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THE Episcopalian

Charismatic or dead in 10 years, says Fullam

More than 55,000 Christians and Messianic Jews came to the first Conference on Charismatic Renewal in the Christian Churches. They came from every state in the U.S.A., every province of Canada, and from countries on every continent—from the Windward Islands to Argentina to Sri Lanka to New Zealand.

Why did they come to Kansas City? "To praise the Lord," said a woman from Ontario.

"To tell the whole world that Jesus Christ is Lord and to glorify God with one voice," said a priest from New Mexico.

A Roman Catholic nun from Fiji came to learn how to give the baptism of the Holy Spirit to her people.

It was the first time classic Pentecostals and charismatics from the mainline Churches had come together on a large scale to celebrate charismatic renewal, one of the more surprising religious developments of the 20th century.

No matter how one defines "charis-

matic"—from "in a sense all Christians are charismatic" to "a person who has received the gift of the Holy Spirit, including speaking in tongues"—the renewal focuses on awakening the power of the Holy Spirit and is marked by demonstrative praise of God, deep reverence for the Bible, strong commitment to Christian witness in the world, and gifts of the Spirit, including healing and prophecy.

Charismatic expansion has been so rapid that officials claim the U.S. today has approximately 10 million charismatics; approximately 5 million are classic Pentecostals and 5 million are neo-Pentecostals, those in the mainline Churches who are about equally divided between Protestant and Roman Catholic.

Some 1,600 persons attended the Episcopal Charismatic Fellowship Conference, held within the larger event in Kansas City. At a press conference with Episcopal leaders the Rev. Everett Ful-

Continued on page 9



Welcome Bethlehem, Springfield families

This issue some 15,000 Episcopal families in the Dioceses of Bethlehem and Springfield will for the first time be receiving their regional and local news in combination with *The Episcopalian*.

Bethlehem (Lloyd E. Gressle, Bishop) covers the Pocono Mountains and the northeastern part of Pennsylvania; Springfield (Albert W. Hillestad, Bishop) includes the state capital and southern half of Illinois.

Newsbeat, Bethlehem's diocesan publication, is being edited by Beatrice W. Smith, who succeeds John R. Coble, Jr., canon to the ordinary. The Springfield edition of *The Illinois Churchman* will continue under the editorship of Paul C. Baker, communications executive and priest of the diocese.

We are pleased to be working with Bea and Paul and hope you enjoy these new editions. —The Editors



Inside this issue:

Report on Christian education, pages 10-12, 17-19.

Drama in church, pages 24-26.

Presiding Bishop in Russia, pages 6-7.

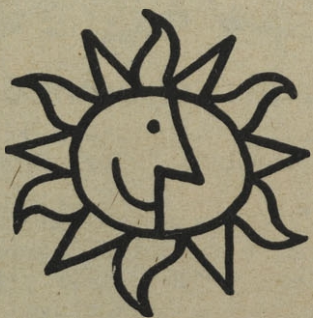
Switchboard, page 4; Movie review, page 22; and In Person, page 20.

Coming in October:



CSMO materials

The Episcopal Conference of the Deaf will receive this year's Church School Missionary Offering. Study materials will appear in the October issue together with a coupon to order the poster and offering box.



State of the Church/77: Sunny side up

How has the population shift to the South affected the Church? What's happening on the Church's southern rim? In the next issue we'll take a look in reports and pictures.

Churchpeople aid Johnstown flood victims

On July 20, nine inches of rain fell on the small Western Pennsylvania city of Johnstown, overwhelming flood control systems and breaking a nearby dam. When the clouds lifted at least 45 were dead and 450 homes completely destroyed. All told the flooding of local rivers affected some 7,000 families in a five-county area. Estimates of damage ran into millions. It was the worst disaster in the area since the historic Johnstown flood of 1889 which killed 2,300 people.

The flood of water has almost been matched by the outpouring of help flowing to the stricken city.

The Presiding Bishop's Fund for World Relief made an immediate emergency grant of \$10,000 and is still receiving contributions for the flood victims. And many Episcopals have gone to the flood scene in person to help with cleanup and reconstruction.

The advisory subcommittee of Church World Service's domestic disaster program allocated \$31,500 in relief aid. Some \$10,000 worth of blankets, water purification tablets, and other supplies were dispatched immediately, as was \$1,500 in cash. The Rev. Wade Egbert, projects coordinator for the Presiding Bishop's Fund, heads the Church World Service subcommittee.

Johnstown is located in the Diocese

of Pittsburgh. Archdeacon William Lewis has reported that flood waters reached almost to the top of the pews in Johnstown's St. Mark's Church. Prayer Books, hymnals and vestments were floating in water which left thick mud when it receded. The organ's motor and the furnace were severely damaged, too.

Ecumenical relief efforts included a \$100,000 donation from the Roman Catholic Archdiocese of Philadelphia, which also sent volunteer cleanup teams to the city.

The Lutheran Services Association, which had worked with the Johnstown Office of the Aging, began immediately to solicit relief funds.

The Salvation Army set up 16 mobile canteen units throughout the flood area, drawing on resources in Altoona, Philadelphia, Boston, and New York. The Salvation Army designated hunger as its major concern.

Despite the assessment of Roman Catholic Bishop James J. Hogan that "rarely has there been such a massive demonstration of faith in action," help is still needed.

Contributions should be marked Johnstown Flood and sent to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017.



WORLD NEWS BRIEFS

PHILADELPHIA—A coalition representing more than 1,000 religious leaders has asked to meet with President Jimmy Carter to discuss reports of illegal police violence here. A letter Bishop Lyman Ogilby of Pennsylvania and the Rev. James M. McIntosh both signed asks for a September meeting. The situation in this city has attracted wide attention, including that of the Soviet press.

LONDON—Archbishop Donald Coggan of Canterbury will visit the Soviet Union from September 22 to October 3.

WASHINGTON—President Jimmy Carter has approved plans to construct a \$5.5 million Jewish house of worship at the U.S. Military Academy at West Point. The facil-

ity and an associated museum will be located between the present Protestant and Roman Catholic chapels.

MILWAUKEE—The 500 professionals in the Guild for Religious Architecture, the American Society for Church Architecture, and the Commission on Church Planning and Architecture have agreed to merge into the Society for Religious Arts and Architecture. The merger becomes effective Jan. 1, 1978.

ALEXANDRIA—The Standing Commission on Church Music hopes to present a revision of the 1940 Hymnal to the 1982 General Convention. At a meeting at Virginia Theological Seminary here, members resolved to restudy all

600 texts in the current book and hope to avoid an extended trial use.

BERMUDA—The Synod of Bermuda has elected a monk, the Rev. Roger Alban Marson Genders, to be bishop. The 57-year-old priest is a member of the English Community of the Resurrection and a well-known spiritual director.

AUSTIN—Madalyn Murray O'Hair, the atheist activist, has found a new target. She has announced plans to challenge the motto, "In God We Trust," on U.S. currency.

LONDON—The English House of Bishops has agreed to submit the question of women's ordination to the priesthood to the 1978 General Synod. The meeting will occur following the Lambeth Conference—the decennial meeting of all Anglican diocesan bishops, including American Episcopalians—at Canterbury next year.

NASHVILLE—The Society for the Preservation of the Book of Common Prayer has voted to continue. This action reverses a previous decision to disband.

KARACHI—Christian bodies in Pakistan have asked the government to designate Sunday an optional holiday. Pakistan now follows the Islamic practice of considering Friday to be the weekly holiday.

SOUTH ORANGE—The Consultation on Church Union and Seat-

CHURCH-CENTERED FAMILY reunion gathered 36 members of Mrs. Alfred V. Kidder's immediate family from all corners of the world to Christ Church, Cambridge, Mass., for the baptism of David and Barbara Buse, two of her nine great-grandchildren. Right, Mrs. Kidder (center), a Cambridge resident, is shown leaving the church with her family. Below, Mrs. Kidder's daughter, Barbara Aldana of Guatemala, with her daughter-in-law, Martha Buse of Mexico, and grandson, David, during the church service.

—Photos by Ellis Herwig



NOTED CHURCHWOMAN Muriel Webb, 64, died early in August in Greenwich, Conn. She was director of the Commission on Interchurch Aid, Refugees, and World Service of the World Council of Churches in Geneva. She also had served as chairman of Church World Service, a National Council of Churches' agency, and from 1947 to 1971 she worked for the Executive Council as director of various departments.

on Hall University will cosponsor an ecumenical conference in this New Jersey town to take stock of efforts for church unity. Around the world 64 major church unions have taken place in the past 50 years, and 34 negotiations are now underway.

WASHINGTON—Reports of the National Center for Health Statistics indicate a rise in birth rates. It also reported a rise in marriages and, for the first time in years, no increase in the divorce rate.



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Meetings scheduled for coming months

At least four Episcopal organizations have set conferences for the coming weeks.

● August 25-28, Integrity, the national organization for homosexual Episcopalians, will meet in Philadelphia, Pa., for a program of addresses and workshops.

● September 11-14, the 23rd Annual Conference on the Church's Ministry of Healing will meet at St. Stephen's Church, Philadelphia, Pa., for worship, seminars, and a number of addresses by noted churchpeople.

● September 25-28, in Miami, Fla., the 2nd National Consultation on Hispanic

Ministry, sponsored by the National Commission on Hispanic Affairs, will gather representatives from dioceses with Hispanic ministries to discuss needs and common goals and advise the commission on how it can aid such ministries.

● September 27-28, the Evangelical and Catholic Mission will hold the seventh of its forums in Orlando, Fla., to hear addresses by Anglican Bishop Graham D. Leonard of Truro, England, and Episcopal Bishops A. Donald Davies and Robert E. Terwilliger of Dallas, Stanley H. Atkins of Eau Claire, and William H. Folwell of Central Florida.

St. Louis Congress to consider split

In the Episcopal Church the year after a General Convention is usually quieter than the year before, but the Philadelphia ordinations the summer after the 1973 General Convention changed the pattern.

And with ordinations of women, the Hispanic Commission controversy, the Partners in Mission Consultations, the Venture in Mission visitations, and the continuing reactions to decisions of the 1976 Minnesota Convention, this past winter, spring, and summer have hardly been peaceful for Episcopalians.

And more is to come!
In addition to the regularly scheduled fall meeting of the Church's Executive Council at Greenwich, Conn., September 16-18 and the annual interim meeting of the House of Bishops set this year for Port St. Lucie, Fla., September 30-October 7, a special Congress of Concerned Churchmen has been called for St. Louis, Mo., September 14-16.

The Fellowship of Concerned Churchmen, a group of organizations, publications, and individuals who have rejected the Minnesota Convention's actions on women's ordination and the Proposed Prayer Book, has organized the Congress.

Slides available

Parishes and others interested in supporting and interpreting stewardship efforts can borrow *Profile of the Episcopal Church*, a multi-slide presentation of the national Church's work. This material, used at Partners in Mission Consultations, comes with printed and taped scripts. The slide tray can be used on any standard carousel projector. Contact the Office of Communication, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

UBE explores black roots

"Black Roots, the Church, and the Family" was the theme some 240 persons addressed when they gathered for the five-day annual meeting and conference of the Union of Black Episcopalians (UBE). St. Simon's, Rochester, N.Y., and St. Philip's, Buffalo, co-hosted the meeting.

Visits to St. Simon's Terrace, the Leopold Day Care Center, the St. Simon's Community Center Project, and the St. Simon's Housing and Management Company provided conferees with first-hand examples of what the Church can do in the community. Canon St. Julian Simpkins, Jr., rector of St. Simon's, said the conference "created a new awareness and a new self-image for blacks through their own parishes and missions."

Workshops on music, on how to form UBE chapters, on how to apply for foundation grants, and on the Church and community development were led by Simpkins; Kuumba John Stinson, founder-director of the Bronx Community School of the Arts; Iris Harris Garvey, president of the Washington, D.C., UBE chapter; and the Rev. Richard Tolliver, rector of St. Timothy's, Washington, D.C.

"The UBE was created to stimulate more involvement in the decision-making processes of the Church on the part of black people," Simpkins said, "and that means you find more blacks at General Convention and on significant committees and commissions of the Church."

—From *Diocese*, Rochester, N.Y.

In a sermon on stewardship and giving, Bishop Matthew Bigliardi of Oregon said, "Poor tithes and offerings in our churches are a problem of shellout falter."

Its statements refer to the group as part of the "continuing Episcopal Church"; its purpose in St. Louis is to determine what its relationship is to the rest of the Church.

The almost two days of worship and meetings, beginning Wednesday afternoon, September 14, will be held at St. Louis' famous Chase-Park Plaza Hotel complex. The organizers state clearly: "The Church Congress is for all who reject the acts of General Convention. We repeat that kindly but firmly. No one should plan to attend who believes the General Convention is on the right track. That argument is over and done with."

Featured scheduled speakers include Dr. Thomas Barnes, professor of history, University of California at Berkeley; the Rev. George Rutler, rector, Church of the Good Shepherd, Rosemont, Pa.; and the Rev. Carroll E. Simcox, retiring edi-

tor of *The Living Church*.

Discussion group topics announced in the first program include: Forming New Congregations; Clergy Placement; Separation from PECUSA-Minneapolis; Necessary Steps, Legal Problems, Property, and Security.

Bishops didn't sign

A Fellowship of Concerned Churchmen press release (see the August *Episcopalian*) listed eight Episcopal bishops as supporters of a joint statement of beliefs issued by the FCC and the Evangelical and Catholic Mission.

Since that time Bishops A. Donald Davies and Robert Terwilliger of Dallas and William Folwell of Central Florida have indicated they do not support the final draft of the statement and do not wish to be included as signatories.



NEW EDITOR of the weekly magazine, *The Living Church*, is the Rev. H. Boone Porter, former director of the now defunct Roanridge Conference Center and long-time contributor to the magazine. Porter succeeds the Rev. Carroll E. Simcox, editor, and his wife, Georgiana, news editor, who will retire September 1. The Simcoxes plan to move to Lexington, Ky., where he will teach at the Episcopal Theological Seminary.

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Is life this difficult for every minister's wife? Of course not. But for far too many it is stressful. And it doesn't have to be.

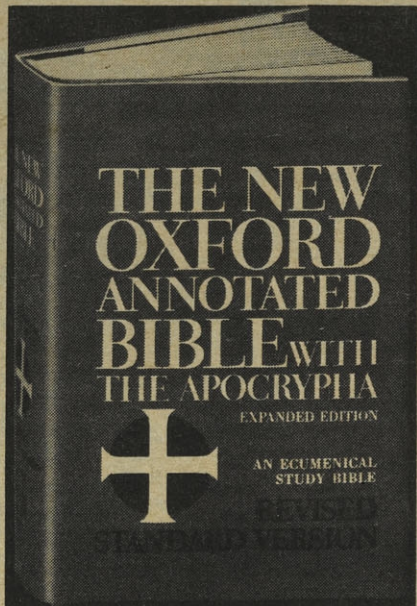
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Switchboard

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

HOLY HOSTEL

Last May I was hitchhiking north through Wyoming. About 9 p.m. I was dropped off in the small town of Pinedale where as darkness fell so did the mountain temperatures. It quickly became apparent that I needed shelter because my army blanket would not be warm enough.

As I stood shivering on U.S. 187, I recalled that my mother had instilled in me the confidence to turn to the Church if I (an Episcopalian) ever needed help. Shortly I found St. Andrew's in the Pines, a tiny log cabin church. I turned the door handle and the heavy wooden door swung open.

I spent the night on the floor in front of the cross and the next morning I took a bus out of Pinedale.

I never had a chance to thank the rector, but I said a prayer for him and for all churches that can afford to leave their doors unlocked at night. This letter is meant as a thank you to him and all small churches.

Richard Burton
Syracuse, N.Y.

TWO FOR COCHRAN

Bishop Cochran's article, "Can Jimmy Carter save the Church" [July issue, My Turn Now], in which he attacks the worldly waste and ostentation portrayed in General Convention and other business sessions of the Church, should be heeded.

The present reputation of the Church continues to be well expressed in the old western saying: "The Methodist Church came West in the covered wagon—the Episcopal Church came in the Pullman."

M. B. Echols
Auburn, Calif.

The Bishop of Alaska's words make sense, even if written in jest. I hope his words are read and heeded by persons who can bring about some practical changes.

Wes Healt
San Antonio, Texas

INTERPRETER NEEDED

For many years I have worked in fields requiring a fair degree of communication skills. I am not uneducated. I am reasonably well read. I am a life-long

member of our Church. But this background is simply not up to the task of comprehending certain quotations in your August article about the Urban Coalition to be funded from the proposed Venture in Mission.

Bishop Spong is quoted as saying, "What we need is a new incarnation of the Body of Christ in the urban situation." Bishop Allin says he wants a "holistic rather than competitive approach." Further, he doesn't want to "re-do the club room." Dr. Barnet stresses that, "Widely held economic myths interfere with correct analysis. . . ."

Maybe because we are not "urban" I just don't get the whole picture, but I do anticipate our being asked to support urban, as well as other, VIM programs. It is going to be difficult to sell such fuzzy attitudes as those quoted to our people.

May I suggest the several bishops of the Urban Coalition retreat to their "Think Tank" but this time take along a translator? Then perhaps what they propose can be conveyed to the typical person in the pew who will be asked to pay the bills.

John B. L'Engle, Jr.
Orlando, Fla.

WISHY-WASHY— OR STAND UP?

I submit the following in reference to the next to last paragraph of the article "Swinford urges lay service at all levels" (July issue).

I take no exception to Frances Swinford's urging of the laity to become involved, but I do believe one of the first places to do so is in defense of our Book

Our August Episcopoc was
a Fred E. Jacob photograph.

of Common Prayer. The quiet acquiescence of the statement "I can live with it" infuriates me.

Our Christian faith was not born on that wishy-washy statement. Our faith came alive on the Cross and was nurtured with martyrdom.

Can you worship almighty God—not putting up with it but with your whole heart and soul—in Rites I, II, and III? What legacy of worship will you leave for future generations?

If all the "I-can-live-with-it" laity would come out of the woodwork and make their feelings known, the picture most assuredly would be different. As members of the Body of Christ, each of us is obligated to make our inward feelings known—and to stand up and be counted.

Frances B. Hunter
St. Petersburg, Fla.

SOUL FOOD

Whoa, there, Elizabeth Scott! ("On dispelling myths about what lay readers are," My Turn Now, August issue.) I, too, regret that some of my friends will not receive the chalice from me. But they and certainly lay readers and altar guild members recognize the difference between the elements prepared by the altar guild and the sacrament being offered at the altar rail!

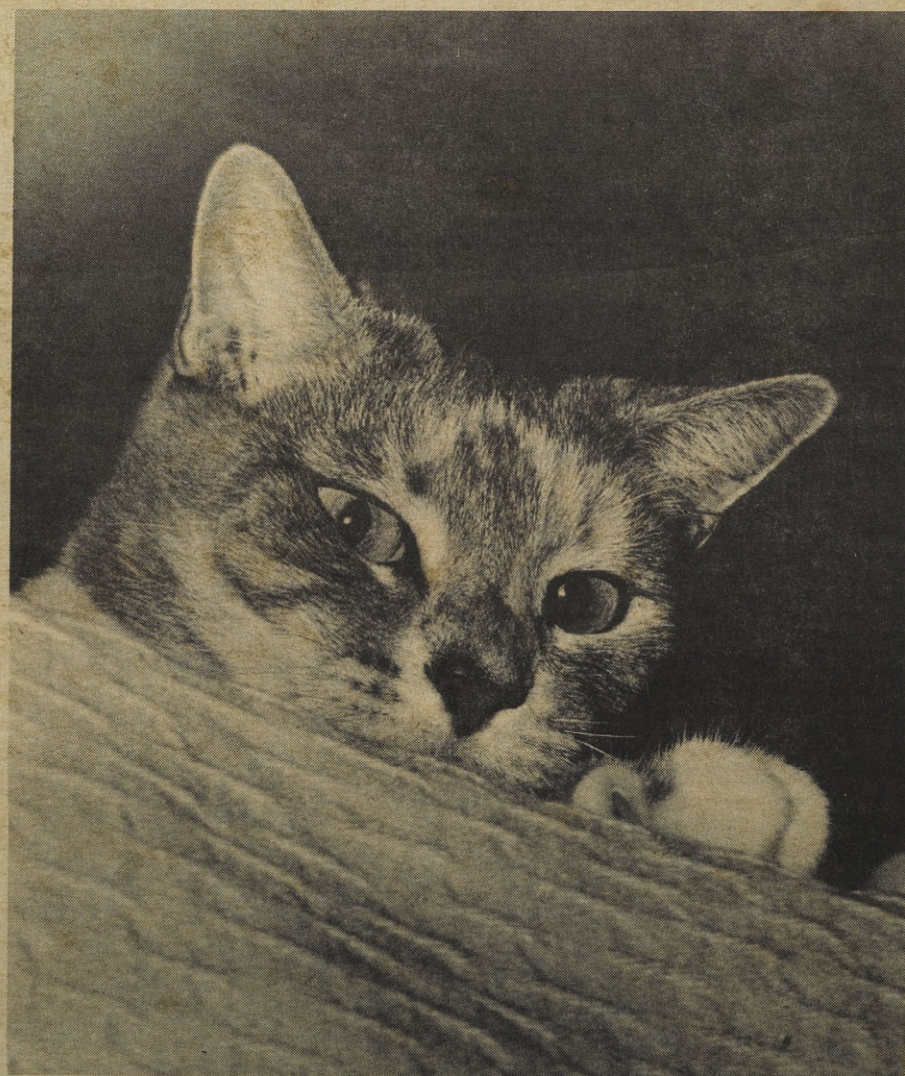
Mary H. Polom
Wilbraham, Mass.

[Quotation following is from above mentioned article.] "Many members of St. Paul's will not accept the Communion chalice from a woman. I am not hurt or offended by the refusal but am puzzled that a person who has no qualms about accepting food prepared by women (altar guild) would have serious reservations about having that food served by a woman."

This, without a doubt, is the [worst]

Continued on page 27

EPISCOCATS



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PB'S OPEN LETTER

by John M. Allin

To Russia with realism

Elsewhere in this issue of *The Episcopalian* you will find an account of my recent ecumenical visit to the Soviet Union. There are some personal observations I would like to add.

Before entering Russia I was a house guest of Cardinal Suenens in Belgium. Two days of conversation with this wise and gentle man has given me great optimism regarding our unity conversations with the Roman Catholic Church. I am grateful he allowed me to use his private chapel for a celebration of the Eucharist, and I consider it a tragedy that we could not receive the sacrament together.

The Cardinal told me we were meeting in the very room where Lord Halifax and Cardinal Mercier had engaged in Anglican-Roman Catholic unity conversations

earlier in this century. I have the strong feeling I might live to see many of the dreams of Halifax and Mercier come true.

Then there was Russia. I feel we have many decades of ecumenical negotiation before us with respect to the Russian Orthodox Church and the Armenian Apostolic Church. My conversations with the leaders of these two ancient churches has made for greater mutual understanding, I believe, but not much progress toward any mutual recognition of sacraments and orders. This is not to say our conversations were in vain. They were not. It is simply an honest and realistic recognition of the situation as it is.

Many impressions—lasting impressions—were received in Russia. There was

the silent but powerful witness of the many Cathedrals and churches now used as state museums. I got the distinct impression that many Russians of all ages recognize them for what they were as well as for what they are.

There was the old woman who held a small child—possibly a grandchild—as she stood for the three-hour Divine Liturgy. When she held the child up so the priest could give communion to the youngster, I received the strong feeling the Russian Orthodox Church has a future as well as a past.

There was the visit to Armenia, smallest republic in the USSR but perhaps strongest in Christian witness and tradition. It put Christian history into new perspective for me when I stood before an altar in the monastery at Geghart that has been in use since the eighth century. It put Christian witness into new perspective when I stood before the Monument of Martyrs, commemorating the 1915 massacre of 2 million Armenians—including most of the priests, bishops, and cultural leaders—during a struggle with Turkey.

I feel my visit to the two ancient churches in Russia has helped them have

a better understanding of the Episcopal Church and of Christianity as it exists in the United States. I know the visit has increased my understanding of the Orthodox.

My re-entry into the western world was by way of the World Council of Churches Central Committee meeting in Geneva. It is sometimes difficult to see the witness and mission behind all the committees and meetings and reports and documents that one associates with the WCC. That witness is there, however, and it is especially personified in Archbishop Ted Scott, Anglican Primate of Canada, who chairs the Central Committee meetings. His leadership has helped me see beyond the structural tangles of the World Council to grasp a clear vision of the important goals and purposes of this ecumenical organization.

It was good to come home to some days of vacation with my family in August. It is good to be looking ahead to the opportunities for service that all of you have placed before me for the coming months.

The renewal I experienced in Belgium, Russia, and Geneva is a renewal I hope to share.

Camp teaches stewardship

Games, songs, and parables are bringing the idea of stewardship to youngsters at Arizona's Episcopal Church camps this year.

"Children are perceptive and can see what God has given them. We are trying to encourage them to share these gifts," says Todd Sorensen, a Berkeley, Calif., seminarian who is coordinating the theme through all of the camp's sessions.

The program at Arizona's Church Conference Center in Prescott is geared to changing attitudes both children and

adults hold about stewardship.

"Most people don't think things come from God. They say, 'It's mine.' Well, we're trying to let the kids see that everything they have is a gift from God. They can be good stewards by using these gifts—which include the gift of time—to help people," Sorensen says.

To teach generosity, Sorensen works with individual camp deans to introduce games, songs, and stories to specific age groups. "For instance, with the fifth and sixth graders, we play The Game."

As part of the exercise, participants receive points at certain times but are unaware of the exact reason why. They must figure out the rules of the game. Results reveal points are awarded when the children give of themselves without being asked, when they volunteer for a job or do something for a fellow camper.

The owners use their points to "buy" clues to rules of The Game or favors, or they may give points away. When they give a point away, players receive two points in return. "What I wanted to get across was the idea that stewardship is not just asking for money. It's utilizing what's given to us by God," Sorensen

explains.

Sorensen also tells children parables that illustrate giving and the high return on talents, time, or money given unselfishly. An accomplished guitarist, he sings some of his messages. Sorensen also uses a pamphlet, "The Boy Who Has Everything," available from the Episcopal Church Center.

The Rev. Leland Jones of Phoenix said the Diocese of Arizona brought Sorensen from California where he has completed two years of study at the Church Divinity School of the Pacific. He will remain in Phoenix through the winter, assisting at St. Stephen's parish. —Edythe Jensen

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That's why this experimental growing laboratory is so vital to this country in the heart of the drought area of sub-Saharan Africa where hundreds of thousands have recently died. Here, with the aid of the Presiding Bishop's Fund and some other Christian agencies, they are learning to grow food in once-barren earth.

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GIVING AND RECEIVING are what pine cones teach Jeffrey Dick, 8, and Laura Fencken, 9, at an Arizona camp session which uses parables, games, and songs to teach stewardship.

In Russia with the P.B.: Women, religious rights

"We want to give the Holy Spirit a chance to surprise us."

The words were those of Presiding Bishop John M. Allin, spoken as he looked out a window aboard Pan American flight 44 during its final descent into Moscow's Domodedovo Airport on July 17. The Presiding Bishop had gone to the Soviet Union to talk with leaders of the Russian Orthodox Church and the Armenian Apostolic Church about mutual ecumenical concerns, among them the human rights of Christian believers and the Episcopal Church's decision to permit women to serve as priests and bishops. Dr. Peter Day and the Rev. William Norgren, ecumenical officers on the Church's national staff in New York City, and Dr. Paul Anderson of Black Mountain, N.C., long-time authority on the Soviet Union and Russian Christianity, accompanied the Presiding Bishop.

Bright sunshine, a freshening breeze, and an official party of Russian Orthodox bishops, customs officials, and an interpreter greeted the Americans as they landed. The delegation, headed by Archbishop Chrysostom, vice-chairman of the External Affairs Department of the Moscow Patriarchate, quickly whisked the guests by special bus to the airport's fancy VIP lounge, the first step in the thoughtful, gracious, but carefully controlled hospitality the Russian churchmen extended throughout the eight-day visit.

An hour's drive by private limousine over a nicely landscaped superhighway and some farm-to-market roads brought the Americans to their first stop in Russia: the ancient monastery at Zagorsk. This Russian Orthodox spiritual center is where the Patriarch of Moscow—His Holiness, Pimen—has his palace.

Supper was a first taste for Bishop Allin and his party of what was to be an almost unvarying Russian menu: cold meats, cheese, bread, tomatoes, and cucumbers followed by a soup and then by a hot meat or fish course. Caviar, cognac, and vodka were, of course, in ample supply. If the menu included dessert, it was usually ice cream. Conversation at the meal was also a first taste of an almost unvarying Russian attitude toward women in the priesthood: impossible. Archbishop Vladimir, rector of the theological academy at Zagorsk, admitted some of his students were writing papers about "women in the life of the Church," and he acknowledged that "the undivided Church" had known women deacons. But women in the priesthood? Never!

Monday was the feast of St. Sergius, honoring the monk who founded the Zagorsk monastery. The sun and the people rise early in Russia. When the Americans

first peeped from their windows in the guest house, the sun was high in the sky and hundreds of Russian faithful were already standing in long lines outside the monastery churches, awaiting their chance to enter and stand for another three hours during the Divine Liturgy.

"If it had not been for the clicking of cameras, you would not have known what century you were in," commented Bishop Allin after observing one of the liturgies. Paul Anderson told the Presiding Bishop that even though elderly women still seem to dominate most Russian congregations, he has noticed a new interest in religion by younger men and women during the past 20 years.

Formal conversations—or "information sharing"—as the Russians preferred to call them—began on Tuesday morning. The Russian Orthodox and the Episcopalians presented papers on three topics: women's ordination to the priesthood, freedom of religion and believers' rights, and the Filioque clause in the Nicene Creed. The Most Rev. Yuvenaly, chief spokesman for the Russians, tried to limit basic presentations to 10 minutes, but both sides ignored his advice, leaving little time for actual conversations.

"Can God today call women to be priests?" was the initial question Bishop Allin put before the Orthodox. "The Episcopal Church is divided on this question," he said. "The Episcopal Church found no progress was being made through argument. So permission was given by our General Convention for the Church to test by experiment that which could not be settled by argument. It was an effort to proceed in faith. It does not suggest the Episcopal Church is correct and other Churches are wrong. We recognize this decision raises an additional obstacle in our talks with Roman Catholics and with Orthodox. We do not seek to impose our decision on any other part of the Church."

Bishop Allin added that the Episcopal Church "proceeded with this experiment, believing the Holy Spirit continues to be our teacher. If we are correct, I hope we are affirmed. If we are in error, I hope we will be led back into truth."

The Orthodox response began with the well-known argument that the Church cannot have women bishops because Jesus chose no female apostles. "Our Lord was not under the spirit of His environment in doing this," said Professor A. I. Osofov of the Moscow Theological Academy. "It is well known that in other cases Christ violated the conventions of His time. Therefore male apostles have become the law of the Orthodox Church."

Bishop Kyrill, rector of the Leningrad Theological Academy, said "women's



ordination is not a problem of social or anthropological interpretation of the Gospel. We can say with all sincerity that women's ordination is not an experiment in church practice. It is a heresy."

Metropolitan Yuvenaly said some Orthodox would like to stop all ecumenical conversations with Anglicans because of the increasing number of women in the Anglican priesthood. "We have not agreed to stop dialogue," he said. "The Russian Orthodox Church does not want to take a step back, but to face the difficulties."

In bringing up the thorny subject of freedom of religion and rights of believers, the American Episcopalians said the discussion should not be limited to the



GOLDEN ONION DOMES TOWER above them, top above, as Russian Bishop Ireney, right, chief pastor of the Moscow Patriarchate's congregation in Canada and the United States, escorts Presiding Bishop John Allin on a tour of the Kremlin. Above, His Holiness Pimen, Patriarch of Moscow, exchanges pectoral crosses with Bishop Allin after their ecumenical talks. Opposite page, the Rev. Michael Zhidkov, right, pastor of the Moscow Baptist Church, greets the Presiding Bishop outside the church building as the visiting American arrives to preach to a congregation of 1,700.

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Soviet Union. Mindful of President Carter's concern for human rights and declining detente between the two world powers, the Episcopalians said the topic was being introduced as a mutual U.S.-U.S.S.R. problem.

"It is important that church leaders of the Soviet Union and the United States not remain silent on the question of human rights," said Bishop Kyrill. "Such humanitarian problems are often used for political aims. Many here see the U.S. concern for human rights as political. If we want to contribute to this question, nobody should think that while putting such questions we are in the line of some government for whom it is useful to have such questions raised."

The Americans were told one cannot be a member of the Communist party and also be a member of the Russian Orthodox Church. They were told that Christian education is virtually unknown because of the propaganda laws. They learned that Soviet law says the state is to provide a building for worship when a group of believers petitions for it, but such buildings are rarely provided. They heard Russian church leaders carefully refer to "our duty as good citizens" when in the presence of Soviet officials.

It was apparent to the Episcopalians that in Russia the Orthodox Church exists—and even enjoys some privileges—because the government feels the Church is useful to have around. Religion has revived somewhat since the days of Stalin, but the Church does not have, nor does it seem to seek, the freedom to be critical of the government.

At the same time the Russian believer's faith is strong enough to cause thousands of elderly women to stand in line for hours and then stand another three hours for a liturgy. This symbol of the religious revival could mean the Russian Orthodox Church is more alive behind closed doors and in whispered conversations than it is in the marketplace. If so, to extinguish it would be a difficult task.

The third subject of formal conversation was the Filioque clause, several words the western Church added to the Nicene Creed which are not accepted by the Orthodox. The clause had been eliminated from the 1970 *Services for Trial Use* text, but the 1976 General Convention restored it.

Bishop Allin assured the Russians the matter "was not settled in finality." He said the House of Bishops had voted in favor of the Orthodox-approved non-Filioque version of the creed.

In private conversations with members of the Soviet government's Council on Religious Affairs, Bishop Allin made a strong appeal for recognition of individuals' human rights. He also asked about the possibility of having some of the former church buildings (now state museums) returned to church ownership.

"Highly unlikely," was the reply.

During a post-conversation luncheon, Bishop Allin and Metropolitan Yuvenaly, who heads the Department of External Church Affairs of the Moscow Patriar-

chate, had an opportunity to engage in some light banter with serious undertones.

The bright-eyed and sharp-witted Metropolitan asked the Presiding Bishop about the tenure of his office.

"I must resign after 12 years or when I reach age 65," explained the American. "For me, this will all happen in the same year."

"Ah, but if you are a very good Presiding Bishop, would the Church not allow you to stay on?" asked the Metropolitan.

"No, it is a rule of the Church," commented Bishop Allin.

"But if it is the will of God, cannot the rules of the Church be broken?" persisted Yuvenaly.

"If it is the will of God, Church rules can be broken," smiled Allin. "Perhaps even some of the rules of your Church, such as the ones we have been discussing about women priests, can be changed."

The topic of conversation was changed.

For the American delegation, the two days in Armenia—smallest state in the U.S.S.R.—was in many ways a visit to another nation. The pace slowed, and the Americans had a relaxed sense of free-

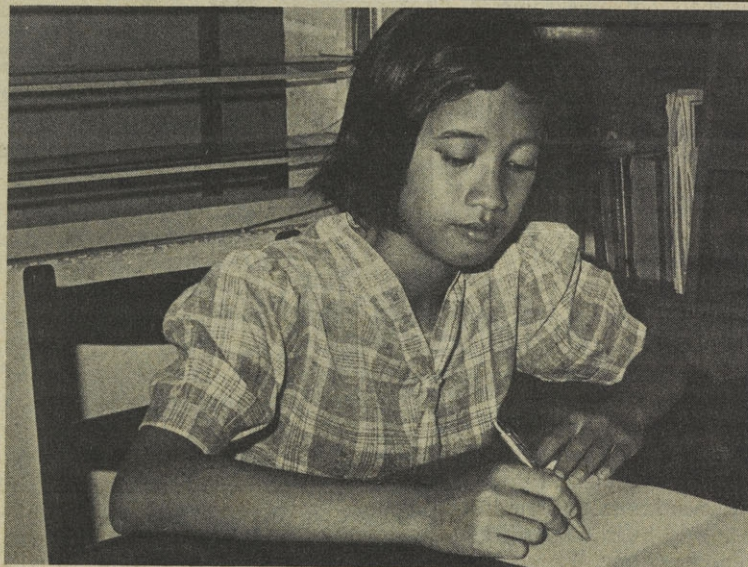
dom, aided by the fact their hosts, Fathers Avak Asadourian and Sarkis Sarkissian, were fluent in English.

The Armenian priests explained that their country was the first in the world officially to accept Christianity—in 301 A.D. The history of Armenia has been one of perseverance under suffering. In 1915, for example, 2 million Armenians were slaughtered by Moslems. Most of the religious, cultural, and political leaders were killed in what Moslems now refer to as an "internal conflict."

His Holiness Vasken, Patriarch Catholicos of the Armenian Apostolic Church, received the Presiding Bishop's party. The Catholicos—as he is called in his homeland—proved lively, quick-stepping, and sharp of mind. He spoke with confidence of the future of his Church and his nation, citing the increase in baptisms and church weddings as signs of hope.

During the formal conversations, Bishop Arsen Berberian, chief assistant to the Catholicos, admitted the difficulty the Armenian Church has experienced in ecumenical conversations. "I have tried to

Continued on page 22



Dear Debbera,

I want to tell you about my study. At the end of last year I was announced as best student. My school report is very satisfactory. I got a present from school. How about you, Debbera? Are you still studying? I hope you are successful in your studies. I stop my letter now. I give you all my love. From your sponsored child,

Tristaca



Dear Tristaca,

I was so pleased to get your letter. That's quite an honor to be first in your class. I'm very proud of you. I'm still teaching, but the only classes I'm taking now are ballet. Did you get all the postcards I sent? It was a great trip. I'm looking forward to the holidays now—hope to do a lot of skiing this winter. Take care now and write soon.

Debbera

P.S. I love you.

Tristaca and Debbera, though they've never even met, share a very special love. Tristaca lived in extreme poverty. Her mother has tried to support her family herself, but she can only get menial jobs that pay almost nothing.

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☐ I want to learn more about the child assigned to me. If I accept the child, I'll send my first sponsorship payment of \$15 within 10 days.

☐ Or I'll return the photograph and other material so you can ask someone else to help.

☐ I prefer to send my first payment now, and I enclose my first monthly payment of \$15.

☐ I cannot sponsor a child now but would like to contribute \$_____.

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How Episcopalians will be working in partnership at home and around the Church through... The General Church Program

A Message from the Presiding Bishop

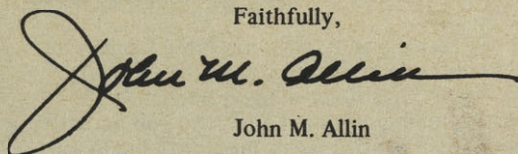
My Dear Friends in Christ,

Partnership is a word that describes the way in which Christians have always done mission. Christianity has been strengthened and nurtured for almost two thousand years as individual Christians have followed the example of sharing set by Jesus Christ. As persons, as congregations, as dioceses, and as Churches we are partners in mission and workers for mission.

Partnership is a word that describes the way in which Christ is served through the General Church Program of the Episcopal Church. The financial and program information in this brochure is not merely technical data. These words and figures describe opportunities placed before Episcopalians who wish to work for mission in partnership with one another. You are asked to be a partner when you are asked to pledge to the support of your congregation. Your congregation is a partner by sharing its resources with others through the budget and program of your diocese. Your diocese shares partnership through the General Church Program budget.

I thank God for the opportunities given to us to venture together as partners in this mission. Let us so follow our Lord's way that others will be drawn to Him and to the sharing of His mission.

Faithfully,



John M. Allin

About the Budget . . .

Following the guidelines mandated by the 1976 Minnesota General Convention, about \$14,000,000 has been budgeted for the General Church Program in 1978. Of this amount, \$11,700,000 represents pledges toward the apportionments from each diocese of the Episcopal Church—the national Church's share in the Every Member Canvass. The remainder comes from trust funds and legacies.

In addition to the \$14,000,000, gifts are made for the work of the Church through special offerings. For example, in 1976 over \$2,000,000 was contributed to the Presiding Bishop's Fund for World Relief. The United Thank Offering, a "free expression of thanksgiving for God's presence in the lives of those making gifts," received more than \$1,500,000 in contributions last year. Finally, money is also given annually through the Church School Missionary Offering (designated in 1978 for our ministry to the deaf) and the Good Friday Offering (for the work of the Church in Jerusalem and the Middle East).

The 1978 budget must of course await the response to the fund-raising efforts of 1977. The Episcopal Church's elected 41-member Executive Council has the responsibility of revising the budget to adjust to income. The figures given below are therefore tentative.

The annual General Church Program budget *must always be balanced*, by action of General Convention.

Program costs for Venture in Mission, the Churchwide renewal and fund-raising effort mandated by the 1976 General Convention, are not carried in the General Church Program budget.

The proposed budget assigned to each of the administrative areas below includes the salaries of staff members.

Partners in National and World Mission **\$7,000,000**

Support for 14 United States dioceses; 19 overseas dioceses from Guatemala to Taiwan; Guam (a special jurisdiction); and the Convocation of American Churches in Europe. Members of each group of dioceses at home and abroad decide among themselves how bloc grants will be shared.

Partnership contributions to 24 Anglican Provinces, Councils, and Churches around the world to help the sister Churches of Anglicanism carry out Christ's mission together.

Aid to three non-Anglican Churches (such as the Philippine Independent Church) with whom we enjoy full communion.

Support for the Episcopal Church's ecumenical participation in such agencies as the National Council of Churches (31 member Churches) and the World Council of Churches (236 member Churches).

Funding for our Church's volunteer service program, missionary personnel and scholarship program, and the work of the Church in small communities.

Partners in Education for Ministry **\$2,200,000**

Enabling funds for coordinated work in evangelism, Christian education, and lay ministries.

Support for youth and higher education ministries.

Support for the Church's ministry to armed services personnel and their families, as well as chaplaincies for hospitals, prisons, etc.

Aid to the three Episcopal black colleges (St. Augustine's, St. Paul's, Voorhees).

Funding for the work of our Church's programs in ministry, including the Council for the Development of Ministry (which coordinates ministry-serving and support agencies), the Board for Theological Education, the Clergy Deployment Office, and the Office of Pastoral Development (a resource for crisis intervention for bishops and other clergy).

Partners in Church in Society **\$1,900,000**

Program and grant support for a Coalition of Human Needs, which includes:

Ministry to Hispanic, native American, black, and Asiamerican Episcopalians, with special emphasis in urban areas.

The Community Leadership and Development program to fund community-based projects. Whenever possible, such projects involve local congregations and dioceses, and grants are usually made on a matching basis with funds from other sources.

Specialized ministries to the deaf, the blind, and the aging.

The Church's work in prison reform, drug abuse, alcoholism, juvenile justice, and special programs of community health care.

The Church's work with the special needs of the Appalachian Mountain people through the Appalachian Peoples Service Organization (APSO) in 11 southern and eastern dioceses.

A program of continuing involvement of the Church as a socially responsible institutional investor.

An education program to help Episcopalians come to grips with the underlying causes of the world hunger crisis and to understand how this problem affects everyone. (This office works closely with the Presiding Bishop's Fund for World Relief, which is directly responsible for the disbursement of contributions for alleviating hunger.)

Partners in Administration **\$1,800,000**

Operating costs for the Church Center—maintenance, heat, electricity, telephones, mortgage interest, office supplies, printing, personnel services, insurance.

Maintenance support staff and administrative services.

Pensions to former missionaries.

Partners in Communication **\$500,000**

Support for the development and maintenance of communication systems within the Episcopal Church and for initiating a cooperative communication strategy.

Liaison with religious and secular media, including newspapers, magazines, radio and television networks and affiliated stations.

Funds for printed materials, exhibits, motion pictures, video tape, film strips, audio cassettes, etc.

Support for the Diocesan Press Service, the office which provides a direct link to editors of diocesan newspapers and other publications.

Support for regional and diocesan communication workshops.

Staff support for interpretation and promotion of the Presiding Bishop's Fund and other special offerings.

Partners in Finance **\$500,000**

Professional and staff support to fulfill the legal and corporate functions of the Episcopal Church.

Support for parish and diocesan administrator seminars; financial and budgetary diocesan surveys; compiling and tabulating national statistics for the Church, received through parochial and diocesan reports; audits for overseas dioceses.

Financial consultation services for dioceses.

Partners in Stewardship/Development **\$150,000**

Funding for the production of stewardship materials for parish use in the annual Every Member Visitation and for year-round stewardship planning.

Development of a regional network of stewardship consultants.

Funding for regional workshops and diocesan conferences to train diocesan and parish stewardship leaders.

Support for seminary courses in parish stewardship methods.

Reserve for 1979 General Convention expenses and contingencies **\$50,000**

Total 1978 General Church Program Estimate **\$14,100,000**

Church-wide Giving Continues to Increase

In 1970 Episcopal Church giving totaled about \$300,000,000. By 1975 this figure had increased 25%, to \$409,000,000; 1976 statistics, still being analyzed, indicate clearly that this giving trend is continuing—along with a noticeable growth in Church membership.

Most of what Episcopalians give (86 percent) is used to carry on the important work in their own parishes. A smaller portion (11 percent) goes to the diocese, and only about 3 percent of the Church's total income is used to support the General Church Program. Individual parish giving is part of a single, coordinated, cooperative effort to sustain the *total* life of the Church.

Copies of This Page Available

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Charismatics

Continued from page 1

lam, rector of St. Paul's, Darien, Conn., said the Episcopal Church has lost one member every five minutes over the last 10 years. He predicted that within 10 years Episcopal churches would either be charismatic or dead. He cited "an enormous hunger all over the Church."

About 500 Messianic Jews—most of them young—attended. One of the most moving events of the conference was a spontaneous act of reconciliation in which Protestant, Roman Catholic, and Jewish Christians washed each other's feet, recalling what Jesus had done for His disciples prior to His death.

Dr. David H. Stern of San Rafael, Calif., chairman of the Conference on Messianic Judaism and the Holy Spirit, said the conference gave Messianic Jews "legitimacy" and called it "a breakthrough for those of us who are Jews who believe in Jesus as our Messiah. For the first time we stand alongside mainline Protestants and Roman Catholics as a significant group with a distinct and valuable contribution to make to the entire Church."

Participants in the larger Kansas City event heard over 100 speakers who echoed the themes of unity, healing, love, and God's preparation of His people for a time of difficulty, of disaster. Among them were the Rev. Dennis Bennett, rector of St. Luke's, Seattle, Wash., and a pioneer in the Episcopal charismatic movement; Ruth Carter Stapleton, President Carter's sister and president of Behold; and Leon Joseph Cardinal Suenens of Malines-Brussels, Belgium.

Bennett saw three streams of Christianity beginning to flow together into a new whole: the catholic stream with its emphasis on history and continuity of faith; the evangelical stream with its emphasis on loyalty to Scripture and personal commitment; and the Pentecostal stream with its emphasis on "the immediate experience of God by the power of the Holy Spirit."

Ruth Stapleton spoke of healing and wholeness. "It's through the power of the Holy Spirit that each one of us is going to come into wholeness. Jesus can redeem every mistake we have ever made with another human being. In inner healing, forgiveness is a key. Inner healing requires no work, just love—faithfulness to the commandment that you love one another as you love yourself," she said.

Healing takes place when persons pray in faith, the Rev. Francis MacNutt, director of Merton House, St. Louis, Mo., told the gathering. Jesus healed one by one, he said. "He couldn't stand to see people hurting, so He reached out and healed them."

The Rev. Larry Christenson, chairman of Lutheran Charismatic Renewal Services, said today's Church "has memorized yesterday's word so well she can't hear today's gentle knock from Jesus....Jesus comes knocking at boarded-up doors because He wants to save that which has been neglected."

Cardinal Suenens spoke of impending crisis. "The world is dying because it doesn't know the name of its savior, Jesus Christ. We have to be Christianized again" so the de-Christianized world "will see something of the Lord in us. Holiness means a new creation—body, mind, and soul."

The crowd, which had been enthusiastically hugging since the conference began, didn't need the suggestion given by the Rev. James Forbes, a Pentecostal

professor at Union Theological Seminary in New York City: "Why don't you hug each other? You're in the same family." But it did set off a new round of embraces.

The Rev. Bob Mumford, evangelist and author, caused another uproar. He said the Church was in a "siege mentality," interested only in holding the fort while the battle between good and evil rages outside. "But if you take a sneak look at the back of the book, glory hallelujah, Jesus wins!" The lights on the scoreboard high above the stadium flashed the words, "Jesus is Lord" and "Praise the Lord," as the people cheered wildly.

Episcopalians at the conference began each morning with a joyous Eucharist full of prayer, praise, music, and occasional dancing in the aisles. Their

event featured Archbishop Bill Bendyshe Burnett of Capetown, South Africa, and Bishop Joshua Ban It Chiu of Singapore. Presiding Bishop John M. Allin sent a letter saying charismatics have made their influence felt in the Church and have "called to our corporate attention many important things long ignored or forgotten."

Episcopalians also heard Rosalind Rinker on developing prayer life; Anne Murphy on obedience to God; her husband the Rev. Charles Murphy on living the fundamentals of the faith; the Rev. Michael Harper on maintaining a spirit-filled life; and Everett Fullam on renewing the parish.

"Remember, Jesus specializes in resurrections," Fullam told the Episcopalians. "It's His thing."

The Rev. Robert Hawn, executive director of the Episcopal Charismatic Fellowship, in answer to a reporter's question about the relationship between joy

and suffering said for some people joy becomes a substitute for reality. These people, he said, don't want to face their own sins and are "charismatic butterflies."

At the closing Eucharist Bishop Chiu made an analogy to the conference. "A farmer wanted to raise pedigreed ducks so he dug a lot of little ponds and fenced them in. Then he put a different breed of duck in each pond and sat back and relaxed. Then the rains came, and the water in the little ponds rose above the fences, and the ponds became one pond, and the ducks mingled together. That is what has happened here at this conference."

The next national conference of the Episcopal Charismatic Fellowship is scheduled for Kansas City, June 19-23, 1978. The first worldwide Anglican Conference for Spiritual Renewal will be held July 14-16, 1978, in Canterbury, England. —A. Margaret Landis



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David Perry talks about educating for ministry

David Perry is coordinator of the Office of Religious Education at the Episcopal Church Center.

Q. You often speak of "hopeful signs." Can you name some?

A. For one thing, more people are asking the right questions. More congregations are looking at what they want to do in the educational process, talking about goals and setting up evaluation processes. One of our weaknesses has been we don't evaluate. We just hop from one thing to the next, never stopping to ask if we are really building the Body of Christ.

Q. What effect does this have on curricula?

A. A lot of people are trying a lot of dif-

ferent things—mostly out of a sense of frustration. But once you have goals and objectives in mind, you can find what resources are available. You may find an ideal package, maybe design your own. Or you may broaden your concept so Christian education is not limited just to Sunday school on Sunday morning.

Q. Are parishes moving away from Sunday morning for education?

A. No. Sunday morning continues to be the major time block. But there's an expanding realization that the whole life of the parish is educating. More congregations are seeing that the way they act, all the things they do, are educational experiences. A non-Sunday thing could be to look at the way vestry members operate with each other—not just communication but the question of mission itself. Is it making the greatest use of the talents in the parish to proclaim the Gospel?

Q. Do these new programs mean more people are involved?

A. That's hard to say since we have no way of knowing how many people are involved in adult education. But I'd say there's a growing awareness of educational concerns and a feeling they are a vital part of the life of the Church. Partners-in-Mission visits pointed to a desire for healthy community, a need to be God's people in terms of evangelism and action. The heart of the whole discovery was we needed more Christian education. I feel it can be a key to development and renewal of the whole Church.

Q. Does the Church have adequate resources for adult education?

A. More adult curriculum resources are

being developed, but there are gaps. Even the models are limited in people's minds. They see adult education as the rector—or somebody else—lecturing or as small group discussions. Someone commented recently to me, "I don't want to go to another discussion group. I want to act." Maybe we've got to figure a time block for Christian education that will allow us to work on a task or project around which we can look at the biblical and theological issues, not just sit around and talk.

Q. Is interest in adult Bible study growing?

A. Yes, but it's at all levels: children, youth, and adult. There's a growing consciousness of the need for competence with the Bible so it can be a working tool to help the Christian person grow, something you can regard as a primary resource.

Q. Is this part of the whole back-to-basics movement in education?

A. That's not a bad idea in itself, but I think we could stimulate adult investigation of the Bible at a whole lot of levels: meditative, prayerful, literary criticism, mythological, theological. All those dimensions so often are boiled down to "just teach the plain facts of the Bible," which isn't possible.

Q. Can you pinpoint the reason for this interest?

A. Maybe opening up the Prayer Book also opened up the Bible. You can't read the Prayer Book without some consciousness of the Bible. And in a lot of current issues we're being called on to look at the biblical roots because people are using the Bible as proof texts. And some peo-



TO SPREAD THE WORD, David Perry, left, and Fred Howard staff the Episcopal Church's Office of Religious Education.

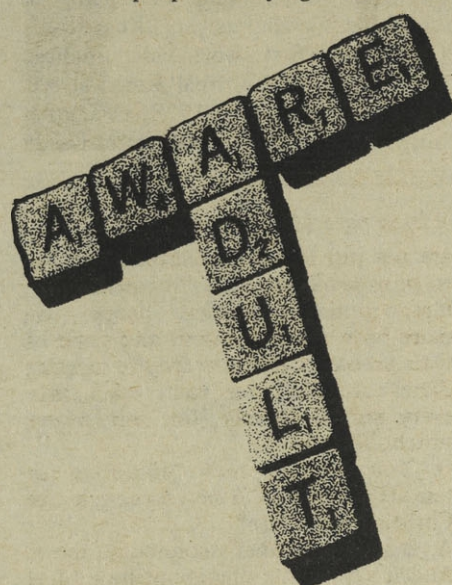
ple are discovering, perhaps for the first time, that Job's situation isn't so far from theirs, that Peter's doubts are really theirs. Also, there's a consciousness of our Anglican heritage which is more than just memorizing the names of Henry VIII's wives. All that business about the "bridge Church" and the Anglican understanding of Sacraments and sacramental living. This may be part of the gift we have to give to the Christian community. One of my interests is history as the cause of present and future behavior.

Q. One of the criticisms of the Seabury Series was it didn't have enough Bible content. What do you think?

A. One of the basic requirements was for adults and teachers to have confidence in their own faith. If the teachers didn't have that, then the course didn't have it.

Q. Was this a lack in teacher training?

Continued on next page



Seabury Series changed and challenged the Church

by Martha C. Moscrip

"We are not only accepting religious illiteracy for our children, we have at the present time no serious intention of doing anything about it. By and large our Church's Sunday schools are a disgrace."

So charged Bishop Lewis B. Whittemore of Western Michigan in January, 1946. The nationwide response to his remarks resulted nine years later in the curriculum called The Seabury Series. This effort changed the lives of many adults and probably affected more individual Episcopalians than any other program during the time it was widely used.

Early Signs

Parishioners in many places were expressing the same dissatisfaction as Whittemore. Teachers and superintendents, aware of advances in secular education, were unhappy with the Church's Christian Nurture Series, first published in 1916 and virtually unchanged. By the 1940's that series was "as out of date as a Model T Ford," according to Peter Day, writing in *The Living Church*.

Also, adult classes were practically nonexistent. Men and women coming to the Episcopal Church from other denominations missed the Sunday school and adult instruction to which they were accustomed.

Whittemore had cited the Church's gross neglect of Christian education in a special report to the 1945 meeting of the House of Bishops. At the same time Armed Forces chaplains presented a petition deploring the ignorance of the Faith they found in servicemen.

And a test for Sunday school seniors prepared by Beryl Newman, Christian education director in the Diocese of Pennsylvania, showed such ignorance wasn't limited to the Armed Forces.

Other factors were forcing the Church

to examine its Christian education work. Suburban churches were faced with bulging Sunday school rooms: between 1943 and 1947 enrollment increased 22.9 percent, and the baby boom promised even more students. Parishes and dioceses found they had to add Christian education directors to their staffs.

New Directions

Churchpeople responded to Whittemore's published address by preparing a resolution for the 1946 General Convention in Philadelphia. They urged Convention to proclaim Christian education equally important to missionary work: Christ's command "teach" is as necessary as His command "go," they said.

The deputies and bishops restored the Division of Christian Education to

department status and instructed it to prepare its own curriculum. They gave it \$124,000 for the first three years.

The Rev. John Heuss was appointed the department's executive secretary, and his dedication and enthusiasm carried it through the difficult years of planning and producing the new material. Among his talents was the ability to recruit some of the Church's best minds to help with the task.

At first the new department couldn't offer much direct help to parishes and dioceses, but it could, and did, spread good ideas, and local projects picked up the slack. A good example is Province III's "bed sheets."

Christian education leaders Marion Kellerman, Washington; Mary Rogers, Southwestern Virginia; Emma Twigg,

Maryland; and Beryl Newman, Pennsylvania, read and evaluated current church school material. "We spent weekends working in a Washington motel, and we called our evaluation charts bed sheets because we spread them out all over Mary Rogers' bed!" Newman explains.

They evaluated material from other denominations as well as privately published Episcopal material. When the new department asked the Province III leaders to revise their evaluations for wider usage, they became "crib sheets," Newman says, because "they were smaller and not quite the same. The revision left out material we found negative the first time."

Old Need, New Goals

All over the Church Christian educators were coming—independently—to the same view of the needs and goals for effective religious education training at the parish level, including teacher training, adult education, and parent-home cooperation. The emphasis was on adults.

In 1949, Heuss reported to the San Francisco General Convention on a Churchwide plan for Christian education and the publication of three books for adults: *Successful Christian Marriage*, *The Prayer Book Speaks in Our Uncertain Age*, and *Creative Choices in Life*. He projected plans for more adult material and for a complete curriculum for Christian education with material designed for each grade, kindergarten through 12th. The report also proposed more staff to train lay adults and parish clergy at local levels. Convention almost tripled the department's budget—to \$341,500—for the next triennium.

Almost immediately field work began on a scale unprecedented in the Episcopal Church. Two mobile teams of three people visited each diocese for four to six weeks, conducting two- to four-day meetings. Each team traveled in a station wagon and a panel truck, reaching even remote areas and carrying books, audiovisual material, and other equipment. Names such as Dora Chaplin, Elson El-

Continued on page 19

'We taught better than we knew...'

Although the Seabury Series is no longer the focus of attention it once was, parishes are still using it. Seabury Press regularly receives requests for copies of the more popular publications such as *More Than Words*, *Sing for Joy*, and *Our Prayers and Praise*. Seabury is even considering a revision of the latter so it can be used with the Proposed Prayer Book. The Small Church Schools curriculum is still popular as are the six books for adults in The Church's Teaching Series.

Conversations with people involved with Christian education between 1947 and 1969 reveal this program made many lasting changes. "It was leaven," says Beryl Newman, retired Director of Christian Education for the Diocese of Pennsylvania.

The Episcopal Church certainly led the way in beginning to think theologically about Christian education. When other denominations followed suit they improved on those original efforts.

From the beginning, the Seabury Series was adult oriented. Participants in Parish Life Conferences experienced liberation from the demonic powers of the

world, and were more prepared for the tensions of the Civil Rights movement. The basic adult theological education helped, too.

Some characteristics of modern Episcopal Church life—family services, openness to new ways of doing things, consciousness of goals when choosing materials and planning programs, and emphasis on adult education—are visible evidence of the Seabury Series legacy. More difficult to assess is what happened to pupils who went through the Seabury Series in a genuine "Seabury parish," where both clergy and communicants fully invested in the total concept.

Ruth Cheney, recently retired Episcopal Church Center executive and a Christian educator, was once involved in such a parish in the Diocese of Washington and later met the same young people as adults. She says, "We taught better than we knew. Those young people are now the concerned core of their parishes."

The Seabury Series was indeed a leaven and one which seemed to work for a long time. —Martha C. Moscrip

Martha Moscrip is former news editor of *The Episcopalian*, people's (junior) warden at Trinity Church, Swarthmore, Pa., and a former director of religious education who used the Seabury Series.



William Baxter, IV



Estelle Warren, IV



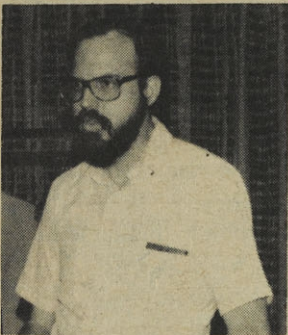
Nancy Rayfield, V

Meet the consultants

What is RREC (pronounced wreck)? It's an acronym for Regional Religious Education Consultants and the network the consultants represent.

The 16 regional consultants are dedicated part-time workers committed to

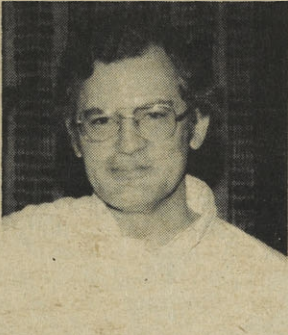
sharing resources for education. The RREC system seeks to strengthen the network of Christian educators and to foster interdependence among persons involved with education for ministry. The network is organized by Province.



Gary Evans, V



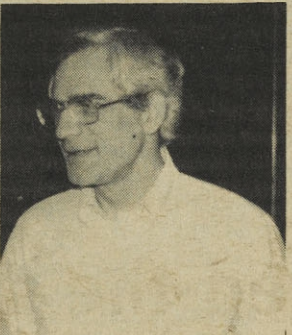
Frieda Carnell, II



Richard Bower, II



Betty Ann High, VIII



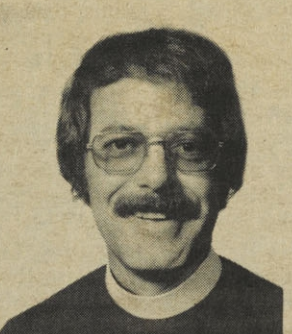
Jack Hilyard, VIII



Douglas Cooke, I



LaDonna Wind, VII



Michael Merriman, VII



James Ottley, IX

Richard Hayes and
Thomas McElligott,
Province VI



Dorothy Watt and
James Anderson, Prov-
ince III



David Perry talks *Continued from page 10*

A. For me it's more than just training. We need to recognize that we have words about the Gospel, and I think it's important that we know these words. Sometimes we call this the content. But how we act around each other—as family, as Christian community, as members of the world community, as the people of God—is as important as the words we say. Adults don't need just to know the books of the Bible: they need to live the Gospel faith in word and deed.

Q. But what about those times when the Church says one thing and does another?

A. It happens. You can pick almost any situation. We talk a good story and then turn around and behave in another way. Take hunger. It's easy to pray for the poor, but to change the economy and our life style may be more difficult. But I think it is important for us to be aware that we as a community fall far short of the mark of what God would have us be. That's what forgiveness and redemption are about.

Q. How does your office support the emerging trends?

A. Much of the responsibility for education for ministry must be at the local level, but our office can share an overview, share the possibilities, share what other people are trying to do. The consultants

are not just to provide information but to provide experiences—Provincial meetings, conferences—where people can share both positive things and some of their problems and how they're meeting them. Obviously we can't reach into every parish directly, but our *Aware* notebook does.

Q. You used the term "education for ministry." Is that a new synonym for Christian education?

A. It's a phrase that's coming on more. And it says something about how I feel about Christian education. It's not just for its own sake but is education for ministry. It's not something that happens for an hour on Sunday morning until you're 12 but has to do with your whole life. Mid-life crisis isn't something for which a 12-year-old can prepare.

Q. Then education for ministry isn't only for students in seminary?

A. That's right. We've tended to see theological education as a seminary experience or as an experience for "priestly types." But if we're going to be God's people, most effectively using the gifts God gave us, then we have to develop those gifts. And it's not all from the head. It's from the heart and the whole being, and we've got to get more in touch with that, whatever our age.

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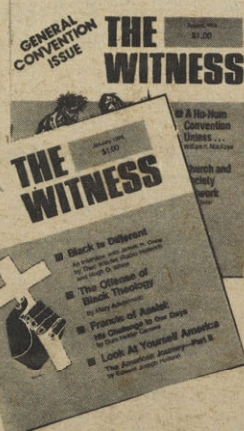
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Educator cites common errors

Over the last couple of years I have been involved in discussions with clergy and lay leaders in North and South Dakota about the task of providing theological education for church leaders, as well as Christian education for children, young people, and adults.

Before proceeding, certain false ideas need to be set aside. The first is that Christian education is primarily for children! Far from that being true, most educators in the Church today believe a workable and effective Christian education program in a parish must reach every member.

Another mistaken notion is that parents and others can push their responsibility for Christian education onto somebody else—if we get the children to church someone else will accomplish the task of educating them.

Recent educational research demonstrates schools are not the only, nor even the chief educational influence. Home, community, and mass media are the primary influences, with home taking first place. Education in a Christian congregation can, at best, only reinforce the home and family's influence.

A related—and false—notion is that

pate in the liturgy. So a basic caution in planning programs is to make sure they don't conflict with times of worship.

Sometimes the desire not to deprive children of worship experiences leads to the design of "little churches for little people." Again, many experts see this as a grave error. Christian educators condescend when they substitute a "children's service" for the real thing which happens in church. Children are the first to resent "second-class citizenship."

If children and young people participate in and fully share the regular worship of the whole congregation, they must not only be made to feel welcome, but must also be equipped to participate in the liturgy. Their appropriate share in the liturgy as singers, servers, or whatever parts of the liturgical action are within their abilities should be assured. Before children become self-conscious, teaching them to sing, by rote, the people's part of the Eucharist and the Daily Offices is easy and effective preparation.

A third caution in the development of Christian education programs is the instinct to wish leadership roles on the youngest and sometimes most inexperienced congregation members. This also strikes me as wrong. It would seem more appropriate to challenge the most able, respected, and mature men and women of the congregation to participate. Children are quick to note who the important people are. The moral and spiritual authority such persons bring in their teaching and example can have a profound effect.

A final caution is an attempt to rescue us all from being intimidated by the formality of education in schools. Nowadays professional educators are well aware some of the most important learning takes place in less-than-formal settings. Teachers invest considerable energy in encouraging informal and experiential opportunities, including laboratories, field trips, and individual research and experimentation.

Christian education programs do not have to look like schools. It is enormously liberating to realize that informal settings can often be most productive of learning and growth in faith.

Having underlined some cautions, I would now like to make some specific suggestions.

Long-term commitment is one of the basic problems encountered in recruiting both teachers and learners. Today, with



EDUCATIONAL EXPERIENCES take many forms as demonstrated by this informal session on the porch of the Kanuga Conference Center, Hendersonville, N.C., during June's Advanced Christian Education Conference. The Rev. Mark Waldo, Montgomery, Ala., makes a point with Phebe Hethcock, Cincinnati, Ohio; Cathy Nicholson, Tootie Mackey, and Marilyn Dickinson, all three of Greenwood, S.C.

easy mobility, shorter workweeks, and the multitude of other interests and activities available, long-term commitments in a Christian education program are doomed to discontinuity, interruption, and ultimate failure.

Effective education for people of all ages can occur in short, intensive units running not more than six weeks. The seasons of the Church year—Advent, Epiphanytide, Lent, and Eastertide—present an attractive framework for short-term programs.

See page 17 for more education

Another suggestion is to ask people what they want to know about the Church, God, Jesus Christ, and Christian life. Educational research shows that the

strongest motivation for learners is to explore topics on which they have questions rather than follow curricula suggested by other people.

A final suggestion is that large numbers of people are not necessary for an effective learning group. Nor do learners have to be strictly segregated by age. On the contrary, small group work can be stimulating, as can work with mixed age groups—children, young people, and adults together.

Christian education and theological education are part of the same endeavor: to inform congregation members about the meaning and implications of Christian life and to mobilize the whole Church's ministry for the Lord's work where people live. —George C. Harris
Adapted from South Dakota Churchman

Christian Education: Doing the Word

Circle all the words you can find in the puzzle that appear in the word list. Words may read forwards, backwards, diagonally, upwards, or downwards.

Adult	Growth
Bible	Journey
Children	Newsprint
Classroom	Nurture
Confirmation	Participation
Enable	Seabury
Everybody	Shared
Faith	Teacher
God	Theology
Gospel	Word

Solution appears on page 27.

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clergy and church leaders or teachers most strongly influence a child's religious development. Again, research demonstrates clearly children are most strongly influenced by the adults closest to them: parents, older siblings, other family members.

Well-meaning leaders sometimes arrange classes for children or young people for the same time as adults are at worship in church. Many educators and liturgical experts view this as a grave error. In fact, fundamental Christian learning and formation take place when children partici-

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THE AFP RENEWAL TASK FORCE

In July of 1968 the Anglican Fellowship of Prayer was singled out as the featured church organization for an issue of *The Living Church*. In an editorial these words appeared, "The Anglican Fellowship of Prayer does not simply teach and propagate the neglected truth that prayer and service are one and inseparable; it practices that which it preaches for it is a task force of intercession. The Church today is thinking and praying, and doing some planning, about what it calls renewal. The Anglican Fellowship of Prayer is not only telling the Church that true renewal is renewal in prayer, it is setting the pace and taking the lead in the action of renewal. May God, by the power of His Grace, carry it from strength to strength in this most necessary work and witness."

Roots of the AFP

Although the roots of the prayer group movement, which was the main thrust of the AFP, go back much further, the movement was officially chartered in 1958 when the Rt. Rev. Austin Pardue, who was bishop of the Diocese of Pittsburgh, saw the potential of such small groups within the Church. He picked up the leadership of the movement, which included the Rev. and Mrs. Sam Shoemaker, Polly Wiley, Bishop Fred Wilkinson of Toronto, Bishop Cuthbert Bardsley of Coventry, Bishop Richard Emrich of Michigan, the Rev. and Mrs. Jack Smith, the Rev. J. Moulton Thomas, and many others, and it was given the name "Anglican Fellowship of Prayer."

Helen Smith Shoemaker was named Director of the AFP at that time. Her experience with small intercessory groups had already been broadly recognized in the Church through the leadership in schools of prayer and her writing.

Why "Anglican"?

From the beginning it was seen that the most uniting force in the Church is that of prayer. Therefore it was appropriate and logical that the fellowship of prayer be extended to all branches of the Anglican Communion. This same spirit of unity in prayer has always been extended to other Christian bodies, Roman, Orthodox, and Protestant.

Renewal and Prayer

"If we are to be a renewed Church," said the Rev. Donald Hultstrand, Executive Director of the AFP, at a recent Renewal Conference, "we are called to be a praying Church. A renewed Church is one that speaks and acts for God. But we cannot speak for God unless we first speak with Him. We cannot act for God unless we first know what He would have us do through our immediate and constant confrontation with Him. We can do nothing in the end without the power of His Holy Spirit."

AFP REGIONAL TRAINING PROGRAMS

In eleven regions of the United States, Field Representatives are undergoing a special training program under the tutelage of AFP Trustees. Other regions that have not been involved in this program will follow suit as reports and evaluations come in from these pilot areas.

At a one- or two-day gathering at a central point, Field Representatives from surrounding dioceses will undergo training on such topics as: "Things a Field



anglican fellowship of prayer NEWSLETTER

Highlights of Los Angeles Conference

Episcopalians from 31 dioceses gathered at St. Paul's Cathedral and the Los Angeles Hilton May 5-7 to attend the International Prayer Conference of the Anglican Fellowship of Prayer.

The stated theme of the conference was "Teach Us to Pray," a theme which was lived out in addresses, services, prayer and praise meetings, silent times, and workshops which reflected the spiritual renewal in the Church and the broad variety of contemporary Anglican spirituality. The Conference opened with a festival Evensong at the Cathedral and moved directly to a dinner during and after which the participants were led in singing folk and spiritual songs. The contrast between the Reformation cadences of Evensong and the modern beat of the folk singing provided a striking illustration of the catholicity of the Conference and the reverent enthusiasm with which it was conducted.

"Sin Will Find You Out"

The welcoming address was given by the Rt. Rev. Robert C. Rusack, who used as his text Num. 32:23: "Be sure your sin will find you out." From this admittedly gloomy text Bishop Rusack went on to charge the gathering to take stock of the motives which prompted them to come to the Conference. "Did you come to see Disneyland or Forest Lawn or Hollywood? If so, you will be highly disappointed. Did you come to find spiritual renewal, strength for ministering as a layperson or a cleric, power for the living of each day? If so, then I trust you will be renewed and strengthened by our worship together, our times of prayer, but even more by a commitment to go beyond self in service to others."

Bishop Coburn—the Central Prayer Conference conductor was the Rt.

Rev. John B. Coburn, Bishop of Massachusetts, who delivered the keynote address on Friday morning. Bishop Coburn described "the prayer which is central to the life of prayer," saying that this central prayer is "simply being. It is a consciousness of being in God but also just simply being." As such, it has its roots in solitude. The person who hopes to come



Dr. Ogilvie and Bishop Coburn at Los Angeles

to himself has to go within, and he has to go alone. Human beings resist going within because of the pain which ensues. "There is always," said Bishop Coburn, "in the life of solitude and quiet a sense of sadness." But if we get in touch with the pain in our stillness, "we have this sense that this is really what we have been meant to be going through. . . it's all right. It is only then that the one who prays can reach out to others." Bishop Coburn concluded by suggesting that the Conference begin by *not* praying: "If our prayers in fact are our busy activities, they prevent us from praying. Some-

times the best prayer is not to pray at all—just to be."

Workshops

The Conference then broke up into various workshops, which again reflected the diversity of Anglican spirituality with such titles as "Listening Prayer: Meditation," "Dance as a Language of Prayer," and "Prayer Life, Root of Social Witness."

The Friday evening Conference banquet was addressed by the Rev. Lloyd Ogilvie, pastor of the First Presbyterian Church of Hollywood. Ogilvie stressed that prayer begins with God rather than with the one who prays.

The Great Eucharist

On Saturday a Choral Eucharist at the Cathedral was concelebrated by Bishops Rusack and Coburn and retired Bishops Eric Bloy, Ivor Curtis, and Cedric Mills. Preacher was the Very Rev. Everett D. Simson, Dean of the Cathedral. Bishop Coburn gave his second address, continuing his description of the prayer which is central to the life of prayer. The three essential elements in this life of prayer are, first, "participation in the sacramental life of worship"; second, "a decision that what one wants above all else is God"; and, third, "ordinary human personal prayer." The characteristic stance of this prayer is one of waiting; it is a prayer which "happens," and it is a prayer which "simplifies things." But though it happens to us, we are still active in it: "We not only have our heart warmed by God," said Bishop Coburn, "but we warm His. . . we are drawn deeper and deeper into His nature—we share, partake, become increasingly His nature, and this warms His heart." Our prayer is important to God because it glorifies Him: "We are made great by God in order that we may glorify Him. It is glorious when we understand this now, but it is going to be even more glorious when we see Him face to face."

Rededication

At the close of the Conference, the Rev. Donald M. Hultstrand, Executive Director of the Anglican Fellowship of Prayer, presided at a Service of Rededication.

Cassette tapes of the speakers are available for \$4 each from The Brotherhood of St. Andrew, Box 21, York, Pa. 17405.

Host Diocese Is Michigan

The Diocese of Michigan, the Rt. Rev. H. Coleman McGehee, Bishop, will host the conference. The co-chairmen are Mrs. Robert Durham, Mrs. Lowell Schlanbusch, Mrs. Alexander Wiener, and the Rev. Samuel S. Johnston.

Registration

Registration is open to all. Inquiries may be sent to Mrs. Charles Trapp, Registrar, 11 Waverly Lane, Grosse Pointe, Mich. 48236.

CANTERBURY PRAYER APPEAL

In a letter to Helen Smith Shoemaker, the Most Rev. and Rt. Hon. F. Donald Coggan, Archbishop of Canterbury and Advisor to the AFP, writes,

"I wonder if I might ask for your prayers in another connection. As the Archbishop of Canterbury I feel it my duty to undertake a good many journeys abroad throughout the Anglican Communion and beyond. I enclose a list of the journeys I have to take this year and should be immensely grateful for the support of any who care to remember me."

27 August-5 September—Canada and the United States; 19 September-3 October—the Caucasus; 21 October-24 October—Paris and the EEC.

Earlier this year the Archbishop had been in Australia, New Zealand, Papua/New Guinea, Melanesia, Rome, Constantinople, and Geneva.

BARDSLEY TO LEAD 1978 DETROIT CONFERENCE



The Rt. Rev. Cuthbert Bardsley (above), retired Bishop of Coventry, England, will be the principal speaker for the International AFP Conference in Detroit,

Rep Can Do," "Preparing for Regional, Diocesan, or Parish Schools of Prayer," "Communication with Existing Prayer Groups," "Follow-up Role for Cursillo and Faith Alive," "Prayer Development in a Diocese," and others.

Trustees have been expanding their roles so as to exercise area leadership with Field Representatives. The latter, in turn, are discovering new ways to serve the whole Church in the process of spiritual renewal.

If you wish to know the name and address of the AFP Field Representative in your area to speak at your parish or to assist you in prayer programs, please contact The Anglican Fellowship of Prayer, 529 E. King St., Lancaster, Pa. 17602.

May, 4-6, 1978. It will be headquartered at Christ Church and the Detroit Cadillac Hotel. Bishop Bardsley, whose prayer and renewal work at Coventry Cathedral is recognized around the world, will speak to the theme of "Prayer in Action." The parallels between Coventry and Detroit are notable in that both are highly industrial cities with automobile manufacturing.

"Prayer in Action"

The theme of "Prayer in Action" will be carried out in the workshops and seminars as well as in the addresses. The concept is intended to be universally applicable to those attending from various cities, large or small, from different parts of the Anglican Communion. Every community has its own needs, and all are related to the overarching concern of God as He is invoked into its human expressions in daily life and work. If God cares about everything His people are engaged in, prayer becomes paramount in our seeking of His way and will.

Out into the Streets

One of the seminars, among several others, will invite conferees to go into the streets of downtown Detroit to engage people in conversation about what they feel their hopes and needs are. Though risking rebuff from some, there will be an outgoing expression of concern for the lives of the people of the city in this seminar and an offering of intercessory prayer for specific needs.



The Rev. Donald M. Hultstrand,
Executive Director of the AFP

'The Praying Church'

Just released from Crossroad Books, Seabury Press (paperback \$3.95), is *The Praying Church*, a fifteen-chapter book by the Rev. Donald M. Hultstrand, Executive Director of the Anglican Fellowship of Prayer.

The Praying Church brings an old subject into new light. It speaks of the place of prayer in the latter decades in which the Church is earnestly seeking renewal. It demands the recognition that the Church is made up of ordinary, yet extraordinary, people who live in an age of science, secularism, and swift change. It covers the many areas in which communication with God is expressed: our aloneness, small groups, families, worship, work, thoughts, and loves.

This book about prayer is injected with the use of actual events and stories of today's people. Some are poignant, some are suspenseful, and all are filled with a much-needed note of hope. This hope is built upon a documentation that the Christ of history is still very much accessible to the person who comes to Him in faith. *The Praying Church* reminds us that the Body of Christ cannot fail if it seeks constant union with the Head of the Body.

The author speaks out of twenty-two years of parish experience, before he became Executive Director of the AFP, in such settings as suburbia, the inner city, town and country, academia, among the affluent and the poor. It also reflects his recent travels around the Church as he has led retreats and conferences, touching the pulse of every style of contemporary spirituality.

The Praying Church is written for all people of the Church. A bonus to the book is a study and discussion guide in the appendix which can be used with each of the chapters.

Some of the chapter headings: "Prayer in the Gathered Church," "Prayer in the Apostolic Group," "Prayer in the Scattered Church," "Being and Praying," "Dealing with Our Voices," "Prayer in the Scientific Age," "Quiet Prayer," "Prayer in the Church Triumphant."

'Prayer Power'

Prayer Power is a book by the Rev. J. Moulton Thomas, a Trustee of the Anglican Fellowship of Prayer. It was published within this year by Word Books (\$3.50).

Practical, helpful guidelines are offered for getting through obstacles—inadequate time, idols, self-pity, anxiety, effort, resentment, and guilt—so that prayer can become an honest sharing and a vital part of the Christian's commitment.

The theme of the book is brought out in a quotation "Mo" Thomas uses: "Love does not consist in gazing at each other but in looking together in the same direction." This book says a great deal about small groups and how they function at every level of church and family life.

'The Inner Fire'

One of the contributions of the AFP to the life of the Church has been the writing of sound books on the subject of prayer from year to year. This spring *The Inner Fire*, by Allen W. Brown, retired Bishop of Albany, continued this strong tradition (Word Books, \$3.95). Bishop Brown, on the Advisory Board of the AFP, found the springboard of this book from an address at the annual Anglican Fellowship of Prayer Conference which in 1974 was held in Minneapolis.

In his first chapter, "Dynamics of Prayer," he brings out different theories of prayer: (1) the Santa Claus Theory, (2) the Great Magician Theory, (3) Dynamic Prayer, and (4) the concept of prayer as intercourse within an intimate and loving family relationship.

In other chapters he deals with "Prayer Unites—Breaking Down the Barriers," "Effective Sharing—Education, Evangelism, and Other Obstacles," "Prayer and the Personal God—Paradox and Perfection."

PRESIDING BISHOP'S PRAYER LINE

From the beginning of Lent until Whitsunday the Rt. Rev. John M. Allin had an open line for prayer for the whole Church. During one of the months more than 7,000 calls came in from every part of America. Polly Wiley of the AFP has been at "815" on almost a daily basis to assist in this prayer program. Hopefully the prayer line will resume in the fall.



The Rev. Eugenio N. Loreto

AN AFP SAMPLER OF CONFERENCES

Colson in Maryland

Speaker at the Annual Prayer Conference in the Diocese of Maryland was Charles Colson of Watergate notoriety. He told of his new-found life in Christ. An important part of the story of his changed life is that of the support of a powerful prayer group in Washington. Many such groups exist among governmental leaders.

Colorado Builds Spiritual Community

Over 500 attended a conference of the AFP at St. John's Cathedral, Denver, led by the Rev. Donald Hultstrand. It was but part of the extensive program in that diocese to build a spiritual community in preparation for the 1979 General Convention which will be held there. An outstanding event in that conference was the Bishop's House Mass, an informal setting of the Eucharist in the chancel, celebrated by Bishop William Frey. It had long outgrown the bishop's residence, which is a Christian community, and had to be moved to the Cathedral to handle the traffic.

End to End Retreats in Olympia

Such was the enthusiasm for a spiritual retreat in the Diocese of Olympia that two were offered in succession at the Huston Center near the Cascade Mountains. Both were filled to near capacity. The first was for members of the E.C.W. The second was for both men and women who came in equal numbers. The theme of "Walking with Christ" was led by the Rev. Donald Hultstrand. Chaplains were Archdeacon Walter McNeill and the Rev. John Mighell.

L. I. Conference: 'The Danger of Prayer'

Dr. Alan W. Jones, Director of the Center for Christian Spirituality at General Seminary, led the Annual AFP Con-

FILIPINO CONGREGATION

Father Eugenio N. Loreto, AFP Trustee, is priest-in-charge of The Filipino Congregation and Asian Center in Tampa, Fla. Father Loreto, while organizing this church, was stricken with a near-fatal heart attack but now has recovered after open-heart surgery. They are now in the planning process for the building of a church and an Asian Community Center. The church will be in the form of a salakot (Asian rain hat).

ference in Long Island with a theme of "The Revolution of the Holy Spirit: The Danger of Prayer." Ten workshops were offered to conferees on such topics as "Knowing God's Will," "Prayer and Family Relationships," and "Spiritual Renewal."

Renewal Theme at Grosse Pointe

With busloads and carpools from most parts of the diocese a School of Prayer on "Renewal" was held at Christ Church, Grosse Pointe, Mich. Speaking on the theme was the Rev. Donald Hultstrand, AFP Executive Director. The School of Prayer included workshops on "Healing," "Meditation," and "Prayer Groups" as well as a panel discussion which joined laypeople and clergy in personal descriptions of the meaning of prayer life in personal and corporate renewal.

Bishop Stanway in Connecticut

The Spring Conference of the Connecticut AFP was held at Incarnation Camp at Ivoryton under the leadership of the Rt. Rev. Alfred B. Stanway with a theme of "Ways God Speaks." Bishop Stanway is President of Trinity Episcopal School for Ministry. Workshops were on such topics as "Basics of Building a Christian Life," "Discipleship," "The Nature of Ministry," and "Know the Cults." Western Massachusetts joined in this conference.

South Dakota Prayer Conference

The Rt. Rev. Walter Jones welcomed Episcopalians from all parts of the Diocese of South Dakota to a two-day conference at All Saints' School in Sioux Falls. The Rev. Donald Hultstrand led the conference on "Adventures in Prayer" sponsored by the Commission on Evangelism and Renewal. Diocesan clergy and laypeople led workshops on such themes as "Personal Prayer," "Prayer and Evangelism," and "Prayer and Renewal."

NEWSLETTER

Anglican Fellowship of Prayer
FALL 1977
Official News Organ of the
Anglican Fellowship of Prayer

Executive Director
The Rev. Donald M. Hultstrand
529 East King Street
Lancaster, Pennsylvania 17602

Shamokin Image Leads to Prayer

On Wednesday in Holy Week a little girl 9 years old tugged at her grandmother's hand and pointing to the altar at Holy Trinity exclaimed: "Grandma, on the cloth, see, there is God's face." The grandmother turned toward the altar where the Blessed Sacrament is reserved in a cloth-covered tabernacle. She could see plainly what she thought was the face of Jesus. Since that time thousands of persons have come to Holy Trinity Church, Shamokin, to see this image on the tabernacle veil. Father Knutti, rector of Holy Trinity, said he was first aware of "an unusual presence" in the church sanctuary when he was praying on Maundy Thursday evening.

"The church was empty—the last watchers before the Altar of Repose had left—but I felt a strong certainty that I

was not alone. I glanced around the church but saw nothing unusual until I turned toward the altar. There, on the linen cloth surrounding the ciborium containing the Blessed Sacrament, I beheld a face."

Other members of the congregation had the same experience.

Reports of this image have not only attracted thousands of visitors to the church, but have projected Holy Trinity Parish into national prominence. From early morning until late at night pilgrims come, hoping they too may see. Most of them do not go away disappointed.

The Rt. Rev. Dean T. Stevenson, Bishop of Central Pennsylvania, the diocese in which Trinity Episcopal Church, Shamokin, is located, made these comments after visiting there. (Bishop

Stevenson is on the Executive Committee of the AFP.)

"It was a very moving experience. Hundreds of people were waiting outside in the rain in order to enter the church. We knelt with the others and were pleased to identify a face on the veil. This was startling in itself, but we were perhaps even more impressed by the peace and joy which refreshed our souls and bodies. We, too, were aware of a presence which strengthened us."

When people asked him what this meant to him he said, "There are several things I said: First of all I agreed with them that I could see something. I did not know how to account for it, nor could I say with any certainty whose image it was. I have attended many services at Trinity Church and have always felt

the Lord's presence. I did not need any sign or wonder to feel the real presence of Christ in that place. On the other hand, I was moved by the faith of those who saw in the vision the face of Christ. Awe and wonder were characteristic of the people who passed through. Prayer was a natural response to something so unusual, and I could see that hundreds of sincere prayers were being offered to God."

Father Knutti has had to enlist the aid of numbers of priests of the diocese to hold services of prayer for the more than 100,000 who have visited Holy Trinity. In some services there is the laying on of hands for spiritual healing. Priests who have taken part in this have commented on the tremendous power of Christ's presence and of moving experiences of healings of mind, body, and spirit.

A Letter from Uganda

The Most Rev. Silvanus G. Wani, the Archbishop of the Church of Uganda, Rwanda, Burundi, and Boga-Zaire, writes, "I wish to express sincere gratitude and thanks for all your kind letters and encouraging messages from members of the Anglican Communion as well as other Churches and organizations in Europe, America, Africa (including Uganda) and other parts of the world, expressing your sympathy and condolences on the occasion of the untimely death of our beloved brother, Janani Luwum.

"Our beloved Archbishop's untimely death is a great loss to the whole Church and has caused great sorrow in our hearts. But now he is in the presence of the Lord rejoicing, and we must now continue praying for his widow (Mary) and her family that God may comfort and strengthen them in the years that lie ahead.

"The task ahead is hard and the responsibility is enormous, but the greater the difficulty the greater the necessity to trust the God of the impossibility, and every difficulty is an opportunity for witness to the Lord Jesus Christ the Saviour. As such, I need your continued prayers for one another and place all our trust in God as the One who alone can lead us in fulfilling His purpose by the Power of His Holy Spirit."

Archbishop Wani was enthroned as the new Archbishop on Sunday, May 15, at Namirembe Cathedral, Kampala. He asks for special prayers for the celebration of the centenary year of the Church of Uganda and the memory of the Uganda Martyrs.

Canada/Charisma

In a statement to the bishops of the Province of Qu'Appelle and Rupert's Land, the Most Rev. G. F. C. Jackson, the Archbishop, says, "There is being heard these days a great deal about what is commonly called 'spiritual renewal' or more particularly 'charismatic renewal.' Both these terms refer to the dynamic working of the Holy Spirit of God within His Church. The experience of this powerful reawakening of the Holy Spirit is international and transcends all denominational lines.

"I commend the charismatic renewal to the bishops of the Province for their sympathetic consideration and fatherly oversight. The renewal, of course, has dangers, such as dissipation into emotionalism, subjectivism, triviality, and spiritual arrogance which is why it needs episcopal guidance; but it also has the potential of revivifying the life of the Church."

Then quoting from the final message of the Charismatic Renewal Conference held in Rome, "A time of darkness is coming for my people. I will pour out on you all the gifts of my Spirit. I will prepare you for spiritual combat; I will prepare you for a time of evangelism that the world has never seen."

Voices of Many

The Anglican Fellowship of Prayer represents the voices of many, many little people in many places, speaking of the need for prayer and the inner life at a time when it has not been much talked about. Many can speak with the conviction that comes from experience of the astonishing refreshment and power of small groups when they meet in the transforming intent in which the Church began. —Polly Wiley



Eucharist at St. Paul's Cathedral

Far East Report

Head Deaconess Mary Andrews, Field Representative from Woollahra, Australia, writes, "In Sri Lanka I met the Bishop and his enthusiastic wife and was shown over their lovely cathedral. It was a challenging experience to see, in spite of the drastic economic situation, that the Holy Spirit is working. We went to Illam Christa where Anglican Sisters are caring for 80 needy children. It was a very strenuous journey—not without dangers—but the joy of seeing enthusiastic Christians at work was worth it.

"While in the Philippines I was speaker at an Episcopal Church Conference on Evangelism at Baguio. Physical conditions were very primitive, but spiritually it was a foretaste of Heaven to be with such an enthusiastic group of Christian leaders. It was my privilege to preach at the large Chinese church in Manila.

"Then we went to Katmandu, Nepal, where we met some radiant Christians who live under great pressure.

"Please pass on my sincerest good wishes for the AFP Conference at Los Angeles in which the riches of Christ will be poured out upon those who gather."

Kivengere in U.S.

The Rt. Rev. and Mrs. Festo Kivengere fled on foot over the mountains from Uganda to Kenya after Archbishop Luwum was assassinated. It was known that Bishop Kivengere's life was in danger because he had been with the Archbishop shortly before his death, appealing at the office of Idi Amin for human rights.

This summer he and his wife visited Lancaster, Pa. Festo, who is an AFP Advisor, said, "4,500 people crammed into St. Paul's Cathedral for the Archbishop's funeral in Uganda. There was no atmosphere of death as there was no atmosphere of hate."

He has just written a book with the arresting title: *I Love Idi Amin* (Revell). To explain this he says, "I love Idi Amin because my Saviour still loves him."

Bishop Kivengere will be leading missions this fall in these dioceses: California (Oct. 25-30), Milwaukee (Nov. 2-4), Central Florida (Nov. 6-12), Maryland (Nov. 14-18), and Florida (Nov. 27-Dec. 4).



Festo Kivengere in Lancaster

AT THE AFP CONFERENCE IN LOS ANGELES

Photos courtesy of Fred Jacob



Shirley Merrill, Field Representative from Maine



Dr. Samuel S. Johnston, Chairman of the Board of Trustees



The Rev. Robert Neily and Alys Smith



Bishop Rusack



Cora Gaines of New Jersey leading songs

AFP NEWS NOTES

Ward Smith on TV

The Rev. Ward Smith, rector of St. Andrew's, Longmeadow, Mass., a Trustee of the AFP, was co-host on a television talk show which was aired in that area this summer at prime time. The half-hour show presented short films on topics related to family life. They were followed by discussions with featured guests.

More Gifts of Honor

A gift in honor of the ministry of the Rev. Warren Scott, Diocese of Atlanta, a Trustee of the AFP, was given by Mrs. William Halburt.

A gift in memory of the Rev. Canon J. Herbert Smith and in honor of his widow, Alys Smith (he a former AFP Trustee and she currently one), was given by Mr. and Mrs. Kellam de Forest of Beverly Hills.

Prayers for Partners in Mission

Speaking for Rhode Island at the Province I PIM meeting the Rev. Bruce H. Jacobson praised the pastoral leadership of the Bishop and the planning commission which is not controlled by any power structure. "Our greatest weakness," he said, "is the lack of disciplined prayer and profound spirituality."

AFP Workshops at Adelynrood

Polly Wiley and the Rev. Franklin Vilas, Trustees of the AFP, led a workshop on "Prayer, Deep Energy Source for Our Common Ministry," at Adelynrood,

Byfield, Mass., the retreat center of the Companions of the Holy Cross.

New Trustees Elected

Mrs. John Bates (Mary) of Shaker Heights, Ohio, and the Rev. Warren Scott of Atlanta, Ga., are the newest members of the Board of Trustees of the AFP. This is a thirty-member body which includes laypeople, priests, and bishops.

Lambeth Centering on Prayer

"Prayer and Waiting Upon God" will be the theme of the Lambeth Conference which will be held in 1978. The Archbishop of Canterbury, Dr. Coggan, calls this a "working conference" with a minimum of time given to extra-curricular activities. Only diocesans of the episcopate will attend as, in the spirit of prayer, the Anglican bishops seek God's will for our time.

"Prayer and change are synonymous. Only changed men and women can bring about a changed Church; only a changed Church can bring about a changed world."

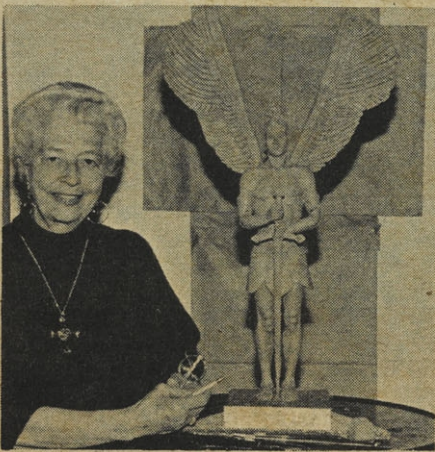
Insert prepared by the Anglican Fellowship of Prayer for *The Episcopalian*.

Ecumenical Prayer Dialogues Entering New Phase

For six consecutive years a small group of about twenty-five has been meeting for a three-day dialogue to discover the common grounds of spiritual life among people of many denominations under the sponsorship of the AFP. Called "Exploratory Dialogues," these conversations are being refined into book form so they may be shared with all Christians.

Some who have taken part in this dialogue over the past six years are: the Rt. Rev. Cuthbert Bardsley, the Rt. Rev. Stephen Bayne, Dr. Douglas Steere, Dr. Elmer Homrighausen, the Rev. James Bishop, Princess Ileana (Mother Alexandra), the Rev. Donald Hultstrand, the Rt. Rev. Austin Pardue, Helen S. Shoemaker, Polly Wiley, the Rev. Samuel S. Johnston, the Rt. Rev. Harry Lee Doll, William Starr, Heidi Frost Heard, Dr. Don Gross, Father Herbert Ryan, Father Thomas Kilduff, Sister Constance, Harry Griffith, Dr. John Oliver Nelson, and others.

Having explored the inner experience of Christian faith for five years, the dialogues have now entered a new phase: the exploration of an emerging spirituality for Americans. This will see how our spiritual life ties in with our responsibilities as Americans in government, the social scene, the search for righteousness, morality, and justice.



Helen S. Shoemaker has returned to sculpting since her retirement. She has completed a new book on the theme of mystery in prayer.

INTEGRITY THROUGH PRAYER

by the Rt. Rev. Allen Brown, an excerpt from *The Inner Fire*

Prayer serves to create new self-integrity because as one continues to pray, old anxieties, fears, and destructive attitudes, as a consequence of grace, begin to disappear. The one in need who takes time to pray, who prays and listens, begins to discover a fresh awareness of God's presence and reality. There is a paradox in all this—curiously, the more one is aware of God, the less he is aware of himself; and yet as he loses self in the process, he rediscovers his own identity.

As we allow the Holy Spirit to work in us, our prayer life expands, tensions give way to trust, frustration to hope, self-pity to concern for others. A new

pattern of life begins to emerge, a life which has concern for others as well as concern for ourselves.

One must take care not to limit the work of the Spirit; He will not let us box Him in! Without attempting to restrict the steps in an integrating prayer process, they include, not always in this order: (1) recognition of need, (2) willingness to accept help from outside, (3) an attitude of openness or honesty, (4) the loss of destructive attitudes, (5) a growing awareness of God, (6) less concern about self, (7) the unification of personhood (integrity), (8) improved attitudes, (9) better relationships with others, and (10) the spiritual gifts of peace, love, joy.

FAMILY PRAYER POWER

by J. Moulton Thomas, an excerpt from *Prayer Power*

During prayer power weekends of the Anglican Fellowship of Prayer, we have had special sessions for couples. Two or three couples tell very simply the difference honest prayer has made in their relationship with each other and with their children. Almost all have said it wasn't easy at first. Church worship together was the closest they had come to praying.

In the presence of forty couples, a husband said: "Prayer is not a thing totally different for my wife and me, but it is something that we have always practiced separately and in private. I think it is a great shame for people who are intimate in every other way not to share the most important part of them, namely their relationship with God. Although prayer is sacred, it need not be a secret."

"After last Saturday's session, we went back to our room and got started. Together we have 'broken the sound barrier' of prayer, and we know the peace of God in our marriage as never before."

Self Offering in Prayer

by the Rev. Donald M. Hultstrand, an excerpt from *The Praying Church*

God's victory in us, and through us, into that part of His world our lives can touch, comes when we become willing instruments in His hands. Thus it was that Jesus prayed, "For their sake I consecrate myself, that they also may be consecrated in Truth." This consecration made Him an offering along with His prayer. It led Him to Gethsemane, and then to Calvary, for our sake.

What does this mean to us in the practicality of everyday prayer? It means, for example, that if we pray for a person who has a problem, God knows that we are willing, if need be, to be used as part of the solution. It means that when we pray for the conversion of a person, we dedicate ourselves to God on behalf of that soul to bring him into Christ's light. It means that when we pray for the strengthening of another person, we are willing to give our own strength if asked. It means that when we pray for those who are sick and suffering, we enter fully into their misery ourselves. Thus, Francis of Assisi's prayers for the lepers led him to live among them to administer to their daily needs.

Broadening Scope of AFP

The image of the Anglican Fellowship of Prayer as an organization for prayer groups (with an annual conference to bring these groups together) no longer adequately describes the AFP, nor has it for many years.

Some of the involvements of the AFP include:

1. development of small groups;
2. a ministry of individuals seeking prayer counseling;
3. annual diocesan and regional prayer conferences and schools of prayer;
4. expansion of international aspects of the AFP through communications, materials, and conferences;
5. cooperative work with the cursillo movement and Faith Alive, particularly in follow-up programs and also through Pewsaction;
6. literature—filling requests for study material and continuing output of books on prayer by authors associated with the AFP;
7. seminaries—expanded effort to reach all seminarians with tools for spiritual renewal before they come to parish work;
8. the work of Field Representatives who are being called more and more to speak throughout their dioceses and to

lead and/or formulate plans for conferences on all levels, making broad use of diocesan talent;

9. tying in with the mission of the Episcopal Church in support of the Presiding Bishop's Prayer Line, spiritual renewal, and evangelism; and

10. the work of the Executive Director in coordinating the aforementioned programs and lending assistance to them. His work is also a category of its own in personalizing the AFP ministry by his travels and in churchwide leadership of retreats and conferences.

Prevailing above and beyond these forms of ministry, the AFP has a fervent desire to be an instrument of God for His Church. This becomes a calling to be people of prayer on a disciplined daily level of commitment. Only by the power and guidance of the Holy Spirit can the Anglican Fellowship of Prayer fulfill its calling. This strong sense of divine leading has always been the dynamic of this fellowship and must continue to be. It is the purpose of the AFP to fulfill the mission of the Lord of the Church and not simply to perpetuate the organization for its own sake. At this time it is apparent that God still has a high calling for the Anglican Fellowship of Prayer.

Executive Director's Fall Itinerary

- Sept. 18-20—Prayer Conference, St. John's, Keokuk, Iowa
 Sept. 22-23—School of Prayer, St. Michael's, Mt. Pleasant, Iowa
 Sept. 24—St. Peter's, Bettendorf, Iowa
 Sept. 25—Preaching, Trinity Cathedral, Davenport, Iowa
 Sept. 29-Oct. 2—Anglican and Ecumenical Prayer Conference, St. Peter's Anglican Church, Calgary, Alberta
 Oct. 14—School of Prayer, Christ Church, Huron, Ohio
 Oct. 15-16—Prayer Conference, St. Barnabas, Bay Village, Ohio
 Oct. 21-23—School of Prayer, Holy Family, Chapel Hill, N.C.
 Oct. 29—School of Prayer, Portland, Me.
 Oct. 30-31—Prayer Conference, Good Shepherd, Nashua, N.H.
 Nov. 5—Conference on Clergy-Lay Relationships in Prayer, Diocese of Long Island
 Nov. 11-13—School of Prayer, Ft. Lauderdale, Fla.
 Nov. 16-17—Pews Action Meeting, Pittsburgh, Pa.



Bishop Austin Pardue, one of the founders of the AFP

WHO SUPPORTS THE AFP?

The usual assumption is the Anglican Fellowship of Prayer is financially supported by the budget of the Episcopal Church or of a combination of official Anglican sources. This assumption is logical inasmuch as the AFP works through the regular channels of the Church in close cooperation with its dioceses and commissions. For instance, the Field Representatives are appointed by bishops.

However, the AFP has always been supported entirely by free-will offerings and gifts. It is mostly dependent upon small gifts of those who have a particular concern for the growth and extension of prayer in the Church. Most poignant of these gifts will come from African clergymen for whom this undoubtedly represents a great sacrifice.

Each year the support of the AFP is a venture of faith since there are no fixed sources from year to year. Foundations have often given help, but in most cases these are one-time gifts to support a special project.

In 1977 the AFP is operating on a budget of \$58,000. Thus far less than one-half of this amount has been received from various sources.

Anyone who wishes to make a gift to the Anglican Fellowship of Prayer may send it to: The Anglican Fellowship of Prayer, 529 E. King St., Lancaster, Pa. 17602. All gifts are tax deductible. A gift to the AFP also makes a good memorial or a way of honoring someone who has been of special significance in your spiritual life.

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Sewanee course teaches adults

Theological Education by Extension is a program of the School of Theology of the University of the South, Sewanee, Tenn., which has created interest throughout the Episcopal Church.

Usually six to 10 students meet weekly for three hours to discuss what they've read in a textbook based on the seminary's lectures. A mentor—a person with formal theological education, normally, but not always, a clergyman—leads the discussion.

In the Diocese of Louisiana, where 16 study groups are active, each participant makes a one-year commitment to four hours of reading weekly, nine months of seminar sessions, and a \$200 fee.

Below, two participants in a study group in the Diocese of Maryland share their reactions.

Being a mentor for Theological Education by Extension has deepened my understanding of my journey in faith and has helped me to understand, appreciate, and enjoy the journey of others. Students are constantly teaching me about God, self, and values. I go in to teach, and I am taught.

My awareness of the ministry of the laity has been enhanced. I feel much more in touch with the "person in the pew." Clergy live in an environment not typical of the average parishioner, and living in a different environment can be an offering. Knowing more about others' response to Christ and to the world deepens our understanding and helps our offerings to be more accessible to them in their daily lives. My students are the others. The more I come to know and love

them, the more I'm able to know and love my parishioners and the more I'm being what God has called me to be—a pastor.

The disciplined study helps me to keep the promise I made at ordination: diligently to read and study the Holy Scriptures. This is an excellent continuing education process for me, and it has helped me to put my time in better perspective. To be active, busy, and helpful without quiet, prayer, and reflection is a good way to become caught in the spiral of the professional clergy: justification by works while preaching justification by grace. Being a mentor helps me to break that spiral and focus more on my journey as a child of God, always growing in faith, being loved, and loving. Focusing my attention on God's action and God's faithfulness to us rather than my helpfulness is not only appropriate but restful. I recommend the program.

—Ben L. Somerville, II
Vicar, Chapel of St. Andrew
the Fisherman, Mayo, Md.

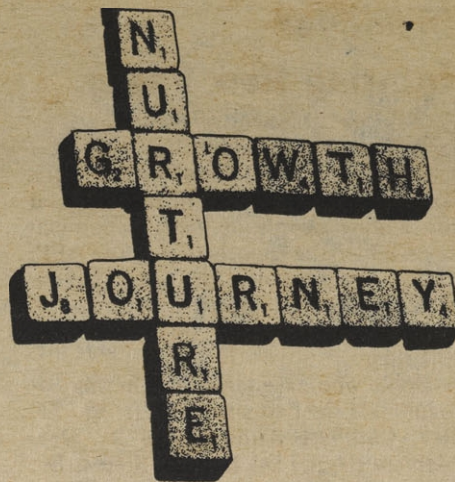
What has the University of the South's theology course meant to me? For nine months each Wednesday morning was set aside as almost sacred. As the weeks went by and we progressed from Adam through Noah and on up the biblical history into Canaan, I felt our class grew into a "nation" with its special identity and relationship to God. Our individual contributions and reflections brought us close together. We lived through each other's lives, felt the disappointments, the frustrations, and the joys of each

person as we talked about feelings and experiences—*real* experiences.

We lived also through the experiences of the personalities of the Old Testament, and I came to the conclusion that those People of God are the same as these people of God taking this course. Our customs, language, dress, and surroundings are different, but God's children's humanness is the same now as then.

Our mentor's ability, patience, and tenacity gently led us through the filtering process which gradually cleared the muddy water until we finally looked into the smooth mirror-like surface and saw ourselves. In the mirror we saw some things we could not see before and understood and wanted to change. We also saw some things that are okay. This is happiness!

The course is demanding—hours of reading and trying to understand many unfamiliar terms. Knowledge gained, better discipline of time, joy of new friends,



greater understanding of the Bible, and acceptance of myself and my particular role of lay ministry are some of the things that come to mind as I try to sum up my personal opinion of the class. I wish to continue.

—Elsie H. Wallis
West River, Md.

Remember the olden days?

"Grandma, what was Sunday school like in the olden days?"

How would you answer?

Many say we tend only to remember the good things and that no two people remember them the same way. But perhaps some of us have memories in common.

Heading the list of good things might be a beloved teacher who taught us the "Good News" because she had received it and was a living example.

Next might be the annual events. Remember the Christmas party, complete with play or pageant? A huge tree decorated the parish hall, and the superintendent, dressed as Santa, handed out little boxes of chocolate candies with two delectable pink bonbons at the bottom.

Summer Sunday school picnics were varied affairs. I knew a city parish whose parishioners traveled in a body to an amusement park and a country parish which held its picnic in the churchyard after morning services. And I remember a small community in which all the Sunday schools took part in the July 4 parade and then dispersed for separate feasts and games. The common denominators were lots of food, lemonade, ice cream, three-legged races, and baseball.

Surely some share my memory of that circle of hard, red wooden chairs where I sat with folded hands on Sunday mornings, listening to the teacher read the morning's Bible lesson. "Activities" meant the teacher distributed an outline Bible picture. Everyone put the picture on the seat of the little red chair, knelt in front of it, and colored inside the outlines with crayons. Then we sang "Jesus Loves Me" and gave our offerings to the tune of "Hear the pennies dropping/Count them one by one." Finally the teacher handed out take-home Bible story leaflets which added to the street litter on the way home. I walked to church, and for me that is a happy memory.

When we were older, we assembled before class in the parish house for a

service the superintendent led. If you attended a "high church," your teacher urged you to attend the regular church service afterward. If you really liked her and she was going, you probably did.

Teaching methods varied, and curriculum was haphazard. I can remember having the same course on St. Paul's journeys for three years straight without ever grasping the significance of either Paul or his journeys.

But no matter how class started—Bible study, church history, or the Prayer Book—it often took off into a discussion of yesterday's baseball game in the boys' class or last night's party in the girls'. Teachers made little attempt to tie the pupils' day-to-day experiences with teaching the Faith. The workbooks introduced in the late 1930's were dull, and many teachers used them as an excuse not to prepare lessons but just handed them out and let pupils fill in the blanks.

Of course, in countless places excellent teachers were plugging away, doing better jobs than they knew, but on the whole Episcopal Sunday schools compared badly with the Protestant denominations.

So how would you answer that question about Sunday schools in the "olden days"? Well, you might just say, "Different." And you might add, "I hope!"

—Martha C. Moscrip

Women led in Christian Education

Women have been involved in Christian education at least from the time the term became synonymous with Sunday schools. For deaconesses this was one area of ministry.

In the 20th century, women who did not feel called to be deaconesses but still wanted professional involvement in church work often trained to be directors of religious education (DRE). They studied for advanced degrees, combining education courses with seminary work in theology and Bible-related subjects.

Before 1949 the majority of diocesan and parish DRE's were female, but the 1949 General Convention increased religious education's importance in the Church and "suddenly made Christian education work respectable," says a retired DRE.

Another says, "The field was invaded by male clergy. After all, burgeoning parishes needed both additional ordained assistance and a parish education specialist, and they could acquire both—with one salary—in the person of a male priest."

While openings for women shrank on

the local level, they increased on the national scene. Planning sessions for the new Christian education program included women, as did the program's editorial board. Women were also active in field work for both lay and clergy training.

An impressive roster of names comes to mind: Dora Chaplin, assistant editor of curriculum; Emma Lou Benignus, field work; Deborah Vail, primary editor; Agnes Hickson, kindergarten editor; as well as Marion Kellerman, Cornelia Haines Marshall, Helene Scherbes, Maude Cutler, and Mary Louise Villaret.

But not until 1953 was a woman advanced to national professional leadership: Villaret became executive secretary of the children's division. And not until the 1960's did a woman, Carman St. John Wolff, become executive secretary of the whole department.

No wonder professional women in the Church began to think of and work for women's ordination. How else could they protect their vocation and use their training? The wonder is they took so long!

—Martha C. Moscrip

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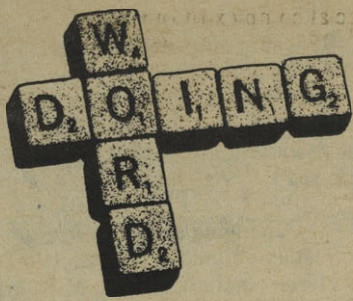
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Resource List

A plethora of resources is available for religious educators! The problem is not so much finding published material, but screening and evaluating what is available. And the field of audio-visual resources is growing apace.

In some dioceses local resource people screen and evaluate the material and collect the results into a diocesan resource library. Many parishes have accumulated a number of resources over the years, so sometimes all that's needed for a Christian education library is to collect all the material in one place.

With no effort to be inclusive but to show the variety of resources available, we give a sampling of items which recently have caught the eyes of knowledgeable folk.

A major resource for Episcopalians is *Aware*, a colorful loose-leaf notebook which the Episcopal Church Center's Office of Christian Education provides to every parish. It contains information of all kinds—reports of successful parish education programs, reflective pieces on education in general, papers on theology, lists of resources, evaluations of 59 curricula generally available to parishes, to name a few—and is added to periodically. Look around your rector's study if it's not immediately visible.

If you want your own copy of *Aware*, write to Seabury Service Center, Somers, Conn. 06071.

Those seriously involved in Christian education should investigate *Religious Education*, published by the Religious Education Association of the United States and Canada, 409 Prospect St., New Haven, Conn. 06510. Membership subscription is \$20 a year. Single copies are \$3.50.

Another general resource is the planning material available from JED (Joint Educational Development), an ecumenical program in which the Episcopal Church participates with 11 Protestant

denominations. The results of the project are known as "Christian Education: Shared Approaches." It consists of four educational systems developed under the headings of Knowing the Word, Interpreting the Word, Living the Word, and Doing the Word. The Episcopal Church has been most involved in the last one, based on the action/reflection model of education.

Some of the material is already completed, and the full program will be ready by the fall of 1978. Episcopalians are collaborating with the United Church of Christ, and all Shared Approaches material should be ordered through the United Church Board for Homeland Ministries, Division of Publication-Periodicals, 287 Park Ave., S., New York, N.Y. 10010.

Episcopalians also cooperate in the publication of JED's magazine, *Share*, which features a special section for Episcopalians edited by Jane Hargate of

Drama, too, can be a teaching tool.
See pages 24-26 for some samples.

Ohio. A recent issue of *Share* features a full-page report on a recommended all-parish hunger education program. Subscriptions to *Share* are available at \$5 (\$4.50 for 10 or more to one address) from JED Share, 1505 Race St., Philadelphia, Pa. 19102. Please indicate denomination on order blank.

Listed by title are some books which the Episcopal Church's Christian education coordinators have found helpful:

Making Mission Happen, Arthur Bauer, paperback \$3.60, Friendship Press, New York, N.Y.

The D.R.E. Book, Maria Harris, paperback \$4.95, Paulist Press, New York, N.Y.

Values and Faith, Roland S. and Doris E. Larson, paperback \$4.50, Winston Press, Minneapolis, Minn.

Readiness for Religion, Ronald Goldman, paperback \$3.95, Seabury Press, New York, N.Y.

Adult Education Procedures, Bergevin, Morris, and Smith, paperback \$3.95, Seabury Press, New York, N.Y.

A Colloquy on Christian Education, John Westerhoff, \$5.95, Pilgrim Press, Philadelphia, Pa.

Generation to Generation, Westerhoff and Neville, \$5.95, Pilgrim Press, Philadelphia, Pa.

delphia, Pa.

Creative Learning for Adults, Leon McKenzie, paperback \$7.95, Twenty-third Publications, West Mystic, Conn.

The Church as Reflecting Community, Loretta Girzaitis, paperback \$7.95, Twenty-third Publications, West Mystic, Conn.

A Listing of Teacher/Leader Resources, Task Force on Teacher/Leader Resources, paperback \$2 (quantity prices available), National Council of Churches, New York, N.Y.

A Learning Process for Religious Education, Richard Reichert, paperback \$5.25, Pflaum Publishing, Dayton, Ohio.

Pedagogy of the Oppressed, Paulo Freire, paperback \$3.95, Seabury Press, New York, N.Y.

Staff members here have enjoyed the following:

Learning Joy: A book for parents and teachers who want to help children find themselves—and joy, Mimi Dickson and Jean Robitscher, \$4.95, Whitmore Publishing Company, Ardmore, Pa. "Every child has a right to be a happy, whole, free individual. To accomplish this, the child must learn to measure unconsciously his or her own capabilities."

So Mimi Dickson begins—and few of us would disagree. But few of us have the experience Dickson brings to help children fulfill the second part of that statement. Her experiences range from founding and directing a church-sponsored nursery school through teaching emotionally and physically damaged children to a summer with one of the first Headstart programs. The book reveals the insights, methods, and attitudes she brought to her classrooms. Her checklist for parents is itself worth the book's price.

Considering the plethora of books of "good advice" for parents, finding a useful and different one is a pleasure. *Learning Joy* is full of the warmth of Dickson's personality and has the immediacy of a classroom visit. We are indebted to Jean Robitscher, who persuaded and assisted this gifted teacher to share her insights with, I hope, a wide audience of parents, grandparents, and teachers. —M.C.M.

The Creeds of Christendom (6th edition, revised), Philip Schaaf, 3 paperback volumes \$34.95, Baker Book House, Grand Rapids, Mich. Philip Schaaf, who captures both the intrigue of the history of the creeds and the theological insights

they provide, wrote this monumental work 100 years ago. Volume one traces the history of the creeds from their origins through the Wesleys. The second and third volumes treat the texts—in their original forms and with translations where necessary.

—A.M.L.

The Celebration Book, Fun Things to Do with Your Family All Year-Round, paperback \$2.95, Georgiana Walker, editor, G/L Publications, Glendale Calif. A nicely illustrated book filled with good ideas for family celebrations, it covers Christmas, Easter, Thanksgiving, and Valentine's Day. Its real strength, however, lies in suggestions for special family events at other times of the year. The suggestions for "un-birthdays," the sick-in-bed season, and long, hot summer vacations are noteworthy.

—J.P.

The Good Samaritan and Noah's Ark, Stefan Lemke and Marie-Luise Lemke-Pricken, illustrators, paperback \$1, Sunshine Books/Fortress Press, Philadelphia, Pa. Rugged books despite their low price, these slim volumes are colorful and well done.

—J.M.F.

Paper Cutting: For Storytelling and Entertainment, Eric Hawkesworth, \$6.50, S. G. Phillips, Inc./Publisher, New York, N.Y. Although not specifically concerning biblical material, the techniques could be adapted to Bible storytelling.

—J.M.F.

Some audio-visual resources available to parishes and individuals include:

● **ROA's Films**, 1696 N. Astor St., Milwaukee, Wisc. 53202. ROA's is the official distributor for film titles from the Episcopal Church Center Film Library. Free copies of the following catalogues are available: Religious Motion Pictures; Issues and Values (discussion films); Religious Filmstrips; Knowledge and Educational Filmstrips; Entertainment Motion Pictures.

● **Mass Media Ministries**, 2116 N. Charles St., Baltimore, Md. 21218. Mass Media Ministries publish a bi-weekly newsletter (\$10 a year) and are a source for films and media.

● **Film Information**, Box 500, Manhattanville Station, New York, N.Y. 10027. *Film Information*, a newsletter of commercial motion picture reviews, information, and ratings, is a service of the National Council of Churches' Broadcasting and Film Commission. Subscriptions are \$6 a year, less for bulk subscriptions.

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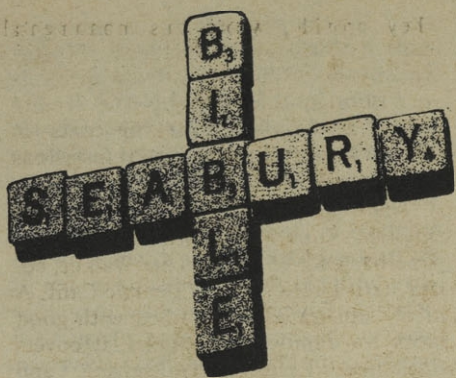
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Seabury history

Continued from page 10

dridge, Emma Lou Benignus, Ted Wedel, and John Heuss became widely known.

The teams generated enthusiasm, new insights and teaching methods, and a new vocabulary. For the first time many Episcopalians heard of "buzz groups," "The Drama of Redemption," "resource leaders," "adult discussion groups," and "understanding of lay ministry." Many also used "newsprint and magic markers" for the first time, tried "felt boards," and considered other "audio-visual aids."

Out of these visits grew the Christian Living Conferences and Intensive Week-ends. Of the latter, one participant said beforehand, "What a terrible name!" Afterward she commented, "What an accurate description!" These later were called Parish Life Conferences.

These conferences demanded a commitment from churchpeople—no late arrivals, no early leavings—to spend a weekend away from their parishes seriously considering individual Christian commitment, its meaning and its relationship to corporate church life. Persons who attended still find the experience almost indescribable.

As educator the Rev. John H. Snow says, "The Parish Life Conference was probably the most effective evangelical tool developed in our century."

And at the same time those station wagons and panel trucks were rolling into dioceses and inspired laity were returning from their weekend conferences, parish clergy were heading toward the College of Preachers in Washington, D.C., for conferences with a Christian education orientation.

Later, Group Life Labs, developed in Bethel, Me., to train industrial managers, were used to train Episcopal lay leaders.

Not all Episcopalians greeted these new methods with enthusiasm. Although 700-800 Parish Life Conferences took place between 1952 and 1955, they by no means included everyone. Some adults resisted giving up the old, authoritarian teacher-passive scholar method.

Others relished the involvement, exchange of ideas, and the exploratory nature of discussion groups. Many parishes were using discussions for the first time to study the new adult books in The Church's Teaching Series. And the whole Church was enthusiastic about the first four books—*The Holy Scriptures, Chapters in Church History, The Faith of the Church*, and *The Worship of the Church*—published between 1949 and 1952. They provided adults with basic information about the Church's faith and practice and were valuable resources for church school teachers although they were not intended as course material for Sunday schools. When the new church school courses were published, every teacher was expected to have access to The Church's Teaching Series for lesson planning.

The wait for the new Episcopal curriculum seemed long even though parishes could use recommended interim curriculum materials. Annually parish leaders struggled to select and order materials, organize them for local use, and explain how they differed from the Church's teaching. They learned much through the struggle!

But the time probably seemed too

short to the people working on the project. They did a careful job. After a first draft the material was tried in a pilot situation under careful supervision, reports were analyzed, and material was revised. Then this was tried in pilot parishes carefully selected for geography, size, and degree of expected cooperation; and the revision process was repeated.

At Last!

Enthusiasm greeted Seabury Press's announcement in the spring of 1955 that the first three courses in The Seabury Series were ready. The material had been divided into courses appropriate for each grade level from kindergarten through senior high school. The material included a teacher's manual, pupil's book, and parent information.

Although all pre-publication announcements and leadership training had emphasized that the curriculum required total parochial commitment, enthusiasm dampened when those requirements were read in the printed material. The course required commitment to a

family worship service, 50-minute church school classes, thorough teacher and leadership training, and parent and godparent classes.

Other desirable conditions, such as small classes and regular attendance, were emphasized, but to use the curriculum without meeting the basic demands was to court failure. A chapter on Christian education was included in the fifth adult book in The Church's Teaching Series, *The Episcopal Church and Its Work*, published in 1955.

By 1958 a third of Episcopal parishes, covering half of the Church's student enrollment, were using the curriculum. The material was coming out on time and being revised regularly. All of the material from nursery through high school was revised twice, and each revision took four years.

The goal of the courses had always been "to help the people respond to God's action." Originally, this was seen as happening through interpersonal relations. The 1960's revisions added material concerning response to God within

the social complex of our time.

By 1955 educators realized the material was not appropriate for churches which did not have enough students for separate grades. So The Small Church Schools curriculum came into being and is still in use.

Changing Times

The restless climate of the 1960's had its effect on the Church's attitudes and priorities as well as on other institutions. Attention turned away from Christian education to social issues.

In the spring of 1968 Carman Hunter, then executive secretary of the Department of Christian Education, wrote in the department's publication, *Findings*, "The changes through which we have passed in the past 20 years are the means of enabling us to move ahead toward the 1970's and 1980's with hope and assurance." She said something more fundamental than revision was needed for the future: new educational planning should take into account the religious questions

Continued on page 27

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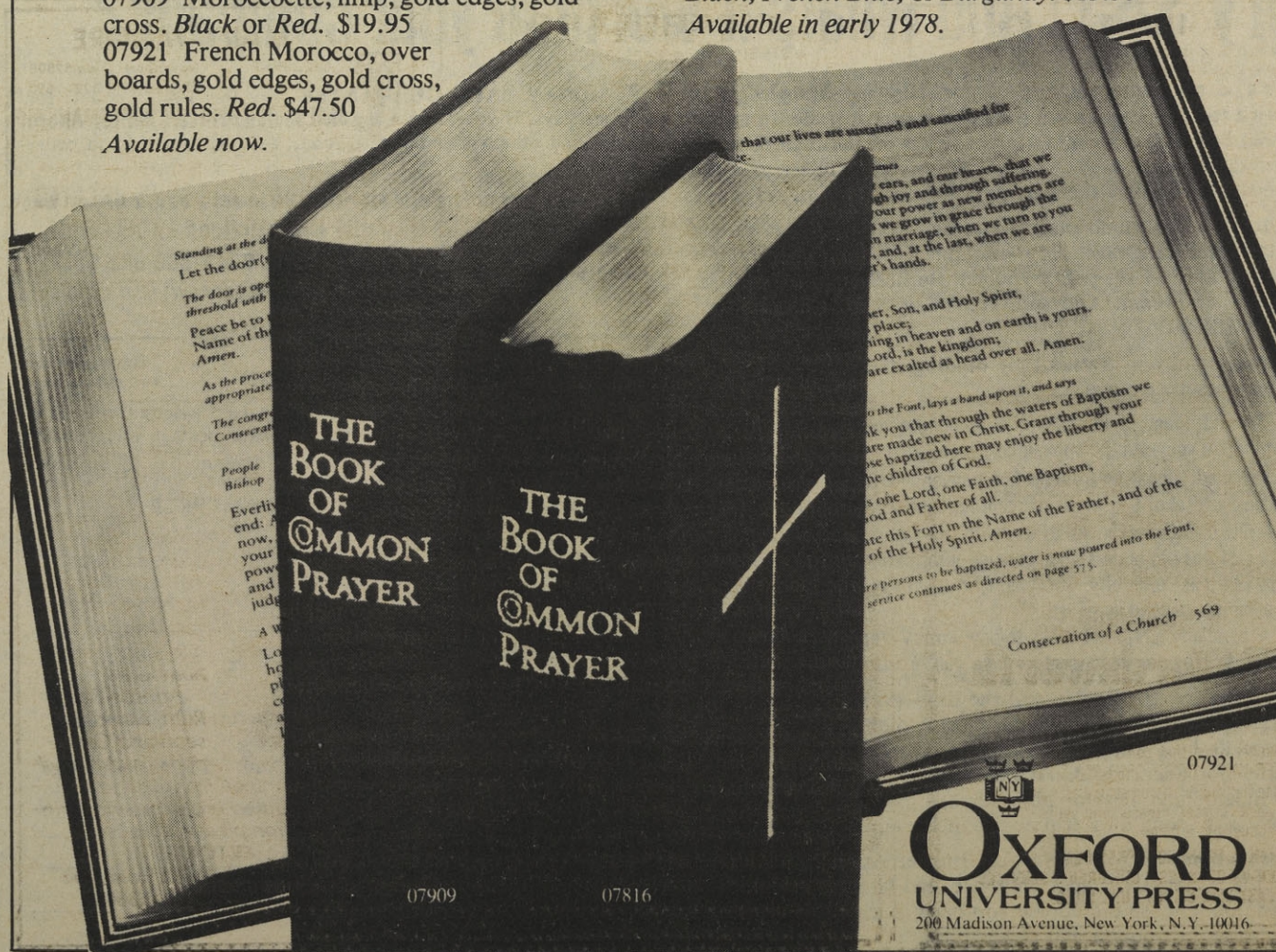
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In Person

The Rev. Patricia Park will become an assistant to the Rev. Craig Biddle, III, when he begins as rector of St. Paul's, Richmond, Va., in September. . . . Mary Craig of Salina, Kan., died in June; her husband William is executive director of St. Francis Homes there. . . . High school graduate Mary Beth Fraser, East Haven, Conn., recently participated in the by-invitation-only Presidential Classroom governmental briefing in Washington, D.C. . . . The Rev. Thomas C. Kelly, general secretary of the National Conference of Catholic Bishops, will be Titular Bishop of Tusuro and auxiliary to Washington, D.C.'s William Cardinal Baum. . . . The Rev. Harold S. Knight, rector of St. Mark's, Mesa, Ariz., is the new canon to Bishop Joseph M. Harte of Arizona. . . . Episcopalian Beclee Newcomer Wilson,

Piedmont, Calif., is the newly-elected regional vice-president of Churchwomen



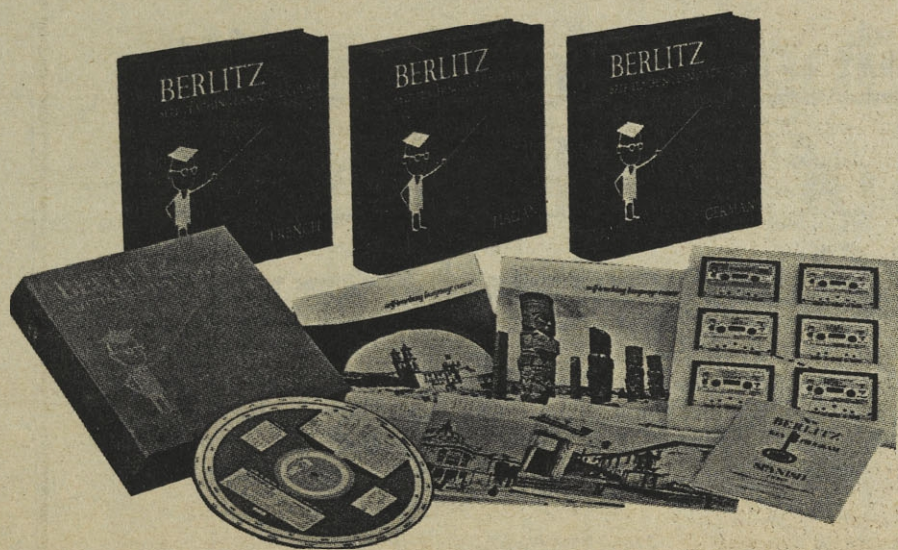
IN THE NEWS: Beclee Wilson, vice-president; William Pollard, honored.

United, representing the Southwest. . . . Father Connor Lynn, superior of the Episcopal Order of the Holy Cross, met Pope Paul in a private audience for superiors of Anglican, Roman Catholic, and Lutheran orders during a summer meeting in Rome. . . . Tennessee journalist Latham W. Davis became director of public relations for the University of the South, Sewanee, Tenn., on July 1. . . . The Rev. Loren B. Mead, director of the Alban Institute, Washington, D.C., recently announced that Dr. John Fletcher and the Rev. Speed Leas will be affiliated with the institute. . . . Ralph Spence of Tyler, Texas, has been elected chairman of the General Convention committee to study continued use of the 1928 Book of Common Prayer; Stuart D. Casper of Huntington, N.Y., will serve as secretary. . . . The Rev. H. A. Sam, rector of St. Mark's Episcopal Church in Brooklyn, N.Y., is chairman of the board of a new day school opening this fall at St. Mark's. . . . The congregation of St. Peter's, Albany, N.Y., presented the Rev. Laman H. Bruner, Jr.,

with a ship's clock to honor his 25th year of service in the parish. . . .

Bishop Paul Moore of New York presented Bard College's Episcopal Layman Award to educator Dr. Charles Lawrence, president of General Convention's House of Deputies, during a special dinner-meeting held in New York City. . . . The Rev. R. Rodney Kirk, former director of Ministry with the Arts at the Cathedral of St. John the Divine in New York City, is on leave of absence to serve as managing director of the Manhattan Plaza apartment complex which will house performing artists and community persons under special arrangements with the city housing agency. . . . Bishop W. Moultrie Moore of Easton is chairman of General Convention's Joint Committee on Nominations. . . . John W. Woods of Birmingham, Ala., succeeded Dr. Richard B. Doss of Houston, Texas, as chairman of the board of regents of the University of the South, Sewanee, Tenn. . . . Bishop Willis R. Henton of Northwest Texas is president-designate of the Texas Conference of Churches. . . . Priest/physicist Dr. William G. Pollard, retired executive director of the Oak Ridge Associated Universities, Oak Ridge, Tenn., recently received an honorary degree from the Philadelphia College of Pharmacy and Science. . . . United Presbyterian leader the Rev. Hermann N. Morse, 89, died in July. . . . The Rev. Dr. John W. Turnbull, formerly of Washington, D.C., became director of the Boston Theological Institute July 1. . . . The Rev. William L. Wipfler, former National Council of Churches' mission director for Latin America and the Caribbean, will direct the NCC's new human rights office. . . . The Rev. George H. (Jack) Woodard and his wife, Lucila, have been called as missionaries to the Dominican Republic. . . . Merritt Francis Williams, 78, dean emeritus of Christ Church Cathedral, Springfield, Mass., died in June. . . . Nathan Bushnell, 3rd, will be the new administrator of Westminster-Canterbury House, Richmond, Va. . . . Bob and Becky Johnson of St. Matthew's, Albuquerque, N.M., may be among the first father-daughter vestry teams, and Joanne Koenig and Sue Brown of St. John's Church, Cynwyd, Pa., may be among the first mother-daughter teams. . . . Betty Pearson, Webb, Miss., is the first woman chairman of the trustees of All Saints' School, Vicksburg. . . . Dr. Fairleigh S. Dickinson, Jr., of New Jersey was honored in New York City with the Kellogg Award for his contributions to education. . . . Actress Julie Harris said in an interview that she is the great-great-granddaughter of the Rt. Rev. Samuel S. Harris, one-time Bishop of Michigan. . . .

Retired Bishop William R. Moody of Lexington celebrated the 50th anniversary of his ordination. . . . John W. Raber is campaign chairman of the 1977 Episcopal Charities Appeal in the Diocese of Long Island. . . . Carl Ware, City Council president, Atlanta, Ga., was commencement speaker at Voorhees College, Denmark, S.C. . . . Dr. John E. Roberts, Alexandria, Va., was among those receiving honorary degrees from Virginia Theological Seminary; others honored were Bishops John S. Spong, C. Charles Vache, and Joseph T. Heistand, and the Rev. Samuel Van Culin, mission executive on the Episcopal Church Center staff. . . . Robert M. Ayres, Jr., San Antonio, Texas, is acting vice-chancellor and president of the University of the South, Sewanee, Tenn. . . . Robert Boyer, administrative assistant to past and present bishops of the Diocese of Western Massachusetts, retired after almost 27 years' service. . . . Edith Hatch, an active Episcopalian in the Diocese of Minnesota, is the first woman ever to receive an honorary doctorate in canon law from Seabury-Western Theological Seminary. . . . The Rev. James H. Littrell, editor of Western New York's diocesan paper since 1975, is the new chaplain at Hobart College, Geneva, N.Y., succeeding the Rev. Durstan McDonald, new head of Trinity Institute, New York City.



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A Venture in Mission

COMPLETED:

General Convention Action October, 1976
First diocesan team visits February-May, 1977
Collation of diocesan reports June, 1977
Venture Executive Committee Meeting July, 1977

JUST AHEAD:

Executive Council review September, 1977
Completion of initial Projects Book October 1, 1977
Second Visits to U.S. Dioceses October-December, 1977
Challenge gifts solicitation ... October 1, 1977-January 1, 1979

COMING UP:

Visits to Overseas Dioceses Fall, 1977-Spring, 1978
Church-wide canvass January 1, 1979-June, 1979
Final Report to General Convention October, 1979

Mid-Summer Report

By mid-summer, Venture in Mission had gathered impressive momentum. Paul Howell, a petroleum executive from Houston, had accepted the chief volunteer's role as campaign chairman. Report forms from the first Venture visits this spring had been received from 92 U.S. dioceses and the Navajoland Episcopal Church and were generally affirmative. The dioceses had identified 1,150 examples of mission and ministry which they felt should be given a high priority for Venture funding.

The nine collators, selected by their Province presidents to tabulate the results of these Venture visits, had submitted their findings. The collators saw in Venture *"the potential for unifying the Church through mission."*

The newly formed Case Committee, chaired by Mrs. Carter (Pam) Chinnis of Alexandria, Va., was already receiving Venture proposals from a wide variety of command posts in the Church. Finally, fund-raising counselor Harold Treash, president of Ward, Dreshman and Reinhardt, joined Venture on a full-time basis on July 1 with an office at the Episcopal Church Center adjoining that of Venture coordinator Bishop Richard Millard.

Venture in Mission is now fully operative and communicable—and "communicable," in the lexicon of House of Deputies President Charles Lawrence, means "catching."

The Collators' Report

The nine collators met in June at Denver for "a long week" to digest the responses from the dioceses. The sheer volume of paperwork was a major hurdle.

Noteworthy among their lists and categories of "mission opportunities" suggested by the dioceses was the equal emphasis given to innovative and traditional forms of mission. The dioceses obviously saw the need for a wide spectrum of "special ministries"—especially those which can be carried out on a local or diocesan level. Concern for the aging, for youth, and for minorities was evident. The need for a more effective ministry to migrant workers was frequently stressed. Equally evident was a concern for renewal and church growth and for the advocacy of theologically based moral values.

The dioceses were deeply concerned with the importance of community and the need for personal identification in an often impersonal and uncaring society. The dioceses also spoke for the need to mobilize not only financial resources, but human resources. Venture was seen as an instrument to organize and motivate a diversified army of volunteers for mission.

Three members of the collators' group—the

Rev. Canon C. A. Hopkins of Maine, Miss Diane Pollard of New York, and the Rev. Fernando Salazar of New Mexico—met with the Venture Executive Committee on July 5-8 at Seabury House in Greenwich, Conn., to present and discuss their report in person. The collators noted that the dioceses also made a number of specific requests for assistance in the Venture effort. Help was principally asked in the form of communication support, resources for evangelism and renewal, stewardship material, and fund-raising counsel. Bishop Christoph Keller, Executive Committee chairman, at once appointed a special committee, to be chaired by Presiding Bishop John M. Allin, to deal with these requests.

The brief concluding statement by the collators—adopted late in the final night of their meeting—affirmed the Venture process although "cautiously." Venture was seen overall as "an excellent opportunity for the Church to assess its priorities." Venture has the potential for "unifying the Church through mission" and for "releasing human and financial resources." On the other hand, the collators reported "widespread mistrust" about Venture in some dioceses because "it appears to be handled from above and outside."

The Venture timetable is "already set" and does not allow "sufficient grass-roots input and consultation." The feeling persists in the Church, they said, that "nobody will really listen to what we are saying." Therefore, the collators urged that the Venture timetable be "interrupted" to allow for "an extension of the deadline on all grant applications" and a delay in "the solicitation of challenge gifts." The Venture Executive Committee agreed to the collators' request for an extended deadline for the initial proposal submissions. This date was pushed from August 1 to October 1.

Pam Chinnis, chairman of the Case Committee, also supported such a delay, noting that proposal forms for Venture had not gone out to the dioceses and church agencies until early June. The delay will mean that the Executive Council, meeting in mid-September, will be able to review only those proposals in hand at that time. However, the new deadline will make possible a wider series of options for challenge gift donors—proposals which will cover a more representative spectrum of church life and work. Groups such as the new coalition of urban bishops will thus have more breathing space in which to complete their own proposals.

Under these circumstances, the Executive Committee saw no need to consider a delay in the actual challenge gift campaign schedule. Also, as Paul Howell noted, an organization of volunteers is already committed to the present

schedule. Furthermore, the present timetable was clearly mandated by General Convention—which itself insisted on an extra year of gestation while the dioceses had time to consider their own reactions to the Venture proposal. It should also be remembered that challenge gifts will be sought for a 15-month period—from this October until January 1, 1979. This means that most of the prospective donors will not be approached until 1978.

Bishop Allin commended the collators for their work and their commitment to a difficult task. He added that they had demonstrated the capacity of the Church for engagement, noting that "trust is the result of engagement."

Year of Preparation

To give emphasis to the renewal dimension of Venture, and to stress its potential for creating unity within the diversity of mission, Bishop Millard is planning an Advent-to-Advent year (1977-78) in which the Church's evangelism, education, and communication networks will participate. A special packet for Lenten study in 1978 is planned.

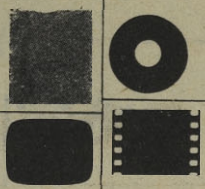
Project Book Categories

The Case Committee, chaired by Pam Chinnis—who was Presiding Officer of the Triennial Meeting of the Women of the Church at Minneapolis—has identified five categories to which all Venture proposals are assigned: (a) congregational life and mission; (b) world as community; (c) social concerns; (d) special ministries; and (e) educational institutions.

Three persons have just been added to the Case Committee: the Rev. Maurice M. Benitez, Diocese of Texas; Mrs. Philip H. (Ruth) Schmidt, Diocese of Olympia; and Mr. Glenn R. Simpson, Jr., Diocese of Milwaukee. They provide broader geographic representation and some necessary additional hands to process and evaluate incoming requests.

The only program that we have to offer is the mission of Jesus Christ. The Case is the mission. The Case is never finished. We offer a servant's contribution. There is joy in working together. There is room in this Church for everyone to be heard and to share. No one can be cut off from inquiring and sharing. Our schedule must be flexible and interpretive. We are working in a trust society; that's the nature of faith. No one of us knows just how much we have already invested in Venture. There is momentum. Venture is contagious. We are not yet aware of the reservoir of hope that we have touched.

—The Presiding Bishop at the
Venture Executive Committee



Latest Disney film is cartoon magic

In recent years Walt Disney films have come to mean, not the best in family and fantasy entertainment, but too often insipid G-rated fare, aimed at the laugh track of a not-too-swift 7-year-old. They were "family films" only in the sense that they probably wouldn't appeal to the prurient interest of a little old lady from Dubuque when she took her grandchildren on a Saturday afternoon outing.

With much pleasure I can report a shift in the Disney winds. Currently making the rounds is a little number called *The Rescuers* (G), which is every bit as good an all-cartoon feature as anything Disney produced in its heyday when Walt himself was still calling the shots.

The story focuses around a little orphan girl named Penny, who runs away from the orphanage, gets into the clutches of a Madame Medusa, and is held captive on a ghost ship in a place called Devil's Bayou where she is forced to search a dangerous subterranean pirate's cave for missing treasure. The rescuers of the title are two mice, Bernard (voice by Bob Newhart) and Miss Bianca (voice by Eva Gabor), who come to her aid on behalf of the all-mouse Rescue Aid Society (motto: "We never fail to do what's right").

Thrown in for good measure are a henchman (voice by Joe Flynn) and two nefarious pet (!?) crocodiles, Nero and Brutus, who are two of the best Disney sub-villains since Lucifer the cat in *Cinderella*.

The entire film and its characters, in fact, invite favorable comparison with the best of Disney-past. Madame Medusa, a blowzy, red-headed, draped harridan, is a comic version of that consummate Disney villainess, the witch in *Sleeping Beauty*. Similarly the songs, though not stunning, compare well with such moments as "When You Wish Upon a Star" from *Pinocchio* and "Someday My Prince Will Come" from *Snow White*.

Penny, the feisty, poignant orphan who decorates the wall over her bed with stick figures of the Mom and Dad she hopes for, is in a class by herself as a Disney heroine. You wish your kid would come through like that—with defiance, resourcefulness, and grace in the face of

adversity. She's the kind of kid about whom John Wayne would've said, "She reminds me of me!"—she's got true grit.

Which makes you wonder why she's still an orphan—the only way in which this film really falls down. That this beautiful little girl is unable to find people willing to adopt her in the weekly "line-ups" at the orphanage is out of step with the real adoption picture in this country where prospective parents wait desperately for a child to love.

The simplistic Disney viewpoint, which ignores inconvenient elements of reality, has always been both the blessing and the bane of the Disney studios. At its worst it lumbered over into the simpering naivete of *Herbie the Love Bug*. But at its best it has given us a vision of something basic and good running through the human character—something simple but strong.

The old platitudes are no less reflective of human nature for being platitudes. At its best the Disney magic took the reality behind the clichés about human goodness and beauty and fantasy, and made them visible upon the screen to warm the heart and encourage the soul.

This film really strives to reclaim that element of the Disney heritage, appealing quite sincerely to faith as the bottom line in human hope. For example:

Faith is a bluebird you see from afar. . . .
You can't touch it, or buy it, or wrap it up tight,
But it's there just the same
And it makes things all right.

Trite, you might say, but no more so than "When you wish upon a star, Makes no difference who you are," which has to have been a highlight of many of our cinematic childhoods.

Although flawed by its handling of the adoption situation, *The Rescuers* is a strong sign that the Disney stables are back on the right track. Walt Disney Studio brass are reportedly excited about a new, all-people Disney movie coming out next year. In the meantime, *The Rescuers* will do nicely, thank you.



FEISTY AND FEARLESS, Penny, the orphan in Walt Disney's *The Rescuers*, isn't really bothered by Madame Medusa as long as she has "Teddy" to love.

PB's Russian trip

Continued from page 7

talk with our people about unity with other Churches," said the prelate, "but they do not approve. They are afraid we will lose our tradition."

Cooperation in social and human concerns—such as the peace movement—is serving the Armenians as an introduction into ecumenism. "Twenty years ago we weren't even doing this," said Bishop Berberian. "This will open a new way of thinking for us. This is more important than purely theological discussions."

Bishop Allin explained the General Convention's decision to allow women to be priests and bishops, using basically the same presentation he had made to the Russian Orthodox.

Bishop Berberian admitted Armenians are "carefully following the movement in your Church regarding ordination of women," but for Orthodox, he said, "it is out of the question. There is no need to think about it."

The Americans had the opportunity to absorb Armenian tradition at the Pagan Temple of Garni, dating from the third century B.C. Next to it were the ruins of a "newer," fourth century Christian church. The visitors were conducted through the eighth century monastery of Geghart by the abbot, Bishop Vahan, a double in looks and mannerisms for the late actor Edward G. Robinson.

At a farewell banquet, the Catholics thoughtfully provided western-style meat, potatoes, and vegetables for his American guests. He spoke with affection of the late Bishop Lauriston L. Scaife who, as Episcopal Bishop of Western New York, was for years a champion of Anglican-Orthodox relations.

Back in Moscow two major liturgical observances and a final banquet (a lavish rendition of the standard Russian fare) were on the calendar for July 24, the Americans' last day in the Soviet Union. In the morning the Episcopalians stood in places of honor to observe the Divine Liturgy. Bishop Iov, vice-chairman of the External Church Relations Department, was principal celebrant; he invited Bishop Allin to greet the congregation at the conclusion of the rites.

That afternoon the Presiding Bishop preached at the Moscow Baptist Church at the invitation of its English-speaking pastor, the Rev. Michael Zhidkov.

"We have 5,200 members in Moscow," said the enthusiastic pastor. "We evangelize through preaching that Jesus Christ is the savior of the world. We teach our

members to witness to their faith where they live and work."

Pastor Zhidkov said the Soviet government gave permission for the Baptists to obtain 20,000 hymnals in May. "We hope to be able to import Bibles," he said. "We have no Sunday school, but at each service we have expository Bible preaching and spontaneous Bible circles."

As Bishop Allin concluded his sermon, the 1,700-member congregation rose, waving handkerchiefs, and sang "God be with you till we meet again."

Metropolitan Yuvenaly was host to the Americans at a banquet in his home in the Novodevici monastery in Moscow, a locale known to Americans through the opera *Boris Godunov*. Before the meal the Presiding Bishop and the Metropolitan signed a statement, based on the conversations, which Dr. Alexy S. Bouevsky, secretary of the External Church Relations Department, and Dr. Day had prepared.

Peter Day said the whole visit seemed more "relaxed, confident, and happy" than was the case when Presiding Bishop John Hines made a similar Russian trip in 1972. "There is a sort of calm feeling that things are going well in Russia," he told his hosts.

"The opportunity to pray with and be with [the Russian] people has been more rewarding than I can say," said Bishop Allin.

The evening—and the eight-day visit—concluded with a mutual toasting of Dr. Paul Anderson by Russians and Americans alike. Anderson—now in his 80's—made his first visit to the Soviet Union as a YMCA secretary in 1917 in time to witness some of the last shots of the revolution.

He became interested in the Russian people and in the Orthodox Church. He learned the language and the customs, and for 60 years he has been a staunch advocate of better understanding between the two nations and of better cooperation between Anglicans and Russian Christians.

Though much progress is yet to be made, without a doubt Paul Anderson's 60-year-old dream of unity is closer to becoming a reality each time church leaders have serious and candid conversations. The visit of the Presiding Bishop and some of his staff to Russia made one such conversation possible. More are needed, and more will undoubtedly take place.

—Richard J. Anderson

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16 Merit Fellowships Awarded by the Evangelical Education Society

At the June meeting of the Board of Managers, sixteen merit fellowships were awarded to seminary students. The grants, totaling \$7,500, ranged from \$300 to \$500 each. Since its founding in 1869, the Evangelical Education Society has continued without interruption to provide scholarship assistance to students for the ministry. During its lifetime, more than 2,000 students have prepared for the ministry with scholarship assistance from the Society.

Recipients, who are all well qualified candidates for ministry, carefully chosen by the Scholarship Committee on the basis of Christian character, academic achievement and evangelical commitment, include:

Kenneth Lee Barker	Oklahoma	Robert D. Keirse	Dallas
Episcopal Theological Seminary of the Southwest		Sewanee	
James M. Donald	Vermont	Helen L. McClenahan	Western Massachusetts
General Theological Seminary		Episcopal Divinity School	
Stephen A. Fales	Rhode Island	John D. Nelson	South Dakota
Yale Divinity School		Colgate Rochester/Bexley Hall/Crozer Seminary	
Lance Keith Giuffrida	Rhode Island	Richard D. Oberheide	Minnesota
Nashotah House		Seabury-Western Theological Seminary	
David L. Holt	Massachusetts	Margaret E. Phillips	Virginia
Episcopal Divinity School		Episcopal Divinity School	
Donald M. Huber	Western New York	J. Bruce Stewart	Newark
Nashotah House		Virginia Theological Seminary	
Albert D. Jousset	New Hampshire	Melvin E. Turner	Washington
Virginia Theological Seminary		Virginia Theological Seminary	
James H. Kauluma	Damaraland	David L. Watts	Ohio
Union Theological Seminary		Berkeley Divinity School at Yale	



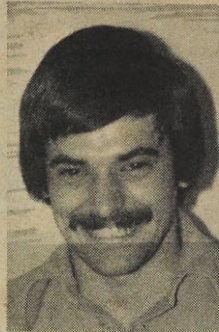
David Holt An engineering graduate of the University of Auckland, New Zealand, with Sc.D. from M.I.T., David became a Candidate for Orders in 1975 at the age of 36. He has taught engineering in New Zealand, and while studying for the ministry at EDS, worked as an adjunct Associate Professor at Boston University School of Engineering. In Auckland he started a half-way house for ex-convicts. David, who lives with his wife and three children in the South End of Boston, has a strong interest in the urban ministry. He has coordinated the Sunday School at St. Stephen's Church in Boston, has taken clinical pastoral education at Boston State Hospital. During the summer of 1977, David worked at St. Chrysostom's in Quincy on a New England Parish Training Program.

Donald Huber A senior at Nashotah House, Donald is a graduate of the University of Buffalo. Prior to entering seminary, he was a research assistant at Roswell Park Memorial Institute in Buffalo. Well on his way to a distinguished career in medical research and author of several papers in this field, Donald became a Candidate for Orders in 1975 at the age of 26. Now, Donald, his wife and two daughters live in Watertown, Wisconsin. At the seminary he is involved in Teaching Parishes Committee. During the 1977 Epiphany term, Donald worked at Trinity Church, Fort Wayne, Indiana. He has written short teaching-type articles on the Scriptures and the church for two organizational magazines, and serves as Chaplain to the Watertown Jaycees.



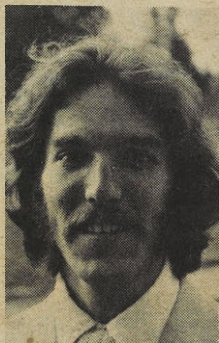
James H. Kauluma A graduate of the University of Toronto with an M.A. in history from New York University, James is currently enrolled in the M.Div. program at Union Theological Seminary in New York. Ordained deacon by the Bishop of Damaraland-in-exile, he had been a Diocesan evangelist in Damaraland. During his summers in New York, James has worked as a clerk at St. Bartholomew's Church. In April, 1977, he was made a commissary of the Diocese of Damaraland/Namibia in order to assist the Bishop in various matters. In addition to general pastoral work, James hopes to continue research and at some later date, possibly enter teaching. He is particularly interested in the African traditional religions and the aspects these religions have in common with Christianity.

Richard D. Oberheide Currently a student at Seabury-Western Theological Seminary, Richard is a 1975 graduate of Winona State College in Minnesota. Married with two children, Richard became a Candidate for Orders in 1976. He has worked for General Motors, served in the Navy and, while at Winona, worked as a Dormitory Director and Counselor in what he describes as a "cold, upper classmen's dormitory." When not occupied with the heavy load of seminary work, Rick finds time for hunting, fishing and sky-diving. He is eagerly anticipating a parish ministry, most likely in the mid-west.



Stephen A. Fales Now a senior at Yale Divinity School, Stephen graduated from Hartwick College in 1974 with a B.A. in History. While at Yale, he has served as Youth Minister, first at St. Luke's in Darien, and during his second year, at United Methodist Church, Danbury. He became a Candidate for Orders in 1976. Beginning in September, he will serve at St. Peter's in Cheshire, Conn. Between college and entering seminary, he worked as an Assistant-Manager for Glidden Paint Co. Stephen's athletic inclinations and his interest in people fitted him well for the Christian Ministry in the National Parks, in which he and his wife served in 1976. During the summer of 1977, he was in the Clinical Pastoral Education program at Fairfield Hills State Hospital in Newtown, Conn.

Margaret E. Phillips A 1974 graduate of Oberlin College with a major in Comparative Religions, Margaret became a Candidate for Orders in 1976. Following college she worked as Administrative Assistant for the Oberlin College Food Service. In 1975 Margaret enrolled in Episcopal Divinity School where she will be a senior in September. At seminary she has had a keen interest in field education, having been a member of the Field Education Committee of E.D.S. Her own field work has taken her to Long Island Hospital (for the chronically ill and a residence for alcoholics), Tacoma General Hospital, Sanctuary, Inc., a leadership development program for urban teenagers, and during the summer of 1977, she has been in parish training at St. Stephen's Church in Culpeper, Virginia.



J. Bruce Stewart Following graduation *cum laude* from Hobart College in 1973 with majors in religion and modern dance, Bruce engaged in a variety of activities, including work with the Fellowship of Christians in Universities and Schools, as a nature counselor at a boys' camp, working at the retreat and conference center for the Diocese of Albany. Here he was involved in youth work, retreat groups and local missions. Now a senior at Virginia Theological Seminary, he has worked as Chaplain-Intern in the program of Clinical Pastoral Education at Bon Secours Hospital in Massachusetts, and has completed the first of two years' parish training at St. Alban's in Annandale, Virginia. In the summer of 1977, he participated in the life of Fisherfolk ministry at the Community of Celebration, Woodland Park, Colorado.

More about other Merit Fellowship students will follow in a subsequent issue of TODAY with the Evangelical Education Society.

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The Merit Fellowship Program is one of the major activities of the Evangelical Education Society. Funds to make this program possible come from membership dues and gifts which are given directly to the Society's Scholarship Fund. Gifts to this Fund are tax deductible, and every gift helps to increase the amount of money available to assist qualified students for the ministry.

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E 97



In Kansas everyone's in the act

St. James', Wichita, is a 50-year-old parish of some 750 communicants. Its handsome stone structure stands in one of the most scenic areas of this thoroughly midwestern Kansas city of 300,000.

Its rector is the Rev. John R. Kuenneth; the Rev. Nicholas T. Hill is assistant, and the Rev. John H. Morgan dea-

con. Six years ago, Father Kuenneth was called to St. James', Wichita, from another St. James' in Wheat Ridge, Colo., the state where he received much of his education and spent the first years of his ministry.

A talented young man at home in all arts, Kuenneth hoped, during Holy

Week, to involve his entire congregation in creative experience and expression, with some appropriate climax. To assist him, he called upon two old friends from his former diocese, inviting them to come to St. James' as lay missionaries.

Mina Conant is a well-known Denver artist with whom Kuenneth had studied. Dr. Allen D. Breck is chairman of the Department of History at the University of Denver, and the rector's former teacher.

The three arranged a week of accelerated parish activity, appropriate for the season but one which could be adapted for intense parish involvement at any period of the year. The extemporaneous "drama" produced in four days of work proved that style to be fully as effective in a religious setting as in a secular one.

Missioner Conant's theme for the week was "Art as an Expression of Faith." Missioner Breck developed the theme, "Words as Expression of Faith," in his presentations. Author of several religiously oriented books on history, his talks brought together the past and present and looked to the future in relation-

ship to faith and the Church.

The week's activities began Sunday morning, when Breck preached on the theme, "The Friends of the Great King." That evening the rector and visiting missionaries led a forum discussion on "The Christian. . . Who is he? What does he do? Why is he not more creative? What are his opportunities?" The development of this topic throughout the week led to the dramatic climax on Wednesday evening, *The Trial of Christian*, in which the entire parish became part of an extemporaneous theater experience.

Program time for the first three days was carefully scheduled to meet the needs of this busy parish family.

Six o'clock in the morning may seem an early hour to study "Creative Comedy," "Creative Tragedy," and "The Creative Response," all taught by Dr. Breck from the religious point of view. But every day more adults came, spent an hour in class, breakfasted, and went to work.

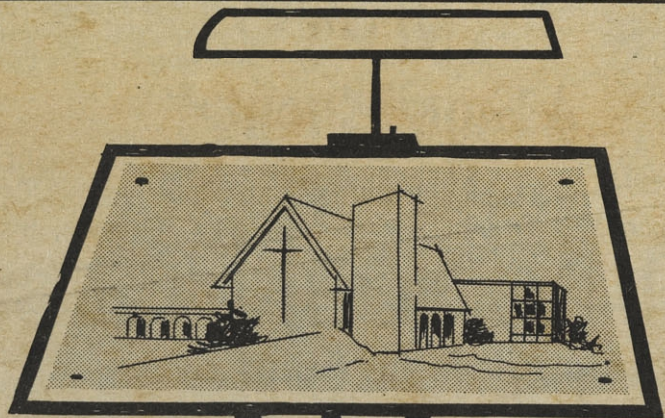
From 10 a.m. until late afternoon "the play was the thing." Not only the cast of characters, but half the congregation became involved. The lower level of the parish house was turned into a workroom for making costumes and theatrical masks designed by Conant. Women of the parish cut and stitched costumes from handsome material samples provided by a congregation member who is a decorator. Breck worked with story line and development of characterizations. John Stark of Wichita took time off to oversee the entire production.

After school the children of the parish came trooping in to work with Conant and the church school teachers, making and dressing puppets. Father Kuenneth celebrated Mass at 5:30 p.m. Everyone went home for dinner and the adults returned for the evening.

Monday night Conant led her audience into the world of religious symbolism. Several of her paintings, brought from Denver, were displayed on easels, and the artist re-created the religious concept behind each picture.

Tuesday evening Breck presented the history of faith as seen and experienced by the historian.

The climax of the mission came on Wednesday night. The drama was ready. A tired but confident cast had rehearsed into the early morning hours, and now stood carrying theatrical masks. The improvised sound track, the set, the liturgical banners designed by Kuenneth were in place. The morality play, *The Trial of*



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NEIGHBORHOOD GATHERING PROGRAM committee, above, includes (left to right) Canon Lew Wells, Nancy Woodward, Doug McDonald, and Eleanor Hassan. Top, the seven vices and seven virtues appear before the judge in *The Trial of Christian*. Facing page, top, cast members model Mina Conant's costumes and theatrical masks. —Photos by Salome Breck



Christian (suggested by George Orwell's book, 1984) was ready to begin.

It is Good Friday, 1984. The scene is a courtroom where Christian, almost the last of his kind, is on trial for his life as one who defends his faith. With him are seven companions: the three theological virtues of Faith, Hope, and Charity, and the four cardinal virtues, Prudence, Justice, Temperance, and Fortitude.

The charge against Christian is that he accuses 1984 society of what he dares to call "the seven deadly sins." In the eyes of his opponents these "sins" make up the very health of the state, while his "virtues" are really vices.

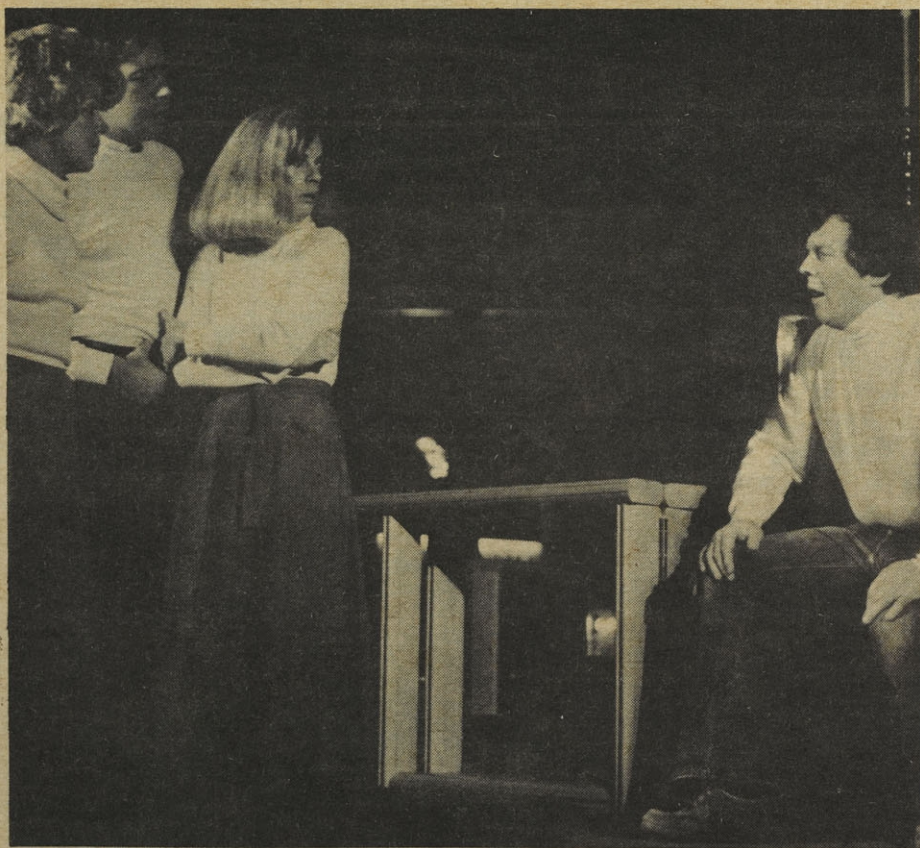
Pride? Why shouldn't one be proud? Anger? Of course we must be angry with our enemies. Covetousness? Where would business be without it? Lust? Most people do! Envy? Not a pleasant word, so let's call it emulation. Sloth? Isn't that simply relaxation? Gluttony? But we do

have to eat to keep alive!

The judge takes his place on the bench. Christian is led to the prisoner's box and the seven sins and seven virtues take their places on either side. They make a spirited defense of their points of view, as the prosecutor launches his attack. The attorney appointed for the defense speaks lamely. Christian remains true to his code and will not defend himself against his enemies.

The judge sums up the case and achieves a phony verdict of "guilty" from the jury (the audience). Christian is led out for destruction as the symbol, the great eye, behind the judge's bench becomes in reverse a symbol of the triumph of goodness, the rising sun.

(Directions for this ad-lib play and other materials are available free from Dr. Allen D. Breck, Department of History, University of Denver, Denver, Colo. 80210.) —Salome Breck



Connecticut's Trinity Players develop theater for evangelism

Classical Greek drama often portrayed the great questions of human life. Medieval church plays, which used chancels as their stages, were divided into "misteres"—mystery plays, which taught Christian doctrine—and "moralities," which illustrated Christian ethics. In New Haven, Conn., Trinity Players are exploring a new field: the use of drama as an

evangelical tool.

Mostly members of Trinity Church on the Green, Trinity Players range in age from 14 to 88. They include several high school students, some hospital staff members, two doctors, a number of teachers, several housewives, a fund raiser, a lawyer, a professional singer, a librarian, and some businesspeople.

The group began when a few people decided to put on a kind of mystery play for Christmas, 1974. They chose a rock opera, *Good News*, a modern version of the Nativity story. Later they performed an abridged version of *The Lark*, by Jean Anouilh. This play about Joan of Arc shows the writer's obsession with the contrast between youth and age, which made it a logical choice for a group with such a wide range of ages.

In Fall, 1975, the newly-organized Trinity Players performed two pieces in place of sermons, one in place of a Bible reading, and a major liturgical play as the larger part of a service of worship. This drama, *Abraham and Isaac*, grew out of a study of the Bible during which the group had referred to Louis Ginzberg's *Legends of the Jews*. The book, based on ancient rabbinical interpretations, is full of the straightforward, completely frank flavor of primitive patriarchal religion, and it seemed to invite expression in a play.

At Christmas, 1975, *Good News* was revived at Trinity, and was performed over the local television station. Then it went on a holiday tour to the Choate School in Wallingford; St. Rita's Church in Hamden; the Yale Divinity School; the Brown University Chapel in Providence; the Wooster School, Danbury; St. Mark's-in-the-Bouwerie, New York City; Christ Church, Greenwich; and St. Columba's, Washington, D.C. The group were experiencing the group dynamics of a repertory company: they could

read each others' minds, they could contribute to each others' acting.

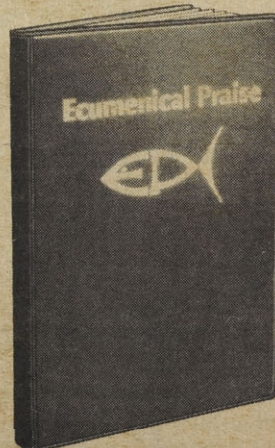
In February, 1976, at the request of the then rector, Craig Biddle, III, the group presented a sermon-drama, *Marriage*, directed by Dede Smith, in which some of the complexities of the marital estate were examined. Sources were classical drama, modern literature, and the Bible; original flute music framed the various readings and dialogues.

By this time, the group had a solid core of some 20 members, a sense of cohesiveness, and a number of people who were beginning to specialize in music, make-up, stage design, and allied skills. A unified sense of purpose began to crystallize. According to Paul Wainwright, a physicist at Yale, it was "to share with others, not only at Trinity but anywhere we are invited, the word of God as presented through the medium of theater. We are finding it natural to express our own personal feelings, our devotion to Christ, through involvement in the Trinity Players."

On Low Sunday, 1976, another liturgical drama became the larger part of a service of worship. It was based on the thousand-year-old Easter playlet, *Visitatio Sepulchri*—the visit of the three Marys to the tomb—and was directed by the Rev. Philip Wiehe. Tenth-century French and Burgundian churches had begun to use chanted Bible texts, with some movement and some extra sung words of explanation, to make Bible stories more

Continued on next page

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Above: a scene from *Christ in the Concrete City*, presented by Trinity Players.

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easily understood and remembered by the people. The melodies used were often those of popular songs. (One example remains in our Hymnal, No. 97. Its melody may not sound to modern ears like that of a popular song; but that is what it actually was, and people of that day found it quite catchy!)

A lesson-drama, the story of Pentecost, was presented on Whitsunday, 1976. That summer the players were invited to give a revival of *Abraham and Isaac* at the General Convention in Minneapolis. They performed it at the first service held after the decision made by that Convention to allow the ordination of women to the priesthood.

In October, 1976, the Players presented a sermon-drama, *Women*, directed by Cynthia Flagg, based on a series of readings about and by women. That Advent, a lesson-drama was offered. Called *Something Coming*, it was based on a surprising and thought-provoking combination of the Annunciation story and the musical, *West Side Story*. In February, 1977, an adapted version of *Let Man Live*, by the agnostic Swedish moralist Par Lagerkvist, directed by Francine Irvine, was the sermon-drama.

Philip Turner's one-act play, *Christ in the Concrete City*, was given 11 times over the Lent and Easter seasons, 1977. All productions were in Connecticut and there were two full casts, so it was possible to accept many invitations. The play was given in two Methodist churches and two Congregational, and at two other Episcopal churches. It was twice shown on television. At Trinity there were two performances, with the two casts, and one performance at noon on the steps of the church, facing the New Haven Green where many office workers lunch. The director was Robert Sandine.

"We have found this medium enhances the teachings of the Church," says Sandine, who is assistant headmaster of the Foote School in New Haven. "It also has this new evangelical dimension which we did not anticipate when we began. It can work in two ways. We have found more than one person who says he or she began coming to Trinity either through participating in one of our pro-

ductions or through attending one.

"Our core group is now 35 people," he says. "A few come from outside the parish. Many of them have had no previous theatrical experience of any kind. It does not matter, for we do not use a star system. Every play we give seems to pick up a few more people. This is good, for our members, especially the younger ones, are a mobile lot. Philip Wiehe is now chaplain at the Harvard School in North Hollywood, Calif. Dede Smith has gone to teach in a one-room schoolhouse on Isle au Haut, off the coast of Maine. Phyllis Biddle, our rector's wife, is going with him to his new church, St. Paul's, Richmond, Va."

What of the future? "We seem to plan only one play at a time," Sandine replies. "Deadlines come rushing pretty quickly for part-time actors, and our group seems to have a momentum of its own. We now expect to continue to offer Bible lesson-dramas, sermon-dramas, and major liturgical plays. Eventually we hope we may have a permanent repertoire of plays we can make available to any other parish that would care to use us."

—Hugh McCandless

Dramatic Notes

● The Episcopal Foundation for Drama, Mount St. Alban, Washington, D.C. 20016, has been formed to "promote a continuing conversation about the theological meaning of drama in the Church's life." It is sponsoring a playwriting contest (deadline Jan. 15, 1978) and publishes a \$10 per year newsletter. Foundation membership, which includes the newsletter, costs \$25 per year.

● *Children's Theater in Elementary School* by Sister Mary Paul Francis Pierini (\$3.95) is a new book from Seabury Press, 815 Second Avenue, New York, N.Y. 10017. It contains practical advice on choosing a script and rehearsals as well as a rationale of drama's appeal to children. The book is not specifically oriented to religious theater, but gives useful "how-to" advice.



Research with dramatic results

Patricia Bernick has turned up new ground around some of the Church's historical roots. The Virginia Beach, Va., high school drama teacher recently received her master of arts in drama from the University of Virginia. Her thesis is "The Production of Chancel Drama in the Modern Church."

Bernick had no trouble researching the historical aspects of chancel drama for her thesis but had to rely upon personal experience to document the practical aspects. Consequently she created her own bibliography from insights she gained while directing *A Man for All Seasons* in her own parish, Eastern Shore Chapel in Virginia Beach, and literally created a documentary for her thesis. A year earlier, she had lived through the frustrations of producing chancel drama for the first time when she directed *The Crucible*.

"I had always wanted to do my thesis on chancel drama," she said. "It's a relatively open field and a growing area which excited me, but I wasn't sure of the area I wanted to research. What happened in *The Crucible* made me want to focus on production." Having no stage, no dressing rooms, inadequate lighting, bad acoustics, hard seats, and a nervous altar guild are only some of the problems she warns about or to which she offers alternative solutions.

"I hope to elaborate and publish my thesis in handbook form, some sort of paperback that could go out to the churches," she said. "Being a practical person, I didn't just want to create a scholarly work, but to make it useful."

"For instance, what to do about hard seats? Rent cushions or pillows? Hold two intermissions instead of one? Try repertory theater, such as the Passion on Good Friday, where one can sit and watch and leave as he or she feels the need?"

Above: Patricia Bernick directs Bob Burchette as Sir Thomas More in *A Man for All Seasons*.

Another problem is staging. "It's so difficult," she explained. "You have to be organized to move out on Saturday night in order to be ready for church on Sunday. It takes 10 people to move the chapel's altar back in place. And you have to think about funerals and other things that come up at the last minute."

"Acoustics are terrible in church. You would think churches would be built architecturally with this in mind, but they aren't. You just can't seat people where the dead spots are."

Bernick feels, however, one positive aspect of chancel drama is not found in an ordinary theater. "The atmosphere in church lends itself to drama," she said. "A play is much like Christmas Eve or Easter in a church all over again. Chancel drama can be another form of religious experience."

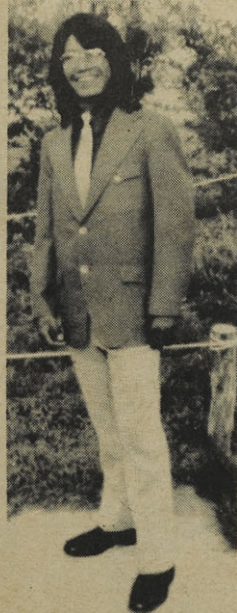
"I've found the same sort of cleansing in drama as in coming to church. It is something spiritual, and I don't know what it is. But you can feel it some nights."

Bernick divided her thesis into three chapters: an explanation of the history of chancel drama from the early miracle plays; recent changes in liturgy; and practical production steps.

Regarding the effect of liturgical changes, she explained, "Back in olden times, they couldn't even touch the cup. With the liturgical changes and architectural changes, such as the free-standing altar, people are becoming a part of the service. The liturgy in a service is a form of drama. Everything has become more dramatic."

"I think the rejuvenation of chancel drama came into being because of these changes. With the altars opening up again, we no longer have the vertical approach . . . where God is away from the people, but the horizontal approach, God among the people."

—Mary Reid Barrow



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FIVE SISTERS HAVE GIVEN 300 YEARS of service to the Episcopal Church in the Diocese of the Rio Grande. Ranging in age from 65 to 87, the daughters of Mr. and Mrs. John F. Harrison, a pioneer El Paso, Texas, couple, now live in El Paso, Santa Fe, and Austin. As each woman reached her 65th birthday, the clan gathered for a celebration which always included church attendance and thanksgiving for their blessings. The Harrison sisters are (left to right) Ann Pollard, Emma Woodard Sabatka, Lela Hays, Laura Hopper (standing), and Mabel T. Rothman. —The Rio Grande Episcopalian

raised by demands of the "outs" to be "in"; changes in technology and education; and the changed understandings of the relationship of Church and government following the Supreme Court's 1963 decision to outlaw prayer in public schools.

The Church could no longer afford to plan alone and was committed to ecumenical work with the United Church of Christ and the Presbyterian Church as well as being in close association with the National Council of Churches and the Consultation on Church Union. The new enterprise became known as JED (Joint Educational Development). It published a resource and exchange medium called *Share*, and its resources were not limited to printed books which take four years to revise.

The 1970's

The Christian education story of the 1970's is basically a parish story. Enrollment which had reached a 1962 high of 900,000 students and 105,000 officers and teachers dropped relentlessly through the 1960's to less than 700,000 pupils and 88,000 officers and teachers in 1969.

Cuts in the national Church's budget because of dissatisfaction with the Church's social action programs resulted in massive cuts in the staff at the Episcopal Church Center as well as reorganization. This meant fewer direct services to dioceses and parishes. Just before the Department of Christian Education ceased to exist in 1970, it published its last revision of The Seabury Series, the second full revision of the sixth grade material.

After 1970 only one Christian education officer remained, attached to the Diocesan Services unit and wearing several hats. When that person resigned, the Church found no replacement for a year and a half. Then the Rev. David Perry of Oregon joined the staff in 1972 as Coordinator for Christian Education.

Shortly after his arrival, Perry's office started publishing *Aware*, a valuable and much used medium of exchange and sharing for local Episcopalian Christian education leaders, and established a new regional network of locally-based resource people. In May, 1977, the Rev. Frederick Howard joined Perry.

Evidence of the influence of both

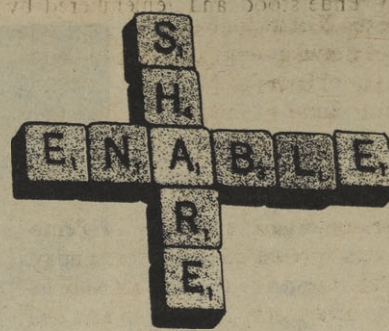
The Seabury Series and the work done to produce it is everywhere.

Adult education is still with us, and interest is now reviving. The family service and the centrality of the Eucharist are ingrained in many parishes. (This latter, no doubt, has increased acceptance of liturgical renewal and the Proposed Prayer Book much more than many would have believed possible in the 1950's.) More and more laypeople are taking active roles in the Church, and many clergy say their most committed people are those trained during the Seabury years. While many parishes now create their own curricula, they do so only after defining goals and needs, giving laity an important voice, considering local customs and situations, and taking into account parish limitations of time and talent.

The Church owes a debt of gratitude to those hardy pioneers—the parish teachers, diocesan leaders, national editorial board members, and field workers—who put so much dedicated effort into the Christian education revolution in the Episcopal Church.

EDUCATORS TO MEET

Episcopalians will hold their own session prior to the January 31-February 3, 1978, National Event for Christian Educators in St. Louis, Mo.



Solution to Christian Education Puzzle

N	B	D	F	A	I	T	H	W	C	T	E	T	T
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Switchboard

Continued from page 4

analogy that could be made—comparing the Eucharist with food being served by women of the altar guild—and is indicative of the thinking of the "get-with-it" lib group in PECUSA. What's next?

Austin J. Moessner
Flemington, N.J.

TWO POSITIONS

I am sufficiently troubled by what I see (and do not see) and hear in the Church to share these concerns with others.

The basic position that appears to be taken by lay and clerical leaders of the Episcopal Church is that the issue of the ordination of women as priests is behind us, that we must close ranks, forget it, and focus on more important work.

Reconciliation is an impossibility without repentance by those who offended others and the redemptive act of the offended person accepting the apology and forgiving the offender.

Now that the General Convention has endorsed the right of women to be priests, national Church leaders appear to be attempting to circumvent this reconciliation process. They required a public act by those dioceses that wished to acknowledge the priesthood of women ordained before the Minnesota General Convention. This public act was for the purpose of accepting the women who had been rejected.

No call has been made for a public act of contrition by those who misused the women priests or who "passed by" the women who were tormented. The discrimination against women in the Episcopal Church with respect to the priesthood before the Minnesota General Convention may have been legal, but it was immoral. In the political system, this nation has witnessed the fact that the reconciliation process cannot be circumvented, that a pardon for one who has offended others is ineffective unless the offender is contrite and first asks for forgiveness. The same is true for the Church.

The crisis pertaining to the ordination of women will continue to trouble the Episcopal Church. The issue never will be put behind us until the leaders who represent the corporate organization repent for the abuse that some church members heaped upon the first women priests and ask that these women forgive them.

Charles V. Willie
Cambridge, Mass.

Karl F. Grunert, Jr., writes in the August Switchboard of "the resolution to deny these devout women their now-lawful

rights" to become priests. Since General Convention 1976 entirely disregarded the explicit requirements of the Church's Constitution in this matter, to say nothing of its disregarding the holy tradition of the whole Catholic Church, it should be plain to all that the Church in New Hampshire (or any other state) has no "women priests." Has Mr. Grunert read the Constitution of the Episcopal Church and the Ordinal in the *Book of Common Prayer*?

Herbert J. Mainwaring
Natick, Mass.

IS THE WORD CAPITALIZED?

So the church to which Walter M. Greaves (Switchboard, August issue) belongs has only four "children of God." Either he attends a tiny church or he is assuming other parishioners are children

of somebody else; Baal, maybe.

If he were more intent upon finding the living God in his brothers and sisters, and less intent upon making artificial distinctions (i.e., charismatic and non-charismatic), he might find the true charisma which is God's unconditional love.

Philip Bozarth-Campbell
St. Louis Park, Minn.

ED. NOTE: Perhaps Mr. Greaves meant the four were members of the group known as "Children of God."

TO THE REV. GEORGE BRAND:

Last night I read your article "Irrelevance in liturgy is good" [August issue, My Turn Now]. Thank you for writing it. You are upholding something that is of the essence. Indeed, in church the soul hopes to be fed and not just the head.

Ruth I. Hayhurst
Morgantown, W. Va.

COMMENT FROM AUSTRALIA

The news in the May issue that Atlanta Daughters of the King have adopted the apron as a symbol has shaken me.

"Down Under" women have been accustomed to enlightened leadership from "The States" and this Daughter of the King is eternally grateful to her American sisters. The Holy Spirit spoke to her through them and set her free.

Submission in the Christian family is to one another in the Lord, not to the priest. St. Paul and St. Peter both urged this truth (Eph. 5:18 ff, 1 Peter 5:1 ff).

Submission and self-sacrificing love in Christian marriage is a reflection of this mutual relationship.

An apron can be a symbol of bondage. By imposing it you may be producing guilt in members who are just breaking free to use the Holy Spirit's gift in God's service.

Genevieve Cutler
Victoria, Australia

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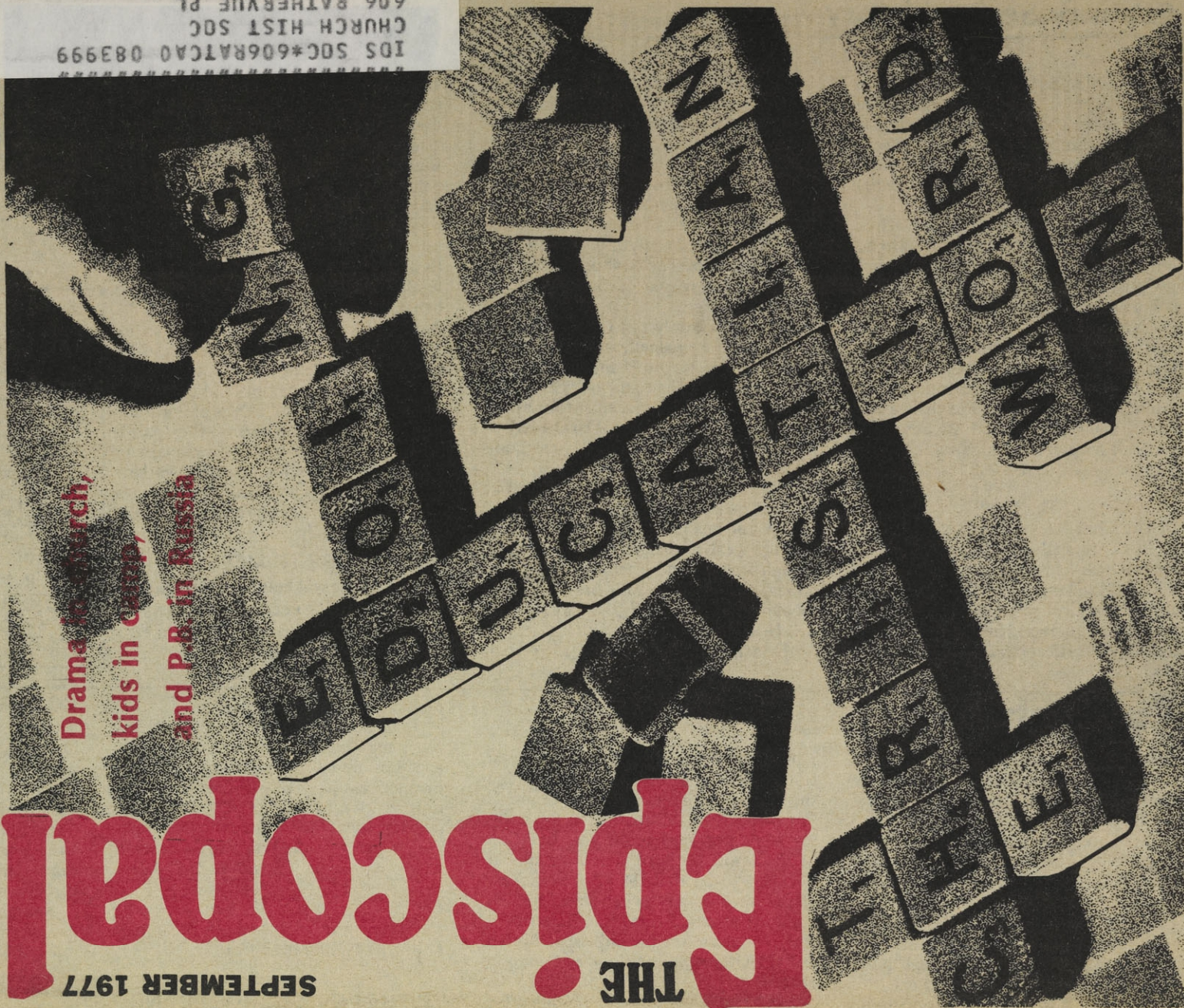
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THE Episcopalian

SEPTEMBER 1977

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arson



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