

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

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Professional Edition

# THE *Episcopalian*



**ALONG CHAUCER'S ROUTE** a new group of pilgrims marched for four days late in July during the Lambeth Conference. Walking from London to Canterbury 27 members and friends of the Anglican Pacifist Fellowship entered the gate of Canterbury and nailed their peace statement to the west door of the Cathedral. Among those who attended a public meeting at the Cathedral were American Bishops William Spofford of Eastern Oregon; Coleman McGehee of Michigan; Wesley Frensdorff of Nevada; Otis Charles of Utah; William Davidson of Western Kansas; and William Clark of Delaware. The walk was held to "assert our faith in the power of divine love victorious on the cross."  
—Tish Kendig

## Emily Gardiner Neal addresses meeting

Emily Gardiner Neal, known throughout the Episcopal Church for her healing ministry, told the Conference on the Church's Ministry of Healing at St. Stephen's, Philadelphia, Pa., that healing is easier to receive if the person has a strong faith. But an individual's faith is not a prerequisite for healing, she said. God's power can be released through the faith of the Body of Christ.

The Rev. Alfred W. Price, rector emeritus of St. Stephen's and international warden of the Order of St. Luke the Physician, spoke on the conflict between good and evil, saying goodness should be both serviceable and attractive since most decisions are based on what appears to be the most attractive choice.

"If God is only a god of beauty and refinement," Price told his listeners, "He wouldn't be fit for this world. But if God the great refiner works with the clay ground of life, there is hope for us."

The Rev. Don Gross, rector of Our Saviour, Glenshaw, Pa., said suffering was both the enemy of God and His instrument. The Rev. Malcolm H. Miner, rector of All Saints', Anchorage, Alaska, also addressed the conference, which was attended by about 800 people from all parts of the country and 60 persons from the Anglican Diocese of Jamaica. Jamaican Bishops Herbert D. Edmondson, William A. Murray, and Neville W. DeSouza officiated at the daily services and preached.  
—A. Margaret Landis

## Council to hear ecumenical, APSO reports

At presstime, Executive Council was holding its annual weekend meeting at Seabury House in Greenwich, Conn.,

### A good man goes

The Rev. Howard Harper, 74, author, prominent churchman, and columnist, died August 30 in Marco Island, Fla., where he had lived for 11 years. Funeral services were held at St. Mark's Church, which he had served since 1967.

Harper, known for his wit and humor, wrote a syndicated column, "Days and Customs of All Faiths," which is still published in *The Los Angeles Times* and other papers. He was author of *The Episcopal Dictionary*, was first president of the National Diocesan Press, and was associate editor of *The Southern Churchman*. He headed laymen's work for the Episcopal Church for 14 years.

He is survived by his wife, Josephine.

September 15-17.

Discussion of the 1979 budget (see September issue) is the most important item on Council's agenda. Two special orders of business are reports from the Ecumenical Committee on Conference and the Appalachian Peoples Service Organization (APSO).

In addition to reports from Council's regular standing committees—Church in Society, Communications, National and World Mission, Education for Ministry, Development/Stewardship, Administration/Financial Control—Council may hear reports on Venture in Mission, on J. P. Stevens Co., and on Affirmative Action and Racism and consider a resolution relating to the Communications Act of 1978 (HR 13015).

A full report of Council's deliberations and actions will appear in the November issue of *The Episcopalian*.

## Latin American Protestants enter new cooperative era

More than 300 Protestant leaders of Latin America—men, women, and youths—are convening in Oaxtepec, Mexico, September 19-26. (Episcopalians will remember Oaxtepec as the site of the 1974 meeting of the American House of Bishops.) The meeting will come to grips with Latin America's pressing religious, social, and political problems and try to form a regional Council of Churches.

The last large meeting of Latin American Protestants took place nine years ago in Buenos Aires. It occurred at the same time as U.S. astronauts landed on the moon. Carried along perhaps by a misplaced faith in such technological miracles and an ill-founded hope for economic development, the 1969 meeting ended with optimistic declarations and few results.

The delegates to the Oaxtepec Assembly face deteriorating social conditions affecting the lives of the vast majority of 310 million Latin Americans. But they come more aware and better prepared than their predecessors. That is one of a number of positive factors.

First, the 85 national Churches themselves have called this meeting, not an ecumenical organization or committee as in the past. In Oaxtepec the Churches will decide for themselves what kind of organization they want.

Also, during the last decade Latin American Protestantism has taken on major local participation. The historical Churches have fewer foreign missionaries, and many have decreased their dependence on mother Churches in the U.S.

The Pentecostal Churches have grown

considerably, and some have acquired a greater social conscience. Fundamentalists who once hid behind their Bibles and mistrusted ecumenical movements have produced a new generation that questions many practices of their old missionaries.

Sorely missed, however, will be many of the courageous Protestant leaders of the 1960's. They embraced the social gospel and became prophets in Churches that were not ready for them. Some were persecuted and cast adrift by their own Churches. Others became discouraged and left the active ministry. Some turned to academia. A few put their Bibles in their back pockets, took up rifles, and joined guerrilla bands. Thus one of the acute problems facing Latin American Protestantism is a lack of leaders.

Meanwhile, violence and the suppression of human rights have assumed extraordinary proportions. Militarism has grown. Active Christians have become the target of right-wing vigilante groups. The incidents of courageous defense of the rights of the poor and oppressed in the face of threats of arrest, imprisonment, and death have been as dramatic and inspiring as the martyrologies of old.

The Roman Catholic Church in many ways has become a source of inspiration, a result of the great changes initiated by Vatican II and the creative development of the theology of liberation that has welcomed the contributions of Protestant theologians.

The fraternal meetings between Roman Catholics and Protestants for mutu-

*Continued on page 2*

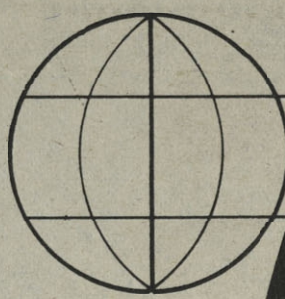
## Parishes at work



**DO-IT-YOURSELFERS** the Rev. Messrs. Bernard Hopper and David Hewetson, pastors of St. Michael's Church, Brighton, England, donned hard hats before repairing the parish steeple. By hand carving a supporting column and replacing it themselves, they saved their parish over \$10,000 in major repairs.

**FOR MORE PARISHES AT WORK, SEE PAGES 18-21.**





# WORLD NEWS BRIEFS

**NEW YORK**—The United Nations has designated 1979 the International Year of the Child. President Carter and 100 other heads of state have affirmed this action by proclamations.

**CHICAGO**—The Lutheran Church in America has taken the first step to amend its constitution and by-laws to change its leaders' titles from "president" to "bishop." If the change is approved on a second reading in 1980, the 33 synod presidents will be known as synodical bishops, and the Church's president will be Bishop of the Church.

**BRIDGETOWN**—Anglican Bishop Drexel Gomez of Barbados is the

new chairman of Christian Action for Development in the Caribbean, an agency of the Caribbean Conference of Churches. He heads the committee responsible for approving loan and grant applications submitted from Caribbean countries.

**BERKELEY**—The Rev. George F. Tittmann, 63, was shot and killed by a robber who accosted him and his wife in the driveway of a friend's home on August 26. Tittmann, rector of St. Mark's Church here, was also an author and a past president of both the Association of Episcopal Clergy and of the Overseas Mission Society. He is survived by his wife, Frances, and four children.

## Latin America

Continued from page 1

al study and understanding have led to greater cooperation in service and social action programs. Such cooperation is unprecedented in Latin America.

In the midst of all these conditions, the Oaxtepec Assembly will search for an effective instrument to promote common witness and effective action. Some wonder if the creation of a Latin American Council of Churches serves such a purpose.

Anglican Bishop Arthur Kratz, Pri-

## Opposition growing, Integrity meeting warned

The Rev. James B. Nelson, United Church of Christ educator, gave a strong warning to the fourth annual convention of Integrity, held August 17-20 in Minneapolis, Minn., about gathering opposition.

Nelson was one of three main speakers who addressed the homosexual Episcopalians and their friends at Gethsemane Episcopal Church in downtown Minneapolis. The Rev. Ellen Barrett of Oakland, Calif., and Barbara Gittings of Philadelphia, Pa., also spoke to the convention theme of "A Community of Prophets: Moving from Vision to Task." Integrity officers met prior to the

mate of the Episcopal Church of Brasil, has said such an organization would be a financial liability and unable to function efficiently or effectively on a continent so large and so poor.

Perhaps the best advice for the Oaxtepec Assembly comes from Argentine theologian Jose Miguez Bonino, one of the six presidents of the World Council of Churches: "Let's decide to do, proclaim, live together all that our Christian conscience permits us to do, and—for the rest—let's make our differences the theme of the meeting, of communication, of mutual challenge, of a common search and not of isolation." —Onell Soto

opening of the convention which faced a full agenda of workshops and business sessions. Important to the delegates from the 35 regional chapters was planning for the Episcopal Church's 1979 General Convention in Denver, Colo. At that time the Church's Commission in Health and Human Affairs will present its report on ordination of avowed homosexuals.

Also during the convention Integrity gave the Rev. Malcolm Boyd its annual award for "outstanding service to the gay community."

## THE Episcopalian

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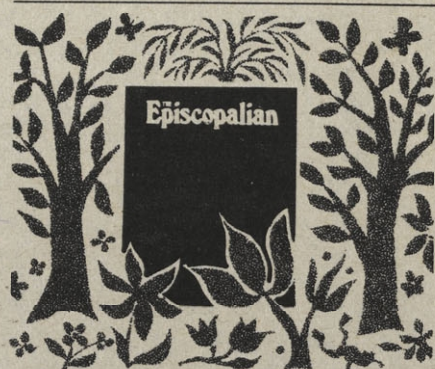
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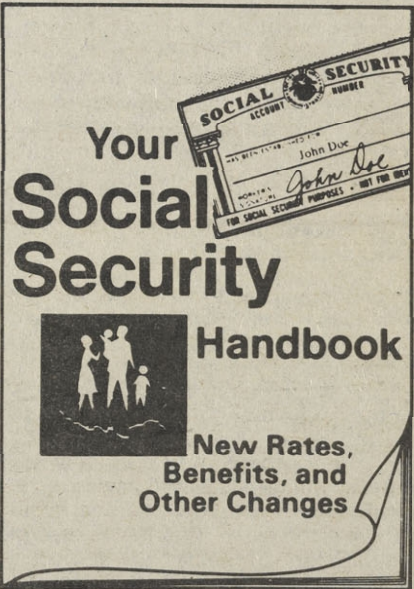
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## What you should know about Life Insurance

by CHARLES DOCKENDORFF  
Vice President  
Church Life Insurance Corp.  
Faculty, The College of Insurance

### Q. What is an Endowment Policy?

**A.** An Endowment is a policy which provides life insurance over a specific period of time and then pays the full insurance amount to the policyholder if he or she is living at the end of that period. The premiums, on a per \$1,000 basis, are higher than for most other types of policies since the cash value, and eventual endowment value, must accumulate more rapidly. Typically, endowments are purchased for such purposes as college education, funds for children, retirement cash or income, or charitable bequests. It should be noted, however, that other types of life insurance policies are frequently used to meet these same needs and that in certain cases an endowment is not the best way to meet such needs.

### Q. How does an Endowment differ from an Annuity?

**A.** An endowment is a life insurance policy, an annuity is not. If the holder of an endowment policy dies, the full insurance amount is payable at once. If an annuity contract holder dies before the annuity income is scheduled to begin, however, the amount payable is only the cash value accumulated under the annuity contract to date of death. It is the life insurance death benefit feature which is the chief difference between the two plans.

### Q. What would determine which of these I should purchase?


**A.** The major determinant would be whether your family or other responsibilities require that you carry additional life insurance. In most cases, a man or woman with family responsibilities should choose an endowment, although some other plan of life insurance may be even a better choice. There are instances, however, where an annuity would be chosen. For example, the individual might be unable to obtain life insurance protection. Or, special provisions of the law relating to tax sheltered annuities for clergy or lay church workers might influence the choice of annuities.

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## Switchboard

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—The Editors

### ILLEGAL ADMINISTRATION

Please correct a serious error of fact given in the September issue, page 17, second paragraph, last sentence of the article, "Namibia expels churchpeople."

In truth, Namibia is a territory administered by South Africa *illegally*. South Africa grabbed Germany's League of Nations mandate over the area after World War I even though some dispute continued into the 1950's. Several years ago the United Nations voted South Africa out and has repeatedly given her orders to vacate the territory altogether. South Africa has held onto the land for many years against UN resolutions. This makes the present struggles all the more odious. South Africa has no legal authority to rule the Namibian people.

Ralph M. Moore, Jr.  
Philadelphia, Pa.

### RE: POLLSTERS' FINDINGS

Regarding the poll of the unchurched in your August issue, page 5, it may be dangerous to assume that "lack of change, rather than too much, is driving people away." Liturgical gimmickry and political involvement designed to draw the unchurched may be the last straw for many long-suffering faithful churchmen. Changes that drive more people than they attract would hardly be productive.

The unchurched will use many rationalizations to justify their conduct. But those who are really spiritually hungry will ultimately be drawn to where the gospel of Jesus Christ is proclaimed and fidelity to biblical faith is maintained. The Church should strive above all to please God and remain true to Him rather than bend with every wind of transient fashion that blows in from the world.

This is a point I hope delegates to the 1979 General Convention will bear in mind.

Stephen P. Smith  
Bowling Green, Ky.

[Those] who say they believe in the divinity of Jesus [should] prayerfully consider His statement, "It is not those who say to me, 'Lord, Lord,' who will enter the kingdom of heaven, but the person who does the will of my Father in heaven." (Matt. 7:21 KJB)

Louis F. Logan  
Moses Lake, Wash.

### RECOGNITION FOR THE SWITCHBOARDERS

The August issue of *The Episcopalian* interests me because of the article about Mrs. McKee.

I know about the effort over the years to have recognition given the girls who were telephone operators with the Signal Corps. They were an able and attractive group. I know because the Y.W.C.A. in this country supplied their housing in France, and I was in charge of one of the two Paris hotels.

I remember Kathleen Hyatt. The girls were required to speak French as well as English, so it made for a varied group. Some of them had been educated in France, some came from Canada, and a few were French girls who happened to be living here when American Telephone and Telegraph Company recruited them for the Army.

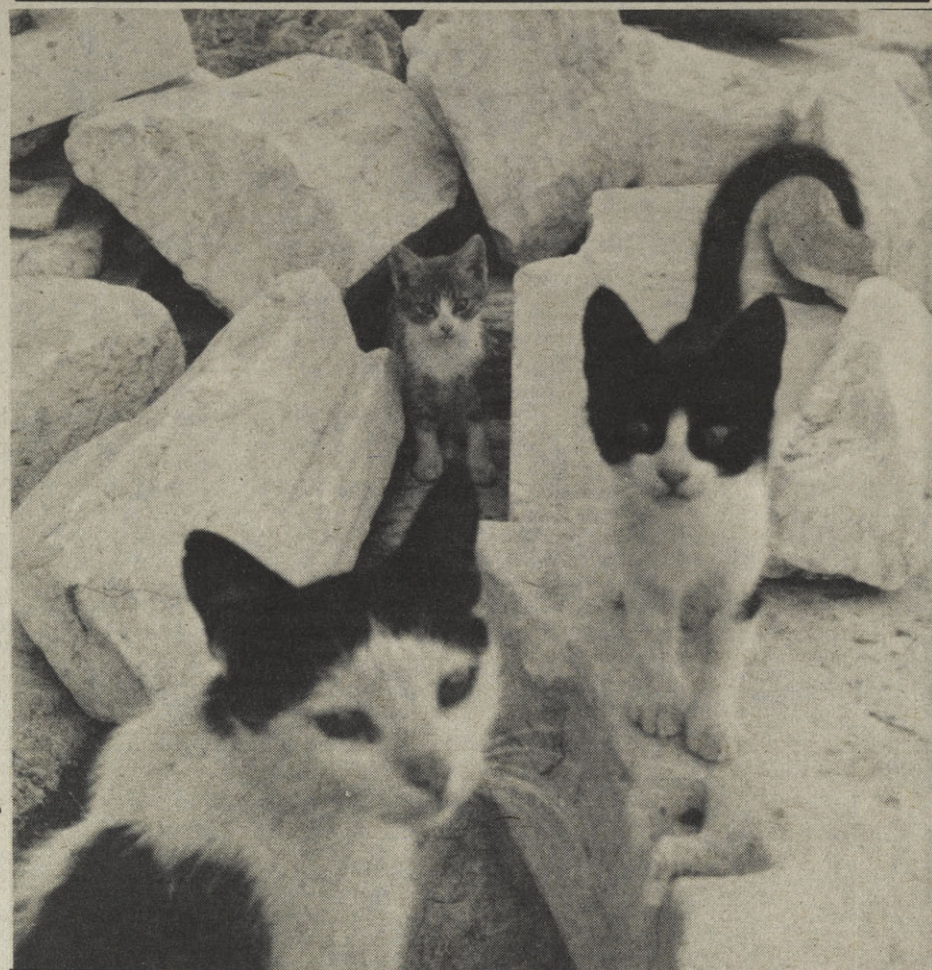
They deserve what they are trying so hard to get, but they need support. It pleases me that *The Episcopalian* has taken up their cause.

Sarah H. Parker  
Cambridge, Mass.

### WHO, INDEED

*The Episcopalian's* June issue includes a review of the television program, *Holocaust*. In the review Mr. Libby states that

## EPISCOCATS



Pamela Lange

"We'll begin the Stewardship Committee meeting as soon as the chairman arrives."

one "Jewish woman suggested Christians needed to know more about those who had done something."

If this is so, maybe the time has come for a reprint of a small book, *Christians*

*Against Hitler* by E. H. Robertson. (I think it was originally printed in England.)

Terence Ford G.  
Panama, C.Z.

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# PB'S OPEN LETTER

## God's presence in diversity

The Lambeth Conference is vividly fresh in mind during preparations to write this message. All of the bishops who shared the experience of this 11th Lambeth, the first residential Conference in Canterbury (the University of Kent) with the historic cathedral in view as we moved through our daily schedule, will be assimilating and learning from this "Lambeth experience" for the rest of our lives.

During those three weeks in Canterbury among more than 400 bishops of the Anglican Communion, representing the Church's mission all over the world, plus others there who offered their services in the Conference, a realization of a revelation became increasingly clear: The glory of God's presence is reflected amid the infinite diversity of His expanding creation. Certainly recognition of this revelation is reinforced for anyone who examines directly the reality of the membership and mission of the Anglican Communion throughout the world, a remarkable illustration of the phenomenon of unity within diversity.

All who review the history of the extension and development of that particular mission, that branch of the Christian Church which proceeded through and from the British Isles, now identified as

Anglican, will discover the amazing transformation and fruition of this Anglican expression of Christian faith as the Anglican mission has become rooted and productive in multiple nations and provinces, and among the many peoples and races of the world. The evidence is fascinating wherein the eternal God has again used the expansion of a temporal and temporary worldly empire to export and transport Christian mission to the uttermost parts of the earth. One is reminded of St. Paul's missionary journey to Rome from Jerusalem at the expense of the Roman Empire. Empires recede, the mission continues.

Each morning during this recent Lambeth Conference, the primate or presiding bishop of each of the provinces (national Churches) of the Anglican Communion, with bishops, celebrated the Holy Eucharist, using their local Prayer Book. Two or three provinces still use the English Prayer Book of 1662. All of the rest, including the Church of England, used revised rites. Whereas the first Lambeth Conference used but one Prayer Book, the Church of England of 1662, all celebrations being, of course, in English, at this Lambeth Conference some 20 different Prayer Books were used and prayer and scripture were offered in

some 10 different languages, including one of the native Americans. The Anglican Communion originally characterized by the use of one Prayer Book in the English language now possesses the Prayer Book in many versions and many languages, ministered by many races in many dialects. In each instance, in each situation, however, all are offering and sharing the same one Eucharist. The marks of the one, holy, catholic, and apostolic Church are clearly evident. Amid the increasing experience of diversity of people and tongues, mores and customs, is the holy offering in the "one Lord, one faith, one baptism, one God and Father of all." There is one communion, one family, consisting of many members.

The mission of Jesus Christ, the only begotten Son of the creating God, is to reconcile, restore, and relate within God's community the diversity of our separated

and divided humanity. This is the mission of His body, the Church.

As one Confession expresses this truth: "Thou hast made us for Thyself, and we are restless until we find our rest in Thee!" There alone is justice, mercy, and peace.

How awesome is the realization that each of us is given in God's love the power to respond and be accepted or to refuse and be separated from community. We can accept the Gospel, acknowledge our membership in the family of creation and Church, or we can renounce the hope of reconciliation and deny the power of God to save.

The gospel is that Christ prepares a place for each of the faithful in God's family with the power to unite the infinite diversity of creation within the community of the Holy Spirit of the one true God.

—John M. Allin

## Fall calendar active one

The fall season always means a crowded calendar for active Episcopalians, and this year is no exception. The schedule includes several major conferences and a number of committee meetings in preparation for the 1979 General Convention, now just 12 months away.

□ One major conference will be on family life, November 13-16, in Denver, Colo. Sponsored by the Committee on Social and Specialized Ministries of the Episcopal Church's Church in Society office, it will examine the Christian tradition of family life, the social history and influences on the family in the United States, and appropriate church ministries. Dr. Krister Stendahl, dean of Harvard Divinity School; Dr. John Snow of Episcopal Divinity School; Dr. Marion Kellerman, chairman of the Anglican Consultative Council; and Dr. Charles Lawrence, sociologist and President of the House of Deputies, will present papers. Information and registration: Office of Social Ministries and Concerns, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

□ Of interest to all churchwomen and those concerned with women's ministries, both lay and ordained, is the Task Force on Women's second Open Conference, November 2-4 in Cleveland, Ohio. Women participating will explore with Jean Haldane their personal ministries at home, in the Church, and in the community; hear a panel of active churchwomen discuss their own lives as Christians; and attend workshops conducted by women actively engaged in the Church and in society. A celebration of the performing arts and a display of art, photography, and crafts will highlight one evening session. Information and registration: Dr. Anne Harrison, Task Force on Women, 815 Second Ave., New York, N.Y. 10017.

□ A number of Episcopalians will participate in the joint meeting of the Protestant and Roman Catholic Committees on Urban Ministry, October 22-25, at Notre Dame, Ind. Dr. Joseph Pelham, dean of students at Colgate-Rochester Divinity School, and the Rev. Paul Washington of Church of the Advocate, Philadelphia, Pa., will speak at plenary sessions; the Rev. Henry Atkinson of Community of the Advent, Washington, D.C., will offer a workshop; and Bishop John Burt of Ohio will preach at a service following Roman Catholic Bishop James Malone's presentation on the ecumenical program begun in response to steel plant closings in the Youngstown, Ohio, area (see June issue). Information: CCUM Conference, Center for Continuing Education, Box W, Notre Dame, Ind. 46556.

□ The Fosdick Ecumenical Convocation on Preaching in America, October 16-19 at Riverside Church, New York City, will feature four lectures by Roman Catholic theologian Hans Kung. Other major speakers include Dr. Benjamin Hooks, NAACP executive director; Dr. Robert Bellah, author; Marjorie Hyer, religion editor of *The Washington Post*; Canon Burgess Carr, general secretary of the All Africa Council of Churches; Kay M. Baxter, Anglican lay preacher and specialist in the Church and the arts; and Dr. William Sloane Coffin of Riverside Church. Information: Fosdick Ecumenical Convocation on Preaching, Riverside Church, 490 Riverside Dr., New York, N.Y. 10027.

□ The impact of agricultural issues on rural parishes, where both producers and consumers make up the congregations, will be the topic of the 1978 Town and Country Church Conference sponsored by the Texas Agricultural Extension Service and Texas Agricultural Experiment Station at Texas A&M University, Continued on page 22

# A Christmas Card that is also a gift.

Sing for joy,  
O heavens,  
and exult,  
O earth!  
For the Lord  
has comforted  
His people.

ISAIAH  
42:13.



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# When coffee cost a dime....

For the first time since *The Episcopalian* began publication in 1960, we will have to raise most of our subscription prices.

The reasons are as obvious to you, our readers, as they are to us. The Consumer Price Index has more than doubled since 1960, from 88.7 to 195.3. Our postal costs have risen more than 400 percent since 1974, mailing costs have risen 28 percent in the last three years, and ordinary newsprint now costs more than the heavier, coated "slick paper" we used for the magazine.

We escaped this unpleasant decision for so long for several reasons. From 1960 through 1973 the General Conven-

tion underwrote our publishing deficits. In 1974 we saved money by changing



from a magazine on expensive paper to a newspaper on newsprint. Computer technology and in-house typesetting allowed us to cut staff costs by more than half over the last decade.

Now the General Convention subsidy is long gone, and inflation and rising prices have eaten up any advantage of the past years. We are still making changes to provide more cost-efficient service,

but any major gains made since 1974 have been wiped out. In short, we are right where you are as you look at your utility bills, your grocery tabs, and your dinner checks.

Effective Jan. 1, 1979, the prices of our two major group subscription plans—the Parish Plan and the Small Group Plan—will go up 50c per year. The Parish Plan—an all-family fixture since 1960 at \$2 per household year—will go up to \$2.50. The Small Group Plan, at \$3 a year since 1962 for vestry members and other intra-parish groups of 10 or more, will rise to \$3.50. The \$4 one-year individual subscription price remains the same.

Considering what has happened to the prices of other periodicals during the last five years, we think *The Episcopalian* is

a bargain even at the new rates. Last month we offered the most complete coverage of Lambeth in any U.S. publication. And next year we plan to give you the best overall coverage of the coming Denver General Convention and the Venture in Mission campaigns.

If your parish has never sent *The Episcopalian* to all contributing families or to key groups within the parish, now's the best time to consider this investment in Church information. If your new order or renewal comes to us in October, November, or December of 1978, we will accept it at the old rates for 12 months' copies.

After that the old subscription prices will exist only in memory along with the 10c cup of coffee, the 23c hamburger, and the 50c movie. —The Editors

## My Turn Now

### More than one Prayer Book would be divisive, not unifying

Upon reading our PB's Open Letter in the September, 1978, *Episcopalian* entitled "Church Math: '28+'79=grace," I felt compelled from deep concern to respond. I am concerned over the divisive, rather than unifying, influence of his letter.

The first five paragraphs are a good summary of Prayer Book revision process, ending with the basically correct statement—"A Standard Book needs to be maintained by the Church as the tested measure and the measure of the test of the Faith." This is an important, historical truth.

But thereafter I am alarmed and shocked at Bishop Allin's patterns of thought. His arguments and statements are often similar to those of groups who have fought hard against the use of any revised Prayer Book. His thoughts par-

tially echo those who are only for the full preservation of the 1928 book and that book only. Bishop Allin's criticisms of those who favor use of the Proposed Book are even more applicable to the 1928 preservationists or anti-revisionists.

For example, he states, "Clergy are not authorized to restrict or prevent by personal taste or preference valid and proven forms or expressions of worship and prayer of value and valued by the people." This criticism can be readily applied to the many priests of this Church who arbitrarily have restricted the worship of their parishes to the 1928 book, priests who have arbitrarily forbidden any use of the trial rites for the last 11 or so years.

Next, I seriously question whether, as a part of his office, it is right for Presiding Bishop Allin strongly and public-

ly to declare his preferences in the Church's official national publication. He has a right to his individual preferences, a right to discuss them with specific groups, individuals, and conventions. But I believe he does not have the authority "officially" to speak for the Episcopal Church as he seems to be doing in this Open Letter.

In speaking so ardently and specifically, he is also in subrogation of the duties of a special committee appointed by the 1976 General Convention. This committee's task was to study and then recommend to the 1979 Convention the advisability of the 1928 book's continued use if the Proposed Book receives final approval. The Presiding Bishop's actions place further unfair pressures on the membership of this committee.

Bishop Allin is also proposing a liturgical reality without official historical precedence within the Anglican Communion: the use of two standard Prayer Books at the same time. In spite of his statements about "the Standard Book of Common Prayer," there would be two such books if his proposal becomes a reality.

There is no way the Church can force any parish or individual to use one, and only one, form of service. Witness the use of the *Anglican Missal* or *American Missal* for many years. Witness liturgical and ceremonial practices contrary to the rubrics of the 1928 Prayer Book. In spite of these illegal and frequent variations, however, there has always been one and only one "official" and "standard" Book

of *Common Prayer*. The Episcopal Church has often stated this truth as a predominant and positive characteristic of our beloved Church. "One Prayer Book and One Prayer Book Only—Unity in oneness of worship."

What the Presiding Bishop is advocating would eventually bring more division to our already tragically divided Church. I can see the Yellow Pages of the average city's phone book in the year 1985. Beside each Episcopal Church there might be something like "1928 BCP" or "1979 BCP." Perhaps some communities might go so far as listing them in separate columns. We do not need further divisive procedures such as Bishop Allin is recommending.

What Bishop Allin is attempting to bring about is the impossible, utopian, and unrealistic experience of pleasing almost all Episcopalians at the same time. He seems to believe that if we had two Prayer Books, most all Episcopalians would be happy, active in their parishes, etc., etc. Any thoughtful student of human nature knows this will forever be impossible. Unhappy people will more sooner than later find something else to complain about or criticize.

I write this with some fear and hesitation. However, my love for our Lord Jesus Christ and His Church—my concern for the future unity of His Church—moved me to act in spite of fear.

—Don R. Greenwood

Don R. Greenwood is rector of St. Francis' Episcopal Church, Macon, Ga.

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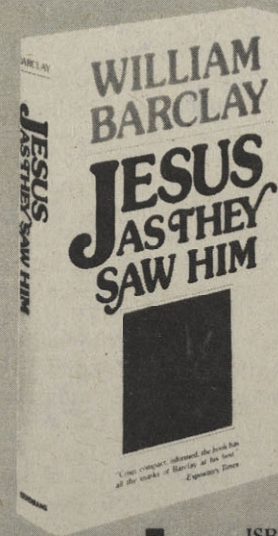
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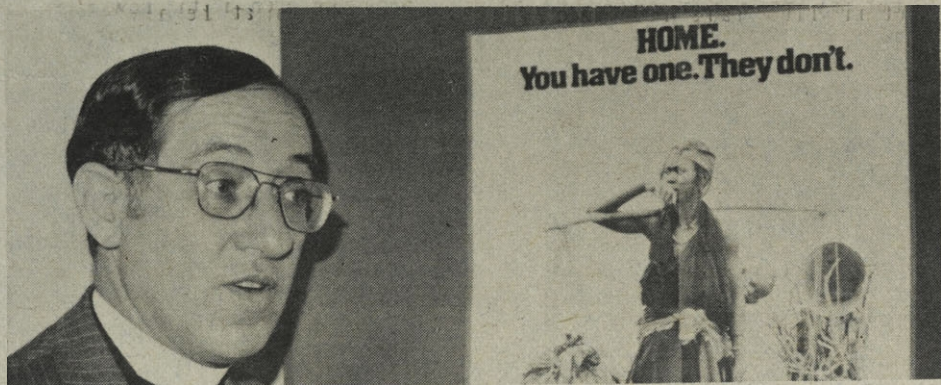
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## Fund appeals for refugee aid

Episcopal congregations and individuals have raised almost \$100,000—and pledged \$50,000 more—for the Presiding Bishop's Fund's All Africa Refugee Appeal. But still more money is needed to help nearly one million displaced Africans, according to the Rev. Samir Habiby, Fund director, pictured above.

A substantial portion of the \$100,000 supports pastoral and sacramental programs for hundreds of thousands of refugees in Kenya. Because of its location—virtually surrounded by strife-torn nations—Kenya finds itself host to an increasing number of the dispossessed. Political tensions and entanglements inhibit

the flow of money from national governments so the burden falls on the Churches, especially on the Anglican Province of Kenya.

In Botswana, Province of Central Africa, camps designed to receive 6,000 to 8,000 refugees from Rhodesia, Namibia, South Africa, and Angola expect to be swamped with over 20,000 refugees. The Fund supports a priest-counselor for these camps.

In another effort to help refugees Bishop Festo Kivengere, in exile from his Diocese of Kigezi, Uganda, is visiting U.S. dioceses between October and December. In addition to direct relief, he is raising money for a scholarship program known as RETURN to help those who fled Uganda and need long-term assistance. Seventy-one refugee students are now continuing their studies in 27 colleges and universities in 11 states; the scholarship fund will help them and others continue studies interrupted when they left Uganda. It will also help exiled

Ugandan professionals by placing them in jobs in other African countries.

Presiding Bishop John M. Allin has endorsed Kivengere's Uganda Refugee Appeal, organized under the direction of African Enterprise.

Money designated for the All Africa Refugee Appeal of the Presiding Bishop's Fund should be designated as such and sent to the Fund at 815 Second Ave., New York, N.Y. 10017.



Festo Kivengere

## House of Bishops' meet may be quiet

The 1978 meeting of the House of Bishops, October 2-6, in the Kansas City (Mo.) Hilton Airport Plaza Inn, apparently will be not only shorter than usual, but as quiet as any in recent memory.

Presiding Bishop John M. Allin has borrowed an idea from the Lambeth Conference with his invitation to several retired bishops to open each day's session with a devotional period. The worship life at Lambeth, including devotional lectures by Orthodox Metropolitan Anthony of Sourozh (Anthony Bloom), the Rev. Christopher Duraingh of the Church of South India, and Anglican Archbishop Stuart Blanch of York, received generally high praise. American bishops present termed them "most helpful."

At press time the tentative schedule includes an opening session—5 p.m. to 7:30 p.m.—on October 2 at which the Presiding Bishop will give his opening address. The daily schedule—Tuesday through the Friday noon closing—begins with Holy Eucharist at 7 a.m. followed by breakfast and the 9 a.m. devotional lecture. Morning plenaries will run from 10 a.m. to 12:30 p.m., and afternoon plenaries are scheduled from 2 p.m. to 5:45 p.m.

No night sessions are scheduled although special interest groups and committees may meet. No small group work is planned although the bishops may opt for small groups during one or more afternoons.

Bishop Arthur Vogel of West Missouri will be host to the bishops on Wednesday, October 4.

One of the most potentially divisive issues—the charges 15 southern bishops have placed against Bishop Albert Chambers for his part in the consecrations of four men to be bishops for the Anglican Church in North America (see August issue)—will probably not be discussed. Open discussion of the case could prejudice the action now underway.

The bishops may, however, hear a report on reconciliation efforts launched last year in Port Ste. Lucie with the formation of the Committee on Church Relations. Some discussion on the Lambeth Conference is also expected.

The bishops will probably hear reports from the regular committees of the House: Ecumenical Relations, Pastoral Development, Constitution and Canons, Use of the 1928 Prayer Book. The Council for the Development of Ministry and Venture in Mission may also report, as may the Urban Bishops Coalition which plans to meet in Kansas City just prior to the House of Bishops' opening.

# Read this and cry.

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# Snapshots



**FIRE DEPARTMENT HONORS** were bestowed on Samuel F. Gouldthorpe, Jr., left, when he became chaplain of the La Plata, Md., volunteer fire department. Known as "Friar Tuck" by his firefighting peers, he is also rector of Christ Episcopal Church, La Plata. Fire Chief Kenneth A. Chaplin, right, presented Gouldthorpe with a fire helmet shield emblematic of his new office.

—Ed Seneff



**TEXAS TREASURE:** Raye Virginia Allen helped found the Cultural Activities Center in Temple, Texas, which this year moved to a new building. A member of Christ Episcopal Church, for which she wrote a history, she has taught junior and senior high school classes and has received several civic awards. Currently working on a Ph.D. in American civilization, she has led bike tours which emphasized black heritage and has hosted weekly radio discussions.

—Grace Paul



**ELEVEN-YEAR-OLD** Angela Harris serves as an acolyte at St. Bede's, Westport, Okla., where she is shown here with the Rev. Donald Dinwiddie. She became an acolyte in 1975.

—Photo by Phyllis Braunlich



**WEAVING WOMAN:** Maxine Boyd believes her tapestries should be instructive to the meditating churchgoer and not purely decorative. A member of St. Andrew's, New London, N.H., Maxine and her late husband, Albert, did both tapestries and silk screening. Their works are displayed in parishes in New Hampshire, New York, and California as well as in the Smithsonian Institution.



**WEST TEXAS JUSTICE:** Judge Bud Emmons is Justice of the Peace in the tiny fishing village of Port Isabel, Texas, where he also founded St. Andrew's Episcopal Church. Known as a tough disciplinarian, he says, "After sifting through the backwash of humanity all week, it's a pleasure as well as a spiritual feast just to be in church on Sunday."

—H. N. Ferguson



**FIVE SAILORS** of the *Ark Royal*, last of the British fixed wing aircraft carriers, were confirmed by Bishop Frank Cervený of Florida when the ship made its final visit to the Port of Jacksonville, Fla., before being decommissioned. Church of England Chaplain Graham Batten presented the men for confirmation.

—L. Air photo

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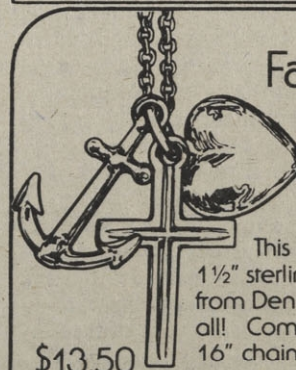
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# Church School Missionary Offering

Pull and Save this Section

## Your offering will go to the heart of Africa

The funds from your 1978-79 Church School Missionary Offering will help the French-speaking dioceses in Burundi, Rwanda, and Zaire in many ways. A wide variety of programs has been developed in these dioceses as they move toward their goal of forming an independent Province of the Anglican Communion. Your offering will help strengthen and expand these programs. Just as we have asked the Francophone dioceses for their advice and help through the Partners in Mission process, so they have outlined for us the areas of their greatest needs in terms of material help and expertise.

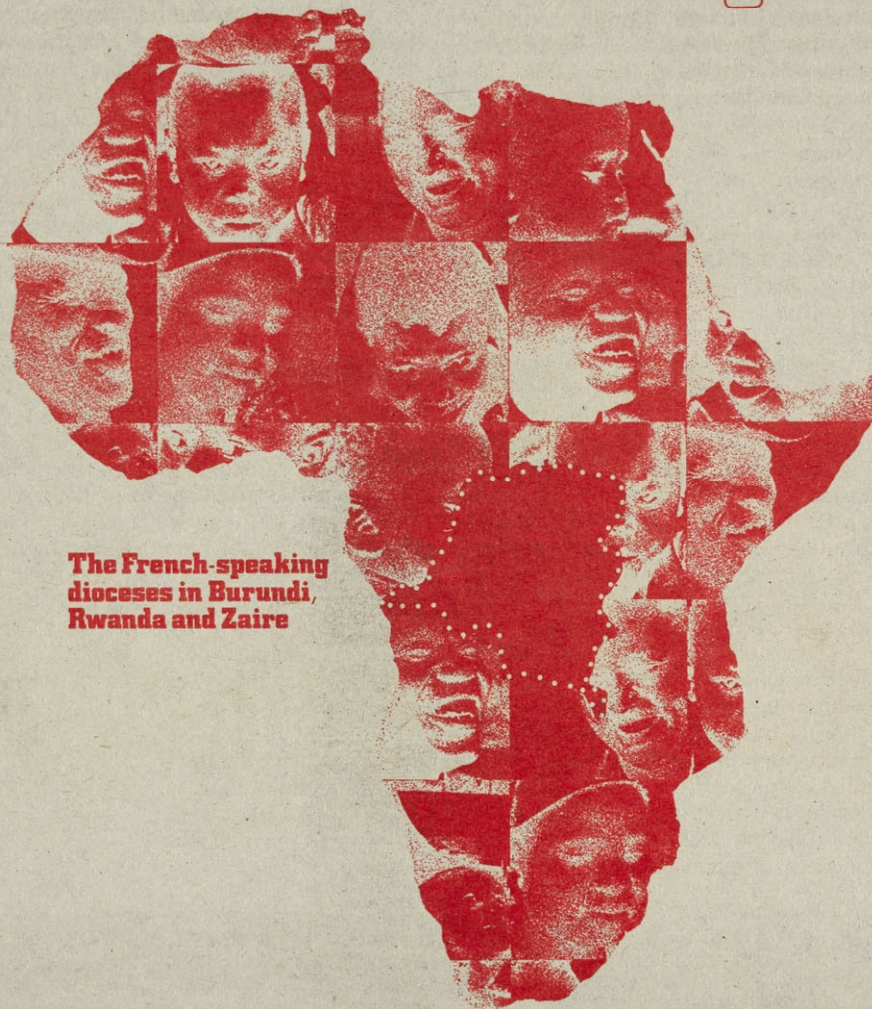
In order to understand the ways in which your offering will help these African dioceses in their work, it is important to understand conditions in the three nations involved—both the facts of everyday life and the particular position in which Anglican Christians of these countries find themselves.

### Problems

Although there are ancient cultures within the borders of Burundi, Rwanda, and Zaire, they are newcomers to the modern family of nations. After many decades of colonial rule, these people have entered the world with a wide variety of economic and social problems for which solutions must be found. One of the great strengths of African Christianity is the drive on the part of the people to integrate their life in Christ with all the other facets of their lives. But this means that their lives as Christians struggling toward a good Christian society are interwoven quite completely with their lives as modern citizens of young nations beginning to make their independent way in the family of nations and beset with all the problems that are a part of that growing process.

Burundi, Rwanda, and Zaire are not affluent countries. In 1978 the income per person per year was estimated at 90 U.S. dollars in Burundi, \$70 in Rwanda, and \$126 in Zaire. Although these three nations have a good potential in natural resources, they are still predominantly agricultural societies, with all of the risk in weather and changing markets agricultural people have always faced. But the peoples of the Francophone dioceses have a strong feeling of personal responsibility for their Church. However limited their individual incomes may be, they expect to contribute materially to the work of that Church. And they are anxious for improved programs in stewardship that will assure the maximum effectiveness for their contributions. Dedicated laypeople and clergy are also eager to improve the programs that will allow them to give more of their time to the work of the Church. It is difficult, for

"Give me a blessing..."



The French-speaking dioceses in Burundi, Rwanda and Zaire

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example, for a person who farms for a living to answer the call to be a Christian teacher.

Another significant factor in the lives of the Francophone peoples is their separation one from another. Zaire is a vast country—approximately as large as all of the United States east of the Mississippi River. Because it is still a predominantly rural and agricultural area, people and villages are scattered at great distances from each other. There are no neat, tidy parish structures. Christian teachers and priests have flocks scattered over vast areas, and often there are no roads. Although Burundi and Rwanda are much smaller countries in area than Zaire, they are lands of mountains and lakes and forests. Although the distances here between people and villages may not be as vast as in Zaire, the difficulties of getting from one place to another are just as great or greater because of the frequently rugged terrain.

Although Anglicanism is growing rapidly in the Francophone countries, it is

still in a minority when considered in relation to the Roman Catholic Church. The Anglican Church is the third largest Christian group in Burundi, the second largest in Rwanda, and one of the larger denominations in Zaire. This means that the distances that must be bridged to keep an Anglican flock together are sometimes great—both geographically and psychologically.

### Teaching Teachers

Like Christians in the early years of our faith, African Christians often burn with a desire to spread the Good News to others. But the lay persons who wish to teach must be better trained as catechists and lay readers. Those who wish to go further must be better trained for the diaconate and the priesthood. And none of these goals is easy to achieve. First of all, there is a shortage of educational facilities of all kinds and, secondly, because these are not affluent countries, it is difficult, as we discussed ear-

Continued on next page

## Something exciting is happening!

by John Ratti

Something exciting is happening in Africa. It is going on everywhere. For instance, imagine you are visiting the heart of Africa—the small nation of Burundi in east central Africa. You are in the capital, Bujumbura, at the head of Africa's famous Lake Tanganyika. You are in the section of Bujumbura where the dirt streets are the narrowest and most crowded. It is night. You begin to notice eager people hurrying through the streets. And as you move further along, deeper into the district, you hear music and you follow the music. And the nearer you get to the source of the music, the more unusual the experience becomes. Because you find you can recognize the tune—although the words may sound strange to you. It's a hymn—a Christian hymn. And you find out where all the eager young people you have noticed in the streets are going. It is a modest building and the sign outside says GOOD NEWS CAFE. You will probably find it unlike any cafe you have ever seen.

The Good News Cafe in Bujumbura is a place where people come to meet, to drink tea, to eat beans, to enjoy homemade doughnuts, and, most surprising to outsiders, to hear the Good News of Christ's Gospel. The cafe is sponsored by the Anglican Diocese of Bujumbura. A Christian teacher called Emmanuel runs the Good News Cafe, and he finds that although people may come to his cafe at first for an inexpensive meal or to sample his doughnuts, they come back, more often than not, to learn more about Christ. A good many of Emmanuel's customers have already been baptized. A good many more will be. Emmanuel and his Christian helpers always have time to talk to customers about the Good News.

The setting of the Good News Cafe is a bit unusual, and what is happening there is amazing. The Good News of Jesus Christ is sweeping Africa. In 1925, at the beginning of what may go down in history as a major event in the growth of Christianity, five million Christians lived in Africa. Today, with a total population on the vast continent of some 350 million people, there are more than 90 million Christians and the number is still growing. Still growing despite—or perhaps because of—the upheavals involved with a world war and years of revolutionary change in which colonial rule was cast off. Many people, including many Christians, believed that the Afri-

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John Ratti, an Episcopal layman, is a poet, writer, and former senior editor of *The New Book of Knowledge* and *Lands and Peoples*, and a former managing editor of *The Book of Knowledge Annual*.



## Something exciting is happening!

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cans might have rejected Christianity—a religion brought to them for the most part by Europeans—when the political establishments the Europeans had erected to govern them toppled. This was not the case. In fact, the number of Christian conversions has accelerated greatly since the political independence movement started and since the leadership of the Church passed into the hands of Africans.

Why? We may never know exactly. God's Spirit, when linked to the determination and fire of the Africans (one of the world's most extraordinary configurations of peoples), has produced and is producing results that are often literally inexplicable. We do know that the Anglican Church has grown impressively on the African continent. There are now seven independent Provinces of the worldwide Anglican Communion in Africa: Central Africa; Kenya; South Africa; Sudan; Tanzania; Uganda, Rwanda, Burundi, and Boga-Zaire; and West Africa. And a new Province is being planned.

The Anglican Church in the east central African countries of Burundi, Rwanda, and Zaire is making a vital contribution to the evangelizing of Africa. In fact, Anglicanism is growing fast enough to cause a new Province to be born. The happy event should take place within two years. At present the Anglican Dioceses of Boga-Zaire and Bukavu in Zaire, of Bujumbura and Buye in Burundi, and of Butare and Kigali in Rwanda are joined with the Church of Uganda in a single Province. However, the nations of Zaire, Rwanda, and Burundi have something very special in common: a heritage from colonial days under Belgian rule—the French language. A few years ago the six dioceses in these nations were formed into an organization called the Francophone (French-speaking) Council within the Province of Uganda, Rwanda, Burundi, and Boga-Zaire. By 1980 it is expected that the Francophone Council will give way to the new Francophone Province which will take its place in the worldwide Anglican Communion under the leadership of its own archbishop.

We have a unique opportunity to join with the people of the Francophone dioceses in this exciting period in their history. As they have shared their needs and goals with us, we have a rare chance to learn something about the wholeness of the Christian life, a special characteristic of contemporary African Christianity. The excited young people in Emmanuel's Good News Cafe in Bujumbura are not unique in the Francophone countries. The Good News of Christ is being talked about in the hillside coffee plantations of Rwanda and Burundi and on the country roads of Zaire. Christ is being talked about on a person-to-person basis; the word is being passed from African to African.

Assistance is needed in the Francophone countries in improving already existing programs in parish administration and stewardship. There are not enough ordained clergy, and more and better trained priests and deacons are a goal for Anglicans in the Francophone countries. There is also a great need for better trained laypeople to help spread the Word—lay readers, catechists, etc. For Africans—whether they be Anglicans, or Roman Catholics, or Presbyterians, or Methodists, or any of a number of groups—are respecters of the Word. It is the reading of Scripture that forms the heart of the African Christian movement. People who can read are given passages from Scripture by the catechists and lay readers. Those people who are not able to read are read to—and many of them are eventually taught to read the Word for themselves. The Anglican Church in the Francophone countries is growing so fast that each time a lay reader is licensed or a catechist is trained, 10 more are needed. In Zaire recently, an independent Church consisting of 30,000 members and 78 clergy became part of the Diocese of Bukavu. These people must have someone to train them as Anglicans.

The need for printed materials is especially great, for these materials must be in several languages. Although French is the official "world" language for the Francophone Council and will be the official language of the new Francophone Province, materials for religious education must be made available in many languages. French as well as local African

languages is taught in the schools of Zaire, Rwanda, and Burundi. But not everyone goes to school or has been to school. More often than not, new Christians speak only their local language and must hear the Gospel in that language.

The language problem is somewhat less complex in Burundi and Rwanda, which are relatively small countries, than it is in Zaire, which is vast (it is approximately 1,200 miles across at some points). In addition to French, Rwanda has a common local language, Kinyarwanda. Burundi also has a widely spoken local language, Kirundi. But the American Bible Society estimates that it has some Scripture (although not necessarily whole Bibles) available for Zaire in more than 50 languages! Although the Gospel knows no bounds of language, the countries of the Francophone Council face enormous problems if they are to respond fully to the simplest needs of their diverse peoples.

Help is also needed in strengthening and improving the Council structure itself. For it is on this structure that the new Province will be built.

The chance to participate in God's work in Africa is a double blessing. We are given the joy of helping to build a vital new force in Christianity for the future. And we are given the unique opportunity of knowing, in a small way, what the excitement of the very first Christians must have been as they met the Living God in the words and witness of the disciples. The first Christians, like the Africans of Burundi, Rwanda, and Zaire, learned of the Good News on the streets of their own towns and villages, and they learned of it from men and women who often spoke to them as neighbors, in their own language. Standing in the dust of the road, coming in from the fields for a rest, they were greeted with the glory of a new life. This is happening right now in Africa. We can be a part of it.

"For behold, I create new heavens and a new earth... be glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy."

Isaiah 65

## Your offering

Continued from previous page

lier, for a man or a woman to take time away from usual jobs to serve as a Christian teacher and leader.

The diocesan Bible schools, for instance, need supplies and equipment. They need teachers' manuals, textbooks, and visual aids in French and in local languages. In some areas where people live great distances from towns with Christian teaching facilities, transportation is needed either to bring people into town or to take teachers out to isolated areas. The Bible schools also need the means to improve the quality of the instruction they provide.

There is also a great need in the Francophone area for higher education—education that will produce a better-trained ordained clergy for the future. Scholarships are needed for people working toward the diaconate and the priesthood. At present Anglicans participate in an ecumenical seminary. The program of this seminary needs strengthening. A future goal of the new Francophone Province may be an Anglican Seminary.

In the world of administration—in the diocesan offices of the area—there is also a need for everyday office supplies—desks, typewriters, pencils, paper and many other things we take for granted.

The Francophone dioceses have identified as one of their needs help in improving their business/financial procedures. Stewardship in general is a growing concept in these dioceses. More and better stewardship education is needed. The people need to feel that the money they give in Christ's name and for Christ's work is really being managed well. And the dioceses must be able to have the machinery to run regular audits of their books. All of these goals are harder to attain in rural areas of central Africa than they would be in, for instance, urban areas of western industrialized nations.

### Special Ministries

Because African Anglicans have a strong sense of Christian community, they are very responsive to ministries in a number of special areas.

The Mothers' Union is an important factor in the lives of Anglican women in all of the dioceses. There is also a need for a strong youth ministry. Youth workers and religious educators are needed, and stronger programs are needed for their training. Materials and supplies are needed for the various youth programs and for Christian education.

The Anglicans of the Francophone dioceses are also hungry for Christian books of all kinds. As we have seen, this is especially difficult because so many languages other than French are spoken. Zaire has an especially difficult problem in this area. It is natural, since African Christianity places such a strong emphasis on the Word, for those many Africans who cannot read the Bible for themselves to learn to do so. Reader education programs need strengthening and support.

Since all three countries are heavily agricultural (Burundi and Rwanda are almost entirely so), it is inevitable that an important ministry to the people would be one in which improved agricultural techniques would be taught as well as the Gospel, or, conceivably, along with it. Anyone who has grown up in rural America is quite familiar with the intimate interplay of church with all other facets of the lives of country people.

Your contribution to the Church School Missionary Offering will, in a very special way, touch the lives of the people of these six African dioceses intimately. The programs that it will strengthen are or will be part of the daily lives of the people. And because this offering is made in the spirit of Christian partnership, the riches of African spirituality will be available for the nurturing of our own Church in America.



Four times a week the Good News Cafe holds a rousing get-together which caters to people of almost every age. Perhaps a young person originally attracted by the doughnuts or the singing will find direct confrontation with Jesus Christ.



The task of leaders in preparing for the 1978/79 Church School Missionary Offering is a real challenge. Like most true challenges, it carries with it not only the potential of accomplishing the worthwhile task at hand; it also offers a rare opportunity for teaching and learning on many levels.

This offering is destined for the use of countries whose names may be unfamiliar to many of the people with whom you will work. They are young countries on a continent whose history and diverse cultures are also unfamiliar to many Americans. The offering will ultimately be used by African people who are living in the midst of rapid change. Many of the Africans whose lives will be touched by this offering have experienced at first hand both political and personal revolutions. It will be necessary to help your group understand these upheavals in order to make the full meaning of the offering come clear. In so doing, you may be able to give your groups unique insights into some of the most exciting events of modern times: the birth of a new, free Africa made up of independent nations, and the dramatic increase in Christian awareness all over the continent.

Both you and the groups with which you work may have to start from scratch in dealing with the needs and aspirations of the Francophone dioceses in Burundi, Rwanda, and Zaire as they move toward becoming a Province of the Anglican Communion. (You may well wish to start by making sure your groups know exactly what Francophone—i.e., *French-speaking*—means. The word itself is of recent coining.) There are resource materials of all kinds listed at the end of this materials Packet. However, it might be a good idea to have a look at the entries for these three countries in a recent edition of a reliable reference book. Sometimes basic facts about a country's history, economy, and cultural heritage are the best place to start.

The four general areas for discussion which follow are intended as guidelines, not rigid study plans. You know your groups best. You may want to use one of the general categories for more than one group session. Sometimes dividing things into smaller "bites" is a good idea. And you don't need to feel bound by the order in which these general discussion areas are presented. The most important concern is to acquaint your groups with the new world they will enter when they touch the lives of the amazing people of the Francophone dioceses of Africa—and are touched in return.

#### 1. A New People in a New Land

*\*Read: Genesis 35:1-12 (God calls Jacob by a new name.)*

There is something special about African Christianity. In a sense, the people of the Francophone dioceses, when they become Christians, respond to the Gospel in the literal and direct way the people of the Middle East responded to the early ministry of the apostles. Christianity, for the Africans, is not just something that happens on Sunday. It is a way of life. No strangers to revolution—to radical changes in their homelands and in the governments under which they live—the Francophone peoples are accepting the total change that Christianity brings to their lives with eagerness and great joy.

a. The people of Rwanda, Burundi, and Zaire speak many languages. Their new lives in Christ and their participation in the Church, however, form a new bond that transcends other differences. Have you ever been part of a group of diverse people whose common bond was Christianity?

b. Have you ever moved to a new community and joined a new parish? What was it like? Were you frightened? Were you excited?

c. Were you born a Christian? An

## Leaders' Guide: Spreading the Good News



Colleges at Gahini and Shyogwe train catechists in Rwanda; in south Burundi training sessions for evangelists are held in a church.

Episcopalian? If not, how did the religious change in your life feel?

d. Have you ever lived in a rural area or visited in the country for a period of time? If you have—or if you are already a resident of a rural area—what was/is it like? How important was your relationship with your neighbors? With your parish? And in your church?

e. If you are a city person, do you have a sense of community there? What form or forms does it take? If you don't find community in your city life, do you feel deprived of it?

f. What role does your faith play in your life? What things do you do in the course of a day that are connected to or part of your identity as a Christian and as an Episcopalian?

#### 2. Sharing: Giving Without Strings Attached

*\*Read: Acts 16:6-10 (Paul receives the call to Macedonia.)*

The Church School Missionary Offering for 1978/79 will be used for many practical and specific things needed in undergirding the Christian community that one day soon will become the Francophone Province of the Anglican Communion. The needs of the six dioceses emerged clearly in the consultative process built into the Partners in Mission program. An important aspect of the Christian life on all levels is trust among the members of the Body of Christ. The needs—both ours and theirs—are present and stated, and our response to the Francophone dioceses and their response to us is made in full and understanding partnership. The keynote of much Christian action is listening and response.

a. If a member of your family asks you for money, what is your first response? Do you ask "what do you want it for" first?

b. If you are walking down the street and see a person who is ill or who has been injured, what do you do? Do you hurry along, not wanting to be involved? Do you stop and try to help? If you stop, do you *think* about it first, or do you just do it and think later?

c. As you have already seen, some people of the Francophone dioceses have different kinds of lives and different kinds of problems from ours. But we also have concerns and needs in common. What would you say they are? What are our common concerns as Christians? As Anglican Christians?

d. Have you ever asked anyone for help in an emergency? Did you go over a list of friends and associates before making your choice of whom you would ask? If so, why did you choose that specific person? If not, if you simply called out to the first person at hand, why did you do that? Did you receive the help you needed?

e. "Charity begins at home." You have probably heard that old saw a thousand times. But is there any truth in it? What is "home" to a Christian?

#### 3. Responsibility and Stewardship: The Church Is Us

*\*Read: Acts 11:19-30 (The new Church at Antioch)*

The Anglican Christians of the Francophone dioceses feel an intense responsibility for the welfare of their Church. They do not have a lot of money or material goods, but they want and need to support their own churches. Many of the older people have had the experience of living under colonial rule, a system in which Africans were often treated as dependent children. Africans have now rejected this system in their political lives, and they are not prepared to accept it in their lives as Christians either. In fact, the whole trend in African Christianity since the 1920's has been away from European- and American-dominated church institutions. Because of our partnership with the six Francophone dioceses and the mutual understanding we have reached with them about their needs and ours, they will receive our offering in the spirit of partnership and sharing in which it is given. But they are also aware that the ultimate responsibility for the new Francophone Province will be theirs. Since Burundi, Rwanda, and Zaire are not affluent countries, the

support of the emerging Church will be a struggle for the people, but a struggle they are more than ready to undertake. Our African brothers and sisters in Christ are among the richest people on earth in their faith.

a. Is your annual contribution to your church hard for you to make? Why do you make it? If it isn't difficult for you to make, shouldn't it be?

b. Is your parish one in which the majority of people are affluent or one in which most people have little money? Is it a parish where everyone is involved with the running of things, or is it a parish where only a small percentage of people are involved actively?

c. Do you have time to work for your church? If you do not have time, why don't you have it? Do you have to work overtime in your job or at school? Do you have a large family?

d. How do you feel about sharing? With members of your own family? With members of the Christian family?

e. If you had a million dollars you didn't need, would you give it to your church? What do you think the reaction of the other people in your parish would be to your gift? What would you expect in return for it?

#### 4. Separate—but Together: Part of One Anglican Family

*\*Read: I Corinthians 12:3-5 (We are all members of Christ's Body.)*

The biggest eye-opener of all might be to show your groups a map of Africa and then a map of the Provinces of the Anglican Communion. (See *Resources*.) The map of Africa will allow you to show them, if you haven't done it before, how much at the heart of Africa Burundi, Rwanda, and Zaire are and how vast the total area of the new Province will be. The map of the Anglican Communion will focus the attention of your groups on the fact that Anglicanism does indeed constitute a world family. The sense of membership in a world family is one of the factors that has drawn Africans to Anglicanism. Africans have a strong sense of history and a strong sense of family. The African leaders who went to the 1978 Lambeth Conference of Bishops took a special pride in representing their people in this historic context. We should take pride in being there with them.

*\*Read: Psalm 128*

a. Have you traveled out of your own country, state, city, or town? Did you go to church when you were away from home? Was it different from your own? In what specific ways was it different?

b. Do you know the phrase "the whole state of Christ's Church"? Where does it appear? What does it mean?

c. We've used the phrase "to touch the lives" of others. Have you ever felt you touched the life of another person outside your immediate family? Outside of or beyond your church family?

d. If you met a coffee plantation worker from Rwanda who had just become an Anglican Christian, what would you want to talk to him or her about? What would you want to know about his or her life? What would you tell him/her about your life?

e. Could you pray for your fellow Anglicans in the Francophone countries? What would you pray for them? If they prayed for the Episcopal Church in the United States, what would the Francophone peoples pray?

f. We know that our relationship with the Francophone dioceses is a Christian partnership. What do they have to give or teach us—people who live in a culture that is in many ways different from their own? If a person from the Francophone dioceses were sitting here now, what would you want to ask him or her about an African understanding of the Christian life? Are there things about the Christian life you do not understand, even as it is lived in your own parish? Whom would you go to for an explanation of what you don't understand?



# An invitation for children to take a trip to French-speaking Africa

## THINGS TO KNOW ABOUT OUR FRIENDS IN AFRICA

Here are a few facts about Burundi, Rwanda, and Zaire. They are new members of the world family of nations and these facts may help you to understand a little more about them.

### BURUNDI

*Republic of Burundi*—La Republique de Burundi—is the official name of the country.

*Capital:* Bujumbura.

*Area:* 10,747 sq. mi. (27,834 sq. km.).

*Chief Rivers:* Ruzizi, Akanyaru, Malagarasi, Ruvuvu.

*Chief Lakes:* Tanganyika, Rugwero, Tshohoha.

*Population:* 3,500,000 (estimate).

*Language:* French, Kirundi.

*Religion:* Roman Catholic, Anglican,

Protestant, traditional beliefs, Muslim.

*Chief Cities:* Bujumbura, Kitega.

*Chief Agricultural Products:* coffee, cotton, tea, bananas, maize, sorghum, cassava, beans.

*Chief Industries and Products:* farming, herding.

*Monetary Unit:* Burundi franc.

*National Holiday:* July 1, Independence Day.

*National Anthem:* *Hymne National de Burundi* ("National Hymn of Burundi").

### RWANDA

*Republic of Rwanda*—Republique Rwandaise—is the official name of the

country.

*Capital:* Kigali.

*Area:* 10,169 sq. mi. (26,338 sq. km.).

*Chief Rivers:* Kagera, Akanyaru, Ruzizi, Nyawarongo.

*Chief Lake:* Kivu.

*Population:* 3,500,000 (estimate).

*Language:* Kinyarwanda and French (both official).

*Religion:* Roman Catholic, Anglican, Protestant, traditional beliefs, Muslim.

*Chief City:* Kigali.

*Chief Minerals:* tin, wolfram.

*Chief Agricultural Products:* coffee, peas, beans, sorghum, millet, cassava, pyrethrum.

*Monetary Unit:* Rwanda franc.

*National Holiday:* July 1, Independence Day.

*National Anthem:* *Rwanda Rwacu* ("Our Rwanda").

### ZAIRE

*The Republic of Zaire*—La Republique du Zaire—is the official name of the country.

*Capital:* Kinshasa.

*Area:* 905,565 sq. mi. (2,345,409 sq. km.).

*Chief River:* Congo.

*Major Lakes:* Albert, Edward, Kivu, Tanganyika.

*Population:* 17,100,000 (estimate).

*Language:* French (official), Lingala, Kikongo, Chiluba, Swahili, and others.

*Religion:* Roman Catholic, Anglican, Protestant, traditional beliefs, Muslim.

*Chief Cities:* Kinshasa, Lubumbashi, Kisangani.

*Chief Minerals:* cobalt, diamonds, copper, tin, manganese, gold.

*Chief Agricultural Products:* coffee, cotton, palm oil, lumber, cacao.

*Chief Industries and Products:* textiles, soap, margarine, shoes, house paint, plastics, hardware, chemicals.

*Monetary Unit:* Zaire.

*National Holiday:* November 24, National Day.

*National Anthem:* *Le Chant de L'Independence* ("Song of Independence").

## LET'S TALK TO EACH OTHER

Although French is one of the two official languages of Burundi, the country's most widely spoken African language is Kirundi. This is how you might greet a friend in Burundi:

Bgakeye (bahk-KAY-yay)  
Hello!



Bgakeye neza (bahk-KAY-yay  
NAY-zah) And hello to you!

Murakaza neza (moo-rah-  
KAH-zah NAY-zah) Welcome!



N'amahoro? (nah-mah-HO-ro)  
Is it peace? [Peace be with you.]

N'amahoro! It is peace!  
[And also with you.]



N'agasaga (nah-gah-SAH-gah)  
Bye-bye.



N'agasaga. Bye-bye.

## A VAST LAND

Sometimes it is hard to imagine the size of countries or regions you have never visited. Here is a map of the continental United States with an overlay map of Zaire, Rwanda, and Burundi. As you can see, the new Francophone Province will cover a vast area. If you have traveled across the United States, you will have some idea of the distances that separate the places in Africa you've been hearing about.





## Current Church divisions called more than communication gaps

by Gerald L. Claudius

In the June Professional Pages the Rev. Warren R. Radtke wrote on the present divisions in the Episcopal Church and the sadness he felt in what is happening. He proposed that the "schismatic events" we are now witnessing came as a result of not understanding and communicating the genius of the Episcopal/Anglican Church. That genius is the Anglican Communion has lived for centuries containing great diversity of opinions and doctrines. Part of the genius of Anglicanism can be attributed to this, but the true genius has been that Anglicanism has always, in its official formularies (basically, *The Book of Common Prayer*), held and taught the Chicago-Lambeth Quadrilateral truths: the catholic creeds/faith; the historic catholic ministry; the catholic sacraments; and the Holy Bible. While the Church has embraced and contained many Protestant-minded individuals and clergy, she has always officially held and taught the essentials as set forth in the above quadrilateral.

Father Radtke says we should have learned something in the past 20 years about keeping polarities under the same ecclesiastical roof and uses the Pike episode as proof positive against heresy trials. The Episcopal Church did not learn from dealing with Bishop Pike that "heresy trials" were a near impossibility. She only learned that her bishops did not choose to bring him before the bar of ecclesiastical justice. The Bayne report took the easy way out by declaring there was really no such thing as heresy. To our everlasting shame we learned that a heresy trial was a "near impossibility." We learned heresy would be tolerated in the Episcopal Church, and we are now reaping the debilitating fruits of that decision of the House of Bishops.

In the same paragraph Father Radtke mentioned the Modernist controversy. I do not understand his chronology for the Modernist controversy/heresy shook the Christian Church in the last half of the 19th century. Very happily, Modernism never created any great stir in the Anglican Communion (compared to other Christian groups); of all bodies of Christendom, Anglicanism absorbed and handled this controversy with consummate skill. We were most fortunate that the great biblical work of Anglican scholars precluded the Anglican Communion from any real problems in this area.

Father Radtke relates that he came from another confessional background and that the "high" and "low" controversy is now a thing of the past. He proposes no reasons why these differences have faded away over the years, just that they no longer exist. I agree that these differences, as they existed in the past, no longer obtain; but differences do now exist in a much more devastating form! The "high churchman" today is one who, together with many sound evangelical "low churchmen," will not accept the secular humanism which prevails in the Episcopal Church. He will not accept women priests, *The Proposed Book of Common Prayer*, or the *Zeitgeist*-based standards of morality that are being pushed off on the people of God. Some 400 years ago the Anglican Communion rejected the imposition of papal power and authority over the English Church. In our present day, "high churchmen" reject the imposition of General Convention's infallibility over this branch of God's Holy



Gerald L. Claudius

Catholic Church. Just as 16th century Anglicans said papal authority did not obtain over the Church of England, so 20th century high church Anglicans renounce the presumed authority of General Convention regarding the ordination of women; many also will not accept what they believe to be a specious and improvident revision of the historic *Book of Common Prayer*.

Now to a point on which I feel Father Radtke is basically mistaken: He claims that transubstantiation and receptionism were placed side by side in the Elizabethan settlement in the words of Administration of the Blessed Sacrament, "The Body of Christ... take this in remembrance..." I am sure he knows that Anglicans have always believed in the Real Presence. Some have taught, to be sure, the Real Absence—but not from official teachings. Anglicanism has never attempted to define that Presence—which transubstantiation attempts to do Thomistically. There is no doubt that receptionism has been widely believed and taught in certain eras of Anglicanism. To claim, however, that these words put transubstantiation and receptionism side by side is nonsense—at least in any continuing historical parallelism. As a priest of 36 years I have always used these words of administration. The people committed to my care *know* they are receiving the very life (the Body and Blood) of Jesus Christ and that they are doing so in remembrance of His sacrifice for us. They are fully aware that it is *not* their reception which makes it Christ's Body and Blood. God has already accomplished this, and they are receiving His life in remembrance of His offering on Mt. Calvary. In recent years I have had correspondence with priests who feel the 1928 words of administration are strongly receptionistic, but I contend their protest and position is pure balderdash. "Take this in remembrance" has absolutely nothing to do with receptionism as a sacramental belief. Jesus Christ is truly present in and through the Blessed Sacrament despite my/our unworthiness. We receive His life in remembrance of what He has done for us in the Greek sense of anamnesis, which is a "call to memory" or a "recollection."

Father Radtke further relates that in his journey from another Christian communion to this Church he learned

Continued on page 6

### Editor's report

## An evangelist? Yes! The evangelist? No!

Not long ago I attended a convocation of the Navajoland Episcopal Church, meeting at St. Christopher's Mission, Bluff, Utah. A major topic of both discussion and prayer was the need for a bishop to serve in Navajoland, which as an "area mission" is eligible to have a bishop in residence.

The topic of a bishop for the Navajoland Episcopal Church cannot be discussed without bringing a whole host of problems to the surface: Navajoland's expansive geography—about the size of New England—and handful of scattered congregations; the only Navajo priest ordained but a few years ago; unstable sources of income to support a bishop and his ministry; the question of whether a non-native American bishop could really become the chief pastor of a people who consider themselves part of a nation much older than the United States. And more, of course.

A major question related to the Navajoland discussion is a question for all of us, however: what is the ordained minister's proper evangelistic role in today's Christian community?

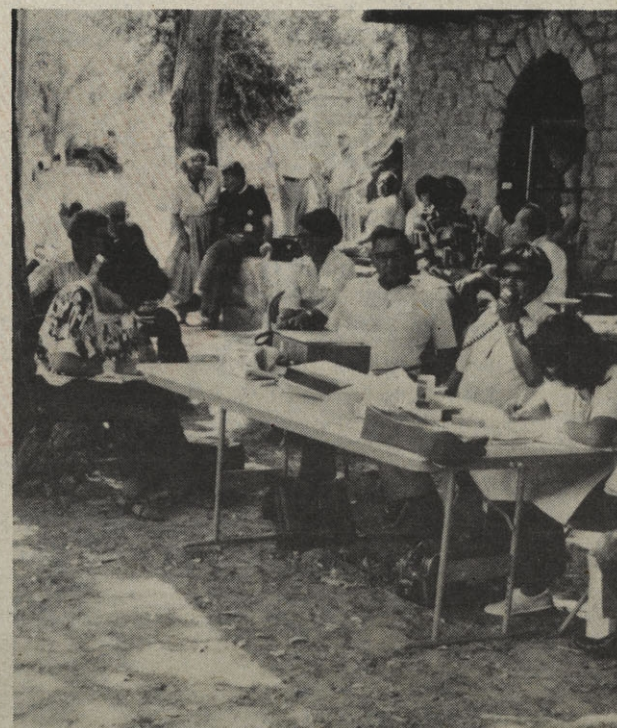
Most Episcopalians see the ordained person as the primary evangelist: "As soon as we have a rector, our parish will start to grow." Or the version heard at the Navajoland Episcopal Church meeting: "As soon as we have a bishop, we will start to grow."

Such thoughts have good historical precedence. Everyone knows that when the Episcopal Church decided to "become missionary" in 1835, a bishop was chosen, consecrated, and sent into the west as the first and primary evangelist. He was to preach the Gospel, convert the hearers, help organize the first communities of people, train them to keep the mission alive, be an example to others who might feel called to be ordained ministers—and this is what that first missionary bishop did. It seemed to work pretty well.

The stories of our first missionary bishop, however, have to be heard in harmony with newer stories coming to us from Africa where Anglican congregations have been founded, have grown, are serving the Lord as Christian communities—all in spite of inadequate ordained leadership. Not enough priests are available to supply the needs of the rapidly growing African churches. Someone over there is obviously not waiting "until our new rector comes" to be about the business of evangelism.

So, my thoughts at this point are the Navajoland Episcopal Church should have a bishop. He should not, however, be seen as the primary evangelist—either by the Navajo people or by those of us looking on from off the reservation. He should help his people see that evangelism and education are their ministries as well as his ministry. If he is successful, he will be a good example to all ordained ministers wherever they might serve.

—Dick Anderson



The meeting at Bluff

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.



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# Two books for fall reading

by James L. Lowery, Jr.

Two helpful books have come off the press this spring and summer. Small parts of one of them have already appeared in an earlier form in this column. Both are highly recommended for fall reading.

**New Parish/New Cure: A Job Search Guide for Episcopal Clergy, Richard K. Martin, paperback \$5.25, postpaid, 14 Clark St., Belmont, Mass. 02178, 73 pages.**

The author wrote this book to share with brother clergy what he learned upon returning to this country after two separate tours of missionary service in East Africa. One time he returned in a period of more job openings, the second time in a period of many fewer. This helpful and practical book focuses mostly on the final third of the career movement process—the job search. The full process involves: (1) self-assessment, (2) choosing specific job objectives and rating them in terms of psychological fit and market availability, and (3) marketing oneself to obtain a job. Martin focuses mostly on the latter. This is his intention, and he does it supremely well and in concrete detail. Some parts of his book appeared as a contribution to this column some time ago in a different form, as did the reaction at that time from the chairman of the calling committee of Martin's present cure.

In the present situation of fewer openings, more non-parochial clergy, more parishes with smaller budgets, increasing numbers of clergy but a static number of parishes, declining memberships, changing neighborhoods, and better utilization of valuable lay ministry, Martin says an active, aggressive, and organized approach to finding a position is indicated. I agree and would only add that recent statistics show the decline in membership has stopped as has the increase in percentage of clergy in non-parochial work.

Martin briefly covers the decision to move and the setting of a job objective. He refers to the best resources helpful in these parts of the process: Dick Bolles and his book *What Color Is Your Parachute?* and the Washington-area resources put out by John Crystal, the Alban Institute (and Bart Lloyd). One result of undergoing this self-assessment process is learning just how wide one's range of abilities is.

Martin speaks of locating the vacancies available. His book places special insistence upon four key areas:

1. Recommendations from key laity who have seen you in action.
2. A strong support group—with an inner core who believe in you and your ministry—for the long job-hunting haul ahead.
3. Good interviews.
4. Knowing how to negotiate when you think you have a call.

He also concentrates most helpfully on three technical matters: the resume; the deployment office printout; and the interview.

He insists on being yourself, learning to listen, communicating the selected part of yourself that can meet the parish's needs, and evaluating whether the process was useful after you are in the new position.

Note something extra special about this small book: its New Testament and meditative grounding. In it we see the pro-active style and selective strategizing of Christ and the early disciples and St. Paul, which is the best authority for making an intelligent job search. Christ's ability to take on a project, do the job, and then move

on to the next place. Trying various plans, with one strategy by a disciple or Paul for an inhospitable town and another—settling in, training leadership, getting things going, and then moving on—for a hospitable setting. And then the 70 coming back to Christ, two by two, and reporting back and being evaluated. The changed structures to deal with changed situations as Ephesus is no longer a travel center and Antioch no longer a strong center of Christianity. To have a man like Martin relating the current implementation to the basic biblical roots is good.

I have just finished reading an article by a Pastor Murdoch in *Monday Morning*, the Presbyterian clergy's regular magazine. He reports on his recently completed job search, all the work entailed, and says it was valuable. He reports a real growth experience for him and some wonderful congregations and asks for a booklet on the "how-tos" of job search. Richard Martin has given Episcopalians just this kind of thing. If you accept the New Testament model of being active in an intentional ministry, use Jack Harris's *The Minister Looks for a Job* (Alban Institute) for general introduction and Dick Bolles' *What Color Is Your Parachute?* (Ten Speed Press) for the self-assessment and job objective checking out. Then for an interesting case history, read Rick Bullock's *Do You Know the Way to San Jose?* (Alban Institute). But for the practicalities of the job search, read Dick Martin's *New Parish/New Cure*.

**The Management of Ministry, James B. Anderson and Ezra Earl Jones, \$8.95, Harper & Row, New York, N.Y., 202 pages.**

These two authors are experienced in the field of ministry and the applied social sciences—Jones with the United Methodist Church and Anderson with the Episcopal Diocese of Washington. Their present combined work is a compendium of much information from a wide range of research and literature. Its special significance is they have digested the material well and made it practical and applicable to the parish pastor in his/her work so he/she may be more effective in that 30-40 percent of the time in ministry which is spent managing. The digestion process has been thorough enough so what is applicable across the board, in business, government, and voluntary sectors of society, is distinguished from what is applicable to the unique church situation. The result is many guidelines to help the local pastor find his/her way in his/her situation to do justice to both challenge and comfort, to diversity and unity, to the needs of the organization and of the individual, and to reconcile efficiency with individual fulfillment.

Ministry is seen *systemically*. That is to say, it involves a *reason for being* (task/mission), an *organization*, a *community* (environment/context), and *leadership*—all affecting each other. Ministry is coordinating the interrelationship of these elements with respect to two focuses: the people in the local congregation to participate and the structure and people in society around. Community has definite types: newly developing, stable, pre-transitional, transitional, and post-transitional. In this setting are six different kinds of congregations: neighborhood church, metropolitan-regional, downtown church, special-purpose church, town church, and the open country church—with certain predictable kinds of interaction and similarities. God is not interested in the survival of local parishes, rather in their attaching themselves to people in the community so they may put people's needs before God.

In terms of *structure* a church is both bureaucratic and voluntary—and furthermore a complex thing. The most important factor shaping a congregational structure is its appropriateness or lack of same to the surrounding community. We look for a precious balance between variety and unity: both are necessary but are antagonistic to each other. Here the authors are particularly good at digesting Harvard Business School organizational development findings and applying them critically and selectively. In the organization we need to consider formal groups, informal groups, and people (as well as the environment and their interfaces). Various norms are applicable and roles are filled, but they must fit the community as well as being consistent with stated theology and practice.

Church leadership is necessary to: (1) provide efficient organizational management, (2) provide guidance for the

gathering church, and (3) provide authentic spiritual guidance. How great to see Jones and Anderson relate the manager to the teacher, mover, and holy man. The relationship between pastor and people is a paradigm, willy-nilly, of the relationship between people and God.

The *primary task of ministry*, the mission of the congregation, is to receive people in their need and relate them to God. When you view the church as a system and make critical use of input-transformation-output analysis, the input is the world's religious need. Too often the church talks in terms of its output and does not listen to the religious needs of the community as basic input. Some congregations reject input and concentrate on their own "religious thing" and are unbalanced in the direction of salvationist privatism. Others accept the world too much on its own terms and sit in the "comfortable pew" too much.

A wealth of learning is packed into this book in well-digested form. Only occasionally does the applied social science jargon overpower. But by the end of each chapter, in the authors' summary, the meaning is simple and clear if the reader has paid attention.

This learning has further application. In terms of community, this means planning must be done on two levels: for the inner community of the congregation and a larger community around. The authors warn about preoccupation with "doing" at the expense of "being" and remind that success and effectiveness are not measured by numbers, money, and buildings as much as by the church's ability to reach out to all people in the area and accept them in their needs. Visibility, listening, knowing the target population, and indigenous leadership are all of the essence. Applied to structure, management of ministry is knowledgeable working with groups, especially in initial concentration of tasks assigned and accepted, a group composition with enough variety of skills to do the job and enough homogeneity to stick together till its completion, and procedures covering what to do, who is to do it, and by when.

Contemporary norms of conflict and embarrassment avoidance, not facing the reality of emotion, and politeness at all times are real but damaging attitudes which must be dealt with. Applied to leadership, proper management means facing up to the leader-member relationship, the psychological contracts with church as bureaucracy and church as voluntary association, and the covenant relationship with the Christian community and in awesome personal dealings with the Lord. Leadership involves learnable skills, such as problem solving, conflict management, time-management.

I have before commended Anderson and Jones for serving well-digested material selected for parish use. Now I compliment them for presenting simple enough typologies so an average pastor can understand and use them. This has been no easy job—given the material from the social scientists. The anecdotes and cases are well chosen, set in pace, and not overdone. The authors have compassion for the pastor in ambivalent roles as well as for the burned-out volunteer worker. And they have a William Temple kind of depth when they remind us that God's interest is in the world, not religion primarily, and that His cause is not cult but man. I think of *The Management of Ministry* as following in the noble line of Peter Rudge's *Ministry and Management* and Anderson's own *To Come Alive*. But this work is a further step along the road, using much information, using it critically and well, using it selectively from a theological base as well as one in the applied social sciences. This is truly a bridge book. This is a practical help. I recommend it highly for all parish clergy and clergy support people. I hate to be so uncritical, but I am forced to declare this a landmark book!



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

## Secularly employed clergy

Secularly employed clergy are invited to a November 9-11 conference at the Breech Training Academy in Overland Park (Kansas City), Kan., sponsored by the National Association for the Self-Supporting Active Ministry.

The conference theme is: "How does the diocese relate to self-supporting clergy and self-supporting clergy to the diocese?" Resource persons will be Bishop Bennett Sims of Atlanta, the Rev. Walter Smith of Atlanta, and the Rev. Herman Page of Western Kansas.

More information can be obtained from the Rev. James L. Lowery, 14 Beacon St. (Room 715), Boston, Mass. 02108.



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# Current Church divisions called more than communication gaps

Continued  
from page A

**The Book of Common Prayer: An Analytical Index**, Sara Yancey Belknap, paperback \$5, privately printed, Box 4423, Winter Park, Fla. 32792.

One way to learn quickly the wide variety of topics included in the prayers, readings, and liturgical directions of both the 1928 Prayer Book and *The Proposed Book of Common Prayer* is to spend \$5 for this paperback book. The index is arranged under such specific topics as Confirmation, Absolution, and Good Friday as well as under more general headings—Fruits of the Earth, Offerings, and Sickness. The author, a former bibliographer at the University of Florida, started this work out of personal interest. What she has produced will be of help to clergy and others who might find themselves with an immediate, on-the-spot need to know whether the Prayer Book has something about this or that. The book is not intended as a substitute for careful study of *The Book of Common Prayer*, but it will be a handy help in that regard for many.

## English priest wants to swap

If you would like to spend four months in England next year and serve a Church of England congregation while there, write to the Rev. Robin Murch, The Vicarage, High St., Queenborough, Kent ME11 5AQ.

Murch would like to correspond with U.S. clergy interested in exchanging congregations for four months in 1979.

He describes his cure, the Parish of Queenborough, as "small and working class with an interesting history and ancient church located on the river Medway, a commercial waterway with much yachting as well." The parish is 20 miles from Canterbury and 40 miles from London.

Murch would like to serve a "typical Episcopal parish in a small town type situation." He is not a "keen tourist" and prefers "to know a place in depth." He would like to locate near the east coast. Murch and his wife have four children, two of school age, and they "hope the children could have a term in school while in America."

"a certain joy and love and tolerance and comprehensiveness which could accommodate differences, and even opposites, within the community." I contend he is playing directly into the hands of a modern secular culture that desires to agree with anything and everything just so there is no disturbance of the status quo. He continues: "What a joy to be in a Christian family which did not feel it had a monopoly on the truth, . . ." For his information, the catholic religion has always claimed a monopoly on the Truth: if not, then all revelation and some 2,000 years of tutelage under the Holy Ghost are meaningless absurdities and hallucinations. The Holy Scriptures repeatedly challenged the Jews to proclaim the purity of their relationship to Yahweh. Faithful Jewish fathers found no comfort in tolerance and comprehensiveness, rather in faithful obedience to God's covenant with them. The Romans, the Greeks, and other Gentiles found great satisfaction in these attributes but not the faithful Jew! The prophets likewise constantly called the people of God to their particular relationship to God. It was a relationship that did not include comprehensiveness or tolerance. The Son of God and the Apostles continued in the identical vein. They did not preach or speak of comprehensiveness or tolerance.

Father Radtke tells the story about an older parishioner who wanted to provide the new Proposed Prayer Books for his parish as he had so provided the 1928 version years before. He wanted to do this because "I am a team player." Almost every analogy fails at some point because all factors are not the same, but I argue that this analogy fails because the Episcopal Church has completely changed the game as well as the rules. I have been a fair athlete during the years and am adept at most athletic activities. When I am a team player in softball, I don't want the umpire to tell us we are now going to play basketball. I love to play tennis, but I know it cannot be played with golf clubs. If a parish or a Church wants to play a different game, that's fine. But if they want the

solid liturgical foundation of continuing catholic worship, then they will use what the Church has provided over the centuries.

Father Radtke says of those leaving, or considering leaving, the Episcopal Church: "We need them on our team, . . . together we help to keep each other honest." To this I can only reply: The General Convention was not honest in changing the historic priesthood of the catholic faith or in accepting an imitation for the historic *Book of Common Prayer*. It was not honest in deserting the biblical, Christian moral standards regarding sexuality and marriage. The Episcopal Church has not held to the doctrine, teachings, and traditions of the historic catholic religion. She is a direct parallel to the Church of Laodicea described in Revelations. Understandably, many will no longer have anything to do with her.

In his closing paragraph Father Radtke says "we clergy do not communicate well our special heritage and genius: opposites held together by love and respect and humility." It is tragic to think a priest of the Church feels that *all* opposites can be held together within Anglicanism. We may believe Anglicanism has received some special blessings from Almighty God, but to believe this can be stretched to the point of heresy's abiding side by side with the Truth is the epitome of pusillanimity. I am convinced the great majority of those who have left the Episcopal Church or are contemplating leaving are just as knowledgeable about the genius of Anglicanism as Father Radtke and others. But the point has been reached at which that genius will simply not suffice. A goodly and growing number stand with Mattathias in I Maccabees 2:21,22: "God forbid that we should forsake the Law and the Ordinances. We will not hearken to the king's words, to go from our religion, either on the right hand, or the left."

*The Rev. Gerald L. Claudius is rector of St. John's Church, Kansas City, Mo.*

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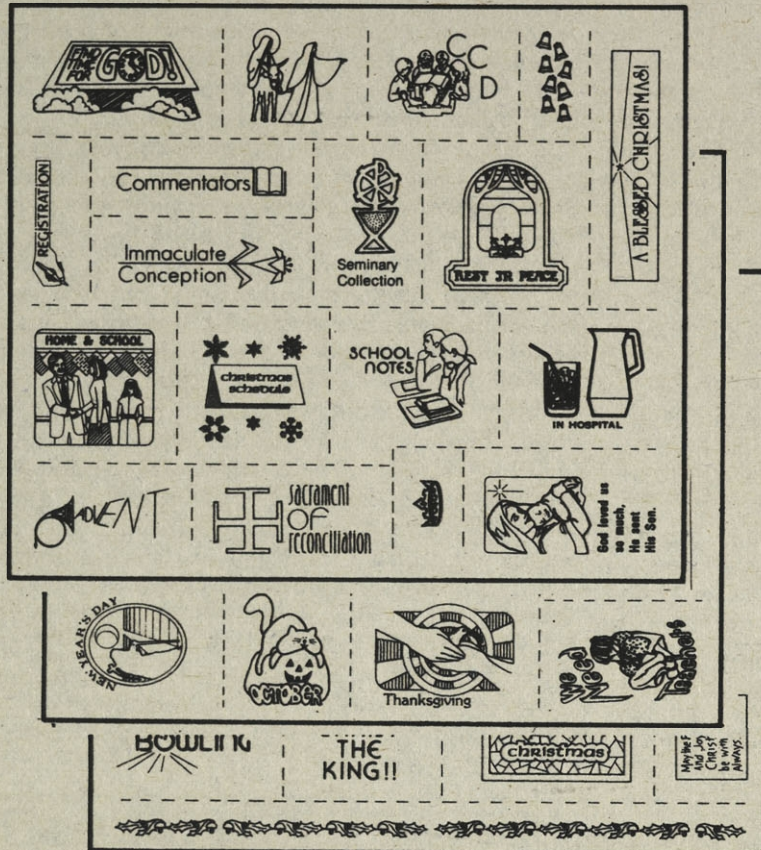
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ALBRECHT, John H., St. Mary's-in-the-Hills, Lake Orion, MI, to also investment executive, Shearson Hayden Stone, Southfield, MI

ALVAREZ-VELAZQUEZ, David A., from dean, St. John's Cathedral, San Juan, PR, to assistant to the Bishop of Puerto Rico, Saint Just, PR

ANDERSON, Forrest E., from St. Luke's, Hot Springs, AR, to St. John's, Camden, AR

ARCHER, John R., from Transfiguration, Ironwood, MI, to St. Edmund's, Pacifica, CA

BACKUS, Howard G., from Holy Trinity, Clemson, and chaplain, Clemson University, Clemson, SC, to St. Stephen's, Beckley, WV

BAILEY, Douglass M., III, from St. John's, Hagerstown, MD, to Calvary, Memphis, TN

BARNES, G. Stewart, from St. Paul's Cathedral, Boston, MA, to chaplain, Harvard University, Cambridge, and Radcliffe College, Cambridge, MA

BATKIN, Jeffrey A., from St. Christopher's, Garner, NC, to Our Saviour, Rock Hill, SC

BINFORD, John E., from St. Bartholomew's, Hempstead, TX, to St. Andrew's, Houston, TX

BLACK, G. Donald, from St. Matthias, Bon Air, VA, to Christ, Blacksburg, VA

BLANTON, Walter P., from St. John's, Aberdeen, MS, to St. John's, Bainbridge, GA

BLINDENBACHER, Kenneth R., from St. Peter's, Medford, NJ, to St. David's, Wayne, PA

BONACKER, Ralph D., Holy Cross, Tryon, NC, to also Good Shepherd, Tryon, NC

BOSSIERE, Jacques P., from associate professor of French, Hollins College, Hollins, VA, to St. Luke's, Hot Springs, VA

BOSWELL, Charles R., from Christ, Streator, IL, to chaplain, Cook County Correctional Institutions, Cook County, IL

BRETTMANN, William S., from Grace, Orange Park, FL, to Trinity, Columbus, OH

BROWN, Charles H. D., from Trinity, Tulsa, OK, to chaplain, Bishop Brent House, University of Chicago, Chicago, IL

BUCHANAN, Hollis H., from St. Richard's, Winter Park, FL, to Trinity, Vero Beach, FL

BUCK, Harvey E., from Christ, Warrensburg, MO, to non-parochial, Chico, CA

BURNHAM, Frederic B., from professor of history, Wayne State University, Detroit, MI, to president, Association of Episcopal Colleges, New York, NY

BUTCHER, John B., director, Creative Evangelism, San Francisco, CA, to also St. Peter's, San Francisco, CA

BUTLER-NIXON, Grahame G., from Grace, Newark, NJ, to Trinity, Asheville, NC

BYRNE, Sydney S. (retired), from Newport, MI, to 905 E. 13 Mile Rd., Royal Oak, MI 48073

CARY, Kenneth W., from St. Matthew's, Pacific Palisades, and headmaster, St. Matthew's School, Pacific Palisades, CA, to graduate studies, Leonard Davis School of Gerontology, University of Southern California, Los Angeles, CA

CASEY, Harry L., from Overseas Ministries Study Center, Ventnor, NJ, to Our Merciful Saviour, Penns Grove, NJ

CASTO, David C., from non-parochial to Transfiguration, Towaco, NJ

CHAPMAN, Edward C., from Christ-Frederica, St. Simon's Island, GA, to Christ, Marion, VA

CLEVELAND, Cromwell C., from chaplain, St. Luke's Hospital, St. Louis, MO, to assistant supervisor, Clinical Pastoral Education, Bethesda Hospital, Cincinnati, OH

COATS, John R., from Holy Spirit, Houston, TX, to St. Anne's, Fremont, CA

COLE, A. Dean, from Messiah, Detroit, MI, to St. John's, Bedford Township, MI

CONBERE, John P., III, from St. Thomas, Hanover, NH, to St. Mark's Cathedral, Minneapolis, MN

CONNER, Ronald P., from Princeton Theological Seminary, Princeton, NJ, to St. Martin's, Martinsville, NJ

COWELL, Curtis L., St. Mark's, War, and St. Luke's, Welch, WV, to also Grace, Northfork, WV

CREAMER, Francis B., Jr., from St. Andrew's, New London, NH, to St. Luke's, East Hampton, NY

CRIDLIN, M. Ellwood, from All Saints, South Charleston, WV, to St. Andrew's, Barboursville, WV

CROWTHER, James P., Jr., from non-parochial to Christ Church School, Greenville, SC

DALES, Randolph K., from chaplain, Holderness School, Plymouth, NH, to All Saints, Wolfeboro, NH

DAVIDSON, Jon P., from director, TV station, St. John's, Knoxville, TN, to non-parochial

DAVIS, Ronald, from Trinity Cathedral, Trenton, NJ, to non-parochial

DEMENTI, Jean E. A., from St. Luke's, Shageluk, AK, to St. Jude's, North Pole, AK

DENEKE, William T., from All Saints-Sharon Chapel, Alexandria, VA, to Koinonia Farm, Americus, GA

DIRKS, John A., from Good Samaritan, Colfax, and Holy Trinity, Palouse, WA, to St. James, Pullman, and Alcohol Studies Program, Washington State University, Pullman, WA

DRIVER, David M., III, from St. Michael's, Lincoln Park, MI, to Holy Trinity, Flushing, MI

EBERLE, William E., from Redeemer, Baltimore, MD, to St. Luke's, Phillipsburg, NJ

EDWARDS, Maj. Walter D., Jr., from chaplain, USAF, to All Saints, Charlotte, NC

EPTING, C. Christopher, from St. Stephen's, Lakeland, and St. Luke's, Mulberry, FL, to St. John's Cathedral, Jacksonville, FL

FAIRMAN, Henry F., from Upper Valley Parish, Wilkes-Barre, PA, to graduate studies, Marywood College, Scranton, PA

FERRIS, Thomas H., from Grace, Winfield, KS, to St. Clement and St. Peter, Wilkes-Barre, PA

FITTS, Ronald S., from St. Thomas, Hamilton, NY, to St. James, Newport, DE

FLINTOM, Jack G., from Grace, Morganton, NC, to St. Luke's, Salisbury, NC

FORD, C. Allan, from chaplain, Greer School, Millbrook, NY, to St. Cyprian's, San Francisco, CA

FOTCH, Charlton H., Jr., from St. Mark's, Moscow, PA, to college ministry, Manatee Junior College, Bradenton, FL

FREE, Henry J., Jr., from All Saints, Millington, NJ, to stewardship officer, Episcopal Church Center, New York, NY

GALLAGHER, John M., from graduate studies, Graduate Theological Union, Berkeley, CA, to Christ, San Francisco, CA

GAUFFREAU, Elliott F., from St. Matthew's, Enosburg Falls, VT, to St. Barnabas, Berlin, NH

GOODLETT, Calvin, from St. Paul's, Salem, VA, to Advent, Tallahassee, FL

GOULD, Glenn H., from St. Jude's, Columbia, SC, to St. Alban's, Lexington, SC

GRAVES, Robert B., from St. Andrew's, Downers Grove, IL, to Grace, Pomeroy, OH

GUTWEIN, Martin, from Christ, New Brunswick, NJ, to St. Margaret's, Liverpool, England

HADDIX, Theodore R., Jr., from St. Thomas, White Sulphur Springs, and Emmanuel, White Sulphur Springs, WV, to graduate studies, Union Theological Seminary, Richmond, VA

HANCOCK, Hal, from chaplain, Auraria Higher Education Center, Denver, CO, to St. Mary's, Irving, TX

HAYES, Thomas L., from St. James, Watkins Glen, NY, to priest-in-charge/consultant, Episcopal parishes of Schuyler County, NY

HIGHAM, Jack, from St. Barnabas, Kutztown, PA, to St. Mary the Virgin, Stoke Bruerne; St. Mary's, Grafton Regis; and St. Margaret's, Alderton, England

HINES, J. Stephen, from chaplain, St. Stephen's School, Austin, TX, to St. Martin's, Houston, TX

HOBBS, Jay A., from St. Paul's, Lynchburg, VA, to St. John's, Leland, and St. Paul's, Hollandale, MS

HOVEY, Frederick F., Jr., from Incarnation, Highlands, NC, to non-parochial

HOWE, Raymond J., from Our Saviour, Arlington, MA, to St. Peter's, Tunkhannock, PA

HOWE, Spaulding, Jr., from non-parochial to

St. Michael and All Angels, Eureka, MT

HOWELL-BURKE, Undine J., from chaplain trainee, Immanuel Hospital, Omaha, NB, to Holy Trinity, Richmond, CA

HUMMEL, Thomas C., from Vanderbilt University, Nashville, TN, to chaplain, St. John Baptist School, Mendham, NJ

HURLEY, Thomas J., from St. John's, Oscoda, MI, to St. Matthew's, Saginaw, MI

JENNINGS, Robert T., from St. Mary's Cathedral, Memphis, TN, to St. Francis in the Fields, Harrods Creek, KY

JUCHTER, John P., from St. Mary's, Erie, PA, to Diocese of Erie, PA

KAKIZA, Sam R., graduate student, Fuller Theological Seminary, Pasadena, CA, to also St. George's, LaCanada, CA

KEITH, Thomas F., from St. Paul's, Burnet County, TX, to St. John's, New Braunfels, TX

KELLERHOUSE, Dean K., from St. Barnabas, Warwick, RI, to St. Mark's, Riverside, RI

KINCAID, Robert P., from non-parochial to St. Stephen's, San Luis Obispo, CA

LARSEN, Peter M., from St. John's, Lafayette Square, Washington, DC, to St. Jude's, Walterboro, SC

LASSALLE, David F., from Epiphany, Grove City, PA, to chaplain, Old Dominion University, Norfolk, VA

LEWIS-JONES, Herbert (retired), from Westwood, NJ, to c/o T. Lewis-Jones, 36 Hickory Dr., Maplewood, NJ 07040

LIPSCOMB, John B., from St. James, Greenville, SC, to Good Shepherd, Greer, SC

LORD, J. Raymond, from St. Martin's, Mayfield, KY, to Grace, Hopkinsville, KY

LOVETT, Victor J., from St. James, Detroit, MI, to Christ the King Cathedral, Kalama-zoo, MI

MACBETH, William (retired), from West New York, NJ, to 6542 N. 17th Ave., Apt. 10, Phoenix, AZ 85015

MANLEY, Derrill, from chaplain, Austin State Hospital, Austin, TX, to Holy Trinity, Midland, TX

MANN, H. Vance, III, from St. Augustine's, Metairie, LA, to St. Mark's, Shreveport, LA

MARTIN, Edward E., from chaplain, U.S. Army, to St. Mary's, Belvidere, and executive director, The Episcopal Center, Delaware, NJ

MASON, Gerald W., from Uintah-Ouray Episcopal Congregations, Fort Duchesne, UT, to Episcopal Indian Ministries, Oklahoma City, OK

MAUD, Laurence C., from St. Andrew and St. Monica, Philadelphia, PA, to executive director, Pastoral Institute of the Lehigh Valley, Bethlehem, PA

MAXWELL, William F., from St. John's, Tulsa, OK, to dean, St. Mark's Cathedral, Salt Lake City, UT

McCURDY, Alexander, III, from graduate studies, Berlin Institute for Psychotherapy, Berlin, Germany, to St. Paul's, Rome, Italy, and psychoanalytic practice in Berlin and Rome

MEGEE, Robert E., Jr., from archdeacon, Diocese of Southern Virginia, Norfolk, VA, to Trinity, Junction, and Calvary, Menard, TX

McGUIRE, Victor V., Jr., from St. George's, Asheville, NC, to St. Andrew's, Canton, NC

MERCHANT, John E., from St. Andrew's, Barboursville, WV, to chaplain, Jacksonville Episcopal High School, Jacksonville, and St. John's Cathedral, Jacksonville, FL

MEYER, John P., from St. Anne-in-the-Fields, Madison; Christ, Geneva; and Trinity, Jefferson, OH, to Messiah, Detroit, MI

MIDWOOD, John E., from chaplain, Episcopal Academy, Merion, PA, to Christ, Philadelphia, PA

MILBURN, Frederick W. (retired) has a new address: 7200 34th St. S., No. 6B, St. Petersburg, FL 33711

MILLEN, John C., from chaplain, Episcopal High School, Alexandria, VA, to St. John's, McLean, VA

MILLER, Claudius, III, from Good Shepherd, St. Louis, MO, to non-parochial

MILLIGAN, Donald A., from St. John's, Sharon, MA, to St. Barnabas, Gary, IN

MITCHENER, Gary A., from non-stipendiary to St. Thomas, Hanover; chaplain, Dartmouth College, Hanover; and chaplain, Hitchcock Hospital, Hanover, NH

MOHN, Michael C., from St. Boniface, Sarasota, FL, to St. Mary's, Quaker Meadows, and St. Paul's, Burke County, NC

MORLEY, Christopher, Jr., from Christ, Chattanooga, TN, to St. Martin's, Chattanooga, TN

MOSHER, David R., from Diocese of Colorado, Denver, CO, to St. Peter's Cathedral, St. Petersburg, FL

MULLEN, Patrick E., from chaplain, Chatham Hall, Chatham, VA, to Emmanuel, Jenkins Bridge, VA

MYERS, Henry L. H., from associate professor of pastoral theology, School of Theology of the University of the South, Sewanee, TN, to Christ, Capitol Hill, Washington, DC

PECK, Frederick W., from Pacific School of Religion, Berkeley, CA, to St. Andrew's, Saratoga, CA

PECKFORD, Elam (retired), to St. John's, Port Austin, MI

PERKINS, William A., from chairman, religion department, St. Mark's School, Southboro, MA, to Commission on Interchurch Aid, Refugee and World Service, World Council of Churches, Geneva, Switzerland

PETER, Titus, from Alcohol Education Program, Diocese of Alaska, Fairbanks, AK, to executive director, Fort Yukon Village Corporation, Fort Yukon, AK

POTTER, William A., from Princeton Theological Seminary, Princeton, NJ, to St. James, Hendersonville, NC

PRIVETTE, William H., from St. John's, Fayetteville, NC, to Christ, Hope Mills, and Good Shepherd, Massey Hill, NC

RADLEY, Molly A. B., from non-parochial to the Vienna Community Church, Vienna, Austria

REECE, Richard D., from non-parochial to St. Stephen's, Romney, and manager, Peterkin Conference Center, Romney, WV

REYNOLDS, Edward C., Jr., from St. Matthew's, Flat Rock, MI, to editor, "Journal of Urban Law," University of Detroit, Detroit, MI

RICHARDSON, Grady W., from St. James, Alexander City, AL, to St. Mary's, Birmingham, AL

ROSS, Maj. Curtis E., from chaplain, USAF, APO 96286, to chaplain, USAF, Grissom AFB, IN

ROYALL, Robert P., from St. Paul's, Wilmington, NC, to St. Martin's, Daly City, CA

SALBERG, John T., from St. Michael the Archangel, Colorado Springs, CO, to St. Luke's, Coeur d'Alene, ID

SALMON, David, from St. Timothy's, Chalkyitsik, AK, to missionary for Interior villages, Diocese of Alaska, Fairbanks, AK

SARJEANT, J. Barton, from Christ, Sausalito, CA, to St. John's, Ross, CA

SAVAGE, Jack L., from non-parochial to Trinity, Bay City, MI

SCHAEFER, Lynette G., from St. Peter's, Honolulu, HI, to Grace, Hoolehua, HI

SCHNACKENBERG, Gerald L., from deacon-to-the-bishop, Diocese of Colorado, Denver, CO, to Christ, Denver, CO

SEITZ, Thomas C., Jr., from St. Stephen's, Beckley, WV, to Good Shepherd, Burke, VA

SELLERS, A. Edward, from Christ, Dublin, GA, to chaplain, Veterans Administration Center, Dublin, GA

SEWANONDA, Livingstone, graduate student, Fuller Theological Seminary, Pasadena, CA, to also Our Saviour, San Gabriel, CA

SMITH, Larry P., from Christ, Fairmont, WV, to Trinity, Arkansas City, KS

SMITH, Michael C., from Incarnation, Ronceverte, WV, to graduate studies, Harvard Divinity School, Cambridge, MA

SONNEN, Jon A., from Advent, Stafford, TX, to St. Bartholomew's, Hempstead, TX

SPENCER, Robert D., from Cross, Columbia, SC, to Advent, Spartanburg, SC

SQUIRE, James R., from Trinity, Swarthmore, PA, to chaplain, Episcopal Academy, Philadelphia, PA

STREETER, Millard G. (retired), to Society of St. Francis, Healdsburg, CA

SWANSON, Katrina W., from non-parochial to St. John's, Union City, NJ

*Continued on page H*



# /PS Clergy changes

Continued from page G

THORNELL, Anthony A. K., from non-parochial to St. Stephen's, St. Louis, MO  
TIERNEY, Philip J., from Christ, Blacksburg, VA, to St. Christopher's, Springfield, VA  
TILDEN, Roger, from St. Mark-on-the-Hill, Pikesville, MD, to St. Paul's, Petersburg, VA  
TITUS, Luke, from archdeacon for Native Ministry, Diocese of Alaska, Fairbanks, AK, to St. Christopher's, Bluff, UT  
TYE, William L., from True Sunshine, San Francisco, CA, to Advent of Christ the King, San Francisco, CA  
UPHAM, Judith E., from St. Stephen's, St. Louis, MO, to chaplain, Christian Hospitals, St. Louis County, MO  
URBAN, John T., from St. Luke's, Dallas, TX, to Resurrection, Dallas, TX  
USHER, G. Randolph, from St. Alban's, Superior, WI, to non-parochial  
WAND, Thomas C., from Grace, Manchester, NH, to St. James, Hartford, CT  
WATKINS, Gilbert H., from St. Paul's, Williamson, WV, to St. Mark's, St. Albans, WV  
WELLS, William S., Jr., from St. John's, Roanoke, VA, to St. Anne's, Winston-Salem, and chaplain, Wake Forest University, Winston-Salem, NC  
WENGROVUS, John H., from deacon-to-the-bishop, Diocese of Colorado, Denver, CO, to St. Paul's, Lakewood, CO  
WESTON, E. Hopkins, from Holy Trinity, Grahamville, and Holy Cross, Bluffton, SC, to Nativity, Union, and Calvary, Glenn Springs, SC  
WHIPPLE, F. Plummer (retired), from Rochester, MI, to 361 S. Paseo Chico, Green Valley, AZ 85614  
WHITE, Howard W., Jr., from St. Barnabas, Bridgeport, and associate director of continuing education, Salem College, Salem, WV, to chaplain and chairman of religion department, Chatham Hall, Chatham, VA  
WILLIAMS, Benjamin F., IV, from Grace, Ponca City, OK, to St. Augustine's, Tempe, AZ  
WILLS, Clark E., from St. Margaret's, Chicago, IL, to St. Andrew's, Chicago, IL  
WILSON, Ray E., from St. James, Bowie, MD, to Christ Cathedral, Houston, TX  
WING, John D., Jr., from non-parochial to All Faith, Charlotte Hall, MD  
WOODWARD, Donald R., from St. James the Less, Scarsdale, NY, to St. Paul's, Newburyport, MA  
WYLIE, Craig R., from assistant headmaster, St. Martin's School, Metairie, LA, to St. Clement's, El Paso, and assistant headmaster, St. Clement's School, El Paso, TX

## NEW DEACONS

ALAZRAQUI, Nina O., to Centro Espanol del Delta, Antioch, CA  
ALFORD, Joseph S., to St. John's, Knoxville, TN  
ARNOLD, Annette R., to student, University Hospital, Ann Arbor, MI  
BANCROFT, John G., to St. Matthias, Waco, and Christ, Mexia, TX  
BATES, Allen L., to St. Paul's, Fayetteville, AR  
BEATTIE, Franklin D., Jr., to non-stipendiary, Diocese of Upper South Carolina, Columbia, SC  
BEISNER, Barry L., to St. Paul's, Cambria, and St. Stephen's, San Luis Obispo, CA  
BOWDISH, Lynn E., to St. Andrew's, San Bruno, CA  
BOYD, Sandra H., to Episcopal Divinity School, Cambridge, MA  
BRINDLEY, Thomas P., to St. Luke's, Livingston, and St. Paul's, Woodville, TX  
CALDWELL, Bruce E., to St. John's, Tampa, FL  
CANFIELD, Florence L., to St. David's, Washington, DC  
CLICK, Michael W., to St. Mary the Virgin, San Francisco, CA  
CLINE, Gary L., to St. Thomas, White Sulphur Springs, and Emmanuel, White Sulphur Springs, WV  
COOPER, Martha B., to chaplain, Yale Medical School, New Haven, CT  
CRAIN, Clark N., to Christ, Denver, CO  
CULLEN, Peter M., to Ascension, Hickory, NC  
DICKKEY, Bryon A., to St. Francis, San Francisco, and chaplain, San Francisco General Hospital, San Francisco, CA  
DONOHOE, Richard E., to St. Francis, Greenville, SC

DOVER, John R., III, to Trinity, Orange, CA  
FISHER, Richard L., to St. John's, Asheville, NC  
FROELICH, Burt H., to St. James, Pottomac, MD  
GRAHAM, Stewart G., to St. John's, San Francisco, CA  
GREELEY, P. William, III, to St. Thaddeus, Aiken, SC  
HAIFLEY, Thomas L., to Diocese of Oklahoma, Oklahoma City, OK  
HANSEN, Carl R., to St. Giles, Moraga, CA  
HATFIELD, M. Richard, to St. Michael and All Angels, Denver, CO  
HENDRICKSON, Carl C., Jr., to St. Paul's, Williamson, WV  
HENLEY, Edward J., Jr., to St. Mary's, Tampa, FL  
HENLEY, Robert, to St. Paul's, Gladwin, MI  
HIERS, John D., to St. Mark's, Venice, FL  
HINRICHS, William R., to deacon-to-the-bishop, Diocese of Colorado, Denver, and St. Gregory's, Littleton, CO  
HOLCOMBE, Scott, to St. Andrew's, Greensboro, NC  
HOLMES, Michael, to Trinity-by-the-Cove, Naples, FL  
JOHNSON, Bill E., to St. Anselm's, Nashville, TN  
JONES, Jeffrey S., to St. Paul's, Salem, VA  
JOUSSET, Albert D., Jr., to Christ, Ridgewood, NJ  
LAWRENCE, Harry M., Jr., to Good Shepherd, Lookout Mountain, TN  
LEIGH, W. Joseph, to St. Philip's, Joplin, MO  
LIVERMORE, Charles W., to St. James, Knoxville, TN  
LUBELFELD, Nicholas N., to St. Paul's, Lansing, MI  
MATIZASTIC, Ernest G., to St. Paul's, Lynchburg, VA  
McDOWELL, J. Lynn, to St. George's, Germantown, TN  
McNABB, Edward T., Jr., to Grace-St. Luke's, Memphis, TN  
McPROUD, Bryce, to St. Timothy's, Yakima, WA  
MEYER, Wendel W., to continue studies at General Theological Seminary, New York, NY  
MINTON, Henry P., Jr., to Grace, Spring Hill, TN  
NEAR, Kenneth M., to Christ, East Tawas, MI  
PASCHALL, Fred W., Jr., to Good Shepherd, Lookout Mountain, TN  
PATTON, James, Jr., to St. Paul's, Avondale, WV  
PAYNE, Samuel H., to St. Peter's, Chattanooga, TN  
PEARSON, Hedley A., to All Saints, Whalom, MA  
PRINCE, Christopher C., to Grace, Houston, and Resurrection, Houston, TX  
ROBEY, William F., to St. John the Evangelist, Shady Side, MD  
RODGERS, Bruce A., to Diocese of New Hampshire, Concord, NH  
RODRIGUEZ-AMARO, Lino, to Diocese of Central and South Mexico, Mexico City, Mexico  
SCHAAF, Donald D., to St. James, Fremont, CA  
SLIGH, J. Lewis, to St. Luke's, Fort Collins, CO  
SMART, John D., to St. Paul's, Leigh, and Christ, Jefferson, TX

SMITH, R. Robert, Jr., to deacon-to-the-bishop, Diocese of Colorado, Denver, and St. George's, Englewood, CO  
SPACINE, William, to St. Thomas, St. Petersburg, FL  
SPICER, John T., to Christ, Blacksburg, VA  
STEWART, J. Bruce, to St. Alban's, Annandale, VA  
STIEFEL, Robert E., to deacon-to-the-bishop, Diocese of Colorado, Denver, CO  
TINSLEY, Samuel W., III, to Grace, Ravenswood, WV  
TWO BULLS, Robert, to Christ, Red Shirt Table, and St. Matthew's, Rapid City, SD  
VANDER-MALLIE, Alan G., to St. Paul's, Chattanooga, TN  
WARD, Jeremiah, to new mission, Bear Creek, Houston, TX  
WEBB, Alexander H., to St. Thomas, Hanover, NH  
WILKINS, Palmer O., to St. Francis, Novato, CA  
YARBOROUGH, Jesse H., Jr., to St. Peter's, Bay Shore, NY  
ZARATE-HERNANDEZ, Amador, to Diocese of Central and South Mexico, Mexico City, Mexico

## RECEPTIONS

JANUCCI, James F., by the Bishop of Newark, on June 1. He will serve the Newark Episcopal Cooperative for Ministry and Mission, Newark, NJ

## LIFE PROFESSIONS

Brother ADAM DUNBAR McCOY in the Order of the Holy Cross  
Brother ANDREW MARR in the Order of St. Benedict  
Father J. THEODORE BLACK in the Society of St. Paul

## RETIREMENTS

BERG, Otto B., from St. Barnabas to the Deaf, Washington, DC, on July 31  
BRIDGES, Ralph A., from institutional chaplain, Diocese of Louisiana, New Orleans, LA, in June  
BROWNELL, Frederick W., from St. Paul's, Jackson, MI. His address is: 2139 Cascades Dr., Jackson, MI 49203  
CHENEY, Francis X., from associate professor of pastoral theology and development officer, Berkeley Divinity School at Yale, New Haven, CT. His address is: Jaffrey Center, NH 03454  
CONDER, Charles L., from canon missionary, Diocese of San Diego, CA  
GERRARD, Joseph M., from St. George's, Milford, MI. His address is: 600 S. Ocean Blvd., No. 1603, Boca Raton, FL 33432  
HAYNSWORTH, Waties R., from Christ-St. Paul's, Hollywood, and Trinity, Edisto Island, SC, on July 1. His address is: 31 Colleton Dr., Charleston, SC 29407  
HOLT, W. Therrell, Jr., from St. Stephen's, Columbia, MS. He will live in California  
KNAPP, Arthur S., from Trinity, Houston, TX  
LANGLEY, Allan D., from St. Michael's, Kingston, Jamaica, on September 1. His address is: 72 Doreen Crescent, Bowmanville, Ont., Canada, L1C 3W8  
LEMOINE, Harold F., from dean, Cathedral of the Incarnation, Garden City, NY, on September 30

MELLING, G. Clayton, from St. Thomas, Maroneck, NY, in October  
MILLER, Robert L., from canon to the ordinary, Diocese of Chicago, IL, in October  
PUGH, Ernest B., from All Saints, Enterprise, FL, on June 30. His address is: 42 W. Highbanks Rd., DeBary, FL 32713  
SCHOCK, Flora L., from St. Mark's, Bridgeport, MI. Her address is: 3201 Southfield Dr., Saginaw, MI 48601  
SCHOCK, William S., from St. Mark's, Bridgeport, MI. His address is: 3201 Southfield Dr., Saginaw, MI 48601  
STIRLING, James, from dean, Trinity Cathedral, Columbia, SC, on June 30. His address is: 828 Kilbourne Rd., Columbia, SC 29205  
VEAL, Eric W., from Holy Trinity, Spokane, WA, on September 30. His address is: 4795 S. Washington, Englewood, CO 80110

## RESIGNATIONS

ADAMS, Robert O., from Grace, Martinez, CA  
BANNINGA, Hugh E., from St. John's, St. Johns, MI  
CHASTAIN, Gordon L., from St. Paul's, Indianapolis, IN, on June 30  
DAVIDSON, George B., from Ascension, Bogota, NJ, on June 30  
EDWARDS, J. Sargent, from St. Stephen's, Gilroy, CA  
ELLINGER, William F., from St. John's, Union City, NJ, on June 1  
ELLIOT, Arceleous, Jr., from St. Agnes, East Orange, NJ, on June 18  
GARCIA-ORTEGA, Miguel, from San Jose, La Chorrera, Panama, R.P., is on leave of absence in the United States  
GRACE, Harry T., from Calvary, Flemington, NJ, on June 1  
HONDERICH, Thomas E., from St. Paul's, Indianapolis, IN, on June 30  
KAAKE, Robert L., from St. Andrew's, Harrisville, MI, on July 2  
MacDONALD, Robert B., from Messiah, Philadelphia, PA. He continues at All Saints, Crescentville, Philadelphia, PA  
MILLER, Don D., from St. John's, Knoxville, TN, on July 1  
ORR, Robert K., from Holy Family, Midland, MI, on July 31  
PRATLEY, Frederick H., Jr., from St. Paul's, Overbrook, Philadelphia, PA  
PRUNTY, Lon M., from Good Shepherd, Tomball, TX  
SAID, John L., from St. John's, Speedway, IN, on June 30  
SLATER, Norman T., from St. John's, Maple Shade, NJ  
SMITH, Robert J., from St. Barnabas, Newark, NJ, on June 1  
TOTMAN, Glenn P., from St. Paul's, Foley, AL, on May 15  
WYATT, Richard C., from St. Paul's, Evansville, IN, on March 31

## DEATHS

Sister ANNE FIDELIA, SHN, age 66  
BLEDSOE, Charles A., age 45  
BOGARD, Thomas A., age 65  
CAFFREY, Warren C., age 70  
COCK, Alexander M., age 85  
CULLEY, Alfred E., age 73  
DUNCAN, Donald B., age 52  
HARRIMAN, Charles J., age 94  
HAYES, Richard A., age 68  
JARRETT, Frank E., Jr., age 64  
MacCLINTOCK, George R., age 68  
MALANY, Rollin D., age 86  
MARTIN, Sidney U., age 66  
McPHERSON, W. Bruce, age 70  
MILLER, Benjamin F., age 72  
NICHOLS, Leonard F., age 77  
NICHOLSON, John R., age 56  
OLLERMAN, Franz A., age 65  
REID, Glenn M., age 72  
ROSE, Leonidas McM., age 67  
SISSON, Allan R., age 37  
SIXBEY, George L., age 70  
STEMPLE, James R., age 58  
STOUP, Charles W., age 61  
Sister VERONICA, SHN, age 86  
WRIGHT, Harold Louis, age 48

## RENUNCIATIONS

HOLLEMAN, John Lindsey  
KIRCHHOFFER, James Hawley

## DEPOSITIONS

FREEMYER, Maurice Henry  
GATLING, William Lawrence, Jr.  
LADKAU, William David  
LESSER, Graham Norman William  
PREUSS, Frederick Ernest, II  
SMIDA, Alexander Kenneth  
VERMILYE, Claudius Ira, Jr.

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. If your address is changing and you enclose the mailing label from this issue of THE EPISCOPALIAN, we'll inform our Circulation Department for you.



## 'Make a Joyful Noise . . .'

This hymn is popular all over Africa. Although the words here are given in English, you might hear it sung in Burundi, Rwanda, and Zaire in French or any number of the local languages. The Africans often accompany this hymn with drums, rattles, and other rhythm instruments. Why not try that yourself? Anything that makes a pleasing noise will do!

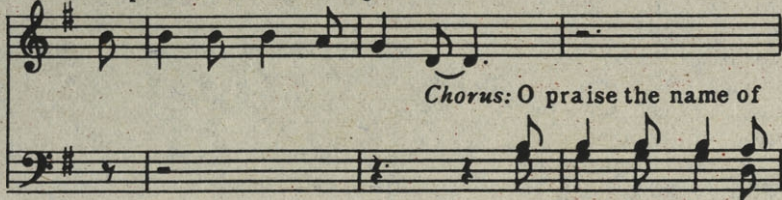
Note: You can hear this hymn sung on tape. (See "Tape Cassette" in Resources.)

### O PRAISE THE NAME

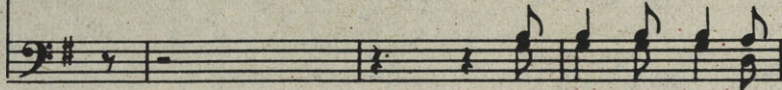
*From a Tumbuka Wedding song*

Leader

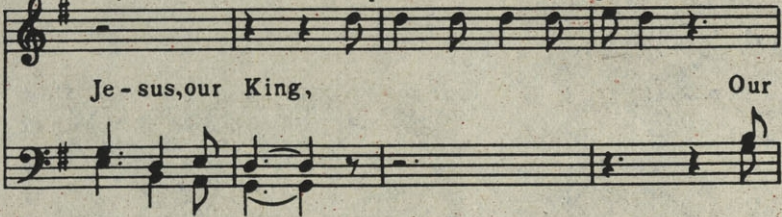
O praise the name of Je - sus,



Chorus: O praise the name of



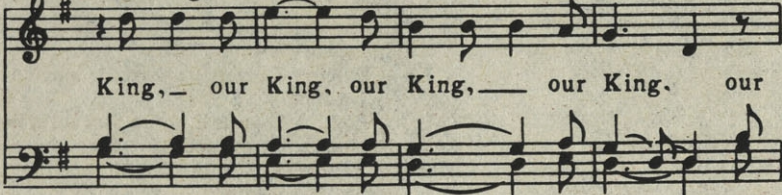
O praise the name of Je-sus



Je - sus, our King,

Our

Our King, our King, O praise the name of Je - sus



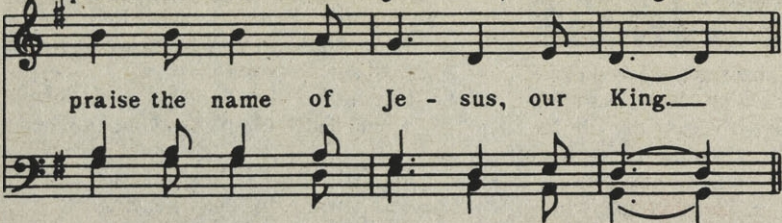
King, — our King, our King, — our King, our

our King, our King O praise the name of Je - sus, O



King, — our King, our King, — our King, O

praise the name of Je - sus, our King. —



praise the name of Je - sus, our King. —

- 1 \* O praise the name of Jesus
- \* O praise the name of Jesus, our King
- \* O praise the name of Jesus
- Our King, our King, our King
- \* O praise the name of Jesus
- Our King, our King,
- Our King, our King, our King,
- \* O praise the name of Jesus
- Our King, our King,
- \* O praise the name of Jesus, Our King.

In succeeding verses, substitute the lines marked \* with the following:

- 2 He calls you all to hear Him
- He calls you all to hear Him, our King.
- 3 O turn your hearts unto Him
- O turn your hearts unto Him, our King.
- 4 For Christ our King is coming
- For Christ our King is coming, our King.
- 5 Then bring your offerings to Him
- Then bring your offerings to Him, our King.
- 6 Come with them all to Jesus
- Come with them all to Jesus, our King.

Ben Nhlane

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## Shadow of Swift Runner

Among the many tribes and groupings in the Francophone countries, the pygmies are special and unique. The pygmies are an ancient African people. They are small in stature: the average adult male is about four feet nine inches tall. There are pygmies living in Zaire, Burundi, and Rwanda. Traditionally, the pygmies are a hunting people. In Zaire they live in the Ituri rain forest and hunt elephants as well as other wild animals. In some areas they have become farmers and trade their produce with their neighbors for things they need. But the true pygmy life is a nomadic one in the forests. They move their camps with the season or with the life patterns of the animals they hunt. It is the responsibility of the women to build the community's shelters. The men do the hunting. The pygmies have always lived in peace with their neighbors.

### A PIGMY BOY'S TALE

My father is a great hunter. He is known among our people of the forest as the person who first hears the step of the great elephant many miles away and moves through the shadows and vines and bush to see just which way it is coming. Once he knows this, he tells the men which way to move so that they are ready for the battle with the huge beast. Because of the speed with which he moves to the hunt, my father is known as Swift Runner. Because I follow him very closely to learn what he does, I am known as Shadow—and I am proud to be the Shadow of a great hunter.

My father is also a Christian. He sat with my mother and listened when a tall man who called himself the Friend of Jesus came from the village to talk about the Lord who came to reign over us all. My father listened very carefully, and he listened again when the Friend of Jesus came back. Then my father spoke to us—to my mother and my little sister and me—about what the tall man had said.

"The Friend of Jesus tells me," my father said, "that there was a Man who came to the world of the towns and forests; and this Man was also God. And this Man was greater and more powerful than the gods we have known about, the gods of the water and of the wind and of the trees."

"But, father," I said, "you always told me, when I walked in the forest with you, between the trees and among the grasses, that the forest gods would guide my feet in the right path. Does this Man you speak of know of the elephant and his ways?"

"It seems, Shadow, that this great God knows the elephant's ways before the elephant himself knows them, for this great God conceived of and made the elephant. And it seems that the gods of the wind and the water and the trees that we have known up to now are only thoughts in the head of the great God and nothing more. This is not to say that you shouldn't listen to those thoughts when you walk in the forest, for they are wiser thoughts than the thoughts of ordinary people like us."

"I venture to say," mother added, shifting my little sister to a spot away from the fire so she wouldn't reach in and burn herself on the bright coals, "I venture to say this Man who is God is a tall one?"

"Well, wife," my father replied, poking at the fire with a pointed stick, "he is neither a tall one nor a proper-sized forest person like us. It seems he is with us and of us all."

"All very well," my mother said, "all very well, but I do wonder how much good this Man who is God will be to me when I build our new shelters in the forest with the other women. I am known for my skill with branches and leaves. And in the past I have prayed to

the forest gods to guide my fingers. I cannot believe this new God will know the way with reeds and leaves and branches."

"He knows about shelters—and he is with us even now."

I looked into the forest expecting to see a large shape, shining with light, coming through the trees like a huge elephant. That's the way I sometimes thought of this new God. But the forest was dark and moved in the wind.

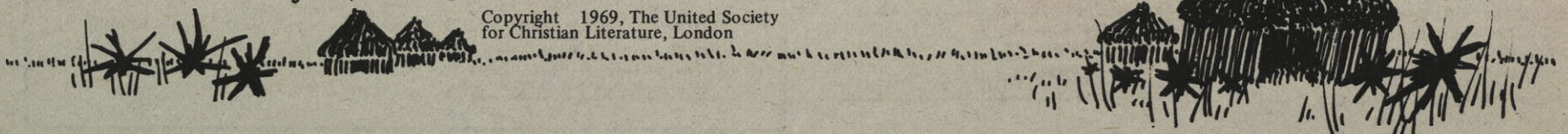


When the Christian teacher, right, visits the pygmies, he brings a gift of salt.

One day the Friend of Jesus came to our camp and made us part of the new God's family. Jesus Christ, I have learned, is our Lord's name and that's why the tall man calls himself the Friend of Jesus. The Friend of Jesus said words and poured water on our heads from a gourd, and little sister screamed.

After that great event, my father would tell us stories he had heard of Jesus Christ and his ways as we sat by the fire. He also told us something even more exciting. He told us how our Lord Jesus Christ was with him always. Father said that Jesus led his feet through the forest and kept him from fear in the midst of the hunt. And he told us that he could see the hand of Jesus in the beauty of the leaves of the forest after the rain and in little sister's giggles and smiles when she was tickled with a feather. Father said that mother and sister and I could learn to know of God's presence in our lives, too. After a while, we began to notice the presence of God. I felt it most of all when we were all gathered around our fire at night, just before it was time to go to sleep.

One day the Friend of Jesus came  
Continued on next page





# Shadow of Swift Runner

Continued from previous page

and spoke to my father. It was time, he said, for my father to come and accept the full responsibility of membership in the family of Jesus. There would be an important ceremony on Sunday in the tall people's village and a great leader, the bishop, would come. My father and other men and women of our people who had learned the ways of Jesus Christ and his Word would show that they accepted their full responsibilities as Christians, and they would receive the nourishment God had provided for his children.

disappeared into the darkest places, by listening to the sound of his feet whispering over the leaves of the forest floor. By the time light came in the sky and I found I had become wet all over with moisture from the leaves and bushes, we came to the edge of our world, the forest, and looked over the fields to the village of the tall people. My father pointed to the highest of the buildings and said that the wooden sign on top of it was the sign of our Lord Jesus Christ and that the building was his house in the village.

My father and I sat silent in the field until we heard a sound on the wind. My father said it meant it was time to go to the house of God. I was frightened to walk into the tall people's village but I

for the first time by the women who had taken care of my mother. My father belonged to the Church and the Church belonged to him. I could tell how proud he was.

And then it happened. The awful thing. A tall person came among the people with a basket. I thought at first we were going to be offered something to eat. I touched my father's arm to see what he thought. He motioned me to be quiet and watch.

And we saw what was happening. The people of God were putting coins in the basket carried by a Friend of Jesus. When my father realized what was happening, he spoke to me.

"A bad thing has happened, son," he said. "I am a member of the family of

And so my father ran from the house of God—fast, and without looking back. And I sat among strangers. I sat for a very long time. The people sang and the holy man, the bishop, went away. Then, later, when the others were gone, a Friend of Jesus I knew spoke to me.

"Where is your father, Shadow of Swift Runner? Why did he leave?"

"He went to our people to get a coin for the offering. He wants to give thanks with the rest of God's family."

"But it is many miles to the place where your people are! He could have come back next week with his offering."

"No. My father must do what is right, and he felt he must do it now," I said. "He knows what is right."

"Then come to my house and eat, Shadow," the man said to me.

"No, my father wishes me to wait here."

And so I sat in the house of God until it began to be dark. A tall woman brought me cooked bananas on a leaf



I was very proud. I had always been proud of my father because he was Swift Runner, a fine hunter. Now I was proud of him because he had shown himself ready for his duties in the family of Jesus. And because of father's wisdom, the rest of us—mother and little sister and me—would be joining father in those responsibilities when we were wise enough.

"Father," I said, "since I am called Shadow of Swift Runner, may I follow you to the ceremony and see the great leader who is called a bishop and the tall people in their settlement?"

"Yes, son," my father said, "so long as you do not let the clumsy tall ones step on you."

I was happy because I knew father was pleased to be taking up his duties in the family of Jesus Christ.

We started late in the night, so that we could reach the settlement by Sunday morning. I was used to going as Shadow to my father in the hunt, and so I could follow him now, even when his form

followed behind my father, never taking my eyes off his back. I was proud that he walked swiftly and was unafraid.

I can never really tell you what the house of God looked like on that day. It was the most exciting place I had ever been. And when the holy man, the bishop, came in, it was like seeing a huge elephant come into a clearing in the forest. But I knew I was not to fear the bishop in the way I feared a bull elephant.

They sang songs, and the bishop and other friends of Jesus spoke. Then there was the moment when my father left my side and went with the others—tall people and others of our people, too—to be welcomed into the household of God, with all of the responsibilities that went with it, by the bishop. The bishop spoke to them all and touched them in ways I couldn't see. Then my father came back to where I was sitting. He had a smile on his face like the one he had when little sister was shown to him

God, but I forgot what the Friend of Jesus told me about my duties as a member of the family. It is now my Church and I must support it both by my belief and loving spirit and by what other means I have, too. Those people who were wise enough to listen carefully have brought an offering of coins as a thanksgiving for God's grace in bringing them into his family and as a token of their support of God's Church. I must go for the coin we have in the elephant-hide sack."

"But, father—"

"You must be brave and sit here in the house of God until I come back with my offering. I am not going to start in God's family by behaving badly. If you stay, they will know I plan to come back. I am not called Swift Runner for nothing."

and I ate.

Then it was dark. I could hear the sounds of night from our distant forest. I could imagine my father running in the darkness. I could imagine him eaten by fierce wild cats and swallowed by huge snakes.

I slept.

Then I called out. A hand had touched me.

My father. My father was back and he was panting, his belly heaving. He had the elephant-hide sack. He motioned me to follow him. He went to the table in the front of the hut that was the house of God, and he put our coin down on it.

"We can go now, son. We have done our duty as members of the family of Jesus Christ."

"You have gone far and run too fast to go back yet," I said, noticing that his chest still heaved with his breathing.

"We will go slowly. Once we reach our forest, the miles will go quickly."

And so I followed my father into the night, listening to the sound of his feet leading the way.



Giant snails are a prized delicacy in Zaire. This woman is about to roast the snail and steam the plantain, a vegetable similar to a banana.

## The Dioceses and their Bishops

In this list of the six dioceses and their bishops, you will note that though the spelling makes some of the names look difficult, they are really pronounced much as they are spelled.

BURUNDI (boo-ROON-dee)

Bujumbura (boo-joom-BOO-rah)

The Rt. Rev. Samuel Sindamuka (sin-dah-MOO-kah)

Buye (BOO-yeh)

currently without a bishop

RWANDA (ruh-WAN-dah)

Butare (boo-TAH-ray)

The Rt. Rev. Justin Ndamali (nah-don-DAH-lee)

Kigali (kee-GAHL-ee)

The Rt. Rev. Adonija Sebunguri (ah-don-EYE-jah say-boon-oon-GOO-ree)

ZAIRE (zeye-EAR)

Boga-Zaire (bow-gah - zeye-EAR)

The Rt. Rev. Philip B. Ridsdale

Bukavu (boo-KAH-voo)

The Rt. Rev. Bezalari Ndahura (bay-zah-LAY-ree nah-dah-HOO-rah)

## Let's talk about Shadow of Swift Runner

Here are some questions to think about and discuss after reading the story called "Shadow of Swift Runner."

1. In what ways did Shadow and his family begin to see God in their forest world? How do you see God's presence in your world?
2. How were Shadow and his family brought into God's family? How were you brought into God's family?
3. What did the ceremony in the tall people's village mean? Why did Swift Runner consider his offering such an important part of that ceremony? What did Swift Runner offer other than a coin?
4. What did Shadow offer by waiting for his father?



# A Man of God

O God our Father,  
And His Son Jesus Christ,  
And the Holy Spirit,  
May you give me a blessing while in  
this world,  
While you lead me through the forests  
Through the lakes and mountains,  
So that I may do your work among  
your people,  
Grant that I may be loved by you,  
And by your people. Amen.

This touching and beautiful prayer has given us the theme of the 1978/79 Church School Missionary Offering—GIVE ME A BLESSING. It was written by Apolo Kivebulaya, an African of the Muganda people of Uganda, who was the first Anglican African missionary in Zaire. Born in a time when most missionaries in Africa were European white people, Kivebulaya was to blaze a new trail in the history of African Christianity. He was to express in his life and

to meet the new Christians face to face. In 1921 he went into the forests to evangelize the pygmy people who lived and hunted in the vast wilderness.

By the time of his death in 1933, Apolo Kivebulaya had evangelized all of Boga and Bulega and the neighboring forests. He left a strong, alive Christian community behind him and an enormously important precedent—the Christian mission of Africans to Africans. He also left the legacy of his personal goodness and his deep understanding of African spirituality. He is remembered as a man who considered himself a brother to all people on a continent where there is great loyalty to tribe and where distrust of outsiders was strong in former days. Apolo Kivebulaya ate with everybody and entered any house into which he was invited. He believed that in Christ all barriers were broken down.

## A Man Called Amos



Apolo Kivebulaya

work the simplicity and dignity of an African ministry to Africans—a ministry that has only been realized fully in very recent times.

Kivebulaya lived a long time ago. He was born in 1864, and in his early years, he was a Muslim. As a grown man, he began to listen to the Christian story told by missionaries sent to Uganda by The Church Missionary Society of Great Britain, which along with its affiliate society, the Ruanda Mission, continues to share an historic partnership with the people of these lands. The Mission works principally in Rwanda and Burundi.

In 1895 he was baptized and in 1896 he had completed his training as a catechist. Since he had found Christ there was no doubt in his mind that he was called to bring the Good News to other Africans as a missionary. His first assignment was in western Uganda, in mountainous country near the border with Boga—now a part of Zaire. One day he looked down into Boga from a mountaintop in Uganda and knew that his mission would take him there. Although he was not to live in Boga permanently until 1916, Kivebulaya's deepest involvement was to be with the people of Boga-Zaire. He baptized his first group of converts—most of them young people—in Boga in 1897.

Although he was persecuted by colonial authorities in 1898 and deported back to Uganda, Kivebulaya returned to Boga and his mission as soon as he could. He was ordained deacon in 1900 and priest in 1903.

Kivebulaya trained many men and women as catechists and sent them out to tell the Christian story. He built a vast Christian parish and traveled tirelessly

Amos, the evangelist

The strong, happy face you see here is the face of a 37-year-old Rwandan called Amos. Amos is a Christian evangelist. Like many other African evangelists, Amos does not believe that his own personal conversion was the ultimate goal of his life as a Christian. He knew that having heard the Good News of Christ he had to bring it to others. If you met Amos on the street of a town or walking down a country road, you can be sure he would share the Good News with you.

Here are some of the things Amos has to say about his life:

"I want to tell you in a few words what Jesus has done for me. I was saved when I was 22 years old. I was living in Uganda then. Although I was a Christian, I didn't know Jesus and had no peace.

"While wandering a long way from my God, I met a woman. She began to tell about Jesus. . . she read me Isaiah 1:18-20: 'Come let us talk this over. . . No matter how deep the stain of your sins, I can take it out and make you as clean as freshly fallen snow. . .'

"I began to follow Jesus then, but I liked money so much. A voice persisted in me, however, asking me to leave everything and work for God. I hesitated. It took a long time before I accepted. . . I praise my Lord because from that time up to now I am still going where he wants me to, proclaiming his love in Uganda, Zaire, and Rwanda. He supplies all my needs materially and spiritually. Because the Lord is my Shepherd, I have everything I need."

# An Association of French-speaking Dioceses

The Lambeth Conference, a meeting of the bishops of the Anglican Communion which is held every 10 years, met at the University of Kent in Canterbury in 1978. While at Lambeth, Presiding Bishop John M. Allin had an opportunity to meet with the Francophone bishops and hear their plans for the future. Pictured are (left to right): Bishop Justin Ndandali of Butare, Bishop Allin, Bishop Adonija Sebununguri of Kigali (acting chairman of the Francophone Council), Bishop Samuel Sindamuka of Bujumbura, Bishop Bezaleri Ndahura of Bukavu, and Bishop Philip Ridsdale of Boga-Zaire.

There was great interest at Lambeth in the plans of the six dioceses in Burundi, Rwanda, and Zaire to form a new Province in the Anglican Communion, with special interest expressed by bishops from other French-speaking areas—Quebec and Haiti, for example. The Conference issued the following statement about the French-speaking, or Francophone, dioceses:

"The Conference gives thanks to God for the special role and witness of the French-speaking dioceses of our Communion. We learned with deep interest of the emergence of a French-speaking Province in Central Africa. We recognize the special difficulties of French-speaking dioceses in communication, in the production of literature, and in training for the ministry. We call for the active encouragement, under the Partners in Mission scheme, for all forms of support from the dioceses of our Communion to French-speaking Provinces and dioceses."



## Partners in Mission

In July, 1973, the Anglican Consultative Council met in Dublin, Ireland. At the Dublin meetings they formulated a number of policies and agreed on a number of understandings that have had a strong influence on the relationships in mission among the Churches, Provinces, and regional groupings of the Anglican Communion. This is a good time to reexamine the Council's basic definition of mission—as we enter into this important phase of our partnership with the dioceses of the Francophone Council.

### One Mission

"The missionary task of the Church continues to be that of reconciling man to God, man to man, and man to his environment. The oneness of the missionary task throughout the world has been emphasized in recent years in all parts of the Christian Church. The emergence everywhere of autonomous churches in independent nations has challenged our inherited idea of mission as a movement from 'Christendom' in the west to the 'non-Christian' world. In its place has come the conviction that there is but one mission in all the world, and that this one mission is shared by the worldwide Christian community.

"The responsibility for mission in any place belongs *primarily* to the church in that place. However, the universality of the Gospel and the oneness of God's mission mean also that this mission must be shared in each and every place with fellow Christians from each and every part of the world with their distinctive insights and contributions. If we once acted as though there were only givers who had nothing to receive and receivers who had nothing to give, the oneness of the missionary task must now make us all both givers and receivers."





## BOOKS

Since Burundi, Rwanda, and Zaire are relative newcomers to the modern family of nations, the literature about them in English is still relatively small. However, the books for adult leaders and young people listed here have been selected carefully and are among the best resources now available in English. The books for young people, with one exception which is annotated, are at the fifth to eighth grade reading level.

### For Young People

Carpenter, John Allan, and Maginnis, Matthew, *Burundi* (Children's Press, Chicago, 1973)

Carpenter, John Allan, and Maginnis, Matthew, *Rwanda* (Children's Press, Chicago, 1973)

Carpenter, John Allan, and Maginnis, Matthew, *Zaire* (Children's Press, Chicago, 1974)

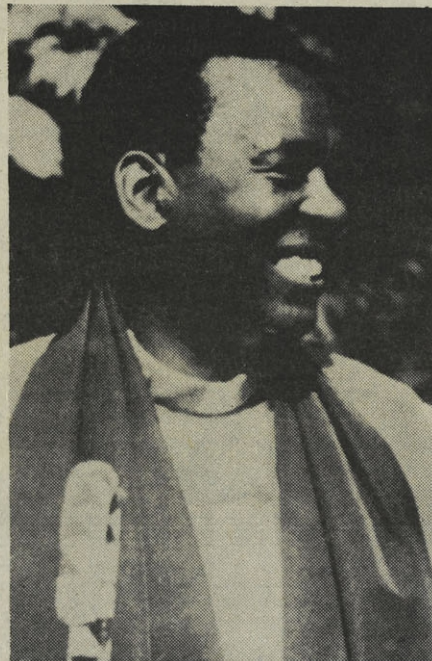
Crane, Louise, *The Land and People of the Congo* (Lippincott, 1971)

Elisofon, Eliot, *A Week in Joseph's World* (Crowell-Collier Press, 1973)

Note: This is a beautiful and moving photo essay by the famous American photographer about the daily life of an eight-year-old African boy living in the region being studied here.

Hughes, Langston, *The First Book of Africa* (Franklin Watts, 1964) Note: This is a good, basic book about Africa for beginning readers.

Nolen, Barbara, editor, *Africa is People*



Samuel Sindamauka is Bishop of Bujumbura Diocese, Burundi.

# RESOURCES

(Dutton, 1967) Note: A collection of pieces by Africans, young and adult, about their daily lives.

Turnbull, Colin M., *The Peoples of Africa* (World, 1960)

### For Adult Leaders

Hastings, Adrian, *African Christianity* (The Seabury Press, 1976)

Lemarchand, Rene, *Rwanda and Burundi* (Praeger, 1970)

## FILMS

*Partners in Mission*, a 25-minute color film telling the story of the April 1977 consultation between representatives from the Anglican Communion and the Episcopal Church, USA. This film is available from ROA Films, 1696 North Astor Street, Milwaukee, Wis. 53202 (toll free number: (800) 558-9015). Service charge: \$5.00 plus postage.

*The Pygmies of the Ituri Forest*

*The Pygmies: The People of the Forest* These are both fine documentary films by French filmmaker Jean-Pierre Hallet. Both are in color and each is under 20 minutes in length. They are available for sale or rental from Britannica Films. Sales are handled by Encyclopedia Britannica Educational Corporation, 425 North Michigan, Chicago, Ill. 60611.

Phone: (312) 321-6800 (*The Pygmies of the Ituri Forest* is approximately

\$255.00 and *The Pygmies: The People of the Forest* is approximately \$185.00.

This means they might be more appropriate for purchase for a diocesan film collection than by a parish group.) They are available for rental from Britannica film rental libraries at reasonable rates. For the nearest rental library contact the Encyclopedia Britannica Educational Corporation at the above address. Both of these films present a fascinating look at the world of the pygmies. The pygmies are part of the populations of all three Francophone countries. Many are now becoming Christians. In watching these films you and your groups will quickly discover what a sensitive and complex people the pygmies are.

## FILM STRIPS

*Life Along the Congo River* is a worthwhile filmstrip produced by the Encyclopedia Britannica Educational Corporation at about the fifth to sixth grade level. It will give your students an idea of what life is like in the areas of Zaire through which the great Congo River passes. It costs \$6.00 and can be ordered through the Encyclopedia Britannica Educational Corporation at the address given for the films about the pygmies. *Africa* is an exceptionally comprehensive overview of the lands, peoples, and

history of the African continent. The coverage is included in a package consisting of 16 film strips plus maps and other teaching materials and study guides. It is geared to the junior and senior high school student. The whole package is approximately \$50.00. It, too, can be ordered from the Encyclopedia Britannica Educational Corporation in Chicago (see address above).

## TAPE CASSETTE

*Songs of Praise from Zaire and Uganda*, a selection of hymns, canticles, and other music—including "O Praise the Name"—in French, English, and the vernacular languages of Zaire and Uganda. It comes with printed lyrics for some selections. \$6.00 plus \$.40 postage and handling. Order from Mustard Seed Productions, P.O. Box 96, Pleasantville, N.Y. 10570.

## MAPS

*Our Partner Churches*, a map of the member Churches of the Anglican Communion, is available free from: Office of Communication, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

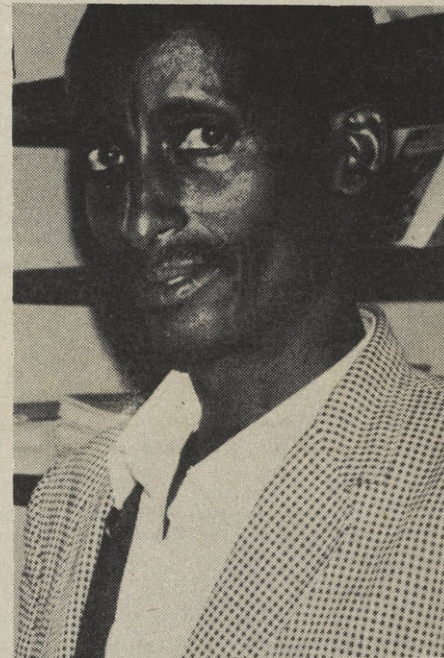
*Bartholomew World Series Map of Africa* (\$3.95) is available at many book and map stores.

## OTHER RESOURCES

A valuable leader resource that can be used with this publication: *AWARE*, Vol. IV, No. 4, mailed to all parishes.



A milk break is an important part of a cattle herdsman's routine on the plains of Zaire. His wife brings him milk in a black pottery bowl two or three times a day.



A translation shop is linked to the "Librairie de Matana" in south Burundi where Rosemary Guillebaud and her African colleague, Martin, work.

## Order Form

All items are available into the fall of 1979. Send your requests to: Seabury Service Center, Somers, CT 06071 (CSMO)

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# Books

**Sign Language Is for Everyone**, Cathy Rice, \$7.95, Thomas Nelson, Nashville, Tenn.

Cathy Rice has a deaf daughter and teaches Bible classes and sign language at the Bill Rice Ranch in Tennessee. Her book gives a sound introduction to deafness and the language deaf people use as well as an evangelical, fundamentalist outreach to the deaf.

*Sign Language* includes helpful rules to learn the language, and the vocabulary is for the most part standard and basic. Since sign language is a living language, regional variations probably account for some differences illustrated in the book. Practice sentences and religious songs to sign are included after each lesson.

A noticeable omission in the signs for religious denominations is the first Church to serve deaf people—the Episcopal Church, which began its work 126 years ago! The sign for Jew is described as pulling at a beard; while this sign is used, most teachers indicate a more prominent, long beard. On the opposite page is the word “stingy” with the description, “Make the sign for Jew.” The comparison is unfortunate.

Subtle emphasis throughout the book on interpreting assumes everyone studying sign language will be an interpreter. Rice illustrates several unethical points in professional interpreting.

Books on sign language, including two new ones by Lottie Riekehoff and Suzie Kirschner, noted educators of the deaf and sign language teachers, may be obtained from booklists from Gallaudet College or the National Association of the Deaf.

—Sandra Pickering

□ **Ways of the Spirit: *The Spirituality of Cardinal Suenens***, Elizabeth Hamilton, editor, \$5.95, Seabury Press, New York, N.Y. Hamilton calls Suenens wise, perceptive, courageous, gentle, and joyous and says he is “more confident in the power of the Holy Spirit” than most of us. Her excerpts from Suenens’ writings give the reader an opportunity to meet the qualities she describes. To share and grow in these qualities, one must read this book slowly over a long period, meditate on the thoughts expressed, and incorporate them into one’s prayer life.

—M.C.M.

□ **Two Plays about God and Man: *The Devil to Pay and He That Should Come***, Dorothy L. Sayers, paperback \$6.95, Vineyard Books, Noroton, Conn. This edition of Dorothy Sayers’ plays contains everything in the original edition, including her prefatory material and her production suggestions. A new section covering directions and designs for making backdrops and sets, as well as a stage lighting plan, is included. The book also notes where to inquire about dramatic rights but nothing about costs.—M.C.M.

□ **God’s Images**, James Dickey and Marvin Hayes, \$19.95, Oxmoor House, Birmingham, Ala. This collection of 53 of Hayes’ copperplate etchings which depict men, women, and events from the Old and New Testaments and Dickey’s matching prose poems is a book to study leisurely, to meditate upon, to return to again and again to feast the eye. It makes a powerful and definitely masculine statement, but the book will have universal appeal for all who appreciate the biblical Word as well as exquisite drawing and beautiful writing.—M.C.M.

□ **You and Your Aging Parent**, Barbara Silverstone and Helen Kandel Hyman, \$10, Pantheon Books, New York, N.Y. This is the most comprehensive book on the aging to come my way. It has an unparalleled section on “feelings”—not only the feelings which the aging person is probably coping with, but also the feelings the person’s children and other

would-be helpers may experience—and on the importance of recognizing such emotions. The book also has six excellent appendixes.—M.C.M.

□ **The Christians**, Bamber Gascoigne, photographs by Christina Gascoigne, \$17.50, William Morrow and Company, New York, N.Y. *The Christians* is history in a special and illuminating way. It traces the Christian people and the development of their religion in whatever culture they found themselves from Bethlehem to 1977. It reveals to Christians their firm roots as well as some branches they might wish could be pruned. Bamber Gascoigne’s text is lavishly illustrated with Christina’s impressive black-and-white photographs and 45 brilliant color plates.—M.C.M.

□ **I Want to Be a Christian**, J. I. Packer, paperback \$3.95, Tyndale House Publishers, Wheaton, Ill. Best used in group study with Bibles at hand, this is a resource book on the basics of the Christian faith. The four sections cover the

Apostles’ Creed, Baptism and Conversion, the Lord’s Prayer, and the Ten Commandments. Except for covering a few controversial interpretations of the faith, the author sticks to the fundamental meaning of “being a Christian,” making the book useful for all denominations and ecumenical groups.—P.B.

□ **The Worldly Evangelicals**, Richard Quebedeaux, \$7.95, Harper & Row, New York, N.Y. In this review of the history, beliefs, and life styles of the various evangelical groups the author points out how they were established when mainstream Churches lost their religious fervor, and he questions whether evangelicals can remain faithful to the Gospel now that they themselves have become part of the mainstream of American culture. While evangelicals feel they are transforming society, society may be transforming them. They must guard against their culture’s values—which range from far right respectability to far left activism—becoming more important

than Christ’s values.—P.B.

□ **Growing Up Handicapped**, Evelyn West Ayrault, \$9.95, Seabury Press, New York, N.Y. This book covers the development of the handicapped from childhood to young adulthood. With practical advice and case examples, the author discusses the problems faced by the parents, the family, and the handicapped child. She stresses the primary importance of a positive self-image and outlines ways to help the child reach independence. Detailed appendices list federal, state, and private organizations, therapy centers, and colleges and universities which have facilities for the physically handicapped.—P.B.

□ **The Faith of the Pilgrims**, Robert M. Bartlett, \$8.95, United Church Press, New York, N.Y. Robert Bartlett uses the Pilgrims’ lives, letters, journals, and public records to show how their faith and the abiding influence of their religion shaped their lives and began the idea of Church/state separation.—P.B.

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# Gift helps expand emergency food aid

In 1977, thanks to a \$1,000 gift from a Roman Catholic diocese, an Episcopal parish was able to expand its Emergency Food Program. For about nine years St. John's Church, Mt. Pleasant, Mich., has operated the program helped by an annual community-wide food solicitation. Central Michigan University students and young people from the community help with the solicitation.

For the first three or four years the program provided canned and boxed food, as well as some clothing for people who had exhausted all other sources of help, including help from public and private agencies for which, in most cases, they did not qualify. Informal job placement and personal counseling gradually were added to the program. Through the years, parishioners and others in the community became aware of the program and made small money contributions.

In 1976, however, the Rev. Stephen Vesbit, pastor of St. Mary's Roman Catholic Campus Parish at Central Michigan, recommended to the Roman Catholic Diocese of Saginaw and Bishop Francis Reh that the Mt. Pleasant program receive a grant from the diocese's Rice Bowl Program. They agreed, and St. John's received \$1,000 in 1977 and another \$1,000 in 1978.

The Rev. John H. Goodrow, St. John's rector and coadministrator of the Emergency Food Program, says, "These gifts have enabled us to do many new things we have wanted desperately to do in the past but were prevented from by lack of money. For example, we can now buy fresh milk and vegetables for families with babies and small children as well as make small grants to people who need gas money to drive to new jobs—jobs we hope will eventually get them off welfare rolls and back into productive society."

"Although we have asked for help in this program from our own Episcopal Diocese of Western Michigan, it has always been vetoed. In short, these grants from our Roman Catholic brothers and sisters are more than money—they are great gifts given in the true spirit of Vatican II and real ecumenism, and on such no financial value can be placed."

The United Way of Isabella County recently voted an additional \$2,000 to St. John's Emergency Food Program for 1979. These funds, says Goodrow, will be used to develop new programs such as seed money for a low-cost housing project in the central Michigan area and for scholarship grants for chronically low-income people who are interested in acquiring skills to make them employable in the present job market. "We are also investigating the possibility of a federal grant to start an industry that would train and employ only low-income persons who might work on a profit-sharing basis."

Goodrow says all funds received are used for direct relief and assistance to clients. St. John's bears administrative and overhead costs, and the parish and the local Community Action Program—Eight-CAP, Inc.—the program's sponsors and coadministrators, provide administrative personnel. In 1976 the program served about 1,800 men, women, and children. This figure jumped to over 2,000 in 1977.

## PARISH AT WORK

# St. Luke's sends truck to Guatemala

"The truck is a beauty, a 1977 ¾-ton Chevrolet pickup which had only 21,000 miles on it," says the Rev. Walter C. Simmons of St. Luke's Memorial Church, Tacoma, Wash., which raised money to buy the truck for the Behrhorst Clinic, Chimaltenango, Guatemala.

Simmons, St. Luke's associate rector, and four university students spent six weeks in Guatemala last summer, and the truck is their thank offering. The truck project is part of a continuing effort by Simmons and others to build awareness and understanding of Dr. Carroll Behrhorst's medical ministry among the Cakchiquel Indian people of Guatemala.

Endorsed by Bishop Robert Cochrane of Olympia, the project was founded by Episcopalians but is supported by others, including a Christian Church (Disciples) member who owns a truck dealership and a retired Methodist minister and his wife who helped drive the vehicle to Guatemala. Parishes, church organizations, and individuals have contributed toward the truck which cost \$5,000; \$2,200 must still be raised.

Behrhorst operates his ministry on the principle that health cannot be separated from such social issues as land reform. Writing about his work, Ray Ruppert, religion editor of *The Seattle Times*, said, "The usual way to treat tuberculosis among the poor Indian families of the Guatemala Highlands is with prescription drugs and hospital care. But not for Dr. Behrhorst. In his view, a better way would be to provide each poor family with a small tract of land to farm."

Malnutrition in Guatemala is high; 80 to 85 percent of the children are at least moderately malnourished, Behrhorst says. "The real problem lies in the maldistribution of land. Until you work with that basic problem, you are probably wasting your time."

He says Indian families who own their own tracts of land not only eat better, but tend to have better living conditions. Tuberculosis is a disease of poverty. Change the conditions, he says, and you restore health.

The World Health Organization in 1975 selected the Behrhorst Clinic Program as one of 10 successful health care delivery models throughout the world.



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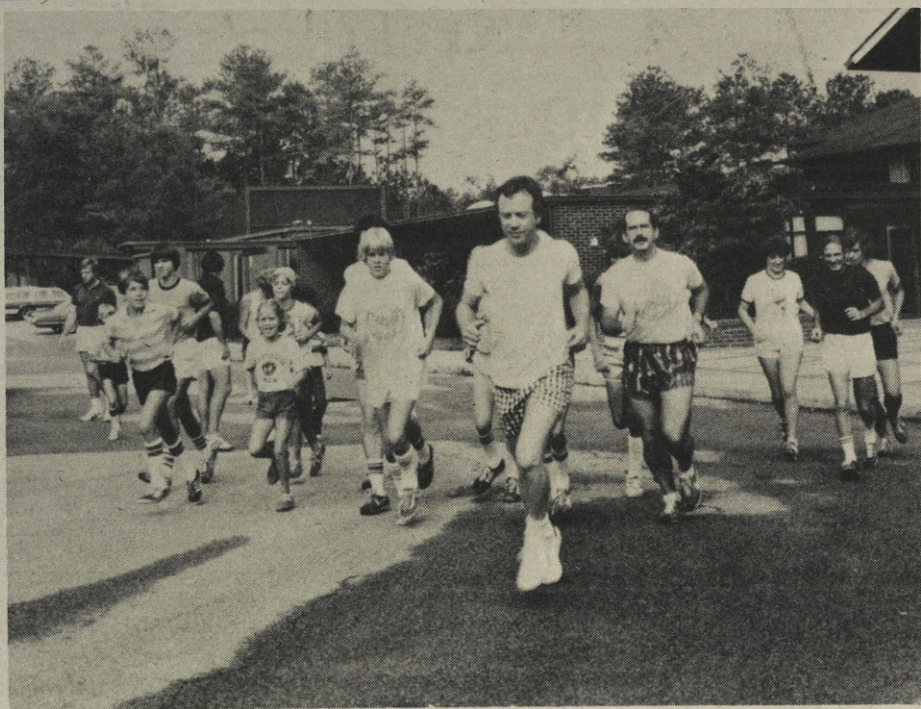
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## On the dot, ready, run!

On the pavement of the parking lot of Holy Innocents' Church, Sandy Springs, a suburb of Atlanta, Ga., is a large yellow dot. Every Sunday morning, after the 8 a.m. service, parishioners in running gear gather at the dot to start their celebration of the joy of running together.

Known as the "Joggers' Mass," the 8 a.m. service is prelude to the Fun Run, which at last count attracted 50 people to participate in the two-mile event. Runners—who set their own pace—then return to join in the parish's summer breakfast provided before the 10:15 service.

The program, brainchild of the Rev. Robert Johnson, who began running as part of therapy following a lung cancer operation, and jogging enthusiast the Rev. Robin Myers, assistant rector, has attracted three new families to the parish. The youngest Fun Run member is 8, the oldest 50—so far. Associate rector John Porter and chaplain Perry Scruggs of Holy Innocents' Day School are also members of this new running community.

Holy Innocents' discovered that becoming a running church also brought

some surprises. It means a parking lot full of folk bending and stretching. And Myers saw a bumper sticker that said: "Do something for your heart and soul. Run to Church." —Babs Johnston



## Toledo parish finds new downtown ministry

Toledo, Ohio, is a "town of almost limitless potential and yet a ghost town," says James Rouse, urban developer and chairman of the Rouse Corporation.

Wolf Von Eckardt, architectural critic for *The Washington Post*, predicts that central cities will be revitalized with a new role in the future. He cites Levis Square Ministries, a creation of Trinity Episcopal Church, Toledo, as one of the most creative ministries he's ever seen.

In the early 1950's Trinity rode the crest of popularity amidst Toledo's downtown commercial and business community. But, like so many other cities, by the 1970's downtown Toledo was a ghost town after 4:30 p.m. each day. The parish, like others in northeastern urban centers, decided to commit itself to a downtown ministry. It formed a nonprofit corporation, Levis Square Ministries (LSM), which opened My Brother's Place on Oct. 4, 1976.

Over 350 people came on opening day, and "right then I knew we weren't thinking big enough," says the Rev. Terry Hunt, LSM's director. During the next eight months 34,000 people ate lunch, heard music, participated in art demonstrations, and formed special interest groups at My Brother's Place.

This year 40,000 people have used My Brother's Place, and 300 groups have used conference rooms; and Trinity Church has found a way to minister

to the 18,000 people who work in downtown Toledo.

After My Brother's Place was established, LSM moved toward becoming a catalyst to influence city life. With the shofar—the ram's horn used to call the tribes of Israel together when a problem arose—as its symbol, Trinity began sponsoring forums to discuss the city's problems and solutions to them. Rouse and Von Eckardt attended one such forum, as did urban planners, a congressman, and other business, government, and community leaders. One speaker said, "We have the persons in this room right at this moment who can change Toledo."

Trinity is planning future forums on the school system and metropolitan government. "A ministry to the systems of the city makes sense because that is what is around us," says Hunt. "We can do it as the Church because we don't have a specific ax to grind. [Trinity] can provide a meeting ground for different, competing ideas and interests."



AT THE DOOR of My Brother's Place, the Rev. Terry Hunt, right; and a luncheon jazz group, below.



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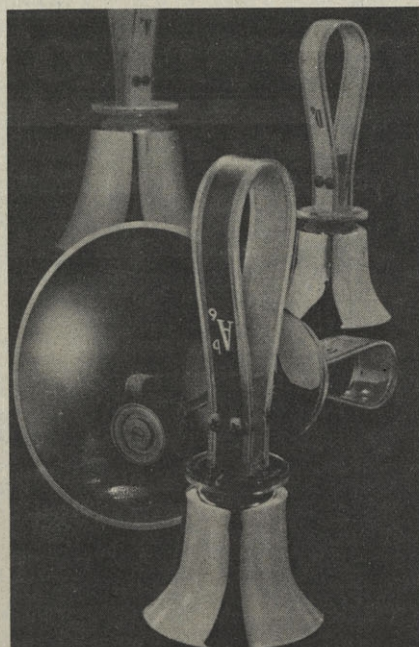
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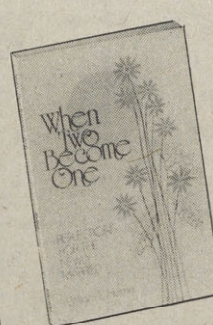
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# Where unity is now a natural thing

St. Paul's Church, Darien, Conn., has experienced fourfold growth in Sunday church attendance—from 250 people five years ago to 1,000 now.

Under the Rev. Arthur Lane's leadership the parish drafted a simple statement of purpose: "To know Christ and to make Him known."

Following that principle, his successor, the Rev. Terry Fullam, suggested at the first vestry meeting he attended at St. Paul's that members "ought to try to make no decisions until we come to one judgment." Some vestry members were skeptical about how practical that would be but kept their doubts to themselves.

Part II of the Darien story continues with what happened after that meeting.

The vestry began to act on the principle of unity. The members had always been close to each other, but now they spent more time listening to each person's opinion, and when unity was not possible, they postponed decisions until the next meeting.

The once skeptical Carl Rodemann now says, "The astonishing thing is it works. People who were poles apart change in the intervening period and come to one mind. We have come to expect unity as a natural thing, yet it is unity without uniformity."

When actions must be based on unity, however, one person can block the apparent will of the vestry. So far this has always had a good result. Three years ago many people felt strongly that St. Paul's ought to adopt a Vietnamese family. Clark Johnson, vice-president of a major company, opposed the idea because he believed the church was not paying enough attention to the personal needs of people within the congregation. "I know of half a dozen people who have been unemployed a long time. Two divorced women are in desperate straits. And no one in this congregation is helping," he said.

The discussion became so emotional Johnson said he'd vote to help the Vietnamese family although he didn't agree. Fullam immediately intervened, saying, "We are not looking for forced consent, but heartfelt affirmation." The issue was postponed to the next vestry meeting, again without result. So a special meeting was called. There the vestry learned the Vietnamese family had moved to a warmer state, and the issue had disappeared.

"What was the Lord trying to tell us?" people asked. They concluded God was trying to sensitize them to their own people's needs.

"The needy in our midst are invisible," said Reg Jones. "We have an obligation to help someone who has been out of work for a year and is about to lose his house." St. Paul's established a special cash assistance program, which has made mortgage payments or met financial needs of a dozen families, as well as a program to provide free professional help with financial planning and medical, emotional, psychiatric, and legal problems.

## The No-Name Pledge

For years St. Paul's had run a successful canvass for pledges, but shortly after he arrived, Fullam told the vestry: "I want to call off the Every Member Canvass. No one should be embarrassed into contributing."

Initially businessmen reacted negatively, but others said, "Let's trust the Lord by letting people turn in pledge cards without being called upon." The group finally agreed. Carol Sutherland suggested a 24-hour prayer vigil the day before Pledge Sunday.

One week later Fullam made many in

the congregation gasp when he preached: "God does not want your money unless you are willing to commit your lives to Him. You cannot bribe God nor tip Him; He does not want conscience money. In Isaiah we read: 'Bring me no more vain offerings.'"

Pledges rose from \$75,000 to \$82,000, and actual contributions rose higher. People no longer sign their pledges. With the "no-name pledge," the average family's weekly contribution has risen fourfold since 1972.

Carl Griffin, church treasurer and chairman of Touche-Ross, an international accounting firm, says, "I look with awe and wonder at what happens in a financial way when a church puts Jesus at the head of everything it does."

## Every Person a Minister

Perhaps the most exciting idea put into practice at St. Paul's is every person is a minister. It transforms each churchgoer's vision of his or her role from passive attendee to active minister of God.

After giving biblical starting points in an early sermon, Fullam asked everyone to consider how he or she might be able to use his or her gifts or talents for the Lord. Jan Leaton began to tape sermons and Bible lectures and duplicate them for those who couldn't attend. It was a laborious, time-consuming process, and tapes were snapped up faster than she could make them. So Mark Hessian, an electrician, installed professional recording equipment at cost and found he was donating 20 to 30 hours a week to meet demands. Even that was not enough. Now the nationwide tape ministry has two full-time people selling 1,200 tapes a month on a non-profit basis while volunteers run a tape library.

Churchmembers are convinced that "when a need arises, the Lord will raise up someone in the Body to fulfill it." Joann Irvine, clergy secretary, reports: "A young professional printer turned up who 'could work evenings' when we were looking for someone to do extra printing on the offset press. When the Sunday bulletins were expanded to in-

clude printing of the entire service, collating them was an immediate problem. An older woman appeared in the office, saying, 'I'd love to help out, but the only thing I can do is collate!'

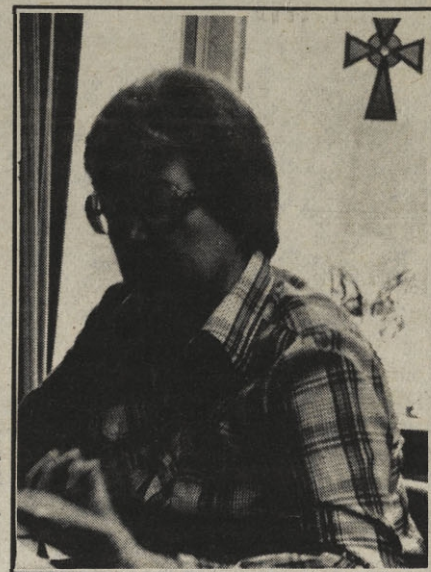
"When answering the telephone began to take up all the office staff's time, 22 women who have pleasant personalities, cool dispositions, willingness to serve, and a half day to spare signed up as telephone receptionists. A professional librarian organized the book library.

"A woman who 'only knows how to cook' started the Family Table, providing lunch every day to the church staff and visitors, assisted by a dozen women who also can 'only' cook and be gracious hostesses. A dozen young adults with musical talent banded together into what Terry dubbed St. Paul's Damascus Road Company, traveling all over New England testifying in word and song to the power of Jesus Christ."

Gordon Jelliffe, a gifted Sunday school teacher, recently left his advertising job to be full-time coordinator of youth ministries. Fullam predicts that in five years 50 such people may have full-time ministries.

Another way 600 people have found to serve each other is in extended families. "People come to St. Paul's who feel great need," said Gordon Lyle, who developed the program. "People have nowhere to belong. When I joined St. Paul's, we were one big family in which all knew each other. That's impossible with a thousand people coming on Sunday. Those with great needs are taken care of. But there are people in the great middle, the forgotten people who also need to be loved and nourished. On the other hand, one parishioner received 27 casseroles when his wife went to the hospital!"

The vestry chose 40 couples not already in leadership positions and trained them to become head couples of extended families of 15-25 persons representative of the parish itself, people of different ages and marital status. Extended families gather monthly, usually at a potluck supper, and simply have fun. The



Lloyd Hayes

**THE LORD RAISES up people to meet every need, says Joann Irvine, assistant to the rector.**

groups are not formed for Bible study, prayer, counseling, evangelism, or a dumping ground for personal problems. But when someone is ill, or has a death in the family, or needs help in balancing the checkbook, he or she has someone to turn to.

## To Make Christ Known

St. Paul's parish goal—"to know Christ and to make Him known"—means a substantial part of the church's work is for those far beyond Darien. St. Paul's hired two more priests to free Fullam from parish responsibilities so he can conduct the teaching missions which keep him away from the church 70 percent of every week. But most Tuesdays and Wednesdays he teaches at St. Paul's, and he's there on Sundays.

A quarter of the parish budget helps to make Christ known through projects such as: a Christian drug rehabilitation program in Norwalk, Conn.; assisting parishioners who give up careers to enter the seminary; distributing Bibles behind the Iron Curtain; and sending young missionaries to college campuses. At least 100 laymen have gone to other parishes to conduct vestry retreats or Faith Alive weekends.

The striking factor at St. Paul's is the level of individual commitment. Jeanne Tinsley, a warm exuberant woman, says for many months she did nothing except attend meeting after meeting. "About half a dozen of us concluded at the same time it was fun to be fed and fed and fed at St. Paul's. But we had become spiritually obese. We needed to get out and work it off by visiting people who couldn't get to the church. We wanted the light of Jesus to shine through us." So a group of four to six people began weekly visits to one building at a huge state mental institution where perhaps 25 patients participate in the singing and sharing. Similar groups visit two other hospitals, a nursing home, and a prison.

Tinsley, who plays the piano and once sang professionally, and a friend also visit a different home for the aged each week. But one day she went out of a sense of obligation when she said she just wanted to stay home. "When I opened that door and saw how happy those people were that we had come—many in wheelchairs, people who rarely have visitors—it was as if a mantle of love had fallen on them. I have never felt so strongly that His love was flowing through me."

Her voice wavered as she concluded, "We learned again that by serving others it is we who are blessed."

—Michael J. McManus

Michael J. McManus, who writes a weekly column on what can be done to revitalize the nation's economy, has attended St. Paul's for five years. He says he's learned by personal experience that "if you're willing to donate your talents to the Lord, He will give you new life."

## THE PRINCIPLES OF ST. PAUL'S

*The story of St. Paul's is largely told through its impact on people's lives. In one sense it is an emotional story of how people found new life in Jesus Christ. But Episcopalians are essentially intellectual people, and St. Paul's members are no exception.*

*The principles on which St. Paul's operates are ancient biblical truths about the nature of God and how He communicates with people. The new definitions or insights into old words are essentially these:*

**Jesus Christ** is not merely an historical figure, but the active head of the Christian Church and of each parish. His will can be discovered by individuals for their own lives and by the Church as a whole—discovered so clearly that unanimous agreement on church decisions can be reached.

**Church** is not a building, but people. The word comes from the Greek *ekklesia*, meaning the "called out ones," a people called by God to serve Him. The church's primary attention is on people, not facilities.

**Ministry** is everyone's job. At St. Paul's the church bulletin lists the names of the rector and other staff and then says, "Ministers: the entire congregation." Every person is expected to find God's purpose in his or her life—how one's talents can be used to minister.

**Worship** is offering one's life to the Lord in delight, joy, and expectancy and being confident prayers will be answered. Worship is not a repetition of rote prayers or listening to sermons. Liturgy

is followed, but not slavishly. If the priest says, "Praise ye the Lord," the service may stop while the congregation sings a song of praise.

**Community** must be sought to overcome separateness. St. Paul's was becoming a "collection of amiable strangers" so now small groups of people have become extended families whose members give and receive mutual support and practical help.

**Unity** is achieved by obtaining agreement before a decision is made. St. Paul's has achieved remarkable harmony by waiting until heartfelt unanimity has been reached.

**Outreach** is the way to make Christ known. "The Church is the one institution that exists for people who are not yet inside it," says the Rev. Terry Fullam. A substantial portion of St. Paul's budget, staff, and volunteer time is spent in "making Christ known." Fullam is on the road 70 percent of each week, and the parish often underwrites the cost of sending laypeople with him.



# Lord's Food Bank aids people of Juarez

Twenty minutes from downtown El Paso, Texas, across the Mexican border, lies the fifth largest city of Mexico, Juarez, with a population of approximately 750,000 people, many of whom live in poverty, many of whom have tuberculosis.

Some 350 families presently reside at the Juarez garbage dump, living in conditions which have been likened to Calcutta, India. Families of six live in 9' x 9' cardboard shacks approximately 10 yards from smoldering heaps of refuse. They derive a living out of salvaging pieces of cardboard and recyclable cans and bottles.

In some instances families have been living at the dump for three generations, and they are destined to remain there or in similar living conditions in the surrounding barrios of Juarez because they are virtually unemployable due both to lack of education and mental retardation caused by protein deficiency.



HERE ARE SIMONE AND HIS FAMILY. Their home is the cardboard shack behind them. Since this picture was taken the baby died of dehydration; later the Food Bank workers built the family a new adobe house.

The Diocese of the Rio Grande and St. Clement's Episcopal Church, El Paso, are helping to alleviate conditions in Juarez by working through Our Lord's Food Bank.

The Food Bank, an ecumenical outreach program, began in August, 1975, with a farmer's offer of surplus onions for distribution to the poor. Its director is Martha Medrano, a young woman of unusual ability and dedication who quit a well-paying job as credit manager for a local clothing store to serve the poor.

Our Lord's Food Bank is essentially a liaison and distribution vehicle for providing surplus food to those in need. It receives no support from the Roman Catholic Church, the state of Chihuahua, or the city of Juarez. All the food is either donated or purchased with money given by interested Christians in both El Paso and Juarez. Last summer the Presiding Bishop's Fund made a \$10,000 grant to this border ministry, a grant



INSPECTING A DRY WELL in Juarez, Mexico, are, left to right, the Rev. Richard Thomas, the Roman Catholic priest who originated Our Lord's Food Bank; Episcopal Bishop Richard M. Trelease of the Diocese of the Rio Grande; Martha Medrano, director of the Food Bank; and an unidentified Food Bank worker.

which sustained the operation through this year. While great strides have been made toward self-sufficiency, the Food Bank can operate only one day a week due to lack of food and funding. On this one day volunteers distribute food to between 350 and 500 people.

In order to preserve self-esteem, pride, and integrity and to teach revenue-generating skills, recipients are required to work for their food. The men make adobe bricks, which are in turn used to construct new homes to replace the cardboard shanties of their fellow workers. The women, taught by a volunteer from Casas Grandes, Mexico, quilt and make tea towels. When their work is sold, they keep a portion of the proceeds as an incentive, and the remainder is used to purchase food.

Food Bank beneficiaries are also involved in planning and execution of the various projects. A maternity clinic is being formed, and they hope a full medical clinic may one day be possible.

Both workers and churchpeople in Juarez and El Paso are committed to this project. St. Clement's has distributed "hunger bread boxes," similar to mite boxes, for donations to its Hope for the Hungry Committee. Many other El Paso churches have contributed to the project. Through the auspices of the Diocese of West Texas' Hope for the Hungry Committee, the Crest Fruit Company of Alamo, Texas, has sent four truckloads of grapefruit for distribution in El Paso and Juarez. And large and small groups

across the country are contributing clothing, food, and money.

This Christian outreach program ministers to both the physical and spiritual hunger of people in Juarez. Before the food is distributed, Food Bank beneficiaries and volunteers sing songs of praise to the Lord. The recipients' faith, trust, and confidence in Jesus Christ are an inspiration and a blessing to all who have become involved in this mission.

—Nan Collins



SOME FOOD BANK children proudly display the first toothbrush and toothpaste they've ever owned.

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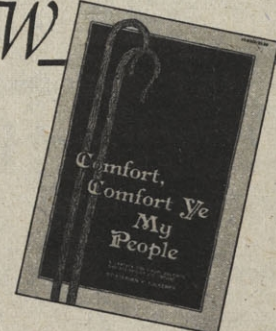
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# IN THE DIOCESES

**DELAWARE**—Jane du Pont Lunger has given her 25-room family home, "Oberod" to the diocese for use as a conference center. The home on 40 landscaped acres will open in 1979.

**WESTERN MASSACHUSETTS**—The diocese tapped a new source of theological education and gained a new deacon. On June 17 Bishop Alexander Stewart ordained Hedley A. Pearson, who had been prepared in a program to train permanent deacons for the Roman Catholic Church. This may be the first time since the Reformation that an Anglican has been so trained. His 20 Roman Catholic classmates marched in procession when Pearson was ordained, and he was crucifer at their ordination.

**ALASKA**—The diocesan convention voted unanimously to send three instead of four clerical and lay deputies to the 1979 General Convention; defined the duties of sacramentalists; and directed the standing committee to investigate possibilities of a companion diocese relationship with a contiguous Anglican Church of Canada diocese.

**NEW YORK**—The American Carpatho-Russian Orthodox Greek Catholic Church has purchased the Bishop Donegan Episcopal Conference Center in Tuxedo Park to use for a male monastic community. The diocese sold the 1899 mansion for an undisclosed amount because overhead and maintenance costs were disproportionate to the facility's usage.

**IDAHO**—Approval for Venture in Mission was the diocesan convention's main action when it met in Pocatello. Bishop Clive Abdulah of Trinidad-Tobago addressed the

convention, which also created a "social concerns commission," made plans for church growth seminars, and elected delegates to the 1979 General Convention.

**VERMONT**—The diocesan convention elected delegates to General Convention; adopted a renewal program which calls for raising \$600,000; admitted St. Francis of Assisi, Johnson, as a new mission; continued study of human sexuality; voted \$1,000 for the advancement of literacy; approved a year-long study of nuclear power; and proposed that each parish sponsor at least one inmate in a correctional center.

**FOND DU LAC**—The annual council heard a report from two Venture in Mission representatives and scheduled a fund-raising appeal from January to June, 1979. The council also asked General Convention to retain the 1928 *Book of Common Prayer*.

**CALIFORNIA**—Study of a new diocese, to be made up of 42 churches and approximately 17,000 church members, is underway. The proposal, which would leave 83 churches in the Diocese of California, will be put to a vote at the fall diocesan convention.

**CENTRAL GULF COAST**—Services in St. Paul's, Mobile, June 18 honored Bishop George M. Murray on the 25th anniversary of his consecration. Bishop Gray Temple of South Carolina preached, and the Rev. Roger C. Porter, rector of St. Paul's and president of the diocesan standing committee, celebrated. Individuals in the diocese presented Murray with a purse of \$25,000, or \$1,000 for each year of his episcopate.

## A nourishing breakfast

As a Red Cross volunteer I travel to nursing and retirement homes to take residents on field trips. I became friendly with a retired school teacher at one of the homes, and I'd like to share something she taught me one cold and blustery morning.

Snow was still on the ground from Chicago's first storm of the season as I began helping residents from the home into the Red Cross van for our trip to a museum. My friend, who is well into her 80's, and I exchanged greetings, and I asked, "What have you been up to since

last we met?"

"Oh," she replied, "I've been out to breakfast with a dear friend several times this week."

"Out to breakfast! Where?"

"Why, at Mass, silly. And you a good Episcopalian!"

"But it's been snowing and very cold, and the church is blocks away."

"My dear, I've lived so long that I have a great deal to account for, and I just want to be ready any day now to meet our Lord." Then in a conspiratorial whisper, "I figure having breakfast with Him that morning will be a plus for me!"

—Robert A. Hufford

## Fall calendar

Continued from page 5

October 5-6. Information: David C. Rue-sink, Department of Rural Sociology, Agriculture Bldg., Texas A&M University, College Station, Texas 77843.

□ Bishop Bennett Sims of Atlanta will be one of the resource persons at the eighth annual Conference on Secularly Employed Clergy, November 9-11 in Kansas City, sponsored by the National Association for the Self-Supporting Active Ministry (NASSAM). The conference will examine the relationship between self-supporting clergy and their dioceses. Information: The Rev. James L. Lowery, Jr., 14 Beacon St., Room 715, Boston, Mass. 02108.

□ The Episcopal Actors' Guild, which aids sick, indigent, and needy theater people, is holding its Annual Theater Benefit September 27. The play, *First Monday in October*, starring Henry Fonda, Jane Alexander, and Larry Gates, will be held at the Little Church Around the Corner on 29th Street in New York City. Tickets are \$50, \$40, and \$30. Information and tickets: Episcopal Actors' Guild, 1 E. 29th St., New York, N.Y. 10016, or call (212) 685-2927.

□ Adult Christian education is the subject of a one-day session on Bible Study and the Stages of Adult Development, October 7, at the National Institute for Lay Training Center in New York City. Information and registration: National Institute for Lay Training, 815 Second Ave., New York, N.Y. 10017.

Preparing for General Convention, the following Committees and Commissions have scheduled meetings:

- Human Affairs and Health Commission in Cincinnati, Ohio, December 6-9;

- Joint Commission on Church in Metropolitan Areas in Chicago, Ill., December 6-9;

- Board for Theological Education in Washington, D.C., Oct. 16-18, 1978, and New York City, Feb. 19-21, 1979;

- Standing Liturgical Commission in Dallas, Texas, October 23-26;

- Standing Commission on the Structure of the Church in Memphis, Tenn., October 25-26;

- Joint Standing Committee on Program, Budget, and Finance: subcommittee to review 1979 program budget in Greenwich, Conn., Oct. 30-Nov. 1, 1978, and subcommittee on expense in Chicago, Nov. 17, 1978, and chairmen of all Convention bodies in Chicago, Jan. 28-30, 1979;

- Standing Commission on Ecumenical Relations in Detroit, Mich., Nov. 5-9, 1978, and Cincinnati, Feb. 21-23, 1979;

- Standing Commission on Church Music in Princeton, N.J., November 8-11;

- Council for the Development of Ministry in New York City, Nov. 8-9, 1978, and Feb. 7-9, 1979;

- Standing Commission on the Church in Small Communities, place to be announced, November 9-10;

- Board for Clergy Deployment in New York City, December 11;

- Committee on the State of the Church /Advisory in Dallas, Jan. 8-13, 1979;

- Joint Commission on Constitution and Canons in Jackson, Miss., Jan. 31-Feb. 2, 1979;

- Joint Committee on Nominations in Louisville, Ky., Feb. 9-10, 1979; and

- Joint Commission on World Mission in Wheeling, W.Va., Feb. 21-24, 1979.

# Child Abuse is a Terminal Disease.

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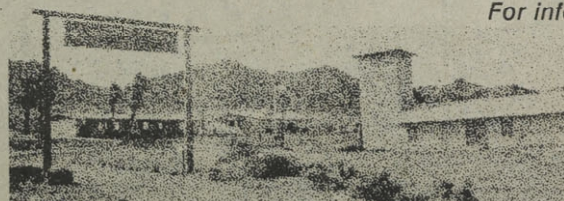
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# In Person

The Rev. **Clifford Scott Waller** will head a Province VII committee on Hispanic ministry. . . **Flint and Mary Margaret Kellogg** have established three named professorships at Bard College, Annandale-on-Hudson, N.Y. The Rev. **Frederick Q. Shafer** is the new Bernard Iddings Bell Professor of Religion and Philosophy; **Richard C. Wiles** is Charles Ranlett Flint Professor of Economics; **William Driver** is Benjamin Flint and L. May Hauver Flint Professor of Drama. . . The Rev. **Mark A. Pearson**, York, Pa., is the founder of Living Word Ministries, Inc., a new renewal organization which will produce tracts and booklets. . .

**Alice Ann George**, a member of All Saints' Episcopal Church, Atlanta, Ga., is a new trustee of the Protestant Radio and Television Center, Atlanta. . . The Rev. **Robert W. Duncan, Jr.**, former assistant to the dean of General Theological Seminary, New York City, began a new campus ministry in July at the University of North Carolina. . . Over 700 people attended a retirement dinner for the Rev. **Charles L. Conder**, canon missionary for the Diocese of San Diego. . . Dr. **Krister Stendahl** will resign as dean of Harvard Divinity School at the end of the 1978-79 academic year. . .

An Episcopal priest, the Rev. **John Heidt**, is editor of *The Christian World*, a newspaper which has made its debut in London, England. . . Bishop **C. Kilmer Myers** of California has called for the election of a bishop coadjutor. . . The Rev. **Emily S. Hall**, a deacon, assisted at a Eucharist her son, the Rev. **Mark H. Hall**, celebrated at St. Andrew's Church, Ojai, Calif., in June; they may be the first mother-son celebrants in Episcopal Church history. Emily Hall is the daughter of the second Bishop of Los Angeles, **William B. Stevens**, and great-granddaughter of the second Bishop of Ohio, **Charles P. McIlvaine**. . .

**Sidney Homer Stires**, junior warden of St. Thomas' Church, New York City, and a securities research firm executive, has been named treasurer of the Diocese of New York, succeeding **Harry Havemeyer**. . . Canon **Kenneth W. Cary** has resigned from St. Matthew's, Pacific Palisades, Calif., to do graduate studies in gerontology. . . **Olive Mae Mullica**, former director of women's work at the Episcopal Church Center, New York City, spoke at the annual meeting of the Diocese of Michigan's Episcopal Churchwomen. . . Bishop **Patrick Rodger** of Manchester succeeds Bishop **Kenneth Woolcombe** as Bishop of Oxford, England. . .

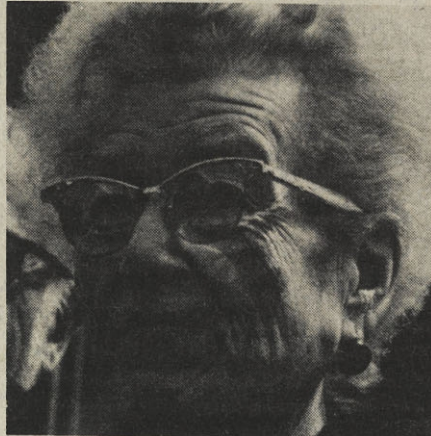
**Silva Tipple** New Lake of South Pasadena, Calif., an educator; **Mary Cooper Jewett Gaier** of Spokane, Wash., a volunteer; and Bishop **Robert M. Wolterstorff** of San Diego received honorary degrees at Church Divinity School of

the Pacific graduation ceremonies. . . The Rev. **Rachel Elizabeth Hosmer**, OHC, received an honorary doctorate from General Theological Seminary, New York City. . . The Rev. **Carleton J. Sweetser**, chaplain and director of the Hospice at St. Luke's Hospital, a New York City program of care and support for terminally ill cancer patients, received a \$25,000 Jack C. Massey Foundation award for the program's outstanding achievement in a health-related field. . .

The Rev. **Philip Wheaton**, part-time co-director of the Ecumenical Program for Interamerican Communication and Action, will also serve part-time as director of the Interreligious Association's Institute of Social Action and Advocacy. **Cecelia Braveboy** is executive director of the Interreligious Association of Greater Washington. . . **Duane Deems**, 16, an acolyte at St. Clement's, Arkansas City, and St. Paul's, McGehee, Ark., was one of the young people who participated in the 1978 Presidential Classroom for Young Americans program in Washington, D.C. . . The Rev. **Henry J. Free, Jr.**, former assistant at All Saints' Church, Millington, N.J., is new stewardship officer at the Episcopal Church Center, New York City. . .

**Owanah Anderson** of Wichita Falls, Texas, chairwoman of the Church's National Committee on Indian Work, is on a 12-member federal Advisory Committee on the Rights and Responsibilities of Women appointed by Secretary of Health, Education, and Welfare **Joseph Califano**. . . The Rev. **Pauli Murray** joined other Episcopal women and religious coalition representatives in Washington for the July 9 march supporting the Equal Rights Amendment. . . Abilene, Texas, gave its 1977 Mental Health Award for Devoted Service to the Rev. **Edward P. Dentzer**, rector of Church of the Heavenly Rest and leader in founding Abilene's Council on Alcoholism. . . Anglican Bishop **E. John Tinsley** and the Diocese of Bristol, England, recently gave a change of six bells to St. Jude's Ranch for Children, a child care facility in Boulder City, Nev., staffed by the Anglican Sisters of Charity, whose mother house is in Bristol. . .

The New Jersey state senate honored the late Dr. **Anna Cassandra Jones**, an active Episcopal laywoman, for work in geriatrics at Ancora Psychiatric Hospital. . . **Christopher Walters-Bugbee**, a former member of Koinonia Partners, Americus, Ga., and for the past two years associate editor of *Southern Exposure*, a quarterly published by the Institute for Southern Studies in Chapel Hill, N.C., is the new diocesan public relations officer and editor of the *North Carolina Churchman*. . . In the Diocese of Western Massachusetts, **Mary Lou LaVallee** succeeds **Catherine Ambler** as editor of *The Pastoral Staff*. . . Dr. **Charles Long**, editor of Forward Movement Publications and an Episcopal priest, was one of eight ecumenical guests invited to participate in



**Silva Tipple**. . . honorary degree the deliberations of the 118th General Assembly of the Presbyterian Church in the U.S. . .

**Cathy Potts** of Dallas, Texas, is the first woman student elected by the student body to serve on the Board of Trustees of the University of the South, Seawane, Tenn. . . Retired Bishop **David Rose** of Southern Virginia and members of the National Society of the Colonial Dames of America were among American participants in the "re-hallowing" of the royal chapel of 700-year-old Leeds Castle, Maidstone, England, which restored the chapel as an Anglican place of worship. . . The Standing Committee of the Diocese of Chicago has refused to approve a deacon, the Rev. **Pamela Ann Mylet**, for ordination to the priesthood solely on the ground that she is a woman. . . Canon **Clarence H. Stacy**, formerly administrative officer in the Diocese of California, is coordinator and superintendent of Seabury House, Greenwich, Conn.

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#### THE CHURCH FARM SCHOOL

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What are  
Qualities of a  
Good Christian  
Secondary School?

## ACADEMIC EXCELLENCE

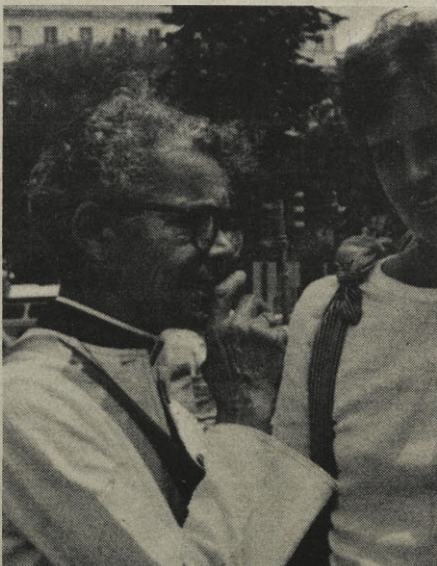
...is only one aspect of  
The Stony Brook School,  
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The Stony Brook School admits students of any race, color, sex, religion, national or ethnic origin.



Pauli Murray. . . for equal rights



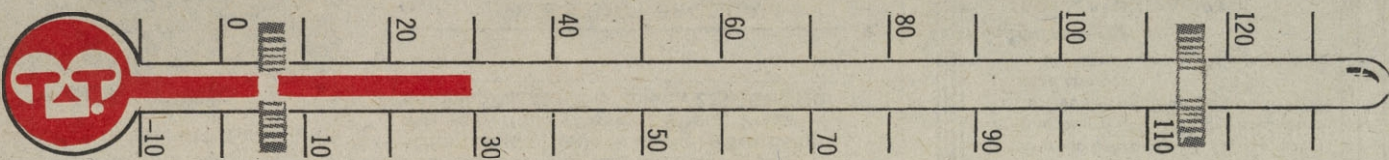
As soon as the Thermometer goes  
**DOWN**

The number of Church Fires goes  
**UP**

After arson — the greatest cause of church fires lies in faulty or neglected heating systems — and spasmodic forcing of systems to meet peak loads. Protect your church. Have your entire heating system thoroughly cleaned and inspected **NOW — BEFORE THE PEAK HEATING SEASON ARRIVES...** and take immediate action to correct any defects.

Be sure to include chimneys, smokepipes and the housekeeping of your furnace room.

Now, too, is the right time to make a complete safety check of all other facilities in your church, parish house and rectory in cooperation with your



local fire department. As fall comes on, every area of your buildings will be in greater use both for worship and social activities. This includes meeting rooms and kitchen facilities.

Be sure your safety check takes in your entire electrical system, kitchen equipment, general housekeeping of closets and storage areas, location and operating condition of all fire extinguishers and alarm systems.

Taking steps now to protect your church and prevent loss may seem bothersome and time consuming, but those who have been through a severe fire will guarantee this is one of the best investments of time and effort you can make.

# THE Episcopalian

OCTOBER, 1978

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