

# THE LIVING CHURCH

## *General Convention News*

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Dr. Charles Lawrence, retiring president of the House of Deputies, chats with the Archbishop of Canterbury, the Most Rev. Robert Runcie, while on the platform in the Anaheim Convention Center arena September 7 for the joint session of the House of Bishops, House of Deputies and Triennial at General Convention [TLC, Sept. 22].

Photo by Joseph Neiman



# The First

# Article

# THE LIVING CHURCH

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## Earthly Bed

lie down on the earth, to put our  
ces in the grass, to let the sun  
upon us and the wind cool us, to  
upon the ground on which we live,  
ould be the most natural of hu-  
actions. The earth is indeed our  
r, and to repose upon her broad  
ould seem to be part of the nor-  
attem of life.

act most of us, in North America  
st, do not sleep on the bare ground  
ften, but I did so recently. It was a  
lay afternoon. While my son and  
iter and a grandchild explored  
in a state park not far from where  
e, I ascended a grassy little hillock,  
hed out in the mottled shade of an  
roe, and went to sleep. It was a  
iful place for a nap.

reshing as it was, it cannot be said  
I simply drifted effortlessly into  
land. I had expected soon to be  
ltd by mosquitoes, horseflies, and  
To my surprise, I had no insect  
nts, but to one unaccustomed to  
on the bare ground, how very hard

In open country terrain, moreover,  
ar from flat. What appears to be a  
th grass-covered spot in fact has  
erable little humps, bumps, and  
s. You cannot fall asleep when a  
piece of earth presses into your  
der or your hip. It takes quite a bit  
igglng around to find a comfort-  
position. By the time you are set-  
in a sleepable pose, you have to  
a very deliberate effort to relax, to  
de distracting thoughts, and to ig-  
the hardness of your bed.

w things change! Forty years ago,  
I was a young soldier, I laid down  
e bare ground in warm weather and  
ght nothing of it. How recently had  
e this last? So long ago that I could  
emember when.

ecall hearing an old lady, many  
ago, say that in some earlier dec-  
f her life she had longed to lie down  
e grass of her spacious front lawn.  
finally did so, but was observed

from nearby windows and soon people  
were rushing out to pick her up, fearful  
that she fainted, had a heart attack, or  
even died! So her effort at simple repose  
ended in an embarrassing hubbub. For-  
tunately nothing like this happened to  
me in a deserted spot in the countryside.

To sleep on the ground is to remind  
oneself vividly that the earth is our  
physical source, and our physical des-  
tiny. To sleep on the ground is indeed to  
act out our ultimate demise. Yet on the  
hard bumpy soil, one is also reminded  
that we, as sentient conscious beings,  
are very different from the earth. We feel  
it as something in sharp contrast to our-  
selves; we do not simply blend into it.  
Such indeed is the mystery of life.

God has made us as part of the world.  
We must relate to it and adjust ourselves  
to it in innumerable ways. Yet we are  
also, in the most important respects, dif-  
ferent from other parts of the physical  
world. This is not our ultimate home nor  
our final resting place.

H. BOONE PORTER, Editor

### God's Cradle

F all leaves embrace,  
Grasp the earth,  
Spilling into days ahead,  
When the final toll  
Becomes a faint whisper  
Of the coming,  
Then bright peal of Spring.

Death bed:  
God's cradle of Life.

Mark Lawson Cannaday

# LETTERS

## Western-rite Orthodoxy

It was sad to read of Stephen Clarke's dilemma [TLC, Sept. 8] in his response to Robert Zimmerman's "Joyfully, Still an Anglican" [TLC, Aug. 11].

I suspect there are many others within both the Episcopal and Roman Churches (if not elsewhere) who tragically find these communions wanting, yet do not know where to turn. Certainly one does not wish to foster disenchantment with any church, but the dilemma need not be quite so unsolvable as Mr. Clarke suggests.

What he and, I am sure, countless others do not realize is that there is in the Orthodox Church — whose "ethnicity and rigidity" in Mr. Clarke's words seem an obstacle to many westerners — a truly western Orthodoxy.

Both the Syrian Antiochian Archdiocese and the Roumanian Patriarchate have established western-rite Orthodoxy for these, like Mr. Clarke, who seek the Catholic tradition apart from Rome or Canterbury, yet cannot hope to uproot themselves ethnically and culturally from their own tradition that nurtured them. I believe the Antiochian Archdiocese presently authorizes both Roman and Anglican rites, while the Roumanian follows the Gallican use.

As I say, one does not wish to encourage defections from any church; but the tragedy of those genuinely needing to change need not be compounded by ignorance of some God-given options not very widely known in this country.

(The Rev.) JAMES M. DESCHENE  
Pawtucket, R.I.

## Response of Anglicanism

I feel so close to my brothers who in their letters reflect their struggle with issues of Catholicity and Anglicanism [TLC, Sept. 1]. In my role as a Navy chaplain to young people of all religious backgrounds I have found through the years a deep affinity with many of my Roman Catholic brothers. This has mutually strengthened my and their catholic faith.

I have been a spiritual director to several committed Roman Catholic men. In my own effort to understand why I am Anglican I asked them why they sought an Anglican priest rather than one of their own. Their reply had a common thread. As one put it: "You spoke with the authority of the love of God, and not as the scribes and pharisees." So often they felt relationship with their priests was encumbered by legalism and institutional authoritarianism. These men remain Romans and I have, perhaps paradoxically, helped them to be better catholics by bringing to them my Angli-

can understanding of our common roots tempered by an openness to the voice of the Lord spoken through the reformers. I could not have helped them as much had I been a Roman Catholic.

Our Anglican emphasis on worship and adoration of our Savior in liturgy and common prayer is a healthy balance to the common Roman (and fundamentalist) emphasis on getting one's self into heaven. Our English approach to law is more liberating than the Roman, which predates the church. But therein lies our vulnerability. Freedom in the hands of a sinner can lead to antinomianism and license. The discipline of the Roman magisterium and the puritan personal moral accountability may be excessive and need to be tempered. But many of our irresponsible excesses in the name of freedom and charity are offensive to the body of Christ as well.

In this fallen world there is no institution without spot or blemish, as Stephen Clarke's letter [TLC, Sept. 8] points out. I love my Roman Catholic brothers deeply; and my Orthodox, Lutheran, Baptist ones, too. But the more I pray and study the more it is clear to me that I can love them best by bringing to them the response of Anglicanism.

As my Roman Catholic brother Peter Blake urged [TLC, Aug. 18] I will pray for the courage of Daniel to protect the

grace of Anglicanism, and beseech Holy Spirit to cleanse the thought of my heart and those of my Anglican brothers that we may more worthily responsibly magnify his holy name.

(The Rev.) DONALD B. H  
Pastoral Care Depart  
Naval Ho

Charleston, S.C.

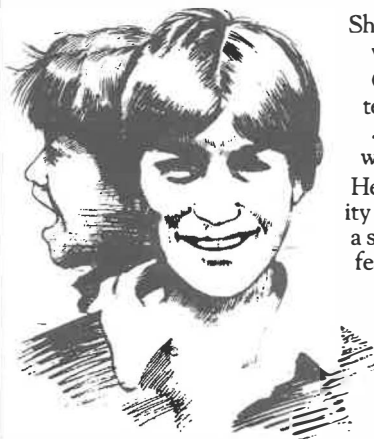
## Home for All

The gentleman who sent in the "Where Is It Practiced?" [TLC, A need look no farther than his own Cathedral to see the fullest expression of Catholic Christianity that I have witnessed.

Several years ago when I was a student at Grace Cathedral the priest was in his sermon that the church did teach tolerance, it taught love and responsibility of the church was to be out to all people in the city and to care for them love and care.

I looked around me in the cathedral and to my right was a lady dressed in an ultra-suede suit and with a quarter million dollars in diamonds on her fingers. Kneeling in front of her was a gay man and to their left was a black couple and to my left was a young man in very blue jeans and to my back was a Chinese family. All aspects of San Francisco were rounded me in worship of God.

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our young man with the blue was sitting at the piano and plays and 50s show tunes and several type men were leaning on the and lustily singing. I was pro- touched by being part of the at her catholic best — a home for a kind.

(The Rev.) H. BENTON ELLIS  
ity Preparatory School of Florida  
Park, Fla.

## English Years

iovangelo, in his letter published t 25, asks: "Does this mean one be independently wealthy if an can priest wishes to effect or- ministry in England and main- he standard of life-style many are accustomed to in the U.S.?" the proviso italicized by me, the is "But, of course!"

ent nearly four years in a Church gland parish between 1975 and The pound sterling was a bit more g against the dollar than now. 1 of England stipends are up from undard then, but they are likely to much better than one-fourth to ird of the average American Epis- standard. Car and utility allow- are less frequently available, and expenses are comparably as high her than here. Taxes are higher.

ere are tax deductions, in a special y for clergy, for such things as d housing expenses. Health insur- s under the National Health Ser- ut the options are rather different what we have become used to. able contributions are not tax- ible, except on a somewhat com-

plicated covenanted scene. Housing is often large and drafty and uncluttered by modern conveniences. I could go on.

If one does not plan to stay in the U.K. to retirement, the cost of maintaining "years of service" under the Church Pension Fund cannot be met from Church of England stipends, and there is not, to my knowledge, a reciprocal arrangement between the American Church and the English Church.

Despite all this, my years in England were almost sheer delight. I chose not to try keeping my "American lifestyle." It would have destroyed me and my credi- bility among the English. It made visits of American friends and family all the more welcome: they paid gas (petrol, there) for excursions; they took me to the expensive and posh places to dine; they were terribly popular in the local pubs.

Not all the shock is economic: clerical status is different; expectations differ; weather, social, and cultural are af- fective factors. The language may sound the same, but it needs careful handling!

I would not exchange my English years for anything this side of paradise. I commend English years to others, de- spite the life-style sacrifice, if not *be- cause* of it.

(The Rev. Canon) J. RALPH DEPPEN (ret.)  
Mission Viejo, Calif.

## Local Dialogue

Regarding official jurisdictional Lutheran-Episcopal dialogues [TLC, Aug. 18], the Lutheran-Episcopal Dia- logue New York has been in existence since 1973, and its Episcopal partici- pants are all clergy of the Diocese of New York, appointed by the Bishop of

new York and members of the diocesan ecumenical commission. Our first Epis- copal chairman was the Rev. William Weinbauer, now as Bishop of Western North Carolina chairman of LEDUSA. We have Lutheran participants from the LCA's New York Metro Synod, the New York AELC jurisdiction, and a couple of participants from the Missouri Synod. Those from the first two bodies have been official representatives, appointed by their bishops, since 1979.

It has been one of the most active of our diocesan ecumenical commission's committees, and our group's two-year discussion of the WCC Lima Document, *Baptism, Eucharist, and Ministry*, lay the groundwork for the diocesan commission's response on that document to the Standing Commission on Ecumenical Relations.

(The Rev.) PAUL B. CLAYTON  
St. Andrew's Church

Poughkeepsie, N.Y.

## Capitalization in BCP

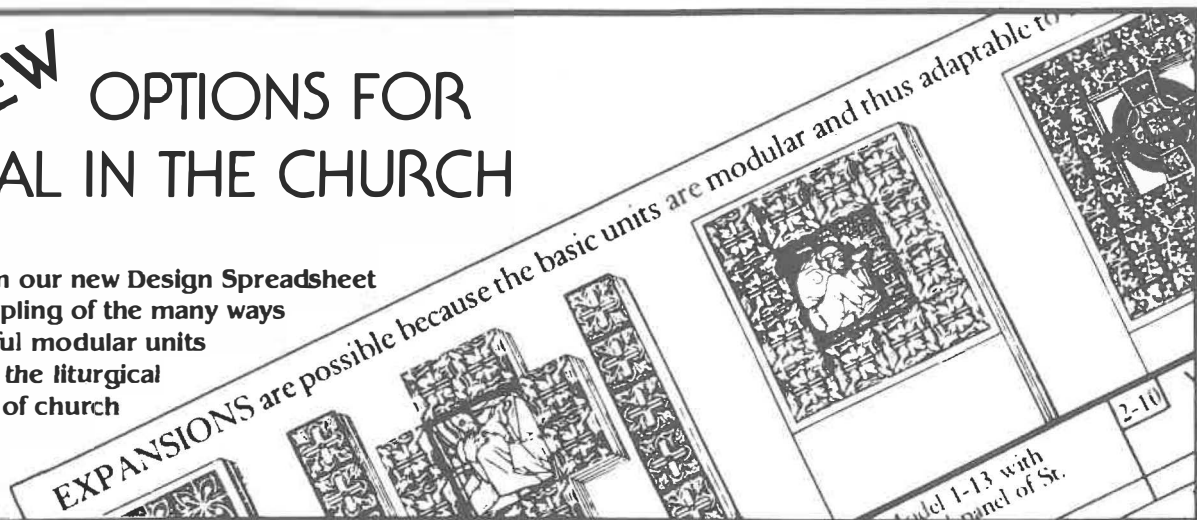
The capitalization in the Book of Common Prayer is, I think, significant, but I know of no available treatment of this subject.

In a cursory perusal of the capitalization, especially in the Rites I and II of the Holy Eucharist, this is obvious. For example, in the offertory rubrics bread and wine are in lowercase; after the Great Thanksgiving Bread and Cup are in uppercase. Note also rubrics regarding consecration of additional bread and wine (pp. 365 and 408).

Are these indications of Eucharistic belief? At any rate, I have found the subject interesting to laity in homilies

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Does anyone have any information as to how and when the Prayer Book arrangement developed?

(The Rev. Canon) JOHN O. BRUCE (ret.) Shawano, Wis.

### BEM in Eucharistic Congress

Thank you for the fine articles and editorials you have published in recent months about the *Baptism, Eucharist and Ministry* document (TLC, March 17, April 21, June 16, and Aug. 4). The fact that this document was on the agenda of General Convention is of major importance; but, to be fully effective, it must be discerned and accepted at local levels as well. It must be brought to the attention of every Christian, and you are contributing substantially to this goal in bringing it to the attention of your readers.

Even as the Episcopal Church examines this historic document at the highest level and formulates an official response, the Roman Catholic Church has just advanced the cause in a significant way at its International Eucharistic Congress held here in Nairobi in August. For the first time, speakers and participants from other churches were invited to take part.

A two-day ecumenical seminar featured outstanding speakers, including Cardinal Willebrands, president of the Vatican Secretariat for Christian Unity; the Rt. Rev. David Gitari, Bishop of Mount Kenya East, Church of the Province of Kenya (Anglican), who serves on ARCIC; Bishop Anastasios Yannoulatos of the Greek Orthodox Church; and Professor Jesse Mugambi, Roman Catholic theologian, who served on the committee which drafted the final version of BEM which was presented and accepted at Lima.

One entire session of the ecumenical seminar was devoted to Dr. Mugambi's presentation on the Lima document. He dealt with the history of the ecumenical movement from the first meeting of the Faith and Order Commission in 1920 to the unanimous acceptance of BEM 1982.

Cardinal Willebrands noted the importance of this document as a basis for ecumenical progress and expressed his hope that the member churches understand the significance of the consensus it represents. BEM is not "just a scientific study," he emphasized. "It is a growing together in prayer and humility." The reaction to the document thus far, he added, is one of thanksgiving.

The next important step is the reception of the document by the member churches. This was the business before General Convention. The Lima document represents a major consensus, a focal point for unity — but only to the extent it is known and accepted. "A change of mentality toward one another

is needed," Cardinal Willebrands stated. "This is more difficult to achieve than the theological convergence the document represents. Who can bring about this change? Only the Holy Spirit. That is what is happening here."

Lest anyone feel that unity is an optional extra, a full day World Religions Seminar dealt even more forcefully with the urgency of inter-religious dialogue. Archbishop Angelo Fernandes of New Delhi, president of the World Conference on Religion and Peace, called religion "the greatest reservoir of love and peace and good will that exists on earth" and "the best hope for peace and harmony among nations." The ministry of reconciliation is the church's most urgent task, he concluded.

How are we Christians to be instruments of reconciliation among the warring factions of the world if we are not yet reconciled to one another? The Lima document represents more than half a century of prayer and striving toward Christian unity. It is worthy of the attention of every Christian.

FAY CAMPBELL

Nairobi, Kenya

### Whose Party at Prayer?

Jim Mc Crea [TLC, Aug. 4] and I find ourselves in agreement with Fr. Thorwaldsen [TLC, June 30], but, apparently, for entirely different reasons.

Mr. Mc Crea's admittedly limited experience with the Episcopal Church persuades him that, in addition to being solidly "middle class," we also remind him of the "Republican Party at Prayer."

My experience attending Episcopal gatherings of various kinds for the past eight years has been that at certain times and places we could easily be mistaken for the McGovern wing of the Democratic Party at prayer.

(The Rev.) DAVID APKER  
St. Luke's Church

Madison, Wis.

### Why?

My initial thought about the letter, "The Neutral He" [TLC, Aug. 4] is, Why?

Why, when there are so many important issues and changes surrounding us (men and women) in today's society, is so much emphasis expended upon relatively trivial matters?

I believe that we all have a commissioning in life from God, in mission, purpose, even the day to day living — sometimes the most difficult of all, that we must recognize and attend to. To get so caught up in semantics, we lose sight of what we should really focus on. "Obstacles to receptivity" are those barriers that we set up, such as words, to sanction our *not* carrying out what we have been charged to do.

PATRICIA A. PIERCE

Bayside, N.Y.




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A bloc of rooms has been reserved for Con participants at the Holiday Inn Central. For reservations, please call 1-800-621-4070 (in Texas, 1-222-4070) before October 11.

# THE LIVING CHURCH

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## General Convention News

ing from Anaheim:  
e Porter, Editor

James L. Considine  
Ward McCabe

Kirsten Reeves  
Lila Thurber

### Deputies

's report on earlier action of the of Deputies appeared in last issue. The following is an account her action on Tuesday, September ough Thursday, September 12. week's issue will conclude the de-

report. Whether action Tuesday, the deputies: asked the Standing Commission on Church in Small Communities to and recommend solutions for the of migrant workers who produce, it, and market food and fiber; concurred with the House of Bish- accepting the massive revision of III canons relating to the minis- of this church. This included es in numbering and innumerable es of phraseology. There was sur- gely little debate. The vote was a by orders and results, not an- ed until the next day, were: for — 88, lay 90; against — clergy 14, ; divided — clergy 10, lay 17. Dep- oughlas Irish (Arizona) stated the ition position well, saying, "Al- h there are uncertainties in the s [now], they are known uncertain- r the most part. . . . What you are g to do is throw out the known un- ties and hand us chaos. . . ."

Concurred in the election of Robert dehoff as Bishop Coadjutor of m; concurred with the House of Bish- tion setting up new dioceses in the ern Philippines and Ecuador. The ps of the present dioceses came to use to express their thanks; voted to remain in the National cil of Churches and to ask that to adopt a simpler structure and more reflection to issues and give financial disclosure to member hes;

Concurred with the House of Bish- about the restoration of the text of Nicene Creed without the *Filioque* e, subject to approval of the An- Consultative Council and the 1988 0th Conference.

th ease the House of Deputies on esday resolved to approve and en- ge research into multiplication of ed" human genes by competent

persons. People said to be competent in the resolution are to include "the neces- sary scientific disciplines and also per- sons with training in ethics and repre- sentatives of the general population." The seminaries of this church are asked to equip graduates with knowledge in the subject.

There was some debate upon the reso- lutions concerning the Anglican Roman Catholic International Commission "Fi- nal Report." However, acceptance passed easily agreeing that the statement was "sufficiently consonant in substance with the faith of this church" as to jus- tify continuing discussions.

At the request of the Diocese of North- ern Mexico, deputies agreed to ask the Anglican Consultative Council to seek the "establishment of direct dialogue be- tween a commission of the Anglican Church in Latin America and a commis- sion of the Roman Catholic Church in the same region, which may lead to a

### 1986 Program Development Budget

Education for Mission and Ministry	\$3,917,101
National Mission in Church and Society	6,268,963
World Mission in Church and Society	9,331,063
Communication	1,232,803
Stewardship	697,951
Finance	1,361,997
Administration Services and Personnel	4,024,674
Reserves and Contingencies	770,448
<b>TOTAL</b>	<b>27,605,000</b>

On Friday of convention week, both houses passed a \$27,605,000 Program Development Budget for 1986 and a \$5,353,445 General Convention Assessment Budget for the triennium. According to the Convention Daily, Thomas Tisdale, the chairman of the Joint Committee on Program, Budget and Finance, explained that \$9 million had been cut in the Program Development Budget from the original budget requests submitted by the vari- ous national church agencies.

better understanding between our two communions."

In other action, deputies:

- Elected to the Executive Council for six-year terms: the Rev. Sandra Wilson (Connecticut); the Rev. George E. Bates (Rio Grande); Ralph Spence (Texas); Howard Anderson (Minnesota); Thomas Van Culin (El Camino Real); Bettye Jo Harris (Hawaii); Vincent Currie, Jr. (Central Gulf Coast); Hugh R. Jones (Central New York). The Rev. Wallace Frey (Central New York) was elected for a three-year term;

- Subject to concurrence of the House of Bishops, the deputies proposed a Joint Commission on Evangelism and Renewal be set up. The commission would be composed of two bishops, two priests or deacons, and six lay persons;

- Asked the Church Pension Fund to "remove the limitation of economic support against widows and widowers who remarry";

- Concurred with a House of Bishops resolution which "recognizes" the report of the statement of the Faith and Order Commission of the World Council of Churches titled *Baptism, Eucharist and Ministry* (BEM) as a "major contribution in the work of reconciliation and unity." Use of the BEM document is encouraged in ecumenical dialogues at the local level.

On Thursday, the deputies moved to consider first resolutions relating to the current South African situation.

A statement proposing divestiture was approved which orders the Execu- tive Council to divest portfolios held in the name of the church of companies doing business in South Africa. These reportedly approximate \$7.5 million. The resolution urges the Church Pension Fund to the same action and as well en- courages all dioceses and congregations to also divest.

Bishop Tutu's actions were cited as an example for us all, and Episcopalians urged to commit ". . . ourselves to elimi- nate the evils of injustice and discrimi- nation . . . where it exists at home or in any other place."

Deputies voted that convention accept as its own view a statement on the South African situation which was made Feb- ruary 12 by the Executive Council.

Approval was given, on first reading, of an amendment of Article X of the Constitution. That provision describes the Book of Common Prayer. In the pro- posed new wording it will read: "The Book of Common Prayer as now estab- lished or hereafter amended by the au-



...of the church, shall be in use in all the dioceses." The proposed amendment is a shortening of the present reading, without change of meaning.

The deputies elected the Very Rev. David Collins of Atlanta as their new president. The election came on the first ballot and is covered in a separate story [see box below].

The house addressed the world hunger problem in several actions. The Presiding Bishop is directed to design an annual church wide observance of World Food Day on October 16 each year and enable congregations to use that week in study of the "...root causes of hunger at home and abroad."

Another approved motion expresses concern against the trend in federal budgeting toward military expenditures and seeks refunding of several federal programs. A third action asks the congress and the administration to increase foreign developmental aid to countries in famine crisis.

All governments are called upon to cease overt and covert aid to the Contras and other military forces in Nicaragua, to lift embargoes, to affirm Nicaraguan sovereignty and seek a negotiated settlement of the problems in the area based upon the 21 points of the Contadora group proposals. Deputy George McGonigle (Texas) said in debate, "...this is the most balanced [statement] on this subject I've ever seen."

In the domestic area, several actions were taken. One asks each diocese to design a process "...to foster better understanding of homosexual persons ... dispel myths ... and provide pastoral support..." to them.

Dioceses are requested to study the personal, sociological, and theological implications of abortion and to oversee a process of study in every congregation "willing to be involved." And the dioceses are asked to report back sharing their learning.

Debate took place on a statement about criminal justice. The resolution as passed hopes to raise "the awareness ... about violence and measures to oppose violence ... develop programs that confront the issues of violence and open the way for actively opposing violent behavior." Dioceses are asked to develop programs to raise "...Episcopalians' consciousness of violence in their lives and in the institutions of church and society..." Strategies to actively oppose violence are to be included in the programs and reports are to be made to Executive Council no later than February 1988, of the experiences.

In an effort to assist the church in small communities, a person with that responsibility is to be added to the staff at church headquarters in New York, or be co-opted from other responsibilities.

(The Rev.) JAMES L. CONSIDINE

## HOUSE OF BISHOPS

As General Convention progressed (the first report of the House of Bishops appeared last week), a number of very important resolutions concerned ecumenical topics.

In particular there was strong commendation of the World Council of Churches statement on *Baptism, Eucharist, and Ministry* (BEM) under preparation for nearly 50 years, with a moderate reservation that in this document "we recognize major elements of the historic faith." Floor debate indicated a desire to expand the theological grounding of the document.

The bishops acceded to the action of the House of Deputies in responding to the call of the 1978 Lambeth Conference in agreeing "to express its intention to restore in liturgical usage the original form of the Nicene Creed as promulgated by the Council of Chalcedon, i.e., without the *Filioque* (the phrase 'and from the Son'), provided that such restoration is commended and endorsed by the Lambeth Conference and the Anglican Consultative Council." This action responds

### Deputies Elect Dean Collins

The Very Rev. David B. Collins, dean emeritus of St. Philip's Cathedral, Atlanta, was elected next president of the House of Deputies by an overwhelming majority on the first ballot, two days before the end of the convention.

He officially succeeded Dr. Charles Lawrence, the retiring president, at the conclusion of the convention.

Dean Collins has been vice-president of the house since 1979. His vice president is now Pamela Chinnis who was elected the next day. Canon law requires that when a clergyman is president, the vice president must be lay, and vice versa.

David Collins was born in Hot Springs, Ark., in 1922 and later graduated from both college and seminary at the University of the South in Sewanee, Tenn. After serving as a parish priest in Arkansas, he returned to his alma mater as chaplain (1953-1966). He then became dean in Atlanta where he remained until his retirement last year. St. Philip's Cathedral has been described as the largest Episcopal parish in the nation.

In 1945 he married Virginia Moise and the couple have four children. A talented musician, Virginia Collins is known as an exceptional song leader in church.

Since the dean's retirement, the couple have been leading parish renewal weekends known as Windsong. Dean Collins also remains active as a preacher and writer.

...the historic demand of the Eastern Orthodox Churches that churches West adopt the authentic text of the creed.

An issue which was far from settled midway through the convention had to do with a number of proposals to add words "adult confirmed" to "communicant" wherever the latter appears in church canons, but due to large number of references in canons this was rejected, aside from the familiar difficulty of defining "communicant."

A proposal to remove the term "vestant" from "Protestant Episcopal" it appears in the Constitution of the church was defeated. Bishop C. F. Mmons Allison of South Carolina and others argued the case for historical continuity and appreciation for tradition.

An expanded canon on the dissolution of the pastoral relationship passed with wide margin but not before reservations were expressed about the provision "The Bishop shall require such compensation or indemnity as shall seem and compassionate" some speakers arguing that this provision might tempt unwise litigation.

A canon enabling certain of the clergy to carry the consecrated eucharistic elements to those not able to be in church entitled "Lay Eucharistic Ministers" passed after lengthy discussion. The canon specifies "directly from the priest at the Eucharist," the clear intention being to create a sacramental community as close as possible to actual presence in the church. Though the canon was first restricted to application on Sundays and major feasts, it was expanded at suggestion of Bishop Leo Frade of Dallas who explained that distance and some missionary situations cause "main" service to be on a day other than Sunday.

A canon dealing with persons coming into the church from other branches of Christendom caused a long and vigorous debate. Passed by a vote of 85-67, the canon's key provision according to the speaker on the floor is the paragraph "Any baptized person who receives the laying on of hands in the Bishop of this Church at Confirmation or Reception is to be considered, for the purpose of this and all other Canons, both baptized and confirmed." Bishop Arthur Vogel of West Missouri, felt this seriously blurred the distinction between Baptism and Confirmation as distinct sacraments. Bishop Peter Lee of Virginia observed that this is already the custom in his diocese and other dioceses.

The House of Bishops requested Bishop Allin to revise his parting address, given to the combined House of Bishops and Deputies, as a Pastoral Letter, an enthusiastic expression of admiration.

On Wednesday, recognition was given

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## Final Highlights

thusiastic" was the word to describe the 1988 Triennial Meeting of Episcopal Women. Based in the Marriott Hotel across the street from the convention center in Anaheim, the Triennial drew delegates from every state and 11 countries to participate in programs, luncheons, legislation and fellow-

The theme for this Triennial was "One People, One Spirit," and it was constantly in the air as over 400 registered delegates and many more visitors celebrated women's contributions to the church.

The Triennial opened September 7 with the lighting of the Triennial candle. Most of the candles hung colorful, hand-made wind-socks from their diocesan markers. Later, a candle would be hung in the main meeting along with many displays as a congratulatory sign of "unity through diversity." A special service in Spanish followed the opening.

Presiding Bishop John Allin and his wife Anne addressed the first meeting of the delegates by reminding them that "companionship will produce community" and that "the mission we are called to is second to none." He was joyfully welcomed by all and had several standing ovations.

Rt. Rev. Robert Rusack, Bishop of Los Angeles, welcomed the Triennial participants in a variety of languages.

After the Triennial settled down to the often difficult business of legislation which continued throughout the week,

women had an opportunity to participate in many special events, including a prayer vigil September 9-10 for the election of the new Presiding Bishop. Sponsored by the Council of Women's Ministries, the National Association of Diocesan Altar Guilds, the Anglican Fellowship of Prayer, and Daughters of the King, the vigil was divided into 30-minute periods of individual and group prayer.

On Friday, September 8 was an important day for the entire Triennial when the annual Thank Offering was collected during the opening service of worship in the convention center arena. Presiding Bishop Allin received the contributions in a white leather purse fashioned with Indian beads, a gift from the Diocese of South Carolina, and commented that the contributions were "far more than meets the eye. These are gifts of more people and more than you can imagine, and they benefit more people than you can imagine."

The offerings were later determined to total \$2.8 million. A legislative session on Thursday afternoon (September 12), resulted in 133 grants from the offering, the largest of which were \$75,821 to construct a new church in Paraguay, and \$100,000 to provide interpretive support for the ITO fund applicants, parish custodi-



Dr. Bagnignus: lectured on spiritual dimensions.

ans, and diocesan chairpersons. Other grants included \$8,000 to fund closed-captioning of the annual telecast of the Christmas Eucharist at the National Cathedral in Washington, D.C., funds for the development of housing in Burundi, Rwanda, and Zaire, and many other programs and projects.

Thursday was also notable for the announcement of new officers for the Triennial. These included: president, Marcy Stone Walsh, Diocese of South Carolina; first vice-president, Evelyn Keddie, Diocese of San Joaquin; second vice-president, Jeannie Self, Diocese of Alabama; secretary, Susan Young, Diocese of Indianapolis; and treasurer, Barbara Stebbins, Diocese of New Hampshire.

In addition, several organizations were allowed to have two voting members of ECW delegates, including The Episcopal Woman's Caucus, Daughters of the King, Girls Friendly Society, The National Association of Altar Guilds, and the United Thank Offering. The latter was part of an important restructuring legislation which took place Wednesday (September 11) and included a move to open membership to include two representatives from every national women's group as voting members.

The legislation also reestablished the Triennial's organizational structure which was voted down originally in 1967. In this way a new national executive board will be created.

The Triennial experience was not all legislation, however. A number of workshops, panel discussions and other programs kept participants busy.

There were ethnic services of worship to attend, presented by representatives from Native American, Asian, and Hispanic cultures.

A favorite with Triennial visitors was the "Lunch With" series, a number of luncheon lectures given by such notables as theologian Paul Tournier, Anne Allin, and layleader Verna Dozier.

"Through the Bible, God calls us to a new belonging, a belonging above every

other belonging, a new time, the people of God," Dr. Dozier told 400 women who crowded a large conference room called "Woman-Space." Other lectures were equally well attended, including one given by Dr. Tournier, which had standing room only. The "Triennial Today" newsletter reported that response to a circulated questionnaire concerning the "Lunch With" series had positive rating "off the scale."

Also rated highly was a morning lecture given by Dr. Cynthia Wedel, a member of the National and World Councils of Churches. In her speech, Dr. Wedel encouraged women to be involved in more than just "the parish life." She urged local and national outreach to all people.

Dr. Emma Lou Bagnignus delivered her lecture on spiritual dimensions. She is the author of several books and recently finished writing a chapter for a new book by the Episcopal Society for Ministry on Aging.

Triennial participants flocked to attend the many 90-minute workshops which were offered for several days of convention week. Held in the plush meeting rooms of the Marriott, the workshops covered a collage of subjects with titles such as: "Breaking the Silence of Violence," "Introducing Hymnal 1982," "Understanding Families in a New Light," "Pilgrimage in the Later Years," and "An Oral History Workshop." To get some feel for the attitude of these programs, this reporter attended a workshop entitled "Celebration of Marriage."

Over 200 people attended the workshop and not a chair was empty. A number of women balanced tape recorders on their laps and most took careful notes. Speakers included the Rt. Rev. Donald Parsons, Bishop of Quincy; the Rev. Howard Happ, professor of religion at California State University-Northridge; and the Rev. Norman Mealy, professor of church music at Church Divinity School of the Pacific. Each gave a short, humorous presentation concerning different aspects of marriage and the marriage ceremony.

Fr. Happ focused on the role of transition in the marriage ceremony and how it is important to recognize that each person deals with change in his or her own way. Bishop Parsons agreed and emphasized the importance and "the gift" of differences between partners. Fr. Mealy described various types of music which can be used at weddings but urged the audience to "respect your offspring's choice."

A similar element of attentiveness and enthusiasm was noted during a series of panel discussions held later in the week. There was only standing room to participate in one particular "Women's Issues" meeting. The audience asked many questions of the multi-racial panelists, who addressed such topics as transitional stages, communications, issues of employment and issues of the church.

KIRSTEN REEVES



## Opening Service

More than 10,000 people — filling to capacity the arena auditorium of the Anaheim Convention Center, a chapel in the Anaheim Room served by closed circuit television, and spilling outside of the convention center entrances where it was broadcast — participated in the opening service of the 68th General Convention of the church.

It was a multi-racial gathering of all ages, from infants in arms to a lady of 105 years, and the attendance was the largest of any convention service on record. There were young people from a variety of cultures, members of religious orders, the aged and infirm, and many in wheel chairs.

The service was a reconciling event in itself: stately and solemn, simple and splendid, blending the traditional and contemporary, the old and the new, in a joyous affirmation of unity in diversity.

First to enter the arena auditorium were the 500 delegates to the 38th Triennial, followed by 1,400 clerical and lay deputies and alternates. In the colorful ecumenical procession were Roman Catholic Cardinal Timothy Manning of Los Angeles, Greek Orthodox Bishop Anthony, Lutheran Bishops James Crumley and David Preus, and Bishop John Swantek of the Polish National Catholic Church.

There were representatives of the National Council of Churches, the World Council of Churches and the United Church Women, and of the Russian Orthodox, Armenian, Coptic and Assyrian churches, the major Protestant bodies, the Moravians, and the Society of Friends.

The 209 Episcopal bishops, in rochet and chimere, took their seats in front of the massive free-standing altar. Entering last to a trumpet fanfare and vested in cope and mitre were the Rt. Rev. Robert Rusack, Bishop of Los Angeles the host diocese; Presiding Bishop John Maury Allin; and the Most Rev. Robert A.K. Runcie, Archbishop of Canterbury and spiritual head of 70 million Anglicans worldwide, preceded by his chaplain bearing the primatial cross of Canterbury.

Lectors were Dr. Charles Lawrence, retiring president of the House of Deputies, and Mrs. Marilyn Adams, presiding officer of the Triennial, with the Rev. Polly Hilsabeck as Gospeler. Massed choirs from local parishes led the plain-song antiphons and psalm and the musical portions of the Rite I Eucharist, accompanied in the hymns and anthems by organ and brass.

There was new music to old texts and new words to old tunes — from Parry's great *Laudate Dominum* ("O Praise Ye the Lord") which opened the service, and his famed *Jerusalem*, to "God of Grace and God of Glory," sung to the stirring



Bishops lined up outside the Anaheim Convention Center prior to the opening service September 19, 1984.

Welsh hymn tune, *Cwm Rhondda*. Even the familiar Healey Willan setting took on a new dimension when fervently sung by 10,000 Episcopalians of many diverse backgrounds and cultures. Both new and old hymns are included in the forthcoming new *Hymnal*.

In his sermon Dr. Runcie paid tribute to the first General Convention of 1785, when the very survival of the Anglican Church in the U.S. was in doubt, "but which produced a system of ecclesiastical government that has become a model for independent Anglican churches around the world." He counseled the convention of the paramount need, in electing a new primate, for balance between the local and universal dimension.

"It is essential," he said, "that there be expressions of Christian faith and community grounded in particular cultures, societies, and economies . . . and the Gospel is often most powerfully preached when it is related to a people searching for identity, justice and freedom. But such local expressions can also be limited in sympathy and understanding, and it is all too easy to identify the spirit of the age with the Spirit of God."

This, he said, "calls for discovering what is a legitimate and life-giving diversity, while never losing sight of that common catholic faith and order that binds us together," and for listening also to the ecumenical voice, "for an international fellowship of the churches is more likely to be self-correcting than one that never looks beyond its own boundaries."

He emphasized that while history has set the See of Canterbury as the center of Anglican unity, "its role is to gather the family, not to rule it," with the decision on matters of faith, order and morals remaining with the local church. Yes, he warned, "this can be a recipe for incoherence and ecclesiastical isolation . . . so much depends on this mutual sense of catholic solidarity which has allowed the church through the ages to deal with the great questions, while pursuing its chief task of witness and mission. Within the church today are many countervailing forces which make for destruction and

disintegration, but our faith and trust in One who can take us and build into a rich and varied solidarity unity, for his service, and to his and glory."

The Prayers of the People Form reflected the breadth of the Episcopal Church, each petition offered by individuals in their native tongue: English, Spanish and French, Hawaiian and Chinese, Eskimo and Dakota Indian, German and Tagalog, Cantonese and Vietnamese. They included a prayer of thanksgiving "for our forbears on the 200th anniversary of the first General Convention."

A high point of the service was the United Thank Offering Ingathering of \$2.8 million presented by the Women of the Church, in turn, from each of the 35 stateside and 18 overseas dioceses of a variety of accents, domestic and foreign. Those from faraway places were warmly applauded, and the two from Cuba and Nicaragua were given a thunderous ovation.

There were some poignant moments. The day before, Bishop Allin had delivered his farewell address to a joint session of both houses. Today he was chief pastor, celebrating his final communion Eucharist as primate. His emotion was apparent as he raised the host, and it was in his voice that he said the final prayers and gave the blessing. Bishop Rusack expressed the feelings of all, in his words of farewell: "We wish you God's peace as you prepare to pass your primatial staff to your successor."

DOROTHY MILLS PA

## Abbot Stirs Controversy

Controversy surrounded the addition of Aelred, Abbot of Rievaulx (1141) when he and others were added to the calendar of the church year during the legislative session of the House of Bishops at General Convention.

The Rt. Rev. John S. Spong, Bishop of Newark, stated that according to  
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# Organ Music and the Liturgy

## An Appeal for Greater Attention

By EDWARD W. BEALS

A recent consecration of a bishop, a festive program included a half-organ recital prior to the liturgy. Various music chosen specifically for the occasion, the result of much practice and dedication, was thoroughly carried out by chattering by the people. Minutes before while the organist was merely rehearsing, conversation among the gathering was more subdued and many were listening.

In my former parish, the organist was a friend to sing a solo for the prelude on Sunday. The congregation listened quietly; normally through an organ prelude they would chat loudly.

As a result of the frustration of church organists and those who would listen to their music.

But the curious aspect of these events is people's perception that organ music ought to be listened to, while instrumental music need not be. One reason why organ music is so devoid of interest even in recital. For an organist to spend hours preparing music to share thereby proclaim the Gospel in his own way, and then have that minimized or overshadowed by other trivial activity, is a continuing

Within the Episcopal Church today, there is less of a meditative atmosphere in the service: a sense of preparing for corporate worship. Organ music is often intended to help in that direction.

At the other end, an organ postlude usually makes people talk louder. Even if kept short, it is almost never perceived as a part of the service or an act of ministry. People cannot wait to share their pleasantries even after they have praised the Body and Blood of their Lord—a most profound social act. Organists grow weary of this discouraging situation of affairs; they are tempted to spend less time and energy preparing for ministry, and they may lose sight of the seriousness of their responsibility. What is the role of organ music in the liturgy? *The Book of Common Prayer*

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1979 is the first to recognize instrumental music for the service. Yet it makes no mention of music before and after the liturgy (except where a prelude is proscribed before the Order of Evening Worship!). But while the prelude and postlude remain extra-liturgical, the music rubrics state that "On occasion, and as appropriate, instrumental music may be substituted for a hymn or anthem" within the liturgy. Yet, despite the recentness and incompleteness of the rubrics, the use of organ preludes, interludes, and postludes is a long-established custom. The English use of the term "voluntary" indicates its non-essential nature.

Although music is indeed integral to the liturgy, certain musical elements such as choral and instrumental music are embellishments of our worship, much as incense, Gothic architecture, and stained-glass windows may be. Such embellishments must enhance not detract from the flow and spirit of the liturgy.

If organ music is intended simply to set a mood, to be background to more important activities, then I suggest that tape recordings (a la Muzak) are as good as live music, and cheaper.

Certainly there is no need for the organist to prepare works of art when casual improvisation will suffice. Organists are not generally musical hacks but gifted artists (some more, some less!), who in their better moments really want to give glory to God by sharing their gifts — yes, to proclaim the Gospel in music.

The prelude not only sets a mood, but ought to help release us from the concerns of the week, and help set our sights on the Divine. Organ music during the liturgy ought, like hymns and anthems, to enhance the liturgical lessons in the propers of the day, and the postlude can sum up or reflect on the tone of the liturgy. When music is based on specific texts, surely those texts ought to be provided to the congregation.

If music is to enhance our worship, then organists, like choir directors and hymn-choosers, must select their music carefully and prayerfully. They should have read the day's lessons thoughtfully before planning their music. They

should know the repertoire available to them, and understand the liturgy thoroughly; the music of many "minor" composers in excellent for liturgical purposes, sometimes better than music composed by the famous.

They should choose music that does not call attention to itself nor to the performer, just as a successful preacher does not call attention to self, but to God. On the other hand, people listen actively and incorporate the music into their personal prayers and thanksgivings. (Some may prefer background music to a more active role of music in their devotions.)

Music, like preaching, can do more than inspire; it can be used to teach. Playing music based on new hymn tunes and service music can acquaint a congregation with those new melodies. Using music in different styles can teach greater appreciation, especially if commentary on the music and composers is provided. The organist is called to provide more than comfortable pleasantries and yet is not to be disruptive to worship.

The congregation must try to make music "work" as part of their worship, even if it takes effort on their part, and they must remember that not all truth reflected by music is pleasant and comfortable. Criticism of the music must be made with reason and love.

A further hindrance to liturgical music, especially organ music, is a general view in our society, including in our churches, that music is a luxury, not a necessity. The music budgets of our parishes and the salaries for skilled musicians often reflect this view.

An organ is an expensive investment and a continuing cost: are these justified when there is so much poverty and hunger in the world? What are the roles of art and of artists, if any, in an unjust world? Did Mary waste the ointment when she used it to soothe Jesus' feet, when it could have been sold and the money given to the poor? And are beautiful acts of adoration irrelevant in a sinful world? Surely, as full human beings, we need beauty as much as we need bread.

For organ music to be beautiful, helpful, and able to encourage respect for it, the instrument itself cannot be a cheap substitute, nor a poorly maintained one; nor can the organist afford shoddy and lackluster performance. The instrument and the music ought to be worthy for use in divine worship.

Once both the organist and the people realize how much organ music can enrich liturgical experience, we can work harder at both performing and listening. The interaction may be electric, and the glories of this part of our musical and religious heritage may again shine brightly, increasing our joy in the worship of the Lord and our knowledge of his glory.

# Drug Abuse: Finding Help

By DAVID A. WORKS and JAMES L. LOWERY, Jr.

This article is intended for the rector of a parish concerned with substance abuse by some of its individuals and families; for the college counselor or chaplain seeing students more and more involved in alcohol abuse and illegal drug-taking; for the concerned individual on a community mental health association or clinic board; for the lawyer with a client whose son is in trouble with the courts because of drug abuse.

What is the situation these days with substance abuse? Whom can we turn to for help, where can we locate resources to help us right where we are? These aren't academic questions, but very personal ones in a nation where, according to knowledgeable authorities, one family in four is affected by substance abuse problems. This article will cover drugs *excluding alcohol*.

## Where It's At

It is a different world today versus only a short generation ago. At that time illegal drugs first began to shake up the suburban base of many mainline churches and synagogues; soon their members wanted to learn about the problems and help.

Now LSD is mostly gone from the scene. Today heroin is mainly in the black ghettos. For white middle class America, the drug scene is pot, prescription drugs, and coke. Cocaine use is especially prevalent on college campuses, in high-tech areas, and in business and commercial communities (Wall Street, etc.). At the same time, there has been a 50 percent decrease in the cost of cocaine in the last year (\$125 to \$75, according to the New York Times, Feb. 18). Re-

ported emergency room admissions for cocaine addiction rose from 3,568 in 1981 to 6,621 in 1983.

Militarily, our strength in key spots is being harmed by drugs. Some years ago, representatives of the North Conway Institute of Boston and the 82nd Airborne Division spent four days together. The consensus was that one of our premier fighting units was impaired by the misuse of illegal drugs. There are nations whose economies appear to depend on unloading illegal drugs in the U.S.; Colombia and Bolivia are cases in point.

At the same time, liaison is almost nonexistent all over the country (with some exceptions) between professionals who specialize in the prevention/education/treatment of people and the church. This problem is also at national, state and local levels between the law enforcement people and the Justice, Defense, and State Departments. Such a situation is a scandal! It will continue to be so until there is some unified policy at all three governmental levels, which will involve both the law-enforcement structures, and the prevention/education/treatment organizations.

The necessary ingredients for effective policy are: facts, dialogue, consensus, and action. These are missing.

Finally, the silence of the churches on the subject at present is deafening. One of the prophetic functions of the church, historically, has been to raise issues in the public arena that other elements of society failed to do: provide factual and moral background, be a catalyst to a consensus, and stimulate action which encourages implementation of financial and human resources by community and government structures.

In addition, the church provides models for action. The Jewish-Christian heritage is at the base of Alcoholics Anonymous and similar alcohol and other drug abuse recovery services. Mark Keller, long-time editor of *Yale/Rutgers Journal of Studies on Alcohol*, has said "the only known complete cure for alcoholism and other drug abuse is religious conversion."

The clergy are often the only professionals in the community who can go into any home at any time of day without questions asked. Even with people who do not go to church or claim a

church in this "post-religious" age pastor is still the number one person turned to as a good help in a family with drug abuse.

Clergy and laypeople who deal with drug addicts need to have information and need to know where to get it in addition to national organizations as the North Conway Institute, then local agencies in different parts of the country, some of them church-related and ecumenical. We urge contact with responsible agencies wherever cases need arise.

## Action

One of the roles of the churches and synagogues through our American history has been to speak out on moral issues. We see the Roman Catholic bishops speaking out strongly on war, peace, the economy, etc. Where is the Protestant voice on alcoholism and drug abuse?

Action comes when the churches reach a real consensus. There needs to be an agreement between Roman Catholic, Anglicans, Orthodox, Protestants, Jews. Secular legislation does not work very well without the consensus of the churches behind it. Nothing will be done much if the enforcement authorities are not linked with the prevention/education/treatment program in a comprehensive systems approach.

Accordingly, in February, the National Council of Churches once again convened a task force, this time on alcohol and drugs. We hope there will not be absolute silence regarding the Christian effort for policy, programs, and budgets.

In June a multi-national conference on substance abuse in the workplace was held at the University of Stirling in Scotland [TLC, Aug. 18]. Key participants were the North Conway Institute, Church of Scotland, and the Swiss Ecumenical Christian Temperance Federation.

Drug abuse in an American society is an ever-growing problem. While the problem is worsening as drugs are coming cheaper and more available, the church must also address the fundamental causes, such as family problems, problems with other persons that contribute to this condition.

*The Rev. David Works, an Episcopal priest, has been in substance abuse prevention work since 1951, when the North Conway Institute was founded in New Hampshire at the suggestion of the Yale University Center of Alcohol Studies. Richard Cardinal Cushing brought the organization to Boston, and made its base more urban. The NCI works in the areas of public policy, education, and pastoral care. The Rev. James Lowery is executive director of Enablement, Inc., a clergy ministry development agency providing information, consultation, and management services to clergy groups.*

### Through the Storm

The General Convention has been a busy and hectic time for the staff of your magazine, both in Anaheim and back in the offices in Milwaukee. The short-time of this convention, the accelerated round of meetings associated with it, and the ambiguous inconclusive nature of some of the debates have it especially challenging to report.

Because it takes some of our readers over a week to receive copies in the mail, issues of this magazine have been prepared and ready for the post office long in advance. For the past two weeks, convention news had been sandwiched in at the very last moment before printing. This week and next week we are glad to offer coverage.

We wish to thank all who have assisted and supported THE LIVING CHURCH in its presence at Anaheim in many ways. This includes, among others, the individuals who supplied photos, stories, and other information, our colleagues in the church press and the communications staff of the national church, members of organizations and agencies who graciously welcomed us to their meetings, and the Presiding Bishop who gave one of his first personal interviews to THE LIVING CHURCH.

### Important Hymnal Update

Progress in the publication of *Hymnal 1982* continues, and the book is expected to be available at the end of this year. Contrary to information circulated earlier (and incorporated in the *Choirmaster's Handbook*), *Hymnal 1982* will be available in two editions: Singers Edition for both choir and pew use, and the Permanent Edition. The latter will appear in a volume spiral back set designed for use by choir directors, organists, and other instrumentalists, and clergy and others planning services.

The opinions and reactions of readers are always of interest, and the Letters to the Editor section is one of the most eagerly read parts of this magazine. We are grateful to readers who share their thoughts through this channel. As always, however, we must remind letter writers to be both brief and prompt. Unless it contains new information of exceptional significance, we cannot consider, in mid-September, a letter commenting on a news item which appeared in May and which has received no on-going discussion in the meantime.

We cannot accept the responsibility of publishing unsigned letters. In few cases, for good reasons, we accede to the request of writers to withhold their names, but we ourselves must have the legible signature and address of the writer if a letter is to be considered for publication.

We routinely print the names of clergy with the church or institution they serve. In the case of lay persons, we normally only indicate the city and state from which they write, but we are glad to indicate the name of their parish (or university or other appropriate agency) if it appears on their letterhead or is indicated as part of their address. In letters about controversial matters, correspondents are wise to give their telephone numbers as we may have some question.

In view of the great diversity of voluntary organizations, special interest groups, and so forth, we do not normally designate these after the names of letter writers, nor after the names of authors of articles or of book reviews. Where such information is pertinent, we urge writers to incorporate it into the body of their text — viz., “As the state chairman of this society, I protest . . .”

Finally, all letters and other manuscripts are subject to normal editorial review. We regret that not all can be published. Many, furthermore, will only be published in a somewhat shortened form.

After stating all these restrictions and cautions, we wish to say once again that we appreciate the thoughtfulness of those who write, and we express sincere gratitude to them.

## NEWS

Continued from page 9

*Christianity, Social Tolerance and Sexuality: People in Western Europe from the Beginning of Christianity to the 14th Century*, by John Boswell, and his monks were gay.

Interviews with several convention sources, Bishop Spong clarified his opinion by stating that he saw an anomaly in the church commemorating homosexual persons in its calendar, while simultaneously not allowing a place for homosexual persons in the life and ministry of the present church.

During the legislative session, the Rt. Rev. J. Mark Dyer, Bishop of Bethlehem, responded that Boswell's work had been accepted as a valid interpretation

of medieval monastic life by most historians. He further stated that research by Fr. Jean LeClerq, O.S.B., a highly respected historian, pointed out that the abbot remained constantly faithful to his vows of chastity.

The abbot was eventually included in the calendar for January 12. Others added to the calendar are as follows: David Pendleton Oakerhater, Cheyenne Indian deacon (1931), September 1; Constance and her companions, “The Martyrs of Memphis” (1878), September 9; Teresa of Avila, Spanish nun and spiritual writer (1582), October 15; Edmund, King of East Anglia (870), November 20; James Otis Sargent Huntington, founder of the Order of the Holy Cross (1935), November 25; and Kamehameha and Emma, King and Queen of Hawaii

(1863, 1885), November 28.

A move to include Charles Stuart, King of England and Scotland (1649) was quickly lost when the bishops voted against it.

The house voted separately to add the name of civil rights leader Dr. Martin Luther King, Jr. to the church calendar for April 4.

### Mrs. Ford and Fr. Golder Honored

“I am continually proud of my church for recognizing and facing the problem of dependency,” Betty Ford, former first lady, an Episcopalian and a recovering alcoholic, said as she was honored for her witness and courage at

Continued on page 15

the fine work of the Church Army in the presence of a representation of this group, and the Presiding Bishop installed the Rev. George Pierce as their new national director.

Although there was spirited discussion to the effect that there is the temptation to add names to the calendar of the "Lesser Feasts and Fasts of the Church," approval was voted for adding Aelred, David Pendleton Oakerhater, Constance and her Companions, Teresa of Avila, Edmund of East Anglia, James Otis Huntington, and Kamehameha and Emma. [See separate article.]

Bishop John Krumm of Ohio had urged that we begin to encourage local use of observance of days for the saints and modern heroes of special importance, rather than adding all to the calendar of the whole church. On motion of Bishop Maurice Benitez of Texas guidelines were requested from the Standing Liturgical Commission regarding further additions to the calendar.

As is familiar at this point in the typical General Convention, the press of pending legislation began to tell, with less time given to each though some attracted vigorous debate. A resolution calling for the experimental use of the *Inclusive Language Lectionary* of the National Council of Churches was modified to a call for the Liturgical Commission to prepare for trial use such a lectionary by the next General Convention. Bishop Donald Parsons of Quincy had argued that the old historic early texts of the Bible represent a stable base, that new translations should be considered with great care and that "translators tend to be traitors," that is, that they seem often tempted to intrude a subjective point of view into the art of translation.

### The Basis of Gender

A resolution asking that it be declared the intention of the House of Bishops to approve and support the election of a woman to the episcopate if one were to be duly elected was modified to observe that the house would not withhold consent on the basis of gender alone, and called for this sentiment to be communicated to "the primates of the Anglican Communion to seek their advice and that of their bishops through these primates at the earliest possible date." During this discussion Bishop Arthur Vogel of West Missouri protested that "we are not acting like a communion of communions, but like a federation." Bishop Harold Robinson of Western New York objected that the bishops were asked "to promise ahead of time." Though several bishops observed that previous actions of prior conventions already settled this

issue, Bishop John Burt of Ohio protested that the seminaries now contain one-third women students, and that this action is needed to help move along other parts of the Anglican Communion. The vote was 112-31.

This convention saw 18 high school students as official participants in response to a resolution of the '82 General Convention, and Shauna Ryder, a high school junior from Baton Rouge, La., spoke, closing her remarks by saying, "We seek to be not just the church of tomorrow, as we are often called, but a vital part of the church of today."

The Rev. Samuel Van Culin, executive secretary of the Anglican Consultative Council, gave a preview of the next Lambeth Conference, the meeting about every ten years of the bishops of the whole Anglican Communion. The intention of the Archbishop of Canterbury and of those who work with him in this planning is to include representation as well from those churches with whom the Anglican Communion is in full communion.

Key issues, with various portions of the worldwide communion preparing different issues for study, will include ecumenism, the family, peace and justice, a theology of the church in dialogue, and renewal of the church in mission.

### Emphatic Resolutions

Several emphatic resolutions expressed support and admiration for Bishop Desmond Tutu of Johannesburg, and called upon all institutions and agencies of the church to undertake divestment on holdings related to South Africa.

Strong resolutions were passed in support of the concern of members of both houses expressing concern for hunger and famine, and calling for increased concern in federal budgeting for the poor, refugees, and others in distressed situations. As the two houses of convention sent messages to each other, a form of dialogue of vital importance to the whole concept of the bicameral convention, the tenor of these resolutions leaned strongly toward studying and seeking to remedy causes of such distress.

Resolutions calling for cessation of support of the Contras in Nicaragua, stressing the importance of honoring the sovereignty of other nations, and supporting the Contadora proposals of other Latin American nations, passed almost unanimously, but were balanced in turn by a resolution calling upon visitors to Latin American countries and other nations to contact the local churches before issuing statements of policy or of evaluation of the church. Bishop Leo Frade of Honduras said, "We won't tell you what to say but we

want you to hear our understanding before you do presume to express opinions."

### Considerable Heat

Considerable heat was expressed and a resolution came to the floor calling for a careful study of the current document of Consultation on Church Unity (COCU) *In Quest of a Church of Christ Uniting*. Bishop Donald Parson Quincy expressed resentment that Prayer Book Society had described the move as a conspiracy. "Our own students," he said, "have raised many questions about COCU and continue to do so. We are calling for study, not endorsement of the conclusions. The problem is not conspiracy but apathy. We urgently need study." Bishop Burt of Ohio observed that this study raises the sights of the churches in a theological sense, especially with regard to how we approach human needs. We need to have a theology of how we help others as well as original enthusiasm.

A carefully constructed canon passed on "Licensing Lay Ministers" describing appropriate process in selection, training, and licensing.

On several of the issues of peace and justice, resolutions called for greater attention to training during study in seminaries, and, on one occasion, several bishops questioned how much could be added to seminary curriculum, and several, including Bishop C. FitzSimmons of South Carolina, pointed out that most of these suggestions related directly to courses now being taught but called for special sensitivity in the teaching skills used.

Readers of *THE LIVING CHURCH* will tell by this point in the convention chronicle that a new edition of the resolutions of the church will include many changes, some of them substantial. However, one of the impressive realities of the convention consists in the amount of effort given to study and planning both resolutions and of budget items which included participation of all members of the House of Deputies who accepted the variety of assignments as part of them.

Thus, while it seemed at times that the debate was brief on a major issue, the amount of prior study often indicated to members of each house was the prevailing sentiment was when the vote approached, and the need for debate thereby diminished. Thus, one of the great values of the convention is the process of preparation, virtually continuous from General Convention to the next such gathering. (This report continues through Thursday, September 12. Many smaller items were considered, but they will require study of the whole Journal once it is published.)

(The Rev.) WARD MCC

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1. Give us the wings of faith to rise with  
2. We ask them whence their vic-tory came; they,  
3. They marked the foot-steps that he trod, his  
4. Our glo-rious Lead-er claims our praise for

in the veil, and see the saints a-bove, how great their joys, how  
with u-ni-ted breath, as-cribe their con-quest to the Lamb, their  
zeal in-spired their quest, and fol-lowing their in-car-nate God, they  
his own pat-tern given; while the long cloud of wit-ness-es show

bright their glo-ries be. (be.)  
tri-umph to his death. (death.)  
reached the prom-ised rest. (rest.)  
the same path to (heaven.) heaven.

Optional interlude between stanzas | Ending

Words: Isaac Watts (1674-1748), alt.  
Music: San Rocco, Derek Williams (b. 1945)

$\text{♩} = 48$   
CM

# New Hymn of the Month

## HYMNAL 1982

A classic Isaac Watts text, "Give us the wings of faith," is the hymn for October. Appropriate for the Feast of All Saints or for any saint's day, the text, rich with scriptural references, first appeared in the 1709 edition of Watt's *Hymns and Spiritual Songs* under the title, "The Examples of Christ and the Saints."

The tune, "San Rocco," was written for this text in 1968 by Derek Williams, and was used at a service commemorating the centenary of George Augustus Selwyn's becoming Bishop of Litchfield. The Selwyn College Chapel Choir (Cambridge, England) performed the

hymn at Litchfield Cathedral. The composer is currently head of the music department, Cambridge University Library, Cambridge. He is a graduate of Selwyn College.

Words: Isaac Watts (1674-1748); alt.  
Music: "San Rocco." Derek Williams (b. 1945)

Meter: CM

Theme: All Saints' Day, Saint's Day

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Continued from page 12

an awards luncheon during General Convention.

The National Episcopal Coalition on Alcohol and the Recovering Alcoholic Clergy Association honored her with a special recognition award for her acknowledgment of her dependency and the help and hope she has given others after turning from her own dependence.

Mrs. Ford addressed both houses of the convention, and at the bishops' meeting was presented a Book of Common Prayer by Presiding Bishop John Allin, "...not because you need one but maybe you've worn yours out."

Also honored at the luncheon was the Rev. James T. Golder, a founder of RACA who died earlier this year. His wife, Helen, accepted for him the Sam Shoemaker award and quoted her husband as saying as he turned from alcohol dependence, "I must find these men [other drinking clergy]. I know they are out there." She then said, "He put an ad in THE LIVING CHURCH, and the phone started ringing off the wall."

## 82-Year-Old Ordained Deacon

At a time when most her age are well into retirement, a woman from the Diocese of Olympia is just starting a new adventure.

Emma Smith, who will be 82 this month, has been appointed to serve at her home parish, St. Timothy's Church, Medical Lake, Wash. "I wanted to do more," she said of her choice to seek ordination. "God has called me to do more."

Mrs. Smith, a widow who lives in a small house near the church, said she considers St. Timothy's an extended family. A mother and grandmother, she said none of her family lives close.

She has been active in the parish altar guild, a mainstay in the local food bank, and has conducted worship services weekly at a local nursing home, which she continues to do as a deacon.

A native of Idaho and a former schoolteacher, she and her husband moved to Washington after World War II, settling in Medical Lake in 1969.

## Next Week

More

Convention

News

This calendar is provided as a service to readers normally in the first issue of every month. We regret space does not permit inclusion of detailed information. Organizations and agencies submitting information for the calendar should send it to us at least six weeks prior to intended appearance in print. Material selected is at our editorial discretion.

### October

- 13-14 Convention of the Diocese of Albany (Albany)  
 18-19 Convention of the Diocese of Milwaukee  
 18-19 Convention of the Diocese of Southwest Florida (Punta Gorda)  
 24-26 Convention of the Diocese of Arizona (Phoenix)  
 25-26 Convention of the Diocese of Western New York  
 25-26 Convention of the Diocese of California Evangelical and Catholic Mission Congress (Dallas, Texas)  
 25-26 Convention of the Diocese of Western Michigan (Kalamazoo)  
 25 Convention of the Diocese of Michigan (Saginaw)

### November

- 1-2 Convention of the Diocese of Kansas (Kansas City, Kan.)  
 4-7 Conference of the Association of Diocesan Liturgy and Music Commissions (Rochester, Minn.)  
 8-9 Convention of the Diocese of Iowa (Des Moines)  
 8-9 Convention of the Diocese of Western Massachusetts (Pittsfield)  
 15-16 Convention of the Diocese of New Jersey  
 15-17 Convention of the Diocese of West Missouri (St. Joseph)  
 22-23 Convention of the Diocese of Missouri (Jefferson City)  
 28 Thanksgiving Day

### December

- 1 First Sunday of Advent  
 5-8 Annual Meeting of Episcopal Society for Ministry on Aging (Orlando, Fla.)

### January

- 23-25 Convention of the Diocese of Atlanta (Athens, Ga.)  
 31-Feb. 1 Convention of the Diocese of Florida (St. Augustine)

### February

- 6-8 Convention of the Diocese of Texas (Austin)  
 8 Convention of the Diocese of San Diego (La Jolla)  
 12 Ash Wednesday  
 28-Mar. 1 Convention of the Diocese of Arkansas (Helena)

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Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15;  
Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev  
& Novena 5:30. C Sat 5-6, at any time on request

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. All  
Masses Rite I Daily as anno

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.  
Koscheski, Jr.  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30  
& EP 5:30 (ex Sun 12:40)

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. William A. Crary, Jr., r  
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45  
(Thurs 6:15), EP daily 6. Wed Eu 10

## HURST, TEXAS

**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 76054  
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c  
Sun Masses 8 (Mat & Low, I), 9:30 (Cho, II), 11:30 (Sol, I), V 6.  
Daily Mat 6:45, Mass 7, V 6:45. Sat Mat 10, Mass & HU 10:15,  
V 6

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Commings, D.Min., r; the Rev. Lo-  
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.  
Scott Davis, the Rev. John F. Daniels, parish visitor  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite  
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7771  
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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