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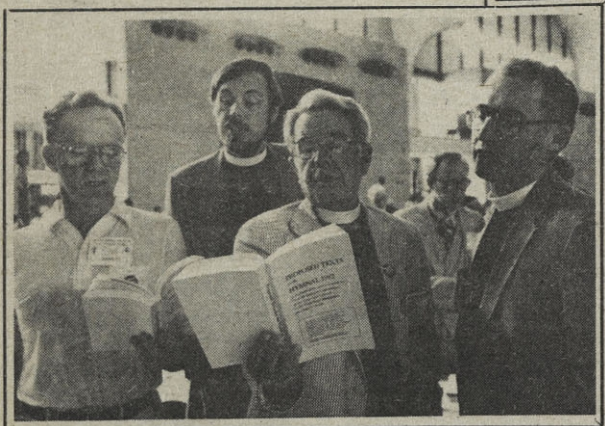
VOLUME 147, NO. 10 THE OCTOBER 1982

# EPISCOPALIAN

## NEXT STEPS FROM NEW ORLEANS

### A new Hymnal and Lutheran unity

Everywhere at General Convention people sang as they worked at adopting the first new *Hymnal* in 42 years (page 10). Also adopted was an agreement with three Lutheran Churches (page 15) which will allow Eucharistic sharing on special occasions and more local cooperation (page 5). Plans were set in motion to elect a new Pre-



siding Bishop in 1985 (page 11) but Convention voted not to rename him "Archbishop" (page 11). Theological education received a financial boost (page 7), and Convention affirmed tithing.



Photos by Neale Morgan

Bishop Desmond Tutu with his animated delivery and plea for justice for black citizens of his native South Africa received loud and prolonged applause as one of several speakers (pages 12, 13) invited to Convention by Presiding Bishop John M. Allin, shown at right, as he and his wife, Ann, greet Vice-President George and Barbara Bush. Convention acted on a wide range of issues which are summarized beginning on page 16.

### Guests, world peace, and new aid for poor

Convention passed more than a dozen resolutions on peace, including one calling for a nuclear freeze (page 17) and two programs—The Next Step and Jubilee Ministry—to meet basic human need (pages 15, 9). It spoke on a wide range of social and moral issues ranging from aging and Creationism to refugees and Vietnam veterans



(page 19). Future conventions will be shorter, but their size will remain constant or grow as new dioceses are added, because Deputies defeated a cost-cutting measure to decrease their number.

inside

**Mary Morrison:  
'Baptism opens a way  
and releases the power'**



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# World News Briefs



## SAN DIEGO

The American Lutheran Church meeting here in California voted to join the Lutheran Church in America and the Association of Evangelical Lutheran Churches, both of which previously approved the plan at separate conventions. Combined membership of about 5.4 million people make the unified church the third largest Protestant group in the United States. Leaders of the three churches announced the results of the votes by telephone hook-ups, getting applause at each convention. Dr. Arnold Michelson will coordinate a Commission for a New Lutheran Church which could come into existence as early as 1988.

## GENEVA

The World Council of Churches' Program to Combat Racism announced from its Swiss headquarters a record number of organizations—53 in 20 countries—will receive grants this year although the total amount of money—\$489,500—is down from recent years. The previously-funded South-West Africa People's Organization (SWAPO) is the largest single recipient. The special fund allocates grants for humanitarian causes but without controls, a method which has been controversial.

## CROWN POINT

Meeting in this Louisiana city prior to General Convention the Episcopal Society for Ministry in Higher Education elected the Rev. Peter Haynes, chaplain at the University of California, Berkeley, as president. ESMHE voted not to meet in dioceses that do not ordain women, elected provincial members of the steering committee, and heard author William Rankin urge the moral use of knowledge.

## BELFAST

The new Roman Catholic bishop of Northern Ireland has pledged to promote a mutual respect that requires Roman Catholics and Protestants to value each other. The Most Rev. Cahal Daly, 64, served in the heart of the Irish Republic and has family in Northern Ireland. Outspoken, Daly has attacked the Provisional Irish Republican Army for violence and has been outgoing in his attitude to Northern Protestants.

## CANTERBURY

The Rev. Margaret Phillimore of Wheeling, W. Va., became the first woman ever to preach at Canterbury Cathedral in August. The Church of England took the first step to lift a 1979 ban on visiting ordained women participating in English services, but the action must receive a two-thirds majority at a future General Synod.

## LONDON

Exclusion from the Republic of South Africa forced the resignation of Bishop Graham Chadwick of Kimberley and Kuruman, effective at year's end. Chadwick's visa exemption as a British citizen was withdrawn in March by security police because, Chadwick believes, of his attempts to visit and secure release for two priests and school students detained in Kimberley.

## NEWARK

Episcopalians in this New Jersey diocese may join the newly-formed Episcopal Federal Credit Union for a \$1 membership fee and with a minimum deposit of \$5. Dividends from the profits on members' shares are expected to bring 6 to 8 percent with a potential membership of 10,000 and \$10 million in deposits.

## KAMPALA

Anglican Archbishop Silvanus Wani of Uganda was shot and wounded during the robbery of his car in the center of this capital city in early August. His driver was unharmed.

## WASHINGTON, D.C.

Terminally ill patients will benefit from the 1982 tax bill which provides Medicare aid for home or hospice treatment center care beginning next November. Some



## SEE CANTERBURY

12,000 people now benefit from the growing number of such facilities—88.2 percent of them are non-government and not-for-profit, 10 percent being run by religious institutions while churches provide volunteers for many others.

## ERIE

By applying for priesthood, the Rev. Barbara Akin, the only female deacon in the Diocese of Northwestern Pennsylvania, has re-opened a controversy about the standing committee's stance on recommending women for ordination. After the committee issued a statement saying "women are not the appropriate subjects for ordination," the Rev. John B. Chane of St. Paul's Cathedral filed a presentment on April 26 charging the eight committee members with violation of canon law. The four priests on the committee disqualified themselves from the vote and on June 10 the four laypeople voted 3 to 1 that not enough evidence for a trial existed. The standing committee has three months in which to act on Akin's request which is supported by the rector and vestry of Church of the Redeemer, Heritage, Pa.

## LONDON

A Church of England panel is studying the "vexed question" of marriages between stepparents and stepchildren because of recent cases of such relatives having to apply to Parliament for permission to marry. If the panel, as expected, recommends abolishing the barriers to marriage between those who have no blood ties, bishops in the House of Lords would sponsor a bill to make it law.

## SEATTLE

Charges have been dropped against 14 disarmament activists who staged a protest against the arrival of the first Trident nuclear-missile submarine in Puget Sound in Washington. Among those arrested were a 78-year-old Lutheran laywoman. St. Mark's Episcopal Peace Fellowship had given prayer support to the blockade and is sponsoring a fall program of discussion of nuclear arms-related issues.

## UPPSALA

An ecumenical international peace conference will be held April 20-24 here and in Stockholm, Sweden. Archbishop Robert Runcie has been invited and Swedish Lutheran Archbishop Olof Sundby said he hoped a "representative delegation" of the Anglican community will attend.

## SAN DIEGO

Christians are more accepting of clergy divorce now the Rev. Lyle Schaller, church consultant said in California. Though no statistics exist, Schaller said, "My hunch is that one-fourth of the ordained clergy either have been divorced or will see their marriages end in divorce rather than death."

## STONY POINT

About 75 people met in this New York state community for a Consultation on Women in Prison sponsored by the National Council of Churches. Between 1971 and 1979 the number of women being imprisoned in the U.S. jumped by 74 percent, though the number of incarcerated women is still far lower than men.

## WASHINGTON, D.C.

The Supreme Court will hear arguments this month on an IRS ruling denying tax exemption to racially discriminatory private and religious schools. The case involving Bob Jones University, Greenville, S.C., which bans interracial dating, and Goldsboro, N.C., Christian schools which admit no blacks has been through several courts. The Reagan administration asked a Supreme Court ruling when the IRS policy was contrary to that of the Justice Department.

## PIPESTEM

The Appalachian South Folklife Center in this West Virginia town and the Grass Roots Economic Development Corporation in Jackson, Ky., are distributing beehives to 40 families in these two states. Heifer Project International supplied the hives so Appalachian families can be trained to use them to produce honey for home consumption as well as for sale.





## Urban bishops ask church help for workers

by Isabel Baumgartner

A Labor Day pastoral signed by 39 of the 80 members of the Urban Bishops Coalition warns that recent industrial changes have crippled the economic well-being of the United States in ways from which the country may not fully recover.

Top-level decisions in distant board rooms, the pastoral declares, can permanently handicap the earning potential of dislodged employees unless those employees—with help from their communities—devise ways to take control of their economic futures.

The letter says today's crisis, "the most severe economic upheaval in more than a century," jeopardizes "the economic future of millions of families and hundreds of local communities."

The pastoral endorses the right of workers to organize unions and advises cooperative ownership of local businesses. It alerts Christians to the steeply increasing rates of "mortality, suicide, alcoholism, crime, and divorce" among the unemployed, and to the necessity for pastoral care of persons as an "antidote for such self-destructive patterns."

At a press conference several urban bishops underlined the Church's potential for making significant impacts on industrial conditions.

Bishop John Burt of Ohio described the effective ways in which an ecumenical coalition helped in Youngstown, Ohio. Some 350 workers about to lose their jobs with the closing of a rubber factory joined forces, bought the plant, and now operate it at a profit.

Pittsburgh's Bishop Robert Appleyard confessed that "the Youngstown crisis wakened me from a deep sleep." He has been working for the last five years with people whose livelihoods were jeopardized by steel industry cutbacks. "We've tried to be prophetic about the crisis to come while the companies were still concentrating on making profits," he said.

New York's Bishop Paul Moore, Jr., commended the Japanese system which engages workers as well as owners in industrial decision-making.

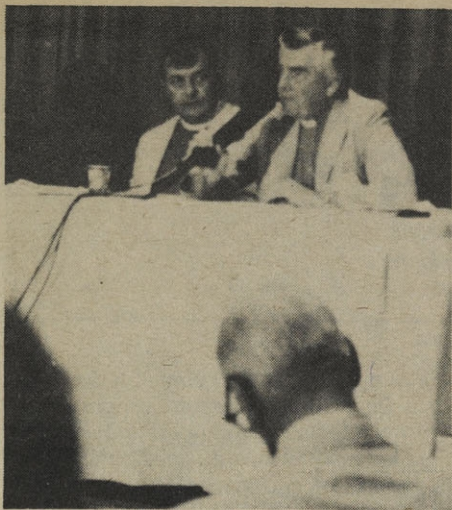
Bishop John Walker of Washington, Coalition chairman, called the pastoral "not strong but moderate. In Washington there are so many thousands unemployed and the situation is so grave that if the Church did not speak, people would rightly wonder what the Church is all about."

JOHN BOOTY

ARTICLES ON FAITH  
NOW AVAILABLE AS BOOK

The series, "What Makes Us Episcopalians?" which John E. Booty wrote for *The Episcopalian*, is now available as a booklet from Morehouse-Barlow, 78 Danbury Rd., Wilton, Conn. 06897, at \$2.50 each, plus \$1.00 postage and handling.

The series gives a historical perspective and examines the four strands of Episcopal Church authority—Scripture, Tradition, Reason, and Experience—with a concluding chapter since the publication, many parishes have used the articles in their Christian education programs. In his introduction Booty suggests using the book for a six-week study course during Lent.



Photos by Fay Richardson

At a press conference, left to right above left, Bishops Robert Appleyard, Lyman Ogilby, Paul Moore and, above right, George Hunt and Richard Trelease asked for Church help to people in times of "severe economic upheaval."



St. Francis of Assisi will be commemorated on a 20¢ postage stamp issued October 8. San Francisco, Calif., the city named for the saint, will celebrate his 800th birthday this year. The stamp, designed by Ned Seidler, an artist who works for the National Geographic Society, is printed in violet, flesh tone, brown, ochre, red, and black.

# GREETINGS

Cards from the Presiding Bishop's Fund for World Relief — what a thoughtful and generous way to send greetings to your family and friends this Christmas!

*I am come that they might have life, and that they might have it more abundantly.* **I am come that they might have life.** *St. John 10:10*

**A**

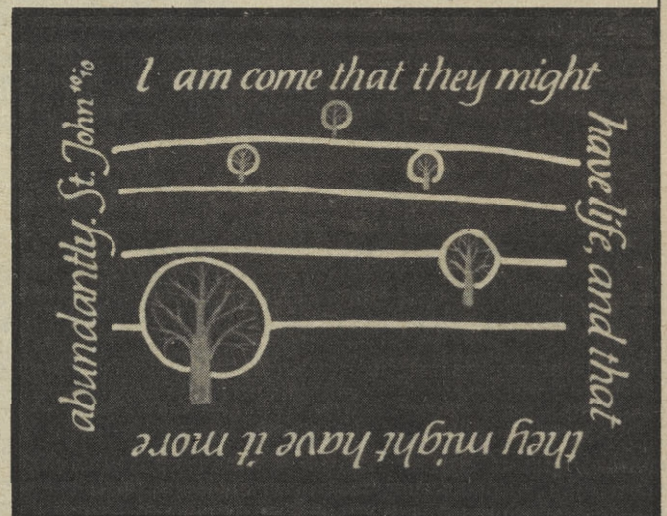
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— St. John 10:10.

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**B**

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# Switchboard

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

## SUPPORT & GUIDELINES

Much recent discussion on the quality of seminary education has been negative. As a graduate of our seminary in Austin, Texas, I must express strong disagreement with those who offer only blanket condemnation of our 10 accredited seminaries. I found the academic requirements, content, and methods to be far more rigorous and comprehensive than my undergraduate studies at Swarthmore College—known for its high academic standing. I think the condemnation is misdirected primarily because the Episcopal Church has failed to accept its responsibility for the seminaries by not providing adequate academic guidance and financial support.

The General Ordination Examinations are an attempt to respond to the requirements in the Canons for a demonstration of proficiency in the seven areas of study. They do not establish curriculum guidelines. That is not their intent. The GOE should be a diagnostic tool for use by the individual dioceses. The emphasis of the GOE is on process and assimilation, not on specific details of information.

Perhaps the time has come for the Episcopal Church to accept its responsibility by providing financial support and academic guidance for the institutions which carry the burden of educating those who are to be ordained for the Church.

L. Murdock Smith  
High Point, N.C.

## ON THE OTHER HAND

To clarify a point made in the article about the Prayer Book Society in the August issue: The society states it has 150,000 members and 300,000 names on its computer. These 300,000 names do not necessarily constitute support for I have been receiving mailings which I never requested. If this group claims the 300,000 names as supporters, then I will have to look twice at the results of its Gallup Poll on what Episcopalians "really" think.

Mary W. Davis  
New Castle, Del.

## WHAT'S IN A NAME?

I have read several letters struggling with the problem of what to call people who

are ordained. It has been correctly observed that "clergy" pertains to "the body of persons ordained for religious service." "Minister" obviously does not work for as the catechism points out, "ministers of the church are lay persons, bishops, priests, and deacons." One is not a minister by virtue of ordination, but by baptism.

"Pastor" does not work for two reasons. First, it is used by Lutherans and Roman Catholics as a title in the way we use rector. The second problem with "pastor" is while we should all treat each other pastorally, priests and bishops have been specifically assigned pastoral duties while deacons have not. This may change with the emerging role of the diaconate.

My suggestion is the word "cleric" which is actually an old word with a rich history.

G. Thomas Luck  
Richardson, Texas

## SILVER LINING

In reading the August *Episcopalian* I saw a picture showing an atomic blast and the words: "There is no silver lining in this cloud."

During World War II, I served as a major during the invasion and capture of Okinawa [where we experienced high] casualties. Later atomic bombs were dropped on Hiroshima, and in a few days the war was over.

I had a wife and three kids back home. The silver lining of the Hiroshima bomb was, for me, "Back alive in '45."

Robert A. Mayo  
Lancaster, Pa.

# Exchange

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

## WANTED

The Bishop Gibson Home for the Aged in Jamaica is in dire need of a large refrigerator. If you can help, write to Mrs. Kathleen Williams, 2 Sandhurst Terr., Kingston 6, Jamaica, W.I.

St. Paul's Episcopal Church, Old York and Ashbourne Rds., P.O. Box 11215, Elkins Park, Pa. 19117, wants a bell to be used in an 80' tower. Write to Howard Long at the above address.

Matthew-Daniel Stremba is a storyman

looking for work with congregation(s) or community with an interest in "the story as sacrament." For details, write to him at 3927 Rexmere Rd., Baltimore, Md. 21218.

The Rev. Catherine Welton is willing to pay for a record and/or script for the SVE filmstrip, "Advent: A Season of Hope." Write to her at Diocese of Central Pennsylvania, P.O. Box W, Harrisburg, Pa. 17108.

Trinity Presbyterian Church, 6800 Washington Ave., University City, Mo. 63130, wants to purchase a used bell for its tower. Write to the Rev. Donald A. Weems at the above address or call (314) 725-3840.

## VACATION EXCHANGES

The Rev. Victor Pearce offers his cottage (well-equipped house, mountain coast, use of car) in Wales to an *Episcopalian* reader whose home would be sufficient for his

family. Spring or autumn preferred. Write to him at 15, Kinnersley Ave., Kidsgrove, Stoke-on-Trent, England ST7 1AD.

The Rev. and Mrs. Derek Bastide would like to exchange houses with an American clergyman for a month during the summer of 1983. Write to them at 4 Harvard Rd., Ringmer, Lewes, East Sussex, U.K.

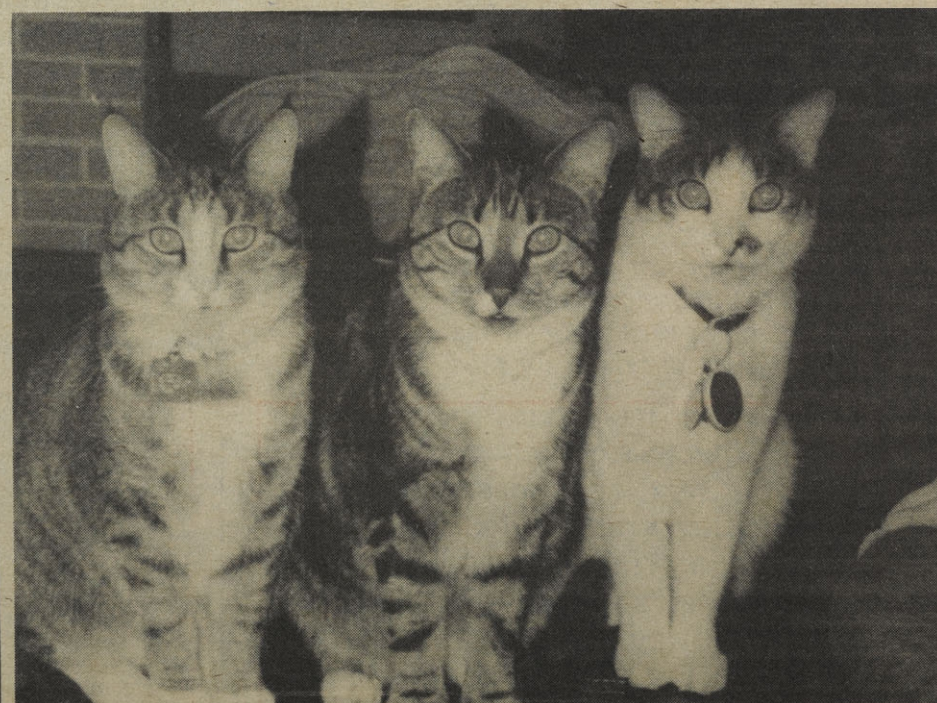
## FREE

Episcopal Church of the Redeemer has used choir robes in various sizes to give. If interested, please write to Judy Cornwell-Smith, 4333 Plaza Gate Ln. No. 101, Jacksonville, Fla. 32217, or call (904) 731-5270 after 5:30.

## ARMED FORCES CHRISTMAS MAIL

The 1982 Christmas Mail Call is now underway. This is an ideal project for individuals, families, and church groups. For information on how to have a part in this worthwhile program, send a stamped, self-addressed envelope to Armed Forces Mail Call, 6520 Selma Ave., No. 315, Hollywood, Calif. 90028.

# The Episcocats



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Susan Mullen

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## Baptism opens a way and releases the power

BY MARY MORRISON



Jesus comes to John the Baptist and gives himself over to the experience John offers—a baptism in the River Jordan. Have you ever seen a river baptism?

A crowd of people stands about waist-deep in a river, and one by one they are dipped. (The Greek word *baptidzo* means simply "dipped.") They are dipped, too, all the way under. As for what that experience must be, well, there's a Zen story.

A Zen master was on a journey with his disciple. Every 10 paces or so his disciple

would say, "Master, when shall I attain enlightenment?" Each time the Zen master made no reply.

Eventually they came to a stream they had to ford. In the middle of the stream the disciple asked again. The master seized his disciple and held him under water until he was almost drowned. When the disciple came up gasping and spluttering, the master said, "When you are as eager for enlightenment as you were for that breath of air, you will attain it."

That's the experience that baptism is. No wonder that having been dipped and coming up out of the water, *straightway*, as Mark says, Jesus sees the heavens rent asunder—an opening, indeed!—and hears a voice saying—

Well, saying what? We usually focus on the uniqueness of that phrase, "beloved son," and so, of course, never dare to appropriate any part of this experience to ourselves. But let's be as down-to-earth as

we can and ask simply, "What kind of general experience is this?"

Two experiences are so closely intertwined here that they are almost impossible to separate: being accepted and, because of this acceptance, knowing the powers within us.

We've all had this experience in one form or another. Perhaps someone will say to us out of the blue, "You know, you're really very good at (whatever it is)," and something within us rises to answer those words. Or we find someone we want to share our life with who also wants to share life with us. Or we obtain a job we had hardly dared hope for. Or we suddenly come, one day, to an inward sense of having all we've been doing and thinking come together into a harmonious whole. We are accepted! The Lord is well pleased with us. We see a way opening for us to use the power we now know we really have.

But Mark's account makes plain that

## Reflections

acceptance and temptation are really halves of one experience. After the moment Jesus knows He is the Messiah—the Christ, the anointed one—come the temptations.

Nothing in all the Gospels is more exciting than Jesus' recognition that His opportunities are in fact temptations. He says "No" to naked power, used as force, in order to affirm the gentler but stronger power of the seed that grows from within and encourages the same growth in others. With Jesus' help we, too, can learn to see the temptations hidden in our opportunities and follow, in our own small way, His Way of the Cross—in William Temple's words, "power subordinate to love."

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Bible teacher and author Mary Morrison is a former contributing editor to *The Episcopalian*.

### Parish level unity

## Joint Episcopal-Lutheran efforts get boost

In Louisville, Ky., San Diego, Calif., and Cleveland, Ohio, Lutherans were discussing Episcopalians and in New Orleans, La., Episcopalians were talking about Lutherans. In Cambridge, Ohio, and Allentown, Pa., both Lutherans and Episcopalians were waiting to hear the outcome of all that talk.

At their respective conventions three Lutheran bodies took an historic vote to merge into one 5.4 million-member church. Concurrently they also made history in agreeing to further ecumenical ties with Episcopalians; the Episcopal Church's General Convention also ratified the agreement.

As a result of the votes, the two communions agreed to recognize each other as Churches in which the "Gospel is preached and taught," establish mutual programs of study and action, and to permit interim sharing of the Eucharist.

The day after he returned home from New Orleans, the Rev. John Bowers of St. John's Episcopal Church, Cambridge, Ohio, met with the Rev. Gordon C. Lund, pastor of Christ Lutheran Church to put together an adult education series for their two parishes which have been sharing a Sunday school and youth and adult education program for a year.

The new agreement, Bowers says, "enables us to express what we're doing in more concrete ways."

It also solves a dilemma Lund cited prior to the September action: "The main purpose of Christian education is to direct and lead young lives into the Church. Without communion we have no place to lead them." Lund says his congregation has learned, "We have much in common [with Episcopalians] but didn't realize it."

The Cambridge Lutheran-Episcopal connection came about because St. John's, with about one-third the membership of the 350-member Christ Church, had sagging church school enrollment and merger of the two programs seemed logical. In Allentown, Pa., Episcopal and Lutheran parishes began information-sharing sessions after the national Lutheran Church in America initiated discussion of the unity document.

The Episcopal Church of the Mediator with 800 communicants and St. Stephen's Lutheran Church with about 1,000 are both strong, growing churches and began their conversations out of a sense of ecumenism. On November 7 Episcopalians will process to St. Stephen's where, under the new guidelines, they will have the opportunity to share the Eucharist with their Lutheran neighbors three blocks away.

If you are an Episcopal minister or a full or part-time employee of the church,

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*And they continued steadfastly in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers.*  
Acts 2:42

## House of Bishops' Pastoral Letter General Convention, 1982

# IDENTITY, PILGRIMAGE, AND PEACE

Grace and peace in Christ Jesus to the clergy and laity of the Episcopal Church, from their bishops.

Hard work and hope have marked our experience at the 67th General Convention. Signs of new life in the Church are clear. We share with you thanksgiving.

Our *Book of Common Prayer*, embracing the old and the new, nourishes worship all across this Church in splendid diversity and depth. At this Convention a revised and enriched hymnal was approved and launched. In our time, renewal movements of many names have touched and transformed our personal lives. These in turn have furnished our congregations with new energies for outreach and evangelism. Encouraged by the \$150,000,000 given and pledged in the past six years to Venture in Mission, we have resolved upon new increases in giving.

Under the title of "Jubilee Ministries" we will mount an added outreach to the hungry and aged, to those distressed by sharp changes in public spending priorities and to those disrupted by unemployment.

Under the title of "Next Step in Mission" we have responded to the call of the Presiding Bishop and the Executive Council that each congregation be urged to examine its life together for the renewal of mission and ministry.

We have taken an unprecedented step in behalf of theological education, committing ourselves to enlist support of the Church's seminaries by all our congregations. We hope for 1 percent of their income each year, given to the seminary of choice.

Such new life is of God, and providential in its very timing. Our social order suffers decayed moral purpose and a dying hope of peace. It needs nothing more urgently than a Christian presence of fresh vigor. We cannot separate life in a reborn Church from life in a decadent and suffering world, but we can be recalled as Christians to our true and enduring identity. In the power of that identity Christians may add life to the world, refusing acquiescence in its destruction and indifference to its pain.

More and more the superpowers race each other for nuclear advantage. The future looks short for the planet. How shall we confront that stark prospect? How shall we claim hope? How shall we offer hope?

Three truths we hold before ourselves and bid our people join us in embracing.

### I. Identity

First, we commend the truth of Christian history that hope was highest when the future seemed shortest. When the earliest generation of Christians gathered in devotion to "the Apostles' doctrine and fellowship, for the breaking of bread and the prayers," they lived in daily expectation of the end. History's quick close, in fire and devastation, was a promise of the Lord. Yet, high-heartedness has never been more keen in all the generations of Christians since.

The young Church demonstrated that hope does not need a sunny future. Hope does not rise from any human power to control. It comes by gift of creation's controlling power, the love of God in Christ. That love, in command of ordinary lives, fashioned heroes, saints, and martyrs who will always be the human measure of what it means to be a Christian.

Hope is thus our heritage, a badge of our earliest identity. Hope in the face of impending calamity is what it was to be young in Christ. Hope is what it is to be young again.

### II. Pilgrimage

Second, we commend the truth that for Christians life is a journey. Home is not here. Acceptance of that truth is the plain source of the early Church's lilt in the face of doom. Steadfast in "the Apostles' doctrine and fellowship" their hearts were undismayed. The earth, for all its wonder and beauty, offers no abiding place. Christians are here as pilgrims.

Human nature may know this truth, quite apart from Christian belief. Just to be human seems to set us in search of home. Great moments do give us glimpses of what home ought to be, but harsh reality intrudes: restlessness, suspicion, dread of suffering and loss, human cruelty and derangement, the multiplying weapons of hideous violence on which the arming nations squander their riches.

To be especially deplored, since we were certain it would be otherwise by now, is the determined racism that grows and hardens in the world. No less does racism and discrimination seem to yield to our commitment that they be driven from the Church. Racism festers as unfinished business in the very house of God.

All these intruders coil like the serpent into every Eden. They make any paradise partial, soiled, and often sinister.

The human heart is made for more than the earth knows how to provide, but just a moment of Christian belief can break a feverish clutch upon the world. Believing opens the heart to heaven. It sets the believer free for the hopeful pilgrimage of Christian calling.

The whole convention experienced such a moment of release. We were gathered, nearly 2,000 of us, in the mammoth cavern of an ornate old movie theater. Isolated at the microphone on stage, under a shaft of light, stood a small black man with a radiant face, Bishop Desmond Tutu of South Africa. His government had granted him a travel voucher, but only long enough to visit our General Convention and a few days longer. In South Africa Bishop Tutu cannot vote. In South Africa the blacks, who are 80 percent of the population, cannot vote. An 18-year-old white male can vote, however, because of "that marvelous biological irrelevance of skin," as the bishop tartly put it.

His courage in confronting injustice comes of knowing his real citizenship. "The government," he challenged, "must know that the Church is not frightened of any earthly power." In ringing sentences he went on to warn his government, and all governments insensitive to justice, what a fearful thing it is to take on the Church of God. "More are for us than can ever be against us. A vast throng no one can count, from every nation and every tribe, standing before the throne and before the Lamb, robed in white and bearing palms in their hands, shout together 'Victory to our God.'"

To be enthralled by citizenship with angels and archangels and all the host of heaven is to bring to earth an invincible meekness that sets the human spirit free. That spirit prevails at least over all the structures of oppression.

When Bishop Tutu finished his address, the thunder of prolonged applause could have cracked the plaster of the old walls around us. We had heard from a great pilgrim.

### III. Peace

Third, we commend the truth that Christians are bidden to righteousness. Between the coming of Christ and His coming again, the credibility of the Christian cause is established and sustained by moral earnestness. Moral resolve understands love as action, not simply feeling.

Your bishops perceive the nuclear arms race as the most compelling issue in the world public order. The arms race summons all morally serious people to action. Christians and Jews and all religious people are joined by multitudes of no religious allegiance.

Thus the voice we raise in this Pastoral Letter mingles with a chorus across the earth, in and out of the Churches. The chorus mounts each precious day of life on this planet, warning against the strange insanity that grips the governments of the great nations.

We take seriously the lament of the former American ambassador to the Soviet Union, George Kennan, who writes, "We are losing rational control of weapons. . . . We are becoming victims of the monster we have created. I see it taking possession of our imagination and behavior, becoming a force in its own right, detaching itself from the political differences that inspired it, and leading both parties inexorably to the war they no longer know how to avoid."

Most of the passion for arms in America appears to rise from fear of a predatory power. If Russia would slow down, we would slow down. If Russia would stop, we would stop. Who is free? Who is hostage to whom? From whence shall come the moral freedom to break the spiraling thrall of seeking security in instruments that only purchase a diminished safety for both countries and a mounting insecurity for the entire world?

Does any Episcopalian seriously wish at this perilous moment for a muted Church, unready to risk the corrective clarity of a heavenly citizenship? This citizenship transcends in prophetic judgment all political systems. All human freedom finally depends on the value of human life and the freedom from paralyzing fear that a transcendent allegiance bestows.

We urge upon our people the detachment of penitence and forgiveness. Such detachment quiets our worldly fevers. It reveals our true identity. We are pilgrims with first fealty to the crucified and risen Christ. Holding that identity clearly and firmly, Christians may still disagree on the means of peace. We need not disagree, however, on our need for a dedicated military. We recognize that devoted Christians serve in our armed forces, which forces we need lest the United States signal irresolution. Still, we assert that a morally serious people must consider three aspects of American policy.

First, it is our understanding that the

United States has never disavowed a policy of deterrence that intends the use of nuclear weapons in a massive first-strike against whole cities and land areas should it serve the national interest in warfare. Two hundred population centers are now targeted for such a strike. We ask, how can this policy be squared with a free nation's commitment to justice when it intends the calculated killing of millions of human beings who themselves are not on trial? We hold such an intention to be evil.

Second, the undiminished production and deployment of nuclear weapons, even if never used, consume economic, technical and natural resources of astronomically rising proportions. The squandering of such resources constitutes an act of aggression against the 30 children who die every 60 seconds of starvation in the world. It is a callous act of indifference to the 500 million people of the world who are underfed. We declare this to be immoral and unjust.

Third, American fever to match the Soviet Union weapon for weapon appears to be damaging the personality structure of a whole generation. Current studies show that our children are growing up with a pervasive sense of fear, menace, cynicism, sadness, and helplessness. The effect of these eroding inner sensations is to impair the ability to form stable values, a sense of continuity and purpose, and a readiness for responsibility. Insofar as a belligerent nuclear arms policy distorts the spiritual and moral formation of children, such a policy defeats the free nations from within. The decadence that marks our culture may be of our own making. We believe it can only worsen without a tide of peacemaking witness, especially the steady protest of Christian people who claim their first allegiance, declare their true identity and recover the bravery of pilgrim people.

We believe it to be the responsibility of the United States to take the bold initiative in nuclear disarmament, and to keep on taking it. The United States is the first to possess a nuclear weapon. The United States is the only nation to have used the weapon in war. If it comes to pass that these weapons, which the United States continues to refine and aim and stockpile, are used in war again, it is difficult to believe that any history a surviving nation might record would fail to fix blame on the United States.

We, your bishops, pledge ourselves and bid our people to the ministry of peacemaking. We pledge ourselves again to weekly fasting and daily prayer for peace. We pledge action in the peace movements that press the world's leaders for swift nuclear disarmament.

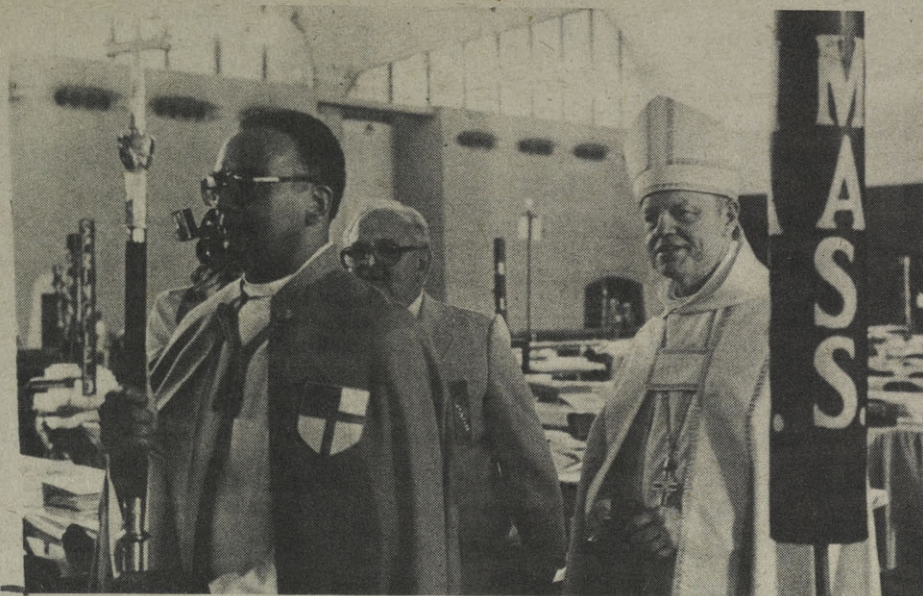
We undertake this ministry not because disarmament will save the world. We do it because the world's salvation has already been secured in Christ, and we dare not neglect so great an assurance. From this resource of conquering love the ministry of peacemaking takes its rise, its courage, its dauntless hope, even though we cannot know the future.

Foreknowledge we do not need. The earth is the Lord's. Heaven is His. Both are ours by gift in their due seasons. We make our claim upon them by simple obedience to a pattern of life together laid down long ago.

Our brothers and sisters at the dawning years of the Lord would not have dreamed that pilgrims so long after them would still inhabit a spinning world, history still elaborating the complex drama of contending light and darkness. They would recognize, however, what we do at our best, whatever the language of our liturgy. It was what they did at their best, and life and the future for them were good enough to prompt rejoicing. . . .

"... they continued steadfastly in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers."





**WAITING TO GET STARTED**

Presiding Bishop John M. Allin, preceded by the Rev. Edward Geyer, prepares to process for the opening Eucharist. The Diocese of Massachusetts' standard unintentionally heralds the Mass which included the United Thank Offering Ingathering, this year totalling \$2,485,301.63. Intercessions in the service were given in most of the languages of the Church, including Spanish, Chinese, Japanese, Portuguese, French, and Tagalog.



## Theological education support passes

by Fay Richardson

The 10 accredited seminaries of the Church won financial support when Convention enacted a plan whereby the parishes and missions of the 50 states together with the Virgin Islands will be asked to set aside 1 percent of their net disposable budgeted income for seminary support.

Specifically congregations will deduct line 1754 from Item E on their Annual Parochial Reports for this purpose. The plan is effective no later than January 1, 1984. Parishes may choose the seminaries to which they contribute.

The new legislation will also require action on the part of the seminaries which will be required to submit an annual report of their incomes to the Board for Theological Education and, before each General Convention, a report of their goals and mission and their progress in fulfilling them.

Seminaries, their trustees, and Council of Deans are instructed to initiate a stronger relationship with congregations and dioceses and respond directly to them when they express concern.

"This is not a tax," said legislative committee chairman George Lockwood. "There are no punitive teeth in it." Responsibility for the implementing of the plan lies in the diocese.

The House of Bishops applauded Dr. Fredrica Harris Thompsett, executive director for the Board for Theological Education, for her work in putting together the plan to assist seminaries.



Photos by Neale Morgan

### BIG AND GROWING BIGGER

The 908-member House of Deputies, one of the largest legislative bodies extant, will stay that way and grow with the addition of new dioceses. Convention again defeated proposals which would have reduced the number of deputies.

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☐ Africa ☐ The Holy Land ☐ Dominican Republic

☐ OR, choose a child that needs my help from your EMERGENCY LIST.

☐ Please send me more information about sponsoring a child.

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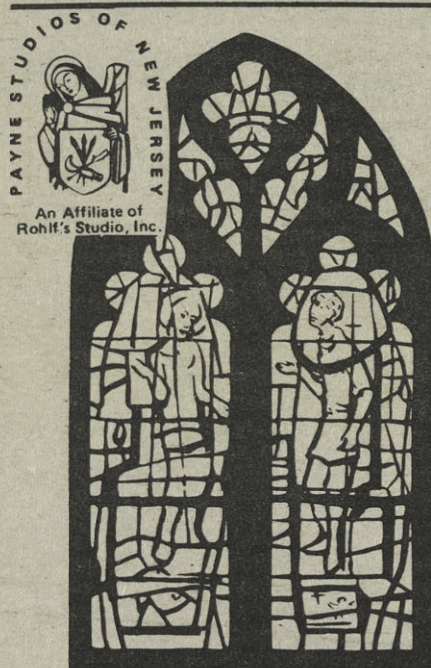
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Marge Christie led debate on legislative concerns.

### Hunger, poverty important issues, female deputies say

More than 125 female deputies met on the first Sunday of Convention to decide which of the proposed legislative matters would most impact women and to meet female candidates seeking election to the Church's decision-making bodies. Marge Christie, an Executive Council member and deputy from the Diocese of Newark, N.J., convened the meeting.

Christie reported that 156 women were serving as deputies, slightly fewer than in Denver, Co., in 1979, and that five American dioceses and six missionary dioceses had no women in their deputations.

Betty Jo Harris, deputy from Hawaii, identified unemployment and unequal pay as the greatest problems facing women. "The Executive Council budget shows a lack of sensitivity to work that women contribute to the Church," she said. "I know it is always said that church salaries are bad but they should be equally bad."

The women identified hunger, which one called a "form of passive violence," peace education, and the use of inclusive language in liturgy and music as well as resolutions and canons as high priorities for women.

Episcopal Women's Caucus member Joyce Walker of Silver Spring, Md., said, "Poverty is the issue; 80 percent of all welfare recipients are families headed by women."

Walker urged support of Jubilee Ministry because its program would affect women—poor women.

At Convention's end some of the wo-

men expressed general satisfaction with Convention's votes on social issues, but lamented the fact that few women were elected to decision-making bodies. Only one woman was elected among 12 Executive Council members and the 27-member Nominating Committee for the Presiding Bishop has only two females.



Photos by Fay Richardson

Attending the meeting were Betty Jo Harris, above, and below left, the Rev. Sarah J. Chandler, unsuccessful candidate for Executive Council, shown with the Rev. Carol Anderson.



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At an open hearing on Jubilee Ministry, the Committee on Social and Urban Affairs heard testimony from the Rev. Michael Kendall, at podium. Committee leaders are, left to right, Bishop Paul Moore, the Rev. Christian Hovde, George Guernsey, and Bishop John Walker.

Photo by Janette Pierce

## Jubilee Ministry faced hurdles, but got a go-ahead vote

by Janette Pierce

Jubilee Ministry came to General Convention as a gleam in the eye of the Joint Commission on the Church in Metropolitan Areas, the backing of the Episcopal Urban Caucus, and a bare mention—\$50,000 for "Jubilee Ministry Coordination"—in the Executive Council's proposed 1983 budget.

By the end of Convention it had won endorsement by both Bishops and Deputies and was in the approved 1983 budget—\$250,000 for "Jubilee Ministry Development"—further backed by a resolution asking Executive Council to give it high priority in the 1984 budget.

While Convention supported the Jubilee program, it would not support the request for \$2 million annually to implement the program.

What exactly is Jubilee Ministry?

First of all it is "a priority ministry commitment" to what the Metropolitan Areas Commission describes as "joint discipleship in Christ with poor and oppressed people to meet basic human needs, and to build a just society."

To implement this priority the Commission suggested "consciousness raising" to help understand poverty and justice issues; training for more effective ministry with the needy; identification of skilled persons for ministry; designating "Jubilee Centers" where ministry is being done effectively; evaluation of successful programs; a series of publications highlighting successful ministry models; support for ministering congregations; development of new evangelism efforts; and finally Jubilee grants to congregations, dioceses, and church-related agencies to fund outreach programs.

Episcopalians obviously wanted to do something that responded both to the Christian imperative to help the needy and to the government's pleas to the private sector, and in the words of one bishop, Jubilee "is the only new game in town."

Despite widespread interest in the program before it matured from a seedling idea to a program firmly planted in the Church's life, Jubilee had several difficulties to overcome.

First it had to assure people it was not going to blossom into a 1980's version of GCSP (General Convention Special Program). Then because its sponsors called for no new staff and wanted to leave the structuring of the program to the Executive Council, it had to be recognized as complementing—not supplanting or competing with—existing programs to minorities and the needy. And it had to overcome the criticism that Jubilee ministry programs would only serve the urban poor at the expense of needy people and congregations in other settings.

Finally it faced the money question. How does a new program suggested by a General Convention Commission affect a budget whose parameters have been set months before? Jubilee proponents said they wanted "new money" and not the transfer of funds from cuts in existing budgets. The accepted wisdom is that "new money" doesn't come from the diocesan assessments, but only directly from Episcopalians' wallets through a Venture in Mission or Next Step. But Jubilee backers insisted that the program should be an integral part of the Church's program and budget and not dependent on purely voluntary giving. Not until the program concept was approved by both Bishops and Deputies could the Convention's Joint Commission on Program, Budget, and Finance formally consider it for inclusion in the budget.

The issues of competition and duplication surfaced in the open hearing on Jubilee Ministry before both the Bishops' and Deputies' Committees on Social and Urban Concerns. The discussion there led the Rev. Roy Cederholm of Vermont to say that problems of "turf" were involved in the testimony and suggested those involved get together and straighten out their differences so Jubilee Ministry could be passed.

By the time the program came to the floor most of these problems had been solved in private meetings and one-to-one conversations, and appearances by proponents at committee and caucus meetings.

In the House of Bishops which considered it first, Bishop John Walker of Washington said, "Differences which existed earlier have been worked out." It took the House over an hour to decide that Jubilee could work and it added specific mention of APSO (Appalachian Peoples Service Organization) and the domestic dioceses of Coalition 14 to the resolution before passing it on a voice vote.

After support from the Commission on the Church in Small Communities and the Black Deputies Caucus and criticism from others during a 30-minute debate, the Deputies passed the resolution.

Before the vote, Deputies made several editorial changes in the resolution to assure coordination with existing programs and further clarify the relationship with the Coalition for Human Needs under whose auspices much of the Jubilee work will be done.

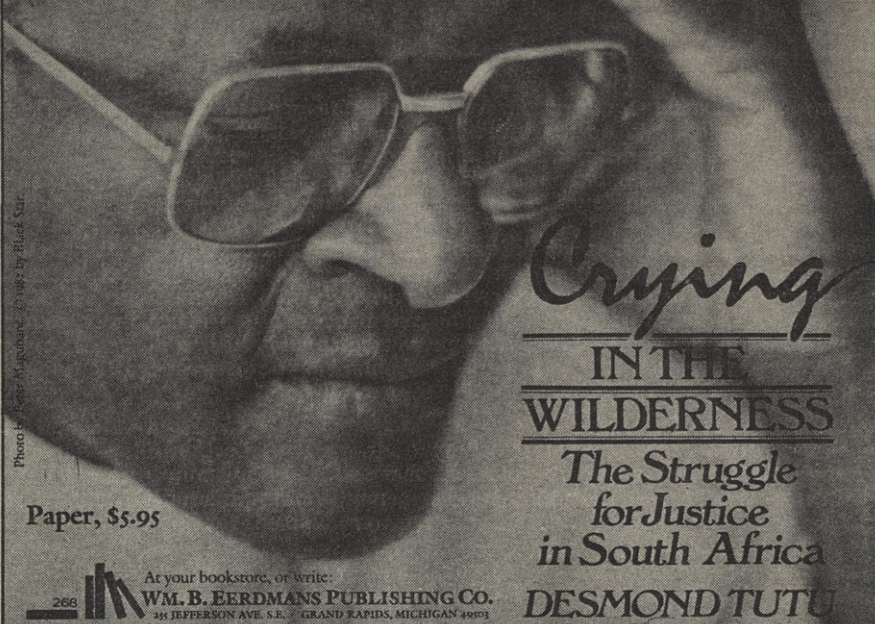
The final budget presentation put the program in the 1983 budget, but at \$250,000—far short of the \$2 million request. Despite several attempts to raise that figure, Convention accepted the budget as presented.

The Rev. James Moodey, who presented the Jubilee report to the House of Deputies, called it a "modest but significant response to suffering and the biblical imperative."

John Coleman of Richmond, Va., voiced the question only time will answer: "We Episcopalians have love in our hearts and money in our pockets, but how do we get them together?"

"The black voice that wins the broadest acceptance among blacks in South Africa these days—and thus grates the most on the ears and consciences of whites—happens to belong to an irrepressible Anglican churchman, Bishop Desmond M. Tutu." —THE NEW YORK TIMES MAGAZINE

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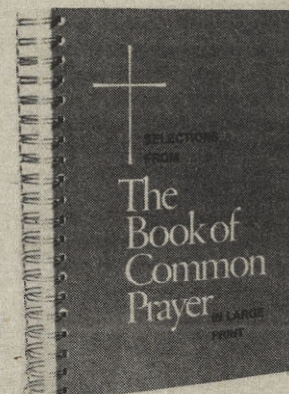
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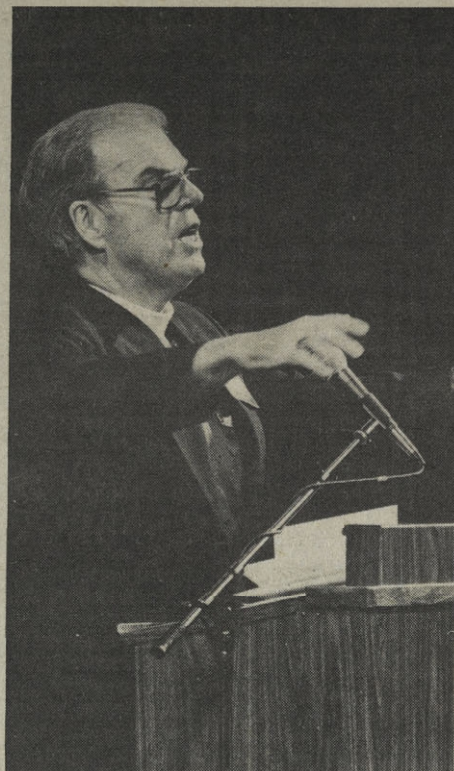
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Bishop Judson Child led hymn singing.

## With 11 hymns restored, new Hymnal passes

by Fay Richardson

The revision to the 1940 *Hymnal* sailed through the House of Bishops then ran aground for half a day in the House of Deputies as they pleaded for restoration of favorite hymns.

Eventually, after rescuing "Now the day is over" and deleting another, the deputies approved the collection and it went back for a quick vote to the House of Bishops which shouted its unanimous concurrence. Presiding Bishop John M. Allin waited for the applause to die and said simply, "Amen—that's all I can say . . . and you can sing it."

The hymn deputies were most reluctant to drop was "Turn back, O man," which was oft-called but never chosen. Several dioceses fought to keep the "Battle Hymn of the Republic." Eventually an alternate Lutheran translation of "From heaven high I come to you" was substituted in the spirit of other Convention legislation which engenders closer ties with Lutheran Churches.

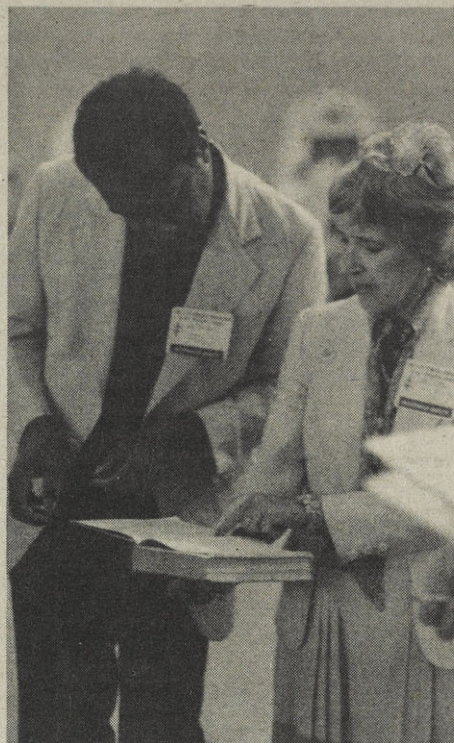
Deputies tried for further study of language and also for a period of trial use—defeated after discussion of cost—but in the end only one diocese—San Joaquin—registered a negative vote.

From the beginning of the Convention deputies and bishops were asked to sing hymns in the revised version in a try-it-you'll-like-it approach. Approval of the *Hymnal* got off to a good start when after the first open hearing, the Standing Commission on Church Music offered to restore 10 deleted hymns from the 1940 edition. The enthusiastic and good-humored presentations of Bishop C. Judson Child, chairman of the House of Bishops' music committee and suffragan of Atlanta, facilitated what could have been an arduous process.

In the House of Deputies the question most frequently asked was, "Why are we dropping this hymn?" Members of the music committee, chaired in the House of Deputies by Edward H. Kryder of Western New York, fielded with answers such as, "People sing 'parakeet' instead of 'paraclete.'" Or that Hymn 128 about the bloody-breasted pelican was "good poetry but poor science."

Several deputies objected to inclusion of a hymn by W. H. Auden who, one deputy complained, "spoke in tongues of English." A deputy who said she was a poetry critic rose and volunteered to explain Auden's poetry to another who claimed he "could not understand one line of the whole thing."

## Turn to 'Amazing Grace' Are you ready, let's sing that



Photos by Janette Pierce



Everywhere people sang—in both Houses, at Triennial, at an open hearing led, above, by Alec Wyton who called himself "the nickel that goes into the juke box at St. James," New York City, where he is choir-master. Below, the Rev. D. F. Bland Tucker, left, a member of the Commission on Church Music which produced the 1940 *Hymnal*, speaks with Bishop Arthur Walmsley of Connecticut.



Photo by Neale Morgan

## HERE'S WHAT'S IN, WHAT'S OUT IN HYMNAL

Convention action on the *Hymnal* 1982 restored 11 texts from the 1940 book, deleted six proposed texts, and made changes in 32 others.

The restored hymns are:

"My country, 'tis of thee"  
"Wherefore, O Father"  
"Glory be to Jesus"  
"Come, Holy Spirit, heav'nly dove"  
"Breathe on me, Breath of God"  
"O for a closer walk with God"  
"I know not where the road will lead"  
"Almighty Father strong to save"  
(with changes)  
"Stand up, stand up for Jesus" (with changes)  
"Now the day is over"  
"I sing a song of the saints of God"

Five of the deleted hymns were new

in the proposed book. They are:

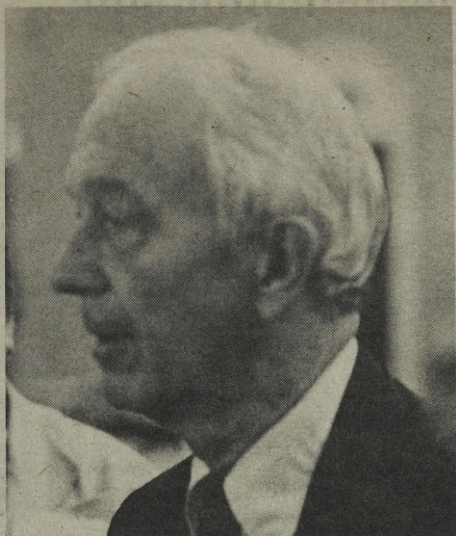
"Thy bitter anguish o'er"  
"Hast thou not known"  
"He's got the whole world in his hands"  
"Domine, Domine"  
"As from her bloodied breast the pelican"

Also deleted was "May the grace of Christ our Savior" from the 1940 book.

Language changes were in most cases minor, such as "man in one" to "Mary's son," or "self-control" to "discipline," or "Cephas" to "Peter." In some cases the translator had requested changes; in others, stanzas were added or deleted.

*Hymnal* 1982 supplants but does not replace *Hymnal* 1940, and both books may be used. In contrast to *The Book of Common Prayer*, Convention action does not mandate the choice of hymns Episcopalians may sing in their parishes. The new book's publication date is set for 1985.





Bishop John B. Coburn

## Coburn to chair committee to pick candidates for Presiding Bishop

The Joint Nominating Committee for the Office of the Presiding Bishop took advantage of the fact that its members were all in New Orleans and held its organizing meeting during the lunch break on September 14.

At the meeting the committee picked Bishop John Coburn of Massachusetts as chairman, George Lockwood of El Camino Real as vice-chairman, and Charles Crump of Tennessee as secretary. The members also named an executive committee consisting of Bishop Jackson Gilliam of Montana, the Rev. Joseph Green of Southern Virginia, the Rev. Robert Wainwright of Rochester, and Catherine Saucedo of Western Mexico.

Wainwright will also head a subcommittee to draft a paper concerning the development of a profile for the Office of Presiding Bishop. The document will probably be reviewed at the full committee's meeting scheduled for April, 1983. Serving on the subcommittee with Wainwright are Wade Bennett of Dallas and Bishop Arthur Vogel of West Missouri.

The committee announced it welcomed comments or suggestions from members of the Church concerning the Office of the Presiding Bishop and correspondence should be directed to Committee Secretary, Charles M. Crump, Esq., 100 N. Main Building, Suite 2610, Memphis, Tenn. 38103.

The committee will meet again in the spring of 1984 to review bishops who might be considered for nomination, and will welcome names or letters of endorsement from Church members at that time. Again these should be addressed to Crump.

## Yes, we'll have no Archbishop, thanks

A proposal to style the Presiding Bishop as Archbishop produced a 40-minute debate in the House of Bishops, even lengthier speech-making in the House of Deputies, and eventual defeat for the proposal.

Convention decided the term Archbishop, loaded with overtones of medieval hierarchy, fails to fit today's growing concept of the Church as servant. "The Presiding Bishop needs to be the simplest, the humblest, one who shows his servanthood in a special way," argued Bishop John H. Burt of Ohio.

"I feel uncomfortable, as if we were Charlemagne about to crown ourselves," added Louisiana's Bishop James B. Brown.

Though Bishop Robert C. Witcher of Long Island, Bishop Arthur Vogel of West Missouri, and others commended *archbishop* as an apt historic title, their viewpoint did not prevail.

Bishop John Howe of London, secretary-general of the worldwide Anglican Consultative Council, offered the advice that various titles are current in various places. He

saw no need for one Church to conform to another's usage.

Bishop William Wantland of Eau Claire offered the wry suggestion, "Patriarch of the New World," or "Chief District Superintendent of the American Church."

Final action simply amends a portion of a canon to insert the words *and primate* in a sentence that says the Presiding Bishop shall be chief pastor. Suffragan Bishop of New York Walter D. Dennis, who spoke to this addition, insisted that nobody argued the linkage between the word *primate* and members of the animal kingdom. "The word *primate*," he concluded, "has as much to do with biology as the word *ordinary* has to do with *nondescript*."

## AND THE PAY IS PEANUTS...

Despite strict admonitions not to monkey around, discussion about adding the word "primate" to the job description of the Presiding Bishop was rife with wry possibilities that press briefer, the Rev. Jack Woodard, couldn't resist. In explaining the action he denied the rumor that one of the jobs of the Joint Nominating Committee for the Presiding Bishop would be to find a candidate "who could touch the ground with his knuckles without bending his knees."

## Church takes strong stand on peace

by Isabel Baumgartner

In many ways the issue in New Orleans was peace. In other ways peace was not an issue at all. The Convention wanted to speak out strongly on peace. The only differences to be resolved were what statements would be most helpful.

While differences emerged in both the House of Bishops and the House of Deputies, the final votes were positive by a generous majority. Both Houses seemed to agree with Bishop Otis Charles of Utah: "Let us say, 'Enough is enough.'"

Bishops and deputies warmly endorsed the report of the Joint Commission on Peace and continued its existence with the mission of bringing the Church to a greater awareness of the centrality of peacemaking. Convention also voted to employ a peace coordinator on the national staff and noted with approval the increased 1983 budget item of \$150,000 earmarked for peace concerns.

Convention urged the U.S. and the U.S.S.R. to halt immediately the testing, production, and further deployment of all nuclear arms "in a verifiable way." It asked President Reagan to negotiate a 50 percent reduction in the nuclear arsenals of the two superpowers and called upon both nations to adopt a "no first-use" policy for both defensive and offensive nuclear weapons.

Calling the "squandering of resources" on armaments "an act of aggression" against the world's children, the House of Bishops' Pastoral Letter echoed another resolution which challenges the U.S. Congress to realign its budget priorities from defense spending toward meeting human need.

Even the plea for a nuclear weapons freeze won support though some debaters believed—as U.S. Vice-President George Bush had stated in his Convention address—that a freeze would be more detrimental than helpful.

Both Houses also agreed that "nonviolent refusal to participate in or prepare for war can be a faithful response" for Episcopalians and that both those who conscientiously decide to participate and those who decide not to participate should have "the respect and ministry of the Church."

They reaffirmed earlier statements (Lambeth, 1978, and General Convention, 1979) asking "Christian people everywhere... to engage... in nonviolent action for justice and peace."

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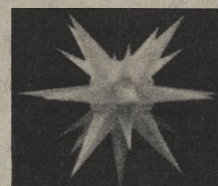
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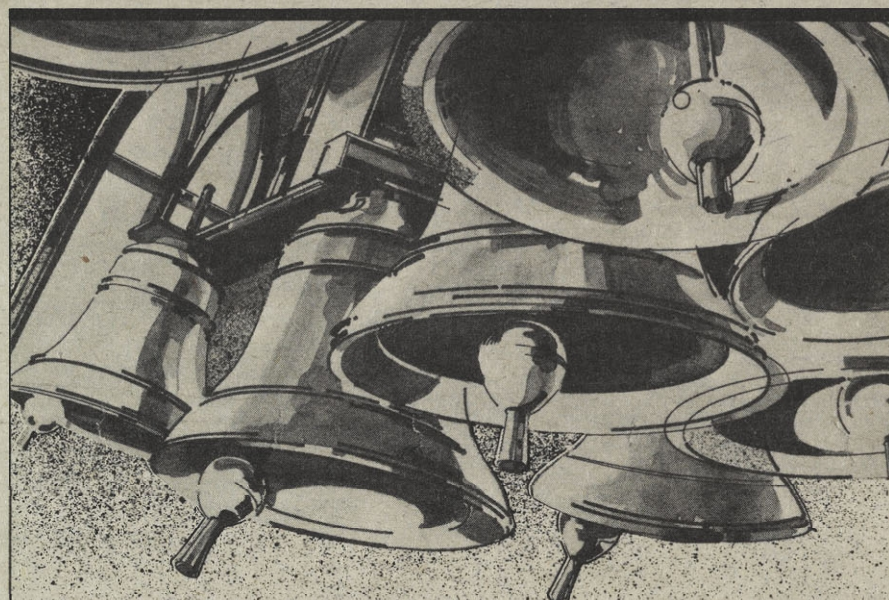
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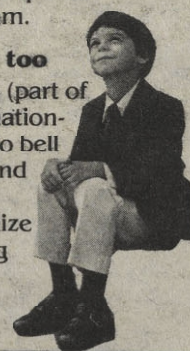
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# Speakers bring global views on human need



Sandra Day O'Connor

## God works in crisis, four women say

by Fay Richardson

Without any warning and in a demure voice, Coretta Scott King leaned forward during a panel discussion and asked Supreme Court Justice Sandra Day O'Connor: "When a climate is created around an issue, doesn't it make it easier for the justices to make their decisions?"

O'Connor's answer, which began, "Historically the Supreme Court has been on the cutting edge of new concepts. . .," sounded like a legal brief. Buried in it was an affirmative answer.

King's question was timely. Within a few days the House of Deputies would vote that the members of the Church "engage themselves in non-violent action for justice and peace and support others so engaged, recognizing that such action will be considered controversial and may be personally costly."

The three women who shared the panel with O'Connor knew just how costly, though the drama and pain of their stories seemed muted by their efforts to place them in a spiritual context.

After her husband, Martin Luther King, Jr., was killed, Coretta King continued civil rights work. She and her baby were nearly killed when a bomb exploded in their home. "After the bombing I knew my life could be in danger. Who are we that God should seek us out to use us? As a religious person I continue to have faith. If I turn to the Source there will be direction. It may not be what we expect."

Louisa Kennedy told how she felt during the first few days after her husband was taken hostage in Iran. "Fear overcame us. . . trembling, perspiring, unable to breathe. . . feelings of inadequacy and anger. We [the hostages' families] were scattered all over the country. The further from Washington we were, the more isolated we felt."

She organized the families into a group support system. "We need family—community. . . The American way of life is 'Let's be independent' and when crisis envelops us it is a moment of shock—but crisis generates human concern. We are at the moment facing a crisis of national survival."

Margaret Dehqani-Tafti and her husband, the Anglican Bishop of Iran, escaped from Iran after an attempt on his life, but they, too, paid the price. "They entered our bedroom when we were still asleep and came to the edge of the bed. The gun misfired. They missed both of us and in that moment I knew—God had work for us."

Convention-goers heard a Supreme Court Justice, the Vice President of the United States, an exiled bishop, a former political hostage, and an outspoken critic of his native South Africa in three special sessions in New Orleans. Presiding Bishop John M. Allin, who invited these guests and others, called them "people whose lives are involved in human need."



Moorhead Kennedy

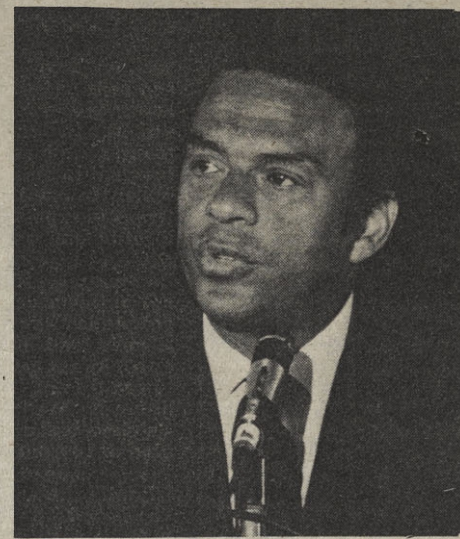
Several months later their son was assassinated by revolutionaries. "They killed my son because they had missed, firing at his father. If we are not careful, bitterness would suffocate us. That is why we have to pray for our enemies."

"The nature of crises varies," Sandra O'Connor explained. Hers came when she learned she might be appointed to the Supreme Court. "For some it is to lead others through crisis—a nation, a congregation, family, friends. When I went to meet with those making decisions about filling the Court vacancy, my first instinct was to pray for guidance. God calls each of us. In a crisis, pray, prepare, strengthen your bonds with the opposition. Don't look back once you've made your decision."

## Nuclear freeze too simple vice- president says

When Vice President George Bush addressed a joint session on September 7 it is unlikely that one of the 3,000 Episcopalians gathered to hear him would have traded places with him.

Bush did not have "the luck of the draw," appearing as he did while members of his audience were still wiping tears from their eyes after Bishop Desmond Tutu's speech, and in the early stages of discussion of the Jubilee Ministry, a program offered to fill



Andrew Young

a vacuum left by federal cutbacks, and another resolution calling for a nuclear freeze.

Bush spoke of his Episcopal background, having just come from St. Ann's by the Sea in Kennebunkport, Me., where his daughter was married, "in the same church where my mother and dad were married 61 years ago." Bush and his wife, Barbara, are members of St. Martin's, Houston, Texas, and attend services at St. Columba's while in Washington, D.C.

Bush was greeted by silence when he reiterated the administration's opposition to a freeze on nuclear weapons. He was applauded, however, when he said, "This administration wants to reduce both nuclear and conventional forces."

The Church, Bush said, must continue to help the hungry, now numbering 400 million severely malnourished people, and said he admires the fact that the U.S. has a food surplus. He attributed this food producing capacity to "incentive, ownership of the land that produces. . . [and] freedom," saying the farms of the Soviet Union and China "have been unproductive as long as they have been collectivized."

The United States, he said, "has nothing to apologize for in its efforts to reduce nuclear armaments throughout the world."

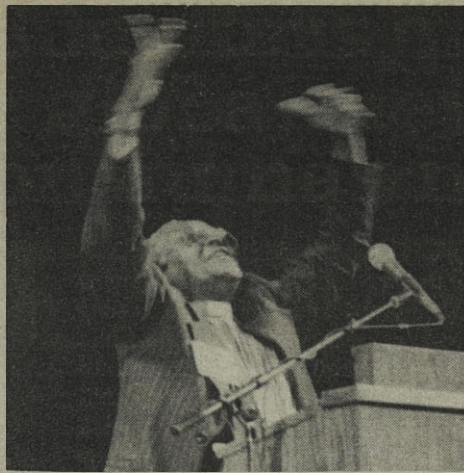
Bush called a nuclear freeze an "appealing, simple solution" that would "undercut prospects for an effective nuclear arms reduction agreement with the Soviet Union. Our allies are not war mongers, they oppose the freeze, they do not want to live with any threat of nuclear blackmail."

The way to begin to disarm and reduce weapons, Bush said, is to let the Kremlin know three things: 1) we want peace; 2) we will remain strong to deter aggression; and 3) we will stay at the negotiating table for as long as it takes "to reduce nuclear arms in a verifiable way."



Followed, far right, by Presiding Bishop John Allin, left to right, Margaret Dehqani-Tafti, Coretta Scott King, Sandra Day O'Connor, and Louisa Kennedy prepare for their panel discussion.





Bishop Desmond Tutu

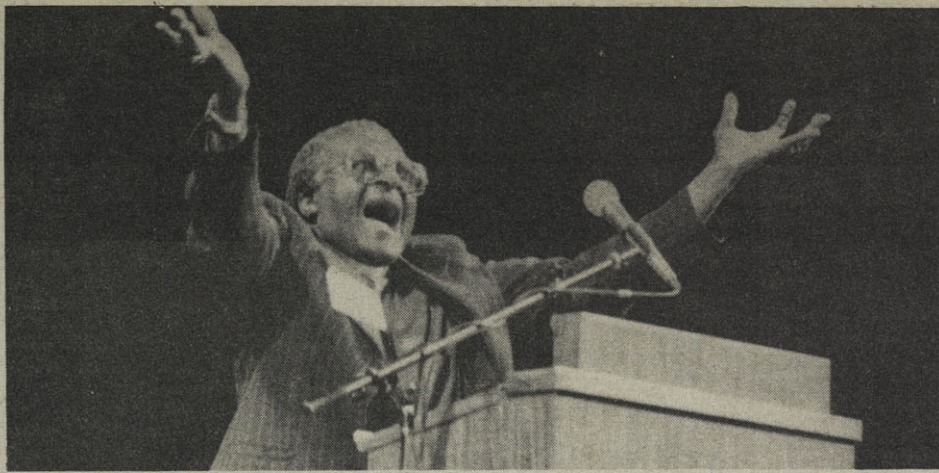
## South African bishop wins with wit, justice plea

by Isabel Baumgartner

"Fantastic." "The most gifted witness I've ever heard." "The highlight of the whole convention."

Episcopalians appeared to reach for superlatives adequate to describe South African Bishop Desmond Tutu whose September 7 address electrified a jam-packed joint session in an old-timey New Orleans theater.

Tutu, scorned by his country's government because he opposes so effectively its racist policies, has had his passport withdrawn. Earlier this year when Columbia University awarded him an honorary degree its representatives had to come to Soweto, a Johannesburg suburb, to present it because Tutu was unable to come to New York. Presiding Bishop John M. Allin



Photos by Thomas Lippart

asked unnamed influential persons to intervene and Tutu came to New Orleans with "special travel documents valid for 19 days," Tutu said. "It's a minor miracle."

Though capable of broad humor, Tutu was unbending in his message that his people would not be content with the current situation. He described some of what apartheid means: the inability to leave one's house to walk across the street to buy a newspaper unless one carries a proper written permit; the law against any "gathering" of more than two persons; the "twilight existence of political prisoners kept in solitary confinement as non-persons."

"I am a bishop in the Church of God and rising 51 years of age," Tutu said. "Yet I have no vote. An 18-year-old has it, though, by a wonderful biological coincidence—white skin."

With characteristic boldness the small, buoyant man who heads the South African Council of Churches proclaimed, "I do not fear [my] government. They're trying to defend the indefensible. Like other tyrants before them—Nero, Hitler, Amin—these men will end up as the flotsam and jetsam of history."

Tutu commented on the political use of semantics. "A native is not everyone born in South Africa, but only those of

us of a darker hue. . . . And now that the government has a Department of Plural Affairs, [you might] call us 'the Plurals.' One of us would be a singular Plural. If he lived out of town, I suppose he'd be a rural Plural."

"Help us create an atmosphere in which it is possible for politicians to take the risk of advocating policies that will restore justice," he asked his audience, warning, "We can't survive on the crumbs which happen to fall from the table" of those in authority. "We want to be able to sit at the table and decide the menu—to determine, together with others, the future of our country."

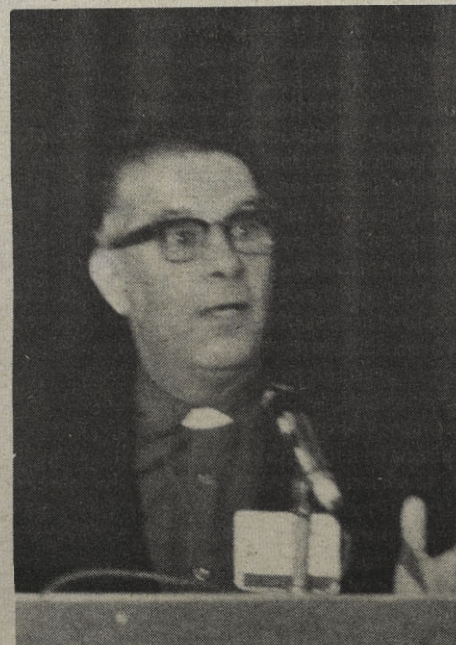
Concluding, he fairly shouted, "Anybody is foolhardy to take on the Church of God. We are a supernatural body." His arms uplifted and outspread, his face alight, he concluded at full voice, "Vast throng none could number, robed in white and carrying palm branches, standing before the Lamb on His throne and shouting together, 'Victory to our God!'"

When all was said and the moist-eyed crowd rose to applaud in the garish theater it seemed that even one of the marble goddesses poised in a niche high on a side wall prepared to toss onto the stage a laurel wreath she held in her hand.

in effect "were passed by colonial powers during our fight for liberation." In their place must come "laws growing out of our own people, based on Christian ethics. . . . Meanwhile we are obligated to act on our Christian convictions by saying to national leaders, 'You must get out of jail your enemies' widows, feed and educate their children, care for the old people.'"

KENNEDY—We have a tendency to theologize about political rights in our time. . . . but we're not always so keen about self-determination of peoples when it could lead to confrontation between superpowers." He cautioned against hasty response when other nations plead, "You must help us in any and all circumstances."

Applause resounded when Eames ad-libbed, "After two visits to the States, I must say I wish you would realize how many of us look to you for real moral, international leadership."



Bishop H. B. Dehqani-Tafti



Bishop Robin H. A. Eames and Davidson Nicol

## Six men give views on turbulence in world

Five world leaders of Church and state gave General Convention their views on Christian conscience in today's turbulent world.

Representing some of the countries experiencing that turbulence were Bishop Robin H. A. Eames of Down and Dromore, Northern Ireland; exiled Bishop H. B. Dehqani-Tafti of Iran; Andrew Young, mayor of Atlanta, Ga., and former U.S. ambassador to the United Nations; Davidson Nicol of Nigeria, Under Secretary General of the United Nations; and diplomat and former hostage in Iran, Moorhead C. Kennedy who now directs the Cathedral Peace Institute in New York City.

Moderator Thomas M. Franck used a simulation format to evoke comment. Franck, a law professor and director of the Center for International Studies, asked panelists to address a critical border dispute between two imaginary countries which he described: a minority of Christians living near the border in a non-Christian country, a bomb planted to explode in a secret place at a specified time, the terrorist turning up in the garage of the Bishop's home. With nations named To-  
tality and Superpower already taking

sides in the border conflict, what to do?

Of the more than 90 minutes of provocative comments, these are representative:

EAMES—"In looking at violence and counter-violence, one must judge each instance individually, except that alliance with the forces of violence is not the proper role of the Church under any circumstances whatever."

DEHQANI-TAFTI—"Even a tiny group can stand up for law and order when everything else is tumbling down. . . . We desperately need a center of true justice where people could come and know justice would be done. . . . Our job goes beyond the economic and political level; it is to bring about real reform in the hearts of people. Start a school in every village and teach each child the standards of justice. Open people's hearts to the love of God, and a converted people will reform the nation."

YOUNG—As to "helping our defenseless friends to defend themselves against oppression," the United States needs to remain aware that international conflicts "clearly can only be resolved politically, by reconciliation. . . . We've got to free ourselves from any sense of judging other countries, we who spend \$245 billion a year on violence to perpetuate our own concepts."

NICOL—"Many oppressive laws" still

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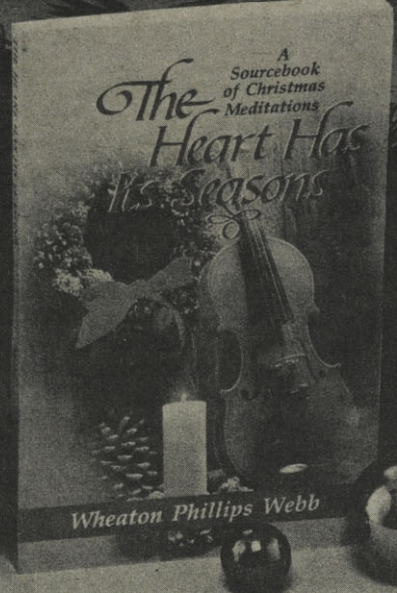
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# Triennial hears speakers, copes with cuts

by A. Margaret Landis

The 380 delegates to the Triennial Meeting of the Women of the Church, under the direction of Presiding Officer Betty Thomas Baker, heard addresses on Spiritual Growth, Family, and Environment; dealt with resolutions ranging from structure to prayer in public schools; and attended Joint Sessions of the Houses of Bishops and Deputies to hear speakers and to sing selections from the new Hymnal.

With the theme "Go Forth into the World," the women began their Meeting at the opening service with 7,000 bishops, clergypersons, and laypeople to present the United Thank Offering. They ended it with a more intimate Eucharist of 500 people at which Presiding Bishop John M. Allin celebrated.

On a day of torrential rains and startling claps of thunder Triennial delegates heard General Convention's proposed budget which contained a plan to decrease Triennial's funding from \$20,000 to \$15,000. The really bad news was a proposed total funding phase-out by 1986.

Although Triennial's goal is to become self-supporting, its legacy income does not yet cover the announced decrease, but Scott Evans, a Triennial Committee member as well as a member of Executive Council, said, "We'll have to live with it." The Meeting, which provides a forum for discussion of church issues as well as leadership education and inspiration for mission, will be financed in 1985 partially through a plan of deferred giving which Triennial passed.

"We've got to get our act together when we go home," one delegate said. "If we don't, we'd better not plan to come again."

"God created us out of joy, for joy. We are not created simply to be beasts of burden," the Rev. Tilden Edwards, executive director of Shalem Institute for Spiritual Formation, Washington, D.C., told delegates in one of three spiritual messages that were the heart of the Meeting. Sabbath time, Edwards told the women, is a way to discern "our basic calls to ministry."

Family is one of the most controversial subjects a speaker can tackle, said the Rev. John Westerhoff of Duke University Divinity School, Durham, N.C. He gave a history in which family had once provided nurture, security, cooperation, and support, but he noted that now the family as a happy unit "doesn't exist. It never existed. According to Scripture there is no such thing as a Christian family. There are families of Christians. Christ taught us our first allegiance is to Him and to the Church."

Creation's interconnectedness was the subject of the Very Rev. Herbert O'Driscoll, warden of the College of Preachers, Washington, D.C. He called Christians



Photos by Neale Morgan

Kathryn Kemp, left, the youngest delegate in Triennial's history, is a vestry member and president of the Episcopal Young Churchmen at St. George's, Maplewood, N.J. At right, Shirley Merrill, newly elected Triennial Committee member from Los Angeles, meets delegates before her election.



"cooperators with God, . . . the sons and daughters of God. . . God is creating the world. It's ongoing creation, [and] we are in the studio with the artist, not the caretaker of the painting."

Triennial delegates, as they do each General Convention year, approved the structure and function of the United Thank Offering Committee but this year rejected a proposed additional guideline "giving priority to those grant requests which encourage and assist women to expand their ministries beyond those traditionally assigned to women." They left the choice of grants to the UTO committee.

After consideration of 113 grant requests, delegates approved a package of \$2,485,301.63, the highest year's total in UTO's 93-year history.

The grants—considered seed money for a new project or for a new phase of an existing one—were approved in 47 minutes, and one delegate from Nebraska said, "Wow! What a shopping spree. That's \$52,878 a minute!"

In an effort to conserve money and exercise good stewardship, delegates presented and examined resolutions for shorter Triennials to be held in less expensive facilities but withdrew the resolutions when bishops and deputies voted for a shorter Convention.

Delegates passed a resolution calling for "cessation of the production of nuclear weapons by all nations" and one proposing a National Academy of Peace and Conflict Resolutions. Another resolution urged judicious use of land resources.

Much confusion resulted from two resolutions asking for continued support for the Equal Rights Amendment to the U.S. Constitution. Since ERA's defeat, would one support *the* or *an* Equal Rights Amendment? If *an*, what would the language of such an amendment be? Eventually after an attempt to change the resolution from ERA to "equal rights for women," delegates reaffirmed their previous stand to urge churchwomen to "become aware of the positive aspects of the Equal Rights Amendment that point to alleviating the legal plights of women."

In other resolutions, delegates asked churchwomen to speak against violence, decried the increasing publication of child

pornography, continued support for the boycott of Nestle products until that company complies with the World Health Organization Code for marketing products in Third World countries, and defeated support for a flat rate tax as well as for President Reagan's prayer in public schools bill.

A resolution to say Episcopal Church Women and United Thank Offering prayers in "the vernacular" caused much discussion about what "vernacular" meant until one woman stopped the talk with, "I think we need to spend as much time talking to our Lord as we do talking about the language we use in talking to our Lord."

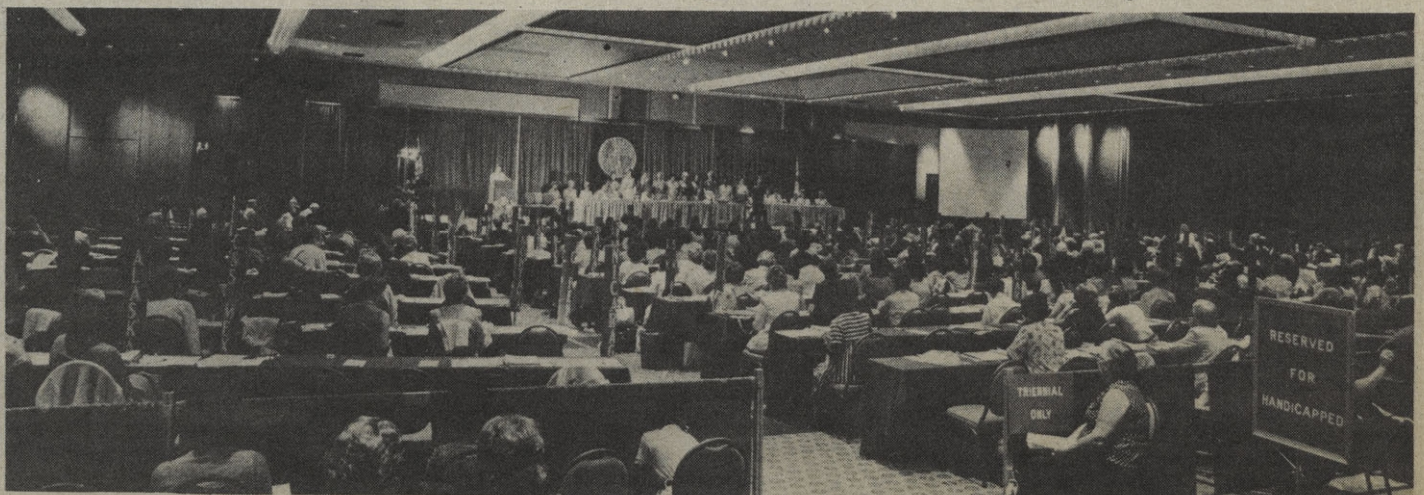
Delegates also heard former Presiding Officers Betty Connelly and Pam Chinnis, educator Verna Dozier, United Church Women president Thelma Adair, Margaret Lawrence, Bishop Elliott Sorge, and Bishop John Walker as well as Betty Gray, coordinator of women's ministries at the Episcopal Church Center, who said "the Episcopal Church is the only mainline Church with no structure for women on the national level."

Presiding Officer Baker urged delegates to return home, "to the center of the village," with new ideas for carrying out ministry.



Photo by Kay Collier Stone

Sharing a laugh are two Triennial Officers: Betty Thomas Baker, left, who presided in New Orleans, and Betty Connelly, 1979 Presiding Officer.





Convention enters new Lutheran relationship

With an old-fashioned roll-call vote at 6 p.m. on a Saturday night, the House of Deputies joined the House of Bishops in approving new and closer relationships with a majority of the nation's Lutherans. After their vote, which was almost unanimous, deputies stood to sing the first

stanza of Martin Luther's "A mighty fortress is our God." "At that moment," one deputy said, "we were the best Church we could be." The new agreement, voted also by the Lutheran Church in America, the American Lutheran Church, and the Associa-



Presiding Bishop John M. Allin introduces *The Next Step*, an evaluation and fund raising program about which Convention-goers saw a film and then endorsed.

'Next Step' calls for commitment to the poor

The New Orleans Convention voted to call upon each congregation in the Church "to increase, to the limit of its ability, its ministry to the poor in its own neighborhood" and "to share a portion of its financial resources with the larger Church to provide needed assistance so that all congregations may minister more effectively to the poor."

This request was coupled with an additional call to congregations to "evaluate their life for total mission and ministry, endeavoring to increase their effectiveness through Service, Worship, Evangelism, Education, and Pastoral Care."

This action also pledges bishops and deputies to work with congregations on this Next Step in Mission and asks diocesan bishops to share Next Step progress annually at House of Bishops' interim meetings in 1983 and 1984.

The Next Step is an "over and above" program to help the poor and clarify each congregation's ministry in the 1980's. Ex-

isting church structures—parish, diocesan, and national—will be used, and no specific funding was requested in the General Church Program Development Budget.

The hope of Next Step advocates, led by Presiding Bishop John M. Allin, is the people of the Church will give \$5 million a year to this extra effort to help the poor through increased parish work, diocesan agencies already serving the poor, and Churchwide groups like the Presiding Bishop's Fund for World Relief and the Coalition for Human Needs.

The Presiding Bishop was a strong and enthusiastic spokesman for this effort from Convention's beginning to end, calling it "a next step for the total Church in its overall mission."

In his sermon at the opening Eucharist, he appealed to all Episcopalians "to reach out to the separated and the alienated." He prayed that "God the Holy Spirit will stir up" in "every congregating company of this Church the will and power to move in the next step of our Christian mission." And in his closing meditation in the House of Bishops, he urged his listeners to move on with "our mission to help the poor and oppressed."

Photo by Neale Morgan

tion of Evangelical Lutheran Churches, meeting the same week in other cities, encourages "development of common Christian life" in the four Churches and agrees to interim sharing of the Eucharist and joint celebrations under special conditions while the Churches work toward full communion. The three Lutheran bodies which approved closer ties with Episcopalians also voted to unite in one 5.4 million member Church.

Episcopalians and Lutherans may now work out local covenants (see page 5) and join in common study, Christian education, action in mission and social concerns, and use of facilities.

General Convention also greeted World Council of Churches co-president Dr. Cynthia Wedel, WCC general secretary Philip Potter, National Council of Churches president James Armstrong, and representatives from Anglican, Jewish, Orthodox, Protestant, and Roman Catholic groups. (See page 17 for other ecumenical actions.)

BUDGET PASSES WITHOUT AMENDMENT

When Lueta Bailey, chairman of the Joint Standing Committee on Program, Budget, and Finance, presented the 1983 budget to deputies and bishops on Convention's seventh day, they liked what they saw.

The \$20,883,000 Program Development Budget included \$250,000 for Jubilee Ministry and \$150,000 for peace making, both important Convention programs. Enough money could be found from the 1981 surplus to include these items without disturbing the apportionment formulas which set the percentages at 3.97 percent of a diocese's net disposable budget income in 1983 and at only 3.84 percent in 1984.

Even though the budget did snip \$5,000 off the funds for Triennial's Planning Committee expenses, both deputies and bishops firmly discouraged efforts at amendment. Most efforts were directed at funding Jubilee Ministry in 1984 and 1985.

Both Houses also passed the \$3,794,541 General Convention Expense Budget which funds Convention and its committees, commissions, and agencies as well as the Office of the Presiding Bishop.

In the hope of setting a frugal example for other interim bodies, Program, Budget, and Finance asked for, and received, permission to reduce its membership.



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# SUMMARY OF GENERAL CONVENTION ACTIONS 1982

The 67th General Convention meeting in New Orleans, La., September 5-15, approved texts for a new Hymnal; agreed to strengthen ties with three U.S. Lutheran Churches; moved to increase cooperative work for world peace and urban renewal; asked for congregational help in funding theological education; and took first steps for the selection of a new Presiding Bishop for the Episcopal Church in 1985.

The Pastoral Letter to the Church is printed on page 6. Pursuant to Title III, Canon 20, Sec. 2(f), "Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every Minister having a pastoral charge to read it to his Congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of his Parish or Congregation, not later than one month after the receipt of the same."

## THE HYMNAL 1982

Authorized and approved texts for the *Hymnal 1982* and directed the Standing Commission on Church Music to "perfect the details of its work and complete the pew and accompaniment editions" which will be published by the Trustees of the Church Pension Fund for the benefit of the Fund.

Directed the Standing Commission on Church Music to complete a collection of hymn tunes and service music for the *Hymnal 1982*.

Urged the Commission on Church Music to test proposed musical settings in small parishes to ensure their usability in small congregations.

Directed the Standing Commission on Church Music to circulate suggestions for the selection and use of supplemental hymns to all parishes—to include theological and practical considerations and a discussion of the duplication of copyrighted materials—to diocesan Commissions on Church Music for dissemination among parishes and missions.

## TITHING

Affirmed the tithe as the minimum standard of giving for Episcopalians and personally pledged as deputies and bishops to tithe or to work toward tithing and to call all of the Church to join in "accepting the biblical tithe as the minimum standard of Christian giving."

## THEOLOGICAL EDUCATION

Established a policy that each parish and mission in the domestic dioceses and the Convocation of American Churches in Europe give annually one percent (1%) of its net disposable budgeted income (Item E less line 1754 of the Annual Parochial Report) to one or more of the accredited seminaries; that each diocese adopt its own procedure for doing this no later than January 1, 1984, and report to the Board for Theological Education for its report to the next General Convention. Each seminary shall report annually on the funds it receives from the parishes and missions; shall report its progress on stated mission goals prior to each General Convention; and shall take the initiative to strengthen the partnership between the Church and its seminaries by providing information and by carefully listening to the Church regarding the quality of theological education. Parishes and missions are encouraged to support other programs and institutions of theological education. The Presiding Bishop was asked to continue to designate one Sunday each year as Theological Education Sunday.

Amended the reporting requirements of the seminaries to specify statistical reports of "educational and financial data and a statement of mission goals and progress in fulfilling them," and asked that other institutions for training persons for Holy Orders fulfill these reporting requirements as far as possible.

Directed the Board of Examining Chaplains to report to the House of Bishops the results of a decade of testing candidates and to prepare guidelines for theological education to supplement the canonical list of seven fields.

Endorsed the establishment of an Hispanic-American Theological Scholarship fund and directed Executive Council to administer such a fund from contributions from individual donors, and, in the coming triennium, to determine the need for scholarship funds for other minority postulants and report to the next Convention.

## GENERAL CONVENTION

Changed the method of site selection for future General Conventions as follows: possible sites shall be submitted to General Convention which shall pick not less than three as possible sites for the second succeeding meeting. From the sites approved the Joint Standing Committee on Planning and Arrangements, with the advice and consent of the majority of the presidents and vice-presidents of both Houses, the presidents of the provinces, and the Executive Council, shall recommend a site and make necessary arrangements and commitments for final approval at the General Convention next preceding that Convention. The dioceses in which Convention sites are being considered will certify willingness to have Convention held within their jurisdictions.

Expressed support for a General Convention lasting seven nights and eight days and asked the Standing Committee on Planning and Arrangements to use this model in planning the next and subsequent Conventions.

Expressed support for a Convention held between June 15 and October 15 and asked the Standing Committee on Planning and Arrangements so to plan the 1988 and subsequent Conventions.

Referred the matter of establishing a Shared Travel Expense Fund for General Convention to the Joint Standing Committee on Planning and Arrangements for study and report at next Convention.

The House of Bishops defeated a resolution calling for simplification of housing and feeding at General Conventions and all conferences and meetings.

Established a rule whereby in a vote by orders (except in the case of elections) where the prevailing vote is less than a two-thirds majority of either order, the Secretary shall audibly announce the nay and divided votes in each order before announcing the results so corrections may be made before the final vote is announced.

Added Treasurer of General Convention, Presiding Officer of Triennial, and Chairman of Triennial Committee, and one clerical and one lay person to Joint Committee on Planning and Arrangements, and when the Convention site has been chosen, Bishop and General Chairman of Arrangements of local diocese will be added, too.

The House of Deputies rejected a proposal for proportionate representation that would have reduced the 908-member House to 500 members.

The House of Deputies defeated resolutions and amendments that would have reduced diocesan deputations to two or three deputies in each order.

Deleted requirements to notify a Convention host diocese of deputies' elections and credentials.

Defeated a move to give Executive Council members automatic deputy status in their home dioceses.

## BUDGETS

Adopted a Program Development Budget of \$20,833,000 for 1983 and set the apportionment percentage at 3.97 percent for 1983, and 3.84 for 1984. Also adopted a General Convention Expense Budget of \$3,794,541 which is funded by annual assessments.

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Reduced the size of the Joint Standing Committee on Program, Budget, and Finance from 35 members to 27 members (one bishop and two deputies, either lay or clerical from each province) for reasons of economy.

The House of Bishops defeated a resolution that would have replaced the apportionment system of funding the national Church budget by "a comprehensive plan" of giving "more consistent with the principles of Christian stewardship."

## THE NEXT STEP

Called upon all congregations to evaluate their mission and ministry to increase effectiveness through Service, Worship, Evangelism, Education, and Pastoral Care. Convention-goers personally pledged to work for extension of mission and ministry. Each diocesan bishop is to share annually with the Church, through the Presiding Bishop and the interim House of Bishops meetings, the progress in each diocese.

Challenged each congregational grouping in the Church to increase its ministry to the poor in its own neighborhood; and to share a portion of its financial resources with the larger Church.

## JUBILEE MINISTRY

Accepted the Jubilee Ministry program of joint discipleship in Christ with poor and oppressed people to meet basic human needs and to build a just society; asked Executive Council to give it high priority in the 1984 budget.

## PEACE

Received and accepted the report of the Joint Committee on Peace and commended it to the Church for study.

Established a Joint Commission on Peace consisting of three bishops, three presbyters or deacons, and six lay persons to work with General Convention and Executive Council committees and commissions as well as dioceses and seminaries to develop greater awareness of the centrality of peacemaking to their mission, and to report on progress to the next Convention.

Extended the capacity of the Office of Public Issues to include a Coordinator for Peace Issues to implement "the new resolve of leadership in peacemaking" called for in the 1981 Bishops' Pastoral Letter by 1) nurturing the Church's peace network; 2) participating in ecumenical peacemaking efforts with secular and professional organizations; 3) linking with international peace and justice organizations; and 4) providing theological, pastoral, and practical resources.

Re-referred to the Commission on Peace the following resolution: "In the event of widespread nuclear war in which the continental United States is a battleground, the surviving faithful are encouraged to continue in the apostles' teaching and fellowship, in the breaking of bread and in prayers; to hold fast the eternal hope of the Gospel of Jesus Christ; and to develop, in concert with other Christians, structures appropriate to their new circumstances."

Authorized the Presiding Bishop to call a Joint Action Conference on the arms race to include leaders of all faiths as well as other professional disciplines to effect cooperative action to change nuclear and other arms policies.

Reaffirmed the 1978 Lambeth statement adopted by the 1979 General Convention that Christians should engage in non-violent action for justice and peace and support others so engaged, by prayer and other means, with particular attention to those who suffer for conscience's sake; and called upon all Episcopalians to consider the implications in their own lives of the call to resist war and work for peace.

Declared the belief that non-violent refusal to participate in or prepare for war can be a faithful response and that those who make conscientious decisions to either participate or not participate should have the respect and ministry of the Church.

Encouraged young persons who are conscientious objectors to register that belief in the Register maintained by the Church since 1940 for that purpose; acknowledged its ministry to provide counseling for those facing this choice; and called on Executive Council to provide adequate resources to maintain an on-going program of draft counseling and to reach poor and minority urban youth.

Called for a reordering of federal budget priorities from increased military spending to the maintenance, restoration, and expansion of human services, and directed the Secretary of Convention to notify the President and members of Congress of this decision.

Endorsed a bi-lateral nuclear freeze and asked the President to propose a U.S./Soviet verifiable agreement to halt immediately the testing, production, and further development of all nuclear weapons, missiles, and delivery systems; urged continuing communications in support of these objectives; and directed the Secretary of Convention to so notify the President and Vice-President of the United States, members of Congress, the Secretary-General of the United Nations, and the Soviet Presidium.

Urged the governments of both the U.S. and the U.S.S.R. to adopt a policy of no first use of nuclear weapons, and directed the Secretary of Convention to notify the President of the United States, members of Congress, and the President of the U.S.S.R. of its action.

Called on the President of the United States to propose to the Soviet Union "an immediate, mutual, and verifiable reduction" in the number of each nation's nuclear weapons to one half as a first step leading to further reductions and ending the arms race; and to propose similar proportional reductions to other nuclear-armed nations.

## ECUMENICAL RELATIONS

Amended the canons to ensure that the history and the present activities of the ecumenical movement are included in instruction required as preparation for Holy Orders.

Established a relationship of Interim Sharing of the Eucharist with the Lutheran Church in America, the Association of Evangelical Lutheran Churches, and the American Lutheran Church.

Received the *Final Report* of the Anglican-Roman Catholic International Commission with appreciation, commended it to the Church for study with, where possible, Roman Catholic groups, and directed the Standing Commission on Ecumenical Relations to conduct the study and report to the next General Convention.

Agreed to establish a joint commission of Episcopalians and Roman Catholics to develop a standard pattern for pastoral ministry to ecumenical marriages between Episcopalians and Roman Catholics.

Recognized the Consultation on Church Union (COCU) as a principal place of dialogue with many, including the black, Churches, and directed the Episcopal delega-

Pursuant to a Joint Rule of the two Houses of the General Convention, the Secretaries hereby issue "a summary of the actions of the General Convention of particular interest to the Congregations of the Church." Some Resolutions have been quoted in full; others are summarized. The full proceedings will appear in the Journal of the Sixty-seventh General Convention, which will be published early in 1983.

The Journal will be sent automatically to all Bishops and Deputies. Others may order copies from the Secretary of the General Convention, 815 Second Avenue, New York, New York 10017. The revised canons must be ordered separately for \$9 a copy.

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

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

September, 1982

tion to press for reexamination of portions of the document, *In Quest of a Church of Christ Uniting*, identified as matters of concern to Episcopalians.

Authorized for trial use in special circumstances, subject to the approval of the diocesan bishop, the COCU document, *Word, Bread, Cup*, under certain guidelines.

Commended the work of the World Council of Churches; expressed gratitude to Episcopalian Cynthia Wedel, a World Council president since 1975; encouraged participation in preparatory work of the 1983 World Council Assembly in Vancouver, Canada; and welcomed the visit to Convention of Dr. Philip Potter, World Council General Secretary.

Received the agreed statement on Baptism, Eucharist, and Ministry from the Faith and Order Commission of the World Council of Churches and commended it to the Church for study, if possible, in conjunction with the *Final Report* of the Anglican-Roman Catholic International Commission and the documents from COCU, and directed the Standing Commission on Ecumenical Relations to organize the study and report to the next Convention.

Adopted guidelines for Episcopal clerical participation in shared ecumenical Eucharists.

Asked Executive Council to arrange a study of the *filioque* clause involving dioceses, seminary faculties and students, and, if possible, Orthodox dioceses and seminaries, and report to the next Convention.

Encouraged continued Episcopal participation in Christian-Muslim conversations under the auspices of the National Council of Churches.

Reaffirmed the Chicago-Lambeth Quadrilateral (*Book of Common Prayer*, pp. 876-878) as a statement of basic principles and affirmed a further explication of the principles without denying any of the statement; and commended the commentary to the Anglican Consultative Council as a guide in ecumenical discussions.

## ELECTION OF PRESIDING BISHOP

Amended Title I, Canon 2 to provide for the election of a Joint Nominating Committee for the Election of the Presiding Bishop at the General Convention next before the Convention at which a Presiding Bishop is to be elected. The House of Deputies will elect one clerical and one lay deputy from each province and the House of Bishops will elect one bishop from each province. Deputies and bishops must be nominated by a deputy or bishop respectively from the same province, but the entire membership shall vote on the final slate.

Instructed the Joint Nominating Committee for the Election of the Presiding Bishop to consider the office in the light of the Constitution and canonical requirements defining his responsibility as Chief Pastor of the Episcopal Church, as Primate in relation to other Anglican Provinces, and as the primary ecumenical link to other religious bodies; to develop a profile of the office in light of history and its present position; and to outline such qualifications, background, experience, education, and unique gifts as may be required for filling this office. The Standing Commission on Structure will monitor and evaluate the process.

Amended Title I, Canon 2 to clarify the filling of vacancies on the Joint Nominating Committee for the Election of the Presiding Bishop by specifying that vacancies occurring within the year before the committee reports will not be filled; those occurring earlier will be filled by appointment of the President of the House of Deputies to a deputy vacancy or the House of Bishops to a bishop's vacancy.

## CHURCH STRUCTURE

Agreed that assistant bishops could have seat and vote in provincial Houses of Bishops.

Amended the canons to allow deputies living outside a diocesan boundary but in good standing in the diocese to represent it at provincial synods as well as General Convention.

Ratified the division of the Diocese of Dallas to create a new diocese known as the Western Diocese until a name is chosen.

Reduced the number of diocesan journals mailed to the Secretary of General Convention from five to two and directed that one copy be sent directly to the Church Archives.

Allowed the Secretary of General Convention to use certified mail when notifying dioceses of proposed alterations to the *Book of Common Prayer* or the Constitution.

Approved the transfer of the Diocese of Venezuela from the Church of the Province of the West Indies to the metropolitan authority of Province IX and confirmed acceptance of Venezuela as an extra-provincial diocese by Province IX.

Approved the transfer of metropolitan authority for the extra-provincial Diocese of Costa Rica from the House of Bishops to the President and Synod of Province IX.

Approved the division of the Diocese of Tennessee into the Diocese of West Tennessee, the Diocese of East Tennessee, and the continuing Diocese of Tennessee.

Established policies and procedures for dioceses transferring their provincial authority from the Episcopal Church to insure planning and implementation of sound organizations in structure and financial management.

Revised Title III, Canon 21 and Title IV, Canon 5, to delete the words "Protestant" and "in the United States" in references to the Church by its short title.

Recommended that the Standing Committee on Structure study the relationship of the House of Deputies to other components of the structure between meetings of General Convention and report to the next Convention.

The House of Deputies defeated a request for the formation of a Joint Commission on the Creation of a Convocation/Province for the West to study the feasibility of creating an entity west of the Mississippi River with western-based administration and leadership.

*Continued on next page*



Amended canons to transfer Western Louisiana from Province IV to VII.

Established a covenant relationship between the Episcopal Church and the Philippine Episcopal Church in view of the ultimate establishment of an autonomous Church-Province of the Philippine Episcopal Church; and referred matters concerning a pension scheme to the trustees of the Church Pension Fund.

Provided that persons domiciled outside a Province may represent the diocese in which they are a member at Provincial Synod.

Received announcement of Province IX's intention to become an autonomous Anglican Province in 1985 and encouraged its member dioceses to proceed.

Requested negotiation for a more comprehensive Concordat with the Philippine Independent Church and, pending that action, that Episcopal and Philippine Independent Church bishops not be authorized to consecrate or ordain in each other's churches.

Made canonical provision for Navajoland Area Mission to be included in Province VIII and entitled to representation in the Provincial House of Deputies and Bishops.

Provided for Provincial Synods to set the time of election of the judges of a Court of Review which shall occur once during each triennium.

Adopted a policy offered by Executive Council for long-range planning at all levels of Church life.

## CONSTITUTIONAL CHANGES

Adopted on second reading a new article to the Constitution which states that when the word *diocese* is used without qualification it shall include missionary dioceses and all other jurisdictions entitled to representation in the House of Deputies; all canonical references to missionary dioceses and the Convocation of American Churches in Europe were then eliminated.

Amended on second reading the Constitution to allow Assistant Bishops to vote in the House of Bishops.

Amended on second reading the Constitution to permit deacons to represent their dioceses as members of clerical deputations.

Changed on second reading the procedure for the admission of a new diocese by giving Executive Council power to approve the constitution of a new diocese.

Approved on second reading clarifying language eliminating the procedure for election of missionary bishops by the House of Bishops.

Amended on second reading the Constitution regarding the translation of a Bishop which makes his resignation from his present diocese effective only when the proper consents to his election are received from bishops and standing committees.

Clarified on second reading provisions for votes by order in the House of Deputies by amending Section 2, Articles VI, X, and XI without making any substantive changes in the procedure.

Defeated a proposal to call the Presiding Bishop *Archbishop* but approved change in the national canons (Canon 2, Sec. 4(a)) adding the words "and primate" to "chief pastor."

## WORLD MISSION

Endorsed companion diocese relationships, calling them a major mission priority, and requested Executive Council to establish more effective ways of supporting present relationships and initiating new ones.

Reaffirmed the Church's commitment to World Mission and asked every diocese and congregation to personalize its involvement.

Reaffirmed the principles of Partners in Mission and asked domestic provinces to review them and work with Executive Council to implement a plan for use in the Episcopal Church.

Encouraged the Standing Commission on World Mission to support and cosponsor a Pan-Anglican Symposium with the Dioceses of Connecticut, Massachusetts, and Rhode Island and the Church of Scotland as a focus of the 1984 celebration of the bicentennial of the consecration of Bishop Samuel Seabury and as a way to search for a shared theology of the Church as mission and all Christians as Christ-commissioned missionaries.

Received the document, "Mission in a Global Perspective," commended it to the Church in the Seabury Press publication and study guide, *The Work You Give Us to Do*, in preparation for a revised statement in 1985, and called upon Executive Council to facilitate study of the document.

Called upon Episcopalians "to be alert to what God may be trying to teach us through the experience of Chinese Christians"; sent greetings through the Chinese Christian Council assuring them of prayers and willingness to assist "in any way they deem appropriate and within our power"; and asked Church Center staff to explore cooperative ways with Chinese Christians in coordination with other Anglican and ecumenical bodies.

## SMALL CHURCHES

Urged each diocese to assign specific responsibilities for small congregations to a department or committee and appoint a person as liaison with regional and national activities, and asked that an Episcopal Church Center staff member be assigned the responsibility for contacting this network.

Urged each seminary to identify an interested faculty member as a resource person for small church life and ministry, with funding provided through Executive Council.

Urged each diocese to adopt a strategy for work in small communities.

Urged the use of seminaries for training for all orders of ministry in small congregations.

Instructed the Council for the Deployment of Ministry to study ways to encourage deployment of clergy to small churches especially in isolated areas and propose a plan to the next Convention.

## STEWARDSHIP

Requested all dioceses to establish stewardship committees.

Declared that the spirit of mission gained from Venture in Mission should be nurtured and that Executive Council should maintain and update the Venture in Mission Case Book as an "ongoing and necessary tool for the one mission of Christ."

Called upon the Church to affirm that faithful stewardship includes the responsible spending of money entrusted to its care and that every unit should look beyond its own needs and hold mission as a priority.

## MINISTRY

Approved a new sub-section to Title III, Canon 21, covering the appointment, duties, and length of service of assistant ministers not heretofore stated in the canons.

Amended the canons to permit an alternate to deposition for clergy who "for reasons of conscience have come to exercise their ministry in another Communion" where only abandonment is involved without any irregularity or misconduct.

Clarified the definition of pastoral direction requiring that any presentment for violation of an ordination vow must have been preceded by a solemn warning in writing to the priest or deacon over whom the bishop has authority.

Provided a procedure for election of a bishop coadjutor in a case where the bishop coadjutor is unable to fully discharge the duties of his office; of particular importance if both the diocesan and bishop coadjutor are unable to function.

Restored the word *postulant* to the canons, reflecting the restoration of postulancy as a requisite for ordination.

The House of Bishops re-referred a proposed canon on licensed lay ministries back to the Standing Liturgical Commission.

Amended Title II, Canon 11, to cover non-stipendiary deacons and priests.

Amended Title III, Canon 21, to cover non-stipendiary deacons and priests; added the new concept of renunciation and a new reference to release; and required an annual report.

Amended Title I, Canon 5, concerning the reports of nonparochial clergy.

Amended Title III, Canon 21, requiring clergy to report when moving to a new diocese, requiring license application and continuation of the exercise of the ministry, and setting procedures for release.

Amended Title IV, Canons 12 and 13, adding release as a ground for removal under Title III, Canon 21, and removing an erroneous reference to deposition.

Continued the Council for Development of Ministry but decreased its size by eliminating at-large members when the terms of the present at-large members expire.

Could not reach concurrence on permitting licensed lay readers to administer the wine at services where an insufficient number of priests or deacons is present, and to administer the elements to ill or infirm persons who cannot be present at the Eucharist.

Opposed age discrimination practices by parish calling committees which limit their searches to priests under 45 years of age.

Commended the Church Pension Fund for its pre-retirement conferences for clergy and urged it to expand such resources through diocesan conferences for seminarians and younger clergy.

Asked the trustees of the Church Pension Fund to study how clergy serving in autonomous dioceses may be transferred to the pension plans of those dioceses without loss of accumulated service, with particular attention to those serving in the Church of Liberia now associated with the Province of West Africa.

Gave authority to the diocese, with approval of the Presiding Bishop, to appoint recognized and licensed professionals to examine a bishop-elect, rather than leaving the appointments to the Presiding Bishop who may not know suitable examiners in each diocese.

Extended the allowable licensing period for lay chalice bearers to three years, bringing it into conformity with the licensing period of lay readers.

Amended Title III, Canon 26, to permit an ordained minister in charge of a congregation to appoint competent lay persons to read portions of the service as permitted by the *Book of Common Prayer* and the canons.

Directed a review of the Canons on Ministry (Title III) with particular attention to ordination to bring them into conformity with one another and to bring proposed revisions to the next Convention.

Directed the Council on the Development of Ministry to propose changes to the canons concerning professional church workers that more accurately reflect the emergence of a wide variety of lay ministries.

Directed each diocese to make provision for the development, training, utilization, and affirmation of lay ministries and assigned responsibility for implementing an amendment in Title III, Canon 29, to the Commission on Ministry or some other appropriate committee or agency.

Affirmed that the primary ministry is in the world and is supported, affirmed, and grounded in the Church; supported the availability of programs to foster ministry of the laity.

Directed the Standing Commission on Constitutions and Canons—with input from the Council for the Development of Ministry and the Total Ministry Task Force—to study the usage of the words *minister* and *ministry* in the canons to clarify whether they refer to ordained or lay ministries and report recommendations to the next Convention.

Commended the work of the Council for the Development of Ministry and its publication concerning persons ordained under Title III, Canon 8.

## BAPTISM

Agreed that baptism is the primary requirement for membership in the Church, although all adult members—those 16 years and over—are "expected" to be confirmed or received by a bishop. Those who have received Holy Communion three times in the preceding year would be considered communicants. Also established a procedure for the transfer of members between Episcopal congregations or other Christian Churches, and an appeals procedure for those denied access to Holy Communion. The amended canon is effective January 1, 1986. A separate amendment made confirmation a prerequisite for communicant status.

*Continued on next page*



## CANONICAL CHANGES

Eliminated archaic language in the canon concerning the documentation for the election of a bishop.

Added to Title I, Canon 2, a provision to permit the Presiding Bishop a pastoral consultative role with the ecclesiastical authority to insure interim episcopal oversight in cases of an episcopal vacancy.

Amended Title I, Canon 2, to provide a disability allowance to a Presiding Bishop who retires before his term is up because of disability.

Enacted a new canon that based the Board for Church Deployment in the canons and directed that its membership be selected as are those of other interim bodies—by appointment of the Presidents of the two Houses of General Convention.

Amended Title III, Canon 5, to facilitate preparation of persons “who by language, culture, life experience and/or training are suited for ministries in rural, urban, and ethnic-cultural situations where there is an urgent need for ministry.”

Directed the Secretary of the House of Bishops to advise all diocesan bishops that they should inform clergy of the provisions of Title II, Canon 3.8, and Title IV, Canon 1.1(4).

Clarified, in Title III, Canon 27, definitions of Religious Orders and Christian Communities.

## REPRODUCTION

Condemned abortion when the sole purpose is the selection of the sex of the child, and, while welcoming advances in pre-natal diagnosis, condemned abortion for non-serious, trivial, or purely cosmetic abnormalities.

Reaffirmed previous (1976 and 1979) General Convention stances on the Church's opposition to legislation that abridges an individual's right to reach and act on an informed decision in the matter of abortion.

Reaffirmed the right of individuals to use any natural or safe artificial means of conception control.

Approved the use of *in vitro* fertilization to provide children in a marriage, but could not reach agreement on surrogate mothers or artificial insemination.

## LITURGY

Authorized for trial use in selected parishes a proposed revision of the three-year Lectionary being developed by the Standing Liturgical Commission in concert with other North American members of the Consultation on Common Texts.

Authorized for optional use “A Service for the Ending of a Pastoral Relationship and Leave-taking from a Congregation” created by the Standing Liturgical Commission.

Amended Title II, Canon 3 to publish the *Book of Occasional Services* and *The Propers for the Lesser Feasts and Fasts* with the *Book of Common Prayer*.

Requested the Standing Liturgical Committee to consider the inclusion of the Rev. David Pendleton Oakerhater in the *Calendar of the Church Year* for commemoration on September 1.

Asked the Standing Liturgical Commission to make available Rite One in Spanish and to include it and the Lectionary in future printing of *Libro de Oracion Comun* so that Spanish congregations may have the same choices of worship available to English-speaking congregations.

Asked the Standing Liturgical Commission to consider the New International Version of the Bible as an authorized alternative for use and also asked the New York International Bible Society to complete the translation of the Apocrypha with such speed as will maintain the high standards of the rest of the translation.

## CHURCH PENSION FUND

Asked the trustees of the Church Pension Fund to consider paying full benefits to both ordained members of a clergy couple including retirement and full survivors' benefits and pensions.

The House of Bishops defeated a resolution asking the Church Pension Fund to place its invested assets in at least five investment management firms instead of its present two, and to contract for quarterly investment reports.

The House of Deputies re-referred the matter of permitting nominations from the floor of either House for Trustees for the Church Pension Fund.

## ADOPTTEES

Urged state legislatures to establish procedures enabling adoptees to secure information regarding their historical heritage, medical history, and genetic derivation without the necessity of court action and with provision for sufficient safeguards for the protection of all parties—the adoptee, the adoptive, and the biological parents.

## AFFIRMATIVE ACTION

Adopted Executive Council's plan to cover employees, interim bodies (committees, commissions, boards and agencies) and the purchasing of goods and services for General Convention.

Committed the Church to support through prayer, education, and courageous public witness the strengthening and advancing of affirmative action programs; commended Church efforts to make appointments which endeavored to make minorities, women, and the underprivileged “fairly and affirmatively represented” at all Church levels; and encouraged dioceses and congregations to examine the composition of their own leadership bodies with an eye to make them truly representative.

## AGING

Recognized the need for further development of ministry on aging in congregations and communities, and for developing programs to compensate for limited or discontinued government programs; reaffirmed the Episcopal Society for Ministry on Aging, and encouraged participation in the National Conference on Aging.

## ALCOHOLISM

Recognized the work of the National Episcopal Coalition on Alcoholism and commended it to dioceses and congregations as a resource in alcoholism prevention, training, intervention, and recovery.

Directed the Standing Commission on Human Affairs and Health to develop a church-wide policy of education and response to alcoholism and report its findings to the

next General Convention.

Mandated a required course on alcoholism in the accredited seminaries and asked the Board of Examining Chaplains to include a block of questions on alcoholism in the pre-ordination examination.

## AMERASIAN CHILDREN

Urged amendment to present immigration laws to allow Amerasian children fathered by American servicemen to come to the U.S., and asked dioceses, congregations, and families to make them welcome; and asked the Presiding Bishop to initiate steps to encourage transport and sponsorship of these children.

## AMERICAN INDIANS

Advocated the creation of employment opportunities on Indian reservations and resolved to communicate American Indians' needs to the President, the Departments of Labor and Interior and Congress.

Asked Executive Council to review its policies, funding practices, and overall strategies for work with Native Americans.

## BLACK COLLEGES

Endorsed the black colleges and fund-raising for endowment.

## CHARITABLE GIVING

Requested the U.S. Congress to give serious consideration to the adverse effect on charitable giving which might result from a flat rate income tax.

## CREATIONISM

Affirmed its belief in the “glorious ability of God to create in any manner”; rejected “the rigid dogmatism of the ‘Creationist’ movement; and supported scientists, educators, and theologians in their search for truth.

## ECONOMIC CRISIS

Called on dioceses to consider holding diocesan-wide, possibly ecumenical, conferences on the economic crisis in small communities with the objective of supporting existing efforts and examining the feasibility of initiating further action to alleviate economic stress.

## EL SALVADOR

Called upon the United States and other nations to end military aid to the government or any faction in El Salvador and other Central American countries and work to establish a just and lasting peace.

## EPISCOPAL CHURCH CENTER

Asked Executive Council to study the desirability and feasibility of moving the Episcopal Church Center from New York City to a more central location and report to the next Convention.

## EVANGELISM

Urged each bishop, priest, deacon, and lay deputy to endeavor to bring at least one unchurched person under the Lordship of Jesus in the next year.

Called on all church members to deepen their involvement in personal spiritual growth and evangelism.

## EQUAL RIGHTS AMENDMENT

Called upon the U.S. Congress to again enact the Equal Rights Amendment to the U.S. Constitution and submit it to the states for ratification; called upon church members to urge their state legislators to ratify the amendment as quickly as possible.

## GRIEF

Encouraged dioceses to become aware of “Beginning Experience—Episcopal Expression” as a program to help members deal with grief associated with the loss of a spouse by separation or death.

## HEALTH

Recognized the need for education for clergy and laity and the identification of responsible persons able to counsel in areas such as genetics, biotechnology, communications, parenting, marriage, and death.

Urged all Christians to be organ, blood, and tissue donors and acknowledged the life-giving benefits of such donations.

## HERALDRY

Authorized the Presiding Bishop to appoint not less than three knowledgeable persons to an Advisory Committee on Heraldry.

## HISPANIC MINISTRY

Commended the report, “The Hispanic Challenge,” and asked that it be used as a basis for future planning of mission and ministry with Hispanics.

Expressed its appreciation to the Rev. Herbert Arrunategui, Bishop Anselmo Carral, and all the committee members who made possible the translation of the *Book of Common Prayer* in Spanish.

## HOMOSEXUALITY

Reaffirmed the 1976 and 1979 General Convention stance that homosexual persons are children of God and entitled to full civil rights.

## HUMAN SEXUALITY

Reaffirmed the Church's biblical conviction that human sexuality is God's gift to enrich and bless human life and urged priests, educators, and parents to provide an ethos in which children may mature in a healthy and responsible understanding of their sexuality to counteract the dehumanizing influence of pornography.

Asked Executive Council to explore moral and spiritual perspectives in connection with human sexuality and family life.

## HUNGER

Commended the Report of the Independent Commission on International Development Issues, titled *The Brandt Report* to all individuals, congregations, and dioceses as a significant resource for understanding the effects of poverty on global security, priority need for development aid, the urgency of a just world economic order, and the effects of military spending on poverty and hunger; charged the National Hunger Committee with carrying out the resolution.

Reaffirmed the Church's commitment to the eradication of hunger, malnutrition, and poverty by working at all levels and asked the National Hunger Committee and the Hunger Office to work through their networks to stimulate, facilitate, and support such efforts.

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The Episcopalian October, 1982 19



FOUNDED BY GENERAL CONVENTION 165 YEARS AGO

# GENERAL THEOLOGICAL SEMINARY





# A COMMITMENT TO OUR HERITAGE

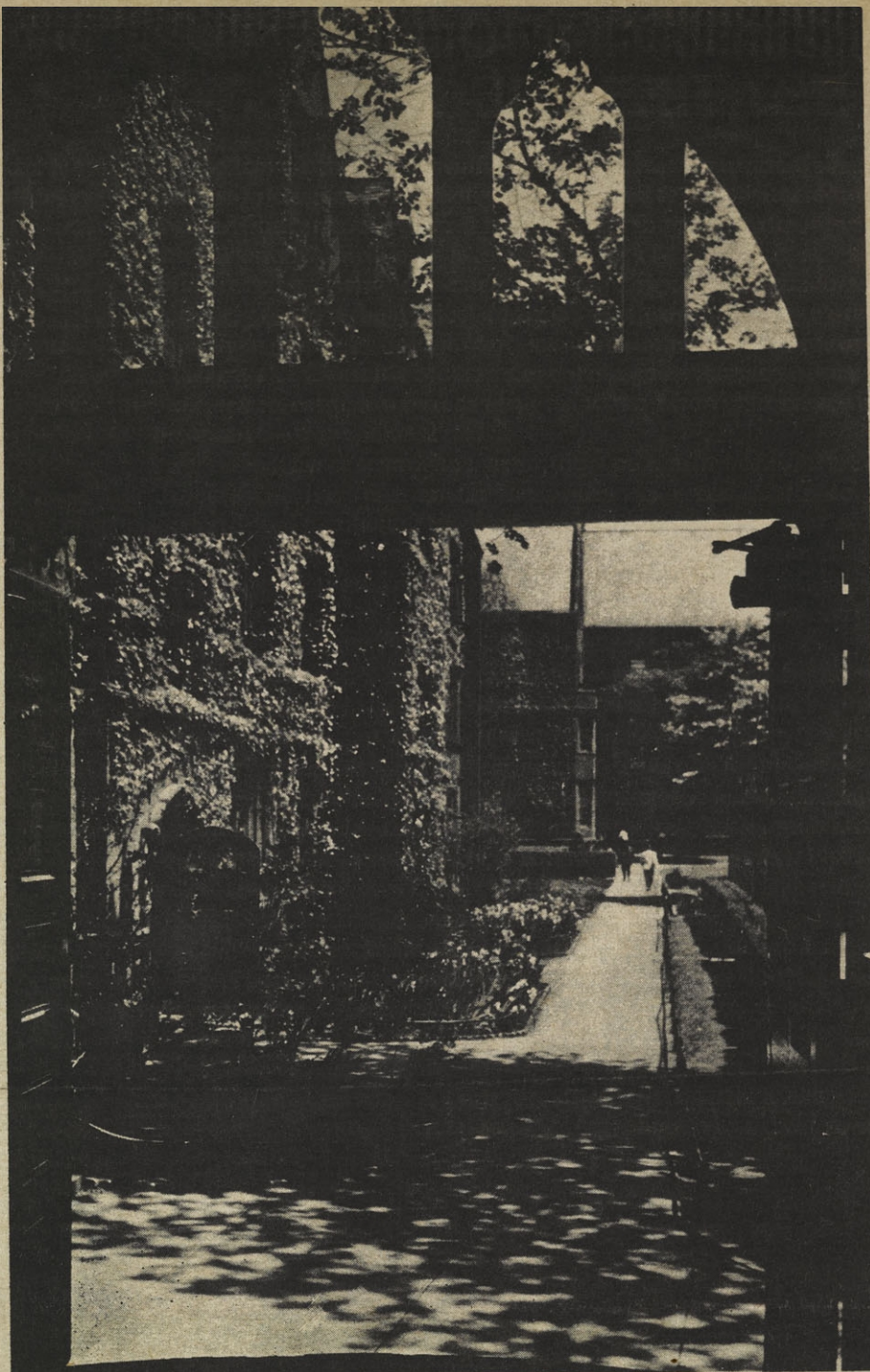
Following the Revolutionary War, the leaders of the Church undertook the enormous task of organizing the separate and scattered parishes of the former Church of England into churches in each of the new states. One of the paramount problems faced by the newly independent church was the withdrawal of clergy educated and sent over from England and the lack of colleges where a theological education appropriate to the ministry of the Episcopal Church could be obtained. Without recruitment and training of a clergy, the Church's independence and growth was seriously in doubt. No question appeared more important than how and where clergy was to be trained on the widest possible scale.

The answer came from the Convention of South Carolina where the establishment of a national seminary was urged by the Rev. Christopher Edward Gadsden and Theodore Dehon, second Bishop of South Carolina. In the General Convention of 1817, the Church founded the General Theological Seminary and chose New York for its location. The appointment of trustees was to be made by General Convention but, then as now, the financial support was left to private benevolence.

A square block in Chelsea was given to the Seminary by Dr. Clement Clarke Moore. The property was part of his summer estate and it was in the old Chelsea house that Dr. Moore wrote for his children the poem still loved by all children today, "Twas the night before Christmas. . ." Chelsea Square was the name given by Dr. Moore and the seminarians to his block of land between Ninth and Tenth Avenues and Twentieth and Twenty-first Streets. "Chelsea Square" was in unofficial use until 1886 when the Aldermen of New York made it a legal designation (although the Post Office had recognized it all along).

The architecture of Chelsea Square is classic English collegiate close. The refectory in Hoffman Hall and the Chapel Bell Tower are modeled from those of Magdalen College, Oxford. Medieval revival style buildings surround a beautifully landscaped Close.

Since 1817, the city has spread up Manhattan, engulfing Chelsea. The rows of Georgian style townhouses surrounding General still stand, however. The stable presence of the Seminary is in great measure respon-



sible for the preservation of these lovely townhouses. Within the last few years, Chelsea Square has been designated a landmark area by New York State and is on the National Register. A more intensive surge of restoration of the buildings immediately surrounding the Seminary has begun. General's presence, its beauty, tradition, and stability have acted as a passive catalyst in the restoration of this area.

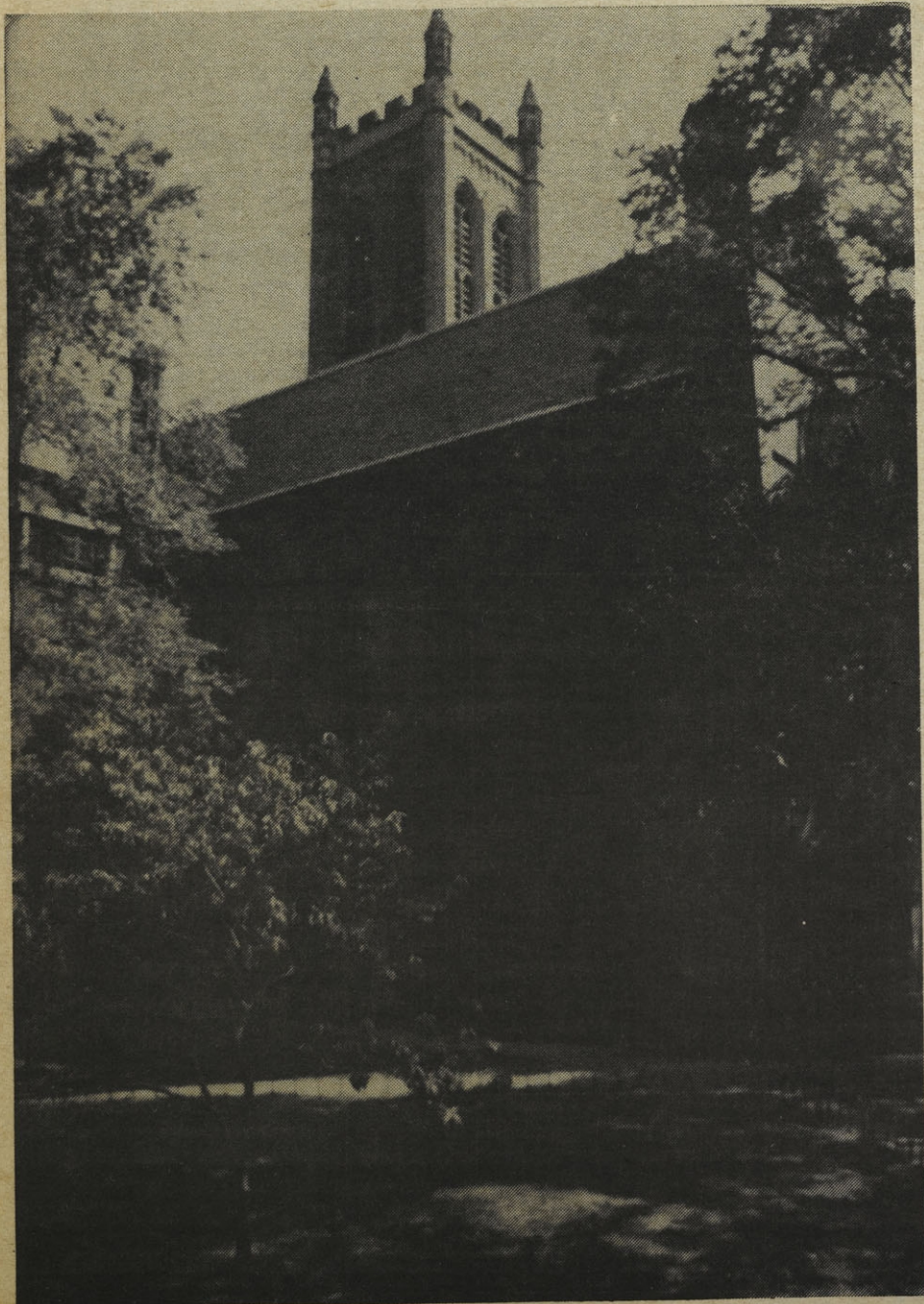
Since the erection of the buildings in the 19th century, some renovations have taken place. But the Seminary is facing a very substantial cost in upgrading and repairing a majority of these buildings, especially in terms of carrying out the work within the restrictions placed by landmark status. In fact, the cost is such that consideration had to be given to selling the property and relocating to a suburban area. After months of study of the physical plant and careful deliberation, the Trustees, Administration, and Faculty committed themselves to remaining in Chelsea.

# A COMMITMENT TO THE FUTURE

General is a uniquely urban seminary. The Dean and the faculty of General are convinced that the primary responsibility of the seminary is to take advantage of this intensely urban setting in preparing its students for ministry. Under a newly designed curriculum, a significantly increased portion of the student's time and commitment will be directed toward service and outreach.

General provides the opportunity for interaction between classroom and parish or prison, systematic theology and next week's sermon. It means seminarians can be there—now, and in the life to which God has called them.

As it has done for 165 years, General is committed to serving in the future the spiritual, philosophical and social needs of this nation and the Church at large. Increasingly, students from throughout the world come to study at General and the Seminary responds to their needs. General is pledged to meeting the challenge of a changing world while keeping its long and honorable heritage in focus.





## IMMIGRANTS

Honored the work of the late John McDowell Corn, legal advisor for migration affairs for the Presiding Bishop's Fund by asking Executive Council to determine the most appropriate way to establish and administer a memorial fund to honor Corn's work of representing the rights of immigrants, developing a network of *pro bono* legal services, and humanitarian treatment of refugees, immigrants, and migrants.

## INDUSTRIALIZATION

Adopted a statement of moral criteria for re-industrialization decisions, urging government, private corporations, and unions to take the good of the community into consideration in decision-making.

Deputies defeated a resolution which encouraged Episcopalians to work in non-violent, ecumenical coalitions to effect change in dehumanizing social structures.

## LAND USE

Gave high priority to education on responsible land use and promotion of legislation on judicious use of land resources.

Urged dioceses to work ecumenically in their states to form land stewardship councils and report their work through the Standing Commission on the Church in Small Communities at the next Convention.

## LIVING WILL

Recognized and approved the Living Will as a beneficial document to be used by Episcopalians to discuss their medical wishes before the time when they cannot communicate their wishes about the continuation or cessation of life support systems.

## MARIJUANA

Urged the adoption of laws to permit the therapeutic use of marijuana when deemed appropriate by licensed medical practitioners but decried its use for other than medical reasons.

## MARRIAGE AND FAMILY LIFE

Encouraged each diocese to establish a commission on marriage to study current diocesan policies and practices as well as the nature of marriage; and to forward findings to the Commission on Human Affairs and Health which will report to the next Convention.

The House of Bishops declined to extend the period of preparation for marriage from 30 to 90 days.

Affirmed the family "in its many forms" as the basic foundation of society and the Church; welcomed programs developed by the National Commission on Social and Specialized Ministries; encouraged dioceses and parishes to address family ministries; and asked Executive Council to assist and stimulate family ministries as one of its highest priorities.

## MARTIN LUTHER KING OBSERVANCE

Urged Episcopalians to "actively initiate, encourage, and support" efforts to establish the January 15 birthdate of the Rev. Martin Luther King, Jr., as a national holiday.

## PALESTINE

Supported principles of autonomy for the Palestinian people with the proviso that Palestinians recognize the legitimacy of the State of Israel.

## PUBLICATIONS

Authorized the Presiding Bishop to continue the work of Forward Movement Publications.

Commended churchwide use of *The Episcopalian*, and confirmed the members and directors of the Board of The Episcopalian Inc.

## RACISM

Requested dioceses and congregations to form committees on racism to study, identify, and confront the root causes of racism in persons and institutions, and to recruit and deploy people in all professions, particularly the Church.

Requested the Committee on Social Responsibility in Investments to take further affirmative action to eliminate racism and asked it to focus particularly attention on the dehumanizing effect of apartheid in South Africa; asked broader geographic representation on the committee and expansion of its efforts to disseminate information.

## REFUGEES

Commended the Presiding Bishop's Fund for World Relief and Church World Service for efforts at refugee resettlement; asked Episcopalians to encourage acceptance of refugees in their communities; urged the Administration to adopt a uniform federal code to cease inhumane treatment of Salvadoran and Haitian refugees, to enact refugee legislation after consulting with other nations, to support overseas develop-

ment programs that reduce refugee problems, and to grant permanent status to overstayed/undocumented persons.

The House of Deputies greeted the Rev. Messrs. Leopoldo Frade and Joe Doss and supported clemency in their convictions for illegally trading with the enemy in bringing Cuban refugees to the United States.

## SOVIET CITIZENS

Endorsed the right of Soviet citizens to emigrate.

## TAX EXEMPTION

Urged all taxing authorities to continue to exempt from taxation property owned by churches and other religious entities that are used primarily for religious or other charitable purposes.

## VIETNAM VETERANS

Designated November 14, 1982, as a day of special remembrance for all Americans who served in Vietnam and asked dioceses and parishes to carry on a ministry of reconciliation between persons who had different experiences and involvement in the Vietnamese War.

## VOLUNTEERS

Asked each communicant to volunteer at least one hour per week in direct service to those in need; asked the Church Center to publicize volunteer opportunities.

## YOUNG PEOPLE

Encouraged diocesan youth group officers to become more aware of youth programs throughout the Church.

Directed that a Youth Presence be part of future General Conventions.

Directed Executive Council to support an international youth event at least every three years; encouraged dioceses to fund their delegates to such an event.

## EPISCOPATE

Granted permission to the Diocese of Panama to elect a Bishop Coadjutor.

Consented to the ordination and consecration of the Rev. James Michael Mark Dyer as Bishop Coadjutor of Bethlehem.

Granted permission to the Diocese of Northern Philippines to elect a Suffragan Bishop.

Clarified the appointment procedure (Title III, Canon 20) for Assistant Bishops and their House of Bishops' membership.

The House of Bishops accepted the resignations of Bishops Robert Appleyard of Pittsburgh, W. Fred Gates of Tennessee, W. Moultrie Moore of Easton, Frederick W. Putnam of Navajoland, Melchor Saucedo-Mendoza of Western Mexico, and Albert Van Duzer of New Jersey.

## ELECTIONS AND APPOINTMENTS

### General Convention

Reelected the Rev. Canon James R. Gundrum as Secretary and Kenneth W. Miller as Treasurer of General Convention. Reelected Dr. Charles Lawrence as President and the Very Rev. David Collins as Vice-President of the House of Deputies. Elected the Rt. Rev. James Montgomery as Vice-President and the Rt. Rev. Scott Field Bailey as Secretary of the House of Bishops.

### Joint Nominating Committee for the Election of the Presiding Bishop

The House of Deputies elected Mary Nash Flagg, Canon W. David Crockett, Robert C. Royce, the Rev. Robert M. Wainwright, Kenneth W. Whitney, the Rev. Joseph N. Green, Jr., Charles M. Crump, the Rev. Leopoldo Alard, John K. Cannon, the Rev. Orris Walker, John L. Carson, the Rev. Lyle Noisey Hawk, K. Wade Bennett, the Rev. John Worrell, George S. Lockwood, the Ven. George Six, Catherine Saucedo, and the Rev. Luis Serrano. The House of Bishops elected the Rt. Rev. Messrs. John B. Coburn, Walter D. Dennis, Robert P. Atkinson, C. Judson Child, Jr., James Montgomery, Jackson Gilliam, Arthur A. Vogel, Matthew P. Bigliardi, and Lemuel Shirley.

### Executive Council

Elected to six-year terms: the Rt. Rev. Messrs. Donald Davis and Furman Stough and the Rev. Messrs. Frederick Borsch and Leopoldo Frade, and Paul M. Chalk, Paul A. Frank, Jr., Thomas Tisdale, Jr., Betty Connelly, Luis Ornelas, and George McGonigle. Elected to three-year terms: the Rev. Messrs. Wallace A. Frey and Alex Dickson.

Elected board members for Church Deployment, Examining Chaplains, and General Theological Seminary.

Established that one-half of the Board of Examining Chaplains will be elected each Convention for a term covering two Convention periods.

Amended Joint Rules of Order to permit Executive Council rather than General Convention to elect Episcopal representatives to Anglican Consultative Council.

*Additional election results and courtesy resolutions will be contained in the printed Summary of Actions booklet.*

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# E.T.

## ...hope in the byways

by Leonard Freeman

What's three feet tall, looks like a squashed frog with charm, has a finger that "lights up your life," and has done wonders for Reese's Pieces and Ma Bell's business? *E.T.: The Extra-Terrestrial*, of course.

You really must pay your money and see the movie because it catches the heart.

Innocence is one reason for this. Beneath the thin fabric of science-fiction motifs and suburban snide, the film's characters are innocent, vulnerable, and gentle. Two film devices promote this childhood innocence: a subtle but clear reference to Peter Pan, the archetypal image of eternal childhood, and a photographic method that depicts the action from the viewpoint of the children and the creature. Grown-ups are just that—people grown big and often scary viewed from belt-buckle level.

The film pushes a whole set of "religious" buttons: the advertising's direct steal from Michelangelo's "Creation" of two outstretched hands about to touch index fingers; approximations of resurrection and ascension; and promises to be present always ("I'll be right here").

Perhaps most important to the film's popularity is its focus not on the big plan or center stage, but on the byroads and side steps of history, and the periphery of life. Because *E.T.*, when you come down to it, is surely a peripheral figure.

He leads no expedition from outer space; he comes not from another civilization on a mission to us. He is a passenger on the back of a boat, a benign soul who wanders off and is left behind by the main party—led, one presumes, by someone tougher, less innocent, who wants to cut losses and run.

And who in American society is more peripheral, less "urgent" than a middle-class, middle-born, suburbanite child? Largely ignored or overlooked by siblings, parents, and social programs alike because he's OK, Elliott, too, is on the periphery of action on the stage of American life. One suspects this is precisely where vast numbers of Americans find themselves today—on a peripheral stage as peripheral people.

The grand arenas of contemporary social history seem empty or futile. We seem to blunder about in a mist of uncertainties and doubts. Nobody really knows whether what he or she is doing matters. We harbor deep suspicion that, like the scientific teams and phalanxes of police who eventually respond to *E.T.*, the center-stage institutions succeed only in scaring those whom they mean to assist.

In its own way, the film, *E. T.*, and its popularity reflect a rediscovery of a lesson spoken in some other little, out-of-the-mainstream neighborhoods on the periphery of history—Nazareth and Bethlehem. In that odd way God has of moving through the side roads and backdoors of our lives, life and history may well be made of such peripherals.

## ...a high-tech parable

by Albert Wayne Bowers

*He came down from heaven. . . from a planet millions of light years away. On earth he lived and died; he returned from the dead; he ascended again to heaven, whence he had come.*

In Steven Spielberg's simple story, *E.T.* becomes a "type of Christ," an unintended high-tech parable.

The story is about believing and accepting and love. Ten-year-old Elliott swore

he would believe in *E.T.* for the rest of his life. *E.T.* is no imaginary goblin or fairy. In one of the film's best lines, Elliott declares, "This is reality."

*E.T.* looks the part of the Messiah. "He has no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. . . His visage was so marred, more than any man, and his form more than the sons of men." And he comes first to the children, the same height as Elliott. Yet his extendable neck adjusts to each child's level.

*E.T.* is child-like and gentle. With Elliott's help, he "sets the prisoners free," saving frogs from dissection. "Friend of sinners" he may be, and he certainly comes "eating and drinking."

He has a healing touch, and his one obsession is a prayer: "E.T., phone home." When he spends Halloween night at a clearing in the forest—sending an S.O.S. to his home planet—Elliott, keeping watch with him, falls asleep, just like Peter, James, and John in Gethsemane.

*E.T.*'s stay on earth tends to follow the pattern set by Jesus of Nazareth. He enters human society from a tool shed, makes his humble home in a toy closet, his only garment a borrowed shirt. He works several small miracles, not the least of which is restoring health to a wilting chrysanthemum. He hides from the authorities and dies among the grown-up humans, separated from his friend.

Mike and Elliott steal the body, which secretly has been revived. The risen *E.T.* appears to the neighborhood boys in a shroud of CO<sub>2</sub> vapor, a white sheet over his shoulders, his chest glowing transparent red like a vision of the Sacred Heart. The scientists find an empty coffin in the playground. Rescued by his people, *E.T.* ascends magnificently, trailing a rainbow arc of promise in the night sky.

*E.T.* and Elliott share an emotional link that makes them as one person. Elliott begins to speak of *E.T.* as "we." His mother is "Mary." The dying alien calls her "Mom" as if in a turn-around of Jesus' words to John from the Cross.

People react to *E.T.* much as they react to Christ. They deny his reality until they meet him. Then they are terrified. Soon they treat him as a kind of pet. When they finally accept him as he is, he becomes the Most Special Friend. The authorities take him by force, but they cannot hold him.

The teachings of *E.T.* are simple. He taught love to the children and to Mary and the Man with the Keys (played by a man called "Peter"). He taught Elliott how to feel.

Best of all, and the most Christ-like, is the parting scene. *E.T.* must leave now, and Elliott cannot go. *E.T.* lifts his glowing finger to Elliott's forehead and says, "I'll be right here."

... forever and ever. AMEN.

Albert Wayne Bowers is a lay minister in North Carolina and an aspirant to Holy Orders.

## ...divine contact

by Michael Chase-Dwinnell

What finally persuaded me to see *E.T.* was that for two weeks following its release it permeated my counseling practice. Client after client asked, "Have you seen *E.T.*?"

*E.T.* brings all the issues of belonging suddenly upon us—abandonment, accidental betrayal, estrangement, alienation, helplessness, impotence. *E.T.* is alone with no safe place as refuge. That is, indeed, our own existential plight if and when we dare face our aloneness, the jeopardy of the immediacy of death.

*E.T.*'s solution is simply to be himself. He uses his sensational powers only in extreme situations, and though he possesses superior intelligence, he never adopts a persona, a mask, a role image. He remains innocently and vulnerably himself. He simply wants to go home.

In the end his vulnerability is what pro-

pels him there. The vehicle for finding home, for belonging, is the relationship between *E.T.* and a young male human, a relationship built with incredible delicacy, sensitivity, and understatement. It is a marvelous exposition of trust slowly but surely overcoming fear.

Culture provides pretend solutions to the dilemma of death. The more complex and pervasive these illusions are, the less a person is able to experience direct contact with the divine. The more efficient culture is at propagating seductive illusions, the less able we are to experience the transcendent.

Our culture is so firmly built on scientism and objectivity and has so reinforced our own egocentricity that we can talk about God, we can pray to God, we can think about God, we can worship God, we can argue about God, but we are not able to experience God.

*E.T.* brings hope. Perhaps other forms of life with intelligence and benevolence can save the human race from its incredible abilities for self-destruction. So profound is our starvation that practically every one with whom I talked said that if the space ship landed in his back yard, he would depart with the extra-terrestrials.

*E.T.* is a pictorial and metaphorical marvel which compels us to experience two of the great realities at the heart of the mystery of the cosmos: Only by throwing our arms wide open, becoming ultimately vulnerable and risking to embrace the exile, can we find any measure of safety. Only by taking unto ourselves the one (both within and without) who does not belong can we ever belong. Only by leaving the familiar, with which we buttress our illusion of safety, voluntarily to climb aboard a space ship will our hunger and thirst to know and return home to the living God be satisfied.

Michael Chase-Dwinnell has a counseling practice in Cape Elizabeth, Me.

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**TRANSITIONS:** The Rev. Carole A. Crumley became a full-time member of the Washington Cathedral clergy where she has been working part-time. . . . Dr. Theodore Baehr resigned amidst disagreement from the presidency of the Episcopal Radio TV Foundation where Baehr said the board disapproved of his evangelical programming emphasis, but Bishop Harold Robinson, president, cited Baehr's refusal to work with the executive committee. . . . Robert Escudero is new director of St. Michael's Farm for Boys, Picayune, Miss. . . . Pearl Yaeger was honored by St. John's Church,

Westfield, Pa., and a State Senatorial Citation to celebrate her 100th birthday. . . . Mike Maloney will staff a new urban office of the Appalachian People's Service Organization at St. Philip's Church, Cincinnati, Ohio. . . . The Rev. Susan Ban is director of public relations at Colgate Rochester/Bexley Hall /Crozer Divinity School, Rochester, N.Y. . . . The Rev. John L. Peterson, theologian and administrative assistant for the Diocese of Western Michigan, is the new dean of St. George's College, Jerusalem. . . . Frances Keller Swinford is the first woman to receive a Master of Divinity degree from the Episcopal Theological Seminary in Kentucky. . . . St. Luke's Memorial Church, Tacoma, Wash., which survived a 1926 closing and a stone-by-stone move in 1947, celebrates its 100th birthday. . . . James F. Edwards, chairman of the board of Mamaco Industries, Huntington, W. Va., established a trust fund of nearly \$1 million as a gift to the Diocese of West Virginia making possible the construction of a home for the elderly. . . . Trinity Church, New York City, has begun a museum program with both permanent and changing exhibits. . . . St. Paul's Episcopal Church, Elkins Park, Pa., has been added to the National Register of Historic Places. . . . The Diocese of West Missouri's diocesan center won a national design award. . . . Bishop Michael Marshall will keynote the International Institute for Anglican Studies, October 7-9, at St. Mark's Church, San Antonio, Texas.

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