

**Title:** *The Episcopalian*, 1978

**Digital Copyright Notice**

Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send requests for permission to re-publish to:

**Rights and Permissions Office**

The Archives of the Episcopal Church  
Email: [research@episcopalarchives.org](mailto:research@episcopalarchives.org)  
Telephone: 512-472-6816



# THE Episcopalian



**SHE HAD 13 CHILDREN** but says she'd remain single rather than do it again. She's Grace Burk, one of the "stars" of *Six American Families*, a documentary series returning to television this spring. Produced by Group W in association with the United Church of Christ and the United Methodist Church, *Six American Families* won three film awards for its portrayal of families under contemporary pressures. The series of six hour-long shows will air on Group W and PBS stations beginning April 4 at 10 p.m. Check local listings in your area.

## Presiding Bishop hosts Jewish leaders

Presiding Bishop and Mrs. John M. Allin welcomed a number of Jewish leaders to talk with Episcopalians at a kosher luncheon at the Episcopal Church Center.

The 15 guests explored a number of issues of interest to the Anglican Church and the Jewish community. The conversations covered both political and religious concerns.

With the Presiding Bishop and Mrs. Allin were members of the Presiding Bishop's Committee on Christian-Jewish Relations: Mrs. Cynthia Wedel, chairwoman; Bishop Paul Moore, Jr., of New York; Bishop Coadjutor John S. Spong of Newark; Lee Belford, New York University; the Rev. William L. Weiler, National Council of Churches; and Peter Day, ecumenical officer of the Episcopal Church Center and staff officer of the Presiding Bishop's committee.

Representing the Jewish community

were Rabbi Marc H. Tanenbaum and Rabbi A. James Rudin of the American Jewish Committee; Burton M. Joseph and Theodore Freedman of the Anti-Defamation League of B'nai B'rith; Rabbi Mordecai Waxman and Professor Michael Wyschogrod of the Synagogue Council of America; and Matthew H. Ross of the Union of American Hebrew Congregations.

Bishop Allin said he hoped his staff and those of the other organizations represented would follow up the luncheon conversation with meaningful programs for Christians and Jews.

Weiler, a staff member of the National Council of Churches, termed the luncheon invitation "a bold initiative," and said the frank discussion of issues "and the continued sharing which will flow from it may serve as a model for other Christian communions."

—Diocesan Press Service

## Poverty erodes people urban bishops, Church and City told at meeting

Continuing concern for the urban situation brought the Urban Bishops Coalition and the Church and City Conference together during their respective meetings in Washington, D.C., in January.

The Church and City Conference, a 20-year-old support group for urban clergy, is changing its program and expanding its membership to include both bishops and laity.

During its January 16-19 meeting at the College of Preachers, Church and City adopted an action agenda and, in the joint meeting with the Urban Bishops at the nearby 4-H Center, heard a panel of speakers on various political, economic, and theological issues related to the present urban situation.

Marcus Raskin, an economist and fellow of the Institute for Policy Studies, discussed an appropriate response of urban dwellers to present nuclear policy which makes cities, here and abroad, the prime targets of attack or reprisal.

Seymour Melman, a founder of SANE and Columbia University professor, suggested that one of the prime purposes of an economy is to organize people for production and cited huge national security expenditures as an explanation

"for the great mystery: the 'inexplicable' relationship between inflation and unemployment."

Frances Fox Piven, a professor of sociology and writer, discussed "the tangible experience of inner city poor who experience unemployment so enduring that it corrodes personhood." She said present economic policy is often at odds with avowed social policy and gains won by the poor are the result of demonstrations, strikes, and riots, not of voting power.

Undersecretary of the Interior James A. Joseph, a United Church of Christ clergyman, urged that theology be translated into action. "Christianity is not a doctrine but a way of life; we need not more scholars but more witnesses," he said.

Following the speeches, clergy and laity met in small groups and in plenary sessions, both at the 4-H Center and at the College of Preachers, to decide how to work together.

The two groups plan a June meeting to which they will invite representatives of Church organizations interested in urban work to consider, among other issues, forming an Episcopal Urban Coalition.

Continued on page 6

## The Break is Now Official

### Breakaway church consecrates bishops

The Anglican Church of North America, conceived in controversy, was born amid dissension on January 28 in Denver, Colo., with the consecration of four bishops. The so-called traditionalist priests became prelates in a most untraditional way.

The irregularities in the service and the haste with which it was arranged caused concern among some former supporters, and 24 congregations in one of the new group's dioceses may not recognize the man consecrated to be their bishop.

Only two bishops—Albert Chambers, retired Episcopal Bishop of Springfield, and Francisco J. Pagtakhan, a non-diocesan bishop of the Philippine Independent Church—were present for the service in Denver's Augustana Lutheran Church. A third bishop—which Episcopal Church canon law requires—was represented only by a telegram in which Bishop Mark Pae of Taejon, South Korea, endorsed the consecration of one of the candidates.

The telegraphed message was declared equivalent to a third bishop's presence—"laying-on-of-hands by cablegram," according to one observer—and C. Dale

Continued on page 6

### 'Not in communion' say Allin and Coggan

The new church body, provisionally called the Anglican Church of North America, is not in communion with the Episcopal Church or with the See of Canterbury, according to Presiding Bishop John M. Allin and Dr. Donald Coggan, Archbishop of Canterbury.

Allin and Coggan have conferred by phone to discuss the situation arising from the January 28 consecration in Denver, Colo., of four former Episcopal priests as bishops for the new group.

In a letter February 6 to Episcopal bishops, Allin said he deplored the action Bishop Albert Chambers took in officiating at the irregular consecrations and that he had previously asked Chambers not to participate. Bishop William Frey of Colorado had also asked Chambers not to take part in the service which was held in Frey's diocese. While their pleas were ignored, Coggan apparently was more successful in discouraging Anglican Bishop Mark Pae of Taejon, South Korea, who was supposed to attend but didn't.

Philippine Independent Church Bishop Francisco J. Pagtakhan, however, participated in the consecrations. Supreme

Continued on page 6

## Inside

### 3 UGANDA PERSECUTION CONTINUES

A year ago Anglican Archbishop Janani Luwum died in Uganda under questionable circumstances, and persecution there continues. U.S. churchpeople are trying to find ways to stop the killings through a coffee embargo.

### 4 SWITCHBOARD

**8 SMALL IS BEAUTIFUL**  
The Church in rural areas is surviving quite well, thank you, by combining imaginative new systems with time-proven ministry methods.

**19 NEED HOPE? TRY  
THE MOVIES**  
Film critic Leonard Freeman went to four new movies recently and there found an amazing amount of hope.



# Council okays Venture programs

A list of mission opportunities for Venture in Mission totaling \$101,980,223 was approved by the Episcopal Church's national Executive Council at its February 15-16 meeting in New Orleans, La.

The Council also approved guidelines and procedures to process future mission opportunity applications and set aside \$7 million as a contingency fund to cover such requests.

Council members made two major changes in the list of opportunities that was prepared by the Venture in Mission cabinet. A \$150,000 request from the Julian Mission, Inc., of Indianapolis, Ind., was deleted from the mission opportunities list at the recommendation of the Council's Church in Society committee. Speaking for the Committee, Paul Neuhauser of Iowa City, Iowa, said funding the Julian Mission was not appropriate because of "internal management problems." The Julian Mission is an ecumenical ministry to abused and oppressed women. Neuhauser said his committee had "serious questions" about the level of counseling being provided by the agency.

Mrs. Leona Bryant of St. Thomas, Vir-

gin Islands, and Dr. Charles Lawrence of New York both spoke in favor of the Mission. The Rev. Canon W. Ebert Hobbs of Cleveland, Ohio, said the Julian Mission had received funding from the Diocese of Indianapolis, the Eli Lilly Foundation, and several private individuals as well as from sources throughout the United States. The Council's vote to delete the project was a 15-15 tie with Presiding Bishop John M. Allin casting the deciding vote. Council voted to retain the \$150,000 in the mission opportunities list and set it aside for the funding of some other agency ministering to battered women, particularly minority group women.

The other change involved a \$2,500,000 proposal to fund Episcopal chaplaincies at colleges and universities. The Very Rev. Urban T. Holmes of Sewanee, Tenn., suggested that the item be used instead to endow a chair for Anglican religious studies in each of the five colleges related to the Episcopal Church. Council voted to retain the money in the mission opportunity list and suggested that the presidents of the colleges be invited to submit proposals for its use.

Council members also learned that 50 dioceses have already fully agreed to participate in Venture in Mission and that there is "positive thinking" in another 25 that have not yet given formal approval. According to Mrs. Lueta Bailey of Griffin, Ga., who reported for the Venture in Mission cabinet, eight dioceses have said a flat "no" to any participation whatsoever in the national program of renewal and fundraising. She said the remainder of the Church's jurisdictions have "not quite decided just how they want to participate," and two dioceses have endorsed the Venture in Mission concept but have indicated they will not participate in the fundraising aspect of the program.

In speaking of the eight dioceses that said no, Mrs. Bailey stated, "You can't say these dioceses will stay in the 'no' column." She predicted some of those would change and commented, "there is still a Holy Spirit at work in this Church. I don't

see one single thing—unless the Holy Spirit changes our minds—that could stop Venture," she said.

Pamela Chinnis of Alexandria, Va., chairperson of the Venture in Mission cabinet, said the study and renewal materials prepared as part of Venture in Mission are "excellent" but she admitted, "there is valid criticism that they are late." She said she hopes "the baby will not be thrown out with the bath." She said that though the study materials are based on seasons of the Church year and most arrived too late to use, they are appropriate any time of the year.

In commenting on the list of mission opportunities Presiding Bishop John M. Allin said, "We have to interpret to the Church what we mean by mission opportunities." He said the "education accomplishment" of Venture in Mission "will be as great as the money raised."

—Richard J. Anderson

## THE EPISCOPALIAN

*continuing Forth and  
The Spirit of Missions  
An independently-edited,  
officially sponsored  
monthly published by  
The Episcopalian, Inc.,  
upon authority of the  
General Convention of  
The Protestant Episcopal  
Church in the  
United States of America.*

### DIRECTORS

James Milholland, Jr., President  
John W. Reinhardt, Vice-President  
Inez Kaiser, Vice-President  
George T. Guernsey, III, Vice-President  
Richard J. Anderson, Secretary  
Samuel W. Meek, Treasurer  
John M. Allin, Isabel Baumgartner, Polly Bond,  
William McK. Chapman, George I. Chassey, Jr.,  
John C. Goodbody, Arthur Z. Gray, Robert L.  
Hartford, Kennett W. Hinks, Howard Hoover,  
Ralph E. Hovencamp, Robert E. Kenyon, Jr.,  
William S. Lea, Elizabeth B. Mason, Hiram W.  
Neuwoehner, Jr., Eugene A. Niednagel, Fred-  
erick L. Redpath, Robert A. Robinson, Dean  
T. Stevenson, Samuel G. Welles, Donald R.  
Woodward.

### EDITORS

Henry L. McCorkle, editor-in-chief  
Judy Mathe Foley, managing editor  
Jeannie Willis, editor-at-large  
Emmaretta Wiegart, production editor  
A. Margaret Landis, associate editor  
Janette Pierce, news editor  
Harriette Padgett, assistant to editor

### CONTRIBUTING EDITORS

Richard J. Anderson, Salome Hansen Breck,  
Leonard Freeman, Bob Libby,  
Martha C. Moscrip, Onell A. Soto

### PROFESSIONAL EDITION

Richard J. Anderson, editor

### DIOCESAN EDITIONS

ARIZONA: Church Record  
Edythe Jensen, editor  
BETHELEHEM: Newsbeat  
Beatrice W. Smith, editor  
CENTRAL FLORIDA: Diocese  
Harry C. Griffith, communications  
Lydia Dorsett, editor  
CENTRAL PENNSYLVANIA: Churchman  
Kermit Lloyd, editor  
DELAWARE: Communion  
Mrs. Charles (Roberta) Huhn, editor  
EASTERN OREGON:  
Oregon Trail Churchman  
Letitia Croom, editor  
ERIE: Forward in Erie  
Dierdre E. Klick, editor  
FLORIDA: Episcopal  
Bob Libby, publisher  
Barbara White, editor  
IOWA: Churchman  
Mary Halstead, editor

KENTUCKY: Bishop's Letter  
David Reed, editor-in-chief  
Rebecca P. Streepey, managing editor

MAINE: Northeast

William W. Stubbs, editor

NEVADA: Desert Churchman

Betty Butler, editor

NEW JERSEY: Church News

Fay Richardson, editor

NEW YORK: Episcopal New Yorker

Jan Maas, editor

NORTHERN MICHIGAN:

The Church in Hiawathaland

Thomas Lippart, editor

OKLAHOMA: Mission

Paul C. Ostrander, editor

PENNSYLVANIA: Diocesan News

George H. Soule, communications

SOUTH CAROLINA: Jubilate Deo

George Chassey, Jr., editor

SOUTHERN VIRGINIA:

The Jamestown Churchman

David M. Kippenbrock, editor

SOUTHWEST FLORIDA: Southern Cross

Joyce C. Smith, editor

SPRINGFIELD: The Illinois Churchman

William L. Day, editor

UTAH: Exalt

Otis Charles, editor-in-chief

Ricki Degges, editor

WESTERN KANSAS: Newsletter

Sylvan W. Law, editor

WESTERN NORTH CAROLINA:

Highland Churchman

C. A. Zabriskie, editor

WEST TEXAS: Church News

William G. Noble, editor

WEST VIRGINIA: Mountain Dayspring

Richard H. Schmidt, editor

### BUSINESS DEPARTMENT

Leila Seitz Cooke, advertising manager

Helen Kingan, business manager

Marcia Petzold, circulation manager

Anita Spence, ass't circulation manager

Jean B. Weir, parish consultant

SUBSCRIPTION SERVICE PHONE:

215-564-2010, ext. 14

The Episcopalian, March, 1978

Vol. 143, No. 3

All advertising orders subject to publishers

acceptance.

Published monthly by The Episcopalian Inc.,  
1930 Chestnut St., Philadelphia, Pa. 19103.  
35¢ a copy, \$4 a year; two years \$7. Foreign  
postage add \$1 per year. Second class postage  
paid at Philadelphia, Pa., and additional mail-  
ing offices. ADVERTISING OFFICE: 1930  
Chestnut St., Philadelphia, Pa. 19103. Copy-  
right ©1978 by THE EPISCOPALIAN, Inc.  
No material may be reproduced without  
written permission. Manuscripts or art sub-  
mitted should be accompanied by self-ad-  
dressed envelope and return postage. Pub-  
lishers assume no responsibility for return of  
unsolicited material. THE EPISCOPALIAN  
belongs to Episcopal Communicators, Associ-  
ated Church Press, and Religious News Ser-  
vice. SUBSCRIPTION ORDERS, CHANGE OF  
ADDRESS, other circulation correspondence  
should include old address label and zip code  
number. All postal returns are to be sent to  
Box 2122, Philadelphia, Pa. 19103.

## HOW TO MAKE ONE



## DO THE WORK OF TWO



At a time when it usually takes two dollars to do the work of one . . . The EPISCOPALIAN is offering readers an opportunity to make one dollar do the work of two.

Here's how. Contribute to the SEED MONEY FUND of The EPISCOPALIAN to help the Church achieve its goal to reach each Episcopal family with a simple, inexpensive carrier of local, national, and worldwide news each month.

With the new format of The EPISCOPALIAN, growing circulation, and increased number of Diocesan editions which combine the diocesan paper with the national paper, this goal is within reach.

The EPISCOPALIAN needs seed money to help other dioceses start sending this cooperative publication to each one of their families. Each dollar given will do the work of two! Each dollar will add at least one new family to diocesan plans. Each dollar given will free an additional dollar for the Church's work in other areas:

All gifts are tax deductible and can be made to:

## THE EPISCOPALIAN

### SEED MONEY FUND

1930 Chestnut Street, Philadelphia, Pennsylvania 19103

### THE EPISCOPALIAN

1930 Chestnut Street, Philadelphia, Pennsylvania 19103

Enclosed is my contribution of \$\_\_\_\_\_ for seed money.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Parish \_\_\_\_\_



# Coffee sales support Uganda dictatorship

Henry Kyemba, Uganda's minister of health, looked at the three bodies on the mortuary floor and recognized them immediately. Two were Christian cabinet ministers he had seen at a rally the day before. The third body, shot at close range three or four times in the chest and once through the mouth, was Uganda's Anglican Archbishop Janani Luwum.

"Now I knew with terrible certainty," Kyemba wrote after he found political asylum in Great Britain, "that to Amin no one and nothing was sacred."

A year has passed since Luwum's murder in February, 1977. News about Idi Amin's genocidal campaign against Uganda's Christian majority has again receded to the back pages of newspapers. The men who killed Luwum, and at least 150,000 other Christians, still rule Uganda.

Luwum was shot 10 days after he and 18 other Uganda bishops wrote a courageous letter to Amin, calling for restoration of law. The letter had protested an earlier attack against Luwum: armed security police broke into the Archbishop's compound at 1:30 a.m., thrust a rifle against his abdomen, and demanded that he surrender nonexistent weapons. But the bishops had more on their minds than an indignity their Archbishop suffered.

"The gun whose muzzle has been pressed against the Archbishop's stomach... is a gun which is being pointed at every Christian in the Church," the bishops wrote. The same bishops had buried Amin's victims and comforted their families. Now police had broken into the Archbishop's house in the middle of the night. This was too much.

Ten days later Luwum was summoned to a mass rally in Kampala. There the



government displayed submachine guns, grenades, and rifles, supposedly evidence of a plot against Amin. The rally became a grotesque trial. The jury was 2,000 soldiers summoned from their barracks, and the witnesses were "conspirators" who read confessions concocted, Kyemba says, by Amin himself.

The verdict came in a scene reminiscent of Jesus' condemnation. "What shall we do with these conspirators?" the crowd was asked. "All the soldiers raised their hands," Kyemba later recalled, "shouting in Swahili, 'Kinja yeye! Kinja yeye!' (Kill them! Kill them!)"

Later Luwum and the two cabinet ministers were hustled into cars and disappeared in the direction of Amin's secret police headquarters. Early the next morning the three bodies were delivered to the mortuary.

Even Adolf Hitler, a man Amin openly admires, did not dare to arrest the Roman Catholic bishops who denounced his euthanasia program.

But in Uganda, political murder had already become a familiar route. So familiar, in fact, that within a few months after Amin seized power in 1971, his killers were shooting and battering too many victims to bury conveniently. They began to dump bodies into the Nile River, and Ugandans soon became used to the sight of bloated corpses floating below Lake Victoria.

The estimates of those who have died

range from a conservative 50,000 to 2 million. The figure most often cited is 150,000. But no one, not even Amin's own murderers, seems to know exactly how many. The victims are almost never formally arrested, tried, and executed. They simply vanish. A new and profitable service industry has emerged in Uganda: "body finders" who collect a fee to locate a murdered husband, son, or daughter.

Everyone knew Amin was capable of violence against British journalists or American missionaries. Or even against helpless women, such as hospitalized Dora Bloch who was killed in cold blood as an act of vengeance against the Israelis whose raid at Entebbe to free hijacked plane passengers humiliated Amin. Luwum's murder revealed the extent of atrocities against Ugandans.

At a memorial service a few days after Luwum's death, Washington's Bishop John Walker accused Amin of murder and urged the Cathedral's congregation to work and pray for Amin's downfall. Newspapers reported with horror the spreading Christian purge. The Episcopal Church endorsed legislation in Congress to embargo Ugandan coffee imports.

But today, over a year later, Idi Amin's power seems secure. Most African nations refuse to criticize him. The Communist bloc supplies his military needs. Coffee profits and Libyan economic aid provide cash to pay Amin's killers handsomely.

Amin's friendship with Libya's fanatical dictator, Muammar Qaddafi, may explain his hostility toward Uganda's Christian majority. Some refugees have conjectured that Amin has promised to Islamize Uganda in return for Qaddafi's aid.

Moslems, such as Amin, are a small minority while 90 percent of Ugandans are Christian, almost equally divided between Anglicans and Roman Catholics. Uganda was the center for Anglican missionary work in central Africa, and a shrine to the Martyrs of Uganda celebrates the memory of the first Christians, both Anglicans and Roman Catholics, murdered a century ago for their faith.

The style of Anglicanism in Uganda is fervid, personal, and evangelical. "You must keep in mind," says Walker, who taught in a Ugandan seminary for a year,

"that Uganda is still in its first century of Christianity. Their faith is a new and powerful experience."

The Christian majority had dominated Uganda's bureaucracy, economic life, education, and armed forces. But when Amin seized control of the country, new centers of power began to emerge. Amin, a semiliterate man, was suspicious of the educated Christian elite. He nominated Moslems to high posts and recruited Moslem tribesmen for his secret police. He gave this new Moslem elite power of life and death over the Christian majority—although, undoubtedly, some Christians participated in the crimes.

Amin's first victims were Christians since most Ugandans were Christians, and the first murders seemed to be directed against civil servants, educated professionals, and the wealthy businessmen and landowners whose property Amin or his henchmen coveted. After Luwum's death the purges came to resemble religious persecution.

Amin's mercenaries, except for what they steal, are dependent on his handouts. The economic assistance from Libya supplements Amin's principal source of foreign exchange, the coffee exports which have become an important prop for his regime since his dictatorship has ruined the country's economy.

Among Amin's most faithful customers are several American coffee companies. Columnist Jack Anderson reported that American firms purchased more than \$150 million in Ugandan coffee during the first six months of 1977 alone. The biggest buyer was Folger Coffee Company, a Proctor and Gamble subsidiary, followed by General Foods and Nestle. These firms produce several popular coffee brands, including Maxwell House, Taster's Choice, Yuban, Sanka, Brim, Nescafe, and the General Foods International Coffees.

The only serious challenge to this trade comes from U.S. Representative Donald Pease of Ohio who has introduced a bill (H.R. 9526) which would prohibit purchase of Ugandan coffee and its sale in the United States. The bill's prospects are not bright. Pease has only 74 cosponsors for his embargo legislation,

*Continued on page 17*

## The P B's Prayer Network

Since Ash Wednesday callers to 212/867-8065 have received 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 are offered in the Chapel of Christ the Lord, in the Episcopal Church Center, by a special intercessor corps of the Anglican Fellowship of Prayer.

This Bond of Peace was sponsored initially by PEWSACTION, the Conference on the Religious Life and the national Office of Evangelism and Renewal. Since then, church members as individuals and in prayer groups throughout the country have joined in developing this mutual ministry by pledging financial support...but more is needed. A minimum of 44 Prayer Network Partners, contributing \$5 a month, or individual contributions in any amount, are sought to make this a continuing project. Please further this Bond of Peace by sending your Prayer Network pledge to

PEWSACTION, c/o Miss Hattie K. Bunting, the Glenmore - B6, Baltimore & Glenwood Avenues, Clifton Heights, Pennsylvania 19018.

## -The Bond of Peace-

"Tremendous help and encouragement for those who have committed to 'try it the second time around.'"  
—James L. Johnson  
Author "What Every Woman Should Know About a Man"

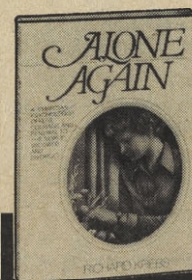


### Second Marriage

With light anecdotes and rich personal sharing, Darlene McRoberts takes a well-balanced look at remarriage. Tackles the adjustments of instant parenthood and uniting two families. Shows the way to reject destructive past habits and discover God's word for happy family living. \$3.50

## AUGSBURG

At Your Bookstore or Augsburg Publishing House, Minneapolis, MN 55415



### Alone Again

Christian psychologist Dr. Richard Krebs offers practical advice for those recently widowed or divorced. Gives inspiration and direction for letting go of the past, embracing life today, finding a new companion in Christ or developing a creative single life-style. Cloth \$6.95; paper \$3.50

### Keeping Love Alive

A book to help marriages escape the blahs and stay vital and exciting! Dr. Elot Nelson, marriage and family counselor, provides positive action to prevent disenchantment, apathy and conflict in the middle years of marriage. Shows how to turn stagnancy into growth and rediscover yourself and your spouse. \$3.50





# Switchboard

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

## THANK YOU, JEAN

How very lovely, how full of truth is Jean L. Connor's "A Gift of Joy."

Bonnie Phelps  
New York, N.Y.

## STAMPS FOR IRAN

Thanks to everyone who responded so generously to the request for used postage stamps for the Episcopal Home in St. Paul, Minn. Since the request appeared in the April, 1975, issue we have received over 500 letters and packages, sold over 600 pounds of stamps, and sent over \$1,400 to the Diocese of Iran.

This response has encouraged more Church Home residents to participate in preparing the stamps for sale. Interest in the Church Home has increased as individuals from local parishes interact with the residents through the stamp program. New awareness of our Church's work in Iran and the Middle East has also developed. The Church Home has hosted several guest speakers, including the Bishop of Iran, Hassan Dehqani-Tafti.

Please continue to send your used postage stamps to the Church Home where all foreign, commemorative, and high value stamps gladly will be accepted. Cut them from envelopes with a half-inch border of paper and send them to: The Episcopal Church Home, 1879 Feronia Ave., St. Paul, Minn. 55104.

Katherine E. Whelchel  
Coon Rapids, Minn.

## BISHOPS' ROLE

In response to *The Episcopalian's* coverage of the conference last October on clergy divorce and having recently been divorced, I am strongly convinced the key person is the bishop. No one can do more to bring pastoral care to everyone involved.

Being at the time canonically resident in the Diocese of Spokane, I was blessed to have as my bishop, pastor, and friend Jack Wyatt. It is impossible to put into

words what a God-send he was to me. I also had the good fortune to be called as rector by an unusually compassionate and caring congregation and to have the pastoral understanding and support of my new bishop, David Cochran.

Divorce is one of the most painful experiences a human being can undergo. I hope the Church will continue to move in the direction of bringing not moralizing and judgment but caring and compassion to all of those, including clergy and their families, going through the tragic reality of divorce.

L. John Larson  
Juneau, Alaska

## IS IT SOCIAL ENGINEERING VS. SPIRITUALITY?

Martin Marty's well-intentioned commentary (January issue) from neutral ground serves to highlight the current situation within our Church and at the same time to provide an interesting perspective. It has been all too easy for those of us who consider *The Book of Common Prayer* to be the distinctive element which characterizes our Church to become angry with those clergy and laity who have foisted the Proposed Book upon us. Marty's words remind us that we are dealing with human fallibility reminiscent of that displayed by those persons who have segregated, watered-down, and simplified public education.

Our only justification for continuing to exist lies in our role as custodians of the middle way. Our Prayer Book provides the transcendental connection to the 16th century. Our tongue will indeed have lost its cunning should we move away from that heritage.

We have already readjusted the hours and length of services to meet secular pressures. We accept divorce and condone it among the clergy. We do without sung Masses if the priest cannot intone; we listen to sociological commentary in



Raymond H. Plockelman

"Actually, I'm rather pleased Lent is here again so I can add more fish recipes to our menus."

lieu of scriptural explication.

I feel especially sorry for the women who at long last are being admitted to the priesthood: they have won keys to doors that may open into nothingness.

A strong theology and a beautiful liturgy have always strengthened our clergy; this revolving door of bowdlerized options moves us briskly around and back

out into a material world that is no longer left behind. Alas for the priest and bishop! The standards for judging them become those of social engineering or of the marketplace rather than of spirituality.

Let us remain God's fools rather than becoming man's.

Charles O. Aschmann, Jr.  
Hastings-on-Hudson, N.Y.

## Cat who came to dinner, and stayed

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." A young, tawny feline with six toes on each foot, following that advice from St. Matthew, endeared himself to parishioners and students at All Saints' Episcopal Church, Phoenix, Ariz.

C.C., short for "Church Cat," appeared one day and staked out a claim on the church grounds. Older folks fed him and children delighted in his visits to the classrooms. He acquired his name because a

second-grader, when asked whose he was, replied, "He's ours, natch. He's our church cat."

C.C. has never set his 24 toes inside the church but he loves to visit the classrooms. He was the subject of an exercise in creative writing among Day School students and the essays elicited the following information: he likes to eat lizards, he keeps trying to get into the library, he once ate half of a six-foot wedding cake, and he "doesn't look as weird as he is." —Edmund S. Whitman

## AGING MYTHS

After 65, everyone goes steadily downhill...



About half or more of any decline is because of inactivity and the awareness that it is expected of you!

EPISCOPAL SOCIETY FOR  
MINISTRY TO THE AGING, INC.

© RD#1, Box 28 • Milford, NJ 08848

## ALBRECHT'S SELECTED SERMONS

and  
The ALBRECHT INVESTMENT LETTER

Episcopal Rector using talents God gave him to author 2 national newsletters. One is a weekly outstanding sermon, and one is advice on how to substantially and conservatively increase income from common stocks.

\$1.00 brings you samples of both.

Write: The Rev. John H. Albrecht  
P.O. Box 606, Bloomfield Hills, Michigan 48013

## FIRST COMMUNION LETTERS

Five letters sent by your parish priest to 7-9-year-old children instructing them in their participation in and receiving Eucharist. Resources for parents, helps and hints included. Used for seven years in Episcopal, Roman Catholic, Lutheran, and other Protestant churches.

\$1.25 a set.

St. David's Press  
13000 St. David Road  
Minnetonka, MN 55343  
(612) 935-3336

## Alaska!

in 1978

## 28th Annual Program for Episcopalians



Your choice of three expertly planned travel values:

- Our super deluxe, 21 day cruise-tour via rail from Chicago (air optional). Includes Canadian Rockies, Pacific Northwest, Inside Passage Cruise to Alaska and return. Fully escorted, superb!
- A new 12 day Westtour into the interior of Alaska, including Inside Passage Cruise one way and jet the other; jet from and returning to home. Escorted.
- A special 10 day Westtour Cruise of the Inside Passage, from Vancouver to Alaska and return. Visit historic ports, glaciers, etc. Jet to, from Vancouver.

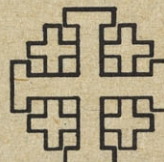
Send today for free color brochures. Enjoy the fellowship and adventure of travel to America's last frontier with a congenial group.

## Episcopalian Alaska Cruise-Tours

c/o Carefree Travel, Inc.  
520 N. Michigan Ave, Suite 722  
Chicago, IL 60611

## WILDERNESS RE-CREATION

Time and place for renewal, spiritual growth, study, in volunteer ecumenical community. Seminar credit possible from Iliff School of Theology. Explore trails, mountains, foot, horseback. Share work, worship, companionship. June through August. Individuals, families. Write for session details to:  
Executive Director  
RING LAKE RANCH  
Dubois, WY 82513



HOLY LAND  
SUMMER SEMINAR  
In Israel and  
Jordan

July 3 - 17, 1978

Two weeks including full board, accommodation, sightseeing, lectures by local scholars.

\*Includes JERASH

\*PETRA optional

\$1299 N.Y. back to N.Y.

\$ 899 London back to London

Price includes air fare

HOLY LAND SUMMER SEMINARS

150 Groves St. 814/837-9178 KANE, PENNA. 16735

## CANTERBURY PILGRIMAGES August 1978

Spend three days in Canterbury  
visiting  
The Cathedral, Ancient Churches,  
Castles and the Kent countryside  
Write soon to: The Bursar,  
King's School, Canterbury, England

## MUSIC for EUCHARIST

Rite II—Proposed Prayer Book  
"THANKS and PRAISE"

St. Michael's Mass by Benjamin Harrison  
Easy—Joyful Dignity—Unison/Organ  
Send \$1.25 for Exam Packet of  
Priest/Organist and Pew editions

Addendum available for  
1977 BCP changes

2211 S. Bluff Street, Wichita, Kan. 67218

## KANUGA

This 1200-acre Episcopal center in the North Carolina mountains offers lay persons and clergy inspiring conference experiences...and practical material for use in your personal and parish life.

### 1978 CONFERENCES

WORKSHOP FOR PARISH-ORIENTED PROGRAMS FOR THE ELDERLY — April 10-12  
LIVING WITH DYING — June 2-4

CHURCH GROWTH AND LIFE — June 4-7

THE MINISTRY OF THE LAOS: THE DEVELOPMENT & SUPPORT OF TOTAL MINISTRY — June 10-16

SOCIAL ASPECTS OF THE CHARISMATIC RENEWAL — June 10-16

USING DRAMA IN PARISH LIFE — June 17-23

ON BEING A CHRISTIAN — June 17-23

THE PRIEST IN COMMUNITY: A CONFERENCE FOR CLERGY & LAY PERSONS — June 17-23

RETREAT INTO CHRISTIAN EXPERIENCE: BODY, MIND & HEART — June 24-30

CONTEMPORARY SPIRITUALITY FOR MEN & WOMEN — June 24-30

MISSION POSSIBLE: A CONFERENCE FOR ADULTS WHO WORK WITH YOUTH — July 1-7

THE YOUNG PEOPLE'S SUMMER CONFERENCE — July 1-7

WHO DO WE THINK WE ARE...THE JULY CHRISTIAN EDUCATION CONFERENCE — July 8-14

LIFE IN THE SMALL CHURCH — July 8-14

THE HOLY SPIRIT'S RENEWAL OF PERSONS & PARISHES — Aug. 27-Sept. 2

"PASSAGES" CONFERENCE — Oct. 26-29

WINTER LIGHT III, THE YOUNG PEOPLE'S WINTER CONFERENCE — Dec. 27-30

Write KANUGA, Attn: F. C. Ballard, P. O. Drawer 250, Hendersonville, NC 28739 (telephone 704-692-9136) for more information on Kanuga's conferences, coed summer camp, summer and fall vacation programs and meeting site facilities. Find out why people get excited about "the Kanuga experience."

KANUGA





# PB'S OPEN LETTER

## How can we share joy, needs?

During a missionary journey to Haiti, Panama, and Guatemala in the first two weeks of this year, every place and person visited stimulated the wish within me that somehow every Episcopalian could personally and directly share such experiences of the Church's life and work. The wish is, of course, neither a new nor original one. Every Presiding Bishop before me, in his journeys across the Church, has shared such a wish. Such experiences stimulate the wish to share, and such wishes become more inclusive.

The Partnership in Mission meetings all provided such stimulation. They all stimulated the wish of those present to share and become better acquainted with the Church's people, life, and work in other places.

Of course, there are problems, needs, and difficulties in every place. Such visits, however, most frequently provide a new perspective worth sharing. Not only is the wish to share stimulated, an understanding of sharing, as well as the need to share, is also stimulated.

For example, in the midst of the children's ward in the mission hospital in Haiti (we jointly support this hospital with the Presbyterians), while listening to a young Haitian pediatrician and a young Mexican physician describe the conditions and backgrounds of four little children, the twofold wish is experienced that their dedication and this experience could be shared with all our stateside Episcopalians. Simultaneously, you wish that the resources, both personnel and material, of stateside Episcopalians could be more readily available to those many who come out of the hills to this hospital.

The wish returns on a Sunday morning in Panama. After an early morning drive to a city of 20,000 people, you reach a church filled by the time the service begins. There is no question of which Prayer Book is to be used. There are few Prayer Books and even fewer Hymnals. There is an organ of sorts but no one to play it. The singing begins anyway, and most of those present join in. The Eucha-

rist is offered, and Spanish-speaking and English-speaking alike are gathered up into the service. One senses participation becoming worship. Those present are using well what they have to offer worship.

One wishes some congregations with more books than needed could share this experience and that a church with so many books could make greater provision for translating Prayer Books and Hym-

nals for our many non-English speaking members.

Wishes accompany movement and work, being shared with enthusiasm. In Guatemala City there is a community presently dwelling in a conglomeration of shacks made of scrap wood, cardboard, sheet metal. This "box neighborhood" is situated on the edge of a municipal playground.

Across a new road are two neat lines of 1,123 new concrete block houses with shiny metal roofs, indoor plumbing, and electricity. Next month each family in that community will move across the way into a new home of its own. Those homes have been provided by all who have shared their means through the Presiding Bishop's Fund for World Relief.

I wish each of you could have stood amidst the 300 children plus parents of "scrap box city" with Ann and me and shared the experience of receiving flowers and cups of hot chocolate while fire

crackers were cheerfully exploded in honor of the occasion. Such experiences are worth sharing. They move one to tears of love and joy. Sharing becomes increasingly meaningful and stimulating to the mission of healing and healthy relations.

Since sharing is the necessity and purpose of Christian mission, somehow we must acquire and achieve better means of fulfilling good wishes. I wish we had funds immediately available for a good sound motion picture of the marvelous diversity of peoples and places among whom the mission of the Episcopal Church is at work. Many of the problems which occupy so much of this Church's attention might have their solutions discovered if all members of the Church could receive a clearer picture of the variety of faithful people directly working in the many different fields of the Church's mission in all sorts of places and conditions in this world. —John M. Allin

## Here's the main reason for buying life insurance

Happiness is knowing those you love are secure. And to help achieve that security, you buy life insurance. After all, it's the most sensible and affordable kind of protection for most families.

Happiness is also knowing someone has cared enough to plan ahead for your welfare—making sure special needs are met when the time comes.

See to it now that your life insurance is adequate to meet your family's needs and accomplish your objectives. Call or write us today!

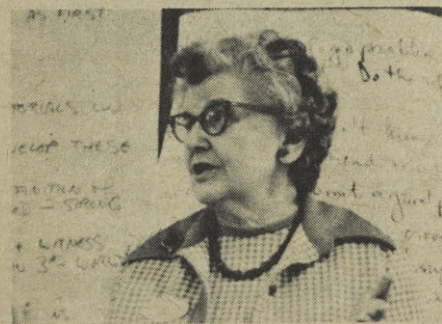
Call toll free 800-523-4810 (In Pennsylvania, 800-462-4950)

*An Interfaith Life Insurance Company For Religious Professionals*



**PRESBYTERIAN  
MINISTERS'  
FUND**

1809 Walnut Street Philadelphia, Pa. 19103



**HONORED:** Marion Bingley, who has served on the Episcopal Church Center staff since 1961, will retire after Easter as executive director of the Presiding Bishop's Fund for World Relief. The Fund's board honored Bingley, a youth worker and teacher before she came to the Church Center, at a dinner in New Orleans, La., in mid-February. A Vassar College graduate and a member of a number of National Council of Churches' committees, Bingley is married to the Rev. Howard O. Bingley, rector of St. John's, Staten Island, N.Y., who is also retiring. The couple has two daughters.





**CONSECRATED BISHOPS** for the Anglican Church of North America are, seated left to right, Peter F. Watterson, Robert S. Morse, James O. Mote, and C. Dale David Doren. Standing at left is Bishop Francisco J. Pagtakhan, secretary for missions and ecumenical affairs of the Philippine Independent Church, one of two consecrating bishops.

## Bishops consecrated *Continued from page 1*

David Doren of Ohio was consecrated first and designated Bishop of the Diocese of the Midwest. He acted as the third bishop in the subsequent consecrations of Robert S. Morse to be Bishop of the Diocese of Christ the King, Peter F. Watterson to be Bishop of the Diocese of the Southeastern United States, and James O. Mote to be Bishop of the Diocese of the Holy Trinity.

Mote's leadership is now being questioned. Twelve of the 19 priests who constitute Holy Trinity's standing committee met prior to the service and, in response to questions some congregations have raised, withdrew consents for all the Denver consecrations.

Previously, on January 7, a number of west coast parishes had met and drawn up a petition to become a western convocation of the Diocese of the Holy

Trinity. At that meeting they also elected Canon Albert DuBois, a former executive director of the American Church Union, to be bishop. The Rev. Clark Tea, a standing committee member, said the group was concerned about Mote's election and the haste with which the January 28 consecrations were planned.

When invitations to the consecrations were sent in the name of the Anglican Church of North America, Tea said Holy Trinity's standing committee became more concerned because it had not acted on the St. Louis Affirmation which called for the Church to be established.

The question of consents—which Episcopal canon law also requires—was taken care of in the January 28 service when someone held up envelopes and announced, "These are the consents."

As we went to press, a meeting was

scheduled for February 24 in Los Angeles to discuss Mote's relationship to the Anglican Church of North America, the Diocese of the Holy Trinity, and the possibility of a new west coast division.

Tea said at the moment he cannot see his parish (St. Christopher's, Boulder City, Nev.) or the Diocese of the Holy Trinity as being a part of the Anglican Church of North America. "My main problem is it won't be catholic. Without the recognition of the See of Canterbury it will be just another splinter group."

Another question plaguing Holy Trinity is: "Who's in charge?" Two days before the consecrations, clergy and laity at a synod meeting in Denver voted a temporary rule declaring themselves to be the standing committee and affirmed Mote's election—in effect, giving consents. But reportedly few of the people who had attended the earlier meeting at which consents were withdrawn were present in Denver that day.

Further confusing the situation was a telegram sent that evening by members of the original standing committee. It consented to Mote becoming a bishop of the Diocese of the Holy Trinity, but not for the Anglican Church of North America. Tea said he thought the telegram did not reverse the previous decision, but supported Mote personally.

Lorne Scofield, a designated spokesman for Holy Trinity, said in a telephone interview that the telegram did indeed reverse the previous decision and give consent to Mote's consecration but that

it did not give approval for the other three consecrations.

One distressed and angry observer said, "Some of us left PECUSA because we didn't like the politics. Now I feel we've gone from the frying pan into the fire."

He was upset about the relationship of the Fellowship of Concerned Churchmen, which originally called the St. Louis meeting at which the Anglican Church of North America was proposed. "Here are all these people telling us to get out of the Church, and they're still in PECUSA. If PECUSA itself had wanted to undo the whole thing, it couldn't have done better." Scofield confirmed that Fellowship leaders have not attended Holy Trinity synod meetings.

At the January 28 consecrations, the Rev. George Rutler of Rosemont, Pa., who himself has not left the Episcopal Church, compared the four bishops to Moses, saying they were called to lead their people away from the "wickedness" of Egypt to a "promised land." He said they were the "first Christians of a new age."

And in a press conference following the service the four bishops said they saw the need to proselytize Episcopalians whose "souls are in danger."

Not all members of the new group feel this way, however. "We have no intention of competing with the Episcopal Church," one said. "We found our reasons to leave. We're not trying to woo others out of the Church."

## Urban bishops, Church and City *Continued from page 1*

tion to devise and support overall urban strategy for the next decade. Such a coalition is included in an existing Venture in Mission proposal.

The Church and City Conference wants to expand membership and establish a network of regional chapters to include bishops, clergy, and laity. Funds, staff, and publication of a newsletter are part of its plan.

The bishops at their meeting heard reports on the 1977 urban hearings and plans for this year's hearings in Seattle, Wash.; Colon, Panama; and Washington, D.C. [The decision made at the meeting to hold an additional hearing in Port-au-Prince, Haiti, was later reversed because

of lack of planning time.]

The bishops also voted to support a request of the Ecumenical Coalition of Mahoning Valley (Ohio) for \$50,000 from national Church agencies, particularly the Presiding Bishop's Fund for World Relief. The money would aid a project centered in Youngstown, Ohio, where a study is underway of the feasibility of converting a closed steel plant into a community/worker-operated industrial facility. Economists and government officials see it as an important pilot project and welcome local and national Church participation.

—Barbara Rathell  
—Janette Pierce

## Not in communion *Continued from page 1*

Bishop Macario Ga repudiated his actions, saying he had not known of Pagtakhan's intention before the service and had not authorized it. The Philippine Independent Church is not a member of the Anglican Communion but is an independent body in the Wider Episcopal Fellowship.

Prior to the Denver service, Bishop Gray Temple of South Carolina expressed his concern to fellow Province IV bishops about Chambers' participation in the consecrations. Temple reports that others share his concern and the matter will be on the agenda at the regular Province IV bishops' meeting in March.



"Over the years **BISHOP HARE HOME** has produced many of the young men who have become leaders of the American Indian people. We think this an important part of our outreach and building for the future."

+ Walter H. Jones  
Bishop of South Dakota



• A close, family-like setting, Bishop Hare Mission Home provides Indian boys from all across America's Great Plains a Christ-centered alternative to vast government facilities, impersonal programs, and secularized value systems.

• Since 1929 the Episcopal Church has continued to offer this important service to American Indian families who ask to send their sons to Bishop Hare Mission Home.

• We are governed by a board of American Indians — themselves leaders in their churches.

• But our daily ministry to Indian boys requires the daily prayers and financial support of many people. Some of the Church's finest educational institutions have had to close in recent years! Will you help the young men of Bishop Hare Mission Home? Gifts or inquiries may be sent to: Box 168-B, Mission, South Dakota 57555.

### THE ORDER OF THE HOLY FAMILY

You only have one life to give...

Perhaps you should give it

As a Familian monk...

St. Andrew's Abbey  
2015 Glenarm Place  
P.O. Box 2169  
Denver, CO 80201

(303)  
623-7002



THE SOCIETY OF MARY is a Devotional Society of Catholics within The Protestant Episcopal Church in the United States. The Society traces its History in the Anglican Communion to the year 1880.

For more information, write Mr. Everett Courtland Martin National Secretary P.O. Box 656 Old Town Station Alexandria, Virginia 22313

Here's a source of energy you may have overlooked.



Put your next ad in the *Episcopalian* and harness the purchasing power of more than half a million attentive readers every month.

Write Leila S. Cooke Advertising manager the *Episcopalian* 1930 Chestnut Street Philadelphia, Pa. 19103 or phone 215-564-2010



## Jailed churchworkers freed

After more than 10 months Episcopal Church Center employees Maria Cueto and Raisa Nemikin are out of jail.

The two women were imprisoned in New York for contempt for refusing to answer a federal grand jury's questions. The jury is investigating Puerto Rican terrorist activities and the whereabouts of Carlos A. Torres, identified with the F.A.L.N., a group which has claimed responsibility for the 1975 bombing of Fraunces Tavern, during which four people were killed. The women were subpoenaed because Torres had once been a member of the Episcopal Church's National Commission on Hispanic Affairs, for which agency both women work.

Cueto and Nemikin, who said they had answered FBI agents' questions before they were subpoenaed, contended that to answer any questions before a grand jury would violate the confidentiality of their relationship as church workers with the Hispanic people they served.

While previous legal efforts to free the women had failed, an action brought early in December resulted in their release late in January. They could have been held for the life of the grand jury, which expires May 8, but Federal District Judge Robert L. Carter ruled that coercive incarceration to force the women to testify was not justified beyond six months.

Carter found no evidence to suggest the women were other than they appeared to be—"persons legitimately engaged in the work of their Church." He also found no evidence that they were involved in any criminal activity or belonged to the F.A.L.N.

In his 24-page decision, Carter said he felt the women were "clearly misguided" in their refusal to cooperate with the grand jury. He dismissed any arguments based on the religious freedom and confidentiality guarantees of the First Amendment but accepted the argument that the women were acting in good

### Coming up

- The Rev. Everett L. Fullam is the keynote speaker for the Episcopal Conference on Parish Renewal to be held March 2-4 at Truro Episcopal Church, Fairfax, Va. Open to all denominations, it costs \$5, single; \$10, family. For information: Truro Church, 10520 Main St., Fairfax, Va. 22030.

- "Interpreting the Faith" is the theme of 1978's Rome Summer School scheduled for June 23-July 5. The ecumenical program for continuing education, held at the Convent of the Trinita dei Monti in the center of Rome, is open to clergy and laity. For information: ROMESS, 15 Dover St., Canterbury, Kent, CT1 3HD, England.

- Dr. Hans Kung, Roman Catholic theologian, will speak at the Harry Emerson Fosdick Ecumenical Convocation on Preaching to be held October 16-19 at Riverside Church, New York City. Other speakers are also scheduled. The event costs \$25 (\$5 for seminary and university students). For information: Riverside Church, 490 Riverside Dr., New York, N.Y. 10027.

- Dr. A. Michael Ramsey, 100th Archbishop of Canterbury; Leon-Joseph Cardinal Suenens, Roman Catholic Archbishop of Malines-Brussels; and Dr. Martin Marty, a Lutheran and editor of *The Christian Century*, will speak at an ecumenical symposium at the Milwaukee, Wisc., Performing Arts Center on March 5. The event, sponsored by three Episcopal parishes, is open to the public.

faith in refusing to testify on grounds of religious convictions and commitments.

Although not accepting the religious argument, he noted that the support of various Episcopal bishops and the National Council of Churches—parties to various suits—lent credibility to the women's position. He also mentioned that Presiding Bishop John M. Allin had held frequent discussions with the U.S. attorney in an effort to have the women released.

At the December, 1977, Executive Council meeting some persons expressed dissatisfaction that Council did not act on a request from fellow Episcopalians to be a party to the suit that finally resulted in the women's freedom.

Allin said his office did not participate because review of the case by church lawyers might have delayed the hearing.



Maria Cueto and Raisa Nemikin after their release.

Proponents of the Church's participation contended the value of such support would have outweighed a few hours' delay. Allin said Episcopal Church participation in the National Council of Churches, a party to the suit, was sufficient Episcopal representation.

The two women's job status—officially listed as "on leave of absence"—is unclear. A statement released by the Presiding Bishop at the time Cueto and Nemikin were freed said he was pleased with the action, but it did not mention the job situation. —Janette Pierce

## Make a miracle.

Joanne and David Brownlee did. They took a desperate child and gave that child hope.

Her name is Cintia.

Even though she lives very far away, she lives close to the Brownlees' hearts.

When Cintia was born, her parents already had eight children. They lived in a two-room hut exposed to the scorching sun and the drenching rains.

Cintia's mother works hard washing clothes, but the little money she earns just isn't enough to feed and clothe her family.

Until the Brownlees came into her life, Cintia had no hope.

Now she has food to eat and clothes to wear. Medical care. And a chance to go to school. Because the Brownlees sponsor her through the Christian Children's Fund.

It costs them \$15 a month, but it helps give Cintia so much.

You can make a miracle.

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 informa-



tion, 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.

You can give a desperate child hopes and dreams.

And that's a miracle.



### For the love of a hungry child.

Dr. Verent J. Mills  
CHRISTIAN CHILDREN'S FUND, Inc., Box 26511, Richmond, Va. 23261 **PEPN30**

I wish to sponsor a ☐ boy ☐ girl. ☐ Choose any child who needs help.

Please send my information package today.

☐ I want to learn more about the child assigned to me. If I accept the child, I'll send my first sponsorship payment of \$15 within 10 days. Or I'll return the photograph and other material so you can ask someone else to help.

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

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

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Member of American Council of Voluntary Agencies for Foreign Service, Inc.  
Gifts are tax deductible. Canadians: Write 1407 Yonge St., Toronto, Ontario M4T 1Y8.  
Statement of income and expenses available on request.

**Christian Children's Fund, Inc.**



Eastertide is an appropriate time to examine church life in small communities for here, through dedication and coalition building, Episcopalians are living out their own resurrection experiences.

Coalition 16 in East Carolina helps fading parishes; in Muskogee, Oklahoma, high school dropouts get aid; in the Rio Grande, a mobile ministry goes to the people; and in Kenya the Church in Central Africa overcomes great odds.

## In East Carolina cooperation gives small churches a boost

The problem of ministering to mission congregations troubled by isolation and declining communicant strength and discouraged by lack of a clergyman or the brief tenure of clergy assigned to them is not peculiar to the Diocese of East Carolina. What is distinctive in this coastal North Carolina diocese is the success it is having in solving the problem.

The solution is called Coalition 16, a team ministry to a group of small mission congregations scattered over some



**Ruth Woodley, St. Andrew's**  
"Coalition 16 has given us a sense of security... and lots more."

1,000 square miles in the northern part of the diocese.

As its name suggests, the Coalition originally consisted of 16 churches. Last fall, however, a group of 17 Episcopalians in Fairfield, N.C., insisted they, too, were "a church." All Saints' Church, Fairfield, closed for over seven years, was reopened in December, 1977, as Coalition 16's 17th member.

The Ven. Webster L. Simons, Jr., Archdeacon of Coalition 16 since it began in July, 1976, welcomes this newest addition to his expansive parish. "After all, the Church's purpose is to provide the living-out of the Gospel in a community, not to make itself valid by numbers of people and the amount of money it contributes to the diocese," he says.

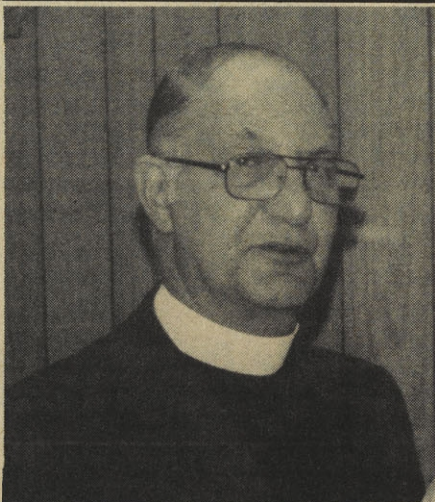
Simons—whose rural ministry experience came 20 years ago in a cure of four small churches in Virginia—is the chief pastor, trainer, and coordinator on the team. His full-time associates are the Rev. Charles Shulhafer, whose ministry from New Jersey to Texas has been devoted largely to missions and small parishes,

and the Rev. Wendy Raynor, a trained Christian education specialist who in April, 1977, became the first woman ordained priest in North Carolina.

The plan for this team ministry was born in meetings of the 19-member Mission Study Task Force which Bishop Hunley Elebash appointed at East Carolina's 1975 diocesan convention. In his convention address that year, Elebash admitted East Carolina's mission program was probably too expensive and paternalistic, breeding an attitude among mission congregations of "let the diocese do it." He also suggested it "put too high an importance on the ordained ministry, assuming... Christ will not come to two or three unless one of the two or three is ordained in the Episcopal Church."

Simons attributes part of Coalition 16's initial success to the preparatory work done by the task force headed by the Rev. Edward Sharp, New Bern, and to the missions' geographical concentration. The churches fall roughly into a 50-mile radius around Edenton, N.C., site of the Coalition 16 office and home for two of the three full-time clergy.

One task force member—Charles Griffin of Woodville, N.C., treasurer of his own small congregation and now treasurer of Coalition 16—had served on a similar diocesan commission 15 years earlier. "We had to close five churches in the diocese that time," he recalls. "That was



**Charles Shulhafer, team minister**  
"We couldn't do it without lay ministers."

negative. This was a positive plan. We weren't trying to close any doors."

The \$66,000 plan the task force presented to the convention called for use of retired clergy, seminarians, and summer interns and for lay members of the mission congregations to be decision makers, worship leaders, teachers, and pastors. "This will be ministry in a func-

tional way, where clergy and laypeople share the many aspects of ministry," the Rev. Robert Holt, now of Jacksonville, N.C., told the convention.

The slim 1976 East Carolina budget and foundation money provided only \$37,000 of the \$66,000 for 1976 so congregations made pledges ranging from \$3,000 to \$3 per communicant. Simons recalls that many parishioners responded because they themselves had been nurtured in rural churches.

And most exciting for the member churches of Coalition 16 was "having first-class service on Sundays." One mission—St. George's, Lake Landing—had not had a Sunday service in 13 months. The men of Galilee Church, Lake Phelps, gave their church a fresh coat of paint to prepare for the mission's first Sunday service as part of Coalition 16.

Simons, who's served eight years as chairman of East Carolina's liturgical commission, is convinced it's important



**Wendy Raynor, team minister**  
"I've done most of my spiritual growing in small churches."

to keep "a liturgical church open and active in each community" so one of his goals has been to have an Episcopal service every Sunday in each of the 15 communities with Coalition congregations. Nine of the 15 communities now have a service every Sunday of the month; all the others have at least two services a month. In November, 1977, 50 services were held within the Coalition.

For the first time in its history, for instance, the 35 members of St. Andrew's, Columbia, have four services a month, two of these Communion services. Even when baptized members numbered 75 some 40 years ago, the church had services only one Sunday a month.

Parishioners of St. Thomas', Bath—the oldest Episcopal church in the state—used to feel lucky to have Holy Communion once a month. Now the congregation celebrates the Eucharist at least twice a month. "And we don't feel we're being squeezed into someone's schedule," explains Alethia Anderson, St. Thomas' treasurer. "We really feel we're important!"

St. Peter's in Sunbury—just a few miles south of the North Carolina-Virginia border—is having four services a month for the first time in its history and averaging 10 people at a service. Two years ago the mission had four members; today, 18. "Our family outnumbered the church members when we got here," laughs Vicki Knight, wife of a research chemist and mother of three preschoolers.

The Knights, who had never been reg-

ular churchgoers, and two other young adults were confirmed last July. They joined the Episcopal Church, they say, partly because they sensed Coalition 16 was "a progressive thing" and because they thought they were needed.

"And even though only four of us were to be confirmed," Vicki Knight



**Webster Simons, team minister**  
"We mustn't forget, the rural churches provided the people for the cities."

says, "everyone came to the classes, even those who had been Episcopalians all their lives. We developed the feeling we were part of a big, extended family."

Lay readers and non-parochial and retired clergy are vital in providing these services. Simons regularly utilizes four retired priests and 35 lay readers, both men and women, 12 of whom are from Coalition 16 congregations.

Simons and his colleagues hope Coalition members will gradually see themselves as "being a celebrating and serving part of the Body of Christ." To this end, at the 1977 diocesan convention the bishop installed Coalition 16's clergy, lay readers, and some 60 representatives of Coalition churches in their "new ministries," and the entire convention participated.

"Such recognition from the diocese has given these small churches a new sense of worth and a feeling that they are part of a larger body," Simons maintains.

And the bishops help, too. In less than a year and a half, Elebash has confirmed in eight of the missions, and Bishop Thomas Wright, retired of East Carolina, has confirmed in another. Elebash's October visitation to St. John the Evangelist Church, Edenton—a black congregation of some 30 members—was the first such visit in more than 11 years; the July visitation to St. Peter's, Sunbury, the first in 21 years.

Within the Coalition a series of Patronal Saints celebrations for members of all the churches helps reinforce the sense of belonging to a larger body. On St. Luke's Day, for example, St. Luke's, Roper, hosted a healing service and celebration of the Holy Communion. St. Andrew's Church, Columbia, held an Advent service on St. Andrew's Day. During the Christmas season Christ Church, Creswell, hosted a service of carols and lessons followed by a potluck supper.

The "Coalition Communique"—a monthly newsletter filled with personal items, church activities, and Coalition business—goes to every Coalition family



and seems to be helping the widely-scattered Episcopalians stay in touch.

Coalition 16 also offers liturgical resources, including altar guild workshops, conferences on church music, and acolyte training sessions.

"It seems we're more willing to travel than we used to be," says Elizabeth Balance of Engelhard, N.C., a member of St. George's, Lake Landing, the most remote location in the Coalition. "They [the staff] have a knack for keeping us busy!"

The fact that Coalition 16 is utilizing the talents and gifts of Episcopalians across the diocese also seems to contribute to its members' growing sense of belonging. The vestry of St. Mary's, Kinston, a substantial parish in the center of the diocese, commissioned its organist, William Brame, to examine each of the Coalition churches' organs and make recommendations for maintenance and repair. Peggy Russell, also of St. Mary's, led an altar guild workshop and continues as a resource. Organist Hugh Dial, Jr., of St. Paul's, Edenton, led a music conference and is planning area meetings on music to be used with services in *The Proposed Book of Common Prayer*.

While encouraging a sense of the larger church family, Coalition 16 also allows each congregation a high degree of autonomy. Each church, for example, maintains its own three-pronged budget: maintenance and local program, Coalition 16 ministry, and the diocese.

The fact that churches with just a handful of members make financial commitments to the diocese is a way of saying, "We're not charity cases," Simons contends. And no longer does any church receive a direct grant from the diocese. Financial aid comes indirectly through diocesan underwriting of about two-thirds of the cost of operating the Coalition.

Each of the churches retains its own vestry. At the same time, two members of each church are entitled to seats on the Advisory Council which meets once every quarter for dinner, friendship, and business. Its chairperson is roughly analogous to a senior warden. A treasurer

*Continued on page 12*



MOTHERS AND CHILDREN together come to Grace Church where the mothers study and the children receive loving care.

## Muskogee's Grace offers second chance

From the depths of despair a woman clutches the hand of education. Her husband is an alcoholic; he beats her intermittently, demeans her regularly.

She sticks her chin out and enrolls in the high school equivalency class at Grace Episcopal Church, Muskogee, Okla. A few years later she's undertaking nurses' training at an Oklahoma college. She has left her husband. The horizon brightens as she gains confidence to take command of her life.

Her hardships are an extreme among women who undertake daytime classes at Grace. Most, however, have some sort of problem—marital, health, financial, family, or a combination of these.

Many drop out before taking the General Educational Development (GED) test, offering the equivalent of a diploma. Some return and try again. When they pass the GED, they pass a milestone.

The successful student rarely returns to the bare existence from which she came. Most enter health vocations, such as the woman who packed her five children to Oklahoma State University to obtain a bachelor's degree and became a dietitian. Most head for college or vocational training. Law enforcement, accounting, and other fields attract the new scholars.

One of the shining lights of the six-year-old program is a woman who heads

the laboratory in a rural Oklahoma hospital. Another woman, who left public school and married at age 16, enrolled at Grace a dozen years afterward; she wants to become a writer.

"As many as 40 people a year graduate," teacher Virginia Lipotich says. She started a few years ago as a volunteer teacher and is now paid partly by the parish and partly by Muskogee's Board of Education. Another teacher, Pam Low, works with students on speech and English.

Parishioners assist with teaching duties, provide a licensed children's day care center, and bus students and their children morning and noon for the town of 40,000 situated between Tulsa, Okla., and Port Smith, Ark., has no public transportation.

The program is healthy for this "Edwardian" parish of proper, upstanding Christians, the Rev. Edwin Hoover says. It has involved the parish, the oldest in Oklahoma, with facets of life of which many of its members were hardly aware. Many of the students come from shattered homes and crushing poverty.

"To my knowledge, this is by far the most effective and far-reaching social action program in any parish in the Episcopal Church," Hoover says. "Dispirited and demoralized people find in this program a way to new life and new hope."

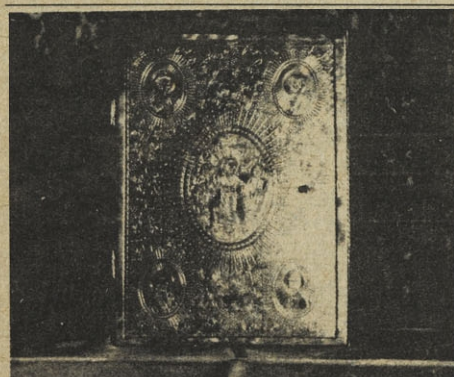
Management of the program has meshed the church with an outside entity—government. Rules for the day care center required a few minor changes in the building for safety purposes. Snacks the children receive must meet the approving eyes of state authorities.

Welfare department spokesmen hail its success. Bernice Thompson, administrator for the department in Muskogee, calls it "one of the most successful programs in Muskogee for our clients."

Women with children tugging at their hands, grandmothers, and a few men come to the church weekday mornings. Men are more likely to pursue GED studies elsewhere, at night after work.

Working in the parish education wing, students first master skills presented in workbooks on English, spelling, math, and beginning algebra. When those are mastered, they start on science, government, and social studies books and take the GED test at a local vocational school. The state department of education awards certificates of success.

Women who graduate have gained control of their lives. Perhaps for the first time they have succeeded in reaching a goal they have set for themselves. They move from being burdens to themselves, their families, and society and become free, confident of success and an important role in society. —Ray Crow



### GOSPEL BOOKS

Gold-plated, imported from Greece. Complete RSV text of the Four Gospels. \$275.

The Tradition Books  
Box 9351  
Winter Haven  
FL 33880

### Free Booklet on Wills

This free booklet, published by The Episcopal Church Foundation, tells you how to evaluate gifts in relation to the latest Federal tax laws — how to make Uncle Sam your partner in giving — how benefits to you as donor can be substantial. Just tear out this message and mail with your name and address to THE EPISCOPAL CHURCH FOUNDATION, Dept. EP-378, 815 Second Ave., New York, N.Y. 10017.

## Episcopal Eucharistic Lectionary

NOW IN ITS FOURTH PRINTING!

Bound Lectionary is complete (Yearly Cycles A, B and C) - Contains traditional and contemporary Collects; Propers for all Sundays, Principal Feast Days and Holy Days; Listing of appointed Psalms; Revised Standard Version text.

Professionally printed in either stitch bound or spiral bound editions. Over 300 pages in easy-to-read type. Currently being used in over 45% of parishes.

### ORDER NOW

Stitch-bound Edition ... \$6.00  
Spiral Edition ..... \$8.00

Include Payment with Order.  
Shipped Prepaid.

Episcopal Eucharistic Lectionary  
St. Mark's Church  
2040 Westridge  
Wichita, Kansas 67203

Quantity prices and brochure available on request.

### THE WITNESS

*Because we're Independent . . .*

You will read fresh ideas about controversial subjects in **THE WITNESS** that many other journals are not able to deal with, such as:

- Gays in the Church
- The Episcopal Church Leadership Crisis
- Grand Jury Abuse
- Women's Ordination and Clergy Deployment
- The Politics of Church Finances

Write for a free copy, or subscribe today and get one issue FREE:

THE WITNESS  
BOX 359  
AMBLER, PA. 19002

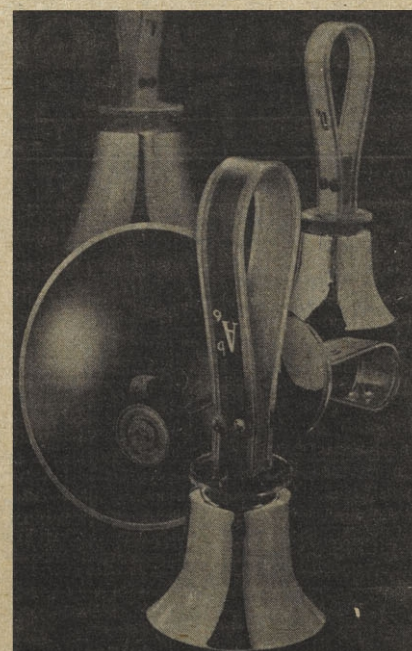
☐ Enclosed is \$9 for 13 issues of **THE WITNESS** (\$6.75 for students or those over 65).

☐ Send me a free copy. I may subscribe later.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



Malmark Handbells  
*the mark of tonal excellence*



For full information write or call  
MALMARK, INC.  
Suite Fourteen  
One Hundred Doyle Street  
Doylestown, Pa. 18901  
(215) 345-9343



# This Rio Grande ministry takes the Church where the people are

People in rural areas are far more in tune with their environment and open to change than people think, the Rev. Robert Burton says. "While big churches are concerned over Prayer Book revision and women in the priesthood, the rural church is looking toward evangelism and worship."

Burton is in a position to judge. Since 1974 he has conducted the Trans Pecos/Big Bend Ministry in the vast ranching area of the Diocese of the Rio Grande. He has logged more than 75,000 miles in a goose-neck trailer, holding services, calling himself "The Holy Roller" on the CB, and bringing people together.

His ministry moved into a second phase when he sold the trailer. People began meeting in each other's homes for Communion, and another priest, the Rev. Philip West, and four deacons ordained under Canon 8 joined the effort. The ministry now has 200 communicants, and Burton travels by car with books and Communion essentials in a footlocker.

Of the Canon 8 ordinands, Burton says, "These are spiritual leaders who work among their own people. It's the old concept of people being raised in the local congregation and then ministering to that congregation."

Services in the 30,000 square miles the Trans Pecos/Big Bend Ministry covers are varied and often informal: Communion around picnic tables at a state park followed by a Texas-style barbecue, including pinto beans, chili tortillas, and homemade bread. Sometimes the collection plate is a cowboy hat, and sometimes people bring their horses to church so they can ride after the service.

The ministry—originally begun with a United Thank Offering grant and money



**THE INSIDE OF THE TRAILER, top, was soon too small. Now services are often held outside. Above, Bishop Richard Trelease (left), the Rev. Fred Eastman (second from left), and the Rev. Robert Burton (right) participate in a baptism.**

from the Women of St. Clement's Church, El Paso, Texas—is now budgeted for \$17,000, and Burton plans to be self-sufficient by 1979.

Burton, recently appointed archdeacon by Rio Grande Bishop Richard Trelease, considers mission-evangelism and self-support as his goals and has made some progress toward them. Although

one church has been a mission for 86 years, he believes two churches in the area may become self-supporting this year.

Burton thinks the Church must knock on every door. "We have looked at ourselves, in house, long enough, and it is time to get on with other things."

—Ellen Thompson

A BORDER MINISTRY in Vermont, New Hampshire, and Quebec gained impetus last year with Robert Bryan's ordination to the diaconate. Bryan, a meat cutter, was ordained after he passed the necessary canonical examination and is now in charge of St. Paul's, Canaan, Vt., and licensed to officiate at St. Stephen's, Colebrook, N.H., and All Saints', Hereford, Quebec. Bryan's ordination is part of Episcopal Church efforts to make small community churches independent. The Border Ministry is served by an administrative team of ordained and lay persons, including Maude Howe of All Saints' and William Whittaker of St. Stephen's who have charge of church school and youth groups; Gretchen Bryan and Nadia McComiskey of St. Paul's and Joan Shatney of St. Stephen's who coordinate services and building use; and Robert Lee and Virginia Carr of St. Paul's who are in charge of preaching.

## Coming up in April

### The Rural Church, Part II

- A guided tour of APSO land
- An interview with Bob Greene of the Resource Center for Small Churches
- Sociologist David Ruesink talks about "town and country" ministry
- Portraits of rural ministers
- A resource listing

**WATCH FOR a Festival on Religion and Rural Life, scheduled for July 31-August 3 in Indianapolis, Ind.** An ecumenical celebration, its leaders are experts in rural development and come from a broad spectrum of professions. For information write to Dr. Kennon Callahan, Box 1856, Decatur, Ga. 30030.

## How would you like to enjoy some of the best years of your life?

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.

There will be a beauty parlor, barber shop, dining room, library, auditorium, craft rooms, self-service laundry, gift shop and a variety of lounges. A low monthly service charge includes all your meals, building maintenance, round-the-clock security, help in cleaning your residence, linen service, and medical help if needed 24-hours-a-day. There will even be a health care center for your use if you should ever need it.

Now is the time to investigate the opportunities of retirement living at Cathedral Village. Get the facts today while there's still a complete choice of accommodations—from spacious two bedroom units to attractive studios, available at various entrance fees. Isn't it time you do something for yourself for a change?



**Cathedral Village Inc.**

8600 Ridge Avenue, Philadelphia, Pennsylvania 19128  
Telephone: (215) 487-1450

A nonprofit retirement community responsible to the Episcopal Diocese of Pennsylvania

# CROCHET World

\*FOR ALL THOSE WITH CROCHET IN THEIR HEARTS

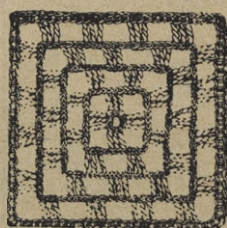
OVER 100 CROCHET PATTERNS DURING THE YEAR  
LESS THAN 4¢ PER PATTERN

Each issue **BURSTING** with **CROCHET DELIGHTS!**



- |                               |                      |   |
|-------------------------------|----------------------|---|
| • Crochet Contests            | • Crochet News       | • Handy digest size. Easy to take along with you! |
| • Crochet Exchanges           | • Crochet Patterns   | • Published Bimonthly!                            |
| • Crochet Gossip              | • Crochet Designs    | • All new for 1978!                               |
| • Antique Crochet Patterns    | • Crochet Photos     | • For all beginner or advanced crochet fans!      |
| • Crochet Information         | • Crochet Articles   |   |
| • Lovely cover in full color! | • Crochet Columnists |   |

**JUST \$3.50 per year! 3 years \$9.00**



**your money BACK if the first issue doesn't thrill you beyond words!**

### CROCHET WORLD

Box 337BH Seabrook, N.H. 03874

- ☐ 1 year \$3.50 ☐ 3 yrs. \$9.00  
☐ 1 yr. Canada \$4.50 ☐ 3 yrs. Canada \$12.00

Please print name & address clearly.

NAME .....

ADDRESS .....

CITY ..... STATE ..... ZIP .....

Please allow 45 to 60 days to receive 1st issue.



# Kenya: To build a church, first scare away the animals

Left fatherless as a child, the youngest of a large and illiterate family, the boy was forbidden by his mother to attend school because she needed him to herd the goats. He made a bargain with her: he would do his daily chores in the early afternoon if she would allow him to go to school in the morning.

For seven years—from age 11 to 18—he arose daily at 4 a.m. to do his homework and then ran 10 miles in the tropical darkness to school, returning after midday to help his mother. Today, in his 30's, he is a well-qualified priest with an Australian theological college education to his credit.

Such stories of determination, dedication, and victory against great odds abound in the annals of the life of the Church in Africa. This story took place in the Province of Kenya, a vast region which 10 years ago was all one diocese and now has seven dioceses and bishops.

One of the bishops, David Gitari, 40, was the clear choice of the people, a "favorite son." His father was an evangelist in what became the center of his new diocese, Mount Kenya East, geographically the largest diocese in Kenya.

Gitari asked for help from CORAT (the Christian Organisations Research and Advisory Trust) of Africa, which the U.S. Episcopal Church helps support, to tackle the formidable work of creating an organization to cope with the immense task of ministering to his vast diocese with his small workforce of 35 underpaid clergy.

The leader of the first four CORAT teams attended a confirmation service with the bishop. Just under 200 people—some of them too old to kneel, a number of married couples, and a host of young people—were confirmed in a simple, two-hour service. Some 500 communicants participated in the Holy Communion, and the entire congregation of about 1,000 overflowed into the forecourt outside.

Nor are these figures unusual. At one service the bishop confirmed 700. Parish records show a similar pattern all over the diocese with large numbers of infant and adult baptisms and couples—on one occasion over 60—who had been married by traditional rites now coming forward for Christian marriage.

The diocese has about 20 centers, called parishes, composed of as many as 10 or 12 congregations or churches. Very few parishes have more than one clergyman; most congregations are in the charge of an evangelist or lay helper. Clergy and lay workers alike are poorly paid, and few can afford to stay with their families, who usually live between 10 and 50 miles away on the family land-plot (or *shamba*) which provides basic food and shelter for the wife and children and security for old age. Yet the clergy's resourcefulness and dedication is remarkable.

Many localities have built new stone churches, but the people are equally concerned that the Church should reach out through evangelistic effort, social caring, community health work, and rural development to the more needy and underprivileged. Some of the poor and unevangelized parts of the diocese are designated missionary areas and are the special responsibility of a vigorous Diocesan Missionary Association under Gitari's leadership.

In one remote parish, the first clergyman of the local nomadic tribe has recently been ordained in the face of much family opposition and is moving about among his people with camels for transport.

In another parish, the local people had petitioned the bishop to build a church and school for them. He replied that he could only do so on a partnership basis: they must match any help he could provide with their own self-help. This included their cutting a nine-mile track through the bush to enable supply trucks to reach them, providing their own poles from the nearby forest, and carrying corrugated iron sheets from the

nearest lorry track.

Three weeks after the bishop laid down his conditions, the track had been cut, the wooden frame for the church-school had been erected, and the iron sheets had been carried nine miles on the heads of the young men of the district. Their only complaint was that to cut the poles without molestation, they had had to muster the entire community to scare away the wild animals in the forests.

When the bishop and a party of representatives from CORAT and the Diocesan Missionary Association visited the area, they took a supply of second-hand clothes for destitute and naked children, whom the bishop personally clothed.

The sacrifice and dedication in Africa can be partly ascribed to the conditions being right. The priorities of the Church there are Christ-centered, Holy Spirit-

guided, prayer-oriented, Bible-based, socially concerned, and evangelically zealous. Gitari—and others—are personally leading their people in pioneering the unevangelized areas.

The Christian people of Africa realize that underlying all their evangelistic and social outreach, all their fellowship and teaching, they must build a soundly-based ministry—ordained and lay—and a well-ordered structure to set their work on lasting foundations.

Thus in Africa the conditions in which the early Church grew are being reproduced. "They continued steadily learning the teaching of the Apostles and joined in their fellowship in the breaking of bread and in prayer. . . and every day the Lord added to their number those who were finding salvation."

—G. Stuart Snell

Executive Vice-chairman, CORAT

If you are a lay person serving your church  
beyond membership alone...you now can have

## MAXIMUM LIFE INSURANCE PROTECTION WHEN YOU NEED IT MOST AT A COST YOU CAN AFFORD

Church Life's Active Layworkers Protector Plan is available only to Episcopalians who are performing some active service for their church in addition to membership. A unique low-cost plan, the Active Layworkers Protector provides insurance protection during those years when financial and family responsibilities are greatest. Premiums are set at an absolute minimum to permit anyone who is eligible to purchase maximum protection well within even the most modest family budget. Any active layworker up to age 60 (whether paid or volunteer) may apply for this insurance.

The premium is only \$20 per quarter for everyone — the amount of coverage depends on age; for example: \$33,803 at age 30, \$28,685 at age 35.

For a young person, the Active Layworkers Plan offers an excellent opportunity to begin estate building today. For the family breadwinner, it provides an exceptionally large amount of coverage during the years when protection needs are greatest.

Use the coupon below to receive additional information by mail.



### CHURCH LIFE INSURANCE CORPORATION

A Contributing Affiliate of The Church Pension Fund  
of the Episcopal Church

800 Second Avenue, New York, N. Y. 10017  
Area Code 212-661-6700

Church Life Insurance Corporation  
800 Second Avenue, New York, N. Y. 10017

Please send me further information about the Active Layworkers Protector Policy.

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Date of birth: \_\_\_\_\_ I serve the Church in the following capacity: \_\_\_\_\_

Name of Church \_\_\_\_\_

Policy Form #520



# Cooperation in East Carolina

Continued from page 9

handles Coalition 16 money and a clerk the Council's records and reports. The Advisory Council, for example, determined that *The Proposed Book of Common Prayer* would be used in all congregations and the way it would be introduced.

The three full-time clergy came to Coalition 16 as experienced ministers, forming an entirely new team. None had been serving in that mission field prior to the Coalition. Simons believes this has contributed to Coalition 16's acceptance.

Each of the clergy has a specialty, but each also participates in the full scope of ministry. The staff meets twice a week in the Edenton office to plan and to talk with one another: ministering to Episcopalians scattered across 13 counties requires considerable travel and coordination. Simons traveled 6,000 miles in his first two months on the job. Shulhafer regularly visits 18 institutions in a 75-mile radius around Edenton.

At first the task of making home visits over such a large territory seemed overwhelming. Shulhafer, whose primary responsibility is pastoral care, finally developed a plan whereby each of the three clergy accepts the responsibility for home calling in one of three Coalition areas—central, northern, or southern—for two weeks at a time on a rotating basis.

Raynor divides her time between pastoral visitation and the Christian education programs, her specialty. Simons divides his time between pastoral calling and administrative duties for the entire Coalition. Shulhafer is free, however, to give almost full-time pastoral care in his area. This assures each area a concentrated pastoral contact two weeks out of every six.

Most of the 15 communities have a "contact person" who notifies the clergy about crises. And while each of the three clergy has specific responsibilities, members of the Coalition churches know they are welcome to call on their choice of clergy for pastoral help. "We can call the office, and in less than an hour a clergyman will be here," explains Joe John Anderson, senior warden of St. Thomas', Bath.

"Everybody feels close to our clergy," says Ruth Woodley, for 41 years a member of St. Andrew's, Columbia, and now secretary of the Advisory Council.

"With three clergy I feel we have more attention than we did when we were one of five or six churches being served by one clergyman," adds Elizabeth Balance of St. George's, Lake Landing.

Besides pastoral care, the churches of Coalition 16 seem to have more resources for personal devotion, church management, and Christian education than ever before. Under Raynor's supervision, confirmation classes ranging in size from one member to nine have been held in nine churches.

Two churches now have continuing Bible studies, and two have small Sunday schools. Raynor is leading "Journey in Faith" groups in still two more congregations and studies for several women's groups.

Simons finds himself in a position to evaluate Coalition 16 now that he has completed a two-phase project for the Leadership Academy for New Directions (LAND), an advanced professional training course for clergy and laypersons who are coordinators and supervisors for programs involving more than one congregation, particularly small congregations.

Of 12 such projects represented in the 1977 LAND class—which met in Kansas City last January and in October at the Franciscan Renewal Center in Scottsdale, Ariz.—Coalition 16 was the only team ministry of its kind. "I came away feeling affirmed," Simons reports.

The members of Coalition 16 congregations continue to evaluate the benefits and drawbacks of the team ministry as well as their roles in it. Last fall, for example, six members of Coalition churches discovered new ministries as worship leaders by going through lay reader training and being licensed for that function.

Shulhafer does not believe Coalition 16 would have been successful 20 years ago—before lay ministry became a popular concept.

The churchwomen of St. Thomas', Bath, feel they have a ministry to other women in their community through their churchwomen's program.

Several congregations, however, have not opened up to the idea of women priests. In these churches Raynor does not yet perform sacramental functions.

In two churches Coalition 16 in general seems to have only reluctant support. One of these is the only congregation

with a resident clergyman at the time Coalition 16 began.

"Most members of St. Mary's, Gatesville, feel Coalition 16 is like *The Proposed Book of Common Prayer*—we've got to accept it," explains Lucy Winslow. The Gatesville Episcopalians still miss having a clergyman living in town.

But Lucy and her husband Elton are two of the Coalition's newest lay readers, and both regularly attend Advisory Council meetings. "We're in favor of [the Coalition], probably because it's helping so many other churches," they say.

The members of East Carolina's 1977 executive council considered Coalition 16 a success—so much so that they gave full funding of Coalition 16 one of the four highest priorities in the 1978 budget. Nothing has come along in the last two years—either inside the diocese or out—which has captured the imagination and loyalty of East Carolinians in quite the same way.

—Janis Wootten



SHARING A HAPPY moment in Elk Rapids, Mich., are the Rev. Messrs. Jonathan B. Coffey, Sr. and Jr., after the latter's ordination at St. Paul's. The new priest is vicar of two missions in Northern Michigan, and his father is rector of All Souls', Miami Beach, Fla.

## Five Summer Courses at

### The Church Divinity School of the Pacific

Berkeley, California

June 26-July 7

#### The Gospel of Mark

A two-week intensive course taught by Professors Edward Hobbs and Donn Morgan of C.D.S.P.

July 10-14

#### Music in Liturgy

A workshop for musicians and clergy on how to use the Proposed Book of Common Prayer with its new musical settings. Professors Norman Mealy of C.D.S.P. and William Petersen of Nashotah House, with David Forbes, John Fenstermaker, Peter Hallock and Marilyn Kaiser.

July 17-21

#### The Theology of Human Sexuality

Human Sexuality and Creation. Homosexuality and the Church's Discipline. Heterosexuality and Holy Matrimony. Professors Shunji Nishi of C.D.S.P. and Marianne Micks of Virginia Theological Seminary.

July 24-28

#### Theology in the Parish

A parish simulation with theological reflection, taught and led by the combined faculties of C.D.S.P. and the Berkeley Center for Human Interaction.

July 31-August 4

#### An Update in Christian Education

Theory and practice on how people learn, planning curricula, etc. Jack Hilyard, Diocese of Oregon, Mary Ann Seward, Diocese of Spokane, Lynn Young, Diocese of Olympia.

For further information write the

Director of Continuing Education

2451 Ridge Road  
Berkeley, CA 94709

## Education Guide

### SUMMER CAMPS

#### Camp CHOCONUT

Friendsville, Pennsylvania

Fifty Boys, 9-14. For the active boy who is not so much interested in organized competitive team sports as he is in his own camp interests. For the boy who wants to be self-reliant, and who enjoys rustic living with the accent on outdoor activities and learning new skills; campcraft, natural science, carpentry, bicycling, care of farm animals, and many group games. High counselor ratio, good food, a private natural lake for swimming, canoeing and fishing, a variety of projects to choose from, and eight hundred acres of camp land in Pennsylvania's Endless Mountains near the New York border. ACA accredited.

S. HAMILL HORNE  
BOX 33E, GLADWYNE, PENNSYLVANIA 19035  
Telephone Midway 9-3548

### SCHOOLS FOR BOYS

#### THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys whose natural mother and father are no longer living together. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12. Tuition, room and board \$800.00 per year. Learn to study, work and play on a 1700 acre campus.

25 miles west of Philadelphia

Write Headmaster

BOX 5, PAOLI, PA. 19301.

### SPECIAL BOYS SCHOOL

#### san pablo IN ARIZONA

Residential Treatment for young men 15 - 19.

A comprehensive, disciplined group-living environment offering social adjustment, academic achievement and emotional growth. Diagnostic and individual therapy. Episcopal. Approved J.C.A.H. Brochure: Lowell E. Andrews. P.O. Box 10526/Phoenix, Az. 85064

### COEDUCATIONAL SCHOOLS

#### The Bishop's Schools in La Jolla, California

Founded in 1909.

For boys and girls grades, 7-12. Residential for girls; coeducational day school. Preparation for college & responsible citizenship. Broad academic, spiritual & athletic curriculum. Fully accredited/small classes. Episcopal Diocese affiliation. Admission based on merit only. Beautiful campus near ocean.

An environment for excellence

Director of Admissions, The Bishop's Schools, Dept. C, P.O. Box 1948, La Jolla, California 92038. (714) 459-4021

### SCHOOLS FOR GIRLS

#### Margaret Hall

A small boarding school for girls in Kentucky's Bluegrass region. Riding, fine arts. Emphasis on developing essential academic skills. Recent trips include Spain, New York, Washington, D.C. Grades 9-12. College prep and general diplomas. Founded 1898. Write:

The Rev. Colley W. Bell, Jr., Headmaster  
Box K, Versailles, Ky. 40383

### HOME STUDY PROGRAM

#### TRAIN WITH CONFIDENCE

If you cannot go away to a resident school enroll in a HOME STUDY course, and earn your diploma or degree from a school which has been approved by the Department of Education and is affiliated with the Florida Association of Community Colleges. Write for catalog E10.

AMERICAN BIBLE COLLEGE  
Pineland, Florida 33945

### SUMMER SAILING CAMPS

Two types of one-week camps for boys 12 years and up, in the Chesapeake Bay area, during June and July. A learn-to-sail camp, and a cruise-camp. Adult and family programs under development. Write: Rev. John B. Kelley, Christchurch, Virginia 23031

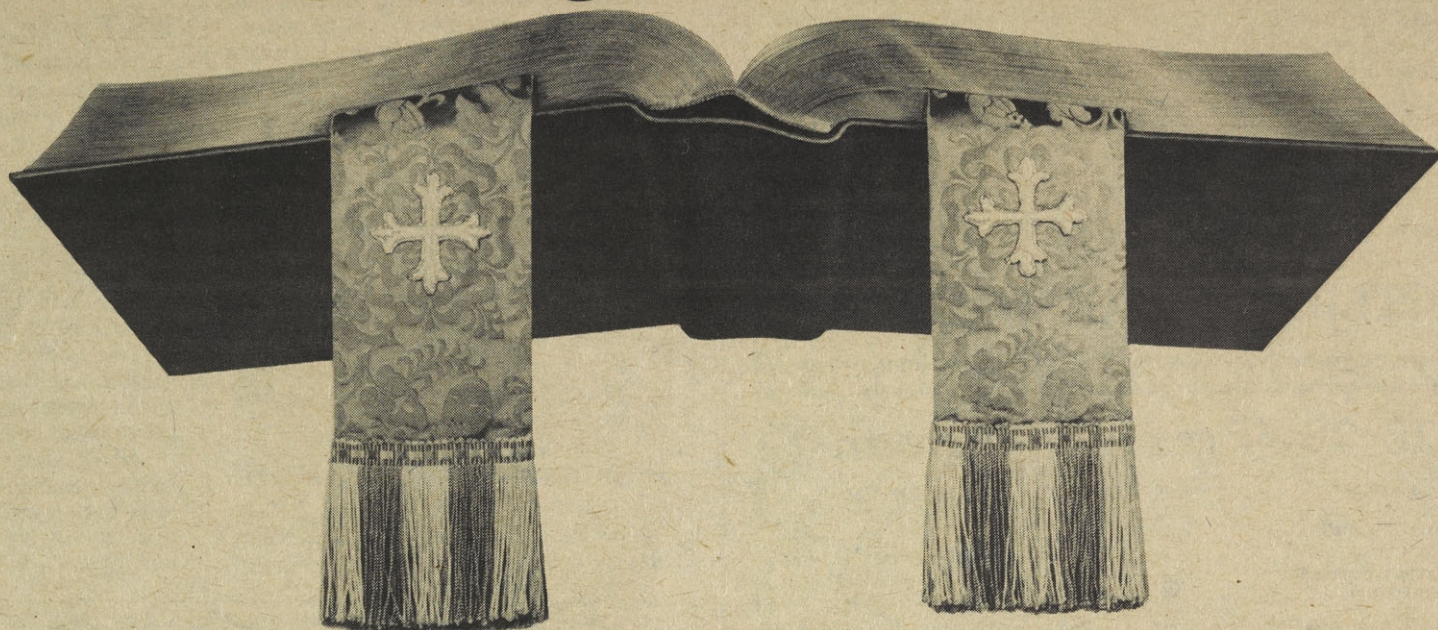
## CREATIVE GIVING



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



# If you think it's time for the Church to proclaim fundamentals without being "Fundamentalist"



## you'll be at home in the Evangelical Education Society

The Society believes that the Word of God is the heart of the Church's worship, as celebrated through the liturgy of song and common prayer, through sermon, sacrament and in the reading of Scripture. We believe, as Evangelicals, in simplicity in the use of ceremonial . . . that participation in public worship is not an end in itself, but is a means to strengthen one's faith in Christ and one's response to the Gospel.

As a result, Evangelicals, many of them members of this Society, have led the way in major social advances, in the struggles for justice, peace and freedom.

Today the Society continues to do what it has done through all its years. It works through its members, and its newsletter, and the books it publishes to help Episcopalians to see straight at a time of great confusion and tension, and along with all this it regularly provides scholarship aid to carefully chosen and truly qualified seminarians.

Join now and the Society will send you free a copy of the America Bible Society's much acclaimed GOOD NEWS BIBLE to say "thank you" for your first year's membership.

#### President

Mr. George T. Guernsey, III  
St. Louis, Mo.

#### Vice-President

The Rev. Charles H. Long, Jr.  
Wyncote, Pa.

#### Treasurer

Mr. William B. McIlwaine, III  
Concord, N.H.

#### Assistant Treasurer

Mr. Charles V. Esler  
Philadelphia, Pa.

#### Assistant Secretary

The Rev. F. Lee Richards  
Philadelphia, Pa.

#### Counsel

Mr. David C. Auten  
Philadelphia, Pa.

#### Executive Director

The Rev. Gary K. Price  
Arlington, Va.

#### General Secretary

The Rev. Robert O. Kevin  
Arlington, Va.

#### Board of Managers

Mrs. James V. Eppes  
Bethlehem, Pa.

Mr. Howard Kellogg  
Philadelphia, Pa.

Mr. Hiram W. Neuwoehner, Jr.  
St. Louis, Mo.

The Honorable Emmett Harmon  
Monrovia, Liberia

The Rev. H. Lawrence Scott  
Darien, Conn.

The Rev. Timothy Pickering  
Bryn Mawr, Pa.

The Rev. Thom W. Blair  
Boston, Mass.

The Rev. Ernest A. Harding  
Philadelphia, Pa.

The Rev. Benjamin Minifie  
Newport, R.I.

The Rev. John L. O'Hear  
Wilmington, Del.

The Rev. C. Fitzsimmons Allison  
New York, N.Y.

Mr. Thomas A. Addison  
Manchester, N.H.

Mr. Charles F. Bound  
Mt. Kisco, N.Y.

Mr. Berryman Davis  
Falls Church, Va.

The Rev. Frederick M. Morris  
New Canaan, Conn.

The Rev. John H. Rodgers, Jr.  
Sewickley, Pa.

Mr. Edward M. Smith  
Arlington, Va.

Mrs. Philip E. Sellers  
New Hope, Pa.

The Rev. Henry B. Mitchell  
Charlottesville, Va.

The Rev. John J. Albert  
Wynnewood, Pa.

The Rev. Charles F. Penniman, Jr.  
Philadelphia, Pa.

The Rev. Hadley B. Williams  
Evanston, Ill.

### JOIN TODAY

#### THE EVANGELICAL EDUCATION SOCIETY

2300 Ninth Street South • Suite 301 • Arlington, Virginia 22204

☐ Please enroll me as a member of EES for one year at \$10 and send my GOOD NEWS BIBLE.

☐ Please send me more information about the EES.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Parish \_\_\_\_\_ Diocese \_\_\_\_\_

Make check payable to the Evangelical Education Society.

E378



## ECM elects officers

CHICAGO—The Council of the Evangelical and Catholic Mission (ECM) elected officers, voted to recommend the 1928 *Book of Common Prayer* as the lawful alternative to *The Proposed Book of Common Prayer*, and endorsed the House of Bishops' statement on marriage and ordination of homosexuals at a meeting here.

Bishop Stanley Atkins of Eau Claire was elected chairman; Frances Swinford of Lexington, Ky., vice-chairman; Canon Charles H. Osborn of Long Branch, N.J., secretary; and Charlotte Acquaviva of New York, N.Y., treasurer.

ECM will ask the 1979 General Convention to make the 1928 Book the lawful alternative to the Proposed Book if the latter receives final approval. And ECM affirmed the principle, adopted by the House of Bishops in Florida, that marriage or ordination of "avowed and/or practicing" homosexuals is inadmissible.

ECM's steering committee includes Bishops A. Donald Davies of Dallas, Addison Hosea of Lexington, and Charles T. Gaskell of Milwaukee; the Rev. Messrs. Edwin A. Norris, Jr., of Chicago, Ill., John R. Purnell of Boston, Mass., C. Boone Sadler, Jr., of Los Angeles, Calif., and William C. Wantland of Oklahoma City, Okla.; and Dorothy Spaulding of Washington, D.C., and Alice Vinik of Chicago, Ill. The Rev. James C. Wattley is executive secretary.

The ECM's offices are at 226 E. 60th St., New York, N.Y. 10022.

## Art book worth framing

Before the advent of print Christians relied on stained glass windows as a chief medium for learning Bible stories. In a beautiful new book (*The Nativity in Stained Glass*, edited by Philip Ives, \$8.95, Walker and Company, New York, N.Y.) Ives has picked some of the best and displayed them well.

The stained glass in the book records the story of the birth of Christ through

a selection of vivid examples of stained glass in European cathedrals and the National Cathedral, Washington, D.C.

Accompanying the pictures are biblical text and informative commentaries. Eight of the selections are full-page, full-color transparencies which can be removed for mounting. The book also includes an introductory essay on stained glass and excerpts from Henry Adams' *Mont-Saint-Michel and Chartres*. It's a beautiful book to own or give. —A.M.L.

## Renewal conference set

Evangelism, nurture, social ministry, and leadership are topics to be covered at the October 12-15 National Episcopal Renewal Conference at Trinity Cathedral, Pittsburgh, Pa.

Presiding Bishop John M. Allin will keynote the conference, and parish and diocesan leaders are being asked to attend. Conference planners hope at least three people will come from each parish and at least five parishes from any diocese will send representatives.

Parish registrants will be asked to complete a Parish Self-Analysis Questionnaire before attending. Fee structure is designed to encourage more than one person from a parish or diocesan staff to attend. Cost for one person is \$100; for two, \$85 each; and three or more, \$75 each. Fees include some meals; hotel rooms are additional.

For more information, contact George C. Shenk, Administrator, 218 Orchard Lane, Sewickley, Pa. 15143.

## ECF names coordinators

The Episcopal Charismatic Fellowship's executive board has appointed regional coordinators with direct responsi-

bility for Fellowship activities in their Provinces. The coordinators are:

Province 1: The Rev. Henry Folson, 338 Main St., Old Saybrook, Conn. 06475; Province 2: The Rev. Alan MacKillop, Box 183, Rte. 6, Mahopac, N.Y. 10541; Province 3: The Rev. David Lord, 11815 Seven Locks Rd., Potomac, Md. 20854; Province 4: The Rev. Forrest Mobley, 2744 Peachtree Rd., N.W., Atlanta, Ga. 30305; Province 5: The Very Rev. Robert Biz-zaro, 117 N. Lafayette Blvd., South Bend, Ind. 46601; Province 6: The Rev. Vern Myers, 2797 S. Lowell Blvd., Denver, Colo. 80236; Province 7: The Rev. James Mahan, 721 N. Thomas, Altus, Okla. 73521; and Province 8: The Rev. Robert Harvey, Box 6188, Santa Barbara, Calif. 93111.

## NILT offers seminars

The National Institute for Lay Training is offering a second term of seminars and workshops for clergy and laity this spring.

The Lay Pastoral Care Workshop, offered for the fifth time April 17-21, is for clergy and lay leaders who want to start a lay training program in their parishes.

A Workshop in Christian Adult Education, April 15, 9 a.m.-10 p.m., offers suggestions for planning and resources.

"How do we get it together—being a Christian in the corporate world?" will explore spiritual, biblical, personal, and group issues and resources on May 6.

All programs are held at the Institute's Training Center in New York. For information write to The National Institute for Lay Training, 815 Second Avenue, New York, N.Y. 10017.

# National Clergy Conference in Transactional Analysis JUNE 23-29 Honolulu, Hawaii

YOU are invited to participate in a week-long experience of learning, dialogue and sharing of skills in the development of the inter-personal, spiritual and theological aspects of human beings in the church.

FEATURING a faculty of outstanding contributors in the fields of TA, family therapy, counseling, psychotherapy, education, and church work, including:

MURIEL JAMES, MDiv, EdD, Ordained UCC Minister, co-author of "Born to Win: Transactional Analysis and Gestalt," "Born to Love, TA and the Church" and numerous other books including "A New Self," "Techniques in TA for Psychotherapists and Counselors," James TA Institute, Lafayette, California.

JOHN JAMES, MDiv, MA, Teaching Member ITAA, Director of James TA Institute, author of "The Game Plan" and "Positive Payoffs After Games," (TA Journal).

RUSS OSNES, MDiv, Teaching Member ITAA, Minnesota Midwest TA Institute, developer of Spot Reparenting Techniques.

GEORGE L. BARNITT, MDiv, Teaching Member ITAA, Minnesota Midwest TA Institute, specialist in Career Development and Life Scripting.

GEORGE MCLENDON, MSW, Teaching Member ITAA, specialist in Family Systems/Therapy, Aptos, California.

ART GREER, MDiv, Clinical Member ITAA, author of "No Grown-Ups in Heaven" and "No Sacred Cows."

GRAHAM BARNES, MA, MDiv, Teaching Member ITAA, Ed. "TA Since Eric Berne," Southeast Institute, Chapel Hill, North Carolina.

RONALD F. K. CHING, BBA, MDiv, Clinical Provisional Teaching Member, ITAA, Pastor and Beach Bum.

THE FACULTY are all ordained ministers (Protestant and Catholic) and have a keen interest in the theological, psychological, and spiritual aspects of human personality. Each has a special skill and experience from both TA and the church which can invite their fellow clergy to learn and grow!

PARTICIPANTS will be able to choose from many workshops including:

- Combining the spiritual and the psychological.
- Exploring Mid-Life Career Changes.
- Increasing Therapy Skills
- Improving counseling skills in the Crisis areas of Grief, Divorce, Marriage and Family problems.

NON-CLERGY invited also. AN ADVANCED TA THEORY WORKSHOP will be held on June 23 & 24 for advanced ITAA members (Clergy and non-clergy), at the same time, Muriel James will present "SELF REPAR-enting" and an INTRODUCTORY TA course will be offered for those not familiar with TA.

PARTICIPANTS are encouraged to bring their families. Spouses may attend the sessions at one-half tuition. The Conference chairman will send a letter to a clergy's church board supporting the advantages to the church if they help pay his/her costs. The Chairman will send an announcement about the conference to your clergyman or clergywoman at your request.

CONFERENCE ACTIVITIES and accommodations will all be in the Pagoda Hotel, located near shopping, beaches and the famous Waikiki. Studios, 1 & 2 bedroom apartments with kitchenettes, color tv & pool, are available at very reasonable rates.

SEE HAWAII... ample free time allows you to see & enjoy the beauties of Hawaii. Tours, sightseeing, and outer island trips may be arranged in advance or upon arrival.

CHARTER FARES are available from New York and Los Angeles. (As low as NY-Honolulu, round-trip, \$379., LA-Honolulu round-trip, \$199., these fares are combinable with fares from other cities.) Book early for lowest fares, as charter space is limited!

CONFERENCE PARTICIPATION is limited... please confirm your space as soon as possible. Tuition will be \$150. (Spouses one-half). Plan now to enjoy a week of learning and sharing in Hawaii, while enhancing your "psychological toolkit."

For full information regarding TRAVEL & ACCOMMODATIONS, write:

Ms. Gerry Sawyer  
International Travel Service  
P.O. Box 8459  
Honolulu, Hawaii 96815  
Telephone (808) 923-6506

FOR CONFERENCE INFORMATION and participation confirmation, write:

Ronald F. K. Ching  
5290 Kalaniana'ole Highway  
Honolulu, Hawaii 96821

All inquiries will be answered promptly!

# COFFEE BREAK

## Memo to John: 'Sundays are blessings'

*Bishop John Coburn of Massachusetts last year relayed this story to his clergy in a memo. We thought it worth sharing.*

Late one Sunday night after we had returned home from two confirmations and I was about to fall asleep, I dimly heard my wife say something about "the blessings of Sundays." Over the years as our children were growing I had often heard her describe Sundays as "nightmares" so "blessings" surprised me. When she had finished her comments, I murmured, "Gee, that's terrific; Ruth. I wish you would write that down first thing in the morning." Two weeks later I found this memo on my desk:

To: J.B.C.

From: R.B.C.

Subject: Sunday Blessings

What I was trying to say to you two weeks ago when you fell asleep is I find Sundays are special blessings. I have

wondered this year how, after a full week crowded with appointments, meetings, crises temporal and spiritual, and people, Sundays can be so "special."

Each parish we visit is a separate and unique entity with its own special personality. To share in these services of worship, meet the infinitely different kinds of people at the coffee hours, discuss problems and hopes with the laypeople, then to have some time with the clergy and their families and to be identified with some of their pains as well as joys in their ministry is a rare privilege. There is a true sense of being part of the "family of the Church"—the diocesan family, particularly—in a personal and moving way. I feel as though we were caught up in the inner life of the ministry and people's lives in a very special way.

So Sundays are indeed a blessing—for which we can only thank the good Lord.

To which I can only add, "Amen."

## The night of weeping or the morn of song?

These days I am often reminded of that sturdy old hymn we Episcopalians have been singing for years, number 396 of our Hymnal. It speaks to the disarray of the Church in our time: "Though with a scornful wonder men see her sore oppressed, by schisms rent asunder, by heresies distressed; yet saints their watch are keeping, their cry goes up, 'How long?' and soon the night of weeping shall be the morn of song."

Comforting? There is the problem—and the hope!

History can be a most reassuring pursuit. The Church has encountered schisms and heretics from its beginning. Just one example is that of the Eastern

Greeks and Western Latins, who for centuries failed to understand each other's government and, in some ways, theology. They parted completely in 1054.

Then a second great shift occurred in the Protestant Reformation of the 16th century when Martin Luther and a host of other leaders asserted "they had not left the Church but the Church had left them." Such familiar words these days!

Since that time the multiplicity of sects has become a testimony to the degree of dissent in Christendom.

How central should the Church be in modern America? Should it have the voice of many sects or a focused one?

—Salome Breck



# Evangelism News

Prepared by  
the Office of Evangelism,  
Episcopal Church Center  
815 Second Ave., New York, N.Y.  
10017

## Start with Bethlehem to build up the Church

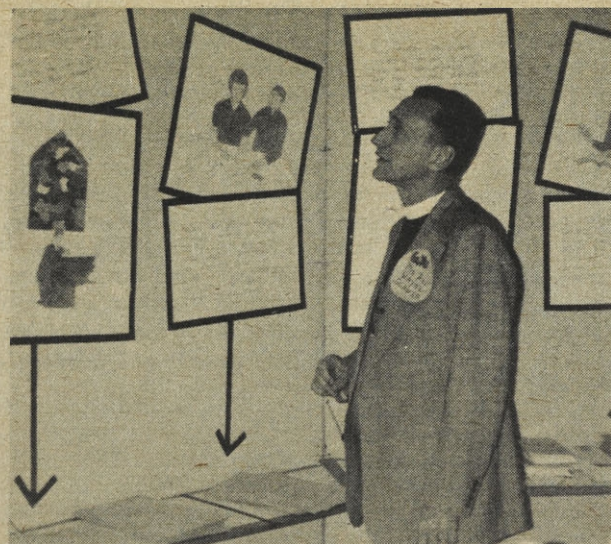
by Beatrice W. Smith, Communicator,  
Diocese of Bethlehem

"Hey! What's going on? Suddenly Episcopalians are witnessing; they're evangelizing; they're actually talking about Jesus!" The speaker, a Baptist, was amazed at the surging tide of evangelism and renewal in the Diocese of Bethlehem.

It's called "Building Up the Church," and it springs from faith, cooperation, hard work, and inspired energetic leadership. You find cooperation and exchange of ideas by parishioners, clergy, diocesan council, the bishop and canons, and the national staff. One member said, "When you get parish, diocese, and national all working together, that in itself is a minor miracle." General guidelines were formed by a diocese wide "Building Up the Church" committee appointed by Bishop Lloyd Gressle, then each parish formed its own plan of action and put it to work.

The Diocese of Bethlehem can be called "The Church in Microcosm." It includes 14 counties in northeast Pennsylvania—steel foundries, clothes factories, coal mines, farms, mountain tourist resorts, great universities—from the inner city to suburbia to Appalachia—64 parishes of such a variety that one of them is sure to resemble yours.

After much study, planning, and prayer, the Building Up the Church Committee formulated a proposal which was then voted on and accepted by the Clergy Conference, the Diocesan Council, and diocesan convention.



The Rev. A. Wayne Schwab

The BUC proposal does not tell parishes what to do. Instead, it presents guidelines and areas of agreement.

Individual members felt a sense of their own ministry and the need to develop it. The Rev. Canon John R. Coble, Jr., canon to the ordinary, and the diocesan Commission on Ministry trained four teams of four members each and organized "The Ministry of the Baptized"—an all-day conference for laity and clergy held simultaneously at four cities: St. Mary's Church, Reading; Prince of Peace, Dallas; St. Andrew's Church, Bethlehem; and St. Luke's Church, Scranton.

Each parish decided its own goals for spiritual renewal, attendance, and membership. The Rev. Canon John T. Docker, diocesan program director, worked with many parish committees to help them put their ideas into words and action.

St. Michael's, Birdsboro, began its campaign with a three-day conference with Bishop Gressle and the diocesan staff as facilitators. Trinity Church, Pottsville, has a coffee-and-witnessing time each Sunday before the service at which two members, different each week, tell their own experiences with Jesus. At St. Alban's, Reading, members witness by mail—they write letters telling what

their church means to them, and these letters are included with the parish newsletter. At St. Andrew's, Bethlehem, so lay leadership might grow stronger in its ministry, the rector stopped attending and helping with the Adult Forum, and the forum flourishes and grows with speakers/witnesses from within and outside the parish, followed by very small group discussion as participants sit at tables for four. (Many shy, quiet members will join in a discussion group of four but will remain silent in a large group.) There are 60 other plans in operation—each different, each home-grown.

As all this was beginning, a subcommittee of the Building Up the Church Committee was created, joining the talents of artists, writers, technicians, musicians, theologians, and other creative people, both clergy and lay, from around the diocese. They evolved and built a multi-media walk-through evangelism module. (This paint-daubed group at work on the module became known as the Mod Squad!) The module is called "Go Ye!" and uses the Great Commission as its theme. Sculpture, music, paint-



The Rev. Canon John T. Docker

ing, maps, mirrors, text all combine to teach one how to be an evangelist. As you enter, you meet Paul and learn of his problems and successes bringing people to Christ, then you move through history to the state of the Church today. At this point you take a bright yellow shopping bag with the "Go Ye!" logo on it and meander through the how-to-do-it section, selecting the printed materials and resource lists you decide are most helpful to you. By the time you emerge, you're ready to have a lively discussion with your friends or with resource people seated at nearby tables.

"Go Ye!" made its first appearance at diocesan convention at a large resort in the Pocono Mountains. When you find Episcopalians standing in a line the length of a ballroom to experience an evangelism multi-media event, you know two things: they're really interested in evangelism and you've got a pretty darned good road show! Road show it is. After the convention the module started touring the parishes—several days to a week in each church or area. It's still on the road and still packing them in.

To supplement their skills in supporting Building Up the Church, Canon Docker and two other diocesan leaders, Michael Field and the Rev. Jack Cronenberger, were participants in the Advanced Growth Seminar of the Institute for American Church Growth. The Diocese of Bethlehem is also working with the Rev. Loren Meade of the Alban Institute, Washington, D.C. Meade and Docker are working together to add more sensitivity to people to the program and to train lay consultants in church growth.

Canon Docker offers special workshops to districts and parishes. These workshops include: How to Organize a Parish for Evangelism; How to Call on the Unchurched; How to Call on the Lapsed; and Listening Skills. Other specialized workshops are offered for those interested in Christian education work.

Building Up the Church is a total effort of the diocese. Elaine Johnson, diocesan youth director, started and continues to direct week-long conferences/camps for junior high students and also organizes meetings of youth who are leaders in their regions. The diocese also has a professional communications consultant on its staff, Bea Smith, who travels the diocese, working with individual parishes and diocesan groups, helping them to tell their own story

within the parish and in the community.

The diocesan convention itself was an experience for spiritual renewal. Oh, all the usual housekeeping chores were done, but each session began with thought-provoking Bible study led by Bishop Gressle. This mirrored and defined the role of each delegate and the diocese. One proof of the vitality of the convention was the interest of tourists staying at the same resort. They went through the module, became intrigued, and sat in on the Bible study. Were they impressed! One gatecrasher said, "I always thought that when Episcopalians weren't fighting, they were being stuffy. Now I know they sure aren't stuffy—and if they fight, it's because they have the lively faith of Paul's churches in Acts."

Paul and Silas aren't around to visit the parishes in the Diocese of Bethlehem, but the stewards are. They're a great help in Building Up the Church. Each parish is assigned a steward. The steward, male or female, is always a layperson specially trained in a stewards' course led by Canon Docker. The steward is someone from another parish who is a liaison between the parish Building Up the Church Committee and the diocesan BUC. Someone who "will let the diocesan committee know how you are doing and what you need; who will bring suggestions of resources from the DC to you; who will support your parish in its effort to grow; who will keep in touch with your committee; who will offer to meet with your committee; who will stand ready to assist your committee if you have a problem; who will get you the help you need."

## Have you heard about . . .

...**"MANY MESSIAHS"** This Catalyst Tape for August, 1977, highlights some little discussed aspects of the radical religious movements among today's youth. Dr. Irving I. Zaretsky, Research Associate, Divinity School, University of Chicago, notes that for many youth the movements provide a sanctuary where they do not have to face the difficult decisions about career choices, relationship with the opposite sex, and the use of leisure time. The movements make all these decisions for them. Frightened by decision making, the young person is glad to exchange his possible independence for a way of life that avoids the pain of daily choices. Such youth come from unhappy homes. Dr. Zaretsky advises parents to talk with their youth and find out what went wrong. If this is not done, a youth may be "deprogrammed" but will probably still seek people who will tell him just what to do to escape the painful (to the youth) decisions of life. Dr. Zaretsky holds a Ph.D. in social anthropology from the University of California in Berkeley and will soon complete a law degree at the University of Chicago Law School. For 10 years Dr. Zaretsky has conducted research on the phenomena of the contemporary religions which exist on the periphery of American religious life. Catalyst Tapes, Word, Inc., 4800 W. Waco Dr., Waco, Texas 76703.

...**CHURCHES ALIVE!** Howard Ball, a layperson and creator and director of Churches Alive!, has put orienting newcomers, deepening commitment, evangelism training, and development of needed lay leadership into a carefully thought-out action plan with the materials needed to carry it out. The plan demands much of leaders—clergy and lay—and participants. The commitment or "Growth Groups" are two years in length. The operation begins with the careful selection and training of potential leaders by the clergy. "Discovery" groups for newcomers and evangelism training are developed later. Howard offers a variety of supportive relationships. First, he asks a three-hour session just to present the approach. After that, you can choose between regular on-site consulting by the Churches Alive! staff, a week-long orientation designed for those who want to try it on their own, or simply buying the materials. Congregations in both California and Florida are enthusiastic users. A recent New York area presentation for 25 clergy and laity, including people from Bethlehem and Rhode Island, was well received. Call or write Churches Alive!, Box 3800, San Bernardino, Calif. 92413, (714) 886-5361.

Continued on next page

The Episcopalian March, 1978 15



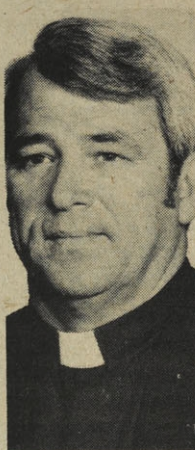
## Six new associates for evangelism, renewal named



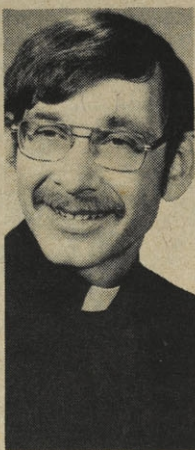
Child



Smith



Brown



LaCrone



Bowman



Rothauge

**Province I:** The Rev. Kendrick H. Child, vicar of St. Matthew's Church, Main St., Lisbon Falls, Me. 04252. Office: (207) 353-8453; home: (207) 353-2803. Ken has done sabbatical work at Mansfield College, Oxford, and centers of renewal in England.

**Province II:** The Rev. Ralph E. Smith, rector of St. Thomas' Church, River Rd., New Windsor, N.Y. 12550. (914) 562-4712. Ralph worked in insurance prior to ordination, has done graduate work in pastoral counseling, and has had a variety of experiences in urban work.

**Province IV:** The Rev. J. Williamson Brown, rector of Church of the Ascension, 311 Washington St., Frankfort, Ky. 40601. Office: (502) 223-0557; home: (502) 695-1992. A stockbroker before ordination, Bill has served often as a retreat and mission leader. He shares the work in Province IV with the Rev. Arnold Bush of Tifton, Ga.

**Province V:** The Rev. Frederick P. LaCrone, rector of St. Stephen's Church, 9191 Daly Rd., Cincinnati, Ohio 45231. Office: (513) 522-8628; home: (513) 542-8669. Fred has had experience in both renewal and social ministry. He shares the work in Province V with Frank Floyd of Chicago, Ill.

**Province VI:** The Rev. Samuel R. Bowman, vicar of St. David's Church, 6340 Knox St., Lincoln, Neb. 68507. Office: (402) 464-3702; home: (402) 464-3306. Sam has had experience in renewal movements and in social work.

**Province VIII:** The Rev. Arlin J. Rothauge, rector of All Saints' Church, 4033 S.E. Woodstock Ave., Portland, Ore. 97202. Office: (503) 777-3829; home: (503) 236-0796. Arlin's doctoral degree from Glasgow University is in Jewish Philosophy and Problems in Christian Theology. He shares the work in Province VIII with the Rev. Robert Noble of Idaho Falls, Idaho.

## Changing Emphasis: 'We must give God the credit'

A parish is like a big coal barge: full of latent energy, carried by the current of the river, guided by modest powers within and without. Whatever can be done to guide the barge—to keep it from the rocks and shoals and guide it to the right shoreline—must be decisive and sustained.

This article is concerned with some of the methods one parish—Church of the Good Shepherd, Midland Park, N.J.—used to pursue its goal to strengthen and expand its membership.

The first thing done was to make sure the parish had a fixed unit of the church organization responsible for that limited goal. That unit, a committee, had a secure place on the organization chart. It was called the Development Committee. The committee is responsible for finding prospective members, integrating them into the life of the church, and conducting the Every Member Canvass. Among the first things the committee did was to send letters to newcomers and conduct a parish interest survey. Later it sponsored a preaching mission and saw that the parish had good newspaper advertising. The rector, the Rev. Donald W. Kimmick, notes that, in the long run, what the committee has done has been less important than the fact it is in existence—maintaining a goal.

Soon after its birth, the committee needed money. This required a *budget change*. What the group finally spent was less than 2 percent of the parish budget. Again, the amount was less important than the existence of the line item in the budget.

Later the committee needed more personnel. Since the goal was agreed on as high priority, it seemed only right to *increase the number of people* on the vestry assigned to that committee. The usual vestry representation is one or two. The Development Committee had three.

Finally, the group had to have some way of *measuring* its work. In an attempt to do that and to let the whole congregation know how it was doing, the committee set up a standard reporting system which publishes the number of baptized members, communicants, and church school pupils in the parish newsletter each month. Church attendance is also reported monthly and is compared with the prior year's attendance. The figures' publication has, apparently, had a broad consciousness-raising effect on the parish as a whole.

Parallel to the formation of the Development Committee, a unique opportunity presented itself in the fall of 1975. A mortgage would be paid off in 1976, freeing \$3,000 a year for a forward thrust. At this point, the rector recalled a learning from the study of growth and decline in congregations. Empty seats in church school tend to be reflected in a decline in communicants five years later. Moreover, the rector recalled the congregation's already expressed desire to do more with the church school. The congregation put these ideas together and appointed a part-time director of Christian education, using the \$3,000 to fund the salary.

The part-time director began work in January, 1976. Her job is to consult with the Christian Education Committee and to train and support teachers. The result? While overall membership was down from 95 to 85 in 1977, 75 percent of the children enrolled in preschool through eighth grade were present 85 percent of the time! That is indeed quality growth.

Dr. Kimmick, a believing social researcher in church work, comments, "To make a quick connection between our success and our decisions is presumptuous. The real causes include our decisions but are bigger than our decisions. We must give God the credit."

## Bring a friend to church

The Rev. James Massie, rector of Church of the Covenant, Junction City, Kan., finds members of the congregation either unable or unwilling to talk directly to others about Jesus Christ. But he does find them able to invite their friends to the Officers' Club at nearby Fort Reilly or the country club or to dinner or to play bridge. He builds on this readiness by saying, "You like going to the Church of the Covenant. You are here every Sunday. It must do something for you. Why not invite a friend to come with you? You must know somebody who doesn't go to church." He finds people ready to take this risk of asking, "Would you come to church with me?"

Parishioners issue these invitations for periodic "Bring-a-Friend-to-Church" Sundays. Coffee hour is a little fancier with table cloths, and the sermon is tailored for visitors. Visitors are asked to fill out cards so the rector can get their names. To continue contact, the rector calls. Then he finds someone the visitor may know, or not know, who will also make contact. Within three weeks of the visitors' Sunday, an inquirers' class begins. Jim writes, noting their interest in the Episcopal Church, and

invites them to come to the class. In the last two years, 50 percent of the adults in the inquirers' class have come through "Bring-a-Friend-to-Church" Sunday. With about 30 adult confirmations every year, 15 or so have come through this kind of outreach. Total confirmations have doubled as a result of "Bring-a-Friend-to-Church" Sunday in the three years Jim has been rector.

The congregation numbers 350 communicants. About one-third of the parish is directly related to the United States Army camp of 17,000 right outside town. About half of the confirmation class comes from the Army and half from the civilian population.

The rector works hard at visibility in the community. He is the only clergy person involved in the community, and he is highly involved. He serves as a member of the Rotary Board, is president of the YMCA, treasurer of the USO Council, and a member of the United Way Board. Thus anyone in the community desirous of finding a church is likely to seek him out to make his/her first inquiry. The parish treasurer reports that many come to the Church by this route as well.

## The kind of evangelism Episcopalians want

Repeated conversations with all sorts of Episcopalians suggest an emerging consensus about the kind of evangelism Episcopalians seek.

First, we seek a kind that is parish-based rather than mass-meeting-based. We seek a style of Christian life that values face-to-face encounter rather than thousands of people packed into a large meeting place. While conversion may be sudden or gradual, we value the day-by-day development of meaningful relationships and growth in ministry in the world and in the Church.

Second, we seek a sharing of Jesus Christ and what He means in the context of a loving relationship between persons. The self-assertion of the door-to-door visitor is laudable. What grates is the tendency to repeat what sounds like a prepared speech and therefore comes across as an almost meaningless repetition of formulas.

Third, we seek an evangelism that is a normal part of ongoing congregational life and not a crash program that is done and forgotten. New members need to be involved in vital congregational life. They need to be nurtured in the faith and to be encouraged and supported while they identify their own special gifts for ministry in the world and in the Church. We seek disciples who will walk the Lord's way day by day, not simply "decisions" that cool in ardor and do not bear fruit in ministry.

Fourth, we seek an evangelism that unites both quality and quantity. We look for disciples who, in the tradition of Acts 2:42-3:26, (1) break bread regularly with their

Christian brothers and sisters; (2) give freely of themselves to one another of their time, their talent, their energy, and their money; (3) find their ministry in the world and the Church; and (4) make Christ known to those who do not know Him. We count Sunday worshipers and the number of adults in community ministry as carefully as we count baptized members and households to be canvassed.

Fifth, we seek an evangelism that is rooted in, and the expression of genuine Christian fellowship in, the congregation. We know people will not linger at a dry well. We work for the abiding renewal of people whose religious thirst is satisfied again and again by encounter with the risen, present Lord. We build loving relationships that are empowered by the loving Lord Jesus Christ. Accordingly, we do not seek defenders of some one particular form of an institution but people who will follow the Lord wherever He leads. For us, "church" is not a building, a full-time priest, and a mortgage but a loving congregation where people grow, find their ministry, and organize themselves for mission. "Church" is lived out in its root meaning—"the Lord's." "Church" comes from the Germanic word *kirika*, which stemmed from *kyriake*—a Greek word for "the Lord's." "The Lord's people" is the root concept behind our word "church." The Church is thus first and last a community, the people of Jesus Christ, and evangelism is the loving outreach of those who are fed at the Lord's Table and who are obedient to His desire that all people find their places at His Table.

### Evangelism News

is published bi-monthly as an offset newsletter. Send your name and address to be on the mailing list.

Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

Mail to: Evangelism and Renewal Office  
815 Second Avenue  
New York, N.Y. 10017



# Uganda and coffee

Continued from page 3

and the State Department opposes it.

The State Department argues that a coffee embargo would hurt the average Ugandan, not Amin, and officials are afraid Amin might retaliate by harming the 210 Americans still living and working in Uganda.

Pease is convinced both arguments are wrong. The average Ugandan never sees a penny of Amin's coffee profits, he says. In Uganda only Amin and his mercenaries profit from the coffee trade.

A Pease aide, Bill Gould, is convinced the U.S. can easily protect Americans in Uganda. When the British government decided to break diplomatic relations with Amin, Britain warned its subjects in Uganda, giving them an opportunity to leave. The U.S. could warn its citizens of impending action against Amin and get them out, too.

The Episcopal Church's Executive

Council has endorsed H.R. 9526, but such support has had little impact because the Church does not maintain a legislative liaison office in Washington to represent its interests with Congress. Almost no Episcopal parishes or dioceses have asked their Congressional representatives to support the Pease bill.

Executive Council's Committee on Church and Society, however, may soon ask Council to establish a full-time Congressional liaison in Washington. According to the Rev. Alfred Johnson, the Episcopal Church Center's public affairs officer, a Washington liaison could lobby for Council-supported legislation as well as represent the whole Church, including local dioceses which need a connection in Washington.

For the present Episcopalians interested in a Ugandan coffee embargo can urge support of H.R. 9526 by writing to

copal Church, Third and Highland Aves., Westville, N.J. 08093.

A new hymnal is slated for the 1980's. Music director Carlisle Davidson says he has a better idea than "pseudo-Victorian-Elizabethan hymns [or] the trendy Pentecostal soft rock." He asks if you can write hymns in clear modern English that are theologically sound, spiritually deep, and consistent with the standards of traditional Anglican and Roman Catholic hymnody. If so, write to him. He has translated and paraphrased over 160 hymns of the Missal and Breviary and had them printed in *The Walsingham Ecumenical Hymnary* (\$3). Carlisle Davidson, 12011 Longview Ave., Detroit, Mich. 48213.

## AID TO NEEDY MISSIONS

The Missions Guild at Grace Church in Hinsdale, Ill., for some years has been receiving, repairing when necessary, and then dispersing supplies to needy missions throughout the continental United States. The guild is now asking for contributions of sacred vessels for altar and credence use, funeral palls, and cotton thread Nos. 70-90 for hemming altar linens. The latter, an extremely fine thread, is apparently no longer available for purchase. If you can help obtain these items for the guild, please write to Mrs. Paul Mann, 136 Ann St., Apt. 1, Clarendon Hills, Ill. 60514.

## FREE FOR POSTAGE

Margaret Hall School, Versailles, Ky. 40383, has a green silk stole and maniple and a red silk stole (in good condition) to give to anyone who can use them and who is willing to pay postage. Please write to Dean Elisabeth Freeland at the school.

## SUMMER EMPLOYMENT OPPORTUNITIES

The Episcopal Camp and Conference Center (Incarnation Camp, Inc.), located in Ivoryton, Conn., and operated under the sponsorship of a group of parishes in the Dioceses of New York and Connecticut, has openings for counselors and auxiliary staff members (registered nurses, office and kitchen staff, etc.). Applicants must be at least 19 years old and have completed at least one year of college. The camping season runs from June 17 to August 20 with opportunities for post-season work. Salaries start at \$500 for the nine-week season. Please write to Andrew Katsanis, ECCC, 309 Madison Ave., New York, N.Y. 10016.

## HELP MONKS KEEP WARM

Abbot Jon Aidan of the Order of the Holy Family requests donations of clerical capes, cappa nigras, or cemetery cloaks which Familian monks, working high in the Rocky Mountains, desperate-

ly need. Please send any available spare ones to St. Andrew's Abbey, P.O. Box 2169, Denver, Colo. 80201.

For further information about Uganda and the Amin regime, see *A STATE OF BLOOD*, Henry Kyemba, paperback \$2.50, Ace Books, 1120 Ave. of the Americas, New York, N.Y. 10036, from which the Kyemba quotations were taken.

Individuals can contribute to RETURN, the Committee for Relief, Education, and Training of Ugandan Refugees Now. Parishes and dioceses can sponsor exiled students who need to find a place in U.S. colleges and universities.

Write: RETURN  
African Enterprise  
Box 988  
Pasadena, Calif. 91102



"I PRAYED FOR the healing of my eyes, but it seems the Lord wants me to work with the blind," says the Rev. Ira M. Crowther, who lost his sight in 1974 and retired as rector of St. Martin's, Chagrin Falls, Ohio, last February. Now he volunteers at the Cleveland Society for the Blind Sight Center and says, "I've had the healing of other things, like my anxieties."

Plain Dealer Photo

and green copes and chausables. If you can help, write to the Rev. O. Colbert Lewis, St. Patrick's Rectory, Barronallie, St. Vincent, West Indies.

A reader has two problems he would appreciate help in solving: (1) Is a list available of Episcopal churches in this country that are considered "high" or very liturgical? (2) Where may one obtain lists or names of specific recordings made of traditional choral music and/or services done here and in England? Please write to Robert Tipton, Rt. 1, Box 12, Monroe, Me. 04951.

# EXCHANGE

The EXCHANGE section of The Episcopalian includes the former "Have and Have Not" column in addition to an exchange of ideas, problems, and solutions.

The Episcopalian invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

## BOOKS OFFERED/WANTED

St. Andrew's Church choir in Tucson, Ariz., would like to obtain a half dozen or so old *Hutchins Hymnals*. If your parish has, and can spare, these books, please write to the choir director, Ivy Hardman, who offers to pay postage. Her address is 6911 W. Flying W, Tucson, Ariz. 85706.

Maurine Schmitz, parish librarian at St. John's Episcopal Church, Box 874, Dubuque, Iowa 52001, is searching for copies of Prayer Book Studies Nos. 1-16. Please write to her, giving price, if you have some to spare.

Jessica M. Kerr would be most grateful if anyone can suggest a book (in print) which provides the names and dates of the authors of the best known prayers and collects in *The Book of Common Prayer*. Her copy of the out-of-print *Great Souls at Prayer*, which gave this information, is lost. Please write to her at 880 Mandalay Ave., Apt. 407, Clearwater Beach, Fla. 33515.

A few months ago the Rev. A. Rufus Morgan's home burned and with it all his books. One book he especially would like to replace is *The Sorrows of God* by the late G. A. Studdart-Kennedy. If you can help Morgan, please write to him at Rt. 1, Box 164, Franklin, N.C. 28734.

The Rev. Steven A. Head would like to obtain copies of an out-of-print book, *The Practice of Religion* by the Rev. Archibald C. Knowles. If you know where copies are available, please write to Head at Christ Episcopal Church, P.O. Box 264, Cordele, Ga. 31015.

The new Prayer Book permits rendering services to be used with Rite I back into the "traditional language" (see rubric, p. 14). This has been done for "Proper Services for Special Days" and the rites of initiation so churches normally using Rite I can have these services available in Rite I language. They can also be used in conjunction with the 1928 Prayer Book where desired. A booklet containing these may be ordered for \$.75 a copy plus postage by writing to: The Rev. Kenneth D. Aldrich, Jr., St. Luke's Epis-

# F. F. BRUCE ON PAUL

Noted scholar F. F. Bruce explores the enigma of Paul, possibly the most complex personality in early Church history. How did the rabbinically trained Paul come to develop an uniquely Christian doctrine; why was Paul, more than the original disciples, impelled to give Christ's message practical effect; and how did this Roman citizen surmount his heritage and environment to shape the future for generations? These and other questions engage Bruce's vast scholarship as he portrays the historical Paul, his life and work. Bruce shares something of the rich reward he has received from the study of Paul, and in doing so, casts new light on Pauline thought.

**PAUL:**  
**Apostle of the Heart Set Free**  
**by F. F. Bruce**

ISBN 0-8028-3501-S Cloth 496 pages \$9.95



At your bookstore  
**WM. B. EERDMANS PUBLISHING CO.**  
255 JEFFERSON AVE. S.E., GRAND RAPIDS, MICH. 49503



# A Venture in Mission

## Announcing Unit III: Easter

### The Diocese in Mission

'O God, by your grace  
you have called us in this  
diocese to a goodly fellowship of faith. . .'

### A look at Easter Unit

Here is an overview of the six-weeks Easter study of the Diocese in Mission with a close look at week one (the Second Sunday of Easter). This unit has been prepared by the Episcopal Church Center's Hunger Office. Complete resource guides for the Advent-to-Advent year of study are mailed periodically to all bishops, parishes, and missions.

#### Introduction

The Diocese in Mission is the third part of the Episcopal Church's Advent-to-Advent year of study and renewal called Resources for the Journey in Mission. This unit is a response to the Presiding Bishop's call for renewed study and commitment to mission. The purpose of this unit is to invite Episcopalians to become aware of and respond to the Risen Lord personally and within the Christian community we call the diocese.

The themes of refugees, ethnic ministry, hunger, churches in small communities, and churches in metropolitan areas are raised in this unit; individual attention will be given to these five themes in the unit on National Mission (early Pentecost) which follows. This section of the year of study and renewal has six units.

#### Beginning

- Identify the parts that will be most appropriately and effectively used to enrich your programming.
- Note and secure those resources that will be helpful to accomplish the purpose of the component.
- Read carefully the purpose statement of each component; do not hesitate to expand the purpose to include your own.
- Although the unit utilizes *The Proposed Book of Common Prayer*, you will be able to make the necessary transition to the 1928 Prayer Book with ease.
- Hymns are suggested in several places; please give attention to the total aspect of the hymn, especially its theology.
- The worship committee should be careful to observe the integrity of the prescribed Sunday lectionary in the Prayer Book. Liturgical suggestions in this unit are intended for study and/or mid-week worship although some of the prayers may be incorporated into Sunday services—after careful planning.

The following resources will be helpful:

- a) The Bible (New English or Jerusalem versions)
- b) *The Proposed Book of Common Prayer* (PBCP)
- c) *The Hymnal 1940* and *The Hymnal Supplement*
- d) Your diocesan annual convention journal
- e) Your diocesan newspaper
- f) A map of your diocese
- g) *More than Words* (Seabury Press)—a dictionary of theological terms for church school use
- h) A book about Christian saints (hagiography), e.g., *Lesser Feasts and Fasts*
- i) A map showing the travels of St. Paul
- j) *The Episcopal Church Annual* (Morehouse-Barlow)
- k) A liturgical calendar

#### Easter II: Being Witnesses

Acts 2:14a; 22-33; see Acts 1:8 and Isa. 43:10  
—to explore what it means to be a witness to the Risen Lord;  
—to identify the mission policy of your diocese; and  
—to discover mission opportunities in and through your diocese.

#### Homiletical Suggestions:

1. What is a witness?
2. To what did the Apostles witness, to what do we as Christians witness?
3. What does it mean to witness in the Holy Spirit? (Acts 1:8)

Hymn 349: "O Savior, precious Savior"

Hymn 408: "Take my life and let it be"

Hymn 574: "Lord, speak to me"

#### Suggestions for Leaders:

##### Small Group Study:

1. Discuss text: Acts 2:14a, 22-33.
2. Check your diocesan journal and newspaper for mission opportunities and make a list.
3. Discuss how your diocese enables your parish and its neighbors to do mission.
4. Discuss how your diocese is a witness to the Christian mission in word and deed.
5. Read and discuss the services of Confirmation and Commitment to Christian Service, *The Proposed Book of Common Prayer*, pp. 415-423.

##### Sunday Coffee Hour, E.C.W., etc.

1. Invite a member of your diocesan staff to speak on "The Mission of Our Diocese."
2. Design a program which discusses your personal and parish relationship with your diocese.

#### Religious Educators:

1. Make a map of your diocese, indicating the "see" city and your own community.
2. Make a list of your diocesan staff and the title of their offices.
3. Write a definition of what a diocese is and what it does.
4. Discuss what it means to be a "witness."
5. Use prayers no. 8 (For the Mission of the Church), PBCP, p. 816, and no. 10 (For the Diocese), PBCP, p. 817, in your morning worship.
6. Sing hymn no. 349 and discuss what it says.
7. See homiletical section above for educational reference.
8. The Church observes the following feasts (during 1978) this week:
  - a) St. Joseph (April 3)
  - b) The Annunciation (April 4)
  - c) William Augustus Muhlenburg (April 8)These might be helpful and interesting parts of your programming for the week. See *Lesser Feasts and Fasts*.

#### Worship Committee:

1. Propers: PBCP, p. 894
2. Collect: PBCP, p. 172 or p. 224
3. Preface: PBCP, p. 348 or p. 381
4. Prayers: PBCP, pp. 816-819 (For the Church), p. 837 (Thanksgiving for the Church's Mission)

#### Easter III: Teaching, Worship

—to study the teaching, fellowship, sacramental life, and worship of the apostolic community;  
—to discuss the concept of "fellowship"; and  
—to explore Christian interdependence.

#### GEORGE AUGUSTUS SELWYN, First Missionary Bishop of New Zealand, 1878. April 11.

Bishop Selwyn was born April 5, 1809, at Hampstead, London. He was prepared at Eton and in 1831 graduated from St. John's College, Cambridge, of which he became a Fellow in 1842. Ordained in 1833, he served as a curate at Windsor until his selection as first Bishop of New Zealand in 1841. On the voyage to his new field, he mastered the Maori language and was able to preach in it on his arrival. In the tragic 10-year war between the English and the Maoris, Selwyn was able to minister to both sides and to keep the affection and admiration of both natives and colonists. He began missionary work in the Pacific islands in 1847. His first general synod in 1859 laid down a constitution, influenced by that of the American Church, which was important for all English colonial churches.

After the first Lambeth Conference (1867), Selwyn was reluctantly persuaded to accept the see of Lichfield in England. He died on April 11, 1878, and his grave in the cathedral close has been a place of pilgrimage for the Maoris, to whom he first brought the light of the Gospel. Bishop Selwyn twice visited the Church in America and was the preacher at the 1874 General Convention.

—reprinted from *Lesser Feasts and Fasts* (revised)

#### Easter IV: Apostles and the Lord

—to study the life of Stephen, the first Christian martyr;  
—to discuss the concept of ministry;  
—to identify the role your diocese plays in training for ministry; and  
—to explore the ministry of Christ and your personal ministry.

Note: During the Easter season there will be a Churchwide focus on African refugees. For information, please contact: The Presiding Bishop's Fund All-Africa Refugee Appeal, 815 Second Ave., New York, N.Y. 10017.

Note also: Food Day is April 20. Suggestions for Food Day are available from: The Hunger Office, 815 Second Ave., New York, N.Y. 10017.

#### Easter V: Journeying, Evangelizing

—to study St. Paul's life, ministry, and teaching;  
—to explore the significance of the cross in Pauline theology; and  
—to identify the urban opportunities, mission, and strategy of your diocese.

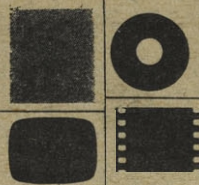
#### Easter VI: An Unknown God

—to explore the difference between religion and theology;  
—to discover how God is knowable through the Christ;  
—to discuss the ways to a knowledge of God;  
—to identify the Christian mission to and through education; and  
—to identify your diocese's educational mission.

#### Easter VII: Power for Witness

—to explore and discuss the source of power for Christian witness;  
—to discuss the concepts of power, authority, leadership, and witness;  
—to identify your diocese's mission through evangelism; and  
—to identify personal responses to the Lord.





# Hope is hot in four current movies

The holiday season brought movies in bunches. There's gold in them thar crowds, and promoters who think they have good prospects slip them under the wire fresh in people's minds for Academy Award nominations. That adds to the box office, too.

Four of the better shots of the season are (in ascending order of merit) *Pete's Dragon*, *Close Encounters of the Third Kind*, *Saturday Night Fever*, and *The Goodbye Girl*.

*Pete's Dragon*, a Walt Disney offering with Helen Reddy and Mickey Rooney among the headliners, is a cutesy musical aimed at the kids and their parents. "G" rated, it's flawed by its length and a series of rambling and somewhat questionable sub-plots, such as the lovable town-drunk father cliché which should've been put to rest long ago. The main plot follows an orphan boy and his friend Elliott, the invisible dragon, through reasonably predictable, though enjoyable, pranks. It's not magical, despite the ads, but it is serviceable and falls somewhere between *The Shaggy Dog* and *Mary Poppins*.

*Close Encounters of the Third Kind* is clearly the studio's hope to cash in on the *Star Wars* market though it is really more akin to Kubrick's *2001 Space Odyssey*. As almost anyone who's seen it will tell you, the first three-fourths of the movie is straight "the-monster-that-ate-Cleveland" 1950's stuff; but the last 30 minutes are a splendid vision of what that close encounter might be like and are well worth the wait. The message is "we are not alone, and whoever's out there is nice." Not bad theology when you think of it.

*Saturday Night Fever* is in a class by itself as a vehicle for John Travolta (of TV's *Welcome Back Kotter* fame) to remind us all again of what star presence is about. This guy has magnetism you won't believe. But more, *Saturday Night Fever* is a truly fine movie about young people growing up and out of the roots which gave them birth and which at the same time limit their horizons.

Despite Travolta's presence and the Disco Scene background, this is not a film for kids or early teens. Rated "R", it has rough language, some blunt sex, and a

heavy impact. Yet it is an intelligent and moral film that in the final analysis is about dignity and hope. Well done, it should be up for the Oscars.

*The Goodbye Girl* by Neil Simon is the cream of the crop. Starring Richard Dreyfuss, who also stars in *Close Encounters* (and should be making the tax people ecstatic this year), and playwright Simon's real-life wife Marsha Mason, it is a tour-de-force of the kind that has been drawing people back into movie theaters. It's about love, and it's romantic and it all turns out well in the end—and what more needs to be said?

As with almost all Neil Simon work, *The Goodbye Girl* is set in New York City, but this one doesn't need an interpreter for the folks beyond Bayonne. A woman with terrible boyfriend luck (they keep saying goodbye), her 10-year-old daughter, and an aspiring actor are thrown together by circumstances. The results could have been tired and trite, but Simon performs absolute magic on that hackneyed plot. In human insight, pathos, and humor, *The Goodbye Girl* ranks with *The Odd Couple* as Simon's best work.

The notable commonality about these films is they are full of hope and built upon an essentially positive philosophical base. After years of mass media despair and gloom, these films clearly signal a resurgence in, and market for, hope in the human heart and condition.

If popular media are indeed a "window onto the culture," showing us the mind of the day and mirroring some of our own inner leanings, then good news is what people are looking for. We want to hear what's right and be affirmed that, despite what we know of the dark side of human life, triumph is still possible.

Even a cursory analysis of box-office draws in the past year shows the "downer" time is about over and hope is hot.

What's worth a second glance is the hope expressed is often transcendent, a hope which emanates to some extent from outside the situation the characters are in.

Elliott, the invisible dragon, is not only the obvious kiddie ploy, it is also a magical, transcendent vehicle while *Close En-*



A COLLAGE OF NEW MOVIES includes Marsha Mason and Richard Dreyfuss, top, in *The Goodbye Girl*; *Pete's Dragon* by Disney; John Travolta in *Saturday Night Fever*; and Melinda Dillon, center, in *Close Encounters of the Third Kind*.


*counters* focuses our attention beyond ourselves and our universe toward "something else."

Even the more secular *Saturday Night Fever* plants its seed of hope in the possibility of the protagonists' "getting out" while *The Goodbye Girl* juxtaposes its human commitments amid throwaway lines suggesting the deity's intervention at all the crucial plot points.

Good news based in a transcendent hope. . . . Could just be escape wishes. On the other hand, it sounds remarkably like something I've heard preached in a church or two.

Perhaps it's time for us to dust off our wares and put them back on society's front shelf. I think there's a market out there for what we have to sell.

—Leonard Freeman

**SUGAR HOUSE MAPLE PRODUCTS**  
  
 PURE VERMONT MAPLE SYRUP  
 1/2 Gal. \$10., shipping \$2.50  
 VT. SHARP CHEDDAR CHEESE  
 3 lb. Wheel, \$7.50, shipg. \$1.50  
 WRITE FOR FREE BROCHURE  
 Bob and Nancy Castle  
 Box 54, Morgan, Vermont 05853

**FIBERGLASS**  
  
 • STEEPLES • BAPTISTRIES  
 • STAINED FIBERGLASS WINDOWS  
 • WALL CROSSES  
 (Lighted or non-lighted)  
 Write for free color brochure.  
  
 A/C 214 657-6524 • Box 931 • Henderson, Texas 75652

**BRONZE PLAQUES**  
 AWARDS • PRESENTATIONS  
 MEMORIALS • DONOR PLAQUES  
 SEND FOR FREE CATALOG TE-5  
 ENGRAVED PLAQUES CAT. TE-6  
 W&E BAUM BRONZE TABLET CORP.  
 524 W. 43 ST., N.Y., N.Y. 10036 • 212-279-5341


**Faith, Hope & Love**  
  
 This spectacular 1 1/2" sterling pendant from Denmark says it all! Complete with 16" chain.  
 \$13.50  
 plus \$1.00 postage and handling - Texas residents add 5% sales tax  
 order from:  
**Viking Imports**  
 P.O. Box 12059  
 San Antonio, Texas 78212

REMBRANDT DID IT IN OILS...  
 Let us do it in  
**BRONZE PLAQUES**  
 FOR ALL OCCASIONS  
 Write for Free Catalog E23  
 Engraved Plaques E21  
 INTERNATIONAL BRONZE TABLET CO., INC.  
 150 W. 22nd St., N.Y., N.Y. 10011 212-WA 4-2323

**The Perfect Anniversary Gift**  
  
 With Hand-Crafted Symbols  
 DOVE  
 CROSS  
 CIRCLES  
 PX  
 CHI-RHO  
 WEDDING RINGS  
 REG. U.S. PAT. OFF.  
 Send for FREE Color Brochure  
**CANA NUPTIAL Dept.**  
 29 E. Madison St., Chicago, Ill. 60602  
 NAME \_\_\_\_\_  
 ADDRESS \_\_\_\_\_

**STAINED GLASS**  
 Craftsmen  
 since 1857  
  
 J&R Lamb Studios,  
 151 Walnut St.,  
 Northvale, N.J. 07647  
 Phone (201) 767-3333

**MARY MOORE**  
 Box 3394-F Davenport, Iowa 52808  
 Phone: (319) 322-1693  
  
**THE FLAX**  
 FINEST OLD WORLD CRAFTSMANSHIP  
 Fair Linens, Chasubles, Communion Linens  
 Chalice Palls, Funeral Palls, Needlepoint Pieces  
**HERE THINGS ARE STILL CREATED OUT OF A LOVE OF EXCELLENCE**  
 Write For Our Catalog

  
 Seeking a spiritual adventure? . . . a deeper commitment to Christ? . . . a modern adaptation of the monastic ideal? . . . a contemplative catholic Anglican orientation? . . . an ecumenical outreach? Then write to the prior or prioress of the **Order of Agape and Reconciliation: St. Michael's Forest Valley Priory • P.O. Box 43 • Tajique • N.M. 87057**

**WIPPEL'S**  
 For ROBES and CLOTHING  
 For CLERGY and CHOIR  
 WRITE OR CALL  
**J. WIPPELL & COMPANY**  
 P.O. BOX 456 • FAIR LAWN • N.J. 07410  
 201-796-9421



78768SC\*\*224\*\*C9 DEC78 8E  
CHURCH HISTORICAL SOC  
BOX 2247  
AUSTIN TX 78768

# THE Episcopalian

## Small parishes: Hope out of despair



Cooperation in Carolina;  
Muskogee's ministry of hope;  
Caring and coping in Kenya;  
Big Bend branches out

MARCH, 1978




FEEL THE NEED  
SHARE THE GIFT

THE PRESIDING BISHOP'S FUND

FOR WORLD RELIEF



 Most of us are uneasily aware that other people—some in our own backyard and some in far-away lands—are in moments of desperate need. Yet we seldom know who and where they are, or what kind of help they need. It is even harder for us to “feel” the depth of their misery and despair.

This much we do know. We **can** help. We **can** share our gifts with those who are starving—in Navajoland or Niger; with the victims of flood and hurricane and earthquake—in our country and everywhere; with the homeless refugees—especially in Africa; with the sick and diseased in India; with the unemployed and unskilled in Latin America who long for the training that means self-support. We can share through the Presiding Bishop's Fund for World Relief, an official agency of the Episcopal Church.

And there is no better opportunity for us to do so than right now—during the annual church-wide World Relief Octave, February 26th through March 5th.

Share **your** gift—either at your parish, or by filling out the coupon below and sending it along with a check or money order.

It is one way to share your love that words can never match.



here is my contribution to:

**The Presiding  
Bishop's Fund  
for World Relief**

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

(Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.) Contributions are tax deductible.

E-3-78