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# The EPISCOPALIAN

SEPTEMBER, 1985

1930 CHESTNUT ST. • PHILADELPHIA, PA 19103

OUR 25TH YEAR • CONTINUING 150 YEARS

## SPECIAL PRE-CONVENTION ISSUE Who will be PB?

That is the biggest question the General Convention meeting in Anaheim, Calif., from September 7 to 14 has to answer (page 7), but it will also elect other new leadership (page 21) and deal with some 300 resolutions which are summarized in this issue (pages 6 through 21).

### What kind of Church Center?

Should the Episcopal Church Center be relocated, and what kind of a site is needed, Executive Council asks Convention (page 10).

### Laws, Liturgy, Liability

Proposals to make the Church more inclusive both in membership and in its liturgy (page 11) may spark debate, as may a proposal to change the way pastoral relationships are dissolved (page 16).

### Seminaries, Stewardship, Saints

A year after parishes began contributing 1 percent of their income to seminaries, the schools report their statistics (page 15). Long-range planning for stewardship may help create a giving, serving Church, says one commission (page 8). And another proposes seven additions to the Calendar of the Christian Year (page 12).

### Ministry, Mission, Memories

What is the role of deacons and how best can they minister? (page 17). Mission policies and goals are defined (page 18). We need permanent housing for the Church's archives (page 13).

### Fun, Fanfare, Filioque

Though this Convention is shorter than most, many groups plan special events, and Los Angeles will host a gala evening (page 6). Ruth Nicastro gives some tips on sites you might want to visit and those you might want to avoid (page 19). And the perennial question of the *filioque* clause appears again (page 17).

### Health and Human Affairs

The tricky questions of bioethics need examination, and the Church should be more accessible to those with disabilities (page 15). Jubilee Ministries should be expanded (page 16). The Other America—the dispossessed, the poor, the hungry—needs the Church's attention (page 20).

### Also inside this issue

Switchboard (page 4) What is COCU asking of us? (page 24) Prayer Book Society poll results (page 25) Feasts for Feast Days (page 27)

## Delegates report experiences from Nairobi women's meeting

An 11-member Episcopal churchwomen's delegation attended the July International Women's Conference in Nairobi, Kenya, which attracted 14,000 people for the Non-Governmental Organization Forum and 7,000 official United Nations delegates.

Six of the Episcopalians were official observers at the United Nations Conference on the Status of Women at the End of the Decade—five of them representing the Anglican Consultative Council and one, Church World Service. U.S. Episcopal delegation members were Owanah Anderson, Nell Braxton Gibson, Betty Connelly, Sylvia Corey, Marion Dawson, Dierdre Good, Eleanor Taft Hall, Marcia Newcombe, Ann Smith, Nina Soto, and the Rev. Sandra Wilson.

Nell Braxton Gibson said the subject of peace "transcended nearly every session and reached out into the far corners of an island off the coast of Mombasa."

Betty Connelly reports that the strict

security regulations included searching all bags and body checks before entering any hotel in town. She reports, too, that Mrs. Milton Obote was at the meeting when her husband's government was overthrown in Uganda.

Connelly, like Gibson, spent some of her time visiting outside Nairobi and says women's cooperatives particularly impressed her. Under Anglican Church and the Church of England Mother's Union auspices, Kenyan women have begun self-help programs. "Many of them begin with a chicken and a few eggs which are sold to buy more chickens," Connelly says.

With money raised, the women buy crafts materials and then sell products they knit, spin, and weave and invest the profits back into the cooperatives. Sometimes the women operate bakeries, raise animals, make bricks or roof thatch.

Gibson spent one day walking nearly 10 miles over rough terrain through

## Americans in Uganda as missionaries not in danger, official says

by Dick Crawford

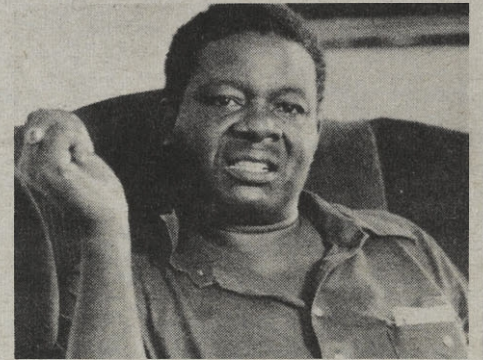
American Episcopalians in Uganda are safe and going about their work following the overthrow late in July of President Milton Obote's government, according to the Rev. Samir Habiby, executive director of the Presiding Bishop's Fund for World Relief.

"There are five people on our official list," Habiby said, "and we know they are safe."

The Obote government, which has come under heavy criticism for widespread killing and torture since taking office in 1980, was deposed by mutinous troops led by General Bazilio Olara Okello. The takeover was termed a "bloodless coup" from which Obote escaped into Kenya.

"Archbishop Yono Okoth is okay," Habiby said, "and the Church appears to be going about its work of reconciliation and reconstruction of the country." In Uganda reconstruction refers to all efforts on the part of the government, the Churches, and other agencies to rebuild the country after the ruinous regime of former dictator Idi Amin. Amin is blamed for the deaths of half a million of his citizens and the exploitation of the country's industries and wealth.

Obote, the first Ugandan president after the nation's independence in 1962, was deposed by Amin, an Army general, in the early '70's. When Amin was overthrown by Ugandans with the help



Yono Okoth

of the Tanzanian government in 1979, Obote returned to his native land and was elected president again in 1980 in an election that was controversial and much criticized.

"The Church is, of course, concerned about the unrest," Habiby said, "but the archbishop continues to stress the mission of the Church and its role as a community builder."

Habiby also noted that the archbishop is working to improve ecumenical talks and projects among the Anglican, Roman Catholic and the small Orthodox Churches. The Anglican and Roman Churches are about the same size. The two main political parties identify themselves with those two Churches. Okello, who led the overthrow of Obote, is a member of the Church of Rome, but the head of state, defense minister and several high officials are Anglicans appointed by Okello.

Because of Archbishop Okoth's ecumenical interests and the cooperation of other church bodies, religious rivalry does not appear to be evident in the unrest. Tribal rivalries, however, are obvious, especially between the Acholi tribe of which Okello is a member and Obote's Langi tribe.

Habiby said he and his staff are encouraged by the Church of Uganda's ability "to continue to work in this difficult situation" and by the fact that the United States ambassador has remained in Uganda.

### Want to Share Christmas?

Shared love and traditions help make Christmas so important to all of us. Do you have a particularly memorable Christmas or an ongoing tradition you would like to share with others? Send your stories—of not more than two pages of typing, double-spaced—to us by November 1 and we'll try to publish as many of them as we are able. Send to Christmas Memories, The Episcopalian, 1930 Chestnut Street, Phila., Pa. 19103.



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## Zimbabwe makes drought appeal UTO inaugurates fund drive Cyprus elects Americans

## WORLD NEWS BRIEFS

### Black Mountain, NC

Noted Episcopal ecumenist, Dr. Paul Anderson, 90, died here late in June. Drawing on his 50 years of experience with the YMCA in Russia and other countries, he often consulted with the Church's ecumenical office on Orthodox relationships and in 1977 accompanied the Presiding Bishop when he visited Orthodox leaders in Russia. Anderson was in Russia in 1917 at the time of the revolution and was present when Lenin issued his manifesto in Moscow. Anderson was the first American to be awarded the Lambeth Cross for his contributions to good Anglican-Orthodox relations.

### Larnaca, Cyprus

The annual synod of the Anglican Diocese of Cyprus and the Gulf elected two Americans to serve as lay chairmen for the Gulf and the Cyprus Archdeacons. William Schwartz, a media consultant and lay reader, was elected for Cyprus. Peggy McGinley was elected for the Gulf Archdeaconry, the first woman to serve in this capacity. During the synod, Bishop Harry Moore announced he would visit the General Convention of the Episcopal Church in Anaheim, Calif., this September. The diocese's new center and offices, built with United Thank Offering funds, was dedicated June 30.

### Harare, Zimbabwe

Church leaders of 27 denominations and church organizations have jointly appealed to Zimbabweans to contribute the equivalent of US\$10,000 to assist the parts of Africa currently affected by drought. The church leaders also gave thanks for 1985's abundant harvest and thanked the nations which have sent assistance here during the drought years. "Freely we have received, and freely we should give," they said.

### Hampton, VA

The oldest English-speaking parish in America, St. John's Church here, established in 1610, is celebrating its 375th anniversary. During a homecoming service in October, parishioners will dedicate a new chapel and a commemorative needlepoint hanging made by the women of the parish.

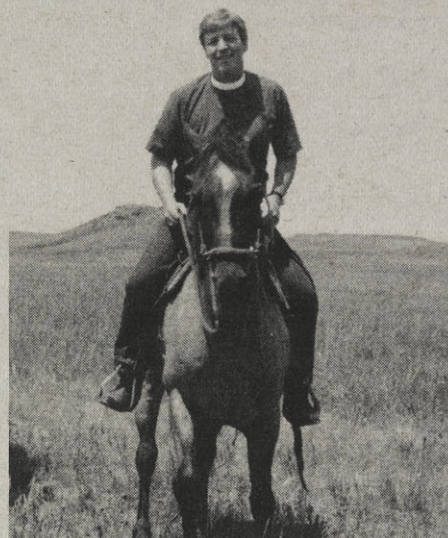
### Croydon, England

The Church of England's first black bishop, Wilfred Wood, will be suffragan bishop here. Wood had been moderator of the World Council of Churches' controversial Program to Combat Racism.

### New York, NY

With one eye on good stewardship and one on their centennial year in 1989, the members of the United Thank Offering Committee have inaugurated a \$1 million fund drive for their Memorial

and Gift Fund. Earnings will be used to insure continuation by the grants-making body by providing for the expenses of the volunteers on the committee. The United Thank Offering policy is none of the coins slipped into the distinctive blue UTO boxes should go for administrative expenses.



**Standing Rock Reservation, SD—**  
**Bishop Craig Anderson hopes the nickname, "Buckaroo Bishop," does not stick, but he did enjoy his ride to Holy Spirit Church, one of the six churches he visited on the reservation. A former seminary professor, Anderson mused, "If anybody had told me two years ago that I would be making episcopal visitations in boots and Levis . . ."**

### Belvedere, CA

Sheridan Anne Edwards, who during confession said she had embezzled \$28,000 from her parish, is now suing her rector and several members of the church for \$5 million because he made her confession public. A subsequent trial resulted in her serving a seven-month jail sentence. When Edwards told the Rev. William Rankin, rector of St. Stephen's Church here, that she had taken the money but was in the process of making restitution, she had hoped for "absolution and forgiveness," she said in a newspaper interview. "He didn't give me forgiveness. He was angry and shouted at me." While suits against clergy are becoming more common, some question remains as to whether the California courts will become involved in an issue of Episcopal Church law which holds confession to be a sacrament and thus sacrosanct.

### Stamford, CT

The Rev. Eugene Carson Blake, 78, a prominent ecumenist and staunch civil rights advocate, died here July 31. From 1951 to 1966, Blake was the chief executive of the United Presbyterian Church. From 1954 to 1957 he was president of the National Council of Churches, and from 1966 to 1972 he was the top executive of the World Council of Churches. A native of St. Louis, Mo., he was a teacher, author,

and pastor as well as a religious executive.

### Dublin, Ireland

After only three meetings, the Inter-Anglican Theological and Doctrinal Commission completed its first report on "Church and Kingdom" with special reference to the impact of cultural diversity and change. The Commission, formed in 1980, is chaired by Archbishop Keith Rayner of Adelaide, Australia. Its members are from Anglican Churches in Africa, Asia, Europe, North and South America, and the Pacific. The Rev. George Braund, the Commission's secretary, reported the Commission "had to work through the passionately held positions of its members who spoke from the perspective of their cultural context." While not reaching complete agreement, members did conclude that "a multi-cultural and pluralistic Church has the possibility of fuller understanding of the Gospel." The report is expected to be published early in 1986. It will then be considered by the Churches of the Anglican Communion and is expected to be discussed at the Lambeth Conference of Anglican bishops in 1988.

### New York, NY

Presiding Bishop John Allin has called upon Episcopal Church members to participate actively in Hunger Sunday, October 13. He asks that on that day congregations hold special gatherings as well as worship and education programs focused on hunger. This observance is particularly important, he says, because it marks the 40th anniversary of the founding of the United Nations' Food and Agriculture Organization. Allin also asks continued support for the relief, rehabilitation, and development efforts of the Presiding Bishop's Fund for World Relief.

### London, England

While attending the seventh annual meeting of the Permanent International Ecumenical Consultation of heads of religious orders, three Episcopalians—



Mother Anne Marie, Society of St. Margaret; Father Andrew Raney, Society of St. Paul; and Father Paul Wessinger, Society of St. John the Evangelist (not pictured)—visited with Archbishop Robert Runcie of Canterbury, who had addressed the group.

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Diocese of Washington issues nuclear report

Too often public debate on nuclear armaments focuses on balance of power and political considerations and ignores two fundamental questions: What are nuclear weapons for? How should the United States and the Soviet Union deal with each other?

So says a 15-member committee of inquiry of the Diocese of Washington which distributed a draft report on a two-year study of the "conceptual dilemmas" of nuclear issues.

"We are not—and must not become—passive objects of policy formulated by others," says the committee, chaired by retired foreign service officer Viron P. Vaky, in the preface to its report on The Nuclear Dilemma, subtitled "A Search for Christian Understanding." Church-people must inform themselves and then "all of us can and must act," the committee says. "Public opinion makes a difference in a democracy."

Published in an attempt to encourage others to study and understand nuclear weapons issues, the report seeks to sort out the moral/ethical and political/security dimensions of nuclear armaments.

Initiated by Bishop John T. Walker of Washington in 1983, the study included consultations with current administration officials such as Secretary of Defense Caspar Weinberger and Director of the Arms Control and Disarmament Agency, Kenneth Adelman. Also consulted were former administration officials, retired military officers, scientists, academics, arms control experts, ethicists, theologians and parish representatives in the Diocese of Washington.

The 120-page draft report explores "the setting for policy choices," deterrence, the U.S.-Soviet relationship, arms control, the religious and moral background, and a "policy ethic."

Rather than analyze all operational problems, the report examines underlying premises, assumptions and beliefs, "the mind sets," that lead to particular strategies, concepts and operational decisions. It suggests general directions in which the 12 lay and three clerical committee members believe the nation needs to move, rather than give a detailed blueprint for future nuclear policy.

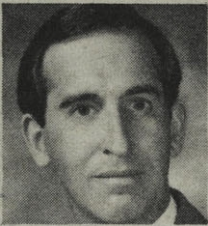
Copies of the report are available for \$3 from The Peace Commission, Church House, Mount Saint Alban, Washington, D.C. 20016. (202) 537-6546.

Triennial opens September 6

With the theme, "One Body, One Spirit," the churchwomen of the Episcopal Church will hold their Triennial Meeting September 6 to 14.

Emma Lou Benignus, Virginia Ramey Mollenkott, and Cynthia Wedel will make major addresses during the sessions which will also include 36 workshops and a series of "Lunch With" programs. At the latter, delegates and guests may meet with female Convention deputies; Ann Allin, wife of the Presiding Bishop; a group of women who went to the women's meeting in Kenya; Herbert O'Driscoll; or see a movie, "Solo Flight," about Jeannette Piccard.

The opening ceremony will be held Saturday, September 7, at 2 p.m. During sessions a new set of by laws will be proposed which would give Episcopal Churchwomen a structure. Presiding Bishop John M. Allin will be the celebrant at the closing service on Saturday, September 14. —Salome Breck



Kew



Crook



Patterson



Dawson

Worth Noting

The Rev. **Richard Kew** is the first executive director of SPCK/USA. . . . The Rev. **Jerry Crook**, Hinesville, GA, is a new member of the board of the Episcopal Awareness Center of Handicaps. . . . The Rev. **Charles Priebe**, who served Christ Church, Maracaibo, became an honorary canon of the pro-cathedral of the Anglican Church of Venezuela. . . . The Rev. **C. David Weyrich** was honored by St. John's, Columbus, OH. . . . **Katherine Ockenden**, 87, former national officer of Girls Friendly Society, died in California. . . . The Rev. Mother **Ruth**, C.H.S.,

founder of St. Hilda's and St. Hugh's School, New York City, retired in June. . . . The Rev. **Mwalimu Imara** spoke at the annual meeting of the Union of Black Episcopalians. . . . The Very Rev. **Harvey Guthrie**, who resigned as dean of the Episcopal Divinity School, received the seminary's first honorary degree. . . . The Rev. **Philip Culbertson** and the Rev. **Mary Anne Shahan** joined the faculty of the School of Theology of the University of the South. . . . The Rev. **David Robert Ruppe** joined the Nashotah House faculty. **Roy Larson**, former religion editor and columnist for the *Chicago Sun-*

*Times*, is new editor and publisher of *The Chicago Reporter*, a division of the Community Renewal Society. . . . The Helena, MT, chapter of the Episcopal Peace Fellowship is now the **Jeannette Rankin** chapter to honor the late congresswoman. . . . Bishop **Charles Vache** of Southern Virginia received an award from the Virginia Association of Non-Profit Homes for the Aging. . . . Bishop **Donis Patterson** of Dallas is a new director of the Merchants State Bank in that city. . . . Bishop **Robert Rusack** of Los Angeles preached and presided at General Theological Seminary's commencement where **Minka S. Sprague** became the first female to receive a doctorate of theology; the Rev. **Tollie L. Caution** and **Fredrica Thompsett** received honorary degrees. . . . Dr. **Leonard Dawson** is new president of Voorhees College, Denmark, S.C. . . . Canon **William Weitzel**, former rector of St. John's, Carlisle, PA, died recently.

CHRISTMAS

CARDS from The Presiding Bishop's Fund for World Relief

Send your contribution and order cards for your use. Your tax-deductible contribution will GIVE HOPE to those suffering around the world—especially those facing the tragedy of famine—as it supports the ministries of the Fund through relief, rehabilitation, development response, and refugee/migration needs.

This year's design, a stunning wood cut by noted artist Vivian Berger, gives a new presentation of Isaiah's prophecy of the peaceable kingdom of our Lord. You may order this unique card in either of two forms:

A traditional folded card with envelope (A) with the message inside: MAY THE GOD OF HOPE FILL YOU WITH ALL JOY AND PEACE to send to your friends and family—possibly in lieu of a gift.

OR A Christmas greeting post card (B) with the message on the back—a simpler form of greeting for today.

Send your contribution now with your order, using the handy coupon. No orders can be processed after November 1. Please indicate the number and type of card and enclose a sacrificial offering.



The Presiding Bishop's Fund for World Relief  
Episcopal Church Center  
815 Second Avenue, New York, NY 10017  
The Rev. Canon Samir J. Habiby, D.D.,  
Executive Director

Enclosed is my donation for \$ \_\_\_\_\_  
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## SWITCHBOARD

### Was Charles a martyr?

A proposal will come before General Convention this September to add to the list of "Days of Optional Observance" in the Prayer Book a feast of Charles, King and Martyr. This prompts some historical observations.

Charles I was undoubtedly a devout and pious member of the Church of England, of which he was "Supreme Governor." The classic history by C. V. Wedgwood of his trial and execution makes it clear also that his last hours of life were marked by a deep faith and admirable grace and godliness. This might indeed justify his inclusion in an Anglican calendar.

What is historically doubtful is whether he should be called a "martyr." A martyr, according to the dictionary, is "one who suffers death rather than renounce his religion." Charles I was never challenged to renounce his religious faith at his trial.

That the king opposed disestablishment of the Anglican Church and subsequently was executed is not in itself proof he was a martyr. Sentimental high churchmen in England made him so just as in recent years sentimental Russian Orthodox emigres in the United States (not of course in Moscow) have made Czar Nicholas II a saint and martyr. Both rulers were just politically inept.

Is General Convention prepared to pronounce on this historical discussion and call Charles a "martyr"? I hope not. Would it not be sufficient to refer to the proposed feast day by the simple phrase, "Charles, King of England"?

John M. Krumm  
Tustin, Calif.

### We must condemn terrorism

I am angry and frustrated over the hijacking of TWA Flight 847 and at the barbaric killing of an innocent young American in cold blood. I urge the House of Bishops and the upcoming General Convention to condemn terrorism as a blackmail tool. Whatever grievance one may have, kidnapping and terrorizing an innocent people are not actions the Church can ignore.

We have seen statements that scold and condemn our government for its actions in Central America or for its position on arms build-up or nuclear war

preparations, and yet when such heinous acts occur as this hijacking or the seizure of our embassy in Iran, the only statements circulated are those that give encouragement to the very people who perpetrate acts of terrorism.

Richard Kim  
Lexington, Mich.

### New Zealand's policy dangerous

As an Episcopalian living in London and an active Naval reservist, I would like to comment on Layton Zimmer's piece on New Zealand (May).

It is important that Americans not take New Zealand's anti-nuclear policy personally, especially as we are so inclined to take any international rebuff personally. It is equally important that we recognize this policy for what it is: [New Zealand's] attempt to cut itself off from problems elsewhere in the world, a new form of isolationism.

Americans may wish to support New Zealand's stance in order to show respect for its people's desire to seek their national interest. I do not believe we may support it without sacrificing our own national interest.

Dana E. Netherton  
London, England

### Good editions

Congratulations on a remarkably fine June issue of *The Episcopalian*. I pulled out at least five articles for follow-up or reference to other people.

Roswell O. Moore  
Menlo Park, Calif.

The July issue of *The Episcopalian* is a real winner, one of the best yet published. Not only were the feature articles well-written, but three of them addressed difficult yet timely topics in a thought-provoking, rational manner, presenting their particular points in a calm, orderly fashion.

For my own files, I have cut out the articles by Earl Brill, Fredrica Thomsett, and John S. Spong. They are too good to toss out with one reading.

Rita Grass  
Wayne, Pa.

The July articles by Thomsett, Brill and Spong are controversial in the positive sense for they make people think. They underscore the marvelous comprehensiveness of this Catholic, Protestant

Episcopal portion of the worldwide Anglican Communion.

Randolph Crump Miller  
New Haven, Conn.

### Learn a Lesson from Coke

Three cheers for Coca-Cola! Having received thousands of complaints after discontinuing the tried and proven "Coke," the company regrouped and quickly reintroduced the old product under the new "Classic Coke" name. Now the company has it both ways: a new beverage for one market and Classic Coke for the other.

Oh, if the Episcopal Church would be so market savvy. After having suffered disastrous loss in its market share since depriving its members of the "classic" Prayer Book, the Church has not only been unresponsive but continues in many dioceses to press for total elimination of the 1928 Prayer Book.

I propose each diocesan bishop ask every parish and mission to make services from the 1928 Prayer Book available where they are requested. Then we too can enjoy the best of both worlds. What could be simpler or smarter?

W. Denman Zirkle  
Edinburg, Va.

### Hungry and poor must come first

The excellent article on the Church's Public Ministry by John Goodbody (June) should make any Episcopalian proud and eager to contribute to the Presiding Bishop's Fund for World Relief. We should be involved in helping feed the hungry and in social issues.

I am concerned with the looking for new national church headquarters. I hope a lot of money is not going to be spent on some "grand" setting for headquarters when it is needed to feed the poor.

Georgia M. Fike  
Sheridan, Wyo.

### We have a Protestant heritage, too

Much as I share Father Threewit's (July) conviction that Anglicans have always been "Catholics, members of the One, Holy, Catholic, and Apostolic Church," as a church historian I am bound to point out the meaning of that catholicity has often been ambiguous.

Henry VIII did not intend to create a Protestant Church along Lutheran or Calvinist lines. But after his death the Church of England fell into the hands of more zealous reformers, among them Archbishop Cranmer, who looked to the Protestant divines on the continent for inspiration. During the golden age of the Elizabethan *via media* the Church was heavily tinged with Calvinism as the Thirty-Nine Articles amply prove. Even the Caroline divines—who reawakened the Church to its Catholic heritage in faith, liturgy, and spirituality—looked upon the Protestant Churches of Europe as sister Churches and called themselves Protestants as well as Catholics.

From the beginning, Anglicanism has occupied a unique place in the Christian world. We have never committed ourselves to a dogmatic confession along Lutheran or Calvinist lines; even

Continued on page 22

## HERE I STAND



### Heaven should be a place for reunions

by Emily Schwab

"When I was a child, I spake as a child." And a good Christian sat in the pew and put money in the plate. The women taught Sunday school, and the men served on the vestry. The rector studied Scripture, followed Christ, and reported his adventures to the flock from the pulpit. The congregation listened politely and cheered him on. Christianity was a spectator sport. In many places, sadly enough, this still goes on.

In many places, however, the Church has come alive in a different form. God's children today are finding that watching is not the same as doing, that Christ brings new life to all who follow Him (which is very different from watching someone else follow), and that ordination to the priesthood is not the only call God issues. All are not called to be the same thing. St. Paul writes, "And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers . . ."

These words are so familiar that we look at them without seeing and listen without hearing the word "some," which is repeated four times in the one phrase! Survey any congregation and see if the expectations of the rector are not that she or he should be apostle, prophet, evangelist, pastor, and teacher—not one or the other, but all things in one person. And then, cleverly enough, the rest of us can sit back and watch.

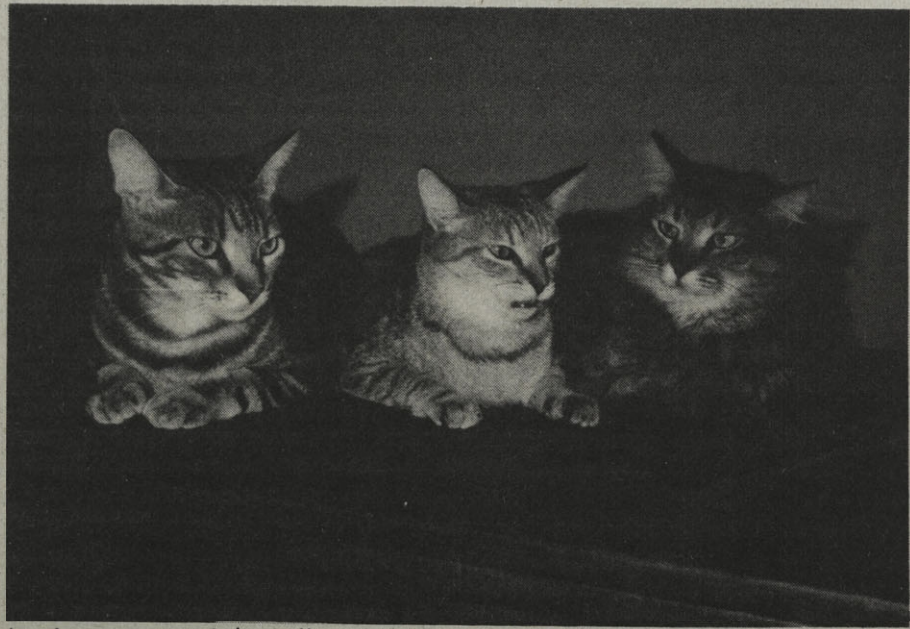
The sad part of this situation is he who does nothing becomes nothing. If our prayers and study are limited to our "Amen" on Sunday, then we know God as well as we know anyone else to whom we say hello once a week, and we miss all the benefits of an ongoing friendship. If we only put our charge in the "feed the poor cup" and never feed—or even meet—the poor ourselves, we will never find the Christ in others. If our confessions are limited to the general terms of the Prayer Book confession, then we will never know the glorious gift of God's mercy.

The time has come—indeed, is long past—for the Episcopal Church to recognize that the channels of God's grace are not directed only through seminaries to those who are ordained to the priesthood. God's mercy is not dispensed through pipelines with big faucets for those who are ordained and smaller taps for those who sit more quietly or fill the plate when it passes. God responds to those who come to Him, not to those who watch and wait. God is not governed by ecclesiastical rules.

How sad we should be to meet St. Peter at the golden gate, sure our pass to the pearly beyond was valid, only to find our earthly life was not a prerequisite to meeting a God carefully isolated and insulated in the life hereafter, but that life on earth was an introduction to our Lord and that heaven is not a place for introductions, but for reunions.

Emily Schwab of Parkersburg chairs West Virginia's lay ministries committee.

## THE EPISCOCATS



Karen Kuykendall

No, I most certainly will not bring you a Mickey Mouse souvenir from Anaheim!



## Who should elect a Presiding Bishop?

The next Presiding Bishop will be elected in Anaheim in the historic context of the first General Convention 200 years ago and in an evolutionary process that this year included making nominees' names public in advance. This revised process raises some important questions: What does the Church think the office of Presiding Bishop is? Who should elect the Presiding Bishop?

When America's first bishop, Samuel Seabury, was elected by 10 Connecticut clergymen in 1783 the process was so secret that only three of the 10 can be identified today. Laypeople were neither invited nor consulted. They were intentionally excluded.

Two years later, however, when 16 priests and 26 laymen gathered at Christ Church in Philadelphia to form a new Church, they rejected what historian Frederick V. Mills, Sr., calls Connecticut's "hierarchical scheme," and assured lay participation in the election of bishops at all levels of church governance. Many of the architects of the new Church were also architects of the new nation, intent on the extension of democracy.

Those who honor early roots may welcome the recent movement toward more lay and clergy participation in the Presiding Bishop's election as a step in the Philadelphia direction. But has this modified process really accomplished that much?

When in 1973 a small nominating committee released the names of the three nominees a few days before the election, that was considered a step toward "opening" the process. This year

a 27-member committee composed of equal numbers of laity, clergy, and bishops "opened" it further by announcing the list of nominees in April. Each of the nominees then released a statement of his views of the office.

Episcopalians then knew who had been nominated and how each saw his role if elected. But what do the people of the Church do with that information? The bishops still elect and they do so in secret session. Unless the rules are changed, the deputies will vote to confirm or not confirm the bishops' selection also in closed session.

We now have a mix of the democracy of Philadelphia in 1785, the secrecy of Connecticut in 1783 and what seems participatory in 1985. The sum of these parts forms a blurred whole.

When the senior bishop was designated Presiding Bishop to take orders for consecration of others and preside over the House of Bishops, his

elevation could rightly be considered an internal matter among bishops. But when the 1919 Convention established an election process and named the Presiding Bishop as the Church's chief administrator and executive officer, he became the Chief Pastor of all Episcopalians.

With that concept of the office it seems logical that all Episcopalians should be represented in the election. In that context and in this day an open, well-publicized selection process and a secret election seem not only anachronistic, but superfluous.

A case could be made for a truly open process in which bishops, clergy, and laity vote by orders in a joint session of General Convention for the Church's chief pastor and executive officer. If we truly believe the Holy Spirit is at work in our processes, then we must also believe that an open election will not inhibit the Spirit.

## Milwaukee asks aid for Nicaragua's children

Nicaragua's lengthy civil war has severely affected the country's economy and way of life, but the most serious damage has been done to a resource on which Nicaragua's future depends—its children. In an effort to combat the rising tide of child mortality, the Ecumenical Refugee Council, a lay ministry run by Episcopalians in Milwaukee, Wis., sponsors Godparent Project.

The Diocese of Milwaukee and Nicaragua are companion dioceses. For the past year the Council has been sending medicines, supplies, and volunteer workers to the Rolando Carazo Zeledon Child Development Center in Managua where most of the children are orphans, many are developmentally disabled, and nearly all are malnourished. Despite the efforts of trained staff, says Council President Sallie Pettit, "the lack of nutritional supplements, vitamins, medicine, and availability of medical care cause the death of many children who should survive."

The orphanage is nine kilometers from the Children's Hospital, but due to lack of repair parts and gasoline for cars, critically ill children must be transported on crowded city buses. Pettit cites the death of a baby at the orphanage "because there was no available vehicle to transport him to the Children's Hospital." She adds that the war and the trade embargo against Nicaragua "will cause the death of the weakest, most vulnerable of all the people of Nicaragua—the children."

The Council is soliciting desperately-needed outside help for the children by recruiting individuals, families, congregations, organizations, and religious communities to be "godparents." They ask a pledge of \$10-\$20 per month per child and request those who can to pledge the higher amount. The first \$10 will go to the orphanage for more staff, food, clothing, supplies, and equipment. Additional money will be used to buy needed items not available in Nicaragua.

The Godparent Project will eventually have photos and biographical information on the children for their "godparents."

All denominations are invited to participate in the project. Due to its urgency, Pettit asks those who are concerned: "Please respond as quickly as possible. Many of these children are not going to survive without help from us."

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# ANSWERS IN ANAHEIM

Some 2,700 miles across the country and 200 years after the first General Convention in Pennsylvania in 1785, Episcopalians will gather on Saturday, September 7, in California at the Anaheim Convention Center for the first legislative session of the 68th General Convention.

California, land of Hollywood and high tech, and with a reputation for initiating trends for the rest of the country to follow, may be an appropriate setting for the Church's every-three-year gathering because decisions made there will shape the immediate future of the Church.

Most importantly, convention delegates will elect the 24th Presiding Bishop in the most open process the Church has seen since it began such elections in 1919. Not only will the man so elected bring his own style of leadership to the nation's 2.8 million Episcopalians, but he will have the appointive power of the office and be the chief executive officer of the national Church. General Convention delegates will make decisions, too, about where that staff will be headquartered.

They will also elect a President of the House of Deputies, who shares the Presiding Bishop's appointive power, and elect members of Executive Council which oversees the Church between General Conventions.

They will deal with the some 300 resolutions to come before them in the shortest convention in recent history, having only eight days rather than the 10 to 14 days of the last five such meetings. The primary focus of the deliberations of the some 900 deputies and at least 118 bishops is refining the Church's internal systems—its stewardship policies, its world mission strategies, its relationships with other communions, the language of its liturgy and the methods of its ministry.

General Convention operates under a bicameral system with a House of Bishops and a House of Deputies, both of which must ratify all legislation. Proposals for consideration come from several sources: the Blue Book (which this year is yellow) contains resolutions proposed by commissions and committees of General Convention; the report of the Executive Council which at press time had not been made public; and resolutions submitted by dioceses, deputies and bishops. Reports and resolutions that deputies and bishops will consider in Anaheim are reported on the pages following.

## Who's Who at General Convention

Orchestrating a convention that attracts over 5,000 people—deputies, bishops, Triennial delegates, exhibitors, visitors—is a large job and many play parts.

Presiding in the House of Bishops is John M. Allin and in the House of Deputies, Dr. Charles Lawrence. They are assisted by Bishop James Montgomery, vice-president of Bishops, and the Very Rev. David Collins, vice-president of Deputies. The Rev. James Gundrum is executive secretary of convention.

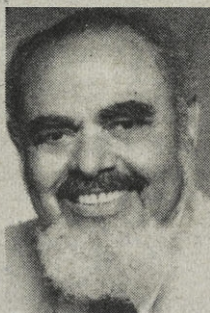
Bishop Robert Rusack of Los Angeles is this session's host bishop and the Rev. Arnold Fenton is general chairman of arrangements for the diocese which will supply volunteers for many activities.

Keeping track of business in the House of Deputies is the Hon. George T. Shields and in Bishops, Bishop William Sanders of East Tennessee.

At the Triennial, Sylvia Corey is president of the Triennial Committee and Marylyn Adams is presiding officer. And this session's *Convention Daily* will be edited by Dick Synder of Nevada and Bill Patterson of San Joaquin.



Allin



Lawrence



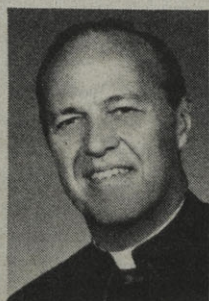
Rusack



Adams



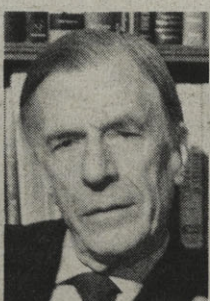
Collins



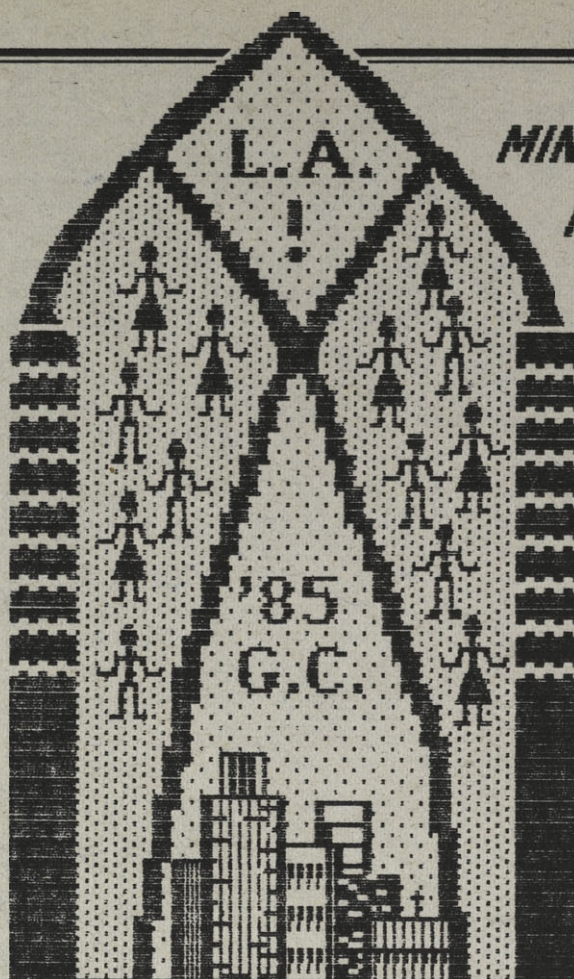
Montgomery



Ford



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Computer assisted designs by Timothy Mathe Foley

## Convention A to Z

by Susan Pierce

General Convention 1985 offers everything from Anaheim to the elusive zzz's convention-goers will seek after putting in 12 to 14-hour days.

A is for the Altar Guild of the Diocese of Los Angeles whose members are busy altering and making vestments for the opening service September 9 at which Archbishop of Canterbury Robert Runcie will be the celebrant and where the United Thank Offering Ingathering occurs. B is for the Brotherhood of St. Andrew which will elect officers during convention.

C is for Communicators who will award their Polly Bond Award for excellence in church communications on September 7. And also for five Chinese Christian students who will visit to hear Bishop K.H. Ting of China speak.

D is for the Daughters of the King celebrating their 100th anniversary this year, and E is for many Episcopal organizations. Among them are Asiamerican Ministries which meets in Fullerton, Ca., September 2-6, and Episcopal Charities and community service agencies which will hold a meeting September 10 at the Hilton Tower. And for the Episcopal Church Publishing Company which will present awards September 10 to Bishop Robert DeWitt, the late Rev. Pauli Murray, the Rev. Jean Dementi, Sister Margaret Ellen Traxler, and Steven Guerra.

F is for a Day of Fasting from after lunch on September 10 to lunch on September 11 sponsored by the National Hunger Committee, which will solicit money not spent on food for the Presiding Bishop's Fund for World Relief.

G is for the Gathering Place in the Marriott Hotel hosted by Episcopal Churchwomen and open every night from 7:30 to 11 p.m. except Wednesday.

H is for higher education and the Episcopal Society for Ministry in Higher Education which meets September 3-7 in Orange, Cal. I is for Integrity which will hold a nightly 9 p.m. Eucharist in the Marriott and will sponsor a panel discussion with the Rev. Carter

Heyward and Kevin Gordon at 9 p.m., September 12.

Skipping along to M for a musical evening September 6 with a concert by Rosalind Runcie, sponsored by the Church Periodical Club, brings us to N for national which includes many groups. Among them the National Association of Diocesan Altar Guilds meeting throughout convention week; the National Episcopal Coalition on Alcohol which will host former First Lady Betty Ford at a September 11 luncheon at the Hilton; the National Commission on Social and Specialized Ministries which will host a luncheon September 10 at which economist John Kenneth

Continued on page 22

## Los Angeles plans a gala

On Wednesday, September 11, the Diocese of Los Angeles is staging L.A. Night, an entertainment spectacular featuring Hollywood celebrities (among them Episcopalian Ned Beatty), multicultural entertainment, and a high tech electromedia finale.

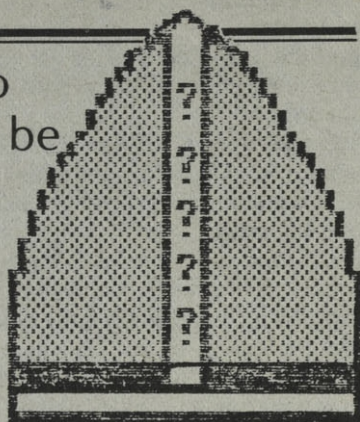
"Our diocese is so diverse that no single act would be representative," says the Rev. Jim Friedrich, the show's producer. "So we've yielded to that diversity and are constructing something grand out of many different elements."

Perhaps most unusual in the program—which will include Asian and Latino dance groups and some of southern California's top musicians—will be the finale. Designed by Ron Hays, who worked on the Olympics closing ceremonies and most recently created a spectacle of light for 750,000 people on the Fourth of July weekend in Philadelphia, Pa., the finale will feature large-screen video, huge light projections and a "cathedral" of laser beams.

At L.A. Night—for which there is no admission charge—"people are going to be entertained," Friedrich says, "and we hope they will find some wonder in it as well."



Who  
will be  
PB?



At 2 p.m., September 9, the names of Bishops Edmond Browning, William Frey, Furman Stough, and John Walker will be placed in nomination for the office of Presiding Bishop. With this step General Convention, meeting in joint session in Anaheim, Calif., will begin electing the 24th Presiding Bishop of the Episcopal Church.

Nominations from the floor will be accepted by name and diocese only, and nominators will file a biographical sketch of not more than 150 words with Secretary of General Convention James Gundrum. These sketches, which will be considered nominating speeches, will be distributed to the Houses of Bishops and Deputies by 5 p.m. that day.

At 7 a.m. the next morning, September 10, buses will transport bishops to a 7:30 a.m. Eucharist at St. Michael's Church. There the bishops will remain in session until they elect or find themselves unable to elect a Presiding Bishop.

Should an election occur, the House of Deputies will be notified and asked to set an immediate special order of business to confirm or not confirm the bishops' choice. In the case of failure to elect, the deputies and bishops will meet again in joint session to receive additional nominations.

Upon its confirmation of a new Presiding Bishop, the House of Deputies will call a special order of business, to which members of the Triennial will be invited, to receive and acknowledge the new Presiding Bishop who will be installed January 11, 1986, at Washington Cathedral.

The Presiding Bishop elected will be able to serve until the age of 72 instead of having to retire at age 65 if Convention passes a resolution offered by the Commission on Structure. The Commission cites "greater recognition of our older citizens" as well as the desire to make the retirement age of the Presiding Bishop consistent with that of other clergy. The 12-year term remains unchanged.

Since 1926, when the 16th Presiding Bishop was elected (previous ones were chosen by seniority), the names of candidates were kept secret until a few days prior to the election. But in 1982, General Convention elected a 27-member Joint Nominating Committee which for the first time in the Church's history made four nominees' names public six months prior to the election.

The Nominating Committee, with Bishop John Coburn of Massachusetts as chairman, George Lockwood of El Camino Real as vice-chairman, and Charles Crump of West Tennessee as secretary, met in September, 1982, and realized no precedent existed for its work. The nominating committee appointed for the 1973 election had left no record of its work.

Two subcommittees, chaired by the Rev. Robert Wainwright and Bishop Robert Atkinson, prepared papers on

the office and person of the Presiding Bishop. Former Presiding Bishop John Hines and Presiding Bishop John Allin were interviewed, and staff and members of Executive Council were surveyed by questionnaire.

The Nominating Committee received over 100 responses to questionnaires it sent to those who had suggested names and in March, 1984, held "a full and candid discussion" before agreeing on a list of prospective nominees who would be visited by teams consisting of a bishop, clergy member, and layperson. Each team spent two or three days in the prospect's diocese talking with the bishop and his family, lay and clerical leaders, leaders of other denominations, civic and media representatives, and other knowledgeable people. At the final meeting this March, the Committee selected the names of Browning, Frey, Stough, and Walker.

Should this Convention accept a pro-

posal offered by the Standing Commission on Structure, the Church would always have an elected Standing Joint Nominating Committee for the Election of the Presiding Bishop. Under current procedure, if a Presiding Bishop vacates the office before the end of his term, presiding officers of both houses appoint a Nominating Committee. Under the proposed changes, each General Convention would elect a Nominating Committee so a committee would already exist should a vacancy occur.

The Nominating Committee would consist, as it does now, of one clerical and one lay member and one bishop from each Province. Deputies would nominate deputies only from their own Provinces; two in each order—clergy and lay—would be selected by a Provincial caucus and presented to the full House of Deputies, which would elect one in each order to the Nominating Committee. The bishops would

choose one of their number from each Province by the same method.

Committee members would be elected at General Convention for a three-year term. They would serve their full terms even if they move from one Province to another or if a layperson is ordained or a priest consecrated bishop. Committee members would be eligible for reelection.

Within three months after a vacancy in the office of Presiding Bishop, this Nominating Committee would submit the names of not fewer than three bishops to the secretary of the House of Bishops and send a simultaneous copy of its report to the secretary of the House of Deputies for mailing to all deputies and release to the press.

A Presiding Bishop elected at a special meeting of the House of Bishops to fill such vacancy would serve until the installation of a Presiding Bishop elected at the next General Convention.

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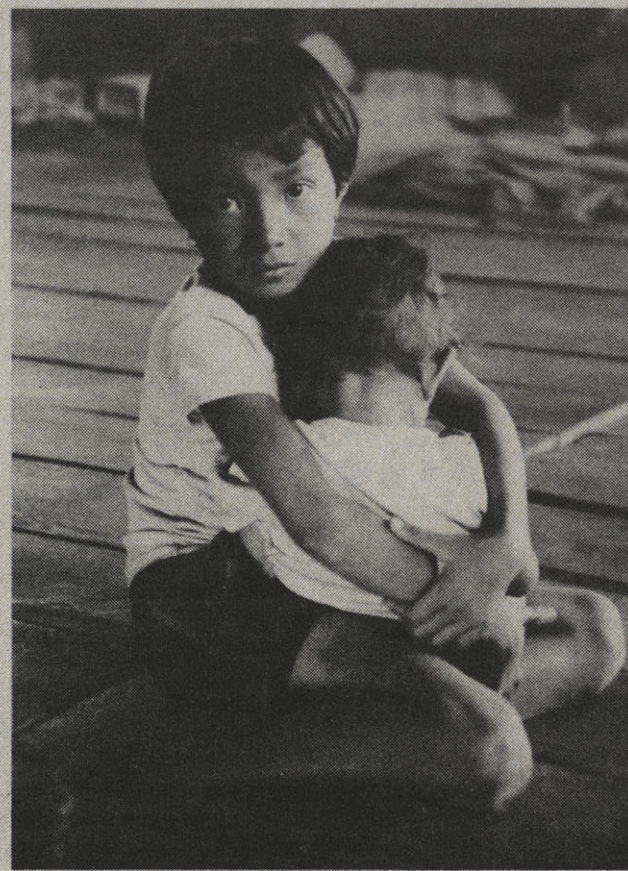
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In Thailand, 7 year old Somjack comforts her little sister Kai who is suffering from severe malnutrition. These two frightened refugee children were found huddled together in a crumbling shack.

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☐ 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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NAME \_\_\_\_\_

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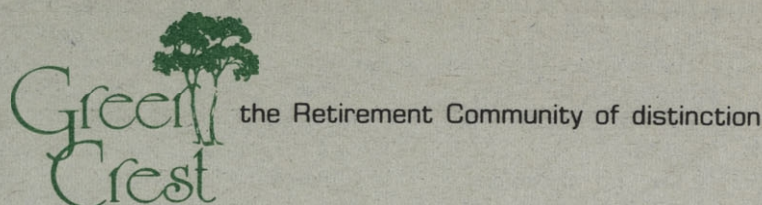
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## The earth is the Lord's

The Standing Commission on Stewardship and Development, chaired by Bishop Gerald McAllister, not only presents an upbeat report, but coins a new word—"response-ability."

"The glory is God's that the Episcopal Church has moved from eighth place in 1974 in per capita giving among the 10 largest denominations tracked by the National Council of Churches of Christ (NCCC) to first place in 1983," the report says, attributing this gain significantly to Venture in Mission and a strengthened diocesan stewardship structure.

Venture, "the most successful mission fund development program in the history of North American Christianity," proved two things, the Commission says. "When we are serious about the gospel imperative and sound a clear call, the Church will respond; the second is that the financial response-ability of the Church is far beyond what we have dared to dream or had the courage to ask for until now." Venture raised over \$168 million with 89 percent of the dioceses participating.

The Commission reports that 75 percent of the dioceses now have stewardship committees and that the tithing resolution passed by the 1982 General Convention "contributed to a year-to-year (1982-1983) increase in giving by Episcopalians which was almost double that of the other Churches in the NCCC study."

Although rejoicing over progress, the Commission cautions, "The magnificent biblical symbol of the steward has gone through centuries of reductionism" until it often means just "my pledge or tithing." The Commission believes much work must yet be done to help the Church "recover the biblical understanding which begins with 'the earth is the Lord's and all that therein is.'" Such an understanding will lead churchpeople to a larger definition of stewardship that encompasses their whole lives.

"The quality of any community is determined by whether we exploit it or, by serving it, add to the richness and compassion of its fabric. A vital and biblical theology of stewardship will see and practice economics as an expression of stewardship. It will order personal and corporate priorities by stewardship principles. It will understand war to be the final negation of good stewardship, and it will be conscious that God's gifts are also spiritual in nature, that we are responsible for whether these gifts are used for the nurturing and upbuilding of the household of faith." Education, the report says, will "help to raise up a giving, serving, evangelical Church."

In February, 1985, Executive Council acted on a Commission request to establish a mission planning group to advise Council on long-range efforts. Council

agreed and approved staff funding.

The Commission now asks Convention to:

- prepare a unified budget for the national Church for the next General Convention;
- approve a study of national Church program funding with special emphasis given to voluntary percentage giving by dioceses; and
- encourage each diocese to establish a planned giving subcommittee of its stewardship committee. Thirty dioceses, the Commission reports, now have such programs, and during 1984, \$170,000 was invested in a Pooled Income Fund administered at the Episcopal Church Center at no cost to participants.



## Small can be beautiful

Is the Episcopal Church, which comprises slightly more than 1 percent of the total U.S. population, doomed to be a small and probably dependent Church in small communities? That, says the Standing Commission on the Church in Small Communities, chaired by bishop William Beckham, is a widespread assumption but should not be true.

Rather, the Commission says, the Episcopal Church must support evangelism and claim a larger percentage of the population.

The Commission, which asks Convention to continue to recognize the importance of ministry among migrant workers and the rural poor, asks Executive Council to hire an officer to be an advocate for ministry of churches in small communities. The officer's salary would be paid from the Cochell Trust which contains proceeds realized from the sale of the Roanridge Conference Center property in Kansas City, Mo.

Inequities in pension and salary among clergy in congregations of different sizes and locations and from one parish to another continue to be a problem, this Commission reports. "We need a serious inquiry into the way salaries are equalized in other parts of the Anglican Communion and proposals for steps in our system to remove the inequities."

One study conducted by The Church Pension Fund showed that compensation for clergy in small communities was 20 percent less than for clergy in large communities.

The Commission reports that a majority of those responding to a study think full-time single cures have "the greatest potential for supporting a full expression of the Christian life," but its report mentions additional approaches: part-time single cures, yoking, clusters, and cures served by local residents with alternate preparation. These, too, have their adherents, the Commission says.

The Commission considered changing its name but agreed to stay with its current focus because "churches in a rural or small town setting, regardless of size, have more in common than do churches which are small regardless of their setting."

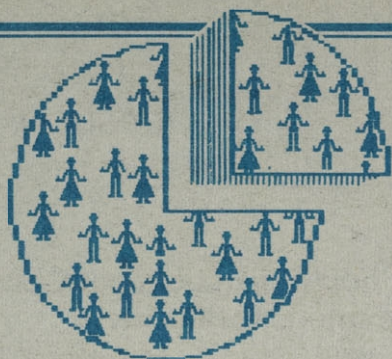


## 'We're losing market share'

Membership statistics from 1970 to 1983 are not encouraging, the Committee on the State of the Church reports. During the 1970's the Church lost 15 percent of its membership; in 1980-1983 the decline stopped. Even small membership growth in some parts of the Church is "small comfort, however, when one looks at the 'market share' for the Church, the proportion of total U.S. population claimed as baptized members by the Episcopal Church."

From 1970 to 1983 this market share dropped from 1.6 to 1.2 percent. New England—traditionally strong—dropped from 3.4 to 2.6 and the northeast from 2.2 to 1.8. Only in the 12 dioceses in seven south-central states (Province VII) did the increase in membership exceed the general population increase, so market share went from 1.15 to 1.20 percent.

Drawing on parochial report form information, the Committee examined



three areas of SWEEP—Worship, Evangelism and Education.

Attendance, says the report, is a more reliable indicator of church health than membership. In 1974-79 total membership declined by 2.31 percent, but attendance rose by 19 percent. The percentage of baptized membership attending on the average of four key Sundays listed on the parochial report forms in-

creased from 30.4 percent in 1974 to 37.1 percent in 1979. The Committee notes regional differences with constant attendance at about 35-40 percent of total membership in the northeast and north-central states, but 42-48 percent in the southeast, southwest and far west.

Adult baptisms were fairly steady during the 1970-1983 time period of this study, approximately two to three persons per year per 1,000 members.

A decline in church school enrollment is accounted for by the decline in church membership and in the birth rate, the Committee says, citing about 17 children enrolled in church school for every 100 members in 1983 compared with 20.5 in 1970. Parish day school enrollment gives a more positive picture with growth all over the country at an annual rate of 2 percent from 1970 to 1979 and 5.25 percent from 1980 to 1983.

In extrapolating some of the results of a survey taken in 1982, the Committee also reports on what people liked best and least in their local parishes. In both cases younger people were more likely to mention likes and dislikes than older people. They liked a warm, caring, friendly, supportive community (41.3 percent); the rector or vicar (29.4 percent); the worship services (16 percent); the people (12.3 percent); small size (7.9 percent); and the preaching (5.1 percent).

They didn't like the rector or vicar (11.6 percent); use of the 1979 Prayer Book (9.5 percent); cliques and division in the congregation (8.5 percent); poor leadership, programs, organization (8 percent); too little spirituality (7.7 percent); too old a congregation (6.7 percent); unfriendly or snobbish congregation (6.2 percent) and low involvement of congregation (5.9 percent).

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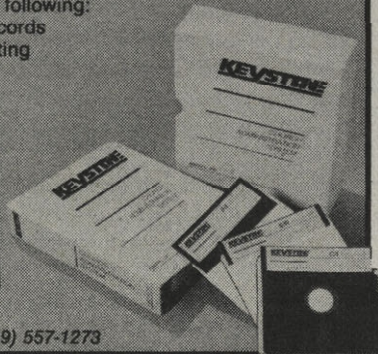
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## Some quick questions

### Should the Episcopal Church Center be relocated?

With no mention of money or location, Executive Council will present criteria for "an ideal Church Center" it says should be "a unifying symbol as well as a unifying actuality, . . . a true spiritual and prophetic center . . . as well as a physical center. . . ."

Council suggests four possible physical models: a campus model including conference and residential facilities in addition to administrative offices in "pleasant surroundings" that include a lake and a chapel on an island; a city model, "an office building in any city," close to an existing church and to a variety of urban amenities such as hotels, restaurants, and public transportation; a freeway/airport model, "a conventional, multi-floor office building enclosing a chapel on a busy highway, near an airport, and adjacent to commercial meeting and housing facilities; and a redesign of the present building at 815 Second Avenue in New York City.

Convention is asked to adopt the criteria and models and give the next Presiding Bishop and Executive Council authority to take the necessary action to implement them.

### What happens to General Convention resolutions that ask dioceses to take action?

To answer that question the Committee on the State of the Church surveyed 96 dioceses and received responses from 58. Diocesan action on nine resolutions ranged from 96 percent (on church support for seminaries) through 86 percent (on tithing as a norm) and 67 percent (on Jubilee ministries) to 49 percent (on affirmative action).

The Committee now asks General Convention to make bishops and deputies responsible for communicating Convention action to the people and parishes and asks that secretaries of diocesan conventions be responsible for filing a report on diocesan implementation with the Secretary of General Convention by Jan. 1, 1987.

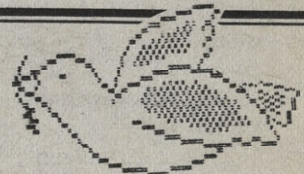
### What can the Church do to involve more people in its life? How can we learn more about who we are?

In six resolutions, the Committee on the State of the Church asks convention to: (a) approve a survey of the needs and desires of minority groups within the Church; (b) ask dioceses to establish affirmative action procedures and report their experiences; (c) ask the Standing Commission on Evangelism and Renewal to develop "a forceful strategy for evangelism targeted to reach young adults" and another for those "under-represented in the life of the Church, specifically with respect to age, race, education, and income"; (e) develop resources on gerontology and materials to affirm ministry by the aging; and (f) allow the Committee to gather information on Service, Worship, Education, Evangelism, and Pastoral Care from the bishops and synod of Province IX.

## How big, O Lord, how long?

For 30 years the size of the House of Deputies has concerned those worried about General Convention costs. And for the fifth time the Structure Commission presents a resolution to reduce the number of deputies from each diocese from the current four clerics and four laypersons to three of each.

In a sighing preamble to the resolution, Structure says it first introduced this amendment in 1952 and will do so again. The Commission calls "unwarranted" a concern that reduction in the size of the House of Deputies would "adversely affect the proportionate representation of minorities and women." Based on the known membership of the 1982 House of Deputies, the Commission says its proposal would "actually increase" such representation from 22.2 percent to 22.6 percent of the House's total membership.



## In pursuit of peace

The Joint Commission on Peace, chaired by Bishop William Frey, asks passage of five resolutions to help educate and work for peace both within Episcopal churches and with other communions.

The Commission asks formation of a Standing Commission on Peace and Justice which, with an annual budget of \$50,000, would replace the existing Joint Commission which only has a three-year life. It asks, too, for creation of an Office of Peace and Justice with a \$250,000-a-year budget and support in the amount of \$83,000 annually for the Anglican Peace and Justice Network under the auspices of the Anglican Consultative Council, over which the Archbishop of Canterbury presides.

The Commission asks Convention to adopt its 1982 report, *To Make Peace*, as the Episcopal Church's official statement and asks support for Executive Council's resolution requesting that the United States government support the Contadora initiative and process as well as work toward a negotiated, rather than military, solution to regional conflicts.

## Marriage canons work so don't fix them

Episcopal dioceses express "no great demand . . . for revision of the national Canons respecting Holy Matrimony or Remarriage after Divorce," according to the study done by the Standing Commission on Human Affairs and Health chaired by retired Bishop John Burt.

The 1982 General Convention asked each diocese to establish a special Commission on Marriage to review and report on current diocesan policies and practices in marriage and remarriage. Half the 61 dioceses that responded had Commissions on Marriage or a similar group under another name.

The Standing Commission urges all dioceses to create such groups, review practices and policies, and bring any recommendations to the 1988 General Convention.



## Some new "in" laws

If Standing Commissions had enemies, ambiguity would be Enemy No. 1 for Constitution and Canons headed by Suffragan Bishop Walter Dennis of New York. The 12-member Commission has spent the last three years deleting, rearranging, and clarifying rather than proposing great changes.

What constitutes membership in the Episcopal Church? What part does confirmation play? Should membership requirements be stated more inclusively? The Commission's proposals address

these questions.

The changes come because of previous revision of Title I, Canon 16, "Of Regulations Respecting the Laity." Approved in 1982 with an effective date of January, 1, 1986, this canon says those who have been baptized are members of the Episcopal Church. Adult members are 16 years or older and "expected" to be confirmed or received by a bishop. Communicants are those who receive Communion at least three times a year, and communicants in good standing are those who "have been faithful in corporate worship" and "in working, praying and giving for the spread of the Kingdom of God."

The Commission recommends

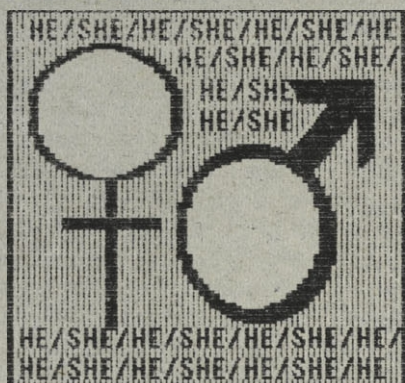
equivalent terms for "communicant" as follows: confirmed communicant, confirmed adult communicant and confirmed adult communicant in good standing. These phrases, used throughout the Constitution and Canons, would more explicitly express the status of lay Episcopalians, the Commission says.

To reflect a growing awareness of the Church's diversity, the Commission would add the words "or disability/handicap" to the existing phrase, "No one shall be denied rights or status in this Church because of race, color, or ethnic origin."

It would also add a new section to Title III, Canon 9 that would add these same criteria—plus gender and age—to

the ordination process.

Several constitutional changes—requiring approval by two successive General Conventions—would delete the term "missionary dioceses" which no longer exists; clarify the process by which bishops move from one diocese to another; and clarify rules for General Convention votes by orders.



## The language of liturgy

The major revision of the Prayer Book behind it, the Standing Liturgical Commission, headed by Suffragan Bishop Vincent Pettit of New Jersey, spent the last three years on liturgical fine-tuning in the areas of optional commemorations, the three-year lectionary, and the use of inclusive language in public worship. It has published seven *Occasional Papers* to aid "understanding and use of the authorized liturgical books" of the Church.

Lectionaries contain those extracts of Scripture read at public worship. The apportionment of particular texts to particular days dates back to the 4th century. The Commission recommends extending trial use of the Common Lectionary which began in 1982 to permit ecumenical evaluation and possible Roman Catholic participation.

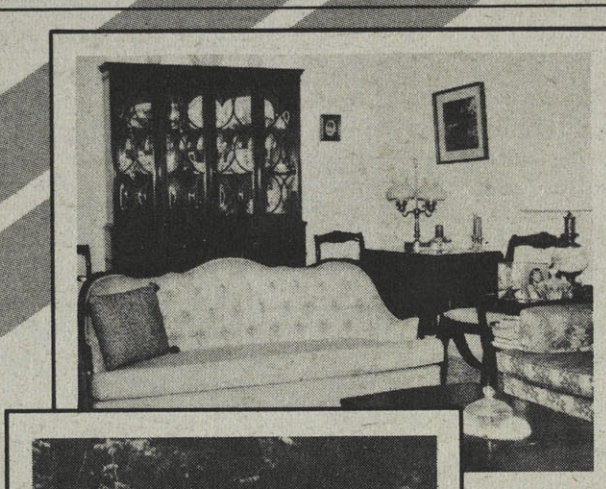
And in what will probably be a more controversial action, it also suggests experimental use of the Inclusive Language Lectionary published by the National Council of Churches. Such experimental use of the latter would occur in "parishes selected in consultation with, and with the approval of, the diocesan bishop."

The Commission also asks permission to prepare inclusive language texts for regular services of Morning and Evening Prayer and Holy Eucharist to make them available for "alternative and experimental use" under the authority of diocesan bishops.

The Commission would also like to publish a book, *Services for New Occasions*, which would contain liturgical material approved by the last two Conventions and any material approved this year.

With the demise of Seabury Press, the Commission reports that the Church Center's Office of Communications is commissioning and publishing sermons for lay readers under the title *Selected Sermons*.

Recognizing common concerns, the Liturgy Commission seeks approval to continue exploring merger with the Standing Commission on Church Music; the two bodies will hold concurrent meetings in the next triennium.



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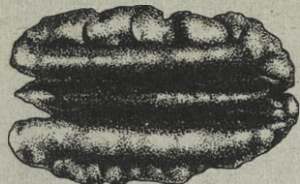
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## Will these saints go marchin' in?



by Judy Mathe Foley

Although more than 20 years have passed since General Convention first authorized optional observances of lesser feasts, Episcopalians began to show more interest in these commemorations only after publication of the revised *Book of Common Prayer* which contains a list of their names in the Calendar of the Church Year (pages 19-30).

The Standing Liturgical Commission, charged with the task of recommending additions to the 143 commemorations that currently exist, will propose seven additions and Collects for each. If accepted, the Collects—one traditional and one contemporary for each feast—will experience trial use until 1988.

Responding to a 1982 House of Bishops' resolution, the Commission will also submit, but without recommendation, the name of Charles Stuart, King of Scotland and England, whom the Church of England canonized in 1661 but whom Queen Victoria removed from the Prayer Book in 1859. Several individuals and dioceses have submitted resolutions to support his inclusion.

In making recommendations for inclusion of those "whose lives give exemplary witness to the Gospel of Christ," the Liturgical Commission uses criteria outlined by Thomas J. Talley in an appendix to the Commission's 1982 report. Talley says neither the lives nor accomplishments of the saints are what should be commemorated, "but the historical completion of their baptism as they pass finally into the grave and gate of death and through that into the Kingdom of the Lord."

Such sanctoral commemorations are neither "promotions" to sanctity since all baptized people are saints, nor are they celebrations of "mythical expression."

"Christianity is a radically historical religion" so historicity is the first criterion, followed by Christianity, that is, "those included in a liturgical calendar should be identified with . . . Christian history." Significance, the person's importance for the contemporary

life of the Episcopal Church, is the third criterion. Historical perspective—no one should be listed until he or she has been dead two generations—and memorability round out the list.

Summary biographies of the Commission's proposed additions appear here.

**Aelred of Rievaulx:** " . . . and with your servant Aelred draw many to your community of love . . . "

First visiting Rievaulx, a Cistercian abbey, on an errand for King David of Scotland, Aelred was so taken that he promptly began his novitiate. At the direction of St. Bernard of Clairvaux, he began writing and produced works on spirituality and mysticism as well as genealogies of kings.

In 1147, he became abbot of Rievaulx and set out to make it a place that "knows better than any other how to bear with the weak and have compassion on the needs of others." Writes Aelred Squire of him, "In his personal development, old and new conduct an amicable dialogue."

**David Pendleton Oakerhater:** "O God, . . . thou didst choose a captive warrior . . . to be thy servant . . . "

Called Okuhhatuh or Sundancer, later Making Medicine, this Cheyenne warrior became an apostle to his people. While a prisoner of the U.S. Army in Florida, he met the Pendleton family who helped him financially when he decided to enter the Christian ministry. He trained in Central New York where he lived with the Rev. John Wicks.

Baptized in 1878 as David Pendleton Oakerhater, he was ordained to the diaconate in 1881. He and Wicks then set out for Cheyenne country. When the Missionary District of Oklahoma was begun in 1893, Oakerhater was the only ordained representative of the Church in the territory. He died in 1931, having served the Church in Oklahoma longer than any other of its clergy.

**Constance and her Companions:** " . . . for the heroic witness of [those

who] were steadfast in their care for the sick and loved not their own lives . . . "

Sister Constance was 28 in 1873 when she became sister superior of a new foundation of the Community of St. Mary. With her to Memphis, Tenn., went Sisters Amelia, Thecla, and Huggetta to staff an orphanage and open a school. Before they could do so, a yellow fever epidemic broke out and they nursed rather than taught.

The sisters survived that epidemic, but a more virulent one in 1878 devastated the city and also claimed the lives of Sisters Constance, Thecla, Ruth, and Frances. Dr. James DeKoven said the nuns' selflessness gave them a "place in the hearts of the people which cannot be shaken."

**Teresa of Avila:** "O God, . . . grant us . . . to be nourished by her excellent teaching . . . "

She was, to use one of her own favorite phrases, a plant of slow growth, needing frequent watering. Descended from an old Spanish family, Teresa entered a Carmelite convent in 1533, but not until 1555 was she finally converted to a life of perfection. In 1562 she founded the Convent of St. Joseph at Avila to live out the primitive rule.

Author of many spiritual writings which defined states of prayer, Teresa also worked—often against opposition—at reform, founding several communities. Many say she epitomizes the combination of the highest order of contemplation with practical achievement.

**Edmund of East Anglia:** " . . . bestow on us your servants the shield of faith with which we can withstand the assaults of our ancient enemy . . . "

Son of a king of Saxony, Edmund became King of East Anglia in 855. He was an equitable ruler who was captured when the Danes invaded in 870.

The invaders promised him his life if he would share his kingdom with one of them, Ingvar. But he refused as a Christian to associate himself with a pagan and was beheaded. The cult of his martyrdom started almost immediately, and in the 10th century his body was translated to the abbey at Bury St. Edmunds.

**James Otis Sargent Huntington:** "Send your blessing on all who proclaim Christ crucified, and move the hearts of many to look upon Him and be saved . . . "

Born into a family of social reformers, James Huntington founded the Order of

*Continued on page 27*

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## Of bricks and books and archivists and GOE and things

In addition to the major Commissions and Committees which report and suggest legislation to General Convention, a number of other agencies and groups report on their work during the past three years and their plans for the next three. The resolutions proposed are often limited to the bodies' own funding or continuation of their programs.

The Episcopal Church Building Fund, established in 1880 "to create a permanent loan fund to aid the erection and repair of church buildings," reports an increase in the number of loans it has made over the past three years. The amount given to churches to improve accessibility for the handicapped almost doubled during that period. From 1983 through 1985 the Building Fund made 218 loans worth some \$4.1 million.

The Board for Church Deployment oversees the work of the Church Deployment Office and its computerized placement system. It reports that 10,766 persons are presently "on" the computer which was used in filling almost 1,800 vacancies in the past three years. The Board has sponsored a number of programs to train people to use the computerized deployment process and is working to include lay church professionals in its placement system. The Board is studying placement of women and minorities, job evaluations, involuntary terminations, career planning, and retirement.

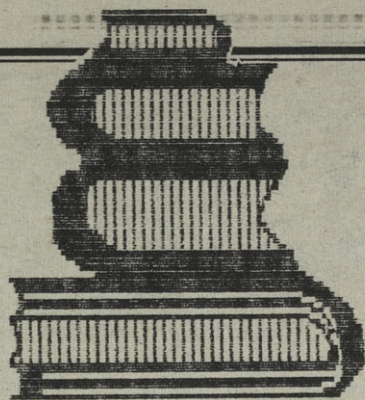
The Episcopalian, Inc., is celebrating its 25th anniversary and the 150th anniversary of Episcopal publishing through *The Spirit of Missions*, *Forth*, and *The Episcopalian*. The "officially sponsored, independently edited" monthly publication seeks confirmation of its 24-member board of directors and asks Convention to recommend use of the publication to dioceses, parishes and vestries, and church agencies.

The General Board of Examining Chaplains, which is responsible for creating, administering, and evaluating the General Ordination Examination, reports on the results of 2,768 examinations over the past nine years. The canonically mandated areas of the exam are Scripture, church history, theology, ethics, liturgics, theory and practice of ministry, and contemporary society.

Candidates taking both the multiple choice and essay questions showed greatest proficiency in liturgics and Scripture and least proficiency in ethics, contemporary society, and theory and practice of ministry. The figures also indicate that the percentage of those who are proficient in all seven areas has decreased from 64 to 46 percent and the number proficient in none has risen from 1 to 6 percent.

The Board also reports introduction of a new type of question in 1984: a closed-book essay question requiring as much as an hour to answer with no other resources than the Bible and *The Book of Common Prayer*.

The Board asks Convention to permit an examination fee of no more than \$225. It also asks an appropriation of \$93,498, one-third of its triennial budget, with the expectation that the remainder will come from examination fees.



Forward Movement Publications is celebrating its 50th anniversary of providing "brief, readable, and reasonably priced literature" for laity and clergy. Almost half its total sales comes from the devotional guide, *Forward Day by Day*. It maintains an inventory of over 200 titles; during the last three years it added 83 new books and booklets and revised, reprinted, and retired others.

Forward Movement asks Convention to continue its mandate as each Convention has done since 1934.

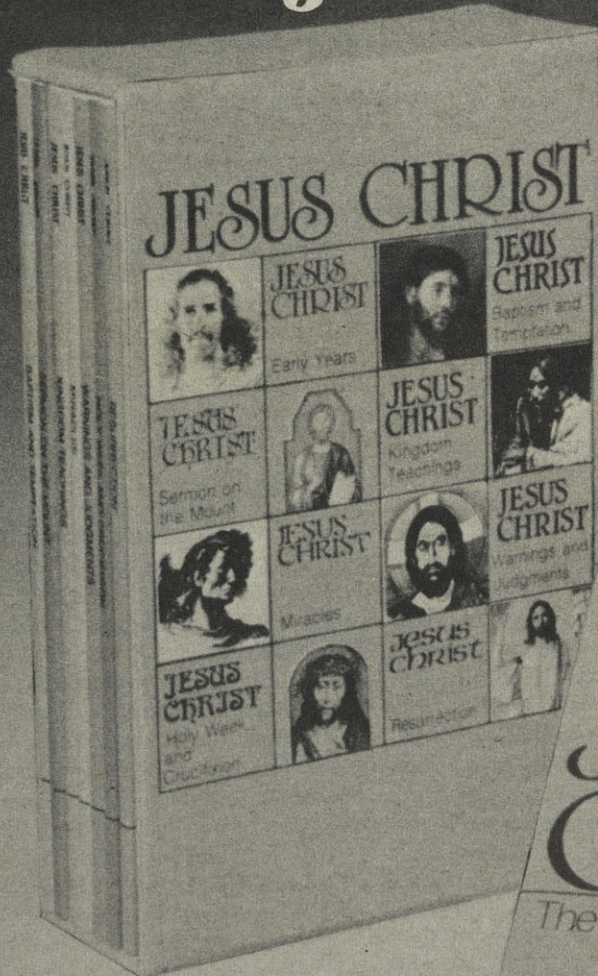
General Theological Seminary, the only Episcopal seminary founded by the Church and the only one to report directly to Convention, reports a 122 percent increase in giving from congregations in response to the "1 percent solution." General asks General Convention to approve a change permitting the institution more freedom in shaping its own board of trustees. Presently, Convention elects 18 board members, the board itself elects six, and the alumni elect nine. The proposal, which would enlarge the board slightly, is for General Convention to elect six members, the board 24 members, and the alumni nine. All terms will be for three years rather than the present six years.

The Board of the Church Historical Society has responsibility for care and management of the Society's archives

and library which contain all official documents of General Convention and Executive Council as well as a number of published and unpublished papers of ordained and lay leaders throughout the Church's history. During the past three years it has received documents ranging from the records of the trials of the Rev. William Wendt and the Rev. Peter Beebe, both in connection with women ordained prior to General Convention approval, to a manuscript sermon by Bishop George Washington Freeman and a list of when and where it was preached, 1837-1851.

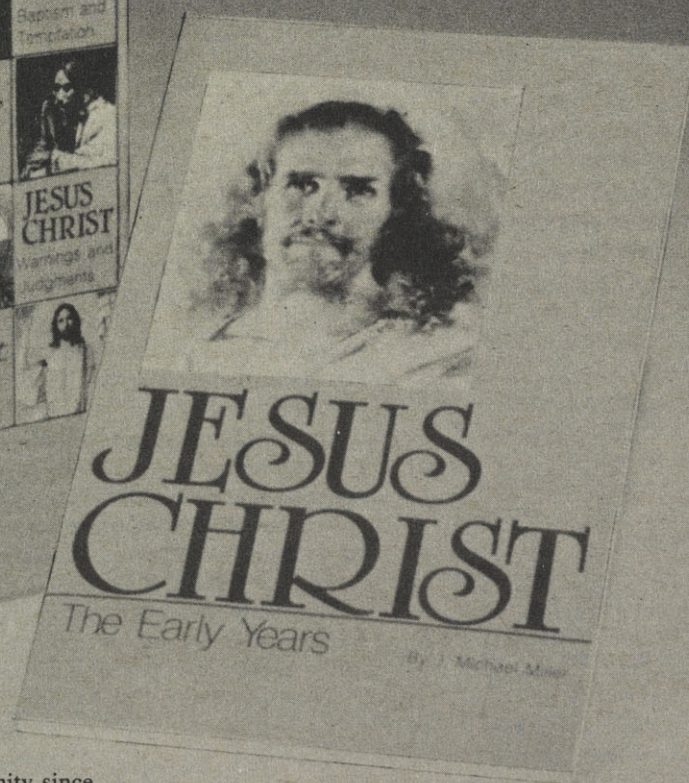
The Society asks Convention to approve permanent housing for the Church's archives at the Episcopal Theological Seminary of the Southwest in Austin, Texas, and to approve a canon on the archives, describing its function, establishing an appointed Board of the Archives, and mandating employment of an archivist.

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## Stalking a unified Church

For the past three years 54 Episcopalians have represented their Church in bilateral and multilateral ecumenical dialogues and councils. The Standing Commission on Ecumenical Relations, chaired by Bishop Edward Jones of Indianapolis, reports on these deliberations.

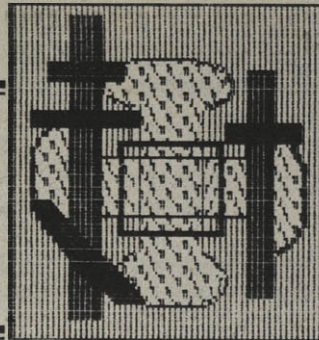
The Commission proposed increased churchwide ecumenical activity in the next three years culminating in a centennial observation of the historic ecumenical statement, the Chicago-Lambeth Quadrilateral. Given the present and suggested level of ecumenical activity, it is perhaps surprising to find the Commission suggesting a phased reduction of its membership from 24 to 18.

The Commission urges Episcopal consultations with Southern Baptists in North Carolina and with U.S. Roman Catholics and Orthodox, as well as ongoing ecumenical efforts with the three merging Lutheran Churches.

Two international Anglican Consultations have resulted in documents which are now commended to the Church for study: the *Dublin Agreed Statement* of the Anglican-Orthodox Doctrinal Commission and *God's Reign* from the Anglican-Reformed International Commission. Also commended for study is the latest document from the Consultation on Church Union (COCU). The Commission asks dioceses and seminaries to review *COCU Consensus: In Quest of a Church of Christ Uniting* to determine if it provides a theological basis for continued Episcopal participation in the proposed covenanting process (see page 24).

The Commission, with the aid of seminaries and diocesan ecumenical officers, studied the *Final Report* of the first round of talks of the Anglican-Roman Catholic International Commission (ARCIC) and found "ambiguities and difficulties," but suggests that "it offers sufficient basis for taking further concrete steps towards reconciliation."

Because the 1979 Convention affirmed recommendations on Eucharist and on Ministry and Ordination, the present study deals only with the authority sections which pose "a number of serious questions" for Anglicans, the



Commission says. It raises nine points for consideration in the second round of talks now underway.

Among them are the perennially thorny issues of papal infallibility, dogmas concerning the Virgin Mary, the development and universal jurisdiction of the papacy, the exact relation between the authority of bishops and that of church councils, and the authority of the laity in those councils. The Commission calls the role of the laity "one of the hallmarks and glories of Anglicanism" which should not be lost.

In the *Final Report* the meaning of authority is sometimes confused with power, says the Commission, which challenges Anglicans to clarify the traditional doctrine of "dispersed authority," because "old answers . . . seem even less clear and compelling than before" and because in the Roman Catholic and other dialogues, Anglicans are being asked to state clearly "how decisions are reached, what people finally decide for the Anglican Communion."

The *Final Report* raises wide questions of authority which the Ecumenical Commission thinks the whole Christian Church must face. It asks: Is there a difference between authority and the legal power to compel obedience or punish dissent? Is there a place for disagreement and discussion concerning the "mind" by which the Church is joined to Christ? Does there really exist a "correct answer" to any issue that confronts the Church which may be found simply by resorting to institutional procedures? Or if the Church does not "already know," may disagreement and debate "be vehicles by which the Holy Spirit brings the Church to itself?"

Admitting that these last questions go beyond the scope of the present document, the Commission urges consideration of these larger questions.

The second document on which the Commission reports is *Baptism, Eucharist, and Ministry*, the product of over 50 years of work by the Faith and Order unit of the World Council of Churches (WCC) which includes member Churches as well as Roman Catholic, Pentecostal and other non-member bodies. "The importance of the agreed

statement is hard to exaggerate," says the Ecumenical Commission's report.

In assessing the document the Episcopal Church is not asked to agree with every statement but to decide whether the text expresses "the faith of the Church through the ages," and, if it does, what is it going to do? The Commission says "much if not all" of the statement falls within the guidelines of the Chicago-Lambeth Quadrilateral and Episcopalians should welcome it.

According to the Commission's report, reception of the document should mean not just an affirmative vote by Convention, but "continuing study and appropriation of the statement into the life of the Episcopal Church."

Despite an "overall positive" response, the Commission holds several reservations and raises questions.

The baptism section received the strongest general support. The Commission asks Faith and Order to study further the question of re-baptism and to clarify the status of non-sacramental bodies, such as the Friends, and of Churches which administer Christian baptism using other than the Trinitarian formula.

The eucharistic document handles well difficult aspects of eucharistic theology and practice, says the Commission. It warns, however, that to say only that "most Churches have ordained persons presiding at the Eucharist" is not sufficient for the Episcopal Church. The use of other than elements of bread and wine needs serious discussion with Christians of other cultures.

The ministry section poses the most unresolved difficulties, the Commission reports. The relationships between the orders of bishops, priests, and deacons are unclear, as is whether the diocese or the congregation is the basic unit of the Church. The Commission deplores the lack of any affirmation of women's ministries throughout the Church's history and would like further discussion of the ordination of women not only as "a possible obstacle to union but as a positive good, and appropriate to the human expression of the fullness of Christ's priesthood." The lack of any treatment of the papal ministry also merits remedy, the Commission says.

The report lists several other topics for further discussion including the presence of the Holy Spirit in the life of the Church.

The Commission's resolution on the WCC document commends it as a major ecumenical contribution, urges Faith and Order to continue its work, and asks Episcopal dioceses to use the document and the Commission's report as resources in ecumenical endeavors.



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**Richard H. Schmidt**

Someone once said that the job of the parish priest was to comfort the afflicted and to afflict the comfortable. I suppose there's truth in that. Certainly Jesus did both, comforting the sick and outcast while ruthlessly rebuking the comfortable.

If the parish priest is to be both a comfort and an affliction, as Jesus was, then the job calls for a rare degree of surrender to the will of God. Most of us are naturally inclined to be one or the other—but not both.

Some priests go around ruffling as few feathers as possible. And when someone's feathers are ruffled, they frantically try to smooth

them down again. They comfort everybody—all the time. If they know what old Mrs. So-and-so wants to hear, they will certainly say it. Clergy who carry out their ministries this way are usually known as reconcilers—or namby-pambies, depending on which way you see it.

Other priests seem almost to enjoy battle. They call 'em as they see 'em, let the chips fall where they may. And if old Mrs. So-and-so leaves the church in a huff, then that's one problem eliminated. Clergy who carry out their ministries this way are usually known as men and women of principle—or stubborn SOB's, depending on which

way you see it.

The trick is to know when to comfort and when to afflict. My track record is far from perfect in this regard. I have learned that the thing that usually causes me to jump the wrong way is what a friend recently called "ego run rampant." When my own ego takes center stage, then I am motivated by my desire to be loved (in which case I comfort everybody) or by my desire to be right (in which case I afflict everybody). Only self-surrender will keep me on the right track. Then Christ takes center stage. That is of course easier said than done, and I say it a lot more than I do it.

# PROFESSIONAL PAGES

## *Designing a church planning conference*

BY BETSY GREENMAN

People make connections with a community of faith in four basic areas: (1) testing and exploration, (2) belonging, (3) spiritual nurture, (4) mission and ministry.<sup>1</sup>

Working on the premise that these four areas provide the major arenas in which people connect with the Church, the following design was developed for a planning conference for church leaders<sup>2</sup> and is best used in a congregation which has an articulated mission statement.<sup>3</sup> This design is helpful when church leaders ask for a conference which will assist in making sense of the congregation's programs. The result can be a winnowing of excess activity, gaining focus for existing programs, and discovering where the gaps are in program needs.

**Pre-conference:** Gather data from the congregation's leadership team to build purpose for the conference. Be sure the rooms are adequate, ventilated, and have the materials needed. Post the congregation's mission statement and goal statements where they will be visible and available for reference.

**Conference beginning:** As people arrive, provide paper or 3 x 5 cards, colored pens, and straight pins. Post the graphic instructions for each person to make a name tag.

another word,  
phrase, or sign  
for ministry

hope for  
conference

NAME

area of responsibility at St. \_\_\_\_\_

Share the name-tag information in small groups of four or five. After sharing, have participants introduce themselves by name, area of responsibility, and their hope for the conference. List on newsprint the hopes for the conference as people introduce this part of the name-tag information. Check these with the purpose. Realign as indicated.

A litany using the hopes people have expressed in a participative style of prayer can focus the mind and heart as well as ask God's blessing on the conference.

**Segment I:** Using individual sheets of the

PROGRAM AREA:  
PROGRAM PURPOSE:

Area of Connection	What are the strengths of our program in this area?	What do we need to do to meet our purpose in this area?
Testing and Exploration		
Belonging		
Spiritual Nurture		
Mission and Ministry		

model of the four areas of connection, ask the participants to sketch on their individual models where they see their congregation. Then ask people to draw their individual sketches on a large model, using different colored markers if possible. Once several different sketches are overlaid on the large model, one can easily see that individuals have a variety of perceptions about the areas of connection in their congregation.

**Segment II:** Subdivide the participants into groups, each of which represents one of the four areas. (If you have enough people to make two groups for each area, that would also be possible.) Simply ask people to count to four. The task for each group is to list all the events, organizations, liturgies, traditions—anything that happens in and through the congregation—which fall into the area with which they are working (i.e., Newcomers Class, Inquirers—testing and exploration; exchanging the peace—belonging; choir—spiritual nurture; ministry to street people—mission and ministry). Allow enough time (30 to 45 minutes) for people to discuss the life of the congrega-

tion in terms of this point of connection. Encourage participants to include things they think are in this area of need no matter whether these same items also fall into other areas. Request that the items be listed on newsprint as they are named so the sharing time is expedited.

**Segment III:** Gather the group together. (If you have had two groups in each sub-section, have them join to consolidate their lists before bringing them back to the total group.) Post the lists on the wall. Ask one member of each group to read the list from that group. Ask for questions for clarification only at this time. Ask if other members of the group have anything to add. Then ask if members of the total group have anything to add to the listing in their area. Repeat this for each of the four connecting areas. (The reaction is usually one of amazement at all that is happening in and through the congregation.)

Then ask people if their perception of the sketch of how their congregation is making con-

*Continued on page B*



# Not so gentle into that good night

BY BEN A. MEGINNISS

Retirement. It is not a state, condition, or manner of existence forward to which I have been eagerly looking. But I have had plenty of time to get ready for it. After all, when one has been in holy orders since 1937, the time of retirement cannot be totally unforeseen.

Of course, the Church had to go and change the rules—the rules under which I was ordained 48 years ago. At that time it had no canonically-fixed age at which a clergyman had to withdraw from the field. And therein resides cause for a little resentment. Some of my erstwhile colleagues were able to celebrate a golden anniversary in harness. But four dozen years is all I can muster—just because Mother Church in her infinite wisdom has decreed that 72 years is the age of compulsory senility.

I can understand, I think. After all, among those aforementioned erstwhile colleagues were some who perhaps had stayed on too long and whose health of body and of mind was such that their ministry was rather less than profitable. They resembled the last dry, withered leaves of autumn clinging still to the branch but no longer green, no longer—well, no longer.

But in those days the Church did not seem to have an ample supply of priests to step in and take over. In fact, the petition of the Collect for the Ember Days in the 1928 *Book of Common Prayer*, “to put it into the hearts of many to offer themselves for this ministry,” seems to have been answered so abundantly that that Collect has been left out of the 1979 revision. Now we pray not for quantity, but for quality: “Grant that thy Church, under the guidance of the Holy Spirit, may choose suitable persons for the ministry of Word and Sacrament.” Maybe it was a good thing (for me, at least) that the Church did not insist on suitability when it prayed for a supply of candidates for the ministry in the unlamented days of the Great Depression.

Some things about retirement I look forward to with pleasure, and one of them is relief—relief from some of the less enjoyable aspects of the active ministry. I shall be relieved of the never-ending procession of mendicants who need money for gasoline to get to wherever they want to go, or for food, or for the rent, or whatever.

Some of them are continual repeaters, and I have difficulty looking at them and seeing in their countenances the face of Christ despite the “Inasmuch” admonition. They seem to possess a sixth sense and come when the discretionary fund has just received a small addition.

I shall be relieved of the monthly vestry meetings that often seem to drag on interminably,



regardless of the best parliamentary efforts of the chair. A vestry, someone has said, is a body which keeps minutes and wastes hours.

I shall be relieved of compulsory attendance at clergy conferences. I feel rather like Father Chisholm in A. J. Cronin's *Keys of the Kingdom*, who declared that he loved his fellow priests individually but despised them in the bulk.

And I shall be spared being asked to act as referee in disputes among members of the ECW, or the EYC, or organist and choir, or trying to satisfy finicky altar guild members, or enduring

an annual bazaar.

These are some things I shall miss—with pleasure.

I shall not be so happy to leave things I have enjoyed. A children's service at Easter when the kids appear with scrubbed faces and in their Easter finery, clutching mite boxes and bunches of flowers in their hands. Walking up the aisle with a newly-baptized baby in my arms, introducing the newest brother or sister to the Church family. Discussing the significance of Christian marriage with a young couple on the verge of connubial coupling. Teaching a class of adult confirmands the meaning of the faith.

Other good things I'll still be doing, though perhaps not on a regular routine, things sacerdotal, homiletical, and pastoral.

But some questions inevitably arise. Where do I live? Do I try to buy a house, or do I rent? Do I stay in the community that has been home to me and my family longer than any other? If I choose to stay, should I continue to attend the church of which I will be the “former” rector? Would my presence be an embarrassment to my successor or, what is worse, would it be a matter of total indifference to him (her?) in which case it might be an embarrassment to me?

My retired friends, almost without exception, tell me that now you can do all the things you always wanted to do. You can make and keep a garden. You can travel and see all those places you never had time to visit before. You can read Gibbon's *Decline and Fall* as you have long intended to do when you had time enough. You might even write a book yourself. Or finally, at long last, get your golf score down under 100.

And then, almost in the very next breath, these same retired friends tell me that since they have retired, they are busier than ever, doing supply work, filling in here, substituting there, assisting yonder. And these commitments, plus “Honey-do” chores at home, take so much time that they cannot do all these things they thought they could.

Well, very soon now I shall join their ranks. But I am afraid that I do not go gentle into that good night.

Ben A. Meginniss, rector of Trinity Church, Mobile, Ala., since 1965, retired earlier this year.

## Planning conference

Continued from page A

nections in the four areas has changed. (It usually does!)

**Segment IV:** Divide the participants by area of responsibility to specific tasks: i.e., vestry liaison for stewardship, Christian education, outreach, pastoral care, etc. If people who are not designated to one area are attending, let them choose the area in which they have interest. Ask these sub-groups to review each of the programs in which they are engaged as to the way each meets the needs of a person in each of the four connecting areas. A sample program planning inventory might look like the chart on page A. When people have had ample time to do this segment (one to one-and-a-half hours, depending on the numbers of people and numbers of programs), call the groups together to share briefly what they have discussed. Here again, questions should be for clarification only, followed by additions from the sub-group and then any specific comments or observations from the rest of the large group.

Specific mission and goal statements have provided parameters throughout the conference to inform what the congregation should appropriately put energy into and what is superfluous to its focus. With this material, the policy-making body can organize and/or delegate for organiza-

tion the specific planning for the congregation.

This design (with breaks and lunch) can be done in a Friday evening, all day Saturday meeting. Ending the conference with the Eucharist is helpful because it draws all the ministry together in one whole related to Christ's ministry. Possible propers are those for all baptized Christians or those of the Holy Spirit (*Book of Common Prayer*, pages 927, 928). As a result of this conference, leadership groups have the following advantages.

- (1) They have a sense of manageable, purposeful order about the congregation's activities.
- (2) They have a knowledge of the already existing variety of ministry opportunities and events.
- (3) They experience positively the realization that:
  - (a) programs need to meet the needs of a variety of people;
  - (b) not all programs need to meet the needs of all people;
  - (c) not all people experience or need the same thing at the same time from a congregation; and
  - (d) a program is better if a particular need is targeted in planning.
- (4) They produce positive energy. The conference starts with the present, encouraging those pro-

grams which meet a need, instead of doing programs because “we ought to do that.”

(5) They have a solid base of information. They can continue to effect things which meet the needs of people in the four areas and which approach the congregation's goals and mission.

Betsy H. Greenman is director of Christian education and training, Diocese of Olympia.

## NOTES

1. These four areas of connection were posed by the Very Rev. James C. Fenhagen, dean of General Theological Seminary, at a conference on mutual ministry in the Diocese of Olympia, January, 1985.
2. Designed by Betsy H. Greenman, director of Christian education and training, Diocese of Olympia, for a leaders' conference at St. Columba's Episcopal Church, Des Moines, Wash., February, 1985.
3. Congregations may find the “Outline of the Faith,” page 855, *The Book of Common Prayer*, helpful in framing a mission statement. The broad statement of the Church's mission is provided. Congregations can determine how in this time, with these people, they will carry out the mission. This in itself is the substance of another conference.



# CLERGY CHANGES

ABIDARI, Mehrdad, from non-parochial to Grace, Charleston, SC  
 ANCKER, Sharon D. V., from St. Andrew's, Longmeadow, MA, to St. John's, Montclair, NJ  
 ATWOOD, Will G., III, from Christ, Mt. Pleasant, SC, to All Saints, Lakeland, FL  
 BOOKE, Peter W., from chaplain, Mather Air Force Base, CA, to chaplain, Royal Air Force, Chicksands, England  
 BRIGHAM, Peter B., from St. Mary of the Angels, Orlando, FL, to Christ, Stratford, CT  
 BRISBANE, Paul O., from non-parochial to St. Paul's, Goodland, KS  
 BRISON, William S., from All Saints, Newton Heath, England, to archdeacon, Bolton, England  
 BRONSON, Cynthia L., from Christ and St. Stephen's, New York, NY, to St. John's, Youngstown, OH  
 BROWN, Charles D., from Trinity, Guthrie, and Holy Family, Langston, OK, to Resurrection, Elizabeth, NJ  
 CHILTON, Bruce, from Sheffield, England, to professor, Yale Divinity School, New Haven, CT  
 CUTAIR, F. Lee, III, from Deer Creek, Darlington, MD, to St. James, Black Mountain, NC  
 CUTLER, Clifford E., from St. Luke's, Philadelphia, PA, to St. Stephen's, Cohasset, MA  
 CYRAN, Christopher R., from St. Bartholomew's, Poway, CA, to St. Mary's-in-the-Valley, Ramona, CA  
 DAILY, Thomas C., from St. Paul's, Henderson, KY, to Grace, Morganton, NC  
 DALTON-THOMPSON, James P., from St. Gabriel's, Hollis, NY, to chaplain, Choate Rosemary Hall, Wallingford, CT  
 DAPUYEN, Gabriel D., from St. Matthias, Liwan West, Rizal, Kalinga-Apayao, Philippines, to Christ, Lanna, Tabuk, Kalinga-Apayao, Philippines  
 DAVIDSON, William A., from faculty, General Theological Seminary, New York, NY, to Christ, Bronx, NY  
 ELLIOTT, Nathaniel R., from St. John's, Maple Shade, NJ, to non-parochial  
 EZELL, James V., II, from Trinity, Asheville, NC, to St. Luke's, Asheville, NC  
 FARRAR, Charles B., from St. John the Apostle, Belle Glade, FL, to Good Shepherd, Tequesta, FL  
 FETTERMAN, James H., from St. Mark's, Northumberland, and All Saints, Selinsgrove, PA, to Christ Memorial, Danville, PA

GOLDEN, Peter P. Q., from canon for metropolitan affairs, Diocese of Chicago, IL, to staff officer, Jubilee Ministries, New York, NY  
 GOUGH, Lauren A., from St. John's, Ithaca, NY, to St. Peter's and St. Ann's, Bainbridge, NY  
 GREENWOOD, April T., to Diocese of Virginia, Richmond, VA  
 GROSS, Leonard S., from Christ Memorial, Williamstown, WV, to Emmanuel, Keyser, WV  
 HARTT, Walter F., from Atonement, Laurel Springs, NJ, to Christ, Toms River, NJ

HAY, Charles H., from St. Thomas, Thomasville, GA, to St. Paul's, Jesup, GA  
 HESS, Neal A., from St. John's, Burkburnett, TX, to non-parochial  
 HORNE, Martha J., from St. Andrew's, Burke, VA, to Christ, Alexandria, VA  
 HORTON, James T., from St. Luke's in the Meadow, Fort Worth, TX, to Emmanuel, San Angelo, TX  
 HUGHES, Frank W., from dept. of philosophy and religion, University of Northern Iowa, Cedar Rapids, IA, to dept. of religion, University of North Carolina, Greensboro, NC

JENKS, Laura E., to St. Mark's-in-the-Bouwerie, New York, NY  
 JONES, James L. (retired), from Jacksonville, FL, to 10100 Hillview Rd., Pensacola, FL 32514  
 JONES, Richard J., from St. John's, Lynchburg, VA, to St. George's, Willowdale, Ont., Canada  
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*Continued on page H*

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# Afloat with Aquarians on the sea of spirituality

BY EDWARD M. BERCKMAN

"We are, whether we like it or not, in a situation in which transcendence has been reduced to a rumor," said Peter Berger in *A Rumor of Angels*. But we can explore those rumors, Berger added, hinting they may lead to "a rediscovery of the supernatural."

Now, 16 years later, the rumors have come true. "The country is awash with faith-healers, fortune-tellers, miracle-workers," declares a Knights of Columbus ad which offers a pamphlet with "some rules for judging the miraculous." But before we judge, let's learn what's going on.

If the rediscovery of the supernatural, as represented and proclaimed by "I found it" stickers, is everywhere evident, there is another, less noticed, side to the seekers/finders coin: those for whom the quest is the destination.

Borrowing from Teilhard de Chardin's phrase, "conspiracy of love," Marilyn Ferguson described *The Aquarian Conspiracy* in her book of that title. The phenomenon might also be termed "new age spirituality" or "the divine potential movement" except that it's not a single movement, but a loose collection of overlapping networks of individuals seeking personal—and maybe, eventually, social—transformation.

While eastern religions may be among the sources of their techniques and insights, so are the Bible and countless other traditions. "Sufi stories, Koans, and dervish dancing" and "meditation of every description," including Christian, are in fact just two of 19 approaches Ferguson calls "psychotechnologies—systems for a deliberate change in consciousness." Some others: biofeedback, music, "self-help and mutual help networks" like Alcoholics Anonymous, contemporary psychotherapies, "countless body disciplines and therapies."

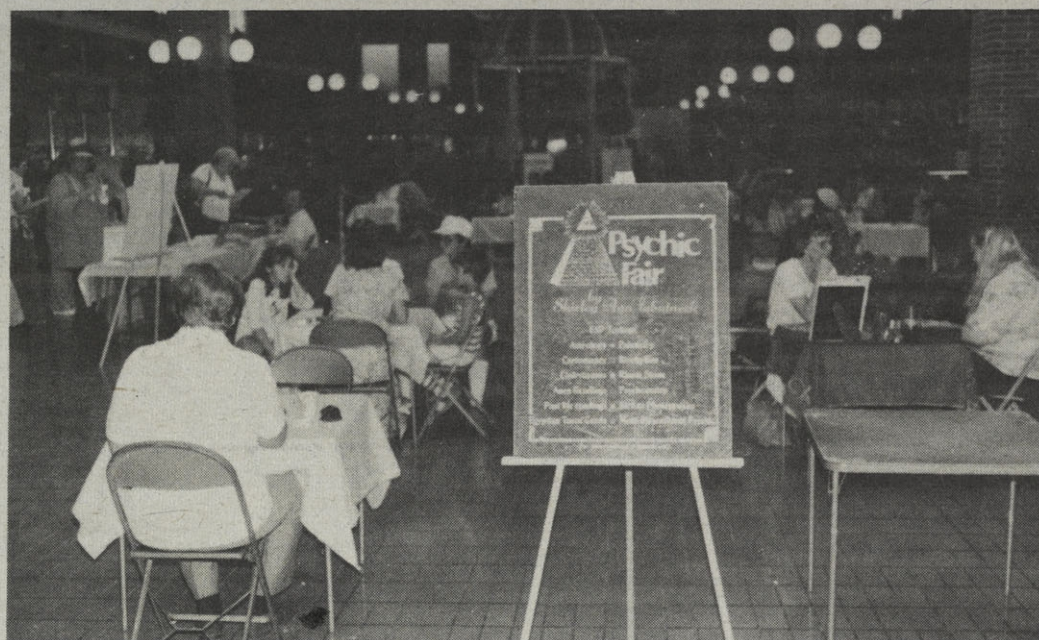
Who are the people seeking and working at personal transformation who use these psychotechnologies? Many, Ferguson suggests, are practitioners of health care, education, psychology, and science who were already open to alternative, holistic views and approaches—for example, nurses practicing therapeutic touch. More to the point for us, many are in our congregations—or were.

"I see an incredible interest toward the mystical and contemplative," said Father Justin Belitz, a Franciscan priest who recently founded in Indianapolis, Ind., an educational and counseling center with classes on meditation, "musical perceptions," "healing the human energy system," the parables of Jesus, and (of course?) two days of Scott Peck. The staff includes a United Methodist minister and a seminary-trained psychotherapist.

The center is called The Hermitage, not to be confused with The Hermitage in Alabama where Ron DelBene, an Episcopal priest, offers experiences of true solitude. But DelBene's book title, *The Hunger of the Heart*, uses the same metaphor as Ferguson to describe the need. Most of the seekers Ferguson speaks of, however, are no longer associated with Churches.

I'll risk a biblical parallel. After Samuel's death, a depressed Saul became even more troubled when he saw the Philistine army camped nearby. "When Saul inquired of the Lord, the Lord did not answer him either by dreams, or by Urim, or by prophets. Then Saul said to his servants, 'Seek out for me a woman who is a medium, that I may go to her and inquire of her'" (I Sam. 28:6-7).

Saul is hardly an exemplary seeker, but my point is he turned to someone outside "the establishment" after the usual channels of communication with God failed. If many persons today, not depressed but perhaps disappointed,



A Psychic Fair in a shopping mall: seekers of the spiritual?

have looked outside the Church for firsthand knowledge of God, is that because they haven't found much assistance in that quest within the Church?

A more fruitful question is: What shall we do about it? And how shall we regard the Aquarian phenomenon around and among us?

One response might be to look with fresh eyes at the Bible and Christian tradition. Morton Kelsey has been trying for years to have us do that, to have us see what has always been there: healing by various means, dreams and visions, precognition and clairvoyance, psychokinetic effects, various types of meditation.

We can learn about the use of the imagination in prayer from those in the Jesuit tradition, like Matthew and Dennis Linn, or others of more evangelical orientation. We can learn from Jungians, medieval mystics, modern charismatics, eastern religions, the newer psychotechnologies—and from our fears of any of these sources, which seem threatening.

What are we afraid of? Becoming a heterodox Church Bizarre? I recently heard Bishop Michael Marshall say, "Receiving a brother with love is more in tune with what orthodoxy means than some kind of witch-hunt." How orthodox is a spiritually inert or complacent congregation?

Belitz observed in an interview that many in his Church are afraid of the mystical as occult. "I thank God I'm in the Franciscan order," he said. He studied mystical and psychical phenomena at St. Bonaventure University and in Jerusalem.

"Any methodology can be used for good," he continued. "Zen meditation is as true and valid a way of touching God as the Jesus prayer or any Christian forms we know of." Belitz sees his work as a bridge between the scientific and religious communities and often presents, in secular settings, material that "has been packaged in religious terminology."

Does that risk tossing out the baby with the bathwater, or is it a necessary tactic to feed some sheep? Five years ago talk about "mystical theology" would have turned me off. "Spirituality" meant something dried-up and world-escaping. But the creation-centered spirituality of Matthew Fox, a Dominican author, and Ron DelBene's humor-laced, joyful invitations to spiritual disciplines opened a door for me.

Other risks are apparent. Marketing new age spirituality and its psychotechnologies doubtless involves some exploiting of the exotic, and Ferguson acknowledges that "the gold of transformation has inspired a whole generation of counterfeiters."

But the fact is we no longer have a cultural consensus on where to go to find God. The Aquarian conspiracy isn't just in California; it's in Indianapolis—and probably in your town, too.

The greater risk is we fail to see that God may be doing a new thing in some typically outrageous way.

Edward M. Berckman is vicar of St. Stephen's Church, Elwood, Ind., and communications officer of the Diocese of Indianapolis.

## The Episcopalian needs your help

Until two years ago, the Church provided each ordained person a subscription to its national publication. That policy was changed by Executive Council, however, and now only clergy who are in charge of congregations continue to receive *The Episcopalian* through Executive Council-paid subscriptions.

The board and staff of *The Episcopalian* believe all ordained persons benefit from the publication, together with *Professional Pages*, and provide copies without charge. We intend to continue that policy, but we need your help.

In this issue, you will find an envelope. We should appreciate your making a contribution

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If you are in charge of a congregation and would like to support the cost of subscriptions for others on your staff, \$4 per subscription is an appropriate guideline.

Each and every contribution is welcome. Thank you.

—The Publisher



# *On Anglican theology and comprehensiveness*

In recent years, the dearth of general books on Anglicanism has ended with publication of more than a dozen good introductions. Since the review of 12 new books in Anglican studies in *Professional Pages* (March, 1984), four new titles have appeared.

Bishop Michael Marshall, former Bishop of Woolwich and now of the Anglican Institute in St. Louis, Mo., has written a very readable piece of Anglican apologetics. *The Anglican Church: Today and Tomorrow* (Morehouse-Barlow, paperback \$6.95, 168 pages) is a good introduction to the shape of Anglican theology and spirituality as well as a description of contemporary society and the Church. It is written in a colloquial style which is reminiscent of an easy-going public lecture. Marshall examines the tripartite nature of Anglican theology, stressing the interplay and tension of the three parts while warning against the tyranny of any one. The strength of Anglicanism arises out of their interdependence and striving toward synthesis.

True comprehensiveness, he says, is not just taking a little something from each source, nor is it a *via media*. It is a "continuing tension" within the heart of every believer, producing creativity

and growth. Marshall thinks that in this area of comprehensiveness Anglicans will most influence the wider Christian community in the future. Marshall hopes that within Anglicanism and within the wider *ecumene* a new synthesis of unity will take place:

The one Church of the future for which Christ prays will have a *pleroma* [a fullness] which no Church at the present time possesses. The chances are that such a Church, if it is really to gather up what history has fragmented, will have to exercise an authority and a theological model not unlike that which history has evolved within Anglicanism. That is a brave and (if misunderstood) conceited and arrogant claim.

The Anglican Communion then, by virtue of its nature and heritage, could become "a provincial prototype of the reunited *ecumene*, the world Christianity of the future."

Much of Marshall's thesis is not original, but his presentation of his facts and opinions sets forth a vision for the Church which is hopeful and well worth pondering.

*The Anglican Tradition* (Morehouse-Barlow, paperback \$5.95, 129 pages), edited by Richard Holloway, is a collection of lectures by a distinguished group of scholars given at Church of the Advent in Boston, Mass., in 1983 during the sesquicentennial of the Oxford Movement.

In the opening essay, "Anglicanism: A Church Adrift?", Holloway raises a question which should disturb anyone who finds Anglicanism a congenial ecclesiastical home: How can

we retain our witness to the breadth of the Gospel and our tolerance of differing viewpoints without drifting into a kind of lazy permissiveness? Holloway finds the warning of the Letter to the Hebrews to be a particularly timely warning for Anglicans. Hebrews warns of the danger of slipping into apostasy, repudiating the faith, and denying Jesus Christ, the object of faith. We run the danger, he notes, not of openly rejecting the Gospel, but of slipping gradually away from it.

John Macquarrie examines a related issue from a more historical perspective in his essay, "The Anglican Theological Tradition." The lack of detailed statements of Anglican doctrinal positions comparable to Roman Catholic dogmas has made the discussion of the exact nature of Anglican theology difficult, to say the least. Macquarrie stresses (as almost every Anglican theologian does) that this may be due to the fact Anglicans have never thought of themselves as being separate from the catholic Church and have thought of their doctrine as that of the whole Church. He reviews the work of the 1938 and 1981 Church of England commissions on church doctrine and looks briefly at how numerous Anglicans from Cranmer to the Oxford divines have gone about the task of theology.

Martin Thornton's essay, "The Anglican Spiritual Tradition," views that tradition as a not-always-successful attempt to balance the intellect and the emotions. After surveying the history and formation of Anglican spiritual tradition, he looks at the contemporary impact of that tradition and attempts to talk of its future. Thornton suggests

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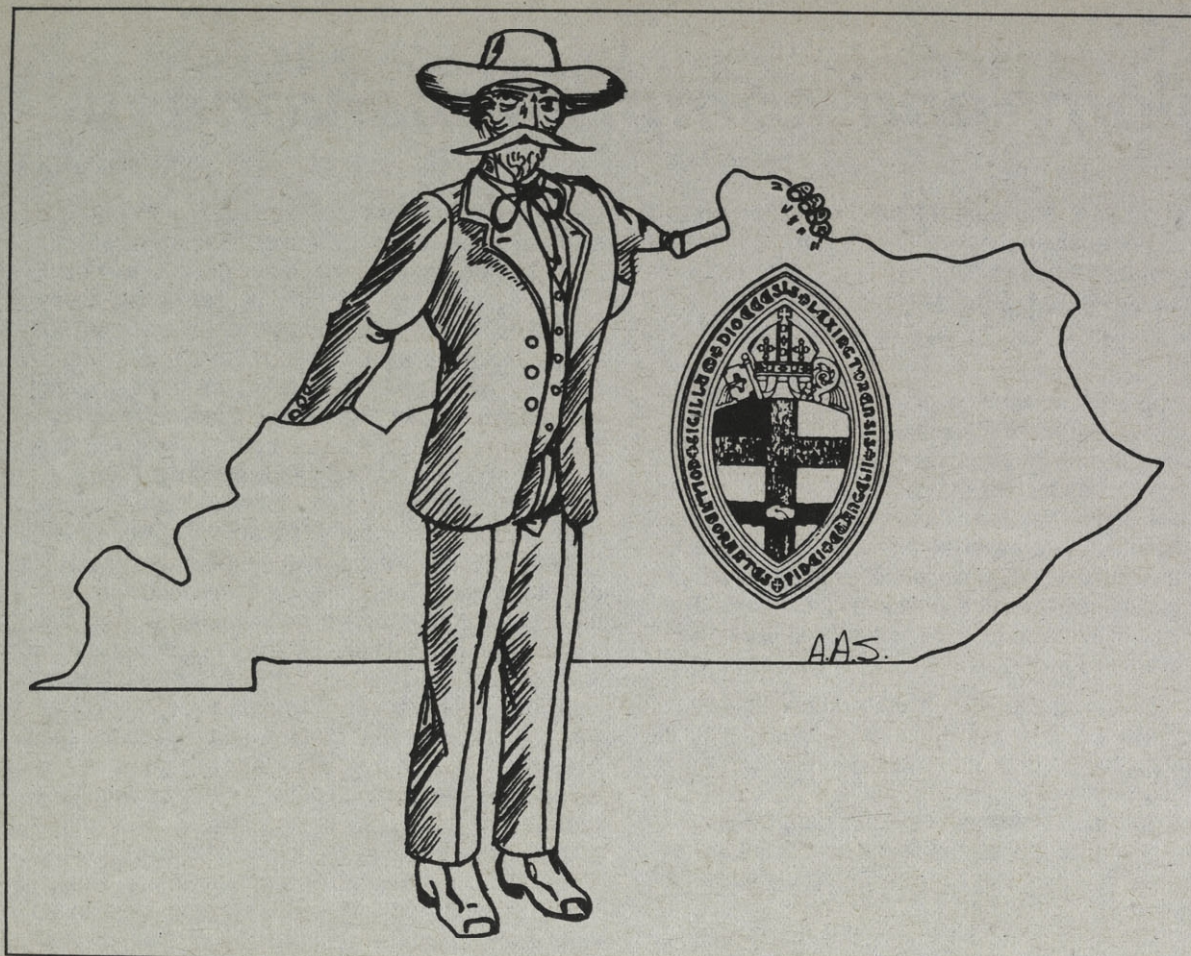
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## On letting the bluegrass grow under your feet

BY WILLIAM K. HUBBELL

Coming in my mid-40's into the Episcopal Church and to the priesthood, I had 20 years of active ministry until my retirement in 1980. I became an Episcopalian in the Diocese of Lexington and was ordained there after attending the Episcopal Theological Seminary in Kentucky (where I taught church history for five years). I was a volunteer chaplain at Transylvania University, Lexington, until assigned to be Episcopal chaplain to the University of Kentucky. I remained as vicar of St. Augustine's Chapel on the edge of campus for 14 years. Happily remained.

All this—my entire ministry—in one city of one diocese.

Looking back after nearly five years of contented retirement, I have no regrets. Save one. Staying "put" in one assignment for the whole of one's ministry has its hazards as well as its blessings.

I have never experienced another diocese, another congregation. Oh, I've traveled, and I've seen other dioceses, other ways of being Anglican, other rites and doctrines fought over, but only

as an occasional dropper-in.

I have not been in a Hispanic or black parish or had the odd experience of being Anglican in a Roman Catholic community. I've not experienced "low Church" except in individuals. I've not experienced "roaring high Church" except in individuals. I have not experienced the illuminating presence of women priests though I was blessed for one year with a brilliant deacon who went on to a loving and effective ministry in her native diocese.

I have been privileged to serve under two devoted bishops, each quite unlike the other, each greatly gifted, each living out a long episcopate creatively and pastorally. But they are the only bishops I've known. I've never had a bishop I had to fight. I've never had a bishop who chose to call me in on the carpet, nor have I had the ego strokes of being a bishop's fair-haired boy. I've never known a celibate bishop nor a divorced or remarried one.

But I've always had the recurring fantasy that somewhere out there lay the Perfect Diocese I dreamt of where things I didn't like here were gloriously championed. That fantasy was con-

tinually fractured by friends from other dioceses airing their gripes, which made me grateful to come running back to mine.

And mostly I was content with the ministry God placed me in. Partly because I feel that God, aware of the big blank in my bachelorhood that was not having children, gave me more children than I could possibly have engendered.

Nevertheless, I sense that a parish priest is wise to share his talents in a number of places in much the same way and for much the same reason that one is better off earning one's BA, MA, and PhD at three different universities: Your mind, your perceptions, your personality are broadened and enriched by a change of setting.

Of course, I finally figured out that the real reason I didn't become more than understandably restless at St. Augustine's was because I could just sit tight for four years, and the university would present me with a new congregation; I didn't have to move. That, and the fact that I've lived in the same house since 1923 and have thus put down a root or two, probably explains the placidity with which I remained put.

And yet, and yet I missed a lot. I have no sense of "the Church" in America. Henry Adams wrote that as a child he thought all little boys had grandfathers who had been President of the United States as his was. In more soporific (sophomoric?) moments, a similar feeling oozed over me: All dioceses were like mine; mine was the microcosm of the Great American Church.

Not true. It was simply mine: occasionally prison, sometimes womb, always home.

To young priests, therefore, embarking on their ministries or three or four years into their first assignments, I suggest: Consider. The rut is comfortable, especially if it's fur-lined. But it's a rut nonetheless. And growth—personal and priestly—is hard come by without protracted changes of scenery, congregation, and diocesan ambience. I think Roman Catholics and Methodists overdo it by sending their clergy scattering like leaves after predetermined periods of ministry. And there is something charming and George Eliot-like about a priest who grows bent and beloved and lichen-covered in the same parish. But somewhere in between lies the better way.

So, if I had it to do over, I'd . . .

Well, I'm not a predestinarian, but I do believe that we get where we are day by day because of who and where we have been all our days before that. Maybe I was meant to stay in one place and only to sigh over the pleasures of serving some possible elsewhere; the chasuble's always greener on the other side of the diocesan fence.

Still, I have this feeling that somehow it's better not to stay put all your priesthood long. Save, that is, for staying put in the arms of the Lord. He'll carry you anywhere or just stand there with you while you stay put.

William K. Hubbell lives—still lives—in Lexington, Ky.

## Letters to the editors

### EPISCOPALIAN A HOUSE ORGAN?

I was particularly pleased that Peter Winterble (May issue) appears to be aware that *The Episcopalian* is considered simply a house organ for the church bureaucracy and, therefore, is not seriously read as it presents mostly the "official view" on matters of continuing concern to all of us. It cries "peace, peace when there is no peace," and everybody knows it. Most readers feel manipulated by the non-controversial stance of our paper.

F. Grover Fulkerson  
Norman, Okla.

### TO SIGN OR NOT TO SIGN

I was intrigued by the Rev. Richard H. Schmidt's piece (March issue) about the use of crosses after presbyters' signatures. I have not been able to discover where the practice comes from and would be much interested in knowing its origins.

Since, however, the origin is at the very least obscure, it seems a piece of clericalism to invite laypeople to adopt it. After all, our sealing in bap-

tism is both indelible and invisible. Maybe the little crosses after our signatures should well become invisible, too.

Reginald G. Blaxton  
Washington, D.C.

### MORE ON WEAKNESS IS STRENGTH

In the March *Professional Pages*, Jesuit [Michael] Buckley declared that Jesus, before His crucifixion, was "almost hysterical with terror and fear."

Father Buckley was trying to make a valid point with a statement that was, to give it the kindest construction, terribly extravagant. Either that or he reads different Gospels from the four I read.

No one who was "almost hysterical with terror and fear" could have conducted himself in those days and hours as did Jesus.

Robert O. Reddish  
Alliance, Neb.

Thank you very much for Michael Buckley's excellent article.

It seems to me that Jesus' strength lay in His

vulnerability, not weakness. It seems to me this is the reason St. John's account of the Gospel is so awkward at times: He cannot, or does not, deal with the vulnerability of Jesus. Greater strength than that allotted to mere mortals is required if one is to live successfully the life of vulnerability as did Jesus. This strength must come from God; it can only be sustained by the Holy Eucharist. Socrates never suffered vulnerability—or at least Plato never recorded it.

John M. Flanigen, Jr.  
Gainesville, Ga.

### THANK YOU, JOHN BOUCHER

Let me praise the Rev. John Paul Boucher's article (March issue). A retired priest is synonymous to a dead priest. I have an early retirement due to incapacity. I received my medical plan from 815 and my check, and that was all who remembered I was part of the clergy and of the Church.

Receiving *The Episcopalian* is like a resurrection to the priesthood.

Ramon L. Mateu  
Hato Rey, Puerto Rico



# How to publish a great parish newsletter

BY RICHARD H. SCHMIDT

How many parish newsletters do you throw away each week without even reading them? If the answer is several, perhaps the reason is some of them aren't worth reading—and if you react that way to other people's newsletters, could they possibly react that way to yours?

A newsletter is worthless as an organ of communication if your people throw it away without reading it. Producing a newsletter which people read is an art which, like other arts, is performed well only by persons who know what they are doing. Here are some suggestions:

- Ponder the purpose of your newsletter. Is it to inform people of coming events? Is it to challenge

and stimulate them? Is it to distribute pats on the back? If its purpose includes all of these, which is the first in priority? Only when this has been thought about carefully should editorial decisions be made.

- Consider how often your newsletter should be published. Some parishes send them monthly. These are usually bulky, including several pages of material stapled together. Such newsletters are apparently intended to serve as magazines which will stay around the house for some time to be picked up and read at one's leisure. Other parishes send their newsletters out weekly. These are usually more crisply edited and timely. The advantage of the monthly newsletter is it is less expensive and time-consuming to produce, but I

expect the weekly newsletters are better read. I feel much can be gained from frequent communication even if less is communicated in each issue.

- Look carefully at the changes that have taken place in major daily newspapers in recent years and consider what you might learn from them. Daily papers once contained little more than

## Offer diverse content

news, ads, and comics. People who were interested in other things didn't find much. Within the last two decades, however, most major dailies have added advice columns, recipes, articles on modern living, celebrity features, travelogues, and background pieces. Some papers have added whole new sections. This has been done in order to hold readers and attract new ones. Parish newsletters which offer diverse content will, like daily papers, appeal to more readers than those offering one type of article only. Consider, for example, a "People and Places" column, editorial and opinion pieces (perhaps by laypersons as well as the rector), humor, attractive cartoons and graphics, favorite recipes from covered dish suppers, and a question-and-answer column.

- Invest more than the minimum amount in printing and paper. People will read something that looks classy; they will not read something that looks sloppy. Even a poorly written article will

## Design an attractive masthead

have more impact if it looks pretty, and spending a little more for a better grade of paper and good printing equipment is worth the money. Specifically, consider commissioning a professional artist to design an attractive masthead for your newsletter. The masthead can then be printed in bulk quantity, and the recurring cost is not great. Examples of such mastheads appear elsewhere on this page.

- Watch that staple! One of life's minor irritants is having to mutilate something in order to read it. If I must rip and tear before I read, I sometimes decide not to read at all—too much trouble and inconvenience. A newsletter should be easy to read, not hard to read. If your newsletter is of such size that a staple is needed, then put the staple in a place which doesn't discourage people from reading what you want to say.

- Have a talented layperson edit your newsletter. Too many newsletters are house organs—they are known to be the rector's private domain. A

## Have an independent editor

good independent editor will not only relieve the parish staff of a time-consuming chore, but establish the newsletter as a place where new and diverse ideas are likely to appear. This will increase readership. Most parishes of even modest size have someone with some editing background who would welcome such an assignment as an expression of his or her lay ministry.

- Send \$1 to the Rev. Eugene Schneider, Office of Communication, United Church of Christ, 105 Madison Ave., New York, N.Y. 10016, and ask for a copy of "How-to News: A manual on church newsletters," a pamphlet with many helpful suggestions. You might also want to subscribe to "The Newsletter Newsletter," a monthly newsletter about newsletters. It offers a "how-to" section, clip art, and a variety of timely content features for \$23.95 a year. Write to Communication Resources, Box 2625, North Canton, Ohio 44720.



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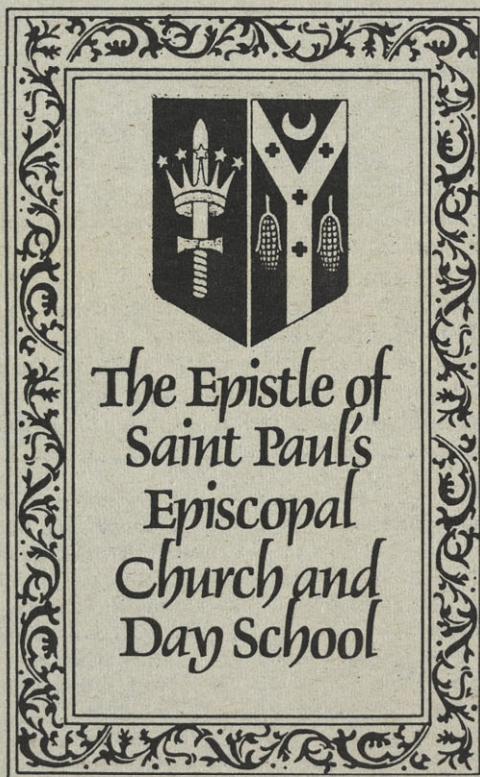


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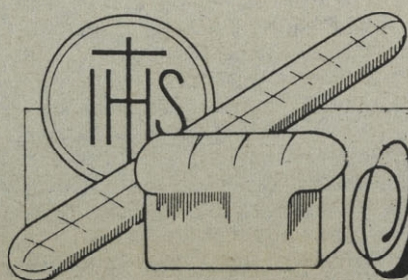


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## Anglican theology

Continued from page E

that the recent rise of the "Jesus people," the charismatic movement, and the new interest in Orthodox spirituality may help in redressing the balance from overly intellectual spirituality to a more emotional/intellectual one. A new emphasis on lay participation and lay theologizing may also be helpful in strengthening the Anglican Communion as a developing, unfolding tradition.

In the book's remaining two essays, Marion Hatchett traces the development of four liturgical principles through every Prayer Book from 1549 through 1979, providing his usual feast of liturgical trivia, and Owen Chadwick assesses the strengths and weaknesses of Richard Church's *The Oxford Movement*, first published in 1891. This collection of essays fits well together and gives a solid picture of the diversity and unity within the Anglican Communion.

Two volumes have recently appeared in the Anglican Study Series. The first, *Anglicanism and the Bible* edited by Frederick Houk Borsch (Morehouse-Barlow, paperback \$8.95, 227 pages), is a rather uneven collection of essays which seeks to ascertain the influence and role of Scripture in the Anglican ethos. The articles, some of which are quite academic, are arranged historically, moving from the Reformation to the modern period.

William Haugaard's opening essay, "The Bible in the Anglican Reformation," is a long and detailed academic work. A number of quotes appear in the older English spellings which make reading difficult, and its length (almost 70 pages) makes it tedious reading.

The second essay, "The Bible in Worship," is a detailed study of numerous Anglican lectionaries and the rationale for the inclusion or omission of certain psalms or other endings. Those interested in liturgical details would enjoy this piece.

John Booty's "Reformers and Missionaries: The Bible in Eighteenth and Early Nineteenth Century England" traces the influence of religious rationalism and latitudinarianism in the Christianity of 18th-century England, which tended to diminish the authority Scripture had in the medieval and Reformation Church. Booty then looks

briefly at the influence of 18th-century evangelical revivals on the launching of world missionary efforts and the Oxford divines' criticism of the evangelical use of Scripture.

Reginald Fuller continues the historical survey of the role of Scripture with an interesting essay on "Historical Criticism and the Bible" from the rise of historical criticism in Germany to the early part of this century. We could wish that his conclusion, "Where are we today?", were longer and had reflected more on this issue in the context of this series.

The most exciting essay in this book is W. Taylor Stevenson, Jr.'s, "Science and the Bible," a discussion of the challenge of scientism, Darwinism, and evolutionary theory to the authority of the Scriptures. He argues forcefully that, rightly understood, no conflict need exist between science and religion and that as science and the Bible share common presuppositions, they need each other.

The most accessible essay is that of the editor, Frederick Borsch, "All Things Necessary to Salvation," in which he discusses the role of the Bible in contemporary Anglican faith. Although the Scriptures may have lost the primary importance they seem to have had, they may once again play an essential role similar to their original function. We are reminded once again of the interplay of Scripture, which comes to us through tradition but which can only be known to us as revelation by our reason and Christian experience.

The second volume, *Theology in Anglicanism* (Morehouse-Barlow, paperback \$8.95, 162 pages) edited by Arthur Vogel, is an excellent collection of theological essays. In the preface, Vogel echoes the remarks of John Macquarrie cited above that "the Anglican claim to catholicity has largely rested on [the] claim to have no theology but that of the individual catholic Church." Thus the title, *Theology in Anglicanism* and not "of Anglicanism."

This is an exciting volume of accessible theology. It is not so long-winded as to be tedious, nor is it thick systematic, academic theology. The historical context for this "sample" of theology in the Anglican tradition is set by Henry Chadwick in the opening general essay, "The Context of Faith and Theology in Anglicanism." Vogel's "Reason, Faith, and Mystery" seeks to correct a number of common misunderstandings about God and religion and offers an apology for the reasonableness of belief in God. This is followed

by a superb article, "Jesus Christ: God with Us," by James E. Griffiss which deals with the questions: "Who is this Jesus?" and "What is the nature of the God He reveals?" It is a very readable, clear introduction to the issues of Christology. While Griffiss notes that "no one doctrine of Christ can be called typically or uniquely Anglican," our patterns of worship from *The Book of Common Prayer*—the ordered reading of Scripture, the recitation of ancient creeds, and the centrality of baptism and Eucharist—have "structured our life in Christ and so our way of talking about Him."

In "The People of Grace" Richard Norris examines one of the issues of ecclesiology, the theological understanding of the Church and its ministry.

The most useful essay for the parish priest is Louis Weil's discussion of the sacraments of the Church in "The Structure of the Christian Community." Weil views the sacraments as the "building up" or "structuring" of the life of the Church. The sacraments presume the corporate faith of the Church if they are to have any meaning for us. With the privatization of religion in our culture, we have lost sight of the corporate dimension of faith. The renewed ecclesiology of the Church often has not been understood by the laity or adequately communicated to them. Weil cites some personal experiences where this renewed ecclesiology has caused conflict or misunderstanding and clearly shows the relation of every sacrament to baptism.

The book concludes with another contribution by Vogel, "Toward an Anglican View of Authority," and a short piece, "Looking to the Future," by the former Archbishop of Canterbury, Arthur Michael Ramsey.

While we Anglicans may have no unique doctrinal position, the books and essays reviewed leave little doubt that we have an Anglican method in theology which is often difficult to separate from our ethos. Our diversity and comprehensiveness provide fertile ground for theological reflection and growth. All of these authors are striving to formulate what being Christian in the Anglican Communion means. With the resources at hand and a balanced theological method, we can have only hope for the future of this task.

Craig A. Phillips is assistant rector of St. Peter's Church, St. Louis, Mo.

## CLERGY CHANGES

Continued from page C

LAUTENSCHLAGER, Paul I., from non-parochial to St. Mark's, St. Louis, MO  
LEE, Arthur R., III, from St. Mark's, Starke, FL, to Holy Spirit, Safety Harbor, FL  
LOUDEN, Molly O., to St. Andrew's, Meriden, CT  
LYNN, Connor, from St. Anne's, Stockton, CA, to missionary, Caicos Islands, British West Indies

MacGOWAN, Kenneth A., Jr., to diocesan missionary, Diocese of Virginia, Richmond, VA  
McCANDLESS, Richard L., from Trinity, El Dorado, KS, to dean, St. Stephen's Cathedral, Harrisburg, PA  
McCUE, Michael E., from chaplain, Santa Clara County Jail, San Jose, CA, to chaplain, California Medical Facility-South, Vacaville, CA  
McKELVEY, Catherine N., from Holy Spirit, Houston, TX, to Christ Church Cathedral, Houston, TX  
MILLER, Roger E., from St. Margaret's, Inverness, FL, to Christ, Longwood, FL  
MOSCOSO-RIVERA, Servio, from Santa Maria Virgen, Central Montellano,

Dominican Republic, to Grace, Elizabeth, and San Jose, Elizabeth, NJ  
MURRAY, George M. (retired), from Longview, TX, to 710 S. Mobile St., Apt. 31, Fairhope, AL 36532  
NICHOLLS, James P., chairman, East Manhattan Counseling Services, New York, NY, to also St. John's, Salisbury, CT  
PERSSON, Bernard C., from St. John's, Hollywood, FL, to St. Paul's, Overland, MO  
PHILLIPS, Wendell R., from St. Francis of Assisi, Hillsboro, OR, to Holy Nativity, Whitefish, MT  
POWELL, Peter R., Jr., from St. John's, Accokeek, MD, to Emmanuel, Weston, CT  
PRESCOTT, W. Clarke, from chaplain, USS *Kitty Hawk*, San Diego, CA, to chaplain, Camp Pendleton, CA  
QUINBY, Congreve H., from St. Augustine's, Kansas City, MO, to Trinity, Potsdam, NY  
REED, James A., from non-parochial to St. Matthew's, Moravia, NY  
ROBERTSON, C. Kamila, from Ascension, Oakland, PA, to St. Andrew's, Rome, and St. Mark's, Clark Mills, NY  
RUNNELS, Rufus S., from St. Paul's, Meridian, and Trinity, Newton, MS, to St. Stephen's, Indianola, MS  
SATTERFIELD, Ronald E., from St. John's, Green River, WY, to St. Christopher's, Midwest City, OK  
SCHOEW, Peter A., from Grace, Ravenswood, WV, to St. Bartholomew's, Nashville, TN  
SHAHAN, Mary Anne, from director, pastoral care, South Highlands

Hospital, Birmingham, AL, to dean of students and director, field education, School of Theology, University of the South, Sewanee, TN  
SMITH, William G., II, from St. Andrew's, Algonac, MI, to St. Michael's, Lansing, MI  
SORENSEN, James R., from St. Paul's, Bad Axe; St. Margaret's, Harbor Beach; and St. John's, Sand Point, MI, to Christ, E. Tawas, MI  
SPROUL, J. Renfro, from Epiphany, Newton, NC, to non-parochial  
SWOPE, Robert L., from Almaden, San Jose, CA, to St. John's, Green River, WY  
THISTLE, James A., to St. Mary's, Malta, MT  
WAFF, William D. R., from dept. of pastoral care, Northwestern Hospital, Chicago, IL, to chaplain, St. Luke's Hospital, Racine, WI  
WALTON, Charles F., Jr., from Christ, Elizabeth City, NC, to Holy Comforter, Sumter, SC  
WARNECKE, Frederick J., Jr., from St. James, Upper Montclair, NJ, to St. Francis, Greensboro, NC  
WHITE, Howard W., Jr., from non-parochial to Grace in the Mountains, Waynesville, NC  
WINDAL, Claudia L., from St. Andrew's, Chicago, IL, to Emmanuel, Alexandria, MN  
WRIGHT, Lynn C., from St. Andrew's, Newport News, Va, to St. Thomas, Dubois, WY  
YANDELL, George S., from St. James the Less, Madison, TN, to Holy Communion, Memphis, TN

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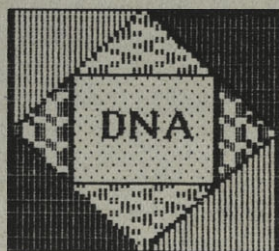
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## Braving the new world



Could recent advances in genetic engineering and developmental biology tempt scientists to "play God"?

The Standing Commission on Human Affairs and Health believes it is possible to continue such research without endangering the future of humanity or the environment, but in a lengthy section of its report, it raises a number of ethical concerns about genetic engineering, applied human genetics and the problems of individuals and families of high genetic risk.

The Commission calls for the training of seminarians and clergy in genetic counselling both with families of children born with genetic disorders or as part of the preparation for marriage.

The Commission calls DNA "a great gift of God, lying at the center of life," and asks General Convention to endorse genetic research and encourage human gene cloning *in vitro* for therapeutic purposes. It calls on the United States government to establish an agency, which would include non-scientists, to assure ethically acceptable use of cloned human protein.

In related medical issues the Commission asks Convention to oppose surrogate parenting for hire "in light of the Church's long-standing opposition to the selling of human sexual services" and calls upon the government to take leadership in reforming the health care system so such services are available in a "fair and equitable manner to all Americans."

## To open the Church



To participate fully in the life and worship of most Episcopal congregations you have to be able to climb steps, negotiate narrow halls and doorways and fit into snug pews. It helps if you can see and hear well, too. Most church architecture bars over 14 percent of the population who are permanently disabled and the 80 percent who will be disabled at some time in their lives.

However, the Task Force on Accessibility, headed by the Rev. Sherrill Scales, Jr., and reporting through Executive Council, is concerned not only with physical barriers, but also with "communication barriers, learning needs and problems of attitudes and awareness." The Task Force, over half of whose members have disabilities, developed a resource data bank and is encouraging formation of diocesan committees to form a network to share information and training programs.

The Standing Commission on Health and Human Affairs commends the Task

*Continued on page 20*

## Seminary report card



A-125 is one year old and healthy, the Board for Theological Education (BTE) chaired by the Rev. Wallace A. Frey reports. This resolution asked 1 percent of parish budgets to support seminaries and asked seminaries to share information with parishes.

BTE surveyed the 11 seminaries and reported on enrollment, distinctive features, and financial support to "give parishes the data they need to decide

where they wish to send their 1 percent contribution."

Episcopal Divinity School (EDS) shows the highest cost per student at \$19,322; Berkeley Divinity School at Yale is lowest at \$10,102.

At Nashotah House, all of the 71 students are Episcopalians who seek ordination. Other seminaries have at least 79 percent Episcopal enrollment, and the majority of students seek ordination; but at Bexley Hall, part of a consortium, only 16 percent of the 261 students are Episcopalians, and 13 percent seek ordination.

Episcopal Theological Seminary of the Southwest—with 18 percent—has the highest percentage of minority student enrollment, followed by Bexley with 14 percent, General Theological

Seminary with 11.5 percent, Church Divinity School of the Pacific with 7 percent, Trinity Episcopal School for Ministry with 6 percent, EDS and Berkeley with 4 percent each, Virginia Theological Seminary and School of Theology at the University of the South (Sewanee) with 3 percent each, Seabury-Western with 2.5 percent, and Nashotah with 1 percent.

Female enrollment is highest at EDS with 55 percent, followed by 49 percent at Bexley, 46 percent at Church Divinity School, 44 percent at Berkeley, 37 percent at Episcopal Theological Seminary of the Southwest, 35 percent at General, 31 percent at Seabury-Western, 28 percent at Virginia, 21 percent at Trinity, 12 percent at Sewanee, and 7 percent at Nashotah.

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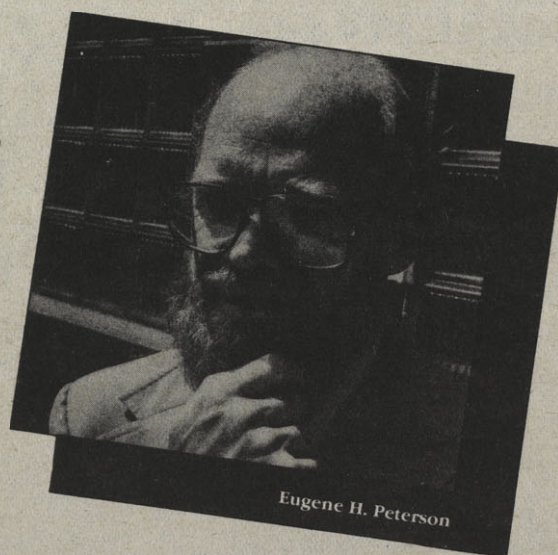
"This is a book about changing the life of America, from the inside out. . . . The source action is prayer.

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Peterson takes us on a guided tour of select psalms that can both nurture the soul and shape society.

Eugene H. Peterson is pastor of Christ Our King Presbyterian Church in Bel Air, Maryland, and adjunct professor at St. Mary's Seminary in Baltimore. His three previous InterVarsity Press books are *A Long Obedience in the Same Direction*, *Traveling Light* and *Run with the Horses*.



Eugene H. Peterson

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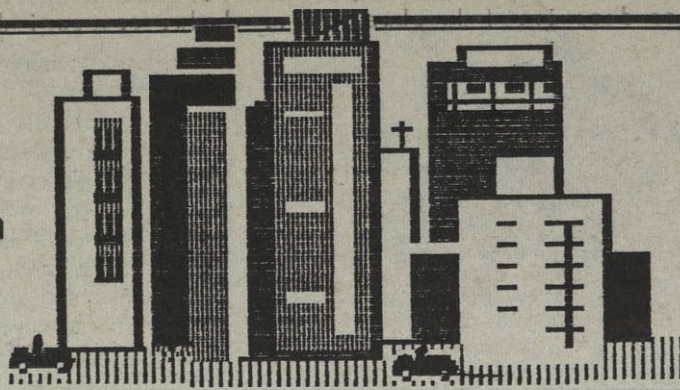
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## Jubilee rejuvenation



"Ours is a time which tests the authenticity of the Episcopal Church. Christ is sending us into an unfamiliar and dangerous world to be practitioners of that compassionate discipleship which is the essence of Christian living."

So says a statement issued by the Standing Commissions on Metropolitan Areas and World Mission which they ask Convention to adopt "as the sense of this Convention."

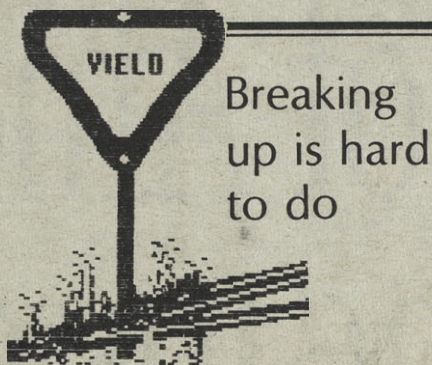
At a "crucial time in global history," the Church cannot be just reflective or just active, it must be both. "Speaking, being, and doing are all aspects of the Church's proclamation. Each must in some way be present if the word spoken and the deeds done are to have power."

Justice, the report says, is "the domi-

nant issue of our day," and "human beings have the right to basic needs." In faithfulness to the baptismal promise to "strive for justice and peace," the report proclaims seven Gospel values: adequate food and shelter, medical care, education, free communication, access to work, religious freedom and civil rights.

The report asks the Church to join in the struggle to fulfill these values and to respond to the Holy Spirit's call "to daring and bold actions."

Chief among the Metropolitan Areas recommendations are additional support for Jubilee-related ministries. Though there are now more than 40 designated Jubilee Centers, the report says the advocacy components of these



Breaking  
up is hard  
to do

When a vestry wants to fire a rector or a rector wants to get out of a parish and they cannot settle the matter themselves, the diocesan bishop does so using guidelines contained in Title II, Canon 22, on the dissolution of a pastoral relationship.

The Council for the Development of Ministry says this canon is not specific enough to provide due process for the rector, nor to protect bishops, dioceses, vestries and parishes from lawsuits. It proposes changes which would set a "standard of humane business practice that ought to be manifested in the life of the Church."

Such changes would provide that when the rector or vestry writes to the bishop about a problem, the bishop would have 90 days in which to get a report on the situation and then 30 days after receipt of that report to render a judgment.

If the person is accused of a canonical or moral offense, that person would be

entitled to representation, a written bill of particulars and the name of the accusers, the same provision currently contained in Title IV which involves criminal or moral offenses.

The bishop's written reason for the dissolution would be filed with the secretary of the diocesan convention in confidentiality except at the rector's request for its release. The bishop would be required to provide "just and compassionate" compensation or indemnity.

Should either rector or parish not comply with the bishop's findings, the bishop may suspend the rector or recommend to diocesan convention the dissolution of the relationship between the diocese and the parish.

Two Jubilee-related projects—an intern residency program and Jubilee Volunteers for Mission—would increase "human resources for the task of ministry among the poor."

In the proposed intern residency program, dioceses would pay half the cost and a national screening committee would choose candidates suggested by bishops and seminary deans. For this program Metropolitan Areas asks \$100,000 in 1986, \$200,000 in 1987, and \$300,000 in 1988.

Under the proposed Jubilee Volunteers for Mission, 100 volunteers, chosen particularly from among ethnic minorities, would be available by the end of next triennium and be asked to serve two-year periods in "domestic poverty placements" with priority on Jubilee Centers. This program carries a total three-year price tag of \$600,000.

Citing the fact that high school students achieve less now than they did when Sputnik was launched 26 years ago, the Commission asks for an ecumenical task force to study public education and two Jubilee pilot projects to help parishes improve public education.

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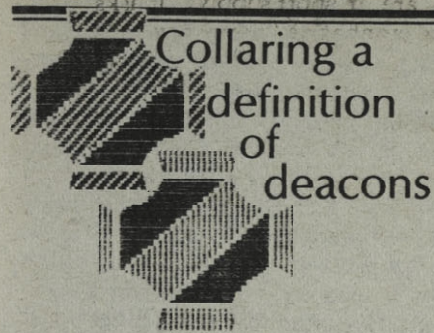
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How important is a clerical collar and what does it mean? In a survey done by a Lubbock, Texas, churchwoman, respondents said the collar makes ordained status more visible, but most ordained people thought collar-wearing deacons would minimize the status of priests.

Collars may not be the significant issues, but they are a visible sign of the

far-ranging discussion of the place of deacons in the threefold ministry of the Episcopal Church.

In a study done in 1978, the Council for the Development of Ministry, now chaired by Bishop Jackson Gilliam of Montana, found two-thirds of clergy supervisors of deacons felt "the permanent diaconate was in a gray area with few, if any, distinctive features." In a 1983 follow-up study of eight dioceses with diaconate programs, the Council says only half the respondents find this statement still reflects the current situation in their dioceses. Yet substantial ambiguities—both symbolic and practical—remain about the diaconate, the Council says.

Dilemmas arise in how much emphasis to place on teaching basic theology versus practical ministerial skills and also in deciding who has oversight of deacons—whether they are ordained for the diocese under the bishop's direction

or whether for a particular parish.

Overall, says the Council's report, the diaconate is becoming more professional. Deacons make the most impact on congregational life through their visibility in Sunday morning services and through the proportion of parishioners who become more active in service and ministry. "Deacons were also credited, to a somewhat lesser extent, in improving the image and reputation of the Church with the surrounding community among non-parishioners and local commercial and civic organizations."

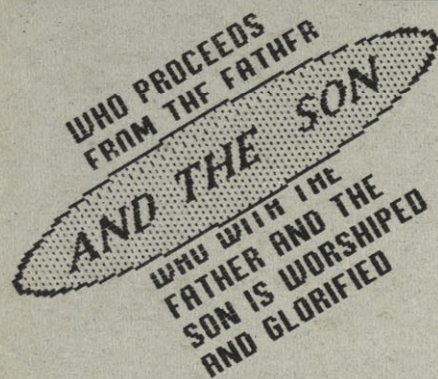
Despite progress, the Council's report says, no consistent or coherent vision exists of what the diaconate should be, no common consensus about "what the deacon is to do in order to be an effective sacramental sign of our common ministry of servanthood in Christ."

To delete ambiguity and to prevent identifying ministry only with those in Holy Orders, the Council proposes re-

peal and rewriting of the entire ministry canon (Title III) which applies not only to deacons, but also to priests and bishops and lay readers. Such proposed revision would clarify language but avoid "as much as possible, any change in the substance" of the canons, Gilliam says.

Proposed changes would substitute the words "Holy Orders" for "minister," as well as use of "ordained" rather than "ordered" when applied to deacons.

The major change the Council requests is in Title III 12.5(a) (1) regarding the method of receiving an ordained person into the Episcopal Church from a communion which has bishops in historic succession. Now that person must serve four months as a deacon before being received as a priest. The new canon would receive the person immediately into this Church "in the Order to which he has already been ordained by a Bishop in the historic succession...."



### Three little words

"The legislative body of a national Church within one communion of the divided Church does not represent a sufficient forum for determining fundamental creedal issues relative to the nature of God," warns the Standing Commission on Ecumenical Relations in its report.

Insufficient though General Convention may be, the Commission asks it to remove three words from the Nicene Creed, which many consider fairly fundamental.

The phrase "and the Son" from the Latin *filioque* has ecumenical importance and has generated controversy far greater than its size. It remains a point of contention between Orthodox and western Churches.

The phrase raises theological and canonical issues, and General Convention is asked to address only the canonical question of whether "and the Son" was properly added to the Creed.

Drafted by the first council of the undivided Christian Church at Nicaea in 325, the Nicene Creed was amplified by the Council at Constantinople in 381 and promulgated by the Council at Chalcedon in 451. The phrase "and the Son" was inserted in the third paragraph of the Creed—"I believe in the holy Spirit . . . who proceeds from the Father and the Son; who with the Father and the Son is worshiped and glorified"—during the sixth century in what is now Spain. Because it was opposed by many subsequent Popes, the western, or Latin, Church did not adopt it until late in the 11th century. During the 16th century, Anglicans accepted the Latin tradition.

Today most people agree the *filioque* clause was inserted by only one branch of the Church, but they disagree over its validity in describing the relationship between the three persons of the Trinity. Some western theologians assert it expresses a necessary function of the

*Continued on page 18*

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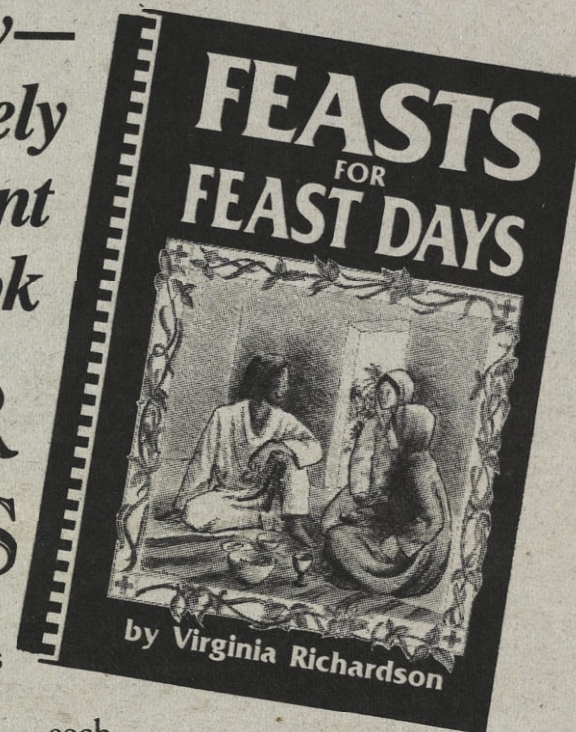
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## Filioque

Continued from page 17

Holy Spirit in relation to the "Being and beings." The Orthodox say it is theologically confusing, and they feel the Latin Church unilaterally altered a creedal statement of the undivided Church.

The question before General Convention, the Commission says, is whether Anglicans should agree with the ancient ecumenical Church on points of fundamental creedal doctrine or should continue to use the Creed in its distinctive western form as found in *The Book of Common Prayer*.

Convention debate on these three words began in 1976 with the suggestion that *filioque* be deleted from the Rite II Creed. The House of Bishops agreed, but the House of Deputies wanted the two rites consistent. The 1979 Convention, at the Lambeth Conference of

Anglican Bishops' request to consider deletion, voted to study the matter. The 1982 Convention, after receiving a report from the Bishops' Theological Committee stating the phrase was not part of the original Creed and that reason alone could justify its deletion, recommended still further study. Convention suggested the Episcopal Church—where possible—should act only in concert with the rest of the Anglican Communion and other western Churches.

The Ecumenical Commission now asks the Episcopal Church to express its intention to remove the phrase and restore the Creed to its original form if the Lambeth Conference endorses such an action. Four other Anglican Churches have indicated willingness to remove the *filioque*; one has voted to retain it; and eight, including the Episcopal Church, have not yet made a final decision.

## Pilgrims on a mission

"Christians are a pilgrim people. The Holy Spirit calls them to follow." To be able to accomplish what the Spirit of God wants the Church to do, it must address a host of subjects at once, and the Standing Commission on World Mission, chaired by Bishop A. Donald Davies, lists eight of the "most pressing."

They are: "renewed vision of [the Church] as God's people on mission"; a necessity to "gear life and mission towards peace and justice rather than towards mere survival"; ways to help small churches and new forms of ministry including greater inter-Anglican planning; a review of church structures and ministry; a shift in the perceptions of givers and receivers; a renewed commitment to ecumenical dialogue and joint endeavors in social renewal and evangelism; new cross-cultural coalitions to deal with refugees and migrants; and outreach to over two billion non-Christians living in 17,000 cultural and sub-cultural groups with no Christian witness in their midst.

The Commission asks Convention to adopt its list of mission policies, programs and goals, including programs to train, send, receive and sustain ministry and witness "wherever there is mutually identified need"; to encourage self-support in overseas jurisdictions; to participate in Partners-in-Mission consultations; to sustain companion relationship programs; to maintain communication; to respond with compassion to disaster victims; to cooperate in planning and support for development, migrant and refugee concerns; to help other Anglican provinces with leadership training in community development and transformation programs; and to engage in joint action with various Christian Churches "to demonstrate our conviction that the

thrusts toward mission and unity are inseparable."

The Church in the Philippines and two provinces in Latin and Central America will seek approval for a three-year period as they move toward autonomy. The Commission on World Mission supports their efforts and asks Convention to adopt a definition of autonomy.

"Autonomy is defined as the state or quality of being self-governing, or the ability to make one's own decisions," that statement says, adding that "does not imply financial self-sufficiency nor abandonment" of an autonomous Anglican Communion province.

Autonomy can produce "positive and enriching things" such as indigenous leadership styles, cultural identity, mutuality and interdependence, and mutual mission, the Commission says. It lists five basic requirements for Christian partnership: 1) accepting the principle of equality without reference to material resources; 2) accepting "the other" as possessing a value missing in "us"; 3) willingness to relinquish control both of money and custom; 4) recognizing that what "we" do is not necessarily normative for others; and 5) recognizing that our tendency to "think in polarities handicaps us when trying to understand younger Third World Churches which tend to think more holistically."

## GENERAL CONVENTION What's going on?

BULK orders of the October and November editions of *The Episcopalian* can be sent directly to your church to keep the congregation informed about the events of General Convention and the vision of the new Presiding Bishop. For just \$.50 per copy (minimum 10), you will receive thorough coverage of the convention and also The Episcopal Church Women's Triennial meeting. Your order and payment must be received by September 11.

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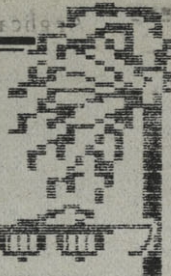
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If you're  
on your  
way  
to Anaheim...



by Ruth Nicastro

You're about to take off for the Los Angeles General Convention and you've just realized that in spite of the Blue Books and the packets and the briefings you've somehow missed the answers to those really essential questions you kept meaning to ask someone.

Fear not. Your friendly neighborhood communicator will explain it all for you.

First, you probably have some measure of confusion about why the Los Angeles Convention is being held 30 miles away in Anaheim. Traditionally General Conventions go by the name of the diocese in which they are held—in this case, the Diocese of Los Angeles, which is a pretty big place. There are 34,000 square miles of it, stretching from the ocean across the mountains through the desert to the California border, and from the northernmost tip of Santa Barbara County some 300 miles south to San Diego County.

The largest convention center within the diocese is in the city of Anaheim. Don't worry about missing it—it's one of the largest in the country and it's located almost across the street from the home of you-know-who and the Mouseketeers.

Anaheim is an old community, once a center of Southern California citrus industry. Lovely old houses were scattered among the miles of orange groves. Knotts Berry Farm in nearby Buena Park really was just that—a farm where the Knott family raised boysenberries and Mrs. Knott served up fried chicken and boysenberry pies on Sundays.

Don't expect to find any orange trees or berry bushes today, though. They're long gone, and the Anaheim you'll see around the Convention Center is block after block of hotels, motels, and restaurants which serve the people who flock to the Convention Center and to visit the neighbors across the street.

If you're a bishop (or curious about where the House of Bishops will make history during the Convention by electing the new PB) you'll see St. Michael's Episcopal Church, about 10 minutes by car from the Convention Center. The original church, built in 1876, is the oldest in the diocese. It is used today as the chapel and home of one of the diocese's Korean congregations, Annunciation Mission. The newer and larger church, built in 1963, is where the bishops will be cloistered for the election. Look around. St. Michael's also houses one of the five offices of the Episcopal Service Alliance of Orange County, an outreach ministry of some dozen Episcopal churches which provides food, clothing, housing, job training, counseling, referrals and all kinds of help to hundreds of persons each day.

Speaking of churches, you can also take in St. Anselm's in Garden Grove, just a few minutes from Anaheim. St. Anselm's Center is the hub of the diocese's ministry to refugees and immigrants. The church also houses the only Vietnamese congregation in the Anglican Communion, Redeemer Mission.

Anaheim is nearly an hour from the

diocese's see city (in off hours, that is—at rush hour it takes longer). Hollywood is 20 minutes farther, Beverly Hills .25. That's by car. There are buses, but not as frequent as visitors might wish, nor as comfortable, nor as dependable. In fact, you'd be wise not to depend on public transportation here. You may want to consider advance registration for a rental car. And check with your hotel—many run shuttle buses to Orange County places.

You shouldn't plan to trot in to the Big City or out to Rodeo Drive to do some fancy shopping between legislative sessions. Southern California offers lots of wonderful things to see and do, but distances are considerable, cars are a must, and this Convention's schedule just doesn't allow time for getting much farther than Anaheim's city limits.

You could come early or stay over. Then the options are boundless. We've got five world-famous art museums and some magnificent gardens, the Dodgers, the Angels and the Rams, some of the world's most beautiful beaches, mile-high pine-covered mountains, art deco buildings which have become classics, and Hollywood. Not to mention those folks across the street.

Oh, about Hollywood. Don't plan on a day there to visit the stars. There are no major studios left in Hollywood. There are still a lot of studios around Southern California—you can even visit one or two—but they're mostly in the San Fernando Valley now. And it's been a long time since Hollywood was the home of many stars. You can see their names in the sidewalks along Hollywood Blvd. and step in their footprints at the Chinese Theater, but if you want to see them in person your chances are better in Beverly Hills or Malibu or Toluca Lake.

Yes, there are still a few vendors along Sunset Blvd. who sell maps to stars' homes. Best remember P.T. Barnum's advice.

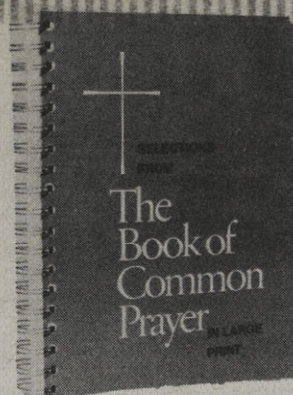
It will most likely be hot in Anaheim in September. Very hot. Could even be hotter than that, but we're working on it (round-the-clock prayer chains, that sort of thing). You definitely won't need to bring your woollies. Well, maybe a light-weight sweater for the evenings. Sometimes our hot fall days cool off considerably at night (on the other hand, sometimes they don't). It won't rain. And even if it does, it won't last.

Southern California is a relaxed place—what some Easterners call laid back. The native costume is casual. Sports shirts and slacks, cotton dresses and flats are okay just about anywhere.

The Hilton and the Marriott Hotels (where the main action is going to be) adjoin the Convention Center. It is easy walking distance to a lot of others, and to restaurants. It is not easy (or even uneasy) walking distance to any sizeable shopping center. If you're not staying over and don't have a car, you'd best plan to purchase your souvenirs in the exhibit hall. (You can get all kinds of souvenirs from the folks across the street, of course, but not without the hefty price of admission.)

If you're a Convention visitor, you can slip away some afternoon to shop in Newport Beach or South Coast Plaza (20 minutes) or take in some sights in downtown Los Angeles, or take one of L.A. Today's specially planned tours. Or go to the beach (20 minutes). But if you're attending as a deputy or bishop, your free time for sightseeing is just nonexistent. Pity. You'll like it here.

Ruth Nicastro is editor of *The Episcopal News* of the Diocese of Los Angeles.



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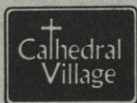
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## The health of human affairs

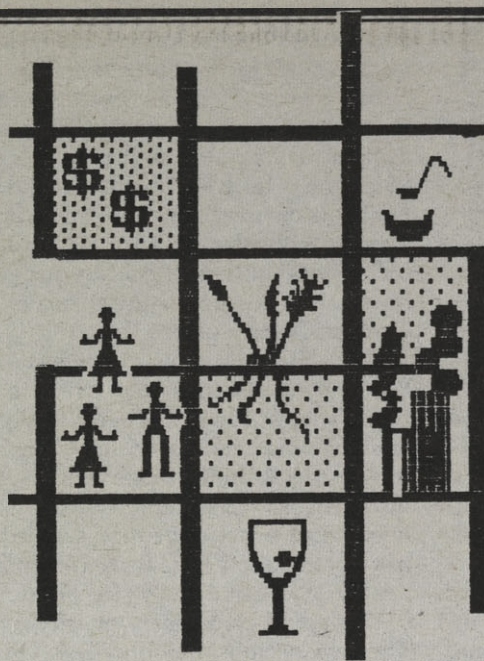
The health of human affairs in the United States is spotty, says the Standing Commission on Human Affairs and Health chaired by retired Bishop John Burt. While most Episcopalians participate in a recovering economy and reap the benefits of current sophisticated technology, one-third of the human family is homeless and hungry.

The Commission paints a grim picture of what has been called The Other America: 35.4 million Americans in poverty; 8.2 million unemployed in urban centers and on failing farms; non-white Americans facing double digit unemployment; one out of two poor black children malnourished.

"Clearly, Christians are called to evaluate economic policies. . . in the light of the biblical standard that gives priority to their effects on the widow, the poor, and the stranger." The Commission urges Episcopalians to create a more economically just society. It asks Convention to encourage coalitions to witness to the need for change in dramatic, but nonviolent, ways, and recommends specific church action on social issues.

To continue the fight against institutional racism, the Commission asks Episcopal dioceses, institutions, agencies and seminaries to establish, publicize and monitor equal employment and affirmative action policies and, through Executive Council, to report compliance steps to the next Convention.

The Commission, which calls the movement of the world's estimated 10.5 million refugees the greatest exodus in modern history, commends the churches' refugee resettlement efforts and asks dioceses and congregations to encourage acceptance of refugees in their communities. It further asks Convention to urge the U.S. government to broaden its definition of political refugees to include those from countries whose governments are "friendly" to the U.S. Alleviating the hunger which affects



one-quarter of the human race would cost \$17 billion a year, approximately the amount the world spends every two weeks on arms, the Commission says and asks Convention to reaffirm its 1982 request for more federal money for hunger programs. It also asks more U.S. government funds for overseas development; commends the Church's national Hunger Committee and its network; and

## To open up

Continued from page 15

Force and its work and calls on dioceses and congregations to provide access (as far as possible) to all church buildings and meeting rooms. It also asks seminaries to provide curricula dealing with ministry with persons with disabilities and asks that liturgical and meeting planning include provision for those with disabilities.

Disability should not preclude people either from membership or ordination in the Episcopal Church, the Standing Commission on Constitution and Canons says, and asks canonical changes that would so state that.

In its ministry to and with disabled people "the Episcopal Church has in some ways lagged behind," says the Commission on Human Affairs and

recommends Episcopal participation in World Food Day, October 16.

The Commission presents a National Policy on Alcohol and Drug Abuse. Abuse is termed a "treatable human disorder" and the proposed policy urges treatment for abusers, including church employees, and pastoral care for them, their families and co-workers. The policy offers parish guidelines on offering alcoholic beverages at social functions.

Deeper study rather than another resolution is the Commission's response to pressure from both sides of the abortion debate; it proposes no changes to the current policy. It does recommend parish level discussion of "the personal, sociological, and theological implications of abortion" and asks dioceses to report findings by June, 1987, to an Executive Council committee which will report to the next Convention.

With one out of four Episcopalians over 65 the Church must be concerned with using "the accumulated experience of older persons," and the Commission asks seminaries to provide information about gerontology and pastoral needs of the elderly. It also challenges the Church to oppose federal budget cuts which affect the elderly.

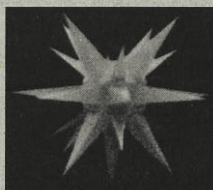
Health, and it calls for diocesan committees on accessibility; asks that church facilities be modified to allow access; asks for liturgies that include captioned visual aids and interpreters for the deaf; and encourages those with disabilities to take church and community leadership roles.

## A New Chant Newsletter

A newsletter on liturgical chant is scheduled to begin publication this fall. It will report semiannually on new publications and recordings, meetings and performances, books and reports on current research in Gregorian and other traditional chants in western and eastern Churches and Judaism. To submit material or be placed on the mailing list, write to Professor Peter Jeffery, Box G, Music Department, A. E. Dupont Bldg., University of Delaware, Newark, Del. 19716.

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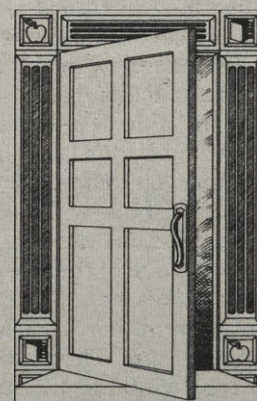
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## New leadership



While the Presiding Bishop's election has gotten most attention, the "other" House will also elect a president in Anaheim. On September 11 the House of Deputies will elect a successor to Dr. Charles Lawrence whose term expires at the close of this convention. In addition to duties as presiding officer, the House of Deputies president shares appointive power with the Presiding Bishop and serves as vice-chairman of the Executive Council.

Traditionally the top leadership of the House of Deputies has alternated between clergy and laity, and two priests—the incumbent vice-president, the Very Rev. David Collins of Atlanta, and the Rev. Robert Wainwright of Rochester—are candidates for president.

By canon, if the president is ordained, the vice-president must be a layperson. Two active laywomen—Marjorie Christie of Newark and Pamela Chinnis of Washington—are candidates for the post, and two laymen—the Hon. George Shields of Spokane and John Cannon of Detroit—have also been mentioned as candidates. The vice-presidential election is scheduled for September 13 with terms beginning at convention's close.

The Structure Commission is recommending that the deputy members of the Joint Nominating Committee for the Election of the Presiding Bishop (see page 7) should develop nominations for the president and vice-president of the House of Deputies. Should that recommendation pass, the Committee would offer one or more nominees with the proviso that any deputy could make further nominations.

## Others report in



To read the mind of the Church-at-large, pre-filed resolutions from deputies, bishops and dioceses are the place to look. To judge just by numbers, the Church has more on its mind this Convention than last. Less than 70 resolutions were pre-filed in 1982, but this year's collection totals 119 on almost that many topics.

Though no subject dominates, topics that generated multiple resolutions include alcoholism (6); creating a new Standing Commission on Evangelism and Stewardship (6); lay administration of Holy Communion (4); U.S. investment in South Africa and support for Bishop Desmond Tutu (4); support for APSO (4); abortion (3 to limit abortions and 1 decrying violence at health care clinics); and the Church in Central America (7). Two of the latter ask no further U.S. support for contras in Nicaragua and one seeks no further military assistance to El Salvador. Another asks support for Executive Council's statement affirming sanctuary.

Honduras asks the Church not to make statements about their country without prior consultation; Ecuador seeks permission to split into two dioceses; and Panama proposes a Province of Central America as a step toward eventual autonomy.

A new Province of the Rocky Mountains, to include dioceses now in Provinces VII and VIII, is also proposed.

Three resolutions ask training in

recognizing child abuse; another would raise awareness of violence in society; and a third would put violence, war and the nuclear arms race on the agenda for the 1988 Lambeth Conference.

Three resolutions ask for Standing Commissions—one on women and one to motivate churchpeople to participate in government. Three of the 11 resolutions on equality address liturgical and lectionary language and a fourth would bar negative liturgical and hymnal references to left-handed people.

Three resolutions would bar the election of a Presiding Bishop who did not support ordination of women; one asks bishops "to labor diligently" for the election and consecration of a female bishop.

A resolution asks that the provisions of the Constitution apply equally to men and women to bring it into line with changes to a canon approved in 1976. Two others would eradicate institutional sexism in church structures and would bar discrimination on grounds of sexual orientation, both in the Church and in access to the ordination process.

Others support a youth presence at all General Conventions; request publication of a comprehensive folk hymnal; would lengthen General Convention if the short form "is found to be unworkable;" would bar any use of the 1928 Prayer Book; and would delay implementation of the new membership canon until 1989.

Most proposers hope their resolutions will gain Convention support, but few have the quick success of deputy Hugh Jones of Central New York whose resolution to move up the election of the next Presiding Bishop was immediately accepted by convention planners who moved the election from Thursday to Tuesday, just as Jones proposed.



## Detroit in 1988?

Unsettled when the Blue Book was printed was a question of the site for the 1988 General Convention. Although Detroit, Mich., was chosen in 1979, at presstime a convention planning team headed by the Rev. Canon James Gundrum was still negotiating with the Diocese to prepare a "cost analysis of a meeting in 1988 at four sites."

In March a team from Gundrum's office asked Detroit to help "bring down the costs involved" in a Detroit convention; they returned to Michigan in June. The Michigan deputation, headed by Mary Durham, requested comparative costs from other cities, and in late July, Bishop H. Coleman McGehee wrote Arthur Meyer, a site team staff member based in Louisville, Ky., expressing frustration at the delay. McGehee said "the figures you have presented to date far from confirm the economic unfeasibility" of Detroit. The site team, McGehee said, seemed to spend "more time analyzing alternative sites rather than the city that was designated by both the 66th and 67th General Conventions."

On August 8 Gundrum, Meyer and two others returned to Detroit for a meeting with the managers of Cobo Hall Convention Center and the Westin Hotel where "all their concerns were addressed," Durham said.

In his letter McGehee reminded Meyer that Detroit was chosen "to make visible the presence of the Episcopal Church in a major, industrial, urban community," and asked that that factor be considered along with financial considerations.

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by

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## SWITCHBOARD *Continued from page 4*

the Articles retain our characteristic ambiguity. But our Protestant heritage has been strong as well.

The task facing contemporary Catholic Anglicans is not to deny the Church's Protestant legacy nor to read those who call themselves Protestants out of the Church. Rather, it is to articulate a living orthodoxy which will cherish the best work of the Reformers even while correcting and completing it in the light of Catholic truth.

John Orens  
Sunderland, Maine

### Examine your biases

If you are going to write about bigotry, you might examine your own biases. To quote In Context (June issue), "the ayatollahs of the so-called Christian Right, a gospel without compassion, veiled in a theology devoid of integrity." As a conservative Anglo-Catholic, there is much I do not like, share, or agree with fundamentalists. Presumably those with whom I disagree can still be honorable men.

Winston F. Jensen  
Superior, Wis.

I write to take exception to your article on bigotry (June) which implies that bigotry is limited to white Christians who are prejudiced against blacks and Jews.

Marvin Francois' last words on May 29 before he was executed for the murders of six people were a clear expression of bigotry. He said, "If there is such a thing as an anti-Christ, it ain't one man, but the whole white race."

By ignoring the hatred of some blacks for anyone white you give approval to their actions.

Marjory Evenson  
Lake Forest, Ill.

### Yes and No on Prayer Book defense

I find it impossible to take seriously Father Olmhausen's premise (July) that the "establishment has not taken the Prayer Book issue seriously." What has

not been taken "seriously" is the history and polity of the Episcopal Church by those who consider the 1928 Prayer Book as having arrived graven in stone and unalterable.

Our polity expressed in the Constitution and Canons of the Church cedes certain powers to General Convention, including the issuance of a Standard Form of *The Book of Common Prayer*. Our recent history would suggest the arrival of the 1979 Prayer Book was well prepared for. The General Convention of 1928 which gave us the Prayer Book of the same year also created the Standing Liturgical Commission with the express mandate to continue to revise *The Book of Common Prayer*. The transition process took 51 years. Clearly [this] was not hastily done.

Gary Sitton  
Westminster, Colo.

Thank you for publishing Father Olmhausen's article on tolerating those who prefer the 1928 Prayer Book.

It is good to see *The Episcopalian* attempting to represent the entire Church rather than one geographical or theological element. Keep it up! These have not been easy years for those of us who prefer the 1928 Prayer Book. It is encouraging to know there are those who feel as Olmhausen does and are willing to accept us as we are.

Mib Garrard  
Sherman, Texas

### "Believing doubter" draws more response

Bishop Spong's "A Believing Doubter Asks Room for Pioneer Seekers" (July) deserves response. May the Church always be open to honest doubters, or seekers, at whatever place they may be in their spiritual journey. This includes bishops. However, would it not be better for bishops to keep their searching and doubting a bit more private since they have sworn upon the altar of God to uphold, defend and teach the faith?

The major problem in today's Epis-

copal Church is not "room" for seekers, but that the doubters are now the "establishment" and the ones who wonder if there is any room left for them are what C.S. Lewis called "mere Christians."

J. Robert Zimmerman  
Lansdale, Pa.

The Bishop of Newark has given me a gift beyond price by putting my thoughts down in an orderly manner. I have read widely and have kept up fairly well with scientific advances since retiring from the Navy in 1961. Several years' experience in command at sea has, I think, aided my thinking, improved my resolve, and made me appreciative of the thoughts and abilities of others and particularly Bishop Spong.

Capers G. Barr, Jr.  
Mt. Pleasant, S.C.

## Convention A to Z

*Continued from page 6*

Galbraith will speak and Bishop Bennett Sims will respond; and the National Organization of Episcopalians for Life which will hold a September 8 dinner at which Dr. C. Everett Koop, Surgeon General of the United States, will speak.

O is for overwhelmed which is what most delegates will be by this time. P is for the Episcopal Peace Fellowship's 12:30 brunch on September 8 at the Marriott at which the John Nevin Sayre Award will be given. Q is for queuing up and R is for reunions which are regular convention occurrences. S is for stars for which California is known and T is for tours which are available to those who have time. V is for vigor which convention-goers will need, and W is for Womanspace, a series of luncheons sponsored by the Triennial. X is for Xerox machines which will run at full tilt.

Y is for the youth presence in which two high school-age representatives from each province—18 in all—will be housed at convention with the Education for Mission and Ministry staff. And Z is for the by-then-welcome zip of suitcases being loaded for the trip home.

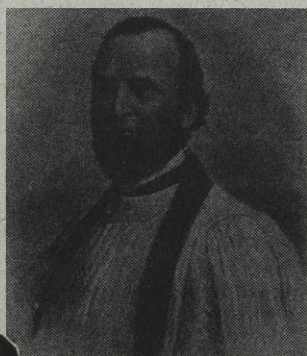
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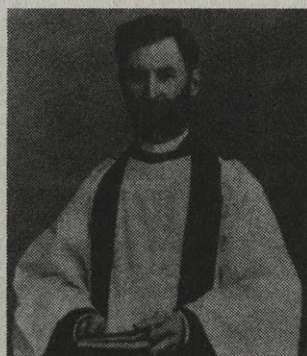
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long-term  
renewed  
fresh  
vital  
sensitive  
on-going  
viable  
supportive

**B**  
pastoral  
prophetic  
evangelical  
congregational  
liturgical  
charismatic  
ecumenical  
grass-roots  
experimental  
theological

**C**  
configuration  
function  
community  
ministry  
experience  
issues  
style  
approach  
dialogue  
reflection



Cheryl Creber photo



Parishes in Washington, D.C., and Greenwich, Conn., recently added artistic touches. In Washington, "The angel of the Lord carrying the soul of man into heaven" will be "an object of meditation and comfort," according to the artist, Jay Hall Carpenter. The bronze statue, a gift of Thomas Claggett, will grace the garden of the columbarium at St. John's, Lafayette Square. For Christ Church, Greenwich, James Knowles, a former choirboy, sculpted a 12-foot, 1,400-pound bronze "Resurrection Cross." Dedicated to the memory of George Stevens, a former parishioner, the cross was given by his wife Lydia, present senior warden, who called the cross "dynamic and searching."

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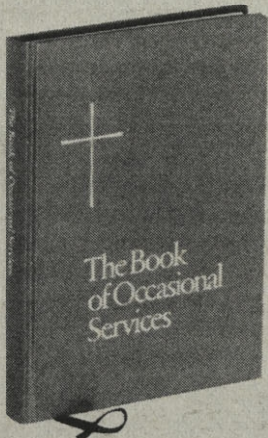
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## Just what is COCU asking of us?

In November, 1984, in Baltimore, Md., representatives of the nine denominations that comprise the Consultation on Church Union (COCU) agreed to ask their Churches to begin a covenanting process by which they would move toward "becoming visibly one."

Does this mean the Episcopal Church, as a COCU participant (see members below), is about to merge with eight other denominations? No.

If General Convention adopts a recommendation of the Standing Commission on Ecumenical Relations which asks the Episcopal Church not to make a "hasty and irresponsible" decision, Episcopalians will be studying the COCU proposals at least until 1988. The content of that study is explained below.

by David W. A. Taylor

"COCU as marriage broker has done just about all it can do for the moment," United Methodist theologian John Deschner told COCU delegates in Baltimore. "It has even drafted out for the Churches how to pop the question. An engagement ring is the next step, and that has to happen among the Churches."

The engagement ring COCU now seeks consists of three parts, each calling for a different kind of denominational action: (1) a theological consensus entitled *The COCU Consensus: In Quest of a Church of Christ Uniting*; (2) a paper describing the seven elements of covenanting; and (3) draft liturgies to inaugurate the process.

COCU asks denominations to accept the *Quest* document—now in its final form after three editings—as (1) an expression of the apostolic faith, order, worship, and witness of the Church; (2) an anticipation of the Church Uniting which these nine bodies wish to become; and (3) a sufficient theological basis for the covenanting acts and uniting process COCU now proposes.

The *Quest* document describes a "truly catholic, truly evangelical, and truly reformed" united and uniting Church. It deals with Scripture and tradition in a way that embraces both. It holds together the Word and sacrament, elevating baptism and the Lord's Sup-

per. It adheres to the ancient ecumenical creeds, is open to contemporary confessions of faith, and sees mission as essential to unity and as itself a way of confessing the faith.

The chapter on ministry describes the foundations of ministry and polity. It views the whole People of God as being called to ministry by virtue of their baptism and confirmation. Ordained ministries represent the common ministries of the whole people. The uniting Church would embrace the historic threefold ministry of bishop, presbyter, and deacon and the conciliar principle of ordered assemblies consisting of both ordained and lay ministries. All ministry in the uniting Church is called "at once personal, collegial, and communal" and open to both men and women.

The second document, 23 pages long, describes the covenanting process whereby the Churches come into a new relationship with one another. "Churches would formally pledge themselves to each other to move toward becoming visibly one, entering upon a journey of deliberate steps toward that eventual end. The paper states, "Such a relationship of commitment to one another is not yet full organic union, but it is more than a consultative relationship," which now exists in COCU.

The seven elements of covenanting—listed in no particular order—are: (1) mutual recognition of members in one baptism; (2) mutual recognition of each other as Churches; (3) claiming the theological consensus of the *Quest* document; (4) recognition and reconciliation of the ordained ministries in the several Churches; (5) establishing regular eucharistic fellowship; (6) engaging in mission and evangelism together; and (7) formation of Councils of Oversight.

Each of the nine member Churches has already recognized each others' members in separate actions; covenanting would involve doing it concurrently and liturgically. Mutual recognition of each other as Churches would also be declared publicly and formally as each Church recognizes all the others "as authentic expressions of the One, Holy, Catholic and Apostolic Church of Jesus Christ" as they now are.

Mutual recognition of ministries is "not the full reconciliation of ordained ministries," the document says. Each participating Church will, according to its own internal processes, put forward persons corresponding to the threefold offices of bishop, presbyter, and deacon

as described in the *Quest* document.

In the liturgy which inaugurates the covenanting process, these ministries will be reconciled through the mutual laying on of hands and prayer. This is not understood as re-ordination but as mutual enrichment—a sharing of gifts for ministry given by God to the several Churches for the whole Church.

With the recognition and reconciliation of ordained ministries, regular eucharistic fellowship will begin immediately. The Eucharist is seen as both a sign and a means of unity in Christ and will be jointly celebrated in each place at least four times a year in addition to a Church's own regular eucharistic practice.

Although the documents put forth no programmatic design for mutual mission and evangelism, such work is seen as an essential mark of covenanting toward unity not for the sake of cooperation alone, but for church union.

If covenanting is to be more than mere consultation, some interim structure is necessary, and the Councils of Oversight are proposed for that reason. At each level—local, regional, and national—they would consist of representatives of each of the participating Churches representing each of the four ministries—bishops, priests, deacons, and laity.

The Councils would have no authority over denominations but would prefigure the uniting Church-in-process-of-becoming. Participating Churches would assign them functions which might include the ordaining function through use of a common ordinal, the ordering of regular eucharistic fellowship, and oversight of common mission and evangelism. Training, examining, and credentialing candidates would remain denominational functions.

The Councils of Oversight would come in time to replace COCU for "the primary purpose of such Councils would be to exercise and manifest a collective oversight of the covenanting process as the member Churches move forward year by year by year into deeper unity in Christ."

David Taylor is a Presbyterian pastor who is a member of COCU's Commission on Church Order. He was formerly the Presbyterian Church's ecumenical officer.

The nine COCU members are African Methodist Episcopal Church; African Methodist Episcopal Zion Church; Christian Church (Disciples of Christ); Christian Methodist Episcopal Church; Episcopal Church; International Council of Community Churches; Presbyterian Church USA; United Church of Christ; and the United Methodist Church. Copies of "Covenanting Toward Unity" are available for \$1 plus postage from COCU, 228 Alexander St., Princeton, N.J. 08540.

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# Prayer Book Society poll shows support

by Bob Libby

The recent Gallup poll contains findings which might encourage church leaders and possibly surprise the Prayer Book Society which paid for the massive national survey being released on the eve of General Convention.

Among the surprises:

- 80 percent feel the Episcopal Church is meeting their spiritual needs;
- 75 percent approve of the ordination of women;
- 79 percent report a deepened spiritual relationship to Jesus Christ when they receive the Eucharist, and 58 percent say they are inspired to serve others;
- 61 percent of the laity feel seminaries are doing a good or excellent job of training persons for the ministry, much higher than the 45 percent favorable clergy rating of their professional training;
- 66 percent approve of the Church's membership in the National Council of Churches; and
- 64 percent believe they have adequate representation in the decision-making process of the Episcopal Church.

The Prayer Book Society, which claims to serve the majority of Episcopalians, fared less favorably. Only 29 percent of the laity are aware of its existence, and of those only 38 percent had a favorable opinion of the PBS; 22 percent registered negatives and 40 percent had no opinion or did not answer. Among the clergy and bishops awareness ran from 88 to 100 percent, and unfavorable ratings ranged from 73 to 85 percent.

The 1985 Gallup poll survey drew protests because it solicited opinions on the four nominees for Presiding Bishop, but the results of that question were inconclusive, according to the Rev. James Law, former PBS vice-president and project manager of the poll, and have not been released.

Other controversial questions related to "merger" with Protestants and Roman Catholics. Controversial because no imminent mergers are proposed. George Gallup, Jr., defends the use of the word "merger" and in a telephone interview he indicated that people tend to cling to denominational identity. He indicated surprise at the fact that a majority of clergy approve of eventual merger with the Roman Catholics.

While the PBS claims a gap between the laity and the clergy, it depends on the specific issue as to which group is the most liberal or conservative. The laity are more liberal on abortion with 65 percent favoring the Supreme Court ruling on first trimester abortions; only 50 percent of the clergy approve. Among the laity 34 percent think abortion should be legal under any circumstances while only 20 percent of the clergy and 12 percent of the bishops agree.

On theological matters the clergy are more traditional than the laity. Clergy chose Jesus being raised bodily from the dead rather than making His presence known in a spiritual way by 83 percent, while laity gave bodily a 51 percent rating. Clergy (61 percent) and bishops (73 percent) believe social and spiritual matters should be given equal emphasis while 76 percent of the laity believe worship and spiritual matters should receive top priority.

Only 7 percent of the laity recom-

mend a return to the retired 1928 Prayer Book. The major division surrounds continuing use of the 1928 book and preference for Rite I or Rite II. Laity prefer Rite I; clergy and bishops prefer Rite II.

When asked whether fellow Episcopalians should be allowed their preference, 80 percent of the laity said yes, while clergy (46 percent) and bishops (44 percent) were less supportive.

Clergy (92 percent) and bishops (87 percent) preferred Holy Communion over Morning Prayer for Sunday mornings. Laity preferred Eucharist by 53 percent, but 33 percent preferred Morning Prayer.

The figures were based on a survey conducted by the Gallup organization in the late spring of 1985. Four groups were polled: laity, clergy, deputies and alternates to General Convention, and all bishops. The laity were selected from a list of approximately 1,500 names indicating Episcopal preference or background which was compiled by Gallup. "Every year we do about 20 extensive nationwide polls, totaling approximately 30,000 interviews," says Gallup, who said 553 interviews were completed by phone, representing 60 percent of those contacted.

Questionnaires were mailed to 1,277 Episcopal clergy with a 46.7 percent return; 1,178 deputies and alternates received questionnaires, 55.7 percent were returned. Among active and retired bishops the return was 29.5 percent. Both PBS and Gallup believe they have a valid sampling with no more than a 7 percent variation on all but the bishops' responses.

Laity (55 percent), clergy (56 percent), and bishops (66 percent) oppose ordination of homosexuals, but 34 percent of the laity, 36 percent of the clergy, and 24 percent of the bishops approve. Laity ages 18 to 34 were evenly split at 47 percent.

An interesting and encouraging side discovery, according to Gallup, is that the Episcopal Church is back up to a 3 percent preference in general population 18 years and older. From 1967-76 it was 3 percent but slid to 2 percent in 1976-84, returning to 3 percent in 1985. "This may well mean a movement upward or at least a stabilizing of the situation," Gallup says, and adds, "The bottom line is that 80 percent of the membership feel the Episcopal Church is meeting their spiritual needs. This is a very high figure."

Bob Libby is rector of the Church of the Good Samaritan, Orange Park, Fla.

## Manhattan school exhibit a success

by Barbara Hall

To mark its 275th anniversary, the Trinity School on Manhattan's Upper West Side decided to celebrate childhood with an exhibit gathered by George Herland, head of Trinity's history department.

"Centuries of Childhood in New York" was the result, a prism on youth from 1709 to 1984. The show, which closes in late August, contained 250 items arranged into four periods.

One of many games displayed was a hoop which researchers say symbolized the child's soul. Twirling it represented turns of the soul that are passages in reaching adulthood.

With the exhibit Trinity, the city's oldest continuously operating school, achieved one of its goals. "A lot of our kids saw it," Herland says, "and especially the lower grades tend to love it."

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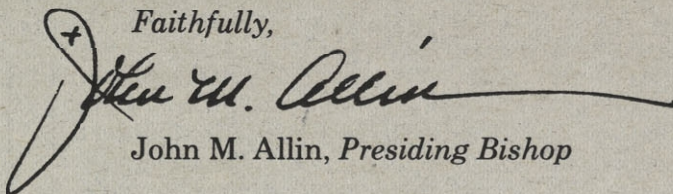


# F.Y.I. for your information...

## To the members of the Episcopal Church:

*During my travels about the Episcopal Church, I have been asked many questions about our common effort in Christian mission. The resulting dialogue has been an experience that has been both interesting and rewarding. It has occurred to me that such questions might be on the minds of many more of you who share with me in the life and work of the Episcopal Church. So I have asked the members of the executive staff at the Episcopal Church Center to join me in preparing this page of information we think will be of interest to you. This material is based on statistical data we have received from the parochial reports submitted by congregations and from other sources. It is my hope that you will find this information helpful as you carry out Christian mission wherever you might be.*

Faithfully,



John M. Allin, Presiding Bishop

**Q. Is the membership of the Episcopal Church growing or declining in numbers?**

**A.** Tentative reports for 1984 (several reports are late or incomplete) indicate no significant change in membership in 1984. In the past five years there has been a leveling off of the declines in membership which were true for the Episcopal Church and all other major denominations since 1967. But the Episcopal Church's membership decline began to taper off sooner, and we now seem to be recovering more rapidly than other bodies of comparable size. In 1983, while other denominations were still losing members, the Episcopal Church saw a one percent upturn in its domestic dioceses. The tentative number of baptized members in 1984 was 2.77 million in domestic dioceses.

**Q. Are people dropping out of the Episcopal Church?**

**A.** Dropouts have declined spectacularly—from 123,389 in 1979 to 37,277 in 1984.

**Q. Are Episcopalians supporting Christian mission financially through offerings made in local congregations?**

**A.** Plate and pledge income per household per week has risen from \$5.19 in 1979 to \$7.39 in 1983 and to \$8.06 in 1984. Total revenue in parishes increased 8.65 percent over last year. Total revenue of all parishes in 1984 was over \$900 million—an average increase of 12 percent each year since 1979.

**Q. Are congregations and dioceses using their financial resources to meet national and international mission needs?**

**A.** In 1984, congregations gave an additional percentage point of their general income to purposes outside themselves, rising from 19 to 20 percent. The portion of parish income which was allocated to dioceses declined slightly—to 13.13 percent. But the dollar amount was substantial, rising from \$74,307,773 to \$80,185,925. Support of special offerings and other purposes outside the parish rose from \$37 million to over \$40 million.

**Q. How did Venture in Mission turn out?**

**A.** Venture in Mission, with pledges exceeding \$170 million, is one of the great mission stories of the 20th century. Episcopalians have committed themselves to this extraordinary amount over and above their regular church support.

**Q. How does the Episcopal Church compare with other church bodies in financial support of Christian mission?**

**A.** The Episcopal Church has moved during the past five years from eighth to first place among major non-Roman Catholic denominations in communicant giving.

**Q. Does the Episcopal Church give financial support to the World Council of Churches and National Council of Churches?**

**A.** The Episcopal Church is a member of the World Council of Churches and the National Council of Churches. It was instrumental in the organizing of both of these groups. Many Episcopalians serve in high positions in both bodies, working in the complex process of determining ecumenical policy.

In 1984, the Episcopal Church allocated \$86,000 to the World Council of Churches, less than four-tenths of one percent of our total budget for national and international mission.

In 1984 the Episcopal Church allocated \$200,960 to the National Council of Churches, less than one percent of our total budget for national and international mission.

Since Episcopalians are active in the leadership of both of these bodies, the Episcopal Church participates in determining how this money is spent by the WCC and the NCC. A portion of this money purchases services which the Episcopal Church would have to replace if they were not available ecumenically.

**Q. Is the Episcopal Church going to merge with another Church?**

**A.** Not at this time. The Episcopal Church has always been committed to Christian unity, so the possibility of joining with other Christians in some larger church body has always been a possibility for us. At present we are participants in the Consultation on Church Union which is working in a continuing process to achieve a form of unity among church bodies. The Episcopal Church has not to date agreed to support this plan.

**Q. Is there an adequate supply of ordained ministers?**

**A.** In domestic dioceses, there are now 12,032 male presbyters and 559 female presbyters. There are 693 male deacons and 264 female deacons. The clergy total is 13,548. The 1983 total was 13,342. The increase of 206 includes 140 female and 66 male clergy. In 1984, 29 females became rectors of parishes, for a current total of 128. At the present time more than half of our seminarians are female. Fewer clergy seem to be retiring early and parish vacancies are declining. The ratio of parochial to nonparochial clergy remains constant at 58 percent (70 percent if our 2,440 retirees are excluded from the total).

**Q. Is the constituency of the Episcopal Church changing?**

**A.** The number of adult baptisms, confirmations and receptions has increased steadily, resulting in a church membership that is now 60 percent non-Episcopalian in origin. Adult converts have increased from 24,693 in 1979 to 29,084 in 1984. There were 9 converts per thousand Episcopalians in 1979; now there are 10.41.



## FEASTS FOR FEAST DAYS

by Virginia Richardson

### Francis of Assisi October 4

Few persons have come as close to living a true Christ-like life as Francis of Assisi. Born in 1181, Giovanni Francesco di Bernardone was the son of a prosperous textile merchant. He had every opportunity wealth, education, and good family could provide but became a dandy and the leader of his social set.

When he was 21, Francis fought in a battle against Perugia. Captured and held prisoner for almost a year, he became gravely ill and began a serious self-analysis. His conversion, however, was not the result of a single revelation. On his way to join the army in Apulia, he heard a voice telling him to return to Assisi. At a party he had a vision he would marry Lady Poverty. And while praying at the crumbling chapel of San Damiano, he heard Christ say, "My house is falling down; go and repair it for me."

To obtain money for San Damiano, Francis sold goods and a horse belonging to his father. Pietro di Bernardone sued. The local bishop who heard the case found for Pietro, and Francis immediately returned the money. He also stripped his clothes off and laid them at his father's feet, saying they were not his and that he had "a father in Heaven and none other." The bishop covered Francis with his own cloak.

#### Chimichangas

Oil for frying  
8-12 flour tortillas  
2 cups shredded meat  
1 cup salsa  
1 cup grated Monterey jack cheese  
1 onion, minced  
Tomatoes, peeled, seeded, diced  
Lettuce, shredded  
1-2 avocados, sliced  
1 cup sour cream

#### Shredded meat

2 lbs. beef or pork  
1 small dried hot pepper (or ¼ tsp. red pepper flakes)  
1 clove garlic  
Water  
Lard for frying

#### Mexican rice and beans

2 tbs. bacon fat or oil  
¼ cup chopped onion  
1 clove garlic, minced  
¼ cup diced green pepper  
2 tbs. bacon fat or oil  
½ cup long-grain rice  
1 cup chicken broth  
½ cup tomato sauce  
½ tsp. salt  
Dash Tabasco sauce  
2 strips bacon  
½ medium onion, chopped  
1 small dried hot pepper  
1 clove garlic  
1 12-oz. can kidney or pinto beans, undrained

Francis' standard of life was the Gospel expressed in a practical following of Christ. He cut himself off from all possessions not through a sense of sacrifice, but because he believed God, who loved him, would care for his needs. And as he went around the countryside preaching the love of God, his obvious joy in life and his total faith in God's word began to attract others.

In time, Francis and his followers traveled throughout Italy and beyond. In 1219, he went to Egypt and the Holy Land with the crusaders. In Egypt, he spoke with Sultan Malik al-Kamil who listened with respect but was not converted.

The next year Francis relinquished control of the order he had founded and gradually spent more and more time in solitary prayer. He also wrote the beautiful "Cantic of the Sun," a song of praise to God the Creator which embodies his faith and philosophy. His health failed. Wracked with pain and almost totally blind, he went to Portiuncula, near Assisi, where he died in 1226, filled with the joy of the love of God.

Franciscans preached that love in the New World as well as in the old. They came with the earliest explorers into Mexico, moving north to the southwestern United States where their enduring influence is seen in the beautiful missions they built. This Mexican-style dinner to honor the man of Assisi is a reflection of those days. It serves 4 to 6.

Heat 2 inches of oil in a saucepan slightly smaller than tortillas. With a potato masher or soup ladle, push tortillas into oil so they form cups. Fry quickly until they puff and brown slightly and drain upside down on paper towels. Fill with ingredients.

Trim meat; cut it into cubes. Put meat, pepper, and garlic in a skillet; add water barely to cover. Cook, covered, over medium heat until meat is fork tender and water has evaporated. Add lard and saute until meat is brown, shredding with a fork; cook until almost crisp.

Heat 2 tbs. fat in skillet; saute ¼ cup chopped onions, 1 clove garlic and green pepper until onions start to turn color. Add 2 tbs. fat and rice; stir until rice is coated and pale yellow. Add chicken broth, tomato sauce, salt, and Tabasco; cover and cook over low heat until liquid is absorbed, about 15 minutes. Fry bacon in a second skillet, then drain it on paper towels. Add chopped onion, hot pepper, 1 clove garlic, and beans to fat in skillet; cover; cook over medium heat, stirring occasionally. Remove garlic and pepper from beans; using a slotted spoon, transfer beans to rice. Crumble bacon; add. Blend beans and rice together.

Rev. Dr. Thomas Staley was consecrated in London to be the first Bishop of Honolulu.

When the king died in 1863, Emma and his brother, Kamehameha V, continued his work on the Church's behalf. Emma traveled to England to raise funds for a cathedral which was begun in 1867 and named St. Andrew's in remembrance of the day Kamehameha IV died.

#### The Proposed Additions

**January 12**  
Aelred, abbot of Rievaulx, 1167  
**September 1**  
David Pendleton Oakerhater, deacon, missionary of the Cheyenne, 1931  
**September 9**  
Constance, nun, and her Companions, commonly called "The Martyrs of Memphis," 1878  
**October 15**  
Teresa of Avila, nun, 1582  
**November 20**  
Edmund, King of East Anglia, 870.  
**November 25**  
James Otis Sargent Huntington, priest, monk, 1935  
**November 28**  
Kamehameha and Emma, King and Queen of Hawaii, 1863, 1885

### Saints

*Continued from page 12*

the Holy Cross in 1881 and was a one-man monastic community until 1888. He lived at a time when neither religious orders for men nor Christian social service societies existed in the American Church, his ministries including work among German immigrants on New York's lower East Side, unmarried mothers, and schools in Connecticut and Tennessee. No great orator, he possessed a sense of humor and a reconciling nature.

Joseph Fletcher writes of him, "He was a Christian radical for his day, not for ours, . . . a man of liberal temperament and conservative mind."

**Kamehameha and Emma:** ". . . by thy grace grant that we, with them . . . may attain to that crown that fadeth not away . . ."

Kamehameha IV came to the throne of Hawaii in 1854. With his queen, Emma, he began a movement to found an Anglican Church, the king himself translating *The Book of Common Prayer* into Hawaiian. The pair offered land for a church and rectory and an annual grant of money, and in 1861 the

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