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Cinderella bows to the prince at Seabury Hall [see p. 16].

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## The Living Church

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April

20. Easter 3/Easter 4
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NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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# AROUND & ABOUT

— With the Editor —

TO A READER IN TEXAS WHOSE NAME  
I CAN'T DECIPHER:

I'm answering your letter here, partly for the reason stated above and partly because your question is of general interest and considerable importance: Why do believing Christians differ so widely in social philosophies, either conservative or liberal?

The answer, I think, is theological rather than philosophical, and the great divide between them is about the Fall of Man. The liberal doesn't really believe in the Fall, at least not decisively, and he is optimistic about man's nature and condition. The conservative, though optimistic about God if he is a Christian, is pessimistic about man's unredeemed condition and sees man as fallen, with no power of himself to help himself. This difference explains their differing concepts of the proper roles of social institutions. Richard Niebuhr states the distinction thus:

"Conservatism is a logical consequence of the tendency to think of law, state, and other institutions as restraining forces, dykes against sin, preventers of anarchy, rather than as positive agencies through which men in social action render positive service to neighbors advancing toward true life."

You can examine their respective assumptions about the human condition in the writings of St. Paul and St. James. James is the prototypical Christian liberal, Paul the Christian conservative with respect to (a) human nature and what ails it, and (b) the proper roles of social institutions. As Paul, a good Roman, sees it, civil government is God's instrument, not

for building Utopia but for preserving us all from the anomia and anarchy that result from our inability, as fallen beings, to live with one another except under the restraining hand of the magistrate.

James, by contrast, thinks that all we need to do in order to be good is to make up our minds and wills to be good. If he is right, there's no reason why we shouldn't use our social institutions to do God's work for him and to build his kingdom of heaven here on earth.

It seems to me that Christians with their heads tightly screwed on will take the Pauline position.

NOTE TO THE HONORABLE JUDGE GEORGE GARRETT OF KINGSFORT, TENN.:

I see by the papers that you have ordered convicted child abuser Jerry Vermillion to study what the Bible says about disciplining children and then submit a report to you on his findings. I commend you for your desire to find some way other than that of sending him to jail for bringing the offender to a better mind, but as an old Bible buff myself I earnestly hope that Mr. Vermillion doesn't find his way to some passages, such as *Leviticus 20:9*: "Every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him." Mr. Vermillion hit his 12-year-old stepdaughter with a boot. If she curses him, we surely don't want to see her hit with stones until she is dead? Of course, that's an extreme case of unreformed primitivism, and if Mr. Vermillion were to go to a good modern seminary for guidance he would have no trouble finding an expert to explain it away. But it seems to me that you have given this offender an assignment positively dangerous to your good purpose. If the man can read, he can read into the Bible anything he wants to read out of it. Blake put it well: "Caiaphas was, in his own mind/ A benefactor of mankind,/ And read the Bible day and night."

Besides, where in the United States Constitution do judges find authorization to impose sentences of this sort—studying the Bible, attending church, etc.? I should have thought that the Supreme Court would have outlawed it long before this, as ought to be done. It breaches the wall between church and state. And as a lover of Bible and church I don't like to see anybody "sentenced" to either.

## Dreams

Sometimes  
Dreams must be  
Taken  
Down from  
An ivory tower  
And  
Placed in a  
Comfortable position  
On earth.

Mary Imogene Harris

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**Letters**

*No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.*

**JCER's Statement**

You will see from its recent statement, that the Joint Commission on Ecumenical Relations thinks that the Episcopal Church must make its own decision on the matter of women in the priesthood. It admits that this matter "should be of concern to all parts of the universal church," but goes on to say that there is "no reasonable hope" for the convening of an ecumenical council on the matter.

Some of us believe that neither the Episcopal Church nor the whole Anglican Communion has the right to make such a decision on its own authority. We too long for the day when an "ecumenical council" would be a possibility, but like the JCER we don't think that is possible today.

However, it is possible today for the Anglican Communion to enter into conversations with the Romans and Orthodox, and smaller catholic bodies, on the matter under discussion. This has not been done. It is obvious that it will not be done, not for reasons of "difficulty," but because those who are pushing for this change are more or less indifferent to what the consensus of Catholic Christendom might be. But if we can discuss eucharist and orders with Rome, why can't we discuss whether or not women are capable of priesthood?

(The Rt. Rev.) STANLEY ATKINS  
Bishop of Eau Claire

Eau Claire, Wis.

**Women and Leadership**

The Rev. Charles Price, professor of systematic theology at Virginia Seminary, in the recently issued Forward Movement tract "Ordination of Women in Theological Perspective," makes the principal point that this is a question of leadership—that women have now attained such an accepted level of leadership in our modern world that they can be accepted as "representative" as priests and bishops in the church.

I agree with Prof. Price that for the church this is indeed a question of leadership. But I disagree with the premise that women have now attained the degree of leadership in the affairs of the world that would make them acceptable leaders of the church. We have many denominations and sects with feminine leadership, but I don't believe the Episcopal Church is ready to follow their example.

Advocates of the new "liberation theology" make this question of ordination of women a matter of freedom — the right of individuals to aspire to any position of leadership in the church that they choose. The authors of "Women Priests — Yes or No" assert that women have always been suppressed and deprived in the church, and

therefore ordination is the righting of an ancient wrong.

I am not against freedom or the rights of individuals, whether social, political, or religious. But this question of ordination of women to the priesthood and episcopate is a matter of church leadership and transcends individual aspirations. As Dr. P. T. Forsyth wrote in his "Work of Christ," salvation was wrought for a community, a church, rather than for individuals. Christian ministry has never been denied to women, nor ever will be. But I think the church will not serve the world better by discarding the historic episcopate.

(The Rev.) DONALD C. LITTLE  
Macon, Ga.

**The Right Question**

I am delighted to see the issue that the Rev. Gilbert Dent points out [TLC, Mar. 23] concerning the way in which the Philadelphia ordinations have raised the issue of the nature of the holy catholic apostolic church, particularly in the way that the Holy Spirit works.

The issue he discerns seems to me to be crucial. I differ from him insofar as I come from the Anglo-Catholic roots of Anglicanism, but I hope this issue will receive much attention in the church.

The charismatic movement also has brought this issue very much to the fore: How does the Holy Spirit work? In us as individuals? Is this small, inner voice the voice of the Holy Spirit? Or is it of the devil? Or is it a secular conscience which our culture has developed in us? How can the church be sure that she is responding to the Holy Spirit and not to some other spirit?

Personally I don't see the Philadelphia ordinations as a threat to the work of the Holy Spirit in the church. I see these as irregular ordinations which were undertaken to pose this very question: Is the church so bogged down in bureaucracy and legalism that it cannot distinguish true collegiality and true working of the Holy Spirit from bureaucracy and legalism?

Whatever the final dictum on the Philadelphia ordinations may be, and I hope that they will be regularized, I'm sure that the Rev. Mr. Dent has raised a vital question.

JANE L. KEDDY  
Wakefield, Mass.

**Need for Self-discipline**

Those of us who have served many years as vicars and rectors of churches large and small are deeply alarmed by the events now taking place in our beloved Episcopal Church. We see people torn by the divisions being forced on them by revisionists and the activists who do not seem able to appreciate decency and order and who wish to force issues rather than take the legal and traditional methods of solving them.

A short time ago I read a statement made by the Bishop of Southwell, the Rt. Rev. Denis Wakeling in the *Church Times* [Jan. 10]. He said, "We are being conned into accepting the idea that self-discipline is ir-

*Continued on page 20*

# The Living Church

April 20, 1975  
Easter 3

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## EPISCOPAL CHURCH

### Board Reports It Cannot "Try" Four Bishops

An Episcopal Church Board of Inquiry has ruled that it is "without jurisdiction" to deal with charges against four bishops who took part in the irregular ordination of 11 women deacons to the priesthood. The service was held in Philadelphia last summer.

By a vote of 8-2, the panel of clergy and laity said that in terms of canon law the House of Bishops is the "proper forum" for considering the charges because the "core of the controversy here is doctrinal."

The four bishops were charged by four colleagues on non-doctrinal grounds. But a majority of the 10 member inquiry board found that doctrine and procedure could not be separated in the case.

Were it not for the "mixed nature of the issues," the board said, "our judgment would be that upon the evidence presented to us there is more than sufficient ground" to put the four on trial. It also observed that ordaining women to the priesthood is contrary to present Episcopal Church teaching.

Episcopal Church law requires that charges against bishops on doctrinal matters must be handled through procedures within the House of Bishops.

It would require accusations signed by 10 bishops to launch a possible trial in the House of Bishops. Once such charges were filed with the Presiding Bishop, two-thirds of the qualified members of the house would have to endorse referral to a trial court.

The four bishops charged with taking part in the ordination of the Philadelphia 11 are Daniel Corrigan, retired former Suffragan of Colorado; Robert L. DeWitt, resigned Bishop of Pennsylvania; Edward R. Welles, retired Bishop of Missouri; and Jose A. Ramos of Costa Rica.

Bishop Ramos' case was considered separately because of questions concerning the nature of his participation. It develops he did not take part in the actual ordination.

According to the majority of the board members, the basic doctrinal issue in the controversy is not whether women should be ordained to the priesthood, but "whether this church's understanding of the nature of the church and the authority

of the episcopate permits individual bishops, by appealing solely to their conscience, to usurp the proper functions of other duly constituted authorities in this church."

Those filing the charges claimed that the four bishops had ordained women in violation of canons, ordained persons not endorsed by diocesan standing committees as required, and did not have the permission of the present Bishop of Pennsylvania to ordain in his diocese.

"The accused have stated their belief that the church was violating God's will in barring women from the priesthood and offer this belief as justification for their conduct," the majority report of the inquiry board said.

The majority held that failure to take jurisdiction should not be interpreted "as concerning alleged conduct which constitutes substantial breach of order." The conclusion was that violation of order, or procedure, should not be tried alone.

Ordination of women, the majority said, is "teaching publicly" a doctrine contrary to that held by the church."

A minority report, signed by two board members, argued that the charges were within the jurisdiction of the panel and that the evidence against Bishops Corrigan, DeWitt, and Welles was "amply documented" to warrant trial. The case of Bishop Ramos was said to be "unclear."

Reports of the board were filed with the Presiding Bishop, the Rt. Rev. John M. Allin, early in March but not released until March 26.

Bishop Allin sent copies of each to members of the House of Bishops. "If the house decides that further action is necessary," he wrote in a covering letter, "the matter can be on the agenda of our next meeting in Portland, Maine, in September."

Charges against the four bishops were filed last August by four bishops of Province V—Albert W. Hillestad of Springfield; Stanley Atkins of Eau Claire; William Brady of Fond du Lac; and Charles T. Gaskell of Milwaukee.

Members of the inquiry board were named by a committee of three bishops appointed earlier by the Presiding Bishop to determine whether, if the alleged actions took place, they violated the canons. The three, one diocesan and two suffragan bishops, were Christoph Keller, Jr., of Arkansas, Hal R. Gross of Oregon, and John T. Walker of Washington.

Their decision being in the affirmative, the three bishops then named the following as members of the inquiry board: The Rev. Frs. Charles G. Newbery, rector of St. John's Church, Locust Valley, N.Y.; Edwin A. Norris, rector of the Church of the Ascension, Chicago; and Edward W. Rodman, assistant to the Bishop of Massachusetts; the Very Rev. Roland Foster, dean of General Seminary, and the Very Rev. John D. Spear, dean of St. James' Cathedral, Fresno; Mrs. Jean Jackson, Lake Oswego, Ore., a member of the church's Executive Council; Mrs. Martha Wilson, Savannah, Ga., also a member of the Executive Council; Dr. Cynthia Wedel, former president of the National Council of Churches; Sherwood W. Wise, Jackson, Miss., an attorney; and Dr. Clifford Morehouse, Sarasota, Fla., former president of the House of Deputies.

Fr. Newbery was chairman of the inquiry board and voted with the majority.

Fr. Norris and Dr. Morehouse filed the minority report.

## CHURCH AND STATE

### FBI Erred?

The FBI was apparently wrong, in 1969, in believing that its "guidance" in data gathering resulted in termination of church funds to a Jackson, Miss., civil rights project.

Despite indications to the contrary in newly disclosed FBI documents, a 1969 Episcopal Church grant of \$6,600 to the Jackson Human Relations Project was paid. The church later—1970-73—gave nearly \$60,000 more to the project.

The FBI documents, released in response to a lawsuit, say that in September, 1969, the Jackson office notified J. Edgar Hoover that the funds had been "discontinued . . . due to development of derogatory information" on a black Baptist clergyman associated with the civil rights project.

That "derogatory information" according to the documents, was collected by an unnamed "churchman," said to have gone to the FBI for help in conducting an "investigation" of the clergyman, the Rev. Donald W. Jackson, now known as Muhammed Kenyatta.

Another entry states that the man reported back that "based on information he developed from guidance provided by the FBI" he had data he believed "would

have a detrimental effect on all future funding" of the project.

While the documents indicated that at least one of the "churchman's" approaches to the FBI came in August, 1969, the initial grant to the Jackson organization was approved in May, 1969, by the church's Executive Council on a 13-12 vote, with the endorsement of the then Bishop of Mississippi, the Rt. Rev. John M. Allin, now Presiding Bishop. Eight council members asked that their "no" votes be recorded.

"No one was authorized" to make an investigation in August (1969), Howard Quander told reporters. Mr. Quander, who has long been involved with church grant programs, is now a staff member of the church's committee for Community Action and Human Development (CAHD).

There are hints in the FBI documents, which contain deletions, including proper names, that the "churchman" may have had contact with the Jackson FBI prior to August, 1969. The FBI seemed to have thought that the individual was conducting an official investigation.

Mr. Quander said that he himself had carried out the field screening on the Jackson process, prior to May, 1969, and that no link was made with the FBI.

The documents were made public in response to a lawsuit by Mr. Kenyatta, founder of the Philadelphia Black Economic Development Conference (BEDC).

A considerable file on Mr. Kenyatta, who was later to be associated with the Black Manifesto movement, was assembled by the FBI's now defunct Counterintelligence Program (Cointelpro). The clergyman was on the agency's "agitator index" in 1969.

Episcopal Church grants were made to the Jackson civil rights project through the General Convention Special Program (GCSP). While the program has since been phased out, similar work is being carried on through such committees as CAHD.

Records show that the last two quarterly payments of the \$6,600 grant were made in October, 1969, and January, 1970, after the FBI entered the notation that the funds were "discontinued."

Prior to the approval of the \$6,600 grant in May, 1969, an emergency grant of \$2,000, was approved by a GCSP committee. The latter amount became a part of the \$6,600 grant.

In August, 1970, the screening and review committee of GCSP approved a \$20,000 grant to the Jackson project, along with an additional \$10,000 matching grant. Very little of the latter was collected. The \$20,000 grant was approved at the October, 1970, meeting of the Executive Council.

Another emergency grant of \$2,500 was voted in March, 1973, and in October of that same year, the sum of \$34,160 was authorized.

[Episcopalians who attended General

Convention II in 1969, at the University of Notre Dame, South Bend, will remember Mr. Kenyatta as one of two men who wrested the microphone from a speaker at the first plenary session. He and the Rev. Paul Washington wanted immediate consideration of demands for \$3 million in reparations from churches for the Black Economic Development Conference. Mr. Kenyatta also demanded \$200,000 for BEDC, a sum that was later raised and channeled through the then National Committee of Black Clergy for BEDC.]

#### PRESIDING BISHOP

### Undecided on Ordination

The Presiding Bishop does not know how he will vote on the question of ordaining women to the priesthood.

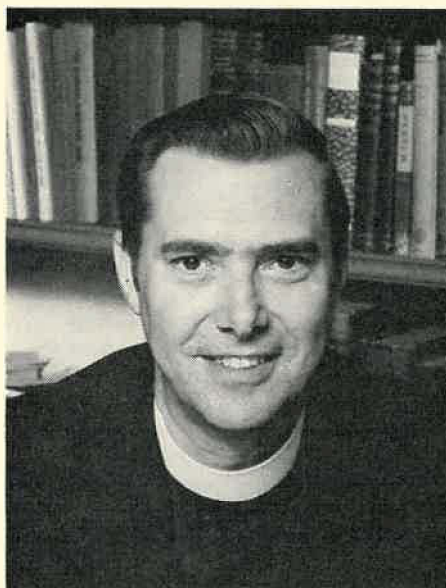
"Some days I feel like voting 'yes'; some days, 'no.' Today, I don't know how I'd vote," he said while in Palos Verdes Estates, Calif.

The Rt. Rev. John M. Allin said he considers women's rights "a major issue" but he added that the church does not have "the luxury to concentrate on only one problem. I don't believe it (women's ordination) can be dealt with in isolation."

In an interview with the *Los Angeles Times* he said he hopes the church could resolve the issue of women priests through "parliamentary debate."

Bishop Allin said the Episcopal Church is "hung up on professionalism" and its ministry "needs renewal."

Many members are confused about the role of the Presiding Bishop, he told the *Times* reporter. Instead of a "judicial office", as some think, Bishop Allin said, "my role is an enabling one. Leadership is distinct from decision making."



The Rt. Rev. William G. Weinbauer, 50, Bishop Coadjutor of the Diocese of Western North Carolina since September, 1973, is now head of the diocese succeeding the late Rt. Rev. Matthew George Henry.

#### UNITED METHODISTS

### Homosexuals Opposed for Ministry

Two United Methodist bishops have informed their conferences that they are strongly opposed to proposals to ordain homosexuals to the ministry.

Bishop W. Ralph Ward of the New York Area, who also is the new president of his church's Council of Bishops, and Bishop Joel D. McDavid of the Florida area, issued separate statements on the matter.

In a statement sent to the 12 district superintendents in his area of eastern New York, western Connecticut, and Vermont, Bishop Ward declared it was his "firm conviction" based upon the tradition "of our church as related to the ministry that there is simply no way that the United Methodist Church is going to approve for the ordained ministry persons who are homosexual."

He acknowledged that "such a stance may seem to some unbending, if not reactionary," but added that "in these critical times those women and men ordained to the ministry must possess God's finest gifts and graces."

Bishop McDavid's statement was issued jointly with the 12 district superintendents of the Florida Conference.

"We do not think that practicing homosexual persons would be generally acceptable as pastors or associate pastors to children, youth, and adults in our local churches, nor do we believe they should be," the statement said.

It expressed belief that "the nature of ordination and the rights of conference membership should be studied carefully before any serious consideration is given to the proposals to ordain persons."

It also said that "those who are ordained by our church carry our approval and endorsement for ministry in an appointive system. Under the circumstances we have the right to expect those who are ordained to be prepared and qualified for ministry in local churches."

#### WYOMING

### Influx Causes Problems

A huge influx of people into Wyoming because of heightened coal mining has caused many problems for churches and church members, according to the Rt. Rev. David R. Thornberry.

"The six or eight small communities which have grown so rapidly are having a tough time adjusting to the influx," the Bishop of Wyoming said in an interview with the *Denver Post*.

The Wyoming Christian Coalition, comprised of lay and clerical representatives of the major religious bodies, is attempting to help solve the various problems of a small town which, almost overnight, doubles, triples, or quadruples in size.

"We discovered in most towns that there was hardly any communication between the original residents and the newcomers," the bishop said. "We also discovered there was little communication among people representing various agencies within cities and counties. And plans were being made to deal with the new population, but the new people were not even represented at the planning meetings in some instances."

Many residents of the little communities are "uptight about the new people," he said. New residents often live in house trailers and are sometimes referred to as "trailer trash" or "migrants" by the original residents.

Crime is up and there are more social and mental problems, the bishop said.

There were ecological problems connected with strip mining, he noted. "We know the country needs the energy. Our civilization is built on energy and without it we will cease to be a modern industrial nation," Bishop Thornberry said. But on the other hand, "our land is very fragile. We do not have deep rich soil; when the surface is disturbed it is impossible to replace."

As a clergyman, the bishop is concerned with the tensions he sees developing among people. He often takes time to visit trailer courts, knocking on doors, "asking people what we can do for them. I found one of the biggest problems in one town was that the newcomers had no large meeting room where they could gather to discuss problems."

The bishop found some parish houses that were used only once or twice a week so the "need was paired with the solution," he said.

The problem will continue, the bishop predicted, as the mines decide on ways to ship out the coal. "Some states want us to build the power plants and ship out the power, but of course Wyoming doesn't want the pollution any more than any other state wants it." Others have suggested using slurries to take the coal across several states. "But in that case they're using our water and we don't have much water," he noted.

He estimated now the influx of new workers ranges from 75,000-80,000, a figure that does not include wives and children.

## ENGLAND

### Euthanasia Bill Not Justified

A change in British law which would permit euthanasia, or mercy killing as it is popularly known, would not be justified in the opinion of a top level Church of England committee.

The committee did draw a distinction between euthanasia, which implies killing, and decisions not to preserve life by artificial means when it would be better for the patient to be allowed to die. Such decisions coupled with a determination to

give the patient as good a death as possible may be quite legitimate, it said.

The report maintained that if all the care of the dying were up to the standards of the best, there would be few cases in which there was even a *prima facie* argument for euthanasia; better alternative means of alleviating distress would almost always be available if modern techniques and human understanding and care of the patient were universally exercised. It should be the aim to improve the care of the dying, in hospitals and hospices and in their homes, to as near this standard as the money and staff available will allow.

"We think that, at present, ignorance and mistaken ideas are a greater obstacle than shortage of money or staff," the committee said.

The group admitted that in situations in which, for any reason, the techniques to which they refer are not available, "exceptional cases could conceivably arise in which deliberate killing could be morally justified as being in the best interests of the person concerned."

The committee was formed in 1970 in the wake of rejection by parliament for the second time, of a bill to legalize voluntary euthanasia.

Its chairman is the Rev. Michael A. H. Melinsky, honorary canon of Norwich Cathedral and chairman of the Institute of Religion and Medicine. Other members are clerics, and medical and legal authorities.

### Liquor-Free Nightclub a Success

What is reported to be Britain's first liquor-free nightclub is described as unique and exclusive.

The club, "Sobers," in Salford, near Manchester, has two bars which sell only soft drinks, a restaurant, a discotheque and cabaret, a sauna, gymnasium, solarium, and exercise classes. It was established by Norman Sykes, a recovered alcoholic and a former professional football player, who is particularly concerned about younger people getting involved in drink.

"There's nowhere for them to go except the clubs and the pubs," he said. "Where else can they have a good night out with their work-mates and friends? Where else can anyone go for a meal, an evening's entertainment and a drink, and drive home safely?"

"Sobers" is the first venture of its kind by the Sobriety Circle, which was founded in 1973 by Mr. Sykes as a non-profit concern. Funds raised go not only to provide much needed social facilities for people who, for one reason or another are non-drinkers, but also to establish advisory centers for people with drinking problems, hostels for those trying to fight the problem, and education centers for those who are unaware of the problem.

## MEXICO

### Priests Deposed at Convention

Three priests were deposed by the Rt. Rev. José G. Saucedo of the Diocese of Central and South Mexico on the grounds of "conduct unbecoming a priest" and "violation of ordination vows."

The three priests were suspended last summer and were forbidden to exercise their priestly functions. However, they held services on several occasions and also disrupted several of the bishop's visitations.

When the roll of clergy was called at the recent diocesan convention, one of the three priests asked why his name was not on the list.

Bishop Saucedo replied that his name had been omitted because of the suspension last year. After a period of disruption the meeting resumed, but again came to a halt after several reports had been presented.

At this point, the bishop asked that the meeting be adjourned to the adjacent chapel for the purpose of a special session. Fifteen minutes later, the bishop appeared in cope and mitre and read the act of deposition from the altar.

Deposed were the Rev. Samuel Ramirez, the Rev. Jorge Martínez, and the Rev. Martiniano García. All have been in the ministry for more than 10 years and at one time or another, each had been on the staff of St. Andrew's Seminary in Mexico City.

The deposed priests remained in the meeting for the last part of the morning session.

Then outside, they and some followers—about 25 in all—shouted that the deposition was an unjust act and that they intended to proceed with legal action against the church and the bishop.

The remaining convention meeting was held as scheduled, but a sense of expectation and anxiety permeated all sessions. During the second day of convention, business was conducted in an orderly fashion, with only delegates permitted to enter the diocesan center.

Bishop Saucedo reported that the process was "sad but the only thing that could be done to preserve the peace and unity of the church."

## CONVENTIONS

### Women, Money, Revision

The 144th convention of the Diocese of Alabama, which was held in Birmingham, had one afternoon given over to debate on the subjects of ordination of women to the priesthood and Prayer Book Revision.

Delegates voted 128-73 favoring the ordination of women.

Two resolutions expressing dissatisfaction

*Continued on page 22*

# Meditation For Young People

*A successful experiment*

*at St. Thomas Church Choir School*

By J. DOUGLAS OUSLEY

In recent years, many people, influenced perhaps by the new popularity of Eastern religions, have become interested in meditation. And in the church, many are finding that techniques of Christian meditation formerly used only by members of religious orders and other "contemplatives" can be put into practice in their own lives. Christians are discovering that meditation increases their sensitivity to God's presence, making possible immediate experience of God. Meditation leads to a deepening and broadening of the inner life, which may have been nur-

tered in the past mainly by formal prayer and corporate worship.

If adults in ordinary life can benefit from meditation, why not young people? There seems to be no theoretical reason why not. So I decided to try meditation in my sixth and seventh grade theology classes at St. Thomas Church Choir School. At the least, the boys would be confronted with the possibility of quiet contemplation in a world filled with electronic stimuli and urban noise. And in meditation they might find personal religious experience which they were unable to discover elsewhere; it would provide an avenue for development of their interior lives.

The meditation sessions seem to have been highly successful. The students enjoyed the preliminary exercises and found it possible to meditate in a great number

of ways. Almost everyone was able to feel at peace with himself in God's presence. In addition, some boys reported particularly vivid spiritual experiences. This was of course only a beginning; one would not expect that these classes could provide results comparable to those obtained through daily meditation over a period of years. But the first fruits indicate that further growth will occur with practice.

At the time we began meditating, I was not aware that such activities were particularly unique. But discussions with other teachers and clergy have suggested that they are not being carried out in many other places, and that there might be some general interest in our experiences at St. Thomas. So it seems worthwhile to describe the meditations in some detail:

1. **Physical conditions.** We used a large relatively quiet room with thick carpeting. For most exercises, the boys lay down on the floor a few feet apart from each other; occasionally, they sat on the floor cross-legged. Most exercises were performed with eyes closed.

2. **Body relaxation.** First the boys were asked to make themselves as comfortable as possible, the ultimate goal being that they could "forget" about their bodies. They checked each part of their bodies mentally, concentrating on tension in each area until it was removed. (Of particular importance were the leg, shoulder and neck muscles.) As a check to make sure their bodies were relaxed, the boys imagined themselves to be very small, small enough to take an imaginary journey through the body to remove any remaining tension. They took particular care to insure that the parts of their bodies touching the floor were so relaxed that they felt they were "melting into the floor." The resulting detachment allowed the boys to remain virtually motionless for the duration of the meditation.

3. **Mind relaxation.** At this point the boys attempted to "relax their minds." They were encouraged to let their con-

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*The Rev. J. Douglas Ousley teaches theology at St. Thomas Church Choir School in New York City.*



cerns, worries and other thoughts "drain away." One way of doing this was to imagine a blank wall, concentrating on it inwardly. After a few minutes of mind relaxation, they were really to begin meditating.

4. **Types of Meditation.** The forms of the meditations varied with their contents. Sometimes I would intervene periodically throughout the meditation to keep it progressing; other times, directions would be given at the beginning and then silence would be maintained until the end of the meditation (15-25 minutes).

Scripture was a good source of meditations. Sayings of Jesus, such as the "I am" sayings; verses about God, such as "God is Love," and simple stories and parables were found useful. The boys were instructed to consider the scripture inwardly, holding it before their interior selves and continuing to repeat it if they wished. (This seems to be one way of "inwardly digesting" the text!)

The image of Jesus on the cross was an especially powerful subject, as would be expected. Also some of the "scenes" from the *Spiritual Exercises* of St. Ignatius provided suggestive imagery. (Penitential exercises from this source were tried as well.)

Because of its popularity in the Eastern churches, the "Jesus Prayer" was tried. Despite the somewhat antiquated language ("Lord Jesus Christ, Son of God, have mercy on me, a miserable sinner") this prayer, repeated like a mantra over and over, was surprisingly effective. And, though little had been done with breathing techniques other than practicing regular, controlled breathing, the boys were able to coordinate interior repetitions of the Jesus Prayer with their breathing.

Students also tried meditating on the Lord's Prayer—either by slow repetitions, linked with the breathing, or by giving a few minutes to each phrase of the prayer in turn.

Finally, the boys were asked to contemplate, without words or images, the presence of God. (An alternative subject was the love of God. These meditations could also serve as closings for other meditations.)

5. **Future Projects.** Continuing the program past the introductory level requires greater personalization and development of the meditation techniques. Each boy will have to discover his own individual "style," the subject and technique of meditation best suited to his spiritual temperament. A teacher who knows where each student is spiritually will be helpful in assisting further growth. And the student will have to work, daily if possible, to strengthen the technique that can only be superficially acquired in weekly classes. Disciplined work should carry the students past the ephemeral excitements of beginning meditation, to the inner peace which passes all understanding.

April 20, 1975

# The Quiet Revolution

## An assessment of the Sunday school situation

By SUSAN M. CLARK

Some years ago on these pages [TLC, Feb. 21, 1971] the Rev. Urban T. Holmes, now dean of the School of Theology of the University of the South, agonized over the general ineffectiveness of the Sunday school and could arrive at no better a solution than to "'clear the decks' in order that methods and structures appropriate to the church today may be developed." The countering argument (May 16, 1971) suggested that until we could learn to worship with our children,

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the Sunday school would persist. Now, four years later, an assessment of the Sunday school situation shows that we are beginning to do just as Fr. Holmes fretfully hoped for as the countering argument is slowly becoming reality. Here and there we are beginning to worship with our children and in the process the decks are indeed being cleared, seemingly unnoticed by most parents, teachers, children, and clergy except on an action level.

What has caused this?

About the time of these previously mentioned articles, we (the Episcopal Church) began to admit our young children to communion. We no longer insisted that they earn their way to God's table but rather began to acknowledge that all of God's children need the nourishment which is freely given. So imper-

ceptibly for those parishes which began to feed their youngsters along with their adults the form of Sunday morning began to change. Our services became less stilted if noisier, long sermons at the family service took on different dimensions, and a note of familiarity or community crept in, but we found that we could worship together. Through the necessary adjustments that took place and are still taking place the idea that Sunday mornings are primarily liturgical began to permeate the consciousness of perceptive teachers who then acted instinctively. Rather than spend Sunday classes vainly pushing their children through successive steps of enlightenment until they were worthy of receiving communion, the teachers began to use their material liturgically.

This may be more easily seen by using the model of a Sunday morning that a participant in an ecumenical teachers' training session placed before us one day last fall. In his church all the congregation gathers together for the service of the Word. At sermon time, at the time of preaching of the Word, all break into groups which actually move out of the church proper into various parts of the building. Here the Word is proclaimed from preaching to film strips, through art, drama, and music, in a variety of ways appropriate for the age level involved. After 45 minutes or so, all then gather back in the church proper to continue with the eucharist. In this way it is plain to see what is happening on Sunday morning. It is a liturgical experience (the work of the people), and even if we are accustomed to church school and adult education classes and/or coffee hours after the service we can still see that they retain this liturgical aspect.

We can also see that the emphasis of the morning is not on education in the manner in which we usually define this word, that of climbing through successive steps of enlightenment. Necessarily, then, the methods and outcome of such a morning are decidedly different from what we have persisted in expecting of an educational experience. The teachers who have instinctively acted upon these changes (for we are now only beginning to document what is going on) have found the impossible job thrust upon them suddenly possible. They are no longer unfit for their task. They no longer have to drag their students through a step by step curriculum which they feel basically unprepared and untrained to do. They no longer have to worry about getting a modicum of information into the kids every Sunday and then coping with those who weren't here the Sunday before. Instead they may live and act out the gospel with their kids and in this manner carry out the process of Christian formation.

Now for those of you who are nervously wondering if this will not perpetuate a mindless partying at the worst and an ignorant, vocationless laity at the best,

let us see what are some responsible ways in which adults may deal with youngsters. It is at this point that I would refer you to Ronald Goldman (*Readiness for Religion*, Seabury) whose research has outlined developmental stages through which children pass. He clearly describes the limitations imposed by immaturity and inexperience in each stage of religious development. The adult's role is thus seen as that of expanding religious experience while at the same time not rushing or jumping ahead beyond the capabilities of any given stage. Quite naturally Goldman's theories may be used to undergird an appropriate Sunday morning's activities, as well as a week day educational program. In this way children may acquire the experience and maturity necessary for reflection and articulation which cannot happen before the approximate age of 13. It is at this point that the articulation, the words, the education we hold so dear may begin.

Often enough it has been pointed out that Christianity is an adult religion and that what we really should be doing is educating adults. Somehow we never quite get around to this in any consistent manner for always we operate on the supposition that we must get to the children first and this activity has exhausted us for any further effort. The parents eventually give up trying to get the kids to classes, and the teachers, recognizing the inconsistencies between verbiage and actuality, give up teaching. Finally the real "teachers," the trained laity and clergy, prefer not to deal with young children for reasons they cannot quite pin down but which they know as real. It is because children cannot handle the adult reflection upon experience (which youngsters lack) and the conceptualization (which immaturity prevents)—the heart of Christian articulation.

Nevertheless, there are valid religious insights available to all ages and we are starting to recognize this by admitting young children to the Lord's table. At the same time this procedure has brought us to the point at which adult education is possible. There is the possibility now of a logic to our actions. At last we may be seeing that schooling is not what we are about in the church. Can you imagine a child growing up without schooling, without passing through successive steps of enlightenment to greater and greater degrees of knowledge or religiosity as the case may be? Except, that, as we all know, at each step in the schooling process a number drop out certified as unfit for the next step until at last the majority are certified as useless to our system. Is this what we have been doing with our educational program? Have we been certifying the majority of our laity as unfit while we fitfully wail over our educational system?

Perhaps this unremarked revolution in the Sunday school is clearing the decks. Perhaps.

# An Unusual Day Camp

By SAM ZIMMERMAN

An unusual day camp in Greenville, S.C., is doing much to bring together people of all faiths, races and economic classes, while providing pleasure and enrichment for a large number of children.

The day camp is conducted at St. Philip's Church, whose vicar, the Rev. Lynn P. Smith, is white while the small middle and upper middle income congregation is black.

St. Philip's, Christ Church, with its large congregation of middle income to wealthy members, and other churches are sponsors of the camp. The day camp serves children of all denominations who live in and around Greenville. "The resource people who have helped us with our project by visiting the camp and talking with the children range from Mayor Max Heller to an FBI agent," said Fr. Smith during a recent interview.

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*Sam Zimmerman, former education writer for the Greenville Piedmont, is administrative assistant for community relations with the County School District, Greenville, S.C.*

*Aside from the benefits to the children  
who attend the day camp, the involvement of the church  
in the community it serves is another objective*

"We even had a bishop speak to the children," the graying priest added proudly. He was referring to Anglican Bishop Ralph S. Dean, former Executive Officer of the Anglican Communion and now assistant to the rector at Christ Church.

Fr. Smith said he got the idea for a camp that would run six weeks, instead of the usual one or two, some three summers ago because of what he saw around him.

"We're trying to do something to help these children out here," he said. "A mind is a terrible thing to waste." Many of the youngsters who attend the camp come from low income families and are at loose ends during the months that schools are closed.

The Rev. David Stewart agreed with Fr. Smith. The young assistant to the rector at St. James Church said, "We saw a need out here that is genuine."

Fr. Stewart, who helped for the two days each week of camp, said, "We are trying to tell these kids that they're worth having a summer program for."

Fr. Smith has been successful in persuading black and white churchmen to cooperate in presenting religious services for the young people, with Protestants, Roman Catholics and Jews taking part.

A Roman Catholic priest, the Rev. Martin Bangert, has been one of his strongest supporters. Fr. Bangert often sent a young seminarian, Brother Gary, who was in training at St. Anthony's, when he was unable to come himself. Rabbi Aaron Gottesman has also been a staunch supporter. The Rev. J. B. Cooper, a black minister and former superintendent in the United Methodist Church, who is now pastor at St. John Wesley Methodist Church, also has played an active part in helping with the camp.

Youngsters at the camp were thrilled at being able to sit in a patrol car and operate the siren while wearing the hat of a patrolman from the City Police Department.

"The policeman who made the presen-

tation handcuffed some of them to a tree and they all loved it," said Fr. Stewart. It was the first time that some of the children had ever had a close look at a friendly policeman.

"We had presentations from the County Health Department, the Naval Reserve Center, the County Extension Service, the Fire Department and the Greenville County School District," Fr. Smith said.

In addition, both boys and girls took great delight in the presence on the playground of professional football player, Sammy Wyche. Wyche was then back-up quarterback for the Washington Redskins. He formerly attended Furman University and operates a sportshop in Greenville.

The camp's benefits to children who attended are obvious. However, Father Smith makes no bones about another objective: the involvement of the church in the community it serves.

"We want to get the church involved in the community, and reaching adults through their children is one way of doing this," he declared. The determined clergyman is considering an outreach type program to follow up the summer camp in keeping with this objective.

The variety in programming for the project has attracted one young counselor from as far away as San Juan, Puerto Rico, who learned about the camp while visiting relatives in the Greenville area.

The young counselor, Betty Scovil, explained her presence by saying, "It's so interesting because Fr. Smith has a different speaker every day. Then too, the kids have so much spirit."

Betty, who has served as a counselor for two summers, first heard about the program from a friend, Marcia Williams, who is a Greenville resident and also a camp counselor.

Like Betty and Marcia, the counselors, both black and white, are young, ranging in age from 12 to 15.

During a busy, fun-filled day counselors lead children in singing, volleyball, basketball, kickball, and other games as the

schedule moves quickly from one activity to another.

A highlight of the past summer's camp was a visit by Monty DuPuy, a local radio personality, who made a tape of the children's voices and to their delight, played it next day on his morning program.

The children were also taken on a trip to Furman University, where they took part in a picnic on the beautifully landscaped campus. "It was sort of a graduation picnic," commented the vicar.

Fr. Smith declared that the day camp and the presence of the children, along with the scores of volunteer counselors and resource persons, has brought the church new life.

"The camp is one of the most constructive things ever to take place at the church," he said quietly.



Fr. Smith and friends pose for a picture during a busy day.

# THE 1975 CHURCH SCHOOL ESSAY CONTEST

## My Favorite Scripture

Participants in this year's Church School Essay Contest were assigned the topic, "My Favorite Scripture." Of the entries received, three were selected as prize-winners. Trace Worrell, of All Saints' Parish Day School, Fort Worth, Texas, was awarded first place (a gold medal and \$100); Margaret Memory, a student at St. Timothy's Episcopal School, Raleigh, N.C., achieved second place (a silver medal and \$50); and Kathy Long, who attends St. Mark's Episcopal School, Fort Lauderdale, Fla., wrote the third-place essay (a silver medal and \$25). Their prize-winning essays follow.

### First Prize Essay: "Forgive Them, Father!"

Well, dear Jesus, here I sit, trying to write an assigned composition for English. Although theme-writing isn't my "long suit," Lord, I am excited about this assignment, because I'm supposed to write about my favorite scripture passage, and there is one passage that is most dear to me, because it tells of the event that changed the fate of the whole world. It was when you called out to your Father to forgive your torturers; and, as the time has shown, they—and we—don't know what we are doing.

When they came to the place called "the Skull," they nailed Jesus to the cross there, and the two criminals, one on his right and one on his left. Jesus said, "Forgive them, Father! They don't know what they are doing."

St. Luke 23:33-34

By TRACE WORRELL

You forgave them, Lord, and you still forgive. The gospel really is good news—good news for those who heard you from the cross, and good news for everyone who has ever heard you, through the church, or through the Bible, or through the small voice that speaks within.

For some people, your birth in Bethlehem is the thing; for others, it is your "mighty resurrection and glorious ascension"; for others, it is the coming of the Holy Spirit, or your presence in the breaking of bread and the prayers. But for me, Lord, it is the cross. It is Good Friday.

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*Trace Worrell, 12, is a sixth grade student at All Saints' Parish Day School, Fort Worth, Texas.*

You once said that there is no greater love than when someone lays down his life for his friends. And that's what you did on Good Friday. You laid down your life for your friends, and you laid down your life for your enemies! And you *for-gave* them!

You knew what you were doing. You said, "Forgive them, Father . . ." While you were dying, as you were about to leave them, by forgiving them you kept the relationship going; you kept the friendship going with your friends, and you kept the fellowship going with your enemies.

You forgave us all. So you give strength and joy to those who love you, and you give the possibility of a new life to those who hate you.

Yes, Lord, in your cry from the cross, you changed the fate of the world. There,

as you were dying, you kept on doing what you had done all of your life. You showed what it is to be humanly creative and personally responsible; you loved, and you forgave. By loving and forgiving, you redeem and change us in the only way that we really can be redeemed and changed. You graciously erase the past, and you make us over into someone new.

Yes, Lord, for me, your cry, "Forgive them, Father . . ." is what the gospel is all about. You, Lord, are very God of very God; you, Lord, are God-come-down-to-earth, born of the Virgin Mary, by the Holy Ghost. You, Lord, are God, whom we can see face to face; and to see you, Lord, is to see the Father. And I see you, Lord, not just as the one who knows all things and who can do all things. You, Lord, are the one who forgives all people. And *this* is good news.

You forgave the paralyzed man who was let down through the roof. You forgave the woman caught in the act of adultery. You told the man at the Pool of Bethesda to "Go and sin no more." You forgave your torturers, and you forgive me. I know that you do, Lord; for the words you prayed from the cross, you prayed for me, because I don't know what I am doing.

But I know what you are doing, Lord. In my mind, I hear you on the cross. In my mind, I see you on the cross. I see your bloody face, and I see your love for me, swimming in your eyes. I am hooked by that love! So, in my mind, I also see you, Lord, holding out your nail-scarred hands to the Father; and I hear you saying, "Father, forgive Trace, because I received these scars for him. Forgive Trace, Father; he doesn't know what he is doing."

O that I had a thousand voices,  
A thousand ways to praise my God!  
In him my inmost heart rejoices  
Until I long to tell abroad  
In songs of thankful ecstasy  
How much my God hath done for me.

302, *The Hymnal*

The words of this hymn beautifully express my gratitude to you, Lord. Please accept them as mine. Please accept this theme, also, for it has given me the chance to say "Thank you," in my own words. It has given me the chance to profess again to you, and to proclaim to anyone who may read this, my thanks for your living and your dying and your loving and your forgiving—me, and all mankind.

"Father, forgive. . . ." What better news can there be than this? Someone has said, "Forgiveness is the fragrant perfume of the rose, left on the heel that has crushed it." You, Lord, are The Rose, and your forgiveness is the fragrant perfume that anoints us all.

O thank you, Blessed Lord Jesus!  
Thank you from the bottom of my heart.  
Amen.

## Second Prize Essay:

### . . . Whom I Will Trust

By MARGARET MEMORY

Everything is changing. Sometimes I do not know whom I can trust. I do not get along well with friends I have had for almost as long as I can remember. Our interests are changing, going in different ways. I find myself getting into arguments with my parents over current issues. Occasionally our views are radically different. We used to agree always.

I have responsibilities and decisions to make for myself. There are many things I must do for myself, that no one can help me with. I sometimes feel like a baby bird thrown out of its nest for the first time—confused and very much alone. I can no longer "run to mama" for every little thing.

I used to be able to find comfort in knowing that my parents were invulnerable. It was rather alarming when I first found that to be untrue. At times, I wish I could be a little child again and still believe that!

I wonder about many things that I never used to give a second thought. Who am I, really? What am I supposed to do with my life? I often keep a question on my mind for days, knowing even then that

*Margaret Memory, 14, is an eighth grade student at St. Timothy's Episcopal School, Raleigh, N.C.*

I will never find the answer. I wonder and worry sometimes about things that most people either do not care about or silently accept.

Now and then I feel as if I have no one to turn to when I wonder or worry, because he might not understand, even though he understood the day or the week before.

Everything is changing so fast. I often feel lost in the rush. I compare myself to a turtle trying to keep up with hunting cheetahs. I hurry not realizing why I hurry.

As I become more aware of what is going on in the world, I am frequently disturbed by things I see, hear or read. I want to go out and change those things right away . . . but I cannot. I feel so inadequate; a weakling in the shadow of the strong.

That is why I feel as if Psalm 18:2 was written especially for me. "The Lord is my rock, and my fortress, and my deliverer; my God, my strength in whom I will trust; my buckler, and the horn of my salvation, and my high tower." It says to me: God will always be with me. He will always understand, he will always take care of me when I am on my own. It gives me the feeling that with God behind me, I will make it no matter what.

## Third Prize Essay:

### Jesus Wept

By KATHY LONG

My favorite scripture is the shortest verse in the entire Bible. Although it is the shortest, it is the most meaningful to me. Its special meaning is that I always thought of God as being super-human and so superior. I thought I could not talk or pray to God freely without feeling I was too inferior to speak with him. But,

*Kathy Long, 13, is an eighth grade student at St. Mark's Episcopal School, Fort Lauderdale, Fla.*

this verse teaches me that I am Jesus' sister and God's child. Through Jesus God told us we can talk to him as an equal, yet we must love him as our creator. God tells me that Jesus is my brother; someone to confide my problems in. God is my heavenly father and I should respect him as I do my own father. This is why "Jesus wept" is my favorite verse. It also tells me that if Jesus wept, he must be human enough to understand me. If you are inhuman, you are unable to cry.

# EDITORIALS

## Church Children Mature in Faith

Yes, Lord, in your cry from the cross, you changed the fate of the world. You showed what it is to be humanly creative and personally responsible; you loved, and you forgave."

A prayer statement like that, coming from a very adult Christian or perhaps a theologian, would strike one as being an unusually penetrating analysis of the nature of forgiving love—as human creativity and responsibility. Actually it is the statement of 12-year-old Trace Worrell, a sixth grade student in All Saints' Parish Day School in Fort Worth. (See his essay, and the other winning essays, elsewhere in this issue.)

Job complained amidst his distresses that his days were swifter than a weaver's shuttle and were spent without hope. And it was probably an adult Pennsylvania Deutscher who lamented: "The faster I run the behinder I get." But 14-year-old Margaret Memory, an eighth grade student in St. Timothy's Episcopal School, Raleigh, N.C., finds herself at her age facing the same problem with swift time: "I compare myself to a turtle trying to keep up with hunting cheetahs. I hurry not realizing why I hurry."

Kathy Long is 13, an eighth grader in Saint Mark's Episcopal School, Fort Lauderdale, Fla. Her favorite scripture is St. John 11:35—"Jesus wept." A strange choice for anybody, especially a very young Christian like Kathy, we think. Why does she choose it? "It tells me," she explains, "that if Jesus wept, he must be human enough to understand me. If you are inhuman, you are unable to cry." Kathy clearly understands that a Saviour unable to cry, divine though he may be, cannot help us because he cannot reach us where we are.

Few tasks of the editorial staff of this magazine are more delightful than that of reading the essays written by students in church elementary and preparatory schools for our annual school essay contest. The only feature of it that is not so pleasant is the necessity of choosing some over others to receive the prizes. This year the entries were of the usual excellent quality. It is very evident to us from where we sit that the schools where these young people study are doing an excellent job with sacred studies. If you will read the three winning essays in this year's competition you will find in them good reason for believing that the church belongs

## Church School Essay Contest Honorable Mention

**Lori Aquino**, 15, grade 10, St. Andrew's Priory, Honolulu; **Kathy Hammer**, 17, grade 12, St. Andrews Priory, Honolulu; **Patti Hironaka**, 17, grade 12, St. Andrew's Priory, Honolulu; **Teresa Bailey**, 18, grade 12, The Bishop's Schools, La Jolla, Calif.; **Nancy Lindsay Pullen**, 17, grade 12, Fr. George B. S. Hale High School, Raleigh, N.C.

in the field of education and that there is no substitute available outside of church schools for the kind of instruction that yields fruits of this kind in the minds and lives of today's young Christians.

We congratulate not only the winners but the other contestants, and all those, teachers and parents, who are doing their work so well.

## The Board of Inquiry Cops Out

So the Board of Inquiry, in the case of the Philadelphia Affair, has done what might have been expected by anybody with a realistic understanding of Episcopal Church politics: evaded the issue because it was messy, passed the buck to somebody else (story on page 5). We feared that it would do this, hoped that it wouldn't. Our friends who warned us that it was imprudent even to hope for better were right. The decision was a dishonest and cowardly cop-out.

The majority report, signed by eight, contends that because "the core of the controversy here is doctrinal" rather than canonical or procedural only the House of Bishops can deal with the alleged offenders, these being bishops. It is the flimsiest of sophistries. What issue is *not* doctrinal or theological if you choose to look at it under that aspect? There is no human action of which it cannot be asked, "Is this God's will?" That makes it a theological issue. Whether the Milwaukee Brewers should fire their manager if they don't win the pennant this year is, by that reasoning, a theological issue. It is the reasoning which the board claims it was following as it pondered whether Bishops Welles, DeWitt, Corrigan, and Ramos should be brought to trial for what they did in Philadelphia last July 29.

We don't believe that the eight signers of that majority report believe what they say about their formal incompetence, as a board, to decide whether a trial of the accused bishops is in order. They are not fools. They know that some kind of "doctrinal" excuse can be found for the violation of any law of God, man, or church. They know what would happen if a priest were openly to practice bigamy and to offer in doctrinal self-justification the polygamous precedents in the Old Testament. Because they are not fools, we cannot credit them with good faith in making this absurd statement. At the same time they are not clever enough to avoid the mistake of underestimating the intelligence of their readers. They evidently have no idea of how many Episcopalians there are who can see through this calculated misrepresentation of an issue that still confronts the church and will not go away until it is honestly and squarely dealt with by church authority.

This "finding" is a disgrace to the Episcopal Church, and it will not bring peace. Any church whose membership as a whole wants such a travesty of judicial procedure to determine its course doesn't deserve peace anyway. But we are certain that most Episcopalians expect, want, and are entitled to better things than this, and we urge them to insist in every way they can that they get it.

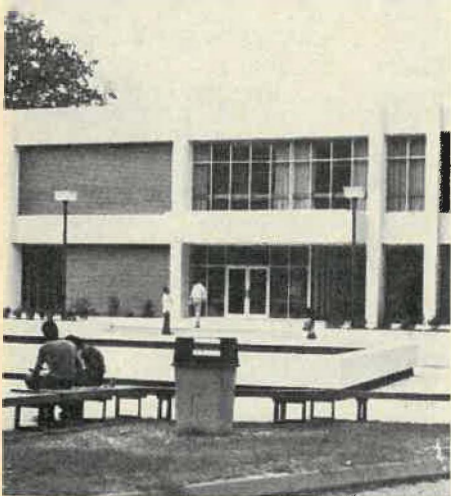
# SCHOOL NEWS

■ **St. Agnes School**, Loudonville, N.Y., has completed plans to merge with the Academy of the Sacred Heart, a Roman Catholic school in Kenwood. The merger represents the union of two schools, each of which has given over a century of service to young people. The school will be located at the Kenwood campus and will have a strong religious education program which will be ecumenical in every respect. The name of the school has not yet been chosen. However, the names of both schools will be retained in the title.

■ **Shattuck School**, Faribault, Minn., will again offer its summer school-camp which combines an academic curriculum with a diverse athletic and recreational program. Summer sessions have been sponsored by the school since 1915.

■ **St. Andrew's School**, St. Andrews, Tenn., will hold an intensive three-week performing arts workshop this summer. Kent Cathcart, who is noted for his outstanding work with high school students in improvisational theater, has been named director of the workshop.

■ A new library was dedicated in October at **St. Augustine's College**, Raleigh, N.C. The new facility includes stacks for 175,000 books, seating for 500, and a conference room. St. Augustine's has become part of a 16 college consortium which is involved in producing more black medical professionals. Through the consortium, students have the opportunity to



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benefit from an inter-institutional faculty visitation program and to become part of the mainstream of educational research and curriculum in medical and allied health professions.

■ Eight wrestlers from **Christchurch School**, Christchurch, Va., were participants in the Central Virginia Invitational Tournament held at the University of Virginia. The school will offer two types of sailing camps this summer. The Viking Adventure will be offered for five periods of one week each, and will feature day sailing, camping, and exploring on the shores of the Chesapeake Bay. Chesapeake Bay Cruising, skippered by Peter Hopkins, will feature instruction in the art of cruise sailing.

■ The new headmistress of **The Bishop's Schools**, La Jolla, Calif., is Dorothy Anne Williams. Miss Williams, a member of the administrative staff for eleven years, is a graduate of Oberlin Conservatory and received her M.A. from Columbia University. Her appointment coincides with the 65th anniversary of the school, which this year has the highest enrollment in its history.

■ Capping ceremonies for **St. Luke's Hospital Diploma School of Nursing**, San Francisco, were held this year in Holy Innocents' Church in the historic old Mission District. Of the 48 students marking the completion of the most difficult phase of their three year program, two were men. St. Luke's has graduated over 2,000 student nurses since it was founded in 1889.

■ **St. Michael's Farm for Boys**, Picayune, Miss., has completed 20 years of providing opportunities for boys whose problems or environment have made them the concern of juvenile courts and officials. Since its founding, less than 3% of its



Mike Barth

Miss Dorothy Williams, new headmistress of the Bishop's Schools, La Jolla, Calif.

graduates have had additional difficulties with the law after leaving. Recently about 200 friends and guests were present for the ground breaking of a new dormitory, the beginning of a building program. The dormitory, which replaces one which burned last spring, will be used for a variety of purposes, including classrooms, arts and crafts, and recreation.

■ The play *Cinderella* always presents a director with the problem of dealing with a skultery maid and a crowning beauty who dress worlds apart and yet are one and the same person. At **Seabury Hall**, Makawao, Hawaii, this problem was resolved by director Betty Green who cast identical twins Keta and Bambi Worst in the title role. The transition on stage was so skillfully and quickly done that only those who had read the program knew what had happened.



Interior of the new library at the George Mercer, Jr. Memorial School of Theology, Garden City, N.Y. The library was dedicated March 16th and the new facility has a capacity of 75,000 volumes and sufficient space for the projected growth of the school.



# As Others See It

That both sexes ought to be treated as equal I hope no one would deny; that they ought to be regarded as identical I hope no one would affirm. The issue of whether women ought to be or can be ordained to the priesthood is not an ethical question of equal treatment: it is a symbolic question of sexual identity and the importance of the body to our humanity. Men and women ought to have equal opportunity to perform, according to their abilities, any instrumental or performative role; they should not perform identical roles when those roles are expressive or symbolic. The central and definitive function of the priest is to symbolize or represent Christ at the altar. To claim that the bodily form of the priest is irrelevant to his office is to claim that the bodily form of Christ was irrelevant to his. What is at stake in the question of ordaining women is the doctrine of the Incarnation.

"Christ crucified: to the Jews a stumbling-block and to the Gentiles foolishness."

From age to age there have been those in the church who, acting often from the best motives, have sought to remove the scandal and stumbling-block of the Incarnation of God in the body of Jesus Christ. And yet despite the offense of its concreteness, its particularity, its historicity, the church has continued to proclaim the human embodiedness of God in the person of Christ as central to her gospel.

For God to become man it was necessary that he should be born of a woman. He showed forth his grace in the creation of human nature and his prevenient grace in its redemption through the cooperation of the Blessed Virgin Mary in his Incarnation. It is perhaps to be hoped that the Holy Spirit will guide the church in the development of an office for women, in which God's grace, seen in the blessed image of the *Theotokos*, the God-Bearer, will be better reflected than it has been till now.

But if God, in assuming our human nature, was necessarily born of a woman, it seems no less a part of the divine economy that he be born as a man. And he was. And his redemptive grace is seen in the visible image of the Father in the body of his Son upon the cross, realized for us in the sacrament of his body and blood, and administered with us, for us, and to us by the hands of a priest, Christ's image at the altar.

God's grace is thus shown forth in the images of a woman and of a man, in the body of the God-bearer whom generations shall call blessed and in the body of the

Redeemer upon the cross. Both images are vital to the life of Christ's body the church. They must not be confused.

How seriously do we take the image of the body? The question is not without its ethical and social dimensions. The British anthropologist, Mary Douglas, has suggested (*Natural Symbols*, 1970) that the seriousness with which the symbol of the body is taken in various cultures is an index to the quality of social organization and the character of individual identity within those cultures. As I read her, the importance of bodily symbols is not merely reflective of, but constructive of, the social system. What is significant is her suggestion that cultures in which bodily symbols are less important than abstract concepts exhibit lack of cohesion and ill-defined individual identity. That many today consider sexuality irrelevant to the image of a priest reflects a decline in the symbolic awareness towards the body that the church's tradition has taught, a change in sensibility that may have cataclysmic effects upon Western culture.

Further, in our post-Jungian world there have been some suggestions that the image of the androgyne might replace the male and female archetypes in the Western collective conscious. To conceive of God as androgynous is to return to gnostic speculation. And Gnosticism tended either to repress human sexuality altogether or to encourage unrestricted license.

More important are the theological questions. How important is the body to our nature and for our redemption? We confess as central to the faith that God was incarnate in the womb of a woman and suffered in the body of a man, that he is present to us in the sacrament of his body and blood, and that the apostolic ministry of the church has been preserved to us through the episcopate by the bodily act of laying on of hands. Dare we neglect the bodily means through which God extends his grace to us? Dare we disregard the concrete, embodied condition in which we were created male and female, and treat of our humanity only as abstract personhood, considering our embodiment as men or women to be irrelevant?

The issue of the ordination of women to the priesthood is not an ethical one; it is anthropological and christological. Let us treat of our embodied nature, God's creation, and the images of the God-bearer and the Redeemer, through whom God worked our redemption, with due reverence and caution.

HOWARD J. HAPP  
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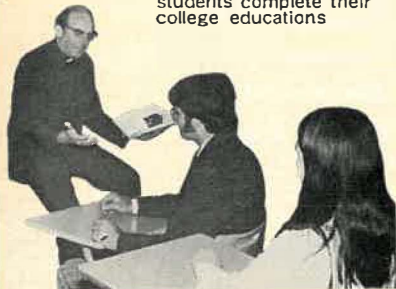
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**Books**

**THE EPISCOPAL CHURCH WELCOMES YOU: An Introduction to its History, Worship and Mission.** By William and Betty Gray. Seabury. Pp. 108. \$6.95, cloth; \$2.95, paper.

The authors of this highly readable book are ecclesiastical journalists of competence as can be judged by their other work. The Rev. William Gray is Director of Communications, Trinity Parish, New York City and his "Trinity Parish Newsletter" is regarded as almost indispensable by many urban clergy. Bill's wife, Betty, edits the *Episcopal New Yorker*, the lively monthly voice of a diocese where controversy and discussion from all points of view can be expected. One turns to this book with anticipation, if only because it has been some time now since a book providing a thoughtful introduction to the Episcopal Church has been available for busy clergy to place in the hands of newcomers. Old timers remember Atwater's *Episcopal Church—its message for men of today*; still others remember the Frank Damrosch book on the *Faith of the Episcopal Church*. Both of these books lack recent history or the contemporary notes of relevance and the up-to-date canonical changes of recent General Conventions.

On the whole, this reviewer concludes that the present work is a most acceptable guide for a person new to our church and

courageous leadership" while the authors express "deep gratitude" to John Maury Allin who writes a warmly affectionate introduction.

The book is illustrated with a few random photographs of churches and gatherings and there is a small bibliography.

(The Rev. Canon) FRANK V. H. CARTHY  
Christ Church  
New Brunswick, N.J.

**AFTER YOU RECEIVE POWER.** By Philip E. Weeks. Morehouse-Barlow. Pp. 106. \$2.95.

I have tried to keep up with the literature coming out of persons identified with the charismatic movement. I notice now, and perhaps this book proves my contention, that two unhappy things seem to be besetting its devotees. One is an anxiety on the part of anyone with charismatic credentials or aspiring to them to rush into print.

The other is an attempt, also clearly articulated in this book, to justify the movement theologically. The last I would consider self-defeating, for the charm and special grace of the movement to this time has been its atheological stance.

So this book presents an immediate problem to me. It seems awkward and unsure of where it is going and what it is saying. Perhaps its searching attempt to reinterpret the charismatic movement is itself a reason to endorse its reading.

This work reflects the maturing of the movement, but some of the glitter and the gloss has been rubbed off. So it does not burst with the self-conscious assurance and ebullience of earlier works of its kind. It has replaced the first with a kind of pedantry and the latter with a measure of dogmatism.

I would have preferred the book to be the warm, fuzzy puppy that charismatic literature used to be, but dogs of any age are a joy and serve a purpose, so nothing will be lost by the reader allowing himself to go along with this one as it pursues the scent of something which is certainly an exciting quarry—the Holy Spirit in the life of man.

(The Rev.) M. JOHN BYWATER  
St. Paul's Church,  
Quincy, Fla.

**Books Received**

1975 EPISCOPAL CLERICAL DIRECTORY (from Oct. 15, 1971-Oct. 1, 1974). Church Hymnal Corporation, a contributing affiliate of the Church Pension Fund. Pp. 652. It is too bad that a few priests do not bother to bring their biographies up-to-date and others fail to correct misinformation about themselves. The directory is a necessary and useful publication.

# My Favorite Scripture

In this year's Church School Essay Contest, students were asked to write on "my favorite scripture." Each contestant chose his own scripture and told why it is his favorite. Among the scriptures chosen were these:

**Psalm 23** (3 choices).

**St. Luke 15**—parables of the lost sheep, the lost coin, and the prodigal son (3).

**St. John 11:35**—"Jesus wept."

**St. Luke 23:33-34**—"... Father, forgive them, for they know not what they do."

**Psalm 18:2**—"The Lord is my rock, and my fortress, and my deliverer; my God, my strength in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

**Psalm 42:1**—"As a hart longs for flowing streams, so longs my soul for thee, O God."

**St. Matthew 5:8**—"Blessed are the pure in heart, for they shall see God."

**St. Matthew 2:1-12**—the account of the journey of the magi to Bethlehem.

**Colossians 2:6-7**—"As ye have received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

**Isaiah 11:6-7**—"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them."

**St. Matthew 5:44**—"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

**St. James 4:14**—"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

**I Corinthians 13:8**—"All the special gifts and powers from God will some day come to an end, but love goes on forever."

**St. Matthew 5:4**—"Blessed are they that mourn, for they shall be comforted."

**Proverbs 24:3-5**—"By wisdom a house is built, and by understanding is it established; by knowledge the rooms are filled with all precious and pleasant riches. A wise man is mightier than a strong man, and a man of knowledge than he who has strength."

**Acts 20:35**—"It is more blessed to give than to receive."

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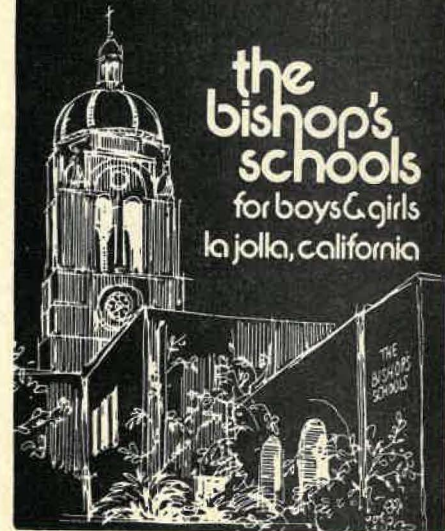
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## LETTERS

Continued from page 4

relevant, indeed harmful. We are dehumanizing society by our acceptance of decadence in the name of freedom."

It seems to me that self-discipline is our greatest need at present. How can we expect to lead others if we are not able to live by rules, the rules of the church as well as those of an ordered society? It is high time for the traditionalists to stand up and be counted and for the great numbers of dedicated Episcopalians to stand for their rights as supporting members of an institution which has always been ruled by discerning leaders. Let us not be panicked by an active role and vocal minority.

(The Rev.) CHARLES B. STIRES, (ret.)  
Amagansett, L.I., N.Y.

### Honesty in the Sanctuary

I must agree with the Rev. Milton R. LeRoy when he says that "many Christians, clergy and lay, from many denominations, recite the traditional creeds regularly and hold them firmly as summaries of Christian truth but do not believe in them as factual statements."

Our creeds were written before Armstrong and Aldrin walked on the moon. Likewise Ovid wrote before Ptolemy devised a good method to measure the distance to the moon. I believe, however, that the religious beliefs that Ovid recorded helped the Greco-Romans to reconcile themselves to the stern realities of birth, life and death just as our creed helps me.

JOHN HULING, JR.  
Elkhorn, Wis.

Thanks for your editorial remarks concerning Mr. Spong's statement and that of his archdeacon.

Spong's remarks seem to reflect the late Bishop Pike's attitude, which received tremendous publicity—because of its shock value?

But again you blew the trumpet loud and clear.

(The Rev.) GEORGE E. HOFFMAN  
St. Luke's Cathedral Church  
Orlando, Fla.

### Episcopalians in Paulding

Re Chart 3 in Albert J. Menendez's "A Geographical Excursion" [TLC, Mar. 16]: Examination of this chart shows Paulding County, Ohio, with a 16.4% ratio of Episcopalians.

As one familiar with how tricky the concept of "the truth, the whole truth, and nothing but the truth" can be, I am confident the figure is incorrect. If you make a thorough investigation you will find that Paulding, Ohio, is a village of about 3,000 persons, the county seat of Paulding County, populated by 19,329 people on April 1, 1970, according to the U.S. census. Latest news reports indicate the population to be growing, and it is now estimated as being near 19,700.

Paulding County has a well equipped and staffed hospital of about 62 beds, eight excellent physicians, three of whom must be

within five years of age 60 and one who does not engage in full time practice. Paulding Village has a most excellent water and sewage system quite adequate to serve a population four or five times its present size without plant expansion, and it has a Carnegie Public Library. It is a pleasant place in which to live. What it does not have is many Episcopalians!

In 1970 there were, to my knowledge, 13 professing Episcopalians in this county, and I cannot believe there were as many as 13 more who would list the Episcopal Church as their church preference. Of the 13 I mention, one has died and five have departed for residence elsewhere. There is neither an Episcopal church nor mission in Paulding County.

So I must feel sure that the chart shows either the wrong county, or the wrong state, or the wrong percent. I am confident also that a wayward decimal might be responsible for this error inasmuch as .000164% of our 1970 population would amount to three full persons and .00164% to 31 full persons, figures that should be in the area of the facts on the subject.

J. GARETH HITCHCOCK  
Judge, Common Pleas Court  
Paulding, Ohio

### New Leadership

Bishop John Allin's decision not to call a special convention to deal with the matter of ordaining women to the priesthood seems both commendable and sparkling with humor [TLC, Mar. 9]. The Presiding Bishop rightly says that this issue is out of proportion in importance to the other issues with which the church must deal. Even if all the bishops in the Episcopal Church threaten to resign, Bishop Allin has decided to stand by his decision. The thought then comes racing through my mind what a refreshing change might be brought to our tottering church if the majority of its clergy (bishops and priests) *did* resign!

To be a part of the regular life of the Episcopal Church is to know its frivolous trial liturgies, its debilitating political quarrels, and its seemingly self-seeking leaders, desirous of pleasing the secular press and the intellectual community rather than carrying forth the glorious mission given to them by Jesus Christ. As Christians, Episcopalians require and deserve priests who are committed to our Lord's mission only.

I lift my voice with all who call for change in the Episcopal Church today. We need new leadership, or a change of heart by the present leadership, so that we may become a true church of Christ—not one consumed by considerations of politics and ceremony and women, but one devoted to the Word of God in the worship and lifestyles of its people. Then only can the harvest of the Spirit—gentleness, joy, goodness, love, kindness, peace, self-control, patience, fidelity—be offered to the Father as a tribute from his children in Christ.

HENRY C. RUSCHMEYER  
New York City

### Why ERA?

On what did some women of the church base their endorsement of the Equal Rights Amendment? A national radio news commentator linked it with the priesting of women in the Episcopal Church, implying the ERA would solve the problem for those women

seeking ordination. The Constitution assures me this would be a breach of the church and state provision guaranteeing separation of same. One doubts the courts would hear such a case.

Was it to, as Ms. Ford's secretary writes, "enhance the emerging role for women"? How? The ERA does not even mention women. It can't be economic as we have the Equal Pay Act of 1963 that says exactly what the ERA says, "No discrimination on account of sex." The Civil Rights Act contains equal employment opportunity on the same basis. Credit is no issue in that we have a new federal law guaranteeing equal credit. Why ERA then?

The women of the church left us to our own research and it has proved more than worth our efforts. Article 6, Section 2, of the U.S. Constitution assures us that an amendment becomes the supreme law of the land and that no judge can rule, nor a state pass laws that do not conform to the wording of the amendment. Section 2 of the Equal Rights Amendment grants the power to enforce and implement the ERA to Congress, thus the states may not make corrective laws.

I can best illustrate the foregoing with a personal example. Iowa law defines marriage as a civil contract between male and female. These are "sexist" words denoting gender and will have to be changed to read "person and person." This was brought to the attention of the people of Iowa in a proposed criminal code revision which we can now prevent from being made law but not if the ERA is ratified by the required number of states. The suggested revision will legalize sex between consenting adults, adultery and sodomy.

Legal authorities have pointed out that the revision would legalize homosexual marriage — but this can be changed as long as it is only a law. The fully ratified ERA would become the supreme law of the land and we could make no changes except with another amendment to the Constitution as in the case of the 18th amendment.

In the last 10 days seven states have rejected the ERA. Two have ratified it. There are 13 states — among them Iowa — that are asking that the earlier ratification be rescinded. Two have done so. Surely that many people in so many states can't be all wrong.

If the women of the church have a legal leg to stand on it is their duty to come forward and give us concrete evidence of the worth to women of the ERA — or better yet, tell us we can better achieve equal rights through the legal channels open to us. Where there are inequities we have recourse in the courts. We have the laws. Why ERA?

MRS. GEORGE M. PARADISE

Sioux City, Iowa

### At EDS

In response to your recent stories about two women being given the status of faculty members and priests at Episcopal Divinity School, your readers should be informed of the fact that this course of events has caused considerable confusion and distress within the EDS community. Four faculty members did vote against their appointment as priests. And now that one of the women has been scheduled to officiate at the "community" eucharist, further confusion, tension, and hurt have been generated. There is a small

but significant group of students at EDS who are distressed and who look beyond the offices of the deans for some pastoral guidance.

NAME WITHHELD

### Response to Fr. Seitz

The great disadvantage of Fr. Seitz's suggestion ["As Others See It," TLC, Mar. 16] would be that no one would ever be sure, after a while, that he or she was receiving valid sacraments at the hands of the officiant ministering in a given parish.

Moreover, our parishes are comprised of persons of differing opinions, which means that in a parish in which a number of members wish sacraments only at the hands of a "proper" minister, but in which they are administered by a priestess, these people will

have to go without such sacraments. With a valid ministry throughout the church, every communicant knows that regardless of the personal views of the priest, he or she will receive the blessed sacrament. To condone a female ministry, to share in a priestess's administration at the altar, would be to share in the unauthorized protestant breach of our apostolic continuity.

To do as Fr. Seitz suggests would be to acquiesce tacitly in having a protestant ministry of women, and would cause immense uncertainty throughout the membership of the church.

Also, in a few years, with female "bishops" in our ranks, it would fast become hard to know what had happened to our succession of apostolic bishops and their ordinations.

HERBERT J. MAINWARING

Natick, Mass.

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## NEWS

Continued from page 7

tion with present trends in liturgical revision failed, then a mild one, simply a vote of confidence in the diocesan liturgical commission, passed.

The diocesan budget was adopted "with enthusiasm."

It was announced that one parish which had inherited some money had given \$14,913 to pay off the building debt of a growing mission "whose enthusiasm was boundless but whose financial resources were slender."

There was a large attendance from the deaf congregations with an interpreter to sign the proceedings.

Existing diocesan canons and legal charter were replaced by new ones. Each section of the canons is headed by a scriptural reference. For example, the text introducing the canon on the diocesan convention is from Ephesians 4:15-16a: "Let us speak the truth in love; so shall we fully grow up into Christ. He is the head, and on him the whole body depends."

The Rt. Rev. Richard B. Martin, executive for ministries of the Episcopal Church, was the guest speaker at the 15th annual convention of the Diocese of **San Joaquin**.

Convention approved a budget of \$361,716.

A resolution re-emphasizing the convention's stand on the proposition that "we do not deviate" on the catholic tradition of holy orders was adopted.

The diocesan, the Rt. Rev. Victor M. Rivera, in his address to convention, stressed the need for evangelism, Christian education, and stewardship.

The 1974 convention of the Diocese of **Pittsburgh** went into recess in order that the commission on structure could complete a report on constitutional and canonical changes to restructure the diocese.

Delegates met again earlier this year for the sole purpose of considering seven areas of restructure: strengthen parishes; increase effectiveness of convention; improve district representation; improve program performance; budget and financial administration; the bishop's role; and transition to new canonical structures.

Constitutional amendments will be read for the second time at the 1975 diocesan convention which will again meet in two sessions.

Episcopalians in **Delaware** saved themselves a lot of tedious detail over sexual references in the diocesan constitution and canons by adopting a footnote calling for the changing of the word, layman, to layperson wherever the former appeared in the texts.

In other action, delegates approved a streamlined \$339,777 budget, down about \$2,000 from 1974. Of the total, \$97,902 is earmarked for the national church.

The first day of the convention was



New seal of the Diocese of Western Mexico.

devoted to the election of a bishop to succeed the late Rt. Rev. William H. Mead. The Rev. William H. Clark of Worcester, Mass., was elected on the 11th ballot [TLC, Feb. 23].

Concern for the hungry was the dominant theme of the 92d annual convention of the Diocese of **East Carolina**, meeting in Wilmington, with St. James Church the host parish.

There were exhibits on the hungry of the world set up by the Christian education department. The offering at the opening service was designated for the Presiding Bishop's Fund for World Relief.

Convention approved a budget of \$354,936. Of this, \$88,265 is for the general church program and other agencies outside the diocese. Mission clergy salaries were held at the minimum of \$9,000, with housing, pension, and travel allowance.

The Rt. Rev. Hunley A. Elebash, diocesan, said he questioned the efficiency of the mission strategy of the diocese.

"Many believe our program is paternalistic and stifles individual initiative and commitment," he said. "We may put too high a price on the importance of the ordained ministry, assuming that the church can have a service and program of substance only with an ordained college and seminary graduate, or that Christ will not come to two or three unless one of the two or three is ordained in the Episcopal Church.

"This is too expensive. We may have too many ministers for such small groups. No other church in Christendom has such a fortunate arrangement."

[According to the 1975 *Episcopal Church Annual*, the diocese lists 27 congregations of under 100 communicants.]

St. Mark's Church, Guadalajara, was host to the third annual convention of the Diocese of **Western Mexico** with the Rt. Rev. Melchor Saucedo presiding.

Two years ago, the area was set apart

as a new missionary diocese from the Missionary District of Mexico which included the entire nation. Bishop Saucedo was at that time Suffragan of Mexico. In his new jurisdiction he has 14 congregations and nine clergy. About 1,000 baptized members are scattered over an area of approximately one-half million square miles (including Baja California). The retired Bishop of Erie, the Rt. Rev. William Crittenden, lives in Chapala and assists the church there.

Convention recognized the work of the Rev. Roger B. Noyes of St. Mark's staff and bade him and his family "vaya con Dios." The Noyeses are leaving in May to work in the Diocese of Botswana.

One member of convention observed that perhaps nowhere is the missionary imperative of the church more fully realized than in missionary areas and the Diocese of Western Mexico rejoiced to share a part of its life with another part of the Lord's vineyard—Fr. Noyes and Botswana.

During business sessions, delegates adopted a diocesan seal and elected an all-female delegation to General Convention.

It was reported that giving within the diocese had risen 25% to a total of more than \$76,000 pesos (\$6,100 U.S.).

The 1976 convention will be held at Templo El Buen Pastor in San Martin de las Flores, Jalisco, in February.

In the future, congregations in the Diocese of Louisiana will be asked to make an annual pledge, on a voluntary basis, instead of being asked to contribute a specified amount to support diocesan programs.

Delegates voted the new system of

funding into effect at the 137th annual convention held in Bossier City, La., and then approved, without debate, a 1975 budget for \$737,138.

To cope with symptoms of a "crisis in theology" in the Episcopal Church, delegates also approved a resolution asking for the appointment of a joint commission on theology which will deal with the scriptures, church history, Christian ethics, liturgy, ministry, and studies in contemporary society, including racial and minority groups.

A resolution from the department of Christian social relations called for donations of at least \$1 per family per month for the Presiding Bishop's Fund for World Relief to help alleviate world hunger.

In his address to the annual council of the Diocese of Southern Virginia, the Rt. Rev. David S. Rose asked delegates to elect a bishop coadjutor, as the first step toward choosing his successor.

Although the 62-year-old bishop does not believe there is a need for two full-time bishops in the diocese at the moment, he said that "the time is approaching" when it will become a necessity.

Stands on women's ordination to the priesthood, Prayer Book revision, and abortion were deferred until next year's council with committees appointed to study the issues.

Council did agree, however, to express opinions, in 1976, on the issues confronting the church so that deputies to the General Convention will know how the council as a body feels.

Delegates approved a \$520,332 budget for 1975. This constitutes an 8.7% increase over the 1974 budget.

## WEST VIRGINIA

### Abortion Law "Unconstitutional"

West Virginia' abortion law has been declared unconstitutional by Kanawha Circuit Judge Thomas E. McHugh, a Roman Catholic, who says he disagrees with the 1973 U.S. Supreme Court rulings on abortion. The case involved a 21-year-old woman who received an abortion at an out of state location.

In ruling the West Virginia law unconstitutional and unenforceable, Judge McHugh referred to the Supreme Court's 1973 ruling in a case of a Texas abortion law which had made abortion at any stage of pregnancy a criminal offense punishable with a prison sentence of from two to five years for persons performing an abortion.

Commenting on the High Court ruling, the judge wrote: "It is unfortunate that the United States Supreme Court did not resolve the question of when life begins. Indeed, it did not consider evidence in this respect . . .

"This court believes that this factual question must be decided at some point in the abortion controversy. This question should have been the focal point of litigation. If there is doubt in this question, it should be resolved in the favor of life, the most basic element of mankind. Life must be treasured, otherwise, the existence of every human being is jeopardized."

Under Judge McHugh's ruling, Kanawha prosecutor and the state attorney general are restrained from enforcing the abortion law now on the books.

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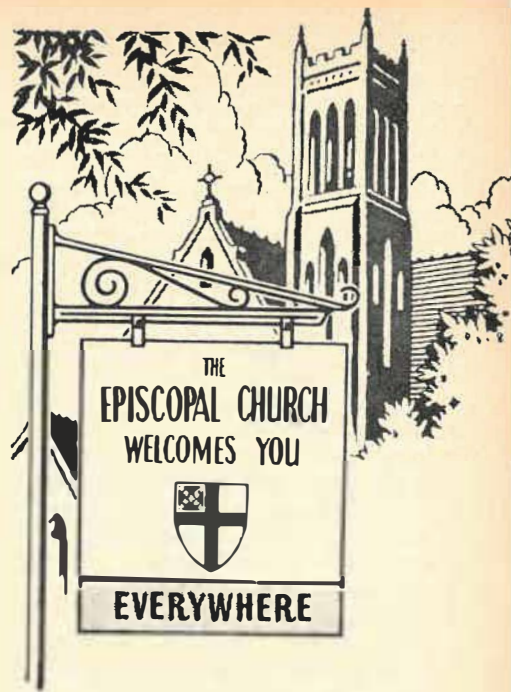
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ST. LUKE'S CHURCH  
BIRMINGHAM, ALA.

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.