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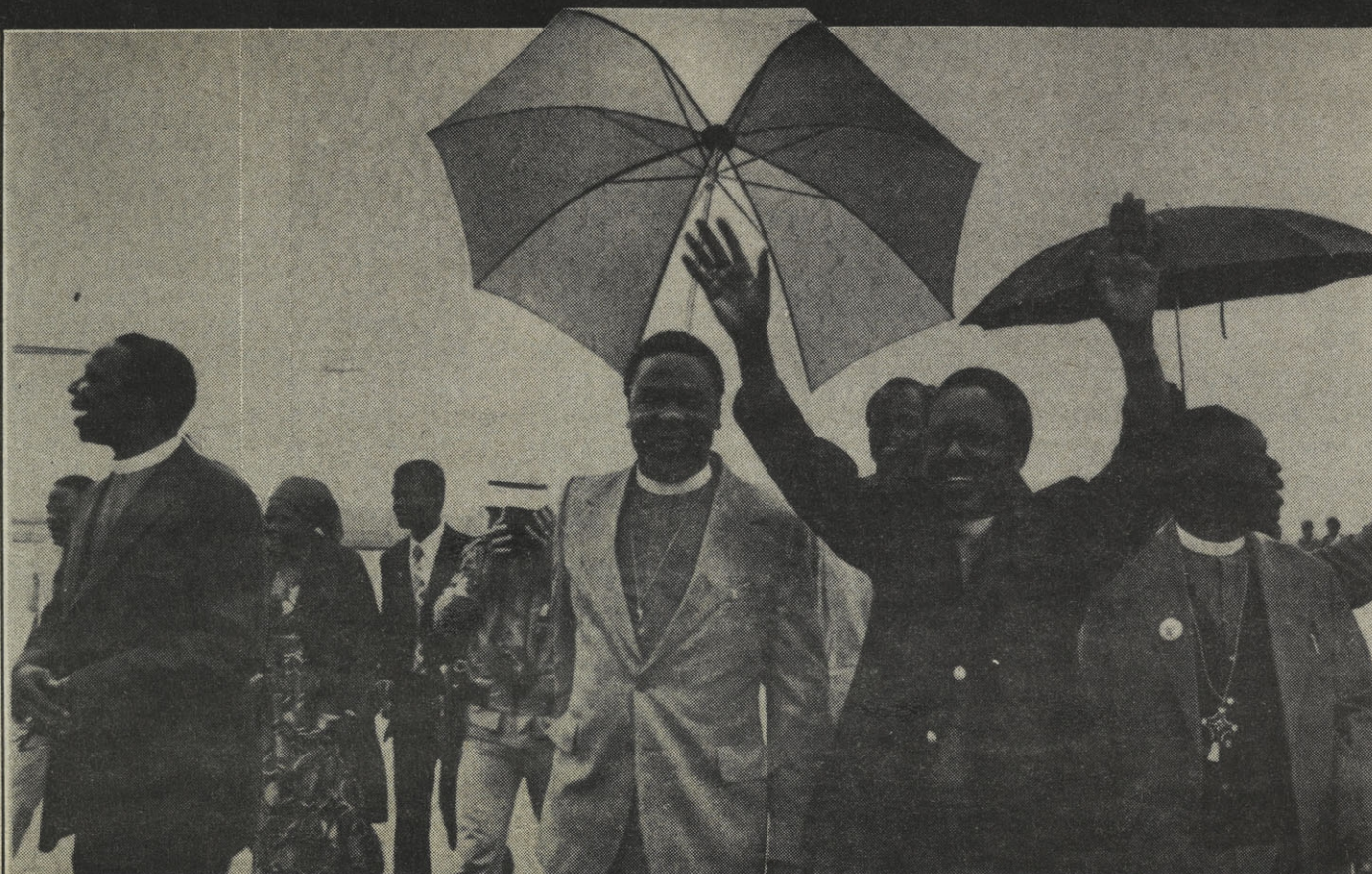
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THE Episcopalian

INSIDE THIS ISSUE

- 2 WORLD NEWS BRIEFS
- 3 HAVE YOU HEARD about...
some summer scanning of
good reading and resources
for relaxation.
- 4 SWITCHBOARD and EPIS-
COCATS
- 5 PB'S OPEN LETTER
- 6 A BOOKSHELF OF BIBLES
provides a translation for al-
most any use and any season.
- 7 STYLES OF THEOLOGY
were one source of debate
when members of the world-
wide Anglican Communion
gathered in Ontario.
- 8 JOHN SPENKELINK'S exe-
cution raises again the death
penalty issue. His chaplain
thinks capital punishment is
unjust because it allows no
room for redemption.
- 9 WE'VE MADE PROGRESS
in mission, says Marion Kel-
leran, retiring Anglican Con-
sultative Council chairman.
- 10 WELCOME TO ALASKA,
and come meet some of the
folks with Salome Breck.

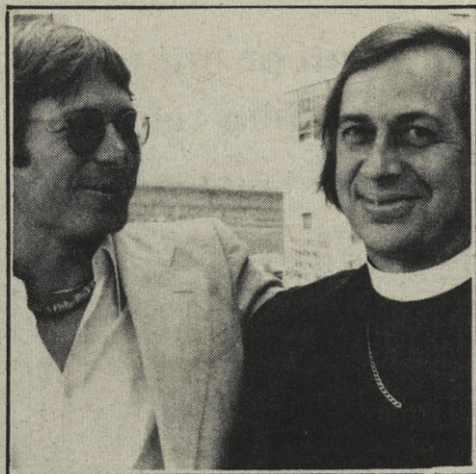


Religious News Service

Joyous homecoming for exiled Ugandan bishops

ENTEBBE AIRPORT, UGANDA—Exiled Anglican Bishops, from left, Melkisedek Otim, Benoni Y. Ogwal, and Festo Kivengere were welcomed home to Uganda by Archbishop Silvanus G. Wani, right. A greeting party of more than 100 church leaders met the bishops. Standing in the rain at an airport cere-

mony, Kivengere, who fled Idi Amin's agents in 1977, declared to the ecstatic crowd. "With God's help, we will put together the broken lives of our people. Uganda now has a chance to be human again." Ugandan President Yusufu K. Lule appointed Kivengere to chair the Central Relief and Rehabilitation Committee.



JOHN DENVER AND FRIEND Joe Frazier will sing together at Convention.

by Janette Pierce

Along with his songs, John Denver will bring a philosophy of life and hope to share with Episcopalians when he appears at the Colorado General Convention. On September 14 deputies, bishops, and guests are invited to spend "An Evening with John Denver and Friend" for a hunger benefit for the Presiding Bishop's Fund for World Relief.

Spending even a short time with John Denver is rewarding. Physically he's leaner, tougher, and taller than the occasional television viewer or album-cover scanner might think. A face-to-face conversation convinces one he is serious about his causes.

Denver's songs reflect simple, often exuberant, love of nature and humanity, but the simplicity does not come from

He'll sing for their supper

naivete. Denver has looked at a troubled world and found it basically good.

He's found some simple but powerful words to live by: love, compassion, celebration, and caring. He shares these through his songs and his work on behalf of ecology, hunger, and nuclear controls and safety.

In Washington, D.C., recently for a meeting of President Carter's Commission on Hunger of which he is a member, Denver talked about hunger as the most critical issue and nuclear energy as the most dangerous. "The danger of nuclear energy is it could deny the potential for life. Nuclear power is the answer, but we don't know how to handle it. Our technology is far ahead of our maturity."

Denver's own journey to awareness began with the friend who will share the stage with him in Colorado—the Rev. Joseph Frazier, an Episcopal priest who is now urban missionary at St. John's Cathedral, Wilmington, Del. They first met when Frazier was a well-known member of the Chad Mitchell Trio, a 1960's folk group famed for its biting satirical social comment, and Denver, an unknown folk singer from a Los Angeles coffeehouse, was in New York to audition to replace Chad Mitchell.

"I had a bad cold, and I was scared," Denver recalls. "At first I thought I should sing like Chad Mitchell, but Joe put me at ease. He created the space for me to be what I really am and do what I

could do."

Frazier and the Trio's arranger, Milt Okun, helped him become "socially and politically aware," he says.

"We always talked about the issues in the songs we sang," says Frazier, whether it was segregation, the Vietnam War, or the re-emergence of Nazism.

In 1967 Frazier left the Trio. Eventually he entered Yale Divinity School and became a priest. When the Trio disbanded, Denver gained fame as a solo performer.

Denver, reared a Presbyterian and who as an Air Force child lived all over the country, sees religion as "the discipline used to express a spiritual understanding." He calls himself a Christian but dislikes labeling his beliefs. "I know more about Christianity than any other religion, but my basic problem in defining myself is that to choose one discipline seems to negate all the others. And it just ain't that way."

John and Annie Denver, however, asked their friend, now "Father" Joe, to baptize their adopted children, Zachary and Anna Kate. Frazier also celebrated the Thanksgiving for the Adoption of a Child from *The Proposed Book of Common Prayer*. "That meant something special to the Denvers because they truly believe these children are gifts from God," Frazier says.

Frazier, who spends his summer vacations with the Denvers at their Aspen,

Continued on page 9

Uganda Appeal

Episcopalians will stand beside Archbishop Silvanus Wani of Uganda, Presiding Bishop John M. Allin said in calling for \$250,000 for relief and rehabilitation in war-torn Uganda. Wani had asked the Episcopal Church to "support the immediate need for food and medicine," for which the Presiding Bishop's Fund has already designated \$50,000.

As Ugandans seek to rebuild their country after being "delivered from painful bondage" under the dictatorship of Idi Amin, Allin appealed to U.S. Episcopalians to help meet the many needs of "widows, orphans, destroyed churches, rectories, schools."

Episcopalians may contribute to Ugandan relief through the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017.

Economists predict a relatively quick recovery for the country provided both political stability and foreign assistance are forthcoming. Officials estimate as much as \$1 billion in emergency relief will be needed to put the country on its feet. And Ugandans seek stability. But as one Roman Catholic priest remarked, "This government looks to us like Noah's ark. They all got in the boat to get back here. How will they behave now the deluge is over?"

WORLD NEWS BRIEFS

LONDON—On June 5 Dr. Donald Coggan, Archbishop of Canterbury, submitted his resignation to Queen Elizabeth effective Jan. 26, 1980. His successor will be named on the recommendation of a new 16-member Crown Appointments Commission which includes two bishops. Speculation about his successor includes a suggestion that the Anglicans might follow the Roman Catholic lead and look for a leader from overseas, with Archbishop Edward Scott of Canada mentioned as a possibility.

WASHINGTON, D.C.—The Episcopal National Cathedral here has announced a nine-year campaign to raise \$36.5 million to complete its structure, pay off \$10 million in construction debts, and endow worship and social programs. Expecting criticism for raising funds for a building instead of programs, Bishop John Walker says he wants an "advocacy role" for the Cathedral. "I am more concerned that we use the tremendous leverage a place like this has to bring about programs that help people help themselves."

WHEELING, W.V.—In a public statement the Diocese of West Virginia's convention said membership in the "Ku Klux Klan or any group espousing and promoting racial hatred is incompatible with the profession of Christian faith and the teachings of the Episcopal Church." The statement also asked Episcopalians "to pray for the repentance and conversion" of those presently associated with such organizations. The Wheeling-Charleston Roman Catholic Diocese's Senate of Priests has joined in the denunciation of the Klan, which has organized business boycotts in the Wheeling area.

NEW YORK—The Rev. Walter D. Dennis, canon of the Cathedral of St. John the Divine, was elected suffragan bishop here on June 6 in an election that

was historic because a woman was among the nominees. Canon Mary Michael Simpson, OSH, ran fifth out of six candidates on the first two ballots, then withdrew. Dennis was elected on the third ballot.

MEXICO CITY—A special May 26 convention of the Diocese of Central and South Mexico elected the Rev. Roberto Martinez, rector of San Jose de Gracia Cathedral, a suffragan bishop on the fifth ballot. But 10 ballots failed to elect a hoped-for second suffragan so Bishop Jose G. Saucedo adjourned the convention.

SAN FRANCISCO—The Roman Catholic Archdiocese of San Francisco has found a way to eliminate a \$300,000 budget deficit: Archbishop John R. Quinn decided to sell his \$300-\$500,000 French chateau-type house in an exclusive residential area and move into a vacant convent. More than money influenced his decision. "It would be better for me to have a less elaborate setting," said the Archbishop, who is also president of the National Conference of Catholic Bishops.

VIEQUES—A Roman Catholic bishop and an Episcopal priest, the Rev. W. Andre Trevanhan, were among 21 persons arrested when fishermen protested U.S. Navy use of 70 percent of this tiny Puerto Rican island as a gunnery and assault range. Protesters say shooting and bombing of island-based targets endangers the lives of the island's 9,000 residents who are crowded into only 7,000 "safe" acres.



Mrs. McKee does it

After 61 years Kathleen McKee, 80, won her battle with federal bureaucracy.

In 1917 McKee was one of 400 bilingual telephone operators for the American Expeditionary Forces in France. She and her colleagues thought they joined the Armed Forces, as did 1,076 female pilots of World War II, but they were all later denied veterans' rights and benefits.

In 1978 McKee threatened to drive her Model A Ford truck from her home in Florida to Washington to publicize the cause. An account of her battle carried in *The Episcopalian* (August, 1978) revived interest in her cause. The story was told on television, and people wrote to Congress on the women's behalf. Eventually a letter to Rosalynn Carter was referred to the Secretary of the Air Force. In May the 30 living telephone operators and 800 female pilots were awarded their honorable discharges, making them eligible for benefits.

When Kathleen McKee heard the news on television, she called all her neighbors and fellow parishioners along Old Church Road in Hibernia where her father once served as vicar of St. Margaret's Church.

When I found her, she was sitting on her dock, wearing a straw hat and a big smile. "We finally won, didn't we?" she said. "I was so excited. I didn't expect it to come over the national network."

—Bob Libby

Report on homosexual ordination released

The Church should use the same criteria for homosexuals as it uses for heterosexuals when deciding who should be ordained, and homosexuality in itself should not be singled out as a barrier to ordination.

That is the unanimous recommendation of the 12-member Standing Commission on Human Affairs and Health which says that bishops and diocesan commissions on ministry should decide who should be ordained in individual cases based on whether an ordinand "will lead a life which is a wholesome example to Christ's flock."

On June 1 the Commission, chaired by Bishop Robert R. Spears of Rochester, released its findings which ask General Convention to adopt the following statements as "the mind of General Convention":

"There are many human conditions which bear upon a person's suitability for ordination. Some of these are in the area of sexuality.

"The various homosexual adaptations result, in some cases, in behavior which most Christians regard as abnormal, immoral, and/or anti-social. Such behavior, as in the case of some expressions of heterosexuality, constitutes a disqualification for ordination.

"The question, with regard to any ordinand, is whether he or she can and will

Continued on page 11

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HAVE YOU HEARD ABOUT...



FOR ANGLO-SAXONS THE WORD WAS GYDDIG

Many words that seem as common as cabbages conceal provocative common names.

Outside of oaths, there are surprisingly few words that conceal the name of God. One is giddy, from Anglo-Saxon *gyddig*, "God-possessed." Giddy means dizzy or frivolous and flighty. One may doubt, however, whether our Jehovah was the god the heathen Anglo-Saxons had in mind.

It would simplify matters for the devout if God could be identified etymologically with good. But He cannot. Good arrives from Old Norse sources unconnected with the deity. It once meant "bring together, unite" and also "fitting." The Gospel itself is not "God's tidings," as one might suppose, but "good tidings."

In my childhood, the Bible was read more faithfully than it is now. A number of its principal characters lived in our village. We called our oldest inhabitant a methusaleh, our wisest a solomon, our strongest a samson. Our most fervid hunter was a nimrod, and our roughnecks were philistines. Such expressions seem to be retreating today from the vulgate.

Bible is traceable to Byblos, the city down the coast from Tyre which was the source of the papyrus on which Bibles were first written. A bible, lowercased, is "any authoritative work"; biblical is "authoritative."

Whatever bones you may pick with the Almighty, you must admit He crowded His stage with lively characters. Whom ever or whatever your mind may conceive, God conceived him, her, or it before you. Adam was not smart enough to dream up Eve; God did that. Adam,

indeed, apparently dreamed up very little, and his own name grew few generic stalks. We sometimes equate him with humankind as a whole; when an unregenerate impulse overcomes someone, we are likely to say it is "the old adam coming out." An adam's apple is supposed to be a bit of the apple from the forbidden tree; it stuck in Adam's throat. Adam's ale is water. For most of us, "not to know from Adam" is not to know at all.

One word Adam did leave the language was adamite, "one descended from Adam," sometimes denoting one who, like Adam before the apple, goes naked. With Eve's help, Adam also raised Cain—a troublemaking activity not uncommon among his descendants. The expression came into use in this country about 1840 as a euphemism for "raise the devil."

Cain, son of Adam and Eve, killed his brother. A cain is a murderer. It is also a red or reddish-yellow color, reputedly that of Cain, reflecting the brother's blood he had shed.

God had His counterpart in Satan, or the Devil, chief of the rebellious angels. Anything satanic is "infernal; extremely malicious or wicked." Present-day scientists call a speculative laboratory-developed bacterium or virus that might run amok a satan bug. The expression was coined by the novelist Alistair MacLean. Satan's chief lieutenant was Lucifer, the fallen archangel of the morning star who wound up as a kitchen match.

Taken from O THOU IMPROPER, THOU UNCOMMON NOUN: AN ETYMOLOGY OF WORDS THAT ONCE WERE NAMES by Willard R. Espy. Copyright 1978 by Willard R. Espy. Used by permission of Clarkson N. Potter, Inc.

KELSEY'S PARABLES

"At the center of Christianity stands the cross. By His resurrection, Jesus of Nazareth transformed the cross, an instrument of cruelty and torture, into a living symbol of victory and hope," says Morton Kelsey in the preface to his *The Age of Miracles* (\$2.45, Ave Maria Press, Notre Dame, Ind.). The book is a beautiful collection of parables, telling of people who were healed of personal suffering by reflecting on Jesus' suffering on the cross.

Kelsey, an Episcopal priest-poet-psychologist who is associate professor of theology at the University of Notre Dame, South Bend, Ind., has produced quite a different book in *Dreams: A Way to Listen to God* (\$1.95, Paulist Press, New York). In this book he discusses dreams in the Bible, in early Church tradition, and in modern times as well as the religious meaning of dreams.—A.M.L.

SHEPHERD'S PRAYERS

"Prayer is the lifting up of our minds and hearts to God. A life of prayer is a life in God," says Massey Shepherd in the excellent introduction to *A Companion of Prayer for Daily Living* (\$2.95, Morehouse-Barlow, Wilton, Conn.). Beginning with the Lord's Prayer, he includes prayers for all times and places, daily praise and prayer, daily life and work, personal gifts and graces, intercessions, the Christian year, times of renewal, and the Eucharist. Some prayers are Massey's own. Many come from the Bible and from early Church sources, many are more modern.—A.M.L.

TRACE YOUR TREE

How about taking on a family project this summer to trace your personal history? *How to Trace Your Family Tree* by David Poteet (\$3.50, Bethany Fellowship, Minneapolis, Minn.) includes not only instructions, but addresses and an extensive resource list.

HOLDING OUT FOR THE FULLNESS OF GOD

The Church "in all its contradictions and compromises, in its circus of superficiality and its moments of splendor"—what should we do with it? Richard John Neuhaus makes some suggestions in *Freedom for Ministry* (\$8.95, Harper & Row).

Rejecting death of the institutional Church—"institution is simply another word for social endurance"—and a return to the catacombs—"a solution we are not likely to be favored with in our time"—he suggests we take it "in all its sweaty, smelly concreteness" and love it.

With commentary ranging from electronic media ("Solid-state spirituality that centers on TV tube and cassette is in a very fragile state indeed.") to duty ("The covenant established by amazing grace must be embodied and acted out in visible form."), Neuhaus wrote this book for ordained clergy, but his compelling style has value for others as well.

The book's attractiveness lies in its prescription for loving and prevailing. "The pursuit of holiness is holding out for the fullness of God's rule in our lives and in our world. And it is learning to hold on while holding out."—J.M.F.

"Today is not an age of lay ministry anymore than was yesterday. . . . The difference is today we are lifting up and giving a name to the glue that has held every community together," says Dennis Geaney in *Emerging Lay Ministries* (\$9.95, Andrews and McMeel, Mission Kan.).

A Roman Catholic priest and author, Geaney says naming our gifts is one way we can validate each other and our ministries. Names, he says, can integrate our lives, give us direction just as Jesus did when He renamed people in midlife.

Geaney says ministry is reconciliation with oneself, with others, and with the world. "Briefly, ministry is at the intersection of life where the human and divine come together."—J.M.F.

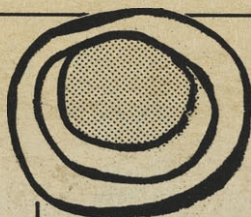
FLYING NEEDLES AND ALTAR FLOWERS

Have you ever wanted to do a piece of needlework for your church and not known where to turn for help? Or are you interested in church needlework from an historical perspective, glad to leave flying needles to others? The Center for the History of American Needlework has, free, a bibliography of print resources on Christian and Jewish textiles for church and synagogue, vestments, decoration, and personal religious use which will satisfy either the doer or the reader.

Send a stamped, self-addressed envelope to Center for the History of American Needlework, P.O. Box 8162, Pittsburgh, Pa. 15217.

Altar guild members and others who arrange flowers for churches will delight in Sandra Stekl Hynson's lovely and practical book, *Homage through Flowers*. Hynson, head of Washington Cathedral's Altar Guild, discusses care of flowers, equipment and receptacles, and arrangements for special services and seasons. Her clear directions are enhanced by line drawings and many photographs, including 16 pages of color pictures of flower arrangements at the Cathedral. —A.M.L.

Available for \$12.95 plus \$1 postage from Fel-foot Publishers, 3511 Lowell St., N.W., Washington, D.C. 20016.



NEW UNDER THE SUN

► The hospice movement is exploring caring Christian ways to help people live until they die. John Brudjar, 143 W. Broad St., Hazleton, Pa. 18101, directs such a hospice for Lutherans and will be glad to send information.

► An especially good manual on acolyting is *The Complete Acolyte* by W. Ellwood Post, \$1.95, Morehouse-Barlow, 78 Danbury Rd., Wilton, Conn. 06897.

► Aids for production of parish communications are available. The Center for Parish Communications offers a newsletter (\$8.95 per year) called *newsLETTER TO THE EDITOR*. *Within the Fellowship* (\$9.95 per year) is a monthly digest of Episcopal Church news. *Words Ring Louder than Bells*, a 64-page manual on newsletters, costs \$4.50. All from 207 W. Kenneth Rd., Glendale, Calif. 91202. Lucille Germany, editor of *The Texas Churchman*, and Velma Sumrall, editor of *The Adventurer*, have written a book which covers all forms of parish communication: *Telling the Story of the Local Church: The Who, What, When, Where, and Why of Communication*, available from Seabury Press, 815 Second Ave., New York, N.Y. 10017, for \$7.95.

► "Those Crazy Episcopalians" is a 14-week series of informative newspaper ads addressed to the unchurched. Sample kit and details available from Freeland and Associates, Inc., 219 W. Fourth St., Odessa, Texas 79761.





What you should know about Life Insurance

by CHARLES DOCKENDORFF
Vice President
Church Life Insurance Corp.
Faculty The College of Insurance

QUESTION: What should I do about my life insurance when I retire?

ANSWER: It is possible that your need to carry as much life insurance after retirement as you did previously will be lower. Your own individual circumstances will determine whether or not this is the case. Let's take a look at individual (personal) insurance. In my next column, I will deal with group life insurance.

You have probably carried some personal life insurance for most of your life. Some of your insurance may have been temporary term coverage to meet such needs as additional income while children were young, guaranteeing that a mortgage or other indebtedness would be paid off in case of your death, or to cover a specific period during which your protection needs were greatest. Such temporary term insurance will likely terminate before retirement, or will when you reach retirement age.

Note that any term insurance you do still have in force may include a privilege whereby it can be converted (exchanged) for a lifetime plan of permanent life insurance. If so, such a conversion privilege may be an important way to assure continuing personal life insurance in retirement years, especially if you are in poor health and otherwise "uninsurable."

It is likely however, that you will also reach retirement age with some lifetime, permanent insurance which has been in force for some years. How much of this should be kept — perhaps all of it — is a matter of individual requirement. If you do determine that some should be terminated, what alternatives do you have?

One thing you could do is to surrender the policy or policies for the accrued cash value. Such cash might help with purchase of a retirement home, might be invested to yield supplementary income, or could prove useful in some other way. Or, the cash value of a policy might be left with the insurance company under an arrangement where the company guarantees an income — an annuity — for a specified period or for your lifetime.

As an alternative to taking cash or an income, you might simply stop paying premiums. In such a case, you would retain either paid up insurance in a reduced amount for life or the full original amount of the policy could continue in force for a specified period into the future.

Have you a question?
Send it today to

Mr. Charles Dockendorff
Church Life Insurance Corporation
800 Second Ave., New York, N.Y. 10017

THE ORDER OF THE HOLY FAMILY

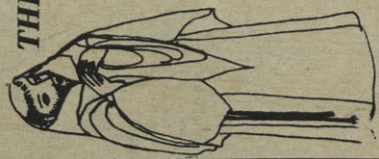
You only have one life to give . . .

Perhaps you should give it As a Familian monk . . .



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SWITCHBOARD

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

WHERE CREDIT'S DUE

Mrs. Judd's criticism of Salome Breck's February article about how the Christian religion first reached Hawaii has its point. Mrs. Breck maybe became carried away with that Anglican syndrome, which many of us are wont to do.

Like the story of the newly arrived soul having the grand tour of Heaven: They came to a high-walled garden from which came the sounds of people eating, drinking, and making merry. "Who are they?" asked the newcomer. "Oh, those are the Episcopalians. They think they are the only ones up here."

Right, the Congregationalists win the honors of first arriving. And as they say in the Islands, "They came to do good and did very well!" Very well indeed.

Donald H. V. Hallock
Arvada, Colo.

TO HAVE OR NOT TO HAVE?

A recent press release by the Standing Liturgical Commission informs us all that those still using the 1928 Prayer Book should discuss the new book with our worship committees and turn to these committees to help the parishes understand the new book. The Commission was intending to be conciliatory and generous, and I'm grateful for such kindness.

But I do wonder about worship committees. The canons of the Church know nothing of them so it is strange that the Commission assumes we all have them. I think the reason the canons know nothing of them is they are not a good idea. I know to a millimeter how the people of this parish feel about liturgical change, and I know who is "open" and "reasonable," although opposed, and so in a position to be more effective politically. I think I could choose a committee here that would agree with me, eventually, but I'm not certain this would not be somewhat manipulative.

If I were a vestryman, or even a layman, all this would make me profoundly uncomfortable. The canons indicate the rector is to determine the worship, but also that he is to get along with his vestry. To put a worship committee between the two, or to choose such a committee from among all those in the parish who really care (which is practically everyone), is not, I think, a healthy practice.

Timothy Pickering
Bryn Mawr, Pa.

DON'T POINT THE FINGER

Apropos the Executive Council's stand and the House of Bishops' preference not to meet in states that have failed to ratify the Equal Rights Amendment (May issue). Is this political and economic stance representative of the Episcopal Church or

merely of a group of individuals? Hasn't the Church had enough divisiveness in recent years to last awhile?

Virginia is a state with a proud history. It is an ideal area in which to live. The large number of visitors each year speaks well for its attractions and friendliness. Please feel free to come to the Old Dominion. Just don't point the finger of scorn at us and say "unclean."

Arnold M. Lewis
Richmond, Va.

EPISCOPAL OR ANGLICAN

My interest is in a letter which appeared in the May issue under the heading, "Episcopal or Anglican?"

I understand perfectly the question asked by the author of the letter relating to the election of a bishop for Taiwan. However, I am somewhat puzzled by the italicized note which followed.

I was ordained 12 years ago by a bishop of the Anglican Church in the Province of the West Indies. I recently have transferred to the Anglican Church in the U.S.A., better known as the Protestant Episcopal Church in the U.S.A. I hope I still remain a priest of the Anglican Church in communion with Canterbury. Nowhere in the Creeds have I read anything about being Protestant or about believing in the "Holy, Protestant, and Apostolic Church."

Subject to correction, only one sister Church of the Anglican Communion has chosen to use the word "Protestant" in her title.

If non-Anglicans are made happy by calling us Protestants, so be it; but it is

quite another thing when members of the communion seem to forget who we are.

H. Roy Thompson
Petersburg, Va.

COLLEGE ST. PIERRE, HAITI

I read the article about Episcopal educational institutions abroad and was especially pleased by the attention given to Haiti's College St. Pierre. Since I am a frequent visitor to Haiti, I know the college well.

Few American Episcopalians know that in 1856 a group of black Americans, among them Episcopalians, sought a haven for free blacks in the world's first black republic and organized the Episcopal Church in Haiti under the leadership of the Rev. Theodore Holly [later to become a bishop].

The college has recently completed a new library building [naming it for Bishop Holly]. Unfortunately the library collection is quite inadequate to serve the needs of its students. Even small and modest gifts to purchase books can make a difference in the quality of education of its students and seminarians.

Checks for the library fund may be made out to: College St. Pierre, Eglise Episcopale d'Haiti—Library Fund. Contributions may be sent either to the Rev. Yvan Francois, College St. Pierre, Eglise Episcopale d'Haiti, P.O. Box 1309, Port-au-Prince, Haiti (West Indies), or to my address below.

Rolf H. Knauer
174 Bergen St.
Brooklyn, N.Y. 11217

THE EPISCOCATS



M. J. Gorton

"Maybe we should start a fund drive for a baptismal font."

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PB'S OPEN LETTER

Look for some changes in energy-guzzling lifestyles



In the March, 1942, issue of *Forth* was a picture of Bishop Middleton Barnwell of Georgia riding a bicycle through traffic to his office. The photo caption indicated that Bishop Barnwell was "doing his bit for defense."

Many of us are old enough to remember 1942, and we know why Bishop Barnwell chose to ride a bike: gasoline rationing. World War II was the reason for the rationing, a reason readily understood. Because of this common under-

standing of the need to ration automobile fuel and the reason for the gas shortage, there was faithful national compliance with the government program—with only a modicum of complaining.

Things are a bit different today. Once again our supplies of automobile fuel have been cut off, and once again we are facing a shortage. But we do not have a good understanding of the reasons for the problem, and explanations oil producers, government leaders, and people who pump gas at our local stations offer seem only to confuse us.

Whatever its causes, the current gasoline shortage has made all of us focus on our use of automobiles as opposed to other forms of transportation. The Church is part of a society that has come to rely on automobiles much

more than was the case in Bishop Barnwell's time. We have been and are a part of the "flight to suburbia"—away from public transportation facilities. We have eliminated many rural and small-town congregations on the assumption that Episcopalians can drive greater distances to worship. We have placed some clergy in charge of two or more congregations widely separated in distance. A mileage allowance is a standard feature in most of our local, diocesan, and national budgets.

So what are we to do?

I hope every Episcopalian is now taking stock of his or her personal situation to see how each of us can contribute to the cause of less petroleum consumption. Less driving, car pools, lowered thermostats are some of the common methods being suggested. Public transportation should be used whenever and wherever possible.

I also hope Episcopalians will be among those citizens trying to under-

stand the problems behind the current energy crisis, exercising patience and common sense in trying to achieve solutions, and planning for the future so additional crises can be avoided.

I am a firm believer that crises usually produce opportunities. I know of more than one thriving Episcopal congregation that was started in the days of World War II by a group of people unable to drive a great distance to church. It is always good for us to put our heads together in the interests of solid solutions for our problems—such a process can result in growth and increased understanding.

Most of my travel is by public transportation or commercial carrier these days. I have little chance to drive an automobile. I don't own a bicycle—yet.

But I have the feeling my own life style is due for some adjustments. God often speaks to us in crises.

—John M. Allin

New York camp for older people gets good review from camper

A bridge game every night, nice people, excellent food, and 600 acres of Connecticut countryside entice campers to a unique summer recreation spot: Vacation Lodge in Ivoryton, Conn., which caters to older adults.

Operated by Incarnation Camp, Vacation Lodge is sponsored by 22 Episcopal parishes in New York and Connecticut. New Yorkers can reach it by taking a bus from the Cathedral of St. John the Divine.

Recently Kathryn Beebe gave her impressions of the camp in a *New York Times* article in which she said that though the daily bridge games did not always materialize, she liked the camp because "we were just like any other vacationers anywhere."

Run by executive director Andrew Katsanis, the camp particularly pleased Beebe because its staff was competent and friendly. "I have been dealing for 10 years with various social workers employed by the city, state, and federal governments," she wrote, "and I have become quite disillusioned with many of them. But the staff at Vacation Lodge restored my faith."

"At Vacation Lodge the staff had what it takes—a certain emotional maturity and a sensitivity to the needs of the older person."

Twelve-day sessions at Vacation Lodge begin this year on July 1, 15, and 29 and August 12 and 26. Six-day sessions start September 16 and October 7. Twelve-day sessions cost \$130 per person in a double room and \$140 in a single; six days cost \$70 for either accommodation. A \$25 non-refundable registration fee must accompany each application and is applied against the total fee. Some scholarship funds are avail-

able. For more information, write to: Andrew Katsanis, 209 Madison Ave., New York, N.Y. 10016.



THIS IS A VISUAL AGE, said Dr. Paul Lindsley Thomas, music director of St. Michael and All Angels' Church, Dallas, Texas, in explaining why the parish dramatized Bach's *St. Matthew Passion*. A cast of 200 dancers, costumed opera singers, three choirs, and 40 pieces of the Dallas Symphony Orchestra staged the performance before 2,100 people. Large-scale musicals have been an annual attraction at St. Michael's since 1965.

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THE BOOK OF COMMON PRAYER 1559

The 1559 Book of Common Prayer has been the foundation of Anglican liturgy since the age of Elizabeth I. Now in its third printing, the Folger edition reproduces the original liturgy with modern spelling and punctuation, while preserving the style and cadence of the original. The editor has provided an essay on the history of the Prayer Book in the sixteenth century, an index of biblical passages, and a selected bibliography.

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KING JAMES VERSION

(KJV, 1611, many publishers)

This classic came at a British monarch's approval of a resolution "that a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek." Most leading scholars of the day were involved. The original KJV, also known as the Authorized Version, included the Apocrypha and marginal notes reflecting uncertainties and variant readings in the manuscript. Its elegant prose was ideal for public reading. Updatings in spelling and renderings were made regularly into the 1800's so the copies we have today are not identical with the 1611 edition. Despite intervening centuries and advances in linguistic and textual knowledge, the KJV retains a unique place in Christian hearts. Attempts to replace it by three authoritative translations, the Revised Version (1885), the American Standard Version (1901), and the Revised Standard Version (1952), have been only moderately successful. Annual sales of the KJV remain higher than any one of the recent translations. It is unlikely that any modern translation will ever dominate the field as the KJV has done for more than three centuries.

THE AMPLIFIED BIBLE

(AB, 1964, Zondervan)

This version was prepared under the auspices of the Lockman Foundation and Zondervan. Special notice goes to Frances Siewert who was researcher for the translation committee. The title comes from the alternative renderings and additional words supplied in the text itself (usually in parentheses or brackets) rather than in the margin or as footnotes. It is awkward to read the AB aloud, and many critics feel that it loses both the readability of a freer translation and the precision of a stricter one.

GOOD NEWS BIBLE

(GNB, 1976, American Bible Society, Collins, Nelson)

The American Bible Society sponsored this runaway best seller (also known as Today's English Version). The emphasis is on colloquial language, spoken rather than written. Some poetical passages do not fare well with such treatment, but many scholars agree with Walter Abbott that this translation is "not only clear and accurate, but also a masterpiece of modern linguistic study." Many people think it combines the best attributes of readability while remaining close to the originals. A special advantage of this translation is the inexpensiveness of many of its bindings.

THE HOLY BIBLE IN THE LANGUAGE OF TODAY

(Beck, 1976, Holman)

The late William F. Beck was a Missouri Lutheran scholar who, proficient in Hebrew and Greek, spent much of his professional life translating the Bible, working through manuscripts and papyri to get the exact meaning of the original texts. The translation is simple and precise. Beck's avowed goal was "to have God talk to the hearts of people in their language." His work has been hailed as both faithful and readable. Beck died in 1966, just after completing his translation; fellow scholars edited the work through to publication.

THE JERUSALEM BIBLE

(JB, 1966, Doubleday)

This respected translation is a product of Roman Catholic scholarship under the leadership of a British priest, Alexander Jones. The name comes because the annotations are translated from a French version prepared at a Dominican center for biblical studies in Jerusalem. Unlike previous Roman Catholic ventures in English, this translation was made from Hebrew and Greek rather than Latin. Naturally the Apocrypha is included. The style is quite readable and free-flowing.

NEW AMERICAN STANDARD BIBLE

(NASB, 1971, several publishers)

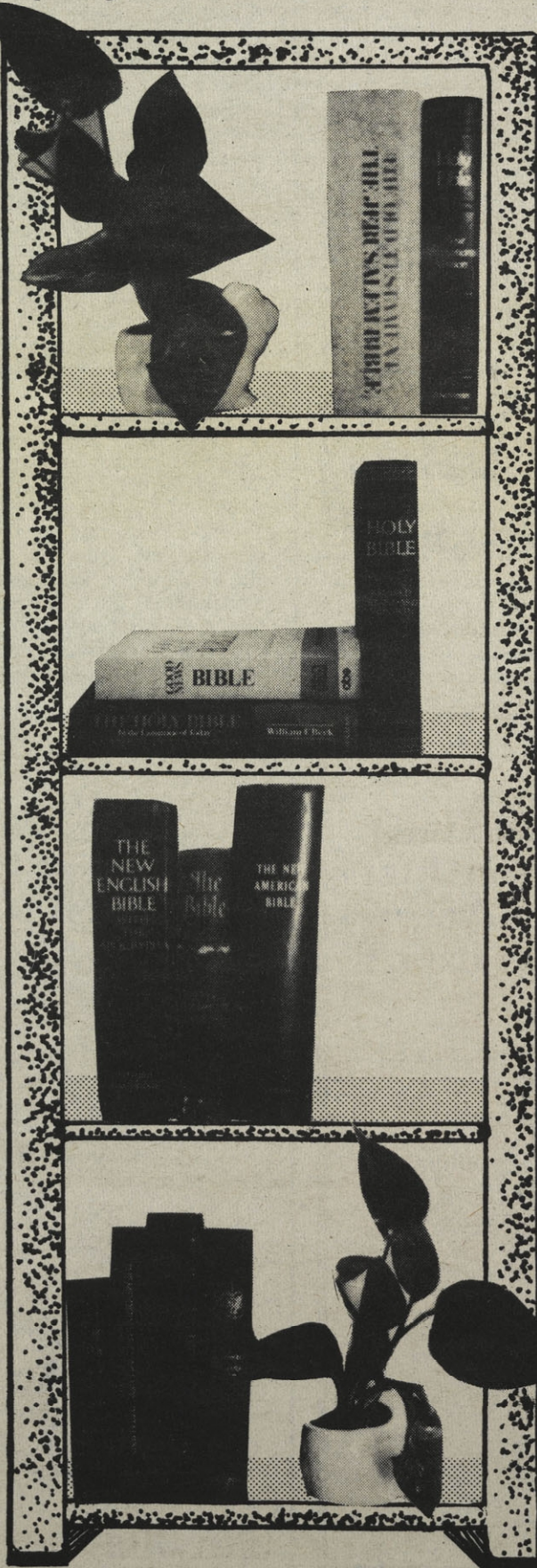
Sponsored by the Lockman Foundation, this translation aims at adhering as closely as possible to the original language of Scripture and doing so in a fluent and readable style. It was undertaken in the conviction that the American Standard Version of 1901 "retains its acceptability for pulpit reading and personal memorization." Nonetheless, the staunchly evangelical translation team found it necessary to depart from the ASV policy of word-for-word literalness. The approach remains conservative, however, following Hebrew and Greek rather than Eng-

A Bookshelf of Bibles

In nearly every good bookstore these days the "Bibles" section has been brought up front and expanded. The choice of English translations and paraphrases is unlimited, and almost overnight, it seems, new versions appear. Which one is best? Easiest to read? Most faithful to the original? Even the well-informed Bible student finds it hard to keep up.

It is time to evaluate the wide range of English translations now available. We give here some information about a dozen of them (only translations of both Testaments are included, hence the omission of New Testaments like Phillips').

The dates for each translation are for the first release of the whole Bible, which usually followed the New Testament by several years. Keep in mind that many translations are regularly revised to incorporate suggestions that were made for improving them.



lish patterns. Marginal notes and cross-references are a prominent feature.

NEW ENGLISH BIBLE

(NEB, 1970, Cambridge, Collins, Oxford)

This British translation was intended to be used alongside the King James. It aimed at conveying a "timeless" English, at being accurate yet not pedantic, and at removing "a real barrier between a large proportion of our fellow countrymen and the truth." It was prepared under the auspices of all of the large denominations in Great Britain. The translators held that faithfulness does not always demand a word-for-word rendering and that the chief criterion of translation is intelligibility.

NEW INTERNATIONAL VERSION

(NIV, 1978, Zondervan)

Work began in earnest on this translation in 1967 when the New York International Bible Society backed the project. "Few translations since the King James," it claimed, "have been as carefully done as this one. At each stage of the process there has been a wrestling of various minds with the sacred text and an honest attempt to say in simple, clear English what the Bible writers express in originals." The translators were concerned with its literary quality. The NIV team was evangelical, international, and from a wide range of denominations.

REVISED STANDARD VERSION

(RSV, 1952, several publishers)

A revision of the 1901 American Standard Version, its aim was to "embody the best results of modern scholarship as to the meaning of the Scriptures and express this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature." Although produced under the auspices of most of the larger American Protestant denominations, this translation has won acceptance also in many Roman Catholic and evangelical circles. Many biblical commentaries have used the RSV as their basic text.

THE LIVING BIBLE

(LB, 1971, Tyndale)

Although called a paraphrase, this work of Kenneth Taylor is bound and marketed like a translation. Indeed, a strong case can be made that there is no essential distinction between paraphrase and translation but rather a continuum between more literal and looser translations. The preface says that "its purpose is to say as exactly as possible what the writers of the Scriptures meant and to say it simply, expanding where necessary for a clear understanding by the modern reader." This is essentially the goal of any translation although the KJV, for example, usually italicized what it considered necessary expansions. Many scholars have felt that too many passages are interpreted too freely or imaginatively. But the phenomenal worldwide success of this volume testifies that its idiomatic use of language has made the Bible lively for multitudes of people.

THE MODERN LANGUAGE BIBLE

(MLB, 1959, Zondervan)

This was long known as the Berkeley Version for the California residence of the translator of the New Testament, Gerrit Verkuyl. A committee of 20 evangelicals, under Verkuyl's chairmanship, produced the Old Testament. In general, reviewers have found more to commend this translation than has the buying public. The many explanatory footnotes sometimes become pious observations.

THE NEW AMERICAN BIBLE

(NAB, 1970, several publishers)

The Catholic Biblical Association of America used the original language instead of the traditional Latin in this translation. (While being prepared it was usually called the "confraternity" version.) The 50-member team includes a few "separated brothers" and thus "fulfills the directive" of Vatican II. The NAB naturally includes the Apocrypha and appears to be the standard translation for Roman Catholics who prefer not to use translations prepared by Protestants. Don't confuse it with the NASB.

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Styles of theology spark Ontario debate

The fourth meeting of the Anglican Consultative Council met in London, Ontario, early in May. This was the first North American meeting for the Council which came into being in 1969 following action of the 1968 Lambeth Conference. Previous meetings were held in Limuru, Kenya (1971), Dublin, Ireland (1973), and Trinidad (1976).

Council membership, including co-opted members, consists of fewer than 80 persons and includes one, two, or three people from each member Church of the worldwide Anglican Communion. Like Lambeth Conferences, which meet every 10 years, the ACC has no power to legislate. The Council is strictly a consultation of the 27 Anglican Provinces and national bodies.

The recent meeting had four study and consultation areas—(1) unity and mission, treating inter-Anglican relations and ecumenical discussions; (2) human rights, a study of hunger, justice, and the need to promote full humanity for all people; (3) structure; and (4) a review of the Council's work.

The most emotional and heated debates came out of the human rights discussions. A sharp division appeared between traditional theologians and those of less structured viewpoint.

One side said, "If your theology is bad, your anthropology will be bad, as will be your sociology."

On the other side were those close to or from the Third World. Bishop Cyril Wickremesinghe of Ceylon asked, "What is theology? Is it best to start with a theological treatise with risk of a fine study but no action or to go where people are hurt and enslaved and see God act and free? We need to meet our constituency where it is."

Bishop John Howe, Secretary General of the Anglican Consultative Council,

See related story, page 9

reflected, "Where you start is not by applying perennial theological statements. Rather, you ask, 'How does Jesus Christ help me where I am,' starting from within as is the case of liberation theology in Latin America."

Some resolution of the positions was reached by adding theological statements on the state of the race and on the need for redemption through Jesus Christ to the beginning of the human rights report.

Tension again appeared in the report on unity and mission. Participants generally accepted the desirability of continuing dialogue with several denominations and communions and heard Presiding Bishop John M. Allin report that these discussions were productive. But debate raged in discussion of "Evangelism, the Heart of Mission."

Bishop J. Henry Okullu of Kenya said, "Evangelism is preaching the Good News so as to change their hearts and minds and lives. . . . To remedy hunger and need, it is not necessary to define theological rights. God means for us to go out and feed them." Evangelism, as African churchmen and others espouse it, is preaching the Gospel. Doing good works should be a self-evident necessity.

Partners-in-Mission and like efforts are meant to improve the lot of people and are evangelistic without being so labeled, participants said. Some admitted, however, that souls may be gained from good works.

Liberation theology-evangelism did not have to be conspicuously Christian, speakers said, but it seeks people where

they are and tries to improve the quality of human life. It tries to give an upward thrust to their lives in a holistic way.

The three positions were related, but they never really merged. The chairman remarked, "We have left the subject on a note of struggle."

In the structure section Council members sought ways to give uniformity to practices in the Anglican Communion. A standard lectionary is proposed, and constitutional guidelines have been set forth to give structural consistency among the Provinces and national Churches. The structural guides will govern the entry of new Churches while the

guideline suggestions were commended to present member Churches.

The final section dealt with internal matters: Council operation, budget, changes in membership rules (slightly enlarging the total membership), and other operating rule changes.

The Anglican Consultative Council has been developing rapidly as a clearing house for Anglican matters. The secretariat, under Bishop John Howe, is helping member Churches to keep in closer contact and to deal with matters that cross boundaries of the numerous member Churches.

The Church has members on every continent, and every race is included. A sense of identity is growing along with a new sense of contribution to the worldwide work of Christianity.

Canon Akisoferi Wesonga of Uganda made a particularly heart-rending presentation. Of three designated ACC representatives from that 2.5 million-mem-

ber Church, he alone was able to obtain transportation. He appealed for help in putting Uganda back on its feet, for help in returning refugees to Uganda, and for prayer. Wesonga had been aide to Archbishop Luwum who was murdered two years ago by Idi Amin and his forces. Wesonga and 12 others arrested with Luwum were later released.

Council representatives from the U.S. were the Presiding Bishop, Pamela Chinis of Virginia, the Rev. Rustin Kimsey of Oregon, and Marion Kellerman, ACC chairman.

The chairman-elect is John Denton of Sydney, Australia. He has been active in Church administration since 1954 when he left Mobil Oil (Australia) for work in Central Africa. He is now General Secretary of the General Synod of the Australian Church.

The next Anglican Consultative Council will meet possibly in 1981. The place is undecided.

—Donald Becker

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I love you,
Sally

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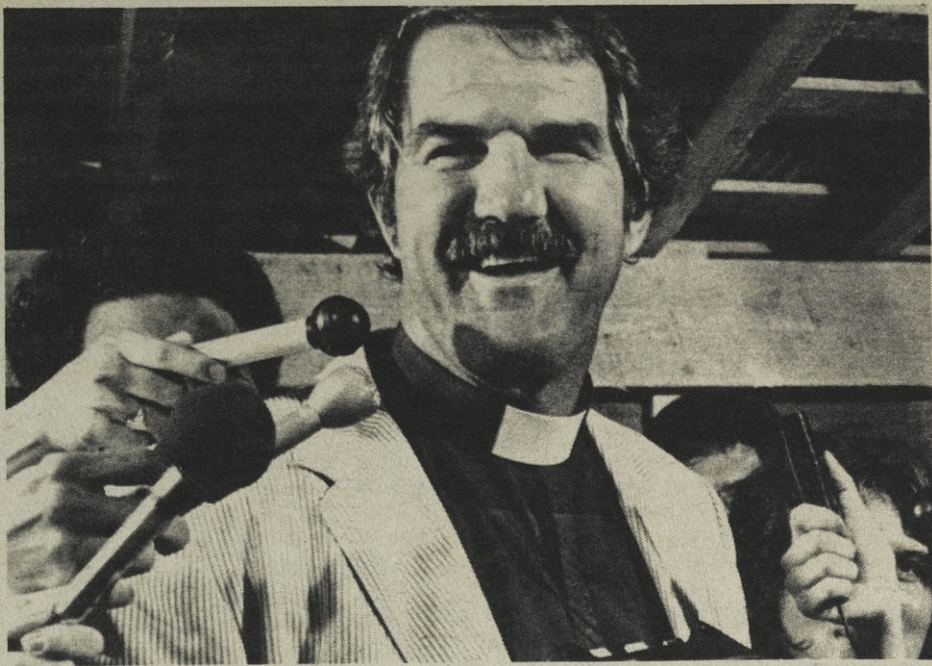
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ALL SMILES WHEN WORD OF A STAY WAS FIRST RECEIVED, Tom Feamster was bombarded by the press as he left John Spenkelink. After the execution, Feamster said Spenkelink could have become a productive member of society.

Spenkelink's priest: 'He had changed'

When national attention focused on Starke, Fla., for John Spenkelink's execution, it revealed the work of a tall Episcopal priest fulfilling the biblical imperative to minister to those in prison.

Spenkelink was the first man to be executed against his will in the United States since 1967. (Gary Gilmore went to court to demand his sentence be carried out and died before a firing squad in Utah in 1977.)

Shortly after midnight on May 23, when word came that Supreme Court Justice Thurgood Marshall had granted Spenkelink an eleventh hour stay of execution, the Rev. Tom Feamster emerged grinning from the Death Row cell block to express gratitude for one bit of hope momentarily being extended to the condemned man whom he now considered a friend.

They had been watching television together when the news came just seven hours before the scheduled execution. "John took a deep breath, and so did I. Suddenly I became very tired. Then he asked to receive Communion."

A former pro football player with the Baltimore Colts, Feamster is vicar of St.

Anne's, Keystone Heights, Fla., and has been helping with Communion at the four state correctional institutions since 1972. He met John Spenkelink in 1977 when Governor Bob Graham first signed Spenkelink's death warrant. "I offered to visit with him then. He was getting a lot of unsolicited mail of a religious nature telling him how bad he was and how he was going to hell. Even the wizard of K. K. K. wrote him a letter.

"We started to have some good dialogue and John began to hear about forgiveness and grace. He knew how bad he was. He had never heard that God loved him.

"I can assure you John was not the same man who committed that crime [six years ago]. That's part of the injustice of our system of capital punishment," says Feamster.

"He didn't fear dying, but he was very much into life. He no longer felt money was important. He was beginning to learn about the real values of life. He was interested in dealing with people. He would have been a productive member of society whether he was in prison or not."

During his six years in prison Spen-

kelink was disciplined only twice. Once he held onto his tray when they took away personal contact. He was knocked unconscious and sustained a broken rib.

In November, 1978, Spenkelink was ready to take Communion from Feamster but couldn't because the prison superintendent had put up a wall so the 29 Death Row inmates who had completed the appeals process could no longer have any personal contact with the outside world. "I had to speak to him through a mike." (Florida has another 102 condemned inmates appealing their death sentences.)

After a plea to the governor's office, Feamster obtained permission to take Spenkelink Communion during his last days.

"During one of our private sessions, John wanted to pray for the governor. I wanted to tell the press about this but he wouldn't let me. He thought that it would be misunderstood. He just didn't hate the man. He forgave him and he loved him."

Spenkelink asked Feamster to be one of the witnesses to his execution. "He wanted to look out and see a friendly face. I read the fifth chapter of Matthew—the Sermon on the Mount. It was one of his favorites."

The press reported a look of terror in the condemned man's eyes as the hood was lowered over his face.

"I think they misinterpreted the data," stated Feamster. "The straps were so tight he could hardly breathe. His eyes were bulging out."

Reporters also noted that he wasn't allowed to make the traditional final statement.

Feamster said, "I'm not sure he wanted to. When we were having Communion at 7:55 a.m. on the day of his death, he wrote across the back of the page."

Spenkelink's statement: "Human beings are just what they let themselves be. He who says he loves God and hates his neighbor is a liar! I feel myself as being a little bit of a thing just by being human... but a real one."

Feamster is opposed to the death penalty. "God gives life and God will take life away. Our mission is to preach the Good News enabling people to change their lives. When we snuff out a life, that precludes us from doing any kind of ministry."

On another level he states, "There is

no way we, as human beings, can distribute that kind of justice equally. The poor and minorities lose every time."

While Feamster was ministering at the prison, his wife Peggy was at home packing. They had accepted a call to Grace Church, Paris, Tenn.

Since the media spotlight placed him on TV screens and newspapers across the country, Feamster has received a tremendous amount of mail and phone calls asking, "What is the Episcopal Church doing to stop the death penalty?"

His personal change of venue will not diminish Feamster's interest in opposing the death penalty. "One arm of the Church working hard," he states, "is the Episcopal Peace Fellowship. I'm on their executive committee. People who are interested in working for a more non-violent society can do so through the Fellowship."

A check with some Lutheran and Roman Catholic laymen who conduct Curcillo type programs in the prison on a regular basis indicated that on the Saturday following the execution things were quiet in the penitentiary.

"The 75 inmates who gathered for prayer and fellowship felt the loss of their brother very much. They prayed for him and for his family. There was much love there."

Florida still has 130 men on Death Row. —Bob Libby

Prayer Book Guide

Still having trouble finding your way through *The Proposed Book of Common Prayer*? The Rev. Carl G. Carlozzi, rector of St. Christopher's Church, Chatham, Mass., has compiled a topical guide which may help.

The New Prayer Book Index, published by Forward Movement Publications, is a pocket-size booklet divided into six sections—General Information, Prayers, Thanksgivings, Canticles, Bible Passages, and The Psalms.

Want the table to find the date of Easter? Look under General Information and note the reference to page 880. Want a prayer in time of bereavement? Check Prayers and note the reference to page 831. Want to find passages from Isaiah in the Prayer Book? Check under Bible Passages.

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'The old ideas of mission have given way to partnership'

by Donald Becker

Marion Macdonald Kelleran has chaired the Anglican Consultative Council since 1974. Though her term will not be complete, she has chosen to resign as of Jan. 1, 1980.

Near the adjournment of the Council's fourth meeting Archbishop Donald Coggan of Canterbury honored her. "She has presided with wonderful good patience and humor as our chairman, and with a real sense of affection and appreciation we thank her," the Archbishop said. He gave Kelleran a gold chain and a "wee book" inscribed with the signatures of all present at ACC IV.

Visibly shaken, Kelleran responded: "How much it has meant to me to be chairman! It is a strange honor and situation to serve under the Archbishop of Canterbury, who is president of this Council. Thank you all so very much."

Marion Kelleran was born in Canada of American parents. The widow of the Rev. Harold C. Kelleran, she has taught extensively and served on the Virginia Theological Seminary faculty from 1948 until 1973. A former member of the Church's Executive Council, the Board for Theological Education, and General Convention's Joint Commission on Women Workers, she continues to serve

on several commissions. She is a member of the Commonwealth of Virginia's Judicial Inquiry and Review Board, the only woman so to serve on the eight-member body.

I talked with Marion Kelleran after the Council meeting in London, Ontario, and asked how she thought the meeting differed from the first Consultation held in 1971 in Kenya.

"I think one of the most striking things is the growth in the number of indigenous bishops. There is only one at this Council who is not of the country he serves, and he comes as an alternate. It is also clear that the Anglican Consultative Council serves as a forum. Here members of all the national Churches can be heard and recorded. We can see each other face to face and show a unity that always has been there. And it's important that we can express our hopes and needs."

Kelleran said the ACC came into existence to share information; to advise on inter-Anglican matters; to develop Anglican policies on world mission; to keep before member Churches the importance of full collaboration; to keep up and encourage Anglican ecumenical participation; to advise and review needs; and to promote inquiry and research.

"What has happened, of course, is the development of a tremendous administrative load for the Secretary General, Bishop John Howe. But there is little likelihood of a papacy or curia. Much work is done for the member Churches of the Anglican Communion. The question is whether there should be two secretaries. It would be hard, though, to separate the functions. Actually, Bishop Howe wears three hats—he is Secretary of ACC, of Lambeth, and of the Meeting of Primates."

Asked about her six years as chairman of ACC, Kelleran said she had enjoyed the human contacts with "all these wonderful people from all over the world. It really hasn't been that much work. It has been very rewarding."

The Church has changed, she said. "It's incorrect to think of the Anglican Communion as English/Commonwealth/white. It really has seen a dramatic change. At Lambeth last year there were 89 American bishops and 87 African bishops. The Africans at Lambeth, and certainly here at ACC, speak with power and authority and conviction. The Third World is present."

I told her I was intrigued by the tension between traditional theology and liberation theology in the debate.

with us/Our Mother will teach us what we need to learn." The song capsulizes both his doomsday vision and his hope for the world of the future.

"This old earth is going to turn over, but our Father and Mother won't allow us to destroy this planet and this life. When that nuclear accident happened in Pennsylvania, I could just see God turning a dial here, opening a valve there, stepping in to save us since we don't really seem to know how to handle our technology ourselves."

"I am hopeful. I know we face a lot of problems, but this is a good time because we can't hide from the problems of hunger, the environment, pollution, nuclear energy. We are being made to face them, and when we do, we'll realize we have to do something about them."

And the future? "I hope for a world of peace and brotherhood, all those things we talk about at Christmas. I hope for a

John Denver at Convention Continued from page 1

Colo., home, last year asked Denver to do a benefit for the Presiding Bishop's Fund. Not only would it bring hunger before the Church in a dramatic way, but the two friends could sing together again. Denver liked the idea.

So did the Rev. Charles Cesaretti, national hunger officer, who saw it as a fitting climax to a special 24-hour observance of Holy Cross Day during which Presiding Bishop John M. Allin has asked Episcopalians to "praise, prayer, and fast" to remember world hunger.

Denver himself undertook a 10-day fast in January and plans another before Convention. The fast, he says, helped sharpen his insights about "the arrogance of the American consumer. We are arrogant when we talk about human rights such as free speech yet ignore even more

basic human rights. People have a right to breathe clean air, drink clean water, eat of the planet's produce to sustain life. And yet we are denying 20 million people that basic right."

He seems both puzzled and angry as he recites statistics: "The United States alone spends \$400 billion per annum on weaponry, and I don't think the combined nations of the world spend \$200 million a year on hunger. Do you realize more people died from hunger in the past three years than died in all our wars?"

At Convention Denver will probably sing "Joseph and Joe" about his past and present relationship with Frazier. A portion of the lyrics say, "Take heed of the darkness which gathers around us/The fire that consumes us, forever to burn/Then look to the sun for our Father is



Marion Kelleran

"We must realize that for Third World people, the world in development, many of the ancient expressions of the Church bear little weight to them where they are," she said. "They can see God acting in their midst and are sometimes impatient with considered theological statements. They want an indigenous expression of theology. In the whole approach we have passed a watershed. The old ideas of mission also have given way to genuine partnership."

I asked her about tensions between the Council and Lambeth.

"When ACC was asked to advise the Archbishop of Canterbury on an episcopal matter, Lambeth was impatient with us. ACC had dared, also, to speak out on the ordination of women in the Diocese of Hong Kong and to agree to keep it in the fellowship. This pronouncement annoyed some of the episcopate. The tension between the synodical and episcopal elements of structure continues in the Anglican Communion."

I asked her about ACC's future. "Just what a new chairman, a new Archbishop of Canterbury, and a new standing committee will do is a question," Kelleran said. "But we are underway, and I am hopeful. We are fortunate to have continuity in the very able Secretary General, Bishop Howe."

world where we will serve one another, support one another, and allow people to be just what they really are. I hope this will all be so real, so self-evident that people will say, 'Of course we don't hurt each other.'"

He hopes this future world will allow his young children "to enjoy the mountains, travel to other parts of the world, meet new people in new environments, enjoy the way they eat and dress, and appreciate their art and architecture. I want this for my children, for me, for everyone."

As the singer leaves to fly home to Aspen, he gives that special Denver grin and says—no, he vows—"I will see that world."

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Welcome to Alaska Come meet the folks



—Salome Breck

To visit the Alaskan interior, take 168 hours as my husband and I did. Look out on mountain peaks which soar from sea level to snowy halos, rivers coiled like gray-green snakes, and then the ultimate, the Yukon, that great east-west liquid backbone of this vast country.

Meet Bishop David Cochran and his wife Mary and others who minister here—the Dementis, the Wilsons, the Harts, the Kellers, the Fairfields, Bessie Titus, and people who are as warm and friendly as the weather is cold.

From 1867, when Archdeacon William Kirby floated down the Porcupine River to Fort Yukon, through four bishops—Peter T. Rowe, John B. Bentley, William Gordon, and David Cochran—Alaska has moved from 80 years as missionary district to being a diocese.

A member of Coalition-14, sharing budget and program ideas, Alaska is

now organizing for Venture in Mission. "Other Christians have reached out to us through the years," says Cochran. "Now it's our turn to reach out."

Alaska has 6,000 baptized Episcopalians and more than 3,000 communicants. Of its 46 congregations, 28 are either all native or almost so. Seven are full-fledged parishes, and 24 are missions; 15 are preaching stations.

Alaska is a vast land with few people and many problems. It has four distinct cultural groups. Social and cultural upheavals continue as new gas and oil pipelines are developed, new offshore oil leases are sold, and new oil fields are discovered. Educational standards are not uniform because each village has its own school board. Those native Alaskans who attend the University of Alaska find few jobs waiting when they return to their villages.

What this scattered Church lacks in



THE ALASKAN CHURCH AND ITS PEOPLE: Good Shepherd Mission, Huslia, and (left to right, top to bottom) Bishop Cochran, Jim Dementi, Betty Hart, Roseanne Keller, Bessie Titus, Andy Fairfield, David Keller, Jean Dementi, Don Hart, Norman Nauska.

numbers, however, it makes up in dedication. Good Shepherd Mission, Huslia, for example, has no priest, but Jim and Eleanor Wilson carry on its work. Jim studied at Cook Christian Training School, Tempe, Ariz., and hopes to be ordained.

The Rev. David Keller came to Alaska on a training program and then returned to stay and be ordained priest. He now heads Network, which provides study plans for those who wish to enter a non-stipendiary ministry or become sacramentalists. It offers training in all facets of the Church, Bible courses, confirmation instruction, and continuing education.

Rosanne Keller, his wife, is the author and illustrator of texts used in a tutoring program sponsored by the Literacy Council and funded by Right to Read. With illiteracy high, these programs are vital to Alaska's future.

The Rev. Andy Fairfield, program director of the Lilly Grant Program, did a study with Cook School's Gary Kush of the Church's ministry in Alaskan villages. It can be used in developing workshops, screening candidates for ministry, and planning educational courses. Andy is also on call to fly the diocesan planes which are the ordinary method of transportation. His wife Sally is a member of the diocesan standing committee.

Donald and Betty Hart came from Boston to the remote village of Huslia two years after they were married. Donald, who is now rector of St. Matthew's, Fairbanks, has charge of training for indigenous ministry, including sacramentalists. Betty works in the new Fairbanks North Star Borough Library.

For decades the Alaskan Church has cherished the spiritual qualities of many of its women. The Rev. Jean Dementi fits the mold perfectly. A woman of humor and unrelenting drive, she is vicar of St. Jude's, North Pole, a new suburb of Fairbanks. She holds services in the Lutheran Church near Elison Air Force Base, visits a nursing home, holds a weekly healing service, and is editor of the diocesan newsletter, *Epiphany*. Of her husband Jim she says, "My ministry has been our ministry."

Mary Cochran, the bishop's wife, knows the Alaska story well and as a writer spreads her love of the land and its people to others as well as entertaining visitors to Alaska's diocesan residence.

Bessie Titus, a young Athapascan woman, graduated from Cook School, interned with Network, and became the program's associate coordinator. Member of a family which has distinguished itself in the Episcopal Church, she now takes her place as a diocesan leader and as a member of the Church's National Committee for Indian and Eskimo Work.

Once you meet Alaska and its people, you won't forget them or the work they are doing. As you fly home the faces remain—the Eskimo faces with their high, rounded cheeks, the rugged Indian faces, and the eyes of all the people who live in the north and squint into the sun.

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The Center for Jungian Studies announces a week-long Conference for Persons involved in the Christian community. "Re-Imagining God: Masculinity and Femininity." July 13-20, 1979. Place: Wainwright House, on Long Island Sound, Rye, N.Y. Address inquiries to: Center for Jungian Studies, 260 Stuyvesant Ave., Rye, N.Y. 10580

Deans discuss city ecology

The awesome magnificence of the still unfinished Cathedral of St. John the Divine in New York City was both the setting and the workshop for the Deans' Conference late this spring. Ecology and urban work were the themes for the more than 80 cathedral deans and their wives who came from the United States, Canada, and England for the annual event.

The deans heard Dr. and Mrs. John Todd of Woods Hole, Mass., who have built a self-sustaining community using solar and wind power and agri-and-aquaculture; James Dowdy, deeply involved in the rebuilding of Harlem; the Rev. Thomas Berry, the Roman Catholic director of a religious research center; Felix Rohatyn, former director of the Metropolitan Assistance Program and said to be the person most responsible for rescuing New York City from bankruptcy in 1975; and Dr. Rene Debos, the great microbiologist.

The deans also walked the streets of Spanish Harlem and talked with the leaders of a Black Muslim group and of a street gang who are dedicated to rebuilding their part of the city, which is falling into ruin.

The conference also included dramatic liturgy and music with three Evensongs and Solemn Eucharists at both Trinity Church, Wall Street, and the Cathedral. The conference ended with the first U.S. singing of Franz Liszt's *Christus*, complete with full orchestra, four soloists, and an 80-voice choir plus the Cathedral's children's choir.

The 1980 conference is scheduled for Albuquerque, N.M. The British deans have invited the conference to meet in England in 1981. —William S. Lea

Don't lose young people at college

Parents and pastors who want young people to continue their affiliation with the Church after they go to college should make sure parishes near those colleges are notified.

The Church's Youth and College Ministries office has a network of people who can assist. If your son or daughter or a young person in your parish goes away to college, notify the parish near that school and send the student's name to the Provincial coordinator for ministry in higher education.

- The coordinators, by Province, are:
- I—The Rev. David Ames, Episcopal Ministry at Brown-RISD, 114 George St., Providence, R.I. 02906, (401) 751-8054
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A book for convention

"Ecumenism may turn out to be the chief excitement at the General Convention of 1979." So say Marion Kellerman and Bishop John M. Krumm in *Denver Crossroads*, a 96-page book they wrote.

A primer for General Convention, the book was "written so concerned Episcopalians might be better prepared to share vicariously and pray knowledgeably with those who will represent them in Denver." Topics covered in the 10-chapter book include Venture in Mission, ministry coalitions, "smoldering antagonisms" resulting from recent church controversies, family ministries, human sexuality, ecumenism, and various special interest group concerns.

Order from Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202, at \$1.25 for a single copy and \$1 each for 10 or more plus \$.50 or 10 percent (whichever is larger) for postage and handling.

Two Suffragans elected

Two Anglican jurisdictions—West Texas and Southern Malawi—have elected new suffragan bishops.

The Diocese of West Texas chose the Rev. Stanley F. Hauser, 56, out of a field of 30 candidates. Hauser was elected on the ninth ballot, a record in the number of ballots needed to elect. Hauser is rector of St. Mark's Church, San

Antonio. Called "the Mother of Bishops," the downtown parish, which boasts the oldest non-Roman Catholic church building in the city, has produced 11 bishops. Hauser is married and has five children.

The Rev. Dunstan Ainani, 58, born of an Islamic family and a Christian since 1936, was elected Suffragan Bishop of the Diocese of Southern Malawi in the Republic of Malawi, Central Africa. A former clerk, army signaller, storekeeper, and fisherman, Ainani entered theological training in Malawi in 1964 and was ordained in 1967. At the time of his election he was priest-in-charge of Ndirande Parish in Blantyre, the country's largest commercial city. Ainani is married and has eight children and six grandchildren.

Alban celebrates 5th

People associated with The Alban Institute, self-styled "monomaniacs about the parish," this year celebrate the Institute's fifth birthday.

While its origins are Episcopal, the Institute has become both ecumenical and international. It works with congregations in more than 25 denominations in the United States, Canada, England, Sweden, Switzerland, and Germany.

Executive Director Loren Mead explains the parochial monomania, saying, "We know [the parish] is where the potential of the Church is the greatest, and it is also where the problems are most complex."

The Institute's program of training, consultation, action-research, and publishing is based on sharing one congregation's solution with another congregation with a similar problem.

Started when four Episcopal clergy picked up and expanded on the congregational research and development work the Episcopal Church's Project Test Pattern had done, the non-profit Institute now has some two dozen specialists throughout the country.

Is there gas after death?

"You can't get to heaven in a limousine 'cause the Lord don't sell no gasoline." So goes a line from an advertisement for Trinity Church Mausoleums which offers the only burial sites left in Manhattan.

The advertisement says if you really care about your loved ones, you won't make them drive to the suburbs to visit after you're gone: "By purchasing now, you will save your family money. And gas."

The Rev. William Gray reports the advertising campaign has resulted in sales of 500 of the 4,500 available above-ground crypts in the 23-acre uptown cemetery which can be reached by public transportation.

Report on homosexuality

Continued from page 2

lead a life which is a wholesome example to Christ's flock. There should be no barrier to the ordination of those homosexual persons who are able and willing to conform their behavior to that which the Church affirms as wholesome. Some homosexual persons can so conform their behavior and have done so, some even as they have acknowledged their homosexuality, while others cannot or will not.

"Clergy are expected to render compassionate and understanding pastoral care to homosexual individuals, but not to promote or foster a homosexual adaptation as a generally acceptable alternative for Christians.

"The General Convention should enact no legislation which singles out a particular human condition and makes of it an absolute barrier to ordination, thus depriving bishops and Commissions on Ministry of the proper exercise of their discretion in the particular cases for which they are responsible."

The Commission, charged by the General Convention with studying the question of ordination of homosexual persons and reporting its findings to the Church for study, held seven meetings across the country to discuss the issue with diocesan representatives who had studied it. The Commission's full report will be included in the "Blue Book" for General Convention consideration and is available from the Public Affairs Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

In subsequent issues *The Episcopalian* will report in depth on this and other subjects to come before General Convention.

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Keeping Posted

The following is the entire contents of a press release sent to our office which we want to share without comment.

How to Dress for Church according to Etiquette Authority,

Elizabeth L. Post

Pants suits in church? Elizabeth Post turned thumbs down in favor of a dress—"no matter how well-tailored, a pants suit is not as conservative as a dress."

But her many readers and certain reporters who haven't worn a dress in 10 years took her to task. Graciously, America's First Lady of Etiquette admitted that the important thing was to go to church, regardless of what you wear.

Playing the Odds

Lord, I said,
was it worth it—
wheeling the old sun endlessly
above earth's horizon
to warm the ooze
till life began,
till man was?

It was a chance
I had to take,
he said.

—Hank Hartmann

Adam had the answer

One day a clergyman went to visit one of his parishioners. He knocked on the door, but no one answered. He waited a few minutes and heard footsteps in the house. Knowing someone was there he left his card, writing on it this verse from Rev. 3:20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him...."

The following Sunday, as parishioners greeted their pastor after the service, the woman who had not opened her door gave him a card. On it she quoted Gen. 3:10: "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." —from Carta Noticiosa, the newsletter of the Episcopal Church's National Commission on Hispanic Ministries.

OFFERING

The church was empty
Almost
A very little boy
In a Snoopy tee shirt
Rode in on an elephant's back
Climbed the one
two
three

Red-carpet steps
To the altar
And left there
In solemn display
A plastic cowboy
a bunny in a clown suit
and three licked-clean halves
Of an Oreo cookie.
And God said
"Yes."

—Victoria L. Tonk

PARTING SHOTS

It's all in the translation

The story is told about an Oriental king of long ago who had a disturbing dream. He called his most trusted counselor to find out what it meant.

"Oh, such tragic news," the counselor said, "the dream means all your relatives are going to die before you and you will be left utterly alone."

The king was so upset about the news that he had the counselor killed. Later he had the same dream and he called another counselor and asked him to interpret the same dream.

"Oh, such great news," the counselor said, "the dream means you are destined to outlive all your relatives."

The king was so pleased with this news he made the counselor his prime minister.

—G. Thomas Mustard, Christ Church Epistle

Supply and Demand

It was 9:00 a.m., and the supply priest for the 9:15 Sunday Eucharist had not arrived.

"What will we do?" asked the vested lay reader as he and an altar guild member stood at the sacristy door, anxiously waiting.

"You are going out there and read Morning Prayer," the lady answered without hesitation.

"All right," he said, reaching for a Prayer Book, "but let's read it over."

The clock on the sacristy wall said 9:04. Strains of organ music filtered through the door.

"Oh! That won't do," the lady exclaimed. "The organist is already playing. He won't know to follow Morning Prayer. Just read ante-Communion, the part through the prayer 'for the whole state of Christ's Church.'"

They quickly turned Prayer Book pages to the Communion service. The clock said 9:07. Scanning the rubrics the lay reader cried, "I can't read that."

"Yes, you can. . . I'm sure you can read ante-Communion," she said hesitantly.

The clock on the wall said 9:10.

"I don't know what to do," the lay reader lamented. Suddenly, at exactly 9:12 by the clock in the sacristy, they saw a vested figure hastening up the drive. Conster-nation and relief flooded their faces.

Noting their baffled expressions, the visiting priest asked, "Am I the one you seeketh, or do you look for another?"

"You're the one we seeketh, but we did looketh for you earlier," answered the benumbed lay reader.

—Agnes Lee Clawson

