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Professional Edition

THE Episcopalian

Council paves way for unified publishing agency

Soon the Episcopal Church—like most other mainline U.S. denominations—may have its own unified book publishing house. The new agency would result from a proposed merger of the Seabury Press and the Church Hymnal Corporation.

The merger came one step closer in February when Executive Council agreed to expunge a \$1.1 million debt for funds given Seabury during its early years. The money—advances of working capital—is carried as loans on the Church's books. Officers of the Church Hymnal Corporation and its parent, the Church Pension Fund, have made elimination of this debt a condition of any joint effort.

The Episcopal Church's publishing program has followed an uncommon course compared to those of other major American Churches which view publishing as an integral part of their mission programs. A good example is the United Methodists' Abingdon Press, founded in 1789.

Until this century the Episcopal Church depended on a variety of more-or-less commercial publishers here and in England to print its worship books and educational materials. Only their lack of interest when the Hymnal was revised in 1918 led to establishment of the Church Hymnal Corporation (CHC), a limited publishing arm. And not until after the 1928 revision of the Prayer Book did the Church Hymnal Corporation begin publishing *The Book of Common Prayer*.

In 1951 Presiding Bishop Henry Knox Sherrill and the National (now Executive) Council founded the Seabury Press, addressing the need for a more general publishing capacity. While Seabury had a wide charter, its original purpose—to produce and distribute the Christian education department's material—and initial funding—a \$75,000 loan—were limited.

But the charter apparently envisioned more. The fledgling publishing group was charged with assisting the Episcopal

Church "in the propagation, dissemination, and furtherance of the Christian religion..." through publishing and selling "books, pamphlets, tracts, courses of instruction, maps, charts, visual aids, church supplies, and other similar media of instruction."

Over the years, with varying success, Seabury has moved toward the wider vision. It has grown into a full publishing house with lines of religious, children's, and general interest books. It also provides professional support services to develop and deliver promotion and education material for various church programs, such as the Presiding Bishop's Fund for World Relief and the United Thank Offering.

Indeed, Seabury expanded into all aspects of church publishing except the liturgical books which remained CHC's sole property until in 1976 they cooperatively published *The Proposed Book of Common Prayer*.

The cooperative venture again raised the recurrent question of why the Church had two agencies, each separately doing a part of the same job. An independent study done in 1977 strongly advised that the two agencies be combined. In light of the report and with encouragement from Presiding Bishop John M. Allin, the two agencies' boards began serious negotiations.

While final details of the consolidation are not yet public, we have learned a new corporate entity with its own board of directors will be formed. Both of the present agency names—Seabury Press and Church Hymnal Corporation—will probably be retained as titles of working divisions within the new company. The boards of both Seabury Press and the Church Hymnal Corporation are expected to approve final plans for the consolidation during special meetings in April.

—Janette Pierce

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Anniversary June 7, 1913
1st Ascent of Mt. McKinley
ARCHDEACON HUDSON STUCK EXPEDITION

1st Day of Issue

Great Horned Owl

Owls of North America

A UNIQUE STEWARDSHIP PROJECT in the Diocese of Alaska involves designing and selling first-day covers to commemorate special events such as the dedication of the diocesan center and the ordination of Alaska's first female priest. When the U.S. Post Office held first-day ceremonies in Alaska to announce the four owl stamps in the wildlife conservation series, the stewardship committee designed a cover. It also prepared one to commemorate the anniversary of the first complete ascent of Mt. McKinley, led by Archdeacon Hudson Stuck. Information about the covers can be obtained from Nicki J. Nielsen, 4938 Mills Dr., Anchorage, Alaska 99504. In addition to providing revenue, Nielsen says the covers "enhance our understanding of stewardship" and help people "become aware of God's gifts."

Christians threatened, reports from Ethiopia say

Ethiopia has joined Uganda on the list of African nations where Christians are being persecuted and harassed because of the faith they profess.

Members of a six-man team from the World Council of Churches reported in March, after a three-week visit to Ethiopia in January and February to survey development work in the Ethiopian Orthodox Church, that they had evidence of imprisonment without trial and torture inflicted upon individual Christians.

The WCC team said it was not aware of any "systematic, nationally-sanctioned" campaign against Christians but did hear of actions taken against parish churches and monasteries, which it described as "serious." Reports from Africa indicate that churches are being forced to close; that Christians are being ordered to recant their faith; and that Christians have been told to register at government offices in several parts of

the country.

Chief target of these actions is the ancient Ethiopian Orthodox Church, which dates from 350 A.D. and includes some 11 million adherents served by an estimated 15,000 parishes and 800 monasteries. The Church has lost influence and status since a leftist military government overthrew Emperor Haile Selassie in 1974.

Anglican Bishop Graham Leonard of Truro, England, recently told the Church of England's General Synod that the Church's Committee on International Affairs had been "deeply disturbed" by reports from the Lutheran World Federation and the Swedish Foreign Ministry about persecution of Christians in Ethiopia.

Don't Forget: C. S. Lewis' *The Lion, the Witch, and the Wardrobe*, coming up on CBS-TV April 1 and 2 (8 p.m. EST), is a well-done production, faithful to the original. Therein lies a caution for parents because Lewis did not write for little children. The production contains a Crucifixion/Sacrifice scene that is terrifying in its power. Preschool children probably should not view that scene, and parents of younger children should view it with them.

—Leonard Freeman

WELCOME ST. STEPHEN'S

St. Stephen's Church, Sewickley, Pa., joins us this month as a parish partner. Some 1,300 members of St. Stephen's parish family and its rector, the Rev. John Guest, will receive *St. Stephen's Profile* every month but June and July as part of *The Episcopalian*.

WORLD NEWS BRIEFS

EAST BERLIN—A new Church, to be called the United Protestant Church, will come into being in 1981 in the German Democratic Republic as a result of the union of the Federation of Protestant Churches, the United Lutheran Evangelical Church, and the Evangelical Church. Together the three groups represent 16 provincial Churches with membership of 8 million. The constituent Churches will maintain their legal identities within the new federation.

LONDON—Prospects for the Church of England's clergy supply are brighter. According to Bishop Ronald Gordon of Portsmouth, chairman of the Advisory Council for the Church's Ministry, 502 men were recommended for ministry training during 1978, the largest number recommended since 1967. Of the men selected, 376 will enter the stipendiary ministry while the remainder will be non-stipendiary.

MADRID—A recent meeting on continuing theological education marked the beginning of a reciprocal relationship between the Anglican Churches of the Iberian Peninsula and the Episcopal Church. The Rev. Luis A. Quiroga-Gil of Garden City, N.Y., organized and directed the meeting for clergy and lay leaders of the Lusitanian (Portuguese) and Spanish Churches. Bishop Leonardo Romero of Northern Mexico and Canon Edmund Olifiers of Lindenhurst, N.Y., collaborated on the project, which had Executive Council and Province IX endorsement. The Portuguese and Spanish Churches are moving into a closer relationship with member Churches of the Anglican Communion.

BOGOTA—The Ven. Bernardo Merino, 48, Archdeacon of Colombia, is the first native-born Anglican priest to be elected Bishop of Colombia since the country became a missionary diocese in 1964. Merino, who was received from

the Roman Catholic Church in 1971, will succeed Bishop William Franklin, who returned to his native England last year and is now Assistant Bishop of Peterborough.

TAIPEI—On the first ballot Taiwanese Episcopalians chose the Rev. Pooi-Yeung Cheung, 59, of Hong Kong to be their next bishop. Cheung will succeed Bishop James T. M. Pong when the latter retires next year.

AUCKLAND—For the first time in history the Methodist Church of New Zealand in 1978 ordained more women than men, including two grandmothers and a young married couple. The Anglican Church in New Zealand also noted a first in ordaining its first clergy couple, Bruce Keeley and Diane Miller-Keeley, to the priesthood.

YOUNGSTOWN—The World Council of Churches' Commission on World Mission and Evangelism awarded a \$3,000 grant to the Ecumenical Coalition of Mahoning Valley, a group of clergy working to reopen a closed steel mill under community/worker ownership.

MANCHESTER—A great-grandson of William Booth, founder and first general of the Salvation Army, is the Bishop of Manchester, England. Bishop Stanley Eric Booth-Clibborn succeeded Bishop Patrick Rodger, now Bishop of Oxford.

MANAGUA—Bishop G. Edward Haynsworth of Nicaragua has submitted his resignation for missionary reasons, effective April 1. He will move to El Salvador, where he

is Bishop-in-Charge, and continue oversight of Nicaragua until a new bishop is elected and consecrated. The 56-year-old bishop, a native of South Carolina, is the only remaining American bishop in charge of a foreign missionary jurisdiction.

PLAYAS—The Diocese of Ecuador will ask the Colorado General Convention for extra-Provincial status to clear the way for joining Colombia, Venezuela, and possibly Peru in forming a new Anglican Province to be called the Episcopal Regional Association of Northern South America (ARENSA).

IONA—This historic island, where St. Columba founded a monastery 1,400 years ago, is for sale. The twelfth Duke of Argyll, who inherited the island in 1973, is selling it to pay "death duties." Iona Abbey and the community will be safe because the eighth Duke gave the building and its grounds to the Church of Scotland (Presbyterian). People are now speculating on who will buy the island.

Polly Bond, church communicator, dies

The Church lost one of its most widely known and admired friends and communicators when Polly Bond of Cleveland, Ohio, died of cancer March 11.

As director of communications for the Diocese of Ohio, Bond helped edit the diocesan newspaper, *Church Life*, and was known for her innovative use of electronic media. She was a board member of The Episcopalian, Inc., and a founding member of Episcopal Communicators, a group which last year established a national Polly Bond Award to recognize "distinguished service in religious communications."

The breadth of Polly Bond's imagination was matched only by the openness of her heart. More than 100 foreign exchange students have lived with her family. She is survived by her husband, Frederick; two daughters—Susan Veroni and Ellen Rusnak—and a son, Frederick Chase, III; and three grandchildren.

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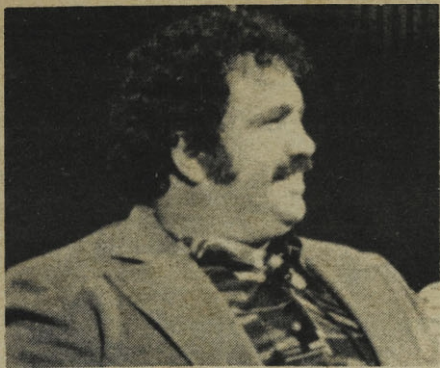
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A new life started on Easter morning for this ex-prisoner

Easter has a special meaning for Frank Costantino. On Easter morning, 1966, Costantino—a member of the local Chamber of Commerce, former high school grid star, and underworld character—was arrested.

The police picked him up as he was walking out of a Coral Gables, Fla., fur shop with some \$5 million in merchandise. He and his accomplices had spent the last 16 hours tunneling into the furrier's vault from an adjacent store. The fact that the store was located across from the police station hadn't dissuaded him from the task.

Costantino was accustomed to taking risks. In 11 years of crime he claims he averaged better than \$1 million a year. "I was very good at what I did. I would kiss my wife goodbye at the door of our Miami waterfront home and go out and rob somebody. I was especially good at diamonds."

At first this latest arrest didn't disturb him. Once he had been caught with \$45,000 in stolen goods in his own warehouse with three television cameras looking on, but his lawyers obtained an acquittal. He and his brother shot a man in Miami's airport in front of 200 people, but the victim survived, and he didn't go to jail. This time, however, he was convicted and given a 22½-year sentence.

Thought of jail terrified Costantino. "As I walked into Raiford State Prison, I knew there were at least two inmates there who would like to kill me." His sentence wasn't long for a place where men boasted of terms of 15 lifetimes, and he fared well physically. His mental condition was something else.

"I was 28, and I realized my conception of prison was completely distorted. I'd always thought, 'Well, we're the bad guys, and they're the good guys—we rob with a gun, and they rob with a pen.' I didn't realize prison was made up of so many people, people who are really sick, people with absolutely no morals whatsoever. When I took a real look at what I had chosen to be a part of, I became very disillusioned," Costantino says.

When he was transferred from Raiford to Glades Correctional Institute, Belle Glade, he came under the influence of Chaplain Max Jones, a Church of the Nazarene minister, and underwent a conversion experience.

"I told the Lord what a sinner I had been and that I believed the Gospel, and I expected Him to come into my life and change me because I was making a big failure of it," Costantino says. "He came in immediately. He filled me with His presence. [It was] like a great bath of light that cleaned me from top to bottom."

In prison he read the Bible, was active in prayer groups, and participated in a group known as "The God Squad." The group visited schools and churches, talked about prison life, gave Christian witness, and advised youngsters to go straight.

A test of Costantino's new faith came when he shared it with his wife Bunny during a prison visit. He told her he had been converted, and her reply was: "In to what?" She is now a Christian and

supports him in his ministry.

Another crucial point came when he refused an early parole that could have been accomplished only through shady legal maneuvers.

When he was paroled in 1972, Costantino was restricted to tiny Osceola County. He succeeded in the construction business and in three years moved from construction worker to contractor. He also became a member of St. Luke's and St. Peter's Episcopal Church in St. Cloud, because he was invited to attend.

Costantino, founder and president of Christian Prison Ministries, directs a growing ministry to prisoners on a nationwide basis. He and the staff of the Maitland-based organization speak fre-

quently in prisons, on college campuses, and to church groups. He is completing a book, *What Goes Around, Comes Around*, the proceeds of which will, by special arrangement with the publisher, provide copies for every prison in the country.

The Ministries uses videotape cassettes for closed circuit viewing within penitentiaries. Costantino is establishing a video Bible school with courses in understanding the Old Testament, New Testament, church history, and Christian theology. He estimates the series will reach a minimum of 12,000 prisoners a week.

Bishop William Folwell of Central Florida has appointed Costantino to be prison missionary for the diocese. He is

also studying for the perpetual diaconate and will be ordained at Raiford State Prison where his conversion began.

Costantino believes in regeneration, not rehabilitation. "The word rehabilitation means to restore to one's former state," he says. "The word regenerate means to create anew. And only God through Christ can do that."

"Jesus' death and resurrection did not earn for men a second chance, but a brand new life. 'If a man is in Christ, he is a new creature.'"

That is Frank Costantino's Easter story.

—Bob Libby

Those interested in more information about Christian Prison Ministries can write to Box 1173, Maitland, Fla. 32751.

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EXCHANGE

The Episcopalian invites you to make use of the EXCHANGE column. Send items to EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

CHURCH SEAL PLAQUES

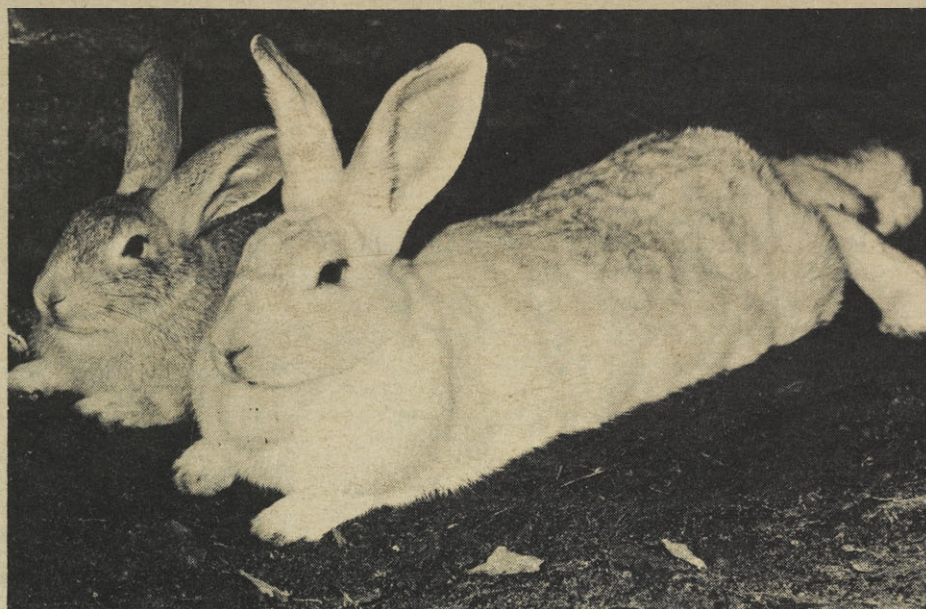
Some years ago St. Matthew's Church, Savannah, Ga., ordered plaster plaques of the Episcopal Church seal from a church in the northwest. Churchpeople could hang the plaques on a door or in a window of their homes to let people know Episcopalians lived there. Does

anyone know what church made the plaques and if it is still doing so? Please write to Margaret G. Caution, 514 W. 44th St., Savannah, Ga. 31405.

AVAILABLE

The Church of the Resurrection, Hope-well Junction, N.Y. 12533, has some 70

THE EPISCOCATS



"I wonder who put those crazy colored eggs in OUR nest!"

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St. Andrew's Church, 20 Catlin St., Meriden, Conn. 06450, has a purple damask funeral pall to give to any parish that can use it. Please write to Mrs. Donald Kobs, Altar Guild, at the above address.

TO ASSISI THIS SUMMER

The International Ecumenical Fellowship, founded at Gwatt, Switzerland, in 1969, will hold its 10th seminar in Assisi, Italy, at the Basilica of St. Francis. Clergy and laity from Orthodox, Catholic, Anglican, and Protestant traditions of the Church meet to examine the precepts of faith in joint worship and learning.

The Rev. Elwyn D. Brown, 109 S. Washington St., Rockville, Md. 20850, is to lead the American delegation. Write to him for further information.

STUDY MUSIC IN ENGLAND

The Royal School of Church Music, Addington Palace, Croydon, England, offers a six-week residential summer course on church music. The course, of special interest to overseas church musicians, will be held from July 2 to August 13, 1979. Some of the subjects covered are choir training and conducting, organ playing, service accompaniment, keyboard skills, and singing.

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For an application form and further information write to: Lionel Dakers, The Royal School of Church Music, Addington Palace, Croydon, CR9 5AD, England.

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A small but suddenly growing congregation in Iowa finds itself in need of many items. The choir, lay readers, and acolytes all need vestments. Folding or side chairs are needed to avoid moving chapel chairs from the nave to the parish hall for coffee hour. If your parish has a surplus, please write to the Rev. Robert Michael, 720 Division St., Webster City, Iowa 50595.

BOOK SEARCH

Sam B. Mitchell, Jr., 442 W. Hampton Ave., Sumter, S.C. 29150, is looking for *Determined to Live* by Brian Hession. The out-of-print book published by Doubleday & Co., helps individuals and families cope with cancer. Mitchell is head of his local cancer unit and would appreciate learning where he can obtain one or more copies.

Esther N. LaRose, 3165 E. Riverside Dr., Apt. 2, Ft. Myers, Fla. 33901, would like to secure one copy each of two books, *Thoughts* and *More Thoughts*, by Dr. Roger S. Tyler. He was former rector of Trinity Episcopal Church, Huntington, W. Va. Please write her if you know where these books may be found.

Elizabeth M. Parkinson, 8525 Main St., Williamsville, N.Y. 14221, is trying to locate two books by Beryle Dean, *Church Needlework* and *Ecclesiastical Embroidery*, published by Batsford & Co. She would appreciate hearing from anyone who knows about these volumes.

TO GIVE AND RECEIVE

If your parish is in need of vestiture, linens, chancel or choir supplies, the Brotherhood of St. Gregory may be able to fill your request. Or if you have anything in this line to spare, the Brotherhood can help others in need. Donated items are accumulated and passed along, free of charge, to many churches. Please write to: The Vestment Exchange, The Brotherhood of St. Gregory, St. Bartholomew's Church, 82 Prospect St., White Plains, N.Y. 10606.

PB'S OPEN LETTER

How can we project an image of our whole mission?



I shared the following thoughts with the Executive Council at the February meeting and should now like to share them with you.

As a result of thinking about this Council meeting and the approach of another General Convention, I've had a feeling or impression, a hope, and a question. I want to share them with you.

I believe a significant opportunity is being given us and has been developing among us. It is a timely opportunity both to reflect and project a vision of the wholeness of the Episcopal Church and the diversity in unity of the one mission of our Lord Christ within this Church.

I suggest the possibility of our reflecting as well as projecting because in a sense the individuals who gather in and around this Council's meetings can be seen as a microcosm of the Episcopal Church. The way we are seen may often be communicating more than what we say.

I hope our work can and will enable the General Convention (and, indeed, the whole Episcopal Church) to be more comprehensive in missionary and pastoral planning, better coordinated in scope and conception of strategies, more attentive and responsible in the development and stewardship of resources, and more effectively engaged in practical missionary logistics, both ecumenical and Anglican. I especially hope we can help this coming General Convention to be delivered from the inhibiting and restrictive predicament/condition of fragmented concerns, distorted perspective, competitive projects, and partisan programs.

The question is: "How clearly can we present and project a view of and for this whole Church and the comprehensive mission of this whole Church?"

The more I travel and visit this Church and the related places it serves, the more I am fascinated and encouraged concerning the potential of this Church's people and mission. I am convinced increasingly that if means and methods could be engaged to provide Episcopalians with a clear picture of themselves in the context and mix of the whole diverse membership of this Church, and if, simultaneously, each member could gain a clear vision of all the other members in the context of the one comprehensive mission in which they are attempting to minister in the world today, with significant quantity and quality of faithfulness, then throughout the Church we would experience a directly increased application of missionary energy. Moreover,

In League with the Devil?

Ecumenical cooperation is an excellent thing, and normally we're all in favor. But we think one diocese—let it be nameless—is carrying it a bit too far. The bishop wrote to us recently of ordaining a deacon who is continuing in her secular job: Professor of Mid-Evil Literature at the state university. Really, there are limits. . . . —J.A.C.

with such experience would come a new freedom from many nagging frustrations, from much destructive criticism and carping, and from many self-righteous judgmental pronouncements.

Let me offer an example of a type of vision I long for the whole Church to have.

Recently during a visit to the Diocese of Los Angeles, I visited four attractive and fascinating congregational communities of this Church, two of them sharing one location. First I visited our sister Council member, Virginia Ram, in Epiphany Church, the Hispanic Mission of Los Angeles East, and saw a congregation and clergy in mission in community. We need many more of this type.

Then I went to St. Stephen's Church in Hollywood where a congregation served by two non-stipendiary clergy and a team of laypeople carry on a major neighborhood service program—including a weekly schedule of meals and food gifts for those in need—while sharing their church facilities effectively with the Korean congregation of St. Nicholas', which offers helpful services to the entire Korean population of Los Angeles. St. Nicholas' is under the pastoral and administrative leadership of one of our few Korean priests, the Rev. Matthew Y. Ahn.

Then I visited St. Mary's Parish where a former beloved member of this Council, Canon John Yamazaki, serves as his father did before him. Initially Japanese, St. Mary's has become multi-racial. A kindergarten there is presently carrying on a model multi-racial education program, enabled by a grant from national Church funds, which is lovely to behold.

I dined that evening in the bishop's home with a representative group of people, blessed as many Episcopalians are with resources needed for Christian mission. As we talked, in my mind's eye the afternoon's visits presented themselves as blending images like a stained glass representation of the Church Catholic. I couldn't avoid thinking of the resources we need to relate and enlighten the colorful diversity of Christian mission.

The following morning I met with the bishop and diocesan staff for an overview of the expanding mass and varieties of people to whom the Church is called to minister in the greater Los Angeles area. The persons in that conference room had vision. Evidence was also visible that no one part of the Church, nor diocese, nor congregation, nor churchmember can alone meet all the demands of mission.

From the diocesan offices I went to the Cathedral and joined the annual meeting of Diocesan Episcopal Churchwomen. With a sense of renewing faith and joy, I accepted the opportunity to preach that day with Eucharist, in Eucharist, of Eucharist.

Yes, the more I see the Church and the Church's mission in process, the more I believe the vision of Church and mission can be shared. We can help Episcopalians discover the Church together and be the Church together in mission by discovering ourselves, with our temperaments and talents, our individual uniqueness, our ethnic and cultural characteristics, our racial and sexual diversities, even our historic conditionings, within the context of the whole Church. We are all full-fledged members of this Church and share the responsibility for the whole mission of this Church. Our best contri-

bution, service and otherwise, must reflect clearly and comprehensively the whole of mission to the whole Church.

Each of us, naturally, has particular concerns and special interests which occupy us and for which we desire provision. Our mutual efforts can be such that particular concerns and interests do not become preoccupations which short-circuit the transmission of the whole picture, planning, and power of the one comprehensive mission of the whole Church.

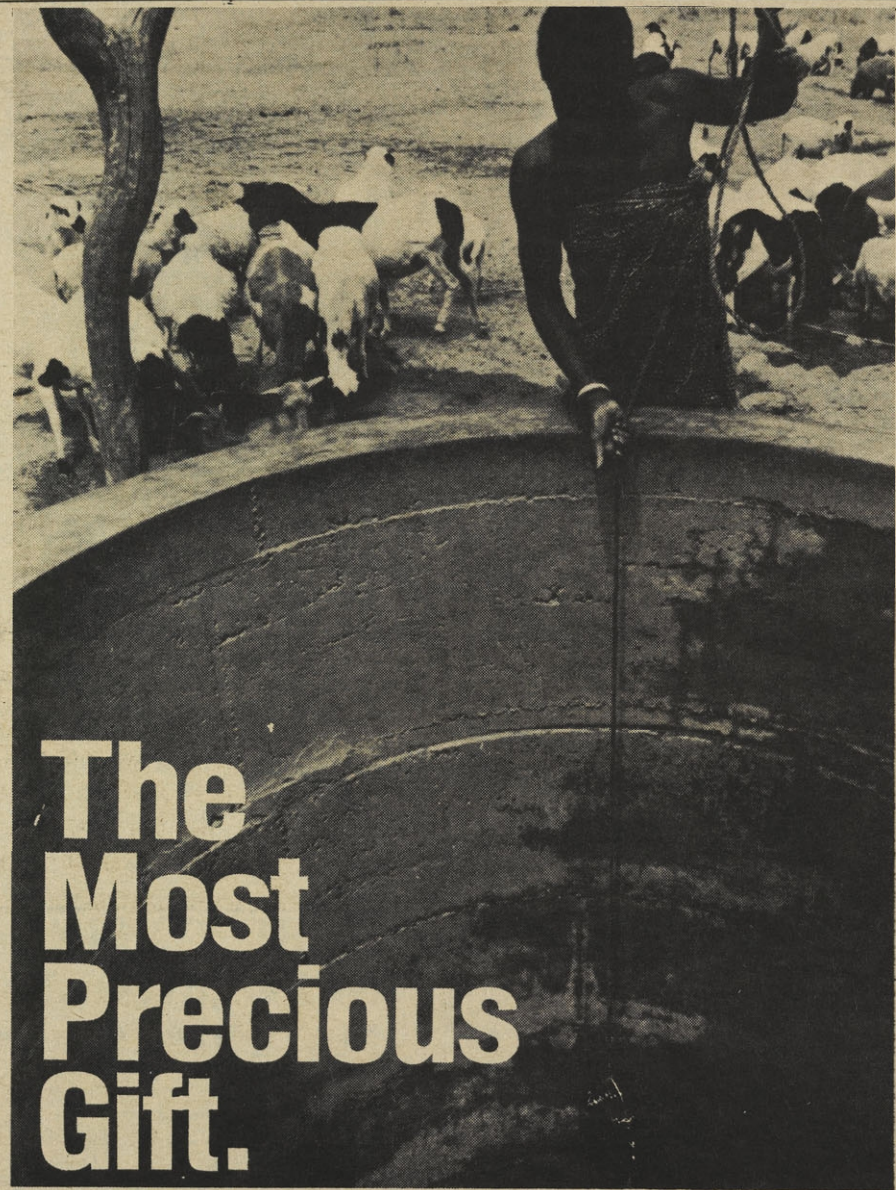
Two practices, I believe, can be beneficial in our task and, eventually, to the whole Church. The first is continually to bring mission and our planning and presentation of mission into focus by looking carefully into individual faces. Unrelated depersonalized abstractions and personalized distractions can well be avoided and the missionary under-

standing, responsibility, and commitment of all Episcopalians can be stimulated and motivated, I do believe, if they see the faces of many individuals in their personal conditions. If we look carefully and faithfully with patience into another human face, we shall discover the Christ looking at us.

The individual faces to be seen and recognized in isolation, in families, in barrios and ghettos, in schools, in hospitals, in prisons, in cities, on farms, in congregations, in need will bring an increased response from the members of this Church.

My second suggestion is we change chairs more frequently in our work sessions and our committee memberships in Council to enlarge our perspective and the number of individual faces we may more clearly see.

—John M. Allin




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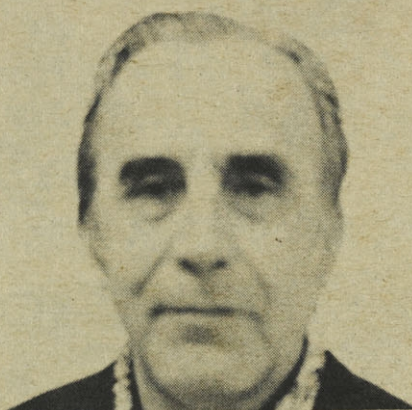
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E479



"GET IN TOUCH WITH your community" was part of the evangelism workshop's advice, and the Rev. Georgia Schoberg, assistant chaplain at Virginia Theological Seminary, Alexandria, Va., thinks she will try to start a course in evangelism upon her return home. Schoberg, who did not grow up as an Episcopalian but became interested in the Church through Inter-Varsity Christian Fellowship, says she was impressed that the Episcopal Church's General Convention expressed new interest in evangelism.



"WE LEARNED SO MUCH TO TAKE HOME," the Rev. Leonardo Cespedes, priest-in-charge of *La Ascension*, Matamoros, Mexico, says. He, Fan Cardenas, and Jorge Lee attended the conference "to find out about evangelism and discovered we are doing some of it. We opened a parish cafeteria, hoping to make some money for our church. Now we see we can use that meeting place in other ways."

Evangelism conferees go home to spread the word and faith

In January almost 150 men and women met for five days in Colfax, Iowa, center of the cold belt, to experience evangelism and plan for church growth. They returned home to prepare themselves for a three-year involvement in diocesan evangelism and renewal programs. The Rev. Samuel Boman originally planned the Colfax meeting as a Province VI get-together, but the enrollment soon outgrew Provincial boundaries. The Rev. Wayne Schwab, director of evangelism and renewal at the Episcopal Church Center, helped put the conference together.

Only Churches "intentionally evangelistic" are growing, says Schwab. "We are losing members faster than we can baptize and confirm them. Episcopalians are by nature conservative. They are uneasy lest their Church be involved in the numbers game. But to set goals for growth and to count numbers of disciples is a check on our caring."

Schwab says people find "easy explanations"—such as arguments over Prayer Book and ordaining women and homosexuals—for membership decline. But he cautions that these are not the real reason. "We have declined in membership for one reason only—because we have stopped reaching out. We have stopped caring and trying."

Some of the people at the Colfax meeting came to find out how to be caring and to reach out. They share their stories here.

—Salome Breck



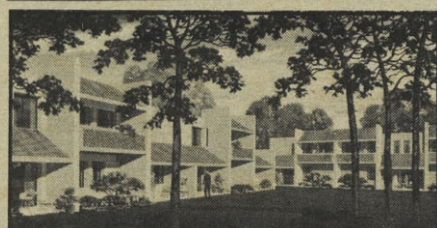
FEW PEOPLE JUST HAPPEN INTO AN EPISCOPAL CHURCH and decide: "This is for me," but that's what happened to Dick Eimas, a medical librarian from Iowa City. He was attending medical college in Wisconsin when on an impulse he walked into an Episcopal church. He and his wife Joan, also a librarian, became Episcopalians. Both are involved in Faith Alive and Cursillo, and Dick is a member of the former's national board. On that first visit to an Episcopal church Dick discovered "the kind of congregation that wouldn't let you leave. They wanted to know who I was, where I was from, and all about us. They cared!"



"USE YOUR SPECIAL GIFTS for the Lord and His Church," conference participants learned. Faye Russell of Trinity Parish, Baton Rouge, La., returns home from Colfax to a workshop schedule. Russell and her husband are involved in evangelism and renewal. Several clergy have requested information she is ready to provide.



"IF THE CHURCH is really serious about evangelism, the black community and other ethnic groups—Hispanics, Asians, American Indians—are a prime target for it," says the Rev. Frank Turner, staff officer for black ministries at the Episcopal Church Center. "From 1623 to 1865 there were more black Anglicans in this country than white. They were a captive audience—slaves. After the Civil War they left the Episcopal Church in droves. Then came segregation and separation. But in Christ there is no east or west."



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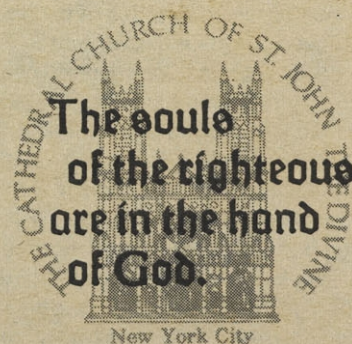
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Easter gives us a chance to sing a new song of life

When I was a young man, I often suffered from nightmares and sleepwalking. I was afraid of the dark, afraid of death, often overwhelmed by some of the things I saw around me. I remember running away on my first day of school. My mother had to march me right back, assuring me along the way that it was a good place to be. They would teach me the mysteries of numbers and the wonder of the written word. I really never did believe her because the confusion of that first day was so frightening. I felt like a small frog in a large pond.

As I grew older and the pond grew smaller, I delighted in some of the friends I had made. Weekends were spe-

cial times. Saturday was a special day. We'd lie on our backs in the fall leaves, looking up at the sky with the clouds racing by, imagining, daydreaming. There was a pirate ship—see, a whale—look at the lions! The afternoon movie, touch football and soccer, long conversations while sitting on a wall—we all agreed the weekend would never end.

But the weekend did end, and Monday and school always came. By sheer force of will we didn't think about it; we had a silent agreement not to speak about it. The freedom, the companionship, the little loves and hates of the weekend were all too good to end.

I have often thought of life in this

manner—the comradeship, the picture shows, the fall afternoons walking through the leaves doing nothing in particular: just being. The nightmares always seemed to focus on the end of these good things—the specter of death, the colorlessness and brittleness of the end.

That is why when I first heard the story of the Crucifixion, I thought it to be so unfair, so sad. I had pictured our Lord as laughing and loving life, walking along the path on one of our long hikes in the cool of an autumn day and just drinking in the air so full of wine and bread, playing touch football, finding His pearl of great price, sitting on a wall talking to His friends. And then it had to end with the hatred and jealousy of people who were not half as alive as He was, not half as filled with joy as He was, misers counting their coins and missing the wind.

That is when I came to believe in the Resurrection. Easter Day, the whole

thing—the sermons, the words, the cute phrases—was pushed aside, and I saw the meaning. A "last picture show" is not necessary. Evil and dark don't need to prevail. The clouds still have pirate ships to be seen and lions to be fed. Fall—a season of death—is the most magnificent season because the color of death is no longer black, but rather red, orange, and yellow.

When Jesus of Nazareth rose from the dead, the colors of the leaves were orange and yellow and hope was available for all people—for me, for my children and my children's children.

It is not true that "though a man rose from the dead," they would not believe. Some do, and that's the wonder of it. People walk in the autumn leaves, see pirate ships in the clouds, play touch football, color things orange and red, enjoy the double feature, and look at school as but another place in which to sing a song of life. —James A. Trimble

The Church remembers Charles Brent

On March 27 the Church observes the 50th anniversary of the death of Charles Henry Brent—missionary, poet, soldier, and statesman—and commemorates his life and work.

A Canadian, Brent was born in 1862; educated at Trinity College, Toronto; and ordained to the priesthood in 1887.

First and foremost Brent was a missionary. As Bishop of the Philippines he led the Church on paths more adventurous than those of any other Christian body in the country—outward from his base in Manila to the Igorot tribes of the northern mountains and to the fierce Moros of the southern islands, among whom he moved welcome and unarmed. And as everybody's bishop he also ministered to U.S. Army personnel.

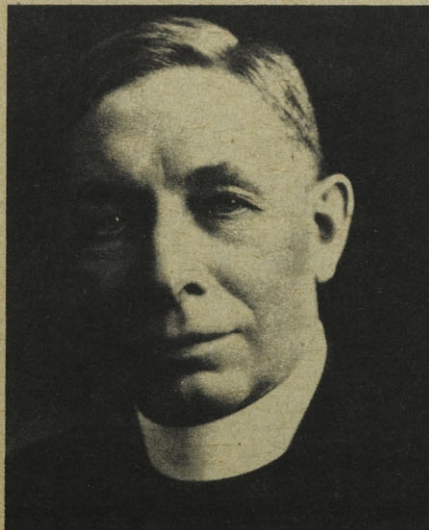
Brent invested all he did with the atmosphere of adventure and romance. "Theology alone," he wrote, "creates an angular soul. . . . Melt your theology into poetry." He produced 19 volumes of sermons, lectures, addresses, devotions, and prayers, but in his written prayers he was most of all the poet, consecrating his power of expression in a reverent offering to God.

An international statesman, Brent energetically combated the opium traffic from his first months in the Philippines.

A church statesman in his crusade for Christian unity, Brent spent his later years working for the Ecumenical (Faith and Order) Movement. On returning to the U.S. from the Edinburgh Conference in 1910, he convinced General Convention to convene a World Conference on Faith and Order.

Equally at home in Lambeth Palace and in a monastery cell, in his own cathedral and in the trenches, Brent was everywhere an ambassador of Christ.

—Adapted from James Thayer Addison's *The Episcopal Church in the United States 1789-1931*.



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A Venture grant is helping St. George's mission near Summerville.

South Carolina's Venture from Giving to Growth

The Diocese of South Carolina first voted against participating in Venture in Mission but later became a "pilot diocese." Its Mission and Renewal calendar of events began in April, 1978, with leadership training meetings, family night suppers, and pace-setter solicitations. April 30 was M & R Sunday, a day for prayer and dedication throughout the diocese and for the campaign kick-off. Campaign workers visited each home early in May, reporting each Monday and Thursday through May 18. Sunday, May 21, was Victory Sunday, and on Wednesday, May 24, at 10:25 p.m., the campaign total went over the goal.

Thirty-eight congregations had reached or exceeded their goals—some

reaching such figures as 491 percent, 349 percent, 919 percent, 450 percent. Many of these high returns, according to Bishop Gray Temple, came from small, often ghetto, parishes.

The results of South Carolina's campaign proved an inspiration to other di-

Small parishes made the difference and provided leadership

Bishop Temple says small parishes, believing in the power of the Holy Spirit, raised the bulk of the money in South Carolina's Mission and Renewal campaign. A ghetto parish, for example, which was given a goal of \$1,000 refused to accept it and pledged \$10,000 instead.

"As a result, what is happening in South Carolina is the black congregations are changing the face of the diocese," Temple says. "They have come of age. They are listened to at conventions. They're in the forefront of leadership. As a result of VIM, we have new leadership at both parish and diocesan levels."

Calvary Church, Charleston, a black congregation with 289 communicants, was given a goal of \$15,000 which Temple thought "ridiculously high." The congregation pledged \$50,000 and is paying regularly on that pledge.

The Rev. Cornelius White, Calvary's

rector, speaking to the Diocese of Southwestern Virginia's annual council meeting about Venture in South Carolina, said: "We voted against VIM at first. We were one of the few dioceses that did. We didn't think our people would do anything with it. But the Lord does things with and for you that you can't possibly imagine."

"We had never even had a capital funds campaign in diocesan history, and we said, 'How can we raise this kind of money?' The clergy, including the bishop, were dubious."

"But the laymen of the diocese responded with, 'If you really believe the Holy Spirit can help, why don't you let Him try?' And so we did. We offered up to God our commitment to VIM with the understanding that we'd fail, and instead we succeeded." The diocese raised the \$1.5 million in four weeks.

"But more important than the material resources was the spiritual renewal that has taken place as a result of this commitment throughout the diocese."

Temple said he's preached spiritual renewal all his life but was still surprised at what took place. Church attendance increased, young marrieds caught fire because of their commitment to VIM. "And now when people come to see me, it's not to talk about the issues of homosexuality, women's ordination, or the Prayer Book, but to talk about their spiritual growth."

—Pat Batta

Where the money goes


South Carolina committed \$300,000 of its \$1.5 million goal to three national Venture projects. One, the translation of the New Testament into Choroti for the Choroti Indians of Argentina, required \$4,975; South Carolina pledged the total amount. The diocese also committed \$145,000 toward self-support for Nicaragua and \$150,000 toward stimulating congregational evangelism.

Within the diocese, South Carolina designated \$270,000 for care of the aging, to be administered by diocesan council; \$200,000 for the Episcopal Church Home for Children at York; \$270,000 for expansion of conference facilities at St. Christopher's; and \$500,000 for the Diocesan Revolving Development Fund.

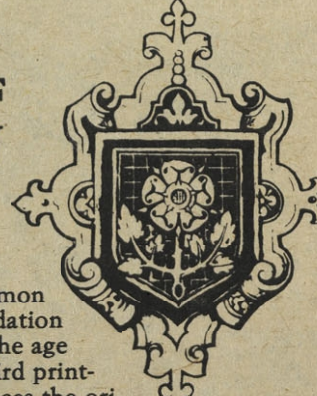
When money is received, it is allocated on a percentage basis. As of Dec. 31, 1978, \$500,000 had been divided among the projects. An architect is already at work on the new building at St. Christopher's, and the new funds allowed the Diocesan Revolving Development Fund to lend \$45,000 to St. George's, a new mission outside Summerville.



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Diaconate Conference scheduled for May 31-June 1

by Mary Macy

"The Diaconate—A Unique Place in a Total Ministry" is the theme of a conference to be held May 31-June 2, 1979, at the Continuing Education Center of Notre Dame University. Sponsors are the National Center for the Diaconate and Associated Parishes with participation by the Council for the Development of Ministry. The conference will bring together a comprehensive presentation on the ministry of deacons, including some findings from a pragmatic study—authorized by the House of Bishops—based on a survey of 500 deacons and their supervisors.

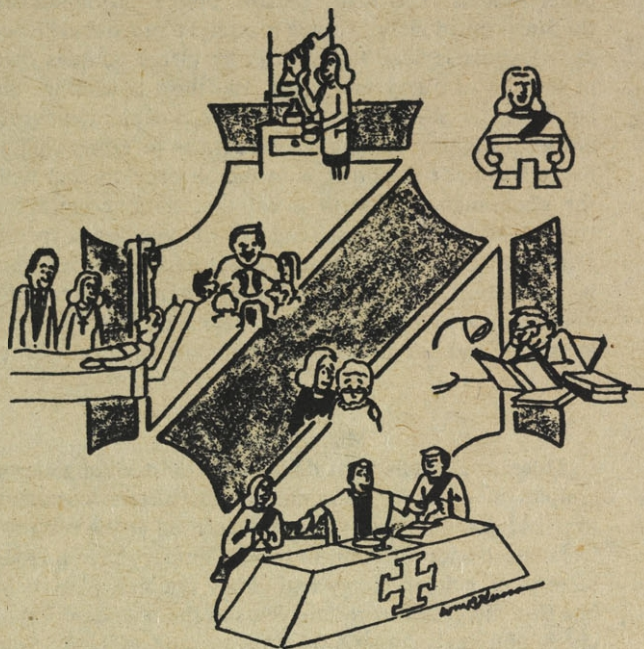
The diaconate is an order of ministry being used creatively in some dioceses to "re-present" and renew the servanthood aspect of ministry, yet it is a ministry the majority of the Church does not understand and does not utilize. The conference will present the diaconate in four major settings. Professor J. Robert Wright of General Theological Seminary, New York City, will explore the historical background; the Rev. David Brown, Montpelier, Vt., will speak on the theological perspective; the Rev. Josephine Borgeson, a deacon in Nevada, will contribute insights from her diaconal experience; and Msgr. Ernest Fiedler, executive director, Roman Catholic Bishops' Committee on the Permanent Diaconate, will address that Church's experience in its diaconate programs, two of which are ecumenical and include Anglicans. Each presentation will have respondents.

Attendance is not limited to deacons as the conference offers a unique view for all persons interested in ministry, especially those with direct responsibility for working out modes of ministry.

The function of deacons in the liturgy will be important to the conference. Ample time will be provided for interaction of the deacons and diocesan and national Church personnel as well as opportunity for viewing exhibits by ministry-related agencies participating in the conference, bookstores, and church organizations.

The Council for the Development of Ministry, which is participating in the conference, includes the Board for Theological Education, the Board for Clergy Deployment, the General Board of Examining Chaplains, the Church Pension Fund, Lay Ministries Liaison of the Executive Council, the Council of Seminary Deans, the House of Bishops' Committee on Pastoral Development, the National Network of Episcopal Clergy Associations, and the National Institute for Lay Training, one representative from each Province chosen from diocesan commissions on ministry, and four members-at-large elected by the Council. The Council's office is at 815 Second Ave., New York, N.Y. 10017.

The concepts of ministry have changed rapidly in the past two decades. Bishop Wesley Frensdorff of Nevada, in a recent issue of *Anglican Theological Review*, wrote, "The devouring myth of the omniscient parson has broken down. Thus we need to examine the nature of ministry and of holy orders. New Testament ministry is functional and varied and can be carried on by all sorts and conditions. Where then is the place of holy orders? The answer is in the concept of 'representation'—both summing up and facilitating the total ministry of the whole Church: the episcopate as regards unity, holiness, catholicity, and apostolicity; the priesthood as regards the offering and worship of Christ; and the diaconate as regards the servanthood of Christ. Thus we are able to 'unpack the one-man-band' and do justice to the varieties of the One Spirit as well as the indelible character of



orders."

Many deacons, from experience, see a variety of modes for diaconal ministry, showing the diversity of gifts possible in a linkage ministry rooted in service and proclamation. Most who are ordained to the so-called perpetual diaconate have no intention of becoming priests. They have a deep-set secular life and have sought ordination as an extension of their spiritual vocation and understanding of the faith. Diaconal ordination should increase the ministry capabilities of the individual called to it and at the same time should uphold and support the total ministry of the Church, enabling its other ordained persons and its laity to perform their ministries more effectively. The deacon represents—presents—servanthood for and to the Church, by doing it and by enabling the whole Church

Continued on page C

Editor's report

Words are old, problem is not!

While browsing through a copy of the history of the Diocese of Western New York¹ written by Charles Wells Hayes in 1904, I came across this quote from the 1869 convention address of the Rt. Rev. Arthur Cleveland Coxe, LL.D., consecrated Bishop of Western New York in 1865. It makes interesting reading!

Brethren of the Laity, the matter of clerical support is becoming a very serious one. How can I invite able and eminent divines into my Diocese, how can we retain those already with us, while the present utterly insufficient standard of stipends is continued in spite of their diminished nominal value? Again I ask, Are your parishes furnished with parsonages? Do you insure the life of your Rector? Do you liberally share with him your increase? When God gives you unexpected gains, or what are called windfalls, do you ever think of honouring the Giver by offering a portion thereof to His Ambassadors? What dishonour is done to God by the neglect of His Ministers! Many of the Clergy are bidden to "make bricks without straw"; they are expected to preach instructive sermons without books to teach them, without any means of providing themselves with the knowledge which the Priest's lips are to keep. Alas! many of our Clergy cannot educate their children! Let no one who makes a light thing of such a fact, in his own parish, forget that God makes it a very weighty matter and will visit it, heavily, on everyone who is responsible for it; while He will not fail to reward those who are bountiful to His servants. Such are His threats and promises, and let those who have been smitten with losses and disappointments and unaccountable mishaps ask themselves whether they have not per chance "robbed God in tithes and offerings."

Thank you, Bishop Coxe.

—Dick Anderson

¹ Hayes, Charles Wells, Diocese of Western New York. W. F. Humphrey, Printer and Binder, Geneva, New York, 1904.

Fenhagen and education are alive and well

by Richard H. Martin

For those of us who spent time at New York's General Theological Seminary—the oldest and then stodgiest of Episcopal seminaries—in the early 1960's, the choice of the Rev. (now Dr.) James C. Fenhagen, an affable, easy-going human relations facilitator, to be dean came as something of a shock.

To those of us who knew and liked Jim (and his wife Eulalie) during his years as rector of St. John's, Georgetown, and director of education in the Diocese of Washington or as director of Hartford Seminary Foundation's Church and Ministry Program, that he would accept a call to a seminary bounded by tradition and the heavily-Puerto Rican West Side of Manhattan, and which has been burdened by declining enrollment (17 juniors in 1973) and revolving-door deans (four since 1965), came as something of a shock.

The following interview results from a Christmas visit to learn whether Jim Fenhagen and education are alive and well in Chelsea Square.

First, can the General Theological Seminary survive?

"Yes, I think so," replied Fenhagen. "We have to undertake a major new fund drive soon to save some of the buildings, but enrollment is up—55 new students in all programs this year, the largest entering group in some time."

"And I'm hopeful about the effects of broader cooperation. Next year we begin a full relationship with Union Theological Seminary with open registration and parallel schedules."

"Of course," he countered, "we have a new emphasis. Few of those 55 new students will obtain full-time jobs within the Church. We have a new stress on second careers and non-stipendiary ministry."

"Perhaps," he mused, "we have something to learn from the Pentecostals about starting new work—a way to

Continued on page C

REGISTRATION BOX The Conference on the Diaconate

Please register me for the Conference on the Diaconate May 31, June 1 and 2, 1979, at the University of Notre Dame, South Bend, Ind.

____ Single Occupancy at \$47 per person

____ Double Occupancy at \$43.50 per person (Includes all costs except travel. Housing and meals are at the University.)

Full payment must accompany registration. Make checks payable to "University of Notre Dame CCE"; mail to the Conference on the Diaconate, Center for Continuing Education, Box W, Notre Dame, IN 46556. No registrations guaranteed after May 24; refunds must be requested in writing by May 24 (\$3 service charge will be deducted for refunds).

____ Please send me information about the Conference.

Send requests for information to the National Center for the Diaconate, 125 East 26th Street, Chicago, IL 60616.

NAME _____

ADDRESS _____

City/State/ZIP _____

Phone(s): _____

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

Clergy couples: New phenomena for the Church

by James L. Lowery, Jr.

A new phenomenon in the Episcopal Church is the emergence of the clergy couple. What is this combination, where are they, and what should we expect from them now or in the future?

Definition and Nature

A clergy couple is one in which both partners are ordained and in or seeking active ministry. While the United Church of Canada and the United Church of Christ have had such combinations for over 30 years, the phenomenon for the most part stems from the last decade, and the last half-decade in the case of the Episcopal Church. Research for an ecumenical clergy couples consultation and learnings of the conference (sponsored by the National Council of Churches near Cincinnati Oct. 30-Nov. 2, 1978) showed that nearly 1,000 such clergy couples are in the U.S. and Canada and nearly 50 in the Episcopal Church. This means clergy couples are a real factor and can be a real force if they desire to organize themselves.

A variety of combinations exist within the clergy couple phenomenon:

1. Two separate parish pastors within commuting distance of each other.
2. Co-rectors or co-vicars in one congregation, both full-time.
3. Two partners sharing one full-time position—each working half-time.
4. One in parish, the other in diocesan, national, or special ministry position.
5. One in active ministry, the other on parental or study leave.
6. One in our denomination, the other in a different one. (We have at least two such couples.)
7. One in the clergy, the other in another helping profession (technically not a clergy couple, but many similarities here).

Some parties in a clergy couple are more competitive. Some are less. For competitive combinations, the number four variety—one in parish work and the other non-parochial—seems to work best.

Learnings

The experience of clergy couples provides various learnings. On the negative side, time management is a problem, especially when the family includes young children. (This is similar to families with a tentmaker.) The woman's situation seems to be more difficult than the man's because of job discrimination within the ecumenical Church. Clergy couples experience many similarities to any marriage between two professional level people, but in the case of clergy couples, both professionals are low-paid while in other cases usually one partner is well-compensated. While the clergy couple situation may be stressful, the fact seems to be that clergy couple marriages last better, on the whole, than the run of clergy marriages. Also clergy couples seem to do better on the overlap of marriage, rectory life, and work life than do the run of clergy. In sum, the developed model of collaborative peer life among clergy couples as clergy persons is a good witness in the face of the far-too-wide-spread one-upmanship prevalent among the clergy.

Church growth is topic of Clergy Assn. meet

"Church Growth: Quality? Quantity? or What?" will be the theme of the National Network of Episcopal Clergy Associations' ninth annual meeting, scheduled for May 29 through June 1 at St. Crispin's Conference Center, Wewoka, Okla.

Dean Urban T. Holmes of the School of Theology at the University of the South will be keynote speaker for the gathering. The clergy association of the Diocese of Oklahoma will be host.

Registration fee for the first two delegates from a single clergy association is \$135. The third delegate's fee will be \$110, and additional registrants will pay \$95 each. The Rev. Doug Spence of Highland Park, Ill., convenor of the national network, will provide additional information about the meeting on request.

Finally, the institutional Church is rather ill at ease with the clergy couple phenomenon and often ignorant or unjust in dealing with it.

Issues

Several issues seem to surface in dealing with a clergy couple. The first is whether it is a problem or a resource. Most dioceses see it as a problem while many places experience it as a model of ordained ministry and a real resource. The second is whether it is more stressful than other models. Too many persons predict automatically the breakup of clergy couple marriages, but the evidence shows stress is dealt with better by clergy couples than in the run of clergy marriages. The third is whether the combination of marriage, rectory life, and clergy peer relationship is too heavy a burden. It can be either well or badly handled; the point is in the strategy to deal with the phenomenon. Fourth is whether clergy couples are treated justly. Reactions range all the way from special efforts to create placement to a situation in Delaware in which both partners, sharing one rectorship, have the pleasure of making two separate payments to the Church Pension Fund but are told they will have only one retirement benefit.

Miscellaneous

More similarities than differences exist among clergy couples in different denominations. Thirteen communions and denominations were represented at the ecumenical consultation this fall. In those Churches having a long history of women clergy and clergy couples, placement has become easier in recent years as the phenomenon of clergy couples becomes more universal and widely known. In an interdenominational clergy couple, the non-Methodist spouse usually follows the United Methodist spouse, perhaps because this denomination has the strongest episcopal administrative authority of any of the communions covered.

Great variety exists in the use of names. In some couples, both use the male name. In others, the wife retains her maiden name for professional/ecclesiastical purposes. In still others, the wife completely retains her former name. Others use a hyphenated double name while a final set uses the hyphenated name only for their offspring. Diversity seems to be the watchword here!

Information and the Future

The Episcopal Church now has a caucus of clergy couples. Interested parties east of the Mississippi should contact the Rev. Barbara Schlacter, St. Barnabas' Church, 82 Prospect St., White Plains, N.Y. 10607, phone (914) 949-5577. West of the Mississippi contact the Rev. Linda Bruno, St. Mary's Church, 166 E. 13th St., Eugene, Ore. 97401, phone (503) 343-9253.

A task force meeting is scheduled soon with the Church Pension Fund. Regional meetings of clergy couples are planned for early 1979 in the northeast, the southeast, and the west. Clergy couples will be present at General Convention. And a national Episcopal convocation will be held in June, 1980. Denominational resource persons are Bishop Elliott Sorge of the Council for the Development of Ministry and the Rev. James Lowery of Enablement. Ecumenical resource persons on the total subject are the Rev. Drs. Ginger and David Jarman, 2434 Guadalupe, Austin, Texas 78705, phone (512) 478-5693. The Jarmans are Disciples of Christ clergy who organized the NCC clergy couples conference for the Professional Church Leadership Division of the Department of Education and Ministry.



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.

Clergy couples: Let's hear from you!

Tear off and mail to:

East of the Mississippi
The Rev. Barbara Schlacter
Clergy Couples Caucus
82 Prospect St.
White Plains, N.Y. 10606

Keep us informed of clergy couples doings.
Put us on your lists.

Name.....

Home address.....

Phone.....

Her Work.....

Phone

His Work.....

Phone.....

Interests and comments

.....

.....

Tear off and mail to:

West of the Mississippi
The Rev. Linda Bruno
Clergy Couples Caucus
St. Mary's Church
166 E. 13th St.
Eugene, Ore. 97401

Keep us informed of clergy couples doings.
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Name.....

Home address.....

Phone.....

Her Work.....

Phone

His Work.....

Phone.....

Interests and comments

.....

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Lowery gets two Board responses

FROM THE EXAMINING CHAPLAINS:

I write on behalf of the General Board of Examining Chaplains of the Episcopal Church of which I am the chairman. Each year the GBEC prepares, administers, and evaluates the General Ordination Examinations. The Canons stipulate that the members of the GBEC must include three bishops, six seminary professors, six parish priests, and six laypersons. The members are elected by the House of Bishops and approved by the House of Deputies.

In the professional supplement of the August issue of *The Episcopalian* there was an article titled, "The many academic roads to ordination." The Rev. James Lowery, its author, asserted, "The General Ordination Exam scores of the last five years for those *not* attending seminary are higher than for those attending seminary."

This is not true. We asked Mr. Lowery the source of his statistics, and he replied that he had thrown away his notes after the article was finished, but his recollection was this was told him by two persons, one a member of the GBEC and one not.

The facts are that few non-seminary students do superbly on the exams but most do mediocre, poor, or unacceptable work.

To be precise, of the 295 persons who finished the 1978 GOE's, 30 seem to have little or no educational experience in an established seminary or diocesan school. Of these 30, four did extremely well; but one of the four has two advanced degrees and has published articles in theological journals, two others are college professors, and the occupation of the fourth is unknown to us. In addition to these four, 11 of the 30 were approved as having demonstrated satisfactory proficiency in the seven canonical subjects (Title III Canon 5). The other 15, that is half of the 30, were judged deficient in varying degrees. One was unsatisfactory in one of the seven subjects, five in two, two in three, two in five, and five were deficient in all seven canonical subject matters. One of these five has graduate degrees in disciplines related to theology.

Candidates from well established diocesan schools with carefully constructed programs and paid professors do somewhat better but are fewer in number. On the 1978 exams six such candidates were evaluated as satisfactory and three unsatisfactory in all subjects.

Seminary students, by and large, do substantially better although some, of course, do superb work and some are judged unsatisfactory. Only five of the seminary student candidates in 1978 failed in all seven subjects.

The General Ordination Examinations are prepared on the assumption that a candidate has had two-and-a-half years of seminary instruction or its equivalent. It is only to be expected that seminarians will do better than those persons who have had less intensive and sustained instruction.

Not as many non-seminary candidates have been required by their bishops to take the GOE's in the last two or three years as was the case earlier. Bishops, apparently, do not now have all locally trained candidates take these exams, perhaps because the evaluation reports of inadequacy were often so devastating to the candidates. All the exams are evaluated anonymously and on the assumption that the candidate has had two-and-a-half years of seminary study or its equivalent. The Canons provide other methods of examining those whom the bishop is reluctant to subject to the anonymous GOE evaluating process.

Respectfully,
William B. Spofford, Jr.
Bishop of Eastern Oregon and
Chairman of the General Board
of Examining Chaplains

FROM THE BOARD FOR THEOLOGICAL EDUCATION:

In behalf of the members of the Board for Theological Education, I am writing in response to James Lowery's column, "The many academic roads to ordination" (Professional Pages, August, 1978). The Board, a national theological education agency of the General Convention, shares with Mr. Lowery his zeal for innovative and alternative training programs in theological education. Of primary concern to the Board is the fostering of a coopera-

tive effort, of benefit to the entire Church, among seminaries, diocesan schools, and other training programs as well as encouraging enhanced development of theological education for the total ministry of the Church.

The Board's study of trends and statistics within education for ministry has led us to the following observations. There is no decline in seminary enrollments, as mentioned by Mr. Lowery; rather for the past three years there has been a small but steady increase in total enrollments. In addition, there are increasing numbers of students in seminaries who are preparing for lay leadership or for supplementary ordained ministries. The scores of seminary graduates on the General Ordination Exams are, with occasional exceptions, higher than those trained in alternative routes (Mr. Lowery cited the reverse).

The Board is in the process of preparing a report on diocesan schools and other alternatives to seminary training which will be presented to the 1979 General Convention. Our current estimate for 1977 and 1978 of ordinands now entering the clergy who have had no seminary training is at best no more than 17 percent (Mr. Lowery stated a figure of 50 percent). Our preliminary findings indicate there are approximately 38 diocesan (or other) programs preparing men and women for ministry. The great majority of these programs are intended to provide lay theological education. For example, one program which is showing rapid growth is Sewanee's Theological Education by Extension and is, according to Program Coordinator Flower Ross, "basically designed for laypeople who want an in-depth theological education and who see their own lives among the laity as ministry."

Thankfully, we live in an age in which there is a rich diversity of ministries and an increased demand for theological education. The Board for Theological Education sees the fundamental challenge to be providing quality educational opportunities in congregations, seminaries, diocesan schools, and other programs for the mission of Christ's Church.

Faithfully,
Dr. Fredrica Harris Thompsett
Executive Director
Board for Theological Education
The Rt. Rev. John B. Coburn, Chairman
The Rt. Rev. James B. Brown
The Very Rev. Gordon T. Charlton
The Rt. Rev. A. Donald Davies
The Very Rev. O. C. Edwards
Mr. Robert F. Gaines
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The Rev. Canon Theodore R. Gibson
The Rev. John A. M. Guernsey
The Rev. Joseph A. Harmon
The Rev. Charles H. Long, Jr.
Mr. Karl Mathiasen, III
The Rev. Canon Ward McCabe
The Rev. Fleming P. Rutledge
Mrs. Mary Frances Wagley

Diaconate Conference

Continued from page A

to do it. From the beginning the diaconate has had this function, but the Church's course over the years has obscured it. To neglect the ordained ministry of the diaconate would dilute the symbolism of servanthood where great witness needs to be made to the whole spectrum of ministry.

The Episcopal Church has not seriously addressed itself before to the question of the diaconate, but three major events planned for 1979 are part of a look at this aspect of ministry.

This conference aims to add to the growing understanding of the total ministry of the Church through the focused servanthood of the diaconate. Registration is limited to 200 (see basic details in registration box). Special scholarship aid is available to deacons who could not otherwise attend.

Mary Macy, an Episcopal laywoman, is a public relations consultant and graphic designer in Cambridge, Mass.

The Rev. William B. Heuss is associate rector of St. Andrew's Church, Wellesley, Mass., and a free-lance illustrator.

Fenhagen

Continued from page A

use our clergy surplus more creatively. Ordained clergy couples have a certain advantage in this, an inner support which enables them to adventure."

We were chatting in the spacious study of the modern deanery adjacent to the new library building on 9th Avenue and 20th Street.

But what attracted you to this job, Jim?

"In a way what attracted me was the past turmoil here and the willingness it has produced to turn a corner. Perhaps it's my recent years in the ecumenical scene at Hartford, but I like the seriousness with which General takes worship and its healthy concern with spirituality—not piety, but a gutsy concern for relating the Spirit and the world.

"Of course," he went on, "there are weaknesses. With the Th.D. program and library here, the emphasis is heavy on the academic, light on the practice of ministry. My background is the opposite.

"We have no full-time faculty in the fields of education, ethics, or homiletics. I consider that serious. But we're filling the first two gaps, and for homiletics we're bringing in help from the College of Preachers. Our three-day Festival of Proclamation at the end of January gives everybody the chance to preach, to hear, to respond."

What about that responsiveness, Jim? There seems to be less fear, more trust and communication around the seminary now.

"I think that's one of the contributions behavioral science has been making and will make to the seminary—a better understanding of what contributes to a climate of learning. I believe in the importance of a residential community like this where people can come apart and wrestle with the issues of faith and spiritual transformation and communication with others.

"But that means two-way communication. Every class, every faculty member, every student regularly invites and receives feedback on his/her effectiveness.

"We try to screen out applicants with emotional ill-



James Fenhagen

ness—then hope to shake people loose from securities that are no longer workable. The educational process, clinical training, and our own psychiatrist and counseling service help in this.

"At the same time," he continued, "we try to encourage people to claim their own feelings, imagination, and intuition. Our pastoral theology approach has a strong Jungian emphasis."

There's still a lot of frustration, Jim, on the part of people who find that seminary has ill-prepared them for the actual task of ministry.

"I think that's partly the result of our narrow view of education," he responded. "Education is part of everything we do. I would rather see the seminaries admit we can do very little—do less, but do it better! Seminary education is a small part of total preparation for ministry, which is life-long, and must be pursued in partnership with laity.

"Our own Center for Christian Spirituality here seems to be giving ongoing support to a great many clergy, especially in finding that elusive well of inner strength which we call Spirit. In fact, I have tried to wrestle with this myself in my latest book, *More Than Wanderers*."

What other modern drifts of thought do you hope to see thrive here along with your coming?

"We have the elements right here, the encounter between urban technology and the Arts on the one hand and the realities of crime and decay on the other. What I most hope to promote is movement toward total ministry, with clergy and laity together, calling forth the gifts and knowledge we all have. In the spring I'm teaching a course on Management of Parish Life in which we'll do a leadership-training weekend together. The day of Lone Rangers

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Fenhagen and education are alive and well

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and authority figures is over.

"I'd also like to help the seminary discover where it fits in the world community and the world Church."

Speaking of community, the seminary never had much to do with its neighborhood in the past. What about now?

"We began to have an impact a few years ago when we made mortgage money available to people to keep or renovate the old row houses. A period of opening the seminary wide to neighborhood activities resulted in more destruction that we could handle, but two AA groups now meet here, and a youth group uses the gym once a week.

"The refectory has been used for a neighborhood dinner," he continued, "and I've just begun attending the Chelsea Neighborhood Association. That's local. In our Tuesday Forums we bring in people to present problems of the world community—hunger, VIM, etc. And I'm meeting soon with rectors of the two nearby parishes to

discuss work in the neighborhood."

Sounds like progress. But how do you and Eulalie feel about living as well as working here in New York?

"We're both city people, basically, and we like it. Of course, we have the best of both worlds here on Chelsea Square." He pointed. "Trees out one window; shops, theaters—and winos—out the other. We've always come to New York on trips. Now we appreciate the opportunity to live here.

"In general I'm enjoying the job. It's fun trying to get on top and manage more than any one person could possibly handle—like the current curriculum revision, for example. But I'm finding the faculty far more creative and helpful than I expected. And the informal gatherings with students are a joy.

"On the other hand, this is a highly symbolic role, very public, and I can get too much of any part of it—too overexposed. So I've had to find ways to retreat and

make space for myself.

"I used to find that in the mornings, but now I need to walk the dog and get to chapel by 8 o'clock so I'm having to discover new ways."

Do you expect to write another book to go with Mutual Ministry and More Than Wanderers?

"Yes," he replied. "Seabury has asked for a Lenten book for 1980, but we'll see."

Things seem to be working for Jim Fenhagen in Chelsea Square, and at the seminary that once prided itself on "embodying the best of English/Catholic tradition," education seems destined to make a hopeful surge toward the 20th—and even the 21st—century.

The Rev. Richard H. Martin is rector of St. James' Episcopal Church, Amesbury, Mass. This interview originally appeared in the newsletter of the Massachusetts Episcopal Clergy Association.

/PS Clergy changes

AUSTIN, William P., from director, St. Bede's House of Studies, Whittier, CA, to ecumenical campus minister, University of Hawaii, Hilo, HI

BAILEY, Bruce E., from non-parochial to St. Bernard de Clairvaux, North Miami Beach, FL

COCHRANE, John C., to Trinity, Hamilton, OH

ERICKSON, Frederick D., from St. John the Evangelist, Boston, MA, to chaplain, Michigan State University, Lansing, MI

FARMER, J. Peter, chaplain, York School, Monterey, CA, to also St. Matthias, Seaside, CA

FURLONG, James D., from St. Christopher's, Lubbock, TX, to St. Matthew's, Bogalusa, LA

GALATY, William L., from Holy Trinity, Skokie, IL, to St. Anne's, De Pere, WI

GERDAU, Carlson, from Trinity, Houghton, MI, to deputy for program and pastoral care, Diocese of Missouri, St. Louis, MO

GRAHAM, Wells N., director of communications, public relations, and development, Diocese of Southwest Florida, St. Petersburg, FL, to also canon to the ordinary, Diocese of Southwest Florida

GRAVELY, Herbert C., Jr., from non-parochial to Emmanuel, Southern Pines, NC

HAPONSTAHL, Stephen R., from St. Thomas, Port Clinton, OH, to St. Luke's, Cleveland, OH

HEISCHMAN, Daniel R., from St. Paul's, Englewood, NJ, to chaplain, Trinity School, New York, NY

HINXMAN, Frederic W., from Parish of Port Dufferin and dean of Tangier, Nova Scotia, Canada, to Parish of Bridgetown, Nova Scotia, Canada

HOOKS, Ronald H., from St. John's, Homestead, FL, to Redeemer, Sarasota, FL

KHALIL, Adeeb M., vicar, St. Andrew's, Mullens, and All Saints, Union, WV, to also Redeemer, Ansted, WV

KORTHEUER, Arthur, from All Angels, New York, NY, to director, Christian social ministries, St. Martin's, Charlotte, NC

LIU, John Y.F., from St. Elizabeth's, Honolulu, HI, to Falls Church, Falls Church, VA, and doctoral studies

LOW, Melvin L., from St. Paul's, Windsor, VT, to St. Mark's, Waupaca, and St. Olaf's, Amherst, WI

MASSEY, Hoyt B., from St. John's, Tampa, FL, to archdeacon, Diocese of Southwest Florida, St. Petersburg, FL

MAURAS, Robert I., from Redeemer, Sarasota, FL, to St. Edward the Confessor, Mt. Dora, FL

MCCURDY, Alexander, III, from St. Paul's, Rome, Italy, and psychoanalytic practice in Rome and in Berlin, Germany, to non-parochial

MORRELL, Roy L. (retired), from Sandusky, MI, to 168 Skylock Dr. W., Dunedin, FL 33528 (through May), and 6960 Hyde Rd., Carsonville, MI 48419 (June-October)

MORTON, Kell, to Trinity, Oshkosh, WI

MUSSELMAN, G. Paul (retired), from North Plainfield, NJ, to Supportive Research Ministry, Ormond Beach,

FL. His address is: 1201 Vanderbilt Ave., Ormond Beach, FL 32074

NORWOOD, James U., from director, Midwest Institute for Gestalt Therapy, Oklahoma City, and director Midwest Counseling Center, Oklahoma City, OK, to director, Midwest Institute for Psychotherapy, Fort Worth, and director, Midwest Counseling Center, Fort Worth, TX

PATTERSON, John O., from St. Paul's, Rome, Italy, to St. James, San Francisco, CA

PEEK, Guy R., from Christ, Deposit, NY, to St. John's, Youngstown, NY

PIPER, Charles E., from Good Shepherd, St. Ignace, MI, to Holy Trinity, Iron Mountain, MI

RINEHART, Dirk T., from St. James, Milton-Freewater, OR, to director, Sorrento Anglican Centre, Sorrento, B.C., Canada

RUTHERFORD, Roy C., Jr., from non-parochial to St. Augustine's, Oakland, CA

SANDY, Thomas N., from St. Anne's, Warsaw, IN, to St. Paul's, Evansville, IN

SANFORD, James D., from Christ, Nokomis, Sask., Canada, to St. James, Mosinee, and Ascension, Merrill, WI

SIMEONE, Richard J., from All Saints, Skowhegan, and St. Martin's, Palmyra, ME, to Trinity, Collinsville, CT

THORNBERRY, Bishop David R. (retired), to St. Luke's, Rogers City, MI

WALCOTT, Robert J., from St. John's, Cleveland, and assistant director, St. Joseph Hospital, Lorain, OH, to Redeemer, Lorain, and associate director, St. Joseph Hospital, Lorain, OH

WALKER, Samuel C., from Christ, Greenwich, CT, to St. John's, Bridgeport, CT

WALSH, Harry J., Jr., to St. Hilary's, Prospect Heights, IL

WELLS, Edgar F., Jr., from Ascension and Our Lady, Waukegan, IL, to St. Mary the Virgin, New York, NY

NEW DEACONS

BENZ, Charles F., to Emmanuel, Mercer Island, WA

GROCE, Herbert M., Jr., to All Souls, New York, NY

HESCHLE, John H., Jr., to St. Ann's, Morrison, and Grace, Sterling, IL

MUSSENDEN, Arthur L. N., to St. Augustine's, New York, N.Y.

MUSTIAN, David L., to St. George's, Englewood, and chaplain intern, Fort Logan Mental Health Center, Fort Logan, CO

RANDOLPH, Henry G., Jr., to St. Matthew's, Wheeling, WV

SCHRAMM, John E., to Ascension, Chicago, IL

SPROUL, James R., to Calvary, Fletcher, NC

SUMMERFIELD, LeRoy J., chaplain, Broughton Hospital, Morganton, NC

TRIMMER, Thomas E., to St. John's, Alma, MI

WILLIAMS, Harry G., to St. Peter's Cathedral, St. Petersburg, FL

RECEPTION

BRYAN, Robert J., by the Bishop of Colorado on Dec. 20, 1978

RESTORATION

COVERLY, Cyril Francis, on Nov. 13, 1978, by Bishop William C. Frey of Colorado

LIFE PROFESSIONS

Sister JOAN in the Sisterhood of the Holy Nativity

Father THEODORE BLACK in the Society of St. Paul

Brother THOMAS PENCE in the Society of St. Paul

RETIREMENTS

HEERMANS, Harry W., from St. Mark's, Orchard Park, NY, on Oct. 1, 1978.

His address is: 6321 W. Quaker St., Apt. 4, Orchard Park, NY 14127

KEHL, Christian H., from chaplain, Bexar County Jail, San Antonio, TX, on Aug. 1, 1978. He is ACLU representative in San Antonio.

LAMBERT, Peter W., from St. Giles, Asheville, NC, on Nov. 30, 1978

RODGERS, Richard C., from St. John's, Tulsa, OK, on Dec. 31, 1978. His address is: 502 Parade Dr., Corpus Christi, TX 78412

RESIGNATIONS

BARR, O. Sydney, from professor, General Theological Seminary, New York, NY, on Dec. 31, 1978

DOWNIE, Paul S., from All Saints, East Lansing, MI, on Dec. 15, 1978

HURLEY, Thomas J., from St. Matthew's, Saginaw, MI, on February 3

DEATHS

BARRETT, Thomas van B., age 71

BIRD, Samuel B., Jr., age 54

CONDER, Charles L., age 72

DALZELL, Harry B., age 54

HYATT, Harry M., age 82

McKAY, Arthur D., age 63

NELSON, Kenneth E., age 62

OAKES, George B., age 72

PIPER, Ernest E., age 87

SYMONS, Francis E., age 75

DEPOSITIONS

KINSOLVING, Charles Lester

WALKER, Edwin Hockaday, IV

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VENTURE

Some lessons of history

BY WILLIAM S. LEA

A saying attributed to George Santayana, but often paraphrased, is: "Those who ignore the lessons of history are doomed to repeat her mistakes." Nowhere is this more apparent than in the long story of the Christian Church. One fact becomes increasingly clear, namely that the Church and the Gospel have prospered when Christians have shown a strong commitment to mission, and they have declined when missionary enthusiasm has waned.

As we seek ways to renew the Church and recover the lost radiance of our Christian religion, we shall do well to consider some of these lessons of history. Somewhere in Jan Struther's novel of World War II, Mrs. Miniver meditates about her rear-view mirror as she drives through the English countryside. She concludes she cannot successfully navigate the future unless she keeps a small image of the past ever before her. Henry Ford may have said, "History is bunk," but wiser men and women try to learn her lessons.

Two of the greatest periods in the expansion of Christianity were the first four centuries and the 19th century. The small band of Christians who comprised the early Church went out into a pagan empire which was determined to destroy them. But they outlived and they outdied that empire. Gilbert Murray wrote that the ancient world rose from the grave "with the New Testament in its hand." A tragic loss of nerve had threatened civilization itself, but Christians turned the tide and brought hope to a troubled world. Circling the Mediterranean, they gathered strength in North Africa, Spain, Gaul, Rome, Greece, and Asia Minor. Very early reports exist of the Church's missionaries even in India.

The zeal of these first Christians won followers in all walks of life, from Caesar's household to the slave quarters, and all within an amazingly short period of time. The result is echoes in the shouts of the rabble in Thessalonica: "These men who have turned the world upside down have come here also." (Acts 17:6 RSV)

One of the strange aspects of this story is these first missionaries were Jews who before Jesus Christ came among them had relatively little contact with the world around them. At first the Gospel seemed to be directed primarily to "the lost sheep of the house of Israel." But although the people of Israel had become hard-shelled and narrow, a strain of universalism which involved a deep sense of responsibility for the whole inhabited earth ran through the entire Old Testament in which they were steeped. It was then and remains today a message for all mankind.

When the first disciples began to think out the implications of the Gospel which their Master had come to proclaim, they knew the Good News could not be kept to themselves. It had to be shared, and therefore they were a missionary community. Their success is one of the great lessons of history.

The expansion of Christianity continued. By the middle of the fourth century it had become the official religion of the empire. Being Christian became pop-

ular, and at the same time missionary zeal began to cool at the great Mediterranean centers. The mission continued on the frontiers, however, where we hear of Ulphilas the Goth carrying the faith to his fellow Goths who lived north of the Danube, of St. Ninian who carried the Good News to the South Picts in Scotland about 397, and of St. Patrick who preached the Gospel to the Irish between 432 and his death in 461.

In North Africa a different story contains a warning. By the year 600 as many as 500 bishops may have been in that part of the Mediterranean world, but by the year 700 their missions had been wiped out. Harnack, the great German church historian, writes that the loss was due more to the waning of enthusiasm than to the sword of Islam. At any rate, a dark age set in after the fall of Rome as an ancient civilization collapsed. Yet when everything else had broken, Christianity survived and Christian missionaries began laying the foundations of western European civilization.

Centuries came and went, empires rose and fell, and the modern world was ushered in with the Renaissance and the Age of Discovery. In all this long process through which Europe was born, many examples could be cited to prove our thesis that the Church thrived when it ventured in mission and that it declined when it did not. Perhaps the most dramatic illustration concerns the early years of the Anglican Church in the New World.

Nearly 200 years after the first permanent English settlement on these shores a bishop was finally in residence and a diocese in operation. Sporadic efforts by British missionary societies promoted scattered missions and built some churches along the eastern coast of what is now the United States. Other Christian bodies came, but they did not stop at the great coastal cities but went inland with the people. Roman Catholic padres built their string of missions in the southwest, along the coast of California, and throughout Central and South America. The Anglican Church hugged the shores and lost the great opportunities in the rest of the country.

While the first four centuries of the Church witnessed a miracle in Christianity's expansion to all parts of the known world, perhaps the next greatest missionary century was the 19th when the Christian Church was planted on every continent. The details of this great expansion of Christianity seem like a whole pageant of miracles in which noble men and women went not only to darkest Africa in the name of Jesus Christ and on behalf of His cause, but to the most remote islands of the seven seas. The result was the creation of a worldwide fellowship of Christians which the late Archbishop William Temple described as "the great new fact of our time." Dr. Latourette, in his monumental *History of the Expansion of Christianity*, called this "the great century."

As we approach the closing decades of the 20th century, we cannot refrain from wondering what future historians will say of us. Victor Hugo once said nothing was "more powerful than an idea

whose time has come." The signs of the times may be pointing to the possibility of a great spiritual revival throughout our world. Astronomers, the high priests of modern science, talk without equivocation about a definite beginning to our physical universe, and they begin to ask theological questions. Other scientists examine the structure of subatomic particles and search there for answers to questions Plato asked so long ago about the ultimate nature of things.

Our age longs for a Good News about the meaning of life, a Gospel which will meet the intellectual and spiritual needs of modern men and women. This search demands a better trained clergy and a more educated laity if we are to be effective missionaries in this new world of ideas. The struggle for social justice also must have a basis in a deeper understanding of man and his place in the universe.

The task today is nothing short of the redemption of a civilization which searches for meaning and purpose in the midst of a flood of new problems and unanswered questions. Venture in Mission calls us to recover our enthusiasm for making Christ known in every area of human life and experience.

This mission and this venture are one with the venture in mission upon which St. Paul embarked when he went out to serve a world which cried out for the Good News he knew he could not keep to himself.

Dr. William S. Lea, former dean of St. John's Cathedral in Denver and lately rector of Christ Church, Winnetka, Ill., was former editor of *Episcopal Churchnews*. He was educated at Sewanee and studied in England and Scotland. He is the author of a life of Theodore Wedel and *This We Can Believe*.

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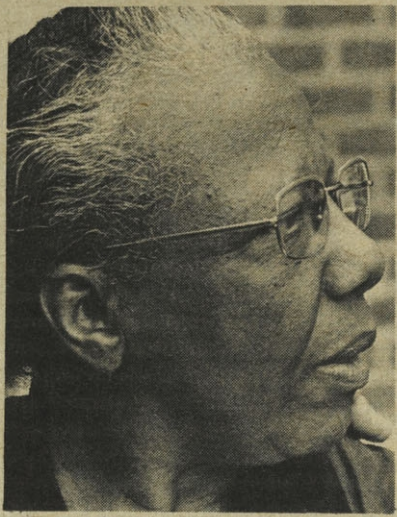
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A FORUM ON MINISTRY

The Proposal—BY VERNA DOZIER



Verna Dozier

'Ministry has no special time, place, or method. It goes where you go.'

Ministry is *not* a special kind of work done by a special kind of people with a special kind of authority reserved for a special few.

I think this misconception—widely held—goes back strangely enough to the Bible, the passage we use in the service for the ordination of deacons: "Then the 12 called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word." (Acts 6:2-4 KJV)

It must have been exciting to lowly and despised fishermen and tradesmen suddenly to have Pentecostal fire that could flame thousands. What excitement to be able to speak a word that could have the crowds flocking to hear you! How stimulating daily to divine rightly

the words of truth and make such a difference in people's lives! And they had the added challenge of knowing they were calling into question the established authority of their nation and were putting their lives on the line every time they spoke. They also knew the headiness of success, continually adding to their number and changing lives.

As always numbers created a problem. Taking care of the flock began to assume an inordinate amount of time. Waiting on tables was not half so exciting as preaching. Administering the community seemed somehow of a lesser order than confronting the old ways with the new life they had found.

"We shall find some other good people—carefully chosen," they decided. "We realize it is an important work—just not so important as our work. We will give ourselves continually to prayer and the ministry of the Word."

So early in the life of the Christian Church the seeds were planted for what I consider an unhallowed separation of spiritual things, like praying and preaching, from material things, like serving and caring for people. And not only were they separated, but one direction became a lesser order of things.

Praying became more important than working, preaching than caring. *Laos*, the whole people of God, was divided by functions performed, and not too many years passed before the word came to mean in common parlance a portion of the people for God—the lesser portion.

Most of us when we hear the word "ministry" think of pastoral work. We think of visiting the sick and the lonely, feeding the hungry, comforting the grieving. If any work of that sort is a part of our lives, we are quite able to say we have a ministry, but mothers who spend all day cooking, washing, and cleaning and men, women, and children who spend all day at ledgers, typewriters, blueprints, schoolbooks, and briefs have a hard time saying they have a ministry. Teaching and nursing may seem to have possibilities for being ministry, but what about clerking and working with computers? We think the lawyer who does public service has a ministry, but what about

the corporation lawyer?

Martin Luther in the Reformation tried to counter this trend by closing the churches during the week as a witness that the Lord's work was carried on during the week wherever the people were. In America in the 1920's and 1930's the Protestant Churches under such leaders as Walter Rauschenbusch and Harry Emerson Fosdick and the great Dutch theologian Hendrik Kraemer tried to recapture the essential dignity and potential of all work, but the cleavage between the secular and the sacred ran too deep.

Ministry remains for most of us a special kind of work done by a special kind of people—the clergy. They do ministry. The rest of us receive it. An unspeakable thought is the clergy would ever need to be ministered to. They are perfected. They have all they need. It came to them in the hour of their ordination, and nothing can be or needs to be added to it. Sounds like the act of God in Christ, doesn't it? We have frozen the clergy into impossible roles and lost the mutuality between clergy and laypeople. Even our term "lay ministry" suggests to some folk that laypeople are doing something that is the clergy's rightful domain.

The third misconception: ministry is work done by a special kind of people *with a special kind of authority*. Time after time on the Commission on Ministry, I have interviewed earnest men and women who had successful vocations as teachers and counselors, doctors and lawyers who wanted to be ordained.

"What would you do as an ordained person that you are not doing now?" I ask endlessly.

"Nothing," is the unvaried reply, "but I would have authentication for my ministry."

"What more authentication for ministry do you need," I return, "than your baptism?"

Have you been present at a baptism recently? Have you heard your authentication for ministry? "We receive you into the household of God. Confess the faith of Christ crucified, proclaim His resurrection, and share with us in His

eternal priesthood." You were taken into the household of faith, the royal priesthood. That is our ordination for ministry.

Therefore, if anyone is in Christ, he or she is a new creation, the old one has passed away, behold the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

The ministry of reconciliation is the only ministry we have, and we have it every day, everywhere, in every circumstance. Paul says we are ambassadors for Christ. We are the representatives of the New Land, the New Creation.

Something new has happened in the world. We have a new standard by which people are judged. God loves them. They are of infinite worth to their Creator. We have to let them know that.

We have to proclaim to all sorts and conditions of men, women, and children: "You are all right. God loves you. I am all right. God loves me. We are all right. God loves us, and we can love each other—and God."

The dividing wall of hostility has been broken down—between one human being and another, between all human beings and God. Christ is our peace. We can speak peace to one another and to all other human beings.

This ministry has no special time or special place or special method. It goes wherever you go. You perform it wherever you are.

For Christians the issue is not whether we shall or shall not do ministry. The issue is whether we do our ministry poorly so our God is discounted or whether we do our ministry well so the God who was in Christ reconciling the world unto himself is proclaimed.

Verna J. Dozier is a Bible scholar who was assistant director of English for Washington, D.C., schools before her retirement. Now a consultant for religious and voluntary organizations, she serves on many ministry committees.

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AGING MYTHS

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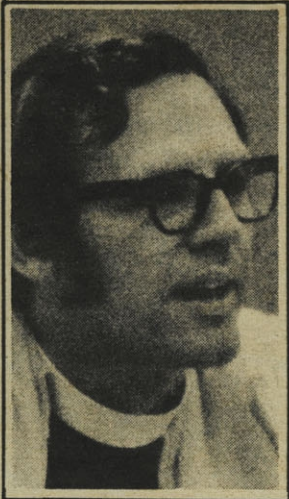
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THE RESPONDENTS



I am glad Verna Dozier can remind us that the ministry of the Church, derived from our baptism, is of a piece and that there are not lesser or greater and more sacred or more secular functions within it.

The question is, however: Why do we need to be reminded? Is there a misunderstanding that ministry is not that which the priest does? Perhaps. But I am inclined to think the problem arises at a different point, namely in terms of what ministry (by whomever) is for. Dozier speaks of reconciliation, a good word indeed but one given to abstractions. What we really lack is a notion of what, concretely—that is, personally and politically—reconciliation means.

—The Rev. William Coats, rector, Church of the Redeemer, Pittsburgh, Pa.



Verna is right. The focus of "ministry" has been on the ordained ministry for generations, and I rejoice it is now changing. The Church is moving toward the concept of "total ministry," but we still have a long way to go.

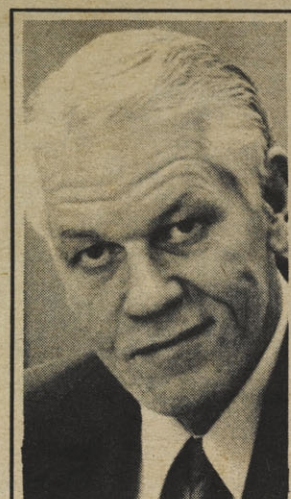
When we witness a service of ordination to the diaconate or the priesthood, or the consecration of a bishop, we know the person has a ministry. Even *The Proposed Book of Common Prayer* has 55 pages on ordination rites and "New Ministry" while only eight pages for confirmation and a slender page and a half for "Commitment to Christian Service." Baptism does better, with 17 pages, but since most babies who are baptized can't read, we need to take seriously the promises the members of the congregation make in that service.

Yes, Verna, we do need authentication for our ministry. Is it time for a protest movement on behalf of the ministry of reconciliation? —Frances M. Young, Consultant on Christian Education, Baltimore, Md.



The Mary/Martha tension is not limited to women. Verna Dozier shows how men have institutionalized it in the setting aside of deacons. The Church, with its policy of ordaining perpetual deacons, needs to study this further.

Dozier clearly expands the frontiers of our concepts of ministry. She speaks of the ministry of laypeople to the clergy. I wonder if she would be willing to add the ministry of all people to God. It may well be that we serve God not just by obeying, as in patristic teachings, but by enjoying. The ministry of reconciliation has a mighty motive if God is experienced as moving to joy. —Peggy Gilman, laywoman, Pompton Lakes, N.J.



She's right, of course. Ministry is everybody's job. Among the names of God are Truth, Love, and Life, and any serious believer in Him, including news reporters, tries to honor those qualities in his work and dealing with others.

That, my theology says, is part of the ministry although the generally shriveled misconception of the term often would make it misleading to apply it to news work or any objective craft, say baling hay.

In the more limited churchly sense, I have long observed that the clergy, as much or more than many of their parishioners, are in great need of ministry, and they rarely receive it from their flocks.

The pastor is constantly extending a caring hand but seldom receiving one, and it drains his capacities. He, too, needs encouragement, a bracing up and a bit of mercy and grace, but he isn't getting much of it from the laity. We dodge our ministering duties in more ways than one.

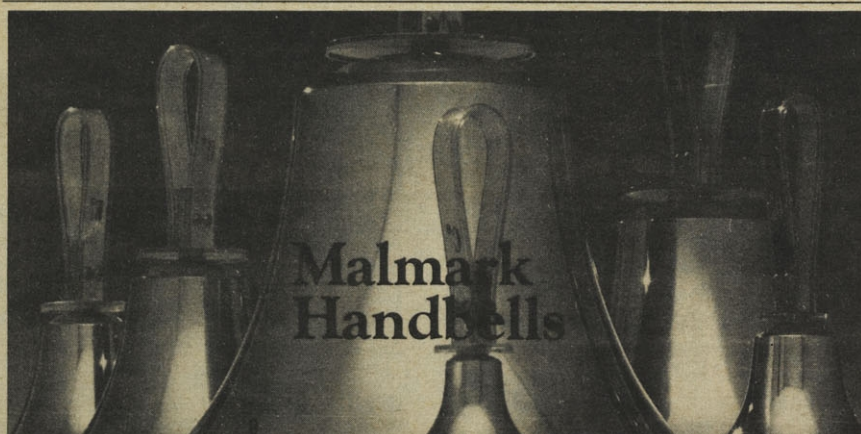
—George Cornell, Associated Press religion writer



Verna Dozier's article on ministry captures the emphasis on ministry that is growing within the Episcopal Church. The baptized are finding meaning in life as they discover their ministry to be that of Christ in and through the Church today.

I personally believe the Twelve did not consider the work of the seven to be less important than their ministry. Rather, it was the recognition of the need to extend and develop ministry as the need required and as the Holy Spirit led them. I pray the Church will recapture that awareness once again and be flexible enough to follow the guidance of the Spirit of the Living God.

—Bishop Elliott L. Sorge, Episcopal Church Center staff officer for ministry



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The Gospels: What do the words mean?

Second in a four-part series on how to read and understand the Gospels.

by Mary Morrison

Now begins the second stage of our process: to evoke fresh speech from this Gospels material. We already know it too well, as we have seen. Even if we think we have never paid any attention to it, the words and themes are worn threadbare in our minds by centuries of everyday use in our culture.

The words have lost or changed their meaning. Take the word "minister," for instance. It was originally used to translate the Greek word *diakonos*, meaning servant. But now when we hear the word, we think of an authority figure whom others serve.

Or take "Gospel." Does it have a meaning? Isn't it just the name of those four books? We are surprised and think it a bit gimmicky when a new translation of them comes out on the supermarket shelf with a title that begins, *Good News*. And yet that is exactly what the word "Gospel" means; it translates the Greek word *euangelion*. *Eu* = good, *angelion* = message: good message, good news.

Since this story was first written, many of its key words have radically changed their meaning, not only through linguistic wear and tear, but also because the concepts that these words try to express are so foreign to ordinary, everyday human thought that tradition can-

not pass them on. We have to learn and continually relearn them for ourselves through long experience of living with them and living them.

Those concepts! And the words that try to express them! Faith. Sin. Forgiveness. Glory. Kingdom of God. Righteousness. Love—even love, the word we think we know best. When we try to grasp them, they slide away like watermelon seeds and leave us looking blankly around for what has disappeared. But perhaps we are in worse shape when we think that we have succeeded in defining them for then we are casting in concrete what is meant to be a living experience, renewed daily.

Fortunately the wellspring of the Gospels is still here, still offering us the life and freshness of the original experience.

For those large-concept words there is help at hand in the many new and brilliant translations of the texts that have come out during this century.

Most of these new translations come in modern paragraphing and punctuation, complete with quotation marks to indicate direct speech and dialogue. No one not brought up on the old format can fully appreciate, for instance, how much more direct and personal the Word of God is when it appears within quotation marks, a small thing but very important.

The new texts do all they can for us; but fleshing out the dry bones of the concepts remains our job, and it is one

that turns out to be a pleasure once we learn how to do it.

One way is to follow through on the discipline of reading as if for the first time to the extent of pretending that each of the over-familiar words, faith, love, and so forth, is written in an unknown language. We have no idea what it means. We are foreigners intelligently trying to learn new words by the contexts in which they appear. It is a real exercise to take the word "faith," for instance, assuming no knowledge whatever of its meaning, and follow it through all its appearances in, say, the Gospel of Mark, gradually building up from the text itself a sense of the word's active and dynamic operation in the mind of Jesus. Or, better still, to do the same thing with all of the first three Gospels in one of the parallel-arrangement editions, Nelson's *Gospel Parallels* or H. B. Sharman's *Records of the Life of Jesus*, which set the texts of Matthew, Mark, and Luke side by side on each page for easy comparison, thus encouraging these closely related but divergent Gospels to interact with one another in our minds.

A dictionary and a group

A dictionary can be helpful, too, particularly one that gives the history and origins of words and so opens up their overtones and undertones and all their possible meanings.

The greatest help of all, however, is to assemble a group of interested people and look at the Gospels together, not as the merely literary "we" of the sentences above but as the real "we" of a variety of individual minds thinking together. The different points of view represented even in a homogeneous group can be truly astounding. It is a real mind-stretcher to be one of a group engaged in frank and open looking at and talking about the Gospels. A dual process takes place. On the one hand we come to see the great variety of insights which the texts contain, and on the other we come to a genuine respect for the many different points of view from which they can be legitimately and honestly seen.

What we are working at, privately or in a group, is the business of turning

what is for most of us dead and empty doctrine into living meaning that will grow in our hearts and give direction to our lives. We are encouraging the word/Word to speak to us.

As we resensitize ourselves to read freshly, we must be prepared to collide with many events and sayings that we will not like at all. "This is terrible!" we will say. "It would be awful to have to think this! He can't really be saying that!" But He is; and our task at this point is to separate what actually lies on the page from our reaction to it. First we must see as clearly as we can what is being said, then react to it.

Like a troublesome friend

The central character of this story is out to shock us, disturb us, upset us as He does the people in the story; and the question, with us as with them, is: How do we react to being disturbed? Will we be antagonized and refuse to listen? Or will we feel an inner stir of excitement and open our minds?

If we come to the Gospels as we would approach a meeting with our most interesting, challenging, and sometimes exasperating friend, we'll be on the right path for a real meeting with their central character. If we bring our full, fresh attention in the kind of open response that we would have available for the person we most want to talk to—a letter of vital importance, a book we can't wait to read—we will hold real conversation with the Gospels and let them read us while we are reading them. Then they will speak fresh speech to us.

Mary Morrison, who has often written for *The Episcopalian*, has led Gospels study groups at Pendle Hill, Wallingford, Pa., and is a member of Trinity Episcopal Church, Swarthmore, Pa.

From *Approaching the Gospels* by Mary Morrison, Pendle Hill Pamphlet no. 219 © 1978 by Pendle Hill, Wallingford, Pa. 19086.

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Can an ordained woman serve English church?

Honored by the Queen but rejected by the Church? This could be the Rev. Joyce Bennett's fate when she returns home to England from the Diocese of Hong Kong and Macao.

In January, Queen Elizabeth recognized Bennett's service to education by naming her a Member of the Most Excellent Order of the British Empire (OBE).

One of the first Anglican women to be ordained, Bennett has been principal of St. Catherine's Girls' School in Kwun Tong, on the island of Macao, since 1968. Bishop Gilbert Baker of Hong Kong ordained her to the priesthood in 1971. Recently she revealed her retirement plans and hopes for ministry. She doesn't expect to be a parish rector but hopes she can be used to fill temporary vacancies caused by sabbaticals or illness.

Bennett discussed her plans in a letter to a recently-formed study committee of England's General Synod. This committee's charge is "to consider the position of women lawfully ordained abroad

who subsequently come to this country and to identify the options open to the Church of England following the decision which the Synod took in November." At that time the Synod narrowly rejected ordination for women in the Church of England. Church lawyers feel that for a woman to officiate in England at the present time would be illegal.

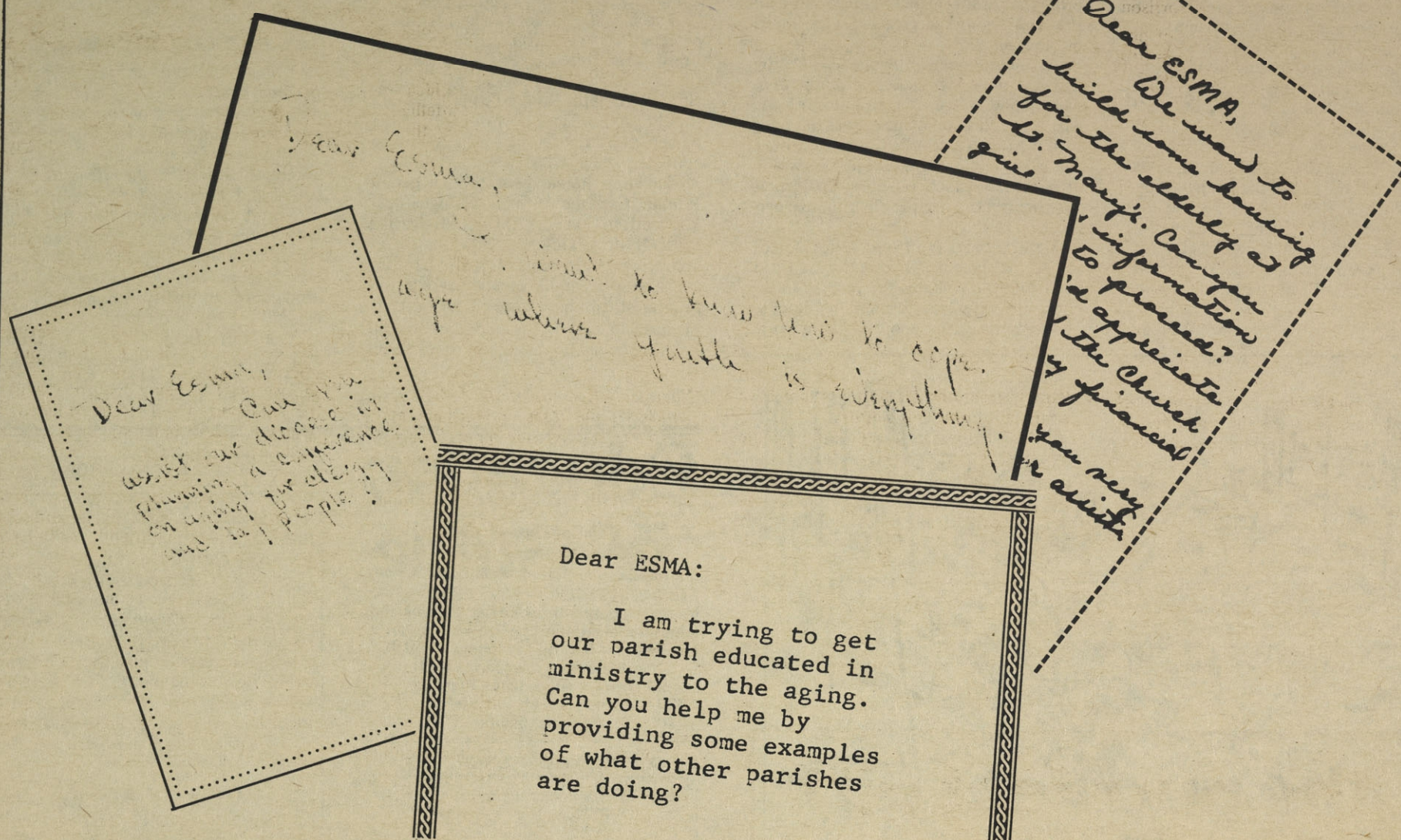
With the news of Bennett's plans the question is no longer abstract. Bennett wrote: "I believe I could well have a ministry in the years ahead among the elderly and the housebound or in those parishes whose incumbents have died or gone sick. Letters from England tell of those in need who do not have the ministry of a priest. How terrible it would be to be in the position to help and yet forbidden by some ecclesiastical legalism."

The committee, chaired by Professor J. D. McClean, is expected to report to the General Synod's July meeting.



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Aging is not a myth



We at the Episcopal Society for Ministry on Aging want to hear from you! We do our best to serve the needs of a Church with increasing concern for the aging by responding as best we can to individual queries from dioceses and congregations.

We also have a general message for the whole Church.

If you are blessed, you will live to be old. If you are twice blessed, you will have a Church that still wants you and has a place for you—gray hair, wrinkles, and all.

You are a part of that Church!

The Episcopal Church started the EPISCOPAL SOCIETY FOR MINISTRY ON AGING at the General Convention in 1964. Since then ESMA has established clergy and lay designees in most dioceses, held national conferences on aging, received your requests for help, and stands ready to support you in any way.

The number of aging in our society and in our Church is growing, and ESMA must also grow to meet the ever increasing needs of the elderly.

The Episcopal Church's Executive Council has supported this ministry by joining other religious and secular groups in suggesting the first week in May be designated Senior Citizens Week. Furthermore, the Executive Council suggests Sunday, May 6, be designated EPISCOPAL SOCIETY FOR MINISTRY ON AGING SUNDAY.

In observing this special Sunday, congregations might utilize materials available through ESMA, including information for parish bulletins which describes ESMA's work and suggestions for celebrating this day. Congregations might use a special ESMA sermon related to the Sunday's theme together with recognition of the service rendered by senior citizens. A coffee hour might honor senior parishioners, and there could be special efforts to visit shut-ins. A special offering for ESMA might be received.

The Presiding Bishop and the Executive Council have provided all our congregations with an opportunity we hope will not be missed. The moral fibre of a nation depends on the concern for and the quality of care provided to the aging. Help the elderly by helping the EPISCOPAL SOCIETY FOR MINISTRY ON AGING and by helping yourself for the days to come. Please contact ESMA, RD No. 1, Box 28, Milford, New Jersey 08848. Our telephone is (201) 995-2885.

We are looking forward to hearing from you!

The Episcopal Society for Ministry on Aging, Inc.

Observers unhappy with Roman Catholic meeting

The recently completed third Conference of Latin American Roman Catholic Bishops (CELAM) declared that Christian unity was necessary because Churches cannot preach "a divided Christ."

Despite such statements in CELAM's declaration—which also advocated increased contact and cooperation with other Churches—the invited non-Roman Catholic observers were stung by what they considered a lack of ecumenical sensitivity in the meeting itself.

One of the four observers, Orthodox Bishop Antonio Chedroui, told a press conference at the end of the 18-day meeting in Puebla, Mexico, that he and the three Protestant observers "were grateful for the fraternal and ecumenical spirit that permeated the assembly" and "felt themselves united" in the human rights struggle.

Privately, however, the non-Roman

participants were more critical. Episcopal Bishop Jose G. Saucedo of Central and South Mexico called the CELAM assembly "completely triumphalistic." This aspect was reinforced by the extraordinary tribute paid to Pope John Paul II in the emotional greetings of millions of Mexicans.

As a consequence, Saucedo said, the CELAM meeting lacked "humility in recognizing the errors and sins of the past." The Episcopal bishop was referring to the Roman Catholic Church's former collusion with government leaders which often extended to blocking Protestant missionary efforts and sometimes to persecution of rival missionaries.

Methodist Bishop Paulo Ayres Mattos of Rio de Janeiro praised the CELAM declaration, especially the Roman Catholic Church's commitment to defense of the rights of the poor. But he was up-

set by the repeated references by both the bishops and the Pope to the Virgin Mary without the critical qualifications he thought necessary to correct idolatrous or superstitious Marian practices in many Latin American countries.

The Rev. Bertoldo Weber, a theology professor at the Lutheran Seminary in Brasil, criticized the Puebla document for its lack of theological profundity. He added that the Roman Catholic Church should promote an in-depth study of the person of Christ in the Latin American context.

Weber, a member of the Lutheran-Roman Catholic official dialogue, acknowledged that CELAM would have had difficulty in talking about ecumenism on a continentwide basis. Noting that Roman Catholics and Protestants are in the process of forming a Council of Churches in Brasil, he said such joint action "would be completely impossible in other countries."

The Protestant observers agreed, however, that the CELAM declaration's progressive social thrust would have a positive effect on Protestant pastoral activity.
—Onell Soto

The Rev. Onell Soto, mission information officer for the Episcopal Church Center in New York.

Lay ministry meeting

Roman Catholic and Episcopal laypersons, nuns, and clergy met for a two-day mid-winter session to discuss common issues concerning lay ministry.

The meeting resulted in plans for ecumenical action in the areas of spirituality and ministry; language and definition of lay ministry; ministry of the laity in the work place, family, and civic community; laity in professional church ministry; models of lay training; and models of mutuality among laity and clergy.

The Notre Dame Center for Pastoral and Social Ministry and the Episcopal Church's Office of Lay Ministries co-sponsored the meeting.



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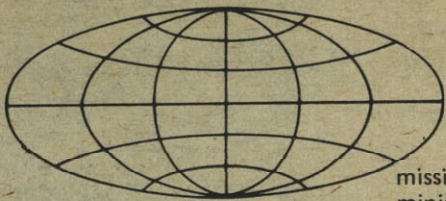
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The Episcopal Church Women of the Diocese of South Dakota have sent a check for \$700 to the treasurer of the Episcopal Church, earmarked for San Felipe de Rio Salado Mission in the Dominican Republic. The money will help build a simple chapel for this new mission. Writes Bishop Telesforo Isaac of the Dominican Republic: "Most of the people in this area have come from the provinces and have not been able to get jobs. They are in great poverty. In La Romana, Gulf and Western Company has a very elegant tourist resort and one of the world's largest sugar mills, but the people in the section of town where the

mission is located are in a ghetto. We are ministering to these people and helping them in their economic plight."

World Mission News is a new publication of the Mission Information and Education Office of the Episcopal Church. The March issue contains information about the new suffragan bishops for Mexico; the next meeting of the Anglican Consultative Council in Canada; the result of a meeting of a small group which wrestled with the idea of "How to Personalize Mission"; and many other matters. Copies, free of charge, may be obtained by writing to the Mission Information Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

The Diocese of Barrackpore in the Church of North India has nearly achieved its self-support goal set a few years ago. Here is part of its report: "Re-

newal demands planning and hard work. Renewal invites disturbances. Disturbances create new sensibility. Proper stewardship uses these disturbances as a new creative force. We are trying to be creative imitators of our Lord. We have no foreign missionaries because we want every Christian to be a missionary."

The Episcopal Church maintains full communion with the Church of North India.

Roman Catholic Bishops in Latin America said in Puebla, Mexico: "If our social teachings are to be credible and accepted by all, they must provide an effective answer to the challenges and serious problems which emerge in the real world of our Latin America. For people diminished by want of all kinds, there is an urgent need for assistance in all our efforts to achieve human development.

Nor can we be effective unless we ourselves are challenged by it in our personal and institutional behavior."

For the celebration of the 90th anniversary of the United Thank Offering, the overseas missionary dioceses and the dioceses of Coalition 14 are all making bags in native patterns to collect the offering at the ingathering service at the Colorado General Convention in September. Judith Gillespie, UTO coordinator, says the bags are "a visible symbol of the rich cultural heritage the missionary dioceses contribute to the Church."

The Overseas Ministries Study Center offers during the year a varied program on world mission with national and international leaders in the field. More information may be obtained by writing to the director, Dr. Gerald Anderson, 6315 Ocean Ave., Ventnor, N.J. 08406.

Executive Council looks ahead to 1980 budget

A look at a curtailed budget for 1980, quick action to help a financially troubled overseas diocese, and the proposed merger of two church agencies were among the top agenda items at Executive Council's mid-winter meeting in Greenwich, Conn., February 14-15.

Council members acknowledged that proposed cuts in budget items for support of black colleges and the community-oriented Coalition for Human Needs might be construed that minorities' concerns are no longer a high priority of the Church. Members rejected that idea and strongly supported restoring the cut funds if possible. Final budget action is scheduled for April. Council members expressed concern that rising inflation and static income could change future methods of operation and are looking for

a process that will responsibly meet the financial challenge.

Financial problems have already beset the Diocese of Costa Rica, which was close to bankruptcy until Council appropriated \$27,862 for immediate diocesan expenses and approved a \$265,000 interest-free loan to retire the current diocesan debt. Investment in a hotel intended to make the diocese self-supporting has contributed to the problem. The hotel will be sold to repay the Council loan.

Council took final action on "forgiving" a \$1.1 million loan to Seabury Press which clears the way for a merger with the Church Hymnal Corporation, a move which will provide the Church with a unified publishing agency.

—Janette Pierce

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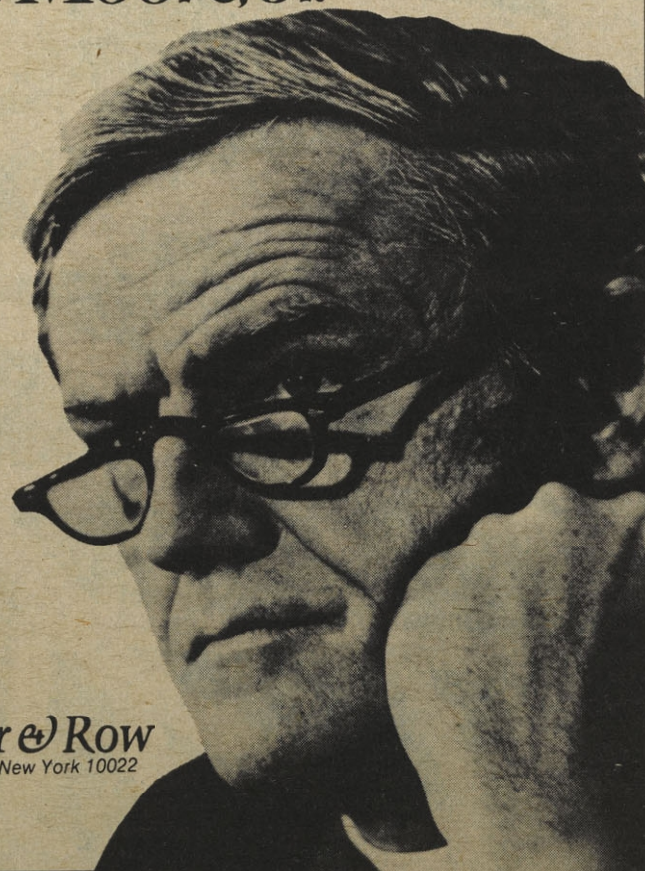
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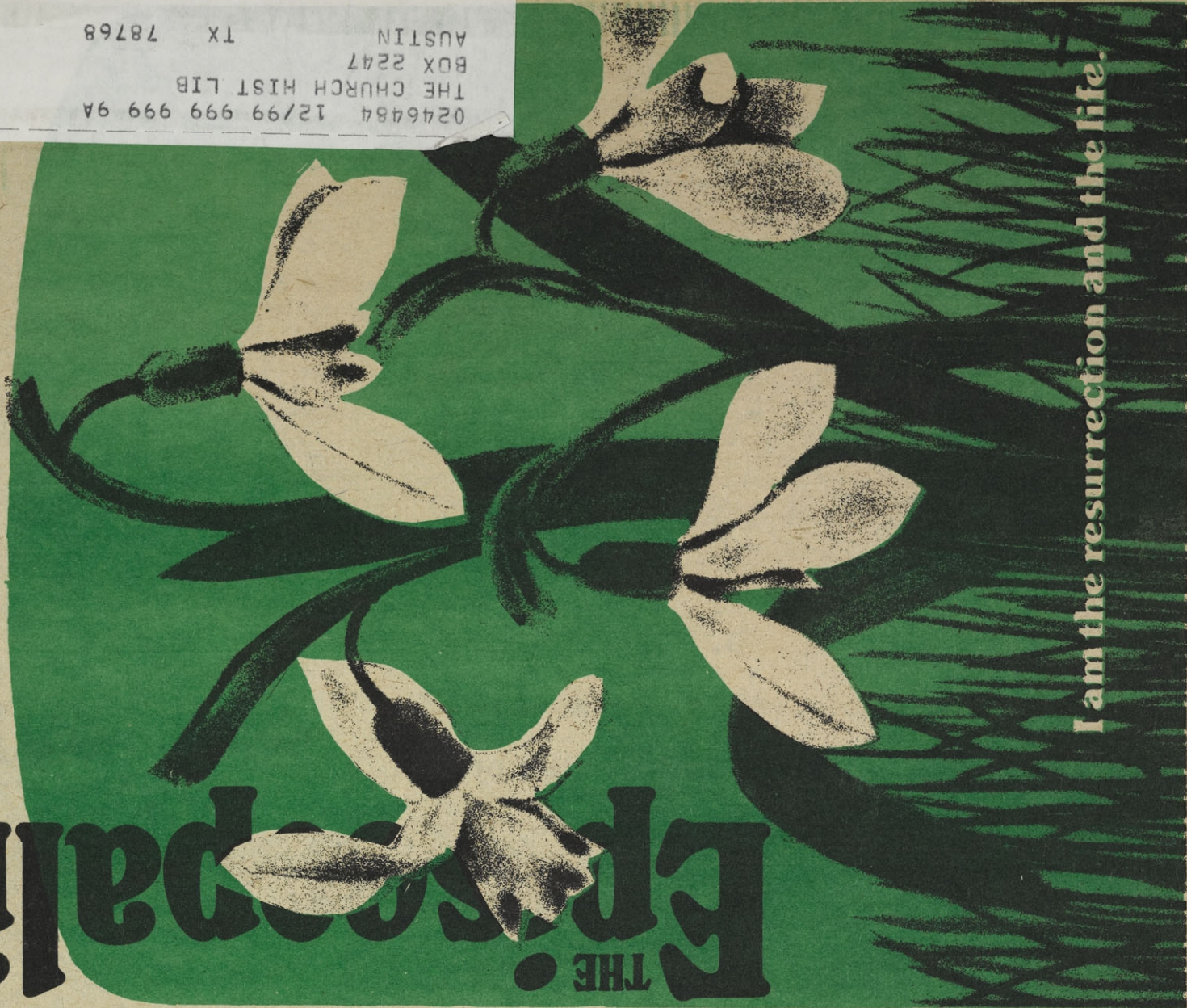
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