

Title: *The Episcopalian*, 1978

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Professional Edition THE Episcopalian

Venture gets second million, Council told

A tightly packed agenda faced Executive Council when it met May 17-19 at Seabury House, Greenwich, Conn. By putting in 14-hour work days, Council completed its work on time. Council members debated—agreed and disagreed over—a wide variety of issues.

Presiding Bishop John M. Allin brought good news to the meeting by announcing a second \$1 million gift to Venture in Mission from Bishop and Mrs. Christoph Keller of Arkansas. Venture has already received \$1 million from St. Paul's Church in Indianapolis.

After an hour's debate Council declined to hear New York attorney and former Council committee chairman Robert S. Potter, who came to ask that the Church pay attorney fees for former employees Maria Cueto and Raisa Nemikin and their salaries for the months they spent in jail (see story in March issue). Although the women were placed on "leave without pay" in March, 1977, their employment at the Episcopal Church Center was terminated on Apr. 1, 1978. Potter did present his case to an informal group of Council members and staff later in the evening.

In other actions Council:

- heard and discussed a presentation on Christian education;
- welcomed Bishop G. Edward Haynsworth of Nicaragua, Bishop William Davidson of Western Kansas, and Canadian Bishop John Bothwell of Niagara, reporting respectively on Coalition-O (overseas), Coalition-14 (domestic), and the Anglican Council of North America and the Caribbean;
- heard of Bishop Richard Millard's appointment to oversee the Convocation of American Churches in Europe;
- reactivated its Partners in Mission committee;
- appropriated \$15,000 to fund planning for theological education in the Caribbean and Latin America;
- changed the date and place of the 1982 General Convention to September 2-13, New Orleans, La.;
- deplored the resurgence of Nazism and the Ku Klux Klan in the United States and genocide in Cambodia;
- refused to support National Council of Churches' positions on energy and Indian affairs;
- rejected, for the third time, requests to join the National Coalition for Abortion Rights;
- congratulated Drs. Margaret and Charles Lawrence on their 40th wedding anniversary;
- endorsed an extensive public information campaign in support of Venture in Mission which St. Louis, Mo., advertising executive Hiram Neuwoehner presented;
- accepted a draft proposal governing distribution of Venture in Mission funds; and
- heard of merger talks between the boards of the Church Hymnal Corporation and Seabury Press.



EPISCOPALIANS GREET PRESIDENT CARTER at a White House ceremony to present the report of the President's Commission on Mental Health. Rosalynn Carter chairs the Commission. Dr. Charles V. Willie, center, and the Rev. Franklin E. Vilas, Jr., to his left, are members of the 20-person Commission charged with reviewing the nation's mental health needs and making recommendations.

Solar well blessed in Arizona

Giving thanks for the gift of the sun, the Rev. Donald Monson, rector of St. Michael's, Coolidge, Ariz., gave the invocation at ground-breaking ceremonies for the nation's first solar-powered irrigation well.

The \$4.3 million project to use solar

energy to pump irrigation water is being installed on the farm where Episcopalian Dalton H. Cole, 43, has been farming 1,100 acres of cotton, barley, and wheat for 16 years. The installation, which uses parabolic troughs as solar collectors, will occupy seven acres; another nine will be

devoted to water management and crop research. The system will convert sunlight into energy to run three of the farm's 10 irrigation pumps.

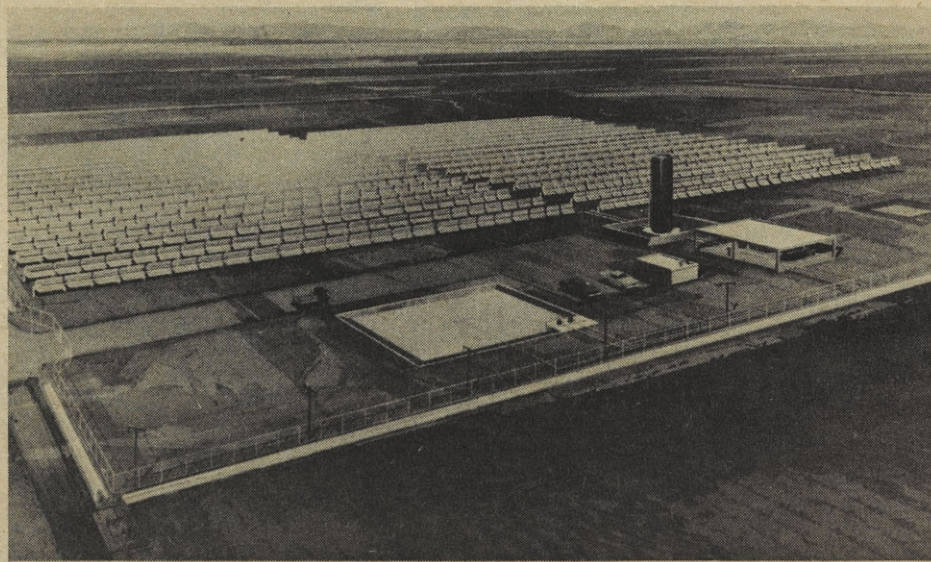
Instead of the traditional ribbon-cutting ceremonies, sun's rays, reflected in a mirror during the ceremonies, burned the ribbon. Monson's prayer asked a blessing on the solar-powered irrigation system and ended: "Give us all a reverence for the earth that we may use its resources rightly in the service of others and to your honor and glory."

"It's important for the long-term benefits of the state to make sure we conserve our resources if we want to be around and not leave like the Hohokam civilization," Cole said, referring to an ancient Indian tribe which once farmed in Pinal County, Ariz.

Cole, his wife Beth, and their three children—Ann, Skip, and Douglas—are members of St. Michael's. Cole is junior warden and has been a diocesan convention delegate; Beth is active in the parish, is a member of the diocesan council and the Commission on Ministry, and is taking the Sewanee Theological Education by Extension course.

The solar-powered, deep-well irrigation facility—a joint experimental venture of the U.S. Department of Energy, the Arizona Solar Energy Research Commission, and the University of Arizona's department of water and soils—will generate 150 kilowatts of electricity and is expected to capture between 18 to 20 hours of energy at midsummer. Using 49,000 square feet of collector surfaces covering three acres, the system will heat oil which is then used to power turbines for the pumping operation. Projections call for 67 percent of the necessary energy for pumping to be supplied annually by this solar device.

In the experiment, the Department of Energy will assess how long the component parts last and whether the expense justifies the investment.



THIS DEEP WELL SOLAR IRRIGATION SYSTEM will use 48,960 square feet of solar collectors to pump water from wells 380 feet deep. Acurex drawing

Inside

3 LAYPEOPLE at St. Luke's, Wellington, Va., take on new roles to minister to a transient population on the outskirts of Washington, D.C.

8 A CITY WITNESS, PART II: People and programs around the Church try new solutions for old urban problems. In Ohio a group works to reclaim an old steel mill; Baltimoreans rescued a dying parish.

12 MEDICAL MISSIONARIES: Texas provides money, love, and Liz Payne to heal and teach in Malawi; Quincy is infected with a spirit of accomplishment gained by sending help to Haiti.

UPPER SOUTH CAROLINA NEWEST EDITION

This month families in the Diocese of Upper South Carolina will receive their own edition of *The Episcopalian*. We welcome Bishop George M. Alexander and all his people and look forward to our partnership with Bea Rose, who edits the diocesan pages.

Coming up: Conferences, lectures

- Workshops by Charles Ponce, Tony Joseph, and Brewster Beach are part of the Jung Festival at St. Luke's Cathedral, Portland, Me., June 2-3 to honor the contributions of psychologist Carl Jung. Cost: \$25. For information: Jung Festival, Box 225, Cape Cottage Branch, Cape Elizabeth, Me. 04107, or (207) 772-5434.
- Dr. John R. W. Stott will speak at the 1978 Episcopal Evangelism Training Seminar on June 5-9 at Trinity Episcopal School for Ministry, Coraopolis, Pa. For information: Fellowship of Witness, 405 Frederick St., Sewickley, Pa. 15143, or (412) 741-6200.
- The Rev. James M. M. Dyer of Massachusetts will lecture at the June 6-15 continuing education series at the Episcopal Theological Seminary of the Southwest, Austin, Texas. Tuition, room, and board cost \$175; the fee for non-residents is \$125. For information: Dr. Frank S. Doremus, P.O. Box 2247, Austin, Texas 78768.
- The Episcopal Asiamerica Ministry is sponsoring a national conference of representatives from various Asian American ministries June 21-25 in San Francisco, Calif. For information: Episcopal Asiamerica Ministry, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.
- The interfaith Sacred Dance Guild celebrates its 20th anniversary at a June 21-

- 25 meeting at Endicott College, Beverly, Mass. For information: Joan Sparrow, Box 67, South Orleans, Mass. 02662.
- "Religion and Popular Culture" is the topic of a June 19-23 seminar at the College of Preachers, Washington, D.C. For information: The Rev. Earl Brill, 3510 Woodley Rd., N.W., Washington, D.C. 20016.
- Dean O. C. Edwards of Seabury-Western Theological Seminary and the Rev. Edward Rodman, urban missionary in Massachusetts, will speak at the June 26-29 meeting of the Episcopal Society for Ministry in Higher Education at the University of California in Berkeley. For information: The Rev. James A. Diamond, University Episcopal Center, 317 17th Ave., S.E., Minneapolis, Minn. 55414.
- The Sisters of St. Mary will sponsor three retreats and six quiet days for men and women at St. Raphael's Retreat House, Evergreen, Colo., during July and August. For information: The Sisters of St. Mary, 3288 N. Lake Dr., Milwaukee, Wis. 53211.
- This year's Chilton Powell Institute, to be held July 9-13 at the Cranfield educational complex in Bloomfield Hills, Mich., will focus on ways to implement *The Proposed Book of Common Prayer*. For information: Christ Church Cranbrook, 370 Church Rd., Bloomfield Hills, Mich. 48013.

- Martin Marty will lead a summer seminar on "Church and Academe: Faithful Ministry" at the Center for the Study of Campus Ministry. For information: Center for Study of Campus Ministry, Valparaiso University, Valparaiso, Ind. 46383.
- For fall calendar: Conference on the Ministry of Women, Cleveland, Ohio, November 2-4; Family Life Conference, Denver, Colo., November 13-16. For information: Dr. Anne Harrison (women) and Woodrow Carter (family), Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.



BISHOP JOHN HAZLEWOOD of Ballarat, Australia, will preach at the Church of St. Mary the Virgin, New York City, June 25 at an 11 a.m. high mass. Hazlewood, a guest of the Evangelical and Catholic Mission, is the first of two Australian bishops to join 31 U.S. bishops in signing a covenant rejecting the ordination of women.

"NAMES" Kanuga's summer conferences will be led by some of the best-known "names" in the Episcopal church and beyond. It's not too late to register for a Blue Ridge Mountains conference that benefits you and your parish. At various times, the staff will include the following clergy and lay leaders:

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AND MANY OTHERS...

CONFERENCES

USING DRAMA IN PARISH LIFE — June 17-23
ON BEING A CHRISTIAN — June 17-23
THE PRIEST IN COMMUNITY: A CONFERENCE FOR CLERGY & LAY PERSONS — June 17-23
RETREAT INTO CHRISTIAN EXPERIENCE: BODY, MIND & HEART — June 24-30
CONTEMPORARY SPIRITUALITY FOR MEN & WOMEN — June 24-30
MISSION POSSIBLE: FOR ADULTS WHO WORK WITH YOUTH — July 1-7
THE YOUNG PEOPLE'S SUMMER CONFERENCE — July 1-7
WHO DO WE THINK WE ARE?...THE JULY CHRISTIAN EDUCATION CONFERENCE — July 8-14
LIFE IN THE SMALL CHURCH — July 8-14
THE HOLY SPIRIT'S RENEWAL OF PERSONS & PARISHES — Aug. 27-Sept. 2
"PASSAGES" CONFERENCE — Oct. 26-29

Write KANUGA, Attn: F. C. Ballard, P. O. Drawer 250, Hendersonville, NC 28739 (telephone 704-692-9136) for more information on Kanuga's conferences, coed summer camp, summer and fall vacation programs.

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The Episcopalian, June, 1978
Vol. 143, No. 6

All advertising orders subject to publishers acceptance.

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

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Ministers' Lay Associates welcome people to church, hold hands, visit the sick

'Who are the ministers of the Church?'

'The ministers of the Church are laypersons, bishops, priests, and deacons.'

--The Proposed Book of Common Prayer

Laypeople in northern Virginia are exploring ways to extend their personal ministries into their parish and community. They are responding to Jesus' question: "And why call ye me Lord, Lord, and do not the things which I say?"

In what once was their accepted role laity concentrated only on calling "Lord, Lord," but left pastoral ministry almost entirely to the clergy. Around the Church in recent years that pattern has been changing, and under the guidance of the Rev. Edward Morgan laypeople at St. Luke's Church, Wellington, Va., on the outskirts of Washington, D.C., are now beginning the fifth year of an experiment called Ministers' Lay Associates.

For Morgan the problem was not merely that of meeting pastoral needs, but the equally important conviction that our Lord gave this ministry to the whole Church, that He calls both lay and ordained to minister to the lonely, the despairing, and the frightened.

Some St. Luke's parishioners had already begun their ministries—some had developed informal "office ministries" among those with whom they worked; others were looking for new ways of involvement. So in 1973 the Lay Associates program came into being. Participants attended a training seminar one evening each month, and each made a commitment for one year.

Initially the Associates had misgivings. They were intimidated by the prospect of pastoral visits, afraid their attempts would be seen as "meddling," and afraid to make a year's commitment.

Eventually after discussing these problems ("Not even Jesus 'succeeded' every time!") and after setting modest and attainable goals, they decided they would make calls in hospitals and nursing homes as well as visit the elderly and shut-in in private homes. They would also welcome newcomers to St. Luke's and the community and, where possible, try to reach into the unchurched community.

Morgan taught, with the aid of guest lecturers and cassettes, the art of making pastoral visits. He stressed effective communication with an emphasis on listening, and the Associates heard about the problems of the hospitalized; about aging, alcoholism, dying, suicide, and cancer; and about dealing with crisis. The Associates became newly aware of how many resources the Prayer Book offers.

The Minister's Lay Associates repre-

sent a cross section of St. Luke's. They include a school librarian, an executive in an engineering firm, a clerk in a religious bookstore, St. Luke's sexton, a number of government employees, several homemakers, a clinical psychologist, a bookkeeper, and a pediatrician. Two are retired; three are widowed.

Now four years later cold statistics show that the Associates have made more than 600 pastoral calls. They have spent time with the dying and sat with the bereaved. They have read to those who can no longer do so themselves. They have held hands outside emergency rooms and taped church services for shut-ins.

A number have developed further ministries: 12 have received special training and are now certified as chaplains in a recently built hospital while others have developed a continuing relationship with residents of a nearby nursing home.

Two additional training groups totaling 23 persons have been formed, and 28 people, evenly split between men and women, are currently active Lay Associates.

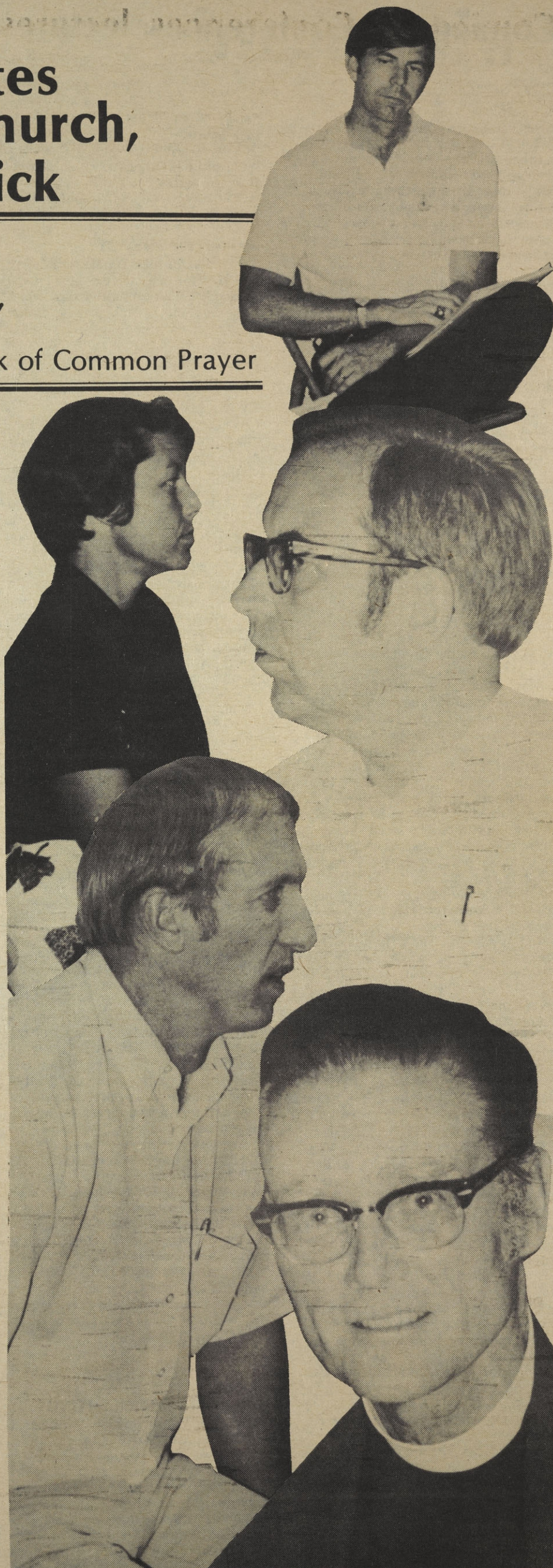
Experience, too, has produced cautions. One is to avoid pat, superficial answers, and the second is to avoid any suggestion that the Associate knows best. Some people left the program after the first year of training. And Associates found that reaching into the non-churched community was much harder than they had anticipated. Despite their training and the amount of attention recently given the subject, the lay ministers have also discovered that the courage to speak candidly about death, even with those who are preparing themselves to die, does not come easily.

Newcomer calls have been gratifying when "See you in church next Sunday!" transforms a stranger into a new arrival searching for a friend. Yet Associates still face the hazards of being caught in the crossfire and challenged, "Where do you stand on women's ordination?" or, more belligerently, "How does St. Luke's feel about the new Prayer Book?"

All in all the Lay Associates feel they have received more than they have given. A former member whose work took him to another state probably best summarizes the program: "We became active, alive Christians. After all, Christianity was never meant to be a spectator sport."

—Karol Flakowicz

MINISTER'S LAY ASSOCIATES: Dick Michaux, top right, is a division manager of a home building company and a lay reader. Bob Lovegren, middle right, works with his wife Judy on educational matters. Peg Whitley, top left, has taught adult classes and been sponsor of a high school young churchmen's group. Dick Reichard, bottom left, is an audio-visuals company sales manager and a lay associate since 1973. The Rev. Edward Morgan, bottom right, is rector of St. Luke's.



SEPARATION OF STATE AND GOOD WORKS

In the article on IMPACT (April issue) is the implication that Episcopalians ought to support legislation of the Humphrey-Hawkins type because it is the Christian thing to do. Granted, the intention of such legislation is congruent to Christian intentions, but... is using the coercive powers of the state via taxation, bureaucracy, and regulation really the Christian thing to do?

Episcopalians should be actively involved in the political process, but I think our efforts should be directed toward insuring that each individual is free to use his God-given free will to do good. Good works cease being good when they are not performed freely. If we use political power as the instrument to secure a good life, we put ourselves on the same level as socialists or fascists who seek a good life in exclusively human terms.

When a churchman attempts to use the state, a statist usually ends by using the Church. The Reformation should have taught us that.

Greg N. Ripps
San Antonio, Texas

SIT HEAVY—DON'T BLOW AWAY

My response to Massey Shepherd's article, "The Church Must Travel Light," and to the ruminations of Earl Brill (April issue) is the Church should, on the contrary, sit heavy.

Shepherd gives us the old bromide about the loss of members being "the Lord's winnowing." Yet he seems somewhat baffled and sad as he looks at the shambles around him. He hopes it isn't really the Prayer Book, or the way it was done, but rather "the end of the Constantinian era." Brill, one of those who almost turned the College of Preachers into an "institute for social change," tends to blame our lackluster bishops while taking potshots at the Presiding Bishop in particular.

I think both of these writers, and many of our other recent leaders, need to recognize that Christians can be citizens as well as pilgrims. The citizen is not so interested in having his Church small in numbers and poor in resources. He thinks of the Church as being here to fight battles and must fight them from a position of strength. He thinks we are in competition for the religious/charitable dollar and that it is not necessarily good to have all the teaching of children done by agnostics, all charitable work by social workers, all visiting of the sick by government-paid doctors, all prisoners visited only by Muslims and fundamentalists.

One of my literary heroes is the Ven. Theophilus Grantly, Archdeacon of Barchester Cathedral, rector of Plumstead Episcopi. His creator, Anthony Trollope, says of him, "...one hand ensconced within his pocket evinced the practical hold which Mother Church keeps on her temporal possessions, and the other loose for action was ready to fight, if need be, for her defense...."

Ah, there's a churchman, a citizen of Christendom indeed. Consider Archdeacon Grantly, o ye Brills and Shepherds, and give us no more of that "traveling light" business. We're so light now we've just about blown away!

Timothy Pickering
Bryn Mawr, Pa.

OUR HEADS SPIN

I've enjoyed reading *The Episcopalian* for many years. Your wide-ranging editorial coverage, your patent fairness in presenting both sides of any controversy have never ceased to amaze and please me.

With the 18th anniversary edition

(April, 1978) you reached a new high in this reader's estimation and enjoyment. I hope you'll be able to find room in each month's edition for more of the "Readers Speak Out."

Thanks for the pleasure you've given me in the past.

Richard H. Hopf
Lancaster, Pa.

UNTAPPED SOURCE?

Our seminaries spend millions of dollars each year to train men for the ministry. A vast source of priests exists which would cost our Church nothing. I refer to disaffected priests of the Roman Catholic Church who are often discouraged in seeking entrance to our Church.

I do not advocate weaning them from the Roman Church if they are happily adjusted in that Communion. This would be unethical. But many of these priests and ex-priests are begging to enter the Episcopal Church and have been rebuffed or ignored by the bishops to whom they applied.

I helped one former Roman priest find a bishop willing to accept him. He is now rector of an eastern parish. I am in correspondence with another priest, now laicized and a devout member of an Episcopal parish in the midwest. His diocesan bishop refuses to receive him into Anglican Orders. He was prominent in the Roman Church in the fifties and sixties and would certainly bring our Church favorable publicity. He is in correspondence with other bishops of the Church, and perhaps one of them will give him the green light.

Wendell D. Tamburro
Norwich, Conn.

VALID MINISTRY

The March 26 issue of *The Living Church* reports the Rt. Rev. John Taylor, Bishop of Winchester, is urging the Church of England to declare its readiness to recognize Free Church ministers as truly ministers of the Word and sacraments. I was pleased with this catholic gesture. I trust it will soon be duplicated by bishops in our country.

It's interesting to speculate on the far-reaching results if such a step were taken by the Church of England. In the Offices of Instruction, our Prayer Book states: "Christ hath ordained two sacraments only as generally necessary to salvation: Baptism and the Supper of the Lord." Would this official act recognizing the validity of Free Church ministers mean that millions of people in other communions may now breathe a sigh of relief that they are no longer illegitimate children in God's family?

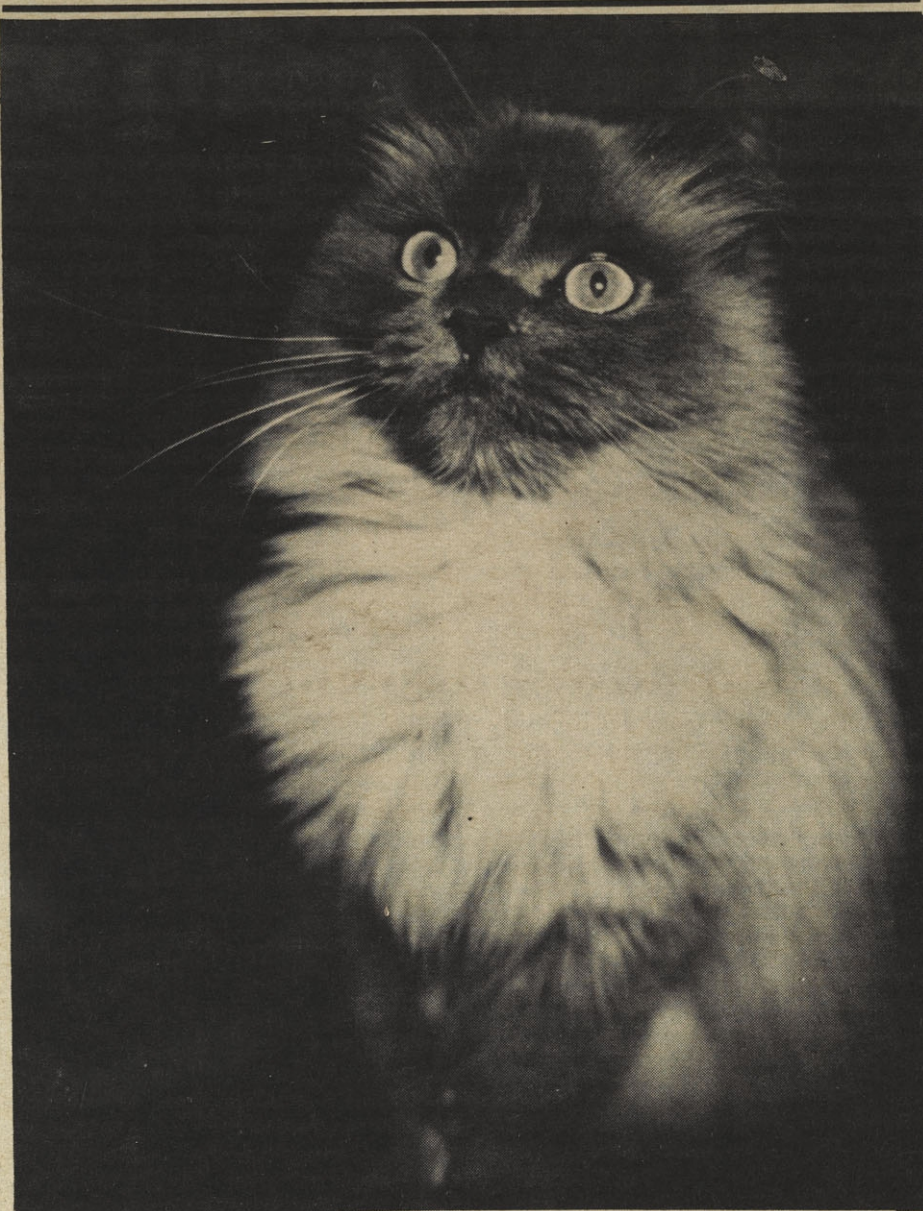
Lest some outsider read this and be appalled by our apparent smugness, I would refer him to a statement by our House of Bishops in 1886: "We believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church." "Duly" does not imply that the minister be in the apostolic succession; in fact, in case of emergency, any baptized person may administer baptism (*Book of Common Prayer*, page 281).

Eldred Johnston
Columbus, Ohio

ARMED MIGHT MIGHT NOT

Implicit in Henry S. Ely's letter (April issue) are premises that conflict with basic Christian doctrine as found in the Gospels. One premise surfaces in his statement that "without [the armed services we] would not have the freedom to be Episcopalians or members of any other Church."

Freedom in the Church of Jesus Christ most emphatically does not de-



Summa by Isabel Baumgartner

"What is so rare as a day in June (when Church School is over)?"

pend upon the armed services of this or any other nation. Our Lord said the truth would make us free, and by the truth He meant Himself. The Church flourished initially under a tyrannical occupying power and has continued under many forms of government. Its long history attests to the fact that Christians find their freedom primarily in serving their Lord. It is still true today that for Christians this primary commitment transcends loyalty to any others, the modern nation-state included.

The men and women of the Armed Services need the ministrations of the Church. But let this be given in conformance with Gospel teaching, not to uphold the institution of war that is its antithesis.

Reuben Lee
Baltimore, Md.

EXCHANGE

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

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

WANTED—AN ASSORTMENT

Do you know where a machine for baking altar bread can be found? Please write to Mrs. A. J. Hopwood, St. John's Episcopal Church, 390 4th Ave. S., St. Cloud, Minn. 56301.

Does your parish have a gong type sanctus bell to sell? The Very Rev. W. Michael Cassell, Jr., would like to purchase one. Write to him at St. Peter's Episcopal Church, Second St. and Rainbow Blvd., Niagara Falls, N.Y. 14303.

TAKE AWAY THOSE BLINDERS

I feel compelled to reply to the negative letters about Leonard Freeman's reviews of "R"-rated films.

It's refreshing to find a church newspaper that reviews and recommends "R" films. Too many denominations ignore adult-oriented films and dismiss them as trash without seeing them. At least Freeman goes, comes back, and makes intelligent comments.

While I don't condone every frame of every film, *Saturday Night Fever* may be less offensive to those of us who are willing to look at life as it is. To do less is to put on blinders.

Thank you, Mr. Freeman, and thank you, for printing the reviews.

Steve Crick
Greenville, S.C.

The Rev. Bruce E. LeBarron would like to obtain at least one copy of the 1892 (or 1898) Hymnal. Please write to him at the Church of St. John the Evangelist, 226 W. Lexington Ave., Elkhart, Ind. 46514.

A young community of observant friars in obedience to the Bishop of Oregon, the Rt. Rev. Matthew P. Bigliardi, has two requests.

First, it would like to find two out-of-print books needed for its Daily Office. The books, both published by H. W. Gray and edited by Dr. Charles W. Douglas, are: *The Monastic Diurnal Noted* and *St. Dunstan's Hymnal*.

Second, the community would like to act as a clearing house for any sacristy or vestry items which may be gathering dust and no longer needed.

If you can help, write to Brother John-Mark, AFM, St. Anthony Friary, Rt. 1, Box 1125, Bandon, Ore. 97411.



PB'S OPEN LETTER

We need bridge builders

During an unending number of months the Presiding Bishop has been steadily traveling and calling and meeting in the course and process of our Venture in Mission. Becoming acquainted personally with more and more members of the Episcopal Church and some of their neighbors and colleagues both increases one's appreciation for the diversity and dedication of our membership and enlarges one's vision of the Church's potential and opportunities for ministering to human need and sharing a

better life. No one need be told that desperate conditions and divisions plague humanity. While some may yet be unaware of the intensity of desperation experienced by multitudes of the human family, no one I've met thus far is either totally unaware or indifferent to the evil forces and conditions ravaging life and relations in the world.

To borrow a well used phrase, "getting our act together" is a necessity if the Episcopal Church is to make any beneficial impact in meeting acute and

desperate human need. Our actions must be concerted and coordinated.

For many ages the term pontiff, has been associated in the Roman Catholic Church with the function and office of a bishop, the Bishop of Rome being given the title of Supreme Pontiff. In ancient Rome the term was *pontifex*, "a bridge maker" or "a bridge builder." With the current rediscovery and renewal of the ministry of the laity and the many needed avenues of service and the many differences and separations to be spanned, it might be very well indeed to apply the term pontifex to all members of the Church and train and encourage them to be bridge builders. Certainly there is greater need in this world for bridges than walls and partitions. People need to reach and serve people.

Honest efforts are included in the current Venture in Mission plans to secure some major gifts of money to implement the mission. Money is needed—

a great amount of money.

The much greater need, however, is bridge building with two-way passage between and among all sorts of human beings. To the urban ghetto, and/or the isolated rural village, wherever people are in need and deprived of life, the ministers of this Church, both laity and clergy, are needed to go. The workers already in areas of need, and the good works begun, need to be reinforced and expanded by additional bridge builders. Money can be no substitute for ministry. Of course money is a means—and needed to facilitate ministry. To Venture in Mission, however, the primary need is people-to-people ministry. One's money can help others reach many across the bridge of self offering service. The benefits are great. Greater than investing in bridge building among the peoples of earth, however, is to become a bridge oneself.

—John M. Allin

Women now 4 percent of clergy

Women comprise about 4 percent of the clergy in 211 Christian religious bodies, according to a recent National Council of Churches' survey report. The report contains the first comprehensive data on women clergy in 27 years, but statistics are still incomplete.

Seventy-six of the 211 bodies surveyed ordain women, 87 do not, and 10—including the Latter-day Saints, Jehovah's Witnesses, and Friends—are in a special category.

Of the total 10,470 clergywomen reported, 31.8 percent are found in 14 Pentecostal bodies, 29.9 percent in three denominations such as Salvation Army and Rescue Workers, and 17.4 percent in 10 major Protestant denominations.

Fifty-two percent of clergywomen in the 10 major Churches are in the American Baptist Churches in the U.S.A., the Christian Church (Disciples of Christ), and the United Church of Christ. These three denominations began ordaining women before 1956.

The largest number of women clergy—400—is in the United Church of Christ, which has a total of 9,607 ordained ministers and a membership of 1.8 million. The Disciples have the second largest

number—388 out of 6,793 clergy and 1.3 million members. The United Methodist Church has 319 clergywomen, the United Presbyterian Church 295 women, and the American Baptist Churches 157 women. The other major Churches ordaining women all have fewer than 100 clergywomen: the American Lutheran Church, the Episcopal Church, the Lutheran Church in America, the Presbyterian Church in the U.S., and the Southern Baptist Convention.

The report was written by Constant H. Jacquet, who says that while it is as complete as possible, statistical information is lacking on the number of ordained women, the jobs they do, and the salaries they earn compared with those of men.

He concludes that "the major Protestant denominations with the largest proportion of membership supply a disproportionately smaller number of women clergy than other groups whose theology and tradition was from the beginning supportive of equal status for women in their denominational structures."

The report also shows that since 1972

Prayer Book Society wants 1928 prayer book kept

The Society for the Preservation of the Book of Common Prayer will channel its future efforts into keeping the 1928 *Book of Common Prayer* as an authorized liturgy.

Before the 1976 General Convention the Society had attempted to defeat the acceptance of the new *Proposed Book of Common Prayer*, but that Convention accepted the proposed version

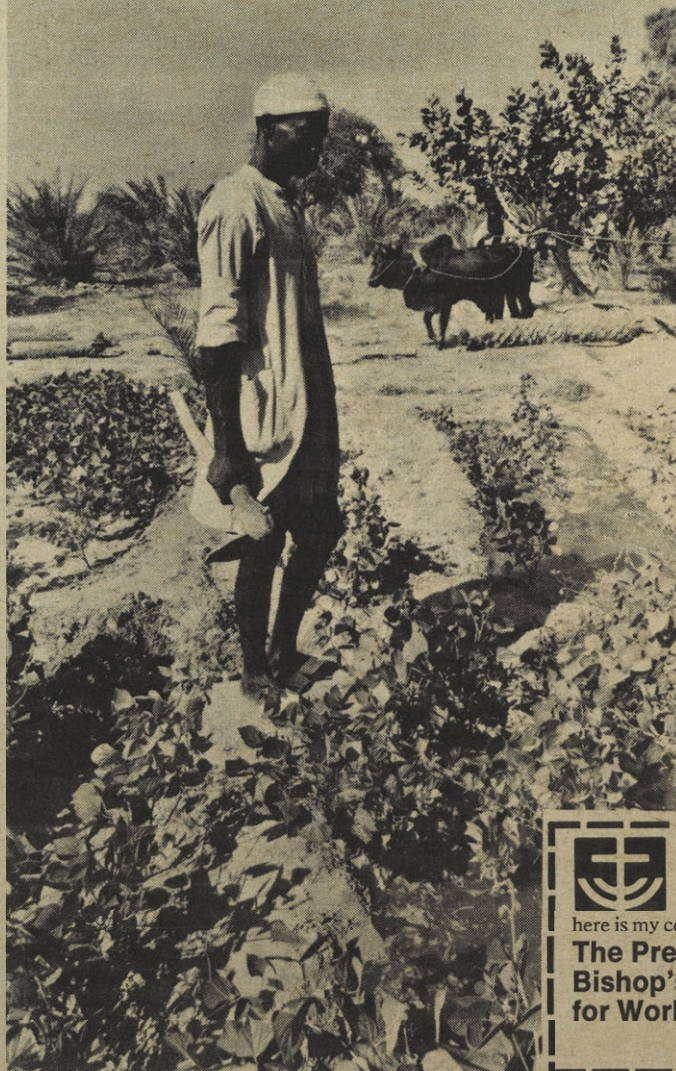
seminary enrollment of women has increased 118.9 percent as against 20.2 percent for men.

The report, "Women Ministers in 1977," is available for \$.25 from the Office of Research, Evaluation, and Planning of the National Council of Churches, 475 Riverside Dr., New York, N.Y. 10027.

with only a few dissenting votes. A second vote, scheduled for the 1979 General Convention, is needed to approve the new book for standard use.

In a letter to members, Daniel Oliver of Greenwich, Conn., said the Society will make every effort to see that the 1979 General Convention authorizes continuation of the 1928 version "as one of the fully authorized liturgies."

Gardening is not a hobby in Niger.



It's literally a matter of life and death.

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

Your contributions to the Presiding Bishop's Fund support numerous hunger-fighting projects in the food-short areas of the world—from irrigation projects in Bangladesh to fish hatcheries in Haiti.

Your check is more needed now than ever. May we hear from you? Soon?

Episcopal statistics

At the April meeting of the Council for the Development of Ministry, the Rev. Suzanne Hiatt, on sabbatical from her faculty post at Episcopal Divinity School in Cambridge, Mass., presented the following statistics on women clergy in the Episcopal Church.

Clergywomen in the (domestic) Church	256
Priests	113
Deacons	143
By Province: I—31; II—37; III—54; IV—25; V—33; VI—14; VII—20; VIII—37.	
In charge of parish/mission	13
Parish associate/Assistant/Canon	70
Hospital/College chaplaincies	13
Teaching/High School/College/Seminary	9
Team ministry with husband	10
Other church-related/non-parochial	7
Secularly employed	15
Retired	29
At home (raising families)	6
Actively seeking jobs/unemployed	11
Miscellaneous (living abroad, religious, etc.)	6
Unknown	60

Reprinted from LEAVEN, the National Network of Episcopal Clergy Associations' newsletter.



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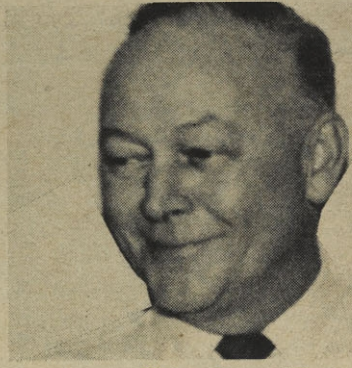
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E-6-78



Bishop Hart



Walter Gemmill

Oliver J. Hart and Walter Gemmill die

Two people special in the life of the Church and of *The Episcopalian* died this past month.

Bishop Oliver J. Hart, retired, served as leader of the Diocese of Pennsylvania for 20 years and was unofficial Episcopal Visitor to the staff of *The Episcopalian* in Philadelphia during the publication's early years. He officiated at a blessing of office and staff in May, 1962, and offered advice and counsel many times after he retired to Castine, Me.

Hart died at the age of 85 in Orange, N.J., as a result of injuries sustained in a fall late in April. He is survived by his wife Mary, their son Oliver, Jr., and two grandsons.

Walter N. Gemmill of Gettysburg, Pa.,

served for more than 20 years on the staffs of three national Church publications and was *The Episcopalian's* advertising director for 10 years before he retired in 1972. Gemmill previously had been on the advertising staffs of *Episcopal Churchnews* and of *FORTH* magazine, predecessor to *The Episcopalian*. Under his leadership *The Episcopalian's* ad revenues more than tripled.

Gemmill was active in Episcopal parishes in Richmond, Va., and in his home Diocese of Central Pennsylvania until ill health curtailed his movements. He died in Gettysburg of heart complications at the age of 70. He is survived by his wife Betty, four children, 14 grandchildren, and two great-grandchildren.

McNeel leads Hispanic discussions

Not all Spanish-speaking people are Roman Catholics, and the Episcopal Church has much to offer and receive through its Hispanic ministry. These and other discoveries came from a four-day conference in April which, under the auspices of the Hispanic Pastoral Institute of Stamford, Conn., explored models for Hispanic ministry.

The conference, held at General Theological Seminary in New York City, included presentations by persons working in Hispanic ministries: the Rev. Marco Mejia, Port Chester, N.Y.; the Rev. Max Salvador, Miami, Fla.; the Rev. John Noble, Bridgeport, Conn.; and the Rev. John Luce, South Bronx, N.Y. The Rev. John Spalding of New York City spoke on Hispanic work in urban settings; the Rev. Roger Wood, Los Angeles, Calif., on community organizing; the Rev. Carlos Plazas, Chicago, Ill., on the pastoral implications of the social situation of Hispanics in the United States; and Dr.

Anne Harrison, women's lay ministry coordinator at the Episcopal Church Center, New York City, on equipping Hispanic laity for ministry.

During discussions led by the Rev. Barbara McNeel of the Hartford Seminary Foundation, the need for support for those working with Hispanic ministries emerged. Participants also discussed seminary preparation for Hispanic ministry; the problems of taking risks on behalf of those who are under-represented in the social, political, and educational arenas; the effectiveness of consciousness-raising; and the need to empower Hispanics through education and to liberate them from the "welfare mentality" of passivity. The strengths and weaknesses of the Spanish cultural focus on *familia*—the family—were also discussed.

The Rev. Enrique Brown, Hispanic Pastoral Institute director, moderated the meeting. Christi Owens, a lay vocational worker on his staff, assisted.

Four win ACP awards

Two Episcopal diocesan publications and the magazine *Cathedral Age* were among winners of the Associated Church Press Awards given at the ACP annual convention in St. Louis, Mo. A fourth Anglican periodical, *The Canadian Churchman* which is the Anglican Church of Canada's publication, received the only newspaper general excellence award.

The Virginia Churchman (Diocese of Virginia) was cited for the best editorial in a general audience publication. The ACP said editor Benjamin P. Campbell "discusses an important and controversial issue (intercommunion) with powerful, persuasive, and well reasoned arguments" in his "Promise You Won't Tell."

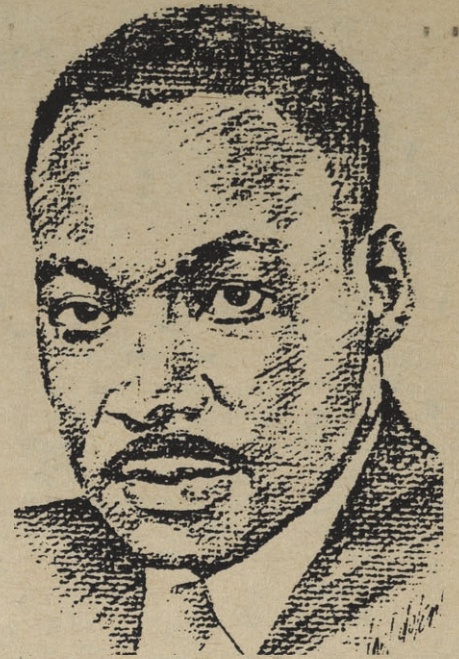
In another category *The Colorado Episcopalian* won an award for editorial writing in a special audience publication for a June, 1977, piece which the citation called a "gentle, nostalgic push toward acceptance of and cooperation with the Church's Partners in Mission program. The author has written simply, persuasively, and with style."

Cathedral Age, the Protestant Episcopal Cathedral Foundation's quarterly publication, was hailed for producing the best black and white magazine cover in its spring issue.

Network gets new funds

"Prayer is the lost principle of reconciliation," declares Polly Wylie, organizer of the Presiding Bishop's Prayer Network intercessor corps. "Tell everybody to call (212) 867-8065."

Through the contributions of three additional Episcopal groups, callers to this number will be able to share meditation and prayer with the Presiding Bishop and make prayer requests at least until mid-August. The Daughters of the King, the Church Periodical Club, and the Bible Reading Fellowship have agreed



MORE THAN 300 people crowded Trinity Cathedral, Cleveland, Ohio, on April 4 for an interfaith community service to mark the 10th anniversary of the death of Dr. Martin Luther King, Jr. Using a litany compiled and arranged by Coretta Scott King and the Rev. R. Randel T. Osburn, participants in the service rededicated themselves to continuing King's nonviolent movement for human rights. The offering went to the Martin Luther King, Jr., Center for Social Change in Atlanta, Ga.

to fund this ministry, initially begun as a joint effort of the Church's Evangelism Office, the Conference on the Religious Life, and PEWSACTION.

"Response from the Church as a whole is most encouraging," says the Rev. Wayne Schwab, the Church's evangelism officer. "We've been receiving about 50 calls a day."



A TESTIMONY OF THANKSGIVING!

On Ascension Day, May 4, 1978, I gratefully celebrated—by the mercy of God—the 35th Anniversary of my ordination to the Sacred Priesthood.

Through gifts given to me—and by this means—I desire to bear public witness to my deep gratitude to our Blessed Lord for a share in His Priesthood.

Moreover, I desire to express undying love for His One, Holy, Catholic and Apostolic Church... especially that part of it called the Episcopal Church in the United States of America.

Although beset by sin and unfaithfulness—often appearing to have a luke-warm love for its Divine Savior—I am thankful still to call this portion of Christ's Body my cherished spiritual home.

Nor do I forget the long history of the Catholic Church! From its very beginning (in every part of that Body) frail mankind has caused the Church to fall far short of the mark in every century.

Yet, the prayer may still ascend... Look favorably on your whole Church, that wonderful and sacred mystery...

As a Catholic Christian and an Anglican, I gratefully make my own the words of our beloved hymn:

O friends, in gladness let us sing

Supernal anthems echoing,

Alleluia, Alleluia!

To God the Father, God the Son,

And God the Spirit, Three in One,

Alleluia, Alleluia, Alleluia, Alleluia, Alleluia.

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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?

New Indian work committee elects officers in Arizona

The newly-reorganized National Committee on Indian Work (NCIW) met for the first time early in March in Phoenix, Ariz. Ten of the 15 members met with Henry Clyde Redshirt, new NCIW executive secretary, and Alice Emery, Episcopal Church Center executive for Church in Society, to review the history of the Episcopal Church's Indian work and to plan for the future.

NCIW members are recommended by various Indian areas and then appointed by Presiding Bishop John M. Allin. The members, who took office last fall, are representatives of native Alaskans, Sioux, Choctaw, Navajo, and Cherokee.

At the Phoenix meeting Redshirt reported on his first nine months on the job and discussed the Niobrara Deanery where less than a dozen priests serve 80 congregations. These are the lowest paid clergy in the country, Redshirt said.

During the meeting members elected Owanah Anderson of Wichita Falls, Kans., NCIW chairwoman. An experienced worker in the areas of child care and services for women, she reported on Indian work in urban areas.

The Rev. Norman Nauska, a deacon from Alaska now studying at Cook Christian Training School, Tempe, Ariz., was elected vice-chairman. He told of work in Athapaskan, Alaska, and the clergy's need for links beyond the small villages where they minister.

Bishop Frederick Putnam of Oklahoma is the third elected member of the NCIW executive committee.

The NCIW welcomed as a member Helen Peterson, a U.S. assistant field commissioner on Indian affairs in Denver, Colo. She discussed the need to encourage relationships between urban and reservation Indians and reported on several resolutions related to tribal claims now in litigation.

Thomas Jackson, Window Rock, Ariz., another member, reported on the work of the recently established Navajo Area Mission. Jackson, who is studying for the priesthood, is executive officer for the Mission and assistant to Bishop Otis Charles of Utah, who is in charge.

NCIW member Ross Swimmer of Tahlequah, Okla.—attorney, bank president, and chief of the Cherokee Nation—discussed the possibility of urban parishes and American Indians establishing mutually beneficial programs.

Other NCIW members present were Kenneth Owens, Minneapolis-St. Paul, Minn., who represents Indians of the Great Lakes region; Belle Beaven, Riverside, Calif.; Bishop Walter Jones of South Dakota; Helene Sorrells, Landers, Wyo.; and the Rev. Wilbur Bears Heart, Nixon, Nev.

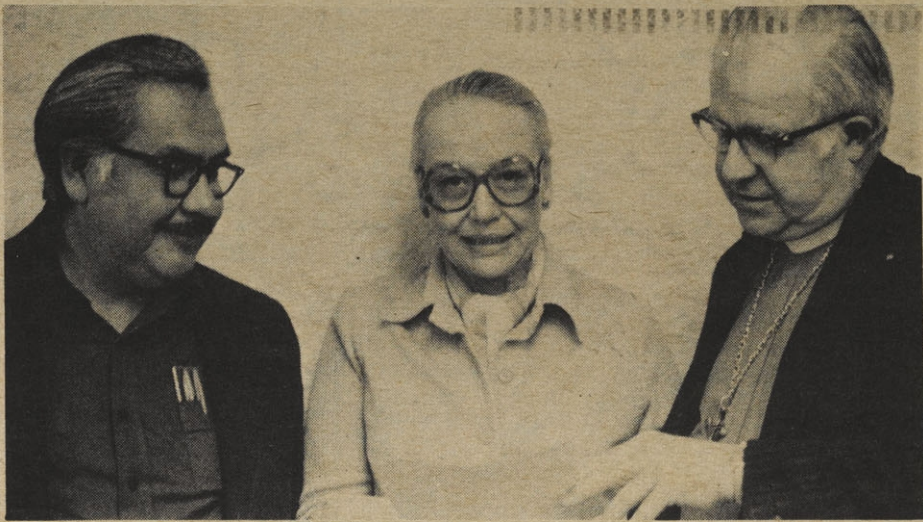
The five absent members include the Rev. Ron Campbell, Vermillion, S.D.; George Abrams, Salamanca, N.Y.; the Rev. Webster Two Hawk, Mission, S.D.; and Ed Littlefield of the Alaska Interior Deanery.

After discussing past programs, the NCIW members set priorities for the months ahead. These include:

- supporting leadership training, such as Cook Christian Training School, the Dakota Leadership Training Program, and theological extension courses;
- screening of candidates by the Indians they will serve;

- strengthening lay evangelism;
- studying legislation concerning Indian rights and communicating the issues to prevent misunderstanding;
- gathering information about diocesan Indian work through a questionnaire to diocesan bishops;
- encouraging formation of diocesan Indian mission councils;
- developing ministries to communities, teaching and providing volunteer resource persons;
- developing an all-media communications program to tell the history of the Indians; and
- providing adequate information on NCIW to bishops, Indian leaders, and mission councils.

—Salome Breck



NEW NCIW EXECUTIVES include (from left) the Rev. Norman Nauska, a deacon from Alaska and NCIW vice-chairman; Owanah Anderson of Wichita Falls, Kans., newly-elected chairwoman; and Bishop Frederick Putnam of Oklahoma, executive committee member. Nauska is studying at Cook Christian Training School and Anderson is an expert in child care.

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Help for church librarians

The recently published *Classifying Church and Synagogue Library Materials* is the seventh in a useful series of librarians' guides published by the Church and Synagogue Library Association (CSLA). Among earlier CSLA publications are *Church and Synagogue Library Resources*, *Cataloging Books Step by Step*, and *A Basic Book List for Church Libraries*.

ROCHESTER, N.Y.: PROGRAM EARNS PRAISE—

Both Church and secular sources have praised the programs headed by the Rev. St. Julian A. Simpkins, Jr., rector of St. Simon's and canon for inner city work in the Diocese of Rochester. Since 1970, Simpkins and his associates have launched a day-care center, community center, tutoring programs, and a summer education program and planned and built St. Simon's Terrace, a 256-unit low income housing project. Simpkins also serves as head of the Rochester Housing Authority.



INDIANAPOLIS, IND.: HELPFUL LISTENER—From a one-woman—the Rev. Natalia "Tanya" Vonnegut—counseling service to a nine-person, multi-service agency, the Julian Mission has grown by listening to women's problems and designing creative ways to meet them. Named for Lady Julian of Norwich, a medieval mystic, the mission offers one-to-one counseling to men and women; crisis help for battered women, rape victims, and their families; aid for depressed housewives; and collaboration with adolescent health clinics for youth aged 12-21. The Mission also offers courses in female and male awareness, effective parenting, couples' communication, and assertiveness training.

URBAN TELETYPES·UR

SOUTH BRONX, N.Y.: AN EYE-OPENER—When St. Ann's opens its parish doors at 7 a.m. each morning, no one knows for certain how many youngsters will arrive for breakfast. The number depends on how much food the mothers in this largely Hispanic area can put on the table. Irma Hernandez and her son, Tony Marcial, prepare cocoa and sandwiches for 40; if fewer come, the extra is put away for children who attend the afternoon tutoring and recreation program Marcial is employed part-time to run.

St. Ann's started its early morning ministry two years ago when its rector, the Rev. John B. Luce, realized no one else was offering a replacement for the public school

breakfast program cut for lack of funds. Seventy-five percent of the parish's members are on welfare, but it still manages to provide hot breakfasts, emergency food, and shelter for victims of endemic South Bronx fires.

—Michael Sterne

URBAN TELETYPES·UR

CHICAGO, ILL.: A SERVICE CENTER—Nearly every phone call and knock at the door means another problem to be solved at St. Augustine's Indian Center on Sheridan Street, an agency which serves some 1,300 American Indians a year. The Rev. Garld Stafford, social services' director, handles such diverse items as evictions, veterans' benefits, counseling, and finding enough paper bags for the food distribution program any given morning. The center provides crisis intervention, individual and family counseling, counseling for child abuse and neglect, referral work, and emergency food, clothing, and financial aid. It also operates the Bo-Sho-Ne-Gee Drop-In Center which aids chronic alcoholics.

—Lessley Sussman



HAMILTON, OHIO: FRIENDLY NEIGHBOR—Claudine Pfeiffer, a staff member of Hamilton Appalachian People's Service Organization (HAPSO), is beginning to know her neighbors, many of whom are native Appalachians who now face an urban environment. Working from a house in a residential neighborhood, Pfeiffer brings fourth-grade girls together to learn good nutrition and try new recipes. She has started a program in which parents of teenagers meet regularly to share parenting joys and problems. Pfeiffer has many program ideas, but she wants to be sure to involve her neighbors.

DENVER, COLO.: GATHERING NEIGHBORS—Big cities can be impersonal, and so can big congregations. When you have as many as the 3,400 communicants at St. John's Cathedral, individuals can easily become lost in the crowd. The Cathedral's clergy/lay team—Dean Herbert M. Barrall, Canons Russell K. Nakata, Frank Rowley, and Llewellyn Wells, and organist-choirmaster David Harris—recognized this and began The Neighborhood Gathering Program. Hosts or hostesses in 100 geographic areas invite people to meet together to talk about themselves and the church with a clergyman and a vestry member. New programs and a list of more than 12 opportunities for volunteer services resulted from the meetings.

—Salome Breck



SANTA MONICA, CALIF.: OUTREACH WORKER—The assistant minister at St. Augustine-by-the-Sea, the Rev. Stephen Commins, spends 80 percent of his time away from his parish. But he does so with the blessing and support of this active, growing congregation. He's coordinator, lecturer, consultant, and organizer of hunger programs with ecumenical groups and nearby college campuses. He chairs the diocesan hunger task force; is a regional coordinator for Bread for the World and for the National Coalition for Development Action; is vice-chairman of the Southern California Interfaith Hunger Coalition; and is a valued resource person for Episcopal—and other—churches throughout southern California.

URBAN TELETYPES·UR

WASHINGTON, D.C.: RIGHT MAN IN THE RIGHT PLACE—The right man and the right support can often make the difference in an urban parish. For St. Monica's in Washington the right man is the Rev. Harold T. Lewis, and part of the support came from three grants from the Episcopal Commission for Black Ministries. Now, after 77 years existence, St. Monica's has reached parish status. The church houses a city-run full-time day care center, a self-supporting youth center, and a senior citizens' center which is now attracting local funds.

AGING MYTHS

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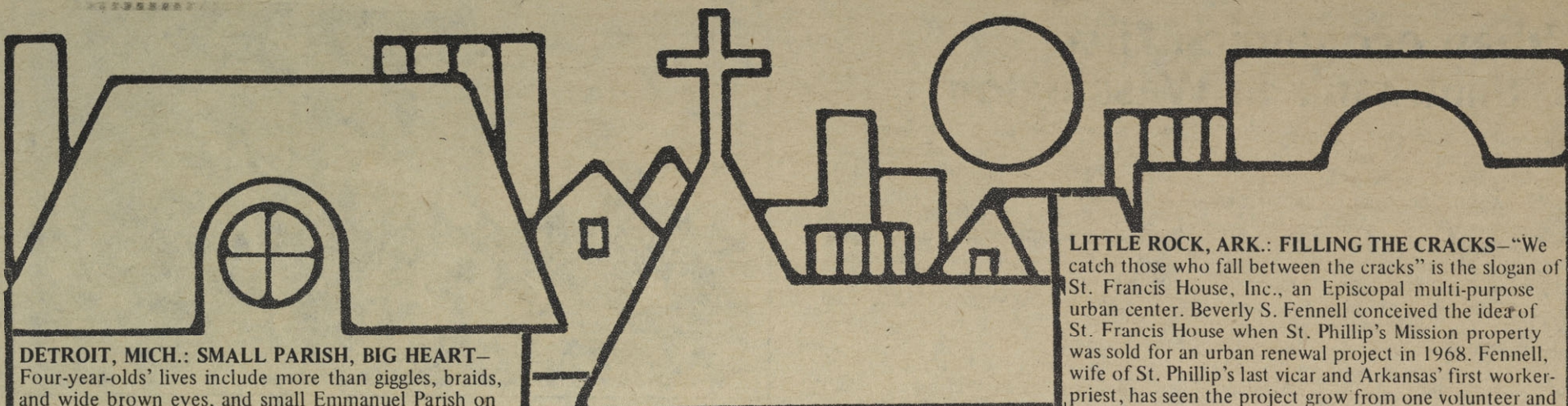


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DETROIT, MICH.: SMALL PARISH, BIG HEART—Four-year-olds' lives include more than giggles, braids, and wide brown eyes, and small Emmanuel Parish on John R. Street knows preschool education can make a big difference. So now Emmanuel Community House has a preschool program designed to develop all of a child's abilities—mental, social, emotional, and physical.
—Harry Cook

URBAN TELETYPES-UR

COLUMBIA, S.C.: PARTNERS—St. Luke's Episcopal Church had a facility, the neighborhood had a need, and the South Carolina Department of Youth Services had a program. When you put it all together, the result is a center which serves 3,000-5,000 youngsters in a predominantly black two-square mile area. The agency's Youth Bureau Division runs sports and arts and crafts programs, shows weekly movies, serves meals, and teaches urban survival skills, job training, and feminine hygiene.

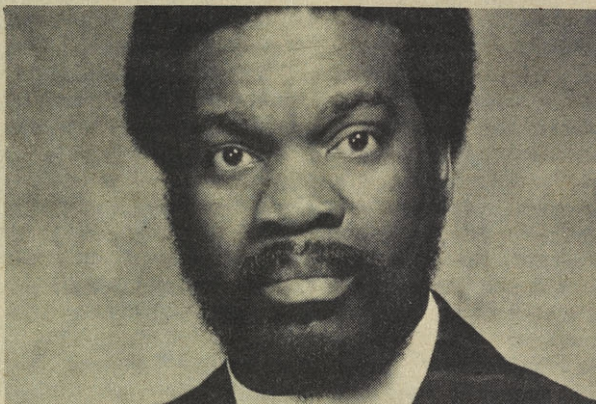
Center director Leroy Blakely says, "It's a good marriage of two organizations concerned with the plight of disadvantaged children. St. Luke's had the facility, and we had the people and the know-how."

—Edward Borden



WILMINGTON, DEL.: HE SHOWS BIZ—During the 1960's the Rev. Joseph Frazier was a professional musician, singing with John Denver in The Chad Mitchell Trio. Now, as president of Wilmington United Neighborhoods, a coalition of 250 groups, he's leading the fight against "red-lining" by talking, demonstrating, and testifying in Washington against banks' refusals to invest in urban mortgages.

LOS ANGELES, CALIF.: FOR FELLOW TRAVELERS—Union Station on Colorado Boulevard doesn't appear on any timetables, but it is a welcome stopover for residents of this dingy urban neighborhood. Supported and staffed mainly by members of All Saints' Church, Pasadena, Union Station is open five days a week to provide soup and sandwiches, a listening ear and a caring heart for people whose lives have had little warmth and nurture.
—Alice Callaghan



STAMFORD, CONN.: MINISTER FOR MINISTERS—The Rev. Enrique Brown, a native of Panama, is director of the Instituto Pastoral Hispano which offers educational programs and conferences to support individuals, organizations, and institutions which seek "to improve their work and ministry among Hispanic people." Brown is also pastor of St. Luke's Chapel, Stamford.

URBAN TELETYPES-URBA

MEADVILLE, PA.: WOMEN'S SERVICES—Problems are no respecter of city size, and when the 17,000 citizens of this small Pennsylvania community realized the need for a women's crisis center, they decided to provide one. The Episcopal Church gave Women's Services a seed money grant that enabled it to buy a building and generate money to operate a counseling center for women who seek help and short-term shelter. The grant has made a difference. Shelter coordinator Kathe Cairns says, "None of this would be taking place were it not for the support of the Executive Council."

LITTLE ROCK, ARK.: FILLING THE CRACKS—"We catch those who fall between the cracks" is the slogan of St. Francis House, Inc., an Episcopal multi-purpose urban center. Beverly S. Fennell conceived the idea of St. Francis House when St. Phillip's Mission property was sold for an urban renewal project in 1968. Fennell, wife of St. Phillip's last vicar and Arkansas' first worker-priest, has seen the project grow from one volunteer and a \$1,200 annual budget to a staff of 17 and a 1976 budget of \$110,000.

The service goes from cradle (an unwed mother-to-be) to grave (funeral services for elderly clients) with many stops in between: a state contract for service to Social Service assistance clients, a food bank that serves over 3,000 people a year, a clothing room, and a program of small cash grants to help low income families weather financial crises.

A coeducational program, Re-Entry, provides support for former drug abusers ready to reenter the community. And since the beginning St. Francis House has offered an enrichment program of sports, tutoring, summer classes, and Scouting.

URBAN TELETYPES-UR



PHILADELPHIA, PA.: COMMUNITY BUILDER—Christine Washington is the hard-working volunteer president of Advocate Community Development Corporation (ACDC). She sees helping the black North Philadelphia neighborhood around the Church of the Advocate not just in terms of providing "decent and sound" housing for residents, but in building skills in such areas as sewing, consumer education, and nutrition; or marketable skills such as auto repair and secretarial training. Homes aren't neglected. ACDC has built new homes, is about to launch a rehabilitation program, and is planning a development for senior citizens.

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Urban economics: First a 'think tank' in Washington

How do U.S. economic policies affect cities and urban areas, and what can be done to increase the cash flow into cities? Four diocesan groups in Southern Ohio, Ohio, Tennessee, and Indianapolis are seeking answers to these questions.

Late in March about 60 people met at the College of Preachers, Washington, D.C., at an Urban Bishops Coalition-sponsored conference to learn about the relationship of urban areas in the U.S., and other industrially-developed countries, to Third World countries. The four dioceses, which have multiple urban centers within their boundaries, sent groups to this North/South Institute on the Global Dimensions of the Urban Economic Crisis.

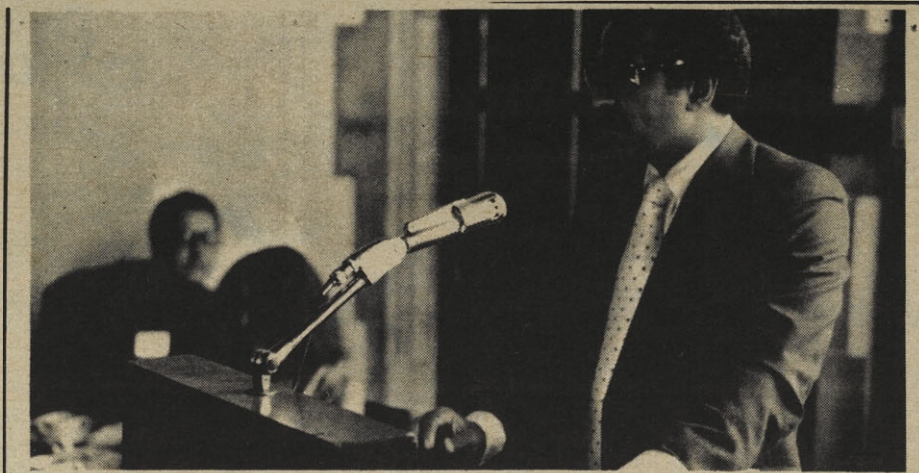
The groups from Ohio and Southern Ohio met jointly and agreed to study the flight of capital from Ohio, particularly from Youngstown where a multinational corporation closed a steel plant, causing the loss of 5,000 jobs. (See separate story.) The Ohio group, which included both Charles Rawlings, Ohio's social action director, and the Rev. Lorenzo Wooden, Southern Ohio's community issues officer, held a hearing late in April on the Youngstown situation

and is studying a bill now before the Ohio legislature which would make pulling out of Ohio communities more difficult for industry.

The Diocese of Tennessee group planned a meeting to investigate capital flow in the Memphis area. The Diocese of Indianapolis wants to study the flow of capital and banking practices as well as endowment investment strategies in the diocese.

Speakers from the Institute for Policy Studies (IPS) in Washington, D.C., who addressed the North/South Institute suggested that American cities and Appalachian regions have much in common with Third World countries.

The Rev. Gibson Winter, Episcopal priest-sociologist, presented a paper he'd given earlier at an Urban Bishops Coalition hearing (see May issue). Dr. Gar Alperovitz, codirector of the National Center for Economic Alternatives, asked each person to consider personal responsibility. "People hide behind the argument that we cannot attack fundamental questions in the society, saying, 'Really, it's impossible; it's too hard. Everything is going the wrong way; the large institutions control.' And they cop out," he said.



REPRESENTATIVE JOHN CONYERS from Detroit said industries created the cities and are now moving out without guilt. —Photo by Worley Rodehaver

Alperovitz added that the key challenge is "whether individuals are willing to stretch a little." He said nothing will happen unless churchpeople determine their values and stick to their guns.

Howard Wachtel, director of IPS's International Economic Order Project, listed five moral concerns: war and peace, human need, equality, equity, and justice. "These are political principles that have to be affirmed in a progressive politics and then be translated into programs. The mosaic of institutions that should be created to push forward those ethical

concerns," he suggested, "are economic democracy, community and worker ownership of resources, and reallocation of budgets to confront basic needs."

Other speakers included Representative John Conyers of Detroit and Ambassador Alfred Rattray of Jamaica. The conference also featured a theological panel Rawlings headed and a panel on American jobs and the world economy with Helen Kramer, an economist, and Richard Kaufman, staff person for the Senate Joint Economic Committee.

—Worley Rodehaver

Then action in Ohio where a coalition revives an old steel mill

Youngstown—An ecumenical coalition in which the Episcopal Diocese of Ohio has played a key role has learned it can reopen and run—at a profit—a closed, aging steel mill.

Youngstown Sheet and Tube Company and its parent corporation, Lykes Corporation, decided in September to close the Campbell Works because outmoded equipment had made profitable operation impossible. The move left nearly 5,000 people jobless in an area already economically depressed.

Soon after the corporate move, church leaders in the area, including Bishop John H. Burt of Ohio, formed the Mahoning Valley Ecumenical Coalition and Mahoning Valley Development Committee and launched a "Save Our Valley" campaign to attempt to turn around the valley's flagging economics. One of the first moves was to engage the National Center for Economic Alternatives to study the

possibility of purchasing the plant and running it as a community industry. Government and church funds were obtained for the study, and the results were announced early in April.

Dr. Gar Alperovitz of the Center told Coalition leaders the plant could be reopened by the first quarter of 1979 and run profitably by 1980 on a community worker ownership basis with the workers' groups, a community corporation, and local shareholders each owning one third of the stock. The plan is contingent upon securing favorable terms from the corporation and several hundred million dollars in loans from the federal government to purchase the necessary new equipment or refurbish equipment Lykes said was outmoded and unprofitable.

Armed with this knowledge, Burt and other Coalition leaders went to New York to appeal to religious groups to deposit funds in specified "Save Our Val-

ley" accounts in Youngstown banks. This "faith money" will enable the Coalition to begin negotiating the loans for purchase and equipment.

A grant request has been submitted to the Episcopal Church's Coalition for Human Needs, and the Executive Council has committed \$60,000 to be deposited in support of the venture. The Board of Global Ministries of the United Methodist Church has already voted to place at least \$200,000 on deposit in Youngstown banks. The United Presbyterian Church is considering a similar deposit.

President Carter is on record as favoring federal guarantees to faltering steel companies through the Economic Development Administration. The Coalition has also stated the Department of Housing and Urban Development is committed to the effort to "develop a plan to put the Campbell Works back in action."

Burt said Carter "must be persuaded

the Youngstown situation is a kind of showcase of communities which must be run by community people, not the multinational conglomerates. It's a matter of helping a community to have faith in itself. It is fair to say this town has been shocked and disheartened about its financial future" as a result of the steel mill closings.

"The key ingredient in the project is to get the Youngstown community united behind the reopening," and this, he said, is where the Ecumenical Coalition has a "pivotal role."

The enormity of the task is not lost on the Coalition or the Development Committee, which is headed by Youngstown's Mayor J. Phillip Richley. Richley says 20,000 more jobs could be lost in the next two years because other older steel plants face the same fate as the Campbell Works.

—Diocesan Press Service



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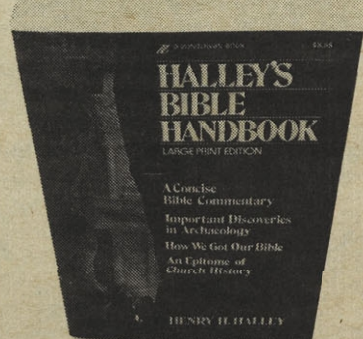
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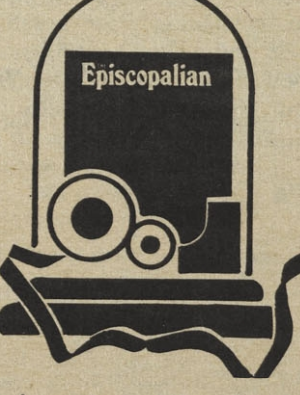
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41 Delegates attend Baltimore conference on clergy alcoholism

by Halsey M. Cook

Forty-one delegates attended the first National Conference-East of the Recovered Alcoholic Clergy Association held in Baltimore on April 3-5. Old St. Paul's Church and the Diocese of Maryland's Committee on Alcoholism hosted the meeting.

Among the conference's principal concerns were (1) establishment of diocesan committees and development of policy for detection and treatment of the disease of alcoholism within dioceses, (2) concern for treatment and support of clergy families, and (3) ways of bringing this public health problem to the attention of the next General Convention so an effective national Church policy can be promulgated.

Dr. Max Weisman, director of the state of Maryland's Alcoholism Control Administration, was the main speaker at the opening dinner. His topic was "Attitudes Toward the Disease of Alcoholism." Other speakers included the Rev. H. Gordon MacDonald, who in his talk, "The Church's Healing Ministry," presented industrial models for pastoral care. According to MacDonald, American industry is further advanced in its concern, detection, and treatment of the disease than is the Church. The Rev. Joseph C. Martin spoke of the disease's devastation of the families of alcoholics, stating that for the individual the disease has a threefold impact on body, mind, and spirit but that many aspects are transmitted to family members who can become just as emotionally sick as the alcoholic.

The Rev. Harry E. Shelley, rector of St. Michael and All Angels, Baltimore, and chairman of the Maryland Diocesan Committee, made the final presentation. He and several committee members presented a clear description of the "Why's and How's of a Diocesan Committee," distributing statements of policy and procedure which diocesan conventions in Maryland and Iowa have passed. Shelley stated that only 13 dioceses so far have been seriously enough concerned about the nation's number one health problem to form such a committee.

The Office of Pastoral Development was actively and helpfully involved in all sessions through its director, Bishop David E. Richards.

At a RACA meeting following the conference, members discussed the organization's future. Some members said RACA should take the lead in alerting the Church to the now-accepted medical facts indicating alcoholism is a primary, progressive, and fatal disease which is treatable. Others thought this task should be done but that RACA should remain a professional group principally for mutual support of its members, working as a support group with the still-suffering alcoholic and the families of alcoholics. The Rev. James C. Golder, RACA's president, indicated the organization should remain true to its founding purposes and ask the Office of Pastoral Development and other concerned persons to take the lead in encouraging a national Church program and policy regarding alcoholism. He cited the need for the Church to be educated about the nature of the disease and its prevention, detection, treatment, and rehabilitation.

The Rev. Halsey M. Cook is rector of Old St. Paul's Church, Baltimore. Episcopal clergy who wish to learn more about the Recovered Alcoholic Clergy Association are invited to contact him.

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.

Two weeks with Bethel



Seven Episcopal clergy attended a two-week orientation clinic of the Bethel Series, an international Bible study program, in April. The program is to train clergy to train lay leaders to be effective Bible teachers in local congregations. Pictured from left to right are Chaplain Jack Huntley, USA; the Rev. Robert E. Eidson, rector of St. John's, Royal Oak, Mich.; the Rev. Talley Jarrett, rector of St. Peter's, Del Mar, Calif.; Chaplain Colin Kelley, USA; the Rev. Gary Hand, vicar of St. Peter's, Rialto, Calif.; and the Rev. Harry Firth, rector of All Saints', Kansas City, Mo. The program was conducted at the Adult Christian Education Foundation, Madison, Wis.

Bishop Burt comments on social involvement

Bishop John H. Burt of Ohio last year was involved in a Cleveland property tax abatement hearing. On June 20, 1977, he was one of those who gave testimony in the hearing the city council conducted. Resulting publicity in a Cleveland daily newspaper caused some Ohio Episcopalians to question why their bishop had been involved in such a public issue. Burt used his column in the March-April issue of the Ohio diocesan newspaper, *Church Life*, to reply to his questioners. As a part of that reply he made the following three points which the editor of *Professional Pages* thinks might be of interest to clergy throughout the Episcopal Church.

1. Nearly every social/economic/political issue facing our society today has a moral and/or ethical dimension. If we do not understand this, then the Christian faith will seem irrelevant in this world for which Christ died. To be sure, there is room, ample room, in the debate



Bishop Burt

over these issues for difference of opinion, and it ill behooves any of us, in setting forth our moral judgments, ever to suggest that those who disagree with us are any less Christian.

2. Those who are ordained to the ministry of Christ have a special responsibility to exercise a prophetic vocation both in the pulpit and in public forums. The credibility of their witness will be judged by the extent of its apparent wisdom and of its faithfulness to the claims of the Gospel.

3. Church leaders have a special obligation to speak in behalf of the poor, the oppressed, the victims of man's inhumanity to man in the pattern of Jesus himself. In a day when the Church is under strong pressure to sanctify the voice of the powerful, this mandate of the Gospel needs to be remembered and exercised.

NASSAM sets network plans

The National Association for the Self-Supporting Active Ministry has announced plans to provide help to worker priests and the tentmaker ministry in nine areas of the nation. The organization's board of directors, during its March meeting in Tempe, Ariz., called for "regional support networks and workshops."

The theme of NASSAM's 1978 meeting—to be held at the Breech Training Academy near the Kansas City airport November 9-11—will be the relationship between dioceses and tentmakers. Resource persons who have agreed to come are Bishop Bennett Sims of Atlanta, tentmaker Walter Smith of the same jurisdiction, and sometime tentmaker Herman Page of Western Kansas. Approximately 1,900 Episcopal clergy are in secular jobs. About 1,500 also serve in church assignments. This represents a 300 percent increase in recent years. About 200 persons belong to NASSAM, the national support group for dual-role clergy. Several local groups also exist, such as in Atlanta, Chicago, Dallas, and Seattle, according to James Lowery, NASSAM communicator.

Anyone who wishes further information about the fellowship's activities may contact the Rev. Edward Hook of New England Mutual Life Insurance Company, P.O. Box 9969, Colorado Springs, Colo. 80932.

Comments sought on clergy salaries

by William L. Day

Money magazine recently rated the 10 professions with the best promise through 1985 as well as the 10 with the least. The 10 best in order: doctors, veterinarians, systems analysts, dentists, geologists, actuaries, personnel administrators, city managers, engineers, and pharmacists. The 10 worst career opportunities: school teachers, librarians, Protestant clergymen, foresters, newspaper reporters, hotel managers, college professors, military officers, biologists, and lawyers.

Ministers, according to this source, are in vast oversupply, and the pay is terrible—an average of \$13,000, a figure which includes the value of housing. (Jewish rabbis do better—an average of \$17,000 to \$20,000 a year to start and with sizable increases later.) The average figure cited—\$13,000—can be compared with the base pay in the Diocese of Springfield for mission clergy: \$11,000 per year plus housing.

No clergyman enters this profession with the idea of making a lot of money, but both the costs to a seminary student for his education (three years of seminary following a four-year undergraduate degree—the educational equivalent of a Ph.D. degree) and the responsibilities of rearing a family and giving the children a good education strongly suggest we in the Church are asking our priests to assume a heavy burden in order to give us spiritual leadership.

As a layman and former vestry member, I am acutely aware of the problems of balancing a church budget in times of rapid inflation; nothing can be done, apparently, to reduce costs of utilities, maintenance, repairs, and supplies. So we too often lamely say we are unable to increase clergy salaries as they should be increased. Yet we seem to go on this way, year after year.

I don't have the answers. I am aware, however, that many of my fellow laymen and women are disturbed and distressed by this problem. I would welcome comments and suggestions from Episcopalians as to how we can bring clergy salaries up to levels consonant with their investments of time and effort in preparation and to enable them and their families to be assured of an income on a par with average incomes in our Church.

William L. Day is editor of The Illinois Churchman, Diocese of Springfield.



William L. Day

Unsigned letter is answered

Most publications do not print unsigned letters unless the editor knows the name but withholds it for a specific purpose. The letter printed on this page arrived in my mail last January. It came minus any clue as to who the

writer might be. At first I was going to throw it out, but before the letter hit the circular file, an idea hit me. Why not send it around to a few preachers and see what comments the letter might produce? That's what I did, and the comments received are printed here. —Dick Anderson

January 3, 1978

Dear Mr. Anderson:

I happened to see a copy of the *Episcopalian Professional Supplement* for December in our parish library and the cartoon illustration for an article on preaching made me want to cry rather than laugh!

Our rector is a wonderful parish priest, but he never knows when to stop in his sermons. Several weeks ago I had to nudge my husband awake three times, the man behind us snored gently after the first fifteen minutes. The sermon lasted thirty-five minutes—not unusual in our church, so it is common to see people checking their watches at the beginning and end of each sermon. The lengthy sermons certainly take away the impact of what is often a fine message.

I can't sign my name or give my parish, because I wouldn't want to embarrass my rector, but I hope that he will give a little heed to that cartoon.

From Eckford J. deKay, St. Paul's Cathedral, Springfield, Ill.:

"Be bright, be brief, and begone" is a familiar maxim for public speakers. Why should the preacher feel this doesn't apply to him? Sermon preparation takes time, to be sure, and wandering verbiage reflects a semidisorganized mind. The effective sermon is one which is biblically based, preferably oriented to the lectionary, non-pedantic, in good English, using believable illustrations, reflecting sound catholic theology, and limited to 14 minutes.

I have found occasional humor is most helpful, and thanks be to God our people have finally loosened up to allow themselves an audible chuckle if the joke seems funny. Clergy should control their urge to lay "pearls of wisdom" on their congregation *ad infinitum*. If the sermon text is typed out, don't depart from it; if the sermon is preached from brief notes, develop a psychological time clock which tells you when to stop. College professors have programmed themselves for 50 minutes for years, and often the final word of their lectures coincides with the end-of-class bell. Clergy can do the same.

The "tuned out" priest mentioned in the letter disturbs me. Nodding parishioners and watch checkers should be a sure sign if you keep eye contact with your people. An amusing example of really being tuned in is still fresh in my mind. Our bishop was preaching at his annual visitation several years ago when his youngest son, then age 6 and seated in the second pew, let out a "ho-hum" yawn audible to all. The bishop's superb reaction was: "My son Paul obviously feels this sermon has gone on long enough. I agree! In the Name of the Father, and of the Son, and of the Holy Spirit, Amen!"

From Ben A. Meginnis, Trinity Church, Mobile, Ala.:

The 30-minute (or longer) sermon once was the rule rather than the exception. That such a practice today would evoke protest (anonymous or otherwise) is hardly surprising.

We are a people conditioned by radio and television to shorter periods of exposure to matters that engage our attention. Half-hour situation comedies or hour-long variety programs seem to predominate. And even lengthy programs which excite considerable attention, such as the Super Bowl which hardly merited the ballyhoo of its build up, are broken by frequent commercial breaks or station identification moments. The American attention span is shrinking.

Pity the poor preacher! No matter how gifted, no matter how eloquent, he can hardly be expected to hold the attention of those who are accustomed to brevity even in amusements upon which producers have spent millions of dollars.

What St. Paul calls the foolishness of preaching becomes more foolishness than preaching when a man's sermons are like the fabled railroad which had no terminal facilities.

Before President Lincoln delivered his Gettysburg Address (in less than 300 words), another fellow orated for over two hours. I had to do research to discover the other fellow's name was Edward Everett.

Brevity is the soul of wit. And it can be the saving grace of the preacher.

From Charles L. Vogt, St. Alban's Church, Edina, Minn.:

I would like to comment on the letter from the good lady who had the courage to express her opinions about the rector's sermons. First, "No souls are saved after 15 minutes." She is quite right. If her priest takes 35 minutes to proclaim the Gospel, he simply is not adequately prepared. Episcopalians just can't stand it!

The good lady's husband perhaps should go to bed a little earlier on Saturday nights; then he wouldn't fall asleep even if the sermon is boring.

I believe people are hungry to hear the Gospel proclaimed effectively in our times. They will listen if the message is realistic and it relates to their lives. If a priest knows his theology and studies the Scriptures, he should be able to get the message across in 15 minutes. In the Episcopal Church the Liturgy of the Word and the Liturgy of the Eucharist should blend harmoniously, and one should not overshadow the other.

Please tell our devout Episcopalian friend to persevere with love and charity toward her priest. I suggest she talk to him privately about the matter.

In the meantime, let us all pray for a more effective and deeper approach to the proclamation of the Christian Gospel—the Good News that "God was in Christ reconciling the world to Himself."

From Richard C. Martin, St. George's Church, Washington, D.C.:

The letter calls to mind my own rector years ago who would preach for nearly an hour every Sunday. Though he was a faithful and wise priest, dearly loved, no doubt his lengthy orations accounted for empty pews! It also calls to mind a comment made to me one Sunday morning early in my ministry: "You preached three good sermons this morning!" One soon learns the average congregation prefers one good sermon (at a time) delivered with conviction, to the point, and with helpful illustrations if possible. Preachers need to learn to put the central thrust of their message across in less than five minutes. Elaboration and illustration can further enhance and expand the message, but having done that, stop! The preacher has a burden to deliver. He has a story to tell. He has the Gospel to proclaim. He has truth to teach. And people want it straight and to the point. What is helpful to the preacher is a congregation engaged in the preaching event, attentive and responsive, eager to hear and understand the Word which inspires and disturbs, challenges and comforts, convicts and converts! And above all, the preaching of the Word is God at work, and His Word must go through our oft-times too many words. I should think nodding heads and shifting bodies would signal something amiss.

From George L. Werner, Grace Church, Manchester, N.H.:

A parish priest is a generalist in a world of specialists. One shouldn't be surprised, therefore, when a "wonderful parish priest" is weak in one or more important areas of his work.

The problem is how constructively to criticize someone you care for without hurting him or destroying the relationship. My personal first choice is to tell him directly. Nothing is so frustrating as finding out fourth-hand what is bothering one of the parishioners. When you tell him directly, he has a chance to explain his perception of the situation. Also, your direct criticism makes the situation specific and much easier to grasp.

Most priests like direct criticism, especially if it's prefaced by some compliments about the good things he does. Say to your rector, "We think you're wonderful. You're a great pastor, a faithful visitor, and a good counselor, but you have one habit that's becoming a stumbling block in my worship." A real friend can do that, and my guess is this woman is a friend.

I know many people can't bring themselves to criticize directly and to them I say find another way to tell him. Go in a group to see him. Encourage the vestry to have a questionnaire about the parish. Even write him anonymously—though he would probably be hurt to know you are afraid to sign your name. Send him this article from *The Episcopalian*.



Vogt



Martin



Meginnis



deKay



Werner

/PS Practical matters ... Thoughts on unity

by Warren R. Radtke

Recently *The New York Times* reported the Anglican Church of North America had succeeded in consecrating bishops and ensuring the probable permanence of the split within the Episcopal Church. I felt very sad and diminished by that news. Whether the consecration is "kosher"—with only two bishops, not the usual three—I will defer to the canonists and historians. My reaction was this action was unnecessary. That it happened at all, I believe, is in large measure due to the failure of us clergy in the Episcopal Church effectively to communicate the genius of the Anglican Communion to each other and to our parish members—that opposites can be held together by love and respect and humility.

Certainly we must have learned by the experiences of the past 20 years that the Churches in the Anglican Communion have always been broad enough to keep polarities under the same ecclesiastical roof. Did we not learn with Bishop Pike that a heresy trial in the Episcopal Church is a near impossibility? Then the Modernist controversies, i.e., "literal interpretation" versus "higher criticism," gave us some bad moments, but in parishes I know today biblical literalists worship side by side with persons who might be best categorized as "high Unitarians." They manage to allow the disagreements without pushing each other out of the pews they share.

And who can forget the "high" versus "low" church controversies? Very few persons of either party departed or forced the other out. In days past they did find difficulty in existing in the same parish, but much less so in the same diocese, and not at all in the same national Church. (This latter division has mellowed somewhat with the population's increasing mobility and people's consequent exposure to a variety of parishes with all stripes of churchmanship. A case in point is this Chicagoan serving in Massachusetts by way of Michigan and open to service anywhere in the United States.)

To go back some years, I think our Church was shaped as much by the Elizabethan Settlement as anything else. The Church's Catholic and Protestant wings each wanted its own way. Elizabeth I wanted to save England. To do that, a settlement incorporating much of both positions was imposed, and some of the practices and beliefs were in fact opposites. For example, the words when bread and wine are distributed at Communion became "the Body of Christ... take this in remembrance..." putting side by side transubstantiationist and receptionist theologies.

According to Moorman's *History of the Church in England*, in early days the Anglican Church kept side by side many opposites. Prayers were said by some in the chancel, by others in the body of the church. Some said their prayers from chairs, others from the pulpit facing the people. Some kept precisely to the order of the Prayer Book; others changed the order. Some vested in surplice; others did not use one. The holy table stood in the middle of the church in some places; in others it stood against the east wall; some churches had the altar on the north or south wall. Some churches had a carpet under the table; some churches did not. Sometimes people received with individual communion cups, sometimes with a common cup. In Elizabeth's time some received unleavened bread, some leavened. Some received Communion kneeling, some standing, some sitting. Some clergy baptized candidates in a baptismal font, others in a baptismal basin. Some people used the sign of the cross; others did not (Moorman, page 217). These and many other opposites seem to characterize the Church of England and thus the worldwide Anglican Communion.

I may be more sensitive than others to the broadness inherent in Anglicanism since I have come to it from a far more restrictive and confessional background. I came with joy to a Church that did its theology descriptively and not prescriptively. How pleasant to read *Doctrine in the Church of England*, the report of a Commission on Doctrine set up in 1922 by the Archbishops of Canterbury and York. Realizing the preposition in the title is all-important in describing the genius of the Episcopal/Anglican Church, I was overjoyed to learn the things I held dear from my former Christian affiliation might still be held and things I wanted to question were questioned within the context of a believing community. Indeed, questioning was encouraged, and questioners were not excluded

from the fellowship. If at times the Anglican Communion seemed to have such an open mind its brains fell out, or seemed wishy-washy, at least we escaped the graceless arrogance of those who were certain they had a corner on the truth. Here is a certain humility combined with respect for others.

In my journey from one Christian communion into this one, I learned this Church had a certain joy and love and tolerance and comprehensiveness which could accommodate differences, and even opposites, within the community. What a joy to be in a Christian family which did not feel it had a monopoly on the truth, but realistically laid out the elements which seemed to comprehend the truth and let people fight out the finding of the truth for each age and controversy with relatively little damage. This is not latitudinarianism because each side is encouraged to hold firmly to what it sees as central. It is humble, realistic Christianity because it surfaces differences honestly and embraces them with love and respect. Somewhere in this process is found the special genius characteristic of Anglicanism: opposites held together by love.

In the schismatic events we witness these days, I read a failure on our part to understand and communicate this genius of the Episcopal Church. Some understand it well. Not very long ago a regular worshiper at our 7:00 a.m. midweek Eucharist approached me at the door. He is 90-and-more years of age. He said, "In 1928 I was fortunate enough to give all of the new Prayer Books for the pews to our parish. You probably didn't know that because I gave them anonymously. They just appeared one day. Now because I am a little deaf and I don't see as well as I might and I'm not as quick-witted as I once was, I am finding the new Prayer Book tough going. I don't like it much, but I am a team player, and I'd like to give the Prayer Books this time, too."

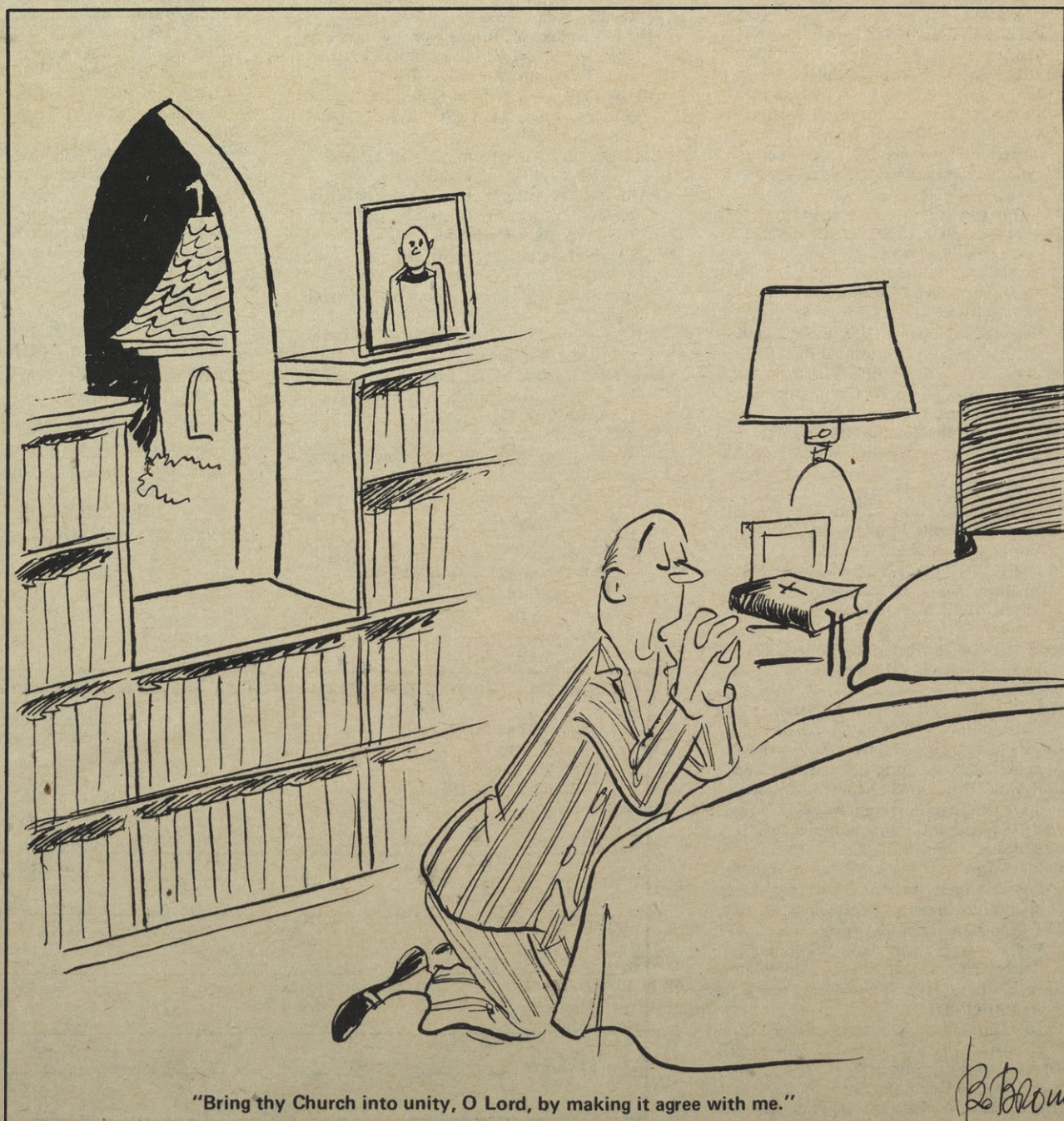
That man had caught up personally the essence of Anglicanism way back to the Elizabethan Settlement. He

was a team player. Whether the team is identified as England in the 16th century or the Episcopal Church in the 20th century, we need to pay more attention to our very special place within God's commonwealth of peoples. We are a team which tolerates the tension of opposites within a respecting and loving community. The tragedy of schismatic action is some teammates have split from us. We need them on our team, disagree as we might between us. Together we help to keep each other honest; together we might come a bit closer to apprehending God's will in our time.

Our heritage and unique vocation have been diminished by these recent separating actions. Let us teach our heritage and vocation with more care in the future. Then this schism will be a real lesson for us. My impression is we clergy do not communicate well our special heritage and genius: opposites held together by love and respect and humility.

"Practical Matters" is a regular column prepared by the Rev. James L. Lowery, Jr., of Enablement, Inc. Our guest writer this issue is the Rev. Warren R. Radtke of Trinity Church, Melrose, Diocese of Massachusetts. Radtke's background includes growing up in the "Mother Church" of Missouri Synod Lutheranism in St. Louis, business and accounting experience, educational consultancy, service as president of the Diocese of Massachusetts' standing committee, and being treasurer of the interfaith Academy of Parish Clergy.

Enablement is a clergy ministry development agency working with churches, clergy groups, and clergy support systems. It offers information services, consultation, and catalyst services dealing with the whole career spectrum from recruitment to retirement. Readers who wish information or who want to offer feedback and criticism of this column may contact the Rev. James Lowery, Enablement, 14 Beacon St., Room 715, Boston, Mass. 02108.



"Bring thy Church into unity, O Lord, by making it agree with me."

/PS. . . about books Words for preachers

Manual on Preaching: A New Process of Sermon Development, Milton Crum, \$8.95, Judson Press, Valley Forge, Pa.

Personally, I do not especially like books on preaching because they are usually too simplistic and not overly helpful. This, however, is a book I can recommend.

I must warn all clergy this is not a book for the person who does not believe in serious Bible study, in the possibility of being inspired by the Bible to preach a sermon that can speak to the congregation, or who is looking for shortcuts in sermon writing. Since this is a book on process, it verges on tedium, but the step-by-step dynamics on developing a sermon are worth the effort. Crum is calling us to work hard on our sermons and is certainly not a fan of canned sermons. He is therefore honest about what makes for ineffective sermons.

Who does not need to read from time to time a chapter on the value of preaching? Crum has some good things to say about preaching and its place in parish life. He points to a "sermon poll" the *Virginia Churchman* did

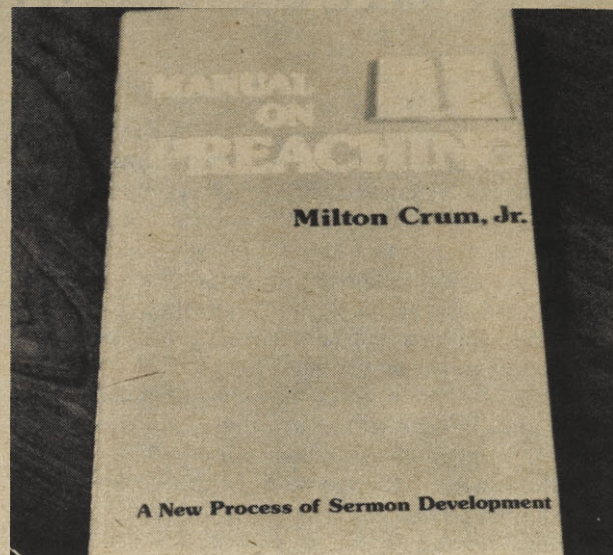
that bears quoting: "Eighty-two percent of the respondents agreed that 'Good preaching probably brings modern people to a given church as much as poor preaching keeps them away,' and 71 percent of the respondents agreed that 'some sermons have profoundly influenced my basic outlook on life.'"

If one theme is dominant in this book, it is to be clear about what we are saying in the pulpit. Many helpful clues are given to help the laity spend their time *thinking about* what we are saying rather than trying to *figure out* what we are saying.

The author draws upon the best in biblical interpretation, human psychology, and communications theory to help the preacher relate the message of the Bible to the needs of the congregation. One of the most provocative chapters discusses the similarity between good sermon development and effective storytelling.

Since preaching a sermon is a weekly reality for us clergy, to know people are out there trying to help us at our task is gratifying.

—Michael D. Chalk,
St. Andrew's, Seguin, Texas



/PS Clergy changes

ANDERSON, David C., from St. Andrew's, Basin, WY, to Emmanuel, Rapid City, SD
BARCLAY, David L., from St. Dunstan's, San Diego, CA, to Christ, Overland Park, KS
BARR, John M., III, from St. Thaddeus, Aiken, SC, to Advent, Sumner, MS
BENSON, George A., from Epiphany, New York, NY, to St. Nicholas, Midland, TX
BREESE, Sidney S., from St. Jude's, Fenton, and St. Bede's, Linden, MI, to non-parochial

CHARTERS, Lloyd S. (retired), from 311-B Grand Ave., Englewood, NJ, to c/o Inglesmoor, 333 Grand Ave., Englewood, NJ 07631

CHASE, Randall, Jr., from chaplain, Manatee Junior College, Bradenton, FL, to graduate studies, Boston University, Boston, MA
CLARK, John D., from St. Mary's at the Cathedral, Philadelphia, PA, to director of community relations, Cathedral Village, Philadelphia, PA

COWELL, Curtis L., from St. Barnabas, Bridgeport, WV, to St. Luke's, Welch, and St. Mark's, War, WV

CRIDLIN, M. Ellwood, from non-parochial to All Saints, South Charleston, WV

CUTHBERTSON, Hugh E., from St. Paul's, Avondale, and Grace, Northfork, and director, Highland Educational Project, Keystone, WV, to St. Philip's, Charles Town, and director, Mountain Community Center, Mannings, WV

DAVIS, James H., from director, Fayette County Historical Center, West Union, IA, to social worker, Iowa Department of Social Services, Manchester, IA

DAY, William L., from St. Matthew's, Unadilla, and St. Paul's, Franklin, NY, to St. Matthew's, Bellaire, TX

DETWEILER, William R., from editor, Pastoral Music Magazine, Washington, DC, to editor, Public Welfare Journal, Washington, DC

EDELMAN, Walter L., from chaplain, The Bishop's Schools, La Jolla, CA, to Christ, Coronado, CA

GREENMAN, John S., from All Saints, South Charleston, WV, to non-stipendiary

HARRELSO, Larry E., from St. Matthew's, Enid, OK, to St. John's, Woodward, and Family of the Good Shepherd, Western State Hospital, Fort Supply, OK

HARRIS, William C., from non-parochial to Redeemer, Avon Park, FL

HART, Curtis W., from supervisor-in-training, Central Islip Psychiatric Center, Central Islip, NY, to director of chaplaincy services, Toledo Mental Health Center, Toledo, OH

HAWN, Robert H., from national coordinator, Episcopal Charismatic Fellowship, Winter Park, FL, to Word of God Community, Ann Arbor, MI

HYDE, Clark, from St. John the Evangelist, Napoleon, OH, to St. Peter's, Delaware, OH

JONES, David C., from St. Stephen's, Beckley, WV, to Good Shepherd, Burke, VA

LEWIS, Lloyd A., Jr., from graduate studies,

Yale University, New Haven, CT, to assistant professor of New Testament language and literature, Virginia Theological Seminary, Alexandria, VA

LINDSTROM, D. Fredrick, Jr., from St. Martin in the Fields, Atlanta, GA, to All Saints, Pauley's Island, SC

MacCOLLAM, Joel A., from St. Stephen's, Schuylerville, NY, to St. Mark's, Glendale, CA

MOBLEY, Forrest C., Jr., from St. Andrew's-by-the-Sea, Destin, FL, to St. Philip's Cathedral, Atlanta, GA

MYERS, Robert W., from Epiphany, Jacksonville, and St. Mary's, Jacksonville, FL, to Holy Innocents, Atlanta, GA

ORDWAY, Dustin P., from St. John's, Clifton Springs-Phelps, NY, to St. Patrick's, Madison Heights, MI

OUTWIN, Edson M., from All Angels, New York, NY, to Grace, Middletown, NY

PARSONS, Timothy H., from Grace, Hastings-on-Hudson, NY, to Christian education director for the eastern region, Diocese of Southern Ohio, Cincinnati, OH

SHANNON, James L., from Christ, Philadelphia, PA, to St. Paul's, Aramingo, Philadelphia, PA

SMITH, Michael C., from non-parochial to Incarnation, Ronceverte, WV

SMYTHE, Colville N., Jr., from faculty, Perkins School, Watertown, MA, to St. Matthias, Whittier, CA

STREET, C. Parke, from St. Margaret's, Washington, DC, to St. Augustine's, Washington, DC

STRINGER, Warner A., Jr., from Holy Innocents, Atlanta, GA, to St. Peter's, Washington, NC

TAPLEY, William C., from All Saints, Aliquippa, PA, to SS. Mary and Martha of Bethany, Larned, KS

THORNELL, Anthony A., from director, Alexander Crummell Center for Worship and Learning, Highland Park, MI, to non-parochial

THURSTON, Anthony C., from St. Mark's Cathedral, Minneapolis, MN, to Christ, Rochester, NY

TOMPKINS, George J., from St. James, New London, CT, to Bruton, Williamsburg, VA

VANDERPOEL, Frederick T., from St. Martin in the Field, Severna Park, MD, to St. Andrew's, Kansas City, MO

WELLS, William S., Jr., from St. John's, Roanoke, VA, to St. Anne's, Winston-Salem, and chaplain, Wake Forest University, Winston-Salem, NC

WELTSEK, Gustave J., Jr., from Messiah, Gwynedd, PA, to St. James, Birmingham, MI

WENDT, William A., from St. Stephen's and the Incarnation, Washington, DC, to non-parochial

WHITE, Howard W., Jr., from associate chaplain, St. George's School, Newport, RI, to St. Barnabas, Bridgeport, WV

YOUNG, Gary J., from St. Barnabas, Antioch, CA, to St. Matthew's, Prosser, and Christ, Zillah, WA

NEW DEACONS

SCHAEFER, Lynette Golderman, to St. Peter's, Honolulu, HI

RESTORATIONS

BRUMBY, James R., on February 24 by Bishop James L. Duncan of Southeast Florida

LIFE PROFESSIONS

Sister KATHARINE MARY in the Society of St. Margaret

Father CARL R. SWORD in the Order of the Holy Cross

RETIREMENTS

BASSAGE, Harold, from St. Paul's, Bridgeport, CT, on January 28. His address is: 18 LaForge Rd., Darien, CT 06820

BILLER, Ernest C., Jr., from St. Alban's, Laurel; St. Thomas, Hardin; and Good Shepherd, Bridger, MT, on April 1

BROCKMANN, John N., from Trinity, Lebanon, and St. George's, Camdenton, MO, on January 31. His address is: 5630 S. Clay St., Springfield, MO 65807

CALEY, James C., from St. Wilfrid's, Huntington Beach, CA, on Sept. 30, 1977

HOLMES-WALKER, Wilfrid, from SS. Philip and Stephen, Detroit, MI

MACKIE, Nelson W., from Calvary, Pascoag, RI, on June 1. His address is: 116 Austin Ave., Greenville, RI 02828

MARNER, W. James, from Holy Faith, Santa Fe, NM, on April 16. His address is: Country Club Gardens, Rt. 2 Space 33, Santa Fe, NM 87501

ROSE, Frank L., Jr., from Ascension, Norfolk, VA, on April 30. His address is: Box 335C, Stove Pt., Deltaville, VA 23043

SAULSBURY, Alfred W., from Christ, East Tawas, MI. His address is: 982 S.W. Parkway, Tawas City, MI 48763

SAYERS, Albert J., from St. George's, Roseburg; Holy Spirit, Sutherlin; and Ascension, Riddle, OR, on February 28

TYTE, Wilbur H., from St. Thomas, Reidsville, NC, on Dec. 31, 1977. His address is: 611 Longview St., Greensboro, NC 27403

RESIGNATIONS

FOSTER, W. Roland, from dean, General Theological Seminary, New York, NY, on June 30. He will continue as professor of history at the seminary.

HURST, G. Stackley, from canon missionary, Diocese of Southwest Florida, St. Petersburg, FL, on May 1

KELSAY, Terence E., from St. Francis, Bushnell, FL, on March 1

ROSS, George C. L., from St. Paul's, San Diego, CA, on March 31

SELL, James W. H., from Incarnation, Ronceverte; St. Thomas, White Sulphur Springs; and Emmanuel, White Sulphur Springs, WV. He remains vicar of St. James, Lewisburg, WV.

DEATHS

BARNEY, Roger W., age 61
CROSBY, Hugh G. E., age 81
O'FERRALL, Kirk B., age 79
PARSONS, E. Finch, age 55
STOCKETT, Norman, Jr., age 70
SUTER, John W., age 87
TAYLOR, George Alfred, age 75

RENUNCIATIONS

RAYBURN, Sterling Melton Peter
SOULE, Cecil G.

DEPOSITIONS

OLSZEWSKI, Chester Leonard
WATTERSON, Peter Francis

CORRECTION

The Rev. Edwin H. WALKER, IV, wishes to make clear he did not resign from All Saints, San Francisco, CA, as we stated in our April issue. He is, however, no longer serving at All Saints.

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

Name _____ moved ☐
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

When the bishop visited, the door was locked

In the fall of 1975, on the corner of Ashton Street and Millington Avenue in southwest Baltimore, the once proud little Church of Holy Cross stood sad and neglected, its congregation diminished to three or four parishioners. The church was dead; something had to be done.

Suffragan Bishop William Cox of Maryland arranged a meeting with the priest assigned to Holy Cross to discuss closing the church. The errand was unhappy, and the bishop's distress increased when he arrived to find the door locked. Somehow he and the priest had missed connections.

Believing it was not God's will to close the church, Cox went to the Rev. Philip Zampino, rector of St. Timothy's in Catonsville, a suburb several miles west of Holy Cross, where the two men planned an outreach program in which volunteers from St. Timothy's would help to revitalize the little church. They obtained a grant of \$3,000 from the Diocesan Aid Fund, and soon 30 parishioners had volunteered for the task, which was to last for more than a year. They found the church without heat and with dirty walls, rat holes, and a musty smell.

In this atmosphere on Christmas Eve, 1975, the entire team from St. Timothy's came together for the first time. The organist wore gloves to play in the freezing cold. Zampino gave Communion and in his sermon shared his vision of a full and viable church. Only three members of the original congregation attended this service.

Then the work began. In January, 1976, more volunteers from St. Tim-

In Baltimore, a once proud parish was dying. But people pitched in and now it is home for 70 parishioners.

othy's appeared to assist with the clean up. They scrubbed, cleaned, sorted, discarded, plugged rat holes, repaired holes in the roof, polished, and painted. Teenage volunteers painted the dingy Sunday school room a sunny yellow and white.

The next step was to print and distribute 5,000 flyers to announce the opening and times of services for the renovated church. The first service the Rev. Kenneth Tucker conducted was complete with choir, acolytes, gleaming brass, and

a congregation of 50 people.

The team's evangelical efforts continued as members went from door to door, seeking to build a congregation. Little by little the congregation grew. One year later, when Bishop Leighton of Maryland came for the first confirmation, the congregation proudly returned to him \$1,000 of the \$3,000 Diocesan Aid Fund grant. Even more amazing, \$2,000 still remained in the church's treasury.

As soon as a member of this new con-

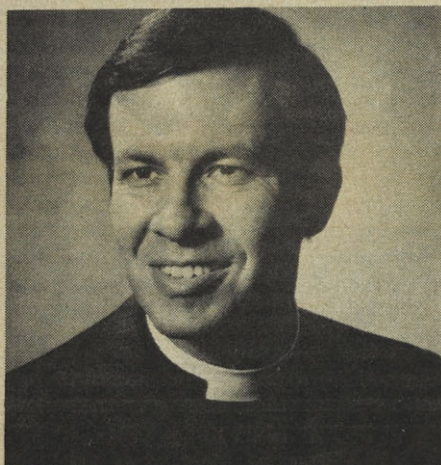
gregation became sufficiently qualified to fill a given position in the church, he replaced a team member who returned to his home parish.

Today, Holy Cross holds Monday and Wednesday night Bible study classes and a prayer and praise service at nine o'clock on Sunday morning. Sunday school is held at 10:00 and a Communion service at 11:15. The church now has an active congregation of more than 70 parishioners and has assumed financial responsibility as a mission.

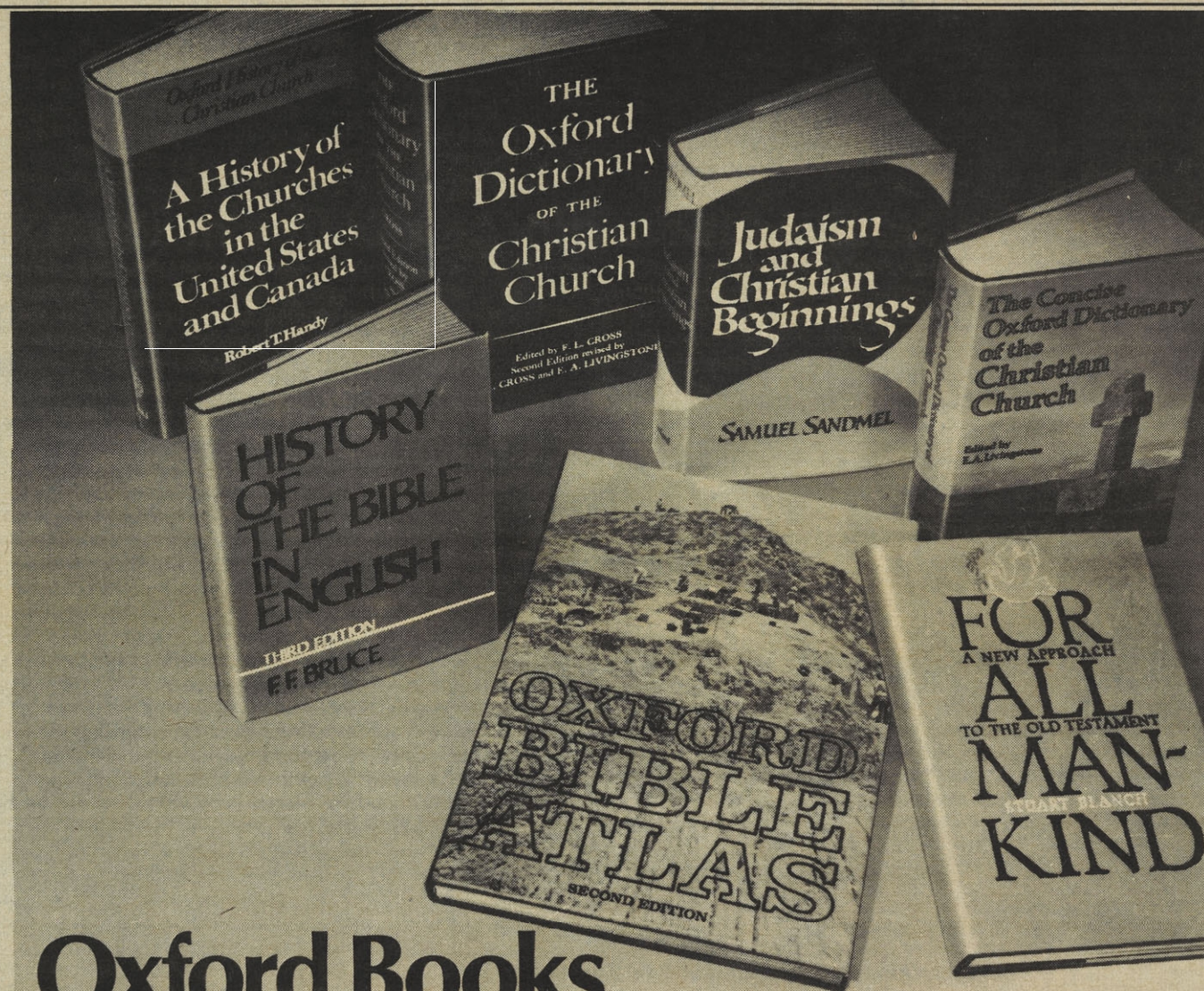
As a final step in writing this article, I attended a service at Holy Cross. I found a warm, enthusiastic group of worshipers who attested to the fact the church had been brought back to life.

—Dorothy Plitt

Reprinted from the *Maryland Church News*.



TENNESSEE TWOSOME: Part of a diocesan team, the Rev. Charles Carter of Memphis Urban Ministry, above, and the Rev. Edward L. Landers of Urban and Regional Ministry, below, use different styles to tackle urban problems in Tennessee. Carter conducts conferences and started a late-evening concert series at Calvary Church, Memphis, to help revitalize a decaying downtown district. Landers has attacked child abuse and problems of aging and parenting, using grants from national and regional agencies. A Nashville pilot urban ministry project is included in Venture in Mission askings.



Oxford Books for Bible Study and Reference

A HISTORY OF THE CHURCHES IN THE UNITED STATES AND CANADA
Robert T. Handy
\$19.95

HISTORY OF THE BIBLE IN ENGLISH
Third Edition
F. F. Bruce
Cloth \$12.95, paper \$3.95

THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH
Second Edition
F. L. Cross and E. A. Livingstone, Editors
\$45.00

OXFORD BIBLE ATLAS
Second Edition
Herbert G. May, Editor
\$9.95

JUDAISM AND CHRISTIAN BEGINNINGS
Samuel Sandmel
\$19.95

FOR ALL MANKIND:
A New Approach to the Old Testament
Stuart Blanch
Recommended for group Bible study.
Cloth \$8.95, paper \$1.95

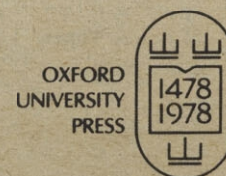
THE CONCISE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH
E. A. Livingstone, Editor
\$14.95

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OXFORD STUDY EDITION
5800A Durable Soft Cover. \$9.95
5830A Cloth. \$15.95
5836A Capra Grain Cowhide. \$38.50



Publishers of Fine Books for Five Centuries

Partners share more

Photo by Joe Germany



Elizabeth Payne serves in Central Africa where health care is scarce and clinics crowded.

Misconceptions about missionaries have always been commonplace, Graham Greene remarked in his illustrious travelogue about Africa, *Journey Without Maps*. Greene said people look on missionaries as servants of imperialists or as abnormal folk who dose simple pagans with European theology and European repressions.

The definition of missionary has changed and broadened considerably since that was written. Most missionaries today are professionals, knowledgeable

in sociology and anthropology as well as theology, at least as interested in improving the quality of life for people as in bringing them to the 11 o'clock service. Now laypersons—usually those with a specific ministry and working outside the U.S.A.—are often referred to by that once narrowly bestowed appellation.

So here then comes Liz (Elizabeth) Payne, 36, born and raised in Great Britain, for the past nine years a nursing sister in St. Anne's Hospital, Nkhotakota, Republic of Malawi, Central Africa. Liz,

who recently ended a six weeks' stay in Texas, says she never considered herself a missionary, but Texas pressed it on her and in the end has given her a new feeling about her work and herself. She is still a little surprised at what happened.

In Malawi spirituality is deeded you by the amount of time you spend in prayer and meditation, she says. "Quite frankly, I didn't have the time. My way of doing the Lord's work is with my hands." But after logging several thousand miles seeing the 57-county Diocese of Texas from Jefferson to Lake Jackson, she had been called "missionary" so often she decided after all that she was one. "That's the way people saw me and gradually it's the way I began to see myself."

In churches large and small, in women's groups, EYC's, church school classes and informal gatherings, Liz gently unfolded a message to the people of Texas about the people who have been their companions in Christ for the past seven years. "There has been a deepening of the bond between us. I felt it," she says. "That is the essence of a companion relationship. It must be something very deep. Money is important, of course, because we can never have enough of it; but if the ties are only financial, it won't last. And I feel this will last."

The bond is not new. Both Diocesan and Suffragan Bishops of Texas have visited Malawi, as have two large groups of laity and clergy and three overseas division chairmen. Lake Malawi's Bishop Josiah Mtekateka, a medical assistant, the cathedral dean, and a diocesan secretary have visited Texas; so have Archbishop Donald Arden of Central Africa and his wife and now Liz Payne. Texas has supported Malawi programs and people for over a decade through budget funding and voluntary giving. Its projects include full payment of the bishop's salary and travel expenses and aid for medical work, bush schools, the midwife training program, and the work of the lay training center at Nkhotakota.

"We've had so much help, I was hoping to have some way to say 'Thank you' to Texas," says Liz, and discovered surprisingly enough that Texas instead was again thanking her.

Texans found out firsthand what it's like to be a nurse in rural Malawi: up at 4:00 in the morning for chapel at 5:00; classes in midwifery for 32 young women aged 18 to 25; bumping a Land Rover over back roads to three rural clinics where a day's patient load might be 300 children; delivering a baby by the smoky light of an oil lamp; sending a bicycle with its strange wheeled "ambulance" hooked on the back to pick up an ill pa-

tient in the bush; supervising a baby "bathing" on the veranda to show young mothers how to do it.

Sometimes there's complicated surgery—to be done now or watch the patient die—and a good nurse becomes a good doctor simply because "there's no one else." In spite of her success at it, Liz has no desire to become a doctor. More important in her life is being close to her patients, giving personal care, teaching her young nurses to do likewise. She felt patients in American hospitals which she visited, despite trained teams and technical equipment at their beck and call, were often lonely, confused, frightened. This just doesn't happen at St. Anne's where warm voices, touch, simple ministrations are freely given."

Liz says expatriates have helped train Malawians to take over health care in the still young republic and now are being willingly phased out. But she sees a continuing need for her kind, maybe not in the same roles, but at least as temporary project consultants, working with special groups or keeping the links alive. Liz finds no white superiority in Malawi. She works directly for a Malawian nurse who is the hospital matron. "I take orders from her on hospital matters. Some people in the States and in Britain could not understand this. It's simple. I respect her. She's my boss."

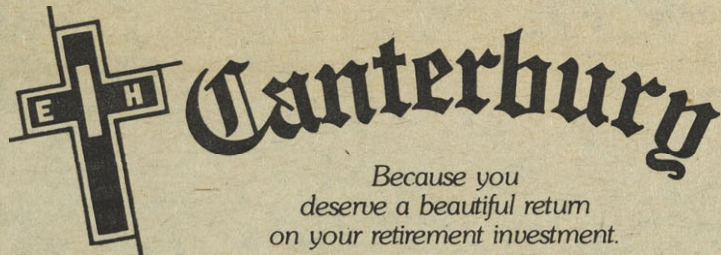
Liz has seen great improvements resulting from overseas support. People are better fed. Not so many children die of measles. More training is available in everything from agriculture to community development. Seed money for projects has been vital. Self-help schemes need only a small financial impetus to get people started building their own village school, church, or clinic. "Sometimes we wonder what we can do in return. But we know the best thing is to show responsibility for what has been given us."

Liz goes back in June after a brief stopover with her mother in their home in Bourne End, England. She has three more years of service in Nkhotakota. Three more years on the incredibly blue Lake Malawi where bilharzia lurks in the reeds, hippos roar at night, and where one occasionally contends with a leopard on the bush trails. But bigger enemies than wildlife and parasites are discomfort, loneliness, frustration.

Why she chose this life is difficult for her to answer. She admits it was not a dramatic call that brought her to Africa but a tie that developed gradually. It has something to do, she says, with being human and being engaged with others in a simple, basic, and needed task:

—Lucille Germany

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A team of people from Illinois formed a partnership with Haitians to provide medical care.

A small group of Haitian men scrutinized a concrete block wall of an Episcopal education building under construction at Montrouis, Haiti, last spring and grinned knowingly. Although the wall was sturdy, it was slightly off center at one point. The builders, mostly Diocese of Quincy parishioners, grinned sheepishly in return.

Those contagious grins perhaps did more to cement relations between Haitians and Americans than did construction of the building itself, a gift to the Diocese of Haiti. The building's foundation was dug and poured by hand and two concrete walls erected by 29 men and women of several denominations during a two-week work mission in April, 1977. Their work climaxed Quincy's 1977 Lenten program of education and fund raising for Haiti.

Haitians have since completed the building under the direction of the Rev. Carlyle Spitz, an American priest and building contractor who serves a mission church at Montrouis (pronounced Mon-wee). The building is a U-shaped, 65' x 35' one-story structure that houses two efficiency apartments and a large meeting room. It is located amidst palm trees 100 yards from the Caribbean Sea. Its cornerstone, poured of concrete mixed in an old bathtub, reads: "Diocese of Quincy, April, 1977."

Like the warmth of a Caribbean sun, the camaraderie of the original work force which Grace Episcopal Church, Galesburg, Ill., initiated is still glowing and spreading. It is warming the hearts of dentists, medical doctors, nurses, a pharmacist, a dental hygienist, medical technologists, two veterinarians, a farmer, and an electrician. They are among those who made up a medical and support missionary team under the Rev. Michael Link which worked in Haiti late this January.

This team transported and installed a generator and two complete dental units, including an X-ray unit and the first high-speed drills in Haiti; members immunized 1,000 children and 500 adults against typhoid and tetanus and vaccinated 1,100 children against polio; they gave 400 students dental hygiene instructions and dental care kits; and they took with them thousands of dollars worth of medical supplies and clothing for Haitian children and adults.

Dental students under the sponsorship of the Haiti school of dentistry, Port-au-Prince, go to Montrouis and use the dental equipment to treat patients four days each month.

Bishop Donald J. Parsons of Quincy has caught the contagion of the Haitian project. One day late last December, as he relaxed over a cup of coffee in his Cathedral office, his enthusiasm bubbled over. "I've seen few church projects that have stirred people more than this one. Episcopalians and non-Episcopalians are volunteering their talents, time, and treasures because they care. Support action by one individual stimulates action by another—to the point that our Haiti project has become too big for Episcopalians alone. It has spread across diocesan lines; it has melted barriers between

denominations."

Parsons ticked off a few examples, interrupted by a telephone call from another "fevered" priest, of how the Haiti contagion is spreading:

- Although Grace Church, Galesburg, began the project, contagion has spread throughout the Diocese of Quincy and crossed diocesan boundaries, affecting the congregation of St. John's Episcopal Church, Keokuk, Iowa, which participated last year and this year. St. John's



sponsored two "scholarships" for a medical technologist and a registered nurse to go to Haiti, and Beverly Baustian, the rector's wife, went twice.

- A Peoria dentist and his wife, a nurse, volunteered their services, as did many of the dentist's staff. Each gave up two weeks' salary to work in Haiti even though they are not members of the same church as the dentist and his wife, who belong to St. Paul's Cathedral. And the dentist forwent business returns while in Haiti.

- The son of a medical team volunteer was rushed to Methodist Hospital, Peoria, in mid-December after accidentally cutting a tendon in his wrist. A medical technologist friend heard of the accident and went to comfort the parents, and the Haiti trip was mentioned quite naturally. The friend volunteered on the spot and spread her enthusiasm to another medical technologist, who also volunteered for Haiti. The hospital's board then granted the necessary leave for both.
- The Peoria dentist talked to friends about what was happening, and the word spread. As a result, someone donated a dental chair for installation at Montrouis. Then the widow of a central Illinois dentist donated her late husband's entire office equipment to be shipped to Haiti for permanent use.

- The Rotary Club of Washington, Ill., made a sizable contribution to cover the costs of dental supplies. Trinity Episcopal Church, Rock Island, contributed \$1,100 for medical supplies. Christ Episcopal Church, Moline, underwrote the expenses of a nurse and some of the medical supplies. St. Martha's Guild of St. Paul's Cathedral donated \$200—and the Cathedral \$1,000—toward the project.

- All of the medical and other team members have spread the word. Each donated his or her time and paid his or her expenses to help others in need. Team members also studied medical problems peculiar to Haiti, one of the most densely populated nations in the western hemisphere.

Even with such heartwarming response the fever needs to spread more, Parsons said. "We acted on faith in several regards. We had to buy an \$1,800 generator and pay shipping expenses for it and the dental chairs and other equipment. That was no small task."

Team members and many other supporters of the project donated \$33,350 to cover their own expenses, to help pay for the building, and to cover costs of equipment and supplies. The Diocese of Quincy advanced about \$10,000 toward the missionary project. Most of that

sum has yet to be repaid, and the diocese hopes repayment will come through sacrificial offerings during Lent or at any time during the Christian year. (Yes, donations will be thankfully accepted.)

As team members quickly point out, however, they barely scratched the surface of Haitian needs. Unbelievable areas of poverty, malnutrition, and sickness exist. Continuing assistance with undertakings for which Haitians ultimately can assume responsibility will be provided through Quincy's ongoing project.

—Robert E. Enlow

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A Venture in Mission

Announcing Unit VI:

Pentecost: Last Eleven Weeks

'O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you

A Study of World Mission

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. As the liturgical year draws to a close, Unit VI presents 11 study topics on the Church's mission in the world. Below are excerpts from the introductory material and a look at Topics I, III, and IV.

Theme:

This unit of study of Journey in Mission moves from the early Pentecost theme of National Mission to **World Mission**. The purpose of this unit is to:

- deepen understanding and awareness of the scope of the Anglican Communion;
- deepen understanding and awareness of the outreach in mission of the Episcopal Church;
- deepen understanding and awareness of the world as a global community.

Aids for This Unit of Study:

- Introduction and Overview of Unit VI: World Mission
- Overview of the Year of Study
- A Suggested 11-Week Plan for Parish Study
- Resource Sheets for World Mission

Introduction:

This unit deals with a number of topics (Global Community, Principles of Christian Mission, the Anglican Communion, and the worldwide outreach of the Episcopal Church). Themes such as hunger and refugees, from previous units, may be looked at again by groups who wish to explore them further in a global context.

Topic I: Mission Learnings

The purpose of this section is to review some of the understandings about mission from the previous units and to determine how they apply to world mission.

Necessary materials: Bibles, Newsprint

It may be helpful to keep some of the responses to these questions on newsprint so you can refer to them during later sessions.

- A. Read and discuss some or all of these brief Scripture passages: Eph. 4:24; Col. 2:6-15, 3:10; Heb. 9:15; II Cor. 5:17.
1. What do these passages have in common?
 2. What do they say to us about the basis for our Christian mission?
- B. Discuss the following questions:
1. Briefly, what have we learned about personal, parish, diocesan, and national mission?
 2. What is the purpose of being a Church in mission?
 3. What things have we learned about personal, parish, diocesan, and national mission that may be relevant to world mission? (Keep this on newsprint to check later.)
 4. What is unique or different about world mission?
 5. List on newsprint some ideas about what a foreign missionary is and does. (Keep this

to check later.)

6. Is there a difference between "mission" and "missions"? If so, what?

Topic III: Principles of Christian Mission, Part I

The purpose of this topic is to develop an understanding of the principles and patterns of missionary work from the life of St. Paul.

Necessary materials: Bibles, Newsprint

Optional: Map of St. Paul's journeys

While reading the following passages, look for the patterns of development in Paul's life. List on newsprint each major stage.

- A. Read Acts 9:1-30; Gal. 1:17; Acts 11:22-26, 13:1-5, 16:6-10.
1. Look for passages about Paul's call to preach the Gospel.
 2. Find verses which indicate that Paul went through a period of preparation and training.
 3. Discuss why these two steps are important.
 - a. Does a "call" only come in a dramatic form as it did to Paul?
 - b. Even in a dramatic situation such as Paul's, how does his understanding develop or change over time?
 - c. How does the Christian community test the validity of such calls?
 - d. After receiving a call, why is a period of preparation necessary?
- B. Look for passages of the Scripture readings that talk about Paul's first attempts at mission.
1. How does the congregation act in the first four verses of chapter 13?
 - a. Why is it important that the congregation support the missionary activities of those sent out?
 - b. What are some of the different kinds of support possible?
 2. Look for ways in which Paul presents the Gospel in terms which the Jews can understand.
 - a. Why is it important that the Gospel be focused in terms that the "hearers" can understand?
 - b. How had Paul's previous experiences helped him speak to the Jews?
- C. When each of the churches begun by Paul and Barnabas was established, it sent out missionaries. What does this tell us about the attitude of these early missions? What should be our attitude today?
- D. Read Acts 17:15-34 (preaching in Athens).
1. Look again for ways in which Paul uses the culture of his audience as a framework for his message.
 2. Discuss the following questions:
 - a. How could Paul, who was a Jew, preach so effectively to the Greeks and other Gentiles?
 - b. The term "cross-cultural work" is one now frequently used. It refers to a situation in which a person from one culture tries to communicate with a person from another culture. Why is it important that

the Church and its missionaries understand the principles of cross-cultural work?

Topic IV: Principles of Christian Mission, Part II

The purpose of this topic is to look at the patterns set by the life of St. Paul and to see if they are also true for St. Francis of Assisi; to look at the gifts given for mission and ministry; and to examine the relationship between mission churches and the "sending" churches.

Necessary materials: Bible, Newsprint

from previous topic

Optional: *Lesser Feasts and Fasts* or some other book containing a brief biography of Francis of Assisi

St. Francis of Assisi

- A. If necessary, review with the group the story of St. Francis of Assisi.
1. With the newsprint from the last topic, identify the stages in Francis' life that correspond to those of Paul's life.
 2. Are there significant differences?
- B. Look at the differences in the "sending agency." Paul was sent by the church; Francis formed a voluntary missionary society to send and support him.
1. How do voluntary groups support the mission of the Church?
 2. What kinds of support and help do missionaries need?

Spiritual Gifts for Mission and Ministry

- A. Read I Cor. 12:6-16; Eph. 4:8-12.
1. Look at these passages about gifts for service inside the congregation.
- B. Read I Cor. 12:7; Acts 6:4; Gal. 6:10; and Rom. 12:6-16.
1. What kinds of gifts are necessary for maintaining congregational life?
 2. Look at these passages again for hints about the gifts required for mission.
 3. How would you define "mission" and "ministry"?

Relationships between Mission Churches and the Church at Jerusalem

- A. Read Rom. 15:25-29.
1. Paul says the mission churches are obligated to send help to the church in Jerusalem.
 - a. What reasons does he give?
 - b. Is this concept still valid?
 2. What kinds of help might we look for from churches in other parts of the world today? What kinds of help can we give them?
- B. Read Rom. 15:22-29.
1. In this section Paul is preparing the church in Rome—itsself a mission church—to become a base of operations for his mission to Spain.
 - a. What does this tell us about how Paul saw missionary activity and responsibility?
 - b. If "mission churches" are to carry out mission, what is our responsibility to them and to the mission of the Church?

COFFEE BREAK

Baptism: A Big Alleluiah

What does baptism mean? Last Thanksgiving Eve at St. Lawrence's Church, Libertyville, Ill., the Rev. Alice D. Memmer, then curate, answered that question in her sermon.

Ann G. Merrill, who sent the sermon to us, said the occasion combined Thanksgiving Eucharist with the baptism of Peter; the child's father Ron read one lesson and his 9-year-old brother Timmy the other. "Let me only say I am sure I wasn't the only member of the congregation with a lump in the throat that night," she says.

Dear Peter,

You won't remember tonight, but this night is different from any other in your life. This night is central for your life. This night defines and determines your life eternally. This night you are baptized.

Baptism means you are God's child and no one else's. You did not choose God—this night He chooses you, and you will spend the rest of your life coming to terms with all the implications of being chosen. You will share your life with Ron and Susan and Timmy, Tracy, and Andrew. You will share your life with brothers and sisters in Christ whom you will come to know and love, but you will belong to God—both primarily and ultimately.

Baptism means you are a member of the Body of Christ, and that means you have rights and obligations. You have the right to know you are loved no matter what you do or who you become.

You are loved, unconditionally, and you have the obligation to love others. Be a loving man, Peter, for that is Christlike. You have the right to feed on the Body and Blood for your strength and your sustenance: woe to him or her who denies you your food. You have the obligation to feed others as you are fed. You have the right to claim and use a faithful community. Call them to help you when you need them. That's your privilege because of tonight. You have the obligation to be faithful to that community in turn.

Peter, child of God, you are chosen and you are called. You are called to be faithful to the love which has been bestowed upon you—His and ours. You are called to be joyful and to be as fully you as you can be. You are called to use your gifts and talents to the glory of God in this world. In other words, you are called to be happy—that's what God wants for you. For every cross, you are given an Easter; for every death, you are given life; and for every sin, forgiveness; for every "ouch," an Alleluia.

You are called to live abundantly and to celebrate life. You are called to do justice, love mercy, and to walk humbly, peacefully, lovingly, and thankfully with your God and your brothers in Christ.

You won't remember tonight, Peter, but you will live it, and we will help. I pray you will grow to be one great big Alleluia from head to toe!

Be at peace, Peter. God is with you, and God has richly blessed you.

—Alice Memmer

Letter to a thief

The home of Peter James Lee, minister of The Chapel of the Cross, an Episcopal church in Chapel Hill, N.C., was burglarized in January. The thief took antique jewelry belonging to Lee's wife, Kristina. Lee wrote the burglar the following letter from the Chapel Hill newspaper.

Dear Thief,

You planned it well. You came in that brief period of time right before Super Bowl when Kristy had left to take our children's friends home and the house was empty. You must have been watching us. Most chilling to think about, you may have been in the house before.

You went right to the dresser. You made no fuss, no mess. You lifted many pieces of jewelry. Their value in dollars, so the appraiser tells us, is substantial.

You now have the old ring Kristy's grandfather gave her grandmother in Norway before they came to America with its tender engraved Norwegian message still clear. But you can never have the love, the memories that ring has symbolized for decades.

You have another grandmother's engagement ring. She's been dead for nearly 30 years. Her great-granddaughter would have had the ring eventually. But you can never have the name inherited in the same family with loyalty and affection for generations.

You have the twin Georgian rings. But you can never have the exciting experience of discovering them together in the

spring dawn of a London market on the South Bank of the Thames.

You have the tiny cross our daughter's godmother gave to her at her baptism. But you can never have the cherishing that went with it.

You have just about every trinket, ring, little stone that I have given to Kristy on birthdays, anniversaries, and Christmases past. But you have never seen her eyes when she opened the gifts for the first time; you have never felt my pride when she wore a ring, a pin, a little chain given and received in love.

You have the pin, the ring, heirlooms in families of special friends, given in trust that they deserved the family to which they came. But you will never hear the stories behind them, the laughter and tears they beautified for generations, nor can you have the warmth of friendship that stirred the gifts.

You have the golden chains that gave Kristy a special elegance when she dressed up. But what makes her truly lovely is withheld from you forever.

You have our finest things. But you can never have our treasures. They remain in our hearts, not locked, not protected, but there to share in love.

Weak egos need not apply!

What do churchpeople look for in a young minister?

First, they want a person who will serve without regard for acclaim. At least that's the result of a \$500,000, three-year research project conducted for the

Association of Theological Schools in the U.S.A. and Canada.

Next, they want personal integrity—the ability to honor commitments by carrying out promises despite all pressures to compromise. Third, they'd like a Christian example. Particular pastoral skills

rank fourth, and the minister's role in the community ranks fifth.

Ministers Life Seminary Quarterly, which reported these results, questioned whether any of the respondents would be happy to perform a professional function without some recognition.



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Because of my big family and very limited income, I worked hard to cut my costs. As a result, by saving labels, looking for special offers, watching magazines, newspapers, direct mail solicitations, and in-store offers, I learned to save \$150 to \$300 a month under what others spent for the very same products!

Why, that was found money: extra cash right in my pocket book! Very soon I began keeping a little record of what was available ... and saving labels so I could cash in again and again on these same products. It worked so well for me I wanted to help everyone save ... and before you know it, my GOLD'N REFUNDS newsletter was born!

What's the Catch?

There is no catch. Manufacturers spend money to get consumers like

you and me to use their products. They advertise on television and in magazines. They also print forms which promise to give you a cash refund if you try one of their products. It's their hope you'll like the product so well, you'll buy it again and again — at full price. They give back \$500 million a year!

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Annie Hall's theology is funny, but bleak

Woody Allen's *Annie Hall*, a surprise winner at this year's Academy Awards (Best Picture, Best Actress, Best Director), is probably his finest film thus far, both in cinematic technique and in dealing so directly with what has long been recognized as the true content of his films: working out his own neuroses.

Allen is a film-maker who truly appears to understand and use Marshall McLuhan's famous dictum, "The medium is the message." His medium is comedy. His message is that comedy is the only leaven in a universe without God.

Annie Hall, a thinly disguised account of the relationship between Allen (Alvy Singer) and his co-star/ex-roommate Diane Keaton (Annie Hall), is a thought-provoking presentation of that thesis. The film's structure is an extended conversation with Woody/Alvy strung between two old jokes, the first of which comments that life is essentially rotten, with a range of choices from "truly terrible" to "maybe only miserable," and the second commenting on the absurdity, irrationality, and yet necessity of human re-

make people laugh, however, but to tell truth, to convey reality. He uses old jokes in *Annie Hall*, for example, as if they were Scripture, quoting them as prooftexts and "miracle sayings" whenever he wants to make a point.

If I had to hazard a guess, I would say Woody Allen is a comedian by conscious choice because in humor he finds the operative myths of humanity: the baggy pants comic, the pie in the face, the banana peel, the craziness and cynicism of humanity in the face of a bleak, meaningless universe. Comedy is his religion, and he is a priest.

Annie Hall, and most of the Woody Allen corpus, is really atheist theology: not hostile to God, just convinced He's not there. Or if He is, as Allen said in an earlier film, He is "a terrible under-achiever" and not at all reliable or interested in His creation.

If the universe is truly blank and slightly perverse at best, as Allen seems to assert, then you laugh because the only alternative is to cry. And to laugh is better because at least it enables you to go on.

Comedy is Woody Allen's religion, and he is its priest.

relationships. In between these two jokes—told full face front by Allen as the film opens and closes—we hear him try to unravel what went wrong with his relationship with Diane/Annie. They meet at a tennis match, move in together, her career develops, and they move to California. We get the rise and fall of their story.

It's a bleak picture but one leavened and made livable by humor.

You have to know at the start that Woody Allen is essentially a serious fellow. All his life, apparently, he has been obsessed with death and the meaning of that blow for human existence. In real life he is particularly well read in philosophy and theology, and in this film it is clear that so is alter ego Alvy Singer. The first gift he gives his new love is a copy of Ernest Becker's *Denial of Death*. His library goes straight downhill (in terms of morbidity) from there.

And yet Allen is a comedian—some would say the best comedic mind in films today. He uses comedy not to

With an outlook like this you cannot really enjoy life. And Annie makes it clear to Alvy that this is one of his major flaws. "Alvy, you're like New York City—you're incapable of enjoying anything."

So why be concerned to "go on" at all?

Allen's answer, given in his film-closing joke, is that we just seem to be made that way. Bumping into Annie again after their final split, he says: "It was great—it reminded me of the old joke about the guy visiting the psychiatrist: 'Doctor, my brother's crazy, he thinks he's a chicken.' 'Why not turn him in, then?' the doctor says. 'I would, but I need the eggs.'"

"I guess that's how I feel about relationships. They're totally irrational and absurd—but we keep going through it because we need the eggs."

Allen's comedy is ironic comedy: not "black" humor in the style of Lenny Bruce, which was basically hostile and angry, but more repressed, sad and defi-



"MY BROTHER'S CRAZY. He thinks he's a chicken, but I can't turn him in because I need the eggs." Woody Allen's comedy tells truth but doesn't go anywhere.

ant in a pathetic sort of way—the Sad Sack as lover and leading man. *Ecce homo*.

The problem with this approach to comedy is that it doesn't take you anywhere. Black humor, or sick humor as it was sometimes called, was at least a cry of outrage, wanting to change the world by its very vulgarity. The approach Woody Allen takes, however, is a kind of Zen comedy: comedy as a way of gaining insight, sustaining paradox. But in the end it doesn't really seem to want to move beyond mere insight, or is incapable of moving beyond it, to growth and resolution.

In a sense Allen, at least as he portrays himself in his films—with plenty of insight but no redemption—is living proof that Gnosticism is a heresy. (Gnosticism saw knowledge or insight rather than personal relationship to God as the key to salvation.) At the film's end Allen is sunk just as deeply in the morass of his life as at the beginning.

The odd paradox of this is those around him benefit from his insight while he seems untouched by it. Annie Hall finds her relationship with Alvy redemptive because in his pushing her on to improve herself, to begin psychoanalysis, etc., she finds herself starting to be able to enjoy things. And precisely because Alvy is incapable of doing so, they finally split up.

The failure of Woody/Alvy to benefit from his own insight is a failure not of

knowledge but of will. One senses this person loves his neurosis—doesn't want to leave it, indeed wraps himself in it as though it were a cocoon. The self-insight begins to sound like the person who says, "I know I talk too much, but..." Finally that wears you down, and you wish the person would do something about it. In the end you are motivated, like Annie Hall, to leave, to break off the relationship, not out of hatred, but sadness because, while the insight was helpful, you must move on. You just wish this person would/could move on with you.

The important, operative word in the above comments is "could." It is entirely possible that Allen, in his stolid insistence on remaining in his condition, is being true to his bleak vision of a universe without God. If there is nothing beyond humanity, can humanity really improve? The Christian insight into people's inability to save themselves, without outside help as it were, is still valid as an objective look at the human condition whether there is any outside help or not. The Gospel/good news side of the Christian story is that outside help does indeed exist, is operative. Woody Allen/Alvy Singer presents the other side of that picture: if the good news side of the analysis is incorrect, then all change and improvement are a sham. Insight is all there can be and laughter as a comfort to fight off the night.

I like Woody Allen, but I think he's wrong.
—Leonard Freeman

Holocaust had immediate effect, lasting questions

The ratings are in. *Holocaust* was a winner. Although its lasting effect on the American public has yet to be measured, it had the largest cumulative television audience of any NBC production—larger than *Gone With the Wind* and second only to ABC's *Roots*.

On an obvious level, the more than one half of the U.S. population not yet born in the 1930's and 1940's became aware of Hitler's mass atrocities. On another level, Christians and Jews began to raise serious questions, both theological and practical, about their relationship to each other.

One immediate reaction to *Holocaust* was the commercials cheapened the event. And Elie Wiesel in *The New York Times* said, "An insult to those who perished and to those who survived. What you have seen on the screen is not what happened there." True, the real thing was much worse, but perhaps this was as much of the message as the media could carry and still make its point. Both Christians and Jews reported having little sleep after the viewing.

Some questioned: "Why now?" Was

the production tied to Begin's visit to Carter? For the record, the program was planned before Begin's election, scheduled before Sadat's visit, and timed to coincide with the 35th anniversary of the Warsaw uprising and the 30th birthday of the State of Israel.

But the question could be answered another way. Malcolm Muggeridge calls "Third Testament" those post-biblical events and personalities through which God has been revealed. Biblical literature students know scriptural writing began after the event. As eyewitnesses died, recollections found a literary format. Now some 25-40 years after the death camps another human pilgrimage is being recorded.

At a Jacksonville, Fla., dialogue between Christians and Jews one church member remarked, "I feel terribly sorry, but I'm not sure I understand why I should feel responsible." Some asked why Christians hadn't done more. One Jewish woman suggested Christians needed to know more about those who had done something. A German-born Episcopalian who was a Hitler Youth mem-

ber in 1945 said his father had smuggled Jewish neighbors across the Dutch border and told him of it only after the war. Some were hesitant to speak for fear of being labeled anti-Semitic.

One of *Holocaust*'s obvious effects was to bring human rights to the forefront at a time when the Senate has yet to act upon the international treaty outlawing genocide although Presidents Truman, Eisenhower, Kennedy, Johnson, Nixon, Ford, and Carter have all recommended its passage. Many people commented that since the Nazi atrocities we seem to have experienced a cheapening of human life.

A serious theological question *Holocaust* raised will be at the heart of Jewish-Christian dialogue for years to come. Can Christians contend for the uniqueness of the Christ event for all people without being charged with theological imperialism? Some are saying it can't be done. Hans Kung, the Roman Catholic theologian, thinks it can but is on shaky ground with his own hierarchy.

In the May issue I commented on the lack of German accents in *Holocaust*,

but some people thought that lack had a liberating effect. By not labeling the holocaust specifically a Teutonic crime, they said, a generation of Germans who "know not Hitler" may well be liberated to creative responses to current world problems.

Historians may well note we are caught in a cycle of the oppressed of one century becoming the oppressor in the next. Maybe *Holocaust* will help us to see that one generation cannot be held responsible for the sins of its ancestors. By the same token, a succeeding generation bears the responsibility to see that history does not repeat itself.

This was the theme of a letter the rector and vestry of St. Stephen's Episcopal Church, Troy, Mich., sent to President Carter after viewing *Holocaust* and hearing two sermons on the subject.

The letter praised Carter's human rights stand and cited the fact that "all nations of the world have at some time in history been guilty of the oppression of human beings.... In Hitler's Germany the Jewish people were the 'scape-goats.' Here it could be blacks, Jewish, or Hispanic peoples."

—Bob Libby

Directory of Services

This Directory of Services will indicate the member of the Episcopal Church Center staff best qualified to answer specific questions or provide specific services.

Also listed are certain agencies, such as the Church Pension Fund and the Church Historical Society, whose offices are not in the Church Center, but which receive frequent calls and mail inquiries from parishes and missions.

The Episcopal Church Center, opened in 1963, is located at 815 Second Avenue at 43rd Street, New York, N.Y. 10017. Telephone (212) 867-8400.

On the first floor is the Chapel of Christ the Lord where the Holy Eucharist is celebrated daily; directly across the lobby from the chapel is the Seabury Bookstore. On the eighth floor is the Henry Knox Sherrill Resource Center where basic reference materials about the Episcopal Church are kept for the use of visitors, as well as up-to-date information about work going on in the various dioceses. Telephone, write, or come to the Resource Center. It is designed to be a source of information, retaining files on every diocese and related jurisdictions along with diocesan publications and journals, a wide range of curriculum materials and other program resources, a subject file on current issues, and a minimal reference library.

Visitors to the Center are welcome at any time. Groups planning to attend should notify the Office of Administration in advance so that plans can be made to meet their special interest and needs.

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Evangelism discussed at gathering

A three-day gathering in Louisville, Ky., examined both the theoretical and practical questions surrounding evangelism in the Episcopal Church.

Twenty-nine persons from across the country gathered March 31-April 2 under the auspices of the Church's Office of Evangelism and the *Anglican Theological Review*.

The Rev. Messrs. Robert Cooper of Nashotah House, Wis.; Alan Jones of General Theological Seminary, N.Y.; Taylor Stevenson of Seabury-Western Theological Seminary, Ill.; Eugene Goethius of Episcopal Divinity School, Mass.; Robert Wright of General Theological Seminary, N.Y.; and Roger Alling, Christ Church, Williamsport, Pa.,

presented papers on various aspects of evangelism.

Respondents included Daniel Bohr from the Roman Catholic Diocese of Scranton (Pa.); William Ellington of the Methodist Church; the Rev. Helen Havens of Houston, Texas; the Rev. Richard Horton of Los Angeles, Calif.; Bishop David Reed of Kentucky; Frank Vandervelder of Virginia Theological Seminary; and Christine Washington of Philadelphia, Pa.

The *Anglican Theological Review* will publish a special issue on evangelism including the full texts of the papers and the responses.

The Rev. Charles Preble of St. Stephen's, Reno, Nev., conference chairman, said, "It is a beginning. The first steps in an Anglican perspective on evangelism have been taken. I sense the creative po-

tential is greater than we can imagine."

Aid for miners' families

The Presiding Bishop's Fund for World Relief has sent a \$5,000 emergency grant to help the families of coal miners who were left with no resources by the long bitter coal strike.

Union funds and emergency money were not enough to provide for the needed food, fuel, financial assistance, medical care, and housing in the Appalachian region, and the Commission on Religion in Appalachia (CORA) sent out an urgent appeal to member Churches.

Presiding Bishop John M. Allin authorized the emergency grant which was channeled through the Appalachian Peoples Service Organization (APSO). The funds went to miners and their families

in parts of West Virginia, Virginia, and Kentucky.

Armenian decries split

His Eminence Archbishop Torkom Manoogian, Primate of the Armenian Church of America, said he "deplores the action taken by the dissident group of Episcopalians" who recently split to form the Anglican Church of North America.

In his statement, the primate noted the "friendly relations" maintained for more than a century between his Church and the Anglican and Episcopal Churches in Europe and North America. He said he hoped the "dissidents will return and be reconciled with the duly constituted bodies of the Episcopal Church and the Anglican Communion."

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