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EDITION

AUGUST 1981

THE **Episcopalian**

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EPISCOPAL CHURCH
AUSTIN, TEXAS

Bishop's Indian Art Displayed

See page 8

How Well Do We Prepare for Marriage?

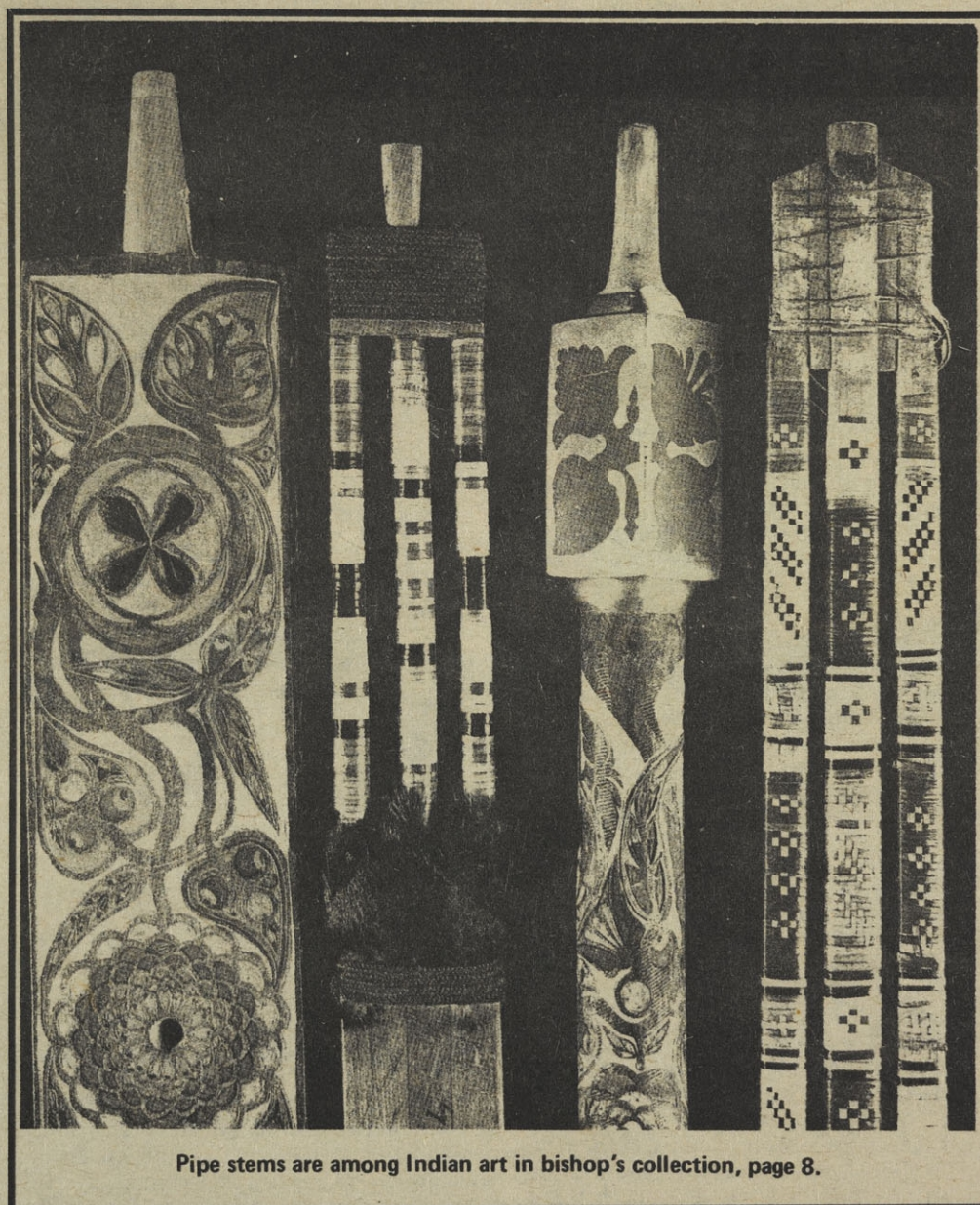
See page 9

'Lost Ark' is High Adventure

See page 11

Try an Easy Ecclesial Quiz

See page 4



Pipe stems are among Indian art in bishop's collection, page 8.

Harry Smythe is on the road

by Rafael Angel Suarez, Jr.

Now that he's finished an 11-year stint as the Archbishop of Canterbury's personal representative to the head of the Roman Catholic Church in Rome, the Rev. Harry Smythe has retired and plans to visit Robert Runcie in Canterbury. Nothing unusual in that.

But Harry Smythe is walking all the way.

On May 28 the 57-year-old, Australian-born priest began a long pilgrimage from the tomb of St. Peter in Rome, traditionally thought to be in the crypt of the Vatican church that bears his name, to the premier Cathedral of the Anglican Communion.

"If I ever get as far as the Channel, the Archbishop of Canterbury has asked me to send him a telegram," Smythe laughed. "He says he'll come back to Canterbury to bless 'whatever arrives!' I said, 'Your Grace, those are the most discouraging words anyone's said so far.' But presumably I'll arrive around the beginning of October."

A tall, slim, red-cheeked man, the picture of a kindly village parson, Smythe was the head of the Anglican Center in Rome where he represented the Church of England and its worldwide affiliates in discussions with

Continued on page 5

THE Episcopalian

continuing *Forth and The Spirit of Missions*.
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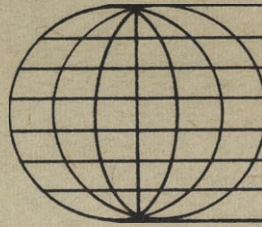
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World News Briefs



SPRINGFIELD

A former Episcopal priest, the Rev. James Parker, has been hired to help Roman Catholic Bishop Bernard Law of the Diocese of Springfield-Cape Girardeau (Missouri) process applications of former Episcopal priests who wish to be reordained Roman Catholic clergy. Parker, now a Roman Catholic layman, hopes he will be accepted as a married priest. Law and Parker, who says he knows of some 25 former Episcopalians who wish to apply, are reviewing the dossiers local Roman Catholic bishops are compiling about each applicant's faith, ministry, motivation, and, if married, wife's opinion of the move. The dossiers will be forwarded to the Vatican where final decisions will be made. The Vatican will also decide if the applicant must be reordained or conditionally ordained, the latter a possibility for men whose Episcopal ordinations involved Orthodox or Old Catholic bishops. The Vatican considers Episcopal ordinations invalid.

NEW YORK CITY

The decision of St. Bartholomew's vestry to lease a portion of its Park Avenue property for commercial development may result in a major land-use battle. The lease could bring the church an income of \$7 million a year, but many New Yorkers, including parish members, oppose disturbing the Byzantine-style church complex which received landmark status in 1967. The Rev. Thomas D. Bowers, rector, says not to develop the site and realize income which could fund outreach programs would be "idolatrous," but opponent J. Sinclair Armstrong vows to fight what he terms "the destruction of this magnificent and remarkable landmark."

GENEVA

Reports received here indicate almost complete destruction of an Anglican seminary complex in northern Namibia during a night attack in mid-June. According to Bishop James H. Kauluma of Namibia, "anti-Church forces" firebombed the chapel, dormitory, library, offices, and classrooms of St. Mary's Mission-Anglican Diocesan Seminary in Odibo, Ovamboland. Leaders of the World Council of Churches, Anglican Consultative Council, and Lutheran World Federation denounced the attack. The Evangelical Lutheran Ovambo-Kavango Church has also been attacked in Namibia, and twice its printing press was destroyed.

SIERRA MADRE

The Episcopal Communicators—laity and clergy involved in all aspects of communication in the Episcopal Church—held its annual meeting at the Mater Dolorosa Center in this California town. During the week-long schedule of workshops, tours, and planning, the Communicators presented the annual Polly Bond Awards which honor the work and memory of Ohio's late diocesan communicator. Among the publications honored were *The Witness*, *Cathedral Age*, *The Virginia Churchman*, *The Voice* (Diocese of Newark), *Mountain Day-spring* (Diocese of West Virginia), *The*

Episcopal News (Diocese of Los Angeles), and *Episcopal Churchfacts* (Diocese of Western New York), a double winner. During the business session the Rev. Burtis Dougherty was named treasurer and Theodore Baehr of the Episcopal Radio/TV Foundation and Beverly Ross, communications director for the Diocese of Nebraska, were elected to the Board.

JOHANNESBURG

Bishop Desmond Tutu lost the election to become Anglican Archbishop of Cape Town when, deadlocked after two days of balloting, delegates asked their bishops to choose a successor to retiring Archbishop Bill Burnett. As a compromise they chose Bishop Philip Russell, 61, of Natal. Clergy deputies supported Tutu, general secretary of the South African Council of Churches and Auxiliary Bishop of Johannesburg, while the laity backed his oppo-



Richard J. Anderson

SEE GUADALAJARA

ment, Bishop Michael Nuttall of Pretoria. Reportedly some resistance to Tutu sprang from his outspoken criticism of the South African government's apartheid policies which on two occasions has resulted in loss of his passport. Recently Tutu said one cannot be a Christian and practice apartheid and that persons who promote and carry out the policy of racial discrimination should be excommunicated.

MINNEAPOLIS

Two former diocesan bishops will join Bishop Robert M. Anderson's staff—Bishop Robert P. Varley, formerly of Nebraska, and Bishop William Dimmick, formerly of Northern Michigan. Varley will minister to American Indians, serve as vicar of St. Luke's Church, Detroit Lakes, and head the Commission on Social Action and Advocacy. Dimmick will live on the campus of St. John's University and Abbey, a Benedictine institution, as adjunct fellow of the Institute for Ecumenical and Cultural Research. He will lead retreats and provide spiritual guidance for laity and clergy, head the diocesan Department of Christian Education, and perform duties

at St. John's Church, St. Cloud. Both men will also assist Anderson in parish visitations, confirmations, and other episcopal duties. "We are trying new models for episcopal ministry," Anderson says.

GUADALAJARA

Under a hot sun and clear skies a 38-year-old priest, the Rev. Samuel Espinoza, was consecrated Bishop Coadjutor of Western Mexico on June 28. Bishops John M. Allin, Melchor Saucedo, Victor Rivera, Leonardo Romero, and Jose Guadalupe Saucedo joined as co-consecrators.

SAN FRANCISCO

Bishop C. Kilmer Myers, 65, retired Bishop of California and a former Suffragan Bishop of Michigan, died here June 27. Myers, a native New Yorker, was as well known for his liberal social views and leadership in urban church work as he was for his conservative churchmanship which made him an early and outspoken opponent of women's ordination which he later endorsed. Myers retired in 1979 for reasons of health. He leaves three children which he and his late wife Katie had adopted.

LONDON

This month retired Anglican Bishop Mervyn Stockwood of Southwark will preach at an ordination service in the U.S. that would not be allowed in England. Bishop John Spong of Newark will ordain to the priesthood an English woman, the Rev. Elizabeth Canham, whom Stockwood had ordained a deacon in the Church of England. After her ordination Canham plans to work as a curate at St. David's Church, Kinnelon, N.J. Stockwood says he has always believed in ordination of women, and "I am delighted to be asked to take part in the service."

CARDIFF

Four Anglican priests of the Church in Wales have resigned to protest their Church's ordination of women deacons. According to a spokesman, the Rev. William Isaac, all four priests are unmarried and all hope to become Roman Catholic priests. The Church in Wales has ordained 14 women since it opened the diaconate to them in April, 1980.

WEST PARK

The Annual Chapter of the Order of the Holy Cross, an Episcopal religious order for men, met in this New York town in June and chose the Rev. Clark Gregory W. Trafton, OHC, to be superior. He succeeds the Rev. Connor Lynn, OHC.

SOUTH BEND

Approximately 100 Episcopal deacons and others interested in diaconal ministry met on the Notre Dame campus here to hear Dr. John Booty, professor of church history at Episcopal Divinity School, Cambridge, Mass., and lead or attend some 25 workshops. The conference was part of a six-year effort to acquaint the Church about diaconal ministry and to develop models of ministry and methods of evaluation.

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Mission Information

BY ONELL A. SOTO

Sister Angela Margot, a native of El Salvador, was professed as a sister in the Society of St. Margaret in Boston on May 2. Sister Angela knew the Episcopal Church more than 20 years ago when she and her family were working on a farm in neighboring Guatemala and the Rev. Robert Carlson, an Episcopal missionary, ministered to them.

As I took part in the solemn Eucharist at the convent's chapel, I could not help but remember Sister Angela's home in war-torn El Salvador where people come to the mission with fear of guerrillas and the army. But still they come to sing the old familiar hymns, to receive the sacraments, and to hear the words of the Gospel: "Fear not because I am with thee."

Sister Angela's story is a familiar one. She knew the Gospel many years ago, and now she wants to share it with other people. She is already involved in many church activities and plans to serve "wherever the Order sends me."

Archbishop T. O. Olufosoye of Nigeria made these remarks when he visited the United States in May: "I would here like to pay a tribute of gratitude to the various missionary societies who came to evangelize West Africa. I believe that this is also a fitting occasion to thank God for the lives, prayers, work, and witness of so many missionaries who have lived, and sometimes died, amongst us. The Christian missions have so devotedly served Africa. Many of our leaders today, myself among them, are products of mission schools."

"It may be sometimes thought that, as the various Churches of Africa like the countries of Africa have now become almost all independent, the need for missionary help has abated and that the evangelization of Nigeria should be solely the concern of Nigeria. This is not so. Our Lord's Church is one, and His people are one. It is the duty of us all to further the work of the Gospel in all nations."

"Although the role of the Church may be changing with the new political and social situation in Africa, the need for her help and guidance is no less: On the contrary, her opportunity to be of service to the people of Africa has never been greater. We are aware that there are millions in Africa who have never heard the Good News of our Lord Jesus. The Church in Africa needs to be self-governing, self-supporting, and self-propagating so that she may combat the errors of materialism, Mohammedanism, Communism, and secularism. This is a challenge we accept. But we need your help."

Sometimes we are amazed at the growth of the Christian Church, but we may overlook the non-Christian religions. The Hsuan Yuan Chiao sect in Taiwan, which was founded 25 years ago for "cultural renaissance and respect for heaven and ancestors," now claims 80,000 followers, 16 districts, four temples, and a missionary outpost in Hong Kong.

Of the 60 Anglican priests in Hong Kong, 40 are Chinese. The Church of the Holy Carpenter under the Rev. Francis Yip is well known for its service to industrial workers and fishermen. An Anglican Social Center in Kwai Chung has day care for small children, club activities for senior citizens, and services for young workers. Ecumenically, Anglicans share in supporting the Hong Kong Christian Industrial Committee and its program of evangelism

and lay training. Retired Bishop James Pong of Taiwan is rector of the Tao Fong Shan Ecumenical Center. This center has a porcelain-painting workshop, a study center, and a "House of Friendship" for interfaith dialogue.

Haiti, considered the poorest country in this hemisphere, has an active Episcopal Church which operates 65 rural schools, a secondary school, two vocational schools,

a school for the handicapped, a hospital, and a clinic. Bishop Luc Garnier reports his diocese has 83 churches and many more in the making. He adds, "I do not have enough priests so each priest has to be in charge of several congregations."

If you want to know what the Episcopal Church is doing overseas, you should not miss reading the June issue of *World Mission News*. It has a detailed statistical report on the number of missionaries, volunteers, scholarships, and so on. The budget for World Mission this year is \$6,278,399. Is this enough? Hardly. Needs are tremendous. How much does it cost to run the Episcopal Church? Some conservative figures estimate around \$600 million—that is, counting all the parochial, diocesan, and national expenses. What percentage do we give for mission outside the U.S.A.? A little more than 1 percent! If you would like to be on the *World Mission News* mailing list, just drop a line to me at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.



"Christian education can never begin too early" seems to be Benson Du Priest's message. Benson, 1, removed the book from the tract rack as his father, the Rev. Travis Du Priest, was holding him following a service at St. Luke's Church, Racine, Wis.

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Easy Ecclesial Exercise

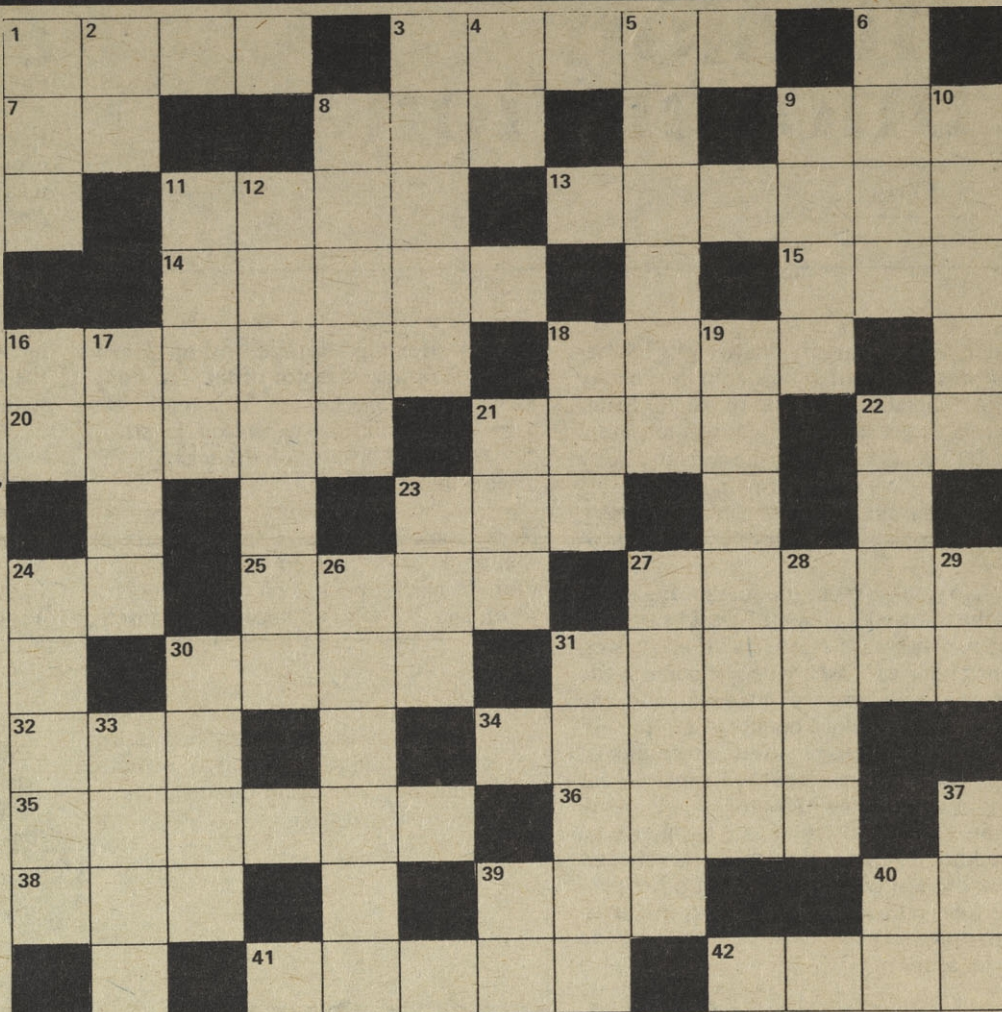
JOHN K. YOUNG

ACROSS

- 1 Beckon to priesthood.
- 3 Bishop of New York.
- 7 Abbr. for island Province of Archbishop Woodroffe.
- 8 Late Bishop of Washington, Angus —, known as ecumenist.
- 9 Nickname for namesake of Augustine of Canterbury.
- 11 Fixed order of words in ritual.
- 13 Belief considered fundamentally true.
- 14 Pygmy antelope familiar to missionaries in Africa.
- 15 — and games.
- 16 Female name.
- 18 Remarkable deed.
- 20 The metabolism measured by heat.
- 21 Priest indicted for ferrying refugees on "God's Mercy."
- 22 Part of psyche dominated by pleasure principle.
- 23 Church property is exempt from it.
- 24 Common pronoun for God.
- 25 Low, sturdy cart.
- 27 Nationality of passengers on "God's Mercy."
- 30 Item the "green revolution" hopes to increase worldwide.
- 31 Tragedy in Somalia.
- 32 Expert.
- 34 Coveted prize Albert Schweitzer won.
- 35 WCC General Secretary Philip —.
- 36 Otherwise.
- 38 Compass direction.
- 39 Common pronoun for Church.
- 40 Musical note.
- 41 Panamanian seaport.
- 42 Lady Jane —, queen of England for nine days.

DOWN

- 1 Abbr. for international relief agency.
- 2 City near Bethel in territory of Benjamin.
- 3 New Bishop of Lusaka, Zambia.
- 4 Biblical name of Heliopolis.
- 5 Archbishop of New Zealand.
- 6 Bishop who lost his passport for anti-apartheid stance.
- 8 Method for memorizing Bible verses.
- 9 Talent from God to further His Kingdom.
- 10 Ecclesiastical council.
- 11 Jesus commands us to love them.
- 12 See city of Diocese of Central Florida.
- 16 Chemical symbol for antimony.
- 17 Enables you to hear service if you miss church.
- 18 Founder of Society of Friends.
- 19 Takes for granted.
- 21 Founder of Catholic Worker Movement.
- 22 Where John and Audrey Coleman were prisoners.
- 23 Little child.
- 24 Fortified cities tumble down into — of rubble. (Isa. 37:26)
- 26 Roman Catholic Archbishop assassinated in El Salvador.
- 27 Kind of television the Church is now using.



- 28 Bitterness of spirit.
- 29 Chemical symbol for neon.
- 30 Festival.
- 31 Warm, dry wind which blows down into mountain valleys.
- 33 Would one build a tower without calculating the —? (Luke 14:28)
- 37 The 99 percent.
- 39 In just this way.
- 40 French article.

See page 10 for solution.

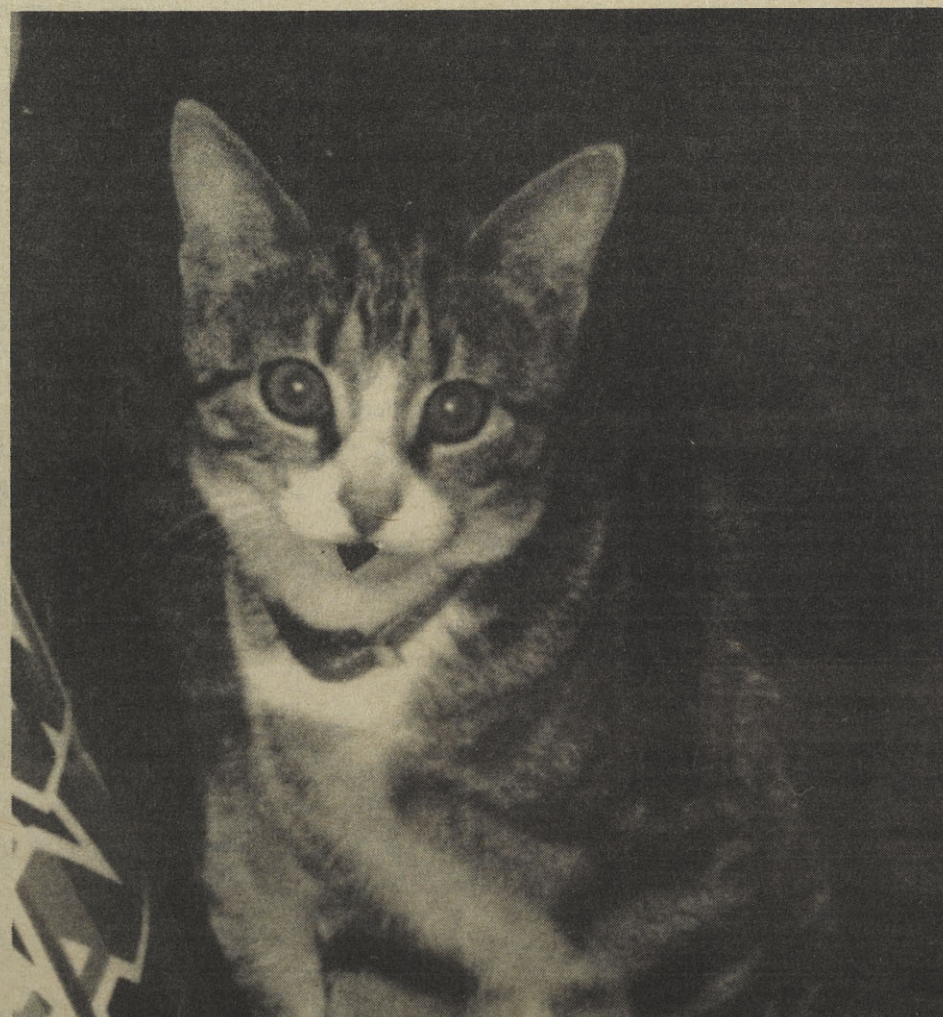
Exchange

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

WANTED

The Instituto Livramento, an Episcopal church school in the Diocese of Southwestern Brasil, is completing a school building for use by 900 students. The work was possible through a bank loan and labor of the community. Now furniture and equipment are needed, and the Rev. Jubal P. Neves asks for your help. Your name or that of your parish will be registered there for all donations made to help furnish the school. Write to Father Neves at Caixa Postal 127, Sant'Ana do Livramento, RS 97570, Brasil.

The Episcocats



"One of those crossword puzzle definitions should have been 'The Episcopalian's most favorite animal.'"

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Smythe

Continued from page 1

the Pope, leader of more than 700 million Roman Catholics worldwide.

A Sydney native educated at Oxford and ordained in Exeter, England, Smythe has dedicated his career to reuniting the Churches of Rome and England, and his trek is an extension of that goal. "I told the Holy Father, John Paul II, when we last spoke on May 4, that in my time in Rome I felt I had contracted 'a debt of love' [to the Roman Catholic Church]." Smythe said he was tempted to ask Pope John Paul to accompany him, "and I think he would have, too, except he would have remembered that 25 million people would have wanted to come with us!"

Smythe's walk will take him through the mountains north of Rome, past Lucca to Reggio Emilia, on to Verona, through Austria to Innsbruck, into West Germany, through Bavaria to Trier, then across Belgium to the English Channel—all told, a walk of more than 2,000 miles.

Along the way he'll meet friends who will journey with him for a few days at a time, and he said he would "shamelessly sponge" on the hospitality of churches and religious houses. He joked about the "couple of Alps" he would encounter but said he does not intend to swim the Channel. "I feel the biblical precedent for this is not encouraging. After all, St. Peter himself began to sink in the waves. Just because I'm starting out from his tomb, I don't think I'll follow his example."

In 1969 the Archbishop of Melbourne nominated Smythe to be the Anglican representative to the Vatican. Smythe said he took his old curriculum vitae, "added a few bad jokes, and sent it off." In a tough, four-hour interview with Bishop Ralph Dean, then executive officer of the Anglican Communion, Smythe learned he was the only candidate for the job, which he said made him take the offer more humbly and seriously.

"Within a year I had gone from being a parish priest in Melbourne to what Pope Paul VI used to call the *Ambasciatore Anglicano* and being saluted by the Vatican's Swiss Guards."

In his years as Canterbury's messenger

to Rome, he met Paul VI, John Paul I, and John Paul II. "The work for Church unity is different under John Paul II. Pope Paul was well acquainted with the Anglican Church, its rituals and history. John Paul means well but because of his background has not had the same exposure to our Church."

The Vatican has confirmed that the Pope will keep his appointment with British Anglicans in 1982, a visit which has raised controversy in the United Kingdom. Smythe said that looking upon the Pope as more than just a Roman Catholic leader, rather as a leader for all Christians, will help. "It will help Anglicans look beyond themselves and their own Church." He suggested that Anglicans, members of a relatively small Church, may suffer a minority complex.

"There are 10 times as many Roman Catholics as there are Anglicans, which may mean we need to be loved 10 times as much. The Roman Church, I can tell you from my own experience here in Rome, is good at loving people."

Smythe cited, for example, the Pope's remark about praying for "my brother who struck me down," referring to the attempt on his life. "Quite frankly, I couldn't say that," Smythe said. "My first instinct is primitive and savage—that is, of hatred for him. But then again I don't think I've gotten nearly as far as a Christian as the Pope has."

As a reporter took tea and cakes in the sunny rooftop garden of Smythe's apartment atop a Renaissance palace in central Rome, Smythe said he would miss the city, his home for 11 years. But he looked forward to his marathon walk.

"A friend has offered me the use of his parents' house in Dover when I arrive, presumably to wash me up a bit so I can walk into Canterbury looking somewhat presentable," Smythe said. "He tells me there are some good pubs along the road to the Cathedral, and it's only 12 miles on flat ground. So I've left three days for that last part of the walk!"

"I only hope I can walk through the West Door of the Cathedral and that I'll recognize the Archbishop when he comes over to see what he's going to bless!"

Rafael A. Suarez, Jr., is a Rome-based correspondent for Mutual Radio News and International Broadcasting Services which serves English language markets worldwide.

After the denial of visas last year, Prichard said, the Rochester group worked closely with South African authorities and planned an itinerary which would provide the "balanced" picture of life and work the South African government prescribed, even including meetings with the individuals and agencies they designated. Despite this, the departure date came and went without visa approval.

The second cancellation provoked criticism here and in South Africa. A pro-government newspaper in Johannesburg said the action damaged government credibility, and Tutu said it showed South Africa has "a lot to hide." The Diocese of Rochester called the action "callous and arbitrary," and the Episcopal Church's Executive Council called it "rude and authoritarian."



Love for horses led to chaplaincy

by Betty Arnsward Dost

Bitten by the horse bug early in life, the Rev. Richard O'Driscoll found no outlet in the ministry for his love of horses until five years ago when he saw an article about the Race Track Chaplaincy of America. The organization, which has 17 ordained clergy who work with race track personnel, fascinated O'Driscoll.

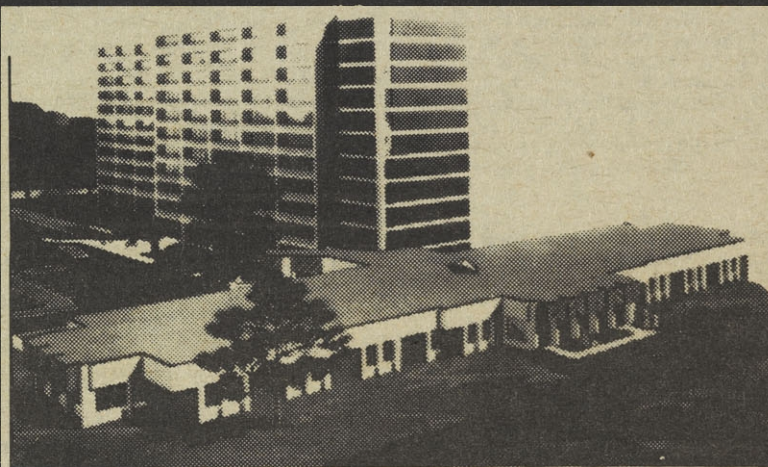
Receiving the blessing of his rector, the Rev. Dennis Bennett of St. Luke's, Seattle, Wash., of Bishop Robert Cochrane of Olympia, and of the Rev. John Schaefer of St. Luke's, Renton, in whose parish Longacres Race Track is located, O'Driscoll became a race track chaplain.

As chaplain O'Driscoll does what priests in more conventional settings do—blesses marriages, baptizes, visits the sick, counsels, prays, and passes out Bibles and Christian literature.

O'Driscoll says race track people are transient and many are lonely. "When someone comes in the name of the Lord Jesus and offers God's love, they tend to be responsive." Last year, he says, 800 people "came to the Lord" through the nationwide race track chaplaincy.

In 1980 Christians on the back stretch formed a prayer group and Bible study called Race Trackers for Christ which meets weekly.

O'Driscoll gives a dramatic example of race track ministry. Sue, a jockey thrown by an erratic colt, had eight broken ribs, concussion, whiplash, and a collapsed lung. Norm Evans, the Ohio race track chaplain, visited her and prayed for God's healing power to touch her. Six days later she was sitting in the prayer meeting on the back stretch, and 11 days later an X-ray technician had to ask her which side had been hurt the most!



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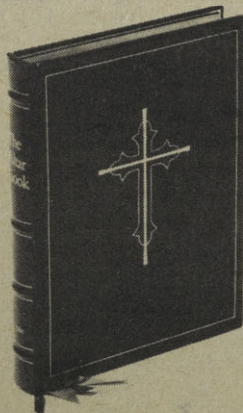
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Church group denied visas

Invitations to visit South Africa do not always extend to church groups, as 11 people from the Genesee Ecumenical Ministries of Rochester, N.Y., discovered. For the second time in less than a year they had to cancel travel plans because South African authorities would not issue the necessary visas.

One of the 11, Episcopal priest James Prichard, said Anglican Bishop Desmond Tutu of the South African Council of Churches had invited the group to see conditions in South Africa and to visit the facilities of Eastman Kodak and Xerox, Rochester-based firms.



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What you should know about Life Insurance

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

To assist you with planning your family's financial future, Mr. Dockendorff answers questions that come across the desks at Church Life and welcomes additional questions from readers.

Q. In filing a claim under my group medical insurance coverage, I discover that the Plan doesn't pay everything, specifically that I am subject to deductibles and coinsurance. Will you explain these terms and the differences between them?

A. A deductible under group medical coverage is a specified dollar amount which the insured person must pay before the insurance company begins paying. Typically, a plan might call for you to pay the first \$100 of medical care costs in a year. Frequently the deductible does not apply to hospital charges, only to such charges as physicians, drugs, and home nursing care.

Coinurance is the percentage of the charges which the insurance company will then pay, once the deductible, if any, is satisfied. Again typically, a plan might call for the company to pay 80% or 85% with you paying the balance. And, coinsurance often applies differently to hospital charges: A Plan might pay the first \$1,000 or \$2,000 of hospital charges in full and only then would coinsurance come into the picture.

Q. But my employer pays a good premium for my medical insurance. Why should there be deductibles and coinsurance?

A. To keep the premium from going even higher. Without the deductible, the company would be paying a large number of small claims and would also incur additional expenses for paying these claims—setting up of records, for example. Co-insurance, on the other hand, not only helps keep paid claims (and premiums) under control but also gives you an interest in controlling claims and tends to discourage medical care which may be unnecessary.

It should be noted that the deductible and co-insurance amounts are often not open ended. There may be a maximum family deductible of \$200 or \$300 per year. Co-insurance under some plans will apply only to the first \$2,000 or \$5,000 of charges with the balance paid in full. Finally, there may be a limit placed on the amount a family will pay for medical care out of pocket in a calendar year, a family annual medical expense provision.

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HAMMOCK FARE

Ordination is a collar not a carrot

by Douglas Evett

How does the Episcopal Church reward great faith?

I thought about that when someone asked me what our diocese is doing to encourage lay ministry and had to answer, "Hardly anything."

In the Diocese of Michigan, where I chair the Commission on Ministry, we have over 80 people who want to be ordained. Of 18 recent applicants, not one is a college student or has been one lately and fewer than half are seeking training to become professional clergy. They want ordination to be able to assist their rectors and vicars.

In the 1950's, faced with a clergy shortage, the Episcopal Church made the path to ordination easier. In doing so, I think it created the psychological certainty that some holy laity doing good work would be invited to step up to the presumed higher calling of ordination. Now we have too many clergy, many of whom do not want or feel called to serve the Church full-time.

These factors are actively reshaping our understanding of ministry as much as the ordination of women has. And in the process we are teaching a non-biblical and theologically inaccurate view of both ordination and ministry: In a subtle but real way we teach that a reward for the lay life well led is an invitation to ordination.

Ordination is not a reward for anything. Rather, it inaugurates another kind of ministry. To hold that a person has greater worth by virtue of ordination is destructive to the Church, the proclamation of the Gospel, and often to the clergy.

We ought to be heading in just the other direction. Increasingly, parishes and missions cannot afford full-time professional clergy. The answer is not to create more clergy who are less well-trained, but a strengthened lay ministry. We need to recognize that to function as lay ministers is enough, and more.

To achieve this we must make some fundamental decisions. The canons ought to be changed so clergy no longer run vestry meetings and the role of senior warden is strengthened and clarified. Each diocese ought to have a process to recognize and affirm lay ministry. Public worship ought to be overrun with lay leadership, with the priest restricted mostly to preaching and consecrating and other necessary sacramental acts. Laypeople ought to be licensed freely to carry Communion to the sick and shut-in. Above all, professional clergy need training in seminaries to function as advisors and consultants in parish ministry rather than as owners and chief executive officers.

The current option in vogue can only mean continuing and mounting anger from those who cannot afford full-time professional clergy. It can only mean continuing bafflement and anger on the part of clergy who see their own hard work and sacrifice cheapened by what appears to be easy ordination. And it can only mean the perpetuation of the, I believe, un-Christian perception of clergy as a special class.

At some point someone is going to call

a halt to so many ordinations. And for the wrong reasons. An excuse based on numbers misses the point and will drive a wedge between those who are in (ordained) and those who are out (lay).

We can and ought to do better. We will not, however, if we engage only in more dreary clergy-run consultations and studies on the laity. Some folk, mostly bishops, must begin with actions both real and symbolic regarding the great worth and value of all ministry if we are to have a Church no longer concerned with whether one is clergy or lay, Jew or Greek, slave or free.



THE DIVINE INTERRUPTION

by Andrea Franklin

The scientist has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.—Robert Jastrow, God and the Astronomers

When astronomers discovered the universe had a beginning, they talked of a "big bang." As if the universe were a fire-cracker, then, we began to wish for a string of such explosions. The universe, we hoped, would oscillate between expansion and contraction, on and on forever. This fit well into the march of the seasons, the birth and death of stars and planets and people.

Yet the truth appears somewhat differently. When we look at the stars farthest away, we see they are traveling too fast ever to return. A small star can explode and contract, but a large star cannot. By the time the nuclear fuel of a large star is spent, the particles are too far apart to have any gravitational pull. The galaxies of the universe are hurling themselves away from each other at the rate of millions of miles per hour.

Once upon a time the only element in existence was hydrogen. The hydrogen now is being burned in the great explosion, and it is not replaced. By the time the bomb has entirely exploded, the particles of matter in the universe will have no gravitational effect on each other. Then, in fact, the end will come.

How hard human beings have tried to worship the Eternal Return, to turn time into a mirror of our own longing. "Forever changing, forever the same." When the old mountains die, the earth rumbles, a sound

of new mountains ready to rule. The process is the same throughout the centuries, but the mountains are not. The old woman looks into the eyes of the tiny baby. She loves it and yet fears it. The seasons turn us in circles. The earth seems eternal, and it lulls us into the longing for sameness. Let spring come again, we say, but let us change no more.

St. Jerome baptized the pagan calendar into the Christian faith and so brought us closer to the beauty of God's creation. We cannot live without the reminders of time, the reminders of things that change and yet remain eternal. But this spiraling progression of seasons can gently make us forget what we are about. Christ is not born every Christmas, and He does not rise every Easter.

Christians do not worship nature, and we do not worship time. Because of our Lord Jesus Christ, I know that the baby I leave behind when I die is not myself. The flowers that bloom in the park are not the same ones that smelled so sweet when I was a child. The God of earthly time and the Ruler of infinite time is bound by neither one.

The Creator of the universe interrupted the cycle of endless life and death at His own discretion and appeared among us totally at the mercy of our finite time. He lived one simple life which was His alone. Then when death and time had seemed to master Him, He chose to walk the same roads and eat the same bread as a body indestructible. Jesus was born only once, He died one time, and yet He lives forever. The hand which threw the fledgling universe into the black empty sky was nailed to a solitary cross. It is at that cross we kneel.



WRITE YOUR OWN PRAYERS

by Christine Dubois

I've discovered one can learn as much about meditations and devotions by writing them as by reading them.

A publisher of Christian devotional booklets sent me a simple formula. The three-part instructions were: first, a Scripture reading; then some thoughts on the passage, including real-life anecdotes; and, finally, a prayer. The formula allowed a total of 250 words, including title and author's name. It looked easy.

I chose a favorite verse and easily accomplished the first two steps. Thinking I had the hard part out of the way, I counted the words to see how much was left for the prayer.

The word count came to 243, which

Expectations of others may become a problem for spouses of clergy

by Sandra Anderson

While the Diocese of Connecticut's convention was in session in Hartford last May, another, smaller meeting was being held a few blocks away: a meeting of diocesan clergy wives.

As keynote speaker at the smaller gathering, the wives heard one of their own number, Virginia Hastings, wife of the rector of Christ Church in Greenwich. Jinny Hastings has been diocesan consultant for clergy vacancies, church evaluations, and vestry conferences.

"Some of the problems of a clergy wife are unique," she told her peers. She said the clergy wife has to share her husband with other women and men a lot more; her life lacks privacy; she usually has a great deal to offer as an educated and involved person but is infrequently, if ever, asked to be a vestry member or delegate to convention or to share those talents; and she is seldom a part of the decision-making body of the church.

One of the clergy wife's biggest problems, however, is that of becoming someone she isn't or living up to the expectations of others—the parish's, her husband's, the town's—and this is what mostly comprised Jinny's talk, which she called "Honey and Bee Stings."

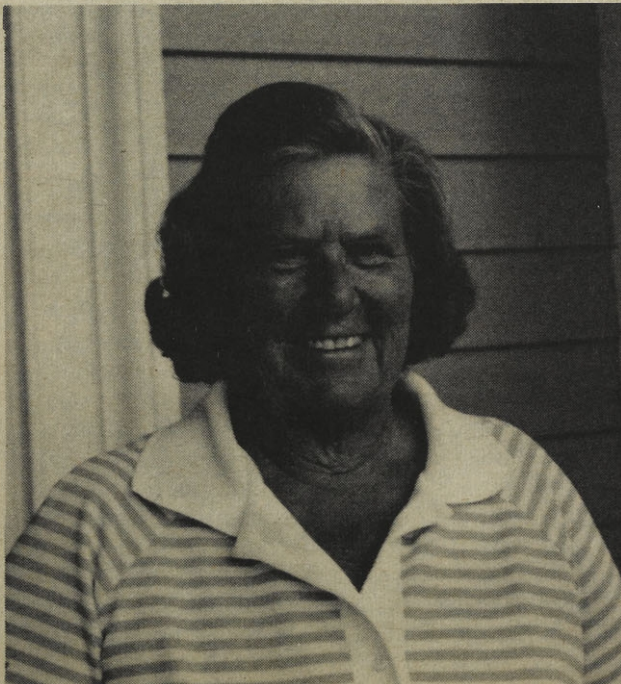
"Feelings of inadequacy are often felt because we expect too much of ourselves or try to live up to the expectations other people have of us," she said. "We clergy wives are often lumped together like a gaggle of geese, not as an aggregate of individual women." She went on to say, "God values our uniqueness, our individualities, and gives us special gifts to bring to the roles we are cast in. Perhaps some of our difficulty is not seeing our role as clergy wife as another opportunity to serve the Lord."

Jinny has been a clergy wife for 38 years and is part of a family of five women married to Episcopal priests—her mother-in-law, sisters-in-law, and daughter. Stereotypes of the clergy wife still exist, but they vary from parish to parish, city to city. "The clergy wife myth still persists," she said with her eyes twinkling. "Mother of model children, church school teacher par excellence, smiling, patient, neatly but not ostentatiously dressed, a perfect size 12."

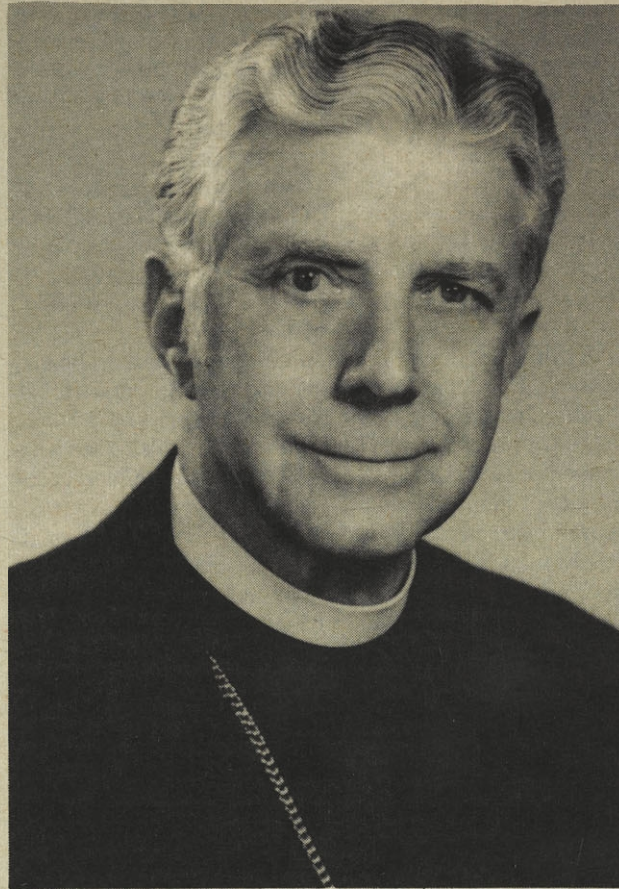
"When I am stereotyped, I am often tempted to operate in response to those expectations. It's that response to someone else's expectations that often gets me into trouble. When I am clear on who I am and how I am to live, then I experience the joy God has intended for me, and I live freely, secure in God's influence in my life."

Jinny told the group that though the role of the clergy wife exists, it is not an actress' role, but a role to be

Please turn to page B



Virginia Hastings



William H. Marmion

Bishop Marmion is 'rediscovered' for college job

"I'm being rediscovered since I retired," chuckled Bishop William H. Marmion over the telephone from his vacation home in Maine. Marmion, who retired in 1979 as Bishop of Southwestern Virginia, was "rediscovered" by the College of Preachers in Washington, D.C., which he has agreed to serve as interim warden. Many consider the institution to be the most venerable of all clergy continuing education resources in the Episcopal Church.

The Rev. A. Theodore Eastman, chairman of the College Council, hopes announcement of selection of a warden for the institution will be made by September, 1982. Until then, Marmion will serve in what he describes as an administrative job with some managerial and supervisory responsibilities.

"I had a good meeting with the staff in Washington on the way to Maine," said the bishop. "I have been asked already to be available for one conference that is coming up, and I will also be working with the evaluation and search committee as well as the development committee."

The evaluation committee's task and timetable call for it to work closely with the interim warden and the two continuing staff members—the Rev. Earl H. Brill, director of studies, and the Rev. Barry Evans, director of program. The committee is charged with determining directions for the college's ministry as the institution moves into the last decades of the 20th century, to suggest job description qualities for the new warden, and to prepare a full report for the College Council's meeting in November.

Committee members are the Rev. Douglass M. Bailey, chairman, the Rev. John C. Fletcher, the Rev. Durstan R. McDonald, Dr. Fredrica Thompson, Dr. Elizabeth Tidball, and the Rev. G. H. Jack Woodard.

According to Eastman, Marmion—as a Fellow of the college—possesses knowledge of its past and is highly invested in its future. A graduate of Virginia Theological Seminary, Marmion first attended the college in 1934.

Editor's report

College of Preachers should be just that

"This is an important transition point in the history of the College of Preachers."

So began the "Dear Colleague" letter Ted Eastman, chairman of the College Council, wrote last spring. But what sort of transition is the college in? We who have benefited from having participated as students in years past know where the College of Preachers has been. But where is it going? That is a question members of an evaluation committee, chaired by the Rev. Douglass M. Bailey, and the College Council as a whole are now pondering.

I, for one, should like to see the college be what it was first intended to be—and what its name implies it is: a college of preachers. Not an institution for general Christian communication, not a conference center available for any church-related purpose, rather a college of—and for—preachers.

My own experience tells me such a college is needed, and I think many other preachers share that experience. I took homiletics in seminary and learned something about preaching. But at that time I had never been a preacher, hence I did not come to homiletics class with any questions or problems in mind.

Then I ventured forth into a congregation as a preacher, and two years of such venturing loaded me heavily with questions, problems, and concerns.

- I came to know the writing of a weekly sermon as a tough task which was often crowded out of what I perceived to be a busy and important routine.

- I came to realize that many people were not listening to my sermons and that for some of those who were, the Word was not making a great deal of difference.

- I remember asking during a Sunday evening Episcopal Young Churchmen meeting, "If you could change something about the church, what is the first thing you would change?" and having the first answer come forth at once: "I would cut out the sermons."

When I went to the College of Preachers after a couple of years of this and was able to sit with Fred Arterton, Clem Welsh, and a group of peers, I did so feeling a real need to "do something about my preaching."

To pursue this line further, turn to an article in the April, 1981, *Anglican Theological Review*: "The Matter with Homiletics: A Proposal for Preaching Education" by J. Randall Nichols, director of the Doctor of Ministry program at Princeton Theological Seminary. According to Randall, "Maybe some part of the teaching of preaching cannot be done nearly as well at the M.Div. level as at an in-career professional one; and if that is true, maybe some of the things at fault with the teaching of preaching stem from our trying to work before the time the 'teachable moment' has arrived for our students. Perhaps we should see the task of homiletics more as cultivating a capacity for further learning and utilization of experience in preaching than as mastering a skill or 'covering' a subject. Maybe neither the preacher's education nor the homiletics department's responsibility ends at commencement; perhaps they have only just begun."

I'll bet the Nichols article has already been read by everyone on the College of Preachers evaluation committee and by those on the College Council as well. I commend it to all *Professional Pages* readers.

I hope the College of Preachers will continue to be what Bishop Freeman and Mr. Cochrane and the others who founded it intended it to be: a college to help preachers preach better. In spite of all the revolution in communication and media, in spite of all the decline in oration as a form of communication, the sermon is still with us and will be, I suspect, for some time to come. I note with interest that the 1979 *Book of Common Prayer*, in the liturgy for the Holy Eucharist, does not call for Christian communication or information sharing or awareness heightening or any such thing. It calls for "The Sermon," pure and simple. So "The Sermon" is what you and I had better be prepared to deliver.

I see the College of Preachers as a place which offers continuing help toward better preaching. The college deserves and should receive our financial support, our interest, some good promotion through our words of mouth—and our prayers.

We cannot afford to lose it or even to have it become something other than it was intended to be.

—Dick Anderson

Professional Pages is published in clergy editions of *The Episcopalian* six times each year. The Rev. Richard J. Anderson, 41 Butler St., Cos Cob, Conn. 06807, is editor. Clergy changes should be sent to *Professional Pages*, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103. All ordained members of the Episcopal Church receive *The Episcopalian* at no cost because of a financial grant from the communications section of the Episcopal Church's national General Church Program.

Training ordained for leadership

by James L. Lowery, Jr.

Training for ordained leadership. . . What are we training for? In what areas should we be training? Or, to put it another way, before we unleash an ordinand to minister on his or her own, in what areas must he/she be proven effective?

Three background principles apply. The first is based on reports of personnel selection for Wild Bill Donovan's Office of Strategic Services during World War II: The surest way to predict future effectiveness is to look at past record. The second is theological: The Church is one People of God with many gifts, or "Different strokes for different folks." The third: Avoid the bland leading the bland. We aim to nurture a certain creative weirdness in our leaders, says Dean Holmes of Sewanee. This does not mean eccentricity for its own sake. It does mean respect for every person's response before the community and fellowship.

What We Are Training

The laity are 99.44 percent of the Church. They provide, in the long run, more leadership than the clergy if their talents are allowed to surface. They are our chief godly resource within the Church. Furthermore, clergy remain always within the *laos*, the People of God. Just as a person goes through the diaconate on the way to becoming a priest but always remains a deacon (and, I hope, treasures and exercises that diaconate in lifelong fashion), so the clergy remain in the *laos* and exercise their baptismal ministry.

This means the Church's business is first of all basic Christian education for all its people, training for Christian leadership in mission which includes prayer and worship, nurturing in the fellowship, and outreach to the world. The number of laypersons finding opportunities for training and education in theology is exciting as well as the number of seminaries, special places, and dioceses offering training and opportunities. Such organizations as the National Institute for Lay Training also offer special help.

We are training deacons. Seven hundred of our 10,000 active clergy are vocational, distinctive permanent deacons and not deacons preparing for priesthood. To prepare them, a number of training programs have been established across the country having as common elements a spiritual formation area (diaconal devotion is different from priestly), a core theological area, a pastoral area, and thorough professional-level experiential training in the candidate's chosen servant ministry. Since candidates of this sort are mostly over 35 or 40, their training assumes they have knowledge of the world and expertise in some chosen field.

The Church as a whole does not automatically think of training deacons as a separate kind of educational enterprise. Special help and resources are available from such places as the National Center for the Diaconate, 14 Beacon St., Room 715, Boston, Mass. 02108, and from Barry Menuez, Council for the Development of Ministry, 815 Second Ave., New York, N.Y. 10017.

We are training priests. In a priest-dominated Church (let's face it), this is usually thought of (incorrectly) as the whole normal enterprise. Methods we have used (and still do) are reading for holy orders, apprenticeship, night school and Saturday seminary, residentiary graduate seminary, university study followed by a year in a trade school (theological college), and theological education by extension. Never has our Episcopal Church had more than two-thirds of its clergy trained in graduate residential seminaries, according to the Pusey report of a decade ago.

Nowadays we are training full-time and part-time priests, stipendiary and unpaid priests, career and volunteer priests. Each of these requires different training and support. Dr. Fredrica Thompsett of the Board for Theological Education at the Episcopal Church Center in New York City can provide special help and resources.

We are training bishops. While boy wonders are elected to the episcopate, as well as Pope John XXIII's—older men who are supposed to be caretakers, but who knows?—the majority of those consecrated are around age 50 and can look forward to further ministry of 15 years before retirement. Some of the bishops' education can be accomplished in seminaries; some needs to be done in crash courses just after election or after a short time in the job.

That is the purpose of the bishops' academy Bishop David Richards of the Office of Pastoral Development conducts each winter.

Those who wear the purple require special skills. And those skills differ for the bishop of a spread-out versus a compact diocese, a large versus a small diocese, and a wealthy versus a poor diocese. Special help is available again from Richards' Office of Pastoral Development, 116 Alhambra Circle No. 210, Coral Gables, Fla. 33134, as well as from the Rev. David Covell of Ecumenical Consultants, Inc., 41 Bromfield St., Boston, Mass. 02108.

What We Want in Our Religious Leaders

A number of studies have been made over the last 10-15 years on what the People of God want in their clergy when they are through basic training and ready to be unleashed. Episcopal, Lutheran, and interdenominational studies show a consensus. We want people of *faith and piety* (to use some very old-fashioned words): men and women of God. Unfortunately, faith and belief and commitment cannot be taken for granted. We want people of proven *character*. They must minister to others, even at disadvantage to themselves. They must be people of integrity. We want people with *brains*, able to handle the heritage, material, and situation they face with intelligence. They must know the faith, the Church, the people. Finally, we want people with *skills* in the practice of ministry—competence in core areas and excellence and art in special areas.

Our seminaries are honest. They tell the dioceses they cannot certify ordinands in areas other than brains. Many dioceses therefore are following the ideas of Canadian Anglican Eugene Feilding in his study on ministry in the 1980's which was published at least a decade ago. Feilding recommended a year or more of work before seminary. This can be used to test faith, character, and commitment as well as knowledge and skills. For further help, contact the Dioceses of Atlanta, Washington, and Pittsburgh.

After seminary, a young clergyperson needs on-the-job training, testing, and review before he or she is left on his or her own. Maryland and Western Massachusetts once had fine post-seminary training programs. Lutherans developed the "vicarage" year after two years in seminary, tailoring the final residentiary year in graduate school to that basis. The Church of England has long had a well-nigh universal policy of assigning the newly ordained to a first curacy where he is given well-rounded parish experience and on-the-job training in pastoral skills; he then serves a second curacy where he decides if this is the life he wants for 40 years and develops some area of special skill. Only then can he become a vicar or rector.

Churchpeople want characteristics of faith, commitment, and character first. Knowledge and skills come second. This is worth bearing in mind. Only the diocese can handle the responsibility for training, in its fullness, in faith, character, brains, and skills. Parishes and people thus look to the bishop as the coordinator.

Skills

We say we want skilled people. In what areas should they be skilled?

Expectations of others may become a problem

Continued from page A

molded with God's help "to bring out the individualities and gifts God has given us and to use them in our lives. God pushes us to be ourselves, to love ourselves that we may indeed love others." She also stressed the need to use prayer and study as tools to learn what God's plan is for one's life.

When her husband asked her what she wanted to communicate to the meeting, Jinny told him she wanted to tell the women that the role of clergy wife is what they with God's help make it. "I want to affirm and support them in what they already do and encourage them to look beyond the bee stings and to the promises of honey; I want to free them from any sense of needing to live up to someone else's expectations and to encourage them to

Six areas are mentioned in the canons: Bible, church history, theology, ethics, liturgy, and practical. The skills areas fall into four clusters (the way the Doctor of Ministry program at Virginia Seminary is structured, incidentally): (1) *theological*, to include salvation history and heritage; (2) *pastoral*, to include the situation, the environment, the person, counseling, pastoral care, etc.; (3) *communicative*, to include teaching, preaching, media, mass group and one-to-one communications; and (4) *administrative*, to include management, finance, organization. More and more people throughout the Church agree that the two primary skills are listening and preaching. Thus people will accept basic tested competence in the four skills areas, but they want real ability in listening and preaching.

Now I must be personal. I believe we teach in great part an unsuitable organizational style. We train the lone wolf, lone ranger, entrepreneurial type of ministry; we do not train in a cooperative, collaborative, collegial style. We prepare for the one parson, one congregation, one church edifice situation which in the 1980's will apply to only about half the clergy. Finally, we prepare most ordinands for a reactive ministry rather than an intentional ministry which requires that one set priorities, delegate work, and plan in the midst of unbelievable needs and pressures. All of these are administrative styles.

We need to provide more training in skills. We need to provide deacons with more service skills for a chosen servant ministry—whether hospital, prison, geriatric, educational. We have some better ideas of the skills for priestly ministry. We need to give bishops additional training in time management, conflict management, and the universal-local dialectic. I do not know whether this can be done best through on-the-job training (with a skilled trainer), by regular schooling or extension, or by mentor and protegee pairing. But it needs to be done.

General Remarks

I have discussed current training for ordained ministry but wish to add several observations. First, we should not be too hard on the seminaries. The world and the Church have changed very fast and are under terrible pressures, and on the whole seminaries do a good job. We just should not expect them to do all the preparation and training. We need to add to what they do "fore and aft." Also, each of the seminaries does some one or two things magnificently.

Next, let us bless variety. It is as basic and theological as the Pauline doctrine of one Body and many gifts. Reading for holy orders was right for Dr. Ted Wedel, the famous College of Preachers man. Seminary was good for me. Apprenticeship was great for Atendoro Roman, a fine priest who recently was almost elected Coadjutor of Western Mexico. And university divinity study followed by a year of trade school in England was right for the youth I last sent on to ordination.

Variety is not an end in itself. The key principle is our aim. What do we want and expect? As creative, rational beings, we stand under judgment if we do not dream a vision, ascertain that it comes from God, and plan intentionally toward it. We therefore plan training toward a definite end. We want the result to be holy and committed persons of character with intelligence and tested skills. The holiness and commitment can be caught. They can be taught, and they can be recognized. The knowledge and skills also can be taught, and they can also be perceived and upgraded. The point is to know what we are training for—what kind of ordained leadership in what setting.

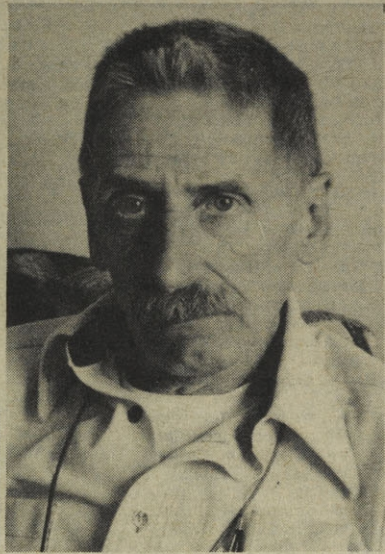
be in constant touch with the Lord so that He may be the largest influence in their lives."

From the questions the group aimed after the talk at Jinny and a panel of young and older clergy wives, she had apparently succeeded. Many ideas and thoughts long kept silent were freed and possibly an open, communicating approach to living as clergy wives was begun. Jinny hopes the diocese will continue to provide such forums for discussion for clergy wives and husbands (a new phenomenon in the last few years) to support their individuality and talents in the work of God's kingdom.

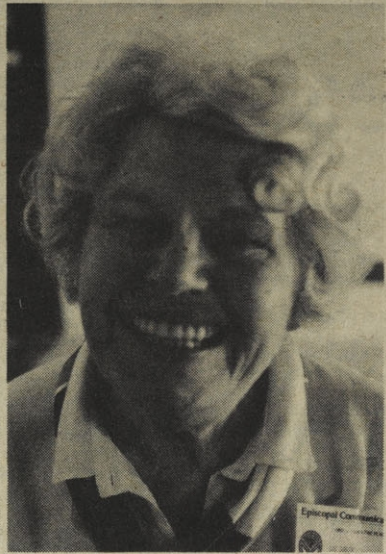
Sandra Anderson is director of communication for First Presbyterian Church, Greenwich, Conn. She has contributed to several Episcopal Church publications and is a clergy wife in the Diocese of Connecticut.



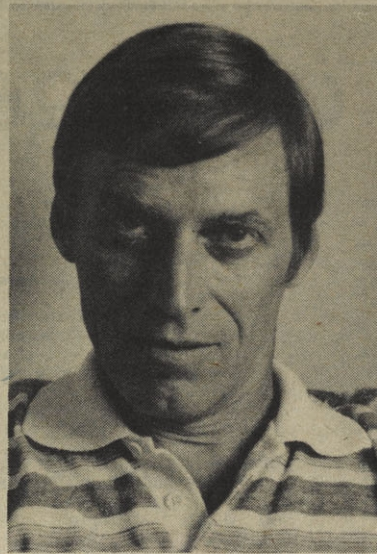
Barbara Braver



David Corbin



Salome Breck



Richard Lovegrove



Mary Lou Lavallee

Professional laypersons talk about the clergy

Perhaps because the Episcopal Church has taken to heart that trite but true slogan that actions speak louder than words, perhaps because of a new awareness of what is evident in the Scriptures and obvious from the viewpoint of practical need, or perhaps because of consciousness raising of one sort or another—whatever the reason, ministry by laypersons is becoming not only accepted, but even desired in most places. As a result, more dioceses are employing laypeople in full- or part-time positions. Several such folk were among the Episcopal communicators who gathered for a four-day conference and workshop in Sierra Madre, Calif., in June.

The editor of *Professional Pages* took advantage of the opportunity to talk with some of these professional lay ministers about their relationship with ordained ministers. Some chose to speak off the record, such as the woman who commented strongly and with feeling about the "bias against women professionals" she perceives on the part of male clergy.

Richard C. Lovegrove of Roanoke, Va., criticized clergy use of professional jargon. Lovegrove, who has been managing editor of *The Southwestern Episcopalian* for 13 years, feels such jargon tends to impair mutual ministry by clergy and laity.

"Their training and their profession make it easy for them to use ecclesiastical terms," said Lovegrove. "I know it's easy for them to do, especially bishops. My bishop is the greatest when it comes to lay ministry, but he's probably the worst offender when it comes to this."

"Clergy think of themselves as intellectuals, and they think we are not." These words came from Mary Lou

Lavallee who has communication and clergy deployment among her responsibilities as a full-time professional in the Diocese of Western Massachusetts.

Lavallee said she has no trouble working with clergy. She sees growth in the influence of laity and said a layperson with responsibility for clergy deployment has some advantage. "I am a bridge person between the people in the pew and clergy. I can say and do things with a parish search committee that a priest could not."

Lovegrove noted that the influence of laity has been growing and that "clergy are getting to recognize this. I see acceptance of lay professionals now where 10 or 15 years ago there would have been suspicion."

David E. Corbin, editor of *The Missionary* in the Diocese of Northern California, said he has difficulty in making clergy understand that he is the professional in his own area even as they are the professionals in theirs.

"Everybody thinks he's a writer and an editor. I don't think I'm a priest. I'm trying to say this in as nice a way as possible—the bishop is OK, but the clergy for the most

part need improvement—but I do see an opening in clergy attitudes toward lay professionals." He said he appreciates opportunities to attend clergy meetings in his diocese and that he is often invited to speak about communication.

Barbara Braver, editor of the Diocese of Massachusetts' *Church Times*, said she thinks if she attended clergy meetings, the clergy "would conduct themselves differently" because of her presence. "Being an unordained person makes you so visible at clergy gatherings. As a press person you don't want to be so visible. The priest editor can just sit there and take notes without being noticed."

"Clergy talk a lot about lay leadership, but they want no part of it, especially from women," said Salome Breck, editor of *The Colorado Episcopalian*.

How would these lay professionals like clergy to change? Mary Lou Lavallee received nods from the others when she said, "If only they would be more open and just treat us as co-ministers."

Five—count 'em— five western deans



Five priests who have served as dean of the Church Divinity School of the Pacific in Berkeley, Calif., gathered at the school in May. They are (left to right) William Pregnall, Sherman Johnson, Shunji Nishi, Frederick Borsch, and Massey Shepherd. Pregnall is currently dean at CDSP, replacing Borsch who resigned earlier this year. Nishi was acting dean between their terms of office. Shepherd was acting dean after the retirement of Johnson until the arrival of Borsch.

..... about books

Married to the Minister: Dilemmas, Conflicts, and Joys in the Role of Clergy Wife, by Roy M. Oswald, Carolyn Taylor Gutierrez, Liz Spellman Dean. Washington: Alban Institute, 1981 (00 pages), \$3.

Not long ago I listened to a conversation between two women who are married to clergy. One was almost jubilant about her life as a clergy wife while the other was close to being miserable. I'd like to think things are not always so rosy for that first woman nor so glum for the other. It was a rare time for me, though, because I don't often hear such talk among the wives of clergy.

A new and worthwhile opportunity to do more listening to clergy wives is provided in this paperback the Alban Institute in Washington has just produced. Nit-pickers might carp at the use of the word "minister" in the title to refer to the ordained, but Alban Institute can be forgiven this since it is aiming the book—and rightly so—to a wide variety of denominations.

The honest and forthright accounts from clergy wives that are included in this book are real without being whiny or syrupy. A reader does not feel axes are being ground, rather that some helpful words are being offered for the whole Church.

I hope the book is widely read. And not by clergy wives alone. I also hope it will be a topic for discussion—by groups as well as by two or three when they are gathered. And I think it will be useful for some years to come.

—RJA

Clergy changes

ALLEN, Herbert F., from St. Peter's, Chicago, IL, to St. Christopher's, Oak Park, IL
AVERY, Gilbert S., III, from executive director, Episcopal City Mission, Boston, MA, to executive director, Episcopal Community Services, Philadelphia, PA
BENDER, Frederick T., from St. Luke's, Darien, CT, to St. Stephen's, Ridgefield, CT
BENSON, David H., from St. Peter's, Ladue, MO, to non-parochial
B. ADLEY, James G., from St. James, Charleston, WV, to St. Paul's, New Haven, CT
B. ADLEY, Philip L., to St. Mary the Virgin, New York, NY
BULLOCK, Clayton L., from Good Shepherd, Maitland, FL, to St. Stephen's, Ocala, FL
CHISHOLM, John R. (retired), to St. David's, Laurinburg, NC
COLLIS, Geoffrey, from Christ, Toms River, NJ, to St. James, Long Branch, NJ
COWPERTHWAIT, Robert W., from San Jose, Jacksonville, FL, to Trinity, New York, NY
CREIGHTON, Sister Susan, OSH, Convent of St. Helena, Vails Gate, NY
CUNNINGHAM, Arthur L., from St. Dunstan's, Modesto, CA, to St. Matthew's, Enid, OK
DANNALS, Robert S., to Christ, Charlotte, NC
EBERMAN, John F., from Christ, Elizabethtown, KY, to St. John's, Crawfordsville, IN
EDEN, Kathryn H., from Trinity Memorial, Binghamton, NY, to St. Andrew's, Rome, NY
ELLEDGE, John H., Jr., from St. Mary's, Jasper, AL, to St. John's, Cuyahoga Falls, OH
EVANS, Ralph E., Jr., from St. Mary's, Wayne, PA, to St. Stephen the Martyr, Montevista, CO
FORD, Darrell L., from non-parochial to St. Mark's, Guadalajara, Mexico
FREEMAN, Leonard, from St. James, Collegeville, PA, to Trinity, New York, NY
FRIEDMAN, Maurice L., from St. Mark's, Philadelphia, PA, to St. Luke's, Bustleton, PA
GEORGE, W. Donald, from St. Lucy's, Barbados, W.I., to chaplain, St. Luke's School, Baton Rouge, LA
GOODLETT, J. Calvin, from Advent, Tallahassee, FL, to Christ, Monticello, and St. Mary's, Madison, FL
HAMMOND, James A., from Calvary, Williamsburg, NY, to Holy Trinity, Churchville, MD
HANDWERK, Lawrence W., from St. Peter's, Ellicott City, MD, to Trinity, Buckingham, PA
HARRISON, G. Hendree, from St. Paul's, Newnan, GA, to St. David's, Roswell, GA
HENDRICKSON, Carl C., from St. Paul's, Williamson, WV, to Trinity, New Orleans, LA
HERRICK, Charles A. (retired), from Freeport, NY, to Apt. 1712, 701 N. Ocean St., Jacksonville, FL 32202
HEWETT, Paul C., to Holy Spirit, Lake Forest, IL
HOLCOMBE, Scott T., from St. Andrew's, Greensboro, NC, to St. Philip's-in-the-Hills, Tucson, AZ
HOTZE, Janice A., to chaplain, Stephens College, Columbia, MO
HOULIK, Michael A., from St. James, Wichita, KS, to Good Samaritan, Gunnison, CO
HOWANSTINE, John E., Jr., to St. Mark's, Evanston, IL
HUGHES, Alan, from St. Michael's, Birdsboro, PA, to Redeemer, Springfield, PA
ILES, Robert H., from non-parochial to St. Michael and All Angels, Corona del Mar, CA
IRELAND, Clyde L., from Calvary, Richmond, TX, to Camp Gravatt, Aiken, SC
JOHNSON, J. Frederick, Jr., from St. Mark's, Shafter, CA, to Good Shepherd, Fort Defiance, AZ
KELLEY, Barbara A., from All Saints, Great Neck, NY, to Advent, Kennett Square, PA
KEPLER, Mitchell M., from St. Luke's, Deer Park, TX, to chaplain, Sam Houston State University, Huntsville, and Texas Dept. of Correction, Huntsville, TX
KITAGAWA, John E., from Calvary-Holy Communion-St. George's, New York, NY, to Downtown Cooperative Ministry, New Haven, CT

KUNZ, Andrew G., Jr., from Prince of Peace, St. Louis, MO, to St. Peter's, Richmond, VA
KYLE, Michael R., from Emmanuel, Webster Groves, MO, to St. Andrew-in-the-Valley, Tamworth, NH
LAW, Sylvan W., from Redeemer, Delano, CA, to St. Paul's, Cambria, CA
LEMLER, James B., from chaplain, DePaul University, Greencastle, IN, to Trinity, Indianapolis, IN
LORD, Robert C., from St. Mark's, Fort Lauderdale, FL, to St. David's, Lakeland, FL
MAHER, John F., Jr., from St. Mark's, Frankford, Philadelphia, PA, to St. Mary's, Warwick, PA
MCQUEEN, Paul D., to Trinity, Vero Beach, FL
MEYER, Robert B., from St. James, Lewisville, IL, to Christ, Lexington, MO
MEYERS, Richard W., from St. Clement's, Philadelphia, PA, to non-parochial
MILLS, Edward J., III, from Christ, Clarksburg, WV, to St. Mark's, St. Albans, WV
MOORE, David C., from St. Boniface's, Sarasota, FL, to St. Peter's, LaGrande, OR
MOORE, David H., from St. Simon's, Miami, FL, to St. Edward's, Mt. Dora, FL
MULLER, Barbara L., from Holy Cross, Sanford, FL, to Trinity, St. Louis, MO
MYERS, Elizabeth M., from Christ, Cranbrook, MI, to Good Shepherd and St. John, Milford, PA
MYERS, Roy C., from Christ, Brownsville, PA, to Trinity, West Branch, and St. Andrew's, Rose City, MI
OATES, Thomas N., from St. John's, Huntingdon Valley, PA, to Good Shepherd, Richmond, VA
O'BRIEN, Scott T., from chaplain, Westover School, Middlebury, CT, to St. Martin-in-the-Fields, Philadelphia, PA
ORSO, Thomas R., from non-parochial to Ascension and Holy Trinity, West Park, NY
PALARINE, John R., from Epiphany, St. Paul, and youth coordinator, Diocese of Minnesota, Minneapolis, MN, to youth minister, Diocese of Central Florida, Winter Park, FL
PALMER, John M., III, from Transfiguration, Bat Cave, NC, to Trinity, New York, NY
PALMER, William E., to Messiah, Winter Garden, FL
PARKER, David E., from St. Michael's, Fort Worth, TX, to St. Barnabas, Garland, TX
PARTRIDGE, Edmund B., from non-parochial to St. John's, Dover, NJ
PATTERSON, Claudia W., from non-parochial to St. Thomas, Whitemarsh, PA
PERCIVAL, Jonathan B., from St. Margaret's, Staatsburg, NY, to Trinity, Stamford, CT
POGOLOFF, Stephen M., from St. John's, Larchmont, NY, to All Angels, New York, NY
POLK, Thomas R., from Incarnation, Amite, and All Saints, Ponchatoula, LA, to St. Mary's, Lovington, NM
POPPE, Kenneth W., from non-parochial to St. Elizabeth's, Ridgewood, NJ
POWERS, Henry, from non-parochial to St. Matthew's, Paramus, NJ
PRIVETTE, William H., from Christ, Hope Mills, NC, to St. Thomas, Ahsokie, NC
PYRON, Wilson N., Jr., from St. Paul's, Newport, AR, to St. Paul's, Sikeston, MO
REAMY, H. James, from Holy Faith, Dunnellon, FL, to St. Mark's, Palatka, FL
REASONER, Rand L., from Diocese of Los Angeles, CA, to All Saints, Santa Barbara, CA
REESE, Robert E., from St. John's, Sylva, NC, to chaplain, Fort Polk, LA
RETZLAFF, Georg, from St. Peter's, Beverly, MA, to St. Paul's, Wood Ridge, NJ
ROGERS, Fielding G., from St. Barnabas to the Deaf, Chevy Chase, MD, to Christ to the Deaf, Alexandria, VA
SABUNE, Petero, to Grace, White Plains, NY
SAULSBURY, Alfred W., from non-parochial to St. Andrew's, Harrisville, MI
SAUNDERS, J. Leroy, from Diocese of Nassau and the Bahamas to House of Prayer, Philadelphia, PA
SECOR, Neale A., from St. Mary's, Manhattanville, NY, to Seamen's Church Institute, Port Newark-Elizabeth, NJ
SEMON, Kenneth J., to Holy Spirit, Lake Forest, IL
SHANNON, James L., from St. Paul's, Kensington, Philadelphia, PA, to non-parochial

SHORTESS, James A., from Holy Cross, Winter Haven, FL, to Good Shepherd, Maitland, FL
SMITH, Edward D., to St. Sebastian's-by-the-Sea, Melbourne Beach, FL
SMITH, Edwin E., from dept. of religious studies, University of South Florida, Tampa, FL, to chaplain, Cheyney State College, Cheyney, PA
SMITH, Harold G., to St. Edmund's, Chicago, IL
SMITH, Jere C., from Epiphany, Jacksonville, FL, to St. Paul's, Quincy, FL
SMYTH, William E., from Diocese of New York, NY, to St. James, New York, NY
SOUTHERN, John C., Jr., from non-parochial to Redeemer, Asheville, NC
SPROUL, James R., from Calvary, Fletcher, NC, to Epiphany, Newton, NC
THOMAS, Timothy B., to Our Saviour, Chicago, IL
TRIMBLE, Joseph E., Jr., from St. Philip-in-the-Fields, Oreland, PA, to non-parochial
TUCKER, Douglas J., from chaplain, University of the South, Seawee, TN, to St. Christopher's, League City, TX
WADDINGHAM, Gary B., from St. Philip's Cathedral, Atlanta, GA, to St. Andrew's, Basin-Greybull, WV
WALKER, Dennis R., from All Saints, South Charleston, WV, to Christ, Lima, OH
WARD, Robert C. W. (retired), from Schoharie, NY, to 507 Lyndhurst St., Hendersonville, NC 28739
WARNER, Vincent W., Jr., from St. Peter's, Osterville, MA, to archdeacon, Diocese of Maine, Portland, ME
WATSON, Jack L., from Epiphany, Laurens, SC, to St. Paul's, Edneyville, NC
WAVE, John E., from St. Jude's, Valparaiso, FL, to St. Agnes, Franklin, NC
WILHITE, Jack B., from St. James, Baton Rouge, LA, to St. Thomas by the Sea, Laguna Beach, FL
WILLARD, William H., from St. George's Cathedral, Kingston, Ont., Canada, to St. John's, Norristown, PA
WILLIAMS, Hugh E., from St. Mark's, Jacksonville, FL, to All Saints, Lakeland, FL
WISEMAN, Donald O., from St. Dunstan's, Largo, FL, to non-parochial

NEW DEACONS

BAMBERGER, Michael A., to St. John's, Needles, CA
BECKLES, William, to Diocese of Jamaica, Kingston, Jamaica, W.I.
BENNETT, Philip W., to St. James, Drifton; St. Peter's, Hazleton; and St. Martin's, Nungah, PA
BIGGS, Sheila M., to chaplain, Roosevelt Hospital, New York, NY
BLACKWOOD, Seymour, to Diocese of Jamaica, Kingston, Jamaica, W.I.
BONNELL, John W., to Diocese of Los Angeles, CA
BRANDT, Robert B., to St. Columba's, Camarillo, CA
CALLAGHAN, Alice D., to Diocese of Los Angeles, CA
CARROLL, C. Edward, to Calvary, Columbia, MO
CAVANAUGH, William J., to St. Mark's, San Antonio, TX
CHADWICK, Thora L., to St. Mary's-by-the-Sea, Point Pleasant Beach, NJ
CHAN, Charles, to Chinatown Mission, New York, NY
CHOLAS, Gus, to St. Luke's, Fort Collins, CO
COOKE, A. C. S., to Diocese of Jamaica, Montego Bay, Jamaica, W.I.
DAVIS, Beverly B., to chaplain, Stuart Hall School, Staunton, VA
DAVIS, James L., to Epiphany, Glenburn, PA
DE HETRE, Donna B., to St. James the Less, Northfield, IL
DONNELLY, John A., to St. Thomas, Rochester, NY
FERNANDEZ, Linda P., to Diocese of Lexington, KY
GLASSPOOL, Mary D., to St. Paul's, Chestnut Hill, Philadelphia, PA
HALL, Stephen M., to St. Paul's, Brookings, SD
HARRIS, Gayle E., to Grace, Jersey City, NJ
HECKER (CLARK), Susan, to Diocese of Chicago, IL
HUGHES, Frank W., to St. Margaret's, Chicago, IL
JACKLEY, John, to Good Shepherd, Milford, PA
KANELLAKIS, Theodore, to Diocese of New York, NY
KLIMAS, Marcella, to St. Luke's, Scranton, PA
KUNHARDT, Philip B., III, to St. Asaph's, Bala Cynwyd, PA
LEGGETT, Richard G., to deacon to the bishops, Diocesan Center, Denver, CO
LEONETTI, Stephen J., to missionary, Diocese of Los Angeles, CA
LEWIS, Don W., to St. Margaret of Scotland, San Juan Capistrano, CA
LIESKE, Mark S., to St. James, Los Angeles, CA
LOGAN, Thomas W. S., Jr., to St. Matthias, Philadelphia, PA
LUTHER, Richard M., to Holy Trinity, Fruitland Park, FL
LYNCH, Harold, to Diocese of Jamaica, Kingston, Jamaica, W.I.
MACCOLL, Craig, to St. Michael's, Barrington, IL
MAILEY, Marion G., to St. Giles, Northbrook, IL
MURDOCK, Vincent, to Diocese of Jamaica, Mandeville, Jamaica, W.I.
MURRAY, James M., to Holy Family, Orlando, FL
PRICE, Joyce E., to chaplain, University Christian Center, Commerce, TX
RAYMOND, Robert M., to Holy Spirit, Colorado Springs, CO
RICHARDS, Rosalie N., to Grace, Nyack, NY
ROMERIL, Gwendolyn, to Cathedral of the Nativity, Bethlehem, PA
ROTH, Nancy L., to staff, Center for Christian Spirituality, New York, NY
SANTOSUOSSO, John E., to St. David's, Lakeland, FL

SEAL, W. Christopher H., to St. Mark's, Glendale, CA
SHAYER, Ellen M., to St. John's, Larchmont, NY
SINGER, Paul C., to St. Stephen's, Clifton Heights, PA
SWANSON, Kenneth B., to St. Bartholomew's, New York, NY
THOMAS, William S., to Diocese of Lexington, KY
THORNTON, Michelle R., to Diocese of Chicago, IL
TREMAINE, Gordon, to St. Mary's, Sparta, NJ
VAN SCHOICK, Edith R., to Grace, White Plains, NY
ZERBE, Robert L., to Incarnation, New York, NY

RECEPTIONS

LIDDLE, Vincent T., by Bishop Lyman C. Ogilby of Pennsylvania on June 20. He will serve at Messiah, Gwynedd, PA
MAHER, Joseph A., by Bishop William Folwell of Central Florida on April 27. He will serve at St. Christopher's, Orlando, FL
ROGERS, Robert G., by Bishop James Brown of Louisiana on January 18. He will serve at St. Andrew's, Clinton, LA

RETIREMENTS

AIR, Hubert N., from St. Mary's, Palmer, MA, on June 1
BECKER, Michael R., from St. Mark's, Philadelphia, PA, in September
CLEASBY, Clarence S., Jr., from Ascension, Mt. Vernon, NY, in September. His address is: 126 Ocean Ave., Cranston, RI 02905
COOPER, John R., from Prince of Peace, Fallston, MD, on June 7
COOPER, Russell J., from St. John's, Clinton, MI. His address is: Lot 204, Rincon Tra. VII., 8989 E. Escalante, Tucson, AZ 85730; from June through September his address is: P.O. Box 1832, Jackson Hole, WY 83001
CRESAP, W. Kirk, from All Saints, Selinsgrove, and St. Mark's, Northumberland, PA. His address is: 554 Western Dr., Macon, MO 63552
FOWLER, Warren E., from Trinity, Rutland, VT, on May 31. His address is: 6 Circular St., Springfield, VT 05156
GARVIN, S. Hughes, from St. Peter's, Morristown, NJ, on February 1
GLADFELTER, Stanley P., from St. James the Greater, Bristol, PA, on January 1
HILL, John N., from St. Alban's, Glen Burnie, MD, on June 30
JONES, James L., from the Office of the Bishop for the Armed Forces, New York, NY. His address is: 1266 Mayfair Rd., Jacksonville, FL 32207
JONES, Matthew A., from Resurrection, Ecorse, MI
KIMBALL, Ralph H., from St. Andrew's, New Orleans, LA, on Dec. 31, 1980. His address is: 817 W. 15th St., Covington, LA 70433
LEMOINE, George F., from director, Christian Social Relations, and administrator, Episcopal Community Services, Minneapolis, MN. His address is: 5042 Gladstone Ave., S., Minneapolis, MN 55419
LINCOLN, James P., from Emmanuel, Harrisonburg, VA. His address is: Orkney Springs, VA 22845
MCKENZIE, Russell H., from Trinity, Crosswell-Lexington, MI, on January 11. His address is: 3472 Armour St., Port Huron, MI 48060
PADDOCK, Frederick N., from Holy Trinity, Fruitland Park, FL, on July 1. His address is: 1332 Drexmore Ave., Charlotte, NC 28209
PARKER, Richard I. S., from St. Cross, Hermosa Beach, CA, in April
PATTERSON, James R. C., from St. Alban's, Bay City, MI, on January 1
PEASE, Richard N., from Grace, Rutherford, NJ, on Dec. 31, 1980. His address is: 11 Sylvan Circle, Kennebunk, ME 04043
PETTIT, Lanton W., from St. Matthew's, Hillsborough, NC. His address is: 204 N. Churton St., Hillsborough, NC 27278
PYLE, John W., from Hospital Chaplaincy, Inc., New York, NY, on May 1. His address is: 4100 Cathedral Ave., Washington, DC 20016
RIEBS, Raymond K., from St. Jude's, Burbank, CA, on Dec. 25, 1980. His address is: 1749 Camino de Villas, Burbank, CA 91501
THORP, John V., from Emmanuel, Wakefield, MA. His address is: 121 Azalea Dr., Waynesville, NC 28786
WILBUR, Newton C., from St. Faith's, Miami, FL, on April 30. His address is: 1051 S. Wavcrest Ave., Indialantic, FL 32903

DEATHS

CHURCHILL, Ernest W., age 80
COOPER, Fenimore E., age 79
CROSSON, James C., age 84
DOYLE, Willis R., age 71
Sister ETHELWYN MARGARET, SSM, age 91
FOSTER, W. A. Donald, age 73
GRAY, William B., age 53
GRIFFIN, William L., Jr., age 78
HEIM, Kenneth E., age 73
HOECK, William T., age 81
LIBBY, J. Donald, age 47
LYTLE, R. Ridgely, age 89
Sister MARY TERESA, OSH, age 92
McCOWAN, George F., age 55
MEYERS, F. Ricksford, age 88
OTT, T. Gordon, age 73
PARDUE, Austin, age 81
PICCARD, Jeannette R., age 86
ROSEBAUGH, John H., age 96
TOCHER, George A. A., age 74
WEDGE, William C., age 68
WINTERBOTTOM, Lemuel J., age 63

DEPOSITIONS

CAMPESE, Louis
DIRKS, John Armstrong, Jr.
HEWETT, Paul Clayton

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

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

Name _____ moved ☐
has resigned ☐ from
retired ☐

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

New address _____

Date of change _____ Signed _____

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left me seven words to pour my heart out to God. Thinking that would not be quite enough, I looked over what I'd written and deleted and counted again—189. "Hmm, that may be overdoing it," I thought. But I now couldn't resist the challenge to write a 61-word prayer.

"Let's see. 'Amen' is one. 'In Jesus' name, Amen' are four. Or how about 'In Jesus' name we pray. Amen'?" That gave me up to six. "Maybe a couple of adjectives would help," I thought and wrote, "In the blessed and holy name of Jesus, we pray. Amen." At this rate I would have a hard time reaching 61.

Suddenly I remembered a phrase from *The Book of Common Prayer*: "All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory are yours, Almighty Father, now and for ever. Amen." Thirty-seven! And that was just the sign-off. "Surely Thomas Cranmer would agree," I thought, "that imitation is the sincerest form of flattery."

That left 24 words. I decided to work on the opening. Obviously, my usual "Dear Lord" wasn't going to be enough. I remembered reading that Christians of the first few centuries used to pray for hours. I looked up Hippolytus of Rome (third century) and found this opening from a prayer used in the ordination service: "Oh God, who created the universe and put it in order through your Word, Father of our Lord Jesus Christ, whom you sent to carry out your will and reveal your plan to us." "Nice," I thought, but at 34 words it was too long.

I flipped over to Serapion of Thmuis (4th century). A prayer for the catechumens began, "Lord of the universe, our help, deliverer of the delivered, Master of those who are saved, hope of those who are in your hand. . . ." Twenty-four words. Perfect!

If I put it with Cranmer's "All this we ask. . . ," the prayer would be 61 words long and my meditation would be exactly 250 words.

When I looked at the prayer more closely, I realized it sounded good but didn't really say anything. I had been so wrapped up in using the right number of words, I had completely forgotten what I wanted to pray about.

No wonder Jesus said, "When you pray, do not heap up empty phrases as the Gentiles do [but] pray like this:

'Our Father, who art in heaven,
Hallowed be thy name. . . .'"

Can men find happiness in the Church?

by Wayne H. Keller

In 1978 United Presbyterians experienced a net decrease of 49,070 members—not a startling piece of news. But while gaining 190,294 women, the denomination lost 239,364 men. To me, that's startling.

A pastor for 25 years, I have examined this situation. The congregation I served had two women for every man. That percentage existed despite our having a Men's Breakfast Fellowship, Women's Association, Couples' Club, a Married-Single Support-Enrichment Group, four Transactional Analysis Growth Groups, several Koinonia Groups, a men's softball team, an equal number of men and women on the paid staff and session, mostly women on the Board of Deacons, several men teach-

ing church school, and too many men and women members who participated seldom or never.

I am sad and deeply concerned. So I've asked myself why the huge loss of men and the high percentage of women. Following is my rationale—or rationalization, whichever you choose to call it—and I invite your response, additions, corrections, insights.

- I believe the Bible insists that the Creator created men and women equally; that women are not subservient and submissive to men; that God "gifted" women to serve all aspects of the Church's life. This means women are entitled to be elders and men are allowed to teach church school.

- I spend most of my energy quoting Paul in Gal. 3:28, "There is no such thing as . . . male and female for you are all one person in Christ Jesus," and Gen. 1:27, "Male and female he created them." We are one in Christ, and no one is superior

or inferior, despite what the Pope or biblical literalists take literally and what they ignore completely.

- I emphasize Eph. 5:21, "Be subject to one another out of reverence for Christ," rather than Eph. 5:22, "Wives, be subject to your husbands" (in which the quoter usually omits "as to the Lord"). My biblical models are not Marabel Morgan, Anita Bryant, and Phyllis Schlafly nor John Wayne, Hugh Hefner, and Burt Reynolds.

- I discovered more men participated in the Church's life when I was most angry and negative; fewer men participated as my anger and negativism decreased.

- Since 1972 I have offered transactional analysis groups which have attracted more women than men. Men seem more frightened and reluctant to seek therapy than women.

- I emphasize the biblical reality that all persons, regardless of marital status, are welcome. Having divorced persons active-

ly involved threatens both men and women.

- I believe many men are pulling out of societal and community responsibilities and putting their time, money, and energy into spectator and participant sports, leaving the work of the Church and other helping vocations to women. Many men live for the weekend and the next athletic event.

- I believe many men prefer to join congregations in which they have positions of power, prestige, control, and dominance, justified by a spurious biblical theology that keeps women submissive and under control.

- When church member couples divorce, one of them—usually the man—leaves the local congregation to join another. The man leaves, I think, because he often joined to please his wife or for the sake of the children.

The Rev. Wayne H. Keller is the former pastor of St. James' Presbyterian Church, Bellingham, Wash.

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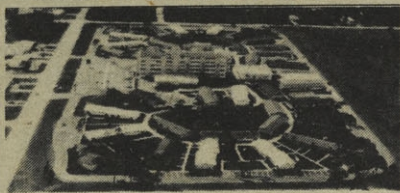
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Bishop Whipple art displayed

A valuable collection of 190 native American artifacts owned by St. Mary's Hall in Faribault, Minn., is on exhibit at the Science Museum of Minnesota in St. Paul.

Mainly Chippewa and Eastern Sioux tribal pieces, the fine beadwork, quillwork, and pipestone carvings are believed to have been given to Henry Benjamin Whipple, first Bishop of Minnesota and St. Mary's founder, by Indian admirers. Among the most valuable are a padsaddle, a man's deer-skin shirt, a storage bag made of buffalo leather, and several beautifully decorated loom-woven shoulder bags.

Louis Casagrande, the museum's curator of anthropology, says one of the most significant aspects of the collection is it belonged to a remarkable man who earned his reputation as an ardent defender of Indian rights. Whipple's great-granddaughter

tells of the bishop's serving as peacemaker in a dispute between the Leech Lake Indians and the government, and for his efforts the Indians presented him with a stole of black glass beads with crosses of gold beads worked on the ends. Other pieces also have stories.

Above is an altar hanging of sewn bead-

work on cloth, backed by velvet, done by Ojibwas, circa 1890. The collection includes many pipes, shown on page 1. At the exhibit opening, below, Amos Owen, a Dakota, demonstrated a pipe ceremony.

An illustrated catalog of the collection is available for \$11 from Bishop Whipple Schools, Box 218, Faribault, Minn. 55021.



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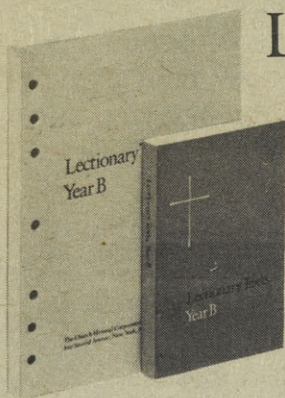
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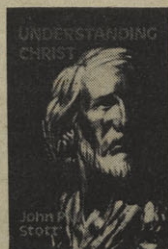
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Life among refugees difficult indeed

Dr. Peter Krewit kneels on a piece of plywood in a plastic-encased outdoor shower stall, trying to engage his small patient with chatter before changing his bandages. The 5-year-old Somali boy has third-degree burns on his arms, chest, and stomach from boiling porridge he spilled on himself two weeks earlier.

When the doctor works the old dressings from the tender flesh, the boy screams in pain. Working steadily through the tears and noise, Krewit puts fresh bandages in place, then sighs and digs into his pocket for a piece of candy.

The youngster dries his tears, takes the treat, and with a smile smacks the doctor's palm, saluting goodbye across the language barrier.

The two repeat their routine every day at the Ali Matan refugee camp in southwestern Somalia where the Interchurch Response to the Horn of Africa consortium (ICR) bases its relief operations.

The boy comes with his father every day at 3 p.m. as instructed. Progress of the healing shows the father is following Krewit's instructions to keep his son's wounds free from the ever-blowing dust.

Under the best circumstances these third-degree burns would require special attention to prevent infection. But conditions at Ali Matan are far from the best. According to the Rev. Robert Paskey, the Jesuit priest who established the ICR base camp, day-to-day life is just a few steps removed from 15th-century nomad life. Both refugees and staff haul water, tend animals, and prepare meals over fire pits.

No permanent buildings exist in this helter-skelter refugee city of 40,000 peo-

ple located on the Juba River, 40 kilometers from the Ethiopian border. Staff members sleep in tents, and the two physicians and eight nurses use the makeshift shower stall as a treatment room. It has the only source of running water. The staff dining table, located under a brush-arbor shelter, doubles as an operating facility.

The tropical sun is merciless, often raising temperatures to 125° by noon. Wind blows constantly, driving sheets of sand into food and tents and stinging exposed skin.

But Krewit recently told a visitor that even with these obstacles, he is hopeful, and he cited the little burn victim's progress as a sign. "When I first saw him, I wasn't sure he could make it. He was already weakened from malnourishment. Living conditions make it hard to keep his wounds clean."

A high-protein food program and daily dressings have helped, however. To some this may seem a small victory—saving the life of one little boy. But under the circumstances, with nearly all the odds against survival, even the small victories are significant.

Most refugees suffer from illnesses directly resulting from malnutrition. "What we see are really not arcane, exotic problems," says medical director Dr. Steven Edelman. "In fact, under different conditions they would be rather routine. But here even the simplest wound or respiratory infection can become life-threatening because the people are so weakened."

Edelman says the medical team will provide basic emergency care until a more comprehensive health and nutrition education program is developed and prefabricated facilities have arrived and been raised.

Excerpted from *Dateline: East Africa*, published by Church World Service.

Happily ever after doesn't just happen



by Gene Geromel

They eloped and were married that afternoon by a minister. Now he was sound asleep, and she was rocking back and forth, repeating in her mind, "I've made a terrible mistake." Fifteen years later I saw this couple for marriage counseling.

When I meet a couple for counseling, I ask two questions: "What is the problem?" and "How long has it existed?" Answers to the first are varied, of course, but the second answer is usually the same—"Since before the marriage."

If Ethel, who has been married to Bob for six years, comes complaining that Bob beats her and I ask how long this abuse has gone on, her response is "10 years." When John complains that Mary is unfaithful, one discovers she "stepped out" on him even during their engagement. In the majority of cases these couples never had premarital counseling. They may have talked to a priest about how many bridesmaids they needed but never discussed their relationship and its problems. During their premarital counseling, "things" interfered.

Surely the reason the Church has a canon requiring 30 days' notice before a priest can marry a couple is to require that

couple to look at their roles, expectations, and the dynamics of their relationship as well as problem areas. This same canon requires that a minister talk with a couple about the nature and implications of Christian marriage. Not to do so is a grave injustice.

Time is important in counseling. The 30 days should be seen as a minimum. A month before the wedding a hall has been rented, a lease signed and an apartment furnished, a honeymoon planned and paid for, and invitations sent. Psychologically, a couple would have difficulty canceling the wedding then. And the closer a couple come to their wedding, the flakier they become. Most couples are so nervous they can hardly remember their names, much less examine the implications of a Christian marriage.

So the sooner the better. A year is not too distant a time to begin premarital counseling. In many communities one reserves a place for the reception a year in advance. Shouldn't we give as much consideration to marriage preparation?

One hour is only long enough to look over the wedding service and discuss what is said in that office. More time is needed to discuss roles and expectations and the

relationship's strengths and weaknesses.

Premarital counseling is often more frustrating and painful for the priest than for the couple. The priest wants to discuss marriage; they want to talk about the wedding. The priest wants to explore the quality of the relationship; they want to know how many people the church will seat. The priest's experience says the couple may have problems; they know they are "different."

The priest is under pressure to "marry" them. If he or she tells them they are not ready, they'll go elsewhere. Parishioners may ask what "right" the priest has to "demand" a couple spend all that time being asked all "those personal questions." When faced with such a situation, a priest often prefers meeting the couple, discussing the service, and talking about a ball game.

We need to question the assumption that the only successful outcome of premarital counseling is a lovely wedding. Quite possibly during counseling a couple may find their relationship isn't one that will last a lifetime. They may realize they love each other but are not ready for marriage. Or they may want to marry for reasons which are neither wholesome nor mature.

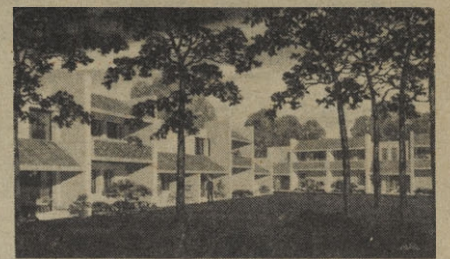
If cancellation is their decision, they should be supported in it. A momentary disappointment is preferable to a lifetime of discord. Parents, friends, fellow Christians need to hold this couple up in their prayers and love as they go through this period of disappointment.

Congregations can encourage their pastor to spend as much time as needed to meet with every couple planning to marry. He needs to know he has the congregation's support in this.

If we fail to encourage the couple to begin premarital counseling early, to explore the relationship as much as possible, or if we expect the priest to marry every couple who want to be married, then we not only do couples a grave disservice, we abdicate our responsibility as a Church to do all in our power to help two people be prepared for a lifelong relationship.

In the marriage service the congregation promises to do all in its power to uphold the couple in marriage. Such a promise should apply, too, to upholding them in an exploration of their relationship before that marriage begins.

Gene Geromel, Jr., is rector of the Episcopal Church of St. John the Evangelist, Napoleon, Ohio.



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Mixed Doubles is Harder

by Barbara Leix Braver

Marriage counseling—and the marriage itself—is further complicated when one partner is Episcopalian and the other is Roman Catholic. In this case the couple often feel caught between the two communions and, to resolve the conflict, give up on both.

"It doesn't matter much what Church they stay home from," said the Rev. Leonel L. Mitchell, Seabury-Western liturgics professor, in reporting results of a study which showed the most painful areas of interfaith marriage are the inability to share the Eucharist and Christian education for children. Often attempts to see that both partners remain in their respective folds result in the non-practice of faith by either, he said.


A sizable number of respondents feel "the Church is not sensitive to their per-

sonal needs and feelings while at the same time it puts undue stress on the theological and canonical considerations that seem abstract and irrelevant. This study seems to indicate that the laity are becoming restive and impatient, at times even angry, with the Church as an institution."

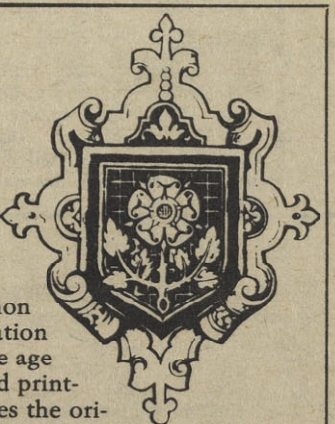
According to the study report, "Family unity based on faith in a common Lord is complicated by demands for unswerving loyalty to one's denominational requirements. . . . The Church seems to be the problem and therefore may be relegated to a secondary role in order that the positive good of a Christian marriage may be realized."

Families are increasingly solving the problems, the study discovered, "by ignoring the rules of their respective Churches."

The study is available for \$1.50 from Canon Harold G. Hultgren,
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Executive Council ponders planning

by Janette Pierce

Executive Council held an extended June session to fulfill a General Convention mandate to do long-range planning.

At the Seamen's Church Institute in New York City, Council members and staff heard four major presentations: analyst John Naisbett looked at current social trends; Dean Herbert O'Driscoll of the Anglican Church of Canada presented theological reflections; the Rev. Messrs. John A. Schultz and Richard Geary offered statistical data; and a panel of Council members—Marge Christie and Harry Griffith—and staff members—Steve Charleston of the Indian desk and the Rev. Winston Ching of Asian Ministries—gave personal reflections.

After meetings and discussion, Council produced a 34-page document and decided to review its work at the November meeting after senior Episcopal Church Center staff officials prepare a planning policy proposal.

Current dissatisfaction surfaced as several Council members questioned the "collaborative" relationship between elected members and staff. Council member Donald Hungerford of Odessa, Texas, said staff members outnumber elected members in small groups and "dominate the conversations." Others noted that neither elected nor staff members know their counterparts, making working relationships difficult. Council member John Carson of Denver, Colo., said the Council's committee structure is "too specialized" and does not allow full floor debate on important matters. Others complained privately of feeling uninformed about committee work other than their own.

Even geographical dissatisfaction emerged as Province VI requested the Indian desk be moved from New York: "It is physically and spiritually a long way from its constituency," said Matthew Chew of Scottsdale, Ariz. Council referred the matter to the National Mission committee and tabled a later Chew request to study the relocation of the Episcopal Church Center itself.

In a full day of regular business, Council adopted a policy statement of affirmative action, heard reports on Venture in Mission and the Presiding Bishop's Fund for World Relief, and heard a statement from the Diocese of Atlanta given by Suffragan Bishop C. Judson Child.

Child spoke of the frustration of what he called "these tragic days" and described the cluster ministries which are attempting to provide occupation and education

opportunities for Atlanta's children this summer. He cited support from all over the country, mentioning Presiding Bishop's Fund grants and also a gift of \$42,000 from Philadelphia, Pa., school children. (Persons interested in donating money to the summer program may send it to Help a Child Program through the Diocese of Atlanta.)

In addition to a second \$10,000 grant to Atlanta, the Presiding Bishop's Fund reported grants of \$517,919 for disaster relief and rehabilitation, refugee ministry, and hunger fighting projects at home and abroad. Fund executives announced they resettled 1,500 refugees in the first five months of 1981 of whom 700 are Cuban and Haitian.

Pamela Chinnis of West Palm Beach, Fla., reported that Venture in Mission has topped \$133 million. She said 69 dioceses have pledged \$106.3 million and raised \$4.9 million in challenge gifts. An additional \$21.8 million comes from other sources. Some 61 dioceses have completed their campaigns, eight are in modified campaigns, and 22 plan future campaigns. Four dioceses have no Venture plans.

In November Chinnis will make recommendations for the use of non-designated Venture gifts which heretofore have been used to defray campaign expenses.

Council voted to release Venture funds for specific projects in Micronesia, the South Pacific, and Western Mexico and to recruit and train black clergy in the U.S. It also established a trust fund with income to be used for urban ministry projects administered through Episcopal Church Center program units.

Council approved in principle a detailed affirmative action plan for its own groups and agencies but referred back to committee a statement addressed to the Church at large because some Council members felt its language was "negative and judgmental."

Council condemned the U.S. vote in the World Health Organization against international guidelines on infant formula marketing practices. But a report from a special Episcopal investigating committee stopped short of recommending the Church join the international boycott of firms which pursue aggressive marketing practices. Committee chairman John Cannon of Detroit, Mich., suggested, however, that individual churchpeople might participate to "provide a clear market response" to such practices.

With a bare quorum of Council participating, a narrow 13-10 vote directed that Presiding Bishop John M. Allin ask the Archbishop of Canterbury to request the Church of England's General Synod to recognize the validity of all Anglican orders so Episcopal priests, including females, can exercise their full ministry in England "when properly asked."

While the tight agenda kept members hard at work, they did take time to watch a television show provided by Episcopal Television Network (ETN), which taped parts of the business meeting for its weekly cable program. They also attended evening services at nearby Trinity Church and enjoyed a surprise performance by The Family, a theatrical group of former prison inmates.

The troupe offers workshops and training both inside and outside prisons and provides rehabilitation and support. Some members have advanced to professional theater careers. The Family, which receives support from the Church's Coalition for Human Needs, is best known perhaps for its production of Miguel Pinero's prize-winning play, *Short Eyes*.



Sophie Mrotek, an American Indian, was among participants in a Dallas media meet.

Women in media caught in middle conferees say

by Lucy Germany

Women who work in the media today have an awesome task, caught halfway between freedom and constriction, and must beware of accepting such simplistic answers as "This is God's will," Elizabeth Bettenhausen told a Christian Women in Media conference in Dallas, Texas, late in May.

Bettenhausen, a professor at Boston University School of Theology, said, "We got a late start, but we're working as fast as we can."

Editorial writing, presenting women's issues, preserving oral history, and film, cable, and satellite communications, ethics, and the making of Judy Chicago's *Dinner Party* were all part of the four days 250 women spent exploring media roles.

Rosemary Brown, member of the legislature in Vancouver, British Columbia, told participants, "The truth is never easy or safe." She said she feared communications monopolies and deplored the fact that Canadians are captive to American television. She said 50 percent of Canadian television is American made and 71 percent of Canadians watch it.

Women, she warned, must be aware of attempts to force them back into being wives and mothers, emerging only later to join the work force. "They are trying to make that palatable for women by calling us 'late bloomers.' They say it's all right to be what you want to be after the housework is done. We have to be conscious of that kind of pressure."

Film critic to work for Trinity

The Episcopalian's movie critic, the Rev. Leonard Freeman, will continue in that capacity when he becomes the chief communications officer for Trinity Parish in New York City. He succeeds the late Rev. William Gray in the Trinity post.

Freeman has been a contributing editor of *The Episcopalian* for 11 years. In addition to his writing, he has served on the radio-TV teams covering the 1976 and 1979 General Conventions and is a frequent lecturer on the relationship between religion and popular culture.

Since 1975 Freeman has also been rector of St. James' Church, Collegeville, Pa.

CROSSWORD PUZZLE SOLUTION (see page 4)

1	C	2	A	L	L	3	M	4	O	O	5	R	E	6	T
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41	41	T		41	C	O	L	O	N	42	G	R	E	Y	



Suffragan Bishop Judson Child of Atlanta reported to Council on the work the Church is doing there to overcome fear caused by the murder of almost 30 children.

Review of the Month

BY LEONARD FREEMAN



'LOST ARK' HARKS BACK FOR ADVENTURE LARK

The best film of the summer, bar none, comes once again from the gifted hands and minds of George (Star Wars) Lucas and Steven (Jaws, Close Encounters) Spielberg. It is *Raiders of the Lost Ark*.

If that sounds like one of those Saturday morning serials you caught at the local theater or saw rerun in the early days of television, you are right on target. It is all of them put together, the best of their chills and thrills, from jungles and wild natives with poisoned darts to evil, grinning Nazis and lost treasure in the land of the Pharaohs. It has a toughened young hero, a delightfully feisty while appropriately imperiled heroine, and some of the best stunts and special effects you would expect from the most fertile brains and skilled hands in Hollywood.

The plot focuses on the fabled lost Ark of the Covenant, the Ark in which the Hebrews carried the Ten Commandments and which is rumored to have magical, other-worldly powers. Hitler, apparently (the film is set in 1936), has an obsession with the occult. And since according to the legends the army that carries the Ark before it into battle will be invincible, he is quite willing to ignore its Jewish connections to use it.

The only problem is the Ark is lost. But with clues, a trained mind, and daring resourcefulness, adventurer/archaeologist Indiana Jones outsmarts the Nazi foe, as well as his personal rival the evil archaeologist Belloq, to reach it first and come back alive. The Ark is found, only to be lost again to the enemy with hair-raising hazards and fisticuffs along the way, and the finale—well, the finale is everything you could want it to be with a revelation of power and awe that resolves the conflicts of the day and satisfies the questing heart. All in all, a day's movie work well done.

In *Indy Jones*, Lucas and Spielberg skillfully recall Harry Carey, Tim Tyler, and assorted other serial stars to the delight of those who remember them. And they've done so without creating a camp trivia quiz so that for those taking their first trip, the movie is plain and simple fun, excitement, adventure, and more of what you pay your money for.

The emergence of films like *Raiders* that hark back to earlier times and visions is worth noting. *Outland*, a good, solid science-fiction thriller in its own right, is essentially an outer-space version of *High Noon*, for example. And in the same vein the current and popular *Excalibur* is remarkable for its faithfulness to Mallory's *Morte d'Arthur*. The wizards, the legends, the chivalry, and the savagery are translated

ed in a fashion that bespeaks a remarkable openness to the lessons and virtues of our past. To think people in the late 20th century would seriously enjoy the King Arthur myth told straight challenges the "youth culture" mentality of the 1960's with its demands for relevancy and its distrust of anything over 30 years old.

Films such as *The Lone Ranger* and *Flash Gordon*, which tried to update bygone heroes by adding social commentary and disco dancing, bombed. We seem to want the lessons and legends of our heritage, and we want them unadulterated.

Perhaps this reflects our condition as the predominant age group in our society approaches early 30's. But we are also re-discovering our vulnerability and our ignorance of our past. The pluralized society has become the compartmentalized one, and we miss the commonality. We have shifted significantly from the time when an Abraham Lincoln could deliver a theologically-based inaugural address and assume his hearers would know what he was talking about.

The price of relevance and pluralism all too often has been a functional ignorance of the lessons of our common, human—and divine—history. At one point in *Raiders*, the hero chides the simplistic queries of his Army Intelligence employers about the Ark with: "Didn't you guys ever go to Sunday school?" Too many of us would answer that functionally we had not. These clearcut heroes and blatant legends may not be up-to-date, but they survived and made sense while our "official" systems—the press, the politicians, the schools, and even the Churches—have remained largely silent or only trite.

People still want to know about good and evil, power and awe, mystery and heroism, the things that enable one to look forward, to look up, to have hope. More, we want to share such things. These films provide a place for that.

The roads to individual identity may have been pursued far enough. At the bottom a people needs something to hold in common, to hold it together. Pluralism may have some life left, but at some point a synthesis is in order. The time is right for some pulling together. The signs are clear. People are more ready every day.

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Indiana Jones, right, tells Sallah to exit from the Well of the Souls after the Ark has been hauled up.

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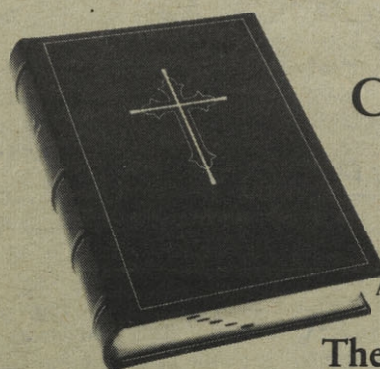
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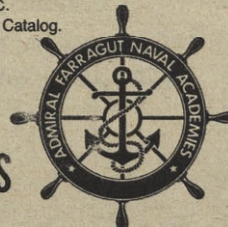
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Have You Heard

JUST ONE SECOND—WE'LL CATCH UP

Bulova, the watch company, was the first to call it to our attention in an ad in *The New York Times*. If time seems to drag lately, the cause may be that the earth is rotating a bit more slowly than usual. The International Time Bureau ordered that one second be added to June 30 to bring the world's clocks in line with the world's spin rate. If you haven't done so, set your clock back one second, right now, and you'll be in tune with time again.

COLOR YOUR OWN STAINED GLASS WINDOW

We have just learned that St. Augustine's Episcopal Church in Metairie, La., now has a \$5 coloring book which tells the story of its stained glass windows featured in our July issue. Order from 3412 Haring Rd., Metairie, La. 70002.

THIS PRIORESS SHATTERS PRIOR CONVENTIONS

If "Grandma" still conjurs up images of crochet hooks, afghans, and rocking chairs and "prioress" a solemn medieval figure in a long black gown, then you'll have trouble with a news story from Minnesota which describes the new prioress of the Convent of St. Benedict in St. Joseph and her training program for participation in the Grandma's Marathon sponsored by a Duluth restaurant. Sister Katherine Howard, just installed as head of the world's largest community of Benedictine nuns, runs several miles a day and enjoys swimming, tennis, cross-country skiing, and playing the cello. Her community consists of 750 sisters, of which about 100 are in dependent priories scattered from New Hampshire to Puerto Rico to Utah to Japan.

RAINBOW SIGN

Our Canadian cousins, according to a recent *United Church Observer* article on trends in vestments, are replacing the standard black Geneva preaching gown with something a bit more colorful. The opening paragraph could just as well have been written about many an Episcopal service: "If Noah were alive today, he wouldn't have to survive a flood to see a rainbow. He could simply attend an ordination service. Joseph's coat of many colors pales before the parade of gaudy gowns. . . ."

IN THE NEWS

Bishop John Krumm received an honorary degree from Hebrew Union College, Cincinnati, Ohio. . . . Willoughby Newton is now director of the New Dimensions Fund at Channel 13 in New York City. . . . The Rev. Howell C. Sasser, a career Army officer as well as a priest, is the new defense attache at the U.S. Embassy in Mogadishu, Somalia. . . . Canon Charles A. Carter, III, of the Cathedral of St. John the Divine in New York City was a principal speaker at a religious conference in Tokyo, Japan, in June. . . . Mr. and Mrs. Joe L. Allbritton's gift of \$700,000 to create the cloister and reception area of the Pilgrim Observation Gallery as a memorial to the late J. Clifford Folger has put the Washington Cathedral's fund drive past \$10 million. . . . Alan D. Wingard is director of music ministry at St. Andrew's, Mt. Pleasant, S.C. . . . The Rev. John C. Roak celebrated the 50th anniversary of his ordination to the priesthood at Gloria Dei (Old Swedes') Church in Philadelphia, Pa., in June.