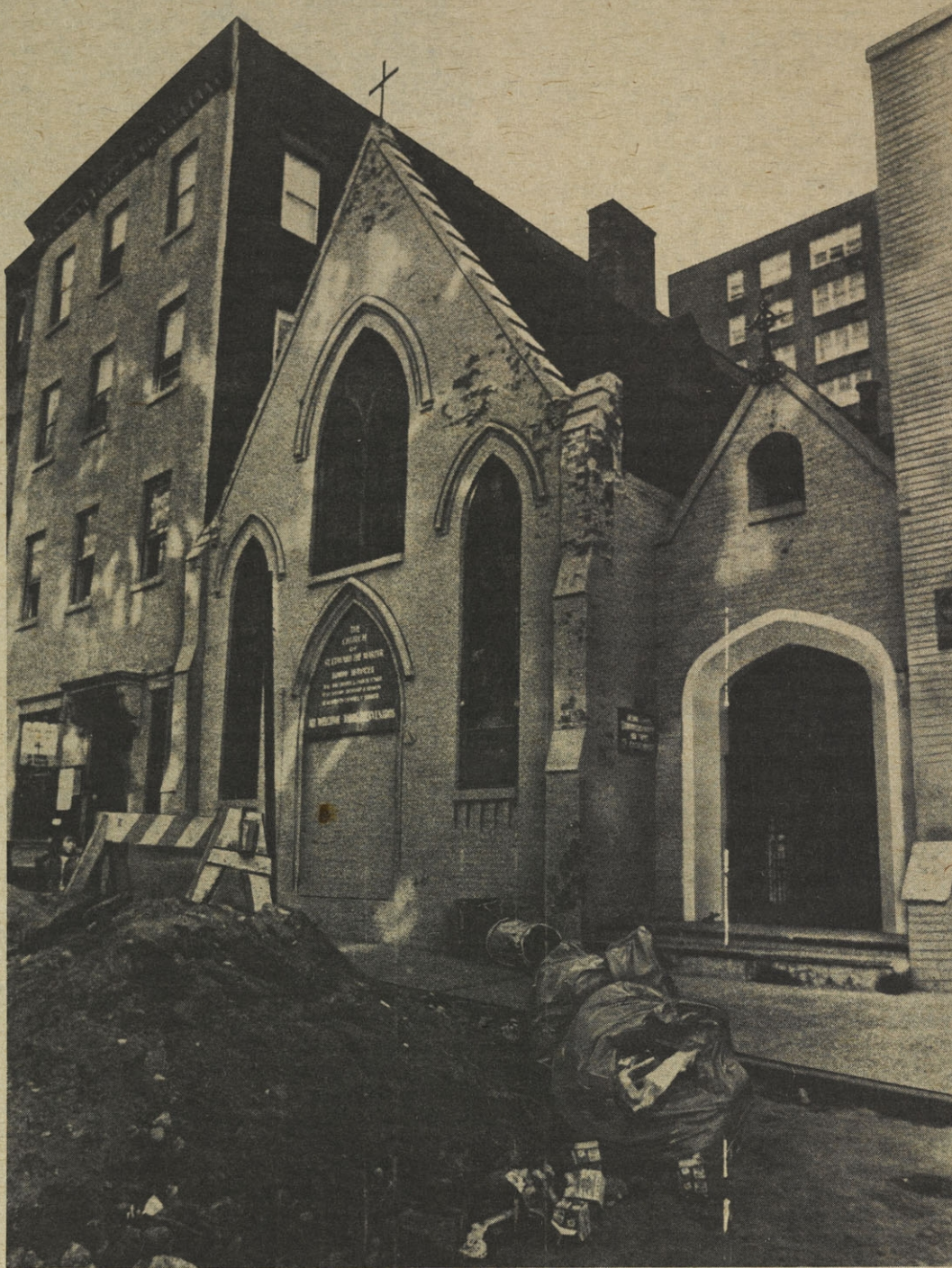
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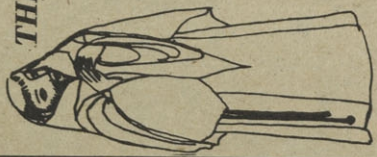
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Switchboard

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

"RITUAL IS MADE TO SERVE MAN"

As a concerned Episcopalian I have been troubled by the changes and proposed reforms in the liturgy of our services. I feel I cannot accept some changes, yet to fight against them and cause more dissension seems wrong.

In my search for an answer, I recently read *Christ's Life: Our Life* by Bishop John B. Coburn of Massachusetts. He has acute understanding of the Church as it is today and equates it with the same type of situation in Christ's time on earth. In chapter nine one section is particularly comforting: "Jesus said, 'No religious institution is an end to itself; only God is. Put your trust in Him. Put your institutions in His hands. Then you will survive, your institutions will survive.'"

To quote Bishop Coburn again, "Forms are not canonized in tablets of stone. They are not God; they are forms. Man was not made for the Sabbath. Ritual is made to serve man."

June Goyne
Palmyra, N.J.

The remarks of Bishop [George Murray] of the Central Gulf Coast (page 1, November issue) in Kansas City are indicative of a widespread and, to my mind, illogical position about the Proposed Book.

The first point is the cherished myth of a "standard book." While the Prayer Book remained continuous with itself, that was a valuable and comfortable principle of Anglicanism. The principle of common prayer, with local and particular variations, was our proudest boast. The Proposed Book enfolds such variety within itself and so many options that to talk of it as a "standard" in the same sense that the 1928 book and its predecessors were "standards" is at best to equivocate and at worst sheer nonsense. Binding heterogeneous materials within one volume and placing the label "common prayer" on a cover does not make a *Book of Common Prayer*. I think it is possible to rejoice in the flexibility of the services in the Proposed Book, but it is dishonest to speak of it as a "standard" if by doing so you intend to evoke the cherished sentiments the idea of "common prayer" has for Episcopalians.

As for trouble in cities or congregations between "1928 parishes" and "1979 parishes," isn't this a straw man? The native parochialism of Episcopalians, reinforced by a generation of teaching about the "family service" and the "parish Communion," is not likely to be transformed by the Proposed Book. It is likely to be intensified.

Bishop Murray can hardly fail to [know] priestseverywhere have removed, locked up, or destroyed 1928 Prayer Books, usually under the fiction of episcopal directives and in direct violation of the resolution of the Minneapolis Convention.

Whatever is decided about the survival of the spirituality of *The Book of Common Prayer* officially in the Episcopal Church, it is surely obligatory for us to speak fairly and precisely in this matter.

William H. Ralston, Jr.
Savannah, Ga.

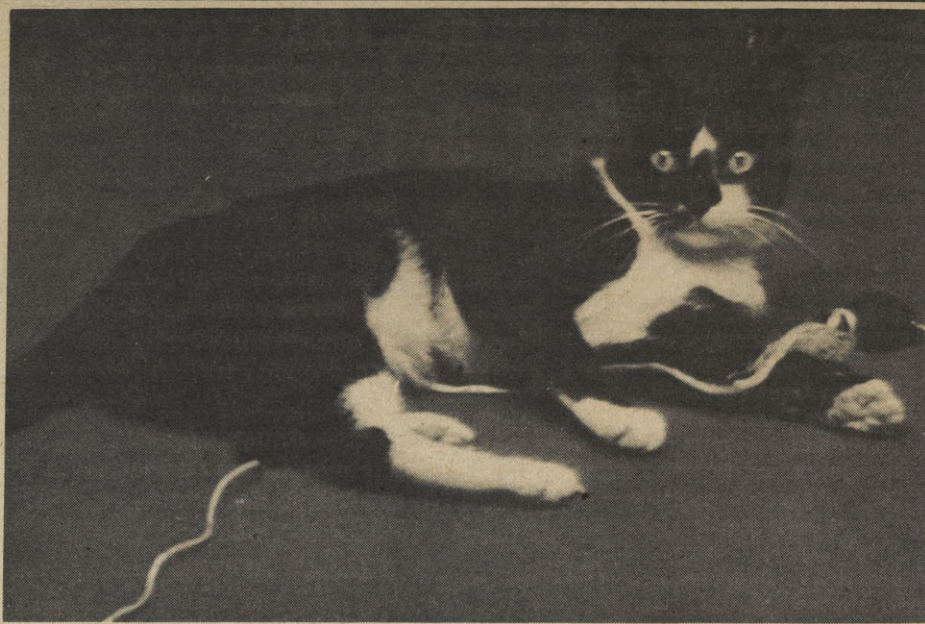
THE LORD'S EYES ARE ON US

Last year I began to jog; this year I began to take part in road races. I work hard on my running. But, like most Episcopalians, I will not exert myself for the Church.

I get up at 5:00 a.m. to train. I also do exercises to improve my flexibility. I go five to 10 miles daily while training

Continued on page 17

EPISCOCATS



Jo-Ann Price Baehr

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PB'S OPEN LETTER

Urban mission needs us all

The Episcopalian has done a good job of reporting on the seven public hearings in urban centers of the United States and in Panama sponsored by a coalition of urban bishops, and I hope your attention has been directed toward these reports. These hearings have allowed urban people from many places to identify a multitude of crises in cities both large and small. In doing so these spokesmen have identified substantial opportunities for mission for all Christians, opportunities which deserve both our concern and our action. Because the Episcopal Church has long been seen as an urban Church—meaning that most Episcopalians live in urban rather than in rural places—many are looking to us for leadership in approaching the problems of our cities. The Coalition of Urban Bishops is to be commended for having provided much of that leadership, and I am grateful to it.

We have heard the testimony in the hearings, but the crisis of our urban centers does not allow us much time to ponder what we have heard. We need to move quickly into the first phase of a renewed mission in and for our cities and among the people who dwell therein. In doing so, however, we need to be conscious of at least two important truths:

1. The renewal of our urban mission is too great a problem for the urban bishops to undertake by themselves. They and the dioceses they represent do not have sufficient resources to do this alone. The urban mission should be the mission of the whole Church, even as the urban crisis is a crisis for the whole land. This means we must have good coordination and cooperation as we undertake to-

gether to meet this immense challenge.

2. The renewal of our urban mission does not mean a lessening of our commitment to those who live in rural areas, especially the millions of non-urban people who are suffering from unemployment, hunger, sub-standard housing, and general moral and economic despair. These folk, too, are depending on you and on me, and we dare not let them down. I hope our renewed interest in urban crisis will evoke a similar renewal of our concern for rural needs as well. We are not called on to do a part of Christ's mission to a part of His people, rather to bring the whole of our missionary efforts before all of those in every place who will hear and be helped.

The report of the hearings in our urban centers is published in a booklet entitled *To Hear and to Heed*, available from Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202. I commend it to you—not as something to read, but as something that might motivate you in responding to this great challenge that is before all of us.

Venture in Mission is one way for you and for your diocese to begin. Praying for our cities and those who live and work there is another. Becoming more interested in the economic and political forces that swirl around our urban problems and by using your influence as a Christian in shaping them wherever you can is still another way. The list of things to be done is almost endless. There is plenty for each of us to tackle. We have been inspired, and we have been given a picture of the problem. Now we must get about working together on a solution.

—John M. Allin

Living Church celebrates 100th birthday

The Living Church, Episcopal weekly newsmagazine, is 100 years old. Messages from both Archbishop of Canterbury Donald Coggan and Presiding Bishop John M. Allin led off the anniversary edition, which used as its front cover the front page of the first edition, dated Nov. 2, 1878.

The issue traced the magazine's history and the editorships of such men as the Rev. Messrs. Samuel S. Harris and John Fulton, 1878-1879, and Charles W. Leffingwell, 1879-1900; and laymen Frederic Cook Morehouse, 1900-1932,

and his son, Clifford P. Morehouse, 1932-1952. The Morehouses were followed by Peter Day, 1952-1964, and the Rev. Carroll E. Simcox, 1964-1977, immediate predecessor to present editor, the Rev. H. Boone Porter.

The Living Church's first editorial, reprinted in the centennial edition, called for reuniting a Church split by factionalism. That theme echoed in the most recent editorial on the 1978 meeting of the House of Bishops and its disciplinary action, seen by supporters as necessary for future unity.

Seabury to publish three books by new Pope

Pope John Paul II will be a featured author for Seabury Press, the Episcopal Church's publishing house, during the coming year. Seabury has acquired the exclusive North American rights to three books by the former Karol Cardinal Wojtyla.

In February Seabury will release *Sign of Contradiction*, published earlier this

Help for merchant mariners

Christian voluntary agencies serving seamen should speak out about the exploitation of seafarers, delegates to the International Christian Maritime Association's Third Triennial Conference said. Participants asked maritime governments to ratify regulations for the general welfare and safety of an estimated 9 million merchant mariners.

Evangelization and pastoral care for

seafarers were emphasized at the October 9-13 meeting at the Seamen's Church Institute in New York City. Safety, protection, and quality of life among seamen were also discussed.

The delegates, representing Christian voluntary agencies and associations from 500 ports in 76 countries, agreed to work together ecumenically to minister to Christian seafarers. —Carlyle Windley



TAKING A BREAK ON WHISKEY MOUNTAIN, members of a 12-person backpacking retreat pose for a photo at 11,000 feet. Clergy and laypeople from Wyoming and laypeople from Maryland spent four days backpacking and "growing spiritually in harmony with God's creation" in the Wind River Range near Dubois, Wyo. Participants were the Rev. Burdette Stampley, the Rev. Richard Kirchhoffer, Dave Rebner, Joyce and Bayard King, Mary Back, Al and Irene Keinert, Henry and Peter Nichol, Molly Hoopengartner, and Jack DuTeil.



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E-12-78

Membership decline continues, but giving rises

The Episcopal Church's 10-year-long decline in membership still continues, but signs indicate a new growth period may be approaching. And fewer members are giving more in total dollars although inflation and increased prices are chewing up these gains.

These are two of the key conclusions that can be drawn from a summary of Episcopal statistics the Church's General Convention Office released last month. The summaries are taken from parochial report forms filled out earlier this year in U.S. domestic dioceses.

Although all the figures except baptisms decreased, the declines—with one exception—were less this past year than they were two years ago. Total membership did increase some 25,000 in the 1977 report, the first such increase in a decade. This could mean that the long decline is at last slowing. The increase in total baptisms is also a hopeful sign. If baptisms and church school student totals increase next year, we may see increases in total membership, households, and confirmed in the early 1980's.

Stewardship figures compiled this year show that Episcopalians are steadily

The newly released figures offer the following vital statistics for the U.S. Church (figures compiled last year are for comparison):

	Compiled 1977	Compiled 1978
1. Baptized members	2,882,064	2,836,577
2. Households	1,159,071	1,150,007
3. Communicants in good standing	2,021,057	2,000,257
4. Church school students	525,229	515,288
5. Baptisms	59,637	60,623
6. Confirmations	61,620	57,288

Summary financial results compiled in 1978 for the Episcopal Church's U.S. domestic dioceses include (with the previous year's for comparison):

RECEIPTS	Compiled 1977	Compiled 1978
1. Total receipts, all purposes	\$445,027,844	\$465,220,308
2. Total receipts, general purposes	\$377,481,135	\$398,674,317
3. Pledge and plate collections	\$250,197,805	\$267,208,265
4. Total for special purposes	\$ 61,970,668	\$ 59,938,562
ALLOCATIONS		
5. General Church Program	\$ 11,198,858	\$ 11,662,475
6. Diocesan programs	\$ 32,866,511	\$ 34,233,360
7. Parish operating expenses	\$268,675,362	\$289,119,518
8. Total disbursements, all purposes	\$427,309,252	\$446,918,924

increasing their giving. All income categories increased except gifts for special purposes. This amount, however, was almost 10 percent higher than the \$54,701,922 recorded in 1976.

The average giving per household to the total work of the Episcopal Church was some \$405 last year, a 5.5 percent increase over the previous year. The average per communicant total was some \$231, a 5 percent increase. The giving through dioceses to the General Church Program increased only 4 percent. With inflation running at 6.5 percent plus, we are still trying to catch up in our ministry to community, nation, and world.

—H.L.M.

Trinity Institute

"The Myth/Truth of God Incarnate" is the theme for the 10th annual Trinity Institute, a continuing theological education program for clergy to be held Jan. 31-Feb. 2, 1979, in New York City.

Bishop Desmond Tutu, General Secretary of the South African Council of Churches; the Rev. Don Cupitt, Cambridge University, England; and the Rev. John Macquarrie, Oxford University, England, are expected to speak.

Cyclers make pilgrimage to Iona to seek St. Columba's roots

This past summer eight adults and 20 young people aged 13-16 made a five-week cycling pilgrimage through England and Scotland. These pilgrims on wheels from St. Columba's Parish, Washington, D.C., had Iona, the island home of the original St. Columba, as their destination.

England and Scotland will never be the same; neither will St. Columba's Iona Pilgrims. Pilgrim Debbie Lyne, 16, reports on the journey.

"We cycled over 600 miles, an amazing feat for many who had not ridden a bicycle in years. Even train travel required great effort: not only in planning, but because we were often left stranded when the train had no room for our bikes.

"Our visit to Coventry Cathedral was one of many high points. We were moved as we passed from the bombed shell of the old cathedral with its cross of nails

into the new building filled with lights. The lofty ceilings and bright, vivid colors made it seem free and fresh, born out of the ruin and destruction of the old building.

"The ride past Loch Ness had its own thrill. We felt sure that as the Loch Ness monster had appeared for St. Columba, it would appear for us. We stopped constantly to peer through the fine mist, both hopeful and fearful, but to our relief and regret Nessie did not show herself.

"Iona held the best moments. We went on a pilgrimage around the island, stopping at a quarry to search for bits of Iona marble and to sing. We visited St. Columba's Bay, where St. Columba landed, and sat on the stony beach and sang again. When we started back we found we had lost a member of our group, but on we went until our 'pathfinder,' a

priest from Iona Abbey, admitted he was lost, too. Fortunately Iona is a small island, and we all managed to return to town, including our earlier lost lamb.

"For us all the most memorable moment, the culmination of our pilgrimage, was a simple Communion service in the abbey which the Rev. Noreen Suriner, one of our adult companions, celebrated. We used bread left from lunch and a silver bowl and ceramic cup the Rev. Craig Eder had brought. The service concentrated on our own prayers and on reading a prayer scroll containing the prayers of churchmembers at home. It was beautiful there in the abbey with the sun shining through the windows.

"Upon our return to London we took the train to Canterbury to have lunch with Bishop John Walker of Washington and Bishop Alexander Stewart of West-

ern Massachusetts, who were attending the Lambeth Conference. We shared our typical on-the-road lunch: loaves of fresh bread, some sliced ham, some cheese, pints of milk, fresh pastries, and fruit. By pure luck we met Dr. Donald Coggan, Archbishop of Canterbury, an experience which added a perfect touch to a glorious trip.

"Everyone gained independence and experience from the trip. We mastered the intricacies of train and bus travel and cashing traveler's checks. We learned to cope with English weather and the complicated mechanisms of bicycles.

"But most important, we fulfilled the spiritual part of our pilgrimage, becoming closer to God as we learned more and more about Him through our readings and discussions and through the kind, generous people we met on our trip."

LORD

WHAT ARE YOU DOING NEXT TUESDAY?



I wish I knew if I am a "sent" or a "chosen." I would ask Mrs. Cronk, my Sunday school teacher, but she doesn't know either. I heard her tell Miss Gittle, who hands out our crayons, "I just don't know about that child." Since then, I have tried to help her know me better. Like lending her my best white handkerchief or licking her stamps before she needs them.

In *Lord, What Are You Doing Next Tuesday?* Ona B. Dukes captures the innocent understanding of children. Written through the eyes of the fictional Sarah Elizabeth, this book will tell you all about everything with the logic of a young child, and will make you stop and think.

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Women share, explore ministries at meeting

What are my gifts for ministry? Where and how can I best use them? What further training do I need in order to exercise my ministry?

One hundred and fifty women from all over the U.S. met in Cleveland, Ohio, for three days in November to study these questions at a conference the Executive Council's Task Force on Women sponsored.

In keeping with the parable of the talents, the first afternoon of the conference Jean Haldane of Seattle, Wash., led an exercise designed to elicit the gifts, skills, and talents, both obvious and buried, of all those present. People need to know what their individual gifts and talents are, Haldane said, "otherwise they are seduced into sacrificial giving rather than joyful sharing."

In a panel discussion, "Free to be . . ." eight women talked about their individual ministries. They were Betty Connelly of California, who will preside over the 1979 Triennial; Pam Chinnis of Virginia, who presided over the 1976 Triennial; the Rev. Frances Zielinski of Chicago, director of the National Center for the Diaconate; Archdeacon Martha Blacklock of Newark; Dr. Carol Johns of Baltimore, a physician who also teaches at Johns Hopkins University; Dr. Evelyn Mobley, plant physician at GM in Dayton, Ohio; Betsy Blackburn, in transition from a rural life style in Delaware to an urban one in New Jersey; and Jane Campbell, director of Women-Space, a Cleveland agency serving women. Dorothy Brittain of Syracuse, N.Y., was moderator.

Conference members then met in group workshops, many led by the panelists. Some of the workshop topics were: Balancing Profession, Home, and Church; Theological Roots of Ministry; Meditation; Values Clarification; and Political Skills Necessary to Be an Effective Agent for Change.

During an after-dinner session Mary Robert of Tennessee led a singalong and Lavinia Tomlinson of Alabama gave a demonstration of liturgical dance. One observer said, "I always thought liturgical dance was for those artsy types, but after seeing Lavinia's reverent, worship-

ful interpretations, I'm keen to see more. After all, if we can use words, music, buildings, painting, and embroidery to the glory of God, why not dance?"

Others demonstrated banner-making, embroidery, and photography.

Saturday morning conference members discussed various aspects of the previous two days, then in Provincial groups made plans for further outreach and action.

The Rev. Flora Keshgegian celebrated the closing Eucharist, a beautiful service of celebration and true communion not the least because an all-female gathering no longer needs to "import" a male priest.

—Olwyn Mary Riddell
Oberlin, Ohio



CELEBRATING 1979, A FESTIVAL DAY BOOK FOR THE LITURGICAL YEAR

With bold graphics throughout, illustrator George F. Collopy and editor Thomas A. Kane have produced a liturgical year appointment calendar which Episcopalians, Roman Catholics, and Lutherans can use. The week-by-week entries provide biblical readings and notations for holy days and holidays but leave space for personal notes and appointments. The graphics are colorful, the prayers well done, and after the calendar is used, the prayers and illustrations can be saved for future years. The calendar, published by Winston Press, Minneapolis, Minn., costs \$6.95.

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Council eyes ministry trends

Trends in ministry—the issues they raise and how the Church can respond—were the major agenda items at the recent two-day Council for the Development of Ministry meeting.

The Council, chaired by Bishop Lloyd Gressle of Bethlehem, combines representatives from church agencies with nine regional representatives and four members-at-large. All are concerned with various areas of training and support for lay and clergy ministry.

The Council's study process will result in recommendations to the 1979 General Convention.

At this meeting five issues emerged as priorities for Council action: (1) the increasing number of sacramentalists; (2) the increase in non-parochial clergy in secular jobs or chaplaincies; (3) mounting clergy alcoholism, divorce, and emotional breakdowns; (4) the rising demand for lay theological education; and (5) often conflicting expectations about how a diocesan commission on ministry should function.

The Council voted to continue a pilot program on women's deployment and heard a report on clergy oversupply. The latter raised questions of job mobility, proper training, and unimaginative use of clergy talent.



Advent is a time to stop, look, and listen

"Watch," said Jesus, "because you do not know on what day your Lord is coming. But know this, that if the householder had known in what part of the night the thief was coming, he would have watched and would not have let his house be broken into. Therefore you also must be ready for the son of man is coming at an hour you do not expect."

Watch. Be ready. Strange, isn't it, that Jesus compared the second coming with the breaking and entering of a thief. But Jesus understood the human heart. He understood that the kind of watchfulness with which most of us can best identify is a defensive watchfulness. And so we bolt our doors and lock our windows.

We would be wrong to think the message of Advent is only one that encourages us to be defensive. Jesus is also imploring us to be hopeful. In spite of all the perils and dangers of this life, the watchfulness of the Advent season is meant to be expectant and hopeful.

One summer when I was a child our family rented a cottage near a railroad crossing. I was warned by my father to "watch out"—to heed carefully the words of the sign at the grade crossing. The sign said, "Stop, Look, and Listen."

But I was fascinated by trains, and so for me that sign wasn't simply a warning, it was also a promise that if I stood at a safe distance from the tracks—if I stopped, looked, and listened—I might see a long, beautiful train.

Like the sign at that grade crossing,

Jesus' words contain both a warning and a promise—a warning to "watch out," to amend our ways while we still have time, and a promise that God will come to enrich the lives of those who seek Him. Only we must first heed the signs of the times. We must *stop*. We must *look*. And we must *listen*.

We must stop because we're going too fast. In *The Relaxation Response*, Dr. Herbert Benson suggests a strategy to stop, or at least to slow, the fast pace of modern life. He recommends regular periods of quiet meditation—either transcendental meditation or simple prayer. He gives the example of the Jesus Prayer of the Greek Orthodox monks. The words of that prayer, repeated over and over again until all other thoughts leave the mind, are simply these: "Lord Jesus Christ, have mercy on me."

Quite fitting that the prayer which for centuries has helped Christians to slow down the frantic pace of their lives has been a prayer of confession: "Lord Jesus Christ, have mercy on me." It is fitting because confession adds a deeper dimension to the physical and emotional benefits of quiet meditation. Confession adds a moral dimension. For this reason confession is more than a way of relieving stress and promoting relaxation.

For Christians confession is a way of stopping in order to make a new start, a way of unburdening the heart to God. It's a way of saying, "Forgive us all that is past and grant that we may ever hereafter

serve and please thee in newness of life." Stopping is the first step of renewal.

So often, like a horse with blinders, we look only at our immediate destination. Sometimes, of course, we have to do this. We can't drive a car through rush-hour traffic and still enjoy the scenery. But to heed the warning signs of the times, we also have to look around us.

My wife and I take about a half hour each morning to jog through the same familiar streets on which we've driven so many times. At our slow pace, we soon realized how much more beauty we were seeing than we saw through a car windshield—the leaves in autumn, the textures of the pavement, the stillness of a pond, rabbits and squirrels.

We're also aware of a lot of tragedy we hadn't noticed before. Choking exhaust billowing from cars, broken beer bottles on the sidewalk, and the all-too-obvious reality of segregated schools. We run past children on their way to school, and as far as we can tell, all the children who go to that school are black.

If we believe separate is not equal, if we believe as Christians that we are all one in Christ Jesus, then the divisions in our city cannot be ignored or taken for granted. Horses may work best with blinders on their eyes, but we're human beings. Perhaps the time has come for us to stop and look around.

We also have to listen to whatever God may be trying to tell us. One way we can listen to the words of the Lord is

by reading the Bible.

I'm reminded of the retired English vicar who came to visit a Sunday school class in his village church. The old man reached into his pocket and pulled out a worn-out road map of England. He hung the map on the wall. "Look, children," he said. "Come up here and take a look. From every town and hamlet in England there is a road to London. From this little village, as well, there is a road to London. And so, children, from every text in the Scriptures there is a road to Christ. If you listen to the words of Scripture with an open heart, Christ will show you the way."

I hope you will take advantage of the four weeks in Advent to commit yourself to the discipline of watchfulness. Be watchful. Stop. Look. And listen. Stop the fast pace of your life long enough to unburden your heart to God. Look around you—at the beauty, at the tragedy—and pledge to do something to make our lives together a little more beautiful and a little less tragic. And listen to the word of God with an open heart, that His word will show you the way.

Lord God, You watch over us every moment of our lives.

Help us to be watchful also. Grant us the gift of patience.

Help us to stop, to look, and to listen.

Keep us in the peace which passes understanding,

But give us the courage to refuse to make peace with oppression.

And give us such a sense of your presence that, in our hours of watchfulness, we may feel the blessed assurance of your love; through Christ our Lord. Amen.

—Andrew E. Fiddler,
Minister-in-charge, Trinity Church
on the Green, New Haven, Conn.



Christie's to Conduct Benefit Auction at All Angels Church of Furnishings and Works of Art

Christie's will auction the furnishings and works of art in All Angels Church at 81st Street and West End Avenue, New York City on Thursday, November 30, 1978 for the benefit of the parish of the church, now located at 80th Street. As the church has been de-consecrated and will be demolished, the parishioners decided to hold the auction on the premises for convenience.

Included in the sale: Oak pews with buttoned blue plush cushions; carved choir stalls; oak kneeler benches; a stone font; altar crosses and candlesticks; a wrought iron pulpit rail; plaster figures of angels; oak and glass doors and panels, and two enormous Tiffany stained glass windows, and a few items from the Rectory.

Catalog: \$5 by mail from Christie's, 502 Park Avenue, New York, New York 10022 or at the church.

Auction: Thursday, November 30 at 2:30 p.m.

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GENERAL CONVENTION meets less than a year from now!

Wihla Hutson's carol has universal appeal

Some children see Him lily-white,
The Baby Jesus born this night;
Some children see Him lily-white
With tresses soft and fair.

Some children see Him bronzed
and brown,
The Lord of heav'n to earth come down;
Some children see Him bronzed
and brown
With dark and heavy hair.

Some children see Him almond-eyed,
This Savior whom we kneel beside;
Some children see Him almond-eyed
With skin of yellow hue.

Some children see Him dark as they,
Sweet Mary's Son to whom we pray;
Some children see Him dark as they,
And, ah! they love Him, too!

The children in each different place
Will see the baby Jesus' face
Like theirs, but bright with
heav'nly grace
And filled with holy light.

Oh, lay aside each earthly thing
And, with thy heart as offering,
Come worship now the Infant King;
'Tis love that's born tonight!

At Christmas these words are sung in countries around the world—on records, radio, and television and in churches and schools. Because they speak of the universal Christ, they call forth a response in the hearts of Christians everywhere.

Wihla Hutson wrote the lyrics for "Some Children See Him" in 1951 when the world was still recovering from World War II. She collaborated, as she had done before, with Alfred Burt, a fellow Christian and gifted musician. Hutson had met Burt 20 years earlier at All Saints', Pontiac, Mich., where his father was rector and she church organist. A Burt family tradition was to send original carols as Christmas messages to church members and friends. And when Burt's father died, the family turned to her to help carry on the tradition.

This particular year, while Wihla Hutson was a secretary for the Diocese of Michigan and he was living in California, Burt said, "Seems to me the world is in an awful mess; let's try to tell them we are all brothers." Hutson pondered this suggestion and then wrote the lyrics of "Some Children See Him."

" 'Some Children' sort of wrote itself," she says. "I could hardly get one line down before the next came tumbling out. I don't really believe I wrote it at all."

Burt died in 1954, but Wihla Hutson, now 77 and slowed somewhat by a heart condition, serves Christ at St. Anne's Mead, an Episcopal retirement home near Detroit. She cheers each of the 85 residents with birthday cards and notes and chooses favorite hymns and plays

A WORLD PICTURE

Share Sheet, newsletter of the Massachusetts Conference Task Force on Southern Africa, describes the world situation with this graphic example:

If the world were a global village of 100 people, 70 of them would be unable to read, and only one would have a college education. Over 50 would be suffering from malnutrition, and over 80 would live in what we call substandard housing. If the world were a global village of 100 residents, 6 of them would be wealthy. These 6 would have half the village's entire income, and the other 94 would exist on the other half.



Wihla Hutson

the organ for the home's weekly worship. She maintains conversations with young musicians in her church, encouraging them, by her own loving concern for them, to be more aware of God's love. "With every prayer I include a petition that God may show me how best to honor him," she says. —Betty Harmon



FOR GOD AND COUNTRY: Scout Jack H. Pullium, III, of Troop 161, Warren, Ohio, has fulfilled the national requirements for Scouting's top religious award by completing an extensive study of the Episcopal Church and a 10-hour service project for his parish, Christ Church, Warren. Pullium, 15, confined to a wheelchair due to muscular dystrophy, received the award in September from his rector, the Rev. C. Joseph Sitts. In addition to Scouting, Pullium is active in his parish's Christian education and youth programs.

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THE BAND OF ARROYO ZACATE, an important part of all village ceremonies, prepares to lead the procession to the Church of San Pedro Apostol.

Mexico welcomes a church

The day was one long rite—or a series of rites—filled with things seen and experienced, of things seen and not understood until afterward, and of things unseen and still unknown to visitors. The occasion was the consecration of San Pedro Apostol, the Anglican church in Arroyo Zacate, state of Veracruz, Mexico.

Visitors saw around the village square the old thatched-roof church—for 60 years the ceremonial/social center for a group of about 12 villages—the newly-constructed shell of the Roman Catholic church, the thatched-roof three-grade schoolhouse, and the village hall. And at the center of one side stood the Church of San Pedro Apostol, shining white in the hot sun.

The day's first rite began with the fasting of the village women who would present the church furnishings, altar cloths, and vessels. The fast was the culmination of many long conversations among the Rev. Jose Martinez Fonseca (Padre Pepe) and Maestra Elena, the Christian educator, and the women, who said they were unworthy. The women finally agreed to participate in their own manner—fasting, a fusion of the catholic with the pre-conquest tradition in which total abstinence was a prerequisite to all religious celebrations.

The band, which is the village's organ and choir, came out to lead the bishop, visitors, and villagers in procession to the church while the boom of its bass drum reverberated through the jungle, calling all to worship.

The procession concluded with the episcopal request for admittance to the church. Then Bishop Jose G. Saucedo of Central and South Mexico and some 400 to 500 people entered and joined in the consecration and the Eucharist which followed.

During the consecration Marcos Feria translated the lessons and the bishop's remarks into both Zapotec and Chinantec. One suddenly became aware of rite as the celebration of God with an accomplished unity in which Feria stood as representative of the new generation.

The young people here grow up trilingual, often having a father of one Indian heritage and a mother of another who do not speak—but understand—each other's language and sometimes have a little Spanish in common. Eight years ago the Papaloapan highway brought Arroyo Zacate and its neighbors into contact with modern life. For generations the people had been forging their own bilingual unity, and now the young people add the essential third language and help to link the community with the outside.

To a people tied to the harsh realities of precarious living and often early dying, the act of joining with one's neighbors from surrounding villages to worship and play has great meaning. The day of the consecration Arroyo Zacate was host to a basketball tourney with 12 participating teams which played with vigor and surprising proficiency throughout the hot afternoon. Each basket made was greeted with silence, but missed plays brought a strong vocal reaction.

More perplexing was the silence which greeted performing acrobats from neighboring Xochiapa. To the band's accom-

panied in basketball or acrobatic maneuvers—be the expected thing, applause then having no meaning? The fact that in ancient times the letter-perfect recital of prayers and of the people's history was the only efficacious way of living with the divine suggests this possibility. This might explain, too, the women's reluctance to take on new roles.

Two and a half years ago Padre Pepe and Maestra Elena were rescued from the middle of a nearby river. After suspicious villagers questioned them, they began long conversations about Anglicanism. The two outsiders were invited to return,



WOMEN OF THE CHURCH OF SAN PEDRO APOSTOL present the altar linens for blessing during the consecration ceremonies.

paniment six young men took turns moving with intricate, almost dance-like steps along a rope pulled taut three meters above the ground.

Why did the large group of onlookers maintain such complete silence? Wasn't this just a local version of Ringling Brothers? We learned the explanation later. The young acrobats came to offer their gifts to Jesus Christ on this important festival day. For the offering they chose two slender trees and felled them and spent the day before the consecration measuring and placing them so the high-rope action could be seen from the new church's altar.

I stood in awe. The silence began to take on new meaning. Could the perfect execution of one's offering—points

and when they did, they were informed that during an assembly 98 percent of the villagers had voted to ask the Episcopal Church to bring her ministry to Arroyo Zacate.

The Episcopal Church in Mexico is learning from these new Anglicans—learning new ways to worship God, learning that Anglicanism cannot be imposed but must be authentic. And it's learning that faith must rise out of a people's particular way of seeing and experiencing life.

—Nancy Howard

Nancy E. Howard is an American Christian educator who has lived in Mexico and is active in Christ Church, Mexico City. She works for the Diocese of Central and South Mexico.

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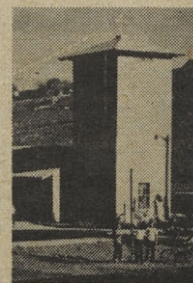


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Lenten hunger study resources are available for early planners

The Hunger Office staff at the Episcopal Church Center has produced a packet of material to enable congregations of all sizes to use the world's hunger problem as a focus for study during Lent, 1979. I asked the Rev. Charles Cesaretti, staff officer for the hunger program, to offer the Church's clergy some additional resources to implement such a study and to offer some of the theological basis for it. His remarks are as follows.—Ed.

"Christianity," wrote William Temple, "is the most materialistic of all the great religions." What he meant, of course, is by taking as its central doctrine "The Word was made flesh," Christianity cannot ignore or deny the material order. With the Incarnation at the heart of its theology, Christianity is committed to the reality of the material world and undertakes its subordination within the historical process. Thus, the concern with bodies, their health, care, and feeding, is not a peripheral enterprise to the Gospel but central. To Anglican theologians like Temple, the Gospel is "good news" because it is a total Gospel, preaching salvation of the whole person—body and spirit.

Through the liturgical season of Lent, the body and spirit are brought into dynamic tension and creative dialogue. With the historic disciplines of prayer, fasting, study, and giving, the Lenten season has tenaciously held onto a theology of hope: a theology that deals with the cross and the Resurrection, repentance and salvation. As an intensive period of preparation for Easter baptism or renewal of baptismal vows, Lent is a pilgrimage of faith. Springing from a consciousness of how costly our redemption has been, we are led to an awareness of the hurt we cause God as reflected in the hurt caused to others. Lent brings repentance as we face Golgotha and new life as we walk accompanied to Emmaus. Lent is not a 40-day course in piety, nor is it a time for morbid guilt. Lent is the time for dying and rising; it is the time for spiritual and material renewal. Lent gives Christians the disciplined context in which to look both inward and outward, to be conscious of both the vertical and horizontal relationship with God and their neighbors.

Mindful of our theological and liturgical heritage, as well as the practical, programmatic implication of the Lenten season, the Executive Council passed a resolution setting aside Lent of 1979 as a "... special time for Episcopalians to pray, study, give, fast, and work for the alleviation of hunger." The Executive Council instructed the National Hunger Committee and its staff officer to develop and coordinate resources to meet the needs of parishes

which will be consistent with the universal observance of the 40-day Lenten season, which begins Feb. 28, 1979.

Resources available for parish and personal use during Lent, 1979, include:

- *Forward Day-by-Day* (February 1-April 30). Meditations, Scripture readings, and prayers which focus on the biblical perspective of hunger, poverty, and malnutrition. Available from:

Forward Movement Publications
412 Sycamore St.
Cincinnati, Ohio 45202

(Please make bulk orders early.)

- *Hunger Notes* (September, 1978, resource issue). Forty pages of annotated books, audio-visuals, kits, study aids, and program organizing suggestions. Available from:

The Hunger Office
Episcopal Church Center
(See order form below.)

- *Church School Missionary Offering*. A study and giving program benefiting the African French-speaking dioceses of Burundi, Rwanda, and Zaire. For use Advent, 1978-Advent, 1979. Available from:

Seabury Service Center
Somers, Conn. 06071

- *Presiding Bishop's Fund for World Relief*. Promotion and leadership aids; new Octave program and worship leaflet. Although to support the Presiding Bishop's Fund throughout the entire year is appropriate, the Octave can be observed during Lent: Mar. 18-25, 1979. Available from:

The Presiding Bishop's Fund for World Relief
Episcopal Church Center
815 Second Ave.
New York, N.Y. 10017

- *Let It Begin with Me*. A 10-session adult action/discussion guide and resource. Developed by a number of Episcopal parishes and produced by the Hunger Office of the Episcopal Church, this adult program is available free from the Hunger Office:

The Hunger Office
Episcopal Church Center
(See order form below.)

- *To Care Enough*. A covenant, intergenerational curriculum addressing hunger, malnutrition, and poverty on the global, national, community, household, and personal levels. Published by Winston Press in coordination with the Episcopal Church's Hunger Office. Available January, 1979, from:

Winston Press
Order Department
430 Oak Grove
Minneapolis, Minn. 55403

Other helpful resources:

- Finnerty, Adam. *No More Plastic Jesus*. (Maryknoll, N.Y.: Orbis Books, 1977.) A challenging examination of the true wealth of the Church and Christians.

- Gibson, William E. *Covenant for Lifestyle Assessment*. (New York: United Presbyterian Program Agency, 475 Riverside Dr., New York, N.Y. 10027, 1978.) A study/discussion/action guide for personal and community life style assessment.

- Hessel, Dieter T., ed. *Beyond Survival: Bread and Justice in Christian Perspective*. (New York: Friendship Press, 1977.) A series of essays for study and discussion linking hunger and justice. A study guide is available and helpful.

- Sider, Ronald J. *Rich Christians in an Age of Hunger*. (Downers Grove, Ill.: Intervarsity Press, 1977.) A powerful biblical study for small groups and Bible discussions.

- Smith-Durland, Eugenia. *Voluntary Simplicity*. (Bloomington, Ind.: Alternatives, 1924 E. Third St., Bloomington, Ind. 47401, 1978.) A study/action guide for alternative celebrations at Christmas, Thanksgiving, weddings, etc.

Editor's report

Good friends are good people

One of the great but unheralded support systems (to use a bit of "in" terminology) many of us who are clergy depend upon is that wonderful company of people who quite simply are just good friends. These good friends usually are not parishioners. They are people who live and work near us and who are easy for us to like. These good friends like us not simply because we are clergy, but because we are the persons we happen to be.

Clergy are put into a multitude of relationships with a variety of people for many reasons. The relationships we have with these good friends are often the most valuable we experience, but sometimes they are also the most unnoticed.

I came to know two such good friends soon after arriving as a student at the Church Divinity School of the Pacific. Dick and Marie Hayashi, operators of a corner pharmacy just across from the seminary, were good friends, seemingly, to just about everyone at CDSP. So they quickly became mine. Dick and Marie (I didn't learn their last name until much later) were always friendly, always just the tonic needed to bolster the sagging spirits of a seminarian on his low days. In my time at CDSP Dick and Marie's store included a soda fountain, known especially for the delicious waffles that tempted many during the mid-morning after-chapel coffee break. And nothing quite equalled an afternoon trip across the street for coffee when one had been reading a bit too long in the library.

Dick and Marie were close to the seminary but not a part of it. They knew a great deal about the school, about us. Yet they never intruded in any way—except to be good friends to all of us.

I left CDSP in 1961 and didn't return for a visit for more than 15 years. But when I did, I stopped by Dick and Marie's place. Of course! The soda fountain and waffle iron were gone (alas!), but the friendly smiles and cheery greetings were still there. I know my old friends could not have remembered me, just one student among several thousand who had come and gone over the years. But they acted as if they did. Their interest was genuine when they asked about my work, where I was living, if I missed California, and all the rest. I was grateful to them all over again for what they had been in the past and for their continuing ministry of friendship.

During commencement last June, Dick and Marie Hayashi were awarded a hand-lettered certificate commemorating their 24 years of friendship with the seminary community. Their well-earned retirement began in August.

The seminary will be poorer without them as neighbors, of course, but good friends are usually easy to find if one actually looks for them. I expect others are around CDSP just as others are where you and I live and work now, people anxious to be just good friends.

Such people and such friendships are among the reasons we have to be thankful.

—Dick Anderson



Dick and Marie Hayashi

I would like to participate in the Episcopal Church's Lenten Hunger Program.

- Send me one copy of *Hunger Notes* (September, 1978, resource issue).
- Send me one copy of *Let It Begin with Me*.
- Send me a sample packet of hunger resource material.

Name

Address

City State Zip

.... I want to receive *Hunger Notes* monthly.

Mail to: Hunger Office
Episcopal Church Center
815 Second Ave.
New York, N.Y. 10017

Residential seminaries should be Church's norm

by James L. Lowery, Jr.

In August this column noted that the Council of Seminary Deans and several diocesan conventions favor a memorial to General Convention which urges a General Convention resolution declaring that graduation from a theological seminary accredited by the Association of Theological Schools of the United States and Canada be the standard preparation for ordination in the Episcopal Church. I then added a negative reaction to such a memorial, saying I see a choice between several options as being more in line with the Anglican tradition's breadth than such a monolithic approach. I also stated that never have more than two-thirds of American ordinands come through graduate seminary and that as many as four different preparation tracks for ordination are now in effect: graduate seminaries; reading for holy orders under designated clergy mentors; diocesan schools; and theological education by extension. I see the latter model as the coming thing around the world and as maintaining equally high, although different, standards as the graduate seminary mode.

That article provoked more reaction than anything I have written in these pages in the last three to four years. Comments have been varied. Two seminary deans reacted negatively, as did one parish priest. A half dozen clergy understood why I said what I did but have serious misgivings about debasing the intellectual preparation level by allowing tracks other than graduate seminary. A dozen priests and one bishop wrote to commend the article. Their theme overall is commitment to mission comes before structure and institution. I think they see my point.

In light of the varied reaction, however, I hoped to provide another point of view on the subject. Attempts to obtain such an article in time to meet my deadline were unsuccessful, but I do have a positive statement about the memorial.

This favorable view comes from the Very Rev. O. C. Edwards, dean of Seabury-Western and chairman of the Council of Seminary Deans. It was originally prepared for the summer issue of Grassroots, the seasonal publication of the Resource Center for Small Churches, Luling, Texas. It is reprinted by permission of the author and the Center. I do not agree with it. I think it mistakes certain of the facts and comes to erroneous conclusions from the facts. But Edwards feels the same about my facts and conclusions.

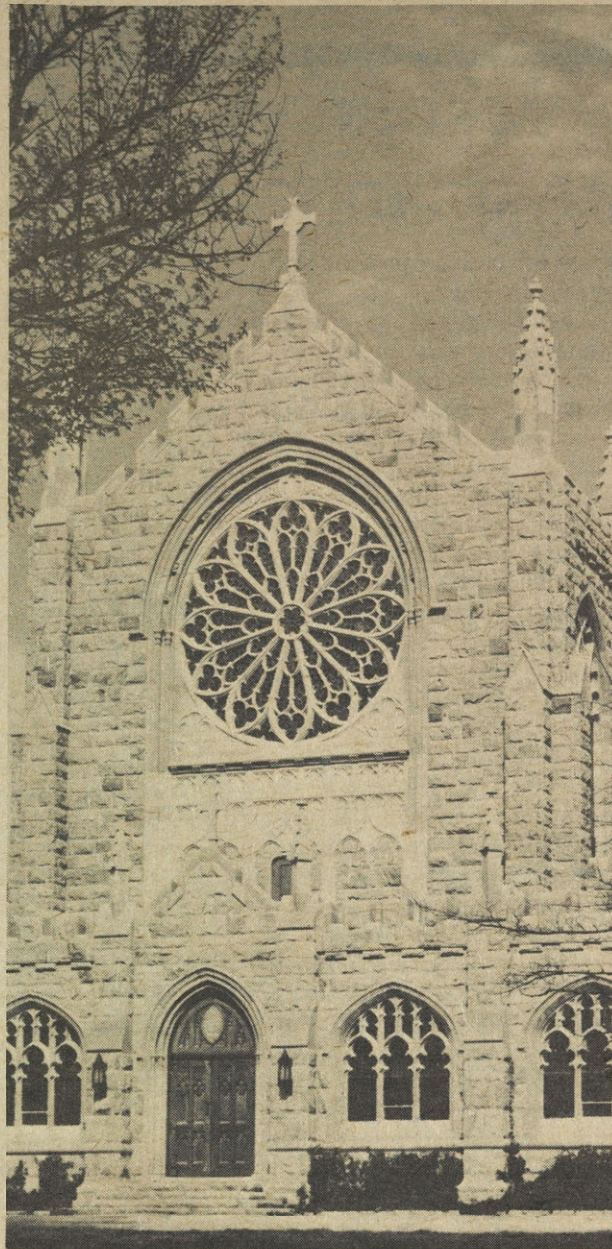
Our responses to each other appear in Grassroots' fall issue. But remember that Edwards' present remarks are made in support of the memorial, not in response to my August column. Now, to Dean Edwards.

by O. C. Edwards

One hears much today about an oversupply of Episcopal clergy. Whether there is such an oversupply depends much on what is meant by the statement. According to figures from the Clergy Deployment Office, about 20 percent of all Episcopal priests are in secular employment. About half of those either serve on the staff of a parish that provides less than half of their income or are available for regular supply work. The other half appear not to be practicing their ministries.

These figures appear to imply that we have an oversupply. But appearances are sometimes deceiving. One poll of selected bishops suggests that most of those in secular employment are not actively seeking to return to church jobs. If we raise the question from the perspective of the mission of the Church, the Episcopal Church's loss of about one-sixth of its membership (600,000) in the past decade suggests we have too little ministry whether we have too many clergy or not. And certainly there are always vacant parishes; roughly one-twentieth of our parishes are vacant at a given moment, and many small, largely rural congregations will never get a resident cleric who will try to live on the minimal stipend that is all they can afford. Finally, the bulk of our clergy are in the age 45-55 group, and the accredited seminaries are not graduating replacements in adequate number to fill the stipendiary positions their retirements will leave open.

Probably the overwhelming number of clergy now in



Residential preparation for ordination is "theological education by total immersion."

secular employment graduated from accredited seminaries during the boom years after World War II when there was a shortage of almost 1,000 priests in relation to the number of full-time parish salaries that were available. After the so-called revival of religion dissolved during the secularizing 1960's, these priests left church jobs because they could not find any, because of a vocational crisis, or for some other reason.

During these boom years, pre-ordination programs began to appear to supplement the work of accredited seminaries in turning out the number of clergy needed. Ironically, the number of institutions has increased dramatically in the years since the clergy shortage changed into an oversupply. There are now some 50 diocesan training schools. They differ considerably from one another. Some are large, stable, and even well-endowed. Others are small shoestring operations. Some are devoted exclusively to lay theological education. Others train perpetual deacons and non-stipendiary priests to serve among ethnic minorities, in isolated areas, in financially marginal congregations, and on the staffs of parishes under full-time clergy. Still others aim at being mini-seminaries, replicating in miniature the curriculum of the accredited seminaries (at least as it used to be) and intending their graduates to compete with seminary graduates for full-time jobs.

To be understood, the current call for three-year residential training in an accredited seminary to be the standard preparation for ordination in the Episcopal Church must be seen against the complex backdrop depicted above. It obviously does not attack the importance of the ministries being performed by seminary trained clergy who, while supporting themselves by secular jobs, remain active in their ministries. They, after all, have the recommended preparation. Nor is there any implied question of the value of perpetual deacons and supplementary

priests who serve without salary. All such programs depend on the continuing ministry of seminary-trained clergy as trainers, enablers, and coordinators of their ministry.

The call for seminary training as standard preparation is aimed at correcting two abuses. The first is the widespread notion that the only important ministry in the Church is ordained ministry. This notion would be carried out to absurdity if the widely quoted projections of Carroll and Wilson were to come true and there were as many ordained as lay Episcopalians in 2004. The question that always must be raised then is: "Is this ordination necessary?" In effect, that is to ask if sacraments will go unministered if the proposed ordination does not take place since sacramental role is the major difference between lay and ordained ministry.

The second abuse which the call for the standard of seminary is aimed at correcting is the introduction of inadequately trained clergy into the parish job market. It may cost less to train such a person, but it does not cost less to maintain one in a parish. And while it is undoubtedly true that many talented and well-qualified persons who want to prepare for full-time ministry would be hard-pressed financially to give up jobs to attend seminary for three years, it is also true that many equally promising people have been willing to make the sacrifice to obtain the training they need for the serious vocation of ordained ministry. The average age of students at Seabury-Western now, for instance, is slightly over 30. More than half of our students are married, and many have children. The spouse works to support the seminarian because the couple is committed to being well prepared for the important work ahead.

Study on weekends under teachers whose only training is their own seminary classes a number of years earlier cannot prepare students intellectually to cope with the challenges to Christian faith of a secularized society in which media saturate our people with a view of reality that appears to make God unnecessary. In this age of adult education in everything from archaeology to zymology, how can a satisfactory intellectual diet be served to well-informed Episcopalians by clergy whose theological training advances little beyond catechesis? A wider view is necessary, too, for those who can look forward to ministry under rapidly changing social situations and who will need the flexibility to adapt to constantly changing needs.

Diocesan training programs also have difficulty in imparting the practical skills needed for ministry because of a lack of clinical opportunities, opportunities for supervised field placement, and just simply the time required to practice something over and over under skilled tutelage.

Certainly one of the greatest advantages of the residential seminaries is the opportunity they offer to be a member of a worshiping community for three years. The daily round of Offices and Eucharist characteristic of most of our seminaries is crucial in the spiritual formation of those who are to be the spiritual leaders of others. Studies conducted by sociologists of commuter students in colleges have shown that their learning does not match that of residential students because they never have learning as their total environment. Residential preparation for ordination is "theological education by total immersion." Nothing less is adequate preparation for full-time, stipendiary, career-long, ordained ministry today and tomorrow. General Convention should adopt this standard for the Church.



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

One clergy wife writes of housing...

Is my nose on straight? Is my appearance all right? Will my views and attitudes be acceptable? Do I fit their image of what they think they want in a rector's wife? I take a deep breath, smile, smooth my skirt, and jump in. It's a job interview time again.

My husband really likes what he's doing, wants to do it more than anything else, but is that possible? In the last 10 years the number of clergy in our Church has increased by several thousand over the number of positions. We've been in our present parish for 11 years. They have been good years, especially after a city girl learned to cope with and finally enjoy living in a rural town. But he needs a change, a new ministry with new challenges. I need a change, too: the town we live in has few job or educational opportunities for me. The schools don't always meet our children's needs: I want them to have some challenge, not be bored with school because they have too little to do. The stock comment is, "No homework, Mom—got it all done at school." Most of all I don't want to awaken in the morning gripped by that sudden panicky feeling, "Maybe we won't ever find another parish."

Our life is comfortable and pleasant but not very challenging. It's fun for awhile to be a big fish in a little pool, but little pools don't allow much room for stretching. So the pressure is on—time to move up and out. We start looking. Where are the jobs? Why, 30, 50, 70 priests are all applying for the same job! Times have changed.

We begin applying, letting people know we are "available, shall we say?" We make it over the first hurdle, are separated from the pack to be one of the finalists—one of 10 or 5 or 3. The area may not be our favorite, but the job has possibilities so we go to the church to look and to be looked at—and to see the rectory.

Don't I just *love* the rectory? No, I don't just *love* the rectory! I may have accepted the fact that often in this business we cannot choose our own home, but I still become angry about not being able to.

The hardworking and enthusiastic lady from the women's group or calling committee shows me through the rectory. Sometimes clergy housing is nice and could meet our needs; sometimes it cannot. But the message conveyed by the women who take me through is often clear: "We expect our next rector to live in this house." So I smile, try hard, don't say anything. He really needs to move, and I mustn't do anything to spoil his chances.

In one case the house is adequate—we could all fit in—but it has no yard for three active children to play in and many of the parishioners would not approve of the children's playing on the adjacent church property—"the landscaping, you know." What do I do? What do I say? "I guess we could sell some of our porch and lawn furniture or store it. No, we're not in a position to buy a camp at the lake for recreation as did the former rector."

In another case, we made the finals in a church a good distance away—in the *creme de la creme* of the suburbs. We receive the gracious hospitality of a vestryman and his wife in their superlatively decorated and immaculately cared for home and grounds. We are entertained at the well-kept, commodious, and expensively decorated homes of other members of the calling committee. Then the proverbial lady takes us to see their rectory, and we can't believe it: Tobacco Road in the suburbs.

No, I don't expect a swimming pool in the back yard (only in my dreams), but does the old abandoned parish house have to be slowly moldering where I wish the pool were?

We go inside for the grand tour. They are doing a lot of needed basic work which I appreciate. Then my guide begins (Can I really believe my ears? Am I really hearing this?), "This is the living room. Isn't the rug lovely! It's especially sized for the room. Of course, the drapes are made for the room and are just a year old so we expect them to be used."

I smile wanly—or try to. Inside my head the monologue begins, quietly at first and then more and more frantic: "But the drapes are ugly, in colors I would never choose and which won't go with our furniture. What about our own rugs?"

On to the dining room goes my bustling hostess. "The wallpaper here is relatively new and won't be changed. We've also ordered drapes in the same pattern as the paper—it's the only thing that will go."

Again to myself, "The wallpaper is livable but awfully

busy, nothing I would ever choose, but drapes in the same design? I'd be choked by stripes and flowers everywhere! If I had the opportunity to decorate the house, which obviously I won't, I would, among other things, have plain drapes—for what that's worth!"

In the kitchen with its rusty dishwasher I am informed of the already chosen wallpaper and flooring. On to the upstairs with the same result. The bedrooms are tiny. Our bedroom furniture won't even fit into the biggest, and one of the bathrooms reminds me of one of the yet-to-be-redone Boston subway stations.

I'm not a trained interior decorator, but I enjoy interior design and decorating and know what I like. My house is important to me—how it is decorated and how it is cared for. And when I become anxious about leaving the familiar for a strange area with no contacts, I derive comfort in thinking about the enjoyable task of decorating my new home.

I am angry that because the job may be right, I must forgo my freedom of choice. While I may not be able to choose my own home, I demand the right to decide what the inside will look like. Yet if I give vent to my feelings, no matter how carefully and diplomatically, my opinions may affect my husband's chances for the job. How much of my freedom of choice about where and how I live must I give up so he has a better chance of being called? How much of the anger I feel must be repressed because I play the game? How much of my personal sovereignty must I allow to be eroded so they'll like me and think us a suitable rectory family?

I could ask my husband to refuse the election, and he would if he believed this were crucial to me. But could I live afterward with the fear I might have denied my husband a good job in a tight job market? I don't know. I don't have answers for these questions.

I only know I hate being patronized or dictated to. I want to scream out, "It's not fair! Does anyone care? Is anyone listening?" Women of the Church, would you

want to be treated this way? Would you want someone to choose your house and decorate it for you without considering your tastes or needs?

The examples I have given are not universally true. (Many rectories *are* lovely, but many have drawbacks of size, location, and suitability to a clergy family's requirements. A beautiful rectory on the outskirts of town is not for us for we're a one-car family without the means to buy a second car. A single clergyman doesn't need a 10-room house, nor does a family of six fit well in two bedrooms.) But the attitudes church families often hold with regard to clergy maintenance and housing are patronizing.

Our salary will never make us rich, nor is that expected. Clergy and their families, as is our case, often come from higher educational and experiential backgrounds than people who earn the same level of income. As a family we often have expectations beyond the reality of the compensation offered and must make adjustments in life style to suit the limits of the compensation.

I hope the Church will eventually divorce itself from the housing business so a clergyman's acceptance of a job is not dependent on whether he can accept a certain house. No other professional must consider housing as part of the job.

In the meantime, this article serves to defuse some of my anger and frustration at the position we find ourselves in today. Some congregations are moving toward housing allowances instead of rectories, thus for some clergy families the housing is being solved. But right now I must live with the situation as it is, and I don't like it!

Again I ask the question: Is anybody listening?

"This article reflects many of the feelings of anger and frustration which I have felt as a clergy wife," wrote the author of the above article in a note that accompanied the manuscript. "I hope that its publication will open up some reaction and dialogue which would be beneficial to us all. In consideration of my husband's position, I ask that the article... be published anonymously."

...another of the Annual Meeting

by Mariann Price

Often people have said to me, "It must be difficult being married to a clergyman during this busy season." They're usually referring to the traditional busy times of any parish: Christmas, Easter, opening of Church school, or stewardship canvass. No one has yet offered sympathy at parochial report time. Granted, the traditional busy seasons are not without their problems and pressures, but all share a certain expectation and joy that balance the pressures for a clergy family. Even when Holy Week coincides with income tax time, we can always hope next year will be better. Parochial report time offers no joy, no expectation, and no hope!

For the unsuspecting layman, parochial report time may come and go without a second thought. If the calendar says January, it is parochial report time. However, other less obvious signs exist: you may notice your rector is tense and spends long hours locked in his office; the parish secretary may resign or—at best—have a nervous breakdown; or you may find the church treasurer using the toll-free WATS line five times a day. Clergymen who claim they don't become tense over parochial reports are: (a) assistants in parishes where the rector does it, (b) rectors who delegate this responsibility to their assistants as a "learning experience," or (c) liars.

Actually, parochial reports are the Church's diocesan and national accounting and reporting system. So important are those reports that fledgling young deacons must receive an afternoon's instruction in the proper procedures for completing them prior to their ordination. The parochial reports must be postmarked by January 31 in order that they can be compiled, computed, and corrected in time for the diocesan convention. Even the Internal Revenue Service has been known to grant deadline waivers in times of personal crisis or severe complications. Not so with the diocese.

Clergymen have been known to do strange things to comply with this deadline. One year my husband sprained his ankle during the last week of January. He had his secretary pile the typewriter, file boxes, and necessary sta-

tistics into the car. They were unloaded onto the dining room table where he proceeded to compile the report while he alternately soaked and elevated the injured foot. Only when the report was signed, sealed, and delivered to the post office did he allow me to take him to the hospital. The X-rays revealed a sprain for which the attending physician prescribed an Ace bandage; the doctor's main concern, however, was the patient's high blood pressure. I assured the doctor the blood pressure was on its way down! This experience made me thankful our firstborn, Jeffrey, who was due Jan. 1, 1970, arrived three weeks early instead of three weeks late!

Occasionally clergy use parochial report time to purge the parish rolls of all the deadwood. This can only be done successfully (?) in the priest's first year in a parish. That way, any problems can be blamed on the previous administration. This also makes even a small gain in membership during his second year of ministry look exceedingly successful. It can be depressing to a clergyman to transfer 200 parishioners to the Central Register, the diocesan office's official list of those who have drifted away or dropped out of sight. Such a transfer would seem to call for something like a mass funeral. And purging is not without risks: he may anger the deadwood themselves (or worse yet, their kin), or he may jeopardize the parish's number of delegates to diocesan convention.

All the routine functions of a parish—baptisms, funerals, counseling, calling, committees—only serve to complicate matters during January.

Above all else, I strive to keep peace and tranquillity at home—at least during January. I learned the hard way this is definitely not the time for new babies, major home improvements, or unexpected house guests. Once again I shall hide all Christmas bills, unexpected appliance or car repair bills, medical bills, or anything else that might cause severe financial crisis until February 1.

It's January again. Grant me patience, O Lord. Amen.

Mariann Price is married to the Rev. Kenneth L. Price, rector of Trinity Church, Parkersburg, W. Va.

Why is a nice priest like you doing all this?

by Richard Bowman, CCFM

Why did an Episcopal priest—for 10 years vicar of a small mission church which had come into renewal, new depth, and new life—suddenly resign and move to a beach town where no paycheck or clear ministry was foreseen?

The story of that move and the emergence of The Mustard Tree is my own.

Ready for a Change

Allow me to identify myself: Richard Warren Bowman, age 42; single; Diocese of San Diego; ordained, 1962; vicar, St. Elizabeth's, San Diego, 1963-1973.

As Anglo-Catholics, my sister Elizabeth (who plays an important part in all this) and I had for years read and talked about things related to traditional Catholic theology and practice. My story begins in 1970 when real feelings of "There must be something more" began to stir within me. These same stirrings were also going on within Elizabeth. As a priest I was dissatisfied with the lack of depth in parish relationships, with lack of change in people's lives, and I was generally bored. I put my name on the lists for several vacant parishes, but nothing worked out. Elizabeth was searching for a deeper spiritual life, but I wasn't sure what I was really looking for.

Dennis Bennett's *Nine O'Clock in the Morning* was published that year (1970). We both read it and had opposite reactions: my sister was eager to find out what it was all about; I dug in my heels and refused. However, God pursued me and showed me that His fulfillment of my emptiness was to come in the same way it did to Dennis Bennett. Dec. 21, 1970, Elizabeth and I were baptized in the Holy Spirit, and a whole new life began.

The first Mass I celebrated after that was unlike any I had ever said before. The words came alive in a rich and personal way.

Elizabeth's husband Bill and the two of their children still at home were baptized in the Holy Spirit. Our family life (for we lived together) was renewed. Then the Lord began to send us boys and young men with deep needs. These included salvation, deliverance from drugs, counseling, teaching, prayer, and family life. These were mostly kids who wouldn't come to a church. But through what they received in our home—which was nicknamed "The Mustard Tree"—they began to find their way to the church and its life and worship. We prayed for guidance about providing housing for some of these boys. Someone not knowing about that prayer sent \$4000 to build a room onto our home. Coincidence? No way! It was God fulfilling our desires for something more.

Ready to Move

Toward the end of 1972, while both the Mustard Tree ministry and the parish were booming and filled with hopeful prospects, Father John Ashe, rector of St. James-by-the-Sea, Newport Beach, Calif., called me. Having heard of our successful work, he invited us to move into his parish and minister to the youth and others in need who were basically unreachable by the parish per se.

Six of us moved to Newport Beach in March, 1973. With no promise of income and with \$1000 a close friend lent us, we paid the first month's rent and signed an option to buy a house on the oceanfront at the then extremely high cost of \$90,000. Once we were in the house, the Lord somehow paid the rent each month, put food on the table, and sent us people.

How did I feel? As though I were in limbo. As a priest I saw myself as having nothing to do. We had no yard, nowhere I could go to busy myself, and the tumult and cacophony outside were not at all inviting. Without a church I felt uncertain as to why I had come. I even resorted to baking cakes to keep from going batty!

Some troubled people came to our door, but I was too engrossed in the more traditional concept of "the priesthood" to see clearly the needs of persons around



Richard Bowman

me. In other words, I was so busy *looking* for a ministry that I did not see the one in front of me.

Further, I had the problem of seeing myself as the *only* minister. We had come to Newport Beach as an extended family, which meant that *together* we were to serve each other and the ones sent to us. God had to break me and separate me from my false image as a priest. I had to see myself as a sinner and a person among persons. Then I began to see what was before me: helping a young man find a job; talking to a potentially violent, mentally disturbed person who stopped in for coffee; scrubbing the bathrooms; helping with shopping;



"...to live as a community rather than as an extended family..."

leading informal Eucharists; taking my 2-year-old grand-nephew for a walk in the sand.

As this process was occurring within me; the Lord brought together five persons—two young university graduates, Bill, Elizabeth, and me—who realized God was calling us to have all things in common and to live as a community rather than as an extended family. This was significant because it meant that, as well as being a member of this community, I was to be the pastor. This was not because I was an ordained priest but simply because God chose me to function in this capacity. Prior to the breaking process, I could not have done this. Even after, I saw it only dimly.

What! Move Again?

Yes! Toward the end of 1974, after the informal but serious community (now consisting of six persons) was formed, we began to receive inklings that another move was in the air. At first we felt it would be back to San Diego but then more specifically to Vista, a small town in the North County area of San Diego. One day, tired of these feelings and wanting to know for sure whether they were of God, Elizabeth and Dian (one of the community members) prayed, telling God they wanted to know *that day*. Within an hour the mail brought a letter from a lady in Vista. She began: "Hello. You don't know me, but for four months I have been praying that you would move to Vista." Needless to say, we were shocked. God had indeed spoken. We all prayed He would lead us as we planned another move.

Miracle after miracle followed. Within a month we purchased two houses on an acre of land just outside Vista. Again the Lord provided the house payments and groceries. Several people found secular jobs. My job was to be the pastor, a role which was emerging. While we were beginning to acquire goats, rabbits, and chickens and while a pastor friend helped us start a garden, I was still unsure of my function. We held community meetings till late at night, making decisions about the smallest and the largest matters. Gradually I began to see which decisions were mine and which the community must make in consensus. (That is, all agreeing unanimously in prayer.)

At first we wondered if our semi-rural location would be too far away from those persons with emotional and spiritual needs who found us so readily on the oceanfront in Newport Beach. We quickly discovered this wasn't so.

Almost always our household numbers 12 to 15. This means we have living with us six to 10 persons in addition to the community members. Among those the Lord has sent to us for different lengths of time are a 10-year-old incorrigible boy, a young mother unable to care for herself and her two infant girls, a teenage alcoholic, a 30-year-old mental patient, a 40-year-old divorced man in a depression, and two teenage foster children.

Through these situations the Lord taught me, as the pastor, to find the balance in being firm, reaching out in

Continued from page D

love, and providing guidance to each person in our family.

Another learning process was in confrontations. I had always feared conflicts of any sort, but life in community makes them inevitable. I had to learn to face people with what I saw and believed. This had to be done clearly and in love. The community itself encouraged me to thank God for conflicts because they are one of God's ways of helping us grow and change. Through conflicts He means good for us. As I saw situations this way, I would rejoice in the absence of fear and in the good results.

Also, I had to learn to take responsibility for my own emotions, not blaming others or situations for making me feel the way I do. We have all had to learn this important lesson. We confess our feelings whenever necessary before we communicate with each other and often, right in the middle of working on a project, we stop and work through our feelings, praying together.

Then I needed to learn to be more aware of what was going on around me, to be decisive and not to fear making mistakes. Daily the community encouraged me in these areas. Community members wanted to follow my leadership. I had to know where the Lord was leading in order to lead them. This meant spending more time with the Lord, rising early in the morning to come into His Presence before meeting anyone. The more I have learned to hear the Lord, the more He has helped me grow in these leadership qualities.

Bishop Robert M. Wolterstorff of San Diego was interested in learning about our life and work as soon as we settled in Vista. "Let's fish or cut bait," he said as we talked together and prayed about the relationship we felt the Lord would have between our community and the Diocese of San Diego. He assured us he believed our work is of the Lord. Through talking with the bishop and through our experience in relating to parishes, we came to see that the Mustard Tree is a unit by itself, an autonomous organ in many ways similar to a parish.

Through discussion, prayer, and the writing of a Constitution and a Rule, the community and the bishop came to see that the Lord's plan was for us to become a religious order. It was like the completion of our novitiate when the six of us knelt before the bishop in March, 1977, and took our vows as permanent members of the Community of Christian Family Ministry. Three years had passed since we became a community. Now the Church officially recognized us as such. Such grace I felt when, after taking my vow, the bishop laid his hand on me and prayed for God's strength to enable me to persevere in this vocation.

Since Then, What?

For one thing we received a seventh member at Pentecost, 1978.

For another I can state unhesitantly that I am happier, younger, more fulfilled and more filled with a sense of purpose than I have ever been. The Lord has put me through a training process which I could not possibly have foreseen in 1970 when I first had vague stirrings of dissatisfaction. And the process isn't over yet.

More and more in the past several years I have functioned as a supply priest in different parishes of the diocese, filling in with Sunday services, parish calling, weddings, funerals, preaching, and so on.

In reflecting on this recently I could see the change in myself as a priest over the past 17 years.

For the first nine years I used the role of priest as a protection against being a real person, against relating to people in any way other than as a priest.

For the next five years God put me in a place where I had to learn to relate with people on a 24-hours-a-day basis as a fellow human being and not as a priest.

Now that I have learned what it means to be a real person and have the tools for relating to people in an authentic manner, God is putting me back into the place where I can minister as a priest who is a real person.

Now that God has brought me to this place of joy, fulfillment, and expectancy, what lies ahead for me and the community?

Heaven only knows!

The Rev. Richard W. Bowman, CCFM, is—as the above article indicates—the pastor-member of the Community of Christian Family Ministry in Vista, Calif.

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MO Missouri	Ask for Arly	(816) 452-4744
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Clergy changes....

ALKINS, David S., from executive director, National Center for Law and the Handicapped, South Bend, IN, to president, Creative Christianity Foundation of America, Olympia, WA
ANDREWS, George S., II, from Holy Apostles, Wauconda, IL, to St. Elisabeth's, Glencoe, IL
ASH, Evan A., Jr., from non-parochial to St. Luke's, Plattsmouth, and St. Martin-of-Tours, Omaha, NB
ATWOOD, Robert H., from St. Paul's, Corona, MI, to St. Andrew's, Flint, MI
BAKER, Anne, from chaplain, St. Luke's Hospitals, St. Louis, MO, to Trinity, Iowa City, IA
BALDWIN, John S., OHC, from Absalom Jones Priory, New York, NY, to Mount Calvary Retreat House, Santa Barbara, CA
BARASDA, Andrew A., Jr., from non-parochial to St. Paul's, Portsmouth, RI
BARGER, George W., from All Saints, Omaha, and chairman, sociology department, University of Nebraska at Omaha, NB, to chaplain, Bishop Clarkson Memorial Hospital, Omaha, NB
BARTA, F. Kenneth, from chaplain, V. A. Hospital, Palo Alto, CA, to St. James, Monterey, CA
BELL, R. Craig, from Holy Cross, Grand Rapids, MI, to St. Paul's, Richmond, IN
BIRTCH, John E. M., from St. Bartholomew's, St. Petersburg, FL, to Calvary, Indian Rocks Beach, FL
BORG, Warren R. (Jess), from assistant headmaster, Brownell-Talbot School, Omaha, NB, to headmaster, St. Andrew's Episcopal School, Bethesda, MD
BOURGAEULT, Cynthia W., from non-parochial to St. George's, Ardmore, PA
BRIGHT, Carl C., from Ascension, Montgomery, AL, to Grace, Sheffield, AL
BRIGHT, John A., from Christ, Lake Oswego, OR, to dean, St. Andrew's Cathedral, Honolulu, HI
BROBURG, Anselm, from non-parochial to Grace, Whitestone, NY
BROOKS, Ashton J., on leave of absence from San Andres, Santo Domingo, Dominican Republic. His address is: 37 Kirkland St., Apt. 102, Cambridge, MA 02138
BRYANT, Richard G., from St. George's, Schenectady, NY, to St. Luke's, Baltimore, MD
BUNYAN, Frederick S., from Ascension, Denver, CO, to Our Saviour, Colorado Springs, CO
BURTON, Robert, from Christ, Coronado, CA, to St. Margaret's, Palm Desert, CA

CALDWELL, Stephen R., from All Saints, Lakeland, FL, to St. Agnes, Sebring, FL
CARROLL, James E., from dean, St. James' Cathedral, Chicago, IL, to St. Paul's, San Diego, CA
CASKEY, Charles C., from Grace, Providence, RI, to chaplain and chairman, religion department, St. Catherine's School, Richmond, VA
CLAIBORNE, Bishop Randolph R. (retired), from Dunwoody, GA, to Canterbury Court, 3750 Peachtree Rd. NE, Atlanta, GA 30519
COBB, Terry R., from Trinity, Fulton, and St. Paul's, Hickman, KY, to St. Agnes, Franklin, and St. Cyprian's, Franklin, NC
COBLE, Robert H., from St. Stephen's, Norwood, PA, to All Saints, Norristown, PA
COFFEY, Jonathan B., from All Souls, Miami Beach, FL, to All Saints, Jensen Beach, FL
CONNELL, Christopher T., from St. Luke's, Metuchen, NJ, to chaplain and teacher, St. Mary's Hall-Doane Academy, Burlington, NJ
CORKLIN, Stanley E., from St. John's, Lockport, IL, to Christ, Streator, IL
CRAIG, C. Phillip, from Community of Celebration, Woodland Park, CO, to All Saints, Warrenton, NC
CRUSE, John W., from Holy Comforter, Montgomery, AL, to chaplain to the Bishop of Jerusalem
CURT, George, from St. Bede's, St. Petersburg, FL, to St. Chad's, Tampa, FL
DAVIDSON, Allan R., from St. Andrew's, Mentor, OH, to St. Martin's-in-the-Fields, Pompano Beach, FL
DAVIS, West R., from non-parochial to St. Andrew's, Tacoma, WA
deBARY, Edward O., Incarnation, West Point, MS, to also St. John's, Aberdeen, and Grace, Okolona, MS
DeLOACH, Albertus L., from St. Augustine's, Metairie, LA, to graduate studies, Tulane School of Social Work, New Orleans, LA
DENT, W. Gilbert, III, Christ [Old North Church], Boston, MA, to also St. Mary's, Boston, MA
DIAMOND, Daryl E., from St. Matthias, Waukesha, WI, to Christ, Overland, KS
DIBBLE, Stephen J., from St. Andrew's, Astoria, NY, to non-parochial
DOHONEY, Edmund L., from St. Philip's, New Orleans, LA, to St. Luke's, San Antonio, TX
DOLAN, James H., from Holy Family, Park Forest, IL, to Redeemer, Elgin, IL
DOWNING, John W., clinical counselor, Santa Barbara, CA, to also Trinity, Santa Bar-

bara, CA
DUNLAP, Joseph L., from Holy Innocents, Kinston, NC, to chaplain, North Carolina Division of Prisons, Raleigh, NC
ECKART, Richard J., Jr., from chaplain and counselor, Hawaii Preparatory Academy, Kamuela, HI, to chaplain and chairman, religion department, St. Andrew's School, Jackson, MS
ECKMAN, Daniel W., Jr., from St. John's, Mt. Washington, Baltimore, MD, to St. Martin's-in-the-Field, Severna Park, MD
EDWARDS, J. Sargent, from St. Stephen's, Gilroy, CA, to Calvary, Kaneohe, HI
ELFVIN, Robert R., from Trinity, Findlay, OH, to St. Luke's, Des Moines, IA
ERICSON, William D., from All Saints, Winter Park, FL, to St. Andrew's, Mentor, OH
EVANS, David H., from Grace, Mt. Clemens, MI, to non-parochial
FIELDS, Cyprian W., OHC, from Absalom Jones Priory, New York, NY, to All Souls, New York, NY
FRASER, Alexander, from non-parochial to St. Wilfred's, Marion, and chaplain, Marion Institute and Judson College, Marion, AL
FREW, Randolph L., from St. Matthew's, Las Vegas, NV, to Holy Apostles, New York, NY
FURLONG, James D., from St. Christopher's, Lubbock, TX, to St. Michael's, Lincoln Park, MI
GEARHART, Robert J., from St. Peter's, Nellig; St. Mark's, Creighton; and St. John's, Albion, NB, to St. John's, Valentine, and St. John's, Cody, NB
GILES, Walter E., from Christ, Sackets Harbor, NY, to Trinity, Watertown, NY
GILL, John H., from St. John's, Huntington, NY, to Epiphany and St. Simon, Brooklyn, NY
GILLESPIE, David M., from St. Paul's, Englewood, NJ, to dean, Grace Cathedral, San Francisco, CA
GOODSON, Mercer L., from St. Matthew's, Bogalusa, LA, to chaplaincy program, St. Luke's Hospital, Houston, TX
GOODWIN, Frederick D., III, from Emmanuel, Richmond, VA, to non-parochial
GOORAHOO, Ephraim B., St. Barnabas and St. Lydia's, Brooklyn, NY, to also chaplain, St. John's Episcopal Hospital, Brooklyn, NY
GRAHAM, William J., Jr., from St. Andrew's, Seward, NB, to non-parochial
GRANFELDT, Robert C., from chaplain, University of Massachusetts, Amherst, MA, to chaplain, Texas Tech University,

Lubbock, TX
GRAVELLE, Emery F., III, from non-parochial to Holy Spirit, Livonia/Westland, MI
GREEN, Roy D., from The Falls Church, Falls Church, VA, to St. Mark's, Orchard Park, NY
GREENWOOD, Don R., from St. Francis, Macon, GA, to Grace, Waynesville, NC
HAMMOND, Blake B. (retired), from Marion Station, MD, to 530D Alabama Ave., Salisbury, MD 21801
HARDY, Lawrence B., from minister of mental health, Diocese of Pennsylvania, and counselor, Episcopal Hospital Mental Health Center, Philadelphia, PA, to St. John's, Wilmington, NC, and a counseling practice
HARPER, Melvin H., from St. Luke's, East Greenwich, RI, to Nativity, Dothan, AL
HARRIS, Renne L., from Ascension, Portland, OR, to Sts. Peter and Paul, Portland, OR
HENDRICKS, Edward O., from St. Clement's, Philadelphia, PA, to non-parochial
HENDRICKS, W. Frisby, III, from Trinity, Portsmouth, VA, to St. Martin's, Richmond, VA
HOBBS, Bryan A., from St. Peter's, Key West, FL, to Holy Sacrament, Hollywood, FL
HOLMES, Rexford C. S. (retired), from Frankenmuth, MI, to 119 Cedar Creek Ct., 605 Michigan Blvd., Dunedin, FL 33528
HOMEYER, Charles F., from Grace, Kirkwood, MO, to Holy Cross, Grand Rapids, MI
HOULIK, Michael A., to St. James, Wichita, KS
HUNTLEY, Jack R. (Lt. Col.), from Office of the Army Chief of Chaplains, Washington, DC, to Training and Doctrine Command Chaplains Office, Fort Monroe, VA
IRELAND, Clyde L., from director of church relations, University of the South, Seawane, TN, to Calvary, Richmond, TX
ISRAEL, Fielder, Jr., from St. James, Charleston, SC, to Advent, Marion, SC
JOHNSON, Ira J., from St. Andrew's, Dayton, OH, to St. Augustine's, Kansas City, MO
JOHNSON, W. Pagram, III, from graduate studies, Emory University, Atlanta, GA, to headmaster, The Canterbury School, Accokeek, MD
JOHNSTON, George S., from St. Paul's, Put-in-Bay, OH, to Grace, Robbinsville, NC
JONES, James B., professor, Church Divinity School of the Pacific, Berkeley, CA, to also St. Mark's, Berkeley, CA
KAAKE, Robert L., from St. Andrew's-by-the-Lake, Harrisville, MI, to St. Bede's, Linden, MI
KELLY, Christopher D., from St. Martin's-in-the-Fields, Pompano Beach, FL, to St. Christopher's, West Palm Beach, FL
KENDALL, Michael S., from St. John's, Waterbury, CT, to St. James the Less, Scarsdale, NY

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/PS Clergy changes

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KNIES, Alfred T. (Ted), Jr., from St. Stephen's, Huntsville, TX, to Trinity, Pharr, TX
KNIGHT, David H., from St. Stephen's, Westboro, MA, to Christ, Winchester, VA
KOENIG, Harold O., from Christ, Baltimore, MD, to St. Andrew's Cathedral, Jackson, MS
KOLB, William A., from Holy Apostles, Barnwell; Christ, Denmark; and St. Alban's, Blackville, SC, to St. Thomas, Mamaronck, NY
LANG, William A., Jr., from St. Thomas, Hereford, TX, to St. Christopher's, Sun City, AZ
LAUTENSCHLAGER, Paul J., from St. Paul's, Philipsburg, PA, to St. Timothy's, Creve Coeur, MO
LONG, Thomas M., from Ascension, Pueblo, CO, to St. Bartholomew's, Estes Park, CO
LOUNSBURY, David A., from St. Mary's, Eugene, OR, to William Temple House, Portland, OR
LOVE, Leon L., from St. Mary's, Williamsport, PA, to Christ, Flint, MI
LUEDDE, Christopher S., from Trinity, Carbondale; St. James, Dundaff; Christ, Forest City; St. James, Jermyn; and St. George's, Olyphant, PA, to St. Mark's, Bridgeport, MI
LUETHE, Robin L., Epiphany, Chehalis, WA, to also St. John's, Centralia, WA
LUND, Anders G., Jr., from non-parochial to St. Paul's, Bridgeport, CT
MAY, Lynde E., IV, from faculty, University School, Milwaukee, WI, to St. John Chrysostom, Delafield, and chaplain, Northwest Military and Naval Academy, Lake Geneva, WI
MAYER, Iris B. R., from non-parochial to St. Andrew's, El Paso, IL
McDOUGALL, Robert F., from St. Elizabeth's, Higgins Lake, and All Saints, Houghton Lake, MI, to St. Paul's, Jackson, MI
McKEACHIE, William N., from theological consultant, Diocese of Toronto, Canada, to acting director of church relations, University of the South, Seawane, TN
METZ, Wayne N., from St. John's, Morganfield, KY, to graduate studies, Oklahoma State University, Stillwater, OK
MILLER, Robert L. (retired), from Chicago, IL, to 1620 Pine Ave., Winter Park, FL 32789
MILLS, Keith A., from non-parochial to pastoral counseling resident, Life Enrichment Center, Raleigh, NC
MITCHELL, Leonel L., from St. James' Cathedral, South Bend, and professor of liturgy, University of Notre Dame, South Bend, IN; to professor of liturgics, Seabury-Western Theological Seminary, Evanston, IL
MOORE, Rodney A., from St. Elizabeth's, Holdrege, NB, to St. Barnabas, Omaha, NB
MOSES, Donald H., from St. Francis, Menomonee Falls, WI, to St. Peter's, Harrisonville, MO
NANCARROW, A. Paul, from associate director, Diocesan School of Theology, Detroit, MI, to St. Jude's, Fenton, MI
NEARY, Walter E., from St. Mary's, Imperial Beach, CA, to chaplain, The Bishop's Schools, La Jolla, CA
NEWLAND, Robert B., from St. Aidan's, Virginia Beach, VA, to St. Mark's, Augusta, ME
NEWYEAR, Robert C., from Resurrection, Oklahoma City, OK, to St. Paul's, Lee's Summit, MO

OUTERBRIDGE, Samuel M., from St. John's, Sewaren, NJ, to non-parochial
PECK, Edward J., Jr., from St. Mary's, Waynesboro, PA, to St. Andrew's, York, PA
PENALOZA, Elias H., director, Spanish mission, St. Paul's, Chester, PA, to also Christ and St. Ambrose, Philadelphia, PA
PETERSON, Don L., from All Saints, Pontiac, MI, to faculty, Ohio State University, Columbus, OH
POITIER, Marlon S., from St. Athanasius, Brunswick, GA, to St. Simon the Cyrenian, Fort Pierce, FL
RADELMILLER, W. L. Nicholas, OHC, from prior, Mount Calvary Retreat House, Santa Barbara, CA, to prior, Holy Cross Monastery, West Park, NY
RAIZOR, William C., to St. Gabriel's, Hollis, NY
RATHMAN, Scott S., from St. Mark's, Omaha, and St. John's, Omaha, NB, to St. Paul's, Council Bluffs, IA
RINES, Charles T., from St. Paul's, San Diego, CA, to Trinity, Escondido, CA
ROBERTS, Ray E., Jr., from Grace, Grand Rapids, MI, to St. John's, Ionia, MI
ROKOS, Michael G., from St. Thomas, Owings Mills, MD, to Christ, Wilmington, DE
ROSS, George C. L., from St. Paul's, San Diego, CA, to Grace, Martinez, and campus missionary, Diocese of California, San Francisco, CA
SALMON, Edward L., Jr., from St. Paul's, Fayetteville, AR, to St. Michael and St. George, Clayton, MO
SCHOEWE, Peter A., from St. Martin's, Monroeville, PA, to St. Luke's, Lincoln, NC
SEITZ, Thomas C., from assistant headmaster, St. Paul's School, Clearwater, FL, to headmaster, St. Mark's Day School, Shreveport, LA
SNIFFEN, E. Timothy, from chaplain, Medical College of Virginia Hospital, Richmond, VA, to All Saints, Richmond, VA
SPITLER, Downs C., Jr., from Trinity Cathedral, Columbia, SC, to St. Timothy's, Wilson, NC
STACY, Clarence H., from director and chaplain, Seabury House, Greenwich, CT, to Trinity, Hayward, CA
STEVENS, Robert E., from Young Life, Atlanta, GA, to St. Stephen's, Lakeland, and St. Luke's, Mulberry, FL
SWINDLE, Frank M., Jr., from Trinity, DeRidder, and Polk Memorial, Leesville, LA, to Good Shepherd, Lake Charles, LA
SWOPE, Robert L., from Church of the Pee Dee, Marion, SC, to St. Michael's, Orlando, FL
TATE, Stanton D., from St. Michael's Cathedral, Boise, ID, to Good Samaritan, Corvallis, and chaplain, Oregon State University, Corvallis, OR
URMY, Frank E., from St. Andrew's, Detroit, MI, to Good Shepherd, Hemet, CA
VAN BREDERODE, John H., from St. John's, Warehouse Point, and Grace, Broad Brook, CT, to Epiphany, Rochester, NY
WALKER, Dennis R., from St. Timothy's, Cincinnati, OH, to All Saints, South Charleston, WV
WILLIAMS, Roger S., from Holy Trinity, Sunnyside, WA, to All Souls, Naha, Okinawa
YEOMAN, Edgar H. (retired), from Three Rivers, MI, to 3460 Rothschild Dr., Pensacola, FL 32503

NEW DEACONS

ALLEN, Herbert E., III, to St. Peter's, Chicago, IL
AMY, Anne G., to St. Mark's, Washington, DC
BAGAY, Martin, to St. Martin's, Chagrin Falls, OH
BEHRELL, Kenneth K., to All Saints, Western Springs, IL
BLINMAN, Clifford, to St. Paul's, Walnut Creek, CA
BRADBURY, William J., to St. Andrew's-in-the-Pines, Peachtree City, GA
BRAKE, Mary W., to Emmanuel, Geneva, and graduate studies, University of Basel, Switzerland
BRAY, Doris S., to All Saints, Lehigh; St. John's, Palmerton; and St. John's, Jim Thorpe, PA
BURNS, Jerome W., to St. Mary's, Vicksburg, MS
COCKBILL, Douglas J., to Diocese of Chicago, IL
DALE, Kathleen A., to All Saints, Pasadena, CA
DRESSEL, Marilyn, to St. John's, Midland, MI
EASTMAN, W. Joseph, to St. Peter's, Washington, NC
FISHER, Jerry, to St. Christopher's, Gates Mills, OH
GILBERT, George A., Jr., to Redeemer, San Rafael, CA
JONES, Elizabeth C., to Holy Spirit, Cumming, GA
KINSER, Prentice, III, to St. John's, Roanoke, VA
LISTER, Craig J., to Holy Comforter, Kenilworth, IL
LITTLETON, Camille S., to St. Dunstan's, Atlanta, GA
MANN, Frederick E., to Christ, Springfield, MO
McGARRY, Susan E., to St. Andrew's, Ann Arbor, MI
MILLIKEN, Jean L., to Emmaus House, Atlanta, GA
MORELY, William H., to St. John's, Naperville, IL
MORPETH, Robert P., to Christ, Macon, GA
OLNEY, Clarke N., to St. Mark's, Cocoa, FL
ORWIG, Anne, to chaplain, St. Augustine's Church and Canterbury House, University of Kentucky, Lexington, KY
PRITCHARD, Thomas M., to Trinity Cathedral, Little Rock, AR
ROBERTS, William D., to Trinity Cathedral, Davenport, IA
RUTH, Margaret F., to Diocese of West Missouri, Kansas City, MO
SCHARON, Anne, to St. Matthew's, Warson Woods, and chaplain, St. Luke's Hospitals, St. Louis, MO
SCHWERT, Douglas P., to St. Peter's-by-the-Lake, Montague, MI
STORY, Benjamin, to St. John's, Washington, IN
WALLENS, Michael G., to St. Mary Magdalen, Villa Park, and youth officer, Diocese of Chicago, IL
WILLIAMS, Daren K., to Zion, Oconomowoc, and organist and assistant to the vicar, Nashotah House Seminary chapel, Nashotah, WI
WILSON, Edward, staff member, African Enterprise, Pasadena, CA
WOLFE, Paul D., to St. Andrew's, Fort Pierce, FL

RECEPTIONS

LIEFFORT, Robert J., by the Bishop of Central Florida
SULLIVAN, Charles M., by the Bishop of Long Island, on September 14
WALSH, Harry J., from the Roman Catholic Church by the Bishop of Chicago, on June 17

LIFE PROFESSIONS

Sister CAROL ANDREW in the Order of St. Helena
Sister GABRIEL in the Community of the Holy Spirit
Sister MARY GABRIEL in the Society of St. Margaret

RETIREMENTS

EVERY, Eugene L., from St. Stephen's, Morganton, NC
BANKS, Joseph H., from St. Augustine's, Kinston; St. Andrew's, Goldsboro; and St.

Stephen's, Haddock's Crossroads, NC, in June
ELMEN, Paul H., from professor, Seabury-Western Theological Seminary, Evanston, IL
EPPES, B. Scott, from warden, Camp McDowell, Jasper, AL
FLETCHER, Custis, Jr., from St. Mary's, Madisonville, KY
GROVES, Edward A., Jr., from chaplain, Bishop Clarkson Memorial Hospital, Omaha, NB
HALEY, Kent L., from St. Timothy's, Salem, OR, on October 15
HAVENS, Henry W., from St. David's, Brunswick, GA, on September 1. His address is: 220 Suburban Estates, Brunswick, GA 31520
HORSTMANN, Elmer D., from St. Mark's, Medford, NY, on July 1
KAHL, Adolph W., from Christ, Somers Point, NJ, on December 31
LINSKOTT, Burton L., from Epiphany, Honolulu, HI, in August
MARSH, Harold S., from Grace, Hopkinsville, KY
PRICE, R. Hampton, from St. James, Black Mountain, NC, in December
RHEIN, Francis B., from Trinity, Upperville, VA, in July
ROBERTSON, J. William, from Holy Trinity, Iron Mountain, MI. He will live in Little Lake, Marquette County, MI.
SEDDON, Frederick J., from St. Ann's, Crystal River, FL. His address is: St. Andrew's School, St. Andrew's, TN 37372
STOCKS, William, from Grace, Jersey City, and chaplain, Christ Hospital, Jersey City, NJ
THROOP, Robert H., from Christ, Lincoln, RI
TITUS, Frank L., from Calvary, Indian Rocks Beach, FL, on August 1
WICKERSHAM, George W., II, from St. Luke's, Hot Springs, VA, on January 16
WILCOX, Charles E., from St. Luke's, Tulsa, OK, on September 1
WILLIAMS, Roswell G., from St. Paul's, Waretown, NY, on October 15. His address is: Apt. 16, Marvin St. School Apts., Clinton, NY 13323

DEATHS

ALLEN, Elmer L., age 52
BALL, Ivan H., age 87
BLAKE, Henry A., age 70
BRADSHAW, Charles B., age 59
BUXTON, Clarence E., age 89
CASSERLEY, J. V. Langmead, age 68
CLEVELAND, John M., age 78
GREANOFF, Albert E., age 88
GRUMAN, George T., age 85
HARPER, Howard V., age 74
HAWKE, Alexander E., age 93
HEATON, Henry, age 73
HEIMBERGER, Charles W., age 31
HUBON, Charles W., age 83
KRONVALL, Edward, Jr., age 54
Sister MARGARET RAPHAEL, CSJB, age 75
MONKS, George G., age 80
NORRIS, Baxter, age 90
TITTMANN, George F., age 63
WALKER, Sheafe, age 89
WEAVER, John O., age 72

CORRECTIONS TO OCTOBER ISSUE

1. We erred in reporting that the Rev. George B. DAVIDSON had resigned from Ascension, Bogota, NJ. Father Davidson retired but is remaining at Ascension and taking the services on a non-salaried basis.
2. The Rev. W. Therrel HOLT, Jr., writes that the announcement of his retirement from St. Stephen's, Columbia, MS, is decidedly premature (and we added insult to injury by spelling his name wrong): "God willing, I expect to continue here until normal retirement age in 1982. The rumor started when I married the widow of John D. McCarty, priest, and told friends we would retire to her California home when the time came."
3. The Rev. Donald R. WOODWARD (retired) feels our announcement of his move was confusing. After his retirement from Calvary/Holy Communion/St. George's, New York, NY, he was priest-in-charge of St. James the Less, Scarsdale, NY, and is now priest-in-charge of St. Paul's, Newburyport, MA. His address is: 83 Lime St., Newburyport, MA 01950.

NOTICE

The Rev. Robert D. MARTIN advises us of an error in the 1978 Episcopal Church Annual: "I live in Hernando, not Hermondo, and much mail is coming to the wrong town name. My correct address is: P.O. Box 393, Hernando, MS 38632."

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

To: Clergy Changes
The Episcopalian
1930 Chestnut St.
Philadelphia, Pa. 19103

Name _____ moved ☐
has resigned ☐ from
retired ☐

Church or other position _____ City and State _____

to _____ City and State _____
Church or other position (if appropriate)

New address _____

Date of change _____ Signed _____

Please type or print in ink. If your address is changing and you enclose the mailing label from this issue of THE EPISCOPALIAN, we'll inform our Circulation Department for you.

Venture diocesan campaigns now underway

"Three million Episcopalians talking to one another about mission... and deciding themselves what it is and how to support it." That's the description K. Wade Bennett, national chairman for diocesan campaigns, gives Venture in Mission, the Episcopal Church's three-year fund-raising and mission renewal effort.

Canon George I. Chassey of South Carolina says, "Nobody will be able to write the story of Venture for 10 years. The renewal people, parishes, and dioceses are experiencing is the real story."

This article, therefore, is not *the* Venture story. It is, rather, an attempt to summarize what dioceses are doing—planning, questioning, studying, launching—about the fund-raising part of the campaign.

A few dioceses have completed or are completing their drives; many expect to begin before June 30, 1979, others before the end of 1979, and still others plan campaigns in 1980 or later.

The national Venture office estimates 82 percent of the Church's 93 domestic dioceses plan to participate. A survey of diocesan campaign plans shows that the larger percentage of the money raised will stay in the dioceses for local programs; 30-40 percent will fund Executive Council-approved mission projects throughout the nation and the world.

Among dioceses ahead of the national January-June, 1979, schedules are **North Carolina** and **Kentucky**. North Carolina began its \$2 million capital funds drive with convocation meetings in October. The larger amount of the goal—\$1.4 million—will help construct a new diocesan camp and conference center near Greensboro; \$200,000 will go to diocesan projects and \$400,000 to national projects. Kentucky has received pledges for \$600,000 of its \$1 million target; 30 percent will go to national projects. Kentucky started early but plans to stay late—the campaign will continue until December, 1980.

While some dioceses are now formulating goals, others have already met theirs. **Pittsburgh** has nearly met its goal of \$3,305,000, of which \$800,000 will go to the national program. **Northwest Texas** has met its goal of \$1 million and has pledged a tithe of that to two national projects.

South Dakota will have to work at following the advice Bishop George T. Masuda of North Dakota sent to its 1976 convention: "If at first you don't succeed, you run about average. If at first you do succeed, try hard to hide your astonishment." The diocese oversubscribed its goal of \$509,000 with pledges of around \$650,000, of which a tithe will go to the national program. **Atlanta** and **South Carolina** both have exceeded their goals (see September issue).

The largest group of dioceses will begin general campaigns in January, 1979. **East Carolina** will be seeking pledges from individuals rather than congregations for its \$800,000 campaign, \$200,000 of which is designated for national Venture projects. A diocesanwide banquet rally will start the campaign in **Mississippi**, whose target goal is \$850,000; the first \$400,000 raised beyond expenses will go undesignated to the national program.

Nebraska and **Oregon** have not yet set monetary goals. Nebraska, however, expects its target to be around \$750,000 or \$800,000 with a designated contribution to a national project, and Oregon says 50 percent of pledges will go to national projects. **Oklahoma's** October convention approved a fund drive for approximately \$1.75 million; 50 percent will go to national projects, 25 percent to diocesan projects, and 25 percent to approved parish missionary projects.

Pennsylvania is beginning a \$5.3 mil-

lion campaign, 50 percent of which is for national programs. John W. Reinhardt Associates of Philadelphia prepared a Venture slide presentation for the diocese; many other dioceses are now using it during their deliberations.

Other dioceses planning early 1979 campaigns are **Chicago**, **Easton**, **Eau Claire**, **Fond du lac**, **Montana**, **Springfield**, **Upper South Carolina**, **West Texas**, and **Wyoming**. A few dioceses, including **Central Pennsylvania** and **Missouri**, have decided to wait until spring to launch their campaigns.

Vermont has approved a diocesan Renewal of Ministry and Mission campaign with 20 percent to go to projects outside the diocese. In **Arkansas** a comprehensive study and report by the special committee on stewardship and finance, chaired

by Fred Pickens of Newport, was instrumental in the decision to have a \$1.7 million fund-raising campaign, including \$400,000 toward the national goal.

New York adopted a \$4 million goal, of which \$450,000 will go to the national campaign. Trinity Church, New York City, gave the campaign a boost with a \$500,000 challenge gift to be divided equally between diocesan and national goals. Another grant, from the Astor Foundation, establishes a \$1 million Vincent Astor Fund for public and charitable activities in the city of New York, which is in both the Dioceses of New York and Long Island.

Social ministries rank high for diocesan and national projects in the survey of parish meetings held in **Northern Michigan**. The diocese will launch its

fund-raising campaign late in the spring. A tentative goal of \$390,000 has been set; a special convention early in 1979 will decide final goals.

When **Ohio's** annual convention meets in February, it will set the diocesan campaign's monetary goals, expected to be between \$4 and \$5 million. The convention will also have to decide the national share since an earlier special convention rejected an exact mathematical "fair share."

Texas plans a spring, 1980, campaign with a \$2 million goal; \$500,000 of that will be an outright gift to the national Venture program.

Long Island, **Los Angeles**, **Louisiana**, **Quincy**, **Tennessee**, and **Western Massachusetts** have also approved Venture

Continued on page 17

This Christmas, make "the most satisfying of all translations" the most enduring of all gifts.

"Many readers, both Catholic and Protestant," the *New York Times* reports, "have found The Jerusalem Bible the most satisfying of all translations in its blending of literary style with clarity of expression."

"All in all," says the *Christianity Today* reviewer, "it is a felicitous product of the best of modern scholarship joined with a deep reverence and devotion for the Bible as the Word of God." And *America* sums up: "There is

no translation quite so good in English."

That is true, of course, whether The Jerusalem Bible is bound in paper covers or in the most expensive leather. But this Christmas season, you may want to consider a gift as enduring as the Word itself. The Jerusalem Bible is available in two particularly handsome editions, pictured below. The thin-paper edition, in its own gift box, is available in flexible

binding in white, black, blue, brown or red. And the beautiful leather edition in French Morocco binding, in red, black or white, has many features found only in limited editions, including spine "hinges," moiré endpapers, and a gold-stamped gift box.

Special features in both editions include 8 pages of maps in color, notes and introductions, and Family Record pages. See them both at your bookseller this week.



THE JERUSALEM BIBLE

REGULAR EDITION, \$16.95 □ LEATHER EDITION, IN RED, WHITE AND BLACK, \$39.95 □ THIN PAPER GIFT EDITION, IN RED, BLACK, WHITE, BROWN, AND BLUE, \$22.95 □ READER'S EDITION, \$9.95 □ TWO VOLUME SET, \$15.90 □ NEW TESTAMENT, \$10.00 □ OLD TESTAMENT, \$8.95 □ NEW TESTAMENT, LARGE TYPE READER'S EDITION, \$12.95 □ THE BIBLE IN ORDER, \$29.95 □ PAPERBACK EDITIONS: READER'S EDITION, \$6.95; NEW TESTAMENT, \$1.75; PSALMS, \$1.75 □ MODERN CONCORDANCE TO THE NEW TESTAMENT, EDITED BY MICHAEL DARTON, \$27.50

DOUBLEDAY

The Great Debate: What is Family?

And why are all these people talking about it?

"We loved each other; we tried to care for each other. But the demands of my job, my wife's search for her own identity, our desire for a good relationship with our children yet time enough for ourselves put so much pressure on us.

"Eventually that little family was just too fragile. It couldn't withstand the battering, and finally it fell apart."

That's one divorced man's wistful description of what happened to his marriage—and his family. It's a story that's repeated often in the literature about "the family" and what's happening to it.

As the typical American family moved from an extended one in which relatives helped bear the burdens into one in which a married couple carried them all, and from a time when a couple married for economic support to one in which the purpose was emotional support, the demands apparently became too great. The nuclear family was too fragile, too delicate to withstand the batterings. So the family began to fall apart. And the debate began.

The Very Rev. Basil Moss, Provost of Birmingham Cathedral in England, and his wife Rachel, who wrote a paper on "Humanity and Sexuality" for discussion this summer by the Church of England's General Synod, cite society's demands. They state that marriage in earlier times was set more in a community context, a reduced factor now that home and work are separated and small families can be economically viable. "In such a setting the nuclear family is experienced by many as a prison. In another sense it can be seen as a psychological trap in which two adults at best collude with each other's exploitative attitudes, at worst are deformed by them, and either exercise a stifling control over their children or little control at all."

Establishment in the 19th century of a compulsory free school system in the United States was the beginning of the transfer of the family's functions to other institutions. More recently the rise of the feminist movement, a couple's ability to control the number of their children, and societal acceptance of different life styles have all helped to rearrange the family portrait.

Comments on this changing family picture abound.

What is Family?

"Families aren't dying. In flamboyant and dumbfounding ways they are changing size, shape, and purpose."

• "I think what we mean by families will be redefined, and this will be a good thing because it will give people more options and choices. This includes opting for a monogamous relationship, which for a while was not fashionable. I found myself almost embarrassed to admit I have been happily married and faithful to one partner for 35 years."—Dr. Richard Hey, professor of family social science at the University of Minnesota

• "The home... is a society in embryo in which characters are molded and wings tested, ... truly the right place for Christian love to begin."—William H. Lazareth, *Crisis in Marriage*

• "Families aren't dying. The trouble we take to arrange ourselves in some semblance or other of families is one of the most imperishable habits of the human race. What families are doing, in flamboyant and dumbfounding ways, is changing their size and their shape and their purpose."—Jane Howard, *Families*

"Family" is as popular as "jogging" as a subject for books and articles. The debate goes on: "Is the American family dying?" "Can we save it?" "Should we save it?" "How is it changing?"

We don't know what started the debate. Maybe President Carter did when in his Inaugural Address he emphasized the importance of family life and promised to hold a conference on the subject in 1979. Maybe the Bureau of the Census did by publishing statistics. Maybe it began with feminism's challenge of the old, familiar patterns. Maybe the debate began with a combination of all of the above and more.

The statistics show:

- The divorce rate has doubled in the last 10 years, but remarriage has grown almost as fast, making divorce part of a system of marital transfer.
- Single parent families are increasing. About two out of five children born in this decade will live in such families for at least part of their youth.
- Women head more households than ever before, and more than half of all mothers with school-age children now work outside the home.
- Nearly half of all American families have no children under 18.
- Couples have fewer children and stop having them earlier, thus they have more years alone together than their grandparents had.
- A million couples now live together unmarried.
- One result of these and other changes is only 15.9 percent of all households with children are ones in which the father is the sole wage earner and the mother is a full-time homemaker.

In our survey of current literature we found the U.S. government has no official family policy, yet almost everything it does affects families. We found everyone has his or her own definition of what a family is. We also found noticeably lacking a discussion of the difference, if any, between "marriage" and "family," which the Episcopal Church tends to treat as one subject.

This may be one reason the Rev. John Snow, Episcopal author and lecturer on the subject, wrote us, "Marriage and the family is the trickiest, most treacherous subject around and almost impossible to get a handle on." Even President Carter couldn't manage it. He cancelled—or postponed until 1981—his promised Family Life Conference.

As we go to press, the Episcopal Church's Family Life Conference is being held in Denver, Colo. Maybe this one—sponsored by another Carter, Woodrow Carter, staff officer for social welfare at the Episcopal Church Center—will produce some data. We'll report next issue.

In the meantime, we present a survey of our findings, hoping they may help church-people analyze what the changes in American Family Life mean for the Episcopal Church.

—The Editors

• "Today's intact family may be next year's single-parent family which may be the reconstituted family of the next year. It's hard to tell whether someone is actually post-divorce or pre-marriage or if Mr. Intact is from a family that is together or merely pre-divorce. . . . What is a family? Parents and children whether dwelling together or not."—Ellen Goodman, *Boston Globe* columnist

• "The spinal core institution of our society is the family. [It] can be viewed as an organizationally small network of people with a set of values and with the ability to generate money through labor." —"Organizing for Family and Congregation," a study paper published by the Industrial Areas Foundation, Chicago, Ill.

• "What we think of as the 'traditional' nuclear family is actually a recent development. . . . Better to celebrate it as 'The American Families,' the one common denominator having been a combination of endurance, affection, and resilience."—*MS* magazine, August, 1978

• "Everyone needs family. Within the closeness of our domestic relationships we struggle with our identities, fight alienation, and, in the best of situations, take strength from the synergy of mutual caring and respect, [but] as long as marriage discriminates against women, women who understand their needs and their true natures will set up alternatives."—Jean Callahan in "Why are all marriages breaking up?" in *Mother Jones* magazine, July, 1977

• "Family is a generation-spanning group that transmits history in a uniquely profound way."—Dorothy Dinnerstein, psychologist and author, in an interview in *MS* magazine, August, 1978

• "Like Winston Churchill viewing democracy, the social critics are deciding the family is the worst possible system, except for all the alternatives. 'There is no better invention than the family, no super substitute,' says Rutgers University sociologist Sarane Boocock." —Special Report, "Saving the Family," *Newsweek* magazine, May 15, 1978

Church and Family: Is there life after the wedding?

The United States is the only western nation that does not have a formal government family policy, and in many ways the Episcopal Church has none either. Nonetheless society, through federal and state statutes, and the Church, through its canons, have clear laws about marriage—both how to enter it and how to leave.

The Creation story (Gen. 2:18, 24 NEB) states, "It is not good for the man to be alone," thus he is "united to his wife." But for centuries procreation—not companionship—was seen as marriage's principal purpose. In the Bible childlessness was considered a judgment against a couple, not a positive condition, and this attitude persists.

Even today, when society is seriously debating marriage's function, the Episcopal Church assumes marriage will include childrearing. *The Proposed Book of Common Prayer* offers a "Prayer for Families and Personal Life" (Prayer 45, page 828) which asks God to "knit together in constant affection those who, in holy wedlock, have been made one flesh." Then immediately following: "Turn the hearts of the parents to the

children and the hearts of the children to the parents."

For centuries both the Church and society agreed on the fundamental functions of marriage and the family. They saw marriage as principally for procreation and families primarily as a structure for rearing children. That was the way things were, the norm. This is no longer true.

Married couples without children living at home and childless married couples now comprise 30.5 percent of U.S. households. They often can't find themselves in definitions of family that stress child-rearing functions. Maybe the very terms of the discussion—the interchangeable use of "marriage" and "family"—hinder efforts at understanding the current changing family patterns.

The Rev. Jay and Shirley Dean, family life officers in the Diocese of Maine, would use the word "household" to expand understanding and decrease confusion. They offer a list of seven kinds of households:

- 1) The couple—without children or anyone else living with them.
- 2) Nuclear—father, mother, children.
- 3) Extended—the couple with relatives or married children living with them.
- 4) Single parent—with children at home.
- 5) Blended—husband and wife with children from previous marriages.
- 6) Single person living alone.
- 7) Intentional—people not necessarily related living together, sometimes for economic reasons or companionship.

Even this exhaustive list leaves unresolved how to define, for instance, a divorced parent who does not have children living with him/her full time. Is he/she still part of a family though no longer part of a marriage? And none of these definitions begins to address what happens inside a marriage/family/household—monogamous/polygamous, authoritarian/egalitarian relationships. These still leave open-ended questions for society and the Church.

Whatever particular living arrangements are called, the common denominator seems to be that each provides some kind of support and intimacy, each is a unit to which one can belong. Or as one person expanded, "Who else can you call at 3 in the morning?"

Churchpeople are increasingly discussing the Church's view of these households and relationships and its responsibility to them, and some church programs are being developed.

Support Systems:

"Those who believe in marriage should affirm it publicly."

The Marriage Enrichment Center at Washington Cathedral recently sponsored a day-long "Festival for Marriage." The event was held, according to Center director the Rev. Charles Jaekle, because "at a time when many people are questioning the value or need for marriage as an institution, we think it's important for those who believe in it to affirm this belief publicly. At the same time many new styles of marriage are emerging, and we believe everyone has a responsibility to identify and recognize them if the institution is to survive."

Some institutional support systems for marriage and the family can be found in the Episcopal Church. Marriage Encounter, adopted from the Roman Catholics, is widely used (see story, page 15). The Episcopal Dioceses of Olympia and Oregon have sponsored a joint Family Education Development Lab. In the Di-

ocese of Mississippi couples participated in a three-day Married Couples Workshop. West Texas' department of Christian education has sponsored family life leadership training for clergy and laity.

In Tennessee the Urban and Regional Ministry office has a grant to support parenting and family life programs. The project focuses on such questions as the nature and purpose of the family, the relative rights of parents and children, how taxation and housing policies affect family life, and the extent to which government shapes or affects parenting and family living.

Marriage and the family are beginning to receive attention. At the same time, others are beginning to look at those who have been left out of traditional ministries.

What about singles?

Cooking for one or two

A Roman Catholic sociologist, Joseph J. Shields, recently accused the Roman Catholic Church of alienating single persons because it is obsessed with the "family unit" as a model for all churchgoers. That concern has also arisen in the Episcopal Church.

In Arizona the Rev. Gene Walker, vicar of San Pablo Mission, Phoenix, says unmarried Episcopalians often go to early services to avoid coffee hours, stay away from parish suppers, and fail to become active in the parish. Walker, himself unmarried, is sponsoring a Singles Camp Weekend in January.

Citing statistics that show that more than 20 million Americans are single, Walker says the "Church is being challenged in the seventies by the singles much as it was challenged in the fifties by the race issue and by women's rights in the sixties and early seventies. The Church must either minister to the singles or lose them."

Before any parish can minister to singles, he says, it must recognize the single status as an appropriate option to being married. "Many Churches have stressed the gospel of 'family' and forgotten our Lord's stress upon the worth of individuals." Short courses at the weekend will include "cooking for one or two" and "thoughts on being a single woman."

Holy Trinity Church, New York City, which has many singles in its congregation, operates on Margaret Mead's theory

Share a Home offers elderly group living

As the word family takes on new meanings, Share-A-Home, a non-profit association which establishes residential homes for ambulatory elderly people, originated one of its own.

James W. Gillies, Jr., inspired by Acts 2 and 4 "where the first Christians lived as one family in Christ, sharing all they had with each other," began Share-A-Home in Winter Park, Fla., in 1969. Ten Share-a-Home families now exist, and several more are in the planning stages. Growth has occurred mainly through ecumenical church involvement in establishing and endorsing Homes.

When local officials charged Gillies' first Share-A-Home with zoning law violations, Judge Claude Edwards of Florida's Ninth Circuit Court ruled in the Home's favor, saying, "... they were living as a family and as a single unit, and... it was a happy, well run family."

A Home manager selects Share-A-Home residents for a 30-day trial period. They live in a family setting with the manager, whom they hire and can fire, to manage Home finances, laundry, cooking, cleaning, and transportation needs they cannot or do not want to manage themselves. Residents maintain legal and financial control over their lives and are required to assign power of attorney to someone outside the association in case they become incapacitated.

"Living in Share-A-Home," says one resident, "is a new lease on life."

Another feels "God's heaven can't be much different from Share-A-Home."

The Homes are self-sufficient. Membership fees range from \$275 to \$400 a month and include equity in the association, food, lodging, and the manager's services. Some residents' fees are subsidized, and Gillies is working toward enough continuous funding to subsidize more hardship cases.

The Diocese of Central Florida endorses Share-A-Home and has established a tax-exempt Share-A-Home Fund. The endorsement describes the family as "... a group of compatible and active senior citizens who live as a single household, sharing the joys and challenges of daily life, free from the worries of loneliness and housekeeping chores."

Besides the families now in Homes in Central Florida, other Homes are being planned or have recently been established in Cleveland and Cincinnati, Ohio; Greensboro and Raleigh, N.C.; Gainesville, Ga.; Louisville, Ky.; and Tampa and Fort Lauderdale, Fla.

—Pat Batta

of the parish as an extended family and defines singles as never married, divorced, and older people living alone. "We're used to people moving in and out here," says the Rev. Frederick Baldwin, assistant rector. "They don't have a lot of time to get to know people, so they have to feel welcome immediately."

The parish sponsors an outreach program, Oasis, to introduce newcomers, help them adjust to New York City, and provide them with a place to belong. It also sponsors cross-generational family weekends, in which a couple or a single person might take responsibility for someone else's child, and Saturday morning outings during which Big Sisters and Big

Brothers spend time with children who need guidance outside their families.

"We're a family-centered church," Baldwin says, "but our concept of family is not only mother/father/children. We're a family of the faithful. What binds us is our commitment to our God and worship."

As the Church moves to new ministries among new kinds of families, it also continues to minister to broken families. The revised marriage canons adopted in 1973 gave priests a more pastoral way to deal with the real people behind those divorce statistics.

The long-hidden, but increasingly revealed, tragedy of wife abuse is a rela-

tively new aspect of ministry. The Diocese of Michigan, for example, helps support an emergency aid center where women who have been beaten can find emotional and legal support. The Julian Mission in Indianapolis, Ind., not only works with battered women, but with women seeking new horizons.

Challenges ahead:

'Imagine yourself without a family.'

The changing family pattern offers the Church new challenges in its teaching on human sexuality, morality, and marriage. "If the Church is to continue to commend life-long monogamy, it must insist on social conditions for marriage which make for health and not sickness," say Basil and Rachel Moss, whom we quoted earlier. "It must be less prone than it has been in the past to see marriage as a negative way of 'controlling' human sexuality and more concerned to set marriage within a wider network of creative and supportive relationships. It must be more positively interested in alternative forms of commitment and community."

Terry Lynberg, writing in the newsletter of the Episcopal Young Adult Ministries Network, says young people's family reference points often differ from those of their elders. "Imagine yourself 23 or 24 relating to the world without family as a reference point. ... There is a word for this, 'enucleate.' ... Whether we like this or not, this being enucleate is a widespread experience for young adults today." To attract these young people and minister to them, Lynberg suggests the Church must be less judgmental and less nuclear-family oriented.

Despite the decrying of the "death" of the American family and the hand-wringing about the divorce rate, a survey of what's really happening seems to indicate that American families are changing but enduring.

How the Church ministers to them and how they will change the Church are still unanswered questions. As *Newsweek* suggests, the real task now is "not how to supplant the family, but how to support it."

This report was compiled from information gathered by Janette Pierce, Pat Batta, and Judy Foley.

Books

□ **Crisis in Marriage**, edited by George W. Forell and William H. Lazareth, paperback \$1.95, Fortress Press, Philadelphia, Pa. Despite its alarmist title, this slim volume covers the waterfront. In its discussions of sex and marriage, government family policy, and the theology of marriage, it gives a good overview of the questions changing family patterns raise. —J.M.F.

□ **The Fourth Generation**, John M. Mason, paperback \$3.95, Augsburg Publishing House, Minneapolis, Minn. The average age of people entering church-related homes is 82. They enter these homes only when they can no longer care for their own needs, and they want the move to be permanent. The advent of for-profit care and government regulations requiring that residential facilities not have permanent health care have greatly damaged the position of the aged in our society. Mason would like to see for-profit care eliminated. He explains how the government can regulate to meet people's needs. And he challenges Churches and non-profit organizations, providers of the best and least expensive care, to develop the necessary programs. —P.K.B.

□ **Families**, Jane Howard, \$9.95, Simon and Schuster, New York, N.Y. Howard is single, childless, a world traveler, and a

firm believer in families. She has touched, experienced, and reflected on a variety of families across America—families that work no matter what their design. An appreciative listener and superb reporter, she presents her selection with wit and warmth. Those who would like to investigate families without dealing with sociological jargon—no *role models*, *coping mechanisms*, or *core experiences* here—can do no better than join Howard's celebration of groups that love each other whether they deserve it or not. —J.P.

□ **Saturday Night, Sunday Morning, Singles and the Church**, Nicholas B. Christoff, \$7.95, Harper & Row, New York, N.Y. This comprehensive report on "America's largest minority" by an American Lutheran Church minister who lives and ministers in a Chicago apartment complex includes statistics and a chart showing family life cycles and their relationships to church attendance. —J.M.F.

□ **Here's to the Family, A survival manual for parents**, Betty and Joel Wells, \$5.95, The Thomas More Association, Chicago, Ill. This playful romp through the traumas of child-rearing is by a Roman Catholic couple with five children who make no apologies for being an old-fashioned family. —J.M.F.

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Americans rediscover graces

In the 18th century Josiah Wedgwood made a gallon-size teapot for John Wesley with John Cennick graces painted on each side. Today more and more people are saying and singing grace.

Do you realize that more than half the families in America say or sing grace at meals? A 1977 Gallup Poll survey that discovered this also found the figure is substantially higher than the number of families who 30 years ago reported they said or sang grace.

Graces said today range from biblical quotations and early Christian prayers to extemporaneous thanks and such bon mots as those of the 4-year-old granddaughter of the Bishop of Salisbury: "O Lord, bless this bunch as they munch their lunch."

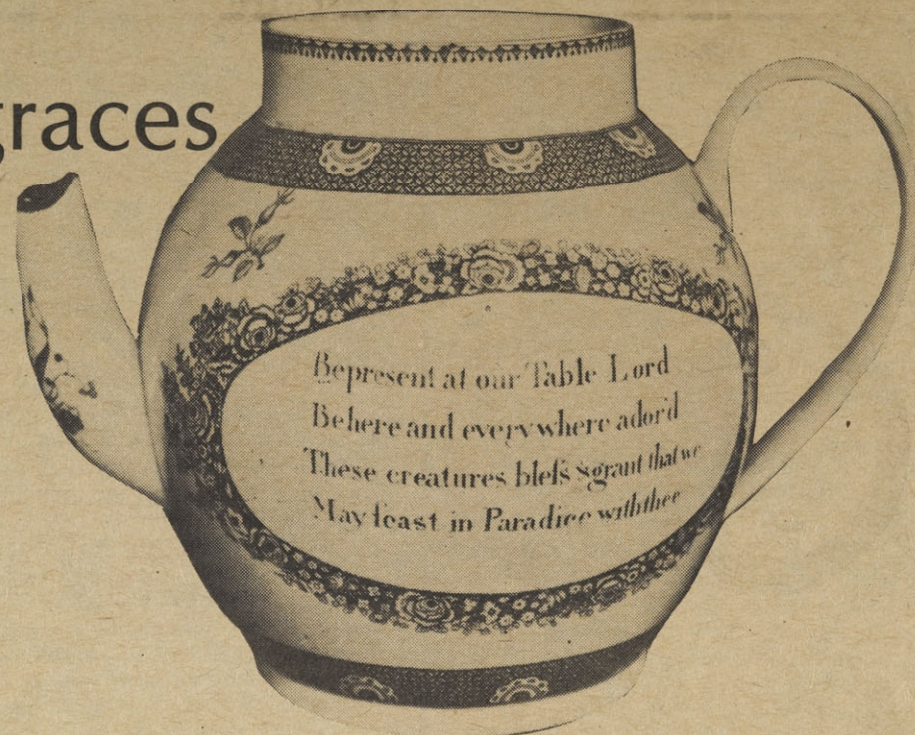
I first became interested in musical graces after reading a definitive treatise on the subject, a 46-page article by Dr. Carleton Sprague Smith, the distinguished musicologist and former chief of the music division of the New York Public Library. In his article Smith traced the practice of saying or singing grace to pre-Christian times both in the Orient and in countries along the Mediterranean.

The Greeks and Romans thanked their gods for food and drink, and Jews, Christians, Moslems, and others were alike in this respect. By the 7th century the Gelasian and Gregorian rites had settled upon a prayer or grace before food and another for use following a meal; these have survived in various forms to our own day. Of equal importance for table blessings were verses derived from Psalm 145, *Oculi Omnium* ("The eyes of all wait upon thee, O Lord"). This was often followed by the Lord's Prayer or *Gloria Patri* or *Kyrie* after which was sung *Benedic, Domine* or some variant of it.

The texts and chants which prevailed in the monasteries were sung to various plainsong formulas, and each order had its own melodic traditions. Texts in the vernacular began to appear around the turn of the 15th century, most often in English, German, French, or Dutch.

Protestants gave a special impetus to singing grace since they tended to emphasize religious observances in the home as well as in church. This was fortunate because some of the Huguenot and Lutheran musicians were remarkable composers. Many of them set verses from Psalm 145, but the Calvinists also set a number of texts by the versatile court poet Clement Marot.

The French-speaking Roman Catholic composers used Latin texts, and their



graces tended to be rather elaborate; they are really motets. And German composers beginning with the Reformation—Michael Praetorius, Johann Cruger, Georg Philipp Telemann, Johann Sebastian Bach—were even more enthusiastic about table graces.

England in the 16th and 17th centuries did not produce as many texts as France or Germany. Puritans and Anglicans alike made a practice of singing appropriate excerpts from the Scottish Psalter of 1635 and others for mealtime graces. But in the 18th century came a flowering of English texts intended for table blessings. Seven by Charles Wesley appeared in *Hymns and Sacred Poems* (1739), 26 in *Graces Before Meat* (1746). John Cennick's Hymn Before Meat, "Be present at our table, Lord," and his Hymn After Meat, "We bless thee, O Lord; for this our food," first appeared in 1741 and are probably the best known graces in the English-speaking world. Both were painted on a gallon-size teapot Josiah Wedgwood made for John Wesley.

The 19th century provides musical graces by English Victorians and such Americans as Thomas Hastings, Stephen Foster, and William Caldwell. Twentieth century table grace composers include Nathaniel Dett, Alice Parker, and Erik Routley.

For the past three years Dr. Smith and I had the fascinating assignment of choosing 105 musical table graces for an anthology covering six centuries. We've had great fun studying the musical blessings carved on 16th century knives in the Cluny Museum in Paris; learning what Martin Luther and J. S. Bach sang at their own dinner tables; singing a George Withers grace that came to the Colonies on the *Mayflower* in William Brewster's library as well as table bless-

ings that were sung regularly in the Massachusetts Bay Colony and at Jamestown. We've had fun using graces by Robert Burns and Robert Herrick and those two Cennick blessings that John Wesley sang Sunday mornings with his guest preachers. We also found a number of contemporary graces that reflect our own day, some serious and some almost whimsical, some deceptively simple and others rather elaborate.

In your own home, why not try singing grace for a change? Try singing "Praise God, from whom all blessings flow" as it was sung in the Massachusetts Bay Colony with the melody in the tenor. Or those same words as a round to the familiar *Tallis Canon* with treble voices on the first part, bass voices on the second. I know a family in Princeton, N.J., whose children like best to sing those words to the unlikely tune of *Hernando's Hideaway*!

Singing grace provides both musical and spiritual food. For centuries blessings were sung throughout the world. Then, with the Industrial Revolution, the custom of saying rather than singing became more common. Now, happily, the custom of singing grace at meals is returning.

Psalm 92 proclaims: "It is a good thing to give thanks to the Lord." Here's hoping as we explore the world of musical table graces many of us will come to appreciate the truth of those words for ourselves.
—Lee Hastings Bristol, Jr.

Dr. Lee Hastings Bristol, Jr., president emeritus of Westminster Choir College, is co-editor with Dr. Carleton Sprague Smith of a comprehensive new anthology of graces called *Six Centuries of Musical Table Graces* (John Knox Press/Hinshaw Music Corp., 1979).

EXCHANGE

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.

ABOUT USED GREETING CARDS

The Rev. Herbert A. Ward, Jr., of St. Jude's Ranch for Children writes to clarify questions he has received in response to an Exchange item in the January issue.

1. Do you still want used Christmas cards? *Yes, the children at St. Jude's are engaged in a project which will keep them busy most of this year.*

2. Will all kinds of cards do? *No, we*

prefer only those with a religious motif.

3. Do you want the entire card? *No, the fronts only (saves weight and postage).*

4. If 1977 cards have been destroyed, will St. Jude's be wanting cards after Christmas 1978? *Yes, we will welcome cards then.*

The address is the Rev. Herbert A. Ward, Jr., St. Jude's Ranch for Children, P.O. Box 985, Boulder City, Nev. 89005.

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Episcopalians adopt Marriage Encounter



"What it does is bring you closer together and closer to God," says one Marriage Encounter enthusiast in describing the 44-hour weekends now being held throughout the Episcopal Church. The Episcopal expression of Marriage Encounter is a sacramentally oriented weekend designed for couples "who feel good about their marriages but would like more dialogue, more depth to their relationships." It usually consists of a series of presentations by lay couples and a priest or clergy couple; following each the group of 30-40 participant couples separate from the group to reflect upon and discuss the topic as it relates to their own marriages. One clergy leader says, "Marriage Encounter highlights the sacramental way of life, seeing marriage as a vocational expression of baptism and making one fall in love with the Church all over again."

Marriage Encounter—from *Encuentro Conyugal*, emphasizing both the oneness (*en*) of the couple and the distinctness (*contra*) of husband and wife—originated in Spain in the 1950's. It was designed for Roman Catholic priests who wanted to help couples improve their marriages and in 1962 was offered to the couples themselves. Over the next five years the *Encuentro* movement spread throughout Spain and South America. In 1967 it was brought to the U.S. and has grown rapidly: about a million couples have participated in 10 years. Despite Roman Catholic origins, Jews and 12 Protestant denominations now have their own expressions of Marriage Encounter. The Episcopal expression began on Long Island in 1971 and has to date involved more than 15,000 couples in communities in 34 states, Canada, Great Britain, and Australia. The Marriage Encounter weekend has

a \$10 or \$15 registration fee, and couples who participate are asked to make a donation to help underwrite other weekends so no one is prevented from participating because of cost. Some Marriage Encounters provide child care. For information on Episcopal Marriage Encounter write to members of the current national executive team: Lorrie and Mike Riddle, 616 Fargo St., Thousand Oaks, Calif. 91123, and the Rev. Bob and Pat Magnus, P.O. Box 208, Fairhaven, N.J. 07701. Another kind of marital support program Episcopalians use is Marriage Enrichment. This differs from Marriage Encounter in that (1) it has no denominational stance; (2) participants are allowed to share their feelings and reactions with the group; (3) usually only six to nine couples and one leader couple attend; and (4) each couple pays its own and part of the leaders' expenses.

A participant tells about his Roman Catholic weekend

Kenneth C. Harper, a Presbyterian minister, attended a Roman Catholic Marriage Encounter and reported his opinions in Eternity magazine.

At last all the obstacles had been cleared away. Marriage Encounter alumni had paid for a full scholarship. An alumna was taking care of our kids. My wife's work schedule had been reshuffled. My senior pastor had given his blessings (he and his wife had already attended). My primary goal for the Marriage Encounter weekend was simply two full days with my wife away from the kids. But I came away from the weekend with appreciation for this technique of marital communication as well as insight into Marriage Encounter's underlying theological foundations. Marriage Encounter is an uninterrupted 44-hour weekend. Just you and your spouse and virtually no interaction with other couples. Twelve episodes make up the weekend. Each consists of a presentation made by a lay couple heavily involved in Marriage Encounter and a member of the clergy (usually a priest, though some-

times a sister). Following the presentation, the couple separates and husband and wife independently write on an assigned question. The questions are designed to get both partners in touch with their feelings about one another and their marriage. They answer the questions in the form of love letters to each other. The marriage partners exchange letters and discuss the contents until the signal is given to return for the next presentation. Friday evening is designed to get the couple "into" the weekend. Saturday, with its marathon writing and dialogue sessions, is emotionally draining. I suspect this is intentional. The sessions wear down the veneer of polite dishonesty that often hurts our relationships, permitting couples to deal with one another on a totally honest level. This culminates on Sunday morning with the "90 plus 90"—a 90-minute session of writing followed by 90 minutes of dialogue. The weekend is concluded with a Mass. A separate group, "National Marriage Encounter" of St. Paul, Minn., tends to be less ecumenical and more Church-centered.

The program emphasizes that the weekend should be just the beginning of a renewed and revitalized marriage. The lay couples enthusiastically share how their lives and marriages have been permanently revolutionized. They strongly urge each couple to try, for a period of 90 days, the "Daily 10 plus 10." This involves writing a 10-minute love letter to the spouse on an agreed question, exchanging and reading the letters, talking for 10 minutes, and deciding on the question for the following day. From the foregoing, it should be clear why a Marriage Encounter weekend is suggested only for those couples who already have good marriages but who would benefit from intensive interpersonal communication. Neither the lay couples nor the clergy have any special training in counseling. Further, the couple spends the weekend pretty much on its own. The leadership couples and clergy are available but seldom take initiative in approaching couples. If a marriage is so unstable that total candor or brutal honesty would destroy it, Marriage Encounter is definitely *not* the answer. It is not a counseling service and

should not be used as one. Evangelicals can unreservedly praise Marriage Encounter's efforts to strengthen marriages at a time when the traditional family is crumbling. The 44-hour weekend can be refreshing and revitalizing for any Christian marriage. Yet pastors and participating couples should be aware of the movement's theological underpinnings. Since Marriage Encounter is not a theological movement, and since no formal theological structure is presented on the weekend, its theology must be ferreted out from the slogans which are used on the weekend (and which are prominently displayed on banners in the meeting area). "Feelings Are Neither Right Nor Wrong." This is the saying with which I have had the greatest difficulty. Father Don Trinkle, who led the weekend in which my wife and I participated, explained it this way: A feeling, the gut-level reaction, is akin to the temptation. Just as a temptation is not a sin, neither is a feeling. *What is then done* with the feeling determines goodness or evil. To give a specific example, if I feel anger (a *Continued on page 19*)

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A Venture in Mission

Announcing Unit VII: Advent

'Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility. . . .'

Study for Advent

In response to the Presiding Bishop's call for an Advent-to-Advent year of renewed study and commitment to mission, Resources for the Journey in Mission have been circulated throughout the Episcopal Church over the past 12 months. Unit VII completes the cycle of the liturgical year and returns to the theme of Unit I, "Personal Renewal and Commitment." Below are excerpts from Unit VII, including some introductory programming ideas and a look at Weeks Two (Baptismal Covenant) and Four (Commitment).

Preparing for Christ

The basic textbook for this unit is the Bible. A basic understanding of the landscape, content, and meaning of the "Saving Story" as contained in the Holy Bible is crucial.

While Advent is a season to prepare the faithful for the celebration of the birth of Jesus Christ, it also embodies an ultimate and final dimension. Advent therefore is a twofold preparation: for the birth of Christ and for His coming at the end of time. The preface for Advent (PBCP, p. 378) reflects the two themes, which are also dominant in the readings and prayers.

The use of the word "now," emphasized in the Bible readings and prayers, gives a current reality to the events of salvation history. In Advent we focus on the presence of Christ who is ever living in His Church. His mysteries are ever present and active.

Advent then stands somewhere between the two comings of Christ. Its joyful celebration reflects the meaning of Christian living as it enables us to share in the Redemptive Coming of Christ in history so we may be prepared for the reality of His "Coming Again."

Suggestions:

For Parish Clergy and Adult Leaders:

1. In Advent the character of the liturgical sermon should be "that of proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us."
2. The liturgical readings from the Old Testament give the preacher opportunity to undergird and nurture the faithful in a sincere spirit of longing and expectation. The gospel selections gradually unfold the meaning of God's incarnation and life among us.
3. Help the congregation in a better understanding and use of the Bible by surveys and overviews of the Bible: law, history, prophecy, poetry, gospels, letters to the young churches.
4. Help with doctrine and phrases focusing on words that are repeatedly used but not generally understood, such as Regeneration, Grace, Holy Spirit, Redemption, Oblation, Sacrifice, Atonement, Kingdom of God, Vows, Covenant, Offering. (Definition and meaning are determined by contextual usage.)
5. Arrange for your group to witness a Baptism, followed by a study of the service. Ask each member of the group to put his or her reflections in writing for discussion.

The same may be done for a service of Confirmation or Ordination, as opportunity permits. Emphasize the value of public declaration of personal vows and commitment.

6. In Advent, a study of the following parables will address aspects of the Advent theme (vigilance, urgency, use of time, decision-making):

- a. The Parable of the Talents (Matt. 25:14-30).
 - b. The Wise and Foolish Virgins (Matt. 25:1-13).
 - c. The Parable of the Sheep and the Goats (Matt. 25:31-46).
7. In the study of scriptural passages, ask the question:
- a. Who is speaking?
 - b. What is the setting? (If it can be determined.)
 - c. To whom is the passage of scripture addressed?
 - d. How does the passage of scripture speak to me?
 - e. What is my response in light of the message and meaning I have received?

This unit of study resources is intended primarily for adult discussion groups. However, these study outlines may be adapted for use with other age groups. The teacher or leader may select from the outline for each of the four weeks such portions as may best meet the needs and situation of the particular group to be served.

Week II: Baptismal Covenant

To explore further the meaning of our Baptismal Covenant and deepen our awareness of God's operative and available grace.

Introduction:

In reference to salvation history, a covenant is a mutual life relationship, in love, made between God and His people and among the people themselves.

God gives Himself to us in love and asks a response. God, on His part, communicates His own life through grace and asks of us obedient and faithful discipleship.

1. Review the Catechism on the Old Covenant and the New Covenant (PBCP, pp. 846-851).

- a. The meaning of a covenant.
 - b. The Old Covenant.
 - c. God's promises.
 - d. The New Covenant.
 - e. The promises of Christ.
 - f. What response does Christ require?
2. Study and reflect upon the section of the Offices of Instruction or the Catechism on Holy Baptism (BCP, p. 292; PBCP, pp. 857-859).
3. Study and reflect upon the section of the Catechism on Other Sacramental Rites (PBCP, pp. 860-861).
4. Review the section on ministry (PBCP, pp. 855-856; BCP, p. 294).

- a. In what way does Baptism empower and validate persons for lay ministry in the parish, nation, and world?

- b. In what other ways may lay ministry be validated and recognized in your parish? (See the Confirmation Service, PBCP, p. 413 ff., with special emphasis on the Reaffirmation of Baptismal Vows.)

5. How may you discover your gifts for ministry?

- a. What gifts have you to give?
- b. How have you used your gifts thus far?

6. Persons may pair off and each one write one or two gifts that he or she recognizes the other person has. These lists may be exchanged and read to the group for discussion, or they may be simply received without comment. (You may wish to record these suggested gifts in your notebook for comparison with the gifts you believe you have.)

7. Write a prayer asking God to help you to discover and offer your gifts.

8. Discuss the following quotation: "Ninety percent of Christian service is done by people who are faithful in the tasks and in the places and niches where they find themselves." (William Temple)

9. What are some of the risks we take when we offer our gifts and involve ourselves on behalf of another? Reflect upon God's self-offering in our behalf (John 3:16).

10. Discuss the statements:

- a. When we care enough, we are willing to take risks.
- b. To love is to be vulnerable.
- c. Our creatureliness renders us vulnerable.

Week IV: Commitment to Christ

To explore some elements of commitment and to deepen our commitment to Jesus Christ.

Introduction:

When a person bears witness, he does it under oath, that is to say, he commits himself. (Acts 2:14a, 22-23; Acts 8)

Unless one stakes everything on the truth of the testimony one gives, he cannot be a witness. Testimony is fidelity to a light, a gift that has been given. At its highest, testimony is fidelity of an entire life—to a cause, a vision, a consumption, or an end.

1. What is a witness in the Christian sense?
2. How may we witness by word, deeds, life? Reflect upon these and list ways.
3. How does our Baptism make demands on us to be witnesses?
4. By the nature of our Baptism, can we escape being witnesses? If so, how?
5. As Christians, in what ways does our ministry in the world witness to and reflect the quality of our commitment?
6. What is the relationship between renewal, evangelism, and lay ministry?
7. List some of the opportunities and possibilities available to you to witness in your congregation, parish, and diocese and in the nation and world.
8. List some of the learnings you have received from a study of the previous units of the *Journey in Mission Resources*.

Venture campaigns

Continued from
page 11

campaigns.

Several dioceses have made tentative plans which depend upon diocesan convention approval late in 1978 or early in 1979. **Northern Indiana** will submit to its December convention a \$400,000 goal to be divided equally between diocesan and national projects. William Norwood of St. Thomas' Church, Thomasville, Ga., produced a pamphlet which **Georgia** has used in eight study meetings; in February the diocesan council will present a detailed plan to the convention for approval.

Mission is on the agenda in every parish in **New Hampshire**. Joan and Rich-

ard Dunlap invented *Excuses*, a game in which players are given certain tasks and have an opportunity to offer reasons for not performing them. Parishes use it with diocesan education materials. A special December convention will make the final decision about fund raising.

Indianapolis already has a detailed plan with a sample list of projects which total over \$4 million. About 50 percent of the projects are national and international. The diocese itself has made a \$500,000 challenge gift in addition to a \$1 million gift from St. Paul's, Indianapolis. If the diocesan convention, meeting early in 1979, should decide not to sup-

port a Venture campaign, the challenge gifts will be committed to the national program.

As we go to press **Olympia, Rochester, and Virginia** are making their decisions. Olympia and Rochester have plans for dividing any money raised among parish, diocesan, and national goals. Virginia, at a special convention, is considering recommendations for people- and service-oriented projects totaling \$5 million, to be divided equally between diocesan projects and Venture programs both in the U. S. and overseas. The annual council meeting in January will have the power to reverse any decision the special convention makes.

Southwestern Virginia's executive board approved a \$790,000 campaign, with \$450,000 earmarked for national goals, to commence in the spring of 1979. The January, 1979, annual diocesan council, however, will have final approval of the plan.

Lexington, Michigan, Spokane, and Western New York are in the process of deciding about Venture in Mission. **Delaware, Idaho, New Jersey, Newark, and Western Kansas** will make decisions at conventions in 1979. —Pat Batta

Record year for bibles

An all-time record for Scripture distribution throughout the world was set in 1977, the American Bible Society has announced. The Society says 410 million copies, an increase of 80 million over 1976, were distributed.

The Society's annual report also contains these facts:

- 114 million Scriptures were distributed in the U.S. and 99 million in Latin America.
- 170 million Scriptures were distributed in the Asia-Pacific area.
- At least one book of the Bible has been published in 1,631 languages and distinct dialects.

Breakaway church now Anglican Catholic

The alchemy of an October constitutional synod transmuted the provisional Anglican Church in North America into the Anglican Catholic Church. The process was not without problems.

According to Dorothy Faber, press officer for the Fellowship of Concerned Churchmen, "It was a meeting filled with tension, political harangue, and even some personal vilification." The four-day meeting in Dallas, Texas, included a 24-hour walkout by two of the seven dioceses involved.

The Dioceses of Christ the King and of the Southeastern United States left over the seating of the recently formed Diocese of the Southwest. But the two days of debate on seating the diocese also appeared to Faber to involve the issue of authority and who would hold it in the new denomination.

After agreeing to allow the new diocese voice, but no vote, the delegates on the third day began to discuss the proposed constitution. By midnight participants realized that the next day's noon adjournment deadline did not allow

enough time to debate and approve the draft constitution section by section. Delegates therefore approved adoption of the sections already debated and provisionally approved the rest, pending further discussion at a 1979 synod.

According to a press release prepared by a Houston, Texas, public relations firm for the synod's presiding officer, Bishop James A. Mote of Holy Trinity, the new body "chose an hierarchical mode of church government with a strong episcopacy and strict rules of church polity." It designated the American 1928 Prayer Book and the Canadian 1962 Prayer Book as official service books as well as permitting use of the Anglican and American missals. It recommended the Anglo-Catholic or "high church" style of worship with emphasis on the Holy Eucharist as the chief service.

According to the same report the new body will "instigate immediate ecumenical outreach" to the Roman Catholic Church, as well as to other Catholic and Orthodox church bodies, but will not seek communion with Canterbury.

Switchboard

Continued from page 4

and gladly endure various aches and pains. When I see fellow runners before and after races, or at any other time, we talk about running with enthusiasm.

I sometimes go to church on Sunday—if I feel like it. I never discuss religion with my fellow Episcopalians, who talk about everything except God, Jesus, and religion. I sense that Episcopalians (including many clergy) consider religion to consist of formal Sunday services and an avoidance of the meaning of a dedication to Jesus. I practice no religion on weekdays.

I celebrated my birthday on a Sunday morning by running 10,000 meters. Both the run and the parish church service began at 10:00 a.m. When my personal interest conflicted with the Church, I made a typical Episcopalian choice and headed for the run.

Am I not a typical parish member in a typical parish?

Frederick E. Mansfield, Jr.
Champaign, Ill.

SERMONS ON THE HABIT?

Our priests keep reminding us that we are children of God. Rarely, if ever, do they mention how displeasing it must be to the Almighty to see so many smokers mistreating their bodies.

Let us hear it loudly from the pulpits: "For God's sake, don't smoke!" Many verses in support of such a thesis may be found in the scriptures. They are worth finding to make an effective, life-saving sermon.

Each parish should have two anti-smoking programs—a preventive program for children and a stop-smoking clinic for adults. Free literature and assistance may be obtained from the American Cancer Society, the American Heart Association, and the American Lung Association.

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M*A*S*H makes it as quality TV fare

The scene is a tent in Korea. The date is Oct. 9, 1952, and Cleve Roberts of 20th Century Movietone News is interviewing a Mobile Army surgical hospital unit, M*A*S*H 4077 to be exact. He asks the members what they miss most, what they do to relax, how being in Korea has changed them, and what memories they will take home. Some, like pompous, skilled surgeon Charles Winchester, repudiate it all: "No memories; I blot it out as it happens." Others remember touches of humanity in the faces of the Korean children or the still sadness at the death of a loved comrade like Col. Henry Blake.

A variety of memories comes forth, but none encapsulates the vision of what has occurred—the horror and pathos, the struggle for humanity and sanity, the macabre practicality born of grim human need, the human movement of the spirit enforced by the conditions under which they live—as well as unit chaplain Father Mulcahy's word picture. "Sometimes," he says, "when the doctors cut into a patient—and it's cold, and it's hard to hold the instruments—the steam rises from the body. And the doctor will warm himself over the wound. Could anyone look on that and not be changed?"

It's a tragedy, and it's a comedy. It's the award-winning television series M*A*S*H (CBS Mondays, 9 p.m.) in a retrospective of its television life.

A TV series that delivers an audience to the advertisers as well as bringing something of value to the audience is unusual. Many programs flash for a while and then fade. A great many more don't last long enough to notice. But few keep us amused while we watch the screen and also enhance us as human beings.

The blockbuster specials—a *Roots* or *Holocaust*—make their mark. But for my money television's best offering is the regular show, the one that goes on like a friend week after week, quiet, unpretentious, and there. M*A*S*H belongs in

a select category of truly fine television with *I Remember Mama* from the early days and more recently *The Waltons* and *The Mary Tyler Moore Show*.

We can all too easily overlook how rare and praiseworthy it is to deliver quality and integrity week after week. That's especially true in a medium which succeeds best in economic terms when it provides a half-hour "filler" at the lowest possible cost to hold the audience for the quarter-million dollar, 30-second spots that are the art's true business. No price is too high for a successful television ad, but "keep those program costs down." That's the rule with which the writers, producers, directors, actors, and technicians live. And since time is money, they live also with the inexorable demand to "grind it out now." With that kind of constraint and pressure, that anything above the quality of *The Gong Show* or *The \$1.98 Beauty Show* is on the air at all is amazing.

That makes M*A*S*H's achievement all the more laudable.

Since its original airing on Sept. 17, 1972, as a spinoff from a decent, but much more cynical, black humor Robert Altman film of the same name, M*A*S*H has told its tale of men and women at war with skill and humor and, most of all, with grace. In its own way it's been an anti-war production but without the shrill decibels of the Vietnam protestor or a *Maude*'s snide, loosely disguised contempt.

The Movietone News commentator closes the retrospective broadcast with: "Let us pray, God willing, that neither they nor any others will ever have to assemble for such a purpose again." A lesser show could not use such words in the slick 1970's without their sounding like corn or criticism. But for M*A*S*H the prayer seems to capture the hopes of those who have put their efforts into this program.

The heaven in the life of human pain



FROM SEOUL TO CONEY ISLAND: M*A*S*H's commentary mixed with comedy comes like a friend week after week, offering quality and integrity.

and error is, of course, humor. And M*A*S*H is a funny program. From Cpl. Klinger (Jamie Farr) in his dress, trying to obtain a Section 8 discharge, to Radar O'Reilly (Gary Burghoff) and his teddy bear this is a program of laughs both broad and small. A recent episode illustrates well that fine line between burlesque and pathos. Main character Hawkeye (Alan Alda) in a burst of berserk lucidity talks his way into the peace talks at Panmunjom with mock concern for a general's gall bladder. Once in he delivers a fast patter monologue on "hurry up, boys, and get this war ended 'cause too many people are getting killed out there."

Crisp interchanges—like, "Do you understand any of this?" "I try not to, Sir, it slows up the war," about the incessant barrage of paperwork—lighten what might otherwise be an unbearable look at war's reality.

One ex-Army doctor has reportedly said of this program: "That's exactly the way it was."

And McLean Stevenson, in an uncommon burst of honesty for an actor, says M*A*S*H was probably the best piece of television he's ever worked in, or will, and that he was probably stupid for leaving the show.

As a Christian I appreciate M*A*S*H for the depth and accuracy with which it portrays the human situation's limits and potentials.

At the close of the retrospective episode the commentator asks Hawkeye how being in Korea has changed him. Hawkeye replies, "I'm impressed—with the terrible fragility of the human body and the tremendous resiliency of the human spirit."

As a regular viewer of the show, I think I know what he means.

—Leonard Freeman

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Marriage Encounter

Continued from
page 15

feeling) because there's always dirty laundry lying about, I can respond by harboring resentment ("She really is a crummy housekeeper"), self-righteously justifying myself ("I always hang up my stuff") or belittling my spouse ("She's never really cared about our home's appearance"). On the other hand, I can react by forgiving her ("It's OK, honey, I know I leave empty glasses all over the house"), understanding ("It is a small apartment, and the laundry room is three buildings over"), and looking for avenues of correction ("I'm at your disposal for an hour every night after supper"). The feeling can give rise to either of the two reactions and only then does morality enter the picture. Since Marriage Encounter concentrates on communication, it stresses the amorality of feelings so couples will share freely with each other.

"God Does Not Make Junk." This slogan teaches that all persons are created by God and are His image-bearers. It is emphasized to combat feelings of low self-esteem among the participants. Implicit in the saying is the idea that everybody is a beautiful person waiting to be called forth. Material is used from the musical *Man of La Mancha* to illustrate. The prostitute whom Don Quixote calls "Dulcinea" and "My Lady" eventually becomes a lady. But while it is true that mankind possesses worth by virtue of the *imago Dei*, this is but half the story. God doesn't make junk, but man does. The dimensions of sin and redemption are vir-

tually absent from the weekend. Perhaps this Pelagian tendency is a product of the movement's Roman Catholic origins. "Love Is A Decision." This is the most firm and exciting truth of the weekend. My love for my spouse is a decision, an act of volition. It is not to be swayed by emotion or circumstance; the foundational decision should remain intact. The spouse says, "I have decided to love you, come what may, and this is irrevocable." C. S. Lewis has given fine expression to this most scriptural concept in *The Four Loves*. However, this truth does not seem well integrated with the rest of the weekend's orientation toward feelings.

"3 + 2 = 1." That is, the triune God plus the two individuals who have become "one flesh" make up a unified whole in relationship. This, too, is fine theology. Our lives, as a couple, should so fully incorporate God and His will that we should be fundamentally inseparable.

The Marriage Encounter movement is definitely aligned with experiential, "Spirit"-oriented groups. Indeed, this article might seem curiously wrong-headed to proponents of Marriage Encounter. "You can't describe a weekend," they would say. "You have to experience it."

Some would go even further. One of the dangers against which we were warned was that of "intellectualizing" the weekend. I could well be charged with falling into that trap. In response, I would insist that Sharon and I *did* become totally involved in the weekend

and had a deeply moving time together. But I refuse to surrender my God-given critical faculties.

I would guess it's this emphasis on experience that makes it so difficult to talk with an "encountered" couple. When you ask them to describe the weekend, they stammer vague words of praise only to conclude with, "You've got to try it yourselves."

My criticism of Marriage Encounter centers on its experiential base. Richard Coleman, in *Issues of Theological Warfare*, characterized the major difference between liberals and conservatives as their starting points. Conservatives begin with the vertical, God-man relationship and see improved interpersonal relationships as the product or result of proper vertical connections. Liberals, on the other hand, begin with the interpersonal, "my neighbor as Christ," and find their vertical dimension resulting from the horizontal. Marriage Encounter provides an excellent example of the "horizontal-priority" approach. The statement was made on our weekend that if a couple grew closer together, they would consequently (almost automatically) grow closer to the Church and God. It was also implied that the "Daily 10 plus 10" could replace or become a family altar.

I believe evangelical Christians can applaud and participate in Marriage Encounter, endorsing its techniques to revitalize communication within a marriage, while at the same time recognizing the theologically weak elements in foundational theology. —Kenneth Harper

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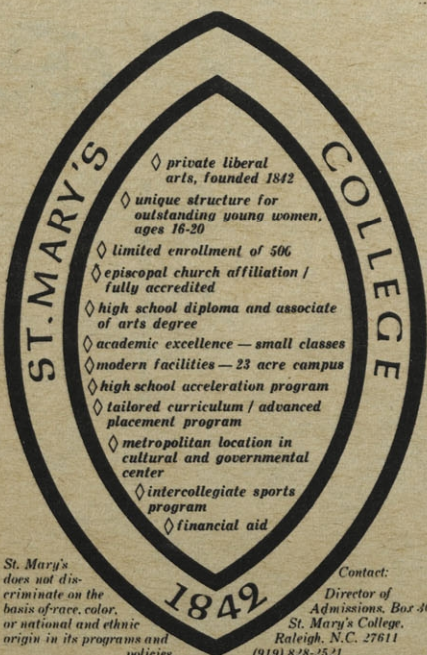
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4. Set Christmas trees in water and keep the containers filled.

5. Be sure all fire extinguishers and alarm systems are in good working order.

6. Keep your church locked at all times when not in use. Including a thorough safety check and taking all due precautions now will be one of the most important parts of your Christmas preparation. It will assure that in addition to being a joyous time for your congregation, it will also be a safe time.

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