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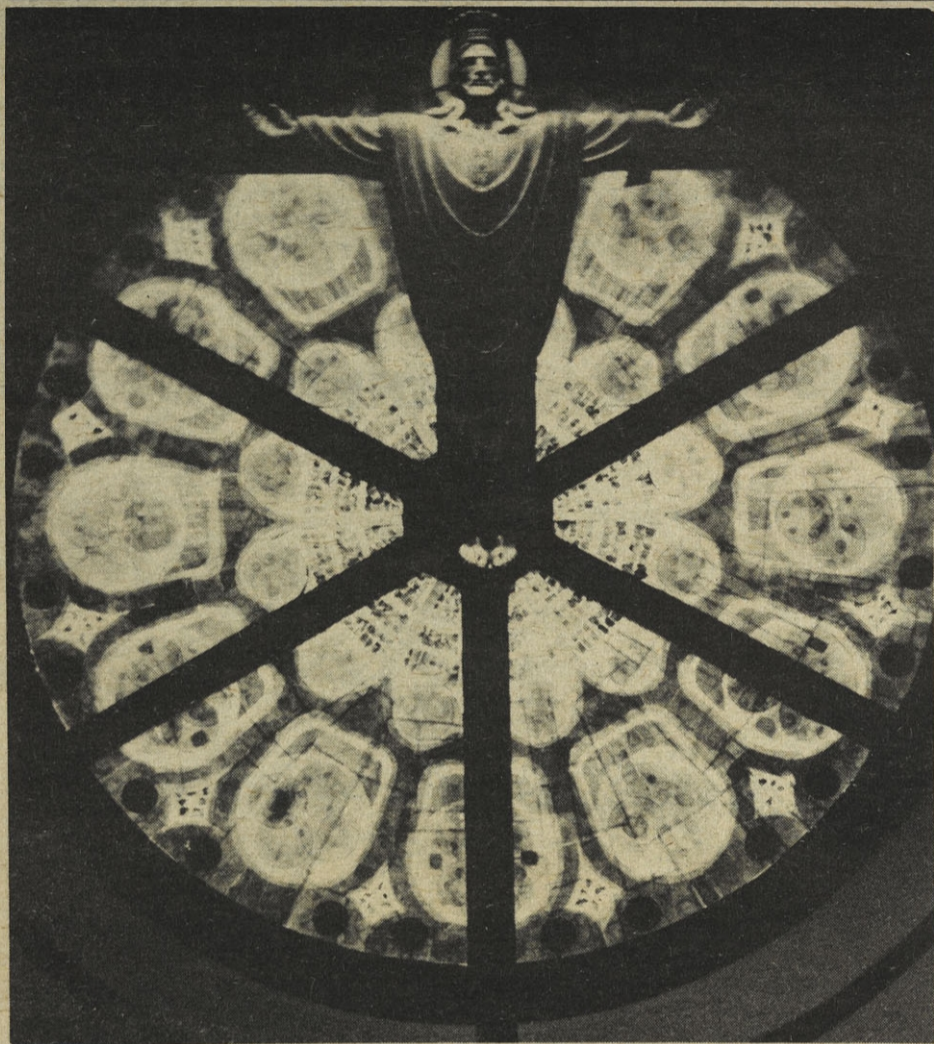
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Professional Edition THE Episcopalian



Do-it-yourself stained glass is symbol of cooperation in Florida parish

The most striking feature of St. Michael's Episcopal Church, Gainesville, Fla., is a 12-foot rose window which dominates the sanctuary and nave. But even more unusual than the abstract design, done in brilliant colors in a circular pattern, is the fact St. Michael's parishioners made it themselves. Sixty to 80 volunteers worked on the circular window, cutting the figures in stained glass during a two-day project.

The idea that parishioners make their own window came from Schweizer Associates, an architectural firm of Winter Park, Fla. The volunteers divided into family groups and teams: washers, cutters, pasters, etc. Nils Schweizer, senior member of the firm, was on hand all weekend to work with volunteers. When the last piece was in place on a plate glass base, the six sections were sealed, and a local contractor installed it.

"Every family which worked on the window knows precisely which panel is theirs," says the Rev. Walter Saffran, St. Michael's rector. "Liturgy means 'the work of the people,' and the presence of the window over the altar is a constant reminder of that. The window has made a permanent impact on the life of this congregation."

The outward and visible aspects of St. Michael's are dramatic, but so also are the spiritual dimensions of its parish life. The stone altar, which stands 18 feet be-

neath the window, is a place where eastern and western Christian traditions meet. At noon every Sunday the Rev. John Mangos celebrates a Divine Liturgy in English and Greek for a Greek Orthodox congregation of 75 people, some of whom are Greek students at the University of Florida.

Mangos, a medical doctor, is doing research on cystic fibrosis at the Shands Teaching Hospital of the University of Florida. When he came to Gainesville in 1975, he says, "we came to St. Michael's and asked for a room, a table, and some chairs. They gave us their church."

The relationship of Anglican and Orthodox has been closely intertwined ever since. Both Episcopalians and Orthodox staff and attend a Sunday morning church school, and while the Eucharist from *The Proposed Book of Common Prayer* is being celebrated at 10:30, Orthodox youngsters are busy studying Greek. St. Michael's vestry reserves voice and vote for one member of the Orthodox congregation. When Bishop Frank S. Cervený of Florida visited St. Michael's for confirmation, one of the candidates was June Maria Mangos, Father Mangos' oldest daughter.

"They are welcome to stay here as long as they like," says Saffran. "The great window, made by the people of St. Michael's, casts its light on Anglican and Orthodox alike." —Bob Libby

Churches send 10,000 tons of wheat to Vietnam

A young girl approached the microphone with a basket in her hands: "My name is Susan Ross. I'm from Houston, Texas. And I'm giving this wheat because the children of the world are friends." She poured the contents of her basket into a larger one at the front of the platform.

A middle-aged man, thin and quiet, walked to the microphone with his basket and said: "I am Harvey Schmidt from McPherson County, Kan., and I represent the farmers who harvested this wheat. And rather than plow it under, I give it to the Vietnamese people for they need it."

A woman came forward to say, "I am Anne Taylor of CROP, the Community Hunger Appeal of Church World Service (CWS), who made the arrangements to collect this wheat and to ship it by rail to Houston."

The hundreds of people gathered on the grounds of Rothko Chapel, Houston, fell silent as William K. Thompson, president of the National Council of Churches, dedicated the wheat as a gift from Americans to the people of Vietnam. The March 4 celebration marked the high point in the CWS appeal for 10,000 metric tons of grain to help offset the food shortage in postwar Vietnam.

As Sen. Dick Clark of Iowa said in his keynote address, "This grain becomes a symbol, important even beyond the value of the food dedicated here today. It is a symbol that says to the world the American people understand the needs of those who are hungry. It is a symbol that the Vietnam war is over, that the American people have put the war behind them and are willing to work together." Behind the senator a mural depicted two clasped hands, and colorful banners fluttered overhead.

The people-to-people aid came from farmers in six midwestern states who donated wheat out of their surplus, from churches and communities across the country, from organizations and thousands of individual supporters. Fifty-

six organizations, beyond CWS's 31-member denominations, endorsed the shipment. They included Church-related groups such as the YWCA, Fellowship of Reconciliation, Church Women United, and the Episcopal Peace Fellowship. They also included the Children's Foundation, Americans for Democratic Action, Gold Star Parents for Amnesty, and the National Council of Jewish Women.

Vietnam is currently considered one of the most serious food-shortage areas in the world with a grain deficit estimated at 1.2 million tons. Churches throughout the world have responded to this need, and in November, 1977, Church World Service did the same. This shipment is the largest CWS has sent to Vietnam in the 12 years of its relationship with the Vietnamese, and it is going on the first ship to sail from the U.S. to Vietnam since the war. The VIETMY Committee, a quasi-governmental organization composed of churches and civic organizations, will receive and distribute the grain. Bread and noodles made from the wheat will be given free to schools and hospitals, supplementing the diets of some 200,000 people in southern Vietnam. Grain for the shipment was donated through CROP.

Elvin Frantz of Kansas recalled a small church in his state whose members hauled 80 bushels of wheat to an elevator for the shipment and contributed \$150 in cash besides. By the end of January, all the wheat had been gathered—110 hopper cars full—and was on its way to Houston, the port of departure.

The shipment's total value, including ocean freight, is slightly over \$2 million. Like the farmers, Churches have given out of their history of concern for human need and human development. Before the ship sailed in mid-March, over half the \$700,000 shipping cost had been raised through donations. The campaign for these funds continues since U.S. gov-

Continued on page 6

Inside

14 READERS SPEAK OUT

It's appropriate for a publication that's always been a forum for Episcopalians to celebrate its 18th birthday by hearing from people. We have our own comments (page 7), as do Massey Shepherd and Earl Brill (page 14), on the Church's status midway between General Conventions. And readers share their concerns about charismatics, the Bible, Christian education, and worship on pages 16, 21, and 22.

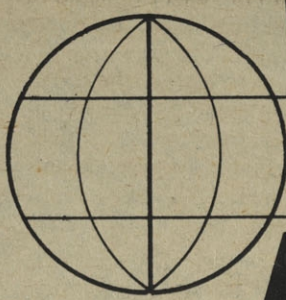
8 SMALL CHURCHES, PART II

In the midst of rumblings about schism and discord, small churches around the country have been quietly working together to minister to people. They've done it through coalitions and cooperation. Commentary on where they are now appears on pages 8, 9, 10, 11, and 13.

4 SWITCHBOARD AND CATS

17 PB'S FUND GRANTS LIST

Note: Pictures of Shepherd and Brill are real; other pictures are artistic renderings.



WORLD NEWS BRIEFS

LONDON—The United Society for the Propagation of the Gospel has launched a nationwide parish renewal venture using young volunteers. The over-18-year-olds, who are committed for one year's service, will be trained as members of "Root Groups" which then work in parishes at the rector's invitation. According to the Rev. Frank James, program designer, interest is running high among young people, and more than 50 parishes already have requested "Rooters."

KAMPALA—The Roman Catholic Church in Uganda will celebrate the centenary of the arrival of its first missionary priests in 1879. The uprising against Christians in 1885 took a toll of 22 Roman Catholic

martyrs who were canonized in 1964. The first native Ugandan bishop was consecrated in 1939 and an independent hierarchy established in 1953. Uganda maintains diplomatic relations with the Vatican though relations between the Roman Catholic Church and the Amin government have been erratic.

NEW YORK—Bible sales more often make news for quantity than for quality, but when three Gutenberg Bibles are available at the same time, that fact makes headlines! The 500-year-old Bibles are among the rarest of rare books with only 47 known to exist out of Johannes Gutenberg's printing of 200. Of the three copies available here, one was sold for \$1.8 million to

the Gutenberg Museum in Mainz, Germany, where the Bibles were printed. General Theological Seminary plans to auction its copy on April 7. The Pforzheimer Foundation owns the third copy on the market.

ATLANTA—St. Luke's Church here sponsors a highly successful and growing television ministry. The program, headed by the Rev. Charles Sumners, has its own equipment, which cost about \$100,000, and a volunteer crew of 25 trained personnel. St. Luke's Television started with its first live broadcast in September, 1974, through an arrangement by which WSB-TV provided three months of air time each year. An agreement has now been contracted with WATL for additional time. The broadcasts

reach viewers in Georgia and selected portions of Florida, Alabama, Tennessee, and North and South Carolina.

NEW YORK—1977 was the most active year for the International Rescue Committee since it was founded in 1933 to help people escape from Nazi Germany. The Committee's major program in 1977 was resettlement of refugees from Indochina although it also aided refugees from 30 countries in Africa, Latin America, eastern Europe, and Asia.

VATICAN CITY—The Post Office here on March 9 issued a set of stamps to commemorate Pope Paul VI's 80th birthday.

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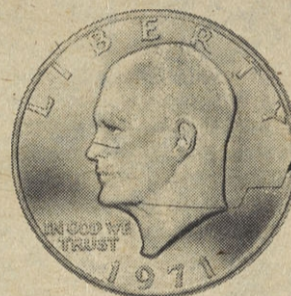
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Money matters dominate Council meeting

Money—where it comes from and where it goes—was Executive Council's top concern when it met in New Orleans, La., in February.

Among Council's actions was acceptance of \$101.9 million in mission opportunities which the Venture in Mission leadership presented. Council deleted one program for battered women but retained an allocation for such a program. It also voted to keep a \$2.5 million endowment fund for chaplaincies at five Episcopal colleges with the proviso that Venture personnel explore the most productive ways to use the money to strengthen church work at the schools. Council asked Venture to prepare project accountability guidelines for review at the May meeting.

Council found money—from income from the Julia A. Gallaher Fund—to establish a staff office for Washington Affairs for a three-year trial period. A staff officer would live and work in Washington, D.C., reporting to Alice Emery, executive for Church in Society programs, and working closely with the Rev. Alfred Johnson, public affairs officer, and Woodrow Carter, officer for social ministry.

Treasurer Matthew Costigan's financial report to Council noted that the Church ended the year 1977 with an \$18,413 balance. His figures showed income shortfall of \$303,000 although 15 dioceses had exceeded their assigned apportionments by at least \$100 and three other dioceses had exceeded their pledges by at least \$100.

Costigan also reported that the Presiding Bishop's Fund for World Relief had received only \$1.4 million in 1977 as opposed to \$2.1 million in 1976. Other special funds showed mixed results, with the Church School Missionary Offering increasing from \$83,000 in 1976 to \$118,000 in 1977 and the United Thank Offering up \$34,000 over the previous year. But the Good Friday Offering declined by about \$10,000 in the same period.

The Presiding Bishop's Fund report



THE THIRD SUFFRAGAN BISHOP for the Armed Forces, Charles Lee Burgreen, was consecrated February 27 in the Diocese of Long Island's Cathedral of the Incarnation in Garden City. Presiding Bishop John M. Allin was chief consecrator. Military brass was evident in the form of trumpet fanfare by U.S. Merchant Marine Academy's Brass Ensemble as well as in the persons of Major General Orris E. Kelly, Chief of Chaplains, U.S. Army, and the senior Episcopal chaplains of the three services, Veterans Administration, and Bureau of Prisons, who took part in the service before a capacity crowd. Representatives of the Episcopal Peace Fellowship protested the consecration, stressing they objected to the form the Church's ministry has taken toward service personnel and their dependents and not to Bishop Burgreen himself. (DPS)

noted a \$10,000 emergency grant to the Diocese of Massachusetts for direct aid to persons in the greater Boston area who needed food, clothing, medical aid, and shelter following the severe winter storms which damaged or destroyed homes in eastern Massachusetts.

The Fund's Board, which met just prior to Council's session, spent most of its time evaluating the Fund's work and making plans for its future. The Board did, however, approve a \$5,000 grant to Church World Service to support an emergency shipment of wheat to Vietnam and a \$9,000 grant to the Diocese of Guatemala to continue its post-earthquake housing rehabilitation program.

Council appropriated up to \$10,000 from a contingency reserve fund to aid an ad hoc statistical committee to deter-

mine the best way of gathering the church statistics necessary to both the General Convention Committee on the State of the Church and the Episcopal Church Center's professional staff.

In other actions Council:

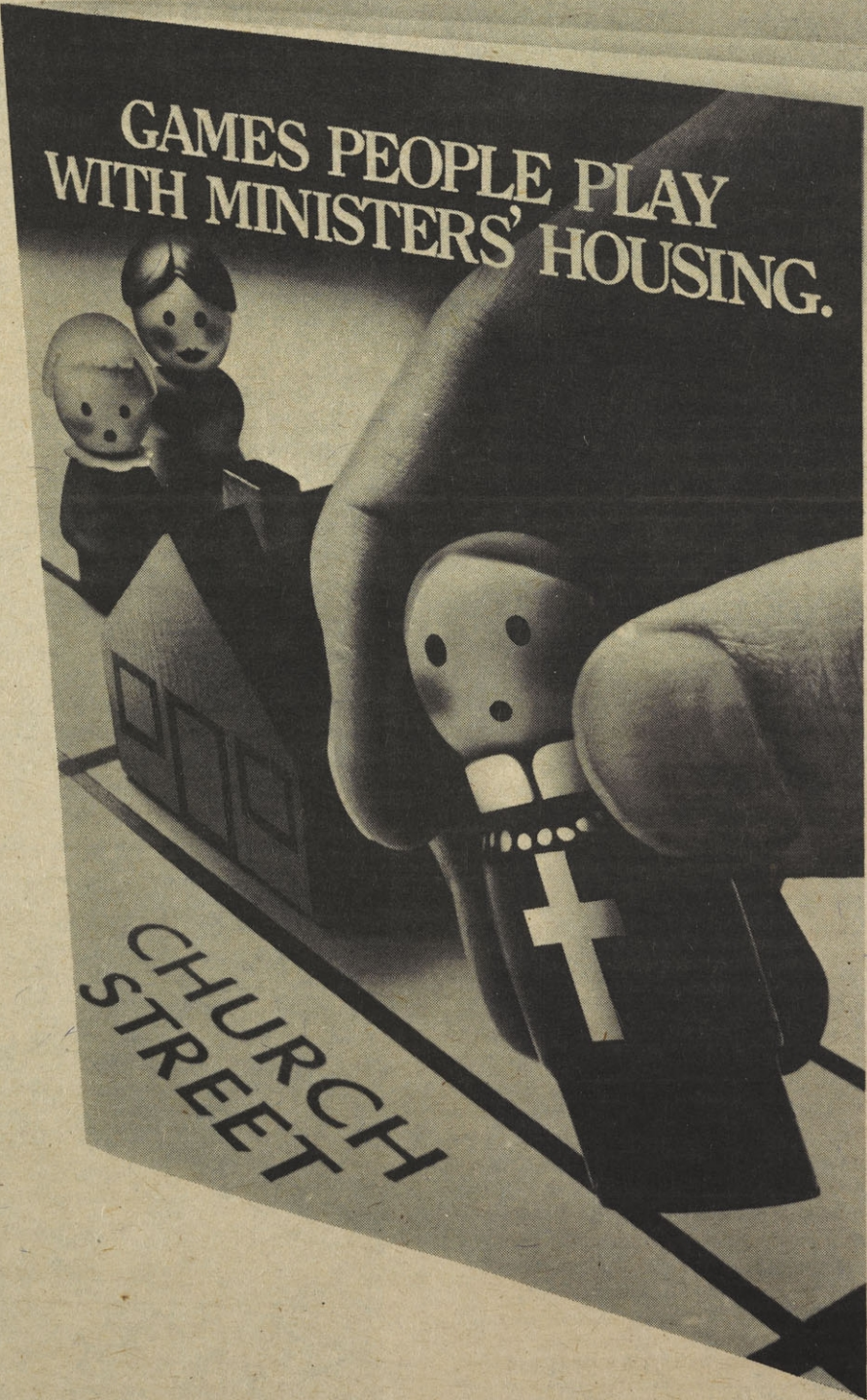
- supported stockholder resolutions filed with General Electric and International Business Machines concerning their overseas business criteria;
- designated the French-speaking African Dioceses of Boga-Zaire, Bujumbura, Bukavu, Butare, Buye, and Kigali—known as the Francophone Council—the recipients of the 1978 Church School Missionary Offering;
- agreed to participate in Partners in Mission Consultations in Wales, the Francophone dioceses, and Cuba;
- noted the anniversary of death of

Anglican Archbishop Janani Luwum of Uganda, Rwanda, Burundi, and Boga-Zaire;

- received with appreciation the resolution from the Supreme Council of Bishops of the Philippine Independent Church, censuring Bishop Francisco J. Pagtakhan's participation in the Denver consecrations for the Anglican Church of North America;
- extended by 30 days a \$350,000 loan to Seabury Press and asked for a report in May on Council's relationship to the publishing company;
- welcomed the Rev. Richard Hayes of Wyoming as Province VII's elected representative; and
- heard the Rev. Wayne Schwab, evangelism officer, present a detailed report on evangelism and asked the Administrative Committee to consider a request that Council spend more time on evangelism and renewal concerns in the future.

—Janette Pierce

Can a minister afford to live in a parsonage anymore?



A shocking question? But have you truly considered a parsonage vs. a housing allowance? Have you considered renting? Or even owning?

There are a lot of possibilities today in ministers' housing. There are pros and cons, too.

In fact, the only thing everyone agrees on is that the issue is complicated and vitally important to the welfare of the minister and indirectly, to the congregation.

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AGING MYTHS
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the mental condition and behavior of the
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may actually be the by-product of anemia,
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Switchboard

So that we may print the largest
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subject to condensation.
—The Editors

JESUS DOES REIGN

"Jesus increased in wisdom and stature and in favor with God and man." He developed all His four human sides simultaneously—mentally, physically, spiritu-ally, and morally. Frequently persons are born with such unusual fourfold gifts. Jesus was magnificent.

Wherever He went multitudes gathered, and many wanted to be like Him. Even the casual and the curious carefully minded their manners in His presence. He had complete confidence in His Gospel: "Heaven and earth shall pass away, but my words shall not pass away." The common people heard Him gladly. Those words were simple, sound, solid, stabilizing, and stimulating.

Before appearing publicly He went on a 40-day vision quest, seeking verification of the validity and viability of His Gospel and Himself. He received God's sanction: "Thou art my beloved son in whom I am well pleased."

When He returned to society, did He also bring a structure for a mechanized religion—rituals, ceremonies, elaborate vestments, miters, crosiers, and so on? No. Jesus had not the time for such encumbering excess baggage. All He wanted to do was to teach the people and train some young men with the same fourfold potentials as His until they, too, had become incarnations of the Gospel to carry on His work. He knew only such men, then as now, could raise humanity from ignorance and childishness to intelligence and maturity.

From now on recruitment for the ministry should begin with teenagers—boys and girls—possessing the same potentials and trained until the Gospel in them is "known and read of all men."

According to some brilliant scholars, only about 12 pages in our Gospels contain genuine verses of Jesus and His teaching. We should build for the future on those few "pearls of great price." Then, aided by our splendid communication and transportation facilities of today, the whole world as the family of God should be singing "Jesus does reign where'er the sun" in about 50 years.

*Vine Deloria, Sr.
Pierre, S.D.*

TAKES ISSUE

I strongly resent the letter from Dana S. Grubb [February issue] calling the action of the House of Bishops in establishing the office of Bishop for the Armed Forces an action to ". . . create a virtual diocese for the institution of war. . . ."

The United States needs its armed services. Without them, such Americans as Grubb [and the rest of us] likely would not have the freedom to be Episcopalians or members of any other Church.

The men and women in the armed services must have guidance and counseling at least as much as the rest of us. Should this be denied to them because they are willing, if necessary, to put their lives on the line for us?

Grubb notes the injunction in the new baptism service "to renounce the evil powers of this world which corrupt and destroy the creatures of God." This is precisely what these men and women are there for, yet he would deny them the services of the Church. Unbelievable!

*Henry S. Ely
Norristown, Pa.*

COMPROMISE STATEMENT AFFIRMATION

At the annual parish meeting of St. Francis-in-the-Fields, Harrod's Creek, Ky., an action was taken which I believe would be of interest to [The Episcopalian's] readers.

Before voting on the slate for the

vestry, the candidates were asked to state their positions vis-a-vis the Presiding Bishop's compromise on the issue of *The Book of Common Prayer*. The candidates and the congregation were reminded that in his opening address to the Minnesota General Convention, Bishop Allin had urged that "those who still prefer the 1928 *Book of Common Prayer* will be able to experience worship as they are accustomed even if the Draft Book is accepted."

Again, addressing the House of Bishops in September, 1977, the bishop reiterated his plea: "Among the distressed people in the Church, many are requesting only one thing—assurance that *The Book of Common Prayer* shall continue to be available for use by congregations in this Church. Once again, I plead with you to give such assurance and make proper provision graciously. Such provision can be made and orderly managed."

The affirmative response of the St. Francis congregation was overwhelming. Of the seven candidates for the vestry, six supported the bishop's stand. (The lone dissenter was a person who had joined the Episcopal Church after the Draft Book was in use and so had little knowledge of, or feeling for, *The Book of Common Prayer*. He was not elected.) The congregation was asked to express support of Bishop Allin's compromise by rising, opposition by remaining seated. Our rector, the Rev. Stephen Davenport, who was on the dais and in a position to survey the room, announced 99 percent of the members stood.

*Mary C. Bingham
Glenview, Ky.*

DEFINITION, PLEASE

It is unfortunate that Chris Curry (February Switchboard) must identify himself as a "former charismatic." Clearly he identifies "charismatic" as a sectarian experience instead of a Christian state of being. I think if he had ever heard Father Fullam preach or teach, he would not confuse the biblical concept of charismatic (Christian, catholic) with those exclusivistic sectarians who mistake the outward form (tongues, etc.) for the inward reality.

Any person who has been baptized has received the gifts of the Spirit (read Bible, Prayer Book); and any person baptized and confirmed has accepted the responsibility for those gifts and should bear witness to them (see Prayer Book).

If Curry has been baptized, then he is

by definition charismatic. *Charisma* means grace, and in baptism and confirmation we are promised and given the gift of God's grace in Christ. Let [Curry] leave the "movement" if he must, but he cannot be less than grace-filled, for which God be praised!

*William K. Hubbel
Lexington Ky.*

THANK YOU, TED FERRIS

Seldom have I read so magnificent an article that describes the death and resurrection process a Christian undergoes as in your Lenten meditation excerpt from a sermon by the late Rev. Theodore Parker Ferris.

I have tried so many times to explain to friends how I get my spring-back capabilities. The closest analogy I could come up with was I deposit funds in a spiritual bank account and then make withdrawals when I need them.

Ferris' explanation is far more poignant than mine. It helps me to see that the periods of dryness in my life have never gone unanswered long without the appearance of an oasis or sometimes a veritable geyser of relief!

*Carolyn Curley
Syracuse, N.Y.*

MIRACLES—MILLIONS

In these modern times money rules. We speak of millions and trillions with as little emotion as our forefathers spoke of tens and twenties. Many Churches seem to place more store by the almighty dollar than Almighty God. They own millions of dollars of untaxed property—all in the name of religion. TV programs profess to win thousands to Christ but also collect millions of dollars.

Science fiction movies attract thousands. The same people find it difficult to believe in the birth and resurrection of our Savior. In these days of modern medicine, miracles are performed, but many people scoff at the healing powers of Jesus Christ.

Christ recognized the power of Satan. When He returns (as He promised), the devil will be banished, but until then [the devil's] presence in our hearts will foster hate, greed, and lust. Here is where the trouble starts; here's where we must generate the cure.

Until we let Christ into our hearts, then pass the Word on to our neighbors and friends, we cannot hope to combat the Power of Darkness. If the world is to be saved, it must be step by step by each of us bearing witness to the power of our Savior.

*C. Thorington
Oneonta, N.Y.*

EPISCOCATS



"What do you mean 'HAPPY BIRTHDAY, 18-YEAR OLD?' I'm only 18 days old!"



PB'S OPEN LETTER

A prayer for stewardship

I shared this prayer with Executive Council members at the last meeting, and I wish to share it now with the entire Church.

This message is a prayer for God's grace and guidance with the added petition that the members of this Council and all other members of this Church will actively provide the effective AMEN.

Dear Lord, You know the Christian mission in this world needs money. For the sake of all of us, I pray to You about money for missions: money to educate, equip, and enable personnel and generate additional resources for Christian mission.

Please move all of us—the members of this Council and all Episcopalians—to recognize, realize, and respond to the need to provide money now for Your mission. Stimulate our realization that each of us has something to give graciously and the responsibility to help others give graciously. Please prevent us from adding to the excuses for not giving.

Activate our faith in love so we may trust You and one another and discover You and others and our better selves in the mission of serving and sharing life. Free us to offer our service and our money without demanding impossible guar-

Churches are vital in public policy, group told

Over the past 15 years religious leaders have been a vital force in passage of progressive legislation, Sen. Edward M. Kennedy told the 500 Protestant, Roman Catholic, and Jewish participants gathered in Washington, D.C., for the annual IMPACT congressional briefing. Kennedy was one of a number of congresspersons who met with participants to provide information on current legislative issues.

IMPACT, formed in 1968 and sponsored by 19 religious groups, including the Episcopal Church, provides resource material to a network of individuals across the country and encourages them to make their Churches' positions known to legislators. IMPACT's national director, Robert Odean, emphasized that the group "speaks for no one. It enables others to speak for themselves." The IMPACT network is related to the Washington Interreligious Staff Council, an ad hoc group of staff leaders of religious agencies in the capital.

The 30 Episcopalians who participated in the briefing gathered at dinner with Episcopal Church national staff members Alice Emery, executive for Church in Society; the Rev. Alfred Johnson, public affairs officer; and Woodrow Carter, officer for social welfare. Sen. Charles Mathias of Maryland, an Episcopalian, had expected to speak with the group but was ill.

Johnson said Episcopalians were particularly interested in the briefing on the Humphrey-Hawkins bill on full employment and on the general issue of unemployment.

In talking to participants, Odean said Churches do not always see the word "lobbying" in a favorable light. But other groups are present in Washington to make a case for their interests, he said, and "the religious community should also be here, making a case for its concerns."

antees or perfection in others. Help us to work with others and to demonstrate good planning and accountability.

From You, who have given us all good things, we must continue to ask one thing more. Please give us grateful hearts. In thanksgiving, quicken our stewardship. By Your grace enable us to share in preventing waste of human potential and natural resources.

Let not our preoccupation with one mission area or project narrow our per-

spective of Your whole mission. Increase our ability to cooperate and coordinate our efforts with others to implement and expand mission in every place.

And please, dear Lord, knowing well our follies and frustrations, our impatience and indignations, our discouragements and our pride, keep us under Your mercy. Please do not allow faithless fears, excessive self-confidence, or subtle self-righteousness to prevent our awareness and experience of Your ever-present glory. As You sent Jesus the Christ to restore our relations—broken through our disobedience—and revealed Your true presence to all who accepted Him, believed Him, and followed Him, so let us now know You in our accepting and believing Him and venturing with You in His mission.

In the name of Jesus Christ, this is boldly requested. Amen.

—John M. Allin



ENGLAND'S TOP CHORISTER, Andrew March, 12, a choirboy in Tunbridge Wells, England, skateboards up to St. George's Church, London, where he received the 1977 Rediffusion Award for being top chorister. His parish received \$2,000. —RNS photo



Home. You Have One. They Don't.

At least 1,000,000 men, women and children in Africa are refugees from their native lands, according to recent United Nations and U.S. State Department figures. The actual count is probably far higher. It adds up to the largest refugee problem since World War II.

Why has it happened? Partly because the colonial powers in establishing the African countries had little regard for local differences of heritage, language and custom, and partly because the newly independent nations were insufficiently prepared to govern themselves. The result has been internal civil strife, mass arrests, brutality, killing... with thousands upon thousands fleeing for their lives.

Many of these homeless wanderers are Christians; most of them are in desperate need of help. That is why the Presiding Bishop has launched this All-Africa Refugee Appeal.

That is why he asks your contributions now.
Please give what you can—either through your parish or by check or money order directly to the Presiding Bishop's fund for World Relief, using the coupon below.

The refugees have lost their homes. We dare not let them lose hope.

All-Africa Refugee Appeal



The Presiding Bishop's Fund for World Relief

Here is my contribution toward the All-Africa Refugee Appeal.

Name

Address

City State Zip

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

E-4-78—AARA

Wheat for Vietnam Continued from page 1

ernment policy forbids the usual ocean freight reimbursement for humanitarian aid in the case of Vietnam.

More than once at the Houston event the audience was reminded that this shipment came "from the heartland of America." The program itself—with moderator John Henry Faulk, the Houston Jazz Ballet interpreting the Lord's Prayer, a litany of reconciliation led by Bishop Kenneth Priebe (Lutheran Church in America, Ohio), and the prayers by Houston clergy—all testified to the sincerity and scope of the humanitarian response. Messages of support from Coretta Scott King, Sen. Muriel Humphrey, and 20 other congresspersons were read.

"This shipment is an act of minimal decency on the part of people still com-

mitted to a moral world," said the Rev. William Sloane Coffin, senior minister at Riverside Church, New York City. "It is simple: they are hungry, and we are not."

Dr. Paul F. McCleary, CWS executive director, commented after the celebration: "We have called this wheat a people-to-people gift because it comes from the best tradition of the American Churches and people. As today's litany reminded us, 'We sail this ship as a sign of hope for peace and unity and for the day when people will beat their swords into plowshares and we will create a world community with each sharing as equals.'"

—Cynthia Brown and Gail Reed

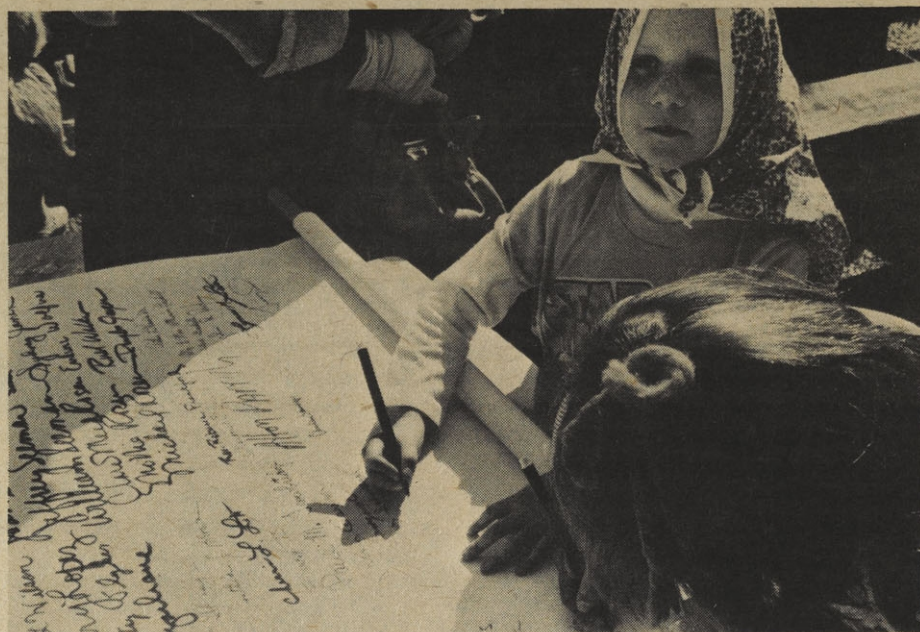


Photo by Suzanne Paul

PEOPLE TO PEOPLE: Children at the Houston celebration signed scrolls to be sent with the wheat to Vietnam.

Presbyterian homosexuality study released

When the United Presbyterian Church in the U.S.A. gathers in May for its 190th General Assembly, it will have to consider two reports, 150 pages of study material, and a 28-page proposed policy statement concerning the ordination of "self-acknowledged practicing homosexuals."

One report—the majority report of 14 people—says, in effect, ordination is the responsibility of presbyteries (regional associations like diocesan councils) and congregations, and for the General Assembly to "preempt that intensely individual decision" would be inappropriate.

A minority report, signed by five task force members, calls on the General Assembly to assert its judicial role to interpret definitively the Church's constitution specifically to ban ordination of homosexuals.

Presbyterians already have a policy that bars exclusion from ordination on the basis of race or sex, but since 1976 they have agreed that ordaining practicing homosexuals would be injudicious.

The two reports and associated docu-

ments, released early this year, are the result of careful study: some 240 hours of committee work and public hearings over 15 months by a specially appointed 19-member task force headed by Virginia Davidson of Rochester, N.Y.

Any decision the Presbyterians make will have far-reaching effect on their Church since they ordain not only clergy but ruling elders, the church members who make up sessions (somewhat like vestries) and presbyteries.

Highlights of the proposed policy statement include the following:

- Sexual orientation is affectional attraction rather than sexual behavior.
- Homosexuality "is a minor theme in Scripture" and is not mentioned by either the prophets or Jesus.
- Homosexual persons may be admitted to church membership or the ordained offices if they can give honest affirmation to the vows required and if the deciding body is satisfied candidates meet all criteria.
- Nothing in the Church's constitution either requires or prohibits ordination of homosexuals, and the ordaining body's

judgment of the individual should be considered decisive.

The major differences in the majority and minority views appear over interpretation of Scripture, particularly Lev. 18:22 and Rom. 1:18-32. The disagreements follow those of church and Bible scholars: the belief that the writings of the early Jewish community and of Paul were culturally conditioned and not direct revelation from God, thus allowing reinterpretation, versus the belief that those writings clearly explicate God's will for His people throughout the ages and clearly condemn homosexuality.

Disagreement also stems from the status of the ordained person: the majority believe ordination does not set a person apart from other Christians while the minority see ordination of ministers "to be a sign of hope to the Church and His world."

Both reports agree on the need for study, the need to combat fear of homosexuals, the need to decriminalize private homosexual acts between consenting adults, and the need to protect civil rights in housing, employment, and pub-

lic accommodation. The reports agree that homosexuality is not the result of conscious choice or heredity but arises from complex psychosocial causes. Both reports also agree on allowing qualified homosexual students to attend seminary although the minority report would add extra counseling for such students to make them aware of limitations to ordination and to encourage them toward reorientation and celibacy.

While committee members reached consensus in certain areas, the Church at large seems polarized. Debate and threats of schism were voiced even before the reports were formally released. The documents are advisory only. The General Assembly may accept, reject, amend, table, or resubmit them for further study.

Other major denominations, such as the Episcopal Church, United Methodist Church, Presbyterian Church in the U.S. (Southern), and the United Church of Christ, are also studying and debating the topic. They will read the Presbyterian documents with care, paying close attention to the General Assembly's decisions.

—Janette Pierce

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

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?



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A nonprofit retirement community responsible to the Episcopal Diocese of Pennsylvania

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-

The Bicentennial we haven't celebrated yet

Eighteen months ago the Episcopal Church assembled in Convention. Eighteen months from now the General Convention will meet in Denver. We've had a lot of ups and downs since Minnesota, and we'll have a few more of both before September, 1979.

This mid-point between Conventions also marks the 18th birthday of *THE EPISCOPALIAN*. We've had our ups and downs, too, as observant subscribers know. But we are pleased to report that last month we reached the highest circulation in our history, going to more than 300,000 families.

Eighteen years of service do not necessarily bring wisdom but do create experience. And whatever experience we have gained tells us this is a good time to take another look at this talented, stubborn, fractious group of Christians known as Episcopalians.

The most important commentary on this ever-fascinating subject comes elsewhere on the pages of this anniversary issue from the likes of Massey Shepherd, Earl Brill, John Allin, and others of more than passing note.

We don't have much to add to this array, but being editors and Episcopalians, we'll add a comment or two anyway.

Within the next decade, we Episcopalians are going to start celebrating the Bicentennial of the Episcopal Church. We should start thinking now about that anniversary and what we will have to say about it—and show for it.

For the past decade, since the high drama of Seattle 1967 and South Bend 1969, considerable evidence shows that the Episcopal Church has been going through a monumental identity crisis.

This offshoot of Mother England,

home for generations of WASPs and WASCs, the Eastern Establishment, Pullman Pioneers, the Republican Party at prayer, and God's Frozen People, as we have so often been called, suddenly had to deal with the demands of black people, women, American Indians, Hispanics, Japanese, Chinese and Korean Americans, lay ministry advocates, charismatics, and homophiles, to mention a few.

Judging from our actions and reactions these past 10 years, the whole scene has been shocking and traumatic. A few have chosen to leave. But we've managed to live through it and can probably now discern some choices, as our Partners in Mission so patiently suggested a year ago.

Shouldn't we pull out of our survival mentality period and truly try to be the

Church wherever we are, inclusive instead of exclusive?

Perhaps the Lord has this in mind.

an inner city parish our Establishment ancestors formed, one day looked up at the buildings surrounding his parish and

EDITORIAL

Why else would He have sent so many persons with so many demands? We must be doing something right—or at least be showing potential—to be the object of all this attention. Maybe the missionary work our Establishment, Pullman Pioneer forbears began was on the right track, after all.

One wise priest we know, minister to

commented, "You know, 40,000 people live in the 10-block area around this parish. What an opportunity—if we could only break out of our bonds!"

This could be the time. What stories we could tell for our Bicentennial, the Lord only knows.

He is risen indeed.

Happy Eastertide!

—The Editors

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
I wish to sponsor a ☐ boy ☐ girl. ☐ Choose any child who needs help.
Please send my information package today.
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Christian Children's Fund, Inc.

What role for laity?

In a personal confession of faith, former President Gerald Ford challenged the more than 800 delegates to the North American Congress of the Laity, meeting in Los Angeles in February, "to make discipleship in Christ the foundation for all we do in our secular lives. . . Faith and positive action go hand in hand."

The Congress was an unprecedented meeting of leaders in business, the professions, and the arts from the United States, Canada, and Mexico.

Another speaker, author Abigail McCarthy, urged lay men and women to rid themselves of the notion that they are inferior to ordained persons. Christian laypersons are called to their work as surely as ordained preachers and priests are called to theirs, McCarthy said.

Her speech and Ford's were, at least to this participant, the only call and challenge to laity throughout the meeting.

The Congress, organized by Howard E. Butt, a Texas businessman and philanthropist with an evangelical background, reinforced the stereotype of ordained persons as "experts" and laity as "sheep."

That view was illustrated again and again as each speaker took to the podium and spoke to the masses—Betty Ford, Dr. Peter Drucker, Dr. Malcolm Muggeridge, Dr. John Newport, Dr. Peter Berger, Michael Novak, Dr. Eugene Kennedy, Bishop Festo Kivengere, Dr. Martin Marty, and James Reston.

Among the Episcopalians at the congress were the Rev. Richard E. Colby of Portland, Me.; Jean Haldane of Seattle, Wash.; Betty Connolly, Presiding Officer of the Triennial Meeting of Episcopal Churchwomen; D. Barry Menezes and Anne Harrison of the Lay Ministries programs of the Episcopal Church Center in New York City. —Daniel W. Eckman, Jr.

Small churches, Part II

Models, coalitions help churches survive

"Can Episcopal churches in small communities find new life?"

That question was posed—and answered affirmatively—by the Joint Committee on Non-Metropolitan Areas in its report to the 1973 General Convention.

The report cited ecumenical adult education programs, use of non-stipendiary priests and indigenous ministries, as well as regional ministries and diocesan consolidation of resources as methods being used to serve small churches. "In the future, the ministry of each local church must be primarily the responsibility of the people of that place, carried out in a way they can manage," the Committee said of one pilot project then underway.

"Continuing experimentation is important and necessary," the report went on. Since 1973 such experimentation has produced other models for small church ministry—both rural and urban.

A few examples are:

- The Cochise Regional Ministry in Arizona now has a presiding minister and two part-time non-stipendiary priests to serve five congregations.
- The Trans Pecos/Big Bend ministry in Rio Grande has two priests and four deacons serving 30,000 square miles (see March issue).
- The Diocese of Utah is exploring a Strategy for Mission and Ministry, envisioning a lay training institute to prepare laity "to realize their own evangelical potentials" and formation of cooperative ministries.
- The Diocese of Kentucky is forming an Area Brokerage System for Christian education, replacing the department of Christian education with four regional centers where brokers will provide information and resources to congregations.
- The Appalachian Peoples Service Organization (APSO), begun by bishops in

Appalachia in 1965, seeks to minister to the people of the area whether they live in cities, towns, or rural areas.

Increasing numbers of resources support these experiments in regional ministry for small churches, among them:

- The Resource Center for Small Churches does research and publishes a journal (see right, below).
- The Alban Institute provides models for small congregations.
- Theological Education by Extension is a program the University of the South, Sewanee, Tenn., developed.
- The Episcopal Church Center's Lay Ministries office, which Barry Menuez heads, publishes a newsletter for lay-people.
- Coalition 14 is an alliance of dioceses which share information and resources for new solutions to the problems of being small.
- New Directions runs the Leadership Academy for New Directions (LAND), provides resource people, aids in forming cluster parishes, and suggests programs for strengthening lay ministry.
- Enablement, Inc., a clergy ministry development agency, works on an ecumenical basis.

The Standing Commission on the Church in Small Communities, voted into existence at the 1976 General Convention, is chaired by Suffragan Bishop William Cox of Maryland. It serves as advocate for churches in small communities and will probably make requests of the 1979 General Convention in Denver to assist churches in small communities further to carry out their ministries.

In this second section of our report on small churches, we chronicle some of these ministries and the people who are carrying them out. We've also included a resource listing. —The Editors



TENT-MAKING DRAMATIST: The Rev. G. Vance Vidal, shown at right with one of his drama students, divides his time between teaching drama and English and being rector of All Saints', Safford, Ariz. He also preaches one Sunday a month 60 miles away in Morenci, a mining town. When he's out of town, All Saints' lay readers take over.

His students at Safford High School pay little attention to the fact Vidal is a priest. "Most of them are Mormons. The town is 90 percent Mormon. To them I'm not a priest—just another wayward sinner for them to convert!"

Half-brother to novelist Gore Vidal, Vance Vidal says, "I was ordained to the priesthood before I became a teacher. But I could never be a full-time clergyman: I enjoy teaching too much."

The tiny stucco church in Safford is in need of repair. "[We] put in a new ceiling that doesn't leak and a new carpet. The church is small. I never have to shout... during the sermon. And when we have weddings or funerals, we move to the Methodist church down the street."

Bob Greene: 'Common visions'

Small congregations represent more than 68 percent of the total number of congregations in the Episcopal Church, according to a Resource Center for Small Churches study. The Center, begun in 1976 to serve those small congregations, publishes a quarterly, Grassroots, and is located in Luling, Texas, where its head, the Rev. Robert Greene, gives two-thirds of his time to Church of the Annunciation. We interviewed Greene about small churches and where they are headed.

Can you outline where you think small churches now stand?

In the 40's and 50's the Church had a lot of money and kept congregations on a perpetual dole. We were keeping people in a welfare status. The economic crunch had a profound effect on church budgets, and the 50's and 60's were the low ebb

for small congregations. But we're now on an upswing, and we're seeing it in other denominations, too. The Presbyterian Church describes itself as a "denomination of small churches" and says 60 percent of its congregations have fewer than 250 people.

Why is the upswing occurring?

Many factors contribute, but we're beginning to move away from the "bigness" syndrome and to see that "small is beautiful." In the early 1970's non-metropolitan counties grew more rapidly than urban centers. The shift in population began because people wanted to escape the "rat race," to "get back to basics," and the rural areas looked good to them. The economic pressures were helpful because they caused us to look at policies that weren't healthy. We began



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+ Walter H. Jones
Bishop of South Dakota



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—Joyce Landorf

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Bob Greene

to look at relationships between churches. We looked seriously at regionalization and at the values of coalitions. We saw new possibilities for lay ministry. Interdependence—rather than independence—is now the key word. Regional ministries are producing useful pilot projects.

How has regionalization helped?

When people no longer have to worry about survival—just bailing the water out of the boat—they can begin to look to other things. Regional ministry helps people to afford a more qualified ministry: when they can pay better salaries, they attract better people. The spinoffs from regional ministries have gone beyond our expectations. The models we're developing have the potential to open up lay ministry; they help people break out of parochialism; small churches have begun to make more use of non-stipendiary and retired priests; they've led to a sharing of resources—clergy, lay readers, teacher training, etc.; and they've led to a cautious acceptance of Title III, Canon 8, ordinations in which lay leaders are raised from their congregations and presented for ordination.

What inherent qualities of small-town life contribute to church life there?

Well, I think human concerns are more prominent in small communities, and people there have less concern with an "establishment" ethic. Most people in small churches have chosen to be in their small communities, and they're not mobile. The pace of living is slower; there is more intimacy and accessibility; there's time to be with people; and there's a high degree of personalization.

Are there disadvantages?

Sure. Small-town life tends to be out of the mainstream. Parochialism is a real problem. Clergy feel isolated from their peers, and the sense of professional isolation

extends to other small-town professionals. The burnout rate is high among clergy and professional people. People are often suspicious of outside forces. If you're talking about regionalization and cooperation, you first have to overcome this parochialism and talk to people on the basis of "what's in it for you."

Is the intimacy a help or hindrance?

Both. It's good because everyone knows everyone else. In Luling 80 percent of the people are related to each other, for instance. We know each other on a first-name basis. We know who's sick, who's having problems. But this also creates a problem. Since the town is so small, privacy is highly threatened. People want to keep some things to themselves. In the Every Member Canvass people say, "Oh, I know them too well. I don't want to ask them for money because I don't want to know how

much they give."

Have you uncovered anything in small-church ministries that you think would apply across the Church?

I think the move toward interdependence is one of those things. We're discovering the characteristics of smallness are not just a rural problem. Maybe small churches in the middle of a city have the same problems or need some of the same solutions. We're also discovering that small or big, a lot of our visions are common.

How do you see the future for small congregations?

You have to remember that small congregations have an intense loyalty to the Church. They have a kind of quiet heroism. People cut the grass themselves, paint the church themselves, find a lay reader when they can, and manage to survive and keep the doors open. This

staying power is a great advantage.

Now we're beginning to move out of the siege syndrome. Small congregations are beginning to find a usefulness in sharing with others. They're learning they have their own identity. They don't need stained glass or a choir. They can be themselves. With a regional ministry even the smallest congregation can survive. The whole subject of closing churches is less of an issue. We are leaving open the possibility for a fellowship to continue. Maybe not in a church building, maybe in a living room.

The future is brighter than it's been in the last 20 years. Small churches are becoming open to new kinds of ministry and to interdependence. And people are beginning to realize we are a denomination of small churches—not distinguished by numbers of people, but by our visible presence.

AUGSBURG VACATION SCHOOL 1978

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INTERDEPENDENCE IN ACTION:

To demonstrate fellowship the people of St. Paul's, Durant, Iowa, elected to hold a Communion service late in January at Trinity, Muscatine, so both congregations could share it. Trinity, without a priest since August, and St. Paul's have had a special relationship for almost five years, ever since a Trinity team first took "Journey in Faith" to St. Paul's. At the service St. Paul's rector, the Rev. Stanley C. Kemmerer, reminded Trinity parishioners of their ability to provide support and compassion. Trinity parishioner Jan Drum thanked Kemmerer for the encouragement: "It's so easy to overlook the good things, especially when we are without a priest and somewhat leaderless."

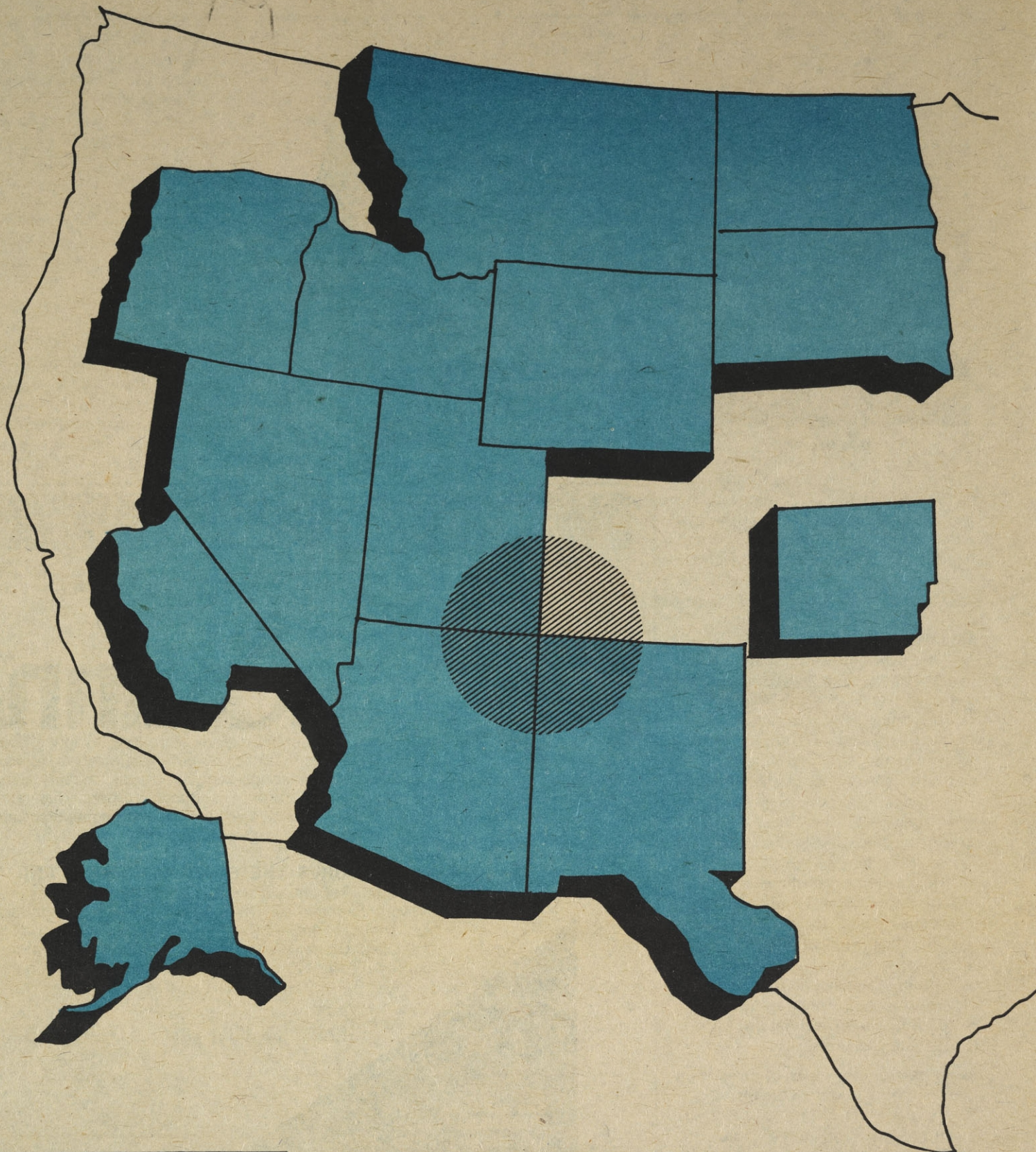
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Regional ministry in action

Coalition building has increased in the Episcopal Church so that now 14 western and midwestern dioceses belong to Coalition 14 and 13 eastern dioceses belong to APSO, the Appalachian Peoples Service Organization. Together the two groups, representing 27 dioceses, symbolize the new regionalization of the Episcopal Church.

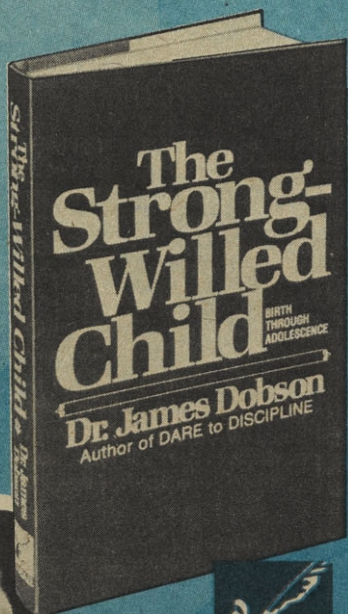
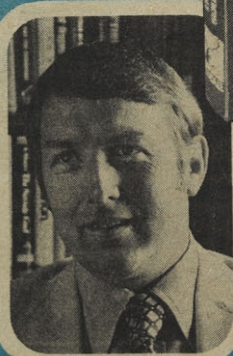


DR. JAMES DOBSON'S URGENT ADVICE

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Dr. Dobson is Associate Clinical Professor of Pediatrics at the University of Southern California School of Medicine, and is on the Attending Staff for Childrens Hospital of Los Angeles in the Division of Medical Genetics. He lives, with his wife and two children, in Arcadia, California.



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Coalition 14

Coalition 14, or C-14, is "an alliance of dioceses with opportunities and problems in common" which began at the 1970 General Convention when bishops of "aided" dioceses agreed to ask General Convention for one financial grant instead of 14. Currently headed by Bishop Wesley Frensdorff of Nevada, C-14 includes the Dioceses of Alaska, Arizona, Eastern Oregon, Eau Claire, Idaho, Montana, Nevada, North Dakota, Rio Grande, San Joaquin, South Dakota, Utah, Western Kansas, and Wyoming. The new Navajoland Episcopal Church is also a member (symbolized by shading on the map).

C-14, which covers an area of over a million square miles, sponsored Coalition 14 Month in March to celebrate almost 10 years of working together and to explore the relationship. The C-14 calendar set aside a day for each participating group, and special prayers and intercessions were written for the occasion.

Also in March, C-14 held its annual meeting in Tempe, Ariz., where members discussed their 1978-79-80 budget and

elected officers.

Frensdorff was elected chairman, and Canon Victor G. Richer of Montana, secretary. The six members of the board of directors are Paul Chalk of Carson City, Nev.; the Rev. Walter C. Ellingson, Salt Lake City, Utah; Bishop William Spoford of Eastern Oregon; Peg Campbell, Sheridan, Wyo.; Bishop Stanley Atkins of Eau Claire; and D. Rebecca Snow, Fairbanks, Alaska, who was re-elected.

The prayer an Indian communicant wrote for Coalition 14 Month said, in part:

"Father in Heaven, You give us Mother Earth to provide us with every growing thing.

"We thank you for the land you have given us, the land we live on, Our Mother.

"She provides us with food, water, air, clothing, shelter, and all that we need for our bodies and their health.

"From Mother Earth we reach up to the sky, to you, the Great Spirit, to thank you for the gift of the beautiful land."



APSO

A REGIONAL COALITION OF
EPISCOPAL DIOCESES

central highlands one finds at least 10 different projects dealing with hunger and economic development. Among them is the diocese's Highland Educational Project which has programs for senior citizens and youth, Meals on Wheels, and a clothing bank.

From here the APSO ministry fans east to west from Amherst County, Va., where native Americans receive training in theology as well as help in staying on their land to Cincinnati, Ohio, where APSO helps those who have migrated to the city. In between are the Great Valley of western Virginia where APSO has youth projects, food cooperatives, and theological centers and the Diocese of Lexington where numerous ecumenical ventures help people in a region of unemployment three times higher than anywhere else in the nation.

Farther south, in Tennessee and the

Diocese of Western North Carolina, APSO has youth programs; a program to help people to plant, raise, and preserve their own food; a craft center; and a theological center which encompasses eastern Cherokees, indigenous mountain congregations, and transplants from the east. In the Pigeon Gorge area of eastern Tennessee, youth programs, community development projects, and legal services are all part of APSO's ministry.

The tour ends in Atlanta, Ga., where diocesan members are beginning to explore demands for Christians in the latter part of the 20th century.

APSO—a collection of diverse and separate programs, most as fragile as a Jack-in-the-pulpit. With the Church's help, however, the people remain hopeful.

—James G. Bingham,

APSO Director of Communications

Take a quick tour of APSO's programs

APSO's logo well describes the nature of its ministry. The symbol represents the power of a small, tender plant to break its way—against all odds—through a steel chain. Appalachia—the chain of mountains that runs from southern Quebec through northern Alabama—is a land of rough terrain, endless cycles of poverty, and constant exploitation caused by an industrial nation's need for coal.

APSO—the Appalachian Peoples Service Organization—is a 13-year-old coalition of 13 Episcopal dioceses which also works ecumenically with CORA, the Commission on Religion in Appalachia. The 70 programs and projects APSO supports in this region try to meet the people's basic human needs.

With such diversity, chronicling APSO's work is almost impossible, but a quick tour of the coalition's boundaries reveals programs of advocacy and self-help; programs for both the urban and rural poor; programs which work toward better health care and housing; and programs to train both clergy and laity for

a theologically competent ministry, going against great odds of distance and money.

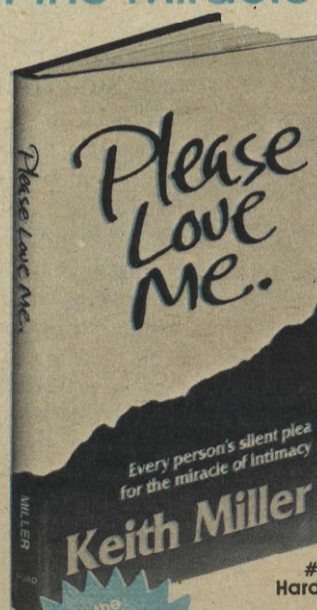
A tour could begin in the Diocese of Albany where eight scattered congregations are trying to develop lay ministry. Southward on the Appalachian Trail, in Easton, Pa., is another APSO theological experiment: at Trinity Church two clergy and two laypersons are trying to develop a ministry to an entire urban complex.

To the west, in the Diocese of Central Pennsylvania, APSO supports a youth camp. In Washington County, Md., the Rev. Peter Fulghum heads a rural ministries experiment in the backyard of APSO's president, Suffragan Bishop William Cox of Maryland.

Turning south into West Virginia and traveling down historic Route 19, one begins to encounter numerous APSO programs. In Morgantown the Mountain Community Union tries to band workers together to deal with the multi-national corporations that control much of the region. In the coalfields of West Virginia's

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A Venture in Mission

Announcing Unit IV: The First Sundays of Pentecost (First five weeks)

'O God, who hast made of one blood
all the peoples of the earth. . . Grant that
people everywhere may seek
after thee and find thee. . . '

In response to the Presiding Bishop's call for an Advent-to-Advent year of renewed study and commitment to mission, **Resources for the Journey in Mission** is being circulated periodically throughout the Episcopal Church. Unit IV deals with the Church's national mission through a focus on refugee resettlement, ethnic ministries, hunger, ministry in metropolitan areas, and ministry in small communities. Below are excerpts from Unit IV, including programming hints and a look at Week Two (ethnic ministries).

Purpose:

To deepen understanding and support for:

- the national mission of the Episcopal Church and
- the role of our parishes and dioceses in national mission.

To increase individual participation in national mission.

Assumptions:

- Every parish and diocese is involved in national mission beyond financial contributions. Many dioceses are the strongest supporters and the scene of action for the examples given here.
- The key to national mission is the concept of partnership. The Episcopal Church is not engaged in mission to people but with people. We are discovering that in each relationship is both a giving and receiving by all parties: parish to parish, people to people.
- The concept of *Partners in Mission* is at the heart of *Journey in Mission* and can be strengthened and expanded by study and reflection.

Program Suggestions:

- Two audio-visual resources are suggested to launch this five-week unit:
 - *Partners in Mission*—a 25-minute color film telling the story of the April, 1977, consultation between representatives from throughout the Anglican Communion and the Episcopal Church, U.S.A. It raises many hard questions about our national mission and identity.
 - *A Profile of the Episcopal Church*—120 color slides with script about the life and work of the Episcopal Church—its people, congregations, mission, and hopes. Approximately 30 minutes.Both of these resources are available on loan at no charge. Contact Mrs. Margaret Andersen, Office of Communication, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.
- You may wish to consider inviting a representative from one of the examples of national mission given here or from one of your own choosing. Key leaders from some of these may be in or near your diocese. The Education for Ministry staff would be pleased to help arrange such a visit. Contact the Rt. Rev. Richard B. Martin, Executive for Education for Ministry, 815 Second Ave., New York, N.Y. 10017.

- An excellent study manual is **Partners in Mission, the Louisville Consultation 1977: One Mission—Many Missioners**. This paperback documents the Provincial U.S.A. consultations with overseas partners in April, 1977. Order from Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202. (25 cents per copy)

Week Two: Ethnic ministries

Objective:

In the spirit of the theme and purpose of this unit, the ethnic ministries of the Episcopal Church will be studied and discussed by members of the parish.

Study elements:

Bible, Lectionary (BCP, 1928 or Proposed), and Study Sheet (below). Suggested questions for Bible study and general discussion are based on these supplemental readings beyond the Lectionary lessons for the week: Mal. 2:10, Josh. 9:3-21, Luke 13:22-30, Acts 4:32-35, 11:15-17, and I Cor. 12:12-26.

- In the reading from Joshua, can you identify native Americans with Israelites in the struggle for land?
- What does the passage suggest to you about covenants, treaties, and trust among the peoples of this nation?
- In what ways are the people of this diocese engaged in ministry with and to these ethnic communities: Asian, Hispanic, native American, black?
- How are racial and cultural differences affirmed and used in our Lord's ministry by this parish and diocese?
- How do these ministries represent a sharing of worldly goods in the spirit of the reading from Acts 4:32-35?

WEEK TWO FACT SHEET: ETHNIC MINISTRIES

The racial turmoil of the 1960's provided major learnings and insights for American society. Not only was segregation challenged and found undesirable as a social system, but the other extremes of complete absorption and assimilation were judged unrealistic. A great number of Americans came to recognize that we always have had a pluralistic society within which each diverse element has increased the depth of beauty and richness of our unique culture. The goal of many persons became to learn more about each other and how to live together, providing opportunities for people of all races to participate in the benefits and obligations of our society without giving up the best of their cultural heritage.

St. Paul, in his letter to the Church in Corinth, spoke of Christians belonging to one body of Christ with many members having various gifts and functions. The Church, as the Body of Christ, has multi-racial and -cultural members who worship and minister in multi-racial and -cultural communities. Ministry is within and across cultural lines.

In the late 1960's cries arose from native American, black, Hispanic, and Asian Christians,

all in their own way saying they wanted "more real involvement." The demands for participation were both in the traditional areas of the Church's work and in the community. They requested involvement in forming and changing conditions and policies which affected their daily lives. In all cases, they wanted to participate in seeking solutions, making decisions, and carrying out those decisions.

Within the Episcopal Church, between 1969 and 1973, representatives from the native American, black, Hispanic, and Asian communities, with the support of the Executive Council, set up separate national committees and networks. Since then they have been providing a variety of programs based on "more real involvement" in the mission and decision-making processes of the Church. In addition, they have helped identify community needs and conditions which directly affect the lives of the people they represent. The staff for these committees and limited budgets are provided by the Episcopal Church through the Church in Society program unit of the national office.

These ministries have formal designations: National Committee on Indian Work, Asiamerica Ministries, National Commission on Hispanic Ministries, and Black Ministries. Each unit has full-time staff and consults with a national commission or committee comprised of local parish and diocesan leadership.

The primary purpose of these ethnic teams is to support the ministries of parishes and dioceses through consultations, enabling grants, conferences, technical assistance, and publications. An example of national-local collaboration is:

SAN JOSE EPISCOPAL CHURCH ELIZABETH, N.J.

In 1969 the rector and vestry of St. Paul's Church in Westfield, N.J., decided to hire a Latin American priest to develop a ministry among the new immigrants arriving from Latin America, especially from Cuba, Puerto Rico, and South America.

This mission was started at Christ Church Parish in Elizabeth, N.J., and services were held in a small chapel adjacent to the church. After two years, the services were moved to the main church because of the steady growth of the congregation. In the meantime, social work was being developed to help the new immigrants to settle. The mission also worked closely with the social agencies assisting them in the development of new programs for these people.

After seven years the congregation was confident enough to take steps to purchase a church building (a former Lutheran church), and the programs already in existence were extended. A day care center was also instituted.

On Easter Day, 1975, Bishop Albert Van Duzer of New Jersey consecrated a new church under the name of San Jose Episcopal Church. There is still a long way ahead for the congregation to obtain its parochial status. Nevertheless the members of San Jose are ready and willing to continue their service to God and the Latin American community of the city of Elizabeth with the same zeal as before.

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

Survey reveals clergy divorce information

A Miami-area survey of divorced clergymen and their former wives reveals the divorces would have happened whether or not the man was in the ministry.

The survey by Adon Taft of the Miami *Herald* indicates congregations are accepting and supportive of the clergy despite their divorces although most of the ministers and their ex-wives complain about lack of support from their denominations.

The newspaper survey covers 24 clergy of eight denominations who have been divorced in recent years. At least two have been divorced twice. In analyzing the results, Taft also draws on the findings of other studies on clergy divorce.

A study Diane Knippers and Eddie Robb conducted for *Good News*, magazine of the Forum for Scriptural Christianity within the United Methodist Church, indicates infidelity is a major cause of clergy divorce. That research suggests that nine of every 10 divorces in the United Methodist Church involve infidelity on the man's part.

Dr. David Moss of the Chicago Center for Religion and Psychotherapy cites money as another element in clergy divorce. He notes clergy are paid an average of \$8,500 a year, which he describes as a "very unprofessional salary."

According to Moss, infidelity by one member of a clergy marriage is usually a symptom of a deeper problem. He suggests a clergyman's wife may have "a feeling of being cut off, of being rejected or subordinated. Many times a substitute is sought in children, a job, church activities—or, frequently, an affair."

Moss feels that in divorces involving clergy marriages "the wife gets tagged with the black hat most of the time unless the clergyman is having an affair."

Dr. Robert W. Carlson, professor of ministry at Seabury-Western Theological Seminary, gave an illustration, citing the case of a "workaholic" clergyman who was greatly loved by his congregation. He says this minister felt it was his wife's problem that the marriage was breaking up. "By and large, he was supported by his congregation on this," he says. "A number of women in the parish could not see how she [the pastor's wife] failed to support him in this wonderful effort of doing the Lord's work."

Divorced clergymen exhibit varying reactions to their experience. One the *Herald* interviewed said, "My divorce was a painful but growing experience. Through all the pain, I learned a whole lot—especially how God works in difficult situations."

But according to Moss, what more frequently happens is the clergyman "feels he is a failure. He experiences shame. More often than not he leaves the parish, feeling he cannot serve in an effective fashion. It is a matter of unresolved grief for him and the parish."

Planning is essential before sabbaticals

by Jack M. McKelvey

"What are you doing? Trying to find another parish?"

"Are you receiving additional training so you can find a job outside the Church?"

Such were the examples of questions raised when I began planning for a sabbatical leave. The people at Old Swedes' Church hadn't had much experience with their clergy going on leave. For that matter, neither have many other parishes.

What follows are a few words about lessons learned, a few words about a job completed, and a few words of thanks.

Lessons Learned

Planning with a parish family in preparation for a sabbatical leave is a marvelous opportunity to assess what is happening in a parish. Decisions need to be made about what ministries will be carried out and by whom. When it comes to deciding who will do what, the important things remain and unimportant don't.

The meetings in which planning took place for seven months before the sabbatical provided the opportunity to assess the roles of clergyperson and layperson. One

Continued on page F



A Volkswagen is a tool of ministry for Liz and John Habecker.

A day with a clergy couple

"When they bought the idea, they really bought it," says Liz.

"And we are very happy they did," adds John.

Liz and John are seated in the coffee shop of a suburban motel near Portland, Me. She is the Rev. Elizabeth Ann Habecker, a priest Bishop Frederick B. Wolf ordained last December. He is her husband, the Rev. John C. Habecker, a deacon who expects to be ordained priest this spring.

By *they*, Liz and John are referring to St. Ann's Episcopal Church, a 6-year-old congregation that meets for

worship in a small house-like building in the rapidly growing community of North Windham, Me. The *idea* is the concept of having a husband-wife clergy team as the ordained ministers in a single congregation. It seems to be working mutually well for the Habeckers and their lively congregation.

As they and the *Professional Pages* editor sip motel coffee, Liz and John tell how they met while students at General Theological Seminary in New York City. He had come to seminary from the Diocese of Los Angeles, she from the Diocese of Newark. They were married at the end of their middle year.

"We had a unique experience in seminary," says Liz. "For us, seminary was not a separating experience. We were doing the same things. For some couples, the wife was left at home with the family while the husband went off to study."

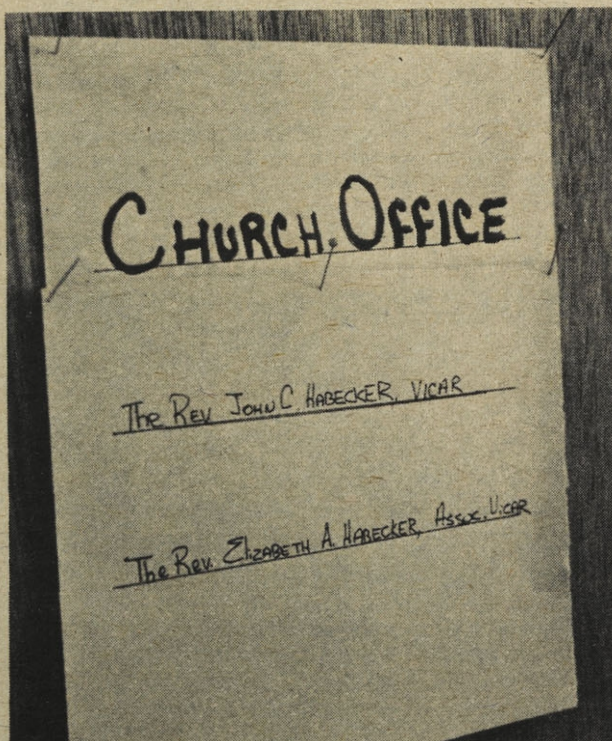
During their last year at General, the Habeckers decided to try to find a place where they could work together as a clergy team.

"We considered a lot of options," says John. "We would have been willing for one of us to be in a full-time position with the other as a non-stipendiary associate. Or two part-time jobs. Or sharing a curacy."

The Habeckers wrote letters to all of the bishops in northeastern U.S. dioceses, the part of the country where they had decided to live. They described their plan to work as a team.

"Most replies were polite but noncommittal," says John. "Some said they were interested but had no place

Continued on page F



The *Professional Pages* is published in clergy editions of *THE EPISCOPALIAN* six times each year. The Rev. Richard J. Anderson, 41 Butler St., Cos Cob, Conn. 06807, is editor. Clergy changes should be sent to *Professional Pages*, The *Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103.

Practical matters Housing, pension, health coverage, retirement considered

by James L. Lowery, Jr.

Not long ago I insisted that one of our day's most exciting characteristics is a person has many choices and, in a real sense, more freedom than in days of yore. I should like to pursue this theme. I see positive value to the pluralism of alternatives for clergy in housing, in health coverage, in pension setup, in time of retirement, in time of paid ordained ministry versus times unpaid, in working full-time versus part-time.

Housing

In the old days, housing was almost always church-owned. Now clergy sometimes have as many as three options: church-owned housing, housing allowance, and no housing provision. The basic principle is still that the church pays the cost of clergy housing. The basic Church Pension Fund assessment, therefore, is composed of salary, housing rental value or allowance, and utilities. But the option of no housing has become more possible with the increasing use of tentmaker clergy who have their own homes and do not want such a provision. Clergy who consult the Open Position Listing Bulletin, which the Clergy Deployment Office now regularly issues, will find one of these three options listed on the printout line for each church or institution.

The best discussion I know of concerning the merits and demerits of rectory versus housing allowance comes from Bishop Alexander Stewart of Western Massachusetts, whose paper can be obtained from his office.¹ Good and bad things can be stated on each side. And while many parishes will negotiate on obtaining new housing or on switching from one house to another or on moving from rectory to housing allowance and vice versa, some parishes—due to location, real estate market, and state of finances—may be locked into their present arrangements.

Owning their own homes gives clergy equity at retirement—a plus for clergy-owned housing—and owning real property, and thus being on the tax rolls, is an educational experience. Yet clergy may have trouble unloading their equity when they want to move—a plus for church-owned housing. Also, church-owned housing may be available near the church while in affluent parishes clergy can rarely afford to buy homes nearby. And according to Bishop Stewart, most housing allowances do not cover all the indirect and direct costs.² In spite of this, the percentage of clergy on housing allowance is growing.

If the clergy person's goal is achieving equity by the time of retirement, another time-honored way is to purchase an inexpensive vacation home, use it one month of the year, derive some rental income from it at other times, upgrade it with rental income, and at retirement either live there or use the equity to purchase another home. In this connection clergy should know that Church Insurance Corporation is as eager and willing to give coverage to clergy-owned homes as it is to church-owned buildings and that its premiums are usually 15-20 percent below commercial insurers.

Health Coverage

Clergy should know health coverage has three background facts. First, the clergy are now a higher-risk, lower-status occupation than before. The strains of the fast-changing world also increase tensions and pressure on clergy, hence the need for good mental health coverage in the total clergy package. Breakdown in this environment is no disgrace; it is a normative thing, but it must be covered as such. Second, in many places clergy and their families are high health care users. Third, many clergy are great individualists. These facts add up to a need for continuing, broad-based coverage, perhaps with many options, but in most places only one plan is offered, usually that of the Church Insurance Corporation in conjunction with Liberty Mutual.

A phone call to the proper person at Church Insurance³ will reveal that the law now requires, where it is available, that our insurers provide also for the option of a health maintenance organization, such as Kaiser Permanente in California or Harvard Community Health Plan in Boston. Taking a hint from these options, the Diocese of Massachusetts has hired a professional insurance consulting firm to survey the possibilities of offering three options to as many of its personnel as possible—the Church

Insurance plan, Blue Cross/Blue Shield, or a health maintenance organization (four are available in and around the diocese). In doing so, the diocese has been much influenced by the Massachusetts Episcopal Clergy Association, whose declared policy is to push for these three options to be offered to all active, retired, and disabled bishops, priests, deacons, and lay employees canonically or geographically resident in the diocese. If you desire further information, contact MECA's health coverage subcommittee.⁴ MECA hopes such a pioneering plan will be recommended and implemented in the near future. We shall see.

Pension

Today choices are available on pension payments, death benefits, beneficiaries, etc. Single clergy can designate a beneficiary, such as a niece who kept house in the rectory for many years. Widowers can do likewise, as can widowed women clergy. One may elect a reduced retirement benefit so one's spouse or other beneficiary can take an additional death benefit. One may elect a reduced retirement benefit so a designated family member or dependent may receive a specific benefit for a specific period after one's retirement. As part of a divorce settlement one may provide widow's benefits to his ex-spouse, and the Church Pension Fund will honor this. (At this point benefits to ex-spouses while the former partner is alive must come as alimony.) This is much more variety than formerly.

Retirement

One now has more choices of when to retire. As most clergy are well aware, all must retire by age 72. All may retire with full benefits from 65 onward. Some may wish to retire at 62 and immediately collect reduced benefits. Still others may retire before 65, stopping premiums and receiving no benefits until 65 and then collecting at the regular rate. In all cases save reduced benefits at 62, the method of calculating benefits will be the same—the number of "credited years" service times the yearly factor times the highest average compensation of one's 10 best years with a certain minimum payment guaranteed for those who have served a minimum of years. For further information, contact the Clergy Coordinator, CPF, 800 Second Ave., New York, N.Y. 10017; phone (212) 661-6700.

Paid or Unpaid, Part-time or Full-time

Increasingly one has another series of options—to be paid, to be partially paid, to be non-stipendiary, and to change from one of these arrangements to another. In return, service rendered may be less than full-time, and this is arranged by letter of agreement or freely negotiated contract. One reason for the tripling of tentmaker clergy (bishops, priests, and deacons) in recent years is the financial difficulty in paying full clergy support packages, heating the buildings, and having anything left for worship, ministry, and mission. Another is the realization that effective tentmaking ministry always enables vastly increased and good lay ministry. And still another is the tremendous satisfaction many tentmakers receive from having to restrict themselves to more strictly clergy duties in church and being able to concentrate on them with great effect. Added to which is the excitement over discovering how many secular positions clergy can fill with great talent and in how many they can have a "worldly ministry."

Many arrangements are possible—the full-time paid pastor, the part-time arrangement, the moonlighter who does something secular on the side, the tentmaker who receives the majority of his or her compensation from a non-church or non-church-connected source. Some tentmakers receive only expenses. Others may receive housing and/or utilities and/or health insurance. Some receive a small token stipend. Some, with the bishop's permission, receive Church Pension benefits at the "hypothetical minimum" rate.

Still other possibilities are available. The Rev. John Knoble⁵ cites the interesting case history of a man who was for some years a life insurance salesman. Then he felt the call to ordination, went to seminary, and served over a decade and a half as a parish priest. His reaction to the clergy surplus he saw growing around him was to go tentmaker, leaving larger parishes to other and younger persons who needed the compensation and who would "bring in fresh blood." He served only in small churches or as a part-time assistant. This gentleman notes he soon made up his time lost as a salesman in terms of commissions because he had through the priesthood and pastoral ministry become so much more skilled in human relations and talking about and meeting deep needs.

A variety of ministries, paid or unpaid, full- or part-time, are available today, and a person can switch from one to the other and then back again.

Endpiece

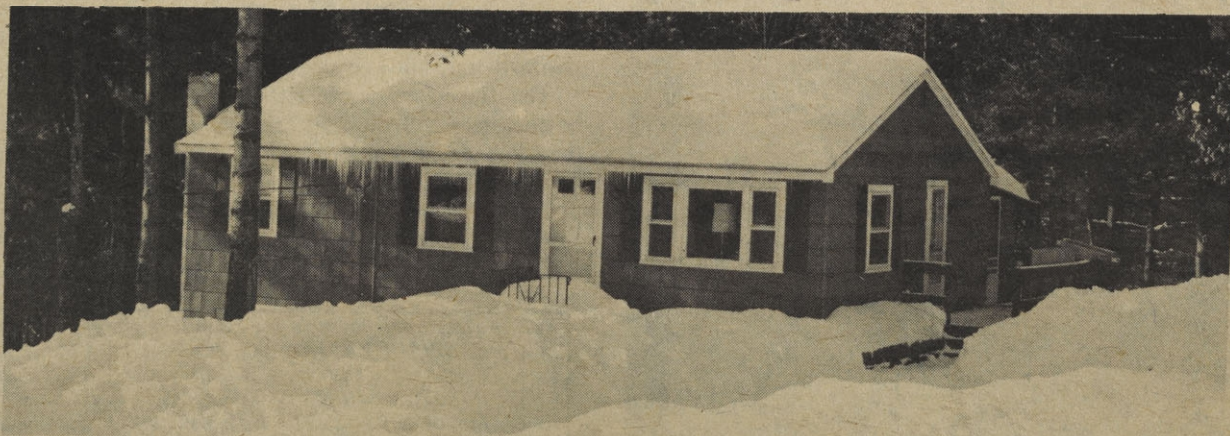
Variety is the spice of life: so goes the old saw. Variety can mean a real freedom of choice. I believe that in these exciting days clergy have many options. This is true in housing, in health coverage, in pension and retirement, in paid or unpaid jobs, and in full-time or part-time work. This is almost too much of a good thing!

Footnotes

1. Clergy Housing Allowance Policy, May, 1973. Bishop Alexander Stewart of Western Massachusetts, 37 Chestnut St., Springfield, Mass. 01103.
2. Stewart, *op. cit.*
3. Charles H. Dockendorff, May 16, 1977, to the Rev. Russell Ayers, Foxboro, Mass. If we consider the church an employer, "we are required to cooperate with health maintenance organizations where an insured resides in an area served by a qualified HMO."
4. Headed by the Rev. James Lowery, 14 Beacon St., Room 715, Boston, Mass. 02108.
5. Priest/secular journalist in New Haven, Conn./Brotherhood of St. Andrew staffer.



The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy service agency which is communicator, consultant, and catalyst to clergy support groups and systems. Feedback, criticism, and suggestions about this column are welcome. Write him at 14 Beacon St., Room 715, Boston, Mass. 02108, or in care of Professional Pages.



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Some places to hit the books next summer

Summer is a time of continuing education for clergy. Several courses will be offered this year at Episcopal seminaries, and Professional Pages hopes the following digest will be helpful to those bound for the books this summer.

Virginia Theological Seminary

Virginia's "summer refresher" is scheduled for May 31-June 8 and will include lectures, discussions, and workshops as well as daily Bible study and worship. Virginia Seminary says the refresher is a chance to share common concerns, to read and reflect, to meet old friends and make new ones, and to enjoy the greater Washington, D.C., area.

Christology: Biblical and Theological Perspectives—an interpretation of the person of Jesus in the Gospels and a study of the relation between the New Testament understanding of the person of Jesus, the classical christological dogmas, and the interpretation of the person of Jesus today—Reginald Fuller, professor of New Testament.

Issues in Human Sexuality—addressing theological and moral questions contemporary marital and sexual issues raise—David Scott, associate professor of Theology and Ethics.

Theology of Love (offered on June 2, 3, 5, 6)—based on Christ's proposal that the center of the universe is Love with a capital "L"—Morton T. Kelsey, associate professor in the Department of Graduate Studies in Education at the University of Notre Dame.

More information and a registration form available from the Rev. Richard A. Busch, Virginia Theological Seminary, Alexandria, Va. 22304.

Church Divinity School of the Pacific

Five courses at different times will be available this summer at CDSP.

The Gospel of Mark (June 26-July 7)—an intensive two-week course based on the one taught at the seminary during the regular school year—Edward Hobbs, professor of Theology and Hermeneutics of the New Testament.

Music in Liturgy (June 10-14)—a workshop for parish musicians and clergy using *The Proposed Book of Common Prayer* with its new musical settings—John Fenstermaker, organist and choirmaster of Grace Cathedral, San Francisco; Peter Hallock, organist and choirmaster of St. Mark's Cathedral, Seattle; Marilyn Kaiser, organist and music resource person for the Diocese of North Carolina; Norman Mealy, professor of Church Music; William Peterson, assistant professor of Ecclesiastical History at Nashotah House.

Human Sexuality (July 17-21)—scientific observations with theological reflections about basic human sexuality and the doctrine of creation, homosexuality and the Church, heterosexuality and holy matrimony—Marianne Micks, professor of Biblical and Historical Theology at Virginia Seminary, and Shunji Nishi, professor of Philosophical Theology.

Theology in the Parish (July 24-28)—a repeat of last summer's parish simulation with theological reflections—Trevor Hoy, training coordinator, Hospice of Marin, Marin County, Calif.; Donn Morgan, associate professor of Old Testament; Shunji Nishi, professor of Philosophical Theology; and Robert Shearer, director of the Diocesan School for Ministries (Diocese of California) and associate of the Berkeley Center for Human Interaction.

Christian Education (July 31-August 4)—an update in the theory and practice of how adults and children learn, how they develop their faith and morals, and how to plan programs and build curricula for them—Jack L. Hilyard, director of Christian education for the Diocese of Oregon; Mary Ann Seward, program consultant in education for the Diocese of Spokane; Lynn Young, program director for education and training for the Diocese of Olympia.

More information and a registration form available from the Rev. John L. Bogart, Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, Calif. 94709.

The General Theological Seminary

Three programs available at General will be The Summer Seminary, July 31-August 11; Curriculum Review and Update, June 26-30; and Study Tour of the Holy Land, during July.

The Summer Seminary will be offered to persons preparing for ordained ministry who are unable to undertake three years of residential seminary training. It is also for

ordained persons who have not undertaken a full residential seminary program.

Curriculum Review and Update is a one-week residential program that provides a compact survey of recent developments in the literature of Jungian symbolism and its role in theological understanding and a contrasting historical view of theological understanding in the writings of Wolfhard Pannenberg. John Romig Johnson, Jr., professor of Pastoral Theology, and Walter F. Hartt, professor of Continuing Education, offer the course.

The Study Tour of the Holy Land during July, led by Boyce M. Bennett, Jr., professor of Old Testament, will use Jerusalem as a home base and include frequent excursions to important Old and New Testament sites. The Study Tour is limited to 20 participants.

More information and registration form available from the Rev. Walter F. Hartt, General Theological Seminary, 175 Ninth Ave., New York, N.Y. 10011.

The Episcopal Theological Seminary of the Southwest

From June 6-15 ETSSW will offer morning lectures and afternoon seminars. The lecturer on *Prayer and the Holy Eucharist* will be Mark Dyer, assistant to the Bishop of Massachusetts and missionary to clergy and laity in that diocese.

Three afternoon seminars will be available: *Death and Dying*—William C. Spong and William B. Green; *Patterns of Life in the Spirit*—Phillip W. Turner and Nelle Bellamy; and *The Episcopal Church and American Religion*—Frank E. Sugen.

More information and registration form available from the Rev. Frank Doremus, Box 2247, Austin, Texas 78767.

School of Theology, University of the South

During the coming summer, Sewanee and the Divinity School of Vanderbilt University in Nashville, Tenn., will offer courses that are a part of the Joint Doctor of Ministry Program. Vanderbilt courses will be May 29-June 9 and June 9-June 17. The Sewanee courses will be June 21-July 26. Pre-registration must be completed by May 1. A common endeavor of the Sewanee-Vanderbilt Theological Coalition, the Joint Doctor of Ministry Program is an effort to make the D.Min. degree available to students who wish to study during the summer months. It also makes continuing education opportunities available to

clergy who cannot be released from their work during the academic year.

Spiritual Direction and Spiritual Directions (May 29-June 9 at Vanderbilt)—an examination of the need to revive the art of spiritual direction with particular reference to the Sacrament of Reconciliation—Alan W. Jones, associate professor of Ascetical Theology and director of the Center for Christian Spirituality at General Theological Seminary.

Medical Ethics (May 29-June 9 at Vanderbilt)—an introduction to the value conflicts which impinge on the practice of medicine—Howard L. Harrod, associate professor of Social Ethics.

Alcohol and the Church (June 9-17 at Vanderbilt)—a workshop on the psychological aspects of addiction, especially as these are manifested in alcoholism—Liston O. Mills, professor of Pastoral Theology and Counseling.

Ways of Preaching the Passion Narrative (June 21-July 26 at Sewanee)—a study of the four Gospels that will seek explanations in terms of communicating the message—J. Howard W. Rhys, professor of New Testament.

Emerging Issues in Religious Education (June 21-July 26 at Sewanee)—an examination of new developments in religious education with questions about the Sunday school, open classrooms, new methods, place of worship, the relationship of education and evangelism—Randolph Crump Miller, professor of Christian Nurture at Yale Divinity School.

The Church in the United States since 1960 (June 21-July 26 at Sewanee)—a study of some of the major theological ideas and religious movements in the United States from 1960 to the present—Donald S. Armentrout, associate professor of Ecclesiastical History.

Ministry Seminar (June 21-July 26 at Sewanee)—requiring preparation of five short papers following a clear methodology as well as some reading—Urban T. Holmes, professor of Theology and Culture.

Ethics and Social Policy (June 21-July 26 at Sewanee)—a seminar seeking to explore the agenda and direction of Christian social ethics in America from the mid-20th century to the present—John M. Gessell, professor of Christian Ethics.

A complete catalog with additional information is available from Director's Office, D.Min. Program, School of Theology, Sewanee, Tenn. 37375.

Massachusetts clergy hear about planning

by Richard H. Martin

"Planning brings the future into the present," explained the Rev. Calhoun Wick, rector of St. Michael-in-the-Hills, Toledo, Ohio, and author of *The Management Side of Ministry*.

He was speaking to members of the Massachusetts Episcopal Clergy Association (MECA) gathered recently at St. Paul's Cathedral, Boston. Bishop John Coburn has urged every parish in the Diocese of Massachusetts to plan its future, and MECA wanted an "outside opinion."

"I am the worst obstacle to my own progress," Wick said. By "progress" he meant becoming a more effective clergyman. By lack of it he meant procrastination, littered desks, and fuzzy priorities that characterize so much clergy work in the parish.

Using a handout distilled from Alan Lakein's *How to Get Control of Your Time and Your Life*, as well as his own book, Wick tackled personal planning as being prior to church planning.

He persuaded the assembled clergy (including Mary Whitten, coordinator for program and planning for the diocese) to list and arrange in order of priority their own goals for (1) life, (2) the next five years, (3) six months (as if you had that long to live). Then he persuaded them to promise to do something about one of those. Very revealing.

Wick went on to teach his listeners not only how to list things they wanted to accomplish in three months, but to put a price on their time (per hour) and list things to quit doing because they weren't worth the time.

Even his advice on a planning sheet for each week's activities focused on the human side: start by saving the day off and three 1½-hour uninterrupted time segments each week for "what's most important."

After they have their own time organized, clergy are ready to help the church plan its life. Wick admitted cler-

gy work is inexact and hard to measure, but he succeeded in demonstrating ways to do more effectively the things that must be done—often at the last minute.

He suggested planning, recruiting leaders, and training leaders take place beginning in early spring—in that order—for the following "academic" year. He even signs leaders for two and three years. November and December are for evaluating the calendar year.

First publicity on Calhoun Wick gave the impression he persuaded his parishioners to accept a purpose/statement for the parish. Not so. He arrives at such a statement out of continuous dialogue with them.

The vestry develops the body of the Parish Plan in a February or March overnight retreat. One of the most startling suggestions Wick made was vestry nominees be recruited specifically to fulfill three-year job descriptions carrying out details of the plan.

His presentation was laced with techniques—such as 5' x 6' calendars and goal displays—to promote the process, but the heart of the matter was Wick's success in mobilizing the talents and ambitions of an astonishing number of lay readers. In response to questions, he gave number and money figures to prove the point.

"It's a joy to be a rector in such a church," he commented. "No longer am I the Lone Ranger, responsible for all the ministry of the parish."

Copies of the 11-page handout which accompanied this presentation (25¢) or of his book (\$5) may be had from the Rev. Calhoun W. Wick, 4718 Brittany Rd., Toledo, Ohio 43615.

The Rev. Richard H. Martin is vice-president and newsletter editor of the Massachusetts Episcopal Clergy Association as well as rector of St. James' Church, Amesbury, Mass.

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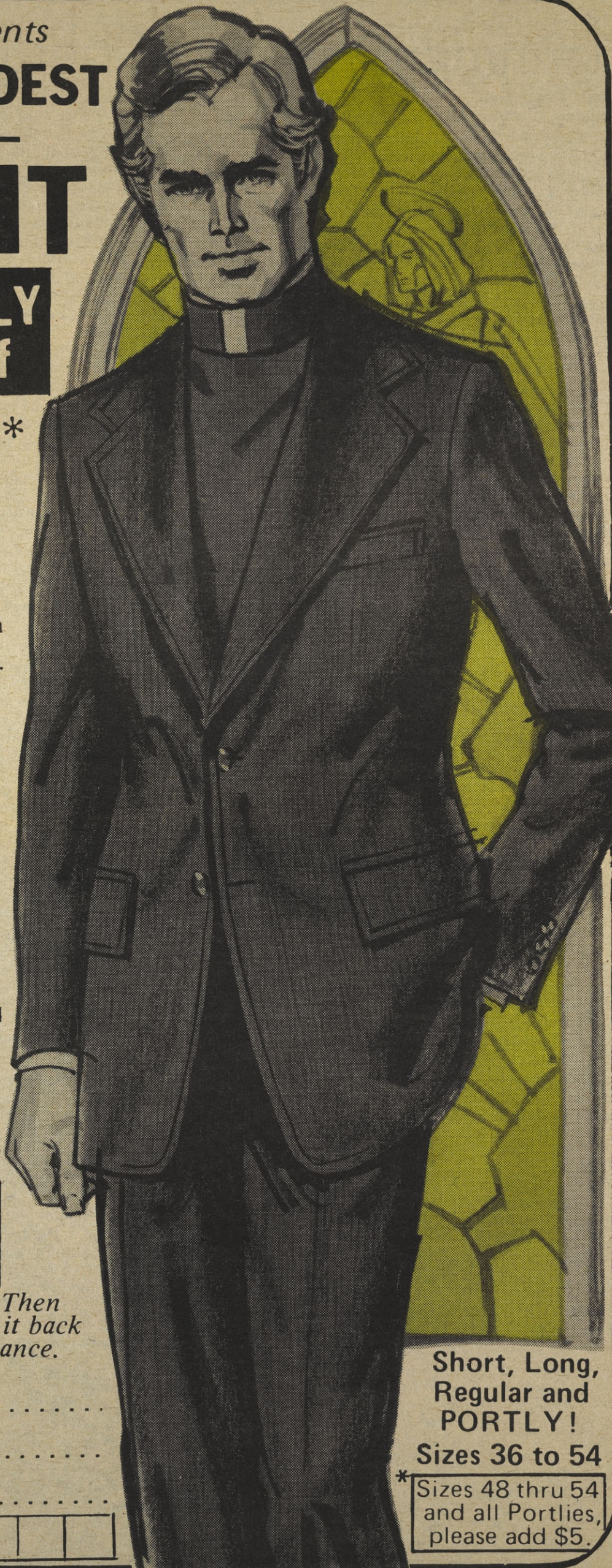
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Planning is essential before sabbaticals

Continued from page A

person said in a meeting, "Gee, Jack, I didn't realize you do so much." We learned during the sabbatical period that many ministry functions are for all of us to share—clergy and laity alike. The ministry was done well.

Anticipating a priest's being hired part-time, the planning group had the opportunity to write a job description and interview prospective applicants. When the Rev. Robert Hamilton, a chaplain at Delaware State Hospital, was hired part-time, he brought a new set of skills, resources, and interests to his job. For a while Old Swedes' experienced a new and different example of ministry.

Many personal lessons were learned in the six-month period between January and June.

The world is a big place. My sabbatical leave allowed me, even forced me, to see my life and ministry in a new perspective. It allowed me to see new perspectives at work in other congregations. It brought me in touch with other Christians and Jews who are seeking the faith in their Washington environment. It brought me in touch with new resources and materials which I hadn't seen before. Above all, it reminded me in a helpful way that though the environment is different, the same Lord is sought.

The six months of study in a new place gave me a firsthand experience of how much love, care, and support I have in my life. I experienced my family's support as I traipsed into that other world. I experienced a parish church which believed it could and would live without its priest, and it did quite well. I realized the care of a di-

ocese which believed so much in sabbatical possibilities that it raised money and maintained a fund to help support parishes and clergy during leaves.

A change from the familiar allows for reflection, re-direction, and rededication. The myopic eye was stimulated anew, and new insights occurred.

A Job Completed

For six months I served as project director for the Evaluation Project of Inter/Met Seminary in Washington. Inter/Met was an interfaith (Christian and Jewish), interracial, interdenominational, congregationally-based urban seminary. One of its basic tenets was: the best way to prepare for the parish ministry is to be immersed in the experience of parish life. In one sense, it makes the congregation, its clergy and people, the teachers of the faith and practice of ministry.

Much of the theological and academic training took place as students contracted with professors in the Washington area. Always understood, though, was the focus of that training was in the local congregation—be it Roman Catholic, Protestant, or Jewish. The candidates worked a 40-hour week in the congregation for the first seminary year and then maintained a 20- to 30-hour work week for the remaining three years.

The Evaluation Project's purpose was to learn from Inter/Met's seven-year experiment in theological education. It was conducted by a team of 13 people who touched every facet of Inter/Met's life.

The outcome of the study is a book entitled *Inter/Met, A Bold Experiment in Theological Education*. That book represents a tremendous amount of hard work, organization, shared responsibility, and commitment on the part of many people. It will serve the theological community—including denominational leaders, seminaries, and congregations—who wish to consider seminary education done in a new way for a new age.

Special Thanks

My wife Linda was the person who first said, "Why don't you do a sabbatical study?" Special thanks must go to her and our four children for she organized the family and our life in it and made the support base possible.

The leadership and congregations of Trinity Parish, both Old Swedes' Church and Trinity Church, received a dream, massaged it, and helped put it into practice.

The Diocese of Delaware at work in the RL-70's Campaign raised funds for long-term study leaves. With help from these funds my leave was made possible.

To all of them, I say thanks. They will never fully know what they have contributed to me and to my ministry.

The Rev. Jack M. McKelvey is rector of Holy Trinity (Old Swedes') Church, an historic congregation founded in 1638 in Wilmington, Del. His article first appeared in Communion, Delaware's diocesan publication.

The editor spends a day with a clergy couple

Continued from page A

for us. Others said, 'Thanks, but no thanks.'

A positive reply from Bishop Wolf encouraged the couple to ask for an appointment with him during a family trip to Maine. The visit resulted in the Habeckers' name being one of those the bishop suggested to the North Windham congregation. The resulting call was a double first: the first job for the clergy couple and the first full-time ordained leadership for the mission since its organization in 1972.

The Habeckers are enthusiastic about their work. This comes through loud and clear as they describe their unique situation. Liz was ordained to the priesthood first while John—who on paper has the title of vicar—was still a deacon. Each has been hired half-time by the mission congregation, but their smiles give away the secret they usually work longer than the three days a week mentioned in their 3-year letter of agreement with St. Ann's. Each is paid one half of the vicar's salary, and each receives one half of the benefits with the corresponding pension payments being made for both husband and wife. They do some work together, including calling. But each has a desk in separate rooms in the home they are buying with their joint housing allowance. They share the housework.

"I do most of the cooking," says Liz. "John has a few good recipes—but only a few. He usually does the dishes."

The motel coffee cups are filled again, indicating time for more conversation. The Habeckers are invited to talk about their disagreements.

Liz introduces the matter of churchmanship.

"I agree that our one Sunday service at St. Ann's should be the Eucharist," she says. "But I do miss Morning Prayer now and then." John makes clear he does not miss Morning Prayer but has decided not to press such matters as use of incense.

John and Liz say no parishioner has ever contacted them with the wish to discuss a problem with both of them together. They have done some individual counseling and have made clear they do not discuss matters told in confidence to one or the other.

They talked together with parents and sponsors before a recent baptism and plan to do some joint premarital counseling soon.

"We are different people, John and I," muses Liz. "We want people to know we are not in competition with each other. They seem pleased with our presence here. They have never had a resident priest. We plan to give them some old-fashioned parish ministry."

At 11 a.m. Liz leaves to keep an appointment at the diocesan office in downtown Portland. John and the ed-

itor hop in the Habecker Volkswagen for a quick trip to North Windham to see St. Ann's. On the way, John answers a question about their long-range plans.

"Too much of our energy is going into what we are doing right now for us to think much about the future," says John. "We know we might not always be able to work together as we are now. We are prepared for that."

At St. Ann's John introduces Kit Oggs, wife of a former senior warden. Kit admits some persons were skeptical about having a woman priest at St. Ann's but says the skepticism has—for the most part—disappeared.

"We felt that if we were liberal enough to support ordination of women, we should be liberal enough to have a woman priest ourselves," she says. She agrees with John and Liz that the pioneering spirit in the new congregation

has done a lot to increase the acceptance of the husband-and-wife clergy team.

John also introduces Sarah, Liz's 5-year-old daughter by a previous marriage. Sarah, like her parents, is obviously happy in North Windham. Her parents have carefully included time for her in their busy schedule.

Liz and John Habecker would like to meet other clergy couples. They mention the idea of a clergy couples conference and feel much can be gained from such an exchange of experiences.

In the meantime, they continue their mutual roles as preachers, teachers, celebrants, learners, and listeners in St. Ann's Church, North Windham. Whatever special problems their team ministry is having are being handled well, and they seem to be two people in the right place.

—Dick Anderson



There is time for Sarah in the Habecker's busy schedule.

Experts on the spiritual life

Barbara Frey, wife of the Bishop of Colorado, addressed a recent meeting of clergy wives of the Diocese of Chicago. Hattie Cockshoot, president of the group, transcribed these excerpts from her talk. We reprint them from *Advance*, the Diocese of Chicago publication.

"Our spiritual life cannot be just one dimension of our lives. It has to be the whole entire part of us. Jesus lives in us. He has no other place to live, does He? He lives in His body, and as members of His body, He lives in each one of us. If He lives in me and I live in His body, then the spiritual part of me is every part of me. It's my family life, my recreational life, my social life, my working life, my sleeping, my praying, my sex life. . . everything is my spiritual life.

"Reading from Ephesians—'as God has called you, live up to your calling,'" Barbara Frey said. "Do we really know, do I really know, am I really aware of the fact that I am chosen and called by my Father?"

One day Mrs. Frey was challenged by a priest to hop out of bed in the morning and look at herself in the mirror and say, "Here I am, and I really want to tell You that I do love me, this creature of Your creating. Thank You, Father." It's important to do that: to thank the Lord for creating us, making us His own, for calling us, for making us His chosen ones. . . His beloved."

Some may know the Freys were thrown out of Guatemala "for political and religious reasons." They were taken in by the Diocese of Arkansas (companion diocese of Guatemala where her husband had been the first bishop).

"A whole new dimension was added to our lives there," Mrs. Frey continued, "to our whole family, because we had become fragmented. The Lord was not part, a living part, of our lives. We had a very definite religious part. . . a very definite spiritual part. . . but it was confined and contained and little splashed over and affected the rest of our lives as a family."

"When Bill and I were first married, we made an attempt to kneel together and pray together every night. As the kids came along. . . this eroded so it became just empty form. When we moved to Arkansas, . . . that changed. How many of us can say we have the kind of relationship with our Lord and with our husbands that enables us to kneel every night and really share deeply from the heart those areas that need to be reconciled, that need to be healed, that need to be celebrated, that need thanksgiving, that we can do it comfortably, the offerings of our whole family that come through the mother and father of the family? . . . That began to grow again in us after having been dead for many years. The lava flow began, the eruption from the heart.

"The Lord reminds us we can't give more love than we can receive. I guess He has to break through some of those layers of hardness that accrue as we get older. And that's what He was doing, I think, when He threw us out. I'm grateful. It was painful to leave people we loved and painful to have all of our possessions stay behind. And yet, what possession is worth anything if you can't possess in your own hearts the life of Jesus? Or, if you don't know it? He's there. We can't evict Him: there's no way once we're baptized. . . that's it. He is in our hearts. But He had a lot of crust to break down in order to invade the rest of our lives.

"Then that spread to reading Scripture. We had done that, too, but this was something new. We found there was a new hunger, a new desire to read the word of God, . . . and our kids were dumbfounded to think Mother and Dad would be reading the Bible at home, not in church, and it wasn't Lent and it wasn't Advent. The Bible was actually becoming part of our lives. Well! They resisted. They were all teenagers. That was pretty corny. But that was all right. The Body of Christ, even the small cell of the Body which was our family, is strong enough when we recognize it to contain all kinds of problems.

"One of the gifts the Lord wants to give to each of us,

I think, is faithfulness in what He calls us to do and to be. I found that because the foundation now had changed, in our own life together, all the other things began to be possible. Regular life of prayer. Without having to grit my teeth and sit down and do it under my own steam under my own efforts. Now don't get me wrong. We have to will, to will the will of God, and that's always going to be true in the Christian life. But once we give up and let the power of the risen Lord take over, something happens.

/PS...about books

Healing and Wholeness, John A. Sanford, \$9.95 (paperback \$5.95), Paulist Press, Ramsey, N.J.

John A. Sanford is an Episcopal priest and a Jungian analyst. His latest book about the mental and spiritual dimension in the healing process will appeal to laypeople, clergy, counselors, and persons in the medical profession. Sanford contends that the whole person is not necessarily the individual best adjusted to society at large. He may, in fact, be in conflict with his social and cultural surroundings. The whole person is the one who is related to an inner Center which may not be conscious to him but which works from within to bring about health and well-being.

John Calvin: A Biography, Thomas H. L. Parker, \$10.95, Westminster Press, Philadelphia, Pa.

This new biography of the French reformer will be a good introduction to those who know little about him, and it will provide some new material and viewpoints for those who know him well. Episcopal clergy are usually good at pointing out the differences between the English Reformation and the continental Reformation. Yet Calvin influenced many who played leading parts in the drama of the Anglican-Roman separation. This book is commended because it presents a man who is among the most influential in Christian history, tells well of his times and of the Church as he knew it, and is good background reading for all in the current ecumenical age.

and Dr. Charles Lawrence of both spoke in favor of the Mission. Canon W. Ebert Hobbs of Ohio, and the Julian Mission. 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 at each of the five colleges related to the Church. Council voted to retain the opportunity list of the

Dear parish family,

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

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/PS...clergy changes

ANDERSON, Mary S., from non-parochial to Dumfries, Scotland
ANDERSON, Philip A., from non-parochial to Dumfries, Scotland
ANSCHUTZ, Mark S., from St. Luke's, Worcester, MA, to Christ, Alexandria, VA
ASKREN, Robert D., from St. Agnes, Sebring, FL, to St. Patrick's, Ocala, FL
BALDWIN, John S., OHC, from James Huntington Priory, Grapevine, TX, to Absalom Jones Priory, New York, NY
BECKWITH, Peter H., from St. Matthew's, Saginaw, MI, to St. John's, Worthington, OH
BENA, David J., from St. Matthew's, Austin, TX, to chaplain, U.S. Air Force Base, Fairchild, WA
BINGHAM, James G., from St. Mary's, Morganton, and St. Paul's, Morganton, NC, to director of communications, Appalachian Peoples Service Organization, Blacksburg, VA
BOND, Thomas D., from chaplain, U.S.S. Jason, to chaplain, Naval Regional Medical Center, San Diego, CA
BROWN, Richard J., from St. Paul's, Canton, OH, to St. John's, Bristol, IN
BURKE, J. Daniel, from chaplain, University of Michigan Medical School, Ann Arbor, MI, to St. Martin's, Providence, RI
BURKHART, John D., from non-parochial to St. John's, Corbin, KY
BURKS, Bill E., from Ascension, Newport, TN, to St. Mary's, Middlesboro, KY
BURNS, Richard J., Jr., from St. Mark's, Shreveport, LA, to St. Mark's, Crossett, AR
CAMPBELL, Martin J., from St. Francis of Assisi, Lake Placid, FL, to St. Francis, Bushnell, FL
CLEVELAND, Frank C., from Redeemer, Avon Park, FL, to graduate studies, University of Florida, Gainesville, FL
CONNOR, Kenneth F., Jr., from Trinity, Lewiston, ME, to St. James, Boardman, OH
CRIM, B. Shepard, from non-parochial to Holy Comforter, LeCompte, Calvary, Bunkie, and Trinity, Cheneyville, LA
DENT, W. Gilbert, from Christ, Boston, MA, to Procter Fellow, Episcopal Divinity School, Cambridge, MA
DETTMAN, Paul, from the Church of South India to St. Thomas, Berea, OH
DICKS, Paul R., to Christ Cathedral, Eau Claire, and St. Luke's, Altoona, WI
DIGGS, Thomas T., from St. Patrick's, Washington, DC, to Good Shepherd, Clinton, MA
DONALDSON, Walter A., from non-parochial to Christ, Ontario, CA
DUGAN, Haynes W., II, from St. George's, Bossier City, LA, to chaplain, U.S. Army
DUNBAR, Robert B., from canon to the ordinary, Diocese of Upper South Carolina, Columbia, SC, to St. John the Evangelist, Boston, MA
DUNLAP, Dennis J., from Christ the King, Guayaquil, Ecuador, to St. Paul's Cathedral, Fond du Lac, WI
DUTTON, Horace A., from non-parochial to Trinity, New Philadelphia, OH
EHRGOTT, Roberts E., from Nativity, Indianapolis, IN, to Grace, Ridgeway, PA
ELLEDEGE, John H., Jr., to St. Mary's, Jasper, AL
EMERY, Harold A., Jr., from resident director, St. Francis Home for Girls, Albany, NY, to resident director, St. Francis Boys' Home, Ellsworth, KS

GALLAGHER, John M., from archdeacon for personnel, Diocese of California, San Francisco, CA, to graduate studies, Graduate Theological Union, Berkeley, CA
GERHART, John J., from non-parochial to St. Michael the Archangel, Lexington, KY
GOCKLEY, Carl E., from St. Thomas, Falls City, NB, to St. John's, Broken Bow, and Holy Trinity, Callaway, NB
GOMER, Alvin D., from non-parochial to All Saints, San Francisco, CA
GRAY, Duncan M., III, from St. James, Greenville, MS, to chaplain, Trinity School, New Orleans, LA
HABIBY, Samir J., from St. Anselm of Canterbury, Garden Grove, CA, to executive director, Presiding Bishop's Fund for World Relief, New York, NY
HAIRSTON, Raleigh D., from non-parochial to St. Simon of Cyrene, Cincinnati, OH
HAMILTON, William E., from St. Michael the Archangel, Lexington, KY, to St. David's, Pikeville, KY
HANDLOSS, Patricia D., from non-parochial to St. Mark's, Foxboro, MA
HANWAY, Donald G., Jr., from St. Luke's, Kalamazoo, MI, to Christ, Beatrice, NB
HARMS, John A., from Campaign for Yale, New Haven, CT, to executive director, VIM, Diocese of New York, NY
HARRIS, James K., business manager, Episcopal Theological Seminary in Kentucky, Lexington, KY, to also St. Hubert's, Clark County, KY
HARRIS, Walter M., from Holy Spirit, Orleans, MA, to St. Stephen's, Schenectady, NY
HARRIS, William R., from St. Paul's, Greenwich, and St. Stephen's, Schuylerville, NY, to non-parochial, Chapel Hill, NC
HARTE, Joseph M., Jr., from St. Andrew's, Selebi Pikwe, Botswana, to Holy Cross, Dallas, TX
HENNING, Harry W., Jr., from St. Mark's, Haines City, FL, to chaplain/public relations, Bishop Gray Inn for Older People, Davenport, FL
HILL, Nicholas T., from St. James, Wichita, KS, to St. Edward's, Duluth, MN
HODGES, Douglas D., to St. Barnabas, Saratoga; St. Mark's, Hanna; and St. Mary's, Rock River, WI
HOLCOMB, William S., from St. Luke's, Jacksonville, AL, to Holy Comforter, Gadsden, AL
HORNER, Robert W., from St. Simon's, Arlington Heights, IL, to St. Timothy's, Creve Coeur, MO
HOWIE, James W., from Christ, Springfield, MO, to St. Aidan's, Olathe, KS
HOY, Trevor A., from executive director, Berkeley Center for Human Interaction, Berkeley, CA, to St. John's, Ross, and training coordinator, Hospice of Marin, Marin County, CA
HUNT, William G., from Holy Sacrament, Hollywood, FL, to Trinity, Lebanon, and St. George's, Camdenton, MO
IMBODEN, Stanley F., from St. Andrew's, York, PA, to St. James, Lancaster, PA
JANSEN, Frederick B., from non-parochial to Good Shepherd, Dearborn Heights, MI
JARRELL, W. Gammon, from St. Luke's, Galveston, and chaplain, University of Texas Medical Branch, Galveston, TX, to Calvary, Columbia, and research associate, University of Missouri, Columbia, MO
JENKINS, Blair, III, from Holy Trinity,

Greensboro, NC, to Trinity, South Boston, VA
JONES, Jerry S., from St. Matthew's, Newton, KS, to St. Stephen's, Wichita, KS
KINSEY, James W., from non-parochial to Good Shepherd, Savona, NY
KIRKWOOD, Donald W., from St. David's, West Seneca, NY, to Christ, Lockport, NY
KRAFT, Harry B., from Calvary, Roundup, MT, to St. Michael's, Clark's Town, Jamaica, W.I.
LARSEN, R. James, from Christ Cathedral, Eau Claire, and St. Luke's, Altoona, WI, to Trinity, River Falls, and Calvary, Prescott, WI
LINDSAY, Spencer H., Jr., St. Mary's, Chalmette, LA, to also Holy Apostles, New Orleans, LA
MADSON, G. Ralph, retired, to librarian, J. Arthur Yergey Memorial Library, St. Luke's Cathedral, Orlando, FL
MARTIN, Robert C., Jr., from Christ, Meadville, PA, to dean, St. Paul's Cathedral, Erie, PA
MAYER, Henry C., from St. Mary's, Middlesboro, KY, to St. James, Perry, FL
McDUFFIE, William R., from Canterbury School, Accokeek, MD, to Christ, Lexington, KY
McHUGH, Brian, OHC, from prior, Mount Calvary Retreat House, Santa Barbara, CA, to Holy Cross Monastery, West Park, NY
McMAHAN, Larry W., from Trinity, Vero Beach, FL, to St. Mark's, Plainfield, IN
MOYER, David L., from St. Thomas, St. John's, Newfoundland, Canada, to Ascension, Staten Island, NY
MURRAY, Robin G. E., from chaplain, Dewitt Army Hospital, Fort Belvoir, VA, to St. Paul's, Lynnfield, MA
MUSGRAVE, David C., from Holy Communion, University City, MO, to St. Mark's, St. Louis, MO
NICHOLS, H. Christopher, from Christ, Gilbertsville, NY, to Grace, Robbinsville, NC
OKKERSE, Kenneth H., from Epiphany, Norfolk, VA, to St. Thomas, Neenah-Menasha, WI
PORTER, Gerald W., from Grace, Salem, MA, to coordinator of diocesan resources, Diocese of Massachusetts, Boston, MA
PRATER, Lloyd E., from Transfiguration, San Mateo, CA, to chaplain to the Bishop of California, San Francisco, CA
PRESSEY, Stephen P., from St. Rocco's, Youngstown, OH, to St. Katherine's, Williamstown, MI
RADELMILLER, W. L. Nicholas, OHC, from James Huntington Priory, Grapevine, TX, to prior, Mount Calvary Retreat House, Santa Barbara, CA
ROWLEY, Graham T., from St. Matthew's, Goffstown, NH, to Trinity, Weymouth, MA
RUBEL, Christopher S., from non-parochial to Grace, Glendora, CA
SALLEY, George B., Jr., from St. Alban's, Lexington, SC, to All Saints, Cayce, SC
SANDERSON, William L., Jr., from missionary work, San Pedro Sula, Honduras, to St. Mark's, Haines City, FL
SAYRE, Francis B., Jr., from dean, Cathedral of St. Peter and St. Paul, Washington, DC, to associate director, Woodrow Wilson International Center for Scholars, Washington, DC
SEAGAL, Cynthia K., from non-parochial to St. Mark's, Altadena, CA
SEATVET, Lloyd D., from St. Paul's, Lamar, CO, to St. Cornelius, Dodge City, KS
SHORTESS, James A., from St. Margaret's, Inverness, FL, to Holy Cross, Winter Haven, FL
SHOUB, Donald A., from Trinity, Tiffin, OH, to director, Family Services Agency, Fostoria, OH
SHUMAKER, John H., from Grace, Oak Park, IL, to St. Agnes, Algoma, and Precious Blood, Gardner, WI
SPENCER, Bonnell, OHC, from Holy Redeemer Priory, Nassau, Bahamas, to Holy Cross Monastery, West Park, NY
STICKNEY, William D., from St. Stephen's, St. Louis, and field director, American Friends Service Committee, St. Louis, MO, to St. Peter's, New York, NY
STUNKARD, Theodore R., from non-parochial to St. Martin of Tours, Pryor, OK
STURTEVANT, Joseph E., from St. Michael and All Angels, Columbia, SC, to executive for Department of Program, Diocese

of Upper South Carolina, Columbia, and St. Francis of Assisi, Chapin, SC
TAECKENS, Paul E., from St. Bartholomew's, Flint, MI, to St. Paul's, Corunna, MI
TOWLER, Lewis W., from Christ, Cranbrook, MI, to Episcopal ministry, Michigan State University, Lansing, MI
VERDI, Barry E., faculty, San Jose State University, San Jose, CA, to also St. John's, Clayton, CA
WAGNER, William H., Jr., from St. Mark's, Islip, NY, to Trinity, Portland, OR
WARD, Felix E., III, from Trinity, Gonzales, CA, to chaplain, U.S. Penitentiary, Marion, IL
WARD, James S., from St. Andrew's, Saratoga, CA, to St. Stephen's, Orinda, CA

NEW DEACONS

BRUTUS, J. Mathieu, to Cathedrale Ste. Trinite, Port-au-Prince, Haiti
BRYAN, Robert D., to St. Paul's, Canaan, VT; St. Stephen's, Colebrook, NH; and All Saints, Hereford, Quebec, Canada
DURACIN, J. Zache, to S. Francois Assise, Anse-a-Galets, L'Ile de Is Gonave, Haiti
Sister JANE ELIZABETH, SSM, to St. Agnes' House, Lexington, KY
MARIS, Margo E., to Diocese of Wyoming, Laramie, WY
MULLER, Barbara L., to bishop's deacon, Diocese of Central Florida, Winter Park, and Holy Cross, Sanford, FL
PAUL, Wechnick, to S. Sauveur, Cayes, Haiti
REED, Anna K., to St. Michael the Archangel, Lexington, KY
SONORA, Jose M., to Cathedral of San Jose de Gracia, Mexico City, Mexico
STRACHAN, Robert N., to Diocese of Central Florida, Winter Park, FL

RETIREMENTS

AGNEW, David T., from Trinity, South Boston, VA. His address is: 108 E. 22nd St., Hays, KS 67601
BACON, Roger O., from Trinity, San Jose, CA
BINGLEY, Howard O., from St. John's, Staten Island, NY, on March 31. His address is: Burbank Hill, Strong, ME 04983
DAMROSCH, Leopold, from St. Barnabas, Rumford, ME, on July 27, 1977. His address is: P.O. Box 7, Hulls Cove, ME 04644
FORTUNE, James R., from Ephphatha-for-the-Deaf and diocesan missionary to the deaf, Durham, NC, on Oct. 1, 1977
SMITH, Winfield D., from All Saints, Cayce, SC
SYKES, Allen T., from assistant institutional chaplain, Diocese of Louisiana, New Orleans, LA, on January 1
TWITCHELL, R. Norris, from St. Matthew's, Prosser, and Christ, Zillah, WA, on January 1. His address is: 14041 109th Ave., NE, Kirkland, WA 98033
WOODWARD, Donald R., from Calvary/Holy Communion/St. George's, New York, NY, on Dec. 1, 1977. He is priest-in-charge, St. James-the-Less, Scarsdale, NY, until July 1; after that date his address will be: 83 Lime St., Newburyport, MA 01950
YOUNGER, James R., from St. Mark's, Venice, FL, on Dec. 31, 1977. His address is: 508 Riviera St., Venice, FL 33595

RESIGNATIONS

ADAIR, Nelson L., from Good Shepherd, Dearborn Heights, MI
CARVER, Larry A., from Christ, Flint, MI
SNYDER, Larry A., from Trinity, Coshocton, OH, on Dec. 31, 1977
WALKER, Edwin H., from All Saints, San Francisco, CA, on Dec. 31, 1977
WESLEY, John W., from Trinity Cathedral, Columbia, SC, in September, 1977. His address is: P.O. Box 326, Sewickley, PA 15143

DEATHS

ACKLEY, Clark R., age 66
ASPINALL, Moses, age 74
BASCOM, Charles H., age 91
EVANS, Robert J., age 86
FRASER, Duncan, age 71
HINRICHS, L. Harold, age 78
JONES, W. Pipes, age 68
LEWIS, Edward C., age 77
RODGERS, Stanley F., age 49
SARGENT, Edna M., age 86
WALKER, Frederic A., age 52

NOTICE

The Rev. J. Bryan GRISWOLD, formerly of St. Mark's, Brooklyn, NY, and now priest-in-charge, St. Andrew's, Haw River, NC, wishes to make clear that he is not retired. He remains canonically resident in the Diocese of Long Island and is licensed to officiate in the Diocese of North Carolina.

Changing jobs? To keep this column up-to-date, send us the form below, please!

To: Clergy Changes
The Episcopalian
1930 Chestnut St.
Philadelphia, Pa. 19103

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has resigned ☐ from
retired ☐

Church or other position _____ City and State _____

to _____ Church or other position (if appropriate) _____ City and State _____

New address _____

Date of change _____ Signed _____

Please type or print in ink

Signs of the times: Rural urban mergers

AGUAS BUENOS—Rural and agricultural mission work have usually been considered to be the opposite of urban and industrial mission, but churchpeople



"SMALL CHURCHES are not little 'big churches,' but a unique opportunity to do something special," says the Rev. Betty Works Fuller, a deacon who runs a church school program at St. James', La Grange, Texas, where her husband Frank is vicar. She developed her Micro Church School for the small groups of students at St. James' and shares her model while serving as a consultant to small churches around the country. St. James' church school, using an open classroom/learning center format, started with six children, ages 5 to 8; the second year's average attendance was 10, kindergarten through sixth grade.

Small church resource list

Highland Educational Project
Box 580
Northfork, W.Va. 24868
HEP, which operates a community center and a number of other programs, has recently begun a Meals on Wheels program for shut-ins. Co-directors are the Rev. Hugh Cuthbertson and William S. Cuatt, Jr.

The Rev. Betty Works Fuller
Box 507
La Grange, Texas 78945
Fuller devised a Micro Church School for St. James', La Grange, for nursery through sixth grade. She will consult by mail about small church schools.

The Rev. Charles Winters
Bairnwick Center
University of the South
Sewanee, Tenn. 37375
Theological Education by Extension is a nine-month seminar program for adults. Using a textbook based on seminary lectures, members meet with a mentor for small group discussion. The cost is \$200.

The Alban Institute
Mount St. Alban
Washington, D.C. 20016
The Institute publishes research on congregational development; publishes *Action Information*, a quarterly journal; conducts training programs; and provides consultation.

Glenmary Research Center
4606 East-West Highway
Washington, D.C. 20014
This Roman Catholic agency does research on small towns and rural churches, particularly in ecumenism, evangelism, and social ministry. Ask for its booklist.

The Resource Center for Small Churches
Luling, Texas 78648
The Center, run by the Rev. Robert Greene, publishes *Grassroots*, a quarterly, and exists to share information and

are now finding that is not always so. An indication of this new attitude is the World Council of Churches' (WCC) recent merging of the two programs into a single unit.

At a meeting in this Puerto Rican town the WCC's Commission on World Mission and Evangelism voted to merge its office of Rural and Agricultural Mission with the office of Urban and Industrial Mission, forming a new office of Rural Agricultural Urban Industrial Mission.

In proposing the merger, an advisory committee report said, "urban and rural areas have often been treated as separate and unrelated sectors. The same exploitation and oppression of people take place in both areas. In each, the tasks are the same—to build local power bases."

In a related move closer to home, the Rev. Carl Gerdau said General Convention's Standing Commission on the Church in Small Communities, of which he is secretary, is concerned with small churches whether they are rural, urban, or suburban. The Commission is an advocate for all small churches and is concerned with regional ministries and training for such ministries through the Leadership Academy for New Directions.

Also under the Commission's aegis is the Church's Leisure Ministry. The Church has given \$2,500 for one year to the National Parks Ministry.

be a forum for issues concerning small congregations. Subscription to *Grassroots* is \$5 per year.

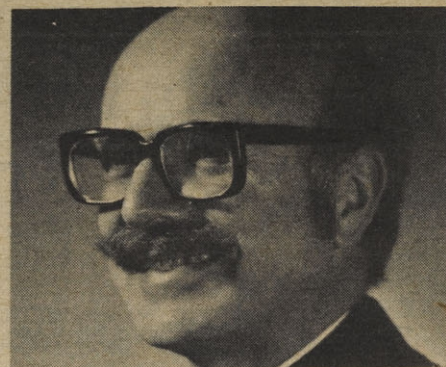
Crossroads
Box 275
Harlem, Ga. 30824
The Rural Workers Fellowship, which promotes renewal, witness, and fellowship, publishes *Crossroads*, a quarterly journal. Fellowship dues, which include *Crossroads*, are \$5 per year.

Mr. Barry Menuez
Episcopal Church Center
815 Second Ave.
New York, N.Y. 10017
Menuez heads the lay ministries office, which publishes *The 99 Percenters*. Available for \$2, the publication presents lay ministry aids.

Enablement, Inc.
14 Beacon St., Room 715
Boston, Mass. 02108
The Rev. James L. Lowery, Jr., heads this clergy ministry development agency which specializes in small church work and tent-making ministries.

New Directions
The Rev. H. Boone Porter, Jr.
c/o The Living Church
407 E. Michigan St.
Milwaukee, Wis. 53202
A program for renewal of small churches, New Directions holds Leadership Academy (LAND) conferences under the auspices of the Standing Commission on the Church in Small Communities.

A Magazine of Appalachian Women
745 Seventh St.
Huntington, W. Va. 25701
A new bimonthly publication of art, poetry, and fiction reflecting the lives of rural women. Partially funded by APSO, it also contains articles, regional news, craft information, photo essays, and a readers' column.



"WHAT'S A PALYNOLOGIST?" It's an easy question for Al Traverse, 52, to answer. "A palynologist is someone who studies fossilized spores, pollens, and other things, some of which have been extinct for 30 million years."

"What's a priest?" That's another question Traverse could answer because he is both a palynologist who teaches at Pennsylvania State University in University Park, Pa., and vicar of St. John's Church, Huntingdon, Pa., about 30 miles from campus.

To Traverse, being a priest means following a busy schedule. He does church correspondence and reports between 6 a.m. and 8 a.m. before leaving for the University. He estimates he spends about 30 hours a week on writing and giving sermons, administrative work, weddings, funerals, and parish calling. He receives no salary from St. John's and hopes eventually the church can afford to pay a full-time vicar, leaving him as assistant.

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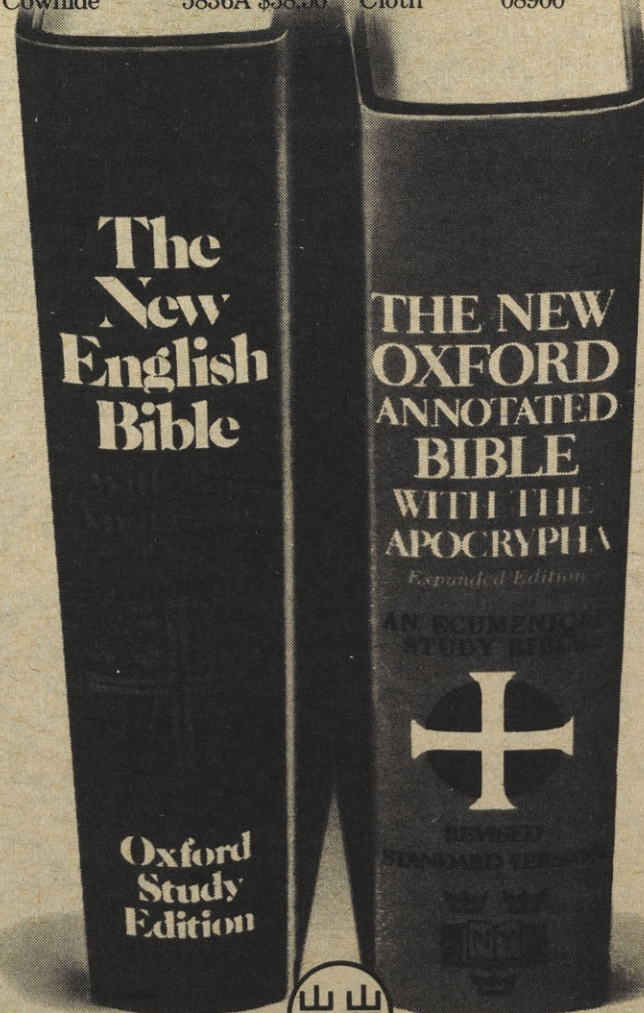
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The Church must travel light

MASSEY SHEPHERD, internationally recognized liturgical scholar, church history professor, historian, and respected churchman, spoke recently at the 25th anniversary celebration of Bishop Lyman C. Ogilby's episcopate. His comments, excerpted here, are appropriate, we think, to our anniversary issue and to the situation in which the Church finds itself today.

—The Editors

When the aged Simeon, full of the Holy Spirit, who had looked for years for the "consolation of Israel," finally met the child Jesus presented in the Temple, he said to His mother Mary, "This child is set for the fall and rising of many in Israel." So it has always been.

The Christian proclamation about Jesus has always been divisive: to the unbelievers a scandal and a folly, but to those who believe, "Christ the power of

God and the wisdom of God." (1 Cor. 1:24 RSV) The proclamation of the Gospel is as urgent now as it was in the days of the apostles even if we do not believe that "Jesus is coming again" in our own lifetime. In fact, He is always coming in an hour and a time we do not expect, in persons we do not know, and in situations we have not devised.

Christ's summons is always peremptory: "Follow me." There is no time for delay. The mystery of the coming of the Kingdom of God is always hidden from the world, known only to those who have eyes to see and ears to hear and who obey the Lord's command to be ever on the watch. "For you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or in the morning—lest he come suddenly and find you asleep." (Mark 13:35-36 RSV)

When Jesus sent forth His disciples,

He told them, "Truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes." (Matt. 10:23 RSV) There has never been a time in history when any disciple's work can be said to have been finished. The demand of discipleship is faithfulness, not success or failure. Only God knows our success or our failure.

Many believe today that the Church of our Lord Jesus Christ is in crisis—especially our beloved Episcopal Church—and they wonder if it can survive its internal and external tensions. This is nothing new. The Church originated in the crisis of the Cross where its Lord was almost totally rejected and deserted. But His disciples, fearful and dispirited, somehow held together as they searched the Scriptures to understand how it could be. Then suddenly they were renewed by the power of their risen Lord and by His Spirit and went forth into the world to proclaim the scandal and the folly of the Cross as the good news of salvation.

Our own Episcopal Church in America was born in crisis. The effects of the Revolution were devastating. Many of the clergy and laity, out of loyalty to the crown, had fled the country. Disestablished and disendowed, it lived in poverty of body and spirit. Yet it managed to organize and gain an episcopate and form a national Church; but for two decades it maintained what an eminent historian called "a period of suspended animation and feeble growth."

We have known more optimistic times. The "Great Century" of Christian missionary activity and expansion—sometimes, though by no means always, supported by the gunboat diplomacy of the western powers—[helped plant] the Gospel in all the world, among every race and culture. The romance of missionary adventure was alive in dedicated service; financial support was not lacking; and the Bible was translated into every major living language and many dialects.

After two World Wars and their aftermath, the picture is not quite so rosy. One need not rehearse it in detail.

Not every citadel has fallen. The missionary troops in many lands have come home, but bastions are still held by younger churches of their planting; and some are making conquests despite persecutions, injustices, and rival competitors.

But the home base is in shambles. It is disestablished, a minority within a society increasingly secularized by its materialistic values, disordered by ruthless terrorism, and flagrantly immoral. Its dwindling financial resources, in an inflationary era, are primarily absorbed in its institutional maintenance. And it faces in its own society, once claimed as its own, a resurgence of religiosity that is either irrational or disengaged from the world.

Two years ago, before the last General Convention, my good friend William Stringfellow, who is one of the true



The good news is in the parish

EARL BRILL, director of studies at the College of Preachers, Washington, D.C., recently wrote "The Episcopal Church: Conflict and Cohesion" for *The Christian Century*. In his article he commented on the schism in the Church and described the Episcopal Church as "catholic, evangelical, and liberal."

He cited certain of the Church's char-

acteristics:

- the catholic movement's ascendancy;
- the charismatic movement as a manifestation of the Church's evangelical impulses;
- the English heritage which contains "a commitment to the use of reason in the search for religious truth";
- the "tradition of social analysis and critique" by both Anglo-Catholics and

theological liberals;

- the gradual breakdown of the "old 'Eastern establishment' which once dominated the informal network of power and influence"; and
- the "small but significant black membership" whose clergy "more and more [see] their first responsibility is to make sure black congregations are adequately served."

Brill then commented on some of the Church's strengths and weaknesses and made some predictions for the future, which we reprint here.

In the Episcopal Church—as in most American Churches—the real action is in the local congregation. Here the Episcopal Church is showing significant signs of vitality despite a loss of membership which has given both liberals and conservatives something for which to blame each other. With the wholesale dismantling of national staff and a vacuum in national leadership, dioceses and parishes have been pretty much left to their own devices.

On the whole, the parishes seem to be doing rather well. The extensive liturgical experimentation of the past 10 years has revitalized parish worship while retaining the order and dignity Episcopalians have always prized. A new concern for spiritual growth has deepened the religious life of many congregations. Some parishes have made an attempt to develop faith communities with a common discipline of prayer, study, and social engagement. Christian education programs are being developed locally without reliance on mass-produced national curricula. Meditation groups, study groups, prayer groups, retreats, and conferences abound.

Faith Alive, an evangelical organization, runs weekend conferences devoted to personal spiritual renewal, offering for many an attractive alternative to the charismatic movement. Cursillo and Marriage Encounter, both borrowed from Roman Catholicism, have won a wide following. PEWSaction and other lay-led efforts at evangelism coexist in a friendly fashion, enjoy an overlapping membership, and cosponsor major events.

The current state of ordained ministry is one of the most pressing issues confronting the Episcopal Church. In the past, most Episcopalians shared a high view of the ordained ministry. The parish priest, whether high church or low

church, was an authority figure long after the pastor had ceased to be such in most Protestant churches.

That is no longer true today, when laypeople are beginning to feel their oats. Apparently the Church has been doing something right because a seriously committed, theologically sophisticated, articulate laity is beginning to emerge. Laypeople are demanding that the clergy provide them with adequate spiritual and educational leadership. One result of this new mood is the authoritarian style of leadership is being replaced by a more collaborative style. Another result is a new concern for the meaning of lay ministry as well as the meaning of ordination.

Church contributions are increasing, but so are costs—with the result that more and more money stays in the parish. Less is available for diocesan or other extraparochial ministries, still less for national programs or overseas mission. Church institutions other than the parish can anticipate lean years, however effective they may be.

The new egalitarian, participatory character of church life does not encourage the growth of giant-sized church leaders. The Church has no present-day equivalents of Henry Knox Sherrill, Angus Dun, or Jim Pike. Indeed, the House of Bishops is so bereft of leadership that one observer remarked that at its last turbulent but inconclusive meeting it was hard to tell the shepherds from the sheep without a program.

Presiding Bishop Allin has tried to maintain equilibrium by strenuously advocating the Church decide to do nothing about the most controversial issues facing it. At Minneapolis he opened the Convention by proposing that the issues of women's ordination and Prayer Book revision be deferred to another, presumably more serene, time. Instead he offered a project known as Venture in Mission, a multimillion-dollar national fund drive, as a way of bringing the Church together. Needless to say, the General Convention repudiated his suggestions regarding the issues, but Venture in Mission has continued to stumble along without any noticeably enthusiastic support.

Where next year's leadership will come from is not yet apparent. John T. Walker, Washington's first black bishop, is asserting major leadership among liberal bishops, especially through a coalition of urban bishops which developed at the Minneapolis Convention. William

"Moves from misunderstanding . . . to acceptance and action."

—Vernon E. Johnson
Author, "I'll Quit Tomorrow"

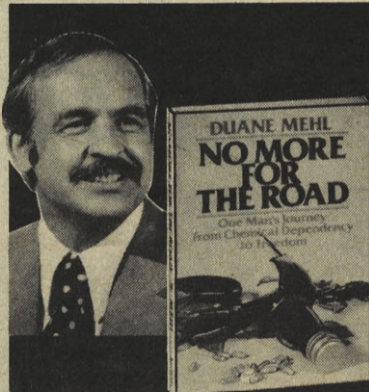


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prophets and lay theologians of our Church, addressed our seminary community about the urgent crisis in our Church. For him the primary sign of [crisis] was [the Church's] problem about who should be admitted to the ordained, commissioned ministry of the Church. I do not believe this anymore than I believe, as some do, that its primary sign is the translation of our inherited liturgy from Tudor English into 20th century speech. I certainly do not believe the Church's current concern with sexuality has to do with the chief issue of human behavior.

The principal sign is the end of the Constantinian era, as Stringfellow more accurately called it, i.e., the end of long ages of establishment. As it has always been in every time of crisis, the primary sign is the Church's wrestling with the nature and task of its mission and the discernment of the signs of the times regarding that mission.

Our western tradition of Christianity is not, however, bankrupt as it seeks to heal its wounds and reassess its priorities. It is beginning to realize that it must, in the words of the late Bishop Stephen Bayne, "travel light." That is to say, as the Lord commissioned His disciples, He told them two tunics were unnecessary if one would do and, more importantly, that money would not buy them success. The Church is beginning to realize that the demand of the Gospel is for

faithfulness in witness and not for impressive statistics of numbers. The winning of the Lord's flock is for its good. The army of the Church militant is on urgent mission that cannot be helped by a large body of camp followers.

It is beginning to learn, with its Lord, that its charity must be lavish and dispensable without calculation of winning converts because of it. Christianity received one of its great tributes from one of its most ardent opponents, Emperor Julian the Apostate, who wrote to one of his pagan archpriests: "The Christians not only care for their own poor, but for ours also."

We are commanded to love even our enemies. We are beginning to learn that the Kingdom of God does not come by observation; its coming is God's doing and in God's own time and not by human designs. We are beginning to learn that every baptized person has a responsible ministry; [ministry] cannot be turned over to the professionals alone.

Not long ago I attended a conference on renewal sponsored by some 15 organized groups in the Episcopal Church, many oriented to what is called the charismatic movement. Many more laypeople than clergy attended. For me it had some distressing features: notably, an overly simplistic use of Scripture texts and an exaggerated interest in miraculous answers to prayer. On the other hand, I noted a heart-warming lack of interest

C. Frey, though not a leader among his fellow bishops, may emerge as a major influence in the moderate-conservative circles. He has the confidence of charismatics, renewal groups, and Anglo-Catholics though schismatics have recently attacked him in his own diocese.

Urban T. (Terry) Holmes, dean of the School of Theology of the University of the South (Sewanee), is becoming as much of an intellectual leader as the Episcopal Church is likely to tolerate. His books are widely read by the clergy, and he is a popular leader of clergy conferences. Boone Porter, the new editor of *The Living Church*, is an exemplary Anglo-Catholic modernist who will no doubt be a major voice in Episcopal circles in years to come. Meanwhile, the Church's own scholarly quarterly, the *Anglican Theological Review*, is taking on new life under editor W. Taylor Stevenson.

What about the future? Does the Episcopal Church have one? Prognostications always have something of the character of wish-think about them, and mine, I suppose, are no exception.

So far as Prayer Book revision is concerned, I see a clear consensus emerging in favor of the new proposed book. Some parishioners will, no doubt, continue to prefer the 1928 book, and I suspect arrangements will somehow be made to accommodate their wishes. Many church members who have felt uneasy about changes in worship have indicated they feel relieved to see the process of revision come to an end and to have the new book in their hands.

I do not really expect the current movement toward schism to amount to much. Defections will probably continue. The Church may lose a few dozen parishes and about 50 to 100 clergy, most of them already retired. The movement's leaders will soon discover far less support for their position among laypeople than they had supposed.

The ordination of women has already been more widely accepted than most proponents had dared hope. Congregations actually exposed to women priests seem to adjust to the idea rather quickly. Even those who disapprove of women priests are more likely to stay within the Church while staying away from ordained women—a strategy that should not be too hard to follow.

Women will continue to experience great difficulty in finding full-time work

(or, rather, full-time salaries) in the Church. I do not know how the Church will resolve this matter. The Church desperately needs to expand its view of what constitutes ministry and how ordained persons can be most effectively employed.

While the threatened schism will not succeed in dividing the Church, it will nonetheless have some effects. The Church will probably try to pull back from controversial positions in areas such as homosexuality, abortion, and personal morality. The next General Convention will witness attempts to reverse some of the actions taken on these issues in 1976.

Some Episcopalians fear the ordination of women will prove an obstacle to ecumenical relations with Roman Catholic and Orthodox bodies. Both groups feel offended by that decision, but neither seems disposed to break off conversations over the matter. In any case, ecumenism seems to be most vigorous at the local level, and the ordination of women does not seem to have had much negative effect there.

The local level is, indeed, where most of the Church's vitality is now being expressed. In the future we can expect this trend to continue. I expect to see relatively less emphasis on national staff and programs, more on locally based initiatives. Some people are already claiming that the Episcopal Church is more of a confederation of semiautonomous dioceses than a unitive national Church, and this may become even more evident.

Finally, I expect to see a reversal of those centrifugal forces which have driven the Church's subgroups off into different directions, producing late-blooming Counter-Reformation traditionalists, middle-class Pentecostals, and neo-Marxist radicals. I expect to see a reassertion of forces making for cohesion, enabling the Church to continue to incorporate a commitment to the Gospel, a loyalty to tradition, and a confidence in human reason. The Church's health depends on its capacity for keeping these commitments in creative tension.

We Episcopalians are now discovering this kind of tension can be uncomfortable to the point of being painful. But if we can bear the pain and tension long enough to allow the forces of cohesion to emerge, we may discover the Church is stronger and livelier and more faithful because of the struggles it has gone through.

—Earl Brill

in power and position in the Church—one was running for bishop—and a sincere desire for a ministry that is not anxious and a life of prayer that is thankful and open to God.

I shall always treasure a statement by one of the conference speakers, Rosalind Rinker, whose vocation is one of helping people to pray. She said she enjoys telling her Southern Baptist friends that the revival they keep praying for has already begun in the Roman Catholic Church.

I do not believe God will ever abandon His Church. His is the prerogative, nonetheless, to purge it, to discipline it, and to judge it. We cannot know what the outcome of this time of tribulation will be. We only pray we may be faithful. We know we can never finish our commission, but we know Jesus will fulfill it. We live again in an apocalyptic time: of massive hunger and famine, of war and rumors of war, of nightmares of nuclear destruction and of even more terrifying genetic manipulation, of devastation of

the earth's natural resources by people's greed, and of many false Christs.

I am no prophet or seer. Yet I take comfort in ancient prophets and seers of both the old and new Covenants and quote one of the old:

When the servant of [Elisha] the man of God rose early in the morning and went out, behold, an army with horses and chariots was round about the city. And the servant said, "Alas, my master! What shall we do?" He said, "Fear not, for those who are with us are more than those who are with them." Then Elisha prayed and said, "O Lord, I pray thee, open his eyes that he may see." So the Lord opened the eyes of the young man, and he saw; and behold the mountain was full of horses and chariots of fire round about Elisha. (2 Kings 6:15-17 RSV)

—Massey Shepherd

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Trust your Bible until it's proven wrong



When a person comes to Bible study for the first time, I advise him or her to accept the Bible at face value until it is proven wrong. That's fair, isn't it? After all, why should we approach the Bible with anything but openness and high expectations? Why, most especially, should Christians have any reason to doubt the

total integrity of the Bible, its divine inspiration, its inerrancy, and its infallibility? Why, indeed, unless they have been preconditioned to accept the Bible in a limited way. Perhaps in high school or college the Bible was held as a great example of the best literature (which it is), or maybe you were taught in church

school (as in most American seminaries) that the Bible can be trusted only as it speaks of "religious" matters.

The fact that the Bible has passed through countless copyists' hands, through many translations, and still retains the power to accomplish its purpose is testimony itself to the fact that God's hand fashioned and protects it.

In our day we are experiencing again the turmoil caused by putting the Bible on the shelf and relying on human reason and understanding. The great moral issues facing the world and the Church today are clearly defined and dealt with in scripture, but the Church seems unwilling to speak boldly the word, the truth of God. People are losing faith in God and His word and increasing their faith in humans and their desires. Humanism is the guiding philosophy of so many

Christian leaders today and seems to guide the councils of the Church. Lip service is paid to the Bible, but you will note that only those parts of the Bible that support humanism are used. This is not the Bible. It might be called a biblical scrapbook, a cut-and-paste version which is human creation, not God's.

The Bible is God's miraculous gift to His people. His word was given to us through the agency of fallible human beings, in their own style, in their own time and culture. His word survives today, infallible (it will not mislead us), inerrant in all that it affirms. As people of science are learning, you may trust your Bible until it is proven wrong. It won't be. Pray for the Holy Spirit to guide your understanding and be patiently humble as you read the Word of God.

—Timothy S. Rudolph



For 46 years I've been an Episcopalian. For the last 11 years I've also been a

Christian and visited other churches. The things I've seen have been amazing, especially for an Episcopalian with sore feet!

In a Presbyterian church I saw a congregation of Christians praying while seated. God didn't strike them dead or anything. In fact, they looked happy. And when they sang, the hymns seemed to be pitched down where I sing.

In a Congregational church the people didn't leap to their feet at the hymn's first note. They quietly found the right page, listened to the tune, and gracefully rose on the first word. They looked happy, too.

Members of a Pentecostal church tried to sing sitting down, which doesn't work. They realized it and asked everyone to stand. They have a hymn which made me cry whether they stood or sat: "Because He lives, I can face tomorrow." They talk about Him a lot in their sermons, and I began to believe He does live. That made me happy.

With all the wonderful things I've seen in other churches, I sometimes wonder

why I'm still an Episcopalian. Communion is the main reason. I had one of the most moving Communion services ever, sitting in a Congregational church and holding His Body and His Blood in my hand. I thought of His hanging there, for me, and I felt small and grateful. But I need His Body and Blood once or twice a week if I'm to go on His strength. My own isn't enough.

I also need confession. Otherwise I begin to think I'm nearly perfect, and then I get into trouble and hurt myself and those I love. Absolution reminds me I don't need to be perfect. I can just be me and say, "I'm sorry," when I make mistakes.

Right now I need healing. I want to be well and free from pain. I know God wants it, too, but I can know it so much better when someone lays hands on me every week and prays for me.

Even after I'm healed, though, I think I'll still sit to pray. I'm only human and only have a human body. When I sit and pray, I can pray for everyone who needs His love and His help. When I kneel or

stand too long, all I can pray is, "Oh, God, not three more pages!"

I hope the clergy will think of me when they plan their services. Sometimes I do kneel or stand, but sometimes I can't. Sometimes I'm stubborn because someone behind me may be in pain. If he sees me sitting, maybe he'll have the courage to sit, too. If you are tired or old or sick, I wish you would sit. God doesn't seem to mind. In fact, I think that would make Him happy.

—Meryll M. Hess

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'People, not schools, teach children'

Children should be freed to hear God's word and to speak it to others. And Christian educators should see themselves as instruments of that freedom, Carman St. John Hunter told some 300 persons who attended the biennial National Event for Christian Educators in St. Louis, Mo. Hunter, once an Episcopal Church staff member, now serves as an education consultant for the Church.

"We all know programs don't bring children to God, but we have to construct programs," Hunter said. Churches could provide a better learning environment if they included persons of many

racess, viewpoints, and experiences, she said. She noted that when adults are asked where they learned the faith, they mention people, not schools or books. The more varieties of persons within the Church, therefore, the greater possibility of learning experiences.

The Rev. David Perry, coordinator for religious education at the Episcopal Church Center, and his associate, the Rev. Frederick Howard, led an Episcopal deputation to the conference. The Episcopal Church is a member of the ecumenical Joint Educational Development project (see September, 1977, issue).



THE GOOD SHEPHERD is rewarded. Thomas Williams and his wife, Hannah, are shown at their home in Hafod Elwy, Wales, with trophies he received when he was named 1977 "Shepherd of the Year." Williams has tended sheep for more than 30 years in the remote moor country of northern Wales, working 10 hours a day every day of the year. Referring to his employer, Williams said, "He's not my boss, you know. The moors, the weather, and my sheep are my masters."

—Religious News Service



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THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

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GRANTS 1977

The Presiding Bishop's Fund for World Relief is an official channel of the Episcopal Church for responding to human need in this country and around the world. It is supported entirely by voluntary contributions. Money is allocated according to the decisions of the Board of the Presiding Bishop's Fund. The Board, made up of a cross section of Episcopalians, is an official committee of the Executive Council of the Episcopal Church. The Board disburses money on the basis of three broad areas of concern: relief, rehabilitation and development.

The Presiding Bishop's Fund disbursed more than \$2 million in grants in 1977. The grants are arranged in categories designed to make clear the particular need to which the Fund was responding.

Many allocations are channeled through dioceses of the Episcopal Church or through other Provinces of the Anglican Communion. Unless otherwise specified, when the terms "diocese" or "Church of" are used in this listing, they refer to Anglican structure.

COOPERATIVE EFFORTS

\$530,529

Often more can be accomplished more efficiently through established agencies. For this reason the Fund supports many of these agencies, and works with and through them to implement important programs.

DOMESTIC HUNGER RESPONSE

\$196,839

Many of us often forget that there are hungry and malnourished people within our own United States. The Fund sponsors food shipments and distribution to the hungry in our cities, in pockets of rural poverty, and on Indian reservations. The Fund also supports food-for-work projects and programs of nutrition and educational outreach on behalf of the deprived.

EMERGENCY RELIEF ABROAD

\$71,600

People—wherever they are—stricken by overwhelming disasters such as floods, earthquakes, cyclones, fires or wars—need immediate care. Such aid is essential to save lives and avert plagues.

UNITED STATES DISASTER RELIEF

\$40,869

Tragedy can also strike close to home. The Fund is quick to send relief to victims of fire, flood or tornado in the United States.

REHABILITATION

\$239,085

Reconstruction and pastoral care projects are fostered in areas stricken by wars and natural disasters.

REFUGEES

\$126,566

Millions of men, women and children are now homeless as a result of racial, religious or political strife, or natural disasters. The Fund provides short-term care for them and helps find them new homes and jobs.

AGRICULTURAL, COMMUNITY AND TECHNOLOGICAL DEVELOPMENT

\$427,837

Producing enough *nutritional* food is the number one problem for most developing countries. The Fund provides start-up monies for seed, fodder, cattle, basic farming equipment, as well as appropriate training in modern agriculture, animal husbandry and irrigation. Occasionally such programs are supported in areas of poverty in the U.S. The Fund also supports programs of basic literacy education, legal assistance and vocational skill training to enable Third World communities to achieve economic independence.

MEDICAL AND HEALTH SERVICES

\$323,669

Developing countries often lack the basic ingredients for a sound public health program. The Fund provides mobile hospital teams, medicines, instruction in family planning and hygiene. The Fund also works to train local people to continue the program on their own.

EDUCATION FOR OUR GROWTH

\$43,800

It is vital that we Episcopalians become aware of the epidemic proportions of today's crisis of hunger and poverty and of their root causes. The Fund supports agencies that work in this field, especially those training representatives to set up hunger task forces at diocesan and parish levels.

ADMINISTRATIVE AND PROMOTION COSTS

\$134,597

Most of the administrative costs of the Fund are provided in the General Church Program Budget (staff salaries, office space and supplies, financial services, etc.). The Fund absorbs its own costs of promotion, including workshops for diocesan representatives and the many materials (such as this brochure) used by parishes and missions during the World Relief Octave and at other times throughout the year.





COOPERATIVE EFFORTS

\$530,529

World Council of Churches: Commission on Inter-Church Aid, Refugee and World Service	\$133,400
National Council of Churches: Church World Service	
Immigration and Refugee Program	33,075
Material Resources Program	44,100
Overseas Program	71,663
Planned Parenthood Program	11,025
Administration	33,075
Interpretation and Promotion	8,600
Director's Disaster Emergency Fund	13,230
National Council of Churches: Division of Overseas Ministries	
Leadership/Student Emergencies Program	10,000
National Council of Churches: Agricultural Missions Program	21,000
National Council of Churches: Domestic Hunger and Poverty Working Group	8,000
CODEL: a consortium of Roman Catholic, Episcopal and Protestant mission agencies engaged in development	2,000
Interchurch Medical Assistance: program support and shipping costs	3,361
World Alliance of YMCAs: refugee program support	5,000
World YWCA: refugee and leadership training program support	6,000
Heifer Project International: distributing livestock	10,000
Tech 10serve, Inc.: program support to agency which helps start small businesses overseas	10,000
APSO, the Appalachian People's Service Organization: support for hunger-fighting and grass-roots self-help projects which have met Presiding Bishop's Fund allocation criteria	107,000

DOMESTIC HUNGER RESPONSE

\$196,839

Diocese of West Virginia: nutrition program for the aging, by Highland Education Project, Inc.	\$ 2,000
North Carolina: Hunger Coalition — ecumenical educational outreach	10,000
Connecticut: ecumenical support for greater Bridgeport Hunger Action Plan	3,500
Diocese of Utah: ecumenical support for Crossroads Urban Center Food and Hunger Program, Salt Lake City	10,000
Tennessee: ecumenical support for West Tenn. Volunteer Food Stamp Outreach Program, Jackson	5,000
Diocese of New York: St. Ann's Church, the Bronx	
breakfast and pantry feeding program	5,000
funds for emergency food and communication in cold weather crisis	5,000
Diocese of Missouri: support for BASIC, small vegetable farm project	15,000
Navajoland Episcopal Church: hunger program	5,139
Arizona (Tucson area): consumer outreach program for education and nutrition (through Meals for Millions)	25,000
Arizona: Phoenix Indian Center Food Program	5,200
Florida: Jacksonville Ecumenical Hunger Outreach Program for Seniors	8,000
Tennessee: Agricultural Marketing Program for Tennessee/Alabama/Mississippi (sponsored by Vanderbilt University Student Services)	15,000
Diocese of Bethlehem: ecumenical support for Northeast Pennsylvania Food Stamp Program (VOICE)	5,000
Diocese of Mississippi: ecumenical support for Mississippi Hunger Coalition and Food Stamp Program, Holmes and Talahatchie Counties	10,000
Diocese of Western New York: support for ecumenical hunger response program (HURT), Buffalo	5,000
Food Research and Action Center: support for ecumenical hunger program on Indian reservations	5,000
Diocese of Chicago: St. Augustine's Indian Center food program	5,000
Diocese of Spokane: support for ecumenical Mid-City Concerns Food Supplement Program	5,000
Diocese of Los Angeles: support for Interfaith Hunger Coalition of Southern California	5,000
Diocese of the Rio Grande: Lord's Food Bank, El Paso, Tex. — border feeding program	10,000
Diocese of Olympia: self-help food program sponsored by diocesan Hunger Task Force and Presbyterian Church	15,000
Diocese of Texas: support for ecumenical hunger awareness program (HAIL), Houston	3,000
Diocese of Michigan: ecumenical support for Southeast Michigan Food Coalition education and outreach program	10,000
Diocese of Southern Ohio: ecumenical support for Cincinnati Free Store Food Stamp Outreach	5,000

EMERGENCY RELIEF ABROAD

	\$71,600
Nicaragua: ecumenical relief for drought in 25 communities	\$ 8,000
Mexico/California: hurricane disaster relief, Baja	1,000
Bolivia: flood relief and rehabilitation, Santa Cruz, Chapare and Beni	3,000
Lebanon: relief and reconstruction efforts following civil strife	24,000
Mozambique: flood relief—emergency food and clothing	4,500
Romania: ecumenical relief after earthquake	9,000
Haiti: ecumenical relief for drought	3,000
Diocese of Haiti: drought relief	3,000
Rwanda: ecumenical response to food shortage	3,000
Diocese of Lebombo (Mozambique): flood emergency	100
Brazil, Southern Diocese (Porto Alegre): flood relief	1,000
Diocese of Polynesia: Tonga earthquake relief	1,000
Kenya: fire emergency response, Mathare Valley (Nairobi)	2,000
Dioceses in Argentina: earthquake relief	4,000
India: ecumenical relief after cyclone	5,000

UNITED STATES DISASTER RELIEF

	\$40,869
California: flood relief, El Centro	\$1,000
Diocese of Western New York: snow emergency relief in Buffalo area	6,719
Kentucky: Kentucky Council of Churches flood relief emergency	5,000
Diocese of Lexington (Ky.): flood emergency	100
Diocese of West Virginia: flood relief	5,100
Diocese of Southwestern Virginia: flood relief	5,100
Pennsylvania: Johnstown Council of Churches flood relief	3,000
Diocese of Pittsburgh: emergency flood relief, Johnstown	3,000
New York City: blackout aid response	1,000
Kansas: ecumenical response, Kansas City flood	3,000
Diocese of Oklahoma: Tornado relief, Howe	2,000
Diocese of South Dakota: emergency repair of water pipeline, St. Mary's School for Indian Girls	850
Church World Service: ecumenical support for domestic disaster response coordinator	5,000

REHABILITATION

	\$239,085
Idaho: ecumenical support for rebuilding after Teton Dam collapse	\$ 3,000
Diocese of Guatemala: church reconstruction and other rebuilding needs after earthquake	82,085
Diocese of West Virginia: Council of Churches flood recovery program	50,000
Diocese of Lexington (Ky.): Kentucky Council of Churches flood recovery program	27,000
Diocese of Southwestern Virginia: flood recovery program for six counties	25,000
Diocese of Pittsburgh: ecumenical flood recovery program, Johnstown	25,000
Diocese of West Missouri: ecumenical flood recovery program, Kansas City	25,000
Northern Ireland Council of Churches: support for Peace Point reconciliation-rehabilitation program	2,000

REFUGEES

	\$126,566
Western Sahara: emergency supplies for displaced persons	\$ 3,500
Sudan: shipping fees for contributed medical and pharmaceutical supplies for Eritrean refugees	2,614
Sudan: Support for Sudan Council of Churches medical relief program for Ethiopian and Eritrean refugees	7,500
All Africa Conference of Churches: support for African Refugee Program	30,000
All Africa Conference of Churches: Uganda refugee emergency	10,000
Florida (Miami): Haitian refugee relief	20,000
Uganda: relief for student refugees	7,520
Uganda: assistance to exiled bishops	5,432
Middle East Council of Churches: assistance to refugee and community service projects	25,000
Emergency assistance (food and housing needs) for refugees newly arrived in the U.S.; disbursed by the Fund's refugee resettlement officer	15,000





AGRICULTURAL, COMMUNITY AND TECHNOLOGICAL DEVELOPMENT

\$427,837

Zululand: Council of Churches agricultural project	\$11,540
Ghana: Alanfam project—sugar cane crushing operation (through Technoserve)	10,000
Kenya: Allied ranching project (through Technoserve)	10,000
Kenya: Isibania Farmers Cooperative Project—grain milling and general wholesaling (through Technoserve)	10,000
Honduras: CAIHL woodworking cooperative (through Technoserve)	10,000
Diocese of Vermont: TAP project for pure water supply to rural poverty areas	20,000
Brazil, Northern Diocese (Recife): joint funding with Diaconia (an ecumenical service agency) of two water reservoirs	15,000
Diocese of Southwest Tanganyika (Tanzania): hydroelectric water plan	23,000
Agricultural Missions: support for agricultural/nutrition short courses in Africa	10,000
Meals for Millions Foundation: nutrition education workshop for Third World leaders	5,000
Peru: farm production program, Ayacucho region (through World Neighbors)	20,000
Latin America (Panama/Brazil/Peru): program to enable economic and agricultural survival of minority tribal groups (through World Neighbors)	29,000
Diocese of Central and South Mexico: purchase of farm equipment portion of San Bartolo Development Project	17,796
Diocese of Central Philippines: waterline rehabilitation project, Baquio Benguet Mission Cooperative	8,000
Mexico: Yucatan-Erie Farm Project (through CODEL)	10,000
Bangladesh: educational programs for young people, Rayapur	301
Diocese of Haiti: extension of well development project at Montrouis	3,000
Diocese of Central Philippines: Cathedral Heights water rehabilitation project	6,000
Guatemala: literacy program (sponsored by ALFALIT)	5,000
Meals for Millions: 4 training scholarships for food technologists from Colombia, Jamaica, Sri Lanka and India	7,000
Ecuador: ecumenical support for soy agriculture expansion program	16,800
Tanzania: ecumenical support for the purchase of milling machine for use by women in Kitunda	4,200
Dominican Republic: ecumenical support for water resources development in arid communities	15,000
Diocese of Panama and the Canal Zone: support for a diocesan agricultural cooperative at La Chorrera	25,000
Anglican Church in Peru: sewing machine project, Good Shepherd Mission, Miraflores	5,000
Diocese of Northern Argentina: purchase of 25,000 acres of land by Church to protect disenfranchised Indians	70,000
Diocese of Papua New Guinea: diocesan farm and trade school program to encourage children to continue their education	13,000
Church of South India (Madras): support for self-help programs designed to involve entire families	8,200
Kenya: pilot study for Kitui Primary Health Project (through CODEL)	20,000
Kenya: support for Anglican agricultural extension program in Kokise Village (through CODEL)	20,000

MEDICAL AND HEALTH SERVICES

\$323,669

Jerusalem: The Four Homes of Mercy, for invalid care	\$ 1,186
Diocese of Nicaragua: support for St. Luke's Clinic outreach program for alcohol, drug and emotional problems in several low-income communities	10,000
Diocese of Central Tanganyika (Tanzania): mobile medical van for Mvumi Hospital Community Health Program	10,000
Diocese of Southern Malawi: support for hospital and health center work	64,000
Diocese of Lusaka (Zambia): hospital landrover	10,400
St. John Ambulance Association: Caribbean primary health care project—training film and study materials	200,000*
Bolivia: ecumenical support for Chapare Integral Rural Public Health Program	13,083
Diocese of Boga-Zaire: extension of rural health clinic services into new areas	10,000
Diocese of Honduras: San Marcos Clinic rural outreach nursing program	5,000

*This grant was funded out of a special \$911,000 gift from the Diocese of Rochester.

EDUCATION FOR OUR GROWTH

\$43,800

American Immigration and Citizenship Committee (in-service education), New York City	\$ 300
Bread for the World (U.S. Christian Citizens' Movement), New York City	5,000
Interreligious Task Force/U.S. Food Policy, Washington, D.C.	15,500
Food Research and Action Center, Washington D.C.	7,500
World Hunger Education Services, Inc., Washington, D.C.	6,000
National Council of Churches Consultation on the Church in Southern Africa	1,000
Volunteers in Asia: support for development of an Appropriate Technology Sourcebook	3,000
National Council of Churches: support for WHEAT program (World Hunger Education Action Together)	2,500
Institute for Policy Studies, Washington, D.C.	3,000

ADMINISTRATION AND PROMOTION COSTS

\$134,597

Executive Council of the Episcopal Church: toward general administrative costs of the Fund	\$80,000
Board of Directors meetings	5,680
Special consultant fees for organizational structure and agency relations	3,240
Offering materials, brochures, advertising, etc.	38,114
Regional workshops for Presiding Bishop's Fund diocesan representatives	7,563



Additional copies of this grants list are available in bulk quantities for congregational use. For grants lists or for a sample packet of Fund materials, write: Presiding Bishop's Fund for World Relief, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.



Let's not be too simplistic

"Charismatic or dead in 10 years," screamed the headline, raising my blood pressure every time I walked by that table in the front hall of the parish house. I finally turned the newspaper over and read it, but my anger remains at this recent—one of many—forms of spiritual elitism.

I confess we have brought it on ourselves by letting our religion become so casual and acculturated that it seems just another institution alongside the various institutions which define our culture. The enthusiasm and rigor of evangelical religion is, without doubt, the work of the Holy Spirit in calling us to repentance for the boredom and depression which we let pass for decency and order.

Having been battered about by the cynicism and moral anarchy of the past 15 years, our nation cries out for simple (sometimes simplistic), strong leaders who will assure us there are answers and that they have them. We need only follow them loyally and obediently.

Perhaps no nation has ever consciously and deliberately taken on a task like the one we adopted in the 1960's: redressing injustices (especially racial) which have been with us since our beginnings. In the midst of it (and, some would say, partially as a result of it) we fought an ugly, unpopular war and lost it. Like any people who dare to take on a great cause, we are weary and confused.

If ever there was a moment in which the Christian witness must be to the power of prayer, and remain faithful to the ultimate promise of God's Kingdom (no matter how discouraging it may be today), this is the moment.

We must refuse to be drawn into the current national passion for any movement which is simply sincere, uncomplicated, and enthusiastic.

Frankly, I have welcomed the new "enthusiasm" in American Christianity: it suits my own frenetic personality far better than the staid and even stifled worship in most Episcopal churches on a Sunday morning. But these claims to being "the true Church" must be answered as such claims always must.

In my theology, it is impossible to leave the Church. We *are* the Church, you and I. The Body of Christ. We are often as different from one another as a thumb from a rib, but we are members of the same body.

No doubt, as with any body, this one will have periodic sicknesses which will have to be removed. And trying to leave and form a new one is surely as insane and suicidal as a thumb trying to leave and form a new body.

We are at an exciting moment in the evolution of our species, and we cannot back away from such a moment by seeking spiritual dictators. We have been created as partners in God's world, and human history is the arena in which His Kingdom will unfold rather than some particular definition of how He must be understood.

It is always frightening when any group is willing to stand firmly on some narrow ground and define it as the one, true, holy ground. But God has never been bound by such idolatry, and He won't be now. —Blaney Colmore

Reprinted from MECA Newsletter (Massachusetts Episcopal Clergy Association)



Bring back Aunt Polly

Like most parents, we've been concerned about giving our children religious training—not just in ethics and "right" behavior, but in the tenets and traditions of our faith.

In this respect I easily envy parents of a bygone era. Tom Sawyer didn't like Sunday school (and probably didn't gain much from going), but at least society reinforced Aunt Polly's desire for him to attend. Today's parents don't have that reinforcement.

Aunt Polly had other reinforcements, too. Tom's geography books unabashedly regarded "converting heathen lands" as the legitimate business of a Christian nation, and Tom's contemporaries and their parents had their fingertips on a full knowledge of Bible characters and stories.

Now television has replaced the Bible as the source of common folklore, and while we can't really deplore the loss of the missionary mania to put brassieres on native women, we seem to have lost the general acceptance of the idea that our faith is worth promulgating. In a Church-going, Bible-oriented society, rearing children in at least the outward trappings of the faith was easier.

What can we do today, lacking those reinforcements of bygone days? I suggest, as a starter, churchpeople try to regain some of Aunt Polly's knowledge of Scripture. It wouldn't solve the problem, but it would help. If a parent can make a casual reference at the dinner table to, say, Elijah, and if it can be understood as quickly and as readily as a reference to the Bionic Woman, I think we'll have taken one step.

And while we adults are striving to beat Aunt Polly at Scripture-quoting, how do we make sure our children know what we are talking about? I suggest that once the child has been lured, taken, or pushed to church school, the teacher forget sensitivity training, discussion of moral dilemmas, and transactional analysis and teach old-fashioned Bible stories. If children are not taught Bible stories in church school, where will they learn them?

I suggest, further, that the emotional and aesthetic impact of music, liturgy, and prayer not be ignored, but employed to work their magic. (Who can forget Tom's tears at his "funeral"?)

Younger children should be taught the stories simply as fascinating stories. Older children are ready, I think, for statements like, "Maybe the Red Sea didn't part, you know, but isn't that a wonderful way to tell of God's power and majesty?" Aunt Polly won't be around to shriek in protest. Our age does have some advantages, and a critical, enlightened look at the Bible is one of them.

I think these older children should also be introduced to the Bible's aspect as a record of Hebrew history and as a record of the way Christ, in His life and words, presented the faith.

To the questioning teenager—and thank God for that questioning—I would present the tenets of our faith in a way that intrigues the intellect.

And who knows, maybe with some effort along the way we adults can learn something about what we believe, too.

—Georgia K. Hammack
Lawrenceville, Va.

1978

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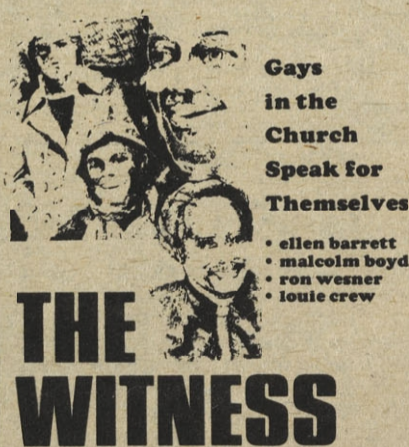
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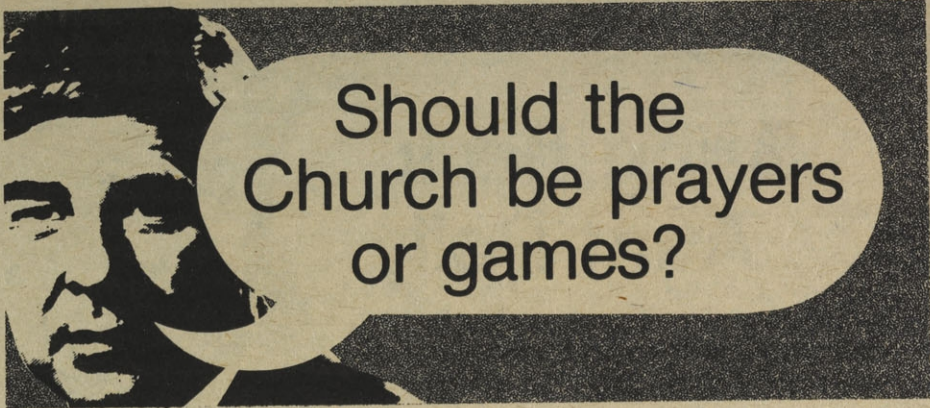
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Should the Church be prayers or games?

Probably every pastor needs, from time to time, to determine on a conscious level the priorities in a ministry to those in his or her care, to try to fulfill a ministry of bringing his or her life and those in his/her care into the agreement of Christ.

Not too long ago the Church in many places was involved in minstrel shows, plays, dances, card parties, basketball teams, bowling, and many other social activities. Large halls, kitchens, and gyms

were built, sometimes far larger than the places of worship, which should tell us something. No wonder many clergy think of themselves as social directors rather than as spiritual advisors, as called primarily to referee the games people play rather than being people of prayer!

Some see the loss of these activities as a decline in the Church. Some, however, may see the loss as a possibility for new beginnings, for getting first things first in our lives.

Christ Church has in recent years had an increased interest among some of us in the life of prayer and meditation, a life that finds itself reflected in new commitment and creative activity in our daily life and work. The mystical way of life, of living deeply within ourselves, is obviously less appealing to the masses of people in every age, but it should bring hope to the more serious minded and, here and there, new life to come.

A decline in a parish can more often be seen not in its loss of people in the pews, but in its preoccupation with relatively useless activities which make it no different from the world which it was born to serve. The mystical life of prayer, devotion, and eucharistic worship will frequently place less emphasis on service to the community in which it stands—although it knows it has been called to serve—and more on its call to prayer, in which it will serve more quietly but with greater certainty and with far better results.

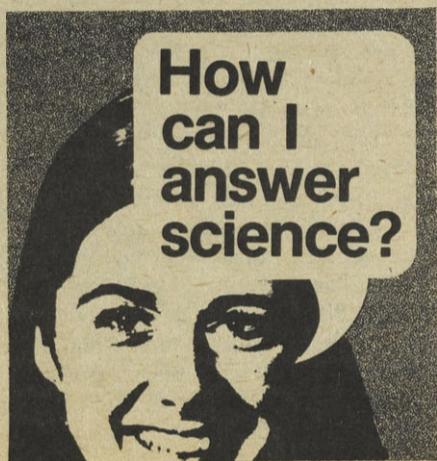
Any group that tries to change or serve everything and everybody at every

level is doomed to failure. Our Lord, "who made Himself nothing," has been serving humankind down through the ages, making something permanent in the lives of people through prayer. Unless the Lord himself builds our house, all is useless.

Probably for many the call to Christian reality and mystical life sounds too slow and dull, too indefinite an answer to life's critical problems. It is always open to all, and some have found new life and a new awareness within themselves, within others, and, most important of all, a personal relationship with the God and Father of us all.

Without this relationship and awareness within ourselves, of living a life in the Spirit, neither we nor the world has a chance of making it a better place to live in for all people. Without the "still small voice" and the awareness of God moving within ourselves and in His creation, people lose hope and purpose for living. Without hope life is not worth the living.

—Alton H. Taylor, Rector
Christ Episcopal Church, Harrison, N.J.



How can I answer science?

During a college sociology class we were discussing the importance of religion for a firm family structure. One young man used this time to denounce

God, Jesus, and events in the Bible, saying they are purely imaginary beings or occurrences that certain people devised to frighten others, thereby insuring obedience to a set of rules. In short, "be good, or you will go to hell." He said science had determined that biblical miracles were probably acts of nature. No one challenged his statements.

After class I spoke with several classmates. While each expressed disapproval of the young man's monologue, none was prepared to defend his or her belief in God. I had been taught faith could not be explained in human terms and that we must simply believe. But I was irritated that I had no answer to this attack on Christianity, that I could not rebut in an intellectual or scientific manner. So I have pondered the question to how to defend my belief in God because someone may someday need my answer.

—Beth E. Kilkenny, *Ulysses, Pa.*

When asked the same question by a scientist, Dorothy L. Sayers wrote, "Why do you balk at the doctrine of the Trinity—God the Three in One—yet meekly acquiesce when Einstein tells you $E = mc^2$? What makes you suppose the expression 'God ordains' is narrow and bigoted while your own expression, 'science demands,' is taken as an objective statement of fact? You would be ashamed to know as much about internal combustion as you know about Christian beliefs."

"I admit you can practice Christianity without knowing much theology, just as you can drive a car without knowing much about internal combustion, but when something breaks down in the car, you go humbly to the man who understands the works whereas if something goes wrong with religion, you merely throw the works away and tell the theologian he is a liar."

—From *God Still Speaks in the Space Age* (Beacon Hill, Kansas City).

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Books

□ **Religions in Four Dimensions**, Walter Kaufmann, paperback \$8.95, Reader's Digest Press/Thomas Y. Crowell Company, New York, N.Y. Kaufmann, professor of philosophy at Princeton University, here brings together a lifetime's study and reflection on the great religions of the world, including Christianity, Judaism, Islam, Confucianism, and the religions of India. His concern is primarily "existential. . . Religion is not merely or even mainly a matter of what people say or write in books, but also of what they do in following their religion or of what religion does to them." His striking photographs illustrate the comparisons and contrasts he draws.—J.A.C.

□ **Discovering the Biblical World**, Harry Thomas Frank, \$16.95, Hammond/Harper & Row, New York, N.Y. This is the most exciting introduction to the Bible I have come across. Frank—professor, clergyman, archaeologist—begins his story

before the Israelites appear and continues through the Christian-Jewish struggle in a hostile Roman world, telling the Bible story in light of the latest archeological and historical findings. He peoples the book with the very human men and women of the Bible, describes their relationship to their God, and places Israel in its proper place in the context of the ancient world. The book is generously illustrated with maps, diagrams, and colored photographs.—A.M.L.

□ **A History of Christianity**, Paul Johnson, \$13.95, Atheneum, New York, N.Y. The former editor of the influential English periodical, *The New Statesman*, has written a stimulating and informative survey from "The Rise and Rescue of the Jesus Sect (50 B.C.-A.D. 250)" to "The Nadir of Triumphalism (1870-1975)." Christian history, he says, "is a constant process of struggle and rebirth—a succession of crises, often accompanied by horror, bloodshed, bigotry, and unreason, but evidence too of growth, vitality, and increased understanding. . . Christianity has not made man secure or happy or even dignified. But it supplies a hope [and] offers glimpses of real freedom.

Man is imperfect with God. Without God, what is he?"—J.A.C.

□ **When God Moves in Revival**, Festo Kivengere, paperback \$1.25, Tyndale House, Wheaton, Ill. A noted Ugandan bishop, now a refugee from his country, speaks clearly and simply to Christians everywhere of the ways in which God moves to renew and strengthen His Holy Spirit in His people.—J.A.C.

□ **The Inner Fire**, Allen W. Brown, \$3.95, Word Books, Waco, Texas. The retired Bishop of Albany writes on prayer as power; prayer as a means of uniting man with God, man within himself, and persons with one another; prayer as the springboard for evangelism; and prayer as the way to achieve a true awareness of the presence of God. He addresses not only those whose prayer life is advanced, but also those who may be confused about prayer or who do not pray at all. Whatever your need, you will find nourishment here.—J.A.C.

□ **Living in a Nursing Home**, Sarah Greene Burger and Martha D'Erasmo, \$8.95, Seabury Press, New York, N.Y. Out of their experiences as registered nurses working with the elderly in nurs-

ing homes and in an extended care facility the authors have written a comprehensive book. They include everything from evaluating and choosing the place, preparing for admission, adjusting to the new life style after admission, and the resident's death. Four appendixes list names and addresses of agencies concerned with nursing homes as well as the nursing home ombudsman program. This is a good reference on the subject for both individuals and members of the helping professions.—M.C.M.

□ **Look Who's Talking!** Ronald E. Sleeth, paperback \$3.95, Abingdon Press, Nashville, Tenn. If you are just now being called upon to speak to an adult class or to explain stewardship to the congregation, this book is an exceptionally clear, practical guide on how to begin, how to organize your thoughts, how to face an audience, and how to lead the discussion period afterward. If you are an old hand at this sort of thing, the book can help you to reassess your performance and discover if you've acquired bad habits. A good reference book for the parish library or for anyone who is called upon to speak—anywhere about anything—out of his own Christian commitment.—M.C.M.


□ **A Christian Approach to Education**, H. W. Byrne, paperback \$6.95, Mott Media, Milford, Mich. Byrne's book will be of special interest to educators who work in parish day schools or preparatory schools. It is concerned with a Christian philosophy and approach to general education. Its coverage is exhaustive and includes three sections: "The Foundations of a Christian Approach to Education"; "The Implications for a Christian Philosophy of Education," covering objectives, teacher-pupil relationship, curriculum; and "The Content of a Christian Philosophy of Education," covering the subjects normally included in an elementary and secondary curriculum and describing how a Christian philosophy affects the teaching of them.—M.C.M.

Coming up

- The Recovered Alcoholic Clergy Association will sponsor a conference for interested clergy and laity April 3-5 at Old St. Paul's Church, Baltimore, Md. Contact the Rev. H. Gordon Macdonald, St. Stephen's Episcopal Church, 439 E. 238th St., New York, N.Y. 10470.
- "Thy Kingdom Come" is the theme of the 1978 Episcopal Charismatic Fellowship Conference in Kansas City June 20-23. Jamie Buckingham—author, editor, and pastor of Tabernacle Church, Melbourne, Fla.—will be a key speaker. For more information: The Rev. Bob Hawn, 338 E. Lyman Ave., Winter Park, Fla. 32789.
- The Society of St. Margaret offers a "live-in" experience from June 15 to July 28. For more information: Live-in, St. Margaret's Convent, 17 Louisburg Sq., Boston, Mass. 02108.
- Family Week, sponsored by the Commission on Family Ministries and Human Sexuality of the National Council of Churches, will be observed May 7-14.
- The Episcopal Society for Ministry in Higher Education will hold its annual meeting in Berkeley, Calif., June 26-29.
- Sewanee Summer Seminars, July 9-15, at the University of the South, Sewanee, Tenn., are family affairs with seminars in the mornings and recreation in the afternoons. For more information: Dr. Edwin Stirling, Sewanee Summer Seminars, University of the South, Sewanee, Tenn. 37375; (615) 598-5931.
- "On Being Poor in Bethlehem" is the title of a conference/retreat April 2-3 in the Diocese of Bethlehem. Speakers,

tours of the city, and small work groups are part of the program. For more information: Sue Cox, 46 E. Church St., Bethlehem, Pa. 18018.

- The Society of Mary will hold its annual meeting May 6 at noon at St. Clement's Church, Philadelphia, Pa. For more information and luncheon reservations: Everett Courtland Martin, Box 656, Old Town Station, Alexandria, Va. 22313.
- Retired Bishop Cuthbert Bardsley of Coventry will lead the International Prayer Conference of the Anglican Fellowship of Prayer, May 4-6, in Detroit, Mich. For more information: The Rev. Samuel S. Johnston, Christ Church, 960 Jefferson Ave., Detroit, Mich. 48207.

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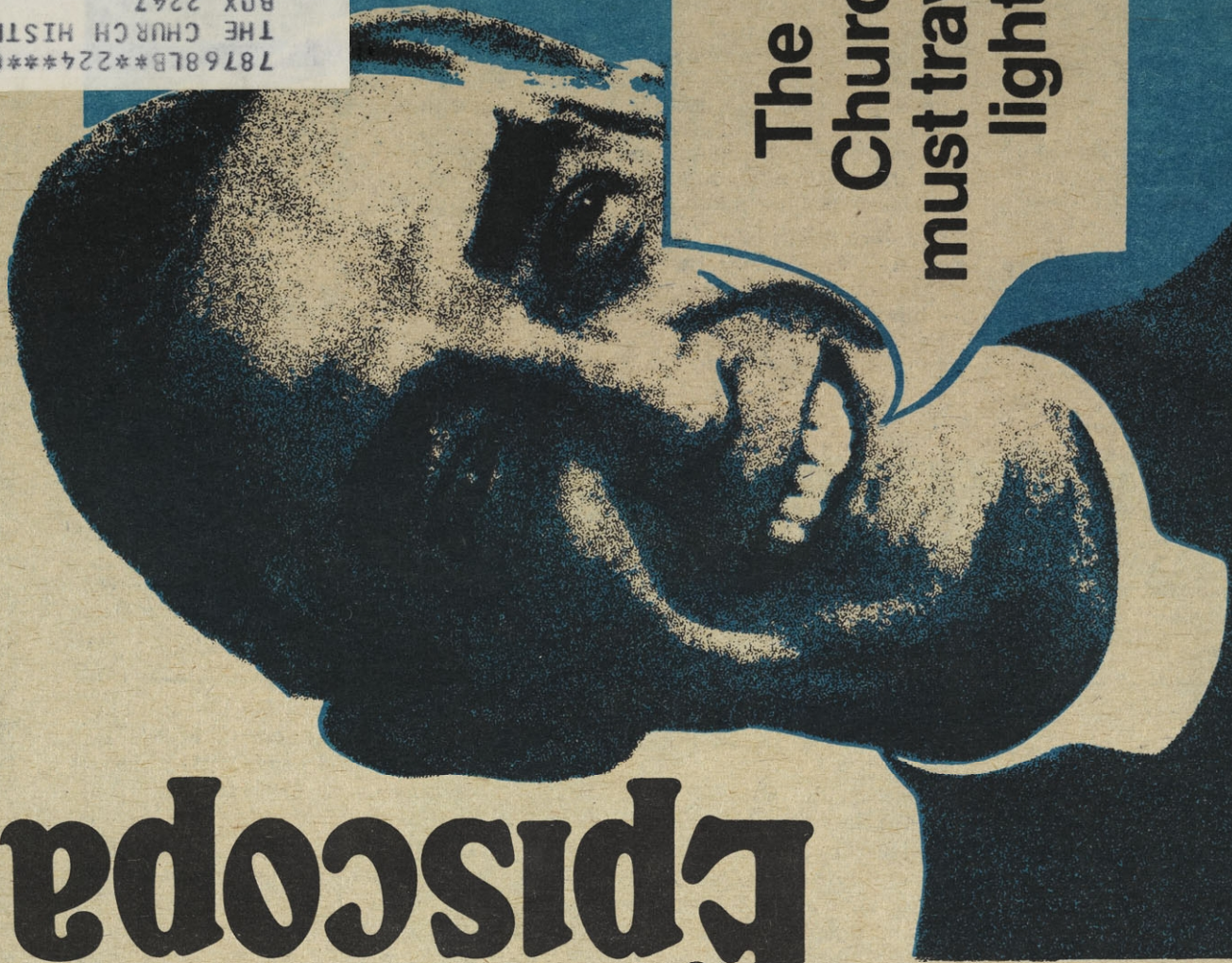
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