

Title: *The Episcopalian*, 1981

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EPISCOPALIAN

Church statistics show '80 loss

Decline most severe in northeast and mid-Atlantic states

Membership in the Church's domestic jurisdictions shows a "substantial decline" for 1980 following a gain of 0.92 percent in 1979, according to the Rev. John A. Schultz, statistical officer at the Episcopal Church Center. Baptized membership in the 95 U.S. dioceses and one area mission dropped last year by 2 percent—from 2,841,350 to 2,787,444. Confirmed membership strength declined during the same year by 1.4 percent to 1,933,646, and church school pupils similarly declined to 489,305.

No figures for membership in the Church's 19 overseas jurisdictions are available for 1980 though 232,358 members were reported the previous year. The number of Episcopalians worldwide is estimated at just over 3 million.

In 1979, membership losses moderated in several main line communions with only the Episcopal Church showing an increase. The 1980 decline in baptized members was most precipitous in dioceses in the northeastern and mid-Atlantic states (Provinces I, II, and III). In those regions, all dioceses declined to some extent except Vermont, Maryland, and West Virginia. In the vast region of Provinces IV, V, and



TAKING TO THE STREETS

There's no stopping Roy Hendricks, right, when he takes his faith outside his Philadelphia parish.
See page 9.

Scripture unfolds God's sacred drama

Through Scripture God reaches out to speak to us, enabling our response, says John Booty.
Page 6

VI—the southeastern states and the entire mid-region of the country from Canada to Mexico—most dioceses showed an increase.

A statistical error in reporting the figures for the Navajoland area mission in 1979 accounts for a small portion of the 1980 decline, Schultz said.

On the brighter side, the figures show an increase in baptisms in 1980 to 63,647—up 5.6 percent—and in confirmations to 59,155, up 0.30 percent. Schultz noted a striking increase in adult baptisms by 14.5 percent to 7,465.

Easter attendance was up in Episcopal churches in 1980, but other major services showed a modest decline.

The financial picture was generally favorable with the stewardship index—average income per household per week in pledge and plate offerings—rising from \$5.27 to \$5.69.

Schultz reported that total parish receipts rose 10.5 percent to \$535 million. Parish operating expenses rose similarly. Despite internal economic pressures, contributions to purposes outside the parish rose to 15 percent of the total income, with 11 percent designated for diocesan and national church programs.

Parish endowment funds increased by \$12 million, up more than \$2 million. Parishes substantially reduced long-term debt as interest charges rose. Pledges for calendar year 1981 rose by nearly 6 percent over 1980, which increases the prospects for keeping ahead of inflation since Episcopalians, according to Schultz, usually give substantially more than they actually pledge.

The diocesan reports indicate that the clergy population explosion has subsided. In the 96 domestic jurisdictions the number of male priests actually declined by 32 to 11,635 while the number of women in the priesthood increased from 184 to 281. At the end of 1980, only 45 women

Continued on page 16

Is the episcopate in trouble?

Why are people complaining about bishops, and what can the Church do about it?
Page 14

Inside

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*Verna Dozier says
Jesus came teaching
repentance, not morality*

See Page 5

THE Episcopalian

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World News Briefs



WASHINGTON

The Cathedral of Sts. Peter and Paul, known throughout the world as the Washington Cathedral, began a year-long celebration of its 75th anniversary with a gala open house that included the blessing of an eight-foot Celtic cross to be placed on the west nave roof-line. The year's celebration will be "A Ministry of Reconciliation" with programs that will "consider alienations" and "narrow gulfs between rich and poor, black and white, young and old, male and female, nation and nation," according to Bishop John T. Walker of Washington. Already scheduled is a symposium November 11 to examine the concerns of Vietnam veterans and a series of special preachers, including Presiding Bishop John M. Allin, during Advent. A tribute to Martin Luther King, Jr., during January is also scheduled.

NEW YORK

Three well-known male priests have been chosen to guide the 1982 Triennial Meeting of Episcopal Church Women in its look at spirituality, family, and environment, three aspects of the theme "Go Forth into the World" chosen for emphasis. The Rev. Tilden Edwards, author and director of the Shalem Institute for Spiritual Formation in Washington, will lead the workshops on spirituality. The Rev. John H. Westerhoff, author and educator, will lead in the family area while Canadian Dean Herbert O'Driscoll of Christ Church Cathedral, Vancouver, B.C., who has spoken at Executive Council and House of Bishops meetings, will lead Triennial's discussion on the environment.

SAN SALVADOR

Dr. Rosa Judith Cisneros, 45, a leading Episcopal laywoman and an attorney, was assassinated outside her home here on the morning of August 18. She had long been active in humanitarian causes and was deeply concerned in advancing the rights of women in Latin America. She had served as legal director of CREDHO, an Episcopal Church program of legal assistance to peasants. At the time of her murder, she was director of a private institute concerned with family planning. Presiding Bishop John M. Allin said that his first reaction on hearing of her death was: "How senseless that those who work to better and save lives themselves pay the ultimate cost. . . . She now joins the ranks of those martyrs." The Episcopal Church here frequently speaks out against the continuing violence in El Salvador which has cost over 20,000 lives. The diocesan convention's plea last year that the country "be allowed to live in a true participatory democracy based on respect for life, integrity, dignity, and liberty" won wide support in the U.S. and England.

CLEVELAND

Episcopal Bishop John Burt will lead a seminar on cities when the National Council of Churches celebrates its 30th anniversary here November 5-7. The national ecumenical organization was founded here, and over 1,000 persons are expected to participate in seminars on 36 issues and in five plenary sessions. Council president M.

William Howard will address the opening session, and World Council of Churches' general secretary Philip Potter will lead Bible study at the closing plenary. Invitations to the anniversary event have been issued to Roman Catholic, Jewish, and Muslim leaders.

SYDNEY

The Anglican Church in Australia, at its recent General Synod meeting here, approved a constitutional amendment that would permit ordination of women to the priesthood. Now 18 of the Church's 24 dioceses must ratify the action, and strong opposition is expected in some places.

BYFIELD

North Conway Institute's annual conference attracted representatives of 17 denominations to this Massachusetts town for an interfaith meeting on alcohol and drug use. Dr. Thomas F. Plaut, keynote



SEE DRESDEN

speaker, said "the climate is right to build a national consensus" on alcohol, and the Churches can be the catalyst. The institute's chairman, Bishop Roger W. Blanchard, said Americans are "almost guilt-ridden about their drinking," and the Rev. John Soleau likened the problem drinker's struggle to "the cosmic battle between good and evil." The institute is a resource on alcohol and drug education and programs for the religious community.

BUENOS AIRES

Argentina annually celebrates Children's Day, and a small chapel in this city marks the day with a bonfire made of war toys—guns, tanks, war planes—which the children have traded for soccer balls.

DRESDEN

In this East German town nearly obliterated by bombs during World War II, church leaders of the 140-member Central Committee of the World Council of Churches (WCC) heard general secretary Philip Potter warn that Churches talk more than they act on world problems. Action in 1978 in the form of a humanitarian grant to the Patriotic Front of Zimbabwe led to the

withdrawal of the Salvation Army, a founding member, but the addition of three African Reformed Churches, boosted membership to over 300. The most controversial agenda item was the Consultation on the Community of Women and Men in the Church Study compiled from reports of 100 Churches in 55 countries. Its recommendation that half the participants at the 1983 WCC Assembly in Vancouver be women and the suggestion that equality could mean women's ordination met strong opposition from Greek and Russian Orthodox, Armenian and Coptic members. Janice Love of Ohio, one of 26 women members of the Central Committee, finally won the Eastern Churches with an amendment to make the principle of equal participation a WCC goal. The Churches of the German Democratic Republic hosted the World Council meeting at a cost of more than \$300,000 because they are forbidden to remit contributions to Geneva.

BALTIMORE

In a service at Old St. Paul's Church here, Episcopal Bishop Jose A. Gonzalez of Cuba paid tribute to the first Anglican missionary to Cuba, the Rev. Edward Kenney. Episcopal Bishop William R. Whittingham of Maryland sent Kenney to Cuba in 1871 to establish a Protestant presence on the then all-Roman Catholic island. Gonzalez, who is the first native-born leader of the island's small, independent Anglican community which was once an Episcopal diocese, was in Baltimore to research the origins of the Cuban Church. Upon his retirement, the 67-year-old prelate plans to complete his research here and publish his findings.

ROME

Former Roman Catholic priests who have married plan to hold their first international synod here in 1983. Married Roman priests, who number an estimated 50,000, are not allowed to continue their ministry in most parts of the Roman-Catholic Church despite the fact they call themselves twice blessed—by ordination and by matrimony. The organization of married priests was formed in 1975 and even has its own patron saint, Gomidias Keumurgian who was slain by 17th century Turks because he refused to become a Muslim. During the early centuries of Christianity most priests were married and the married priests want to meet in Rome "to be near the tomb of St. Peter, the first apostle and true husband," who according to the New Testament was married.

NICOSIA

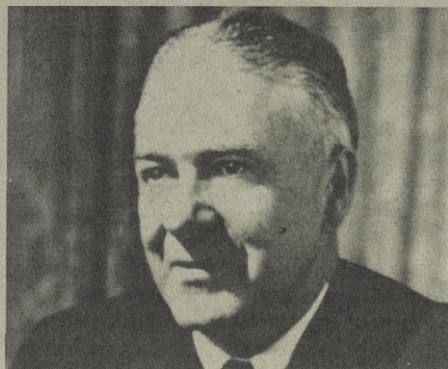
The Anglican Diocese of Cyprus rehallowed St. Paul's Church here as its cathedral and enthroned Bishop Leonard Ashton, who has been bishop since 1976.

PHILADELPHIA

Over 150 persons came to St. Stephen's Annual Healing Conference from the U.S. and the Caribbean. Led by clergy, laypeople, and physicians, each day included a celebration of the Eucharist, major addresses, hymn singing, intercessory prayer and the laying on of hands as well as devotional addresses.

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Samuel W. Meek: Media Pioneer



Samuel W. Meek, churchman, publisher, and advertising executive, died August 15 in Greenwich, Conn., of complications following a heart attack.

Meek had been active in publishing, advertising, and church circles for more than 60 years, beginning with his undergraduate days at Yale University when Henry R. Luce and Briton Hadden, co-founders of *TIME* magazine, worked with him on the *Yale Daily News*. He helped arrange financing to start *TIME* and was a director of Time, Inc., until 1970.

For almost 40 years the tall, energetic former Tennessean served as an executive, officer, and director of the J. Walter Thompson advertising firm, helping direct its overseas expansion and its growth into the world's largest ad agency. He was vice-

chairman of Thompson when he retired from that post in 1964. Meek was also active in assisting Pan American World Airways and *Readers' Digest* in their expansion overseas.

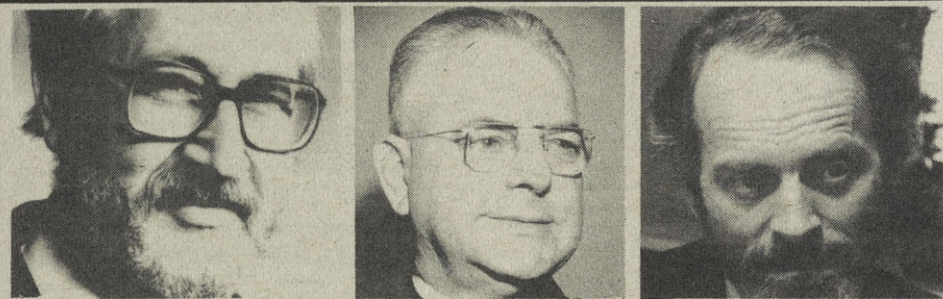
In 1959 Meek helped found *The Episcopalian* and served as treasurer and as a director of The Episcopalian, Inc. He was a director of the Episcopal Church Foundation and of Seabury House, the Church's national conference center. With his family, he was active for many years in Christ Church, Greenwich.

Meek had also been chairman of Walker and Company, New York book publishers; publisher of the *Rome Daily American*; co-owner of *The Greenwich Times* and *The Brussels Times*; and a governor of Yale University Press.

He was an officer in the U.S. Marine Corps in both World Wars and was awarded the Silver Star, the Purple Heart, and France's Croix de Guerre. Active in many local, state, and national organizations, his interests included the Atlantic Council, the English-Speaking Union, and the American Red Cross.

Meek was buried from Christ Church, Greenwich, August 18, following a requiem Eucharist.

He is survived by his wife Priscilla, four children—Elizabeth Jeffery, Samuel W., Jr., Priscilla Christy, and Susan Webb—and several grandchildren.



Transitions

Professor Charles McCoy of Church Divinity School of the Pacific will direct development of a Center for Ethics and Corporate Policy at Trinity Parish, New York City.

Retired Bishop of Louisiana Girault Jones will be interim dean of the School of Theology of the University of the South, Sewanee, Tenn.

The Rev. Mark Thornevill, a Londoner and a Royal Navy veteran who is now chaplain at Norton-Children's Hospitals and honorary canon at Christ Church Cathedral, Louisville, Ky., is president-elect of the Assembly of Episcopal Hospitals and Chaplains.

Journalist Howard Freeman (not shown) died recently in San Francisco. In addition to directing the news operations at six General Conventions, Freeman was one of the few laymen to be a canon in the Episcopal Church.

COMING OF AGE AND CLAIMING POWER

Women who attend the third national conference of the Task Force on Women, November 5-7, in Indianapolis' Essex House will hear Dr. Fredrica Thompson and Mary Donovan on women's witness; panelists Dr. Deborah Hines, Mattie Hopkins, Myrtle Gordon, and the Rev. Barbara Harris on racism; and Dr. Marion Kelleran and Ann Smith on claiming power.

The theme, "Coming of Age, Claiming

Our Power," will be carried out in worship and small group discussions to which all women of the Church are invited. Planners especially hope Triennial delegates and General Convention deputies will attend.

A registration fee of \$55 includes two lunches, two dinners, and all events. Information is available from Betty Gray, Ministries with Women, 815 Second Ave., New York, N.Y. 10017, (212) 867-8400.

Between the Margins

Awake, you that are sleepy, and ponder your deeds." Such is the proclamation of the Jewish feast of Rosh Hashanah, one of the many celebrations offered in the new book, *Celebrate the Feasts* (see page 18).

The ponderings we offer this month are John Booty's suggestion that we immerse ourselves so thoroughly in the drama of the Bible that we are enabled to see the mind of Christ.

Verna Dozier asks us to avoid the temptation to become gods to learn Jesus' lesson of redemption. Presiding Bishop John Allin and House of Deputies President Charles Lawrence ask us to ponder the meaning of peace and the arms race. And John Lane wonders if we

shouldn't take a look at the episcopate.

If all this seems too ponderous, perhaps you'd like to consider the hindsight of Brother Jeremiah:

If I had my life to live over again, I'd try to make more mistakes next time. I would relax. I would limber up. I would be sillier than I have been this trip. I know of few things I would take seriously.

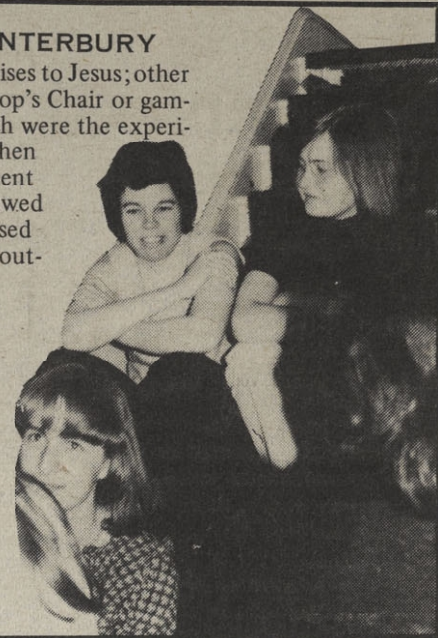
I would take more trips. I would climb more mountains, swim more rivers, and watch more sunsets. I would do more walking and looking. I would eat more ice cream and fewer beans. I would have more actual troubles and fewer imaginary ones.

If I had my life to live over, I would start barefooted earlier in the spring and stay that way later in the fall. I would play hooky more. I would ride on more merry-go-rounds. I'd pick more daisies. . . .

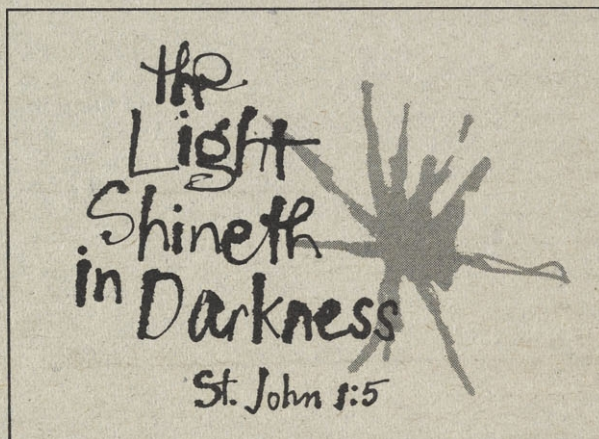
Quoted from the newsletter of Church of the Holy Comforter, New Orleans, La.

GUIDING AND GAMBOLING AT CANTERBURY

Sometimes they were reverent, singing praises to Jesus; other times they took turns sitting in the Archbishop's Chair or gambled on the grass in the Great Cloister. Such were the experiences of the 24 guides from nine countries when Betty Willard (center) of Tallahassee, Fla., spent a summer at Canterbury Cathedral. They showed people through—1,200 one August day—advised them to leave ice cream cones and cigarettes outside, and answered questions ("Are services still held here?" "Yes, every day, just as they have been since the Cathedral's founding in the 6th century!") Willard says the program grows in value in memory. To her the most precious time was at the end of each service when, all in their own languages, their voices blended into one heartfelt Lord's Prayer. The program is called ARC—in French, *accueil, rencontre, communauté*—welcome, meeting, community. For information: Canon A. M. Allchin, 12, The Precincts, Canterbury, Kent, England.



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Switchboard

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

MISUSED WORDS

The term "born-again Christian" has been bandied about until it seems sacrilegious. Jesus Christ taught us that it is a necessary experience if we are to inherit eternal life. The expression is too sacred to have become a political byword.

C. Thorington
Oneonta, N.Y.

ENGLISH PARISH HOLIDAY

In the July issue, page 9, "Try a parish holiday" related a low-cost way to visit the country through the Church of England's Parish Holiday plan. Inadvertently we gave the incorrect name to write for information. Either of the following is correct: The Rev. Franklin Morris, Airline Transportation Chairman, 150 Greeves St., Kane, Pa. 16724, or Mr. Tore Christiansen, director, John Hill Travel Ltd., 223 Lower Mortlake Rd., Richmond, Surrey, England.

WHAT'S YOUR EXPERIENCE?

This summer a sub-group of the Worship Commission of Christ Church, including the rector, has been exploring what can be done to make the language of liturgy and Scripture more inclusive for all those who use and hear it in public worship.

We have worked with the weekly lectionary readings and have made the main focus of our work the references to humanity. Where it is possible to widen the meaning of the words *men*, *sons*, and *brothers* by changing them to include all people, we have done so.

We should like to know of other Episcopal parish groups working along these lines and welcome hearing from you. (156 S. Main, Oberlin, Ohio 44074)

Kay Ruckman
Oberlin, Ohio

OF ALPHABETS AND TENTS

Many thanks for your continued excellence

in bringing the news of PECUSA to us all. I enjoy receiving *The Episcopalian*.

I wish to respond to Douglas Evett's article, "Ordination is a collar, not a carrot" (August). I agree with the writer on many of his fine points. The laity do need to be more active and visible in the Church. Clergy should be enablers and not owners. His article implies there is only one kind of ordained ministry—fully stipended.

I am currently convenor of over 30 priests and deacons in the Diocese of Ohio who call ourselves OASSAM: the Ohio Association for the Self-Supporting Active Ministry. All of us are active in the ordained ministry of the Church and have a source of income from a job outside the Church. Our assistant bishop, the Rt. Rev. William Davidson, supports us and calls us "NEEPS" (Non-Ecclesiastically Employed Priests).

The tent-maker priest is not novel or unique. [Such a role] is the norm in [many] countries. I urge parishes and missions "angry" because they cannot afford fully-stipended priests to consider [this] option.

Walter J. Griesmeyer
Cleveland, Ohio

WARM COMPANIONS

I have read with interest letters concerning *The Episcocats*. When I read Mrs. Miller's letter in the July issue, I felt I must express my views.

Mrs. Miller obviously has a loving husband, devoted family. How those of us who live alone envy her. When I come home from work to what would be an empty house, I have two cats to meet me at the door. The family pet can be a comfort when we single Episcopalians need someone to reach out to in a tense moment, at joyful times, and in everyday life. Please consider this, Mrs. Miller.

John Grubb
Williamsburg, Va.

Continued on page 19

The Episcocats



"A few more jellybeans and we'll be ready for the Young People's Fellowship meeting."



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* See *Smithsonian*, June 1979, p. 72-81. Also, *Town & Country*, Dec. 1979, p. 172-3.



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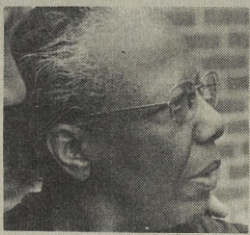
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Marguerite Drasher

Jesus came teaching repentance, not morality

BY VERNA J. DOZIER



Someone asked Mahatma Gandhi what he thought of Christianity. Gandhi replied, "It is a good idea. Why doesn't someone try it?"

Christianity, the untried religion.

I think it is generally also an unknown religion. It would be a great surprise to a lot of people to learn that Jesus didn't

come preaching morality. He came preaching repentance.

Morality is like a dried-up, rigid being shaking a bony finger of reproach at someone else's way. The new morality mocks the old. The old morality castigates the new. None of it has much to do with what Jesus was saying about repentance.

Repentance is like a winsome, winning, unpretentious person who knows "it's me. It's me. O Lord, standing in the need of prayer."

Morality doesn't need a savior. It gets by on its own goodness, its own worth. Morality says modestly, "I know I'm not perfect," and leaves piously unsaid, "But I'm better than you!"

If many people would be surprised to learn Christianity is not morality, just as many would be surprised to learn it is not

a self-improvement system. Jesus did not come to make us happier, holier, freer spirits. In whatever form it takes, self-improvement is the old temptation to be as gods.

It is the very nature of God—the Holy One—to be over against us. It is the nature of us human beings—the sinful creature—to make ourselves God. That is what sin is all about. "Ye shall be as gods" is how the religious genius who told the story of the Fall put it.

Having grown up in a culture that misunderstood sin, some of us grew weary of abasing ourselves like worms and decided to develop our full potential as gods.

As someone told me, the original heresy was not so bad. It is the mobilization against it that is destructive.

Jesus didn't come to distort reality.

Why did Jesus come?

The biblical answer is Jesus is the culmination of God's mighty acts to create a redemptive community so all the world will know what God is like.

The biblical story is one story told in many ways, through many books, covering many periods of human history, but it is all one story, a story of God who created as an act of love, who willed to bring all creatures into a loving relationship with the Creator at whatever cost, even to the cost of the very life of the very God.

Holder of bachelor's and master's degrees from Howard University and an honorary doctorate from Virginia Theological Seminary, Verna Dozier was assistant director of English for District of Columbia schools before her retirement. Now she devotes her remarkable skills to Bible teaching and speaking throughout the Church. She also leads Bible study workshops.

New tax cuts jeopardize charitable gifts

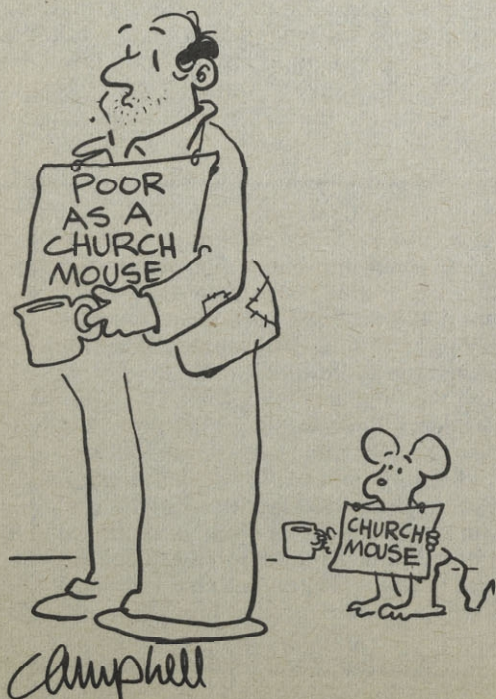
In the months ahead you will receive more mail and phone requests for contributions than ever before, and when charities say they need your dollars, their rhetoric won't be empty. If you, like the majority of individual donors, earn \$20,000 or less a year, your decisions can spell life or death for many non-profit organizations and programs.

Two of the Reagan Administration's fiscal actions have dealt charities a \$45 billion blow, according to recent reports commissioned by Independent Sector, a coalition of 320 foundations, volunteer organizations, and corporations.

The reports say government budget cuts will slash an estimated \$27 billion from non-profit treasuries over the next four years, and the new tax cut, intended to encourage charitable giving by small donors, offers less incentive to large donors. Since 40 percent of all individual contributions come from those in the 70 percent tax bracket, this could result in a drop of \$18 billion in giving during the next four years.

All this will happen at a time individuals and corporations are being asked to "take up the slack" caused by the government's withdrawal of funds from many non-profit programs.

Independent Sector president Brian O'Connell says the picture looks grim, but he hopes "to appeal to the generosity of the average American" who will find his or her gift dollar more in demand as charities realize their existence depends on their ability to appeal to lower and middle income Americans.



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In 1801, after much discussion and some amendment, the General Convention of the Episcopal Church adopted the Thirty-Nine Articles of Religion, first authorized by Convocation of the Church of England in 1563. In so doing, the Episcopal Church affirmed the authority of Scripture in an article which reads: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation."

This affirmation echoes the conviction of 16th-century reformers such as Thomas Cranmer that Scripture, not "unwritten traditions," possesses supreme authority for faith. In affirming this principle, the fledgling Episcopal Church reached back through the 16th century, beyond the Middle Ages, with a cry of *Sola Scriptura* (Scripture alone) to the early Church which cherished Scripture and maintained its authority against claims of false prophets and erroneous doctrine.

While all in the Church of England were required to subscribe to this article on Scripture, not all understood it in the same way. Some Puritans claimed no one should so much as pick a straw from the ground without express warrant of Scripture. Richard Hooker, 16th-century theologian, opposed such Puritans, saying Scripture presupposes the operation of reason, God-given "right reason," and was given in order to set aright what God had created good but Adam had crippled by sin.

Furthermore, Scripture is received and transmitted, studied and interpreted in the Church in history. Scripture is the Church's greatest treasure. The Church, subservient to Scripture, is the guardian of that treasure.

Francis White, writing in 1635, said the primitive Church is a "conduit pipe to de-

**Diversity of opinion
necessitates constant conversation
about Scripture's
inspiration and
authority.**

live and convey to succeeding generations the celestial water contained in Holy Scripture." Michael Ramsey, 100th Archbishop of Canterbury, said the 16th-century Church of England avoided the error of the Calvinists, who sought to place Scripture in a "self-contained logical system," and saw that it "centers simply in the fact of Christ himself, and this fact is to be apprehended with the aid of the whole structure and tradition of the Church."

In the newly-formed Episcopal Church the Evangelicals were chiefly responsible

PART TWO OF A SERIES

What makes us Episcopalians?



We are a Bible Church through and through Scripture unfolds God's sacred drama

BY
JOHN E. BOOTY

Interwoven and interdependent, four strands of authority—
Scripture, tradition, reason, and experience—
help us in our quest as members of the Church to know the truth
and do it. This month John Booty traces the first
of those strands through history.

for the affirmation of Scripture's supremacy. They believed Scripture is sufficient because it is the inspired Word of God, containing all that is necessary to salvation and because, when regarded in its entirety, it is the complete revelation of God's truth, needing no supplement.

Charles McIlvaine (1799-1873), the evangelical Bishop of Ohio, asserted that any denial that Scripture is God's self-revelation undercuts Christian faith and should be denounced. He said this while aware of the rise of historical biblical criticism, of Darwin's theory of evolution by means of natural selection, and of John Stuart Mill's provision of a natural basis for moral conduct—all widely regarded as threatening Scripture's supremacy.

Some Evangelicals reacted to these threats by clinging persistently to the belief that Scripture was verbally inspired—every word—and without error. Some left the Episcopal Church. Others accepted the contributions of biblical criticism and made peace with natural science. In so doing, the last conformed to a long-standing tradition.

With remarkable consistency Anglicanism echoes Richard Hooker's insistence

that Scripture presupposes God's acting in nature and through human reason. Scripture is essential in relation to our ultimate salvation for without God's revelation in Jesus the Christ as witnessed to and conveyed by Scripture, nature is marred, reason corrupted, and humanity is doomed.

But, said John Wilkins, a 17th-century Bishop of Chester, the Bible is not concerned with scientific data. If it refers to the sun's rising, it is not thereby making a statement concerning astronomy: It is simply reflecting the common understanding at the time of writing.

In trying to maintain the authority properly due Scripture while at the same time fixing the limits of that authority, people took different positions, sometimes so opposed as to endanger the peace of the Church. The opposing parties were both to some degree right and to some degree wrong. The truth seemed to be most completely expressed in the crossfire, at the point of greatest tension.

How does the Episcopal Church now view Scripture? The Thirty-Nine Articles of Religion still exist, and most of us would assent to what they claim for Scripture, but in our assent we would no doubt

express ourselves differently.

For some the Scriptures are daily sustenance—read, studied, prayed over, and used in decision-making. This does not mean such people take everything they say to be literally true, nor does it mean they set Scripture over against science when science is operating within its proper domain.

On the other hand, some agree that Scripture contains all things necessary to salvation but find the language, thought patterns, and much else foreign and largely irrelevant. Those people may seek their sustenance in liturgy, private devotions, corporate experience, or in some other way in which Scripture may be involved importantly but not revered, and they may be without any keen sense of Scripture as the Word of God active in the world. Such variety of opinion necessitates constant conversation about Scripture's inspiration and authority.

When I take the Bible in hand, I know it is a library of books of great diversity, books written by numerous and diverse people using different sources. I know, too, the authors were affected by their times and circumstances and that not everything they wrote is of equal value or is inspired as our ancestors believed. The Bible is a human product.

The Old Testament was the Bible of the earliest Christians, but its exact contents varied. The New Testament is composed of those writings that preserved the early Church's memory of what God had done through Jesus. The first collection of writings contained the works that survived the test of fidelity to the revelation of God in Christ Jesus. Many other works were proposed and rejected and are now called apocryphal.

We must understand that the Church, acting in accordance with the Holy Spirit, produced Scripture and decreed its authority on the basis of its experience. That is to say, the early Christians, through reading and hearing scriptural works, with all their cultural conditioning and sometimes difficult and imprecise language, retained a lively memory of God's acting in Christ and, together with their liturgy in which Scripture was prominent, knew He was not dead and gone, but risen and active in their midst, reconciling them to God and to one another. We say this is the work of

**Central to the Bible
is a powerful drama
which we represent
in songs, creeds, liturgies
and various other ways.**

the Holy Spirit because where such memory and lively power exist, there the Spirit is active.

To use different words, Scripture is authoritative because as literature, with all the limitations of human frailty and finitude, the works that compose the Bible convey to us the history of God's activity, witnessing to God's creating, seeking out, calling, covenanting with, judging, loving, saving the people who are His own.

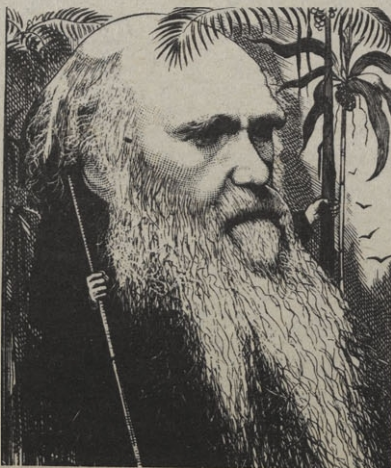
Central to the Bible is a powerful drama we represent in songs, creeds, liturgies,

HOW LITERAL A TRANSLATION?

Few would argue about the Bible's centrality to the Christian faith. But how literally should it be taken? That question has been the focus of pitched battles in American church history. Sometimes faith has challenged a scientific discovery or theory, and at other times, faith has been on the defensive.

When Charles Darwin published *The Origin of Species* in 1859, churchpeople feared his theses of random genetic selection and descent from apes would deny not only the Bible's story of creation, but also the historical accuracy of the entire Bible. This controversy continues in recent attempts to promote teaching of "creationism" in public schools.

The Dead Sea Scrolls, discovered in 1947, caused another wave of questions: Did the record of a pre-Jesus community deny Christ's



divinity? Seminary professor Frank Cross wrote *The New York Times*: "God chooses to give meaning to history, not suspend it."

"The fact is that science, not religion, is the realm where most of all we use external authority," wrote Harry Emerson Fosdick in 1922. "Most of us do not understand what an atom is, and what it means to break one up passes the farthest reach of our imaginations; all we know is what the authorities say."

Fosdick, who questioned the fundamentalist version of a literal heaven and hell, was charged with heresy in 1924 by the Presbyterians. Later he became nationally known as a preacher at New York's Riverside Church. In Baltimore, critic H. L. Mencken parodied the controversy, "C. S. Fothergill... resigned today because he did not believe that Noah's Ark, with the dimensions mentioned in the Bible, was capable of accommodating a pair of all animals extant in the world in Noah's time and because he had been criticized for expressing that feeling."

Adapted from *Progress of the Protestant* by John Haverstick, 1968.

and various other ways. Eucharistic Prayer B in *The Book of Common Prayer* provides a striking example: "We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh. . . ."

This is the great drama which, remembered, draws us into its orbit and affects our lives not only in ultimate, but in everyday, concrete ways. We are expected, then, and Scripture presupposes that we shall, to use our reason and all other useful tools available to study Scripture, to examine and lay bare the essential, sacred drama, and to participate in it as it penetrates our minds and hearts.

Is Scripture the Word of God? It is insofar as in the sacred drama God speaks and enables those to whom He speaks to respond. As God's "Word," enabling human response, John the Evangelist named Jesus "The Word of God." Scripture is the "Word of God" insofar as God speaks to us through its human words, enabling our response. This, then, is the creative Word, for God's Word in and through Scripture reaches out to effect saving change in us.

People have difficulty in understanding this definition because it is not empirically provable, but as the Doctrine Commission of the Church of England says, no one who earnestly strives to be Christian can avoid struggling with Scripture as a part of the tradition with which we must come to terms. And when we do so, whatever our presuppositions, we "find there 'words of eternal life.'"

Viewed in terms of the dynamic, lively Word of God not only to peoples past, but to those present, speaking through a drama that persists, drawing us into its very heart, engaging us in a history which is still unfolding, influenced not only by the past, but by the beckoning future, the Bible is not static and lifeless or rigid and stifling. Since it involves personal communication, the Spirit causing creative encounter, it will not communicate to each of us in the same fashion with identical messages. We should expect variations of understanding from widely differing Christians.

What Scripture "means" to a 20th-century middle-class American may differ from

what it means to a Ugandan living in the power of the "biblical" drama enacted between Idi Amin and the martyred Archbishop Janani Luwum. But when the American and the Ugandan share their understanding of God's Word in Scripture, they will both speak of the drama of God's acts in history culminating in Jesus the Christ through whose Spirit they meet.

As the Doctrine Commission says, "The New Testament itself handed on to the Church a volume of unfinished business. Within its pages we can see issues being shaped, ideas coming into being. The process could not, did not, stop when the writer of II Peter. . . laid down his pen.

"The Bible is often not relevant to our problems because the precise questions to which it addresses itself are not those which we would wish to put. But it did inaugurate a tradition within which those problems can be handled—and handled in a way which is in keeping with the spirit of the Bible.

"This surely is one major role of the

Holy Spirit. Scripture has to be filled out by prayer and thought and the ongoing life and witness of the Church. The resources at our disposal are the Bible plus the use made of it in the Christian community down the ages."

Taking seriously the article of religion adopted in 1801 means we shall all be serious students of the Bible by the use of reason, tradition, and experience, immersing ourselves in its central drama, open to God's speaking to us in the present unfolding of that drama, not searching for specific answers to specific questions, but so immersed in Scripture in company with the rest of the faithful in the Church that we are enabled to make decisions that reflect the mind of Christ.

The Episcopal Church is a Bible Church. Its liturgy is through and through biblical; its clergy consent to the Bible's authority as "the Word of God" containing "all things necessary to salvation" and promise to be faithful in reading and studying Holy Scripture; and on one Sunday

all of us pray, "Blessed Lord, who caused all Holy Scriptures to be written for our learning; Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen."

John E. Booty is professor of church history at Episcopal Divinity School, Cambridge, Mass.

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When John Wilkins' colleagues gathered in his Oxford home to discuss science, they noted similarities between the moderate Christian and the scientific experimenter, emphasizing consciousness of one's own and others' fallibility as the mark of the true Christian and the true scientist. Wilkins, 17th century Bishop of Chester and the most important figure in that century on the subject of flight, did astronomical studies, wrote a book on mathematics and a fanciful account of the moon's inhabitants. Scripture, he believed, was not to be considered a source of scientific truth.

See John Wilkins: An Intellectual Biography by Sharon Shapiro.



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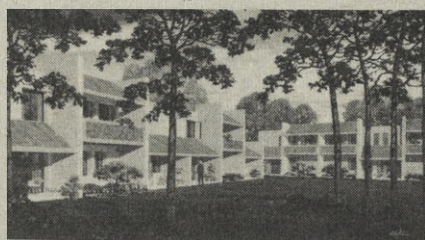
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Priests charged again for Cuba trip

by Elaine Haft

Two New Orleans priests are in legal trouble—again.

The Rev. Messrs. Joe Doss and Leo Frade were indicted in August by a federal grand jury which charged them with “trading with the enemy” in conjunction with a trip they arranged in May, 1980, to bring over 400 Cuban refugees to the U.S. aboard the vessel, *God's Mercy*.

Last December a federal panel quashed previous criminal charges against the two priests (see February, 1981, issue)—a decision the government is appealing—but this summer new charges were made. The latest indictment is also lodged against a nurse who made the trip, the boat's pilot, and a Methodist minister, Roberto Perez, who flew to Cuba but was unsuccessful in arranging release for members of his family. The charges are based on a Treasury Department regulation issued May 14 but appearing in the Federal Register May 19, 1980, four days after *God's Mercy* began its Cuba-bound trip. The regulation prohibits transportation of certain Cuban nationals to the U.S. and related transactions in Cuba, such as payment of port fees, fuel, food, and lodging.

“Eating and lodging in Cuba is the base of the crime we are charged with,” said Cuban-born Frade in a telephone interview. “We consider it pure harassment and persecution.” If convicted, the priests could face 15 years in prison—five for “conspiring to trade with the enemy” and 10 for the actual act—and a \$60,000 fine.

“They asked us the same questions on June 12, [1980],” Frade said, after their return from Cuba. “We’ve never lied and said we didn’t eat or lodge. We weren’t aware of that regulation. Just by being there we were trading with the enemy. The policy of the government is to set an example to people for the future, but I feel they’re going about it in an un-American way.”

David Hammer, special assistant U.S. attorney, said a new investigation is being conducted into the 1980 Cuban transport cases. The indictments issued in August involved parties the government decided were “especially culpable”—those who took money for refugee transport, brought in large numbers of refugees as Doss and Frade's party did, or aided Cuban agents. The government is not after “small-timers,” he said. “They [Doss and Frade] were told by the White House they couldn’t go, but they decided—fully, consciously—to go anyway,” and whether they were “conforming to a higher law,” they were still violating a “mundane law.”

The priests’ attorney, Julian Murray, contends the two priests initially made their rescue plans with the full cooperation of the U.S. and Cuban governments and proceeded “only after getting assurances from Cuban officials and President Carter’s OK.” He said the priests, who serve Hispanic congregations in New Orleans, collected money from Cuban parishioners to buy a large, safe ship instead of having members risk their own and others’ lives in small boats which they intended to pilot themselves.

Frade had previously worked with the State Department to bring political prisoners to the U.S. through Castro-approved airlifts which were discontinued and subsequently replaced by boatlifts. Murray says, however, “no one but family members of parishioners and political prisoners

the State Department had been trying to get out” were on the list of people *God's Mercy* transported.

Murray says for the government to entice someone to do something and then prosecute him for it is improper. His defense will be based on entrapment and “compulsion,” that is, allowing commitment of a criminal act to save a life. He cited as an example a person’s breaking speed limits to rush another to a hospital.

Frade and Doss had given Cuban authorities a list of names of the people—some of whom didn’t know they were to leave Cuba—they wanted to transport before Carter rescinded permission for the boatlifts. “These people’s lives were endangered,” Murray says, once Cuban authorities knew they planned to leave.

Frade supported this statement with the example of Roberto Perez’s mother and brother who, refused permission to leave Cuba, have been persecuted and “roughed up.” Both have lost their jobs and live on handouts, mostly from other Christians.

Murray says Frade and Doss, who “got involved to handle responsibly what they thought the government wanted done,” are being prosecuted as an example to others because they are so visible. “Why else pick on priests who brought only good, solid citizens and not the criminals and undesirables?” All the people they brought to the U.S. are resettled, working, and have families. No one is on welfare.

The crew “did not know about the regulation,” Murray says, and was not notified of it by the government. “They are charged with conspiring in April, and the regulation wasn’t even passed until May. They [government officials] want them badly.”

Frade also faces civil fines totaling a half million dollars as captain of *God's Mercy*. Charged alone in the civil suit, he says, “I definitely feel discrimination. We [Doss and Frade] were both co-captains, and one gets fined and the other doesn’t.”

The Rev. Herbert Arrunategui, Hispanic ministries officer at the Episcopal Church Center in New York City, noting his opinions are personal and not church pronouncements, thinks ethnic discrimination may be involved. Frade faces civil fines; Doss doesn’t. The Cuban-American nurse was indicted; the doctor who served aboard *God's Mercy* wasn’t.

Arrunategui believes the *God's Mercy* crew is being harassed. “We see [the indictment] as something ridiculous—to charge these people with trading with the enemy. We are supporting them 100 percent.”

The priests feel they would have been exonerated in court had the earlier charges not been dismissed. “We still say we did not break any laws,” Frade said. “I’m disappointed in the American system. They take the constitution and move it any way they want it. They have no consideration of your career, your livelihood.” The earlier charges caused both priests several long, expensive trips to Miami. They hope for a speedy trial this time.

Frade wants to meet with the Lord one day and ask Him again about the Good Samaritan. “You get hurt by being a Good Samaritan. But I have no regrets. I responded to the cries of my congregation. Those were the things I was taught—the priest is to be with his people.”

“This will be hurtful to our careers. People think, ‘If so and so is indicted, he must be guilty.’ I think the same way. You’re guilty until proven innocent. Everybody reacts like that. Even if we win in court, what recourse do we have after they’ve wrecked our careers?”

At the arraignment September 2, bail for the defendants was set at \$5,000 and they were released on their own recognizance. The trial date probably will be sometime this month.



Philadelphia priest takes to the streets

by Elaine Haft

O sing to the Lord a new song. . .

They are not singing a new song. They are singing old, familiar songs—"Jesus calls us," "Rock of ages," "What a friend we have in Jesus"—but they are singing in a new place: on the steps of historic St. Stephen's Church, Philadelphia, Pa., at noontime on Thursdays. The Rev. Roy J. Hendricks, some of his parishioners, and worshipers who attend the church's weekly healing service have taken their joy in the Lord and their music to people who do not normally venture inside St. Stephen's majestic walls.

The outdoor singing and Bible reading are a logical extension of Hendricks' 10-year ministry at St. Stephen's, a center-city church where a healing conference is held every fall. "I wonder why I hadn't done it before," Hendricks says. "People obviously aren't in church so I'll go where the people are. When Jesus said, 'Come unto me,' He was not in the synagogue. He was out on the highways and byways. He ordered the birds to sing, and that's what we'll do—and praise God."

His wife Marian, when asked about the new "hymn-singing mission," says, "I suspect the pastor had an inspiration."

In the usual course of events, the Thursday songfest is followed by the Eucharist and healing service—a 40-year tradition at St. Stephen's—and lunch, this week in a local restaurant.

Hendricks, with his faintly southern

drawl and ready embraces, obviously loves people—those who come and those who stay away. Inside the church he can be heard addressing men and women alike as "Honey." Outside he is seen slipping a bill or two to a dusty, bedraggled man. With his arm around the man's shoulders he whispers, "Now, I can't always do this."

Why do Presbyterians and Roman Catholics drive into Philadelphia from the suburbs? Why do Methodists endure hour-long bus rides from New Jersey to attend Hendricks' Thursday healing services? "He's helped me emotionally and my husband through me," says Dorothy Brune of Beverly, N.J.

"Everybody is in the ministry of caring and loving other people," says Hendricks, noting Jesus' entreaty to give even a cup of cold water. "We've narrowed healing down terribly. Whether you live or die, you're still in the hands of God."

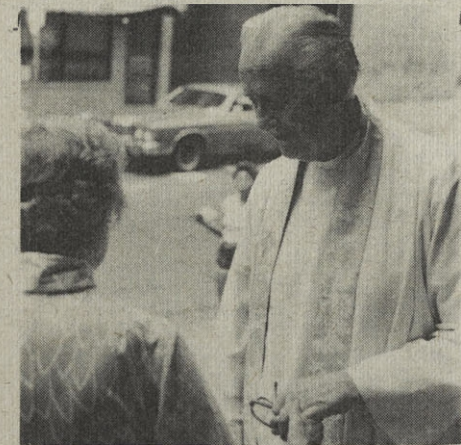
Hendricks, a Yale Divinity School graduate, does not like to define "miracle"; it is too clinical a question. But he complies: "It is an operation of the laws of God we don't understand, may never understand." With a suggestion from a Presbyterian colleague he agrees: "A miracle is accepting what God gives me instead of what I want."


Some, however, have received what they wanted at St. Stephen's—physical or emotional healing. Bill, who joined the group for lunch, was paralyzed when attacked by a mugger and was told he would never walk again. He was carried into St. Stephen's on a stretcher for prayer and now walks great distances with crutches which he plans to discard in the near future.

Soon Hendricks excuses himself. In his absence, stories flow about his acts of love and kindness, his sensitivity to good and evil. A young man named Ron tells how Hendricks comforted him, listening to him for hours after his mother died.


No one could say enough about the man who, after paying the luncheon check, slipped quietly back to his church, the church "built on the site where Ben Franklin flew his famous kite." And the electricity is still there.

With trumpets and the sound of the horn make a joyful noise before the King, the Lord! (Ps. 98:1,6 RSV)







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THE ARMS RACE: A CONTINUING CONCERN

Dear Friends:

The 66th General Convention (1979) of the Episcopal Church established a Joint Commission on Peace which was "authorized and mandated to present a comprehensive program for implementing the 1962 House of Bishops' Pastoral Letter." That pastoral letter, in part, suggested that "at all levels of its life, the Church must charge its people with the insistent duty of working with all their strength for the prevention and elimination of war." The Commission will present its report to the 67th General Convention, which will meet in New Orleans, Louisiana, September 1982.

While the Commission has met and gathered testimony in preparation for the next General Convention, two concerns have presented themselves. First, over the past year there has been an alarming acceleration of the arms race, international efforts at limiting the buildup and spread of conventional and nuclear arms have been postponed, and global tensions have increased dramatically.

While we all await the advice and wisdom of the Commission on Peace, the necessity of working in the interim "with all [our] strength for the prevention and elimination of war" presses upon us.

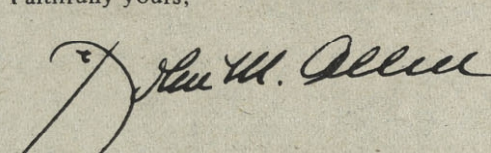
The second concern is to develop an appropriate and responsive environment where the Commission's message and recommendations can be heard and acted upon with the greatest dispatch.

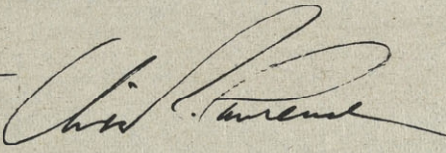
To meet these concerns, the Executive Council requested the Church Center Staff to prepare a resource list and bibliography to assist parish and diocesan leaders as they plan and design education and action programs. By identifying available printed material, audio-visuals, and existing agencies and organizations working on issues relating to peace, it is hoped that this resource would facilitate immediate programming and careful, responsible preparation for one of the major issues coming before General Convention.

Many of you are already aware of the issue paper "The Episcopal Church Looks at The Arms Race," which appeared in the January 1981 issue of *The Episcopalian*. Reprints of this article are available from the Church Center's Public Issues Office. You are also aware of two organizations within the Episcopal Church: the Episcopal Peace Fellowship and the Arms Race Task Force of the Episcopal Urban Caucus.

We offer this resource list to you for your creative use, and we ask your continued and constant prayers and work for peace.

Faithfully yours,


John M. Allin
PRESIDENT, HOUSE OF DEPUTIES


Charles R. Lawrence
PRESIDENT, HOUSE OF DEPUTIES

PEACE AND THE PARISH

Eternal God, in whose perfect Kingdom no sword is drawn but the sword of righteousness, no strength known but the strength of love: So mightily spread abroad your Spirit, that all peoples may be gathered under the banner of the Prince of Peace, as children of one Father; to whom be dominion and glory, now and forever. Amen. (BCP, p. 815)

• Liturgy • Preaching • Study • Discussion • Action •

This Resource Guide has been prepared to help parish and program planners identify available material on the issue of peace and the arms race. It is not meant to be a curriculum or an exhaustive bibliography. It is intended to enrich existing church programs, inform church leaders, and expand individuals' awareness and action on the subject.

The Guide has three major sections: Books, Audio-visuals, and Agencies. The purchase, rental, and contact are left to the initiative of the planner; addresses and telephone numbers are indicated.

Getting Started

Three effective parish and adult education paperback books:

- Evans, Gary T., and Hayes, Richard E. *Equipping God's People*. New York: The Seabury Press, 1979.
- Brill, Earl H. *The Christian Moral Vision*. New York: The Seabury Press, 1979.
- Harlin, Celia Allison. *Use Guide for The Christian Moral Vision*. New York: The Seabury Press, 1979.
- Cheney, Ruth, ed. *Sharing the Vision*. New York: The Seabury Press, 1980.

Liturgical Suggestions:

Lectionary

- Psalms 85:7-13 Colossians 3:12-15
Micah 4:1-5 John 16: 23-33
Ephesians 2:13-18 Matthew 5:43-48

Service Music The Hymnal

- 524 God of Grace
525 O Day of God
526 Give Peace, O God
527 Peace in Our Time
528 O God of Love

More Hymns and Spiritual Songs

- H-6 For the Healing of the Nations
H-75 Let There Be Light

Hymns III

- H-201a Forgive Our Sins
H-244 What Does the Lord Require?

Books

- Aukerman, Dale. *Darkening Valley: A Biblical Perspective on Nuclear War*. New York: The Seabury Press, 1981.
- Bainton, Ronald. *Christian Attitudes Towards War and Peace*. Nashville: Abingdon Press, 1960.
- Barnet, Richard. *Real Security: Restoring American Power in a Dangerous Decade*. New York: Simon and Schuster, 1981.
- Douglass, James W. *The Non-Violent Cross: A Theology of Revolution and Peace*. New York: Macmillan, 1969.
- Ellul, Jacques. *Violence: Reflections From A Christian Perspective*. New York: The Seabury Press, 1969.
- Fallows, James. *National Defense*. New York: Random House, 1981.
- Grannis, J. Christopher, Laffin, Arthur J., and Schade, Elin. *The Risk of the Cross: Christian Discipleship in the Nuclear Age*. New York: The Seabury Press, 1981.
- Lasserre, Jean. *War and the Gospels*. Scottsdale, Pennsylvania: Herald Press, 1962.

- McSorley, Richard. *Kill? For Peace?* Washington, D.C.: Center for Peace Studies, Georgetown University, 1978.
- _____. *New Testament Basis of Peacemaking*. Washington, D.C.: Center for Peace Studies, Georgetown University, 1979.
- Myrdal, Alva. *The Game of Disarmament: How the United States and Russia Run the Arms Race*. New York: Pantheon, 1978.
- Stringfellow, William. *Conscience and Obedience*. Waco, Texas: Word Books Publisher, 1977.
- Yoder, John H. *The Politics of Jesus*. Grand Rapids, Michigan: Eerdmans, 1972.

Audio-visual Resources

1. *Atomic Age: A Trail of Victims*. A 20-minute slide presentation on the plight of people who have been exposed to radiation from nuclear technology. Fellowship of Reconciliation, Box 271, Nyack, NY 10960.
 2. *Conscience and War Taxes*. A 20-minute slide show on the conscientious opposition to taxes used for war and military purposes. National Council for a World Peace Tax Fund, 2111 Florida Ave. NW, Washington DC 20008.
 3. *Ground Zero at Bangor*. A 26-minute, 16mm color film focusing on the issues of unilateral disarmament and military superiority. Religious Broadcasting Commission, 356 Post-Intelligencer Bldg., 521 Wall St., Seattle, WA 98121.
 4. *Hiroshima/Nagasaki*. Films depicting the 1945 atomic destruction of these two Japanese cities. Wilmington College, Wilmington, OH 45177.
 5. *Last Slide Show*. Traces military history to the present nuclear threat and promotes the goals of the Mobilization for Survival. Mobilization for Survival, 3601 Locust Walk, Philadelphia, PA 19104.
 6. *Mr. Nixon's Secret Legacy*. A 30-minute film produced by the BBC in 1974 on U.S. "counterforce" capability as well as a series of interviews with people who are prepared to comply with orders to unleash nuclear weapons. Mennonite Central Committee, 21 S. 12 St., Akron, PA 17501.
 7. *Paul Jacobs and the Nuclear Gang*. A film about how civilians and soldiers were exposed to the atomic tests of the 1950's with a particular focus on Paul Jacobs, a journalist, who after a long illness of leukemia died in 1978. Film Donnelly/Colt, Box 271, New Vernon, NJ 07976.
 8. *Thinking Twice*. A 30-minute documentary about an American family facing the harsh realities of the nuclear arms race and its personal implications for their lives. SKYE Pictures, Inc., 1460 Church St. NW, Washington, DC 20005.
 9. *War Without Winners*. A 30-minute film on the need to reverse the arms race from an American and a Soviet perspective. Produced by the Center for Defense Information. Available from the CDI or Films, Inc., 733 Green Bay Rd., Wilmette, IL 60091.
- * Additional listings of audio-visual aids are available from various groups listed below; these are identified with the code: "A." Two extensive film guides are:
- Films, Videotapes, and Slideshows Update*. A guide listing 70 films and slideshows which address a broad range of nuclear issues. 50¢, Nuclear Information and Resource Service, 1526 16th St. NW, Washington, DC 20036.
- War, Peace Film Guide* by John Dowling. 187 pages of films (annotated), organizations, and viewing suggestions. \$5.00, World Without War Publications, 65 E. Madison, Suite 1417, Chicago, IL 60603.

CODES

- L= Literature (brochures, books, booklets, pamphlets, etc.) available
S= Speakers available through organization
A= Audio-visual material (films, slide presentations, etc.) available
C= Curricular material available
**= Groups working for an increased defense and military posture by the United States.

Domestic Agencies, Groups, and Organizations

**THE AMERICAN SECURITY COUNCIL (ASC) The educational division of the Coalition of Peace Through Strength, an umbrella organization which contains 120 pro-defense organizations. The Coalition has 272 members in Congress. The American Security Council offers the filmstrip, "The SALT Syndrome," as part of its educational resource material. (L,A,S) The American Security Council, Boston, VA 22713. (202) 484-1676.

AMERICAN FRIENDS SERVICE COMMITTEE (AFSC) Advances non-violent action for change. Works to build informed resistance to war and militarism. Activities stress programs on conversion and dependency on defense spending. Publishes a wide variety of resources on peace and disarmament. (L,A,S,C) American Friends Service Committee (AFSC), 1501 Cherry St., Philadelphia, PA 19102. (215) 241-7177.

THE CATHOLIC WORKER The oldest of the more than fifty existing Catholic Worker communities in the U.S. that are committed to "works of mercy and peace" from a gospel-pacifist perspective. Publishes a monthly newspaper. (L,S) The Catholic Worker, 36 E. First St., New York, NY 10012. (212) 254-1640.

CENTER ON LAW AND PACIFISM Focuses on legal counseling for war tax resistance and provides information on conscientious objection in the nuclear age. (L,S) Center on Law and Pacifism, Box 1584, Colorado Springs, CO 80901. (303) 635-0041.

CENTER FOR DEFENSE INFORMATION (CDI) Conducts extensive research and public education on U.S. military policies. Publishes monthly newsletter called "Defense Monitor." (L,A,S) Center for Defense Information (CDI), 122 Maryland Ave. NE, Washington, DC 20002. (202) 543-0400.

CENTRAL COMMITTEE FOR CONSCIENTIOUS OBJECTORS (CCCO) Provides information on military law, discharges, the draft, and conscription; counsels people in trouble in the military; and provides factual information that is useful to counter recruitment efforts. CCCO also trains attorneys and counselors in military casework and does legal research in these areas. (L,A,S,C) Central Committee for Conscientious Objectors (CCCO), 2208 South St., Philadelphia, PA 19146. (215) 545-4626.

CLERGY AND LAITY CONCERNED (CALC) An interfaith organization dedicated to religious political action for justice and peace. Distributes a 24-page guide, "Worship and Action Resources for a Non-Nuclear Future." Offers a wide range of other disarmament resources. (L,A,S,C) Clergy and Laity Concerned (CALC), 198 Broadway, New York, NY 10038. (212) 964-6730.

COALITION FOR A NEW FOREIGN AND MILITARY POLICY Unites forty-three national religious, labor, peace, research, and social-action organizations working for a peaceful, non-interventionist, and demilitarized U.S. foreign policy. Distributes a variety of disarmament resources. (L,S,A,C) Coalition for a New Foreign and Military Policy, 120 Maryland Ave. NE, Washington, DC 20002. (202) 546-8400.

**THE COMMITTEE ON THE PRESENT DANGER (CPD) Formed in 1976, this is a privately funded educational organization concerned with the US-Soviet military balance. The organization contends that the US is behind the USSR in several strategic categories and attempts to convey this information to lawmakers and private citizens. (L,S) The Committee on the Present Danger, 1800 Massachusetts Ave. NW, Suite 601, Washington, DC 20036. (202) 466-7444.

COVENANT PEACE COMMUNITY A gospel-based community in Connecticut working for nuclear disarmament and social justice. Affiliated with the Atlantic Life Community. (L,A,S,C) Covenant Peace Community, 66 Edgewood Ave., New Haven, CT 06511. (203) 562-7935.

THE EPISCOPAL PEACE FELLOWSHIP (EPF) An independent society of Episcopalians working for reconciliation between people and nations, and pledged to renounce participation in war as far as possible. (L,S) The Rev. Denise Giardina, The Episcopal Peace Fellowship, Hearst Hall (Room 232), Wisconsin Ave. and Woodley Rd. NW, Washington, DC 20016. (202) 363-5532.

THE EPISCOPAL URBAN CAUCUS-ARMS RACE TASKFORCE A network of Episcopalians concerned about the domestic urban crisis. The Arms Race Taskforce, which links the concern about the city and the emphasis and spending on the arms race, has prepared a parish study guide: THE ARMS RACE-COUNTDOWN TO DISASTER. The 100-page guide is available from Forward Movement Publications, 412 Sycamore St., Cincinnati, OH 45202. Produced for parish study groups, topics include an analysis of the arms race, economic issues, and ethical and moral implications of the buildup of armaments. \$3.00. (L,C)

FELLOWSHIP OF RECONCILIATION Makes parish resources available for studying and addressing the arms race question; of particular emphasis is nuclear weapons control. Has many local and denominational fellowships. Publishes "Fellowship," a monthly magazine. (L,S,A) Mr. Dan Ebner, Fellowship of Reconciliation, Box 271, Nyack, NY 10906. (914) 358-4601.

GLOBAL EDUCATION ASSOCIATES An interfaith education organization working nationally and internationally for world justice. Publishes a variety of curriculum resources for schools and

Noted English urban missionary contrasts institution and Gospel

Editor's note: Educators and Trainers for Ministry is a group of people who work in diocesan or other local programs designed to educate and prepare people for lay and, in some cases, ordained ministry. The Board for Theological Education funds the group.

by Robert F. Grafe

While the characteristics of urban churches are well known—few people, no money, large and costly buildings, lost faith, secular hostility, and lack of leaders and influence—we can provide a vital Christian community there.

This is the conviction of the Rev. John Vincent of the Urban Training Mission of Sheffield, England, who was the featured speaker at the annual meeting of Educators and Trainers for Ministry held May 5-7 in Cincinnati. Twenty-one persons attended.

In his presentation, Vincent contrasted what he sees as the established church or institutional response with what he believes is the Gospel response.

He developed his points in these terms:

(1) *Few People.* Institutional response is "evangelism," but the Gospel response is a small, creative minority (Jesus calls the Twelve; they are sent out two-by-two). For appropriate ministry to take place, we need bottom-up leadership; we need indigenous leadership. Much of Christendom has elitist, overtrained leaders who don't know how/when/where to use their gifts so we continue to turn out laity who are trained as "almost clergy." If you go to the small, run-down churches, you will find women keep them functioning (all the capable men have left if they are at all enterprising); affirm these women and the gifts they use to survive both as women and as the Church.

(2) *No Money.* "Stewardship" is the institutional response, but the Gospel response is travel light, take only one cloak, do tent-making. We need to learn to live without money. Since we are tied to a vastly affluent society, we tend to collapse when the dollars disappear. Education for ministry must include self-employment. Most regular clergy really are not working—they just are available as facilitators, carry out a useless professionalism.

(3) *Large Buildings.* From the institution comes the response: "Amalgamate" or do "church planning." From the Gospel comes Chloe's house, the catacombs, and the first houses and meeting places which were buildings at hand. We need to think in terms of alternative buildings; we need to make the journey back to the beginnings and find settings suitable for small groups. We are able to practice "self-deception" when we proclaim the Gospel to large groups, but we can't do it when we are looking at people right by us. The eucharistic congregation in a living room or restaurant makes possible a "community sermon" in which everyone joins, not just the preacher.

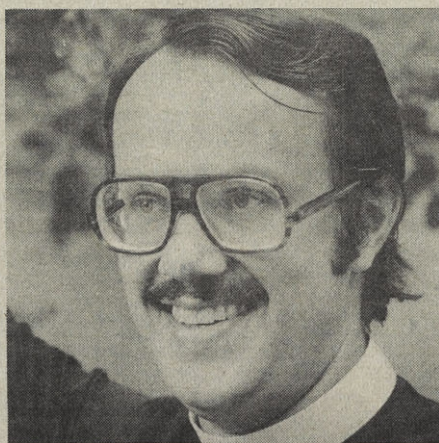
(4) *Lost Faith.* The institutional response is "orthodoxy" and "return to authority." The Gospel response is the mustard seed, the leaven, and "follow me." We must act as if faith is related to our living, our jobs, and what people can do in cooperative ways. The way people live the Gospel is primarily seen in what they do with their dollars, their jobs, their time. We do not need faith when our cultural and educated lives carry us; we need faith only when we are unsupported. The real test is "What is being pioneered?" for faith is testing the reality of the Gospel by Christian promises, by moving out into the unknown.

(5) *Secular Hostility.* The response of the institution: "chaplaincy," while the Gospel calls us to an alternative society. Chaplaincy is a way of designating someone to deal with human situations for us but is based on affirming the existing society and not changing the society. We tend to try to save society by appointing chaplains (we need a bit of religion to keep us going in the right way!) but fail to see that society is so eccentric that it is not Christian at all. This approach has two weaknesses: We can't be chaplain to everyone at once; we fail to appoint chaplains to those outside the normal structure. The Gospel response is an alternative: We do not accept your rules. The great advantage of the inner city is it has nothing going for it. An example is our Liberation Congregation. We appointed convenors but did not train them first—they will just do it! We trust their instincts, and they will survive if they acquire new skills. Look back on the experience of most ordained clergy—they say, "Seminary did not train me for anything I am doing."

(6) *Lack of Leaders and Influence.* The institutional response is "put in professionals" while the Gospel response is to use ordinary people (the Apostles). In the past, the Church has been a social escalator, but the Gospel is a social de-escalator: rich/poor, educated/ignorant, suburbs/inner city. Theology must come from the bottom up for it is the writing down of what happens to people: we get from this place to there. We make theology, not read it. The valid theology and operation of a local group is to use the people who are there.

Robert F. Grafe is rector of St. Barnabas' Church in Portland, Ore.

Thanks, John Lane



Hats (birettas, miters, Canterbury caps, et al.) off to the Rev. John D. Lane who for the past three years has edited *Leaven*, newsletter of the National Network of Episcopal Clergy Associations! John has issued his neatly written and nicely spiced comments on a fairly regular basis from his desk at Church of the Holy Comforter in New Orleans. John's writing has been fair and consistently upbeat—even when he has had to report (as he always has in a candid way) the rather skimpy interest in clergy associations on the part of ordained Episcopalians. For example, his report of the 11th annual NNECA conference held in Newport, Ky., included the fact that only 25 participants registered, but it was headlined "Quality Rather Than Quantity!" John says he is pleased that the Rev. John E. Lawrence of St. Anne's Church, Sayville, N.Y., has been chosen to replace him as *Leaven* editor. By sending \$5 to Leaven, Box 8133, New Orleans, La. 70182, you can be one of those to become acquainted with the new editor and have an opportunity to learn more about clergy associations to boot! —R.J.A.

Editor's report

Is the institution Gospel oriented?

Elsewhere on this page is an article by Robert Grafe, reporting the Rev. John Vincent's remarks during a meeting of Educators and Trainers for Ministry in Cincinnati last May.

I was not at that meeting.

Had I been there—judging from Grafe's report, which I trust to be an accurate one—I would have had some questions for Vincent.

I would have asked him to explain his separation of "institutional response" from "Gospel response." I would have asked whether he was speaking of the organized (institutional) Church when he used the term "institutional response." If so, I would have asked him to take another look at the response of the institution (Church). Maybe I've been around institutions too long (frustrated by them, challenged by them, supported by them, inspired by them, motivated by them, fed by them), but my experience is the institutional Church is committed to being faithful to the Gospel. How faithful has it been? Since it's made up of humans, it has probably accumulated some failures in its record, but I don't know of any ministries that are non-institutional to such an extent that comparisons can be made.

To go a bit further, I would have questioned Vincent's comment that the "institutional response" to the problem of having few people in some urban congregations is "evangelism" while the Gospel response is "a small creative minority," such as the Twelve Jesus sent out two by two.

I would have asked Vincent why evangelism is not a "Gospel response" for the Gospel does provide reasons for it.

I would have questioned Vincent's comment that the "institutional response" to the problem of no money is "stewardship" while his "Gospel response" is to learn to live without money. I would have asked him if he equates stewardship with money. I would have asked him what he thinks about stewardship being an obligation for all congregations of whatever size and of whatever financial resources. I would have agreed with him that we need to learn to live without money when money is not available. I can affirm a congregation's continued existence in the face of inadequate resources by its learning to travel light, but I cannot affirm a congregation whose resources are inadequate because stewardship is not important.

I would have asked Vincent how he could possibly dissociate stewardship from the Gospel.

I'm running out of space, but I'm not running out of questions I would have asked John Vincent had I been at the Cincinnati gathering.

I hope his replies would have put to rest the concerns merely reading about his talk have aroused in me.

—Dick Anderson

CDO seminars focus on clergy firings

What does a bishop do when a senior warden tells him a rector uses so many vulgarities in the pulpit that most of the congregation is offended—even after the rector has been told of the offense?

What does a rector do when he realizes he is caught in the cross fire between two irreconcilable factions in his parish?

If one is a vestry member and is told in confidence of misconduct between a rector and a parishioner, what is the responsible thing to do?

These and other equally sensitive issues are to be the subject of Church Deployment Office-sponsored seminars in Provinces IV and VIII early in 1982. A similar meeting about the increasing problem of clergy being asked to resign their parishes was held at Bexley Hall in Rochester, N.Y., late in June.

Participants explored the different roles of bishops, lay leaders, and consultants—with emphasis on their limitations and opportunities—as well as the importance of direct and early facing of the problem.

According to the Church Deployment Office, seminars in other Provinces are anticipated at a later date.

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There is much more to clergy deployment than job filling

by James L. Lowery, Jr.

For most people clergy deployment means matching ordained persons with positions. Wisely, our Church Deployment Board (in its report to the 1979 General Convention) adds "so the God-given talent and experiences of individuals can be matched with the needs for mission and ministry in particular places." What we are really getting at, in the words of the interesting Roman Catholic Parish Project out of Elizabeth Street, New York City, is "a people, a structure, and a mission." Persons, structure, and environment, as well as the job we are called to do, must all be taken into consideration.

An important factor in considering deployment is the interim period, which can have positive value for both parish and parson. For a congregation to have a vacancy and for clergy to be between positions can be threatening, even terrifying. But during a vacancy lay ministry can, willy-nilly, come wonderfully to the fore. Parishioners have the chance, with proper help, to consider difficulties and opportunities, set realistic and challenging goals, and then examine the type and style of ordained leadership which would help the parish to move forward. For clergy, a move or transition period can be an opportunity for self-assessment, for affirming their skills and experience, and for offering particular talents to be used in specific positions and settings.

With our Anglican genius for "muddling through," a sometimes overlooked factor in deployment is the clergy's desire to find challenging and fulfilling positions and the parishes' wish to find effective, helpful, loving, Gospel-filled rectors and vicars. All want to move beyond the "I can live with it" level to one which offers the possibility for excellence.

Today's increased options and many varieties of ministry styles offer more opportunities for excellence. Churches can be staffed by part-time clergy, dual-role clergy, worker priests, hard-working "retired" clergy, and so on. Congregations are housed in rented quarters, edifices jointly built and financed with congregations from other denominations, and church-owned property used also for tax-reducing business purposes which give increased church support. Congregational programs are financed in a variety of ways, as suggested by the immediate foregoing, as well as by tithing-covenant, contributions for specific education programs, and so on. Ordained ministry forms include area ministries, team staffs, and joint program ministers. The sky seems to be the limit.

Against this background I shall describe situations that pertain in several selected—and somewhat disguised—dioceses. I believe they illustrate a general situation in the Episcopal Church—a pragmatic ability to deal with a given situation coupled with a less flexible attitude on policy which causes frustration to both clergy and congregation. Furthermore, since the pragmatic flexibility is so prevalent, people wonder if the policy has any reality.

Silvestria—Town and Country

The first example is the non-metropolitan Diocese of Silvestria, headed by the Rt. Rev. Abiertus Simpaticus, an appealing and approachable fellow. My 1980 statistics, which are real, come from the diocesan journal, the kindness of the good bishop, and the knowledgeable president of his standing committee. The latter gent, with an experiential understanding of the jurisdiction, helped me arrive at some realistic rules of thumb for "viability," to use the term beloved of church judicrats. We have agreed on figures for definite survival and for leeway to do a

good job.

In the year of our Lord 1980, a budget of \$30,000 would allow the functioning of the full good, old-fashioned package of rector, church, parish hall, and rectory; \$35,000 as a budget would allow opportunity for excellence in ministry and mission. A base clergy salary of \$10,000 would allow him/her to function; \$15,000 would free him/her from survival worries and allow him/her to move toward excellence. To support the foregoing, 150 communicants would be needed for the functioning level and 200 for the aim-for-excellence level. This is possible with such small numbers because cost of living is a bit lower in this non-metropolitan area and because town and country and small church giving and participation are usually the best per capita in the Episcopal Church.

What is the situation in Silvestria? It is what I call "half-can, half-can't." Twenty out of 51 churches, or 39.2 percent of the congregations, cannot meet that \$30,000 viability minimum to do things in what we have thought of as the traditional way. Twenty-two out of 51 parishes, or 43.1 percent, cannot pay that compensation minimum. Twenty-nine out of 51 congregations, or 56.8 percent, do not have the minimum 150 communicants on the books and in the pews. What should be done?

The Bishop of Silvestria is really not bothered by the situation. He is a charmingly pragmatic man. He hustles up a great variety of combinations so worship, ministry, and mission are carried on. Retired clergy, school chaplains, secularly employed clergy, a clergy couple serving two parishes out of one rectory, commuter clergy—he has things nicely arranged. But his official policy is each church shall have seminary-trained, full-time clergy. When a policy is only in effect half the time, is it a real policy? What does this policy say to a priest quite happy and effective in combining high school guidance work and parish ministry?

Silvestria is located in a historic region of the country where numbers are sparse enough so every functionary is known and treated as a person first. The clergy here still receive positive support, and they manage. The policy causes frustration rather than fulfillment, but the frustration is largely overcome because everyone is treated as an individual. In other words, we muddle through better than we deserve to.

Magna Athenia—Metropolitan

The next diocese is the jurisdiction of Magna Athenia, a famous old urban-metropolitan area. People think of it as big and prosperous, but it has a great number of small churches. The congregational development man from the Diocese of Washington (a similar urban conglomeration) and I have decided that for a parish to function in that high-cost area, in 1980 it needed a \$35,000 budget; to aim for excellence it needed \$52,000. A base clergy salary of \$15,000 would allow him/her to function; \$20,000 would give the freedom to shoot for excellence. To support these attempts, 200 communicants are needed for simple functioning, and 300-plus communicants are best for high quality ministry.

What is the actual situation in Magna Athenia? It surprised me. Thirty-six out of 180 churches, or 20 percent, do not reach the minimum budget level. Seventy-nine out of 180, or 43.8 percent, do not meet the basic-functioning clergy salary level. And 47 out of 180 congregations, or 28.1 percent, do not have 200 communicants.

In other words, in way over one-fourth of the situations, the customary package, style, and approach are not feasible.

The diocese has no trouble in finagling alternative arrangements. Graduate students, retired clergy, church agency executives, and tentmaker clergy fill the bill quite nicely, serving as interim rectors and consultants. Resources are available, and some are tapped, but unfortunately what is communicated to the parish is the situation is a temporary expedient which will not last if the people can only pull themselves together. The clergy, many of whom find thrilling and creative ministries in these arrangements, are told how temporary and regrettable these situations are.

When over one-fourth of the parishes are served by an alternative method of deployment, is this situation really not a norm? Should it not be backed by a positive policy? The present diocesan style makes clergy and laity feel second-class in what is not only a practical, but an effective arrangement. They see good long-range options but feel frustrated by the way they are treated instead of fulfilled by the forward movements they are making.

Aquae Multitudinae—A Different Story

As we go a bit westward to a region of many lakes and some mountains, we come to the Diocese of Aquae Multitudinae, a town and country jurisdiction. It says clergy need a \$12,000 base salary to function and \$17,000 to aim for excellence. Parishes need a \$30,000 budget to function and \$40,000 for excellence. Only 50 percent of the diocese's 123 churches can meet these figures. But the diocese has two policies: one for the old way, and one for an alternative. Congregations which cannot finance the traditional package are required and helped to make a definite choice of alternative: yoked parish, shared community pastor, part-time contract, and so on. Priest and parish sign a letter of agreement, with the diocese acting as mediator and monitor. The letter includes provision for review at the end of a stipulated time.

Certain interesting results are evident: Interims in Aquae Multitudinae do not drag on as long as in Magna Athenia, and the jurisdiction is able to manage with far fewer resources than the coastal urban unit. To be honest, the millenium has not arrived in Aquae Multitudinae. Some persons still consider the small place with an alternative staffing model to be non-viable and second-class. Not so most of the clergy involved. What a difference their growing fulfillment makes! Because the policy is in line with reality, people are moved beyond the survival syndrome and the can't-conform-to-standards frustration to where they can concentrate on true worship, in-depth ministry, and active mission outreach. The diocese's policy keeps the Church from being a stumbling block to its own work.

The Episcopal Church is a confederation of dioceses as much as or more than it is a national denomination, as anyone who has moved around our nation—or anyone who has served a term or two at our national office in New York City—will remark. The resultant parochialism is bad. But the wide variety of solutions to problems, some of which are spectacularly creative and effective, is good. More dioceses should look around, see the number of ministry models and ways of doing things, learn and adapt from others, and set realistic, positive policies for options. Allowing alternative deployment and having options in matching parsons and parishes can remove many obstacles and permit the steady small pieces of ministry to mesh cooperatively and helpfully for the benefit and growth of the One Body.



The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy development agency which is communicator, consultant, and catalyst to clergy support groups and systems. He also provides executive services to the National Center for the Diaconate and consultant services from the New Directions program of the Standing Commission on the Church in Small Communities. Comments about this column are welcome. Write to him at 14 Beacon St., Room 715, Boston, Mass. 02108, or in care of Professional Pages.

About books.....

Commentary on the American Prayer Book by Marion J. Hatchett, \$29.95, Seabury Press, New York, N.Y. (594 pages plus bibliography and index).

Since its publication in 1950, Massey Shepherd's *Oxford American Prayer Book Commentary* has been a much used, widely respected source book for liturgists, preachers, historians, teachers, and others. An obvious conclusion is Marion Hatchett's *Commentary on the American Prayer Book* is intended to be for the Church in coming years what the Shepherd book has been for users of the 1928 Prayer Book. My first reading leads me to believe this conclusion is correct.

The book's length makes thorough reviewing difficult so mere comments will have to suffice. *Commentary* is well organized, with table of contents and index in an arrangement that will aid those looking for specific bits of information related to specific rites or situations. It is as interestingly written as such a volume could possibly be, and one has the feeling from time to time that the author wishes he could have said more in illustration or background detail, but the discipline of tight writing prevailed. Where scholarly division of opinion exists, it is readily admitted.

Many clergy and others are coming to see the 1979 Prayer Book as not only a book of liturgy, but also a framework for education, preaching, and pastoral care. The value of owning Hatchett's *Commentary* will increase as use of the Prayer Book is broadened and enlarged. You had better buy one quickly, though, for the price is likely to increase, too. —R.J.A.

Worship Points the Way: A Celebration of the Life and Work of Massey Hamilton Shepherd, Jr., edited by Malcolm C. Burson, \$15.95, Seabury Press, New York, N.Y. (256 pages).

Massey Shepherd was one of my teachers at Church Divinity School of the Pacific. After graduation and before my canonical examinations in the Diocese of Iowa,

a priest advised me that I should not mention Massey Shepherd in response to any oral exam questions because "those guys don't think too much of him." Fresh from CDSP, of course, I had not *heard* of anyone not "thinking too much" of Massey Shepherd! In the 20 years since then, I have discovered that some in the Church would quarrel with Shepherd about this or that. (I was fascinated by a debate at the 1973 General Convention between Shepherd and Albert T. Mollegen concerning the liturgy for holy matrimony.) I have even found a few folk (Mollegen not among them) who have confided that they don't like Massey Shepherd!

Well, I think I should send a copy of *Worship Points the Way* to any of those examiners who might still be around for the book presents Shepherd and the liturgical concerns for which he worked so hard in a down-to-earth, non-idealistic, and un-heroic manner. The book contains a lot about Shepherd, of course, and much more about liturgy—including some of the background material related to liturgical revision that might have been otherwise lost in history. It is a good book to read over a long period of time since the various chapters are articles by different individuals of varied background and viewpoint. It will be useful as a reference book for years to come. And should you by chance be one of those doubtful of Massey Shepherd and his interests, well, I commend the book most of all to you. —R.J.A.

The Clerical Profession by Anthony Russell, \$21.50, Seabury Press, New York, N.Y. (358 pages).

I distinctly remember the shock of reading in Jane Austen of an 18th-century parson who, when told of the death of one of the cottagers, merely sent word to the family that he would see to the burial the next day and then went about the day's routine, which probably included riding to hounds. Plain to me, however, was the fact that neither Miss Austen nor the characters in her novel were shocked: The reverend gentleman was only behaving in the expected way. In modern parlance, his

"job description" did not include pastoral calls, at least not on the laborers.

What exactly has been expected of Anglican clergy over the last several centuries, and what have they expected of themselves? How and why have these expectations changed from decade to decade? What has been the effect of these different expectations on the life of the Anglican Church and its ability to carry out its mission? Where are we today? Is the fact that the clergy's calling is now also a profession with "standards" all good?

The Clerical Profession addresses these questions in a serious yet lively way. The author's basic concern is the Church's responsibility, especially its missionary responsibility. He knows, however, that discharge of this responsibility depends heavily on the clergy and how well they perform the task of being a parson. He also knows they must do so in a world subject to such things as enclosure, inflation, revolution, industrialization, and professionalization. Each of these affected the clergy drastically in the 18th and 19th centuries. (The French Revolution, for example, helped turn the clergy from being members of the servant class into gentry since they were suddenly seen as defenders of the status quo—if not of the faith.)

Russell discusses these and other secular pressures on the Church and then, in separate chapters, shows how the clergy responded, how they altered their roles as leaders of worship, as preachers, as pastors, as catechists, and even as officers of health and politicians. The concluding two chapters discuss the present role of the "clergyman," to use the author's word, and the future. Although he is mostly concerned with the Church of England, he has some sobering thoughts and questions for us all.

As one who is "professionally" concerned with the role of clergy, I found this book offers information I wish I had had 10 years ago when the CDO was begun or even many years before that when I was just ordained. Today it ought to be required reading for all ordinands, for clergy association members, for diocesan commissions on the ministry, and indeed for all who want the Episcopal Church to come alive. I recommend it unreservedly; it informs and it disturbs. —Roddey Reid

The Rev. Roddey Reid heads the Church Deployment Office at the Episcopal Church Center, New York City.

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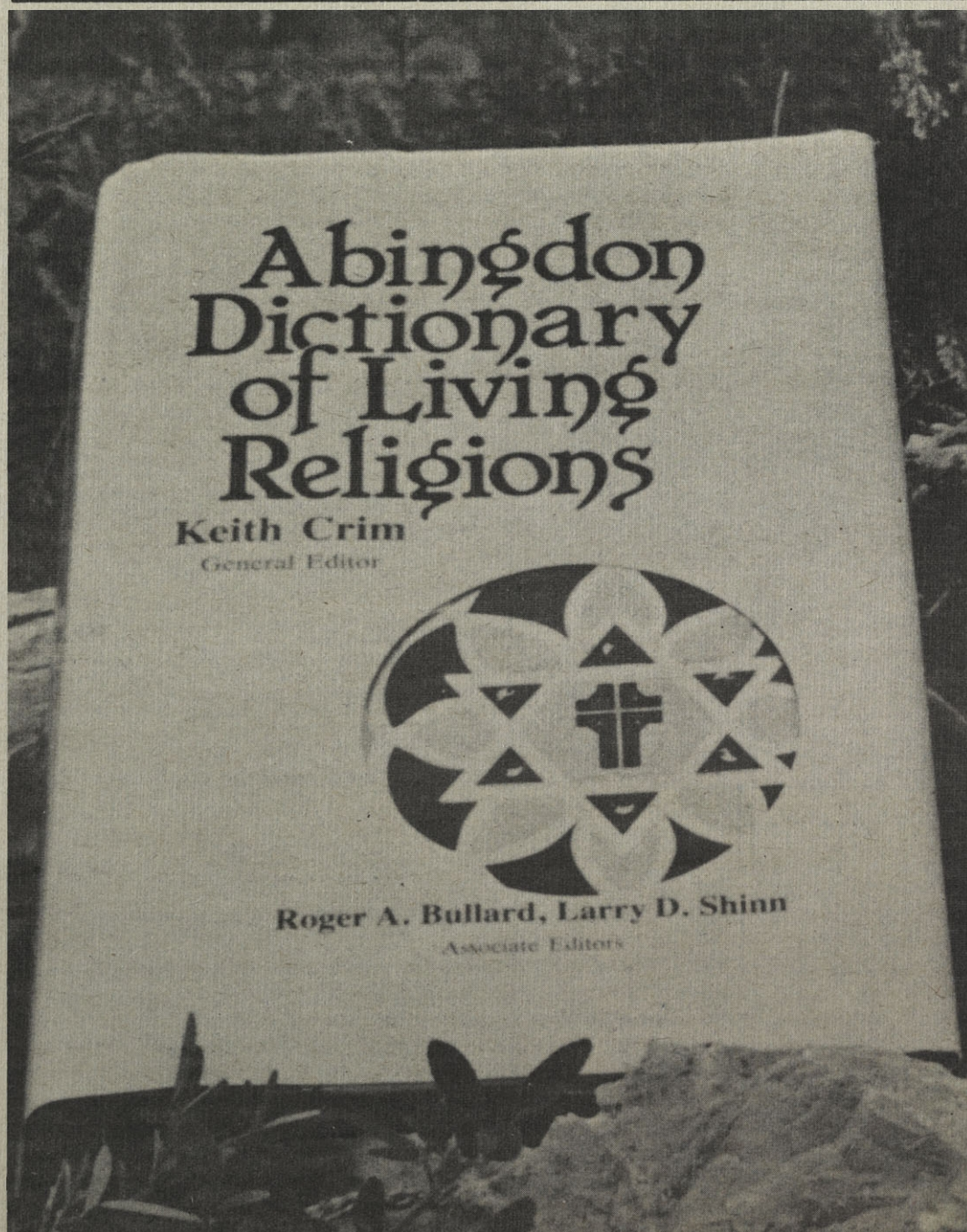
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 BEERS, Donald W., from St. Luke's, Hope, and St. Joseph's, Byram Township, NJ, to executive assistant, Bishop for the Armed Forces, Episcopal Church Center, New York, NY
 BIRKBY, Charles H., from non-parochial to Emmanuel, East Syracuse, NY
 BLEWETT, John E. B., from Trinity, Alpena, MI, to Trinity, New Castle, PA
 BLISS, Welles R., from Holy Trinity, Collingswood, NJ, to St. Boniface's, Sarasota, FL
 BOSWELL, Frederick P., Jr., from Trinity, Hannibal, MO, to St. Stephen's, Fairview, PA
 BOUCHER, John P., from St. Margaret's, Carrollton, GA, to Christ, Nashville, TN
 BOURNES, Fraser J., from non-parochial to St. Bartholomew's, St. Petersburg, FL

BROWN, Allen W., Jr., from St. Andrew's, Miami, FL, to St. Hilary's, Fort Myers, FL
 BUSHONG, Edward S., Jr., from chaplain, United Campus Ministry, University of Delaware, Newark, DE, to St. John's Cathedral, Wilmington, DE
 CHAPMAN, Jerry W., from St. John's, Austin, TX, to St. George's, Austin, TX
 CLARKE, Richard K., from Christ, Fitchburg, MA, to All Saints, Whalom, MA
 DALY, Robert E., Jr., from St. Matthew's, Seat Pleasant, MD, to Messiah, Baltimore, MD
 ELLIS, Marshall J. (retired), to St. John's, Centralia, WA
 FITZGIBBONS, Michael T., from St. Mark's, Moscow, and alcoholism-drug counselor, Lewiston, ID, to therapist, Lutheran Social Services of Washington, Kennewick, WA
 FLY, David K., from chaplain, Kansas State U, Manhattan, KS, to Grace, Kirkwood, MO

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Alexandria, MN, to manager, Education for Ministry Program, St. Luke's School of Theology, University of the South, Sewanee, TN
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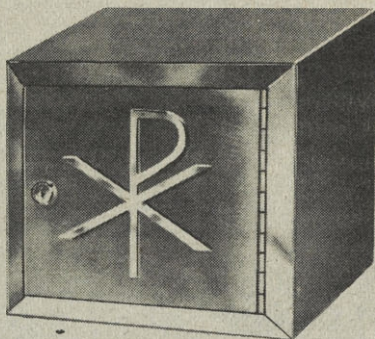
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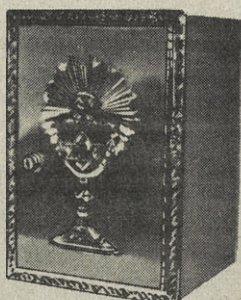
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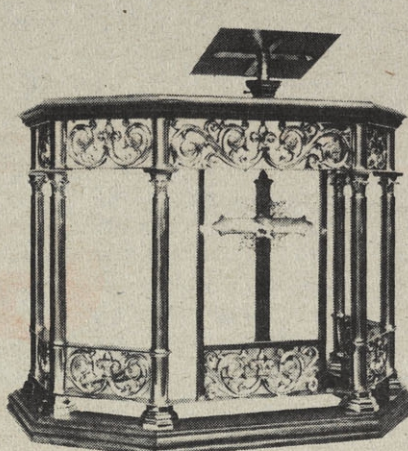


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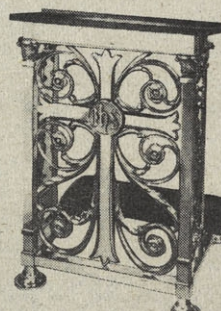
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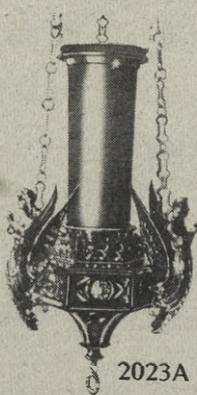
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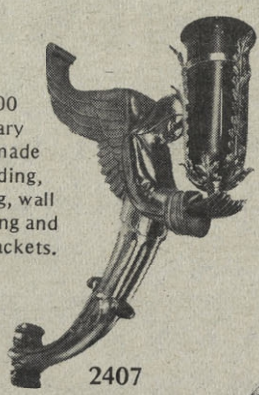


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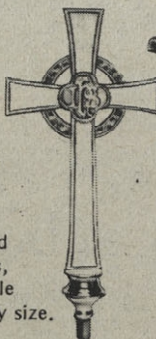


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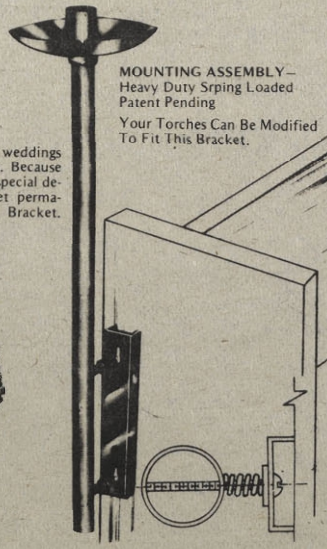
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GROUND ZERO: CENTER FOR NONVIOLENT ACTION The organizing base for the non-violent campaign to halt construction of the Trident submarine base which is being built in the Puget Sound area of Bangor, Washington. Center for Nonviolent Action, Rt. 5, Box 5423, Poulsbo, WA 98370. (Mail only)

INSTITUTE FOR DEFENSE AND DISARMAMENT STUDIES (IDDS) A research and public education center studying the nature and purposes of military forces. Publishes the American Peace Directory which includes 2,000 national and local peace groups. (L,S) The Institute for Defense and Disarmament Studies (IDDS), 251 Harvard St., Brookline, MA 02146. (617) 734-4216.

INSTITUTE FOR POLICY STUDIES A research and public education organization concerned with international issues including disarmament. Publishes books and other materials on disarmament. (L,A,C) The Institute for Policy Studies (IPS), 901 Q St. NW, Washington, DC 20009. (202) 234-9382.

INSTITUTE FOR WORLD ORDER Produces written and audio-visual resources on the arms race. (L,A,S,C) The Institute for World Order, 777 United Nations Plaza, New York, NY 10017. (212) 490-0010.

INTERFAITH CENTER TO REVERSE THE ARMS RACE A southern California clearing-house and resource center which offers many aids to organize, educate, and equip the religious community for peace making and taking responsible political action. Publishes a regular newsletter. (L, A, S, C) Interfaith, Center to Reverse the Arms Race, All Saints' Church, 132 N. Euclid Ave., Pasadena, CA 91101. (213) 449-9430 or (213) 681-4192.

MOBILIZATION FOR SURVIVAL (MFS) A coalition of groups which emphasize grass-roots organization and action toward reversing the arms race and halting nuclear power plants. The Religious Task Force of the MFS is actively involved in organizing around the same goals. It is a clearing house for an array of antinuclear resources, including an audio-visual guide. (L,A,S) Mobilization for Survival (MFS), 3601 Locust Walk, Philadelphia, PA 19104. (215) 386-4875.

NATIONAL COUNCIL FOR UNIVERSAL AMNESTY Works for Universal unconditional amnesty for all Vietnam-era veterans with less-than-honorable discharges. The council also sponsors United Amnesty Action Week; reports on pertinent legislation; and has begun work in counter-recruitment, veterans issues, and GI organization. National Council for Universal Amnesty, 339 Lafayette St., New York, NY 10012. (Mail only)

NATIONAL ACTION/RESEARCH ON THE MILITARY-INDUSTRIAL COMPLEX (NARMIC) A project of the American Friends Service Committee (AFSC) which provides educational resources on US foreign policy and local military contracting including "Arming for the 80's," a series of military-industrial maps, and "How to Research Your Local War Industry." National Action/Research on the Military-Industrial Complex (NARMIC), 1501 Cherry St., Philadelphia, PA 19102. (Mail only)

NATIONAL CITIZENS' HEARINGS FOR RADIATION VICTIMS An organization that focuses on radiation hazards related to the nuclear industry. Offers slide shows and other resources on radiation. National Citizens' Hearings for Radiation Victims, 317 Pennsylvania Ave. SE, Washington, DC 20003. (Mail only)

NATIONAL INTER-RELIGIOUS SERVICE BOARD FOR CONSCIENTIOUS OBJECTION (NISBCO) A coalition of religious groups who oppose all forms of registration, the draft, or compulsory national service. Provides resources on countering military recruiting and on draft counseling, including a booklet on religious statements on conscientious objection. (L) The National Inter-religious Service Board for Conscientious Objection (NISBCO), 550 Washington Bldg., 15th and New York Ave. NW, Washington, DC 20005. (202) 393-4868.

PACIFIC LIFE COMMUNITY A network of West Coast resistance communities involved in a nonviolent campaign to stop the Trident program. PLC is helping to build a transnational community of nonviolent resistance against nuclear weapons with peoples of the Pacific. Ground Zero is another contact for this group. Publishes a regular newsletter. Pacific Life Community, 631 Kiely Blvd., Santa Clara, CA 95051. (Mail only)

PAX CHRISTI A national Roman Catholic pacifist organization involved in acting for and educating about peacemaking and nuclear disarmament. Distributes Roman Catholic-oriented resources on peace and disarmament. (L,A,S,C) Pax Christi, 3000 N. Mango Ave., Chicago, IL 60634. (312) 637-2555.

PHYSICIANS FOR SOCIAL RESPONSIBILITY (PSR) A group of health and medical professionals who provide information about the health hazards of nuclear weaponry and nuclear power. (L,A,S) Physicians for Social Responsibility

(PSR), Box 295, Cambridge, MA 02236. (617) 924-3468.

RIVERSIDE CHURCH DISARMAMENT PROGRAM Provides speakers and resources for local disarmament education. Published book, "Peace in Search of Makers." Distributes a religious slide show on disarmament and publishes a regular newsletter. (L,A,S,C) Riverside Church Disarmament Program, 490 Riverside Dr., New York, NY 10027. (212) 222-5900, ext. 237 or 238.

ROCKY FLATS/NUCLEAR WEAPONS FACILITIES PROJECT (FOR/AFSC) Information on projects around the country, especially Rocky Flats Nuclear Facility, that organize action to convert local nuclear weapons facilities to socially useful production. Distributes an organizing packet. Rocky Flats/Nuclear Weapons Facilities Project (FOR/AFSC), 1428 Lafayette St., Denver, CO 80218. (Mail only)

SANE Mobilizes grass-roots initiatives for peace and disarmament, with emphasis on planned economic conversion. Publishes "The Conversion Planner." Also distributes a newsletter and other resources. (L,A,S,C) SANE, 514 C St. NE, Washington, DC 20002. (202) 546-7100.

SOJOURNERS A Christian evangelical commu-

nity working for church renewal, social justice, and nuclear disarmament. Publishes a monthly magazine. Contact peace ministries for religious-oriented disarmament resources, including a new book on the nuclear arms race and the religious community. (L,S,C) SOJOURNERS, 1309 L St. NW, Washington, DC 20005. (202) 737-2780.

U.S. CATHOLIC CONFERENCE Addresses the issues of the arms race within the context of church teachings. Distributes materials on this subject. (L,S) U.S. Catholic Conference/Office of International Justice and Peace, 1312 Massachusetts Ave. NW, Washington, DC 20005. (202) 659-6600.

WAR RESISTERS LEAGUE (WRL) A national pacifist group that opposes armaments, conscription, and war; it relates the problem of war to economic and social justice. Publishes "WRL News" bimonthly and WIN magazine. (L,A,S) War Resisters League (WRL), 339 Lafayette St., New York, NY 10012. (212) 228-0450.

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM (WILPF) An international organization which emphasizes nonviolent solutions to domestic and international

problems. Works actively on disarmament. Publishes "Peace and Freedom Newsletters" and other resources. (L,A,S,C) Women's International League for Peace and Freedom (WILPF), 1213 Race St., Philadelphia, PA 19107. (215) 563-7110.

WOMEN'S STRIKE FOR PEACE (WSP) A group of women dedicated to achieving international disarmament under effective controls. It works to ban nuclear testing and to end the arms race. Publishes newsletters, leaflets, and action alerts. Women's Strike for Peace, 145 S. 13th St., Philadelphia, PA 19107. (Mail only)

WORLD PEACEMAKERS A religious-political group working for world peace. Publishes "World Peace" papers and "Handbook for World Peacemaker Groups." (L,S) World Peacemakers, 2852 Ontario Rd. NW, Washington, DC 20009. (202) 265-7582.

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Southwestern Virginia says 'More for others'

The Diocese of Southwestern Virginia to date is the leader among all dioceses in the percentage of Venture in Mission income pledged to work outside its own borders.

The Diocese of Western Massachusetts, one of the first jurisdictions to participate in VIM, is second with 53 percent going to non-diocesan projects. Dioceses pledging 50 percent of their Venture income to outside work include Rochester, Central Pennsylvania, Virginia, Lexington, Quincy, Montana, Oregon, Pennsylvania, Mississippi, and Southern Virginia.

by Richard J. Anderson

Fact: from a June 17, 1980, letter from the Rev. Richard Tyree, Archdeacon of the Diocese of Southwestern Virginia, to the national Venture in Mission office:

Please note that our total Venture in Mission pledges net of expenses came to \$1,160,611. Your 60 percent share of that amounts to \$696,367. We will send to you on a quarterly basis 60 percent of payments received.

Question: Why?

Why is this medium-sized, largely rural diocese—of all U.S. dioceses—the one to pledge the largest percentage of its Venture in Mission income to work beyond its own borders? And what about the note scrawled across the copy of the above letter indicating that Southwestern Virginia's 60 percent pledge was made on an entirely unrestricted and undesignated basis?

Places to begin seeking the answer might be the cities of Roanoke and Lynchburg and the smaller Blue Ridge Mountain towns of Galax and Independence—if there indeed are any discernable and communicable answers.

There are some clues, perhaps, in some conversations with clergy and laity:

- The Rev. Hill C. Riddle, rector of Christ Church, Roanoke, says he doesn't "know how or why" the diocese arrived at the 60-40 split, but that he hopes "the Holy Spirit was in on the decision."

- Aileen Rucker of Lynchburg does know how it happened: "I was on the committee that made the proposal, and to my knowledge there has never been a problem about it."

- B. Purnell Eggleston, who chaired the Southwestern Virginia VIM drive, claims "it was the national emphasis that made it work here. Our people were happy to find something that was not all for themselves."

- One of Eggleston's good friends, Anson Jamison of Roanoke, agrees: "I think



B. Purnell Eggleston

"... it was the national emphasis that made it work here..."

VIM proved lots of things. . . It demonstrates that there are a lot of people willing to give to others."

- Bishop A. Heath Light says that since congregations in Southwestern Virginia are asked to give 50 percent of their income to outside work, "the leadership looked at that and said we don't dare do less [in VIM] than we ask the congregations to do."

Some more clues to the answer might be in the story of Good Shepherd Church, Galax, and its hospice program. On February 27, 1977, eight adults, three children, and one teenager met in rural Galax to organize an Episcopal mission. They met in response to a small ad one of the number had placed in the local paper, inquiring about anyone who might be interested in the Episcopal Church. It would be the only Episcopal congregation in mountainous Carroll and Grayson Counties. In January, 1978, the Church of the Good Shepherd was received into the diocese as a mission with 32 members—just in time to participate in Venture in Mission!

Participate is an understatement. With no church building and no priest and a rather iffy future, they pledged 226 percent of their assigned Venture goal. As the "new boy" church in Galax, they also took a look around town to see what community needs were not being met—and hence became the organizing force behind an ecumenical hospice ministry to terminally ill patients and their families. They requested—and received—a \$40,000 VIM grant to start the community ministry and at the same time began planning to acquire a house to use for worship and education.

Carolyn MacDonald likes to tell visitors about Grayson County as she drives the twisting road from Galax to Independence, where she is part-owner of a gift shop. "Did you know that Grayson is the second-poorest county in Virginia but that it's on an economic upswing?" "Did you know that over 100 families still live on land around here that was granted to their forebears by England?" "Did you know that the New River is the second-oldest river in the world—next to the Nile?" But her eyes really sparkle when she talks about the hospice ministry and Good Shepherd Church.

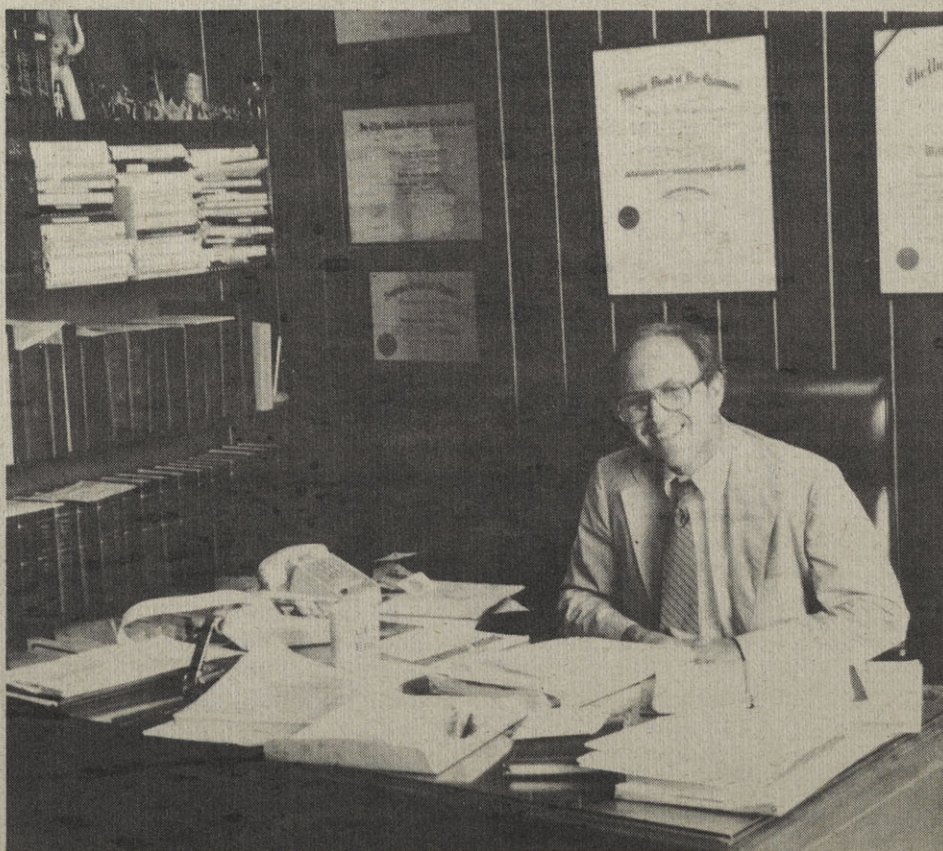
Episcopalians in the diocese's largest city joined their rural fellows in Venture support. The Rev. Hill Riddle tells of a member of Christ Church, Roanoke, who had pledged \$1,000 to a recent parish capital drive—one that fell short of its goal. But the same man pledged \$40,000 to Venture in Mission because "the money isn't just going to be spent on ourselves." When questioned, Riddle admits he really doesn't know how Southwestern Virginia's national Venture pledge is being used. He doesn't seem bothered by this at all.

William Harris is a Lynchburg trial lawyer who served as lay Venture chairman. "Come on in," he says as he greets a reporter. "I've been working on a murder case this morning—also been reading about goats." Harris has a big smile and a hearty handshake. Framed diplomas on the walls



Hill C. Riddle

"... the Holy Spirit was in on the decision..."



William P. Harris

"... we may have felt more personally involved..."

Clergy and Lay Leaders did it

When told that the people of Southwestern Virginia credit much of the success of Venture in Mission in their diocese to the 25 years of missionary-oriented leadership he provided there, retired Bishop William H. Marmion—as one might expect—simply said, "I can't take all that credit—it was the good clergy and lay leadership of the diocese that did it."

Speaking from his summer home in Cape Neddick, Maine, Bishop Marmion remembered that the "Diocesan Council of January, 1979, was my last Council as bishop of the diocese. At that time there was a great outpouring of gifts for my wife and me. That was all gratifying, of course, but I told the people in my Council address that it would be more gratifying to us if we could be successful in completing our Venture in Mission campaign..."



Marmion

On the very last day before Bishop Marmion's retirement, the Diocese of Southwestern Virginia achieved its financial goal for Venture and has since exceeded it.

And what about the 60 percent for outside mission?

"I must confess that the lay members of our planning committee suggested it and saw that we kept it," said the bishop. "Diocesan Council went along with it, and the people have, too, judging from the outpouring of gifts we have had. We cannot ask local congregations to give to the diocese if the diocese does not give to work beyond its borders. And that means paying the national Church quota as well as Venture in Mission."

"I said during the campaign that there would be side effects of a beneficial nature, such as new lay leadership and a sense of cooperation. I am overjoyed with this sort of benefit we have realized from working together."

Continued on next page



Bishop Heath Light (left) and Archdeacon Richard Tyree
 "...a need to capture the stewardship momentum..."



Anson Jamison
 "...there are a lot of people willing to give to others..."



Aileen Rucker
 "...a glorious, happy time for the diocese..."

Continued from page 12

of his office in a handsomely renovated old house reveal that William Preston Harris has degrees from the University of Virginia and Washington and Lee. He admits he has "mostly lived within 500 yards of my family home," but he talks easily of mission.

"I had coffee with a Presbyterian friend the other day. He thinks church members need to be more personally involved in mission. In VIM we may have felt more personally involved. I don't know."

Harris shares some correspondence he has had with an African bishop: "He's got some real needs. I've been in touch with the Presiding Bishop's Fund office." Harris says if the details can be worked out, he might be able to "help the bishop out through a small family company."

Aileen Rucker speaks happily of her years as national coordinator of the United Thank Offering as she sits in the nicely landscaped yard of her Lynchburg home. She was a natural to be active in Southwestern Virginia's Venture drive, of course, and serve she did.

Aileen Rucker speaks of the "glorious, happy time for the diocese" the Venture victory has brought about. She and just about everyone else relate the success to Bishop Marmion's 25-year episcopacy. Much credit is given in city and hamlet alike to the outgoing missionary stance of Marmion's episcopal leadership.

But Mrs. Rucker also tells of days that were not a "glorious, happy time." The year Marmion became bishop was the year of the Supreme Court decision, and Southwestern Virginia was wrenched by controversy. The diocesan camp became a particularly brutal focal point. Some, including Marmion, declared it should open to children of all races. Others said no. The new bishop found himself in the midst of hot anger and emotional turmoil. He held his ground but not without sacrifice.

Aileen Rucker and the others who tell the story are hesitant, almost as if recounting those hard days might bring them back again.

"But Bishop Marmion won out by using love," says Mrs. Rucker. "And I think Venture in Mission might have been a way of saying to him, 'You're our bishop. You were right.'"

During the sixties and early seventies, Southwestern Virginia found itself—as a diocese—pretty much at odds with the Episcopal Church's national leadership. Mrs. Rucker admits that when "I first returned to Lynchburg from having worked at the Church Center in New York, I kept a low profile." Even so, the diocese paid its full apportionment of the national Church budget throughout those years—evidently due in no small part to Marmion's leadership.

Has Venture in Mission made any difference in Southwestern Virginia's attitude toward national Church policies and leadership? It's hard to tell from the answers given in response to the question.

"There is some distrust of the national Church," says Purnell Eggleston after a thoughtful pause. "We had to explain how the VIM process is different from that General Convention Special Program [of 1969]. Once we got that across, people seemed pretty willing to trust. VIM has somewhat improved feelings about the national Church, but it's important to keep the information coming about those projects."

Anson Jamison, a life-long Episcopalian and distant relative of late Archbishop of Canterbury William Temple, says that "for a period of time I guess I was something other than pro-national Church. I was against some of the things they were doing; some of those activist proposals bothered me."

Now, however, Jamison takes a broader view: "The Church has the capacity to absorb those who want to march in Washington as well as those who won't set foot in a place that doesn't use the '28 Prayer Book."

One odd piece of the puzzle that doesn't fit, however, is that the year following the Venture effort—with its 150 percent success and 60 percent pledge to national projects—turned out to be the first year in diocesan history that Southwestern Virginia did not accept its full apportionment of the national budget.

"It was the economy that did it, not the national Church," says Mrs. Rucker. "Though the national Church isn't too popular here, it just happened."

Purnell Eggleston and others feel strongly about the decision not to meet the national quota, and extra money has been coming in from some of the people who would like to see the full quota paid this year.

Talking with people in Southwestern Virginia gives some clues about why 60 percent of Venture income is going outside the diocese:

- the diocesan goal for parishes to give 50 percent of their income to outside work;
- 25 years of missionary-oriented leadership from Bishop Marmion;
- the truth that many in the diocese, as one person put it, "have been without themselves" and hence understand the importance of sharing;
- the desire to close the Marmion episcopate on an up-beat note;
- the importance of "church" in the lives

How the money will be used

How is the undesignated money from Southwestern Virginia being used in funding national Venture in Mission projects? According to the Rev. Thomas Carson, executive for stewardship at the Episcopal Church Center, the Southwestern Virginia money will first be used to complete the funding of some projects that have been only partially taken care of by designated money. When this has been accomplished, the balance will be used for totally unfunded projects.

The Executive Council meeting in November is expected to make a decision about which projects to complete with undesignated money.

of the people in this mountain area and in their communities;

- what Anson Jamison calls "the growth in our thinking about stewardship in past years"; and
- professional campaign direction from a Reformed Presbyterian named Winnie Phillips, who was hailed by everyone and who, as Purnell Eggleston remembers, "opened every meeting with a prayer."

Clues about the future in Southwestern Virginia come easily in talking with the newly-consecrated bishop, A. Heath Light.

Light admits that Venture in Mission "was all in place when I got here." But he is quick to talk about the need to "capture the stewardship momentum" that Venture generated.

"VIM represents an opportunity for the diocese to step out in communities where we had not been able to make an Episcopal Church presence felt," says the bishop. "For my money, the biggest single thing is the emergence of our Congregational Development Center. We anticipate picking up resources and sharing them from congregation to congregation—sort of a diocesan partners-in-mission program."

Light also hopes that new congregations such as Church of the Good Shepherd in Galax will continue to be founded. And the bishop says he has not heard "one word of criticism" about that 60 percent Venture pledge to national projects.

My message: Thanks!

I am pleased, of course, that Episcopalians in the Diocese of Southwestern Virginia chose to give 60 percent of their Venture in Mission income to mission beyond the borders of their own diocese. My words to them, spoken before the whole Church, are words of both thanks and praise. My words to the dioceses just beginning the Venture experience, as you might expect, are the serious suggestion that they use the Southwestern Virginia experience as an example.

I am gratified with the excellent diocesan projects being funded throughout the Church by our dioceses, but I would be less than candid if I did not share with you my feeling that the commitment to the so-called national projects—those projects which affect our common life and work—might have been greater.

My main message, however, is one of thanks—to Southwestern Virginia and to the whole Church—for what Venture in Mission has come to be as we tackle mission in the present and lay solid groundwork for its increase in the future.

John M. Allin
 John M. Allin,
 Presiding Bishop



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A task for the whole Church

Is the episcopate in trouble?

by John D. Lane

Shortly before the conclave that elected John Paul I, a newsman asked Basil Cardinal Hume of England if he would like to be elected Pope. "Yes, definitely," was his quick reply, "provided I could resign the next day."

My travels, research, reading, personal experience, and a great deal of gossip tell me their constituencies harshly criticize many bishops. "Very pleasant personally, really a nice guy, but, being afraid to offend anyone, incapable of making even the simplest decision." "A disaster as an administrator. The diocesan machinery has just about ground to a halt." "A man of no vision or leadership." "The laypeople like him, I suppose, but the clergy don't trust him." "Authoritarian, particularly with the mission clergy." "Doesn't share decisions with anyone." "A crackerjack administrator but not my idea of a pastor."

Though some of these comments are the ravings of only one lunatic who hates his bishop for some unknown reason, others are the opinions of a number of diocesan clergy. Among the priests I know, I don't find a high regard for the men who head their dioceses. This troubles me.

Relatively new on the ordained scene, I see the institution of the episcopacy in trouble. And most of the work I've seen relating to the problem has been in-house or in-House-of-Bishops. See *The Bishops Look at Bishops*, a 1977 publication of the House of Bishops' Committee on Pastoral Development.

One bishop, while attending the 1978 Lambeth Conference, saw an article in *The London Times* in which a distinguished Russian priest was quoted as saying, "The Church remains the Church despite and because of its bishops."

A bishop at the 1979 General Convention said his greatest adjustment to the office was learning to live without the built-in eucharistic community he had enjoyed as a priest. Rectors have wardens, but the bishop has no one to turn to when he needs a sympathetic ear. Bishops are attacked so much they may cease to trust anyone; their paranoia is still paranoia, but it may well have a root cause.

I'm told a model consortium is Coalition-14 in which bishops and other representatives of mostly western dioceses can

meet together on a regular basis to set goals, charge their batteries, let down their hair, and decide how to divide the mission money that comes from the General Church Program budget.

The clergy association movement has produced analysis after analysis of the priest's role and function. What priests do has been largely demythologized. As a result, clergy salaries, working conditions, and performance have improved and clergy are being fired frequently enough for *Newsweek* to devote a whole page to the phenomenon. If bishops were fired for incompetence, that might at least be a sign we know what we expect from them and take their jobs seriously.

Bishop David Richards of the House of Bishops' Office of Pastoral Development offers dioceses a process through which they can clarify diocesan goals before holding an episcopal election. This helps more than it hurts and can be useful to individual dioceses, but we need a national look into the office of bishop because we have a national problem. I am not talking about one more committee of General Convention nor another project for the Church Deployment Board, but about an ad hoc group of talented, "with it," creative ordained and lay people to expose every nerve and propose every cure.

Bishops are not responsible for all—or perhaps even for most—of the problems of the episcopacy. The institution belongs to the Church, after all, not just to the bishops. The Church, not just the bishops, must take responsibility for solving its problems or accept blame for not doing something about them. And if less than the whole Church is involved in solutions to these problems, the effort will be a failure.

I think we have a serious problem with the way bishops today operate and are expected to operate. We need to cure it, and I am optimistic something can be done if a significant number of people are ready to say "the emperor has no clothes" and find him something serviceable to wear.

John Lane is rector of Church of the Holy Comforter, New Orleans, La., and outgoing editor of *Leaven*, the newsletter of the National Network of Episcopal Clergy Associations, from which this article is adapted.

Two faiths share school in Belfast

Lagan College, an attempt to end the almost total religious segregation in Northern Ireland, is Ulster's first secondary school especially created to teach both Protestant and Roman Catholic children. A group of 28 students began classes at the private school September 1.

Anthony Spencer, a Roman Catholic university professor and school board member whose daughter Jane is enrolled at Lagan, said, "It requires considerable courage to do here what is taken for granted

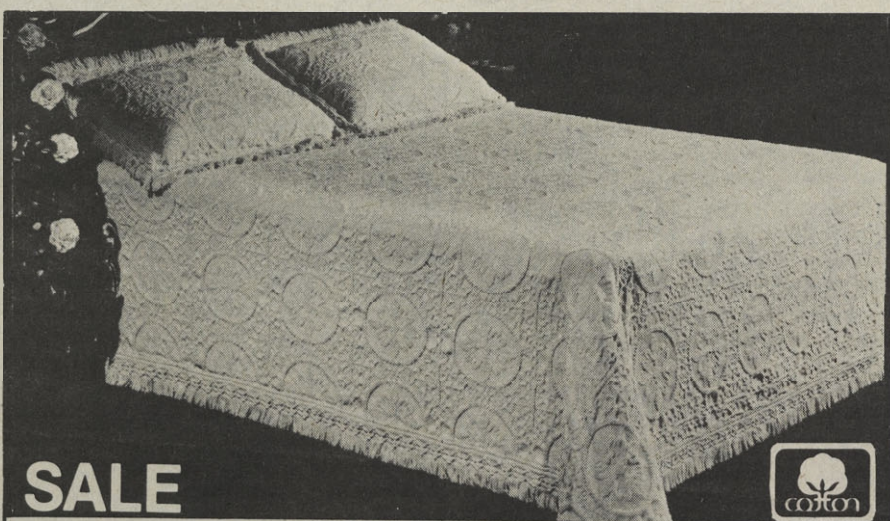
ed elsewhere." Spencer hopes that despite Northern Ireland's political differences, the quality of teaching at the school will raise attendance to 300 pupils by the end of the third year.

School fees are \$1,100 a year, but many students are on scholarships made possible through donations. The school's main source of income is a \$30,000 annual grant for the next three years from an anonymous group of businessmen.

Curriculum includes two periods of religious education per week called "common Christian tradition" and one period per week of separate denominational instruction.



Headmistress Sheila Greenfield stands with six pupils at Lagan College, Belfast, Northern Ireland, the country's only secondary school planned to teach both Protestant and Roman Catholic children.



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Betsy Rodenmayer is an officer of the group which is collecting Episcopal churchwomen's history.

History Project hopes to make diocesan connections

by Salome Breck

The Episcopal Women's History Project, just one year old in August, is now a going and growing organization. The product of the goals of 30 women who met with Joanna Gillespie of San Francisco, Calif., and Mary Donovan of Little Rock, Ark., it is now developing "historical connections" for each diocese.

General Theological Seminary has provided a large furnished room to serve as headquarters, office space, and meeting area. The Historical Society of the Episcopal Church has given "strong endorsement" and Episcopal Communicators, by resolution, proclaimed "our enthusiastic support for the Episcopal Women's History Project and pledge our assistance at all levels in the collection, organization, and publication of the historical data necessary to further the ends of this important enterprise."

Joanna Gillespie now heads the History Project's Board. Betsy Rodenmayer is vice-president, Judy Johnson secretary, and the Rev. Columba Gillis, OSH, treasurer.

A whiff of knowledge

The Gospel According to Thesaurus

by Sarah M. Wallace

Just how important the Bible and its wonderful, ancient stories should be in our lives, especially in the lives of our children, has been brought home to me in recent years, together with the realization that few of today's children (with the exception of Jewish students who receive thorough grounding in the Old Testament stories) have any familiarity at all with the Bible.

Part of my teaching duties in a private high school is introducing ninth-graders to biblical literature. I use as text Pearl Buck's two-volume *The Story Bible*, an excellent retelling of the main stories without the didacticism which characterizes numerous other collections. I teach the stories strictly as literature and, of course, test my students at the end of the term on characters and events.

The whiffs of knowledge my students gain is often offset by the stress of time limitations and mastery of the largely unfamiliar material on these final exams. The results are often discouraging.

One girl, thoroughly confused about Moses and his role in the Exodus, wrote: "Moses was the leader against the Jews, but he really didn't believe what he was doing."

Another girl, obviously treading in unknown waters, wrote confidently that "Mary was the mother of David the Baptist."

er. The last three officers are from New York City. Betty Gray, former president, is coordinator of women's work at the Episcopal Church Center but remains a Board member.

History Project members will meet November 5, the first day of sessions scheduled for the Task Force on Women in Indianapolis, Ind. Donovan will speak on "Women in the Episcopal Church, 1855-1920."

The Project's first large national meeting is planned for June 1-3, 1982, in Austin, Texas, headquarters for the Church's archives.

A folder which will be mailed on request well describes the History Project's purposes and goals. In part it reads: "We are gathering the unwritten history of the women of the Episcopal Church: the life stories of the deaconesses, the missionaries, the college workers, the directors of religious education, altar guild members, women in religious orders, and participants in the Episcopal Church Women and United Thank Offering who served God in untold quiet ways."

"They are the spiritual mothers of the women who today sit on vestries, read lessons, and are ordained. Their story is part of our story of the whole Church as the Body of Christ."

One can immediately participate in the task in three ways. The first is through membership at \$10 per person (men and women). This will help support the newsletter, sent to each paying member, and assist with other expenses.

The second is to become a "historical connection," helping choose women whose history should be recorded in each diocese, taping interviews and transcribing and editing them.

The third is by sending names, addresses, and brief biographical sketches of women whose history should be included to the Project's office.

To become a member, receive additional information, volunteer as a "historical connection," or send names of noteworthy women, write: The Episcopal Women's History Project, General Theological Seminary, 175 Ninth Ave., New York, N.Y. 10011.

One boy's desperate attempt to memorize the names of the 12 apostles ended in left field with "Thesaurus!"

A girl, who apparently knew whereof she spoke but had a spelling problem, wrote that Jesus was scourged, then had a "reef" placed on his head (of coral, no doubt?).

Spelling also played a part in the confused answer to a question regarding the fate of Absalom: "King David hung him by the heir in a tree that was killed by soldiers."

Another student who did not take seriously my admonition to learn to spell correctly, especially proper nouns, wrote that the two priests of the Sanhedrin who judged Jesus were "Camus" and "Anus." (I'd better not comment on that one!)

A girl who confused one of our ninth-grade vocabulary words wrote that the Roman procurator of Judea was "Pompous Pilate."

Finally, a boy who chews his pencil thoughtfully wrote this summary, heavy with a strange logic: "The story of the Good Samaritan is very important because there is a hospital in Los Angeles named after him."

What's an Episcopalian to do? My usual response after reading such gems of humor as well as knucklebones of inaccuracy is to promise myself to volunteer to teach Sunday school in our parish church once again and to give up teaching the Bible as literature to those who have never heard the age-old stories. But each September, hope springs anew in my heart, and I dive into an enthusiastic retelling of the great stories. I open the first final exam, however, with a trembling hand.

Sarah Wallace of Santa Monica, Calif., first began her own systematic study of themes of biblical literature when she taught at Holy Trinity Parish in Nashville, Tenn., when both she and her husband William were graduate students.

Building concept gives flexibility

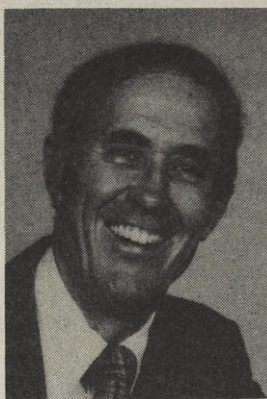
"We have a totally flexible building. Organ, sanctuary, walls—everything can be moved for different seating and activities," says the Rev. Ronald C. Molrine, rector of St. Anne's, Trexlertown, Pa.

St. Anne's accomplished this flexibility through a "design/build" concept developed by two Syracuse, N.Y., firms, Bennets/Turner Associated Architects and the Hayner Hoyt Corporation. The plan allowed for expansion of church facilities as money became available.

Phase one—a parish hall, meeting space, kitchen, conference room, storage and cloak rooms were built in 1977. Five classrooms and more storage space were completed in 10 weeks last summer for phase two. Phase three includes a sanctuary to seat 250 people, a narthex, a sacristy, and offices.

The design/build concept gave the church the flexibility Molrine cites. And he adds that the design "keeps the rooms ringing with activity." In the educational wing five groups can meet at one time without interfering with each other.

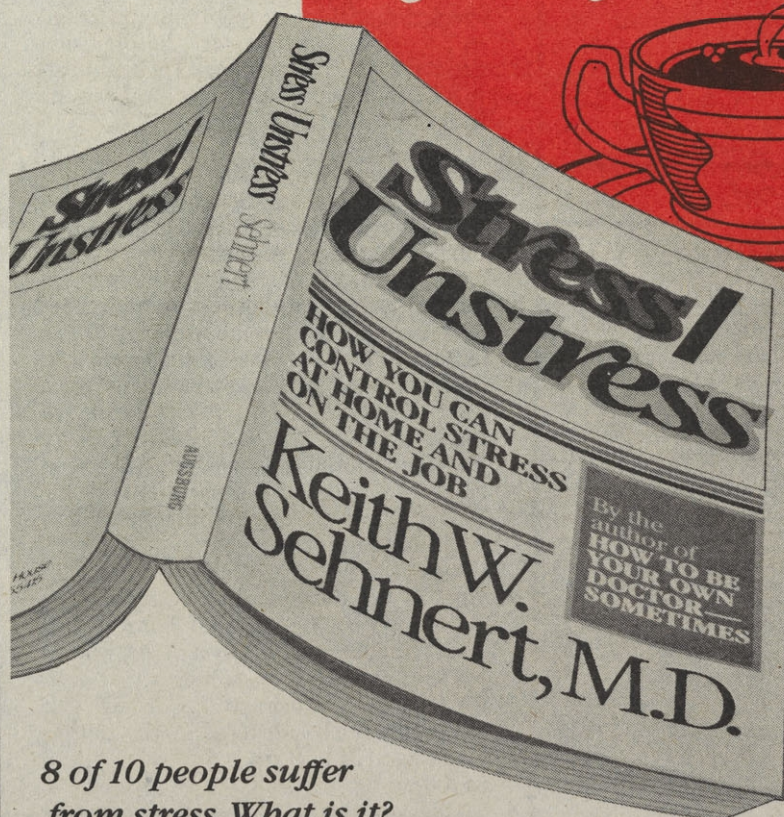
"This is a building we can grow into and expand as we go along," he says.



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Mission Information

BY ONELL A. SOTO

In Chol-Chol, Chile, the Anglican Church runs an *internado*, a boarding hostel, that provides accommodation for 25 girls from poor Mapuche Indian families who live in isolated areas west of the city of Temuco. Without this institution, established by English missionaries in 1895, these girls would not be able to receive the basic education their families want them to have. Since 1960 the hostel has been in Chilean hands. Although the crumbling building has capacity for 60 girls, only 25 can be housed with any degree of safety. The wooden structure also lacks bathroom facilities and running water. Bishop Colin Bazley of Chile says, "We pray that some grateful hearts will help us to repair and upgrade the old building and also to build an extension to the existing structure." Wouldn't some of *The Episcopalian's* readers like to participate in this project?

Christian theologians in Africa have been wrestling with issues that arise from the conflict between local cultural patterns and the religious requirements missionaries introduced. A recent meeting of 36 theologians from Africa's Anglican Churches dealt with the issue of male church members who have more than one wife. After urging "pastoral sensitivity" in areas where polygamy is practiced, the theologians said men should not be forced to divorce any of their wives before being admitted to Communion. They also affirmed monogamy as God's ideal for the husband-wife relationship.

The United Thank Offering Committee met August 24-28 at Seabury House. Reports Dorothy Moseley, interpretive materials chairman: "With prayer and thanksgiving we faced the difficult task of reducing 235 grant requests totaling over \$10 million to the approximately \$2 million available." At the final vote 100 missionary projects received grants for a total of \$2,175,924.81. A fact worthy of praise is this is the first time in history that the Offering was over the \$2 million mark! See what the small coins in the blue box can do? Congratulations, ladies. . . (And gentlemen!)

What is the mission of the Church? The 1963 Anglican Congress of Toronto said it is "response to the living God who in His love creates, reveals, judges, redeems, fulfills. It is He who moves through our history to teach and to save, who calls us to receive His love, to learn, to obey, and to follow."

Statistics

Continued from page 1

were in charge of congregations, but estimates indicate that in a few years 20 percent of the clergy will be women with an indeterminate number in charge of parishes.

Of the 12,672 clergy in domestic dioceses, 7,281 are listed as in the parochial ministry although 1,062 of them derive most of their income from secular work. Although 5,391 clergy are non-parochial, this includes 1,976 retirees and many others who also exercise at least a part-time parish ministry.

The number of aided parishes and organized missions has declined while the number of reported self-supporting parishes has increased, which Schultz ascribed to a more accurate diocesan count. An over-

Christian fundamentalists are making the wrong assumption in equating the Bible with the Word of God, according to Yale University historian and Reformation scholar Roland Bainton. Speaking at an ecumenical gathering at Tokyo's Union Church recently, the 83-year-old scholar said Christian fundamentalists "assume that every word in the Bible is correct, but that is not early Christianity." It took the early Christians until "about 380 A.D. to decide what the New Testament was going to be." He added that during the Reformation period Luther said, "The Bible is not the Word of God. The Word of God is Jesus Christ, and the Bible is the manger in which the baby lies. And there was some straw in the manger, too."

Several weeks ago I attended a "Mexican Mass" at the Church of the Epiphany in East Los Angeles, Calif., where the celebrant, Canon Oliver Garver, used this prayer which is still ringing in my ears: "Lord, the struggle is long and hard. The road still is not clear. What we ask for, we must work long and hard for. What we get, we sometimes overlook. Give us grace at this time that with compassion and fidelity we may work for a better world to our life's end, and send your Holy Spirit to bind us in solidarity with all those who are using their lives to resist evil and affirm love and justice, through your Son Jesus Christ our Lord. Amen."

Bishop P. Y. Cheung of Taiwan quotes in his diocesan newsletter *Friendship* the words of Dr. James Y. C. Yen, a noted Chinese specialist who 40 years ago said: "China's troubles are attributable to four major defects: poverty, foolishness, weakness, and selfishness." Adds the bishop: "Nowadays, even though Asiatic people have jettisoned colonial and sub-colonial systems, they still suffer from the same problems, heightened by superstition, illiteracy, fatalism, caste prejudices, and the like." The solution Bishop Cheung proposed: "To face all these problems with courage and always with Christ's teaching in mind."

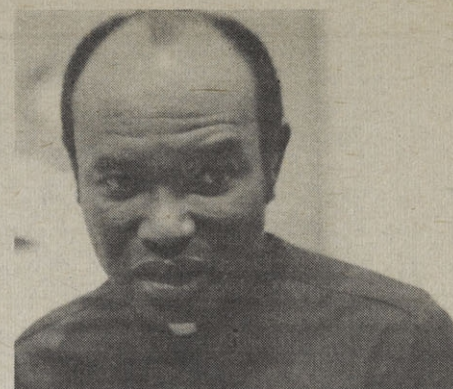
A note of thanks to all of you who have written to me in recent months. I am glad to hear from you even though we might not agree on certain issues. Your letters reflect a variety of points of view which are healthy and typical of our "unity in diversity." Your comments and insights are most helpful. Keep writing. Some of your specific questions will be answered.

all domestic total of aided parishes, organized missions, and self-supporting parishes of 7,215 compares with 7,020 for 1979.

The number of diocesan-related institutions—such as camps, hospitals, homes for the aged, and schools—shows a slight decline to 438 although parochial schools, figured separately, increased by 3,000 pupils to 79,396.

Income from parishes to their dioceses rose by 9.69 percent with other income bringing the total increase in diocesan revenue to 15.25 percent to reach \$83.5 million. From this income—which includes \$2.25 million in Executive Council grants—the dioceses shared \$14,283,994 with the national Church for its general program. This represents 17 percent of their total receipts, an increase over the previous year.

Overseas figures are not yet available.



Evanston conference participants heard the Rev. E. Don Taylor, above, and Valerie Hillsdon-Hutton, at podium.

Gospel first, then the Sacrament?

From a report by Erwin Soukoup

"Be gentle, be shameless, teach tirelessly, share freely, and don't wait—evangelize!" Dean John H. Rodgers exhorted the 270 members of the Episcopal Church Evangelical Congress '81 which met in Evanston, Ill., in August. The participants came from 64 dioceses to enjoy three days of prayer, worship, study, and discussion of the Episcopal Church's hopes for evangelizing the world.

Participants at this meeting did more than just listen to a roster of distinguished practitioners such as Rodgers, dean of Trinity Episcopal School for Ministry; Valerie Hillsdon-Hutton, evangelism trainer in Northern California with experience in England and Uganda; the Rev. Wayne Schwab, Episcopal Church evangelism staff officer; Donald Wilson, evangelism trainer; and Lee Buck, a life insurance executive who acted as moderator.

Schwab and Wilson helped prepare 42 two-person teams which made evangelistic calls to families of 10 Evanston-area parishes. Another group made blind calls on strangers. Both groups reported their experiences to a plenary session of the congress.

In one of his presentations Wilson talked about an issue that emerged in small group discussions: the basic tension between evangelical and Anglo-Catholic about whether the personal encounter with Jesus is more fundamental than the centrality of the Sacrament. Wilson's remarks, "We are not there to give people the Sacrament. We need to show the Gospel first, then teach people to love the Sacrament," clearly stated the issue which troubled many and was left unresolved.

Among the more formal liturgical celebrations, such as the opening Eucharist with Bishop James Montgomery of Chicago as celebrant and the closing Eucharist for which Bishop Shannon Mallory of El Camino Real was preacher, came an especially moving moment when the whole congress prayed for healing of retired Bishop of Chicago Gerald Francis Burrill, who had broken his back in an accident at his Florida retirement home.

"The Joyful Noise," singers and instrumentalists from Long Island, led the singing at the openings of the plenary sessions and at the Eucharists.

The Brotherhood of St. Andrew and the Church's Evangelism and Renewal Office jointly sponsored the congress. The Brotherhood supervised the audiotaping of the addresses, and the Episcopal Radio/TV Foundation videotaped the proceedings. Both are available from the Foundation, 3379 Peachtree Rd., NE, Atlanta, Ga. 30326.

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MILITARY SERVICE & THE YOUNG EPISCOPALIAN. Brochure on the wide range of positions concerning military service.

MISSION EIGHTY-ONE. Brochure describing the 1981 General Church Program and Budget.

MISSION EIGHTY-ONE, MID-YEAR PROGRESS REPORT on the General Church Program and Budget. Available from the Office of Stewardship.

CHURCH SCHOOL MISSIONARY OFFERING. Designation changes annually, beginning on Advent Sunday and running through the Last Sunday after Pentecost of the following year.

1980-81 theme (ends Nov. 22, 1981): "The Child: Our Future Now—Children of Province IX"

1981-82 theme (begins Nov. 29, 1981): "Gifts of Love: The Children and the City"
Poster, leader's guide, children's booklet, and offering box available. For general information and an order blank for materials, write: Office of Religious Education.

GOOD FRIDAY OFFERING. For the work of the Province of the Episcopal Church in Jerusalem and the Middle East (includes the Dioceses of Iran, Cyprus and the Gulf, Egypt, and Jerusalem). Poster, bulletin cover, and offering envelope available.

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UNITED THANK OFFERING. For information about materials and response to inquiries, please address: Miss Judith Gillespie, United Thank Offering.

ASIAMERICA MATERIALS. Available from the Asiamerica Office.

- a) Asiamerica Ministry Journal
 - 1) First National Conference 1974
 - 2) Second National Conference 1975
 - 3) Third National Consultation 1976
 - 4) Fourth National Consultation 1977
- b) **ASIAMERICA NEWS**
 - 1) Vol. II, No. 1, March 1981
 - 2) Vol. III, No. 2, July 1981

EVANGELISM AND RENEWAL, a pamphlet encouraging use of the network and its resources. From the Evangelism and Renewal Office.

EVANGELISM NEWS, a quarterly newsletter. For subscription, send your name and address to the Evangelism and Renewal Office.

FATHER FLETCHER'S CHRISTIAN EDUCATION QUIZ. Comes with a playing board, instructions, and question cards.

HEALTH AND WELFARE SERVICES: DIRECTORY, 1981-1983. (8½" x 5½") A 53-pg. booklet, listing agencies related to the Episcopal Church.

HISPANIC CHRISTIAN EDUCATION EVALUATION AND REVIEW. In English and Spanish. Available from the Office of Religious Education.

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BLACK CLERGY IN THE EPISCOPAL CHURCH: AN HISTORICAL OVERVIEW. 59 pgs.

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The following audio-visual resources are available at the costs listed from the Office of Communication at the Episcopal Church Center.

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ANGLICAN CHURCHMEN AND STATESMEN OF THE REVOLUTION. 12½ min. 35mm. Color. Presents issues of the American Revolution and the reaction of Anglicans to them. This and the filmstrip above are excellent resources for confirmation classes and parish study groups. Free.

A GIFT FROM JAPAN. 35mm. Color. Filmstrip created from pictures drawn by children in Japan depicting life around them in their time. Free.

Maps

THE EPISCOPAL CHURCH USA, 1981. Defines Provinces and Dioceses. (10¼" x 14"). Sized for use as placemats, individual classroom or notebook use. Free.

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Motion pictures

Order catalogs and films directly from the distributor: ROA Films, 1696 N. Astor St., Milwaukee, WI 53202. Phone: (800) 558-9015; in Wisconsin, collect: (414) 271-0861.

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PARTNERS IN MISSION. 26 min. 16mm. Color. Documentary coverage highlighting the 1977 Consultation of representatives of the Anglican Communion, Louisville, Ky. Service charge: \$7.50.

Slide presentations

BECAUSE WE VENTURED. 10 min. 35mm. Color. Audio cassette. Narrated by Presiding Bishop John M. Allin, providing a report and update on the Venture in Mission campaign. Projectionist script included. Available on loan.

PROFILE OF THE EPISCOPAL CHURCH. 35mm. Color. Narration on audio cassette. Projectionist script included. Available on loan.

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THE DEPRIVED. 32 black-and-white matte finish panels, approx. 17" square. \$5.00.

THE VALUE OF LIFE. 30 black-and-white matte finish panels, approx. 17" square. The above two exhibits photographed by noted photo-journalist Daniel J. Ransohoff. Both exhibits reflect conditions in society. \$5.00.

LET'S LOOK AT A GENERAL CONVENTION. An excellent portfolio of matte finish photographs documenting the scenes from a typical General Convention of the Episcopal Church—a graphic complement to the filmstrip, *The General Convention of the Episcopal Church*. \$5.00.

Celebrate the feast of Rosh Hashanah, family style

Every Sunday school child knows Cain slew Abel, Abraham and Sarah were ancient when Isaac was born, Jacob stole his brother's birthright and had to work twice seven years for the woman he loved, Moses climbed a mountain to receive the Ten Commandments, David slew Goliath and wrote the Psalms, and Solomon was rich and wise. Some have heard about the prophets and know about Ruth and Naomi, the deeds of Esther and Deborah. And some have grasped that all the events of the Bible are a history of people's struggle with themselves and God and of God's constant love for all His people.

But how many learn about Sabbath (beyond God rested on the seventh day and the fourth commandment says to keep it holy), Passover (Jesus went up to Jerusalem and people waved palms and there was the Last Supper), Omer, Shavuoth, Rosh Hashanah, Yom Kippur, and Sukkoth? All of these are special days for the Jews, days Jesus observed with traditional Jewish practice in a family setting.

To help families learn experientially about Old Testament holy days—and the basis for Jesus' religious observances in the New Testament—Martha Zimmerman has written *Celebrate the Feasts* (Bethany Fel-

lowship, \$4.95). She gives background information, relates Old Testament practices to New Testament fulfillment, and gives detailed instructions on how to celebrate each holy day, including prayers, recipes, patterns, and lists of necessary materials. Special helps include a chart with dates for celebration and another giving Old and New Testament interpretations for each feast.

Rosh Hashanah, which occurs this year on September 29, is the Jewish New Year. *Rosh* is the Hebrew for "head" or "beginning," and *Hashanah* means "the year." In the Bible this day is called Yom Teruah, the Day of Sounding the Trumpet. It is the beginning of 10 days called the High Holy Days which end with Yom Kippur, the Day of Atonement.

Three strands are braided together to give Rosh Hashanah its significance. First, it is a day to honor the *kingship of God* and His authority over creation. Second, it is a *Day of Remembrance*, a time to consider one's place in the universe and one's personal part in the unfolding of God's plan. Third, it is a day for the *revelation of God*, when the sounding of the shofar signals God's people to a spiritual awakening. *Shofar* is the Hebrew word for trumpet or horn, specifically a ram's horn.

On Rosh Hashanah morning, and every morning until Yom Kippur, someone in the family blows a horn and proclaims: "Awake, you that are sleepy, and ponder your deeds; remember your Creator and go to Him for forgiveness. Don't be like those who miss reality in their hunt after shadows and waste your years in seeking after vain things which can neither profit

nor deliver. Look well to your souls and consider your deeds; let each one of you forsake his evil ways and thoughts and return to the Lord so that He may have mercy on you." Then the person announces one of the 10 reasons for blowing the shofar.

That evening the dinner table is set with the best. Someone blows a horn to gather the family and reads the ancient words calling the people to awaken. The woman of the house lights the candles as she prays. The man leads prayers over the cup of wine and bread, a round loaf symbolic of desire for a full and round year.

A typical Rosh Hashanah dinner combines traditional and symbolic foods: wine or juice, challah, apples dipped in honey, whole baked salmon, green beans, carrots, sliced tomatoes and cucumbers, honey cake, and fresh fruit.

The apples and honey are symbolic of the hope that the year will be a sweet one and require a special thanksgiving which includes these words: "How sweet are Thy words to my taste, yes, sweeter than honey to my mouth. We should now walk in this newness of life. Grant us a year filled with blessings."

Traditionally, the fresh fruit is the first from a new harvest, and a prayer is said over it: "Blessed art Thou, O Lord our God, King of the Universe, Creator of the fruit of the tree, who has kept us in life, preserved us, and enabled us to reach this season."

After the meal and grace, someone reads the story of Abraham and Isaac (Gen. 22:1-14) and talk centers on God's provision of a ram to be sacrificed in Isaac's place, a living picture of what was to come in His greater gift of Jesus.

Read the book for the prayers, recipes, and other customs of Rosh Hashanah—and other Jewish celebrations.



Coptic Pope Shenouda III at an ecumenical service in New York City in 1977.

Sadat replaces Coptic Pope

CAIRO—In an attempt to control both Muslim and Christian "extremists," Egyptian President Anwar Sadat has replaced Pope Shenouda III, leader of the 6 million-member Orthodox Coptic Church, with a commission of five bishops. But his coreligionists still recognize Shenouda, a former army officer, as Pope, a Coptic spokesman says.

The Copts, Christians who trace their Church to St. Mark, have been clashing with Muslims. Sadat has criticized the Muslim persecution which has resulted in many deaths, and in the recent crackdown some 1,500 Muslims and Christians have been arrested.

Sadat says he will also take over supervision of the nation's 40,000 mosques in which only government-approved Muslim clerics will be permitted to preside.

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Students hope to revive old momentum

by Janette Pierce and Scott Jones

Episcopalians were well represented among 300 people who met in Berkeley, Calif., in August to plan a new student Christian movement. If an interim committee of the National Ecumenical Student Conference is successful in completing its assigned tasks, it will become the first such movement in the U.S. since the University Christian Movement disbanded in 1969.

Almost half the student conference participants were from ethnic minorities and were equally divided between men and women. The conference followed on the heels of the 18th General Assembly of the World Student Christian Federation which met in San Francisco. Some 35 international delegates attended the national conference as resource people.

Both student gatherings focused on the theme "Come, let us rise up and build together" (Neh. 2:18). Both emphasized the relation between Christian belief and social and political issues.

The national conference began with two days of study on such issues as economics, racism, and sexism and workshops on such topics as liberation movements, disarmament, and women's issues.

During the conference the students were shocked by the death of a participant, Victor Martin, 18. He had a history of serious illness and on the night of his death had told worshippers at a service that he gave thanks each day for his life.

In determining the new organization's structure, the longest debate centered on assuring racial and gender balance on the 17-member interim committee. The committee was finally formed with 10 women and five men—including two Asian-American, two black, and two Hispanic representatives. Two native American members are yet to be chosen. Two disabled representatives will also be sought.

The conference instructed the commit-

tee to develop and provide support for local student movements, plan for a national assembly in two years, and acquire funds for a paid staff, regional conferences, and a communications program—a list of tasks which could keep a full-blown organization busy.

Six advisors will work with the committee. One is the Rev. James McNamee, the Episcopal Church's staff officer for ministry in higher education.

Another Episcopalian, Ginna Brelsford, was elected a North American representative on the executive committee of the World Student Christian Federation, whose assembly preceded the national meeting.

Here delegates from more than 80 nations wrestled with the form and structure of ecumenical student witness in the 1980's. It also wrestled with the cultural, political, linguistic, and religious differences which any activist international meeting might expect. The federation coordinates the programs of more than 100 allied movements around the world. This was its first assembly in the U.S. since 1913.

Among the priorities the assembly set for the future was building local and national student movements such as that emerging in the U.S. A resolution sharply criticized the Moral Majority and stressed "it is important that right-wing fundamentalists should not be the only Christian voice on university campuses."

The meeting called for theologically informed "political engagement" and took note of the risks this might entail: Two student movement staff members have disappeared in El Salvador and are believed dead. A Philippine member arrested in 1980 is believed dead. Two South Korean staff members are in jail.

As the result of a pre-assembly women's meeting report which criticized lack of female representation in leadership, the assembly approved a Woman's Program Fund to carry out proposals "for education, communication, and networking" among women. It also amended its by-laws to assure an equal number of men and women on its executive committee.

Switchboard

Continued from page 4

PLOWSHARES II

This nation does not need economic recovery so much as it needs spiritual recovery. Everyone knows Americans enjoy the highest standard of living the world has ever known. Are they happy? I wonder.

Do we need so much military might? Are we a nation under God or a nation under Satan? Are we as peace-loving as we claim when we sell arms to all? In I Sam. 27:47, David, facing the giant and well-armed Goliath, had this to say: "And Israel will learn that the Lord does not depend on weapons to fulfill His means—He works without regard to human means!"

Lillian Weidenhammer
Hattiesburg, Miss.

DAMAGING VIEWPOINT

I am an Episcopalian and retired professional nurse.

In the August issue the article by Wayne H. Heller, "Can men find happiness in the Church," gives us something to think about and act upon. His interpretation of the Scriptures about the status of women needs to be widely proclaimed. Fundamentalists flood the pulpit and TV with their interpretation of Scripture and, I believe, wrongly insist that women must be submissive and subservient to men. I have seen Christian people undergo serious disruption and suffering by living by that viewpoint.

Frances B. McMillan
Ottawa, Ill.

THANK YOU

I want to express our deep appreciation for the wonderful coverage *The Episcopalian* accorded the Bishop Whipple collection—a living testimony to a remarkable individual who was closely linked to the

early history of The Bishop Whipple Schools and of Minnesota.

John R. Hyslop
Faribault, Minn.

FREEDOM RESTRICTED

From the viewpoint of the laity, the basic problem concerning the Prayer Book has to do with the freedom to worship God. Any infringement of that fundamental principle challenges a freedom guaranteed by the Bill of Rights. Can our Church deny us what our country has given us? Can an unacceptable form of worship be imposed upon us without violating that principle?

A distinguished scholar and former member of the Liturgical Commission, Dr. Massey Shepherd, and we are in complete agreement on this basic principle. In his book, *The Worship of the Church*, he says, "The principle of religious freedom is so deep-rooted in our American tradition that, short of losing our national independence, we are not likely to face the menace of outward restraints upon the free exercise of worship according to our convictions."

What he thought we were not likely to face is indeed what we are now facing—not a threat that is outward, but a threat from within our own Church.

The Anglican Communion has been blessed with a varied heritage of alternate forms of worship: the Diurnal, the Missal, and *The Book of Common Prayer*. When the new book was adopted in 1979, an attempt was made to force its exclusive use and to prohibit the use of older forms.

How can we atone for the damage done to the Body of Christ by the violation of this freedom of worship? The answer is simple: restore that freedom.

Elizabeth McNaughton
Pebble Beach, Calif.

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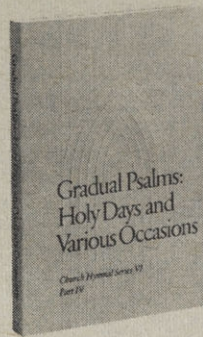
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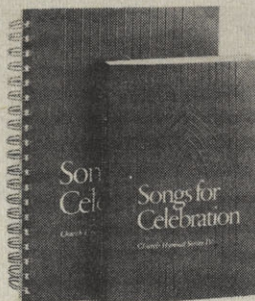
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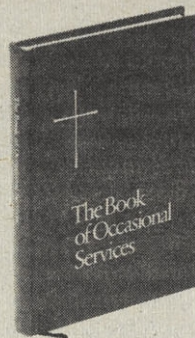
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Have You Heard

THE MORE THINGS CHANGE, THE MORE THEY'RE THE SAME

Today's arguments over changes in biblical language have nothing over early attempts at updating. In *Progress of the Protestant* author John Haverstick records Anglican Bishop Stephen Gardiner's objections that William Tyndale's 1525 New Testament was "too clear." Gardiner urged retention of over 100 Latin words, such as *peccator* and *zizania*, as more dignified. On the other side was Sir John Cheke whose New Testament in native English turned "publicans" into "tollers" and "parables" into "biwordes." Haverstick says the 47 scholars King James hired needed almost four years "to wrangle out these problems." Instead of revising earlier English Bibles as they had been hired to do, they completed a new translation from available Greek and Hebrew texts. Critics said they "perverted the meaning of the Scriptures," and the now-revered King James Version was not fully accepted for half a century.

PLANNING AHEAD

For a person to whom prior planning means deciding by 10 a.m. what commuter train to take home in the evening, learning that ecumenical representatives are already meeting to plan Jesus' 2000th birthday is indeed impressive. Just what form our founder's day celebration will take is not definite. Those who feel strongly that "all should be one" will be disheartened by the report that some officials feel it may already be "too late" to plan a worldwide ecumenical council which was one suggestion for marking the occasion.

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I'D RATHER BE ON EARTH

Philadelphia knows the feeling of being rejected by tourists so when the local paper criticized a scientist's conclusions that if intelligent beings exist in outer space they would visit earth, we all understood. After all, we aren't *there*. Does that mean we don't exist? the editorial asks. Considering the state of the world, the editorial continues, defining Earthlings as intelligent life may be overstating the case, and if intelligent aliens *are* out there, they have decided this is just no place to vacation.

GOING PUBLIC

When Joan Mondale was Second Lady, her enthusiasm for American handicrafts was well-known: her own talents as a potter were not. Now her work is on public display because she has donated four communion sets of her own design to be used at the Chevy Chase Presbyterian Church outside Washington, D.C., which she has attended with her family for the past 20 years. Mondale says in *Presbyterian Survey* magazine that her church life and her pottery work are both "private activities" that are "nourishing. They regenerate me and give me something so I can give in return."

ADDENDUM

When we reported that the tiny Schwenkerfelder Church—five congregations and 2,748 members—had given the Reagan cabinet two members, Secretary of Health and Human Services Richard S. Schweiker and Secretary of Transportation Drew Lewis, we neglected to point out that if the Episcopal Church were proportionately represented, the Cabinet would have 2,252 Episcopalians.

GET YOUR BEAGLES WHILE THEY LAST

St. James' Church, Pewee Valley, Ky., had a talent auction to raise money for a refugee family. Piano lessons, a truck load of manure, plumbing, cream pies, haircuts, a biplane ride, one day of secretarial work, chimney cleaning, chair upholstery, and a party for 10 couples called a Night with the Stars were among items auctioned. And in case you missed the event, St. James' has some leftovers: two beagles, Chinese pork stew for four, and a tailgate picnic for two. Get 'em while they last!

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