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THE Episcopalian

Billy Graham tops list of influential churchpeople in poll

Evangelist Billy Graham received almost unanimous support as the most influential person in the field of religion today in a *Christian Century* poll of secular religion writers and editors of religious publications.

No Episcopalians were among the top 10 people listed in the poll, which did not ask whether the influence was "good" or "bad." Others in the top 10 were Martin E. Marty, associate editor of *The Christian Century*; President Jimmy Carter; Marc Tanenbaum of the American Jewish Committee; Theodore Hesburgh, president of the University of Notre Dame; Oral Roberts, Methodist evangelist; Bill Bright, founder of the Campus Crusade for Christ International; Jesse Jackson, Baptist clergyman who heads Operation PUSH; Anita Bryant, anti-homosexual crusader and Florida orange juice promoter; and William P. Thompson, stated clerk, United Presbyterian Church.

One writer described Billy Graham as "the one and only," and another Martin Marty as "No. 1 idea broker." Jimmy Carter was seen as "setting the style for the born-again movement" and Anita Bryant as "feeding our fears."

Among those receiving more than one mention in the poll, but not among the top 19, were several Episcopalians: Presiding Bishop John M. Allin, AP religion writer George Cornell, situation ethicist Joseph Fletcher, Bishop Paul Moore of New York, lawyer-theologian William Stringfellow, and ecumenist Cynthia Wedel. One person voted for "Episcopal women priests."

Inside

6 TWO LENTEN REFLECTIONS

How do you prime the pump when the well is dry? The late Theodore Ferris gives some advice. "The Gift of Joy" is a poem for personal meditation.

7 CALCUTTA LOSES A CHAMPION

Canon Subir Biswas provided hope for India's desperate.

10 YOU GOTTA HAVE HEART

Snapshots of eight Episcopalians who make a difference.

COMING IN THE NEXT ISSUE

How is the Church meeting the challenge of ministry in rural areas where staffs are small and distances great? Part II of "Episcopalians where they live, work, and minister."



Bishops hear city testimony

"Be the Church and not just another social agency."—John A. McDermott, Chicago

"The Church wouldn't cheat nobody. . . the Church is representing God. I believe in God. And I believe God wouldn't cheat me. So I'm saying I have faith in you. So don't do me wrong."—Donnie Days, Newark

"After you deliberate and identify priorities, we'll be here and expecting to hear from you."—The Rev. George Quiggle, Birmingham

Across the country, Episcopal bishops, clergy, laity, and community people have been sitting in public meeting rooms listening to the voices of the cities. So far the Urban Bishops Coalition has held three of seven proposed public hearings on the urban crisis.

The three 1977 hearings, in Chicago, Ill.; Newark, N.J.; and Birmingham, Ala., will be followed by February hearings in

BIRMINGHAM PANEL included, above, top, left to right, Frank Bromberg, Jr., Bishop John Krumm, the Rev. Martin Tilson, Bishop John Walker, Odessa Woolfolk, and Bishop Morris Arnold. Left, above, Bishop Robert L. DeWitt (back to camera) and Hugh C. White, project director, talk with Tony Harrison, Alabama state legislator. Right, above, Betty Bock testifies.

Colon, Panama; Seattle, Wash.; Port-au-Prince, Haiti; and Washington, D.C.

The bishops will meet in late March to sift and discuss the information they have received. The challenge they face is to translate the suggestions into a comprehensive and achievable plan of action.

Few of the persons who have appeared

at the hearings will be satisfied with just another statement of mission strategy. They hope for action.

The urban bishops have a lot of information from which to work. At each hearing more than 20 persons gave verbal testimony and others submitted written testimony.

The hearings follow a set pattern developed by the hearings project committee

educator; the Rev. Daniel Alvarez, ecumenical social service agency staff; Roy Larson, journalist; and Peter Foote, staff of the Roman Catholic Archdiocese.

The panel heard oral testimony on welfare rights, the Hispanic community, gay rights, the aged and handicapped, and neighborhood and youth associations.

A theme in Chicago seemed to be the necessity of relating suburban areas to the

"I thought Puerto Rico was in bad shape. But it isn't. We have some slums, but our cities aren't breaking down as they are here. This is hard to accept."
—Bishop Francisco Reus-Froylan of Puerto Rico

"The Church wouldn't cheat nobody. . . the Church is representing God. I believe in God. And I believe God wouldn't cheat me. So I'm saying I have faith in you. Don't do me wrong."
—Donnie Days, Newark

tee headed by the Rev. Hugh C. White, Jr., of Detroit, with Byron Rushing and the Rev. Edward Rodman of Boston.

The hearing panels, including and chaired by members of the Bishops Coalition, arrive in the hearing town a day early to be briefed. This includes a tour of the city. The next day hearings usually run 12 hours, with meal breaks. Then panel members share and discuss what they've heard. Eventually, the bishops will publish their findings.

The hearings project started in November when Bishop John B. Coburn of Massachusetts chaired a seven-member panel at the University of Chicago's Center for Continuing Education to hear 22 people testify.

Sitting with Coburn were Coalition members Bishop Richard B. Martin of the Presiding Bishop's staff and Bishop Jose Antonio Ramos of Costa Rica. Also on the panel were Mattie Hopkins,

city and involving all people regardless of geographical location in the Church's mission. Michael Belzer of the Logan Square Neighborhood Association attributed some of his area's problems to the neglect, ignorance, and indifference rampant in the whole metropolitan area.

Representatives of Chicago's Puerto Rican community also criticized the Church, especially in its handling of the incarceration in New York of two of the Episcopal Church Center's Hispanic staff members. The two women, Maria Cueto and Raisa Nemikin, are imprisoned for refusal to testify before a federal grand jury investigating terrorist bombings. "The Episcopal Church has acted as a partner with the agents of repression and oppression," charged Stephen Guerra of the National Committee Against Grand Jury Repression.

Some of the most dramatic testimony

Continued on page 12

February, 1978 1



WORLD NEWS BRIEFS

PHILADELPHIA—Bishop Lyman C. Ogilby added his voice to those of other concerned persons in asking President Carter to retain U.S. attorney David W. Marston. In a letter to the President, Ogilby wrote, "Our tradition teaches that we should be satisfied with nothing less than 'to let justice roll down like water and righteousness like an ever flowing stream.'"

NEW YORK—Dr. Charles H. Lawrence, president of the House of Deputies, was among the 70 Protestant, Roman Catholic, and Jewish leaders who signed a New Year's Letter on Human Survival calling for action against nuclear proliferation.

DENVER, COL.—At presstime, plans were going forward for the consecration of four bishops for the Continuing Anglican Church of North America. The service is scheduled for January 28 at 10:30 a.m. MST in Augustana Lutheran Church here. The bishops-elect are the Rev. James O. Mote, the Rev. Robert S. Morse, the Rev. Peter F. Watterson, and the Rev. Charles D. D. Doren.

ANTIGUA—The Very Rev. Hilton Manasseh Carty is the new dean of St. John's Cathedral here. He succeeds the late Dean Fitzroy Pestaina. The new dean has served parishes in Guyana and England. Bishop Orland U. Lindsay preached at

the installation service.

MANCHESTER, ENGLAND—The Anglican deaconess who caused controversy by joining with her rector-husband to invite the Rev. Alison Palmer to celebrate here last October has told her parish she is dying of cancer. In early January, Phoebe Willetts, 61, concelebrated a Eucharist with her husband, Alfred, but drew only mild rebuke from Anglican authorities.

LIGHTHOUSE POINT, FLA.—Dr. Roy G. Ross, former General Secretary of the National Council of Churches, died here in January. He was an architect of the Council.

WASHINGTON, D.C.—Some 218,218,066 Americans welcomed the New Year on January 1. The U.S. Census Bureau says that's an increase of 1.8 million over those around on Jan. 1, 1977. The gain results from 3.3 million births, 1.9 million deaths, and net immigration of 320,000. While that's a bigger increase than shown in 1976, it isn't even close to 1956, the peak year of the "baby boom," which added 3.1 million people to the population.

PHOENIX, ARIZ.—Two men, Max Dunlap and James Robison, were sentenced to death for the murder of newspaperman Don Bolles. Bolles, brother of the Rev. Richard Bolles, was investigating organized crime when he was killed.

BALTIMORE—A special grand jury has indicted the Rev. Guido J. Carcich, fund raising director for the Pallottine Fathers. The 54-year-old priest is charged with misappropriating a portion of the more than \$20 million the order collected over 18 months in 1974 and 1975. Less than 3 percent of that amount went to overseas missions; also, the order's investments lost \$3.5 million during the same period. The priest is expected to plead not guilty; he told reporters he would "work hard to prove my innocence."

HOMESTEAD A.F.B., FLA.—When the Roman Catholic chaplain here hears "Hi, Father," it could be one of his flock or one of his children. Lt. Col. James E. Somma has adopted two Vietnamese children, Peter, 16, and Maria, 12. What's more, Somma looks forward to being a grandfather one day.

HARTFORD—Bishop Morgan Porteus of Connecticut was one of 14 leaders in the state signing a pastoral letter on Christian unity just prior to the recent observance of the 1978 Week of Prayer for Christian Unity. The document, strongly supporting ecumenism, asks churchpeople to "strive to know each other better, to speak and act the truth in love." The letter also asks efforts to "remove those Church disciplines or regulations which do not serve a Gospel purpose." The document is intended to aid dialogue and study.

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BLESSING THE CONGREGATION after their ordinations are the Rev. Ann Coburn, left, and the Rev. Michael Coburn, right. Bishop John B. Coburn of Massachusetts, center, Michael's father, ordained the married couple in a ceremony at St. James' Church, Danbury, Conn.

Ordinations are family affair

Though it encompassed a couple of firsts, Ann and Michael Coburn's December ordinations in Danbury, Conn., were primarily a family affair.

The Coburns are the first married couple to be ordained priests in the same ceremony; and Ann, the 90th woman ordained priest in the Episcopal Church, is the first woman ordained in the Diocese of Connecticut.

The family part pervaded the event. Michael's father, Bishop John B. Coburn of Massachusetts, officiated at the service in Danbury's St. James' Church where the bishop's father and Michael's grandfather, the Rev. Aaron C. Coburn, had been rector. John Coburn was baptized and confirmed there.

The parish, however, was not chosen simply for its past association with the Coburn family but because both the younger Coburns worked there as deacons

and will continue as assistants to the rector, the Rev. Graham F. Luckenbill.

The night before the Coburn ceremony Bishop Frederick B. Wolf ordained Maine's first woman priest, the Rev. Elizabeth Ann Habecker, who is serving St. Ann's Church, Windham.

In both dioceses opposition to the ordinations was expressed.

In related action, the Church of the Province of New Zealand became the fourth Anglican body to ordain women when, after petitions to halt the ordinations failed, Bishop Eric A. Gowing of Auckland ordained Heather Brunton, Jean Brookes, and Wendy Cranston and Bishop Paul Reeves of Napier ordained Cherie Baker.

The other two Anglican bodies which have now ordained women are the Diocese of Hong Kong and the Anglican Church of Canada.

Prayer network resumes in new form

NEW YORK, N.Y.—The Episcopal Church is launching an expanded and refined version of the telephone prayer line used from Ash Wednesday through Pentecost of 1977.

Last year's prayer line consisted of a two-minute message in which the Presiding Bishop, John M. Allin, asked intercession and led prayer for a variety of concerns. The system was toll-free to the caller and people could send in requests for prayers. The response was so great the service eventually outstripped its budget and had to be closed, but it has now been reinstituted.

The new prayer network will involve a three-minute toll call. It will include a brief meditation, prayer, and intercession with Bishop Allin and incorporate a recording device so callers can tape their concerns. A unique feature of the new system is that those taped concerns will be extracted each day by a corps of volunteers who will offer them as intercession in the daily Eucharist at the Church Center's Chapel of Christ the Lord.

The program is being coordinated by PEWSACTION, the Conference on the Religious Life, and the national Church Office of Evangelism and Renewal. Intercessors are being provided by the Anglican Fellowship of Prayer.

While you're at it, could you spruce up the image?

A Reuters news service story reported a recently unearthed ancient bill for repairs to wall paintings in a church in southern England, itemized as follows:

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—from *Canadian Churchman*

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—The Editors

"OH, GOD"

The review of the film *Oh, God* in the January issue raises an issue which I believe deserves more discussion.

The review is undoubtedly on the whole true. There is no doctrine of Incarnation, original sin, or providential plan of God. As Leonard Freeman states, "The whole realm of sacramental theology and atonement is clearly out." But I don't believe it is necessary for these doctrines to be included in order for the film to have a serious message.

The message that came through to me is that man is responsible for the state of the world and that God made it that way. "God" in the film says several times, "I have given you all you need to make it work." That man, under God, is responsible for his decisions and for the kind of world resulting from them is a part, a somewhat neglected part, of biblical theology. In creating man "in His own image" giving him intelligence and freedom, God holds man responsible for the use he makes of these gifts. He has also given us Jesus Christ but as He himself said, "If they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead."

The God who lets man bear the consequences of his decisions is not the God of deism who is totally transcendent. Rather, he is a God who through Moses and the prophets and Jesus Christ has given us all we "need to make it work," and if we misuse our freedom, he is not going to bail us out of the consequences.

It seems to me that our culture is more ready to accept this kind of God, who expects mankind to live as mature sons and daughters, than a God who is always at hand to tell us what we should do. This is a solidly biblical and Christian God but not often made clear by traditional Christian theology.

G. W. Buckholz
Clearwater, Fla.

When we truly love, we are with God. I think *Oh, God* related love rather than religion and I found the film profound and exciting.

Sally Hughes
Clinton, Iowa

I thoroughly enjoyed *Oh, God*, not as an exercise in "proper theology," but as a humorous challenge to our ingrained interpretations of Christianity. I have since read Avery Cormen's book on which the film was based, and have a high opinion of Carl Reiner's changes from a heavily Jewish basis to something that can evoke a great deal of self-examination which we can all use.

S. Hartmann
Grand Blanc, Mich.

DIVORCED CLERGY SPOUSES

Apart from a brief comment from a wife who felt she could not communicate her own needs to the parish, the ex-wives of the clergy are conspicuous by their absence in Bob Libby's article, "Clergy Divorce" (December issue).

Will there be some meeting of former clergy wives who must also feel they perhaps have failed, and who may suffer traumata not unequal to those endured by their former husbands?

Is the Episcopal Church providing some meeting ground and place for those women (some mothers) which will enable them to share their experiences, to declare that they, too, "can show their wounds," and grow spiritually as a result of their encounter with divorce?

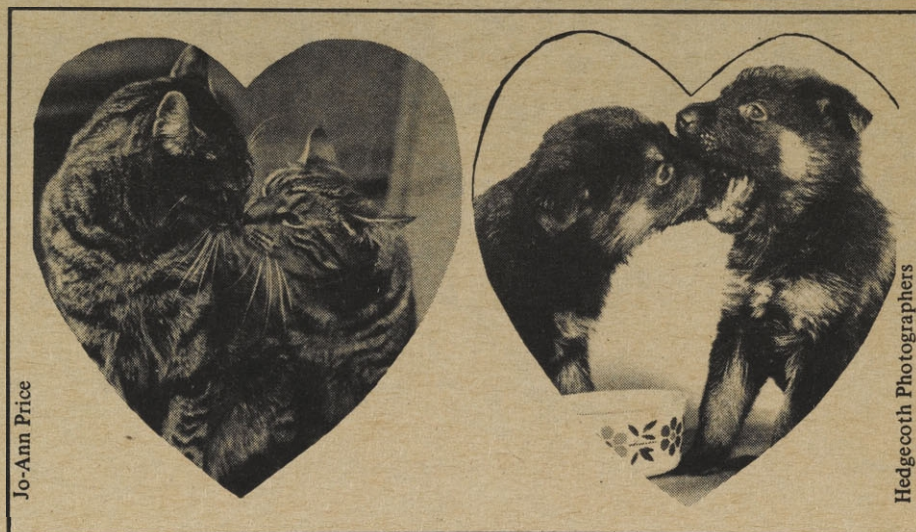
Jean L. Thomas
Syosset, N. Y.

Is the unwed wife in the clergy divorce invisible?

I am one of the statistical 132 wives from whom the clergy obtained divorces in 1975. We are very real and still living human beings even though the article seems unaware of this fact. [I do not write] for recognition of self or as an outlet for bitterness but to say concern "for the clerics and the churches they serve" should be extended to the other person participating in the "death experience" and to the scriptural and doctrinal position of the Church on marriage itself.

I would have thought it impossible to discuss clergy divorce without once mentioning the fact that another human being and a Sacrament were involved if it

EPISCOCATS



"...This I pray, that your love may abound..."

Phil. 1:9

were not for two factors. First, I have read articles before which discussed clergy divorce and they always seem to assume it only affected the clergyman. Second, I have lived through such a divorce during which time I could have disappeared from the earth and no one in the parish, the Christian community, the other clergy or friends would have known the difference.

There is no way to discuss this further without writing in length but I would like to suggest that the 335 wives involved in the statistics be contacted and specific details be obtained to see if there is a pattern. I think it would be helpful to compare this to a study of divorce in the secular world. I do not think you would find the causes too different.

It does seem, however, that it is necessary that a spiritual leader make every effort to avoid divorce and that some guideline be made which can be in keeping with Scripture and the sacrament of marriage.

Name withheld by request.

BISHOP ZULU BIO

I am collecting information about Bishop Alphaeus Zulu with the intention of writing his biography.

I should be grateful [for information about] specific events and incidents concerning him, and for general impressions of the bishop.

I should be grateful also if anyone could tell me of others who know him.

Please write to me at the following address.

Richard Aitken
P.O. Box 32
Melmoth 3835
Zululand

DIOCESE OF WAR?

The election of the Rev. Charles Burgreen as Bishop for the Armed Forces leaves me with two very different reactions. I know Charles Burgreen and am glad to see such a kind and considerate person singled out for recognition. But I am appalled that the House of Bishops should elect anyone to an office that symbolizes Church endorsement of war.

We need a chaplaincy to the military just as we do for prisons, colleges, and other institutions. But to create a virtual diocese for the institution of war is to do violence to the Gospel.

We promise in the new Baptism service "to renounce the evil powers of this

Continued on page 15

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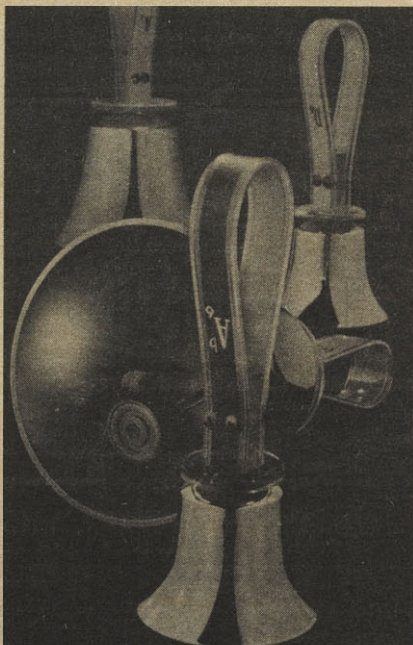
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PB'S OPEN LETTER

From confusion to community

No one need be told in these Babel days, transmitting a clear and accurately received message is a difficult task. All communication encounters some "static" and interference. There is irony, too, in that what is heard incorrectly or distorted as the message often takes precedence over the correct message delivered with best intention. Purpose, content, intent of many a message is lost in transmission.

One hearing difficulty among human beings results from listening through our anxieties. This causes all too often a reaction out of fear rather than reception and response in faith. What one hears and what one thinks one hears can differ to the degree of being opposites. The human rejection apparatus amidst confusion is more readily activated than the reception process.

The Lord Jesus encountered this human condition in His earthly mission. In the classic record of the fourth evangelist: "He (The Word) came unto His own, and His own received Him not." The library of Holy Scripture contains many pointed references to "ears that hear not," "closed ears," "hearing, they hear not," "those who have ears, let them hear."

Recalling the Lord Jesus' reply to Peter's question: "How often must we forgive, seven times?" might suggest the possibility that a fragment of scripture was lost, recording a similar reply of the

Lord to a question: "How often must we deliver the message, seven times?" "Not just seven times," might be the response, "but seventy times seven"—patiently and persistently, as often as there is opportunity. Hopefully, the divine mercy continues to include both patience and persistence.

Can there be community without communication? Can the many myriads come to the one true God communicated through the eternal Word if there is no reception and response to the Word?

The vocation of all who are in the Church, or will be in the Church, and the vocation of the Church to the world is within the truth-bearing Word. Hearing the Word, receiving the Word, responding to the Word, bearing the Word, proclaiming the Word, sharing the Truth of and in the Word is the process of Christian mission and transmission.

"Listen!" says the Lord. "Hear and respond to the Word. This is the way to truth and life."

This is the way out of confusion to understanding, recognition, acceptance, and realization of and in the life community.

By God's grace, therefore, with patient persistence let us Christians communicate, and Babel shall be transformed from confusion to community.

—John M. Allin

Churchwomen prepare for Triennial

With the next Triennial only a year and a half away, the Episcopal Churchwomen have elected new Presiding Officers, set Triennial's theme, and prepared a deficit budget.

The new Presiding Officer, Betty Connelly of Newport Beach, Calif., elected during the fall of 1977, has already set in motion a one-time major appeal for \$50,000 to help finance the 1979 Triennial Meeting in Denver, Colo. Despite the extensive budget cuts the Program and Planning Committee made, inflation accounts for the fact that only \$12,000 will be saved on a budget based on 1976 expenses of \$144,000. The 1979 proposed budget is \$50,000 more than the expected income from legacies which fund the Triennial Meetings. So the Committee turned to the women of the Church for help. The Committee also plans to bring the budget problem before the 1979 Meeting.

Connelly and Assistant Presiding Officer Anna Margaret Feild of Woodbury, N.J., have worked with the 19 Program and Planning Committee members to develop Triennial's theme, "Walking in the Light." The Committee hopes the theme, and efforts to create a climate in which to experience Christian community and share ministry, will appeal to all Episcopal churchwomen. It will be carried out through daily worship, small group sessions, spiritual and skill-developing workshops, and a resource day.

The women will also celebrate the 90th United Thank Offering, allocate UTO grants, and participate in legislative sessions. The Committee hopes the

legislative sessions will be brief since it wants to minimize legislation "to allow more time to create, with God's grace, a gathered community" to enable participants to return home "with a new vision of Jesus Christ, and, enabled by His Spirit, to proclaim more effectively the Good News."

Working with Connelly and Feild are Helen Hill of California, who chairs the Program and Planning Committee; Martha M. Abbott of New Hampshire, vice-chairwoman; Frank P. Foster of Massachusetts, Executive Council's representative; and Dayrell M. Spence of Western New York, who chairs the Action Subcommittee. Spence has appointed Loriel Thompson of Long Island and Marylyn Adams of Oklahoma to her subcommittee.

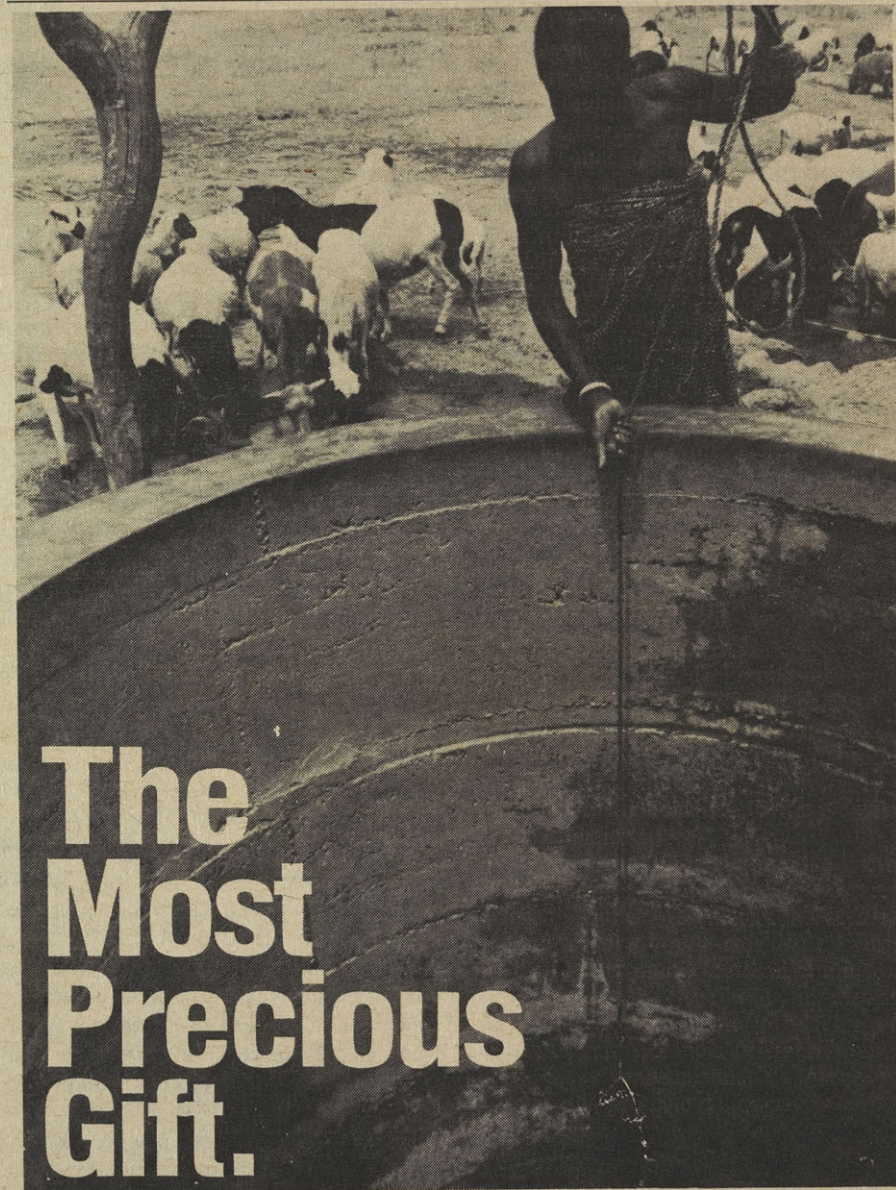
Episcopal Church Center staff persons for Triennial are Anne Harrison, Judith Gillespie, and Sue Corney.



Betty Connelly, Presiding Officer



THE CHARACTERS from C. S. Lewis' beloved classic, *The Lion, the Witch, and the Wardrobe*, will come to life in a TV special scheduled for broadcast in the spring of 1979. The Episcopal Radio-TV Foundation purchased the film rights to the whole Narnia series from the C. S. Lewis estate and has negotiated the TV rights with the Children's Television Workshop, which will produce the two hour-long programs. Kraft, Inc., the sole sponsor, has committed more than \$3 million to the CBS special. The script for the two hours of animation, which will include Mr. Tumnus, a faun, shown above with Lucy, has been completed, and the voice recording will be done this year.




The Most Precious Gift.

Often it's a simple well, dug in a few days.

Fresh water means *life*. Life for humans—a human being can live only three or four days without water. Life for the cattle and other animals, for the seeds and growing things that provide food...and the strength to work and earn and support others.

Digging wells, furnishing the water so vital to life, is one way your Presiding Bishop's Fund brings the compassion of God to those who are trying to help themselves—here in our own country and in places far away. It is one way we Episcopalians respond to the question, "When saw we thee thirsty...?"

Please join with us. Send a check or money order made out to the Presiding Bishop's Fund, along with the coupon below.

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E278

When the well is dry

Sometimes when a person has been through a long period of stress and strain and has carried the burden of many anxieties and responsibilities, he has overdrawn his supply of spiritual energy. After the strain is over, he slumps. Or, after a series of shocks and blows, he feels shrunken.

Or another person may have lived in a dry, arid land of pleasure and comfort in which he thinks little about the things he will need when the days are dark. Few demands are made upon him and, when he comes to a crisis, he finds his reserves are gone because he has been living all those years on the superficial wells that are easily dried up.

Once in a while the reason is not obvious. It may be hidden in the secret mysteries of the body's chemistry or in the delicate adjustment of the nervous system. But whether or not the reason is obvious, the *fact* is that the well is dry and the question is, What can I do when my well is dry?

You cannot do anything until you are perfectly clear in your own mind that you are not the only one who goes through this particular kind of experience. All you have to do is to look at the people you know. Is there any one of them who has a steady level of spiritual energy, a level which never drops, is always at its highest? I have never known such a person, either among the few great people whom I have known or among ordinary people like myself. I have never known anyone who had a steady level of spiritual energy.

To be sure, some show it more than others. Some have an amazing ability to hide their empty wells but, if you know them well enough, you know there are times when their water level is alarmingly low.

The more you realize that this experience is a common, natural thing, not something peculiar to you, the better you can handle it, the more calmly you can face it.

After you have done that, learn to do nothing. I may say in advance that for one who shares my temperament it is one of the hardest of all lessons to learn.

Many years ago in Baltimore, I had a friend who was a successful businesswoman. She said the only time she really rested was when she was taking a trip on a train. I asked her to explain that in a little more detail for a long train trip often tires me if only from boredom. She said, "When I am on the train, I know I don't have to run it." The trouble is, you see, many of us (I hesitate to tell you I am one of them) try to run the train from our seat in the coach. We cannot sit back and let someone else run it.

Some people have to learn how to drop the things about which they can do nothing. You see a family in trouble, you want to help, but there is nothing you can do; but you continue to do it in the long night watches. You have to learn to drop it, to do nothing.

If the time comes when you can't pray, don't try to. If the time comes when you can't believe, don't try to. If the time comes when you can't do what you think you ought to do, don't try to do it. If you can't breast the waves, ride them. If you haven't the energy to swim, float. The well will begin to fill, I promise you, from the bottom, the way a

wound heals from the bottom. Then, paradoxically, get up and do what you have to do. You will find you can do what you have to do and, if you are anything like me, sometimes when you feel least like doing it you will do it better than you know.

Now, after you have done these three things, after you have rid yourself of the delusion that you are a peculiar person, after you have begun to learn how to do nothing, and after you have done what you have to do, then go to someone whose well is not dry. Some of you, I fear, are too proud to do it and some are too shy but, over and over again during the years that I have been in the ministry—and I realize it is because of my office, not because of my self—people have come to me and said essentially the same thing, "Normally, I can handle things like this myself, but I have come to the point where I need to talk to somebody." They may go away with only a cup of water but it is all they need to prime the spring.

Sometimes you can find a person between the covers of a book. I remember so well one of the times when my well was dry, and late at night I got up and began to read Dietrich Bonhoeffer's *Letters from Prison*. I had never read them before, and I read on, and on, and on. I thought to myself, if this man could do this kind of thing under circumstances like these, I can do any of the things I have to do under circumstances that are so much easier. It was as though my well began to fill because I had been in the company of someone whose well was not dry.

There are times when you need more than any ordinary person. I think so often of the line in the 61st Psalm, "Lead me to the rock that is higher than I." Go to the Gospels. Whether you understand every line or not, read one page and let Jesus speak to you. Let something of his extraordinary vitality be transfused into you. Come to the Lord's table and be fed. Even though you do not understand how this can happen, how common elements like bread and wine can contain and convey to you the life and the vitality of the Lord Christ, come and be fed by Him.

Doing these things I can promise you the time will come sooner or later, sometimes sooner and sometimes later, when you will know what the psalmist meant when he wrote, "Who going through the vale of misery use it for a well; and the pools are filled with water."

When our energies recede and our vitality is inadequate to meet the needs of the day, help us, O Lord, to learn to sit still, to care and not to care, to do nothing; and then give us the will to rise up to do the things we have to do, and go to those who can fill our empty wells, even unto Christ Jesus whose well is never empty. Amen.

—Theodore Parker Ferris

—Excerpted from a sermon by the late Theodore Parker Ferris, rector of Trinity Church, Boston, Mass., 1942-1972.

Reprinted from SELECTED SERMONS, published 1976 by the wardens and vestry of Trinity Church.

A Gift of Joy

I know the place
Where the finches wait
To take their turn at the feeder.
In winter,
They favor that wild cherry tree
And perch near the top,
Awaiting the right moment to fly in,
Adjusting their flight to the wind.
The slanting rays of the morning sun
Light their purple heads and throats
Turning them the rich color
Of raspberry juice.
The finches alone are that wine red,
A singular shade
Against the white and crystalline snow,
A gift of joy in January.

What is your color?
What is your shade?
Do you show it forth in the bright blue sky,
Wheeling in your flight
To offer to the sun
That special radiance,
Which is your gift?

You should, you know,
For the gift was not given
For yourself alone.
Others may be watching at the window,
Experiencing joy in your being,
Even as we delight
In that small finch,
Poised at the top of the young wild cherry.

—Jean L. Connor

Resources for Lent

• The Episcopal Radio-TV Foundation, 3376 Peachtree Road, N.E., Atlanta, Ga. 30326, has many Lenten cassettes including "The Story of Jesus Christ and Your Story" by John B. Coburn, a six-session study course on three cassettes which includes an album, a study guide, and a resource book and costs \$29.95.

Another Foundation offering is "Life and Worship" by Michael Marshall, Bishop of Woolwich, also six sessions on three cassettes with a study guide, available for \$15.

Two other courses offered are: "Sex and Homosexuality" by Bishop Bennett J. Sims of Atlanta, his statement deliv-

ered to the committee on theology at the 1977 House of Bishops' meeting, on one cassette with the printed text included for \$6; and "The Ministry We Have" by Verna Dozier, on lay ministry, also on one cassette for \$6.

A new cassette is "Eyewitness to the Crucifixion," a mythical eyewitness report written by Frank Fagan, \$6.

Write for a complete catalog of offerings or call (404) 233-5419.

• Mass Media Ministries, 2116 N. Charles St., Baltimore, Md. 21218, has 16mm. Lenten films for rent for all age groups. Write to them for a free four-page brochure, "Films for Lent."

CATHEDRAL IS HIS SUITCASE: Bishop Wesley Frensdorff of Nevada smiles happily in front St. Andrew's Church, Battle Mountain, his cathedral beside him. "Cathedral" comes from a Latin word which means the place which houses a diocesan bishop's official seat, or cathedral. Nevada does not have a church designated as a cathedral, as do other dioceses, so friends made Bishop Frensdorff a three-legged camp stool which fits neatly in his suitcase and is extremely portable.

As Bishop Frensdorff travels from one to another of the 31 Episcopal parishes in Nevada, his cathedral can now go with him. And, in Nevada, where two or more are gathered together—with the camp stool—there is the cathedral.

—Dick Snyder



Requiem for Subir Biswas

Calcutta, a city in the throes of rebirth for the last decade, is best known for its poverty, degradation, and suffering. Calcutta may have a greater concentration of agony than any other place on earth.

For Subir Biswas, the agony of Calcutta became a personal burden, one which he lived daily as an obsession of love. Calcutta was for him an urgent struggle toward community and all it means to Christians who recognize there are no strangers, enemies, or outcasts in a loving, caring community.

The Rev. Canon Subir Biswas, Presbyterian in Charge of St. Paul's Cathedral and President of the National Christian Council of India, died last November at age 44, having lived himself out attempting to rebuild society in accordance with Christian ideals. He drew the Church into the midst of the struggle for change, which he saw as prerequisite for dealing with India's substantial problems.

He founded Cathedral Social Services, which gave birth to a dozen specialized voluntary programs drawing laypeople into direct confrontation with Calcutta's social dilemmas. And when Bangladesh convulsed into nationhood, Biswas helped focus the response of the Hindu city of Calcutta and the Indian churches on the needs of Muslim Bengali refugees who poured into the already suffering-burdened city. He founded Cathedral Relief Services. (See *The Episcopalian*, March, 1975.)

Short, bearded, and balding, Biswas applied a powerful personal magnetism combined with deep concern for every aspect of every problem affecting the life and well-being of his city and its people. He was unable to draw bounds upon his concern, and because of this literally boundless commitment the Church in Calcutta was able to influence the development and direction of responsible change in the community as a whole.

He may not be remembered outside the Church because he moved behind the scenes, bringing people and groups together, calling for discussion, study, official reports, and action on new industrial jobs, public housing, transportation, sanitation, and education. But change took place, and it was change influenced by a man who emptied himself in the service of Calcutta. From the predawn daily office in his great cathedral, through daylong meetings and activities which carried him into many lives, into nighttime reflection and conversation with his wife, Diana, and with friends and colleagues who might drop in at any hour, Biswas was constantly at work in and for the city, despite a chronic illness.

When physical collapse led to hospitalization, he was forced into reflection, to reconsider what had gone before. He reaffirmed that "God is in the midst of all struggle, all change; in Him are consummated all our hopes and desires." Until he was hospitalized, Biswas seems not to have understood that there were limits to what he, a man, could do in God's world. But he came to a profound new understanding of spirituality and God's demand that his spiritual/contemplative life keep pace with his commitment to Christian social action. The amiable and passionate priest in no way felt himself to be attempting to take history into his hands, but he was being readied for the ultimate personal understanding that man cannot bring history to perfection, that man cannot achieve his own plans, or presume to absolute achievement without impinging on God's ground.

Biswas inspired others to a deeper commitment, to recognize that God demands action, and yet that such action is useless without a proper relationship with God. He poured out his own life to the many whose lives he touched. The more he shared the more he grew, and the

more his example carried the Church in Calcutta out of its confusion of smugness, fear, and self-pity, out of its belief that it could not care for its own, much less for the needs of the vast city in which it was but a bit of heaven.

Subir Biswas had courage and he had love. He loved Calcutta and its people, and he gave his all to them. He was a selfless man who became careless of his own medical needs. There came a limit, and when that was passed, he died.

He truly belongs to the Church universal.

—Lance R. Woodruff

LANCE R. WOODRUFF first met Canon Biswas in Calcutta in 1973. Biswas' influence was so strong that Woodruff says "the lessons of Calcutta have been central factors in my own life and commitment to community building in every way and place. I am now applying Subir's inspiration to my own full-time job as community education/public relations specialist with the Geauga County Welfare Department in Chardon, Ohio."

"Our struggle here is spiritual. Maybe out of the nakedness of India, we will yet contribute something to the world."

— Subir Biswas, as quoted in *THE EPISCOPALIAN*, March, 1975



Read this and cry.

Froilan lives in the highlands of Guatemala in a one-room hut with dirt floors and no sanitary facilities. Labor there is so cheap that, for men like Froilan's father, hard work and long hours still mean a life of poverty. But now life is changing for Froilan.



Her name? We don't know. We found her wandering the streets of a large South American city. Her mother is a beggar. What will become of this little girl? No one knows. In her country, she's just one of thousands doomed to poverty.



The world is full of children like these who desperately need someone to care, like the family who sponsors Froilan.

It costs them \$15 a month, and it helps give Froilan so very much. Now he eats regularly. He gets medical care. He goes to school. Froilan writes to his sponsors and they write to him. They share something very special.

Since 1938 the Christian Children's Fund has helped hundreds of thousands of children. But so many more need your help. Become a sponsor. You needn't send any money now—you can "meet" the child assigned to your care first. Just fill out and mail the coupon. You'll receive the child's photograph, background information, and detailed instructions on how to write to the child. If you wish to sponsor the child, simply send in your first monthly check or money order for \$15 within 10 days. If not, return the photo and other materials so we may ask someone else to help.

Take this opportunity to "meet" a child who needs your help. Somewhere in the world, there's a suffering child who will share something very special with you. Love.

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IN THE DIOCESES

MINNESOTA—When Bishop Philip F. McNairy dedicated the enlarged Mazakute Memorial Church in St. Paul, Indians from the Sioux, Chippewa, and Winnebago tribes sang hymns in their native tongues and smoked a peace pipe. The United Thank Offering had funded the renovations for the church, which is named for Paul Mazakute, the first Sioux priest.

CALIFORNIA—Dean Stanley Rodgers, 49, of Grace Church Cathedral, San Francisco, collapsed and died of a heart attack during Sunday services in December.

LOS ANGELES—"We are making history," commented Bishop Robert C. Rusack when he formally recognized the Philippine Independent Church and installed four Filipino clergy, the Rev. Greg C. Bayaca as vicar and the Rev. Messrs. Raul Tobias, Restituto Valenzuela, and Dario Polintan as associates, to minister to a Philippine Independent congregation which is meeting at the Episcopal Parish Church of All Saints' at the invitation of its rector, the Rev. Walter G. Loesel.

SOUTHERN OHIO—A 3,000 percent return on investment would

raise eyebrows on Wall Street, and it raised the enthusiasm of diocesan convention delegates who heard their Minority Empowerment Committee has generated \$3 million in grants. The diocese invested \$100,000 annually. Committee chairman Marcus Cummings reported on 1977 grants, which went to schools, colleges, and to support minority business.

LONG ISLAND—Ecumenical support was extended by the Church of the Advent, Westbury, when it gave a \$1,000 grant to aid St. Brigid's Roman Catholic Parish's Human Services Program. The program helps more than 3,000 persons and families annually without regard to religious affiliation according to Advent's rector, the Rev. Herbert H. Beardsley.

OHIO—Project Yachad (the Hebrew word for "together") will involve 16 rabbis and 37 Episcopal priests in monthly discussions. The small groups, meeting in seven cities throughout northern Ohio, will discuss eight position papers dealing with the Jewish roots of Christian theology and worship. The project is seen as a new dialogue model to increase understanding between Jewish and Chris-

tian congregation leaders.

TENNESSEE—"Across the river" may have new meaning in the diocese if the 1979 convention agrees to a proposed division of the diocese with the Tennessee River as the dividing line. The smaller western portion contains 12,000 of the diocese's 32,000 communicants and five of the 10 largest parishes. A future division of the eastern portion would result in three dioceses in the state of Tennessee.

WASHINGTON—Plans for what may be one of the first hospices in the United States are moving ahead with the appointment of Sr. Mary Margaret Meldon as executive director. The hospice will provide care for the terminally ill, with emphasis on the comfort and support of dying patients and their families. The hospice concept—rather than traditional hospital care—was developed by Dr. Cicely Saunders in London, England.

LOUISIANA—Ascension Church, Lafayette, will host the 1978 diocesan convention which convenes in the Lafayette Municipal Auditorium February 17. The convention itself may play host to members of the Episcopal Church's Executive Council, who will have just finished their quarterly meeting in New Orleans. Executive Council occasionally leaves its reg-



CUBAN NATIVE the Rev. Hugo Luis Pina-Lopez, 39, was elected last December to be Honduras' first diocesan bishop. A graduate of Union Theological Seminary of Matanzas, Cuba, Pina served parishes in Cuba and the U.S. before he went to Honduras in 1975 as missionary in charge of work in the capital, Tegucigalpa. Since 1973 Bishop Anselmo Carral-Solar of Guatemala has been Bishop-in-Charge of Honduras.

ular Greenwich, Conn., meeting place to visit other parts of the Church.

MARYLAND—Suffragan Bishop William J. Cox was recently re-elected as president of APSO (Appalachian Peoples' Service Organization), the oldest regional coalition in the Episcopal Church. The Rev. James Bingham has joined the APSO staff as its communications officer. Bingham is working at APSO's main office in Blacksburg, Va.

AGING MYTHS

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This new booklet covers the importance of making a will and suggests a variety of ways to make gifts to the church or church organizations while still living. Free on request from Episcopal Church Building Fund, 815 Second Ave., New York, N.Y. 10017

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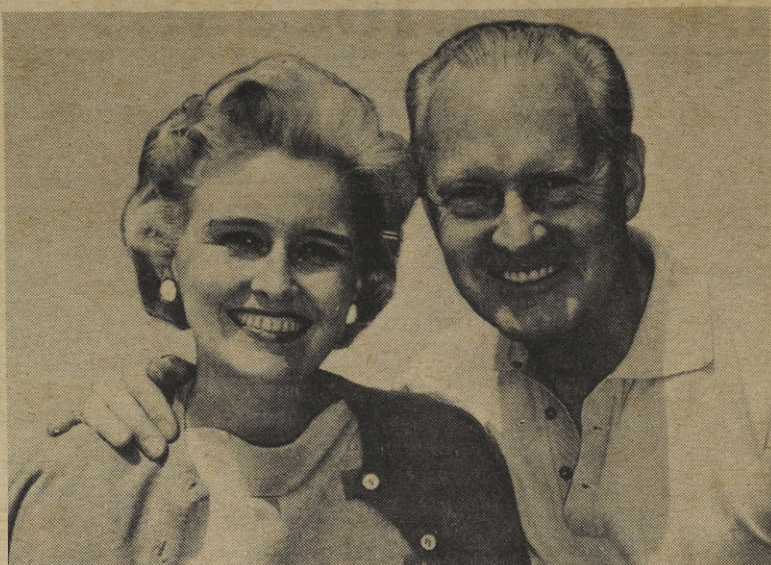
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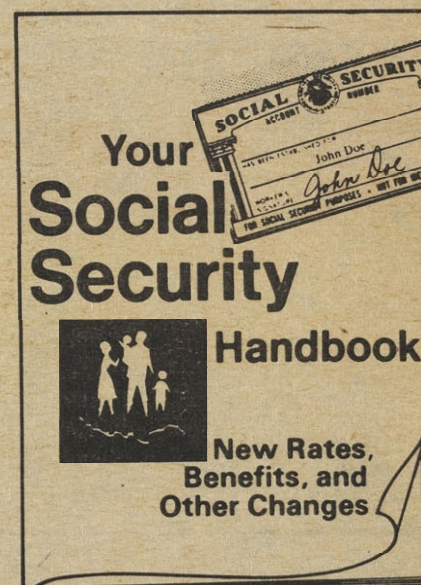
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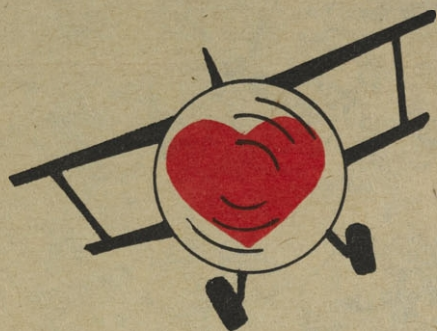
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You Gotta Have Heart

Eight Episcopalians who do



The Jacobs: Flying high

"Our plane is much the safer way to go," Fred Jacob commented when he was grounded as the result of an automobile accident after he and his wife, Evelyn, completed a 7,000-mile trip in their Cessna Skylane.

The Jacobs of Glendale, Calif., know about planes. Fred, a former Scripps-Howard newspaperman and a 40-year member of the Aircraft Owners and Pilots Association, and Evelyn, treasurer of Jacob Equipment Company, have logged over 50 years of flying.

Fred, a former tackle on the University of Michigan football team and an avid photographer, and Evelyn, involved in Daughters of the King and the Bishop Gooden Scholarship Fund, are active members of the Anglican Fellowship of

Prayer. They have both passed the 78-year mark and have seven grandchildren and two great-grandchildren, facts which don't slow them down at all.

Fred just passed a "rigorous flight check" and medical exam to have his pilot's license renewed. "They make it tough on us old geezers as I guess they should. Keeping sharp on all the new radio procedures is about the toughest part."



Bo Millner: 'It's demanding work'



Bo Millner spent a year as assistant to the rector at St. Mary's, Kinston, N.C., to test his vocation to the ministry.

While at St. Mary's in 1976 and 1977, he was jack-of-all-trades: youth worker, planning acolyte, teacher of Old and New Testament to adults, parish visitor, and maintenance man and janitor.

"It's demanding work," the University of Richmond graduate with a major in religion said at the time. "You get pushed and pulled from all sides, and you learn about yourself and how you can deal with people."

Now in his first year at Virginia Theological Seminary, Millner is working toward a Master in Theological Studies degree. He plans to teach rather than seek ordination.



Russ Ewing: Bravery

Russ Ewing, Chicago television newscaster, received an award from his parish, St. Edmund's, last year in recognition of his "heroic deed in behalf of mankind." The award came after two gunmen held up a southwest Chicago currency exchange and took two women hostage. The gunmen asked that Ewing be sent to talk to them. He entered the building—later acknowledging his fear—and negotiated for two hours. Eventually he led the hostages and the gunmen out to safety.

That would probably have been more than enough heroism for him, but late in December, 1977, Ewing again became a hostage. When a truck driver, unhappy with his working conditions, held two persons hostage in Chicago, Ewing volunteered to replace one hostage who complained of feeling ill. "He [the hos-



Jerry Tomasselli, Chicago Sun-Times photo

tage] was shaking all over; he had turned white and looked like he was about to go into shock," Ewing said. Of the truck driver, Ewing said, "I argued with him, tried to show him how ridiculous it was to fight the whole Melrose Park police department. I told him to let the hostages go."

After about four hours the truck driver did, and Ewing once again proved not only his personal bravery but his ability to minister to desperate people. Adapted from *Advance*, Diocese of Chicago, and the *Chicago Sun-Times*.



Kenneth Longsdorf: Guide

"Everyone can stay young. I don't mean that a 72-year-old should try to look like a rock-and-roller, but there's no need for anyone to be old mentally," says Kenneth Longsdorf, retired Franklin

and Marshall College English professor and member of St. James', Lancaster, Pa.

Longsdorf, who believes in going all out for whatever he's doing, was a walking guide during the Bicentennial, led a successful great books discussion group at St. James', and is the originator of a five-year-old community corn roast in Lancaster County where he lives with his wife, Frances.

Known to his friends as "the Pro," which he says is short for "Prof," Longsdorf led a tour to Washington Cathedral in 1976 that was so successful he organized others. Now he is a tour director for Ridgeway Tours where his specialty is historic Episcopal churches.

He says his tours to famous churches are oversubscribed because "whenever possible we attend actual church services. Not to do so is like visiting a factory that is closed—not the same as seeing it in action."

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Cathedral Village has been designed for today's active older generation. Soon to be built on 30 acres of rolling countryside adjacent to the Episcopal Cathedral in Roxborough, Philadelphia, the Village will offer all the advantages of a total care retirement community combined with a location which is convenient to the city, family and friends.

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The Presiding Bishop's Prayer Network

Beginning on Ash Wednesday, February 8, and continuing at least through Pentecost, May 14, PEWSACTION and the Conference on the Religious Life will co-sponsor a Step in Faith through the Presiding Bishop's Prayer Network. By telephoning 212/867-8065 callers will receive a two minute opportunity to join the Presiding Bishop in meditation and prayer, followed by a one minute recording spot in which to voice their own prayer requests. All these concerns will be offered in the Chapel of Christ the Lord, in the Episcopal Church Center, by a special intercessor corps provided by the Anglican Fellowship of Prayer.

In order to make this a continuing project, partnerships of individuals and groups are being sought. A minimum of 144 Prayer Share Partners, contributing \$5 or more a month, is needed. Please send your Prayer Share pledge to: PEWSACTION

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A Step in Faith



Libby Ballinger: Honored

When her mother died beside her in the car on the way to the hospital, Elisabeth (Libby) Ballinger, a member of Trinity Church, Swarthmore, Pa., lost her fear of death. "It was beautiful, that was her gift," she says.

She began to think seriously about death when she read Elisabeth Kubler-Ross' book, *On Death and Dying*. "After I read it I said, 'that's where I'm going to give my time,'" she recalls. Pursuing the subject farther, she attended a lecture at the Marianist Center in Chester, Pa. There she met Florence Stong, head of the local chapter of Make Today Count, the national organization which brings together terminally ill patients, their families, and others for mutual support. Ballinger has been active in the movement ever since.

A friend, widowed two-and-a-half years ago, speaks with warm gratitude of the help Ballinger gave her and many others. "In her quiet way she has done more for more people than you can imagine. She carries a heavy burden, becoming emotionally involved in others' tragedies. But this is her calling, to help people and their families handle the problems of terminal illness."

Ballinger says most persons are afraid of death because they have never faced it. She stresses that life and death are "all part of the same thing. Death is life," and it can be "creative." The name of the organization, Make Today Count, does not imply living out unfulfilled fan-

tasies, she says; rather, it is indicative of a positive attitude toward daily life.

"You take each day and you live it as fully as possible, and you try to be more aware of your environment. I mean really looking at a leaf—looking at the color, the texture. You do this with all your senses. You don't have to climb the highest mountain or ride that elephant in India. It can be right there in front of you.

"You are aware, you are sensitive about what you're going through. In my own personal opinion, it's not an end, it's a beginning. Even in the death process you're not a prisoner because you have options about the way you're going to handle yourself."

Ballinger was recently awarded membership in the Legion of Honor of the Chapel of the Four Chaplains in Philadelphia. The Chapel was founded to honor the memory of four chaplains—two Protestants, a Jew, and a Roman Catholic—who were aboard a troopship in 1943 when it was torpedoed by a Nazi submarine. The chaplains moved among the men on board, helping and encouraging. When it became clear there were not enough life jackets for all, the chaplains gave their own jackets to others, and all four died as the ship went down.

Membership in the Legion of Honor is bestowed "in recognition of outstanding service to all people regardless of race or faith." Those who know Libby Ballinger say the award could scarcely be more worthily given.



Ella Van Leer: Helping

When Ella Van Leer retired as director of volunteer services for Henrietta Egleston Hospital, Atlanta, Ga., in 1976, she had served 17 years. She continues as a trustee.

Ella Van Leer came to Atlanta in 1944 when her late husband, Blake R. Van Leer, became president of Georgia Tech, and was besieged by invitations from service groups, the most insistent of them coming from members of her parish, St. Luke's, and friends at All Saints'. "Since Egleston Hospital was founded at the behest of an Episcopalian's will [Thomas Egleston], many Episcopalians were involved in getting the hospital opened. My interest in Egleston was sort of inescapable."

She was president of the service group for two years and later was Auxiliary

president; in 1959 she became a trustee and, at the age of 66, began organizing and directing Egleston volunteers.

Ella Van Leer's life has been a varied one. She earned bachelor's and master's degrees in architecture and art from the University of California at Berkeley and became the first woman to win an athletic letter from that university—as captain and coxswain of the women's rowing crew. She worked for several architectural firms and did medical illustrations for the Army Medical Corps during World War I, but after the war she taught art. She has exhibited in juried exhibitions and painted murals on commission. After her husband accepted Georgia Tech's presidency, she did the preliminary design for the president's house there, now an Atlanta showplace.



Joan Lewis: Vital link

Joan Lewis is the vital link between the Diocese of Washington, D.C., Department of Health, Education and Welfare money, and older Americans who need medical, nutritional, consumer, health, and recreational assistance. She is project director of Washington's nutrition program for the elderly.

Lewis directs a program which provides over 400 meals a day at 12 different sites for people 60 years and older. With

funds from the federal government and the diocesan hunger fund, the program is in its fifth year and provides comprehensive services where they are needed.



June Wentzell: 'We care'

June Wentzell came to New Hampshire in 1974, having completed graduate work at Columbia and taught in a poverty program for illiterate adults in the South Bronx. "What's the Church doing for inmates in the state prison and the houses of correction?" she asked, and no answer was forthcoming.

She began to work cautiously, aware that prison officials do not welcome interference. One request came from the inmates, who wanted a more cheerful Christmas spirit when their families came to visit. Now, three years later, Christmas parties at the prison are a tradition. Gifts and money pour in from parishes all over the state. Last year Wentzell arranged an

Easter service as well.

A seminar is planned for the spring, when people can visit the facilities and see the needs for themselves. The Christian Social Relations commission of the diocese supports Wentzell with funds and enthusiasm. She is in constant demand as a speaker on prison concerns.

"I try to remind people that the prisoners are human beings," she says. "We're not trying to change the system as much as simply to show that we care."

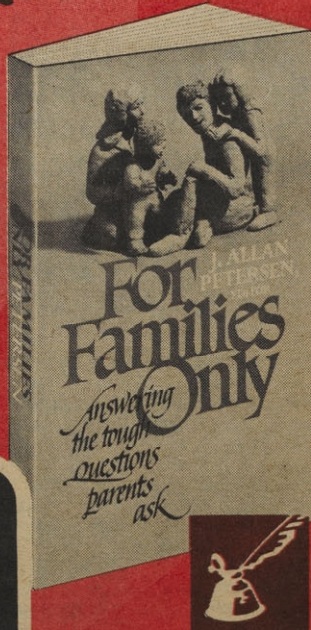
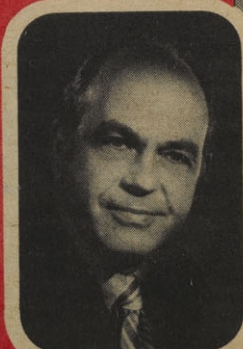
—Helen Ferguson



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J. Allan Petersen is deeply involved in helping marriages succeed and family life deepen. He heads the highly successful Family Concern, which reaches families nationwide with practical assistance to family life.



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City testimony

Continued
from page 1

heard by the eight-member panel in Newark was given by members of center city Trinity Cathedral's youth group. Most of the 30 young people said Newark had little to offer and they would like to get out.

Bishop John Burt of Ohio chaired the panel which included Bishops Francisco Reus-Froylan of Puerto Rico and Paul Moore, Jr., of New York. Also on the panel were Magdalia de Jesus Garcia, law student and college teacher; Kathryn Yatrakis, graduate student; Rebecca Andrade, social service agency director; Dean Dillard Robinson of Trinity Cathedral; Malcolm Talbott, business executive; and Marjorie Christie, president of Newark's Episcopal Churchwomen.

The 25 individuals and organizations testifying in Newark's Public Service Building Auditorium talked about housing, unemployment, alternative education, racism, sexism, drug addiction, and crime.

The testifiers representing neighborhood organizations said groups such as theirs could provide new hope for cities and they asked for the Church's involvement and support.

Testifying for the city's major industries, Livingston Goodman of Metropolitan Life Insurance suggested the need to involve the surrounding communities in addressing Newark's problems. "It isn't the citizen of Newark who is using the Newark airport. It's his suburban counterpart. . . . And suburbia has built barriers that say 'You keep your poor'. . . ." but two-thirds of Newark's land is tax exempt because it's providing services that extend beyond its borders, he said.

The idea of regional cooperation surfaced several times during the hearing.

In Newark people asked Church help in changing attitudes and getting people involved rather than giving money. But, they said, when the Church does invest money it should be in life-changing capital projects such as housing. Ecumenical cooperation and creative involvement in all levels of government decision-making

was important too, they said.

The Rev. Edwin H. Cromeley attended the Newark hearing as an observer. He had attended three previous diocesan hearings in Morristown, Jersey City, and Passaic. He said he was skeptical because he could remember 14 years of urban work which also started with high goals but never achieved them and had left "the problem still there—more magnified, more complex, and involving a great diversity of people."

But after the hearings he said he realized that despite lack of popular support, people were doing urban ministry and making some progress. He also said he felt people had learned to cope with frustration and anxiety and were willing to work for gradual improvement and not just dream of immediate success.

"I look forward to the coming years with hope," said Cromeley. "I look to the past, thanking those who have tried so hard and so long to create the beautiful city again. . . . The faith is there and we must get on with the works."

Birmingham Hearing

The urban problems of this southern city were brought into sharp focus by 23 people who addressed the hearing panel in the Birmingham-Jefferson Civic Center. The testimony showed "a mosaic about God's people who are hurt, suffering, and deprived," said Bishop Furman Stough of Alabama.

In Birmingham, testifiers were specifically asked to suggest ways in which the Church might become appropriately involved.

The Rev. George Quiggle of Greater Birmingham Ministries asked financial support for a housing project for persons with income under \$4,000. Some 11,000 Birmingham families live on \$2,000 or less a year and 47 percent of all Birmingham families have incomes of less than \$6,000, the federally-designated poverty income level, he said.

Another suggestion asked for a \$1 million contribution to a cooperative venture that would attract federal money and might end up with as much as \$9 million for investment in direct loans for improved city facilities and housing. Churches could also influence other lending institutions to invest in the city rather than the suburbs or overseas, the panel was told.

Roman Catholic Bishop Joseph G. Vath, who heads Birmingham's ecumenical hunger coalition, sought human resources—churchpeople to serve as advocates for poor people with government agencies.

Some people testified about the needs of the handicapped, and the Church was asked to allocate to handicapped people a portion of a 100-unit facility for the aged which Episcopalians are building.

Neighborhood organizations were again the focus here. Lack of coordination among government agencies sometimes resulted in "an urban vitalization plan [which] can be demolished by a highway within two years," according to Betty Bock, a Baptist minister and urban studies specialist.

Bishop John Walker of Washington, chairman of the Urban Bishops Coalition, convened the Birmingham panel. With him were Bishops John Krumm of Southern Ohio and Morris Arnold of Massachusetts. Also on the panel were Ted McEachern of Nashville, Tenn., and Odessa Woolfolk of Birmingham, urban specialists; Frank Bromberg, businessman and diocesan treasurer; Tony Harrison, a state legislator; and the Rev. Martin Tilson, rector of St. Luke's, Birmingham.

An unusual feature of the Birmingham hearing was the presence of several deaf people with two interpreters who signed all the testimony and the panel's questions.

Other Voices

While the urban bishops are listening, two January meetings in Washington, D.C., had the bishops talking as well. The Coalition gathered to hear reports on the hearings and other programs and to meet

with the Church and City Conference to share urban mission strategy.

The Church and City Conference began as a group of urban rectors who felt their concerns and problems were not being adequately addressed by the Church in the early 1960's. Many of its first members are now in the ranks of the Bishops Coalition, and the conference now includes laypersons.

Members of both the Urban Bishops Coalition and the Church and City Conference sit on the General Convention Joint Commission on the Church in Metropolitan Areas, which is also involved in developing ways the Church can address the urban situation.

The number of people thinking, writing, and worrying about urban problems nationally has also sparked regional meetings such as recent consultations in the Diocese of Tennessee.

Next Step Vital

The next step for all these organizations will be crucial. Can concern be translated into action to show the Church's concern in concrete ways, to improve the quality of urban life, to offer a breath of hope to those who now see none?

As Quiggle said in Birmingham, "... we'll be here and expecting to hear from you."

—Janette Pierce



DURING ANALYSIS of the Newark hearings, Bishop John Spong, coadjutor of Newark, and the Rev. Edward Rodman, hearings coordinator, listen to discussion.



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WHAT DOES THE EVANGELICAL EDUCATION SOCIETY STAND FOR?



Dr. William White

From time to time we are asked this question. No two members would answer in exactly the same words, but most would agree heartily with the statement of one of our long-time members who said recently,

"When the Church's Bishops met last fall in Florida, they celebrated the 188th anniversary of their beginning as a separate House of the General Convention. Bishop Allin reviewed the story—how two Bishops, White and Seabury, 'withdrew from the larger assembly to organize a House of Bishops. . . Samuel Seabury, high churchman, Tory sympathizer, British chaplain' and 'William White, low churchman, adviser to the statesmen who moulded the United States government, Chaplain to the Continental Congress, a strong believer in lay participation in church government.'

"What the Convention wanted was a Church in this country that was truly catholic, truly reformed, and truly evangelical; and within three years there were stirrings looking to the reunion of various denominational groups in the youthful nation. From then until now, the Evangelical Education Society, tracing its beginnings to the time of Bishop White, has wanted these same things for the Protestant Episcopal Church.

THE WORD—THE HEART OF WORSHIP

"It is why, as Evangelicals, we believe in the elevation of the Ministry of The Word, and are happy that this is recognized in the proposed revision of the Prayer Book. For the Word is the heart of the Church's worship. It is celebrated through

the liturgy of song and common prayer, through sermon and sacrament, in the reading of the Scripture. They are eloquent witness to the Good News—the Word. And it is why, as Evangelicals, we seek simplicity in the use of ceremonial. It is that the pure Word of God may speak, across the words of the Bible, by means of the service and sermon, directly to the heart of the believer.

"We rejoice in our Anglican, Reformed and Protestant tradition with its liberating insights and Gospel emphases. And this is why we are insistent on exploring approaches to reunion with many other denominations. We all belong to the broken Body of Christ.

A WHOLENESS NOW POSSIBLE

"As Evangelicals we are not saddened but rather rejoice that in our day, and in our Church, the Holy Spirit has helped us to sunder the doors that barred the entering of devoted and consecrated women to the fulness of Christ's ministry. Through all of the argument, it remained true that 'there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.' It has been in God's time, and in ours, that a 'wholeness' in the Church became possible, a fulness of the image of God when all of us—male and female—became truly one in Christ Jesus.

MINISTRY OF THE LAITY

"In much the same way we rejoice as Evangelicals in the extension of Ministry to laymen and laywomen. The proposed Book of Common Prayer encourages congregations to give lay people extended responsibility for the reading of Scripture, the offering of prayers for the world, the administering of the chalice, and other tasks. Christ for us is *The Apostle*. Every Christian by baptism is made a member of Christ, a limb of His Body; and the task given each one of us is to fulfil some part of the purpose of Christ. 'As the Father hath sent me, even so send I you' was said first to an intimate group of lay folk.

"Standing in this tradition, we affirm the New Testament faith of 'the priesthood of all believers.' We are wary of tendencies that have an effect of unduly exalting the clergy. 'The greatest among you must be your servant.' The ministry—clerical and lay—is servanthood.

EVANGELICALS HAVE LED IN MANY WAYS

"So it has been in the past. Evangelicals have led the way to prison reform, to the abolition of slavery, in the struggle for justice as the basis of peace, and for freedom as the door to responsibility. Our mission, it is true, is to convert men and women to Jesus Christ, and to raise them up in the Mind of Christ. But the Church cannot hold back to being an Ark of Salvation. The Church, by our Lord's creation, is also the Servant of the world. Its members must be informed and then involved in the needs and issues of the time—with a world where families are in want and often fragmented, where racial prejudice threatens our common life, where cities are turned into wastelands, and nations to stockpiles of suicidal weapons. 'The earth is the Lord's and the fulness thereof—the world and they who dwell therein.'"

MEET THREE MORE MERIT FELLOWSHIP SCHOLARS

Since its founding in 1869, the Society has continued without interruption to provide scholarship assistance to seminarians. During this time more than 2,000 students have prepared for ministry with scholarship assistance from the Society. In this issue we introduce three more of this Academic Year's Merit Fellowship students.

Lance K. Giuffrida. A 1974 summa cum laude graduate of Barrington College in Rhode Island, Lance has been enrolled at Nashotah House since 1975. A one-time Youth Director in the Baptist Church, he was confirmed in the Episcopal Church in 1974. His major interest presently is in the New Testament. As a result, much of his reading centers on New Testament commentaries and studies. He is particularly interested in the theology of Charles Williams and William Temple and the writings of some of the Church's mystics, such as St. John of the Cross. Lance and his wife Jackie are parents of three daughters. When not occupied in theological studies, he spends time with his family and reading science fiction. He hopes to have a ministry in New England or elsewhere in the east, but will move anywhere necessary.



Kenneth L. Barker, a Candidate for Holy Orders for the Diocese of Oklahoma, is a senior at the Episcopal Seminary of the Southwest in Austin, Texas. A graduate of Oral Roberts University, he has worked as a retail salesman for men's clothing, resident counselor for men students at Oral Roberts University, apprentice to a landscape architect and in the construction field. Kenneth has a long-term interest in Biblical studies. After gaining some parochial experience he hopes to resume Biblical studies, working toward a Ph.D. in this field. It is his hope to take into the parish ministry an emphasis on prayer life that will help to "counterbalance some of the busyness of the society in which we live" . . . and feels strongly about the potential pastoral use of Holy Scripture.

J. Douglas Nelson, Diocese of South Dakota, a senior at Colgate/Rochester/Bexley Hall/Crozer Seminary, graduated with honors in 1974 from Michigan State University. He has worked as a camp counselor, weekend youth leader for socially maladjusted boys and with the lay-vicar of St. James' Episcopal Church on the Standing Rock Indian Reservation. Douglas says, "I am extremely interested in exploring new models of ministry which will enable the Church to maintain a viable witness in our fast-changing world. Traditional models are proving inadequate, largely because they equate ministry with ordained ministry, denying legitimacy to the ministry of lay people, whose life and witness in the world have a far greater impact on society than that which a relatively small body of clergy can ever have."



Gifts To Scholarship Fund

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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E278

February, 1978

Switchboard

Continued from page 4

world which corrupt and destroy the creatures of God." Yet our bishops have blessed the demonic institution of war by creating a diocese for it.

Dana S. Grubb
Gaithersburg, Md.

"BY THEIR FRUITS. . ."

I speak as a sinner, one highly capable of being extremely opinionated. This was especially true in the matter of the ordination of women—to any order whatsoever. I happened to meet a Holy Day obligation by attending the Eucharist at one of our seminaries. I almost took flight when there they were—female deacons! But I tarried, and receiving the Sacrament on that day made real to me the Prayer Book words about the Eucharist being "a means of Grace." I left with a feeling of love and blessing.

Similarly I harbored feelings of hatred for those early pioneers who were "illegally ordained." Then I saw some of them on a TV show and I knew that here were folk with something to give.

And just recently, I have read a paper delivered by the Rev. Carter Heyward addressed to a meeting of the National Gay Task Force in March of 1976. An impossible task! I would have cringed at such an assignment.

Such people must be heard, seen, experienced, and judged, as all priests, by the criterion of our courteous Lord, "by their fruits. . ."

Many souls seem to be in anguish over this issue, seeing it in terms of lawlessness, betrayal, and loss. But there is another side—joy! Opportunity for new dimensions of Grace!

So much of our present unhappiness seems to stem from the hurling of opin-

ions from one side to another. But how many of us have had a chance to see and to hear such women? And some of our Fathers in God manifest a phobic stance that ill becomes persons who make such an issue of masculinity as a *sine qua non* of priesthood. I have a hunch God is waiting to bless us if we will let Him!

Arnold F. Moulton
Racine, Wis.

It has been said that one of the more appealing aspects of the Episcopal Church is its tolerance of diverse opinion, theological and otherwise. That statement accepted, the strident criticism of Presiding Bishop Allin's concern for and statement about the ordination of women is frightening and appalling. As a matter of conscience and free will, he had the right and obligation to make his feelings known regardless of the timing, political circumstances, et al. He alone takes the responsibility for his actions.

J. Perry Smith
U.S. Embassy, Madrid

I keep hearing the word "conscience" used by those opposed and those in favor of women's ordination. The word is being used and mis-used so much, I have a hard time distinguishing what different people mean by conscience.

As I understand conscience as a Christian, it is the voice of God within us telling us what is right and wrong to say and to do. If this is the Christian understanding of conscience as well as my own, then the bishops have an absolute right to respect matters of conscience among those who feel ordination of women and homosexuals is totally wrong.

I read Robert Heyward's letter in the

December issue. I believe the conscience of the Church and of the individual must be based on Scripture, for this is God's outline of Christian life and conduct. No other force than the Word of God must be the foundation for action of the Christian and of the Church. On that basis, it is General Convention who had no right to pass a canon totally contrary to scriptural directives. It is the right and the responsibility of the bishops to protect the rights of those whose consciences oppose the illegal and unscriptural actions of General Convention. Majority does not change God's law.

Steve Heimann
Iowa City, Iowa

Dr. Hunter's letter (January issue) is an exquisitely precise indication of the Latitudinarian's present confusion and intolerance.

They are confused because they believe General Convention is an authoritative arbiter of Christian doctrine. They are intolerant because they wish to force all of us to accept as necessary truth what is only pious opinion, not proven by Scripture, not upheld by catholic tradition, and not endorsed by consensus.

Anglicans do not believe God has annexed infallibility to any person or institution whatsoever. It is the essence of the Anglican Settlement that we are free, in secondary matters of belief, to follow an informed conscience and to reject the tyranny of uniformity.

Bishop Allin needs no admonitions from anyone. He is something better than this Church deserves.

Stanley Atkins
Eau Claire, Wis.

NOT DEAD IN 10 YEARS

I would like to make a statement in regard to A. Margaret Landis' article, "Charismatic or dead in 10 years, says

Fullam" (September issue).

I am a former charismatic. I left the movement along with dozens of friends (and thousands of others) because of its exclusivistic character.

Those persons and congregations who do not speak in tongues or receive healing are viewed as not tuned in with the Holy Spirit. Thus, they are deemed to be unsanctified, second-rate, or dead. So tongues and healing are exalted as the new criteria for sanctification and Christian survival. (Cf. Fullam's statement)

There is a place for the charismatic movement, but it must become more moderate. It must see itself as only one part in the work of the Holy Spirit.

Chris Curry
Rosemead, Calif.

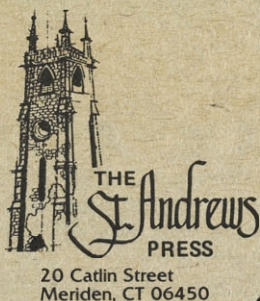


RECENTLY NAMED as one of two Episcopal members of the new President's Commission on Mental Health, the Rev. Franklin E. Vilas, Jr., is rector of the Church of St. Ann and the Holy Trinity, Brooklyn, N.Y. The other Episcopalian on the 20-member Commission is Dr. Charles V. Willie, professor of education and urban studies at the Graduate School of Education, Harvard University.

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NOTICIAS DE MAYOR IMPACTO EN 1977

SAN SALVADOR. *Rápidas*, un servicio internacional de noticias religiosas, dió a conocer aquí las 12 noticias de mayor impacto en América Latina durante el año 1977.

La publicación se valió de la opinión de gran número de líderes cristianos según el impacto que las noticias hicieron en los medios de comunicación, tanto religiosos como seculares.

El editor de *Rápidas*, Onell Soto, dijo que por segundo año consecutivo la violencia ocupó el primer lugar entre las noticias escogidas.

A continuación las doce noticias de 1977:

1. El asesinato de clérigos y laicos en El Salvador y los subsecuentes conflictos entre la Iglesia y el gobierno.
2. La participación de los cristianos en la campaña del Presidente Jimmy Carter a favor de los derechos humanos.
3. La desaparición de líderes religiosos argentinos, especialmente Mauricio López, profesor universitario de la Iglesia de los Hermanos.
4. El arresto de dos oficiales de la Comisión de Asuntos Hispanos de la Iglesia Episcopal por negarse a declarar ante un jurado federal que investiga las actividades de un presunto grupo guerrillero puertorriqueño.
5. El asesinato de Janani Luwum, arzobispo anglicano de Uganda.
6. La acción policial contra CENCOS un centro de documentación social de México.
7. El quinto sínodo mundial de obispos celebrado en Roma que estudió la catequesis en el mundo moderno.
8. La gira ecuménica del Arzobispo de Cantórbéry, Donald Coggan, por Roma, Constantinopla y Ginebra.
9. Los conflictos provocados por el arzobispo rebelde francés Marcel Lefebvre y especialmente su gira por América Latina.
10. Las controversias y divisiones como consecuencia de la ordenación de mujeres en la Iglesia Episcopal.
11. La participación de líderes religiosos en la discusión y firma de los tratados suscritos entre Panamá y Estados Unidos con respecto al canal.
12. La quinta asamblea de la Federación Luterana Mundial celebrada por primera vez en suelo africano.

ACEPTAN RENUNCIA DE DIRECTOR DE CETYM

GUATEMALA. La renuncia presentada por Wilfrido Ramos, director de la Comisión de Educación Teológica y Ministerio (CETYM) fue aceptada aquí por su comité ejecutivo.

El presidente de CETYM, obispo Anselmo Carral, dijo que se está pensando disolver la comisión, no porque no tenga una tarea que realizar, sino porque "no se obtuvieron los recursos necesarios". Añadió que las proyecciones de CETYM "fueron aceptadas por todos", y que "seguirán siendo válidas y relevantes por muchos años más".

CETYM fue creado en 1974 como un esfuerzo conjunto de las diócesis anglicanas del Caribe inglés y la Novena Provincia, conjuntamente con Islas Vírgenes y Haití.

Ramos trabajará en programas de educación teológica en Puerto Rico donde reside.

NO HABRA SUFRAGANEOS PARA IX PROVINCIA

ST. THOMAS. Las peticiones de las diócesis de Colombia y del Centro y Sur de México solicitando permiso a la Cámara de Obispos de la Iglesia Episcopal, para elegir dos obispos sufragáneos en cada una de estas diócesis fueron remitidas a sus respectivas convenciones diocesanas para ser estudiadas más detenidamente.

Las peticiones fueron transferidas a la Cámara de Obispos de la Novena Provincia cuando un comité de la Cámara de Obispos de la Iglesia Episcopal reunido en Port St. Lucie en la Florida, recomendó que antes de tomar una decisión debía consultarse con los obispos del área.

La cámara provincial se reunió aquí a principios de octubre y después de deliberar sobre el asunto llegó al consenso de que las peticiones debían ser discutidas nuevamente a nivel local antes de autorizarse las elecciones correspondientes.

En el caso de México la petición deberá ser estudiada además por el Concilio Nacional, un cuerpo consultivo formado por representantes de las tres diócesis mexicanas.

PROTESTARAN EN CONFERENCIA DE LAMBETH

LONDRES. Durante la celebración de la Conferencia de Lambeth en julio y agosto, una organización pacifista clavará una "declaración de fe" en las puertas de la Catedral de Cantórbéry para llamar la atención sobre "la violencia y la lucha que divide y destruye la humanidad".

Miembros de la Hermandad Pacifista Anglicana (APF) dijeron que están planeando un peregrinaje a la Catedral de Cantórbéry donde más de 400 obispos de todo el mundo estarán reunidos. Añadieron que esperarán una respuesta de los obispos sobre la relación de la Cruz y la violencia del mundo actual.

Se espera que miles de jóvenes se unan a la protesta de los pacifistas.

CUBA: EVANGELIZACION MEDIANTE LA AMISTAD

GINEBRA. La comunicación del Evangelio en Cuba se hace mediante la amistad, afirma aquí Robin Gurney en la revista *One World* después de haber visitado la isla del Caribe.

Gurney señala que la nueva modalidad se debe a que el antiguo estilo de campañas evangelísticas "no es permitido por el presente gobierno" y que las iglesias han recurrido al uso del teléfono, las cartas, las revistas y los contactos personales. Estas actividades demuestran que la Iglesia "todavía está viva y activa".

El articulista añade que los almuerzos dominicales que pudieran considerarse una función social en varias partes del mundo, en Cuba son medios de evangelización. Así por ejemplo, después del culto se sirve un almuerzo con lo que los feligreses aportan de sus escasas despensas. Esta es la ocasión para invitar a amigos a compartir la vida de la Iglesia, el compañerismo y por supuesto, los alimentos.

Gurney dice que "la pérdida de la Iglesia de gran número de niños es comprensible" porque muchos de los servicios que antes eran brindados por las iglesias, ahora son hechos por el gobierno en una forma que las iglesias no pueden competir.

El artículo termina diciendo que las iglesias en Cuba le han hecho frente a su situación, empleando un método, quizás mejor que los antiguos para "hacer conocer el Evangelio de Cristo en su sociedad socialista y revolucionaria".

MUJERES CRISTIANAS RECLAMAN PARTICIPACION

SAN JUAN. El primer coloquio de Mujeres Cristianas del Caribe dijo aquí en un pronunciamiento público que "no hay respaldo bíblico para coartar a la mujer del ministerio profesional", y que esa práctica, contra el derecho de la mujer, es "arbitraria y reprochable".

En un análisis de la situación femenina en América Latina, el coloquio llegó a la conclusión de que la mujer:

—está desligada de las más trascendentes decisiones, actitudes y actividades de la vida nacional.

—no tiene las oportunidades de capacitación, intervención y poder, debido a los presentes esquemas culturales.

—no alcanza su plena realización en la Iglesia porque ésta participa en la represión de la mujer al igual que el resto de la sociedad.

—está excluida del ministerio profesional y que cuando se le usa, se le asignan actividades subordinadas bajo dirección masculina.

—no tiene igual oportunidad de prepararse en los seminarios teológicos que practican exigencias diseñadas con criterios masculinos.

La representante de Colombia, Alicia de Chegwin, dijo que ya era hora que las mujeres cristianas se organizaran pa-

ra estudiar su situación y lucharan "por sus justos derechos en la sociedad y en la Iglesia".

SUMMARY

* Twelve news items of greatest impact in Latin America during 1977. Four are Episcopal/Anglican news items.

* The Rev. Wilfrido Ramos, Director of CETYM, the Commission on Theological Education and Ministry, has resigned his post. CETYM is phasing out and delegating its functions to a new commission to be formed under the authority of the Council of the Ninth Province.

* The petition of Colombia and Central and South Mexico to elect two suffragan bishops in each diocese has been referred to their respective diocesan conventions for further study. The House of Bishops and the Provincial House of Bishops dealt with the matter and made the recommendations.

* The Anglican Peace Fellowship will protest to the Lambeth Conference about the violence in the world today and its relationship to the cross and the gospel.

* Evangelism in Cuba is now being done through friendship. People gather after the Sunday Service for a communal meal and then talk about the activities of the Church. Evangelistic campaigns are not permitted.

* A group of women from the Caribbean met in San Juan and made a plea for greater participation of women in the life of the Church. They also issued a statement concerning the situation of Latin American women today.

Washing at Lake Izabal, Guatemala



Airport chaplains share experiences

An ecumenical group of civil aviation chaplains met recently in Melbourne, Australia. Some 25 delegates came from the United Kingdom, the United States, Australia, New Zealand, Hong Kong, Belgium, Italy, Canada, and West Germany.

Fellowship was a big drawing card; each chaplain's closest fellow worker may be in another country.

Several of the chaplains minister to huge airport "parishes," such as the 53,000 workers at London's Heathrow Airport or the 30,000 at Chicago's O'Hare. Some workers regard the airport parishes as their home congregations and bring wives and families to worship with them. Other chaplains stress participation in the workers' own neighborhood churches.

Many chaplains have official status at the airports. The Rev. Peter Holloway, an Anglican priest at Melbourne's Tullamarine Airport, has special emergency duties assigned by the airport authorities.

Most airport chaplains seldom meet passengers in transit; that work is usually done by airport personnel. Chaplains are kept busy enough ministering to members of the airport community who work under great stress, reflected in a high suicide rate in the profession and early retirements due to stress-related diseases. Pilots, hostesses, engineers, and air traffic controllers joined the chaplains' meeting for discussion on such topics as dealing with stress and preventive and crisis counseling.

Several chaplains brought on-the-job experience to their ministry; one is a former airline pilot, another still flies as a commercial pilot.

Chaplain Holloway pointed out that airline workers are highly professional and expect a high degree of professionalism from their chaplains.

—Alan Brownlie

Uniting Church in Australia

Committee to study role of diaconate

The "vocational" or perpetual diaconate will be the focus of a new committee Bishop Elliott L. Sorge, field officer for the development of ministry, recently convened. The committee of 10, formed in response to a House of Bishops' pro-

posal, will inquire into policies, expectations, and attitudes of bishops, deacons, and diocesan commissions on ministry.

Undertaking the study in addition to Sorge are two deacons—the Rev. Frederick L. Redpath, executive vice-president of the Episcopal Church Foundation, and the Rev. Frances Zielinski; one layman—Dr. Malcolm Talbot; three priests—the Rev. Messrs. H. Boone Porter, James L. Lowery, and Henry N. F. Minich; and three other bishops—James W. Montgomery of Chicago, William J. Gordon, Jr., Assistant in Michigan, and David E. Richards of the office of pastoral development.

New Press begins

A new publishing venture, Canterbury Press, is designed, says editor-in-chief Dr. Philip E. Hughes, to provide "literature which presents clearly the teaching and ethic of the New Testament and which delineates the principles which should constantly govern the renewal and reform of the Church." Canterbury Press will publish works by Anglican authors—both contemporary scholars and leaders from the past.

Hughes, an internationally recognized Anglican scholar, is currently visiting professor of New Testament at Westminster Theological Seminary in suburban Philadelphia and associate rector of St. John's Church, Huntingdon Valley, Pa. He is author of the first Canterbury Press book, *Hope for a Despairing World*.

The Rev. Ernest A. de Bordenave, III, assistant rector of St. Matthew's, Richmond, Va., is Canterbury Press' assistant editor and secretary.

Seabury Society seeks members

The Seabury Society for the Advancement of Christian Literature and Learning is now inviting membership. The Society was founded last fall when 19 people met in New York City with Presiding Bishop John M. Allin at his invitation.

The Society, patterned after its English counterpart, the Society for Promoting Christian Knowledge, will support the advancement of literature and learning shaped by theological perception, increase awareness of the need for Christian literature, and sponsor and promote appropriate programs, according to Werner Mark Linz, president of the Seabury Press.

Juan's new family

Juan Gonzales Garcia is a bright-eyed, black-haired 7-year-old who lives in Guatemala. Nevertheless, he is very much a part of St. Andrew's Episcopal Day School, Jacksonville, Fla.

Two years ago St. Andrew's student council members read in *The Episcopalian* about children who need help. They decided to do something about the situation and gained the wholehearted support of the rector, Dr. David Damon; the principal, Barbara Stephenson; and the school board. They wrote to Christian Children's Fund headquarters, and in a short time Juan joined the "family."

During the school year each grade level is responsible for Juan for one month. This includes collecting the \$15 monthly support, which the children do by holding white elephant sales, used book and record sales, and bake sales, as well as writing letters to him. Some of the older students are able to write in Juan's native Spanish. The children also often send pictures.

Members of the creative writing class (a mini-course taught to interested fifth and sixth graders) published a collection of their stories and poems to sell at the spring open house. They sold all the copies and collected enough money to care for Juan through the summer.

The children also send birthday and Christmas gifts.



Juan, in turn, communicates often. His older brother Hugo writes letters for him. A recent photo shows Juan in his new sweater, purchased with Christmas gift money. Juan's portrait hangs in the school office. The sweet face brings a smile to visitors' faces.

Before Juan joined St. Andrew's, his main diet was red beans and coffee. Now he receives hot meals, schooling, and medical care. Sponsoring a child means his/her whole family is helped.

And St. Andrew's students, who have so much, now also have the privilege of sharing. This is a united effort to share God's loving care of us all and has involved both faculty and students.

St. Andrew's plans to support Juan throughout his academic career. Then the children will look for another "Juan" or "Juanita" who needs their help.

—Chris Dorman

For information on membership as an associate, sponsor, or benefactor, write to: Membership Director, The Seabury Society, 815 Second Ave., New York, N.Y. 10017.

Bishop Craine dies

Bishop John P. Craine of Indianapolis died December 24 after a long illness. The 66-year-old prelate was a native of Cleveland, Ohio, and had worked in Ohio, California, and Washington before becoming rector, then dean, of Christ Church Cathedral, Indianapolis. While serving as dean he was elected bishop coadjutor; he became diocesan in 1959. His successor, Bishop Edward W. Jones, who was consecrated bishop coadjutor last summer, officiated at the funeral held December 27 at the cathedral.

John Suter dies

The Rev. John Wallace Suter, 87, an early advocate of women's rights in the Church and a proponent of Prayer Book reform, died in late November.

Suter held many ministries in his lifetime, including Dean of Washington Cathedral, Custodian of the Book of Common Prayer, and executive secretary of the National Council of Church's Department of Religious Education. In the 1930's he urged election of women to vestries, an idea not endorsed by the Church until the 1950's. And in 1949 he described the *Book of Common Prayer* as one of the greatest books of all time, but said it needed updating.

He is survived by his wife, Alice Hoyt Elmer, and three children from his first marriage to the late Margaret Sturgis.



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Write For Our Catalog

A Venture in Mission

Announcing Unit II: Lent

The Parish in the Community

'Every community is in need of Christian responses.'

Year of Study, Part II

In a letter to the Church last November, Presiding Bishop John M. Allin encouraged all Episcopalians to enter into the study of mission through a Year of Study and Commitment, from Advent 1977 to Advent 1978. Last month's Venture page contained excerpts from the five-week Epiphany unit which focused on personal commitment and the assessment of the conversion points in one's own journey in faith.

Here is an overview of the six-week Lenten study of the Parish in the Community, with a close look at Week One and some notes for parish clergy and educators. This unit has been prepared by the Episcopal Church Center's Office of Religious Education. Complete resource guides for Lent, Easter, the Sundays after Pentecost, and next Advent will be mailed periodically to all bishops, parishes and missions.

Response to the Lord

Response to the Risen Lord is both personal and corporate. The Journey in Mission for every Christian begins with baptism and continues through the rest of life. The journey becomes exciting as Christians gather continuously in local groupings to share the resources and opportunities for the Journey in Mission—our Response to the Risen Lord.

For most of us, opportunities for corporate response are usually found in the local congregation where we experience our belonging to the Body of Christ. The Body of Christ is comprised of local congregations around the world responding corporately to the Risen Lord.

Opportunities for Mission are plentiful in the communities within which parishes are located. This part of the RESOURCES FOR JOURNEY IN MISSION is intended to examine the opportunities for Mission by the Parish in its community.

The Parish in the Community

The Purpose: to explore and discover the dimensions of the parish's mission in the community.

The essential resources for this part of the Journey in Mission are:

1. The Bible.
2. *The Book of Common Prayer* (1928 or Proposed).
3. The people of the Parish.
4. The people and institutions in the community.
5. Copies of a map of the community in which you live.

This six-week unit of study is designed to examine the dimensions of mission as carried out by the parish in the past, then the parish's present involvements and finally the new mission opportunities which call for response. The unit begins with a Parish Session which leads into Home Sessions for the following week. These Home Sessions are then preparation for the next week's Parish Session which, in turn, leads again to Home Sessions. This process continues

throughout the six weeks of study.

Parts or all of these suggestions may need modification for your parish. If you are already working in a closely graded or age grouping system (and you wish to continue doing so for this unit) it will not be difficult to make the appropriate changes. Whatever modifications or alternatives you deem necessary, we would encourage your parish to spend at least six weeks in discovering and rediscovering the opportunities in your community for Mission in Response to the Risen Lord.

Some assumptions for this unit are:

- **The parish has been doing mission!** Value judgments about not doing enough, or doing things erroneously tend to discourage new visions and enthusiasm for mission. As the Christ comes again and again in our lives to make life better, so our Response to the Risen Lord picks up with what we have and where we are, and moves on in commitment.
- **Christian mission includes doing things in all settings.** All human endeavors which reflect one's Christian faith and attitude are part of the Christian Mission.
- **Telling our story is a vital and exciting part of Christian Education.** Everyone has a story to tell that is part of the family or parish or community or all three. The story of the past is continued by the events of the present and the hopes for the future.

Every community is in need of Christian responses by the individuals and parishes in its midst.

Six-week Lenten Program

WEEK ONE: Objective: That the story of the parish and each family or individual be identified; and that everyone be allowed to be a part of the story.

A. Parish Session

1. Divide into small groups of 8 to 15. Each group should include persons of all ages. Each group is to have its own map of the community.
2. Members of each group (with the help of a leader) are asked to put together the story of the parish as they have lived it or heard it told.

Suggested elements of the Parish Story:

When and how did the parish get started?
Geographic location(s) marked on the map.
Sizes of the congregation at various points of growth.

Significant moments in the history of the parish.

How members in the group found and became involved in the parish.

3. Ask everyone to spend some time each day next week in Bible study, prayer, and rediscovering their own story (see "Home Sessions" below).

B. Home Sessions

1. Bible Study
 - a. 1928 BCP, pages xvi-xix.
 - b. Proposed BCP, pages 951 and 953
2. Prayers (selections from)
 - a. 1928 BCP, pages 587-600
 - b. Proposed BCP, pages 810-841

3. Learning Tasks

- a. **FAMILIES**—Tell the story of where the family came from. Begin at any point and bring it forward. Let all members of the family tell a part of the story, as they have heard it or lived it. You may need to do parts of the story each day. As the story is told be sure to identify dates of baptisms, confirmations, and other important events in each person's life.
 - b. **INDIVIDUALS**—Meet with others as often as possible during the week and share in the Bible study and prayer as well as talking about your own "roots." Between meetings (or each day if you cannot find anyone with whom to meet) make a journal of your discoveries about your own story.
 - c. **EVERYONE**—Identify in your story how your response to the Risen Lord has influenced your life.
4. Preparation for the next Parish Session
 - a. Know the location of your home on the community map.
 - b. Know the date and place of your baptism.
 - c. Think about ways that members of the parish have a mission to one another.

WEEK TWO: Objective: To explore ways that members of the parish have a mission to one another.

WEEK THREE: Objective: To focus attention on mission opportunities in the immediate neighborhood of the parish and of parishioners' homes.

WEEK FOUR: Objective: To identify the parish's and member's mission endeavors in the community.

WEEK FIVE: Objective: To identify additional opportunities for mission in the community.

WEEK SIX: Objective: To plan ways of doing mission in the community in Response to the Risen Lord.

Notes to Parish Clergy:

Rather than suggest specific sermon topics, we suggest that you look over the study unit and determine the dimensions of mission in the community to be addressed in the sermons. As the unit progresses past the second week, you will most likely gain additional sermon ideas by reviewing the suggestions and reports from the groups.

For inserts in the Sunday bulletins, we would suggest brief accounts of things that have happened and/or that are happening in the parish which exemplify mission in the community.

Notes to Parish Education Leaders:

The major dynamic in this suggested unit of study is the interaction between the Parish Sessions and the Home Sessions. We have used an intergenerational model to emphasize mission as the total response of the whole parish.

We have purposely left the "community map" undefined so that the parish can determine the parameters of the community in which it exists.

Japanese Americans celebrate 100 years

For five days last fall Japanese Americans celebrated the 100th anniversary of the Japanese Christian mission in North America, begun Oct. 6, 1877. The celebration, centered in churches and hotels in San Francisco, Calif., included a variety of worship events and meetings of special groups including ordained ministers, laity, women, and youth. An opening banquet featured entertainment from the U.S. and Hawaii and the presentation of a memorial plaque from the Ginza Church in Tokyo to the Pine United Methodist Church in San Francisco. The Japanese mission work began in a Methodist basement meeting room.

Christ Episcopal Church invited delegates to a Holy Eucharist and luncheon. The Rev. Canon Timothy M. Nakayama, vicar of St. Peter's Church, Seattle, Wash., was celebrant. He is also chairman of the Japanese Ministry Convocation of Episcopal Asiamerica Strategies Task Force (EAST).

Bishop Edmond L. Browning of Hawaii, representing Presiding Bishop John M. Allin, celebrated at a special Eucharist in San Francisco's Grace Cathedral. He was assisted by the cathedral staff and visiting clergy and laity associated with Japanese Christian work.

During the service six retired Anglican priests received specially made sterling silver crosses, engraved in Japanese, presented in the name of the Presiding Bishop. Honored for their years of service were the Rev. Messrs. James Saburo Nakamura, Hawaii; Andrew Naofumi Otani, Minnesota; Joseph Kenjiro Tsukamoto, California; Gordon Goichi Nakayama, Calgary, Canada; Hiram Hisanori Kano, Nebraska; and John Misao Yamazaki, Los Angeles.

Church Foundations makes ten loans

The Episcopal Church Foundation has approved 10 loans totalling \$170,500 to aid church building projects.

Loans were made to:

- Diocese of Chicago to help repair the buildings of St. Augustine's Center for American Indians (\$3,000) and faculty housing at Seabury-Western Theological Seminary, Evanston, Ill. (\$25,000);
- Diocese of Atlanta to help with construction of a more adequate parish house for St. Bartholomew's Church, Atlanta (\$25,000);
- Diocese of Colorado for parish hall renovations at Holy Redeemer, Denver, a thriving black parish (\$25,000);
- Diocese of East Carolina to help build a new church for St. Mary's Mission, Burgaw, N.C. (\$7,500);
- Diocese of San Joaquin to complete the relocation and renovations begun for St. Anthony's Mission, Patterson, Calif. (\$15,000);
- Diocese of Southeast Florida to purchase land and buildings of a departing congregation for the Spanish-speaking congregation of La Providencia, Hialeah (\$25,000);
- Diocese of Utah for repairs to the church building of St. Francis in the uranium boom town of Moab (\$5,000);
- Diocese of Washington for expansion of the facilities of St. Patrick's Episcopal Day School (\$20,000); and
- Diocese of West Virginia to replace the buildings of Trinity Church, Moundsville, which have been condemned for a state highway project (\$20,000).

All loans are repayable in ten annual equal parts. A small administration fee is levied on unpaid balances.

UTO history sought

United Thank Offering coordinator Judith Gillespie needs information to help in preparing a history of the Offering, which celebrates its 90th anniversary in 1979. She is particularly interested in receiving information from before 1940. Photos, news clippings, or memorabilia that document UTO work should be sent to Miss Gillespie, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Lectionary texts now available

Lectionary Texts: Year A, which The Church Hymnal Corporation has recently released, has, according to the publisher, found wide acceptance and is proving to be a great help to those who read the lessons in Church and to those who hear them. Both the large print Reader edition and the smaller Pew edition have the same type face as *The Proposed Book of Common Prayer*. Each edition contains the Gospel, New Testament, and Old Testament readings, and the Psalm citation outlined in the Lectionary and selected from the Common Bible edition of the Revised Standard Version.

These readings have been edited for liturgical use, which means that in each reading (1) the biblical speaker and his audience are identified, (2) any divided lesson has been grouped into one convenient paragraph, and (3) the complete liturgical introduction for readings has been included.

The Reader edition has large type for persons with moderate sight. The Passion narratives of Palm Sunday and Good Friday are arranged in an easy-to-follow play format in both Reader and Pew editions.

In addition, *Lectionary Texts* has a special 55-page section containing the readings for all the major feast days of



ORIGINATOR William Kerr was among the 1,000 persons who attended the second annual Kirkin' o' the Tartan at Trinity Cathedral, Miami, Fla. The ceremony of blessing the tartans of the Scottish clans was first held in Washington, D.C., in 1941 at Mr. Kerr's suggestion as a way for Scots in America to honor friends and relations then fighting in World War II. The St. Andrew's Pipe Band of Miami led the procession.

the church year so the book may be used on a full-time basis.

Lectionary Texts: Year A is available immediately from The Church Hymnal Corporation. *Year B* is now in preparation and will be available for Advent.

Coming up

- The 6th annual briefing on issues before Congress, sponsored by IMPACT, an ecumenical network of churchpeople, will be held February 26-March 1 in Washington, D.C. Meetings are held in Congressional office buildings and give participants a chance to hear members of Congress and their staffs discuss present and future legislation.
- The Institute of Society, Ethics, and Life Sciences will sponsor three workshops this summer on bioethics and public policy, June 25-July 2 at Sarah Lawrence College, Bronxville, N.Y.; on pediatrics, ethics, and the law, June 25-July 1 at Dominican College, San Rafael, Calif.; and on clinical medical ethics, July 16-23 at Dartmouth College, Hanover, N.H.
- The Community of St. Mary, Peekskill, N.Y., will sponsor a "discovery program" for young women interested in sharing

in a Christian monastic life. Write to Discovery, St. Mary's Convent, John St., Peekskill, N.Y. 10566, for information.

- Sociologist Dr. Anthony J. Campolo, Jr., of Eastern College, St. Davids, Pa., a former American Baptist Convention executive, will lead three seminars on "A Scientific Approach to Religious Cults" for physicians, clergy, and psychiatric professionals. The seminars, sponsored by the Institute of Pennsylvania Hospital, are scheduled for March 13 in New York City, May 26 in Los Angeles, and June 16 in Chicago.

- The Rev. William Wipfler of the National Council of Churches' Human Rights division will headline the kick-off conference of the Hispanic Culture and Lifestyles program of Instituto Pastoral Hispano (Training Center for Hispanic Ministries), Stamford, Conn., on February 4.

The meeting will be held at St. John's Episcopal Church and costs \$10, which includes lunch. It is open to all interested persons. For further information, contact the Rev. Enrique Brown or Ms. Christie Owens at the Institute, 714 S. Pacific St., Stamford, Conn. 06902, or call (203) 348-8856.

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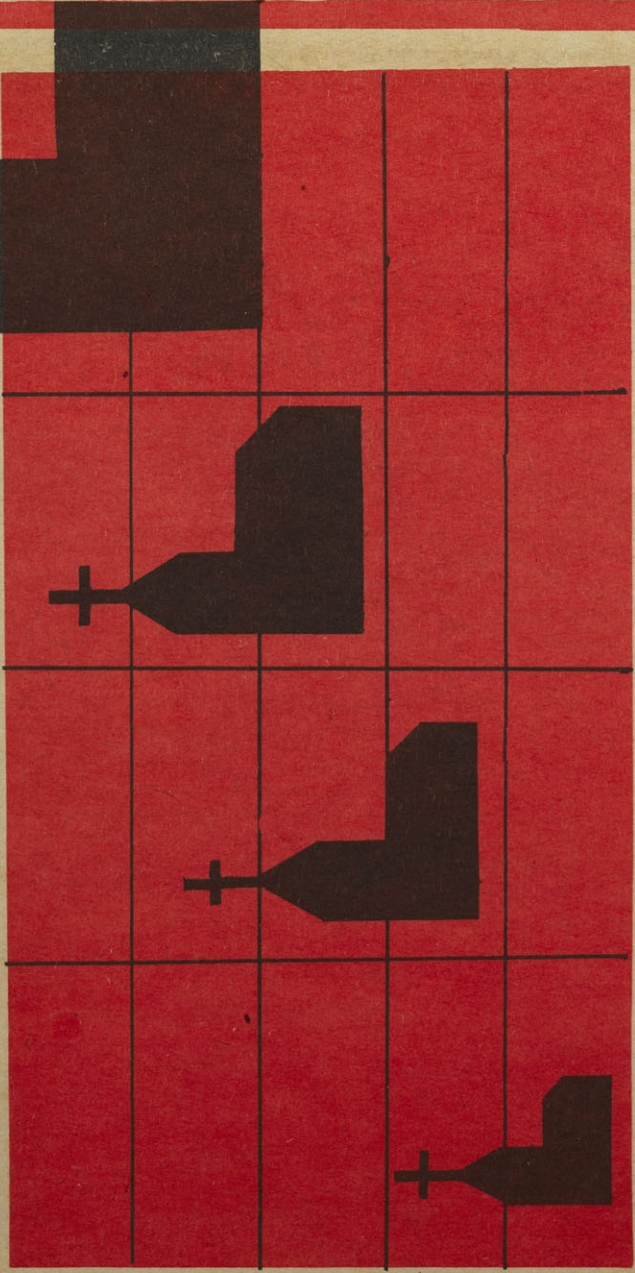
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