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THE Episcopalian

DENVER '79

Report from a mile-high mike

Episcopalians held their 66th General Convention in the mile-high altitude of Denver, Colo. The word went out by public media. Few people are unaware the Episcopal Church has a new *Book of Common Prayer*. Few are unaware the Church strongly restated traditional morality regarding marriage and fidelity and felt that to ordain homosexuals was inappropriate.

Many, however, may not know that notable affirmations of the Church's ecumenical endeavors with Roman Catholic, Orthodox, and Protestant Churches were also approved. "I believe the Church at this time especially needs to feel good about itself, to proclaim our faith and have witness and faith make a difference in the world," Bishop Arthur Vogel of the Standing Commission on Ecumenical Relations told Convention. He said adopting new ecumenical stances would accomplish both goals.

Convention concretely expressed its recommitment to mission to the poor and oppressed by raising the 1980 budget over one-half million dollars to support its three black colleges and the Coalition for Human Needs' granting capacity. Some expressed concern about meeting the \$15.8 million budget, but deputies and bishops agreed to give it a try.

The Episcopal Church map will look different because Convention moved the Diocese of Missouri to Province V; added new dioceses in California and Louisiana; gave autonomy to Puerto Rico; and established a covenant under which Liberia will become an associate member of the Church in the Province of West Africa and have full independence by 1990.

A good neighbor policy for the autonomous Diocese of Costa Rica emerged with a large budgetary increase. The diocese has been experiencing severe financial problems.

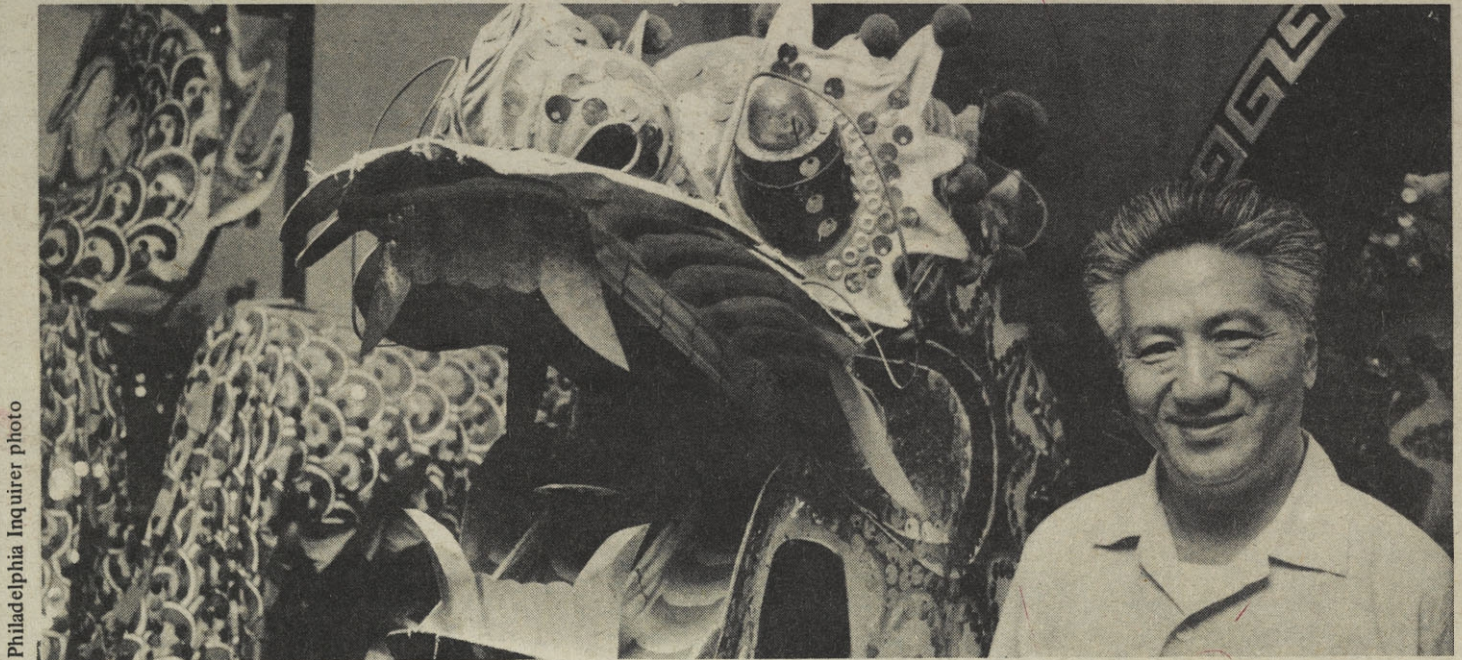
Convention dealt favorably with a variety of resolutions concerning hunger, Hymnal revision, aging, the handicapped, the World Council of Churches, and Venture in Mission.

It elected Executive Council members and trustees of various boards and agencies, welcomed Anglican and ecumenical guests and the 400 young people who constituted Convention Youth Presence.

In addition to legislative tasks, Convention-goers joined the Triennial to celebrate the \$1.9 million UTO ingathering, enjoyed the John Denver concert, and previewed a 28-minute film, made for the Presiding Bishop's Fund for World Relief, which stars the Presiding Bishop, John Allin.

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Philadelphia Inquirer photo

Bishop K. H. Ting of China visited Philadelphia's Chinese Cultural Center.

Bishop Ting: Chinese Church well

"The Church is not only alive, but I would term its state of health good," said Bishop K. H. Ting of Chekiang, speaking of his native China. He was in Philadelphia early in September to visit his friend and former professor, Bishop Andrew Y. Y. Tsu, former Anglican Bishop of Shanghai. Ting said Tsu, who taught at St. John's University in Shanghai, "gave me a sense of mission."

The mission has not been easy. "But we have carried on," said Ting, "and contrary to what most people in the west seem to believe, Christianity—and other religions—has remained a viable force."

Only during the so-called "Gang of Four" era in the mid-1970's did the government make any attempt to repress religion, Ting said, and church buildings were closed. "Christians in China began to meet in smaller groups in a voluntary way. Today, although we are reopening some of the churches, these groups are

the main form of existence of Chinese Christianity."

The result is a completely laicized, non-denominational form of worship by China's 700,000 Protestants. China's 3 million Roman Catholics have cut ties with Rome although they still use Latin in their Masses. The predominant religion, of course, is Buddhism. And while the government doesn't advocate any religion, neither does it seek to repress any. "By permitting religious freedom, they stir within the people a desire to do not only their share but perhaps a bit more in their workday jobs."

A courtly, articulate man who speaks English with a close-to-Oxford accent, Ting was ordained in 1942 and consecrated a bishop in 1955. "It always seems to astonish westerners that I was consecrated in Shanghai during the sixth year of the People's Republic," he said.

A sociology scholar, Ting visited the

U.S. in 1950. On his September trip he attended a Conference on Religion and Peace at Princeton and preached at Riverside Church in New York City.

Ting lives in Nanking where he is working on a new Chinese translation of the Bible at Nanking University. "During the Cultural Revolution a great many Bibles were burned," he said. "We felt that this is the time to come out with a modern language version."

Compiled from a National Council of Churches feature story, Religious News Service, and an article by Edgar Williams, a PHILADELPHIA INQUIRER staff writer.

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New Bible for China

PEKING—A Chinese-language edition of the Bible will be published in China for the first time since the 1949 Communist Revolution, according to the Rev. Yin Ziezheng, pastor of Peking's only Protestant church.

Yin said the government had already "sanctioned translation and publication" of the Old and New Testaments, which should be completed late in 1979 or early in 1980. Earlier the Chinese Communist authorities announced that the Koran, Islam's holy scripture, would be printed at state expense—again for the first time since 1949—as part of a general liberalization in China under the current leadership.

Yin said the new edition of the Bible will be printed in the simplified Chinese characters adopted by the government in the 1950's to foster literacy among the people, especially young Chinese.

A group of former members of the faculty of Nanking Seminary has collaborated on the new text, using several Chinese-language Bibles printed before the revolution. The scholars also used Bibles printed in foreign countries in recent years in order to learn what changes have been made in traditional texts.

—Religious News Service

REVIEW OF THE MONTH

BY LEONARD FREEMAN

The Muppets take their show on the road

As Kermit the Frog explains, *The Muppet Movie* is "sort of, approximately" about how the muppets "really got started," which in this version means with Kermit's deciding to follow his dream after a Hollywood agent "discovers" him playing his banjo in the Everglades.

Soul-child offspring of their creator-operator, Jim Henson, and his company of fellow dreamers, the muppets are mini-legends in their own time for the millions who've seen them in television's *Sesame Street* and *The Muppet Show*.

A technical cross between hand puppets and marionettes, the muppets are famed not so much for their heroics as for their humanity, which is an odd thing to say about a group of creatures headed by a front man best described as "short, green, and handsome." But Kermit and his felt-and-foam compatriots have captured the best of the insight the spirit of the early sixties generated in its subsequent collision with a harder world. They're hip but romantic, muddled but unbowed, wisecracking cool but still caring. No "quiet desperation" here; instead they reflect a hanging-in-there response to the ups, downs, and general craziness of life. This is the basis of their success on the tube, and it's what comes across on the large screen as well.

On his path to Hollywood Kermit picks up the other familiar muppet characters—Fozzie Bear ("ah, a bear in his natural habitat—a Studebaker"), the irrepressible Miss Piggy ("Kiss me, Kermit"), and Gonzo the Great, prince of plumbers.



THE RAINBOW CONNECTION is what the muppets seek, but Kermit, Miss Piggy, and friends have already made the connection that closes the generation gap with their zany but loving response to life.

Like a Bob Hope-Bing Crosby "road" picture, much of the film's humor is in the visual and oral asides which dot the plot's landscape. This makes for a somewhat choppy film, but the technique is pure muppet style and carries its own weight. "Turn at the fork in the road," and, sure enough, a fork really *is* in the road. Fozzie Bear reverently says aside, "They don't look like Presbyterians to me," as he walks into an abandoned church to find "Dr. Teeth and the Electric Mayhem" in full swing. Statler and Waldorf, the two old men who always disparage the TV show, knock the movie with lines like: "I've seen detergent leave

a better film than this!" Such gimmicks might have been distracting in a lesser, more plot-oriented film, but these trademarks of muppet humor are as effective on the big screen as on the small.

And although the characters exude delightful humor and pathos, they also have a more serious side. The muppets use their charm and style to convey straight stuff, as witness their beginnings on the delightful but seriously intended *Sesame Street*. The best of our pop characters are not morally neutral but edify us with the essential optimism all humor assumes. The best of the Disney films did this. The heroes and superheroes of our

youth did it, giving us things to live on as well as a way to pass the time. And the muppets carry on this good tradition.

Director, writer, comic zany Mel Brooks identifies the particular muppet message as "the meek shall inherit the earth." Certainly the not-so-meek are well represented in the muppet stable. Villains such as Doc Hopper, who wants Kermit to sell out and become his spokes-frog front man for a chain of French Fried Frog Legs emporiums, come on with all the unrepentant glee known to mankind. But the Kermits and Fozzie Bears of the world have something good that will outlast and outshine the power people's pseudo victories. Kermit and company are, in fact, a kind of biblical people, moving caringly, lovingly down the road, following their dreams despite all the setbacks to journey's end.

Two songs well express this "meek shall inherit the earth" quality. "I'm Going to Go Back There Someday" conveys as poignantly as anything since "Jerusalem My Happy Home" the return-to-Eden wishfulness of the human reach for heaven.

Around a campfire, under the stars, the usually ludicrous figure of Gonzo transcends his lowly image as he sings:

This looks familiar, close to my soul and yet so far away—

Part heaven, part space, have I found my place?

You can just visit, but I'm going to stay.

I'm going to go back there someday.

It's a beautiful moment.

And the theme is further enhanced by "Rainbow Connection," the song which opens and closes the film.

Someday we'll find it, the rainbow connection, the lovers, the dreamers, and me.

At film's end the muppets have made the big time and are filming, as a film within a film, *The Muppet Movie*. As stagehand Crazy Harry's penchant for dynamite brings their cardboard rainbow set crashing around them, a real rainbow shines on them through their studio's shattered roof. Like the movie itself, it's a sign of a deeper, loving reality which apparently shines on the meek who quietly hang in there to follow the dream.

The Muppet Movie is a family film better than most recent offerings. You can take your kids—or your mate—to it and enjoy it equally in either company. It's fun; it's believable; it doesn't insult your intelligence; and, in addition, it has something to say that is well worth hearing.

A mighty nice list for a little movie.
—Leonard Freeman

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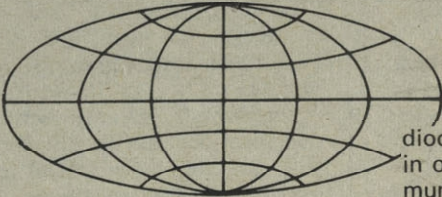
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(Signed) Henry L. McCorkle, Editor-in-Chief



Within hours of the news of the damage Hurricane David produced, the Presiding Bishop's Fund for World Relief sent funds to Bishop **Telesforo Isaac** of the **Dominican Republic**. David caused more than 800 deaths and left thousands of people homeless. Episcopal Church buildings were severely damaged in Bani, Haina, and Santo Domingo. "We need the prayers, love, and support of our friends everywhere," said Bishop Isaac in a telephone conversation with officials of the National and World Mission office at the Episcopal Church Center in New York.

The Rev. **Arturo Sanchez** has been elected Auxiliary Bishop of the **Spanish Reformed Episcopal Church**. The 60-year-old priest was chosen in the second ballot at a synod held in Salamanca. His consecration is expected to take place in Seville in connection with the Church's centenary celebrations. The Episcopal Church in the U.S.A. has a concordat of intercommunion with the Spanish Reformed Episcopal Church which is in the process of being fully integrated into the Anglican Communion.

"I hope the people of the west know the constraints with which the Christian communicator in Asia works and also the great opportunities that are open to us if we have the dedication, resources, contacts, and the right direction," writes **Austin Salgado**, lecturer at a teachers' college in Peradaniya, Sri Lanka.

The lectures delivered last year at the Trinity Institute on *The Myth/Truth of God Incarnate* are available in cassette form through the Episcopal Radio-TV Foundation. The Rev. **Jon Sobrino**, a Spanish Jesuit and professor at the Catholic University of El Salvador, was one of the highlights of the conference. His remarks on how to follow Jesus in the midst of persecution and injustice are of great import for those interested in the Christian faith in the Third World. The price of the cassette is \$6. Order from: Episcopal Radio-TV Foundation, 3376 Peachtree Rd., NE, Atlanta, Ga. 30326.

At the present time the Episcopal Church has 72 overseas missionary appointees: 19 bishops, 39 clergy, and 13 laypersons (5 are women). Of the bishops, 16 are nationals of the countries. Of the total missionary force, 29 work in overseas

Who carries the mace?

Do you know what a verger is? Ed Noss, verger at Trinity Cathedral, Pittsburgh, Pa., explains: "He goes back to the time just after Thomas Becket, Archbishop of Canterbury, was murdered by the king's men in the cathedral." Fearing for their own lives, the 12th century clergy hired a man—"probably a former soldier"—to walk in front of them, carrying a mace to protect them. "This went on through the centuries until more peaceable times. The clergy got used to having someone walking in front of them in the processions so it degenerated into a ceremonial role." Noss still carries a "mace," only now it's a three-foot long wand, not a club with a spiked metal head.

-Trinity Newsletter

dioceses of the Episcopal Church and 23 in other Provinces of the Anglican Communion. Twenty-seven wives are actively engaged in different ministries. During the rest of the year about eight more missionaries will be appointed for work overseas.

In addition eight **Volunteers for Mission** are working in Korea, Burundi, Chile, Ecuador, Honduras, and Japan. At present 68 persons are registered for volunteer service overseas. These volunteers are in the process of being matched with requests from Argentina, Zaire, Chile, Ecuador, Haiti, Liberia, Malawi, and Nigeria.

A pertinent reminder from the **Lambeth Fathers**: "Remember always that the road from Palm Sunday to Pentecost must pass through Good Friday and Easter. Your calling as a Christian is to be faithful, not necessarily successful."

La Santa Eucaristia, the new translation of the Eucharist, Rite Two, is available through the Office of Hispanic Ministries, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017. The 131-page, pew-size booklet also contains the collects and prayers of the people. The cost of a copy is \$1.75 postpaid.

The Rev. **Gerson Meyer**, Latin American secretary of CICARWS, the World Council of Churches' Commission on Inter-Church Aid, Refugee and World Service, has been appointed general secretary of the newly formed **Latin American Council of Churches**. The Brazilian Presbyterian clergyman will

assume his new responsibilities in January and will have an office in Brasil. Six other persons—including a woman from Argentina—have been appointed to head the different departments. Mr. Meyer has a long history of ecumenical and missionary service.

After a sermon on world mission, a lovely lady told me recently that for years she has sung the hymn **O Sion Haste** without realizing the implications of the words. For the benefit of *Mission Information* readers, they are:

"Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious
Till God shall bring His kingdom's joyful day."

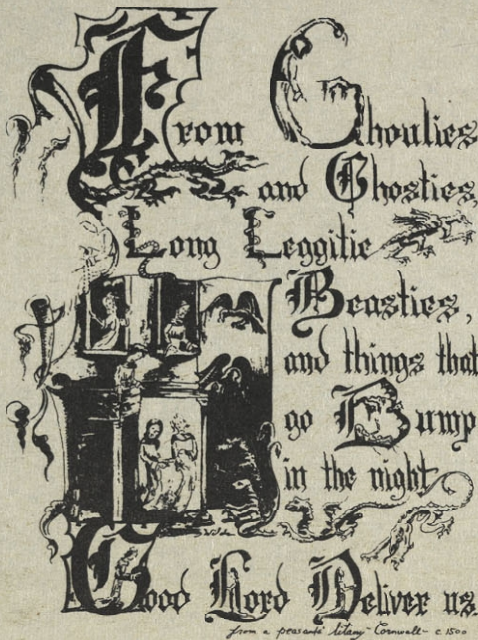
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THE EPISCOPAL CHURCH WELCOMES YOU

This summer my mother and I spent a month in a resort area. First we visited the Congregational Church where the service was similar in many ways to the Episcopal Morning Prayer. It was enjoyable and easy to follow because each of us received a leaflet which gave specific directions for each part of the service—when to stand, brief phrases the congregation said together, and where to find sung parts in the hymnal. I felt completely at ease.

The following week we visited the Episcopal Church. At first even I had trouble figuring which books to use but finally found the service was the more modern Morning Prayer. Some hymns were in the traditional hymnal and some in a book of contemporary, folk-type religious music. I was used to balancing at least two books, sometimes three, so soon found the right places. Since I was used to the Morning Prayer service I usually knew when to stand, sit, and kneel, although I was confused at the beginning because I didn't realize we were to stand for all prayers. Afterwards my mother somewhat wistfully said, "I always get so mixed up in the Episcopal Church. I can never tell where I am in the service or what book I should be using." The leaflet indicated by initials the books to be used, but she wasn't used to juggling several books.

Many people hesitate to sit in front pews even in their own church because they are afraid they will kneel or stand at the wrong time. A stranger to an Episcopal Church often feels like an interloper because the services require so many things to be known. Does one nod the head when the crucifix passes [in processional] or when one leaves the pew or passes the altar, stand for the Gospel, genuflect during the creed, cross oneself

at Communion and other times?

It seems to me, especially after my experience this summer, that we've made a fetish of our worship and in doing so leave out in the cold newcomers and visitors to our church, especially if they've never been to an Episcopal Church before. The Prayer Book is beautiful—both the 1928 and the revised—but I think I would have preferred for my mother to

be as much at ease in my church as I was in hers.

Incidentally, after the services neither congregation was friendly. We chose not to go to either the next (and last) Sunday but visited another denomination because friendly people from it had invited us.

Jean Watson
Upper Darby, Pa.

THE EPISCOCATS



Blair Shepard

"Now that Convention is over I think I'll sleep for a week."

EXCHANGE

CLERGY EXCHANGE: ENGLAND—U.S.A.

An Anglican priest with family would like an exchange or accommodation for duty for three weeks next summer (1980). Anything will be considered. Write to the Rev. M. Taylor, St. Andrew's Vicarage, Starbeck, Yorkshire, England.

July and August, 1980. Two weeks vacation included. If you are interested in exchanging your parish for a small Yorkshire parish, please write to the Rev. E. A. Jones, Vicarage, Hensall, DN14, OQQ, England.

INFORMATION NEEDED

The Episcopal and Presbyterian congregations of Crescent City, Fla., are celebrating 10 years of partnership in sharing a minister. We would like to know about similar ministries. If you know of any, please write to the Rev. Packard Okie, Box 85, Crescent City, Fla. 32012.

MARRIAGE ENCOUNTER INFO

Episcopal Marriage Encounter wants to compile an up-to-date list of all Episcopal clergy who have attended a Marriage Encounter weekend conducted by any denomination. Please send names and addresses to the Rev. Bob and Pat Magnus, Box 208, Fair Haven, N.J. 07701.

WANTED

Father Anthony-Gerald, Order of the Holy Cross, would like to have a copy

of *Vision of God* by Kenneth Kirk. If you have one to spare, please send it to him at Pinelands Hermitage, Star Route 1, Box 99, Pineville, S.C. 29468.

Clean out your children's closets and donate outgrown games, such as Monopoly and Clue, to the Vanceboro Youth Center. The center is primarily for disadvantaged young people in the rural community who work on farms during the day. The center helps meet their social needs at night. Donations may be sent to: The Rev. Kenneth R. Townsend, St. Paul's Episcopal Church, Vanceboro, N.C. 28586.

Trinity Episcopal School for Ministry is seeking good theological works to help it achieve accreditation. If you have books, please contact John Delivuk, Librarian, Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, Pa. 15003. Phone: (412) 266-3838.

AVAILABLE

St. Martin's Church, P.O. Box 846, Moses Lake, Wash. 98837, offers to any parish or mission which could use them: a brass cross with attachment for crucifer's cross (needs pole) and a 3 x 5 foot red satin frontal with a white cross.

One 16-34 long-sleeve (terylene and cotton) wash-and-wear shirt; five copies of *A Short Book of Common Prayer in the Common English of Today* published by

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

the Church Hymnal Corporation; and three copies of *Lesser Feasts and Fasts* (1963 edition). Write to: Chap. R. M. Elder, C-46, National Naval Medical Center, Bethesda, Md. 20014.

USED POSTAGE STAMPS

Please save your used postage stamps to help the "Food for Stamps" program. The stamps are sold and proceeds are used in the Salvation Army Children's Feeding Program. Every \$1 earned serves 10 plates of food to undernourished Bangladesh children.

Stamps with about ¼ inch of envelope are preferred, but those which have been removed from envelopes are acceptable. Please separate foreign stamps from U.S.A. stamps. Enclose a stamped, self-addressed envelope if you wish an acknowledgment for your donation. Mail to: Lilamani Perera, c/o The Salvation Army, P.O. Box 2040, Louisville, Ky. 40201.

WANT TO SHARE YOUR COUPONS?

Two groups collecting coupons and trading stamps for benefit of their parishes are: Helen Ralston, St. Dunstan's Church, 10888 126th Ave., N., Largo, Fla. 33540 (Betty Crocker coupons only).

The Ladies Guild of St. Andrew's Church, c/o Mrs. Frank Stockford, 24 Hansen St., Winthrop, Me. 04364 (any kind of trading stamps).

PB'S OPEN LETTER

General Convention was a conference call



The story is told of two long-time members of the House of Bishops who had been seated next to each other during meetings of the House from the days of

their consecrations. One was the bishop of a large metropolitan diocese, the other the bishop of a far-flung missionary jurisdiction.

During one session of the House, the bishop of the metropolitan area complained to his brother from the "far reaches" of a ringing in his ears. "It's very likely the Lord calling you to mission again," replied his colleague. "You had better answer."

During General Convention, my continuing hope and prayer were and are

that the whole Church will learn that the Lord used Convention time for a "conference call" concerning His mission. In the conversation concerning mission, again the breadth and diversity of His mission is called to our attention and His concern for each part and person receives emphasis.

A certain impatience can be heard in our Lord's call along with a call for an accountability of our talents. Though it is often difficult for everyone to hear the whole message in a "conference call," some received the impression the Lord is more interested in our planning and implementing of mission than in pronouncements.

The Convention was also reminded that there are multiple means of communication, all of which bring messages of the needs and opportunities and methods and means of doing Christian mission. We are certainly not limited to the "ringing in our ears."

—John M. Allin

Council designates first Advent week to honor Hispanics

In the ornate splendor of Denver's famed Brown Palace Hotel, Executive Council met September 8 just prior to General Convention's opening.

Among the first orders of business was to wish farewell to those members whose terms expired at this Convention. Some had served for as long as nine years. Presiding Bishop John M. Allin presented each departing member with a scroll of appreciation. That evening the same members were honored at a more informal farewell dinner.

Moving rapidly through a brief agenda, Council passed, almost without discussion, appropriations for a Province IX (the Caribbean and Central America) conference on Christian education, a national meeting on Church-related colleges and universities, and the 1980 Olympics' Religious Affairs Committee. The Council also designated the first week in Advent, 1979, a time to highlight Hispanic vocations to the priesthood in the Episcopal Church.

Only two subjects provoked even mild discussion—approval of a shareholder resolution directed at IBM's sale of comput-

ers to the government of South Africa and the procedures recommended for handling Venture in Mission funds.

Council member Dupuy Bateman of Pittsburgh, Pa., urged the Church to sell its stock in IBM instead of "urging [IBM] to get out [of South Africa]. We've been asking them to get out, and they haven't."

George Guernsey of St. Louis, Mo., disagreed. "We're being heard in the board rooms where we were not heard in 1970," he said.



A CRIMINAL FOR 11 YEARS, Frank Costantino, 38, right, had a conversion experience while serving a four-year prison term (see April issue). On June 23 Bishop William H. Folwell of Central Florida, left, ordained him to the diaconate under Canon 8, which provides for special sacramental ministries. Costantino's wife Bunny, center, was at first skeptical of her husband's conversion but now supports his work as director of Christian Prison Ministries, an ecumenical group which serves men and women in 96 prisons in 36 states.

—Photo by George Shriver

Council approved the stockholder resolution to IBM as well as those addressed to U.S. Steel, Schlumberger, and Dresser Industries which ask the firms to observe the Sullivan Principles on fair employment practices and desegregation in their South African facilities.

In the Venture in Mission discussion, economics won over abstract principle as a short debate centered on the ethical issue of the allocation of the interest designated funds might earn if not immediately disbursed. Council decided that all interest earned on Venture money should go to pay campaign expenses.

Guernsey felt that designated funds should have earned interest added to them at time of disbursement. Other Council members, however, felt that since such a large sum had gone for Venture expenses that all interest should go to offset those expenses. Canon Edward Morgan warned that not to do so might endanger the Church's budget. By a standing vote Council approved the formula presented.

When Council meets again in December, it will welcome new members elected at Convention as well as the 18 members Provinces had elected earlier.

—Janette Pierce

Gardening is not a hobby in Niger.



It's literally a matter of life and death.

That's why this experimental growing laboratory is so vital to this country in the heart of the drought area of sub-Saharan Africa where hundreds of thousands have recently died. Here, with the aid of the Presiding Bishop's Fund and some other Christian agencies, they are learning to grow food in once-barren earth.

Your contributions to the Presiding Bishop's Fund support numerous hunger-fighting projects in the food-short areas of the world—from irrigation projects in Bangladesh to fish hatcheries in Haiti.

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E-10-79

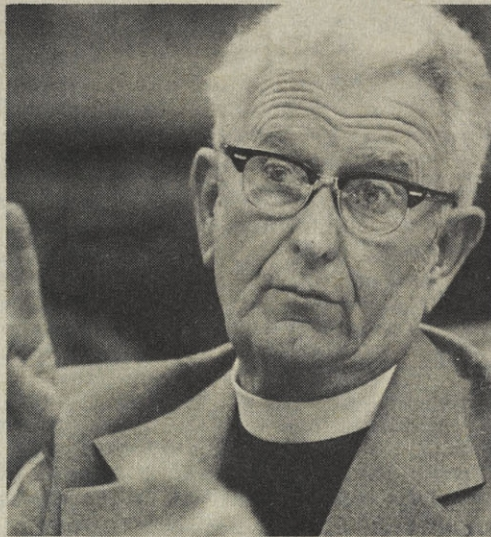


MOVE TO CAPITOL: William B. Spofford, right, who resigned as Bishop of Eastern Oregon after 10 years, will become Assistant Bishop of Washington on Feb. 1, 1980. Bishop John Walker of Washington, left, announced in February he was seeking an assistant, and a steering committee recommended Spofford who, with his wife, will live in Washington. The couple has five grown sons.

—Photo by Janette Pierce

THE FACES OF CONVENTION '79

PHOTOS BY S. NEALE MORGAN



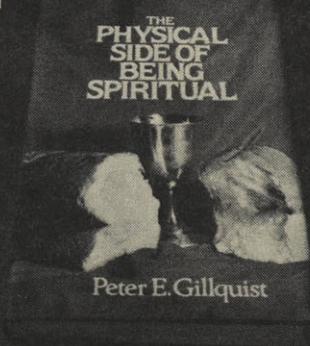
ACTIONS MAKE THE NEWS which is reported on the following pages, but people make it happen. Mimes helped spread the word about the Urban Bishops' seminars; volunteers helped sign for the deaf; listening and participating in Triennial were popular activities; and, of course, the whole thing was kept together by indispensable volunteers.

"It's time to flesh out our Christianity... to experience the wholeness of the historic Christian faith."

"When we believe and obey God, it is far more than a mental attitude and a spiritual agreement," contends author Peter Gillquist.

The Physical Side of Being Spiritual asks those who have lapsed towards a private, invisible, mental Christianity to reaffirm their faith in a positive, physical way. The author calls for "community instead of mere individualism, good deeds rather than just good thoughts, care instead of only prayer, and worship which goes far beyond a personal quiet time."

The Physical Side of Being Spiritual by Peter Gillquist. Stirring, challenging, timely reading for every Christian. At bookstores in cloth, \$6.95.



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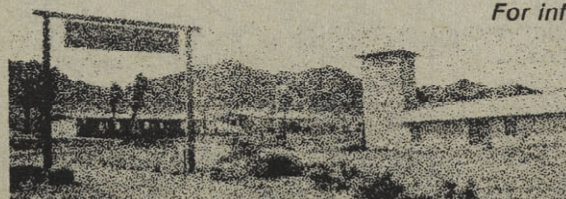
"I'm lucky, Father, my little brother was smeared all over the kitchen wall and he's dead now."

One child at St. Jude's Ranch reported these facts about an all too frequent occurrence in cases of child abuse.

Since "We fight against spiritual hosts of wickedness in heavenly places" (Eph. 6:12) we need prayer partners to lift up the psychological problems and emotional disturbances of these children to the Father's throne. No professional fund raisers are employed, so all gifts go directly to the support of the children. Located a few miles from the bright lights of Las Vegas, Nevada, and staffed by Anglican Sisters of Charity, St. Jude's is a haven for abused girls and boys of any race, denomination or color who are in need.

For information write:

ST. JUDE'S RANCH FOR CHILDREN
100 St. Jude's Street
P.O. Box 985
Boulder City, Nevada 89005



Summary of General Convention actions 1979

The 66th General Convention, meeting in Denver, Colo., took the second vote to adopt the 1979 Standard *Book of Common Prayer* and provided for use of liturgical texts of the 1928 Prayer Book. It issued guidelines on the ordination of homosexual persons; took steps toward unity with Roman, Orthodox, and Protestant Churches; and strengthened its ministry of social concerns, particularly in urban areas.

The Pastoral Letter to the Church is printed on page 13. Pursuant to Title III, Canon 20, Sec. 2(f), "Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every Minister having a pastoral charge to read it to his Congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of his Parish or Congregation, not later than one month after the receipt of the same."

This summary contains reference codes after each entry: *A* resolutions come from interim bodies (committees, commissions, boards, and agencies of General Convention); *B* from provinces and dioceses and official organizations of same; *C* from bishops; and *D* from deputies. Persons desiring the full resolutions should contact diocesan bishops or members of deputations to General Convention. Full proceedings will appear in *The Journal* to be published early in 1980.

BOOK OF COMMON PRAYER

Adopted the 1979 Prayer Book as the Book of Common Prayer, effective immediately:

Resolved, that the Draft Proposed Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, together with the Psalter or Psalms of David, the forms of making, ordaining, and consecrating Bishops, Priests and Deacons, the form of Consecration of a Church or Chapel, and the office of institution of ministers, and Historical Documents of the Church, including the Articles of Religion, published on February 2, 1976, by the Church Hymnal Corporation, as amended by the Sixty-Fifth General Convention, is hereby adopted and declared THE BOOK OF COMMON PRAYER of this Church pursuant to Article X of the Constitution. A-133

1928 PRAYER BOOK

Made provision for continued use of texts from the 1928 Prayer Book:

Resolved, that this 66th General Convention declares that the Book of Common Prayer of 1979, having been adopted in accordance with Article X of the Constitution of this Church, has thus become the official Liturgy of this Church; and

This Convention declares further, that the Book of Common Prayer of 1928 is a rich part of the liturgical heritage of this Church, and that liturgical texts from the 1928 Prayer Book may be used in worship, under the authority of the Bishop as chief pastor and liturgical officer, and subject to the directions of this Convention, as set forth in the appended guidelines; and

This Convention declares further that this action in no way sanctions the existence of two authorized Books of Common Prayer or diminishes the authority of the official Liturgy of this Church as established by this Convention.

Guidelines

The Book of Common Prayer of 1979 provides the liturgical norm for our congregations. The General Convention recommends the following guidelines:

1. That there be continuing study of the 1979 Prayer Book;
2. That the congregation develop a Worship Committee to work with and advise the Rector or Vicar;
3. That individual worshippers be encouraged to participate actively in the liturgy;
4. That the congregation make itself familiar with music composed for the new book;

In congregations where liturgical texts from the 1928 book are in use after the 1979 General Convention, it recommends also that:

5. The Calendar and Lectionaries of the 1979 Book be used;
6. Copies of the 1979 Book be available for congregational study and worship;
7. Provision be made for the regular and frequent use of the 1979 Book. A-121

ORDINATION OF HOMOSEXUAL PERSONS

Adopted the following resolution:

Whereas, we are conscious of the mystery of human sexuality and how deeply personal matters related to human sexuality are, making it most difficult to arrive at comprehensive and agreed-upon statements in these matters, and

Continued on next page

Pursuant to a Joint Rule of the two Houses of the General Convention, the Secretaries hereby issue "a summary of the actions of the General Convention of particular interest to the Congregations of the Church." Some Resolutions have been quoted in full; others are summarized. The full proceedings will appear in the Journal of the Sixty-Sixth General Convention, which will be published early in 1980.

The Journal will be sent automatically to all Bishops and Deputies. Others may order copies from the Secretary of the General Convention, 815 Second Avenue, New York, New York 10017.

Additional copies of this Summary, so long as the supply lasts, may be ordered from the same source, at one dollar a copy.

James R. Gundrum,
Secretary of the House of Deputies
Scott Field Bailey,
Secretary of the House of Bishops

September, 1979

Why Sally Struthers helps support someone else's child.

There are so many children in this world whose parents are too poor, too ill to give them the basic needs of life.

Innocent children with little hope of a better tomorrow.

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Sally Struthers did. She became a sponsor through Christian Children's Fund.

Four years ago, Marites was an eight-year-old little girl who had to go to work just to survive.

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You can help give a child like Marites nourishing meals, warm clothing, or a chance to go to school.

Without taking her away from the family she dearly loves.

You needn't send any money right away. Just send the coupon.

We'll send you a child's picture and background information.

We'll tell you the child's age, how the child lives, what the child wears, and how your 50¢ a day—your \$15 a month—can help make a world of difference in this poor child's life.

We'll also tell you how the child will be helped, and explain how you can write to the child and receive very special letters in return.

After you find out about the child and Christian Children's Fund, then you can decide if you want to become a sponsor.

Simply send in your first monthly check or money order for \$15 within 10 days.

Or return the photo and other materials so we can ask someone else to help.

Take this opportunity to open your heart to a child who needs you.

And receive something very special in return. Love.

For the love of a hungry child.

Dr. Verent J. Mills
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Please send my information package today.

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☐ I prefer to send my first payment now, and I enclose my first monthly payment of \$15.

☐ I cannot sponsor a child now but would like to contribute \$_____.

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Christian Children's Fund, Inc.

ACTIONS SUMMARY

Whereas, we are aware that under the guidance of the Holy Spirit the Church must continue to study these matters in relationship to Holy Scripture, Christian faith and tradition and growing insights, and

Whereas, the 65th General Convention recognized "...that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church..."; and

Whereas, all the clergy and laity of the Church are expected to render compassionate and understanding pastoral care to one another and to all persons; therefore be it

Resolved that the 66th General Convention receives with gratitude and appreciation the Report and Recommendations of its Standing Commission on Human Affairs and Health with special reference to the requested study of the matter of ordination of homosexual persons, and be it further

Resolved that this General Convention recommend to bishops, pastors, vestries, commissions on ministry, and standing committees the following considerations as they continue to exercise their proper canonical functions in the selection and approval of persons for ordination:

1. There are many human conditions, some of them in the area of sexuality, which bear upon a person's suitability for ordination.

2. Every ordinand is expected to lead a life which is "a wholesome example to all people."

(Book of Common Prayer, pp. 517, 532, 544) There should be no barrier to the ordination of qualified persons of either heterosexual or homosexual orientation whose behavior the Church considers wholesome.

3. We re-affirm the traditional teaching of the Church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality. Candidates for ordination are expected to conform to this standard. Therefore, we believe it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage.

Expressed concern for groups which minister pastorally among homosexual persons.

ECUMENICAL RELATIONS

Adopted a statement on the "Nature of the Unity We Seek" declaring that such unity will include "one eucharistic fellowship" which will recognize itself as a "communion of communions, based upon acknowledgement of catholicity and apostolicity. In this organic relationship all will recognize each other's members and ministries. All will share the bread and the cup of the Lord."

Referred the principles of unity, which would expand the Chicago-Lambeth Quadrilateral by explaining the sense in which we and others accept the creeds, scripture, sacraments, and the episcopate, to the Anglican Consultative Council's Doctrinal Commission.

Affirmed documents on Eucharistic Doctrine and Ministry and Ordination issued by an international commission established by the Pope and the Archbishop of Canterbury as the statement of the faith of this Church upon which to proceed toward unity with the Roman Catholic Church.

Adopted the statement on the Purpose of the Church produced by the National Consultation of the Episcopal and Roman Catholic Churches in the U.S.

Recognized the Consultation on Church Union as the principle place in which Episcopalians engage in dialogue with the nine constituent bodies.

Authorized trial use of "Word, Bread, Cup" for ecumenical services with diocesan bishop's approval.

Received with thanks the first six chapters of "In Quest of a Church of Christ Uniting," and commended them to theological schools, diocesan ecumenical commissions, and parishes for two-year study and asked the Standing Commission on Ecumenical Relations to report to the 1982 Convention on a proposed response to COCU.

Asked the Standing Commission on Ecumenical Relations to:

- Intensify dialogue with Lutherans
- Study the question of new membership definitions;
- Initiate a study on Episcopal-Jewish dialogue;
- Formulate a means of initiating conversations with Islamic communities; and
- Invite the Roman Catholic Bishops' Commission on Ecumenical and Interreligious Affairs to sponsor an Episcopal-Roman Catholic conference to consider the first two agreed statements and their implementation.

Affirmed the importance of ecumenical participants—without vote—in national and diocesan bodies and directed the Episcopal Diocesan Ecumenical Officers to continue such interaction.

Requested the Anglican members of the Anglican-Orthodox Joint Doctrinal Discussions to prepare material on the "filioque clause" in the Nicene Creed and consult with other western Churches about this subject.

Reaffirmed the World Council of Churches as "the most comprehensive expression of the ecumenical movement and the chief vehicle of worldwide ecumenical cooperation and service."

The House of Bishops confirmed a covenant with the Mar Thoma Syrian Church of Malabar.

WORLD HUNGER

Reaffirmed commitment to alleviating world hunger and malnutrition; commended the work of the National Hunger Committee; urged dioceses which have not yet done so to establish hunger committees and parishes to develop programs; commended ecumenical agencies; encouraged Episcopalians to be active in legislation affecting hunger.

Asked the National Hunger Committee to develop information to help Church members take action on agrarian land reform as it affects world food production.

Requested the Executive Council, Board for Theological Education, Standing Liturgical Commission, and Standing Commission on Church Music to develop resources and recommend curricula for discussion of world hunger, human rights, and racial oppression.

Expressed concern about the use of misleading advertisements, promotions, or sales techniques which encourage hungry people to waste limited resources on non-nutritious or harmful foods and asked the Church to promote educational programs on human nutrition and consumer education.

Commended Nestle and other infant formula companies for their announcement that they have ceased using advertising techniques detrimental to children's health in lesser developed countries, but said should such detrimental techniques resume, the Convention would view such conduct as warranting a consumer boycott; and asked infant formula companies to cease using "milk nurses" and distribution of free samples to promote infant formula.

URBAN CONCERNS

Instructed the Joint Commission on the Church in Metropolitan Areas to devise a strategy of urban mission and evangelism for the 1982 General Convention with primary focus on the local congregation.

Encouraged the Church at local and diocesan levels to be involved in efforts to rebuild the cities and restore community access to resources; to join community efforts to utilize community, state, and federal government resources to reverse the pattern of disinvestment and capital outflow from cities; and to develop patterns of use of church investments and property to support local economic development projects.



Welcome El Camino Real and Western Louisiana

Do you know the way to San Jose?

"We love them no matter what they want to call themselves," a spokesman for the Diocese of Northern California said in welcoming the new Diocese of El Camino Real, formed from a division of the Diocese of California.

The new diocese comprises five counties which originated as Spanish settlements along El Camino Real, the King's Highway, the route that linked California's early missions.

The Rev. C. Boone Sadler, Jr., of Los Angeles objected to the name because "it doesn't describe anything germane to the location of the diocese."

The Rev. Rustin Kimsey of Eastern Oregon disagreed: "The name has a good feeling about it. The King's Highway intersects other dioceses and might be a good symbol for the rest of us."

The right of a new diocese to choose its own name—in diocesan convention when it's formed—was upheld and the new diocese with its 40 congregations and 107 clergy became the sixth diocese in California. Convention also approved formation of a new diocese in western Louisiana—which will also choose its name later—bringing the total number of U.S. Episcopal dioceses to 95.

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Convention stars visual arts

While one of the biggest issues at the Convention focused on the printed word—the Prayer Book—a number of non-print methods of communication engaged Convention-goers.

The Episcopal Television Network broadcast six hours of TV from Denver. The exhibition area featured noon-hour live performances by actors, singers, and mimes. And a midweek medieval play took center stage on the sunny Convention Plaza.

The Urban Bishops Coalition hired two Denver mimes—Michael Berg and C. J. Prince—to help spread the messages of urban mission. The mimes opened each of the Coalition's well-attended morning forums and hearings on urban mission and energy. The Coalition also turned to the visual arts with a powerful 22-minute slide show.

Taking full advantage of pictures that speak louder than words, the Presiding Bishop's Fund for World Relief financed a documentary film which starred the Presiding Bishop, and the preview drew a capacity audience.

Even the budget presentations from Executive Council and the Program, Budget, and Finance Committee were made more palatable by a combination of live narration and slides. The bigger-than-life impact of the staged presentations made some of the "live" open hearings pale in contrast to their drama of previous years. No one, however, expressed any wish to return to the former lengthy budget presentations.

And almost every other booth in the exhibit hall included audio-visuals to supplement the ever-present pamphlets, brochures, and buttons.

Two stage shows—Colorado Night and the John Denver concert—brought professional performers' touches. Television star Ann B. Davis, now a Denver resident who worked by day as a page in the House of Bishops, assembled a gracious, light-hearted, fast-paced evening of music and dance with able assists from Allen Breck and Bishop William Frey.

Breck, a history professor and author, authentically interpreted "the Bishop of All Outdoors," Joseph C. Talbot, first Bishop of Colorado. He was so authentic that his shaggy, bearded mien almost stopped the show before it reached the stage for a diligent guard, put off by Breck's shabby appearance and lack of Convention identification, refused him entrance to the auditorium's backstage.

St. Thomas' Choir, Denver, and the Fisherfolk entertained as did the Re-

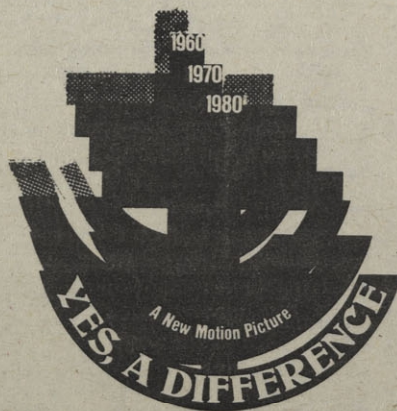
deemer Choir from Houston, Texas, declared honorary Coloradans because Frey's son is a member.

For many the week's highpoint was the John Denver concert. Denver handled a varied program with the aplomb expected from a performer of his stature. He soloed, bantered with the large and enthusiastic audience, and sang with two other former members of the Chad Mitchell Trio, the group which gave him his start.

He obviously enjoyed his on-stage reunion with the Rev. Joe Frazier, urban missionary in Wilmington, Del., and Mike Kobluk, now of Seattle, Wash., and the audience did, too. Though the men had not performed together for 12 years and their rehearsal was interrupted to fight a forest fire which threatened Denver's Aspen property, their obvious pleasure with each other and their topical repertoire made up for any alleged deficiencies had the audience been in a critical mood.

As deputies and visitors returned home lugging notebooks and brochures, they may have reflected that some of their best souvenirs will be visual ones.

—J. P.



ACTIONS SUMMARY

URBAN CONCERNS (cont.)

Declared and recognized response to the plight of the cities and their people through urban mission and evangelism as God's call to obedience and fidelity; urged Church people to seek to know the causes of accelerating deterioration of cities and the anguish of their poor, to understand the involvement of institutions, including the Church, which control the present and future of cities and to devote themselves through individual, parish, diocesan and other agency action to creating a just, humane, and sustainable urban society. C-32

GENERAL CHURCH PROGRAM BUDGET

Adopted a General Church Program budget of \$15,823,935 for 1980, of which \$14,360,000 is the apportionment to the dioceses.

Adopted an assessment budget for expenses of the General Convention and its interim agencies in the amount of \$2,883,430 for the triennium.

WORSHIP

Commended efforts toward parochial and diocesan renewal of worship. A-57

Authorized for optional use, "The Lesser Feasts and Fasts." A-56

Defined the task of the Standing Liturgical Commission, including lectionaries' study, Prayer Book translations, calendar commemorations, and coordination with other agencies to develop church music. Appropriated \$24,250 for this. A-58/A-59

Thanked Bishop Anselmo Carral who chaired the Joint Liturgical Commission for his work on the Spanish translation of the Prayer Book and the Common Prayer Book Society for providing funds; authorized optional observances of special days in the Spanish edition. A-60

Directed the Standing Committee on Church Music to present a collection of hymn texts for an updated Hymnal to the 1982 Convention. A-69

Authorized the "Book of Occasional Services" for optional use. A-55

Asked diocesan bishops to encourage the use of inclusive language and balanced imagery in the Prayer Book, the Hymnal, and in scripture translation. D-28

Extended the license of lay readers from one to three years. B-60

Referred to the Standing Liturgical Commission two items regarding translation of the new Standard Book of Common Prayer into native languages and simple English for use in the Diocese of Alaska. D-71

HISPANIC MINISTRIES

Mandated the continuation and expansion of the National Commission on Hispanic Ministries and asked Executive Council to encourage increased participation and membership of Hispanic persons on decision-making bodies. D-94

Directed each diocese to evaluate the needs of Hispanic ministry and report to the National Commission on Hispanic Ministries by Jan. 1, 1981; asked appropriate church agencies to allocate money for evangelism, encourage vocations to the ordained ministry, and produce programs in Spanish for the Spanish International Network. B-145a

STEWARDSHIP

Commended "A Stewardship Statement" prepared by Executive Council to church members for study and discussion and asked the Church to give stewardship a high priority. D-13

Established a Standing Commission on Stewardship and Development to prepare a policy statement and strategy for the next General Convention. D-22

Continued on next page

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photo credit: S. Neale Morgan

ACTIONS SUMMARY

SOCIAL CONCERNS

War and Peace

Adopted the 1978 Lambeth Conference statement on War and Violence. D-7

Encouraged young Episcopalians who are conscientious objectors to register with Executive Council and asked Council to maintain an ongoing program of draft counseling should the draft resume. D-6

Stated opposition to peacetime conscription or any form of compulsory national service unless a national emergency is declared. D-5

Family Life

Asked government units to give careful consideration to legislation's impact on family life. D-11

Engaged Encounter/Marriage Encounter

Recognized Engaged Encounter as one valuable ministry to those contemplating marriage and encouraged dioceses to become familiar with it. D-86

Commended Episcopal Marriage Encounter for its work in strengthening marriages and improving the quality of family life. A-124

Martin Luther King Commemoration

Designated April 4, his death, or January 15, his birth, as a day to commemorate Martin Luther King, Jr. B-10

Abortion

Asked Executive Council to carry out the 1976 General Convention's opposition to any legislation that would "deny or abridge the right of individuals to reach informed decisions in the matter of abortion" by distributing the resolution to the U.S. Congress and state legislatures, making recommendations for diocesan activities, and compiling a list of organizations individuals might join. B-78

Aging

Authorized the Episcopal Society for Ministry to the Aging to initiate and implement programs to assist older adults, including lay and clergy resources and training and support for social issues on aging; asked all members of the Church to support this work. C-1

Requested the Presiding Bishop to continue to designate one Sunday in May as a "Celebration of Age in Action" for parish observance with materials coordinated by the Episcopal Society for Ministry to the Aging. C-30

Supported a White House Conference on Aging. C-28

Equal Rights Amendment

Endorsed the Equal Rights Amendment to the United States Constitution and authorized communication of this endorsement to state legislatures. B-148

Death Penalty

Reaffirmed opposition to the death penalty. D-4

Energy and Environment

Continued Executive Council's Task Force on Energy and the Environment to promote responsible use of the world's limited resources; called upon every church member to exercise a responsible lifestyle to include conservation of energy, changes in eating habits, and planning family size; and asked the committees,

commissions, and agencies of the Church to keep this responsibility in mind in planning meetings and conferences. D-29/D-144/C-36

Affirmative Action

Commended the Church Deployment Board for its efforts to provide equal employment opportunity and asked Executive Council to design and implement an affirmative action plan for non-discrimination in employment in the Episcopal Church to be implemented by Jan. 1, 1981, and reported to the next Convention. B-93

Supported the principle of affirmative action, especially special admissions programs for minorities in universities and professional schools; asked Executive Council to initiate programs of public education on affirmative action; and communicated such support to other major U. S. religious bodies. D-83

Recommended that all members of the Episcopal Church resign from private country clubs which discriminate against Jewish or black people; or if they remain in membership, to work actively and diligently to change the clubs' by-laws and practices. D-79

Religious Education

Commended the Office of Religious Education and its network and resources. D-129

Asked the Coordinator of Christian Education to distribute materials to assist dioceses with study programs on sexuality. D-107a

Middle East

Designated the work of the Episcopal Church in the Middle East as the recipient of the Good Friday Offering. D-148

Supported the establishment of a "free and independent Palestinian state which recognizes the State of Israel." D-89s

Hawaiian Native Claims Settlement

Supported the Church in Hawaii in urging adoption of U.S. legislation to establish a Hawaiian Native Claims Settlement Commission and urged Episcopalians to support such legislation. B-58

Refugees

Commended the Presiding Bishop's Fund for World Relief's work in helping resettle 2,300 refugees in partnership with Church World Service and urged all congregations to continue to offer themselves as sponsors. D-124

Year of the Child

Joined with other non-governmental organizations to promote the United Nations Declaration of the Rights of the Child; affirmed and adopted that declaration and asked the Offices of Religious Education and Social Ministries to continue their concern for needs of children. B-98a

Alcoholism

Requested each diocese to form a Committee on Alcoholism to develop a written policy on the subjects of education, prevention, and treatment of alcoholism. B-122

Soviet Refugees

Expressed concern about Soviet Christian refugees residing in the U.S. Embassy in Moscow and asked the Church to use its good offices on their behalf. D-64

Ku Klux Klan

Deplored the resurgence of the Ku Klux Klan and of Nazism in the U.S. D-66

Racial Discrimination

Directed the Executive Council to use existing agencies to design programs to assist dioceses and congregations to combat racial and economic injustices. B-52

'Lion, Witch, Wardrobe' wins Emmy for animation

The Episcopal Radio-TV Foundation production of C. S. Lewis' *The Lion, the Witch, and the Wardrobe* won the coveted 1979 Emmy award for Best Animated Program in competition with all animated programming. The show, produced in partnership with the Children's Television Workshop and under the sponsorship of Kraft Foods, was broadcast as a two-part CBS prime-time special on Palm Sunday weekend.

The production represented a "first" in the collaboration of the religious, commercial, and public education components of the television industry. Caroline Rakestraw, the Foundation's executive director, on announcing the news to the applause of the recent General Convention, expressed a "deep sense of pride for the whole Christian community for this nationwide recognition."

The Lion drew more viewers than its competition, *Jesus of Nazareth* and a *Great People of the Bible* segment. CBS

has scheduled the film for a repeat performance next Holy Week, and the BBC will repeat it the week before Christmas. In addition, it has been sold for TV distribution in 12 foreign countries—including Japan, Mexico, Brasil, Germany, and the Armed Forces Network—and is available for rent from the Foundation.

A Christian education study curriculum for the film by the Rev. Joseph Russell is also available. It includes formats for Sunday school, small groups, and weekend experiences and is intergenerational.

According to Rakestraw, the Foundation is currently "retooling and refueling" to bring more of the seven-book *Chronicles of Narnia* series to the television screen. —Leonard Freeman

For Narnia books, film rentals, and study course, write: The Episcopal Radio/TV Foundation, 3379 Peachtree Rd., N.E., Atlanta, Ga. 30326.

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ACTIONS SUMMARY

Uganda Relief

Asked congregations to respond to an appeal by the Presiding Bishop's Fund for World Relief to send a total of \$4,058,000 to Uganda to help rebuild that country. C-40

Undeveloped Land

Urged dioceses and parishes to assure that appropriate public agencies examine proposals to convert undeveloped lands to recreational, residential, or commercial use taking into consideration such factors as world food production, energy, and housing needs and supplies. D-143

Deaf Children

Petitioned the U.S. Congress to encourage more flexibility in the educational placement of deaf children in state educational systems, giving consideration to social, emotional, psychological, educational and/or vocational needs of the child, age of onset and degree of hearing impairment, and parents' desires. B-31

THEOLOGICAL EDUCATION

Approved in principle a form of regular support for theological education; asked the Board for Theological Education to consult with seminary deans to develop and bring to the next Convention a plan for funding of seminaries; and asked consideration of a plan to require each parochial unit to allocate an annual percentage of its non-capital income to such funding. B-127

Commended parishes which have been contributing a percentage of their income to theological education and requested the Presiding Bishop to continue to designate one Sunday each year as Theological Education Sunday. A-108

Continued authorization for the General Board of Examining Chaplains to charge up to \$100 per candidate for the General Ordination Examination. A-49

Recorded the conviction that theological seminaries are essential to theological reflection and spiritual development. A-106

Affirmed the contribution of diocesan schools and other training programs for theological education, particularly non-stipendiary and lay ministry programs. A-107

Amended Title III, Canon 6, Sec. 1 to provide for rotation of terms of the members of the Board for Theological Education. A-104

CHURCH PENSION FUND

Accepted the Church Pension Fund Trustees report. D-48

Asked the Fund to review computation factors in light of rising inflation costs. B-135

Approved retirement or disability allowances for resigned missionary bishops to supplement their Fund pensions. A-122

Requested the Trustees to study retirement options for people who have served the Church's active ministry for 30 years. B-117

Amended Title I, Canon 7, Sec. 1 and 5 to provide minimum allowances for surviving spouses and children's allowances for retiring clergy who have been members of the Fund for at least 25 years and for those with less than 25 years service; and to provide a minimum retirement allowance and other allowances consistent with actuarial practices. A-115

Asked the Fund to seek ways to raise the minimum pension to be implemented as soon as possible and suggest ways to improve low pensions and report to the next Convention. A-82

Urged all dioceses and church-related institutions to provide medical insurance for retired clergy, lay employees, and surviving spouses. D-20

Acknowledged the need for a national pension plan for lay Church employees and commended the National Pension Plan for Lay Employees to be offered by Church Life Insurance Corporation beginning Jan. 1, 1980. D-49

CHANGES IN THE EPISCOPATE

The House of Bishops accepted the resignations of Bishops Joseph Harte, James Duncan, C. Kilmer Myers, William Brady, John Baden, and William B. Spofford, the latter for "reasons of mission strategy."

C-11/C-12/C-17/C-18/C-19/C-20

The Convention consented to the consecration of Bishops-elect: William Arthur Beckham to be Bishop of Upper South Carolina; Arthur C. Walmsley to be Coadjutor of Connecticut; William G. Black to be Coadjutor of Southern Ohio; and B. Sidney Sanders to be Coadjutor of East Carolina.

Consented in the Episcopal order to give consent to Walter Dennis to be Suffragan of New

York since the Standing Committees had already given consent.

MISCELLANEOUS

Accounting Manual

Approved the "Manual of Accounting Principles and Reporting Practices for Episcopal Dioceses, Parishes and Missions" and asked that it be implemented by Jan. 1, 1985, and specified the form such implementation should take. D-147

Seabury Bicentennial

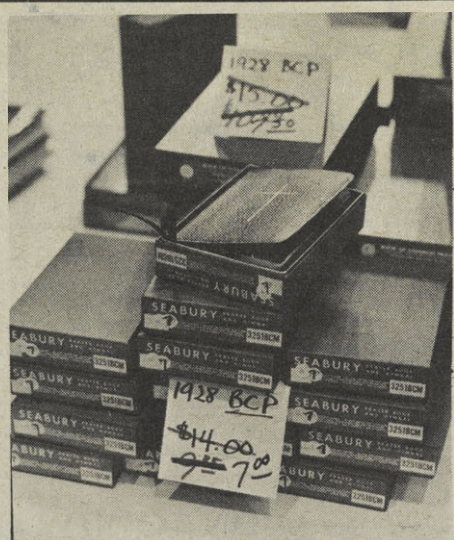
Asked the Presiding Bishop, Executive Council, and diocesan bishops to formulate plans to observe 1984 as the bicentennial year of the consecration of Bishop Samuel Seabury, first bishop of the U. S. Episcopal Church. D-91

Continued on page 24

PEOPLE WHO ARGUE WITH POLLS.....

Payton

Get the results they want



Prayer Book Society accepts Convention verdict

"The majority speaks: Vote '28" was the slogan of the Society for the Preservation of the Book of Common Prayer. The signs and buttons saying "Let Us Pray" were visible symbols of the multimedia campaign the Society waged to save what it could of the 1928 Prayer Book. More ambitious elements of the campaign, led by the Society's president, the Rev. K. Logan Jackson, included a 28-minute color television film and a Gallup poll.

According to the Society the poll's results showed most laypeople favored the 1928 book and the clergy was forcing the 1979 version on them. This interpretation was disputed before and during Convention.

The Society's Convention posters saying "People who argue with polls are always those who are unhappy with the results" quickly became targets for graffiti. Most popular was changing "Polls"

to "Poles" and adding lines such as "... don't believe in infallibility" of "... don't get to be cardinal."

With such a well-oiled political apparatus now in place, where will the Society go from here? In a post-Convention telephone interview Jackson said the Society appreciated Convention's "gracious healing acts," owed a debt of gratitude to Presiding Bishop John Allin for his continued support, but still had some concern about implementation of the resolution's guidelines.

Response to Convention's actions has been one of gratitude with no adverse reaction, Jackson reported. But he added, "Some people have not been sharing in the joy because of fear of not being able to enjoy services since the application was left unresolved."

The Society will hold a directors' meeting in October to determine objectives for the future.

PLEASE DON'T TURN AWAY



This group probably looks no different from other boys you know. But these boys are different . . . yet they all have one thing in common. A background filled with heartbreak. Abusive parents. Fighting. Police. Failing school. Broken homes. Some people may call them delinquents. We call them troubled boys . . . who are sensitive, warm, smart and valuable.

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We slowly strip away the shell of hostility. Uncover what's causing emotional pain. Reshape a personality. In the end, a fine young man emerges.

We help them develop the necessary inner strength to lead a healthy life and not fall back into trouble again. Without help, their lives will be completely wasted. A burden on society.

Won't you please join with us in our work to save troubled young boys — transform them into happy, normal and productive persons. You can give them a second chance in life. Please send in the coupon today. A deserving young boy is waiting!

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S. Neale Morgan

THE PRESIDING BISHOP receives the UTO ingathering.

UTO is 90 years old and still going strong

This year the women of the Episcopal Church celebrated the United Thank Offering's 90th birthday with a party—complete with cake, punch, balloons, period dresses, and an entertaining historical pantomime with narration and slides—and by approving grants totaling \$1,917,789.47.

According to Frances Young's *Thankfulness Unites*, 1889 was the year North Dakota, South Dakota, Montana, and Washington entered the Union; the year Jane Addams established Hull House in Chicago; the year Oklahoma was thrown open to settlers; and the year Nellie Bly outdid Jules Verne in circumnavigating the globe in 72 days, six hours, 11 minutes, and 14 seconds.

It was also the year the triennial meeting of the Women's Auxiliary decided its offering would be used to build a mission church in Anvik, Alaska, and to send a missionary teacher—Lisa Lovell—to Japan. The offering, however, totaled only \$406.45, scarcely sufficient for the proposed projects. During the session the women added \$300.56. An anonymous gift of \$1,000 made the dream more feasible. And before the end of the meeting

ing the women had amassed \$2,188.64—enough.

Over the years churchwomen have dropped coins in their blue boxes (patented in 1891), saying prayers in gratitude for blessings large and small, and in the process have educated the Church on the connection between giving thanks and giving money. Wrote one woman, "Because I give a coin in personal thankfulness that my child escaped injury in an accident, it could well mean that a hospital for crippled children may be constructed halfway around the world. It is the translation of the personal into the universal and the single coin into the millions of dollars for good I find so significant and so exhilarating."

And in 90 years those coins given in thanksgiving have totaled \$54 million. By 1901—12 years after it began—the triennial offering was \$107,027.83. It topped \$1 million in 1928, \$2 million in 1952, \$3 million in 1955, and \$4 million in 1961. In 1967, when the triennial offering was \$4,917,772.93, the women suspended the rules of order and voted to give \$2,265,917.47 to the Presiding Bishop for his Urban Crisis Fund. In the

past triennium the women—and men and children—of the Church have contributed \$5,174,028.72 to the UTO.

This year the women voted—with little debate—on grants ranging from \$1,600 for a fund for women missionaries' incidental expenses to \$75,000 for a multi-purpose building for St. Francis-by-the-Sea, Kenai, Alaska. The grants include funds for counseling centers and halfway houses; buses and gym equipment; training for catechists and priests; buildings for worship, study, and community outreach; and programs for children and women, the aged and handicapped, for all ethnic groups, in cities and rural areas of the U.S. as well as Europe, Asia, Africa, and Latin America.

Special screening committees receive the grant requests—this year over 200 requests amounting to about \$8 million—which are evaluated in light of the Church's total mission. Triennial delegates make the final decision on UTO allocations during their meeting, but the UTO Committee makes the allocations during the two years between Triennials. Elected to the 1980-82 UTO Committee are Dorothy Moseley (Province I), Betty Phillips (Province II), Chappie Thrift (Province III), Mary Trott (Province IV), Ann Nichols (Province V), Inez Harris (Province VI), Barbara Gehring (Province VII), Roberta Montgomery (Province VIII), Charlotte George (Province IX), and Madge Brown, Pat Taraskiewicz, and Lynn Glover from the previous committee (for continuity). Frank Foster is the Executive Council member ap-

pointed to the committee.

The UTO provides a high point of Triennial Meetings. Many of the delegates chair their diocesan UTO committees; most have participated. At Triennial they discuss needs which in some measure they can fulfill. But the culmination is in the Eucharist of thanksgiving to which all Convention-goers are invited and at which the great ingathering takes place, when representatives of each domestic and overseas diocese—some in their native dress—present their offerings. This year Presiding Bishop John M. Allin received the offering in a blue-and-white beaded leather bag made by the Dakota women. The loose offering was collected in bags made by women of the overseas dioceses and of Coalition 14.

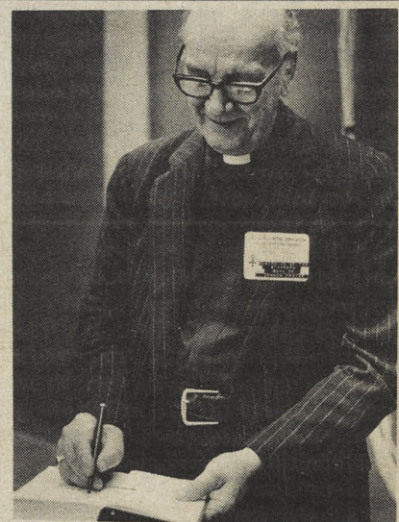
Frances Young says: "The UTO is an expression of thanks, over and above everything else we give. It is made up of small gifts which, united with others, can do great things. It is not hampered by too much structure. It is promoted by thousands of caring volunteers. It combines prayer and action. Its base is theological."

In ending her UTO history she quotes Archbishop William Temple: "It is probable that in most of us the spiritual life is impoverished and stunted because we give so little place to gratitude. It is more important to thank God for blessings received than to pray for them beforehand." This is what Episcopal churchwomen do through the United Thank Offering.

—A. Margaret Landis



S. Neale Morgan



It's his job to preserve the Prayer Book

Canon Charles Guilbert, custodian of *The Book of Common Prayer*, unveils the official copies of the 1928 and 1979 Prayer Books at General Convention. Right, he scratches out "Proposed" in the new book. Guilbert's job now is to find the \$179,000 to print the book. The J.P. Morgan family financed the 1892 and 1928 books but isn't interested this time. Guilbert says he's tracking down leads.

—Thomas Ehrich, *Convention Daily*

THANKFULNESS UNITES

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ON TO NEW ORLEANS IN '82

Despite both public and private protest about the size, cost, and length of General Convention, that body defeated resolutions that might have simplified its format.

And despite rumblings from supporters of the Equal Rights Amendment, it did not propose an alternative to New Orleans, La., a state which has not ratified the amendment, as the location of the 1982 Convention. Originally the Convention had selected Milwaukee, Wis., as the 1982 site, but last year Convention managers Bob and Jane Wallace reported that planned construction was behind schedule and suggested New Orleans. Under the canons the Presiding Bishop, with Executive Council's assent, can change the location of Convention and did so.

Due to the relocation, the 1982 meeting will begin September 2 in the middle of the Labor Day weekend. While this was noted with dismay

by some deputies and bishops, a resolution to set Convention dates later in September, to allow clergy to start their fall parish programs, failed.

In another action, Convention approved Detroit, Mich., as the site for its 1988 meeting; the 1985 location remains Anaheim, Calif. A resolution calling for planners to investigate Mexico for a future Convention site could mean the Church would meet outside the U.S. in the 1990's.

Convention must arrange its future meetings well in advance because of the limited number of cities which can accommodate an average of 20,000 Convention-goers who occupy major hotel and convention facilities for over two weeks.

Planners were also asked, as a symbol of the Church's concern for world hunger, to consider simplifying housing and feeding arrangements at future meetings.

'A triumph for every season of suffering'

God has set our lives in a turbulent time. Every generation before us must have felt the same since the human spirit seeks an elusive peace. But now with sudden speed the entire world has invaded our lives with large alarms. Wistfulness is tempting, but history has a single direction. In such a time as this, tomorrow will lift our hope primarily as we claim today a sturdy faith in the God of history.

We, your bishops, join with our beloved in Christ to seek the bright rebirth of that belief. In our seeking we urge this truth: that triumph draws its raw material from travail. We know this from the mystery at the heart of God's action in the world He loves:

Christ has died.

Christ is risen.

Christ will come again.

In owning Christ as Lord we appropriate for ourselves His power to fashion a triumph from every season of suffering. Overshadowed by His love, we share His overcoming. "Thanks be to God who gives us the victory." (I Cor. 15:57)

The 1979 *Book of Common Prayer* is basic equipment for the daily pilgrimage toward tomorrow. We possess a manual of worship forged of our readiness to take upon ourselves the pain of change. Now we claim its surprising joy. In the wide use of the new book since our last Convention, we have found a unity in our life across the Church we hardly dared expect. Our vote here to make it the authorized *Book of Common Prayer* was nearly unanimous in both houses of General Convention.

We recognize a need in many hearts to have available for special use 1928 texts now superseded by the 1979 book. This use is provided for. But as your bishops responsible for liturgical direction under the terms of the General Convention resolution, we set before ourselves and all our people these two truths:

- First, we worship God, not the forms of our address to Him. As members of the lively Anglican tradition which has repeatedly risked the serenity of the Church to revise the language of our liturgy, we are joining history in 1979, refusing the easier impulse to stand aside.
- Second, we cannot love what we do not know. Attachment to the 1928 book derived from our regular use of it. Broad experience with the new book has proved its power to arouse the love and appreciation of those who have used it with regularity.

These two principles will inform our oversight of the transition that remains to be made in the Church from the 1928 book to the 1979. In our firmness on principle, we pledge a balancing gentleness with persons. We experienced a remarkable unity at Convention in reconciling divergent views. This prompts our expectation of an expanding unity across the Church in the months and years ahead.

Worship is participation in life-giving mystery. It claims under signs of ordinary bread and wine the extraordinary love of God to forgive and indwell us—and then to send us into the world of pain and joy as healers and rejoicers. This is our calling. The awesomeness of the call is bearable only as we offer ourselves to God for our own continual healing and rebirth.

We have been cheered at this 66th General Convention by the signs of renewal in our life together. Renewal girds us to turn and face a world of travail.

Of grave difficulty for us here has been facing of pain in the homosexual minority. Its members are among us throughout the Church as brothers and sisters in Christ. We are fellow pilgrims

'Who among us doesn't know the insistent need of a lavish mercy?'

in the mercy of Christ. We ask of each other a mutuality of caring so that we may grow steadily beyond a we-they encounter, moving into a shared search for truth in love. The road is long. We are unaccustomed to dealing openly with this part of the world's pain. We are resolved to walk the road in charity. We have come this far.

- First we have reaffirmed for ourselves in the Episcopal Church the traditional Christian standards of marriage, fidelity, chastity, and loving responsibility as binding on us all in our use of God's gift of sexuality.

- Second, we have said to one another in the Episcopal Church that homosexual persons have a claim on the Church's pastoral care.

- Third, we have said to one another that there should be no barrier to the ordination of qualified persons of either heterosexual or homosexual orientation whose behavior the Church considers wholesome. Every ordinand is expected to lead a life which is "a wholesome example to all people."

- Fourth, we have said that though we are painfully divided on this issue, most of the Church understands the Prayer Book ordinal to require a chaste life of a homosexual person whom it would ordain. Most of the Church cannot accept a homosexual liaison as an alternative life style in the Christian and biblical tradition.

- Fifth, we have declined to legislate. Instead we have offered guidelines as to what the majority here believes is appropriate. We trust the pastoral competence of one another as bishops, and our standing committees, to focus care and discernment upon individuals and not upon categories.

To address this issue by guidelines instead of by explicit regulation means to take upon ourselves a pain of mind and

spirit whatever our sexual orientation. But again we assert that triumph takes its raw material from travail. Our division may be healed in suffering shared. The triumph now may be the reduction of fear that earlier would have erupted in bitter anger and alienation. In the sexuality issue we, your bishops, ask of ourselves and of all our people a bearing toward one another that draws upon the mystic power of Christ to soften our spirits. Who among us does not know the insistent need of a lavish mercy?

Even sharper pains in God's world we had to face at General Convention. To the cry of the poor and the hungry and the homeless across the world we pledged a rising response through the Presiding Bishop's Fund and Venture in Mission. To the devastating disruption and decay of American cities we pledged increased attention in ministry and money. The cities were lifted up as a pressing challenge to this Convention. We responded by funding more than was originally budgeted. We believe with the Lambeth declaration, 1978, that our ministry is commanded by our Lord, who "risked His reputation by championing those whom society rejected."

These and many other actions of social concern may seem but candle-flickers in a vast and windy darkness. That is all they would be but for the sovereign mystery we serve and proclaim: the earth is the Lord's! Spirit is supreme over matter. Eternity is present in time. The smallest prayer touches the energy that turns the universe, brings life from the seas and the soils, and prompts the tenderness of human caring.

Happily the Episcopal Church does not pray and act alone. Each year finds us closer to one another in the great Christian bodies across the world. Anglican-Roman Catholic documents on the

Eucharist and ordination have been officially adopted by us. We deepened our commitment to participation in ever wider eucharistic sharing, using the new liturgical forms of the Consultation on Church Union. Approval at this General Convention of a concordat with the Mar Thoma Syrian Church of Malabar, India, means a new linking of east and west in Christ.

Though we are heartened by such companionships in worship and mission, we know we cannot mount programs that seem more than lights along a darkened shore. But light itself rebukes the darkness and signals safety for those who risk the night. As your bishops, we commit our lives to the Light of the world, and encourage in all our people the certainty that "God who commanded light to shine out of darkness has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (I Cor. 5:6)

This is our mission: to be in the world as communities and outposts of the light of Christ as He uses us. We are humbled that He would make us useful. We, too, are in the world. Fear we know. Greed we acknowledge. Callousness we confess. But in the name of Christ we claim His mercy and repudiate in ourselves and in the social order all that hinders justice, peace, and a sensible simplicity of life.

We repudiate in ourselves and in the social order the despair that locks us into a prolonged dependency on fossil fuels. Petroleum supplies are limited but not human ingenuity nor the fidelity of God.

We repudiate in ourselves and in the social order the fear that makes armed camps of the nations, pumping monstrous sums of money into the engines of war. We look for the day when resources once used for armaments may be redeployed for food and housing and health and constructive employment.

We repudiate in ourselves and in the social order the dangerous assumption that temporal security lies in superiority—national, racial, ethnic, sexual. We affirm that social stability lies in granting one another dignity and value and a responsible share in the human enterprise of a world grown far too small for strife.

Most of all, we repudiate in ourselves and in the social order the secular seductions of a consumption-addicted economy. We see in the rising tide of social disenchantment a mounting hunger for a sense of the loving mystery that undergirds and beckons the human pilgrimage.

We rejoice to hear other voices joining our own in calling for faith and encouraging hope. Good science points beyond science to the mystical. Einstein told his friends: "The most beautiful and profound emotion we can experience is the sensation of the mysterious. It is the sower of all true science. [Anyone] to whom this emotion is a stranger, who can no longer wonder and stand wrapt in awe, is as good as dead."

The highest aspirations of the human heart in every field of human endeavor find their satisfaction in the Gospel we serve. No matter that the night is dark. No matter that the road is long. The world in its secret heart hungers for the message we bear. We proclaim it because it is true. And we are heartened to know that humanity is deeply built to welcome the truth we speak. To dare the Christian mission is to contend with evil, but we wield the weapon of God's love, and all whom He conquers yield joyfully.

Be of good cheer. The Lord of life has overcome the world. Our travail borne in faith will take the shape of His triumph.



Hunger in the news at Convention

Hunger made news throughout General Convention, beginning with a newspaper-clad altar at the special world hunger Eucharist held on Sunday, September 9. Offerings from this service are for hunger work in Province IX. Biggest news was the John Denver benefit concert for the Presiding Bishop's Fund which grossed \$32,000. The daily luncheon menus with their selection of salads, fruits, and yogurts kept the issue before deputies and bishops who reflected their concern in several pieces of legislation. One was a strong request that future Convention planners make efforts to provide a simple life style for the meeting. Convention also directed Executive Council and other church agencies to develop resources and curricula to help Episcopalians learn about hunger and related issues.



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What does wholesome look like?

In 1976 the subject of homosexual persons' relationship to the Church entered General Convention debate. That Convention declared homosexuals were "children of God" and entitled to the Church's love, acceptance, and pastoral care. In 1979 in Denver the question was: "Should homosexuals be ordained?" The answer was a qualified "no."

A 12-member committee chaired by Bishop Robert Spears of Rochester studied the question in the intervening years and recommended Convention adopt no barrier to such ordination.

In Denver the ministry committees of both Houses spent endless hours considering that recommendation and others and arrived at two different answers. Bishops wanted a prohibition. Deputies essentially agreed with the Spears report. Then came four hours of open hearings, a two-hour bishops' debate, more committee consultation, and a four-hour debate in the House of Deputies.

When it was over, the Convention agreed with the bishops' recommendations and issued guidelines (see page 8) that say sexuality is one of many human conditions relating to ordination; every ordinand should lead a life which is "a wholesome example to all people"; Convention reaffirms the Church's tradition-

al teaching on marital fidelity and sexual chastity; and Convention believes it is not appropriate to ordain "a practicing homosexual or any person who is engaged in heterosexual relations outside of marriage."

While ordination was the big decision, other questions emerged in debate: (1) Can the Bible be used as proof text, or is it constantly changing revelation? (2) Who should make judgments about candidates for ordination? (3) If sexuality is a mystery, can it be canonized? (4) What does wholesome look like?

During the subject's first public airing at an open hearing, the atmosphere was so affirming one might have supposed little opposition existed. Several members of Integrity, the Episcopal homosexual caucus, urged passage of versions of the original committee report. Homosexual men and women witnessed to their lives. As one said, "We're not an outside pressure group. We are... part of this community of faith. We are asking affirmation of the wholeness of men and women called to ministry. We're not asking you to ordain people involved in irresponsible uses of sexuality. We're asking you to be open to God's ongoing revelation in this matter."

Several members of a group called

King's Ministries, who testified "the Lord redeemed me from the sin of homosexuality," urged Convention to refuse to ordain that "sin."

Bishop Paul Moore of New York said he prayed the Church at large could have the "spirit I sense here tonight."

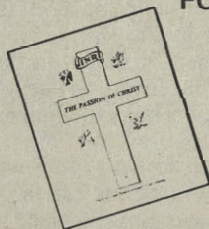
But many of the 37 speakers were visitors, not voting delegates. (Another 91 speakers who were unable to speak were later given the opportunity.) Though the speeches had little to do with the later legislative debates, they did provide a chance to hear direct testimony from practicing homosexuals and to remember, as one woman said, "We're not talking about issues. We are talking about people."

A more realistic preview of the final legislative action came when the House of Deputies debated a separate resolution to study human sexuality. A majority report affirmed sexuality "as a gift of God." Eugene Bowens of Atlanta, speaking for the minority, wanted that phrase removed. He said the Episcopal Church is "still unclear and ambiguous in its understanding of the issue of sexuality. Being unsure, we can't proclaim sexuality as a gift of God. Without placing judgment on any sexual preference, we remind the Church that some sexual



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Close encounters of an uneasy kind

Dean Ruef reflects on challenges and changes at Nashotah

Before coming to Nashotah House as dean five years ago, the Very Rev. John S. Ruef was a canon theologian of the Diocese of Western New York and director of the Institute for Religious Studies, a college-level program of continuing education for adults in religious studies, from 1972 to 1974.

A native of Chicago, he was educated at the University of Chicago, Seabury-Western, and Harvard Divinity School, receiving a Th.D. in New Testament in 1960.

He served as first vicar of Church of the Holy Family in Park Forest, Ill., from 1950 to 1954, was a tutor at Seabury-Western for the next two years, and served parishes in the Diocese of Massachusetts from 1957 to 1960. From 1960 to 1971 Dean Ruef was a faculty member at Berkeley Divinity School in New Haven and then served for one year as associate rector of St. Paul's Memorial Church in Charlottesville, Va.

He is married and the father of four grown children.

Having conducted many interviews, I met the Very Rev. John S. Ruef, dean of Nashotah House, armed with 11 questions—to keep the conversation from lagging.

Does anyone need 10 perfectly good, unused questions?

Dean Ruef was anxious to talk about some of the problems of being the dean of an Episcopal seminary during these times of conflict for the Church. My first question gave him that chance.

Enrollments at Nashotah House seem not to have been adversely affected by church controversy and have increased steadily since 1962. But some changes have taken place as well as new pressures.

Dean Ruef explained that prior to the campus turmoil of the 1960's, each Episcopal seminary could be characterized by its academic and spiritual framework.

"If you were to rate them on a scale from 1 to 10, from liberalism to conservatism, you'd have had perhaps Virginia and ETS as 1's and Nashotah House as a 10," he said.

"Then in the 1960's something happened on all campuses, including our own. Students were restless, distrustful of administration, and seeking to have more involvement in decisions. As a result, many schools, including many seminaries, dropped the number of required courses; in some cases they dropped them to zero. And the initiative to be involved in formal worship was left to the discretion of the student.

"As I see it, most of the other seminaries have retained this generally 'freed-up' structure—or lack of structure, as some see it. Here, although there have been many salutary changes—such as students no longer being required to wear cassocks on campus, women being accepted rather than tolerated, and the dean no longer being responsible for all decisions—we have maintained the best elements of our former framework. Without a doubt, the openness and collegiality born during that period have improved life at the school enormously. But our basic framework remains.

"What we are trying to do here at Nashotah House is to recognize that not just the Episcopal Church, but the whole western Church, is going through a tremendous convulsion. Our task here is to prepare people to function within a Church that is in such a state. But the way to do that is not to keep the students in a state of turmoil for three years. So we do insist that our students adhere



John S. Ruef

to a fixed curriculum and schedule of daily worship. The school determines most of the subjects just as it always has. And we insist, as we always have, that students donate two hours per week of manual labor to the school.

"We think the Episcopal Church, with its roots in historic Catholic Christendom, has a tradition, the knowledge of which is absolutely essential to one who purports to be a leader in the Christian community. It is not a question of how we respond?

Continued on page B

It's happened to you and it's happened to me, the un-close encounter of an uneasy kind.

It can happen almost anywhere—on the street, in a line for tickets, on a train or plane, at the gas station, at a party, or even, sometimes, at home. It happens most frequently when we're in clericals, but wearing a tie or sports shirt doesn't keep it from us.

The un-close encounter occurs when someone—usually someone we do not know or know slightly—discovers the fact he or she is in the company of a cleric.

"Ah, I see we have God on our side!"

"Well, it looks as if we're in good company."

"It's good someone's here who has connections up there."

And so forth.

Such comments seem to reflect uneasiness on the part of people suddenly finding themselves with a deacon, priest, or bishop, with people about whom they know little truth but a lot of fiction. When people become uneasy, they usually feel they have to say something, something "light" or "funny." And they often say it in a louder-than-normal tone of voice. Sometimes such comments thinly mask a genuine search for a relationship. If the cleric responds well, such a relationship might develop, a need might be met.

But how do we respond?

We can smile the smile of the patient and say nothing. We can retort in a similar light vein, reflecting a similar uneasiness.

Or we can give some prior thought to this oft-occurring experience and plan a bit as to how we might handle it.

Spend some time in thinking about these casual encounters. Think now about what might be done later when you find yourself at that party or on that plane. Our biggest problem is we are caught unprepared in such situations, causing those later reflections like "oh, if I had said that differently" or "I certainly missed that opportunity."

Those encounters might be un-close, but they are not unimportant. If someone has but a few contacts with clergy, those few contacts should be good ones.

The Gospel has been brought for the first time to many people in ways stranger than these.

—Dick Anderson

On staying in shape for the race

by David S. Hoag

Recently I returned from a four-month study leave at the Church Divinity School of the Pacific and University of California at Berkeley. My vestry, which realized that after 16 years in the ministry I needed such a leave, made this one possible. I hope vestry members of other churches will provide for their priest a similar opportunity for rest, study, and refreshment as two weeks a year, or even one month, is not enough.

One course I took was on occupational stress. It was most helpful in my gaining a better understanding of my ministry.

St. Paul describes the Christian life as a race. His images and meaning are clear. We Christians know we do not run alone. We also know our hands, feet, legs, and mind are what our Lord expects us to use along with the talents we have been given. To relax in the Lord, letting our minds and bodies atrophy, is therefore bad stewardship. It is also true that overwork can help us avoid many opportunities for our ministry that our chief shepherd has provided.

Recent psychological literature describes a condition many persons suffer from as "burn out." It has been defined as "a syndrome of physical and emotional exhaustion, involving the development of negative self-concept, negative job attitudes, and loss of concern and feelings for clients."

"Stressors" help cause this condition: lack of backing and support, being caught between expectations of others and your own abilities, idleness, long hours, inadequate resources (materials, equipment, people), job overload

(too much to do and not enough time), the need of skills that are not "owned," responsibility for too much, underpaid and underrecognized, a poor public image of the profession, job and family conflicts, expectations and public positions taken by superiors, and so on.

Some "symptoms" of the condition are: insomnia, fatigue, headaches and other stress-related maladies (high blood pressure, cardiovascular disease, gastric ulcers, mental disturbances), detached concern, intellectualization (the depersonalization of situations), withdrawal (avoiding stress-filled situations), reliance on others, etc.

Some "cures" are: make time for yourself, relax—enjoy and play, take a full day away from professional duties each week or at least half a day (nights do not count)—exercise regularly, find someone to share your feelings with, watch your nutrition, clarify your goals (in writing), confer about problems, set realistic and attainable goals, reduce your work load, "train" for the real world, and at the end of each day relax in the Lord, read His word, let Him speak to you, plan to do His work, always remember your parish will get along just fine without you.

This brief article only scratches the surface of what I feel is a most important subject for all of us. I wish some of the insights of this psychological discipline, which I recently had the privilege to study, had been shared with me years ago. I am not sure that then, however, in my busy, rewarding life I would have listened. I hope and pray that those who read this article will consider its message.

The Rev. David S. Hoag is rector of the Parish of Christ the Redeemer in Pelham, N.Y.

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Dean Ruef reflects on challenges/changes at Nashotah

Continued from page A

tion, however, of whether one is bound by tradition; it is a question of whether one is informed by it."

Dean Ruef believes that the 1960's presented a real trauma for intellectuals from which many schools have not yet recovered. "To say that one who is studying for the ordained ministry must study the Bible is like saying that a student of internal medicine must study infectious diseases. It's elementary. And yet during the 1960's Yale Medical School for a time dropped infectious diseases as a requirement because of student demands. Several of the faculty there, and in other schools, resigned because of such decisions.

"There was a genuine failure of nerve. Those in charge lacked conviction though they should have known better from their years of study.

"Incidentally, there is currently a great fear among some intellectuals that the period we are in is not unlike the 1930's when, because there was worldwide economic depression on top of social and intellectual unrest, people were vulnerable to the emotional rantings of a maniacal demagogue. If we were to suffer a serious economic recession just now," the dean said, shaking his head, "the possibility exists for another catastrophe.

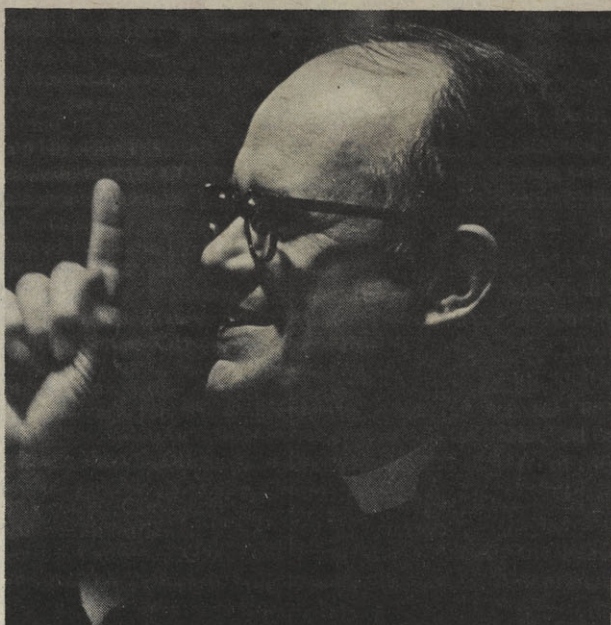
"We constantly have pressures here at the seminary from both ultra-liberals and arch-conservatives to adopt a posture corresponding to their own. This would be, of course, intellectual suicide. One interesting thing I've found is arch-conservatives and ultra-liberals are ultimately very similar in many respects.

"Some see the position we have taken as a sellout, wishy-washy, noncommittal. But it is the function of a school to be a forum where questions may be discussed openly and—certainly in a Christian school—in charity."

Courses are largely required at Nashotah House. "But the manner of instruction encourages wide-ranging discussion of issues. On the one hand it is required that a student study the Doctrine of the Trinity, for instance, but on the other it is permissible for that student to ask, 'So what?' Some criticize us for that, but if the student is not free to ask such questions, how will he or she be able" someday to answer a parishioner who asks, 'So what?'"

Community life at Nashotah House is special, according to Dean Ruef. In spite of the disadvantage that about half of the married students must live off campus because of insufficient housing, there is a closeness that is quite touching. "They really do care for one another in a most remarkable way," he said. "They care, and they really help each other."

I nodded agreement. The caring was evident even during the few minutes I had spent finding the dean's office



"...our whole day, our whole tempo, is regulated by going to church. ..."

and waiting to see him. I also mentioned the pervasive feeling of serenity and graciousness in the wooded surroundings, the aging buildings, and the comfortable furnishings.

"Did you happen to notice the bell tower?" he asked. I nodded. "Well, the bell, which is a grand old bell donated by somebody years ago, is known as Michael. Michael punctuates our day. He calls us to church and to meals. He becomes such a part of our routine that when any of us is off campus, we miss that. The ringing just sort of reminds us of where we live and what is expected of us. There are many jokes about Michael, and the students have pulled many pranks, such as filling it up with snow so it wouldn't ring, but Michael is very much a part of life at Nashotah House.

"However, this is not a monastic community. From about 1920 to 1950, at the height of the Anglo-Catholic movement, Nashotah assumed the perspective of a male enclave. But times change. Now this is a family community. Women and children are not only allowed, but respected and appreciated. We do try to incorporate them into most facets of life here.

"Nevertheless, our whole day, our whole tempo, is regulated by going to church. This is not something one chafes about. It is just a part of the life, part of the framework. Perhaps this is a tribute to the genius of our founder, James Lloyd Breck. He founded his mission house in

1842 on three principles—regular prayer, regular study, and regular work."

Looking at the Church as a priest of 28 years, having seen it as a member of an Anglo-Catholic diocese, an evangelical/Protestant diocese, and some dioceses in between, Dean Ruef admitted that a lot has changed in that time.

"It seems to me the Episcopal Church has begun increasingly to recognize itself as a eucharistically-centered Church which takes the whole sacramental life seriously," he said.

"What worries many people today, however, is many of the desirable things that have happened by way of liturgical renewal have been accompanied by other changes, especially relating to ordination, causing great divisiveness. I don't pretend to understand completely what this all means. However, I hope Nashotah House will continue to be a place where liturgical renewal is fostered, where questions which revolve around ordination continue to be examined, and where discussion might lead to personal growth, possibly to the extent that it will benefit the whole Church.

"It seems that most of the controversy is going on amongst clergy and bishops. From what I hear, indirectly, it would seem there are two small groups of bishops, one of ultra-liberals and one of arch-conservatives. And it seems that neither has displayed an excess of charity toward the other.

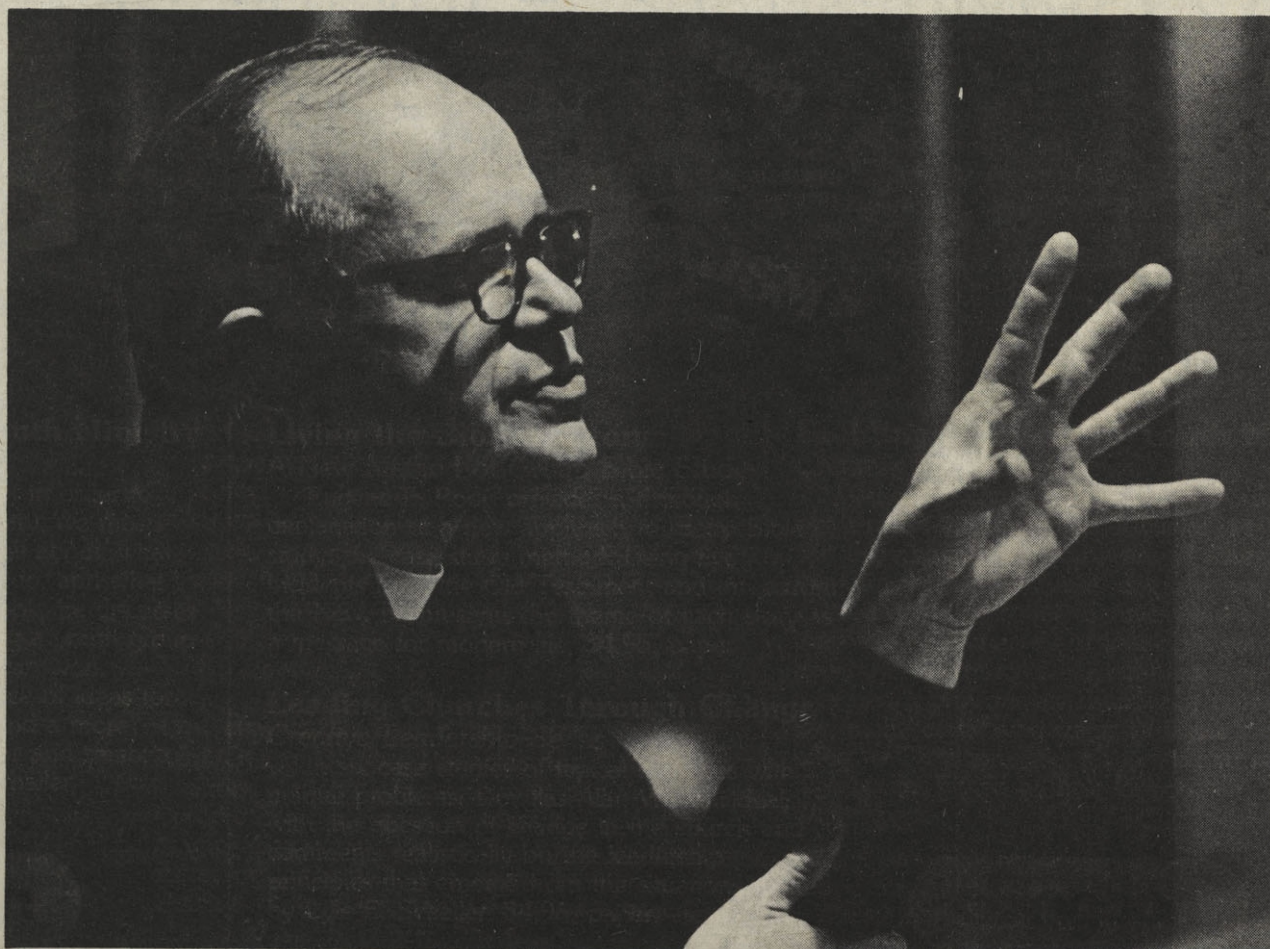
"As I see it, the ordination of women was introduced as a response to the social-secular issue of women's rights. Many of us, including myself, don't approve of it for that reason. But I'm not sure from what I hear that the bishops have been discussing this issue like Christian gentlemen. I hope in years to come, in concert with all Christian bodies, some consensus will be reached, not just in this but on many issues, which will make it possible for Christians to live with each other in love and charity.

"I am much more concerned about what ordination means than I am about who is going to be ordained. What is the ministry of the Church as a whole? No one in the Church has a *right* to be a priest. But the sacrament of Holy Orders has come to overshadow the sacrament of Baptism. That means we are really arguing about roughly one percent of the people of the Church. Obviously, the Church's work was meant to be done by everybody.

"I am far more concerned about how a businessman who is a Christian views his vocation as a businessman than about the ultimate disposition as to whether a woman can exercise the priesthood. Because if we cannot have lawyers, doctors, teachers, ditch diggers, and businessmen who somehow view their vocations as their Christian vocations, then the other question will be irrelevant. God will find other ways to do His will. He doesn't need the Church. As Paul has told us, He passed judgment on Israel; He will also pass judgment on the Church. We should always remember that we have no special privileges in this matter.

"Just by looking at the daily newspapers, one is aware of a tremendous growth of the Church in Africa. Why is that? Perhaps they are more concerned about the Gospel than about who shall be allowed to preach it."

As the clock on the wall signaled the end of my interview time, I quickly glanced over my other questions to see what I had missed. But I found Dean Ruef had answered them all.



"...we have maintained the best elements of our former framework..."



Ann Estlund of Waukesha, Wis., is editor of The Milwaukee Churchman, the newspaper serving the Diocese of Milwaukee. Her article is the second in a series of interviews with seminary deans that will appear from time to time in Professional Pages.

Now, the trouble with bishops is that they....

by James L. Lowery, Jr.

Pragmatically speaking, an episcopal Church has trouble in being run without bishops. Bishops we have and shall have. But most of them are having difficulty in being bishops in the last quarter of the 20th century in America. Some of the difficulties are inherent in the nature of the episcopate in the present-day world. Some of the difficulties arise because the bishops are not well trained for the episcopate. Or rather, they need special training before being unleashed! Help, training, experience, and successful models are available, and the bishops might do well to make use of them. To my mind, bishoping is too important to be left to the bishops alone. It is absolutely central to the faith and practice of the Christian religion.

A few side remarks are in order. First, what follows is not new information but resources which have been available but rather closely held. Second, leaders of all major institutions are finding the going difficult these days; we cannot blame our bishops especially. Third, the Holy Spirit is at work in many, many ways.

The whole Episcopal Church is much in debt to the research, thoughts, and actions of three sets of persons. The first is Ecumenical Consultants, Inc. (the Rev. David Covell, the Rev. T. Chester Baxter, and the late Rev. John McCarty), for their study of bishops, much of which was presented to the 1977 House of Bishops' meeting as "The Bishops Look at Bishoping." This study follows the model of "The Problems of the Priest," which the same gentlemen, with others, did for the 1970 General Convention when they constituted Executive Council's Strategic Research Service unit. Second is the research project, entitled "Moving into the Episcopate," to which Bishop Frederick Wolf of Maine devoted most of a recent sabbatical. And third is the work of the House of Bishops Committee on Pastoral Development, particularly the labor of Bishop David Richards, staff man on bishops and support systems. This article could not have been written without their resources, thoughts, and good will. It is a reminder of how many resources are available.

Our Bishops

Who are our bishops? In certain ways, says the Bureau of Applied Social Sciences of Columbia University, they are like corporation executives. Most of them are in their early 50's upon elevation to this position, having 10-15 years to spend in it. A small number of exceptions to this norm include the "boy wonders" who were elected very early (Bishop Gordon of Alaska, Bishop Saucedo of Central and South Mexico, like Charles Percy of Bell & Howell, Inc.). Another group of exceptions are those in their 60's when chosen, who are expected to be caretakers. (But what surprises some of these can be, as evidenced by Pope John XXIII!)

But from here on, the parallel with business executives ceases. Corporate managers have been rotated around various parts of the company and, if previously specialists in marketing or financing, been turned by such rotation into executives with special training in management skills. (The Harvard Business School has a special course called the Advance Management Program.) Most bishops-elect, however, have had primarily parish experience. This came usually first as curate or small church pastor, then in a medium-sized congregation, and then in a sizeable congregation in the suburbs or city. The number of really large (over 1,000 communicants) Episcopal congregations that can give experience in large-scale management are relatively few so bishops come to the bench relatively unprepared for the amount of travel and desk work involved.

Personal

Clergy like to be liked. Clergy want to be liked. But clergy cannot always be liked and admired, especially if they have to make judgments on others because of the demands of their position or if they are influential in preference for job placement of clergy, as in the case of bishops. Thus bishops are, in the nature of the beast, in positions in which they can be honored and respected but not liked.

Bishops are at heart pastors because of their parish backgrounds. (This is one of the glories of our Anglican episcopate, I believe.) Because of this, they want to keep in touch with everything. But the only way to keep in

touch with it all is "26-hour-a-day, 8-day-a-week work," and this leads to workaholic status, which is good neither for the bishop nor his family nor his diocese.

Professional

Professionally, certain skills are necessary for a bishop. The bishop's job involves the Gospel (faith), the universal Church (unity), and management of the regional Church (discipline/governance). Most of our bishops bring real skills in pastoral care, but they often experience a conflict between the role of chief pastor and the role of institutional manager, and the conflict is not always faced.

Certain of our bishops have always been known for theological contributions, especially those whose previous experience was as seminary deans. But this situation is more true with British bishops. On the whole, our bishops are frustrated with the results of their woeful lack of developed managerial skills. They have difficulty in dele-

gating authority and work to their staffs and then in monitoring the effectiveness of it. They do not use consultants well (a real saver of time, effort, and money in the business and government worlds). They are bad time managers. (Why do both the ordinary and the suffragan need to be at a centennial of a parish to bless the event?) And because they want to be liked so much, they are often woefully deficient at conflict management. All of these are managerial skills. And all of them can be learned.

Style and Situation

Bishops also have difficulty with what I call the style and situation setup. To oversimplify, some bishops are "authoritative" in style and others more "enabling," using a wider range of input before making decisions and often surfacing the beginnings of consensus and of conflict in the process. Then things can be taken into con-

Continued on page F

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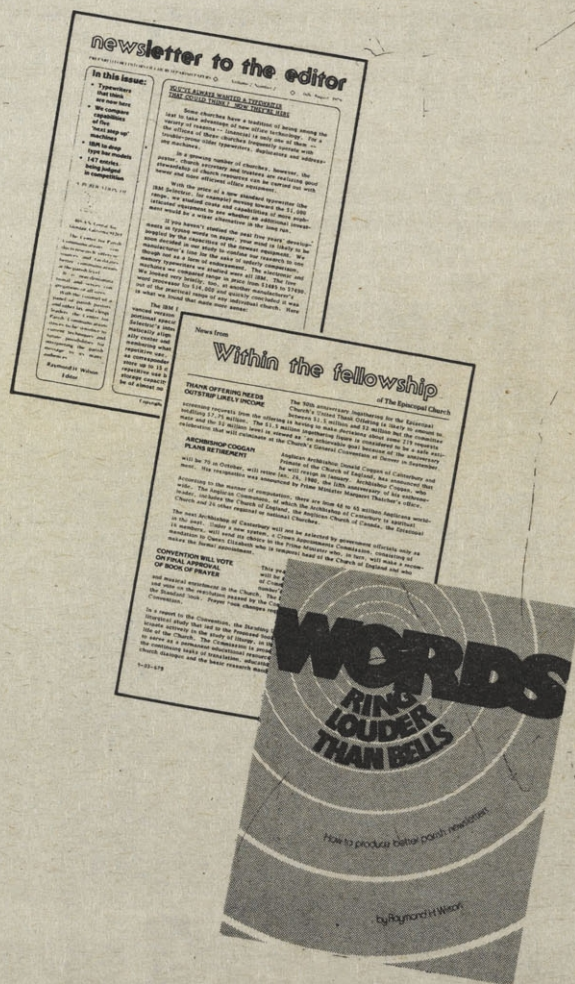
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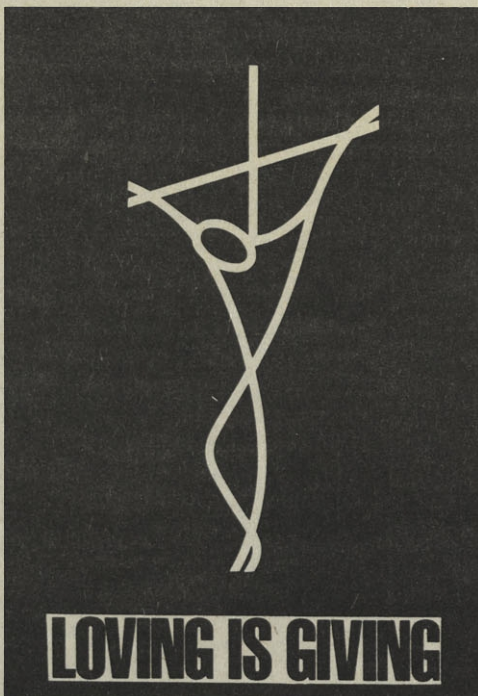
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Dear Dick:

I received this letter in June and think it is worth sharing with the readers of Professional Pages. Ruthanne Bullock is married to the Rev. Richard Bullock, rector of St. Francis' Church, San Jose, Calif.—RJA

1080 California Ave.
San Jose, Calif. 95125
June 1, 1979

Dear Dick,

The weekend of May 18-20 the clergy wives of the Diocese of California gathered for a weekend of "R & R" with a little light program thrown in. The program, however, raised so many questions of such import to the group assembled that we thought it might be interesting to raise the same questions with the rest of our sisters in the nation. The questions:

1. When you retire, what will you live in? What will you live on?
2. What would you do if your husband doesn't come home today (i.e., he died, had an accident, was murdered, has amnesia)?
3. What would your minor children do if both of you were killed today?

Obviously, these are questions clergy deal with daily, but we discovered they rarely deal with them at home or in terms of themselves. Our diocesan controller, the Rev. William F. Geisler, was going to spend an hour with us just raising these questions, but he spent all morning and part of the afternoon. Within the group we also had a recent widow who was able to give us great insight; a bank executive who cleared up much about credit, bank accounts, and safe-deposit boxes; and an employee of the Social Service Administration who opened up the doors of understanding concerning widows' benefits, minor children's benefits, and disabled persons' benefits.

We produced two documents we want to share. One is a work sheet (enclosed) of information necessary at the time of death. The other is a list of resources available in our diocese to a widow, widower, or children; it includes who to call for legal assistance (diocesan chancellor), tax and insurance assistance (controller), investment and trust assistance (Church Pension Fund), medical and dental claims, and questions about payments. For each diocese to put this kind of list into the hands of its clergy would be helpful.

No one likes to talk about death or disablement, but our discussion was a great eye-opener about our own financial knowledge and planning.

We then turned to retirement and what the best investments were to meet our needs when that time comes. Bill showed us that that investment is our own home! His parting shot, and one Rick and I have been talking about in relation to my profession of teaching, was to consider the idea of retooling or having a second profession; this is the second most important investment we can make!

Teaching jobs have been on the decline for years; this is common knowledge. Here in California, with the cut-backs from Proposition 13, administrators are resigning to sell real estate, open shops, or run a Dairy Queen. Teachers are resigning or being released by the thousands. Most are retooling so they no longer have to go through job uncertainty, public harassment, or unrecognized public service. This may be the kind of thing clergy are growing into, and perhaps they too should consider using their sabbaticals and continuing education time for the investment of a new career which may or may not be used in the future.

I would love to answer any questions, expound more fully, or share other information if it will help anyone.

We are looking forward to General Convention. Perhaps we will see you and your bride there!

Peace and love,

Ruthanne Bullock

Some good advice from the golden west

The following checklist should be in the hands of the adults in your immediate family/executor of your estate/lawyer/adult children/neighbor. Items should *not* be kept in a safe-deposit box, but in a safe place at home. The best suggestion was in a plastic bag in the freezer—in case of fire, this is the most fireproof.

1. Bank Accounts:

Checking:
Bank:
Location:
Acct. number:

Husband's discretionary:

Bank:
Location:
Acct. number:
Any cosigners?

Savings:

Bank:
Location:
Acct. number:

Children's savings:

Bank:
Location:
Acct. numbers:

2. Will:

Where are copies kept?
Names of executors:
Addresses of executors:

3. Names and addresses of children's guardians:

Names:
Addresses:
Phone numbers:

4. Lawyer:

Name:
Address:
Phone number:

5. Social Security:

Husband's number:
Wife's number:
Minor children's numbers:

6. Insurance:

Broker:
Address:
Phone number:

Husband's policy company name:
Policy number:

Wife's policy company name:
Policy number:

Children's policies company name:
Policy numbers:

7. Cemetery:

Name:
Location:
Deed:

8. Instructions for burial:

Where kept?
Send additional copy to church!
Name of funeral director:

9. Veteran information:

Discharge papers.

10. List of people to be notified:

Include names, addresses, phone numbers.
Where is this list kept?

The following will be needed within the first few weeks but not during the first few days after death:

1. Prior year's tax returns:

Where are they kept?
Where is other tax information kept (canceled checks, bills, etc.)?

2. Auto registrations:

Where are they kept?
License numbers:
Car no. 1:
Car no. 2:
Registration numbers:
Car no. 1:
Car no. 2:

3. Auto insurance (in case of death by auto accident):

Broker:
Phone number:
Policy number:

4. Deed/mortgage for house:

Where kept?

5. List of monthly bills, including automatic withdrawals from account.

6. Minor children's health records:

Pediatrician:
Phone:
Dentist:
Phone:
Orthodontist:
Phone:

7. Capital improvement records on house (important for tax and resale records).

PRACTICAL MATTERS

Continued from page C

sideration early enough to arrive at a diocesan decision which is owned by much of their constituency.

On the whole, dioceses looking for the "bishop's authority" style are smaller, poorer, geographically dispersed, and in the heartland of America (exceptions here) while dioceses pressing for enabling style are wealthier, larger, less dispersed, and on or near the seacoasts. The odd thing is enabler bishops are often matched with authoritative dioceses and authoritative bishops with enabler dioceses. The fact is the diocese has more force in the encounter than the bishop!

Systems Support

A final set of difficulties has to do with supports for the bishop. The House of Bishops, says the episcopate, is a lovely convivial body but does not provide real peer support. Spouses are a great help, but that a real personal support be also a professional support is often too much to ask. (Other levels of clergy have this trouble, too.) On the whole, bishops find real support in the network of higher level executives in their urban area or region whom they come to know through various service organizations, charitable committees, community boards, and events. Without this informal but real support system, many of the good bishops would go under for the third time. But their wives find no such support system. The only one they have is the admittedly unsatisfactory meetings of the House of Bishops, to which some of the wives look forward as *the* event of the year. Any occupational system requires real supports and rewards, or else it is fraught with low morale and reduced effectiveness.

Successful Models

Lest all the above statements paint a gloomy picture, let me say here that some real light is visible. Our denomination has happy and effective bishops. Successful models are available to emulate. Good work is being done creatively.

One place to look for successful episcopate models is in Coalition-14. Founded to divide the national financial domestic missions pie honestly and participatively, Co-

alition-14 has developed a collegial style of openness, planning, realistic goal-setting, helpful criticism, etc. On the one hand, the administrative burden on the bishops of these jurisdictions is not so heavy. None of the jurisdictions is that big in numbers. (But the travel burden is huge.) On the other hand, these men have learned a collegial style and think way ahead, meeting problems before they surface in late and difficult form. And they seem to have some control of their time and are able to deal with conflict and to delegate. Watch them, learn from them as well as from all the workers of Coalition-14.

Another place to look is in urban-metropolitan areas of medium size with historically good resources, such as Atlanta, Detroit, and Washington. Sometimes things are dealt with rather bureaucratically; that is the tested model of dealing with large systems problems. But over several successive episcopates, these jurisdictions have had bishops who have had some control over their time, had the time to think and plan and consider the whole Church, etc. In this connection, watch the new Bishop of Newark. His stated plan is to make time for theological reflection and writing precisely because *he is in the midst* of religious management.

Recent Dealings with the Problem

In recent years, the House of Bishops Pastoral Development Committee has made some attempts to deal with these problems. It has made the above-mentioned studies and promulgated two schemes. First is the apprentice system of coupling a new bishop with an experienced one, with the two meeting regularly several times a year for reflection and to consider the future. The scheme had a brave start but seems to be falling by the wayside. Second was a plan, coming out of Bishop Wolf's study on the mid-career move to the episcopate, for a substantial continuing education program for the new bishops and their spouses to help them deal with the new situation, its needs and potential resources. This is not yet off the ground.

I applaud both schemes but would change them a bit in the light of practicality.

First, I would commend a crash course in the nuts and bolts of bishoping between the time of election and that

of consecration—on the model of the crash courses the JFK School of Politics at Harvard holds for newly elected representatives and senators in even years and for newly elected mayors and state officials in odd years. Those who have taken the courses praise them highly.

While the courses would include some theological and ecclesiological review of the nature of the Body of Christ, of polity, and of the history of the episcopate, they would be heavy on the ecclesiastical-managerial skills of conflict management, delegation of authority, use of consultants and other outside resources, time management, planning and evaluation, and the building of support systems. A section on executive health and spirituality is also indicated.

Second, I would recommend that each bishop select a "personal consultant," enter into an agreement with him/her for a specific time and then evaluate. The model is that of "helping the helpers to help" which the Laboratory of Community Psychiatry at Harvard Medical School developed for Bishop Anson Phelps Stokes of Massachusetts and which past president James Adams of the Academy of Parish Clergy developed for parish pastors out of his experience as rector of St. Mark's, Capitol Hill, Washington, D.C. The focus of the relationship is the bishop's mental health, well-being, and personal and professional effectiveness. The bishop would do well to have a chaplain for spiritual functions, too, but the consultant for personal and professional health is a necessary complement.

Summary

In summary, bishoping is a difficult task these days, but it can be done healthily and effectively. Resources are available, and they should be well used for bishoping is too important to be left just to bishops.

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.

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GARRIGAN, J. Edward, from Christ, Totowa, NJ, to St. Paul's, Doylestown, PA
 GETCHELL, Philip A., from Trinity, Portland, OR, to St. Mark's, Berkeley, CA
 GILL, J. Carlyle, from chaplain, University of the South, Sewanee, TN, to St. Augustine's-by-the-Sea, Santa Monica, CA
 GRACE, Harry T., Jr., from Calvary, Flemington, NJ, to Calvary, Jerome, ID
 GRAHAM, William L., from chaplain, U.S. Army, Fort Carson, Colorado Springs, CO, to U.S. Army Chaplain School, Staten Island, NY
 GUERRA, Eduardo, professor of religion, Lycoming College, Williamsport, PA, to also Our Saviour, Montoursville, PA
 GWYNN, E. John, from St. Andrew's, Evanston, IL, to Grace, Van Vorst, Jersey City, NJ
 HADLEY, Arthur C., from St. John's, Lafayette, IN, to canon to the ordinary, Diocese of Erie, PA
 HALL, David M., from St. Paul's, Dayton, OH, to Trinity, Coshocton, OH
 HANEY, James P., from St. George's, Canyon, and chaplain, United Campus Ministries, West Texas State University, Canyon, TX, to St. Christopher's, Lubbock, TX
 HARE, Delmas E., from St. John's, Marion, NC, to non-parochial
 HAYES, Richard E., from deputy to bishop for program, Diocese of Wyoming, Laramie, WY, to All Saints, Las Vegas, NV
 HEARN, Arnold W., from non-parochial to St. Francis, Heber Springs, AR
 HECK, William R., from Grace, Newport News, VA, to St. Mark the Evangelist, Fort Lauderdale, FL
 HENDRICKSON, Carl C., Jr., from St. Paul's, Williamson, WV, to Transfiguration, Buckhannon, WV
 HETHCOCK, William H., from Christ, Cincinnati, OH, to director of field education, School of Theology, University of the South, Sewanee, TN
 HOLCOMB, Charles B., from Christ, Mobile, AL, to St. Paul's, Foley, AL
 HOME, George E., Jr., from St. Dunstan's, Atlanta, GA, to Transfiguration, Rome, GA
 HOSMER, Sister Rachel, OSH, from faculty, General Theological Seminary, New York, NY, to faculty, School of Theology, Uni-

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 JANNUCCI, James F., from Newark Episcopal Cooperative for Ministry and Mission, Newark, NJ, to Trinity, Cliffside Park, NJ
 JENSEN, Thomas B., from All Saints, Boise, ID, to All Saints, East Hartford, CT
 JOHNSTON, Edward, from St. David's, Kinnelon, NJ, to Christ's, Rye, NY
 JONES, James L., from Episcopal Divinity School, Cambridge, MA, to deputy for the Bishop for the Armed Forces, New York, NY
 KING, Robert A., from St. Bartholomew's, Mayfield Village, OH, to St. Mary's, Madisonville, KY
 KIRK, Richard J., from canon to the ordinary, Diocese of Missouri, St. Louis, MO, to Ad-

vent, Kennett Square, PA
 KIRKPATRICK, Robert F., Jr., from Ascension, Clearwater, FL, to Good Shepherd, Covington, GA
 KNAPP, Arthur S. (retired), from Trinity, Houston, TX, to Christ Cathedral, Houston, TX
 KNOTTS, H. Wayne, from St. Paul's, Clinton, OK, to St. John's, Durant, OK
 KRULIS, John J., from All Saints, Norton, and St. Mark's, St. Paul, VA, to Grace, Newport News, VA
 KULP, John F., from St. Dunstan's, Largo, FL, to St. Bartholomew's, St. Petersburg, FL
 LOCKETT, Russell G., from non-parochial to Grace, St. Marys, WV
 LUSTH, John W., from Ascension, Ontonagon, and St. Mark's, Ewen, MI, to All Saints, Newberry, MI
 MacCOLLAM, Joel A., from St. Mark's, Glendale, CA, to non-parochial

MACY, Ralph E., from Our Saviour, Roslindale, MA, to Our Saviour, Arlington, MA. He continues as director of continuing education, Episcopal Divinity School, Cambridge, MA.
 MANNING, Edward H., from St. Edmund the Martyr, Arcadia, FL, to St. Cecelia's, Tampa, FL
 MARSHALL, Frank W., Jr. (retired), from 7th S., St. Petersburg, FL, to 4791 Coquina Dr., SE, St. Petersburg, FL 33705
 MASON, Isaac F., from St. Mark's, Perry, and Ascension, Pawnee, OK, to St. Paul's, Put-in-Bay, OH
 McCULLOUGH, Mark M., Jr., from chaplain, U.S. Army, to Good Shepherd, Upper Fairfield, PA
 McKELVEY, Jack M., from Holy Trinity, Wilmington, DE, to St. Paul's, Englewood, NJ
 McKENZIE, Jerry B., from chaplain, University of Denver, Denver, CO, to chaplain, University of Colorado, Boulder, CO
 MEAD, Katherine L., from St. Aidan's, Michigan Center, MI, to Holy Cross, Saline, MI
 MEEKS, Edward G., from Good Shepherd, Columbia, SC, to Trinity, Edisto Land,

and Christ/St. Paul's, Adam's Run, SC
 MILAM, George W., Jr., from non-parochial to Good Shepherd, Jacksonville, FL
 MILLER, Alan C. (retired), from Carlsbad, CA, to 201 Los Arbolitos No. 107, Ocean-side, CA 92054
 MILLS, Keith A., from Life Enrichment Center, Raleigh, NC, to Buchanan Counseling Center, Indianapolis, IN
 MOORE, W. Taylor, Jr., from Grace, Elkridge, MD, to Trinity, Towson, MD
 MOULTON, John A., II, from St. Paul's, Wilmington, NC, to Redeemer, Richmond, VA
 NEDS, Walter E., from non-parochial to assistant to the bishop, Diocese of Southeast Florida, Miami, FL
 PALMER, John M., III, from Transfiguration, Bat Cave, NC, to Trinity, New York, NY
 PARKER, Allan C., Jr., from diocesan hospital chaplain, Diocese of Olympia, Seattle, WA, to St. David's, Seattle, WA
 PATTERSON, W. Brown, from professor, Davidson College, Davidson, NC, to fellowship, Newberry Library, Chicago, IL
 PEOPLES, Edward M., Jr., from Abingdon, White Marsh, VA, to St. Andrew's, Barboursville, WV
 PERSSON, Bernard C., from warden, Kennedy House, Coventry Cathedral, Coventry, England, to St. Gregory's, Boca Raton, FL
 PORTER, James R., from St. John's, Odessa, TX, to St. Peter's, Red Bluff, CA
 POST, Winfield E. (retired), from Oconomoc, WI, to 6819 N. 12th St., Apt. 10, Phoenix, AZ 85014
 REARDON, Patrick H., from St. Paul's Cathedral, Oklahoma City, OK, to Resurrection, Oklahoma City, OK
 REID, M. Sue, from St. John's, Louisville, KY, to St. Stephen's, Columbus, OH
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 RIBLE, Robert L., from non-parochial to Calvary, Santa Cruz, CA
 RIDGE, Charles D., from doctoral studies to Trinity, Matawan, NJ
 ROBERTS, Donald P., from Calvary, Dinwiddie; Good Shepherd, McKenney; and Sapon, Goodwynsville, VA, to Good Shepherd, Norfolk, VA
 ROBINSON, James K., from St. John's, Ashland; Christ, Frackville; and Holy Apostles, St. Clair, PA, to Trinity, Pottsville, PA
 SCHROEDER, Walter W. B. (retired), from County Rd., St. Paul, MN, to 2455 London Lane, No. 213, St. Paul, MN 55119
 SCHWEINSBURG, Richard L., Jr., from St. John's, Lancaster, PA, to St. Paul's, Phillipsburg, PA
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 TARSITANO, Louis R., from St. John's, Mt. Prospect, IL, to St. Mark's, Denver, CO
 TATE, Stanton D., from non-parochial to Good Samaritan, Corvallis, OR
 TAYLOR, Edward N., from Trinity, Emmetsburg, IA, to All Saints, Houghton Lake, and St. Elizabeth's, Higgins Lake, MI
 TIMMINS, Romilly, from St. Alban's, Harlingen, TX, to St. Andrew's, Tyler, TX
 TREECE, Dan B., from St. Paul's, Central City, CO, to St. Christopher's, Bluff, UT
 TRULL, C. Scott, from Atonement, Tenafly, NJ, to St. Mary's-by-the-Sea, Point Pleasant, NJ
 UPHAM, Judith E., from Emmanuel, Webster Groves, and chaplain, Christian Hospitals, St. Louis, MO, to Grace, Syracuse, NY
 UTLAUT, Robert L., from St. Stephen's, Oak Ridge, TN, to St. Bede's, Manchester, TN
 WALLER, Clifford S., from Santa Fe, San Antonio, TX, to doctoral studies
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behavior is unacceptable to the Church's teaching and sinful. Which is a gift of God—the maleness and femaleness we are given at birth or the sexual behavior we assume later?"

The majority report, which eventually prevailed, was explained by Joseph Leidy of Newark who also cited a diversity of opinion. "Many people are wrestling with questions about the worth and dignity of themselves as sexual beings and need our pastoral concern."

The bishops had seen their committee's report on homosexual ordination—the resolution that finally passed—over the weekend and came to the Monday meeting with prepared statements. Those who favored it referred to tradition and the necessity of making a statement on Christian morality. "Our people want an answer. We must speak as the national Church," said Bishop John Coburn.

In opposition Bishop Wesley Frensdorff of Nevada said, "We would be going with society if we proclaim law, not grace. This last sentence turns the bread of grace into a bag of stones."

After a 99 to 34 vote Bishop John Krumm of Southern Ohio said other bishops (eventually 23) would join him in a statement which noted the recommendatory, not prescriptive, nature of the guidelines and said they would not accept them.

During the House of Deputies noon-day prayers the next day Chaplain Charles Price reminded deputies "there is no room for pride in performance when any Christian approaches the divine

presence. . . . There are two kinds of people—forgiven sinners who know it and forgiven sinners who don't. I hope this afternoon's debate is carried on in the spirit of forgiven sinners who know it."

Charles Winters, Ministry Committee chairman, explained why the 41-member Committee could not accept the prohibition the bishops adopted. "We agree we do not desire this House to take from the canonically established bodies at the diocesan level the decision of whom to admit to Holy Orders."

The Committee members agreed, he said, with the tone of the beginning guidelines. "The word 'wholesome' is at issue. Is wholesome, like human sexuality, a mystery? Wholesome means healing that leads toward wholeness, not just the absolute, but a process of moving toward that healing. In particular areas, what does wholesome look like?"

"When you reach the final sentence, this document takes on a different tone. It's no longer a document in which the Church expresses its standards and guidelines. It now becomes—in import though not in form—a canon, a law. It becomes a bit of legalism, no longer a theological and ethical statement."

The debate began in an orderly fashion under rules adopted earlier.

A vote to return the prohibition to the resolution, making it agree with the bishops' statement, was taken at 4 p.m. It showed a lay margin of 31 in favor and a clerical margin of eight.

Barbara Harris of Pennsylvania offered an amendment: "We believe it is *no long-*

On some issues, Convention couldn't agree

To deputies and bishops who had to stretch their minds around subjects ranging from agrarian land reform's effects on world food production to deaf children's educational requirements, Convention may have seemed to take a stand on every subject that would fit into a "resolved" and some that wouldn't. But Convention did defeat some resolutions.

Deputies and bishops could not agree on support of SALT II. Bishops urged Senate ratification of the treaty; deputies wanted to leave it to individual decision; and a conference committee failed to reach agreement.

The two Houses, likewise, could not agree on whether "spirituality and evangelism" should be included in seminary curricula, and the subject was eventually referred for study to the Board for Theological Education and the General Board of Examining Chaplains.

Support for ratification of an amendment to the U.S. Constitution that would enfranchise citizens of the District of Columbia provoked debate in the House of Deputies, was defeated by 80 votes, reconsidered, and defeated again.

All eight microphones in that House lit when the subject of decriminalization of marijuana possession was introduced. Paul Neuhauser of Iowa said both choices—youth people's acquiring criminal records for possession or marijuana's legalization—contained evil, and the deputies would have to choose one or the other. One deputy said his child is an addict. "If you want to send your children to hell, do this," he said.

Judge Joseph Michael of New Hampshire said that in 26 years on the bench he'd seen too many examples of youth ensnared by drugs. "We can't hold this up as an exceptional life style—it would be an utter travesty."

The motion was tabled by a vote of 376 to 247.

The House of Bishops debated two committee reports which were similar—one regarding the conscience of those who cannot accept ordained women and the other concerning a procedure to deal

with "canonical disabilities" women who seek ordination may suffer.

Bishop John Burt of Ohio called the conscience proposal "too simple, with not enough nuances," and wanted a more carefully prepared canon.

Suffragan Bishop Quinton Primo of Chicago agreed and said he'd been denied the sacrament in a parish in Southeast Florida because he supported women's ordination.

Suffragan Bishop Stuart Wetmore of New York referred to the Port St. Lucie bishops' statement on conscience and said, "We made second-class citizens out of every female priest. They know it; they resent it and seek to be restored."

Bishop Paul Moore of New York said the Port St. Lucie statement "helped the consciences of the bishops but was discriminatory to women priests."

On the report that could have led to establishing grievance procedures for women who are denied ordination in certain dioceses, Bishop Stanley Atkins of Eau Claire said the question of women priests is moot, "but the Church can't demand obedience from me on this question."

In the end the bishops were hesitant to canonize the right of conscience on either side of the question and expressed fear of becoming involved in grievance procedures. They tabled both reports.

Women were also the subject of two related resolutions the deputies defeated. One asked Convention not to meet in states which have not ratified the Equal Rights Amendment; the other asked it not to meet in dioceses in which women cannot exercise priestly functions.

Louis Willie of Alabama said, "Since when is the Church in a position to say it will not go where sin is?" He also noted the working poor make a living in tourist industries.

Henry Carter, Jr., of Louisiana said women in his state "would lose many rights they now have" if ERA is passed. The resolution failed on a voice vote with few voting in favor.

—J. M. F.

GUIDELINES DEPUTIES DEBATED

1. There are many human conditions, some of them in the area of sexuality, which bear upon a person's suitability for ordination.

2. Every ordinand is expected to lead a life which is "a wholesome example to all people." (Book of Common Prayer, pp. 517, 532, 544) There should be no barrier to the ordination of qualified persons of either heterosexual or homosexual orientation whose behavior the Church considers wholesome.

3. We re-affirm the traditional teaching of the Church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality. Candidates for ordination are expected to conform to this standard. Therefore, we believe it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage.

er appropriate for this Church to ordain a practicing homosexual or any person who is engaged in heterosexual relations outside of marriage." She wanted to add this, she said, "so we don't leave here in a hypocritical posture before the world."

Now two hours into the debate the mood was as testy as the previous hearing had been affirmative. Joseph Hargrove of Louisiana said, "I don't care what is amended from here on in, I'm going to oppose it."

Harris' amendment lost. Another was offered and lost. A substitute was offered. "I oppose this substitute and any others," said William Ikard of Rio Grande.

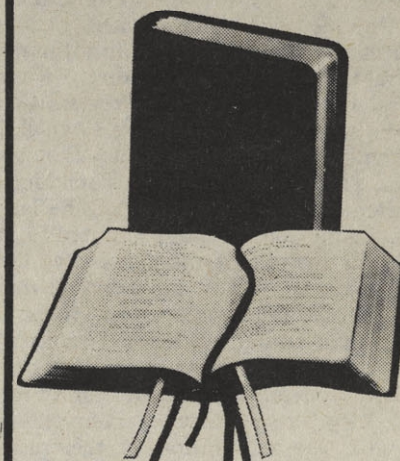
The substitute lost, and a motion to table lost. The final vote, taken at 6:30 p.m. after a moment of silent prayer, concurred with the bishops' resolution by a margin of 46 lay votes and 30 clerical votes.

The Rev. Jeffery E. Sells of Eastern Oregon rose for permission to read the Krumm statement, which he asked deputies to join him in signing. Shouts of "no" could be heard, and the chair asked if he'd do it the next morning.

Five-and-a-half hours after they began, the deputies adjourned, completing the last action of this Convention's most discussed issue. In the length of debate and the depth of feeling displayed, the Convention had provided some proof of Bishop Paul Moore's earlier words: "When sex and religion are mixed, there is no more violent emotion known to man or woman." —Judy Mathe Foley

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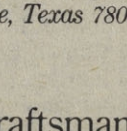
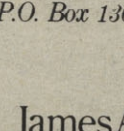
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Toward an Understanding of Total Ministry

The term "Total Ministry" came into the official language of the Episcopal Church at 1976 General Convention through its use in various reports and resolutions. (The generally accepted definition is detailed later in this section.) Based upon a specific recommendation of the "Study Committee on Preparation for the Ordained Ministry," the Council for the Development of Ministry received this charge from the 1976 General Convention:

"The recovery of the ministry of the laity within the Episcopal Church is a significant movement. This General Convention resolved that the Board for Theological Education, and the Program Committee on Lay Ministries of the Executive Council, in full consultation with the Ministry Council, be authorized to create a Study Committee on Total Ministry with special attention to the ministry of the laity, and that this study include, but not be limited to, the following:

- 1) An analysis of the concept of the total Christian ministry of laity and clergy in their mutually supportive and interdependent roles,
- 2) An inventory of the resources available for the education and training of adult lay persons,
- 3) Consideration of the possibility for certification of laity for specialized training and skills and further for the recognition of their accomplishment in ministry."

The three agencies named above determined that a special study committee did not need to be created. It was felt that the various research projects under way in their respective agencies would provide the necessary data to respond to each of the particulars listed in the resolution.

The most significant research which they undertook is listed below:

1) *Diocesan Survey on Mutual Ministry*: All Diocesan Bishops and DCOM chairpersons were surveyed by the Ad Hoc Group on Clergy-Laity relations of the Office of Lay Ministries of the Episcopal Church Center. The report, written by Ms. Sherrill Akyol and the Rev. Daniel Eckman, analyzes the level of understanding of Mutual Ministry throughout the Church and the support it is receiving in various dioceses. Free copies are available from the Office of Lay Ministry.

2) *Ministry Enablement*: Total Ministry Support System at St. Stephen's, Seattle, Diocese of Olympia, by Jean M. Haldane. A narrative and analytical presentation of the research project at this parish as a disciplined effort to develop a parish model for Total Ministry support. Available from Jean M. Haldane, 4502 - 54th Ave., N.E., Seattle, Washington 98105, \$3.50 per copy. This report is also published in the Spring 1979 edition of the "99 Precenter," available through the Office of Lay Ministry.

3) *Learnings About Total Ministry in the Light of Title III Canon 8 Experience*: Report of the February, 1979 consultation sponsored by CDM to examine and analyze several diocesan case histories where this Canon

Total Ministry

The following series of articles tells of the work of the Office of Lay Ministries of the Episcopal Church Center. The central theme is Total Ministry: the one ministry of Jesus Christ in which we all participate, laity and clergy, in roles that are interdependent and mutually affirming. All of these articles are intended to illustrate how this concept is being brought into reality in various parishes and dioceses throughout the Church.

The staff of the Office of Lay Ministries works closely with the staff of the Board for Theological Education and the Council for the Development of Ministry so that total ministry is reflected at all levels of church life.

The articles have been prepared by the leaders of various task forces which comprise the Total Ministry Network. They show how they have responded to the baptismal call to all the *Laos*, the people of God, the Body of Christ-the-Church.

has been used to develop sacramental ministries in special communities. Free copies are available from the CDM Office.

4) *Report on Diocesan Training Schools and Other Training Programs*: Prepared by the BTE with the Rev. Richard Kirk. A survey of the goals, objectives and methodologies of the 38 diocesan training schools with an analysis of the positive developments in their programs. Free copies are available from the BTE Office.

5) *Report on Lay Ministry Network Meeting*: A summary of the major learnings about Total Ministry shared by the laity and clergy of the Lay Ministry Network gathered by the Office of Lay Ministry, September, 1978. Free copies are available from the Office of Lay Ministry.

An important event in the Total Ministry movement was a meeting of 45 laity and clergy the weekend of September 29, 1978 in Cincinnati, Ohio. They convened as members of the informal support network for the Office of Lay Ministries of the Episcopal Church Center. All came at their own expense to share their experience and learnings in developing support systems for Total Ministry. Together they drafted an outline of a report to the Church on what Total Ministry is and how to support it at the diocesan level. The expanded report will be available to the Church by summer 1979. The outline is detailed below:

Prologue: Total Ministry is the ministry of all God's people in all areas of life. It is carried out by the people of God in a style called Mutual Ministry: laity and clergy in roles which are interdependent and mutually affirming.

Section I: Total Ministry is a claim upon all the bap-

tized by the Gospel. We of the Church are called to develop education and training resources which will challenge and support our members of all ages in the following ways:

- A. By developing a common theological understanding of ministry and witness in the life of the Spirit.
- B. By identification and development of gifts and skills for ministry. The Church must provide a process by which each member may get help in discovering his/her gifts of the Spirit for ministry. Where necessary, skills training for focusing the gifts must be available.
- C. By affirmation and testing of ministries within and outside the structures of the Church.
- D. By identifying and developing various practical models of Mutual Ministry.
- E. Through formation of support groups. Most commonly these are small prayer groups which provide a context for reflection upon one's ministry with mutual accountability testing.

The drafters of this outline recognize that the local parish has the primary responsibility to develop Total Ministry.

Section II: The development and encouragement of Total Ministry on a diocesan level requires a disciplined process of adaptation for all its existing structures. New structures are not called for at this point, but rather an integration into the life and work of these present structures of the concept of Total Ministry so that they work together for this common end. Such a process of integration and transformation of program will include:

- A. The formation of an *Ad Hoc* advocacy group for Total Ministry which functions in a supportive, positive manner by interpreting and promoting Total Ministry within all structures of the diocese.
- B. The active support of the Diocesan Bishop and the power structures of the diocese; e.g., Diocesan Commissions on Ministry, Standing Committee, Convention, Deaneries, General Convention Deputies.
- C. In those dioceses which already have lay ministry committees or commissions, they too must forward this concept of Total Ministry in the world as well as in Church structures.
- D. The provision of an adequate budget. Funds will be needed for conferences, training events, parish consultations, etc.

Section III: Each diocese has the responsibility to share resources and function collaboratively with other dioceses in the development of Total Ministry. At the interdiocesan, provincial and national levels, this lay ministries network has a responsibility for advocating and developing Total Ministry. All efforts should include contacts and collaboration whenever possible with other denominational and ecumenical networks.

Since the above outline was completed, the Office of Lay Ministries has strengthened its work with the CDM and BTE and other agencies toward the end of Total Ministry Support System Development. In particular, these three agencies collaborated most intensively in the area of lay leadership development. For example, the Office of Lay Ministries and the BTE are working on a project to support laity in seminaries who are developing their lay vocations for leadership in the Church without being ordained. (Details on this project are in the BTE report.)

ACTS 29

by Daniel W. Eckman, Jr.
Diocese of Maryland

In the bitter cold of the Friday night just before the Great Blizzard of '79 came crashing into the state of Maryland, nine cars carrying 26 young people and 13 staff left middle Maryland for a beach resort on the Atlantic coast. Their goal was to create a resource book which would express their understanding of ministry as members of the laity.

"Acts 29" was created by youth groups in the Diocese of Maryland (St. Martin's-in-the-Field, Severna Park, and St. John's, Mt. Washington). It was the culmination of six months of activity and study. The title reflects the belief that God's presence and work are still being revealed as they were when the Church was formed—the story of which is recounted in the 29th chapter of Acts of the Apostles.

This adventure began in April, 1978, with a suggestion from the Clergy/Laity Relations Ad Hoc Group of the Lay Ministries Office at the Church Center that a group of young people might find it interesting and fun to create a book based on their understanding of ministry. With that suggestion the Rev. Daniel W. Eckman, Jr., who was then co-chairperson of the Ad Hoc group, went back to his youth group and others in the Diocese of Maryland.

In early October three youth groups totaling almost 100 young people met to discuss the projects which included each of them taking a lay ministry course. The courses were held in November and December with each group making their own adaptations—some role-played ministries; some re-enacted their own baptisms; others

discussed gifts, talents, and ministries. All emerged as people who knew their baptismal responsibilities, accepted them, and were newly aware of ministries they saw around them.

The young people began their weekend ministry by assembling for a service of Renewal and Christian Com-

mitment with the Rt. Rev. William J. Cox, Suffragan Bishop of Maryland, who included Commissioning for Ministry with the Laying-on of Hands. After the service the young people were broken into teams and assigned to cars. The first part of the working conference began on the two-and-one-half hour drive to Ocean City, Maryland.

The first piece of business was for each car-team and each individual to share two stories of ministry. After the sharing was complete each team voted on the story they would present, in skit form, on Saturday morning to the entire group. On Saturday the conference assembled at St. Paul's-by-the-Sea, an Episcopal church in Ocean City. Although the weather was -10° including the wind chill factor, the skits were hot.

The group chose six of the nine skits for the comic book. All day Saturday they worked on the scripts with help from Mr. Cooper McCarthy, a publisher, and on the visual concepts with the assistance of Mr. Bernard Vervin, an art director. On Sunday when the finishing touches were made, the stories were put in envelopes. At a Eucharist the scripts were used as the offering in thanksgiving for the completion of this ministry.

Even with all of the hard work the group still had considerable time for fun and play. There was ice skating, swimming in a heated pool and walking on a (believe it or not) frozen ocean. At one o'clock on Sunday afternoon as the blizzard began hitting the East Coast of Maryland, everyone piled back into cars and raced the blizzard back to Severna Park.

Copies of "Acts 29" may be ordered from the Rev. Daniel W. Eckman, Jr., The Rectory, 375 Benfield Road, Severna Park, Maryland 21146. Copies are available at \$.60 each or \$.40 with an order of 10 or more.



Produced by the Office of Lay Ministry and the Office of Communication, Episcopal Church Center, 815 Second Ave., N.Y., N.Y. 10017

Towards a Total Ministry of Christ's Church

by Jean M. Haldane
Diocese of Olympia

"Lay Ministry" becomes a redundant term when lay people come to know they have been "called from the beginning." It is a big step, from clergy "telling" people they have a ministry, to where lay people "know" they have a ministry and begin to support one another as members of The Body, and see themselves as partners with clergy in the task of ministry. This is the "total ministry of Christ's Church."

Two western Washington churches, St. Stephen's, a large and busy parish, and St. Hilda's and St. Patrick's, a small and busy mission, in addition to the Diocese of Olympia and the National Lay Ministries Committee, have been involved in Total Ministry projects during the past twenty months. These experiments evolved from a national Task Force on Total Ministry and from experience gained during a year-long study, "Religious Pilgrimages," conducted at St. Columba's, Washington, D.C.

Initiated as the Total Ministry Support System (TMSS), it focuses on congregation-based spiritual development versus "off-site" spiritual enrichment experiences, on enablement and support of ministry in the world, on identification of gifts for ministry, and on some theological reflection. Seventeen participated at St. Stephen's, and twenty-one—including the vicar and three members of the Bishop's Committee—at St. Hilda's and St. Patrick's. Outcomes were very similar, though experience gained in the nine-month project at St. Stephen's enabled the mission project to be completed in five months.

Some Key Learnings

Participants in TMSS projects become deeply aware of their spirituality, how their lives intertwine with the Christian Story, and how their gifts have prepared them to be willing ministers in the world. The word ministry came to be used in a ritual sense, lending significance to large and small acts—meditated and spontaneous—by those committed to a Christian way of life.

All in this TMSS project moved from expecting to be taught how to minister, to the realization that "I am a minister." Several said, "I see ministry as a 24-hour job intertwined with everyday life." They learned how to reflect theologically through a process of interplaying their

own stories and experience with the Christian Story and the experience of the worshipping Church; they stopped thinking of "theology" as a word belonging solely to seminary professors.

A manual and guide for parish/mission Ministry Enablement is in preparation, and will be available about January, 1980.

The TMSS Process

In the first sessions the leader helps participants sift through life experiences so each person clarifies his or her patterns of faith development and values. Participants look at their different sources of religious beliefs and concepts, and then feel more free to affirm or adjust them. They gain understanding of how they have assigned meaning to experiences, and begin to develop some theological reflection skills. They start to identify each individual's strengths for ministry. In these tasks, participants share with and help each other in pairs, trios and larger groups. They keep notebooks.

The second group of sessions centers on the Christian Story and the cosmic meaning it gives to all personal stories. First each articulates the Story as he/she understands it and believes it to be, then adjusts or confirms that understanding after a scripture search. Their own individual stories are then interplayed with the Christian Story. They recognize how parts of the Christian Story are reflected in their own lives and give it meaning, and how the religious dimensions of their lives affirm the truth of "what God has done."

The third group of sessions centers on the Church and the local congregation. The roles and functions of clergy and laity, the ministering Body, are explored, along with the way the congregation tends to support its members. There is in-depth study of one's gifts for ministry, and scriptural underpinnings that illuminate their use and development to the glory of God in the world. The sacrament of Baptism, and the concepts of being called and sent forth into the world, are related to the whole so that each gains a personal sense of responding to the Holy Spirit now. And the program ends with each articulating what he feels his ministry is.

Throughout, the process is treated as an educational venture for adults. The personal experience of each is

honored. All are helped to take stock and understand the theology they tend to observe in their own lives as well as the faith by which they live. And they are helped towards a reconstitution of their view of life. So they reach an appreciation of their capacity to minister and to continue to grow into the fullness of the stature of Christ.

Some Outcomes

The vicar of St. Hilda's and St. Patrick's, one month later, says that when the word "ministry" is "on both sides" (i.e. useable for laity as well as clergy) much can be talked about in terms of the common responsibilities of Christians. Already he and one of the lay men are planning an approach to newcomers that not only "tells them who we are, but asks who they are, what they're here for and what their ministry is."

The rector of St. Stephen's has given a series of sermons on ministry in the world as a responsibility for each parishioner. And a series of adult education periods around the Total Ministry idea is in the making. He sees the experience as a confirmation of Christian vocation for the adults involved.

The participants themselves greet each other differently. They have shared things Church people rarely share, and know each other very well. "This group has been one of the most important experiences of my life," they say. They meet each other on buses, pass in the street, look for each other in church, and inquire if one or more is missed too long. They appreciate that there are faith differences—that some are strongly evangelistic, some are centered on Sunday morning worship only, some are highly involved in activities of the church, and there are others outside regular church life.

They are consciously trying to reach out to hear others and support them, within and outside the congregation, with as much sensitivity as they themselves experienced within their Total Ministry Support Group.

(The TMSS Projects are an outgrowth of a task force set up in 1976 by Barry Menuez, the Rev. Dick Colby and Jean M. Haldane. It is believed at this time that clergy may find it much more difficult to lead a TMSS program because laypersons have so long been trained to believe that clergy are "the" ministers. So the manual is being prepared for lay leadership or a partnership of lay/ordained leadership.)

Task Force for Total Ministry

by Sherrill Akyol
Diocese of New York

The Task Force for Total Ministry, formerly the Ad Hoc Clergy Laity Relations Committee, has been operating from the Office of Lay Ministries since 1971. It seeks to develop understanding of ministry as a function of all Christians, ordained or not. It is not canonically charged, which allows great flexibility. Originally it began around concerns for educating the laity about their ministry; early it was seen that this also required new understandings by the ordained. Thus, the first tasks centered on education at parish, diocesan, and wider levels, including seminaries. The educational offerings were consciousness-raising events and workshops on roles and values about ministry. The Task Force has always encouraged the personal ministries of its members to the world at large and has strongly confronted the usual belief that "ministry" is done in or at a church. It has also served the Church by acting as a sounding board for the Office of Lay Ministry.

During the past triennium the Task Force has:

- Conducted a diocesan survey of Provinces I-VIII on the status of lay ministry in the hierarchical structure.
- Sponsored jointly with Virginia Theological Seminary and Church Divinity School of the Pacific a series of "Total Ministry Days" held on their campuses for students, laity, and priests in the community.
- Developed and offered a program to seminaries on identification of gifts for ministry in which the students could learn experiences that could later be repeated in other settings.
- Identified 1) parochial and Ministry Commission needs relating to sponsoring seminarians, 2) lack of financial support for the development of the laity in most Church organizational structures, and 3) continued patterns of mistrust of both clergy and laity in making changes.

In addition to continuing its support of past effective programs there are these new, exciting goals for the Task Force:

- Encourage research of ministry development programs and seminary course offerings that will be experientially based for total ministry.
- Work to eliminate the adjective "lay" or "ordained" preceding "ministry" so that all becomes assumed under

ministry.

- Strengthen the links between each diocese and the Office of Lay Ministries for 1) better utilization of extant programs and 2) continued identification of needs throughout the Church.

- Emphasize to seminaries and sponsor jointly as requested 1) small-group formation of lay students and ordinands which become support systems through the training years and a working model for post-seminary behavior; 2) counseling about the role of lay professional church workers; 3) course development to meet lay theological education needs; and 4) dialogue about ongoing issues and questions they raise about total ministry.

- Changing committee membership to include one non-Episcopalian, for enrichment and growth of ecumenical participation.

- Initiate ongoing prayer patterns continuously throughout meetings to allow the Holy Spirit more partnership.

This innovative and creative Task Force owes much to the vision of past members. There is a policy of three-year membership, with one lay and one ordained co-chairperson serving staggered terms of two years.

CONSIDER THIS A CALL:

- To examine your own concepts of Total Ministry
- To let us hear about your personal ministry
- To send us information about your local programs in Total Ministry
- To offer yourself as liaison between your diocese and the Office of Lay Ministry
- To share your questions, concerns, observations about Total Ministry

Task Force for Women

by Jan Pierce
Diocese of Pennsylvania

The Task Force on Women came into being in the winter of 1974 to give witness to the Church's concern for the ministries of all women. Since the vast majority of women serve the Church as laywomen, the Task Force became part of the program for Lay Ministries, now a part of Executive Council's Education for Mission and Ministry program unit.

From the beginning the Task Force included representatives of various aspects of women's ministry. One of the officers of the Episcopal Churchwomen's Triennial meet-

ing and the president of the Episcopal Women's Caucus are included in the Task Force in addition to the regular Task Force members who serve six-year terms.

Well before the pivotal 1976 General Convention, the Task Force began to plan for its first National Conference on the Ministry of Women. The conference, held in January 1977 at St. Louis, had a profound effect on the women—and men—who attended. It encouraged a number of similar conferences in dioceses throughout the Church: at least 11 were held within the year.

A second major conference in Cleveland in the fall of 1978 provided many more women with a chance to affirm their own ministries and those of their Episcopal sisters, no matter how different the expressions of those ministries might be.

Now, during the next three years, the Task Force plans to shift its focus from the national to the regional. It hopes to go out into the Provinces and share its experiences in ways that seem helpful to the women of those particular regions.

The Task Force also expects to establish working relationships with women's committees and commissions in other denominations. It will support ecumenical efforts relating to the concerns of women in appropriate ways as the opportunities present themselves.

In 1978, through its *Newsletter*, the Task Force queried a cross section of Episcopal women about their interests. The women expressed strong concerns about a number of social issues affecting women. The Task Force hopes to respond constructively to these issues and how they might be interpreted through the eyes of the Church—to the Church and to the world.

The Task Force also sees itself as a forum where women can discuss their differences and discover their similarities in love with mutual respect.

As an early 1978 *Newsletter* said, "Within the Church, we know many women called to traditional and deeply satisfying ministries in Girls Friendly, the Altar Guild, Episcopal Churchwomen, Christian education, Daughters of the King. We know of others finding their ministry in Holy Orders, in abortion counseling, in social action." The *Newsletter* reports that the Task Force works to bring such women together, in a variety of ways, "so that, while they may disagree about a particular issue, they may affirm each other's journey into deeper understanding of God's purpose in their lives."

The Task Force affirms all those ministries which grow out of the search for wholeness to which the Gospel calls all women and all men.



Convention supports urban mission

From its earliest days in colonial settlements like Boston, New Haven, Philadelphia, Richmond, and Charleston, the Episcopal Church has practiced urban ministry. Today the Church is still wrapped in this ministry more strongly perhaps than any other communion except the Roman Catholic Church.

In Denver, the General Convention recognized this historic stance and urged all Episcopalians to take a new and more active interest in urban ministry and urban life. The Deputies and Bishops called for the development of a strong urban strategy by the 1982 Convention in New Orleans and took several related actions to foster urban action now.

The Urban Bishops Coalition, created in 1976 by almost a third of the Church's diocesan leaders, opened up the discussions at Denver with the introduction of a 32-page urban strategy working paper and the announcement of an Episcopal Urban Assembly to be held in Indianapolis, Ind., Feb. 13-16, 1980.

The Convention's Joint Commission on Metropolitan Areas presented resolutions to the House of Deputies asking for a strengthened Christian presence in cities and for the Episcopal Church to make this a prime goal of its work.

After the Deputies had approved this emphasis the matter went to the House

of Bishops. Speaking to the resolution, Bishop Paul Moore of New York warned that "unless something is done, many—or even most—of the inner-city churches will not survive."

Moore, a veteran of years of urban ministry in Jersey City, Washington, and New York, declared, "If we allow this to happen, the Church will lose one of its true claims to credibility as the Body of Christ. Unless the strength, brilliance, and vitality of our whole Church is concentrated on this, Episcopal Church signs in the inner city will have been pulled down in the next five years." The Bishops agreed with the Deputies on this major move.

In related actions, the Convention:

- approved increases in the General Church Program budget for grants made through Executive Council's urban-based Coalition for Human Needs;
- took action to strengthen work with Hispanic people, America's fastest growing ethnic minority group which is now concentrated largely in urban areas;
- voted to support more interest in problems of the aging and recognition of the continued ministry of older persons; and
- agreed to continue work on the problems of hunger, malnutrition and conservation of energy and food.

—H. L. M.

Scenes from the urban seminars: Miming the issues, hearing a speaker like Dr. Frances F. Piven, careful heeding by Mike Allen & Mike Kendell.



Episcopal TV network debuts

by Bob Libby

"We said it was going to be a call-in talk show, but we had no idea if anyone was out there to call in," said Donna Coram, panelist on the first Episcopal Television Network program beamed via satellite to cable systems across the country from the General Convention in Denver. "Then miraculously the calls began to come in: New York, Florida, Utah, Illinois, Texas, Washington state, and we knew we were on the air or, rather, on the cable. The system was working!"

As reported in the September *Episcopalian*, the Episcopal Television Network (ETVN) is the brainchild of the Rev. Charles Sumners of St. Bartholomew's, New York City. Sumners is acting director. The new organization's Board includes such Episcopal media luminaries as Walter Cronkite and Hugh Downs. Its first venture was the Denver Convention.

Sumners' wife Pam reported that prior to Convention 150 cable systems had said they would pick up the free service; the actual number which did is now estimated to be two to three times that figure. The call-ins reduced the anxiety over an audience but increased Sumners' frustration when not all of them could be answered.

Let the history books record that ETVN broadcast its first program on Friday, Sept. 14, 1979, at 10:00 a.m. Mountain Time. The first image was of John

Neal, former Denver TV newsman. The first words: "Live from Denver, the Episcopal Television Network presents General Convention 1979." The first guest: Presiding Bishop John M. Allin welcomed the viewers to General Convention and fielded their questions.

On the air two hours a day on Friday, Saturday, and Sunday, the Convention coverage included: news highlights from the Prayer Book debates, live man/woman-in-the-street interviews, press conferences, interviews with key Convention personalities, and the UTO ingathering.

One of the program's guests Saturday was the Rev. Daniel Matthews, rector of St. John's, Knoxville, Tenn. His parish owns and operates a studio for the Knoxville cable system and broadcasts in the public interest for that city. He felt this was a natural extension for the ministry of a downtown Episcopal parish which is ecumenical in spirit. "In colonial times the Church was the place where people heard what was going on in the community. Patrick Henry made his famous speech in an Episcopal church [St. John's, Richmond]. A cable TV system can be that in the urban community. We see it as mission—enabling the people of this community to communicate with each other."

Now that General Convention is over, what happens to ETVN? Part of the answer will be determined by financial sup-

port. The programming from Convention cost \$55,000. "We raised half of that before Denver," Pam Sumners says, "and then took a leap of faith."

Charles Sumners adds, "It will take an annual budget of \$400,000-\$500,000 to provide four hours of programming a week: two on Saturday and two on Sunday." These programs will include educational resources, teacher training, discussions of current issues, children's programming, and weekly church services.

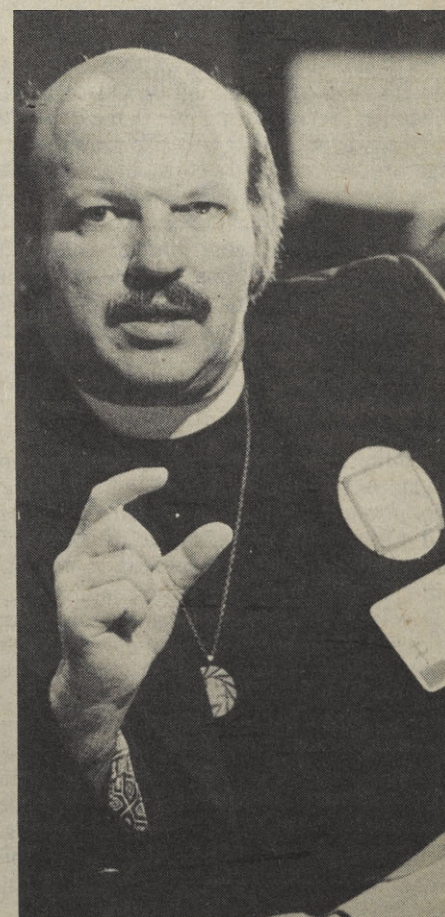
Fifteen persons—professionals in religion or communications or both—volunteered their services at General Convention and worked 16 hours a day. Weary, but with a sense of real accomplishment, Sumners said, "This is just the beginning. I believe so strongly in the direction we're taking that it's worth all the risks. The response of people has been most gratifying."

Then he mentioned a phone call from a 13-year-old boy in Illinois who asked, "How do you know that when you die, you'll go to heaven?"

"Responding to questions like that is what it's all about."

And that's the way it was at the Episcopal Television Network in Denver.

For more information about the network, write to ETVN, Box 2060, Grand Central Station, New York, N.Y. 10017.



THIS IS JUST the beginning, says the Rev. Charles Sumners of his Episcopal TV Network which broadcast from General Convention.

—Photo by Bill Youngblood

Convention adds \$578,935 to 1980 budget

In an affirmative response to a mission challenge from the Urban Bishops Coalition, the Denver Convention approved a record \$15.8 million budget for 1980. The budget the Joint Committee on Program, Budget, and Finance presented to Convention is \$578,935 higher than the one Executive Council prepared last spring.

The major increases came in three programs: Anglican Responsibilities, where \$140,000 was added to the original \$30,000 request for the now autonomous Diocese of Costa Rica which is finding the road to financial independence rocky; Support for Black Colleges, where Convention added \$100,000 to raise the budget figure to \$800,000 for 1980 and also guaranteed a like amount in 1981 and 1982; and the Coalition for Human Needs, where \$375,000 was added, bringing that program's 1980 budget to \$925,000 and reversing the trend of the past triennium during which its funds had been cut.

These and some minor increases were partially offset by reductions in the Education for Mission and Ministry support program, support for missionary pensions, and support of overseas dioceses.

The new budget mandated a healthy increase—thirty-one one-hundredths of one percent (.0031 percent) of net disposable budget income—in the proportionate share asked from each diocese.

This increased apportionment means the Diocese of Massachusetts will be asked to contribute \$460,000 to the General Church Program Budget rather than the \$429,000 Executive Council suggested. Overall increases range from modest \$2,000 additions for the Dioceses of Eau Claire and Eastern Oregon to a whopping \$42,000 increase for the Diocese of New York and \$37,000 for the Diocese of Pennsylvania.

Bishops of these and other urban dioceses had asked for a special hearing before Program, Budget, and Finance the day before Convention opened to present several budget requests from the Urban Bishops Coalition. Coalition president Bishop John Walker of Washington told the Committee that while the Coalition had clearly identified some \$12 million in program needs, at this Convention it sought a more modest amount—resotation of funds to the Coalition for Human Needs—as a sign the Church took the challenge of urban mission seriously.

When Walker made the Coalition's request at a standing-room-only hearing, he and a number of other Coalition members pledged to work for the acceptance of higher apportionments in their dioceses. Walker made clear that the Coalition does not want its programs funded at the expense of other programs

This pledge also resulted in the inclusion of a budget-balancing \$300,000 income item tagged "Diocesan Special Sources" which Coalition members will work hard to meet.

Another request—formation and funding of a Peace Commission as requested by the Episcopal Peace Fellowship—was added to the General Convention budget, which is funded and administered separately.

The Program, Budget, and Finance Committee worked almost round the clock before and during the early days of Convention. On Convention's third day the Committee and the rest of Convention met in joint session in the Convention complex's theater to hear Executive Council's budget presentation.

Both Tuesday's Executive Council report and Saturday's report of Program, Budget, and Finance were presented in the form of narrated slide shows. Easier to take than previous budget presentations, both shows were long on visual—and gut—impact but short on information. One deputy reflected later, "I don't remember anyone talking money. I don't think it was even mentioned."

Whether because of lack of interest in the nitty-gritty of figures or its scheduling on Convention's one free day, few people attended the Sunday night open budget hearing.

The House of Bishops took 90 seconds to pass the budget unanimously, without discussion.

The House of Deputies, in which budget resolutions originate, took a bit longer. Deputies expressed concern about the bishops' acceptance of higher apportionments, particularly in dioceses which have seldom met their apportionments in past years.

But the deputies amended the budget to guarantee that the three black colleges would receive \$800,000 in 1980, 1981, and 1982. This guarantee, written into the budget, means the colleges will not be affected by any budget cuts Executive Council makes in the case of insufficient income in 1980 or 1981.

If nothing else, the budget as accepted signals at least a tentative step away from the pre-Convention theory that in inflationary times the basic church budget should be devoted to institutional maintenance while extra-budgetary programs like Venture in Mission could fund outreach items.

The Church faces the question of whether it will take basic responsibility for ministry to those outside itself or whether it will continue to depend upon the generosity of the occasional giver. In the budget, Convention gave its answer. Now the dioceses, in accepting or rejecting the higher apportionments, will answer the question for themselves.

—Janette Pierce



Navajoland Area Mission now complete

With the formal ceding of Navajo lands within the Diocese of the Rio Grande, the last legal barrier to the Navajoland Area Mission fell away, and, *left to right above*, the Rev. Steven Plummer, Bishop Frederick Putnam, and Marcella Martinez came to Convention to represent it. Plummer, the first Navajo priest, and Martinez, 23-year-old daughter of Eloise Martinez, the first female Navajo deacon, described the Area Mission to the House of Deputies. Plummer traced the 85-year Episcopal presence on the country's largest reservation. "We played a small role in the Church all those years," he said. "Now we are working hard together." Putnam, bishop-in-charge, said he was gratified by the seat and voice given Navajoland in the House of Deputies. Plummer was celebrant for a moving and well-attended Eucharist, in both English and Navajo, which included Navajo dances. Eloise Martinez served as deacon at the UTO service.

—Salome Breck

CONVENTION QUOTABLES

Deputy Kenneth Trueiman, Milwaukee:
"When my time comes, I don't want to be buried *with* the 1928 Prayer Book, but *from* it."

Deputy John Miller, Maine:
"When I was cleaning out my aunt's things after she died, I came upon a letter from the rector of Trinity, Maine, who wrote informing my aunt that the 'liberal leadership' had forced upon them a 'hideous' Prayer Book. The letter was written in 1928."

Deputy Charity Weymouth, Maine:
"I've worshipped from the 1662 Book, the 1927 Scottish rite, and the 1928 Book. But I don't speak to my grocer in Elizabethan English. To me what is important is what we do when we go outside the church after we've prayed."



THE NEW NATIONAL steering committee for ESMHE poses for a picture at the Radisson Hotel in Denver where it met prior to General Convention. Left to right: president-elect Wofford Smith of Maryland, president James A. Diamond of Minnesota, Peter Hayes of California, John Mitman of Michigan, Sam Cress of Kansas, and Brent Boheke of Nebraska. (Timothy Cogan and Charles Wood not shown). Some 100 men and women attended the meeting on ministry in colleges and universities.

—Salome Breck

Leprosy is not a thing of the past.



This frightened child has just been told she has leprosy. The light patch on her cheek is the first sign.

Fifteen million people have leprosy. Five million are children.

Leprosy can be cured. But where it is prevalent, there are not enough resources to save all the children like this little girl.

PLEASE HELP.

Send your gift to:

American Leprosy Missions
1262 Broad Street, Drawer F
Bloomfield, New Jersey 07003

A Christian Medical Mission
since 1906

'Homosexuality is not a scandal in and of itself'

Immediately after the bishops' action on the resolution on the ordination of homosexuals (see page 14) Bishop John Krumm submitted a dissenting statement, which 22 other bishops endorsed. The statement had been prepared in advance when it became clear that the resolution to be presented went beyond the Spears Commission's recommendations. In the House of Deputies 136 persons also signed the statement.

We, bishops in the Church of God who associate ourselves with this statement, affirm our belief that Holy Matrimony between a man and a woman as a covenanted, exclusive, and (by God's help) permanent relationship is the predominant and usual mode of sexual expression, blessed by God, for Christian people particularly and for humankind generally. To this state the vast majority of persons have clearly been called.

We also affirm the sacrificial sign of celibacy, for the small minority genuinely called to that state, as a valid and valuable witness to a broken and selfish world of the virtues and spiritual power of Christian self-denial in the service of others.

Nothing in what follows is intended to deny or to weaken either the vocation to Christian marriage or to Christian celibacy; and nothing, especially, is intended to weaken or demean, or deny the centrality of, the institution of the Christian family.

However, there is a minority of persons who have clearly not been called to the married state or given the graces for it—whether they realize this before or painfully and often tragically discover it afterward—and who are incapable in the very nature of their formed personalities of conforming to the predominant mode of behavior. Why this is so is a mystery known only to God; even the researches of modern science have been unable to provide an adequate answer for it. Nor is there convincing evidence that these people, of homosexual orientation, have been given the very special and extraordinary grace the Church has always seen to be necessary for the healthy expression of Christian celibacy.

We who associate ourselves with this statement are deeply conscious of, and grateful for, the profoundly valuable ministries of ordained persons, known to us to be homosexual, formerly and presently engaged in the service of this Church. Not all of these persons have necessarily been celibate; and in the relationships of many of them, maintained in the face of social hostility and against great odds, we have seen a redeeming quality which in its way and according

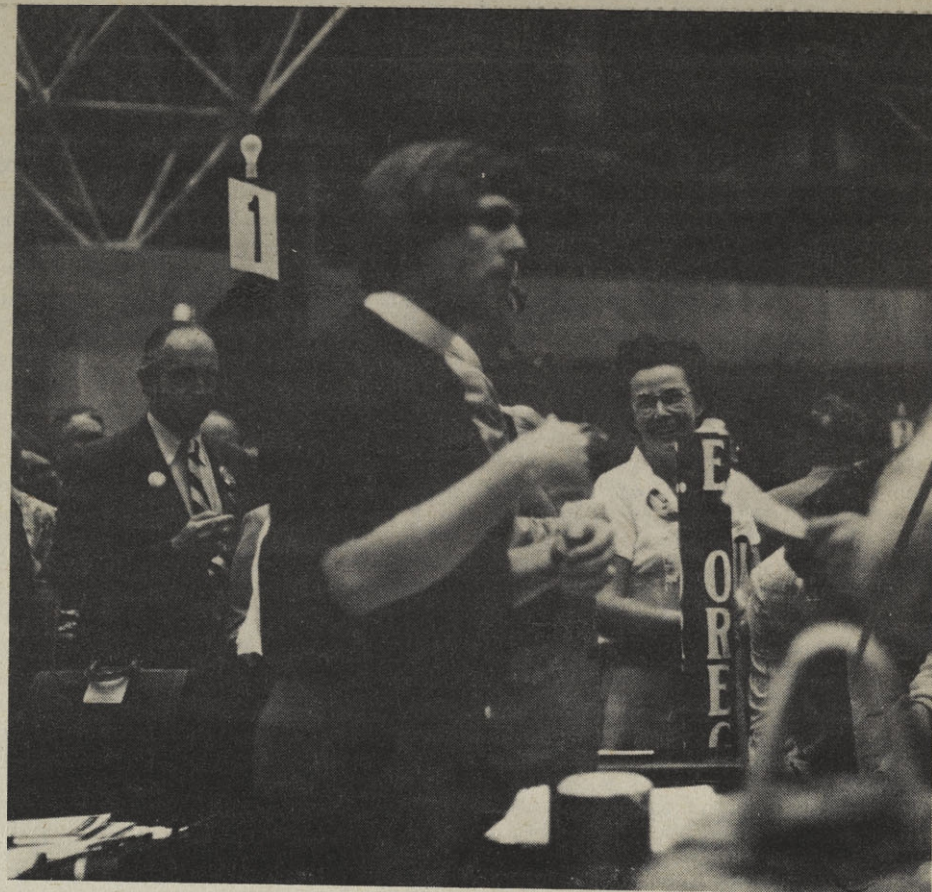
to its mode is no less a sign to the world of God's love than is the more usual sign of Christian marriage. From such relationships we cannot believe God to be absent.

Furthermore, even in cases where an ideally stable relationship has not, or has not yet, been achieved, we are conscious of ordained homosexual persons who are wrestling responsibly, and in the fear of God, with the Christian implications of their sexuality and who seek to be responsible, caring, and non-exploitive people even in the occasionally more transient relationships which the hostility of our society toward homosexual persons—with its concomitants of furtiveness and clandestinity—makes inevitable.

We believe that the action of this House, which declares that "it is not appropriate for this Church to ordain a practicing homosexual or any person who is engaged in heterosexual relations outside of marriage," while it has the specious appearance at first glance of reaffirming and upholding time-honored verities, carries with it a cruel denial of the sexual beings of homosexual persons against whom, given the title of this resolution, it is principally aimed. It also carries with it, in implied logic, a repudiation of those ministries, by homosexual persons and to homosexual persons, already being exercised in our midst; and it invites, furthermore, the prospect of retroactive reprisals against ordained homosexual persons with consequences of untold harm to the Church and its people, whether homosexual or heterosexual.

This action also speaks a word of condemning judgment against countless laypersons of homosexual orientation who are rendered by its implications second-class citizens in the Church of their baptism, fit to receive all other sacraments but the grace of Holy Orders—unless, in a sacrifice not asked of heterosexual persons generally, they abandon all hope of finding human fulfillment, under God, in a sexual and supportive relationship. This action thus makes a mockery of the vow and commitment which the Church has made to them in that same sacrament of baptism, to "do all in [its] power to support these persons in their life in Christ"—all of these persons, without exception—and calls into question the vows of us all to "strive for justice and peace among all people and respect the dignity of every human being."

Furthermore, speaking for the future, if these recommendations were to be carried out as this House seems to intend, they would fatally restrict our traditional freedom and duty as bishops in the



AT THE END OF A LONG DAY, deputies lined up at the Eastern Oregon deputation's table to sign a statement that said Convention's directive to prohibit ordination of homosexual persons "carries with it a cruel denial of the sexual beings of homosexual persons." The decision, signers said, also condemns laypersons of homosexual orientation and renders them second-class citizens.

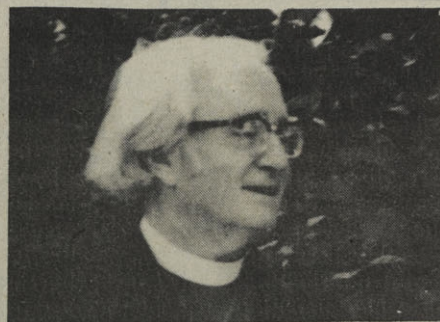
Church of God—with the concurrence of our standing committees, ministry commissions, and the like—to determine the fitness and calling of individual persons to Holy Orders with each case being decided not on the basis of the individual's belonging to a particular category or class of excluded persons, but on the basis of his or her individual merits as a whole human being and in the light of the particular circumstances obtaining in that case.

We have no intention of ordaining irresponsible persons or persons whose manner of life is such as to cause grave scandal or hurt to other Christians; but we do not believe that either homosexual orientation as such, nor the responsible and self-giving use of such a mode of sexuality, constitutes such a scandal in and of itself.

Our position is based, consistent with our Anglican tradition—which values the gifts of reason and welcomes truth from whatever source—on the insights of what we understand to be the best and most representative current findings of modern science and psychology on this subject. But even more our position is based, ultimately, on the total witness of Holy Scripture. For we are persuaded that modern exegesis and interpretation of the Scriptures—in the light of the original languages and our enhanced understanding of the cultural context of the particular passages which relate, or seem to relate, to the subject of homosexuality—give no certain basis for a total or absolute condemnation either of homosexual persons or of homosexual activities

in all cases. Holy Scripture indeed condemns homosexual excesses and exploitation, but it no less condemns heterosexual excesses and exploitation as well; and as the cure for the latter is a more responsible and less selfish expression of heterosexuality, so the cure for the former is a more responsible and less selfish expression of homosexuality, not a conversion from the one to the other. On the other hand, the total witness of Holy Scripture is to a gracious God of justice, mercy, and love. It is on that witness that we take our stand, and it is to that God we make our appeal.

Taking note, therefore, that this action of the House is recommendatory and not prescriptive, we give notice as we are answerable before Almighty God that we cannot accept these recommendations or implement them in our dioceses insofar as they relate or give unqualified expression to recommendation 3. To do so would be to abrogate our responsibilities of apostolic leadership and prophetic witness to the flock of Christ committed to our charge, and it would involve a repudiation of our ordination vows as bishops, in the words of the new Prayer Book, "boldly [to] proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of [our] people," and to "encourage and support all baptized people in their gifts and ministries . . . and to celebrate with them the sacraments of our redemption," or, in the words of the old, "to be to the flock of Christ a shepherd, not a wolf." Our appeal is to conscience and to God. Amen.



Beak, not ballot?

Should retired bishops have a vote in the House of Bishops? The last General Convention passed the first of two nec-

essary votes to disenfranchise them.

The question was how to vote the second time when retired Bishop Heber Gooden of Panama and the Canal Zone, 69, took the mike to tell one of the tales his brother bishops have come to expect when he rises.

He recounted a story of a woodpecker busily pecking at a huge tree when lightning split it asunder. The woodpecker's response: "I had no idea my beak was that powerful."

Said Gooden, "This proposal would give retired bishops seat and beak but not ballot. It's not the beak but the bal-

lot which really splits the tree."

He reminded the House that bishops were the first to vote against discrimination of women as deputies. "This kind of discrimination [is] equally reprehensible. It says we don't really believe in equal status for every member.

"Most of you sit taller than we retired bishops because you're sitting on your wallets. We who have become independently poor, turned out to browner pastures, could ill afford to come to meetings of this House if we had no vote."

Episcopal orders are lifelong, Gooden said, and a retired bishop is no less ac-

countable for maintaining the faith and order of God's Church. Citing the "oft-heard warning that suffragan, assistant, and retired bishops could form a bloc and out-vote diocesans," he said he had never felt insecure in the 13 Conventions he'd attended. "You're safe as a bunch of nuns at High Mass."

Bishop Addison Hosea of Lexington said retired bishops were the only ones with time enough to read all the pre-convention mailings. When the votes were tallied, retired bishops retained their vote. The motion to disenfranchise was defeated. —Isabel Baumgartner

Worship and speakers highlight Triennial

"Walking in the Light" was the theme for the 36th Triennial Meeting of the Women of the Episcopal Church. This included walking on mountains—those of the Transfiguration, Crucifixion, and Ascension—and in valleys and in learning what those mountains and valleys meant in Jesus' life and in the women's own lives as they are lived in both Church and community.

Presiding Officer Betty Connelly, in preparation for Triennial, attended diocesan and Provincial meetings. "It was an eye-opener to see the spiritual hunger in those women. We need to help. They pay for Triennial and come to take home as much as possible, not to legislate."

The program was planned within a worship framework rich in variety and rich in content. The speakers for the mountaintop Eucharists were author Madeleine L'Engle, Bishop Festo Kivengere of Kigezi, Uganda, and Bishop Alexander Stewart of Western Massachusetts.

L'Engle said the Transfiguration was an incredible experience which we give lip service to but do not celebrate. "We're afraid of it," she said, "because it breaks out of time. Jesus was unrestricted by time and space. We must let go the adult preconceptions of time and openly embrace a childish attitude."

"We are meant to walk in light and be children of light. God dwells in us if we love one another. And if we love one another, we shall see Jesus as the disciples saw him on the Mount of the Transfiguration."

Kivengere spoke of Golgotha, the place of Crucifixion. "Begin at Calvary and you understand Bethlehem, but begin at Bethlehem and you simply have a baby. By trying to make the Cross 'nice,' you remove the cutting edge. The Cross is not a symbol. The Cross is God meaning business."

"At the Cross you become vulnerable, invaded. But you are invaded in order to be liberated. The risen, living, once-crucified Christ is the liberator. The Church must be the Church in, from, and under the Cross."

Stewart said the Ascension differed from the other mountains. "Jesus was a mountain climber. There He communicated with His Father. To the mountain He carried the interests, the needs of the valleys; to the valleys He brought the peace and power of the mountains."

"We have no Gospel for the valleys of this world except as we descend from the mountain." Jesus did not descend to the valley after the Ascension, Stewart said, but "He has confidence *you* will descend and minister in His Name."

Other speakers included Bishop William Frey of Colorado, who spoke about living in the valleys; Bishop John Coburn of Massachusetts, whose statement that "acceptance of persons in Christ invariably leads to modification in decision-making" the women worked with and allowed to affect what they did; and the Rev. Mary Louise Rowand, Church Women United president, who showered her listeners with nuggets of wisdom.

Archbishop Edward Scott, Primate of the Anglican Church in Canada, addressed more than 6,000 persons at the UTO Eucharist. He pointed to man's view of his relationship with nature as essential to his theology, saying there were basically three viewpoints: to see oneself as being a part of nature, to see oneself as above nature, and to see oneself as being in nature. Scott called upon his audience to redirect and refocus their energies, remembering Christians are accountable for their actions. "Repentance is not a momentary thing but love ex-

pressed in concern for those who come after us and the world we leave for them to live in."

The worship framework in which these addresses took place was a joyous mix of ancient and modern. Pacific Celebration of San Joaquin, the Fisherfolk, Church of the Redeemer (Houston) Choir, and the Episcopal Foundation for Drama greatly enhanced the atmosphere with their music and liturgical drama.

Pacific Celebration's drama for the Crucifixion Eucharist echoed Kivengere's sermon. A white-robed, bearded man, carrying a wooden cross and being stoned by two young men, staggered across the auditorium while a blue-robed woman weaved down the aisle in anguish to meet him and another sat on the platform, cradling a baby. A woman in the background sang a lullaby.

One evening, during a sung "Mary-Martha Litany," women offered symbolic gifts to a bishop and priest, consecrating them to the Lord. When a young woman brought a baby and placed it in the bishop's arms, the singing cracked and eyes moistened.

Reflection groups gave the delegates the opportunity to discuss points the main speakers made and fostered a sense of "community, cohesiveness, hopefulness."

Workshops covered a variety of topics, including healing, Christian family, the United Thank Offering, women's changing role in the Church, death and dying, the uniqueness of Anglicanism, and communications. Among the speakers were Cynthia Wedel, Rosalind Rinker, Caroline Rakestraw, Dr. Mark Gibbs, Harry Griffith, and Barbara Frey.

Triennial also featured a Resources Day—a "show-and-tell" time. A number of presentations involved films, skits, and slides and ranged from work with the deaf (Connecticut) to a one-on-one ministry to women of all ages (Oklahoma).

Distinguished Church personages visited and spoke briefly to the women, but the person who touched the delegates was Rachel Nugee, head of the Mothers' Union in England. A judge and the wife of a lawyer, she became a vital part of the Triennial Meeting.

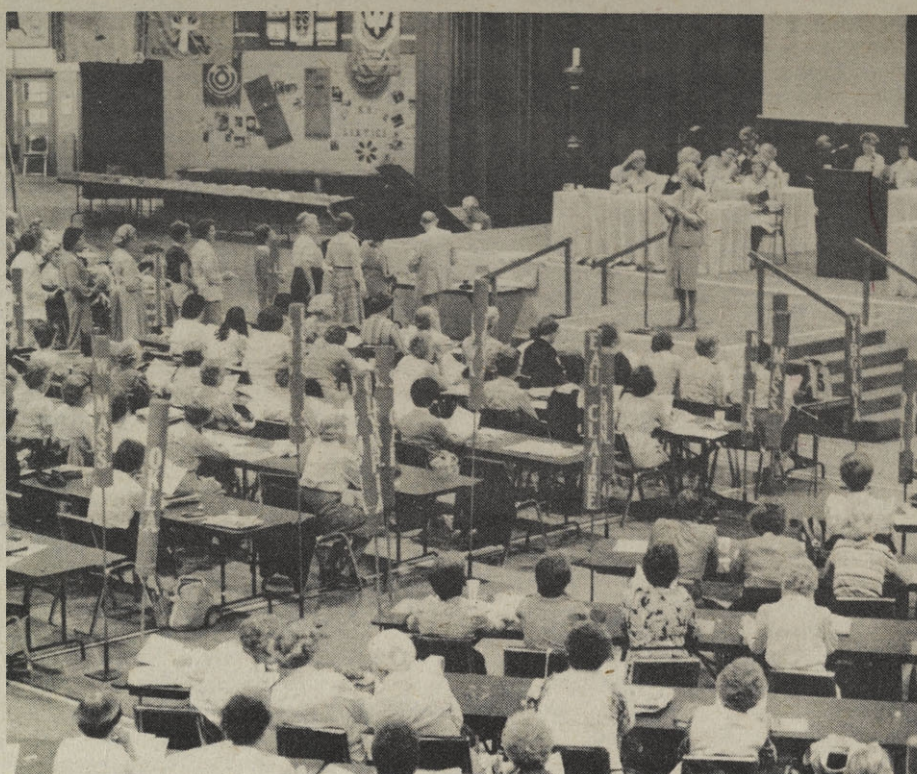
Legislation

In legislation the delegates defeated a resolution asking that Episcopal women work and pray for ratification of the Equal Rights Amendment "as a legal and visible expression of equality." Reasons advanced: rights are already guaranteed by law and the Church should not endorse any amendment to the Constitution, "no matter how worthy the cause." They later passed a resolution to that effect.

Delegates also defeated a resolution that would have Triennial meet in 1982 in a state which has ratified the ERA. (Louisiana has not.) Their concern was to meet with General Convention.

The women were aware of the pain their opponents felt and wished to minister to and be reconciled with them. Several days later they resolved to open their eyes "to the injustices to women in our day by studying inequities under the law which exist in our areas" and to seek "to alleviate the legal plight of women and . . . become aware of the positive aspects of the Equal Rights Amendment."

Other resolutions of social concern approved were those supporting the Year of the Child; letters to network presidents protesting sub-standard programs and ads during prime-time television; rights of children; programs seeking to



alleviate hunger; the Religious Coalition for Abortion Rights and the "rights of individuals to reach decisions of conscience in the matter of abortion"; the House of Bishops' Port St. Lucie statement on homosexuals; and greater emphasis on UTO grant requests from domestic urban areas.

They defeated resolutions on "the sanctity of human life" which would encourage organizations seeking "to support both mother and unborn child"; representation and voting rights for residents of the District of Columbia; and advising companies sending infant formula to Third World countries that they should provide education and advice on its safe preparation, use, and storage. The last was considered to be ineffectual.

During the legislative sessions a pattern became apparent. The delegates supported resolutions which affected the Church. They supported the individual's freedom of conscience. They supported resolutions to better society. But they were unwilling to support resolutions which affected the national government.

Nonetheless a group of women issued a minority statement, saying they were "saddened that the women of the Episcopal Church were reluctant to make their Christian witness known in the world. We have accepted the challenge and hereby rededicate ourselves to restoring the Triennial to its leadership position in the Church."

Triennial was also faced with legislation on future funding and structure.

In the early days of the Women's Auxiliary (late 1800's) parishes and dioceses paid for work done on a national level. As the relationship between the work of the women and the work of the national Church strengthened and became closer, the national Church bore some staff expenses. In 1955 the 58th General Convention created the General Division of Women's Work, which planned and funded Triennial Meetings.

During the next 15 years responsibility for women's work changed hands and names several times. In 1970, with the agreement of over two-thirds of diocesan Episcopal Churchwomen's boards, the Standing Committee for Lay Ministries was created, and a national organizational structure for women's work was no more.

Through 1970 the dioceses which hosted General Convention paid most of Triennial's on-site expenses; trust income paid the balance. But Triennial funding changed sharply when dioceses ceased their support; the "host diocese" concept was dropped; the new Lay Ministries Committee did not pick up the Triennial planning function; and the newly

formed United Thank Offering Committee was given priority for legacy income. The 1979 Triennial Program and Planning Committee had to appeal to the dioceses for financial help.

Responsible planning required Triennial to estimate costs and propose possible ways to fund future meetings. The finance committee, chaired by Sally Messick of Delaware, submitted a resolution which would have the Triennial funding base include legacy income; a line item in Executive Council's program budget; increased registration fees; and "a fair share from the women of each diocese . . . based on . . . net disposable budget income."

After open discussion the women voted financial support for Church Women United but defeated the funding resolution. They feared being locked into any particular system or assessment. Some dioceses do not have ECW organizations, and the dioceses in Coalition 14 cannot make unilateral decisions.

In a special evening session the delegates reconsidered the finance committee's resolution, which they passed after amending the fourth option to read: "Voluntary contributions from the women of each diocese . . . to be raised in the manner most suitable." They also amended the resolution to allow Triennial to be funded through any or all four options.

Structure and Purpose

In 1970, in Houston, when women were allowed to serve on parish vestries and to become deputies to Convention, the question was whether Triennial should continue. At Louisville, however, delegates voted overwhelmingly to continue "Christ-centered meetings" and established two committees to produce the Minneapolis Triennial in 1976. There delegates approved a new structure which the 1979 Triennial Committee found awkward. In Denver the delegates considered a revision, and after some debate it was amended and accepted.

Delegates also debated the length of future Triennials. Length and expense determine whether some dioceses and/or women can participate. Some women believed a too-short meeting would be unproductive. The women felt strongly about limiting the planning committee's scope and decided that the Triennial Committee, after "prayerful consideration," should determine the Meeting's length.

The Triennial Meeting has served the whole Church well through the years. It is not, as some would have it, "a meeting of deputies' wives," but has provided women with leadership training, education, and inspiration for the mission of the Church.

—A. Margaret Landis

Runcie takes post dating from 597AD

by Christopher Martin

The Rt. Rev. Dr. Robert A. K. Runcie, Military Cross, is to be the next Archbishop of Canterbury. He will be the 102nd in succession to St. Augustine, who was sent from Rome to establish the see in 597 AD. That sounds long enough ago to give the job a respectable pedigree, but the post Runcie will be leaving has roots even further back. Since 1970 he has been Bishop of St. Alban's, the Roman Verulamium. St. Alban was the first English martyr.

For Runcie that introduction has a point. He is a classical scholar. Straight after his distinguished war service with the Scots Guards in Germany, he took a "first"—*summa cum laude*—in "Greats" (classics and philosophy) at Oxford. One of his regular relaxations is to lead scholarly parties round the sites of classical antiquity.

Stop there, and one would think the C of E has dug out some dry-as-dust foggy to fill its top seat. Nothing could be further from the truth. Yet the classical roots, the zeal for what endures of the human spirit, is the key to understanding the incoming Primate of All England. His predecessor but one, Dr. Michael Ramsey, has spoken of "the great Christian centuries to come." Runcie displays the same sweep of history. To the press conference that announced his appointment, he called himself "a radical Catholic." A year ago, explaining to me why he had not accepted an invitation to the C of E's Catholic Renewal Congress, he said, "In the last ditch I would die with the Catholics. Meanwhile, I want to live."

The feeling for roots is most explicit in his links with the Orthodox Churches of Eastern Europe. For several years now he has been the Anglicans' top link with them—not only the Greek Church and the Russian, but especially, just lately, the Romanian. He has even become fluent in that language, and Romanian insists now on its "o" (as against Rumanian) to remind the world it is the outpost of the classical west in the Slav east.

For a couple of generations or more the Anglican Communion has seen itself as a bridge between the Protestant and the Catholic worlds—as if that were all that needed bridging in Christianity. Now perspectives change. The Orthodox tradition, split from Rome in 1054 AD, increasingly makes its presence felt in the councils of faith. Runcie is the man to advance that dialogue.

So he makes no secret of why he is against the ordination of women priests. If Rome winces at the notion, to Orthodoxy it is beyond the present bounds of possibility.

On other issues he is fearlessly radical but a skilled diplomat who knows how far to go and how to arrive there. Anyone who has seen him at close hand in operation can only be impressed by his touch. He makes everyone think he has what he wanted and in the process achieved something worthwhile. One good example of this quality has been in his work over the past six years as chairman of the Central Religious Advisory Committee, the body that serves the BBC and its commercial counterpart on religious broadcasting matters. When he took the chair in 1973, religious television was locked into a 70-minute Sunday evening glasshouse. Deftly balancing conflicting interests, Runcie steered toward a new deal which left some of that prime time assured but saw that the serious religious documentaries went out in open competition and had the funding and resources to do well there.

And certainly his diocese hums. Lying to the north of London, it is a mixture of comfortable suburban commuter land, rich farming country, and industry—its largest center, Luton, has the Vauxhall (General Motors) works. To meet these various demands, under Runcie the diocese has developed an effective industrial mission (in close cooperation with the Methodists) and a range of other specialized ministries. Fifteen years ago Southbank region in South London set the pace. In recent years St. Alban's has been able to attract scores of bright young men eager to help a slimmer Church come alive in the whole of society.

Living at its heart in the unassuming comfort of Abbey Gatehouse, the Runcies defy conventional notions of an English bishop's household. Rosalind Runcie—Lindy—is a professional musician who has recently said she would like to continue her career when they move to the Archbishop of Canterbury's London home at Lambeth. Their son James, 20, and their daughter Rebecca, 17, move easily in today's student world. She is a fan of London's entertainment radio station, Capital, and keeps her father on his toes. So a whole new broom is bound for the metropolis.

As metropolitan, as Primate of All England, Runcie will become first citizen of the land for England still has an "es-

At first glance a dry-as-dust foggy, the Archbishop-elect of Canterbury is fearlessly radical on some issues and a skilled diplomat who plans to create a new team of advisors to be his eyes and ears on ecumenical matters, mission strategy, and the civil government. Robert Runcie is shown at right with his wife Rosalind and their children, James and Rebecca.

—RNS photo



tablishment of religion." As a senior bishop he is already a member of the House of Lords, the upper house of Parliament, and regularly joins in debates on contemporary issues. Bishops sit on the cross-benches and do not have to display any political party link. On moral issues—questions like capital punishment and the laws relating to homosexuality, for instance—Runcie's record is firmly liberal.

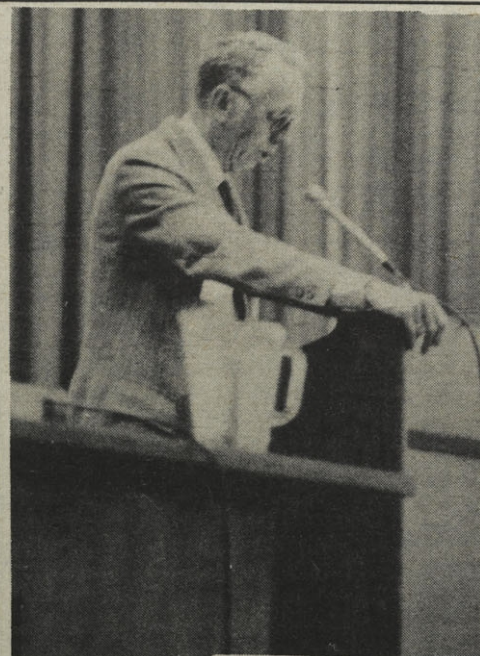
Nor does his appointment under Britain's present Conservative government, headed by Margaret Thatcher, say anything about his views on wider social and political matters. Apart from anything else, he is the first Archbishop of Canterbury to be named under the new arrangement which effectively gives the Church the say in whom it wants.

As far as the Church's affairs are concerned, Runcie has already said he plans to create a new team of advisers. The Lambeth cabinet is small, only a handful of senior people on the payroll. The bulk of church officials is across the Thames in Westminster. Yet that handful is in a key position. On ecumenical matters, on

the increasing interfaith questions, on matters of missionary strategy, on links with civil government and the day-to-day running of the Church, they are the archbishop's ears and eyes. Runcie's appointments, once he is in office early next year, will give an early clue to the style of primacy he hopes to develop.

One thing is already clear. Runcie will be different from his two immediate predecessors. Michael Ramsey (1961-1974) was protected by his air of venerability. Donald Coggan (1975-1980) has come across as a traditional churchman. Runcie seems to be a fresher figure. He may well surprise the English, not to mention the rest of the 64 million Anglicans round the world and the wider Christian connection, as one whose faith has the tang of today and who can stake a quickening place for the Church in a disheartened society.

Christopher Martin is *The Episcopalian's* London correspondent and a Christian broadcast executive with England's Independent Television Authority.



George T. Shields
Mr. Dispatch of Business

Call the question' proves popular message for hardworking deputies

Convention observers often choose a favorite deputy—maybe one who agrees with their political views or is particularly eloquent or humorous. In Denver the deputy who called the question or moved to end debate won many tired hearts.

The deputies' sessions started slowly, with little legislative work accomplished in the first two days. Then they often became bogged in parliamentary maneuvers—a vote to set a special order of business for 11:15 a.m. was taken at 11:20 a.m.; a standing vote on whether to have a five-minute caucus required eight minutes to count. After a slow start, deputies had to do double time during closing days, sometimes not adjourning for lunch until 1:30 p.m. and holding several sessions that lasted past 6 p.m.

Many sympathized with Arthur Machen, Jr., of Maryland who quoted a bishop as saying it was "important to make the distinction between people who have

something to say and those who have to say something."

Perhaps the deputy who would win most spectators' votes was Albert Allen of Idaho who made what was probably the shortest speech of Convention. In a debate about the death penalty versus the cost of imprisonment, he said, "I have one question: What is your life worth?" and sat down.

Some blamed the snafus on the fact that half the deputies were new; others jokingly blamed Denver's thin air. But at every Convention half the deputies are new, and the parliamentary pugnaciousness seemed worse than usual.

George Shields, chairman of Dispatch of Business, attributed the situation partly to the fact that one of the most hotly contested issues—homosexual ordination—came so late in Convention, "and there's always a feeling of 'hold off' when a big issue is coming.

"I share the frustration," Shields said, "but in a group of 904 people, it would be unrealistic to think everyone would be on board at the same time. I think this House has been more disciplined and more responsible than others. There was a clear message of: 'We want to stay here and get this done.'"

Shields thinks more extensive use of the consent calendar—a procedure by which unanimous committee reports are voted upon with no opportunity to amend—will help move things more quickly at future Conventions.

Most amazing to observers was the day that seemed to move the most easily was the day many people were observing the Presiding Bishop's special fast for hunger. "If fasting makes us have the good humor we've shown here today, maybe we should do it more often," Deputies President Charles Lawrence remarked at the close of that session.

Use the gifts you have speakers tell women

by Margie Arms

"Love does not perceive justice. Love is justice," said the Rev. Carter Heyward, author and professor at Episcopal Divinity School, at an Episcopal Women's Caucus luncheon forum in Denver, Colo. How well the Church loves (in Heyward's sense) was the underlying issue of the three forums the Caucus sponsored and which over 500 people attended.

In a forum on "The Myth of Deployment," the Rev. Suzanne Hiatt, also an author and professor at Episcopal Divinity School, denied the myth that only a handful of women priests serve in a "few liberal dioceses." She noted that the Episcopal Church counts over 300 ordained women among its clergy, including at least 175 women priests. Women priests are canonically resident in all but 20 of the 93 domestic dioceses.

Bishop Coleman McGehee of Michigan spoke of deploying women in his diocese. He noted that in every case in which women were hired, the myths (loss of parish membership, Church not ready yet, women can't preach) were shattered. But, he warned, "intentional and planned decisions are necessary to overcome the barriers that now prevent women from competing equally with men."

Speaking from her own experience, the Rev. Patricia Park of St. Paul's Church, Richmond, Va., and president of the Episcopal Women's Caucus, urged women to know their own gifts and to use them. "We have to understand our call and pursue it," she said.

Participants in the second forum addressed themselves to the connection between urban and women's issues. Marjorie Christie, who cochairs the National Task Force on Women of the Episcopal Church, cited statistics to illuminate the plight of urban women:

- Since 1960 the number of female-headed households has grown 10 times as fast as families with two parents.

- Half the female-headed households are below poverty level.
- Seventy-five percent of American women live in the cities.

"And," she added, "there is nothing in those cold statistics about loneliness, about crime, about fear, about depression."

When she examines the way the Church appropriates its money and the way in which it acts, Christie concludes that the Church does not listen to urban women's needs.

The North Porch, a women's center in Newark, N.J., and the Julian Mission, a crisis intervention and personal growth center for women in Indianapolis, Ind., are attempts to meet that need. "Is the Church listening?" asked the Rev. Tanya Beck, founder and former director of the Julian Mission. "No," she said, "when it is confronting the comfortable pew, the bottom line, the dollar bill, and the personal commitment."

Agnes Taylor, codirector of the North Porch with the Ven. Martha Blacklock, echoed Beck: "We don't need Thanksgiving and Christmas Christians. We've had enough of them!"

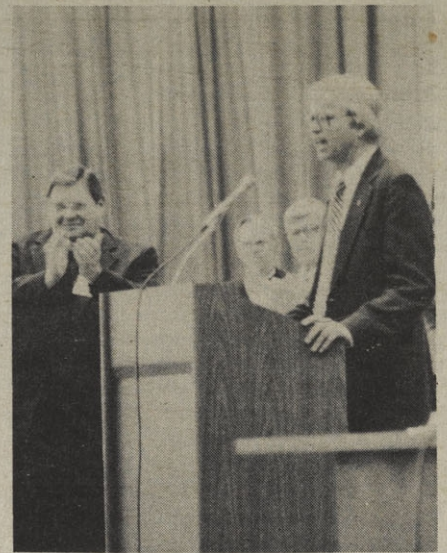
The subject of the final luncheon forum was "Theology of the Body." Encouraged by the movement toward "body Gospel," Dr. Marianne Micks, professor at Virginia Theological Seminary, saw it as a "liberating sign of a new theological honesty."

Canon Clement Welsh, warden of the College of Preachers, spoke of the shattering of the image of the body, not the reality of the body, which has occurred as a result of the women's movement in the Church.

Dr. Verna Dozier, professional educator, noted that the body is more than the institution. The body is in the process of restoration, perhaps in a new form. She noted that newness and creation continue: "God rested on the seventh day. God did not die on the seventh day."



Samuel Hosler



Thomas Lippart



S. Neale Morgan

SMILES WERE THE HALLMARK of the special activities that dotted Convention's calendar. Top left, Presiding Bishop John Allin thanks singer John Denver, who donated his time to a special benefit concert. Top right, Colorado Governor Richard Lamm welcomed Convention to Denver. Bottom, Verna Dozier, Bishop John Walker, Henry Rightor celebrate College of Preachers' 50th anniversary.

Responding to the speakers, Heyward returned to the concept of body-selves as a real expression of incarnation in concrete, physical form. "A theology of the body is always a political theology" which must concern itself in concrete ways with broken, hungry, and oppressed bodies. Such theology must consider death to be real and no cause for thanksgiving.

But, she concluded, after death "something happens," and the broken, hungry, oppressed bodies "do pick up their beds and walk."

Margie Arms is vice-president of the Episcopal Women's Caucus and editor of RUACH, the Caucus' quarterly publication.

Oberammergau June 1980

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ACTIONS SUMMARY

GENERAL CONVENTION

Adopted rules on the composition of the Standing Liturgical Commission and the Standing Commission on Church Music as well as standardizing the procedure and organization of Convention's standing committees and legislative committees. A-94/A-95/A-96/A-97

Established a Joint Commission on Peace consisting of three bishops, three presbyters or deacons, and six lay persons with the mandate to present a program for implementing the 1962 House of Bishops' Pastoral Letter on peace and war to the next Convention. D-3

Changed the title of the General Convention Executive Secretary to Executive Officer. A-88

Asked the Presiding Bishop and the President of the House of Deputies to appoint a Strategic Long-Range Planning Committee to report to the next Convention. C-8a

Asked the Presiding Bishop to confer with other bishops on plans for an opening worship service for General Convention. D-99

Asked the General Convention manager to investigate the feasibility of holding a future General Convention in the Republic of Mexico. D-126

Voted to hold the 1988 General Convention in Detroit, Mich. D-136

Defined a quorum as a majority of the members of a body unless otherwise specified. A-13

Required that nominations made from the floor of Convention be submitted in writing at least 24 hours prior to the day of election. A-117

Adopted an official General Convention seal. D-125

Ruled that any resolution requiring expenditures be referred to the Joint Standing Committee on Program, Budget and Finance. D-90

Changed nominating procedures to allow the Joint Committee on Nominations to speak from the floor on behalf of official candidates. A-118

Encouraged all General Convention planners to include women in orders in official Convention worship services. D-53a

Asked Convention planners to assist Hispanic-speaking people in understanding Convention proceedings. D-93

Directed Convention planners to continue efforts to simplify housing and feeding arrangements at General Convention. B-137a

MINISTRY

Affirmed the congregation as the primary focus of ministry. A-81a

Deacons

Received the report, "The Church, The Diaconate, The Future" and asked the Council for the Development of Ministry to implement its recommendations. C-53

Calling of Clergy

Endorsed use of the Clergy Deployment Board booklet, "Caring for Clergy in the Calling Process" and asked the Bishops Committee on Pastoral Development to offer guidelines for pastoral care of those ordained ministers who are not selected to fill vacancies. D-54

Lay Ministries

Commended the Lay Ministries Office and diocesan and church-affiliated training centers for their contributions to lay ministry training. D-15

Agencies

Continued the Board for Clergy Deployment and the Council for Ministry Development. A-33/A-66

Evangelism and renewal

Asked collaboration between diocesan evangelism and renewal units and missions and aided congregations and asked that each congregation have an evangelism and renewal committee. D-17/D-18

Church's Teaching Series

Commended the Church's Teaching Series to the Church at large. C-29

Venture in Mission

Reaffirmed its commitment to Venture in Mission and urged each diocese, congregation, and individual to be involved. D-150

ELECTIONS AND APPOINTMENTS

General Convention

Reelected the Rev. Canon James R. Gundrum to be Secretary of the General Convention and Kenneth W. Miller to be treasurer. Re-elected Dr. Charles W. Lawrence President and the Very Rev. David B. Collins Vice-President of the House of Deputies and the Rt. Rev. Scott Field Bailey secretary and the Rt. Rev. George Murray Vice-President of the House of Bishops.

Executive Council

Elected to terms twice the interval between regular sessions of the General Convention the Rt. Rev. A. Donald Davies, the Rt. Rev. Walter C. Righter, the Rev. Messrs. Maurice M. Benitez and Herbert A. Donovan, Jr., and laypersons Pamela Chinnis, John L. Carson, III, Robert F. Gaines, Harry W. Havemeyer, Dixie Hutchinson, and Harry Griffith.

Anglican Consultative Council

Elected for a term of three sessions Dr. Charles R. Lawrence with Pamela Chinnis as alternate.

Clergy Deployment Board

Elected for six-year terms the Rt. Rev. Matthew Bigliardi, the Rt. Rev. Joseph T. Heistand, the Ven. Robert N. Davis, the Very Rev. Gordon T. Charlton, Jr., the Rev. Hays H. Rockwell, Verna J. Dozier, George H. Soule, and William G. Ikard, II. Elected for three-year terms the Rt. Rev. Claude C. Vache, the Rev. Henry P. Mitchell, and Margaret B. Fitter.

Church Pension Fund Board

Elected for six-year terms the Rt. Rev. George M. Murray, the Rt. Rev. J. Milton Richardson, the Very Rev. Richard Coombs, the Rev. Canon Yung Hsuan Chou, Robert A. Addison, Jane Darrah Clafin, James B. Knowles, Gerald A. Lamb, Avery Rockefeller, Jr., Mary R. Shepard, Carroll Wainwright, Jr., and Louis J. Willie.

General Board of Examining Chaplains

Elected for nine-year terms the Rt. Rev. Bennett J. Sims, the Rev. Messrs. J. Mark Dyer and Herman Page; faculty members Holt Graham and William Green; laypersons Thomas A. Bartlett and Thomas Matthews.

General Theological Seminary

Elected for six-year terms the Rt. Rev. Christoph Keller, the Rt. Rev. Robert C. Witcher, the Rt. Rev. Frederick Wolf, the Rev. Messrs. John Crocker and Alanson B. Houghton, the Ven. Arthur B. Williams, Jr., and laypersons James Stacey Coles, Dr. Charles R. Lawrence, and Douglas T. Yates.

Board for Theological Education

Appointed by the President of the House of Deputies for 1980-1982 the Rev. O. C. Edwards, the Rev. Charles H. Long, Jr., Joseph Davenport, Nell Gibson, and Carl Matthiasen; for 1980-85 the Rev. Rogelio Pantón, the Very Rev. Edward C. Wappler, Sue Scott, Nancie Oyama, and Robert Lesley; seminarians for 1980-1982 Nelson Foxx (EDS) and James Tucker (VTS).

Forward Movement

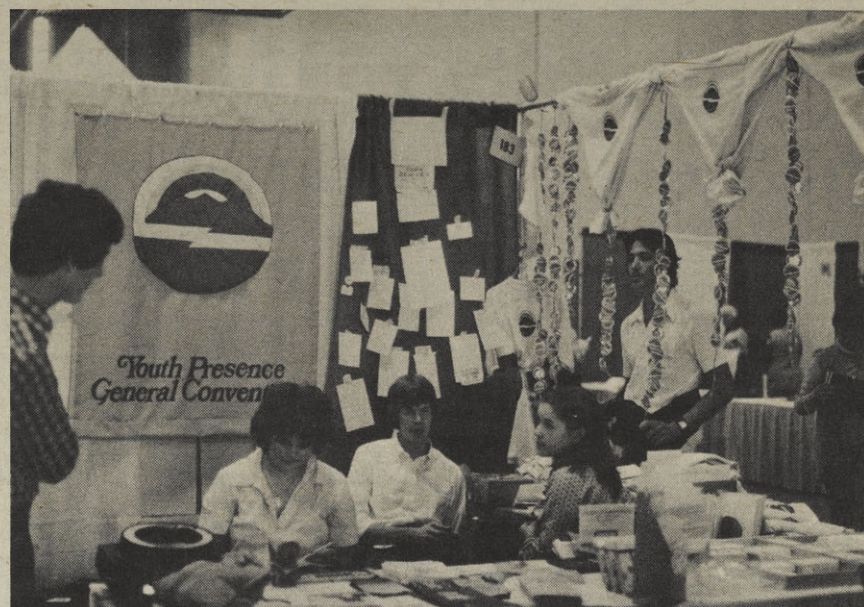
Authorized the Presiding Bishop to continue Forward Movement Publications under his direction. A-50

The Episcopalian

Recommended use of The Episcopalian to church agencies, dioceses, parishes, and vestries; approved the members of the Board of Directors and asked that vacancies on the board be published in The Episcopalian. A-46/A-47/D-57

Archives

Designated the Historical Society of the Episcopal Church as custodian of the archives. A-51



Youth make impact at Convention

"We are not just the Church of tomorrow; we are part of the Church of today," said Jim Demaree, a youth representative from New Hampshire, in addressing the House of Bishops. And so they were.

"Youth Presence" they called it. Nearly 500 high school young people and their adult advisors came to Denver to experience the Church at work in a General Convention. Representing 61 dioceses, they became part of the fabric of Convention and made a significant impact on its life.

Unlike other Conventions, these youth came not with one or two burning "youth issues," but with a commitment to become involved with whatever issue or interest won their attention. Many became an important addition to their diocesan delegations, meeting with them in caucuses, at mealtimes, and after hours.

Their impact on Convention was formalized on the last day of their stay when both Houses passed a resolution commending the youth for their significant contribution to the life of Convention.

David Belote, youth delegate from Virginia Beach, Va., invited to address the House of Deputies, spoke for all the youth when he thanked Convention for being so profoundly and thoroughly included in its workings. Investigating the Prayer Book issue, he noted he had sought out "the Rev. Logan Jackson (SPBCP), Bishop Otis Charles, chairman of the Bishops' Committee on Prayer Book and Liturgy, and Canon Charles M. Guilbert, custodian of *The Book of Common Prayer*, and not once did they not have time to talk with me and explain their thinking on this issue."

At the Youth Presence B.Y.O.B. night (Bring Your Own Bishop), over 50 bishops joined Presiding Bishop John Allin at Colorado Women's College (where the youth were housed) for an informal get-together and a question-and-answer period with the Presiding Bishop. The mutual love affair between bishops and kids continued on Friday when the House of Bishops warmly received the assembled youth with a standing ovation.

The Rev. Peggy Bosmyer of Arkansas, head of the General Convention Youth Committee, told the House of Bishops about the strong, growing Youth Ministry Network which Liz Crawford and her youth office at the Episcopal Church Center have created. They were largely responsible for this gathering at Convention.

Then Martha Hayes of Spokane addressed the House of Bishops, saying she hopes the Episcopal Church of tomorrow will "operate with the same love and devotion the Episcopal Church of today is blessed with." The Presiding Bishop, on behalf of all the bishops, received a Youth Presence button and T-shirt, which he promptly donned. The youth also presented a check for \$300 to the Presiding Bishop's Fund for World Relief.

Alas, Saturday came, and the youth had to return to school and studies before the Convention's end. These kids had felt a part of the Episcopal Church and had experienced an unforgettable vision of the greater Church beyond their parish walls. At the airport, one young person said, "I feel like I'm saying goodbye to my family." And so she was.

—Gene Robinson



NEARLY 500 OF THE CHURCH'S younger members made their presence known at Convention by their colorful booth (top) and by exuberant en masse visits to both the House of Deputies and the House of Bishops. When they visited the bishops (bottom), Presiding Bishop John Allin warned, "Careful! This is the huggin'est bunch I know."

ACTIONS SUMMARY

CANONICAL CHANGES

Updated gender references in the canons to reflect ministry open to both sexes, to wit: "man" to "person," "clergyman" to "member of the clergy," "clergymen" to "clergy," and "laymen" to "lay persons," and authorized a general canon to make references to the masculine pronoun include the feminine gender as well. A-4/A-5

Eliminated anachronistic references to "Great Britain and Ireland, and the colonies and dependencies thereof" from the canons. A-14

Amended Title III, Canon 11, Sec. 9 on military chaplaincies to refer to "armed forces," not "army or navy." A-15

Amended Title IV, Canon 4 on presentment of bishops to remove the restriction that presenters must be male and clarify the number of lay communicants necessary to bring charges. A-7

Amended Title I, Canon 8, Sec. 6 to read that a Province president need not be a bishop, in which case a bishop must be elected vice-president in order to serve as president of the Provincial House of Bishops. A-90

Amended Title I, Canon 5, Sec. 1(4) to clarify that assistant parish clergy, curates, canons, etc., need not report services already included in parochial reports. A-21

Amended Title I, Canon 18, Sec. 3 to clarify which bishop should be consulted and receive the reports of clergy solemnizing marriages in another diocese. A-16

Amended Title III, Canon 13, Sec. 3 to extend requirements for officiating to include clergy ordained by domestic as well as foreign bishops in communion with this Church. A-17

Amended Title II, Canon 7, and Title I, Canon 6 to insure retention of church property. D-101/D-24a

Amended Title I, Canon 13, Sec. 1 to permit dioceses to choose the method of election of senior wardens and vestry members. D-33

Asked the Standing Commission on Constitution and Canons to produce a canon on selection of assistant ministers to present to the next Convention. D-100

Amended Title I, Canon 4, Sec. 6 (a and c) to change the triennial budget cycle from three years to "interval between Conventions." A-89

Amended Title III, Canon 25, Sec. 4 to bring the Canon on Lay Readers into compliance with the new Book of Common Prayer. A-9

Amended Title III, Canon 9, Sec. 4(c), and Canon 16, Sec. 7(a) so "missionary diocese" reads "diocese." A-25

Referred the subject of a suffragan bishop acting as a priest-in-charge to the next General Convention. C-54

Referred amendment of Title III, Canon 22, Sec. 2-5 on filling vacant cures to the next bishops' meeting. B-101

Adopted canonical provisions regarding dioceses seeking autonomy. D-68

Amended Title I, Canon 8.1 to transfer the Diocese of Missouri from Province VII to Province V. B-57

Referred the subject of amending Title III, Canon 20, Sec. 4 on self-supporting priests and deacons to the interim bishops meeting. B-143

MISCELLANEOUS

Ecclesiastical Trials

Asked the Joint Commission on Constitution and Canons to study the procedures for conduct of trials by Ecclesiastical courts. D-32

Council Visits

Commended to Executive Council regular visits to jurisdictions of the Church by its elected members. D-149

CONSTITUTIONAL CHANGES

Proposed on first reading to amend Article V, Sec. 1 of the Constitution so that admission of a new diocese takes place on proper certification to the Secretary of General Convention. D-102

Proposed on first reading to amend the Constitution to make the term diocese refer to any jurisdiction entitled to Convention representation. A-24

Proposed on first reading a constitutional amendment to give assistant bishops vote in the House of Bishops. C-37

Proposed on first reading a constitutional amendment which would make deacons eligible for election to the House of Deputies. B-119

Amended the Oath of Conformity to read "The Episcopal Church." A-125

Enfranchised communicants of border parishes who are in good standing in a diocese but not necessarily domiciled there to be eligible for election as Convention deputies. A-91

CHURCH STRUCTURE

Ratified division of the Diocese of California into two dioceses—California and "El Camino Real"—and the division of the Diocese of Louisiana into two—Louisiana and "Western Louisiana." B-134/C-9

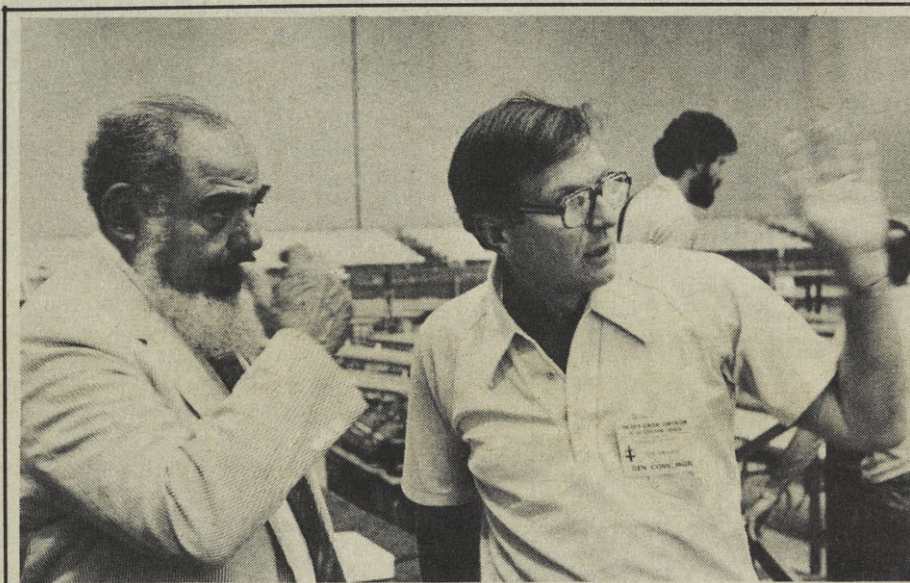
Ratified changes in the Anglican Consultative Council's constitution; reaffirmed acceptance of it; clarified its function as an advisory, not legislative, body; and adopted criteria for Episcopal representation. A-113/D-128

Adopted a Covenant plan for autonomy of the Episcopal Church of Liberia to become an associate member of the Church of the Province of West Africa with full independence by 1990. The Bishop of Liberia will be a collegial member of the House of Bishops. A-110

Gave seat and voice in a designated section in the House of Deputies to two ordained persons and two laypersons authorized to represent the Episcopal Church in Liberia, and to similar representatives from the Episcopal Church in Navajoland. B-128a

Granted autonomy to the Diocese of Puerto Rico and approved a covenant between the Iglesia Episcopal Puertorriquena and the Episcopal Church to grant extra-provincial status to Puerto Rico under the metropolitan authority of the President and Synod of Province IX until a Regional Council can be created. D-50

Authorized the Presiding Bishop, in consultation with Anglican Communion authorities, to transfer a jurisdiction to another province or regional council when the jurisdiction can no longer remain part of the Episcopal Church for political reasons. C-42a



Planning for a meeting is serious business when you're expecting over a thousand people. Top, Dr. Charles Lawrence, President of the House of Deputies, appears to ponder the explanation being offered by Bob Wallace, General Convention manager, prior to the September 9 opening of Convention. Below, in an equally serious mood, the Rev. Canon James Gundrum, General Convention secretary, consults with Bishop Scott Field Bailey, secretary of the House of Bishops.

—Photos by S. Neale Morgan



Church in Small Communities

Assigned program advocacy and review for research and communication on the Church in Small Communities to an Executive Council Standing Committee which will be responsible for liaison and grant administration for such programs as Leadership Academy for New Directions, the Ministry to National Parks, and the Resource Center for Small Churches. A-80a

Commended the Resource Center for Small Churches. D-47

Council of North America

Reaffirmed continued Episcopal participation in the Anglican Council of North America and the Caribbean; continued budget support; and gave the Presiding Bishop power to appoint representatives. A-100/A-116

COURTESY RESOLUTIONS

Recognized the College of Preachers on its 50th Anniversary. B-49

Expressed appreciation to priest, poet, and scholar, the Rev. F. Bland Tucker, D.D., the only living member of the Joint Commission on the Revision of the Hymnal, 1940. A-71

Congratulated the Church Army Society on its 50th Anniversary. C-45a

Memorialized the life and work of Margaret Mead. D-25

Memorialized Lee Hastings Bristol, Jr., one-time Executive Secretary of the Standing Commission on Church Music. D-51

Extended best wishes and prayers to St. Paul's Episcopal Church, the oldest black parish in the Diocese of Atlanta, on the occasion of its 100th anniversary during 1980. D-132

Commended the ministry of reconciliation of the Christian Renewal Centre, Rostrevor, County Down, Ireland, and its founder-director, the Rev. Cecil Kerr, priest of the Church of Ireland. D-73

Gave thanks for the witness and presence of over 400 young people who attended the Convention as visitors. D-135



PURRFECT FOR THE PART: Convention's youngest volunteers, Ian McRae (left) and Betsy Hussong. Both Episcopokittens attend St. John's Cathedral in Denver. Betsy, the 5½-year-old daughter of Mr. and Mrs. Richard Hussong, is a kindergartner and in her second year of Orff music lessons. Ian, 4½, lives with his mother Cyndy in Bishop Frey's household and attends the Denver Cooperative Preschool at St. John's. He also attended the Lambeth Conference with the Frey household.

Evangelism Seminars hear spirit-lifting approaches

"If congregations could grasp that no community lacks a single gift necessary to further the Church, they would be unstoppable," Dean James Fenhagen of General Theological Seminary told one of the early morning Convention workshops sponsored by the Church's evangelism office.

Evangelism, renewal, and church growth—words batted about the Church for the past few years—lead both to tales of success and to requests for how-to information. The three stories presented each morning varied but were all instructive.

The Rev. Bruce Shortell of St. Stephen's, Harrington, Del., discussed his parish's Discovery Class, held a number of times a year. "If we are faithful to the ministry of the Lord, then more and more are converted and more and more are available to do ministry."

The Rev. Zealand Hillsdon-Hutton elicited laughter when he said the smartest thing he'd done for his parish's evangelism program was to marry the diocesan consultant!

Valerie Hillsdon-Hutton, who was a missionary to Kenya before accepting the California post, said evangelism must be humanized. "The Bible speaks of councils and movements and strategies, but mostly it speaks about people and their stories. You should seek out parish members with the gift of evangelism, recognize it publicly, and commission them."

The Rev. Paul Schwenzfeier of Holy Spirit of Matapan, Boston, Mass., works in an ethnically changing neighborhood. "To be blunt," he said, "there's no way we can be in Christ and not get our

hands dirty." Holy Spirit operates Project Sent, a missionary service program. "Living out the pattern of Christ's servanthood," says Schwenzfeier, has brought a 200 percent increase in parish membership.

The Rev. Matthew Ahn went to Los Angeles to do a study of Koreans in the diocese and remained to build a new congregation. St. Nicholas' had people but few resources so it teamed with a Hollywood parish with large facilities and few people, and both congregations grew. Growth at St. Nicholas', which has an intergenerational Sunday school for toddlers through senior citizens, is two years ahead of schedule.

In contrast Christ Church, located in the heart of Dayton, Ohio, was almost defunct when the Rev. Gordon Price went there to give it "a decent funeral." Recalling a Pentecost sermon by the late Presiding Bishop Arthur Lichtenberger, Price said, "You don't find God on the church page, rather elsewhere in the paper. God is in the world. You can't look back in anger or ahead in fear, only around in awareness." This is what is being done at Christ Church.

His first year Price announced tithing would be the standard of stewardship; the parish adopted it, and giving increased 50 percent.

"The Church is often trapped by the hydraulic theory of mission: 'Mission isn't mission unless it goes over water.'" Price doesn't agree. —A. Margaret Landis

Tapes of evangelism workshops are available from Marvel Productions, P.O. Box 515, Mukilteo, Wash. 98275.



There was a doctor — in both Houses

While partisans debated the pros and cons of liturgical, ecumenical, and social issues, one Episcopalian at General Convention devoted his time to an even more fundamental issue: keeping Convention-goers in good health.

Dr. William Eversmann, a regular Army Colonel and senior warden of St. Luke's, Denver, is the first official medical director in Convention history. During the summer Eversmann volunteered his services "for a day or two" but soon found himself with a title and the big job of recruiting and training some 40 volunteers to staff a first aid station and emergency teams in the House of Bishops, the House of Deputies, and the Triennial.

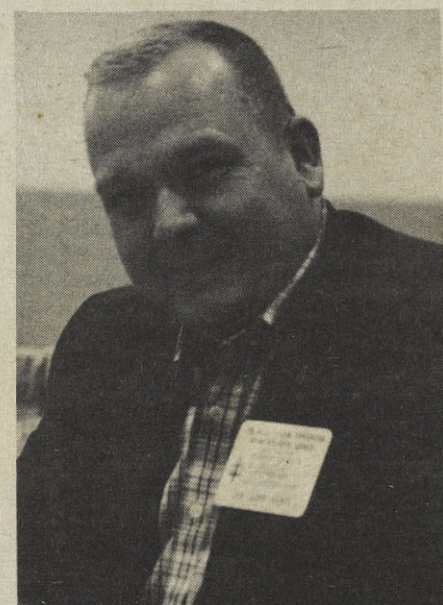
Each team, and location, was well equipped with emergency apparatus, including oxygen and litters, and the teams in the meeting areas were augmented by Denver firemen who could summon ambulances by radio if necessary.

Eversmann said Convention planners enthusiastically received his modest offer of help because they were aware that the combination of Denver's mile-high altitude and Convention's workload and excitement could create medical problems.

They were right. Nearly 270 people sought some form of medical care during Convention's 11 days. Higher than usual blood pressure readings were common. Cases of dizziness and fainting peaked during the day of fasting and prayer but, together with shortness of breath, were common during most of Convention.

Hearts were under some strain, too. Five persons were taken to the hospital for heart attacks or heart-related incidents, and some 20 persons were referred for observation or tests. Several of the most serious casualties were diagnosed as pre-existing conditions which became apparent at this time. Two or three underwent surgery and were left recuperating in Denver when their friends returned home. Convention staffers thought the medical incidents which occurred were of a more serious nature than those at past meetings.

When the magnitude of his task became apparent, Eversmann decided to take leave from his post as head of orthopedics at Fitzsimmons Army Medical Center, Denver, for the duration of the Convention. During August he recruited and trained—or retrained—his volunteer staff and found three other doctors—John Connell, Daniel Horne, and John



William Eversmann, M.D.

Robertson—to work with him. He also collected the necessary equipment and scheduled and deployed his teams.

While only a fraction of Convention-goers sought medical attention, a larger number suffered at least some of the symptoms caused by Denver's altitude and dry climate. Many remarked they were glad to know help was at hand if needed.

Due to the positive reaction, similar medical services will probably be provided at future Conventions, Eversmann said.

During the early days of this Convention Eversmann made brief appearances before Deputies, Bishops, and Triennial. He offered all the same advice: lip pomade and hard candies for dry lips and scratchy throats; drink less alcohol since altitude intensifies the effect; use less salt and increase liquid intake to reduce strain on the body.

At each appearance he advised, "Walk slowly, smoke less, don't get excited, don't work too hard—all those things doctors tell their patients but don't do themselves."

Later Eversmann expressed satisfaction: "I think people listened. I'm pleasantly surprised that so many adhered reasonably well to my suggestions."

Even to the suggestion that they drink less? "Well, I've only treated one bad hangover. That's pretty good, don't you think?" —J. P.



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Did we really make news?

If every General Convention of the Episcopal Church has to have a central theme, the theme of the Convention in Denver must be "Reconciliation"—at least that's how many people see it. It was not a great Convention, perhaps, but we did some of our own housekeeping so we can now proceed with the fundamental work of the Church in its mission as the world's servant. How deep the reconciliation achieved at Denver really is remains to be seen. How soon we take up the Church's primary tasks with renewed zeal will be the best indicator of our solidarity in mission.

Compromise is often necessary in this world. But we must always remind ourselves that it can be had at too great a price. In my view, the fundamentals were not compromised in Denver, but the cost of reconciliation may have been the neglect of some rather fundamental issues.

The headlines in the secular press dealt with the new Prayer Book and the debate on homosexuals in the ministry. (The "pros" of the national wire services were preoccupied with the Pope's approaching visit, hence there was not the wide coverage usual for a General Convention.)

But we still have to ask, "Did we really make news?" The press will report it when the Church is significantly involved in the matters which concern the world and which are important in our contemporary history. The daily news deals with war and peace, the threats and benefits inherent in the most spectacular technological revolution of all time, the possible values and dangers in genetic engineering through which we can help to program our own evolutionary future, the continuous deterioration of the quality of life in our urban environment, and the problems of energy and our dwindling supplies of finite resources.

I'm glad the matter of the Prayer Book seems to be settled. At the moment most Episcopalians appear to be content with the Denver decision—if not jubilant about it. I'm not clear how we can happily have one official Prayer Book with sporadic use of the old texts, but charity demands we try.

Decisions on three matters were generally considered the major accomplishments of this Convention:

- approval of a new *Book of Common Prayer* which is the most complete revision since 1662;

- approval of the continued use of "liturgical texts" from the 1928 Prayer Book, limited by certain guidelines; and
- recommendation that "practicing homosexuals" as well as heterosexuals who may be engaged in sexual relations outside of marriage should not be approved for ordination.

Unnoticed by the secular press in general, however, was a decision which may be remembered long after these issues are forgotten. This was the approval of a resolution Bishop Arthur Vogel of West Missouri introduced which affirms the documents on Eucharistic Doctrine and Ministry and Ordination resulting from 15 years of Anglican-Roman Catholic dialogue.

Archbishop William Temple once said the ecumenical movement is "the great new fact of our time." This action puts the Episcopal Church again at the center of this movement. Vogel said that "what these documents are concerned with is the permanent future relationship of the two most widely-spread communions in Christendom." He described the documents, to which we are now committed, as being "biblical, evangelical, Catholic, and Anglican." This action should be

noted by those who are tempted to break away because they feel the Episcopal Church may become "just one more Protestant denomination."

One of the dangers we always face is an over-emphasis upon the "institutional Church." Some people are primarily interested in the survival of the institution and others are mainly concerned about being faithful to the commands of the Church's Lord, that we follow Him and serve the world—even at great risk if necessary.

We can have no "Venture in Mission" if we are interested only in what William Stringfellow called "the statistical prosperity of the institution." We must both care for the institution and do the Lord's work, but the institution makes sense in the world only when it does the Lord's work both within its own household and "out there" where most of the people are.

Six years ago, when the present management team under Presiding Bishop John Allin took office, I prayed they would "get it all together without giving it all away." They have done a good job in a difficult time, but this prayer is still my prayer for our bishops, our clergy, and our people.

OPEN MIKE

Down from the mountain with scratched tablets

Denver in September had the same appeal as St. Peter's last excursion to Rome. It was something you had to do for the Faith, but you were quite sure you wouldn't enjoy it. More appealing was a new way to rate General Convention—not by how much good it might do, but how little harm.

So you went, and Denver left its print on you. Confusion, dry lips, light head.

Denver was a meeting of mixed messages and the dissenting statement. It didn't say yes, and it didn't say no.

Convention said ordaining homosexuals or non-celibate single heterosexuals is inappropriate. Except, of course, in those dioceses whose bishops signed the dissenting position paper.

Convention said the Church has a new *Book of Common Prayer*. Except no one really has to use it although the parish should have some copies somewhere to pass out when the bishop comes to visit.

The women of Triennial said they wanted nothing to do with radical notions like ERA but had the ERA-supporting Episcopal Women's Caucus, *persona summa non grata* in Minneapolis, participating in their Resources Day.

While the almost all-female Triennial denied ERA, the 90 percent male House of Deputies and the 100 percent male House of Bishops voted support.

Deputies showed little taste for "involving the Church in politics" when the question was voting rights for the District of Columbia but apparently had no trouble with politics when they endorsed establishment of a Palestinian state in the Middle East. Maybe politics are less "political" when they happen overseas.

From Convention's commitment of an additional \$400,000 to support black colleges over the next three years, one might assume it had a real commitment to combatting racism and heeding the plight of minorities. If so, what does an all-white slate elected to Executive Council mean? Why couldn't Convention respond affirmatively to the request that the Indian desk be moved out of New York and closer to the people it serves?

And why was it so easy to put an ad-

ditional \$375,000 in the budget for the Coalition for Human Needs' grants program when Executive Council has been wondering if the Church shouldn't be removing itself from the grant business.

And why did all the bishops, whose diocesan bills will be raised anywhere from \$2,000 to \$40,000 to meet the higher apportionment, vote for the higher budget *without any discussion*? Bishops' budget approval can be *pro forma*, but 90 seconds?

Social activists were floored. Easy victories in the Episcopal Church are a new experience for them. They know their causes are just, but they also know that Sweet Justice has seldom swept Convention off its feet. They could suggest only two possibilities: the Holy Spirit had struggled through the Denver smog or the fix was in. The more pious tended to believe the first and rejoiced. The more skeptical tended to believe the second and worried.

Nobody—at least nobody who was talking publicly—knew what price tag had been put on lack of opposition or knew when the bill might become due and payable.

Back at sea level, trying to read Convention for future direction seems impossible. To steer a straight course you have to ignore about one-third of what happened. Decide, in other words, to "Do your own thing."

Now, Denver had some pluses. The Urban Bishops Coalition, the women of the Church, and the evangelism/renewal movement forged some potentially valuable new alliances.

For new Convention-goers the revelation of the Church militant in all its diversity held its usual thrill.

For old-timers the chance to see old friends, to play a little, to test the ambience and opportunities of "two weeks in a strange town" was as heady as ever.

But as a place in which to seek counsel on how the Church should be the Church in the 1980's, General Convention didn't offer much help.

Perhaps in the next 18 months the veil will be lifted, and we'll see clearly. Wonder if we'll like the view. —J. S. P.

OPEN MIKE

The Great Apple Sky Wonder Machine

She didn't enjoy flying. She didn't want to go to this Convention. A fifth-timer, she'd seen some of the "big" ones—South Bend with its high drama of the Black Manifesto, Minneapolis with its history-making decision on women priests. This time she knew she faced not only endless hours of parliamentary jockeying, but a three-hour plane ride which scared her. John Frey's book title, *The Great Apostolic Blunder Machine*, was an apt description of this Convention, she thought as she tried to ignore the plane's jostling as it gained altitude.

Among the press corps it was not hard to find reinforcement for her cynicism. Convention reporting consists mainly of waiting through the Points of Personal Privilege and Call the Previous Questions for some words or actions that will add spark to a linear column of type. While they wait, reporters sustain themselves with sarcasm.

One likened the deputies' concern about how people at home would react to homosexual ordination to a story about a British woman who, during debate on evolution, said, "Maybe we did all descend from apes, but do we have to tell people?"

Convention was being cautious. Ordained women were "forgotten" in Convention Eucharists. Three seats on Executive Council previously held by blacks were lost. Triennial, usually a progressive force, voted not to support ERA. Someone said Convention had had a lot of casualties, and someone responded, "And Triennial was one of them."

She found, too, lots of people with whom she'd shared other Conventions and marveled at how they could "hang in" when things seemed so inward-looking and ponderous.

Leaving a day early with jokes about "time off for good behavior," she found herself amazingly calm about her flight

home. She was so busy enjoying the tableau of neatly plotted landscapes of Kansas and Missouri below and—when dark came—the orange and green patterns of Dayton and Cleveland that she forgot her usual compulsion about "holding up" the plane with sheer willpower. It was flying on its own power and doing quite well, thank you.

Buoyed by this new confidence, she reflected on *The Great Apostolic Blunder Machine* of Denver. The legislative sessions had been as deadly as she feared, yet she regretted leaving the rarified atmosphere of Convention and knew it had nothing to do with the altitude.

That unwieldy, wide-bodied craft called General Convention flies on its own power, too, fueled by people of faith who hold it up. In debate it can be turbulent and recalcitrant, but as a collection of individuals, it is a marvelously supportive environment. Episcopalians in Convention are the huggiest people around, and it's contagious.

She remembered a friend's saying, "Well, this Church is one of the few places where people are still asking the right questions even if the answers are sometimes weird."

Philadelphia at night was a brilliant array of color and movement, and she marveled at how different it looked from the plane. Perspective, she thought, makes a lot of difference.

Then she remembered her 6-year-old's reaction when he'd asked her to read him the title, *The Great Apostolic Blunder Machine*. She'd mumbled it, not wanting to have to explain what "apostolic" meant. "Hey, that's nice," he'd said, "The Great Apple Sky Wonder Machine!"

She hoped she'd remember that perspective when the Blue Book arrived three years hence.

—J.M.F.

As soon as the Thermometer goes
DOWN

The number of Church Fires goes
UP

After arson — the greatest cause of church fires lies in faulty or neglected heating systems — and spasmodic forcing of systems to meet peak loads. Protect your church. Have your entire heating system thoroughly cleaned and inspected **NOW — BEFORE THE PEAK HEATING SEASON ARRIVES . . .** and take immediate action to correct any defects.

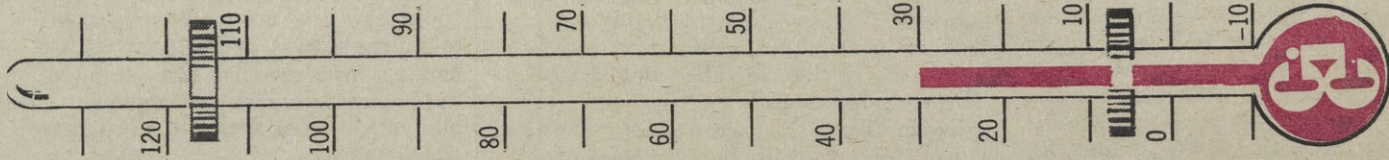
Be sure to include chimneys, smokepipes and the housekeeping of your furnace room.

Now, too, is the right time to make a complete safety check of all other facilities in your church, parish house and rectory in cooperation with your

local fire department. As fall comes on, every area of your buildings will be in greater use both for worship and social activities. This includes meeting rooms and kitchen facilities.

Be sure your safety check takes in your entire electrical system, kitchen equipment, general housekeeping of closets and storage areas, location and operating condition of all fire extinguishers and alarm systems.

Taking steps now to protect your church and prevent loss may seem bothersome and time consuming, but those who have been through a severe fire will guarantee this is one of the best investments of time and effort you can make.



OCTOBER, 1979

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