

Title: *The Episcopalian*, 1978

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THE Episcopalian

Parishes, speakers report evangelism successes at meeting

Four parishes—selected because they represent different phases of renewal—told their stories at the Church's fourth Annual Conference on Renewal in Pittsburgh, Pa., October 12-15. St. Ann's, Windham, Me., is just starting the road to renewal; St. Monica's, Washington, D.C., is gathering momentum; All Saints', Kansas City, Mo., is in "third gear" and beginning to see results; and All Saints', Winter Park, Fla., is "well along the road."

The Episcopal Church, with a reputation for being long on sedate ritual and short on effervescent evangelism, is worried about losing people partly because they say their spiritual needs aren't met. To fill these needs, the Episcopal Church's Office of Evangelism and Renewal and PEWS/ACTION fellowships produced this conference to provide spiritual nourishment and show practical parish applications.

Presiding Bishop John Allin, Bishop Robert Appleyard of Pittsburgh, and

Continued on page 6

One or two Prayer Books?

After the 1979 General Convention vote on *The Proposed Book of Common Prayer*, will the Church have one or two "official" Prayer Books? This question arose during debate at the House of Bishops' meeting.

"We've worried some members by keeping the House aware of the need to cope with the 1928 book," said Presiding Bishop John M. Allin. "The new book will be the standard. I never suggested otherwise. Many are willing to go forward if they are assured they will not lose the old book."

"No member would be foolish enough to go into a nursing home and confiscate all the 1928 books," said Bishop George Murray of Central Gulf Coast. "But if we say officially we're going to have the

Continued on page 14

Caution: Is there a critic in the congregation?

Churchgoers rate churches all the time by how welcome they feel, whether they like the sermon, or whether the choir is good. But seldom is this critique printed in the daily newspaper. In Cleveland, Ohio, that's now being done.

George Plagenz, religion editor of *The Cleveland Press* and graduate of Harvard Divinity School, has been "reviewing" parish churches in his weekly column. He uses a star system and awards up to three stars in each of four categories: the sermon, the worship, the music, and the friendliness. A 12-star rating is the highest accolade.

So far Plagenz has given two churches 12 stars. One was for a three-hour plus service at a Pentecostal church of which he said, "When you meet Jesus in the spirit—as I had—how can you give anything but a perfect score?"

Plagenz thinks the "worship service is the basic evangelical tool of the churches to get people to come to the Lord—yet a lot of people get so little out of ineptly handled church services that they stay



THE JONES BISHOPS: Walter H., Bobby G., Edward W., and William A. Jones sat together at the House of Bishops' meeting. Christoph Keller completes the row.

Bishops censure Chambers, remind church of others

Church discipline, reports from Venture in Mission and the Urban Bishops' Coalition, the Prayer Book, and jazz were among the major items on the abbreviated agenda of the House of Bishops' interim meeting October 2-5 in Kansas City, Mo.

The jazz, Kansas City style, followed a festive dinner October 4 for which Bishop Arthur Vogel of West Missouri was host. Frank Smith, noted Kansas City jazz pianist and a communicant of St. Augustine's, led a group of musicians in an hour-long survey of jazz history.

On a more serious note, the bishops debated discipline and order for four hours and passed six resolutions on the subject (see text, page 15). The bishops: (1) nearly unanimously censured Bishop Albert Chambers, retired Bishop of Springfield, for participating in schismatic episcopal consecrations; (2) reminded the Church of the 1975 censures of Bishops Robert DeWitt, Daniel Corrigan, and Edward Welles and the 1975 "decrying" of the action of Bishop George Barrett

because the four men participated in ordinations of women to the priesthood before it was permitted; (3) established a procedure to discuss with these men their future participation in House of Bishops' deliberations; and (4) asked the Committee on Canons to prepare an appropriate canon for future discipline and order. (See related story, page 14.)

The actions came after 14 of 16 southern bishops who had signed presentments against Chambers offered a report and packet of resolutions on church order. The House of Bishops voted to print the full report the 14 bishops presented in the minutes of its meeting.

After the debate and votes, 14 of the 16 bishops who had signed presentments indicated that they would withdraw their names from the charges. At least three signers are needed to start trial proceedings against a bishop.

1928 Prayer Book

Discussion of the 1928 *Book of Common Prayer* spanned two sessions. Suffragan Bishop John A. Baden of Virginia

reported that the 1928 Prayer Book Committee will present no recommendations until next summer. After a period of small group discussion, the bishops decided to reaffirm their 1975 statement made in Portland, Me. (see page 15), in which they recognized the need for pastoral response to the difficulties of transition from the 1928 Prayer Book to a revised book.

Urban Coalition

Bishops John Walker of Washington, John Burt of Ohio, and J. Brooke Mosley, Assistant of Pennsylvania, reported on the activities of the Urban Bishops' Coalition.

Walker reported on the conclusion of a series of urban hearings and presented each bishop with a booklet, *To Hear and to Heed*, of the Coalition's findings. Mosley discussed the initial work of the Coalition's action arm, the Policy and Action Committee, which endorsed the hearing concept and commended it to all dioceses. The committee also urged dioceses to review their life and program in light of the hearing reports and asked each Coalition member to take on one new advocacy role in the year ahead.

Burt reported on his involvement in the Ecumenical Coalition of the Mahoning Valley which is working with people in Youngstown, Ohio, to reopen a closed steel plant under community-worker ownership.

Support for Ohio Project

In response to the Coalition's report the House of Bishops strongly endorsed

Continued on page 19



VENTURE DISCUSSION: Bishop Harold Gosnell, left, and Harold Treash, fund-raising consultant to Venture in Mission, stop for a talk in the halls at the Kansas City House of Bishops' meeting.

How have people reacted to the idea of rating churches? "Most of my mail says 'good for you,'" Plagenz reports, "but that all changes when I go to their church."

—Judy Mathe Foley

Clergy visit President Carter

Some 300 religious leaders went to Washington for a high-level government briefing on the Administration's urban policy. President Jimmy Carter asked them to take the information back to their own communities. "You can reach millions I can't reach," he said.

The policy, announced in March, is aimed at encouraging a partnership between public and private programs to make cities more liveable. But urban experts and religious leaders have questioned the program's worth. A Milwaukee clergyman present at the briefing said, "I came here with an empty cup and, as far as any hope for America's urban centers are concerned, I leave here with an empty cup."

Another Washington visit, this time by members of the Mahoning Valley Ecumenical Coalition working to reopen the Campbell Works of the Youngstown (Ohio) Sheet and Tube Company under community/worker ownership, resulted in a White House pledge of \$100 million in government guaranteed loans for the Youngstown community. While not an empty cup, the \$100 million is only one-third of the amount needed to put the

plant back in a profitable working order, according to a feasibility study done for the Coalition.

A final decision on government support for the project was promised in late October.

COCU switches plenary to support ERA

The Consultation on Church Union (COCU) will hold its 1979 plenary session in Cincinnati, Ohio, rather than Richmond, Va., following an executive committee decision not to meet in states which have not ratified the Equal Rights Amendment (ERA).

The controversial decision was not easy to make, COCU President Rachel Henderlite said. "The executive committee was aware [the change] would inconvenience many and antagonize others. [We] made the decision in the hope that if the action bears witness to anything at all it will be to the cause of justice throughout the land, which ERA espouses."

Meetings of the Commissions on Generating Communities and Interim Eucharistic Fellowships will precede the plenary session, which will focus on matters of ministry in a uniting church and the response of member churches, of which the Episcopal Church is one, to previous

COCU work on mutual recognition of members.

Leigh Allen Wallace elected Spokane bishop

The Rev. Leigh Allen Wallace, Jr., 51, was elected to be sixth bishop of the Diocese of Spokane on the seventh ballot in mid-September. The former rector of Holy Spirit Episcopal Church, Missoula, Mont., succeeds Bishop John R. Wyatt who retired.

In the Diocese of Northern California the Rev. John Lester Thompson, III, 52, former rector of Christ Church, Eureka, Calif., was consecrated bishop coadjutor in the Roman Catholic Cathedral of the Blessed Sacrament in Sacramento. He then succeeded Bishop Clarence R. Harden, Jr., who retired as diocesan bishop.

Other changes in the episcopacy were noted at the Kansas City meeting of the House of Bishops which accepted the resignation, for missionary reasons, of Bishop William A. Franklin of Colombia and the forthcoming retirements of Bishops William Marmion of Southwestern Virginia, George Rath of Newark, and Suffragan Bishop Hal Gross of Oregon. The meeting also approved the election of a bishop coadjutor for the Diocese of California and a suffragan bishop for the Diocese of New York.



Episcopalian co-founder John H. Leach dies

Advertising executive John H. Leach of St. Louis, Mo., first vice-president of The Episcopalian, Inc., from 1961 until his retirement in 1974, died September 20 near Nauvoo, Ill., of an apparent heart attack.

He was a lay deputy to five General Conventions and served on Convention's Program and Budget Committee in 1958 and 1961 when *The Episcopalian* was proposed and later authorized. He was a charter member and vice-president of the Church Magazine Advisory Board, the group which launched *The Episcopalian* in 1960. His careful counsel and gentle but uncanny insight helped guide the new publication through its formative years.

Leach's business career was devoted to advertising, editing, and public relations. He was a vice-president and director of Gardner Advertising Company and headed its international advertising department from 1960 to 1965. He also served as a director of Butler and Gardner, Ltd., a leading British agency.

Before joining Gardner, he was a publication editor with Shell Oil Company. After retiring from the agency he was public information director for St. Louis University until 1975. He received a journalism degree from Northwestern University in 1932 and was editor and chairman of the *Daily Northwestern*.

Leach is survived by his wife, Dorothy; two sons, Peter and Timothy; and two grandchildren. He was buried from the parish he served many years as a vestryman, St. Peter's, Ladue.

Episcopalians like hymns

Most Episcopalians like to sing hymns. That's one of the things the Standing Commission on Church Music learned when it polled church members last January on hymns and music in worship. And the reasons they gave for liking certain hymns were: "It has a special meaning"; "The tune is familiar"; and "I learned it as a child."

Of the 10,000 respondents, 90 percent said they always or frequently enjoy singing hymns. While 80 percent like to have the service music sung, only 24 percent usually sing the psalms. Seventy-two percent were taught at some time to sing a hymn, but only 49 percent were ever taught Anglican chant.

The Commission is studying the survey for ideas for new Hymnal material.

'Fight for Food' on TV

"Global Paper: The Fight for Food," to be telecast November 12-16, is the first offering in an international affairs series planned by the Public Broadcasting System.

Two one-hour programs on November 12 and 13 (8:00 p.m.) examine the problems and analyze the options available to achieve the goals of increased food production and more equitable distribution of the worldwide food supply. The 90-minute Forum on November 16 (9:00 p.m.) focuses on the questions: What can we do as individuals, as communities, and as nations to help the world's hungry?

"Distant Thunder," Satyajit Ray's classic film depicting the 1945 famine in India, will be telecast on November 14 (9:00 p.m.). Check local listings for exact times in your area.

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

THAT LAMBETH RESOLUTION

I write to correct a false impression given by the article "Lambeth on Women's Ordination" (page 18, September issue).

In the italicized introduction to the resolution you wrote, "The vote on women in the priesthood was 316 yes; 37 no; and 17 abstentions." That is misleading inasmuch as it gives the impression that 316 bishops favor the ordination of women to the priesthood. In reality the resolution was dealing with the issue of women in the priesthood, but of far greater significance was the issue of the unity of the Anglican Communion.

The question of ordaining women to the priesthood has been an extremely divisive matter and was felt to be such at Lambeth. The resolution was very carefully worded in a deliberate effort to make it possible for people of opposing convictions to remain in communion with one another. The overwhelming vote in favor of the resolution was a vote in favor of maintaining the unity of the Church in the face of this divisive issue.

As to the question of whether women should be admitted to the Order of priest, that was never formally put before Lambeth Conference. A great many of the bishops who voted in favor of the particular resolution do not favor the ordination of women to the priesthood but definitely believe in the unity of our communion.

William H. Folwell
Winter Park, Fla.

ALTERNATIVE USE

This summer an unofficial group, members of St. James' Church, Upper Montclair, N.J., aware that many Episcopalians found the *Proposed Book of Common Prayer* confusing and less spiritually helpful than the 1928 Prayer Book, decided to write to Presiding Bishop Allin.

Well over 100 members enthusiastically welcomed this opportunity to express their strong desire to have the 1928 Book available for use when desired as an alternative to the Proposed Book. After our petition had been mailed we found many others would have gladly added their signatures.

Two national groups are working toward that goal: 1) The Joint Committee for Continuing the Use of the 1928 Prayer Book (appointed at the last General Convention), Mr. Ralph Spence, Chairman, 418 West, Tyler, Texas 75701; and 2) The Society for the Preservation of the 1928 Prayer Book, Box 12206 Aklin Station, Nashville, Tenn. 37212.

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TEACHING OPPORTUNITY

In our part of the mission field we need teachers badly. At Cuttington University College, Liberia, we have openings in education, mathematics, chemistry, English/literature, and political science. Teaching experience and medical clearance are vital. Master's degree minimum. [Teachers] must be on campus by February 15 for March, 1979, term. Send resume to the Rev. Dr. Frederick B. Burnham, Association of Episcopal Colleges, 815 Second Ave., New York, N.Y. 10017.

Emmanuel Johnson
Monrovia, Liberia

EPISCOPAT!

May I tell you that Episcocats is absolutely wonderful! It is now the first thing I check when *The Episcopalian* arrives.

I must admit to being a cat lover of long standing—any kind, color, or genealogy. You have used these furry creatures to put across lots of salient points!

Mary L. Bailly
San Diego, Calif.

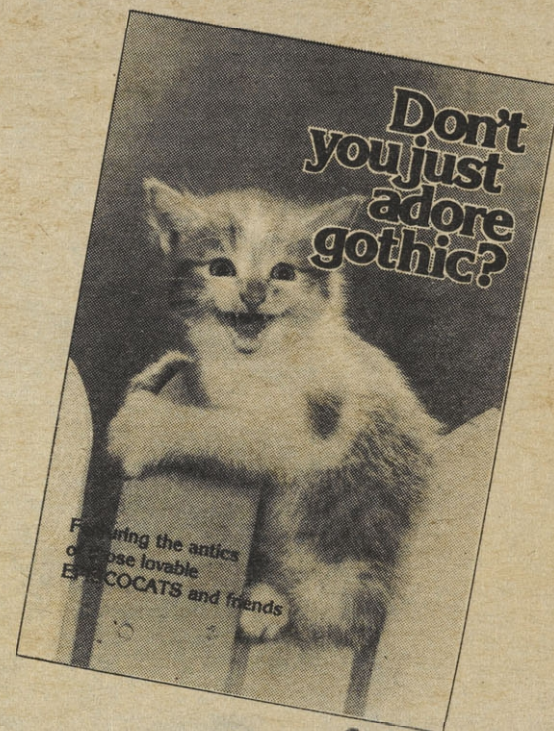
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PB'S OPEN LETTER

A consecration lesson

A diocese gathers for the consecration of a new bishop. It is a happy experience for all. Much planning, preparation, and hard work have been done, reflected in the quality of the music, the orderly yet joyful way in which the liturgy is celebrated, the proper arrangement of the worship space, coordination of transportation, and in countless other ways. I am there as one of the participants, representing the whole Episcopal Church, reminding the people of the diocese that what they are doing is directly related to the mission of the first Apostles as well as to the mission of other Anglicans throughout the world.

My participation in such services of consecration is in many ways routine yet at the same time filled with variety. On the Feast of St. Matthew, September 21, I participated with the people of the Diocese of Northern California in the consecration of the Rt. Rev. John L. Thompson, the man they had elected to be their bishop. The service was held in the Roman Catholic cathedral in Sacramento, a lovely and inspiring setting for such a joyous event. It was an evening service, and a few minutes before eight o'clock the clergy and lay participants were lined up outside the cathedral in the order of procession. The line of people in vestments stretched into a park-like area adjacent to the cathedral itself, and standing at the end of the line I found myself near some small boys who were seated on a park bench.

"Are you like the Pope?" asked one, gazing at my episcopal vestments. "I am a bishop," I responded. "What are all these people doing here?" asked another. "We are consecrating a new bishop for this area," I said.

Those boys obviously had more questions to ask, but the procession started to move, and dialogue was cut off.

Those boys were curious about what the Church was doing that evening in Sacramento, perhaps even interested. As I moved away from them, my hope was they would continue to ask questions—of someone who was not moving off in some procession but who would stay and talk and share with them the faith in Jesus Christ that brings people together for such things as the consecration of bishops.

Those boys, to me, represented many in the world who are asking questions. The Church can't be so busy moving along in processions of various kinds that it fails to hear and fails to respond.

God does have interesting ways of reminding us of what our mission is!

—John M. Allin

Congress votes Uganda embargo

Congress has decided to embargo all imports from Uganda, an attempt to defy the persecution of Christians in that East African country. Most U. S. exports to Uganda also will be prohibited.

This is the first time Congress has voted to impose a comprehensive trade embargo because of a government's disregard for human rights.

Ugandan refugee sources estimate that between 50,000 and 150,000 Christians have been killed since Uganda's dictator, Idi Amin, seized power in 1971. About half the country's Christian majority is Anglican.

The Senate approved the embargo in July as an amendment to an authorization bill for the International Monetary Fund (IMF), but the House version of the bill did not have a similar provision. Passage of the embargo was assured on September 22 when a conference between the Senate and House unanimously adopted the Senate amendment.

Both Houses have approved the conference report and sent the IMF bill to President Carter. At press time, congressional sources said the President will almost certainly sign the legislation although his administration opposed the embargo.

Senator Mark Hatfield (R-Ore.), who cosponsored the IMF amendment with Senator Lowell Weicker (R-Conn.), engineered Senate approval of the embargo which Representative Donald Pease (D-Ohio) first proposed last year. A combination of indifference and congressional reluctance to use trade as a political weapon stalled the legislation. Embargo supporters, however, pointed to the U. S. boycott of Rhodesian chrome as a precedent.

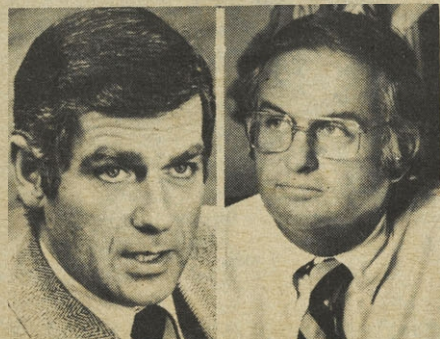
The legislation will forbid all imports from Uganda and will limit U. S. exports to cereal grains and other food products. The import ban effectively prohibits the flow of Ugandan coffee into the United States, a major source of revenue for the

Amin regime.

The embargo can be lifted only when the President certifies to Congress that the Ugandan government is no longer committing a "consistent pattern of gross violations of human rights."

"This action goes beyond symbolic gestures," Hatfield said after the conference committee vote, "and directly hits Idi Amin where he can be hurt the most—in the pocketbook."

"No longer will the United States lend



COSPONSORS of the amendment: Mark Hatfield, left, and Lowell Weicker.

support to Amin's ability to pay his mercenaries who have already slaughtered hundreds of thousands of the Ugandan people."

Although no one knows exactly how many Christians have been murdered in Uganda, thousands of Anglicans are known to have died. One prominent refugee, who served in Amin's government as minister of health, believes Amin himself fired the shots that killed Uganda's Anglican Archbishop, Janani Luwum.

The Episcopal Church's Executive Council endorsed the embargo legislation. Only one small group, the Committee for Uganda, actively lobbied for the embargo. Its director, Remigius Kintu, said the committee received financial support from the United Church of Christ and the United Methodist Church.

—Andy Lang

You're putting us on

A factory must exist somewhere in England which manufactures stories about quaint English people. They surface with such regularity on this side of the ocean, someone just has to be putting us on.

Consider, for instance, Ernest Digweed, a schoolmaster from Portsmouth. He left \$44,000 to "the Lord Jesus Christ" on the condition that He arrive on earth within the next 80 years and be recognized as the Messiah by the Public Trustee, a state official. Given the discernment of some public officials, we're sure Digweed's money will eventually revert to the Crown.

Or consider the Rev. Colin Cooper in Gorleston, England, who used a ventriloquist's dummy to give his sermons. We can't knock it: attendance doubled!

Judging by a press release we received from Laguna Beach, California is giving England a run for its money. A new book about genetic expression and seasonal changes in body chemistry can tell you how "significantly to increase your chance" of having a clergyman in your family "by aiming at a spring-summer birth date for your next child. By contrast, people born during the fall and winter months appear to be at the bottom of the scale among those who would choose a church career."

The press release also assures us "the burden of proof would appear to be on the scientist to show there is *not* a seasonal effect on the developing embryo—and the subsequent tendency of the individual to become a clergyman."

If any of you wants to take up the gauntlet on this one, let us be the last to hear of it!

—The Editors

A Christmas Card that is also a gift.

Sing for joy,
O heavens,
✦ and exult,
O earth! ✦
For the Lord
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comforted
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ISAIAH
42:13.



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Parishes report on evangelism

Continued from page 1

Bishop Desmond Tutu of Lesotho celebrated the opening Eucharist. Shaking his finger at the congregation, Allin said the Church has "no more time to argue whether to have evangelism or social action: it's 'both,' not 'or.'" To be followers of Jesus we must "demonstrate our faith, lend our gifts, and minister in Christ's name."

In the belief that prayer is the base for Christian action, each morning began with a Eucharist, and prayer punctuated and ended each day's schedule. Parish stories highlighted the conference.

- Begun around a dining room table because several Episcopal families with no church near them wanted Episcopal worship, St. Ann's, Windham, is now pastored by a husband-and-wife team, the Rev. John and the Rev. Liz Habecker. With quick growth and success the young congregation began to lose sight of its founding principles but now has retrieved them. It is a Gospel-centered congregation with strong lay participation and leadership.

- St. Monica's on Capitol Hill in Washington is a black congregation in a white neighborhood. For years it was a mission with strong faith and a core of "dynastic families." Soon after the Rev. Harold Lewis became vicar, he told the congregation it would have to start pulling its own weight or close the church. Now the congregation is self-supporting and has a deep spiritual life as well as a good Christian education program. Lewis believes "if you have good nurture at the beginning, you can leave and then come back. But if you haven't had it, chances are you'll never get it."

- All Saints', Kansas City, has had both successes and frustrations. The Rev. Harry Firth, rector, said the parish was at a low ebb in 1971 when a vestryman challenged members "to trust Him and do our best to follow where He beckons." With that implicit trust in God and a real effort at individual and corporate spiritual renewal, the parish has grown and prospered. "Perhaps our Venture in Mission studies helped us appreciate how much more we have been given than we realized before," Firth said. "Now we are stronger, and God calls us to a new dimension of risk-taking that will initiate us into the mysteries of out-

reach and generosity."

- The already strong parish of All Saints', Winter Park, introduced Faith Alive in 1971, but parishioners were shocked at visitors who spoke about the Lord openly and gave testimonies. Members began an inner search, then held a Churches Alive weekend followed by more outreach and lay leadership and ministry. The Rev. Donis Patterson, rector, said, "Now when All Saints' communicants speak about religion, they speak of a Person, the Lord Jesus, and not of a building."

Four major speakers addressed different areas of renewal. The Rev. John Guest of St. Stephen's, Sewickley, Pa., spoke on evangelism; the Rev. Everett Fullam of St. Paul's, Darien, Conn., spoke on Christian nurture; John Perkins, president of Voice of Calvary Ministries, Jackson, Miss., spoke on social

ministries; and the Very Rev. David Collins of St. Philip's Cathedral, Atlanta, Ga., spoke on leadership.

Guest said Episcopalians have been lax about evangelism because they "like to think of Christians osmosing into the Kingdom of God, . . . but all ministries and programs must lead/invite people to Christ." He said parish evangelism requires a rector willing to lead, a program, and people willing to share their faith.

Fullam based his talk on the Proposed Prayer Book's prayer for baptismal candidates and the new catechism, which he lauded. "Life filled with the Holy Spirit is normative for Christians, but we need constant refilling." He said that refilling is the parish's role.

Perkins used the story of Jesus' meeting the Samaritan woman at the well to illustrate how the Church must minister to the poor and oppressed. He said Jesus tackled the woman's felt need—thirst—and then the real need—eternal life. "The poor don't need our charity. They need

us. They need our love. They need our skills."

Collins said a leader must be a person who listens, initiates, stimulates, exemplifies, and guides. But he must also communicate, have a God-given vision, and submit to authority.

This conference was aimed not at individuals, but at parishes, and 325 of them sent teams, as did 25 dioceses. The 1,370 participants represented several foreign countries, eight provinces, and 71 dioceses.

Each parish came with a completed self-analysis and went home with another set of forms to be completed.

Bishop Tutu saluted those who attended and said participants should remember they have "the total resources of the Triune God—Father, Son, and Holy Spirit. We've got the power to raise the dead. We've got the power."

The conference ended as it began—with a Eucharist. The collection of \$4,500 went to Bishop Tutu for his work among families of political prisoners in South Africa, for which he gives great thanks.

—A. Margaret Landis

Cornell wins Leidt award

George W. Cornell, Associated Press religion editor, won the 1977 William E. Leidt prize for his five-part examination of the faith of black people in America. The Episcopal Church award, given annually to honor excellence in religious reporting in the secular press, was established by the Executive Council in 1963 to honor Leidt, editor of *Forth*, predecessor to *The Episcopalian*.

Cornell, a native Oklahoman, has specialized in religion writing since 1951. He is the winner of numerous journalism awards and is the author of half a dozen books on religious subjects. A colleague has said of him, "His work is as much for the good of religion as for himself. He cares about his subject."



PARISH TEAMS AT WORK: Members of two Diocese of Bethlehem parishes study their material at the Pittsburgh renewal conference. Left to right: Susan Larson and the Rev. David Springer with Fan Springer, all of St. Elizabeth's, Allentown, Pa., and Jack Collins of St. Anne's, Trexlertown, Pa.

—Photo by Richard Burkhart

Anti-racism grants dominate discussion at WCC meeting

Representatives of U.S. member Churches of the World Council of Churches (WCC) met in Cherry Hill, N.J., October 2-4 to celebrate the organization's 30th anniversary. The meeting occurred at a time when the WCC has come under fire for an \$85,000 grant to the Patriotic Front of Zimbabwe, a group opposed to the Ian Smith regime

in Rhodesia.

In a statement issued at the sessions' close, participants acknowledged the "difficulty of translating the global vision to the daily lives of Christians in local congregations" and noted that during discussions "a predominant concern was for a better understanding of issues of justice for women and youth, persons

with disabilities, and victims of racism."

Though the three-day conference marked the 30th anniversary with a varied agenda, concern over the anti-racism program dominated. One full evening was given to presentations by seven persons appearing on behalf of black and native Americans who have received grants from the WCC's Special Fund to Combat Racism, and another half-day session was devoted to the Zimbabwe grant.

The final statement strongly affirmed the program to combat worldwide racism and urged denominations to "give greater attention and more aggressive interpretation to it." The statement noted "present objections to the recent grant to the Patriotic Front of Zimbabwe come largely from Europe and North America while in Africa, Asia, and Latin America Christians widely affirm it."

Participants urged the Churches to "share information and clarify the goals and procedures of the program because of the widespread misinformation in the Churches and secular media in North America which have equated activities of liberation groups with irresponsible violence." The statement also reminded members of "racism and violence in our own communities and in ourselves."

An African specialist just back from the "front line" spoke during the discussion. George M. Houser, executive director of the American Committee on Africa, said he had met with Robert Mugabe, head of the Zimbabwe African National Union in Mozambique with which the Patriotic Front is allied, and with other black nationalist leaders. They told him a captured Rhodesian soldier admitted killing missionaries while masquerading as a guerrilla. Mugabe, himself a Roman Catholic, was extremely distressed over the killing of nuns and priests, Houser reported.

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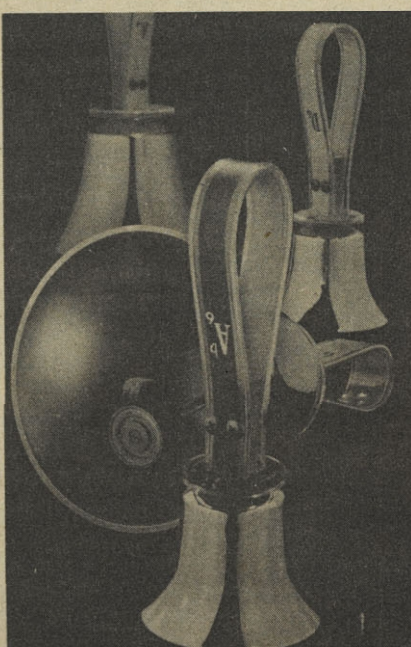
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Council looks to future

When Executive Council members, who met September 15-16 in Greenwich, Conn., found their agenda wasn't long enough to fill the time planned they decided to adjourn early, only to discover this cut short several discussions and reports. So Council instructed its planning committee to fill its announced agenda for future meetings and to have some extra items in reserve.

Council did give consideration to and take action on a number of items and heard several reports during its shortened meeting. And while members got their first look at the proposed \$14.7 million General Church Program Budget (see September issue); final action on this and several related items is not scheduled until December.

One item of particular concern to Council is the recommendation that no national offering be treated as a separate investment item and that interest from the Presiding Bishop's Fund for World Relief, the United Thank Offering, the Good Friday Offering, and the Church School Missionary Offering go into the General Church Program budget, which would also reflect the full staff and administrative expenses for these offerings. Each offering, however, would continue to absorb its own promotional costs. Council members were dissatisfied with this suggestion for balancing the 1979 budget and asked that alternative proposals be presented in December.

In December Council must also deal with a request that funding for the Triennial meeting of the Episcopal Churchwomen appear in the 1979 budget.

Council heard the 1978 budget is functioning smoothly, with expenditures below the amount projected for this time of the year.

The Seabury Press

Council voted to forgive start up loans made to The Seabury Press in its early years. Expunging the loans would smooth the way for a merger now under consideration between Seabury and the Church Hymnal Corporation, which is part of the Church Pension Fund organization. The merger would give Seabury access to sufficient working capital to continue operation.

Wishing to encourage the merger of the Church's two publishing arms (the Church Hymnal Corporation also publishes *The Book of Common Prayer*) and to see final merger agreements, Council made the forgiving of the \$1.1 million in loans contingent on a December 31 merger deadline.

The desire to encourage, not pressure, the two organizations was reflected in resolutions, as was the desire to meet with both boards at Council's December 13-15 meeting.

Recommendations based on a General Convention-mandated study of ecumenical activity came before Council. The recommendations encouraged local and regional ecumenical activity and supported national and international structures which best serve local efforts.

Bishop Donald Parsons of Quincy (Ill.) presented the recommendations, stressing that the Episcopal Church should not fund national structures for their own sake but to help local conversations and programs.

Jean Jackson, Council member from Oregon, urged a call to the National Council of Churches and other national ecumenical bodies to restudy what they are doing. "These are not our concerns alone. Such a call may encourage them to redirect their efforts to a local level," she said.

Controversy surrounding a recent grant by the World Council of Churches' Special Fund to Combat Racism to the Patriotic Front of Zimbabwe (Rhodesia) surfaced at the Council meeting. Noting

that the Episcopal Church does not support the Special Fund, Executive Council adopted as its own the recent Lambeth Statement on the World Council which affirms support for its worldwide ecumenical efforts but adds a warning that it should take seriously Christian teaching against all forms of violence.

Again on violence, Council commended the creative leadership of the Rev. Austin Cooper, a Cleveland, Ohio, rector and NAACP leader whose life has been threatened and home bombed for his participation in desegregation efforts in Cleveland's public schools.

Council heard an encouraging report on the progress of Venture in Mission from the Rev. Ebert Hobbs. Members decided to leave intact the national casebook's contingency fund for new oppor-

tunities. They therefore approved only one new mission opportunity, that of the Julian Mission in Indianapolis, Ind. This project came before Council in February but was turned down. A resubmission of the application appeared to meet all Council's previous objections and was approved. The Julian Mission serves battered women, unwed mothers, and other women in crisis.

Other Actions

In other action Council:

- received reports on Partners in Mission Consultations in Australia, Wales, and the Francophone Dioceses in Africa and appointed Episcopal members to future consultations in the West Indies, Canada, and Tanzania;
- declined to support a declaration of human rights by the Presbyterian Church in Taiwan;
- approved stockholder resolutions to Exxon, Caterpillar Tractor Company, and Phillips Petroleum Company concerning their activities in South Africa;

- commended to parishes and dioceses observance of the United Nations' Human Rights Day on December 12;
- urged support for ratification of the constitutional amendment giving home rule to the District of Columbia;
- warned against tax relief proposals which cut human services rather than improve government efficiency;
- heard a presentation on the ministry of the Appalachian Peoples Service Organization (APSO);
- heard the Rev. Robert R. Parks announce a \$500,000 gift from New York's Trinity Parish to Venture in Mission;
- approved further investigation of the proposed Communications Act of 1978 now before Congress which may have implications for programming by non-profit, including religious, organizations; and
- heard a presentation on lay ministry by Barry Menuez and Dr. Ann Harrison of the Episcopal Church Center staff.

—Janette Pierce.

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First Americans: A family portrait

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In the 1500's men and women living in the area of the present United States met the first of a strange group of light-skinned people. Among these strangers were Spanish and French missionaries who brought with them stories of a man named Jesus and of a God who had to be worshiped in a certain way—according to the white man's design.

Thus began an era which Dr. R. Pierce Beaver, professor emeritus of the University of Chicago's School of Theology, calls a period of "ecclesiastical colonialism." According to Beaver, "It was a time when the native American was allowed no opportunity to accept Christianity in his own way or to fashion an Indian or Eskimo Church under the guidance of the Holy Spirit. Missionaries were European. European culture was thought to be a product of the Gospel. Other cultures were not civilizations, but barbarism, and other religions were but superstitions."

Later, British missionaries were as thorough in equating Christianity with European ways as their French and Spanish brothers had been. But, Dr. Beaver remarks, "The one mass movement during the Colonial era was the conversion of the Mohawks to Anglican Christianity through the efforts of the war chief, Joseph Brant, and his brother-in-law, Sir William Johnson, superintendent of Indian Affairs. . . who didn't think Indians had to become Englishmen to be Christian."

Enlightenment came slowly. During the post-Civil War era of President U. S. Grant's administration, the federal government assigned specific Indian reservations to various religious denominations for missionary work. While the assignment of responsibility did not last indefinitely, it consistently influenced the parameters of early missionary work.

In more recent history major Indian tribes are moving toward self-determination and identification as native American Christians within the Episcopal Church. In this special report **Salome Breck** traces some of those events and talks to some of the people involved.

—The Editors

Special training boosts ministry

The education of priests, deacons, and catechists has been a constant problem since the Church began its work among Indians and Eskimos. Congregations of these people have special needs not found elsewhere, and the supply of trained leaders must be constantly replenished.

Early educational efforts were much like the programs arranged for any candidate for ordination, but soon questions began to arise. Why ask an Indian or an Eskimo to learn Greek, for example, when he or she expects to return to the reservation for a ministry to neighbors? Would the program not be more realistic if its academic side were streamlined, if it created a better understanding of the development of native leadership, if it taught Bible, church history, canons, and bookkeeping, and if it helped keep

the ties with home communities intact?

The Dakota Leadership Program, with headquarters in Mobridge, S.D., has been training people where they live and work since 1975. During the year 1977-78, 121 persons in 15 centers in North and South Dakota completed a variety of courses. Supervised by an all-Indian board and directed by the Rev. George Harris, the Dakota program teaches by extension courses, one of which is a complete core course in theology from the University of the South at Sewanee, Tenn. Much of the program's \$72,000 annual budget comes through Coalition 14.

Another effort, Cook Christian Training School, is an ecumenical resource center for church leadership development. Located in Tempe, Ariz., Cook offers programs under the leadership of

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AT THE NATIONAL FELLOWSHIP OF INDIAN WORKERS meeting in Estes Park, Colo., July 10-14, Episcopalians participating included (left to right) Dr. Chris Cavenadar, NCIW president and professor at Macalester College, St. Paul, Minn.; Norman Nauska of Alaska, a theological student; Wendy Columbus, executive secretary of the Native American Theological Association, Minneapolis, Minn.; Edna Goodhouse, Fort Yates, N.D.; the Rev. John Davis, rector of St. Michael and All Angels, Corona, Calif., and a member of the diocesan Commission on Indian Work; Salome Breck, editor of *The Colorado Episcopalian*; Belle Beaven, Riverside, Calif.; H. Clyde Redshirt, NCIW executive secretary; and the Rev. Innocent Goodhouse, rector of St. Luke's, Fort Yates, N.D. The Fellowship is an ecumenical organization.

its executive director, Dr. Cecil Corbett. The Rev. William Elrod is the Episcopal staff member. Students study on campus or by extension with a curriculum especially tailored to their individual needs and educational development.

In recognition of Cook's unique training program, the National Committee on Indian Work (NCIW) has made several grants for school support and provides scholarship money. Admission to the program is determined jointly by the applicant, the home parish or mission, and Cook personnel.

A third effort is the Native American Theological Association (NATA) in Minneapolis, Minn. An ecumenical and international association of denominations and institutions committed to the support of Indian ministries, NATA works through education, research, and advocacy and is closely tied administratively to Cook School and others. The Rev. George Harris of the Dakota Leadership Program and H. Clyde Redshirt, NCIW's executive director, are board members. Dr. Howard Anderson serves as NATA director.



RECENTLY MOVED FROM ALASKA, the Rev. Luke Titus and his Navajo wife and children now serve St. Christopher's Mission, Bluff, Utah.

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Century with the Dakotas

Retired Suffragan Bishop Harold Jones of South Dakota is the Church's only American Indian bishop. As the grandson of an early native priest, he is well acquainted with the story of the Church during its early days on the Sioux reservations.

According to Jones, "The written history of the Santee Sioux began about the time of the episcopate of Bishop Henry Whipple who became the first Bishop of Minnesota in 1859. He knew some of our chiefs.

"After the Minnesota Massacre of 1862, 33 Indians were tried as insurrectionists and hanged. The rest were marched at gun point, like a Bataan Death March, to the stockades in the vicinity of Fort Snelling near Minneapolis." Here many Indians became ill and died.

The situation prompted Whipple to go to Washington to intercede with President Abraham Lincoln. Eventually the Santee Sioux were expelled from Minnesota and moved to Nebraska. The Rev. Samuel Hinman, an Episcopal priest, went with them. He translated the Prayer Book and parts of the Bible into the Dakota tongue. Native priests, including Jones' grandfather, translated much of the hymnal.

When General Convention met in Philadelphia in 1872, it elected the Rev. William Hobart Hare "Bishop of the Niobrara Deanery," an area with no boundaries which was named for the river which winds through it. Hare established schools for the Indians: one on the Rosebud Reservation, which eventually became St. Mary's, and St. Paul's on the Yankton Reservation.

"These two reservations provided

most of the native clergy," Jones says. "My little reservation, Santee, now almost extinct, was responsible for training 45 native priests. The missionaries went out, even when their lives were threatened, and held services. Because of them we have work here in the Dakotas today."

Jones continues the story: "When Bishop William Hobart Hare came in 1873, he and his native missionaries said to the harassed Indians, 'You come into our compounds, under the protection of the federal government, and we will serve you and take care of you.' And they came. I would go so far as to say that had it not been for our early missionaries, the native Sioux might now be extinct."

Today the Dakota people number between 35,000 and 40,000. Some 10,000 to 15,000 are Episcopalians, most of them living in South Dakota where Bish-



THE OLDEST AND NEWEST PRIESTS on the Navajo Reservation: Right, the Rev. Harold B. Liebler, almost 90, is rector of St. Mary of the Moonlight, Monument Valley, Utah. The Rev. Steven Plummer, the first Navajo to be ordained priest, is vicar of St. John the Baptist, Montezuma Creek, Utah.

Continued on page 16

The new frontier

Just as the Indian suffered culture shock from the first encounter with European civilization several hundred years ago, so today the Indian faces vast cultural differences in moving from the reservation into cities where half of the United States' Indians now live. Such moves rupture the close ties with friends and families which they value.

When faced with poor conditions on a reservation, Indians have always had the security of relatives and others who cared. Urban life, however, is apt to be lonely, and loneliness can magnify problems. Housing and employment may be difficult to find; divorce, alcoholism, and problems with children grow at an alarming rate. Indians coming from reservations look for other Indians. If they have no center where they can gather with others for worship and social activities, many will stay isolated. Thus the need for urban work is great.

One outstanding urban ministry is in St. Paul, Minn., where the Rev. Leslie Bobtail Bear runs the Mazakute Memorial Mission. Named for a famous Indian, the mission was a congregation even before it found an old church which members restored to house its many programs for urban Indians.

(The Diocese of Minnesota estimates that some 30,000 Indians live within its borders. Some \$125,000 of the diocesan budget goes directly to Indian ministry.)

In San Francisco, the Rev. Robin Merrell is vicar of Good Samaritan Mission, managing a storefront gathering place for Indians in his area of the city.

Establishing a place of community is a new frontier. This ministry of putting together a mix of peoples of different cultures and economic backgrounds is a creative act of caring by the Church which involves an appreciation and understanding of Indian culture and ways. It is a far cry from the old paternalistic helping hand which was sometimes called Christian mission.

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Gerty Horn: Her gift is laughter and storytelling

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The humorist, the one always ready with an amusing story, is quickly recognized and valued among the Indians, and **Gerty Horn**, right, of St. John's, Eagle Butte, S.D., is just such a person.

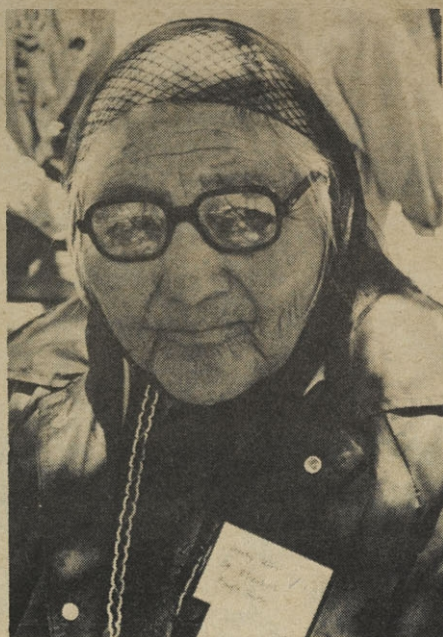
At the Niobrara Deanery Convocation in South Dakota, when the service is finished and everybody is relaxed and pleased with the way things have gone, Gerty Horn is sure to be called on for a story.

She comes forward, a dignified little round woman, and seats herself. "What is she planning to do?" strangers wonder. Then suddenly this Indian woman with the sparkling eyes throws off her reserve as casually as she would her shawl. She is transformed. A great natural storyteller, she is at once a tease and a complete delight.

True humor is always close to tears. Once through with the story and back in her seat, she speaks with nostalgia of her husband, a dedicated Episcopalian who died three years ago. And as she talks about her three living children, her voice grows wistful. "I lost several with measles. We didn't have shots in those days. Now our Indian children get their shots."

Gerty Horn comes from the Cheyenne Reservation. "I've been an Episcopalian ever since I was 10 years old," she says. "Bishop Taylor confirmed me when I was 13." All these years she's worked for the Church, much of the time with the Episcopal Churchwomen. She is now president of St. Elizabeth's Guild.

Gerty Horn lives in a tribal home for the elderly in Eagle Butte. She makes beautiful quilts. She finds and keeps many friends. But her greatest gift is the humor which bubbles out of an earthy humanity which can see the fun in almost any situation.



The Jacksons: A spirit-filled family

Spiritual relationships—close to the earth, to the heavens, to the Creator—are the natural way of the Indian. The ministry of spiritual healing is a recognized gift.

This ministry has been a shared way of life for more than 40 years for **John and Eloise Jackson**, parents of Thomas Jackson, executive director of the Navajoland Area Mission. Eloise Yazzie Jackson is a "trembler." Her husband is a medicine man. Both are Navajo, and both are Christian. They use their gift of the Spirit in a ministry that bridges the cultures.

Years ago Eloise Jackson found she had a certain gift of discernment which enabled her to tune in on many of her people's physical and emotional problems. The daughter of a medicine man, she began to use her gift, which Indians believe is often passed from parent to child.

"She goes to those who need her," says Jackson of his mother. "For more than half her life she has ministered to our people." He describes the ministrations of the trembler as ancient—diagnos-



Madge Segody is proud grandmother of twin girls.



Eloise Jackson with her grandchildren.

tic as well as therapeutic. The Christian Church calls it "the laying on of hands."

After Bishop Kilmer Myers of California baptized John and Eloise Jackson, he and Bishop Joseph Harte of Arizona licensed Mrs. Jackson for the ministry of healing. Now she uses the Episcopal service for the laying on of hands.

John Jackson, 98 years old, is also the child of a medicine man. Special prayers for healing are part of the ministry he shares with his wife. He was in poor health when he was baptized, but healing followed the baptism, and he now rides horseback again.

Madge Segody: Earth mother to an entire congregation

Love of the Church joins with love of the earth and the family for Navajo women who are Christians. And Episcopalian **Madge Segody** has love enough to spare in all three areas.

A warm and beautiful "earth mother" to an entire congregation, Segody is a field worker for Good Shepherd Mission in Fort Defiance, Ariz. For years she has done the "calling" for the mission, visiting patients in hospitals and sick and shut-ins in their homes. She is responsible for scheduling the priest's visits to take Communion to the sick and homebound and making all the necessary arrangements.

A woman of talent, Segody also counsels youth and adult groups and advises on community problems. Working with Margaret Hardy, secretary for the Navajoland Area Mission, she arranged the recent Navajoland Convocation program.

Devoted to her Church, Madge Segody is called upon for many things, and she always answers the call—with love.

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Write For Our Catalog



The Estes Brothers: Ministry team

Strong family ties are part of the wealth of Indian tradition. Severing those ties when a person leaves the reservation for city living may lead to numerous problems because the extended family is the norm in Indian culture.

The Estes family, a strong Episcopal family, has remained on the reservation. The two brothers, **John and Clyde Estes**, grew up in an area where the Episcopal Church has contributed to Indian life for more than a century. Today the Rev. Clyde Estes, left above, is priest-in-charge of two missions—Christ Church, Fort Thompson, and Holy Comforter, Lower Brule, S.D. His brother John is serving his second term as Niobrara Itanhan (chairman) and has been a member of the tribal council for four years.

On August 24 John Estes completed 28 years with the Bureau of Indian Affairs. A lay reader since 1964, he is now reading for ordination to the diaconate. In joining his brother in the ordained ministry he is doing what many Indian men and women do when they have the opportunity—turning to the Church for a new vocation.

Vincent Two Lance



The non-stipendiary clergy, whose livelihoods come from jobs outside the Episcopal Church, may provide a way to serve scattered Indian congregations.

To work full-time and still find enough hours and energy to study theology or serve a mission congregation calls for dedication, ability, and organization. Yet the Rev. **Vincent Two Lance** and a number of other dedicated Indians work both at secular jobs and in the Church.

Two Lance, a deacon trained through the Dakota Leadership Program, now serves St. Michael's Mission, Batesland, S.D. In addition to his regular job and parish work, last spring he was elected vice-president of his tribe. He's also active in the American Legion and involved in one of the oldest Indian art forms, the traditional dance.

Eloise Martinez

The first Navajo woman deacon is the Rev. **Eloise Martinez** of All Saints', Farmington, N.M. She hopes she will soon be a priest.

Navajos accept women in leadership roles. Many of their women have been lay readers; the current executive director of the San Juan Mission in Farmington is Rozella Jim.

Bishop Richard Trelease of the Rio Grande ordained Martinez in 1977 under the provisions of Canon 8, which allows recognition of skills needed for an indigenous ministry rather than requiring adherence to the standard seminary curriculum.

A beautiful and gifted woman, Martinez is a social worker by profession and a mother. She says she "found her way" through a maze of personal problems with the Church's help. "It was the Lord who did it!" is her firm witness to her faith.



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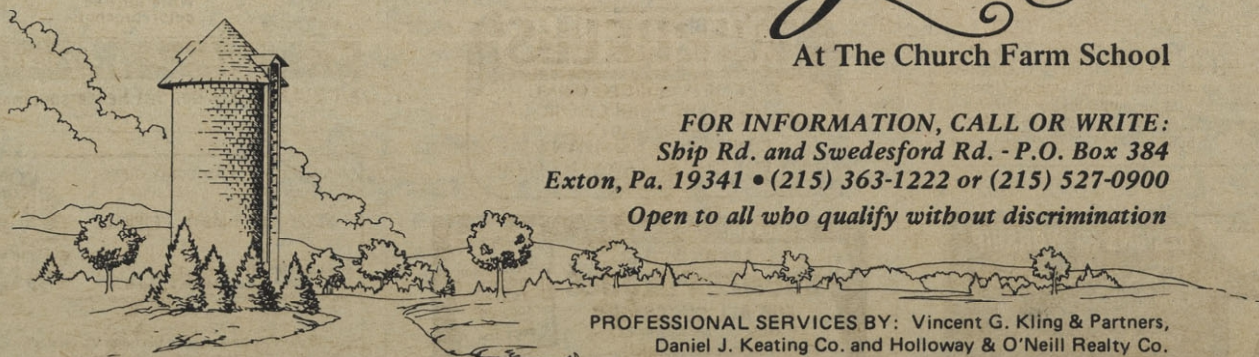
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United Thank Offering makes 91 grants for '79

With the first United Thank Offering in 1889 Episcopal Churchwomen built a church in Anvik, Alaska, and sent Lisa Lovell as a missionary to Japan where she worked 19 years with UTO support. This year's offering totals \$1,767,799.54 and supports 91 projects, but the principle of offering prayers of thanksgiving and coins for mission remains the same. Here is a list of the projects which have received grants for use in 1979.

Theological education

Theological training for lay and ordained indigenous leadership in developing Churches overseas.

ARGENTINA (Northern)	\$10,320
KENYA—Province	75,000 (3 year)
MALAYSIA (Kuching)	10,000
MOZAMBIQUE (Lebombo)	7,500
PAPUA NEW GUINEA—Province	40,000 (2 year)
RHODESIA/Zimbabwe (Mashonaland & Matabeleland)	6,200
SOUTH PACIFIC ANGLICAN COUNCIL	22,000 (2 year)
SRI LANKA/Ceylon (Colombo)	7,500
WEST INDIES—Province	24,000
ZAIRE (Boga-Zaire)	10,000
ZAIRE (Bukavu)	20,000

Ministry to human needs

Personal ministries

Program support for specialized ministries to families in crisis, ex-offenders, minorities, the aging, the young, the troubled, and the terminally ill.

ALABAMA, Birmingham	\$30,000 (match)
CALIFORNIA (Los Angeles)	2,000
GEORGIA (Atlanta)	10,000
INDIANA (Indianapolis)	25,000
KENTUCKY (Lexington)	20,000 (2 year)
LOUISIANA, New Orleans	6,200
MAINE, Belfast	5,000
MAINE, Old Town	12,500
MICHIGAN (Northern), Marquette	11,000
MISSOURI, Mexico	15,000
NEW YORK (Central), Binghamton	8,500
NEW YORK, Manhattan	20,000 (2 year)
NEW YORK, White Plains	10,000
NORTH CAROLINA, Raleigh	15,000
NORTH CAROLINA (Western)	10,000
OKLAHOMA, Tulsa	7,500
PENNSYLVANIA (Erie), Meadville	18,000 (2 year)
VIRGIN ISLANDS, St. Thomas	10,000
VIRGINIA, Alexandria	3,635

Community ministries

Aid to programs which meet communitywide social needs.

APSO BLOCK GRANT (Appalachian Peoples Service Organization)	\$50,000
INDIA—UNITED CHURCH OF NORTH INDIA (Sambalpur)	5,500
MALAYSIA (West), Ipoh	35,000 (2 year)
MASSACHUSETTS, Jamaica Plain	10,000
SOUTH AFRICA (Bloemfontein)	15,400

Lay training programs

Special training programs to equip lay-people to minister to those in need.

CALIFORNIA, San Francisco	\$14,750
JAPAN/SOUTH CENTRAL BRAZIL Personnel exchange program	24,000
MINNESOTA, ST. PAUL	10,000

New church buildings

Twelve capital grants for church buildings on six continents.

BRAZIL (Central)	\$12,700
BRAZIL (Northern)	30,000
BRAZIL (Southern)	17,000
CALIFORNIA (San Joaquin)	9,000
INDIA—UNITED CHURCH OF NORTH INDIA (Nagpur)	31,000
IRELAND, NORTH (Armagh)	5,000
MALAYSIA (Singapore)	23,000
MEXICO (Central & South)	28,000
NICARAGUA	24,150
PERU	20,000
SOUTH DAKOTA, White River	20,000
ZAIRE (Bukavu)	30,000

Other buildings

Offices, schools, hostels, rectories to enrich the ministry of local congregations.

LEBANON, BEIRUT (Jerusalem)	\$15,000
PORTUGAL—LUSITANIAN CHURCH	25,000
RWANDA (Butare)	55,000
TAIWAN	35,000
ZAMBIA	35,000

Building renovation

Nine grants to repair and renovate buildings for better service to community needs.

CALIFORNIA (Los Angeles)	\$ 8,000
CHICAGO	8,500
FLORIDA (Central)	8,700
FLORIDA (Southeast)	13,500
NEW JERSEY (Newark)	10,000
NEW YORK, Manhattan	13,000
PENNSYLVANIA (Erie)	10,000
SOUTH DAKOTA, Niobrara Deanery	10,000
WEST INDIES (Barbados)	10,000

Transportation needs

Jeeps, trucks, landrovers to sustain and aid new mission work around the world.

COSTA RICA	\$18,600
MEXICO (Central & South)	12,000
NAMIBIA (Damaraland)	13,300
PANAMA, LaChorrera	12,000
SWAZILAND	11,000

New mission

budget support

Partnership responses to help in the establishment of new missions.

NEW YORK (Long Island), Queens	\$25,000 (2 year)
PENNSYLVANIA, Chester	14,500
VENEZUELA, Caracas	25,000 (2 year)

Evangelism and renewal programs

NORTHERN SOUTH AMERICA/ARENSA

(Regional diocesan coalition)	\$ 30,000
TANZANIA—Province	25,000

Communications development

Start-up support of new communications programs.

APSO—Apsolution newsletter	\$15,000
RESOURCE CENTER FOR SMALL CHURCHES—Grassroots magazine	25,000
UGANDA—Province	15,000

Development programs

Grants to assist Provinces and dioceses in the implementation of their plans for self-support.

OVERSEAS DEVELOPMENT FUND	\$50,000
PHILIPPINES (Northern)	15,000
SPAIN—SPANISH REFORMED CHURCH	50,000
SUDAN—Province	65,000

Grants to national projects

ALBAN INSTITUTE—Parish/Clergy Conflict Study	\$10,000
LAY MISSIONARY PENSION SUPPLEMENT	50,000
RETIREMENT FUND FOR WOMEN IN THE DIACONATE	3,500

United Thank Offering scholarships

MISSIONARY TRAINING	\$20,000
OVERSEAS WOMEN'S TRAINING FUND	45,000
ST. GEORGE'S COLLEGE, Jerusalem	5,000

United Thank Offering

Contingency Fund	\$10,000.00
Interpretive Materials	55,000.00
Incidental Expenses for Women Missionaries	3,000.00
Discretionary Fund	1,844.54
1978 United Thank Offering	* \$ 1,694,152.24
Interest	62,847.30
Re-allocated Funds	10,800.00
Total	\$ 1,767,799.54

* This is an increase of \$132,065.23 over the 1977 Offering.

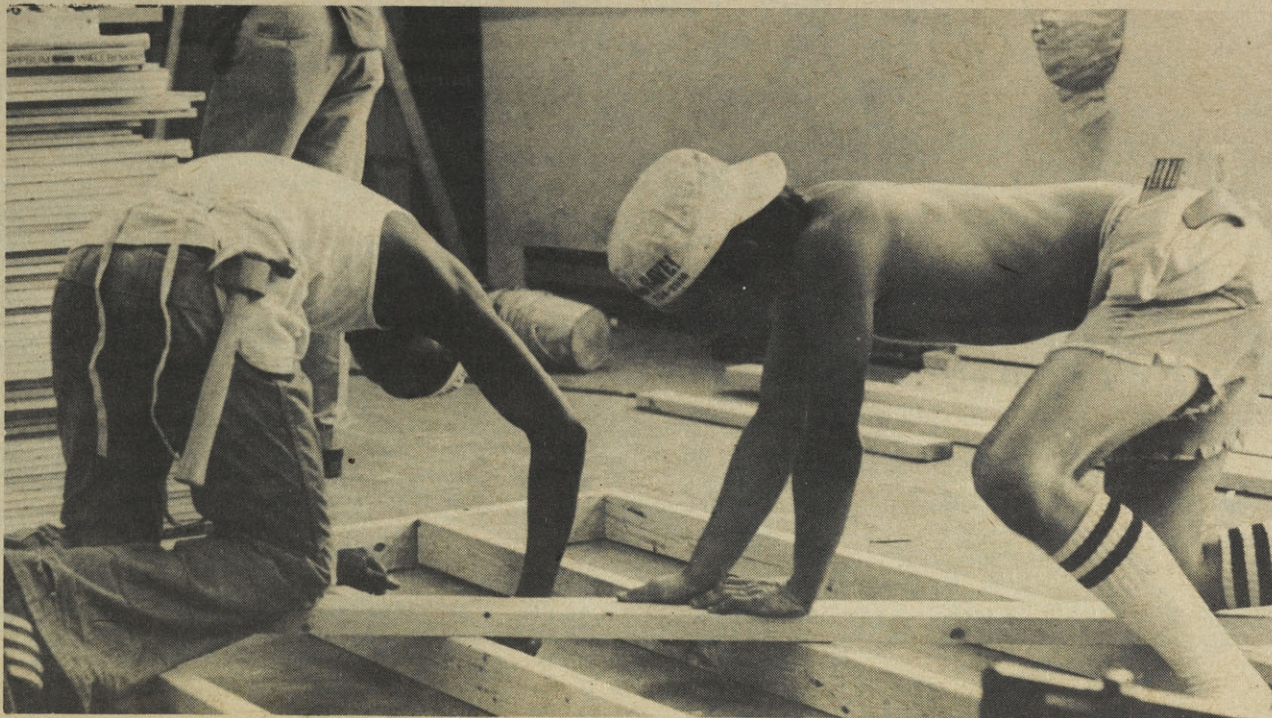
United Thank Offering grants are made to the Episcopal or Anglican diocese or Province in which the program is located. The first identification in the listings is the name of the country or state. When the name of the diocese or Province is not clearly indicated by this identification, it is listed in parentheses.

UTO Spotlight on Specifics



HALFWAY HOUSE FOR WOMEN, Marquette, Mich.: This project (board pictured far left; residents near left) provides a homelike atmosphere and group living for women recovering from alcohol and drug abuse and includes counseling, group therapy, and job planning.

STUDENT HOSTEL, Tai Nan City, Taiwan: School girls (below) have limited housing in Taiwan. Two hostels there provide housing where they can be safely cared for. The UTO grant will help build a third hostel.



JAMAICA PLAIN DEVELOPMENT CORPORATION, Massachusetts: Tradewinds, a program of community renewal and job training, is one project of this non-profit Boston corporation. In a racially mixed neighborhood young people learn marketable job skills while providing low-cost renovation and home repair to home owners.



GROUP HOME FOUNDATION, Belfast, Maine: Silk-screen greeting cards created by clients in a workshop training program for mentally retarded adults help support this project. The UTO grant will allow the experimental program to become an on-going Foundation project.



RESONANCE, Tulsa, Okla.: This program offers a one-to-one listening ministry to provide support and increase the problem-solving abilities of women who experience any kind of change or difficulty in their lives. It includes workshops and support groups for personal growth and skill development and services to other organizations in the community. The Rev. Eleanor Hill, the program's director, is a perpetual deacon of the Episcopal Church.

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Bishops debate discipline: 'A bishop's task is order'

The four-hour debate on church order at the Kansas City meeting of the House of Bishops, October 2-5, started on a note of reconciliation, wound through a long debate, and ended with a sharp exchange between two bishops.

The debate began with a report from the House's Committee on Church Relations, begun in 1977 "to establish and maintain relationships between parties in the Church in order to heal the breach. . . ."

Bishop John Krumm of Southern Ohio reported for the Committee composed of Bishops Stanley H. Atkins of Eau Claire, John B. Coburn of Massachusetts, Albert W. Hillestad of Springfield, and James W. Montgomery of Chicago.

Krumm said his meeting with the Southern California-based Diocese of the Holy Trinity led to no agreement on issues. The new diocese expressed a desire "to separate from the Episcopal Church gracefully and would hope for no bitterness." A similar meeting with the Fellowship of Concerned Churchmen, whose members support the Anglican Church in North America (ACNA), reached no accord, but the Churchmen expressed "a desire for us to understand one another's positions," Krumm reported.

When late in January retired Bishop Albert Chambers consecrated several former Episcopal priests to be bishops for ACNA, 16 bishops from Province IV (the southeastern U.S.) filed charges against him.

The Committee on Church Relations met with Chambers on September 11 in Boston. He stood by his actions, saying he consecrated the men to fulfill a pastoral need which he could not in good conscience ignore. Since spring he has refused to confirm, preach, or function in either the Episcopal Church or ACNA. Chambers told the Committee he had never intended to leave the Episcopal Church and said he acted in unusual circumstances which he believes will not recur.

The Committee concluded that "Bishop Chambers and the Church can. . . continue in their common life, . . . that this particular chapter in the history of the Church may now be closed."

In the hope of avoiding a trial, the Committee met with the 16 southern bishops before reporting to the House. In response, Bishop David Reed of Kentucky presented a position paper and several resolutions. Reed said favorable action on the resolutions would allow 14 of the bishops to consider withdrawing their charges against Chambers.

Reed read the statement, which said, "Order is essential to the health of the Church as the Body of Christ, and one of the major tasks of the bishop is the maintenance of order." To allow bishops who had committed "flagrant violations of the canons and order of the Church" to remain in good standing called the Church's integrity into question. The statement then listed six bishops, saying their "unilateral exercise of the episcopal office" has caused "great pain and turmoil in the Church."

The statement asked a reaffirmation of the censure of Bishops Daniel Corrigan, Robert DeWitt, and Edward Welles and asked for censure of Bishops Antonio Ramos and George Barrett, all involved in ordaining women before General Convention voted approval. The statement also asked for censure of Chambers.

Ramos' name was later dropped, and instead of reaffirming their previous action and censuring Barrett, the bishops simply reminded the Church of their 1975 actions.

The bishops who signed the statement

Reed presented said their prime purpose was not to bring Chambers to trial, but to reestablish order. They asked reassurance that Chambers would be admonished and censured "in such a manner that there may be no doubt in his or anyone else's mind that we totally disassociate ourselves from his actions."

Passage of the six resolutions (see page 15) was preceded by lively debate. A motion to table lost 44 to 60. Efforts to separate consideration of bishops other than Chambers on the grounds that action was taken three years ago and also that the other bishops acted within the Church—ordaining priests for the Episcopal Church—while Chambers acted outside the Church—consecrating bishops for another Church—also lost.

A Reminder of History

"I'm grieved we have to go back to the 1974 episode," said Bishop Lyman Ogilby of Pennsylvania. "All that was necessary was done, and now in Pennsylvania we're trying to rebuild a household of God—with love."

Bishop Otis Charles of Utah said, "Past history should be past history."

Bishop George Murray of Central Gulf Coast disagreed: "Memories are short. Many think nothing was done to the Philadelphia bishops. We're not asking that they be censured again; it's just a reminder of history."

Bishop Thomas Fraser of North Carolina, one of the 16 trial for Chambers presenters, said, "I want to go ahead with the trial," adding that it might test the canons and bring some better understanding of "what we mean by freedom of conscience."

Bishop Coadjutor John Spong of Newark opposed the resolution concerning DeWitt, Corrigan, and Welles. "We've come a long way in healing. This will open old wounds. We need pastoral ministrations at this time."

Bishop Gerald McAllister of Oklahoma agreed many would be wounded by any action but added, "A vast majority of the Church has not healed."

The resolutions on the House of Bishops' previous actions against Bishops DeWitt, Corrigan, Welles, and Barrett passed by 2 to 1 margins while the Chambers' censure was nearly unanimous by voice vote.

Reed then introduced a resolution asking that the offending bishops be excluded from future participation in House of Bishops' meetings.

Bishop Gray Temple of South Carolina said, "If people are going to obey their consciences, then they must expect to suffer the consequences. . . . Anything that waters this down, a censure without suffering any consequences, is insupportable."

Krumm asked, "What kind of suffering does Bishop Temple want exhibited? If any priest indicated to me that he wished to remain in communion, I'd overlook a lot of past conduct and accept him."

A Demonic Spirit?

The bishops eventually passed a resolution asking the Presiding Bishop to discuss with the censured bishops their future participation and report to the next meeting of the House. The vote was 61 to 41 with a number of bishops asking that their "no" vote be recorded.

After the vote, on points of personal privilege, Bishops Paul Moore of New York and Addison Hosea of Lexington spoke.

Moore asked, "Can we be done with this? During the last few hours I've felt anger, sadness, and desolation. [In recent years] a demonic spirit seems to have

VACANT SEAT? Of the four bishops whose conduct was being debated at the House of Bishops' meeting, Robert L. DeWitt was the only one present. He left early. The future participation of the four—DeWitt, Edward Welles, Daniel Corrigan, and Albert Chambers—depends on the outcome of discussions with the Presiding Bishop.

come amongst us. After Lambeth I thought we might regain the kind of spirit that would let us be part of a glorious communion. . . . But today the demonic spirit returned."

Hosea replied, "I resent the majority vote being called 'demonic.' I have resented votes in this House. I have had to eat 'cold tongue.' Now I recommend it to some of my brothers."

Later in the meeting 14 of the original 16 bishops indicated they would withdraw their names from charges against Chambers; one remained undecided; and one said he would not withdraw. But the latter must find one or two others to join him since presentments, to be valid, must be signed by at least three bishops.

—Janette Pierce.

Bishops reaffirm 1975 Prayer Book statement

"We are listening to the Church," said Bishop John Baden in reporting to the House of Bishops' meeting on the work of the 1928 Prayer Book Committee. He said the committee would not report until next summer in order that the listening process may continue as long as possible.

The bishops, however, felt some statement from the House would be appropriate and therefore reaffirmed their 1975 statement made in Portland, Me. (see page 15).

The bishops also wanted to share among themselves the degree of acceptance of or controversy over the Proposed Prayer Book within their dioceses. Reports from 15 small groups reported widespread acceptance but also the fact that desire for continued use of the 1928 book was "strongly held." Many reports supported the Portland statement as helpful and sufficient.

One or two prayer books?

Continued from page 1

1928, then there are going to be problems. We're going to have 1928 parishes and 1979 parishes. Already many clergy are under a lot of pressure to go back to 1928."

Bishop Thomas Fraser of North Carolina said, "I was not an advocate of the 1979 book. It took me as much hard work and tears as anyone. The switch didn't come easily. But I didn't permit the Prayer Book to become a 'cause,' and we didn't have any trouble until the possibility of having two Prayer Books was broached. Now people say they've had letters from the Presiding Bishop saying, 'You can have two books,' and my clergy say, 'You've undercut us.'"

"We shall have more trouble if we don't make clear that we have one Prayer Book. The 1979 book has rubrics that allow other services. The bishop can give permission for special services, but no bishop has the right to decide which of the two Prayer Books should be used."

Bishops' resolutions on order

Be it resolved that the statement to the House of Bishops by those who filed a presentment against Bishop Chambers be recorded in the minutes of this meeting.

Be it resolved that the House remind the Church of its, the House of Bishops', censure of Bishops DeWitt, Corrigan, and Welles for their action in an unauthorized ordination on July 29, 1974.

Be it resolved that this House remind the Church that it voted to decry the actions of the Rt. Rev. George Barrett for the unauthorized ordination to the priesthood in Washington, D.C., in the month of September, 1975.

Be it resolved that this House censure the Rt. Rev. Albert Chambers, retired Bishop of Springfield, for his repeated and unauthorized confirmations and in the strongest terms censure him for his contribution to schism in the Catholic Church by presiding at the service in Denver, Colorado, on January 28, 1978.

Be it resolved that the Secretary notify Bishops DeWitt, Corrigan, Welles, and Chambers that it is the mind of

this House that they betrayed the trust that the Church placed in them in their consecration; and have broken their fellowship with the House of Bishops and that the Presiding Bishop and/or such other bishops as the Presiding Bishop may designate should raise, with the bishops who have been censured, questions concerning their continued participation in the deliberations of the House, and report the results of such discussion to the next meeting of this House.

Be it resolved that the Committee on Canons be asked to prepare for the next General Convention a canon that will provide for an appropriate way for the Church to express itself clearly in the future when actions of a bishop threaten the discipline and order of the Church.

Adopted by the House of Bishops
Kansas City, October 4, 1978

Reaffirmation on Prayer Book

The House of Bishops records its gratitude to the Standing Liturgical Commission for its work since 1954 in drafting a Proposed Prayer Book; to the innumerable clergy and laypeople who have used the Trial Rites and responded with their criticisms, and to the many scholars of our sister Churches who have contributed their

help and advice.

We wish to commend the Commission not only for their industry, but for their patience and their readiness to respond to questions and criticisms in the production of a book that we believe preserves the best of the Anglican tradition of worship yet meets the needs of a new age and provides a treasury of corporate and private devotion for all of us.

If and when the General Convention takes final affirmative action on the text of the proposed Book of Common Prayer, that book will become the Standard Book for the Episcopal Church, replacing the Standard Book of 1928.

The House of Bishops understands that a period of transition from the old book to the new will be necessary for many people who have come to love the 1928 book so dearly.

Wishing to respect the feelings of our sisters and brothers yet being anxious to safeguard the principle of a Standard Book the House of Bishops asks that where alternative rites are permitted by diocesan authority these alternative rites be confined to matter found in the 1928 book. This resolution does not affect the standing of the Book of Offices or the bishop's right to authorize special services for special occasions.

—Portland, Me., 1975



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Navajos form convocation

The Navajo Reservation is by far the largest Indian holding in the United States. It includes portions of Arizona, New Mexico, and Utah. Some 140,000 people live within its borders—in small settlements, in border towns, or in scattered homes far out in the desert. Window Rock, Ariz., is the capital of the "Navajo Nation."

This reservation was not designated Episcopal mission territory when the U.S. government parceled the Indian tribes among the various denominations, but some 80 years ago Episcopal missionaries began preaching and baptizing in the area. The Episcopal Church now has three large mission churches with a number of smaller missions or preaching stations attached to each one.

Good Shepherd Mission, Fort Defiance, is in Arizona where Bishop Joseph Harte is diocesan. St. Christopher's is at Bluff, Utah, where Bishop Otis Charles is diocesan. San Juan Mission is at Farmington, N.M., in the Diocese of the Rio Grande; Bishop Richard Trelease is diocesan.

The Church had been on the Navajo Reservation 80 years before it ordained a Navajo priest. In 1968 Harold Jones, a Santee Sioux priest who has since become a bishop, came to serve at Good Shepherd Mission. During his tenure Steven Plummer, a Navajo, decided to study for the priesthood. Plummer finished his early education at Cook Training School in Tempe, Ariz., and graduated from the Church Divinity School of the Pacific in Berkeley, Calif. He was ordained priest in the summer of 1976 in a service held on the rim of Canyon de Chelly, a place sacred to Indians for hundreds of years.

Church work and the ordained minis-

try developed slowly among the Navajos for a number of reasons. First, the Church arrived late and without the official sanction of the U.S. government. Second, the Navajo language is most difficult to translate so no early translation of Scripture or the Prayer Book was made. And third, especially important to many Navajos, their territory was located in three separate dioceses.

The National Committee on Indian Work (NCIW), which has always expressed a deep concern for work with the Navajos, has helped to create a Navajo Council to bring together representatives from the three missions and their satellites. Thomas Jackson, an NCIW member and a communicant of Good Shepherd, was made chairman.

The Navajo Council had two major goals. First, it wanted to join Coalition 14, a group of dioceses which now pool their resources and programs. This goal was accomplished in 1977.

Its second goal was to become an area mission under one bishop. This was partially accomplished in 1974 when the House of Bishops appointed Bishop Charles to share his time with the Navajos for a year's trial period. The 1976 General Convention in Minneapolis approved the area mission concept, and Jackson was elected executive director. The Navajos held their first Convocation at the time of Plummer's ordination.

This year the third convocation was held June 22-25 at St. Christopher's. At that time three important events took place.

Presiding Bishop John M. Allin attended, preached, celebrated the Eucharist, and announced that, subject to their approval, he would appoint Suffragan Bishop Frederick Putnam of Oklahoma to be acting bishop for a year provided his diocese will release him for the period. During this time the type of episcopal support necessary will be determined. The Navajos were unanimous in their approval.

History of the Dakotas

Continued from page 9

op Walter Jones is diocesan. The Niobrara Deanery of 80 congregations, the largest missionary area in the American Church, serves nine reservations.

In June, 1978, Episcopal Indians of the Niobrara Deanery gathered for the 106th annual Convocation. Years ago their wagons, filled with camping equipment and food, lumbered over the plains while today the Indians arrive for the four-day event in campers and station wagons.

At the host mission—this year the Pine Ridge Reservation—men build a scaffolding over which they lay tree branches. Plank seating is arranged in



MINISTRY IS A FAMILY AFFAIR with the Plummers. Kathy, left, is former director of Christian education at St. Christopher's Mission, Bluff, Utah; her husband Steven now is vicar of St. John the Baptist, Montezuma Creek, Utah.

The second significant event was the Rev. Luke Titus' arrival from Alaska with his Navajo wife and their three children. Titus and his family now live in the mission compound at Bluff where he is vicar of St. Christopher's, which had been without a priest for almost a year. Actually, the change between Alaska and Navajoland is not so sudden as it might seem except, of course, in weather for the languages of the Navajo and the Athabascan Indians are similar.

With Titus at St. Christopher's and Plummer at St. John the Baptist, Montezuma Creek, Utah, the Navajoland Area Mission now has two native priests. Several Navajo men and women are also studying for ordination. The Rev. Eloise Martinez, a social worker who assisted the Presiding Bishop as he celebrated the Eucharist at St. Christopher's, will be the first Navajo woman to be ordained to the priesthood.

The third event perhaps brings the story of the Church's work among Indians full circle. The Convocation wel-

comed an Anglican bishop from overseas—Bishop Manu Bennett of New Zealand. Bennett is a Maori, one of New Zealand's native inhabitants. He compared the Navajos' struggles for self-determination with similar efforts of his own people.

What a different message he brought from that of the Christian visitors 400 years ago!

—Salome Breck

NCIW Short History

In February, 1969, the Episcopal Church's Executive Council authorized a National Committee on Indian Work (NCIW) in response to the 1967 General Convention's request for plans to encourage self-determination among ethnic groups. The Committee was designed to serve Eskimos in Alaska as well as native Americans in the "lower 48."

Dr. Kent Fitzgerald, now retired, was the first NCIW director, the post H. Clyde Redshirt holds today. Redshirt is a Sioux from South Dakota. NCIW's work, and that of ethnic committees serving black, Asian-American, and Spanish-speaking persons, is under the jurisdiction of Alice Emery, executive for Church and Society at the Episcopal Church Center, New York City.


While NCIW's membership has changed over the years, the goals remain the same: to develop ordained leadership among Indians and Eskimos; to encourage evangelism; and to fight discrimination against native people. NCIW also surveys programs throughout the Church and plans new ones when and where they are needed. It encourages development of ministries to native American communities both on reservations and in cities.

APSO young people complete summer projects

Members of the youth segment of the Appalachian Peoples Service Organization (APSO)—in two separate summer projects—painted and winterized homes in southern Ohio and learned how to deal with disaster in a workshop in Valle Crucis, N.C.

In June APSO youth worked with the Adams and Brown Counties Community Action Project in Ohio. Besides painting and winterizing homes they cut wood for a 4-H fair and worked in an Appalachian woodcrafts shop. They also visited the Over-the-Rhine section of Cincinnati, an area populated mostly by people displaced from Appalachia.

In Valle Crucis young people attended an emergency relief training workshop in August. There they learned how to respond to emergencies so those in need can call upon them. They were also challenged to become the beginning of volunteer disaster work in the Church.



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this shade, and there people sing and pray and participate in ordination ceremonies.

This year Bishop Walter Jones ordained Robert Grant Two Bulls a deacon. Two Bulls, presented by Sister Margaret Hawk and the Rev. Lyle Noisy Hawk, is the twelfth native American he has ordained in the past seven years. Bishop Elliot Sorge, field officer for the Church's Council on the Development of Ministry, preached. Around the altar, under the boughs, clustered the men attached to the Niobrara Deanery—its 26 priests, its deacons, and its lay ministers.

The work begun over a century ago in danger continues today in joy.

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The Hunger Fight: Episcopalians take action



What may we hope?

Greetings in the name of the Lord Jesus.

What hope do we offer a hungry world?

There is a great tendency when dealing with the hungry, poor, and malnourished, especially when they appear to live far away, to respond first with monetary aid, then attempt to understand the nature and causes of the problem, and then ponder what ought to be done. Although this is a very practical agenda, it seems to fall short of a total Christian response. Very rarely do we take the next important step of asking, "What may we hope?"

Dare we ignore the question of hope, the self-transcending movement of humanity towards its future?

To assure hungry people that there are those willing and able to meet their *immediate* food needs is a *sign* of hope.

To provide housing, tools, and financial assistance to help poor people begin to feed themselves and meet their basic human needs is a *sign* of hope.

To provide educational opportunities and facilities which will enable people and communities to grow in identity, independence, and self-assurance is a *sign* of hope.

Are signs enough?

The hope we as Christians must offer to the hungry, the poor, the oppressed, and the malnourished is the hope of the "resurrection of the body."

Not just signs, but assurance of a new life, a passing through suffering and death to a new order, is the hope we profess and the hope we extend to our world.

What may we hope?

Our hope is that we will feel the power of God's action in our lives—in our bodies!

Our hope is that we will be transfigured and our individual and corporate bodies will be aglow with the glory of a new creation!

Our hope is to bring all humanity into the realized kingdom of God.

This is the hope of the Episcopal Church's Hunger Program.

CA Cesaretti

(The Rev.) Charles A. Cesaretti, Staff Officer for Hunger

Salad days at the convent



Sisters Jean and Dorcas haul in a bushel of potatoes.

by Sister Dorcas, CSM

The three Sisters of St. Mary now managing the De-Koven Foundation for Church Work in Racine, Wis., are finding themselves facing new horizons in terms of life style and ministry. Necessity and choice combined over the last five or six years to bring us to what appears to be the most exciting and creative challenge of our lives: how to allow this place to yield its full potential as a center of Christian community and concern for today and for tomorrow.

Continued on next page

Seminars help hunger leaders

"Getting a taste of Capitol Hill was very good for me. I've always felt kind of awed and inadequate in political action, even though I knew it was important to try. I'm not so scared now," reported a Bread for the World member from Minnesota.

"Just writing Washington is not enough," remarked an ecumenical hunger action leader from Seattle. "The federal maze has got to be entered to see the internal tensions, struggles, strengths, and weaknesses. And I was appalled to see how ignorant my Congressperson's advisors are of the dire poverty our task force encounters in his district daily. Just wait until he gets back home during the recess!"

To "de-mystify" the Washington policy scene for church and secular leaders in U.S. community groups is a primary objective of the Food Policy Resident Program in Washington, of which the two-week Seminar/Praxis is the introductory (and at present the only) phase. The Seminar/Praxis, conducted by World Hunger Education Service, brings together some 20 hunger action leaders, a mixture from religious and citizen organizations and academic settings. Eventually, some participants will be able to use a sabbatical leave, part of their retirement, or at least a long vacation to enter into full-scale guided volunteer service under the auspices of the Food Policy Resident Program.

For now, however, a two-week stint seems the longest consecutive timespan most local leaders can spare for such training. In the best of cases, participants have been not only encouraged but actively sponsored by the groups in which they serve. This makes it easier for them both financially and psychologically to have the freedom to invest their time in this learning opportunity.

Building personal knowledge of the informational and programmatic resources in which Washington is extraordinarily rich, and establishing personal connections with these resources (connections which will be continued after leaving Washington) are the activities at the heart of the "praxis" part of the two-week experience. "Praxis" means "doing," striking out on your own, pursuing your own agenda. Each afternoon is open time for praxis. World Hunger Education Service staff stand by to help, and the library is available with samplings of curricula on hunger and development issues, periodicals from over 100 U.S., U.N., and non-governmental agencies, and many other materials.

In morning group sessions before the Seminar, and a few times a week over dinner, the participants share experiences with one another and receive support and encouragement as they tell what they or their group have done, what they have tried, what worked, what didn't, and what they hope to do in the future. This, too, is one of the main objectives of the program. By religious background, this year's participants have included Presbyterians, Baptists, Mennonites, Episcopalians, Jews, Methodists, Brethren, Quakers, Catholics, members of the United Church of Christ, and one Hindu on his way home from years of study in the U.S. to work on urban poverty in India.

"It was great to be with such a mixed group of education/action people. Sharing here has been a rich experience for me in stimulation and encouragement," noted a very active leader in her state's "Politics of Food" study.

An Episcopal hunger activist from Maryland found renewed hope and motivation: "The problem of world hunger had threatened to become so great that one person could do nothing. The seminar helped me get it back down to one-person size, with a belief that I *can* effect change."

Guest experts from U.N., U.S., and private agencies in Washington join the participants for two-hour seminar sessions every morning and several evenings each week, helping to deepen and broaden perspectives on the issues and on the implications of various options in local and national responses. Stress falls on domestic food, poverty, and economic issues and on Third World development. The guests speak from personal reflection on their years of work, as well as from prepared information and issue analysis.

Asked what keeps him going year after discouraging year in the U.S. war on poverty, John Kramer, Special Counsel to the House Agriculture Committee and author of the Food Stamp Program, replied, "I've been lucky. Now and then I win a skirmish. We do have food stamps

now, where once there was nothing, for example."

Another long-time poverty fighter from within the government answered the same question differently. "Most days I feel like Sisyphus, shoving anti-poverty progress up the hill only to have it come crashing down again. But then I think how much worse things would be for poor people in this country if there weren't any Sisyphuses around. Maybe we're just holding the line until the Second Coming."

The stimulation and encouragement guest experts gain from the Food Policy Seminar/Praxis has been an unanticipated side benefit of the program. As one senior economist from the U.S. Department of Agriculture remarked, "People like the Assistant Secretary need to know that there are citizen groups like this asking hard questions and listening to the answers."

The numbers of participants from outside Washington, D.C., have not yet matched hopes for the program, but their enthusiasm is convincing evidence of its usefulness in empowering local leaders. As word of the program spreads in Washington itself, meanwhile, people working in local agencies in and out of the government see the seminar part of the program as a valuable opportunity for their own in-service training and professional growth. Researchers from within the U.S. Department of Agriculture, interns in the Food for Peace Office of the State Department, the new director of an A.I.D.-sponsored international food technology information service, an economist in the U.S. Food and Agriculture Organization, several members of the Interreligious Taskforce on U.S. Food Policy, and others of similar levels of experience and involvement in food, poverty, and development issues joined the local action leaders in the September seminar. One of the latter, sponsored as a participant by the Santa Ramona Hunger Coalition in California, and a teaching aide in a private secondary school, commented: "I've sat with, talked with, traded views and questions with over 60 people of professional involvement in hunger problems during this Seminar. This has been fantastic!"

It is surely too soon to say the Food Policy Resident Program has had an effect on U.S. food policy. It is not too soon, however, to see that the experiment is worth continuing. The basic concept for the program was initiated by the Rev. Charles Rawlings as Officer for Church and Society of the Diocese of Ohio. He took it first to the Interreligious Taskforce on U.S. Food Policy. After deliberation, the Taskforce concluded that, although the idea had much merit, it would divert precious time and energy from their primary functions of policy analysis and lobbying.

The Interreligious Taskforce steering committee suggested that Rawlings approach World Hunger Education Service, an independent non-profit organization then beginning under the direction of Dr. Patricia Kutzner. Dr. Kutzner has served on the Interreligious Taskforce since 1975 and on the Coordinating Council for Hunger Concerns of the National Council of Churches since 1976. She is also well known within the Episcopal Church as editor of *Hunger Notes* and as a consultant in the hunger action campaign of the Episcopal Church since early 1975.

Subsequently, the Food Policy Resident Program was launched by World Hunger Education Service with the first Seminar/Praxis in January, 1978. Seed funding came from the Diocese of Ohio and a small Quaker foundation. Grants from the United Methodist Church and the United Presbyterians provided for the following two Seminar/Praxes in 1978 and the January 2-13 event planned for 1979.

Funds for the remainder of 1979 and beyond are still being sought. At some future date support may come through Venture in Mission, which has approved a five-year grant for the program when funds become available. Meanwhile, support from many sources is needed. (It is tax-deductible.)

Applications for participation in any of the three Seminar/Praxes for 1979 (January 2-13; June 11-22; and September 17-28) or requests for more information should be addressed to World Hunger Education Service, 2000 P Street, NW, Washington, D.C. 20036. Telephone: (202) 223-2995.

—Patricia Kutzner

One of the sisters who was living here in 1973, Sister Mary Martha, was very much interested in current problems and concerns and had recently finished her training in social work. She gave us our first push toward evaluating our life style with the immediate result that we began flattening and saving tin cans and saving glass for recycling. (Actually, Sister Jean had been recycling paper, boxes, and packing materials for her bookstore and mail order business for years just to save money!)

The rising cost of food, abundance of space, shifting summer job schedules, and sheer spirit of adventure led us to try a vegetable garden. I planned it, in some half dozen 5' x 35' strips with equal grass space between each, simply because I didn't want to get my feet muddy. Although this method has some drawbacks in terms of machine tilling and requires eternal vigilance against encroachment of the grass, I rarely have to set foot in the growing area which makes a "minimum tillage" method of spade work quite adequate. It is also a very convenient and attractive layout, and compost and fertilizer can be concentrated on the growing area.

At about the same time the garden was launched we became concerned with what to do with 32 acres of oak and maple leaves. Burning them was no longer permitted by city ordinance. First we tried dumping them in a designated compost pile. But even with a snow fence around them they wouldn't stay put, and we finally had to dump a load of dirt over them to anchor them! Then we dug a series of four ten-foot-square compost pits to be used in a four-year cycle: filled one year, left for three years, and then emptied on the garden. This method accommodates some leaves, most of our grass clippings, and nearly all of our kitchen garbage, not to mention the weeds from the garden. Our garbage disposal unit is only rarely used now except when the snow is too deep for us to get to the compost pit.

During the summer of 1976 we decided to stop mowing about a third of our grounds for several reasons. We had become concerned that many of our ancient oaks were being felled by storms and we simply could not keep up replanting trees by hand. Also, we have been given to understand that the red oaks on this property represent almost the only original stand left in the Racine area, and we wanted to give them a chance to reseed themselves. We were also interested in allowing native wild flowers to grow and in letting fallen leaves go back into the soil. We have had to battle neighbors' complaints against our "messy" yard, but so far we have been permitted by the city not to mow; and this year we had pheasants on the grounds for the first time in many years.

Thermal underwear and socks

Another external pressure toward change was brought to bear on us in the rising cost of natural gas. We began a three-sided war against the heat bills: we insulated roofs, bought storm windows and doors (an ongoing process), and began turning the thermostat down to 62-65 in the daytime and 55 at night. And we all got ourselves plenty of thermal underwear, extra socks, and heavy sweaters. We also make good use of the fireplace with wood from our fallen oaks. But the still rapidly climbing cost of heating makes it obvious that all of our buildings must be used to capacity if they are to be financially viable in the future. More space is being used this year than ever before. In addition to housing the Racine Montessori School and a Day Care Center, the East Building is now housing a young woman who is acting as a manager for the building, and she has leased a number of rooms out as studio space for artists. The Racine County Housing Authority is also considering using a part of the building for their headquarters and helping us get federal funds for maintaining and renovating the buildings since they are now a national landmark. But these are only temporary measures, I think, until a larger dream unfolds.

In the spring of 1974 we read aloud together Agnes Sanford's autobiography, *Sealed Orders*, and this inspired us to begin a corporate experiment in prayer and fasting on a regular basis. We began with one day every fortnight fasting until dinner and keeping a constant prayer vigil in chapel from after 8:00 Morning Prayer until dinner (6:00 p.m.), each Sister taking two one-hour shifts. We agreed beforehand on a particular intention for the day, often for healing for people who had asked our prayers, but also for guidance and growth toward wholeness for ourselves and our Community. At first we thought of the fasting only as an aid to intercession, but it soon occurred to us that we could make our fasting an offering to the hungry by sending the money saved from the meals we skipped to the Presiding Bishop's Fund. One Lent we decided to step up the "prayer/fast" days to one day a week, and we have continued at that pace ever since.

How to work with earth

Last year the book *The Findhorn Garden* passed under our noses to make us aware of another whole dimension to our experiments with gardening and conservation. We had been thinking in purely pragmatic terms of eco-



"HUNGER, NOT PEOPLE should be illegal and alien," say the Tortilla Marathoners, who walked 10 days and raised \$40,000 to benefit the children of Tijuana. Los Ninos, the ecumenical non-profit organization that planned the march, will use the money for a new school and a children's dining room.

nomics and ecology, and, as a matter of fact, finding that the garden was probably costing us more in terms of labor than the value of the still undeniably fresher and more delicious vegetables we were producing. But through *The Findhorn Garden* we began to see that the battle against pollution and for better stewardship of creation was too small a goal. Rather, we must strive to live in harmony with the earth as well as with each other. The Lord put Adam in the garden not just to eat from it, but to "till it and keep it." So all our striving for social justice and against hunger, poverty, and disease must also be a striving for loving partnership with our elemental brothers instead of cold and calculating usury. In the light of these insights the garden became more than a means to cut the food bill; it became for us a school for learning how to work with earth and sun and water and a host of living, growing things.

The example of the Findhorn Garden people, who eat almost nothing but things they have grown themselves, plus Gandhi's example in his lifelong search for Truth, along with information we were receiving from Bread for the World made us take a new look at the kind of foods we were eating. We decided we could do with much less meat (not so much because it is expensive in terms of money but because of its cost in terms of grain required to produce it) and much simpler desserts (I think we have had quite a reputation for our cakes and pies!) like fruit. We began trying to avoid ready-made, instant foods and the whole battery of artificial flavors and preservatives, and we sold our soft-drink machine on the grounds that pop is junk food. We joined a food co-op and began buying a good share of our food there, particularly the ingredients of a home-made granola which we consume by the bucketful, but also eggs, cheese, and various grains and legumes. As a snack substitute for pop we are considering ways to provide something like fruit or tomato juice for our guests.

Last fall Bishop Hillestad of Springfield, Ill., gave us a little table-model hand-powered flour mill, and with wheat a farmer friend had given us we began to make real whole wheat bread. I also began making our own altar bread.

Finally, last Lent we took another new step. Betty Weeth, a member of the Episcopal Church's National Hunger Committee, introduced us to a little cookbook called *Cooking with Conscience*. The recipes in this book are arranged in some 40 menus, each of which is worked out to contain a complete protein substitute for meat. This book also explains how to plan meatless meals that provide all the protein required for good nutrition; and the ready-made menus make an easy way to begin. So with *Cooking with Conscience* as a guide, we plunged into an almost totally meatless and sweetless Lent. And since we feel we have a unique opportunity to share our dietary (and liturgical) experiments with the people who come here for retreats and conferences, we began to inflict our *Cooking with Conscience* menus, along with a

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written explanation of what we were trying to do and why, on our guests—not without some trepidation. Our fears, however, proved groundless. With the exception of a couple cases of the trots and a very few laments over the absence of rare roast beef—or even a good old hamburger—the overall result has been the sale of 175 copies of *Cooking with Conscience* in our bookstore since last March, along with a constant demand for both the granola and the altar bread recipes! After Lent we began gradually to use up the meat in the freezers. We still buy some for groups we feel aren't yet ready for a totally vegetarian weekend—like youth groups—but we rarely have it ourselves unless it is left over from a group who has been here.

Less water and seersucker napkins

A couple of years ago the city of Racine began charging residents for sewage treatment along with the water bill, instead of using tax money. Since we are not taxed this meant we were paying our share for sewage treatment for the first time—which is perfectly reasonable. But, the doubled water bill made us aware of how much water we use and how much we take this precious necessity of life for granted. All of us became more careful about running water unnecessarily, like while brushing teeth! We also invested in new shower heads for all our buildings which considerably reduce the amount of water needed for a shower and which also have buttons on them so they can be turned off conveniently while soaping.

In an effort to use less paper we made ourselves a set of colorful seersucker table napkins; the color makes stains practically invisible (at least I can't see any after six months of use), and the seersucker requires no ironing.

Every year we try a few new things in the garden. One year we tried growing peanuts. We did get a handful from each plant, but not enough to be worth repeating. This year we tried growing winter wheat. All went well until the time came to thresh it. We're still trying to figure out how to do that by hand. We *might* get enough wheat from our harvest to make a batch of altar bread, but we do not recommend wheat for home gardens except for dried bouquets! We also planted soybeans to see what they were like fresh: they're OK but not worth the work of shelling a second time. Our experimental potato patch was a great success, however. We hauled in a good two bushels of all sizes and shapes and have been enjoying them, especially sliced thin with a variety of other vegetables and stir-fried on top of the stove.

Onions, beets, zucchini, and acorn squash

Here's a list of the vegetables we have found most successful in terms of work involved and quality and quantity of production—at least for our soil and location. Onions! We grew enough last year to last us until spring, and we used a lot! Beets—both root and greens—are favorites; carrots, cabbage, broccoli, tomatoes, cucumbers, green peppers, and squash—especially zucchini and acorn. To save on the spade work and yearly planting we put in a large asparagus patch and some rhubarb, both of which are very satisfactory. Finally—who could resist?—sweet corn.

This fall the Province V Hunger Conference met here at DeKoven. We were delighted at the prospect and all of us participated as much as time allowed in the conference. The experience served to inform and inspire us toward continued and further efforts at living as responsible Christian stewards of the tremendous bounty we have inherited by learning to live more simply and in harmony with humanity and nature; to use our resources more fully; to share what we have more generously with those in need; and to add what weight we can to pressure for legislation to combat hunger at home and abroad by keeping informed, writing letters, and praying. Where all this will lead us in the end we don't yet know. Our dream is that a larger Christian community than the Community of St. Mary may take root here and take up the war against hunger and greed and waste, that all who come here may find it a place of healing and renewal, and that DeKoven Foundation may become a center, however tiny, from which healing shall flow out for all the earth.

House of Bishops' actions

Continued
from page 1

a resolution urging President Jimmy Carter to "give positive response" to the Ecumenical Coalition's proposals, which include government guaranteed loans to purchase and modernize the plant which closed in 1977. Presiding Bishop John M. Allin forwarded the resolution to the President by telegram.

On the meeting's last day the bishops commended Burt and the Coalition's leadership for their effective action "in such a complex arena."

Venture Report

A special report to the House on Venture in Mission progress highlighted laypeople's involvement in what the Presiding Bishop called "nothing less than the mission of the Church on all fronts."

The Venture story was told with a Diocese of Pennsylvania slide-tape production, a report on communications by Hiram Neuwoehner of St. Louis, Mo., and Wade Bennett's report on Venture campaigns around the Church.

Bennett admitted the advance gifts campaign has not generated the hoped-for amount but termed the smaller-than-expected \$3 million in advance gifts as "of no great importance" in view of diocesan response. He said three dioceses have completed campaigns which in each case exceeded goals set, raising a total of \$5 million. Three diocesan campaigns in progress are expected to exceed their goals and raise some \$5.3 million. Additionally, 14 more dioceses have set Venture dates and goals that total \$26 million.

Bennett reported that 14 other dioceses will support the Venture effort and are expected to raise \$26.7 million, but they have not yet set campaign timetables. Only 10 dioceses have "not responded in a positive way," Bennett said.

\$150 Million Seen

With some \$63 million expected from campaigns in 34 dioceses, Bennett now projects that the Church will raise some \$150 million over all. He said some \$50 million will go to national Venture programs; the remainder will fund diocesan projects.

Bennett also stressed a non-monetary benefit of the Venture program—"three million Episcopalians talking to each other about mission and how it affects their own lives."

Neuwoehner described communications support for the Venture campaigns.

One of the prime communications tools will be a movie on Venture for use in diocesan kick-off events. Newsman Walter Cronkite, an Episcopalian, will be the Venture spokesman. In addition, study materials and suggestions for use have been collated, including a "minibook" for personal study. News releases, the Pennsylvania filmstrip, a leaders' newsletter, a "how-to-do-the-job" kit, banner and poster ideas, and eight regional training sessions will all support those involved in the diocesan campaigns.

Adopt Lambeth Paper

In one of their final actions the bishops adopted as their own the resolution of the 1978 Lambeth Conference which calls upon Anglicans, other Christians, governments, world leaders, and all citizens of all nations to make wise and careful choices about the future, which holds "great potentialities for advance in human well-being but...also real possibilities of catastrophic disaster if present attitudes and the expectations of individuals do not swiftly change and if vital problems of society are not confronted and resolved by governments and through international cooperation." They commended the document to the people of the Episcopal Church for study and discussion.

Other Actions

In other actions the bishops:

- decided not to schedule discussion of the Lambeth experience or issues;
- stated their "strong preference" that General Convention, including the House of Bishops, not meet in states that had not ratified the Equal Rights Amendment;
- scheduled their 1980 meeting and, tentatively, their 1981 meeting for Estes Park, Colo.;
- heard a report from the Rev. James Gundrum on 1979 General Convention plans for Denver, Colo.;
- heard a report from the Board of Examining Chaplains and offered comments and suggestions on the length, content, and grading of the General Ordination Examinations;
- heard a report on the Commission for the Development of Ministry and the work of its nine member agencies;
- asked for recommendations for action on the final report of a current study of the permanent diaconate as well as inter-

pretation of the report's facts and figures;- heard that the Committee on Health and Human Affairs, mandated by the 1976 General Convention to study the ordination of homosexuals, will publish its recommendations in the 1979 General Convention "Blue Book";

- gave permission to the Diocese of Central and South Mexico to elect two suffragan bishops to meet the needs for episcopal presence which Bishop Jose G. Saucedo enumerated;
- celebrated, on October 5, the fifth anniversary of John M. Allin's election to be Presiding Bishop;
- elected Bishop George Murray of Central Gulf Coast to be vice-president of the House of Bishops to succeed Suffragan Bishop Hal Gross of Oregon who will retire Jan. 1, 1979; and
- asked the Committee on Theology to prepare and circulate a paper on authority prior to the 1979 House of Bishops' meeting.

—Janette Pierce

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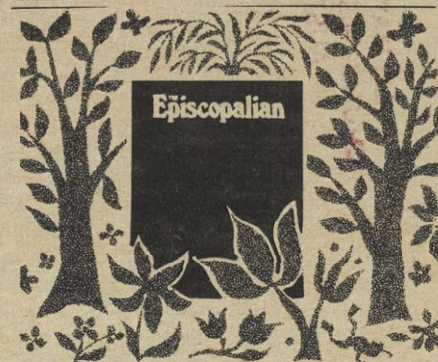
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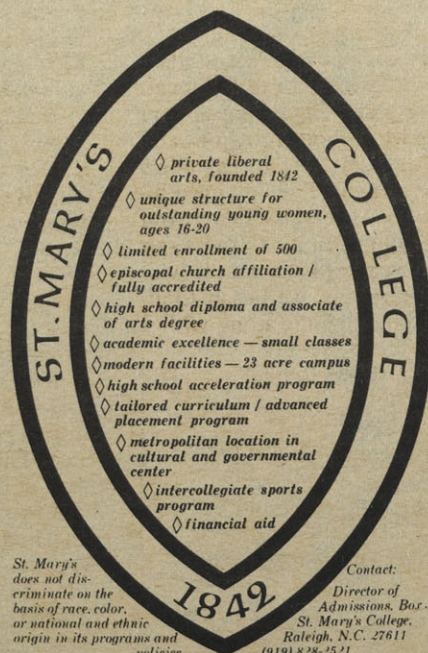
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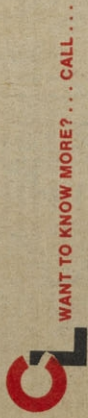
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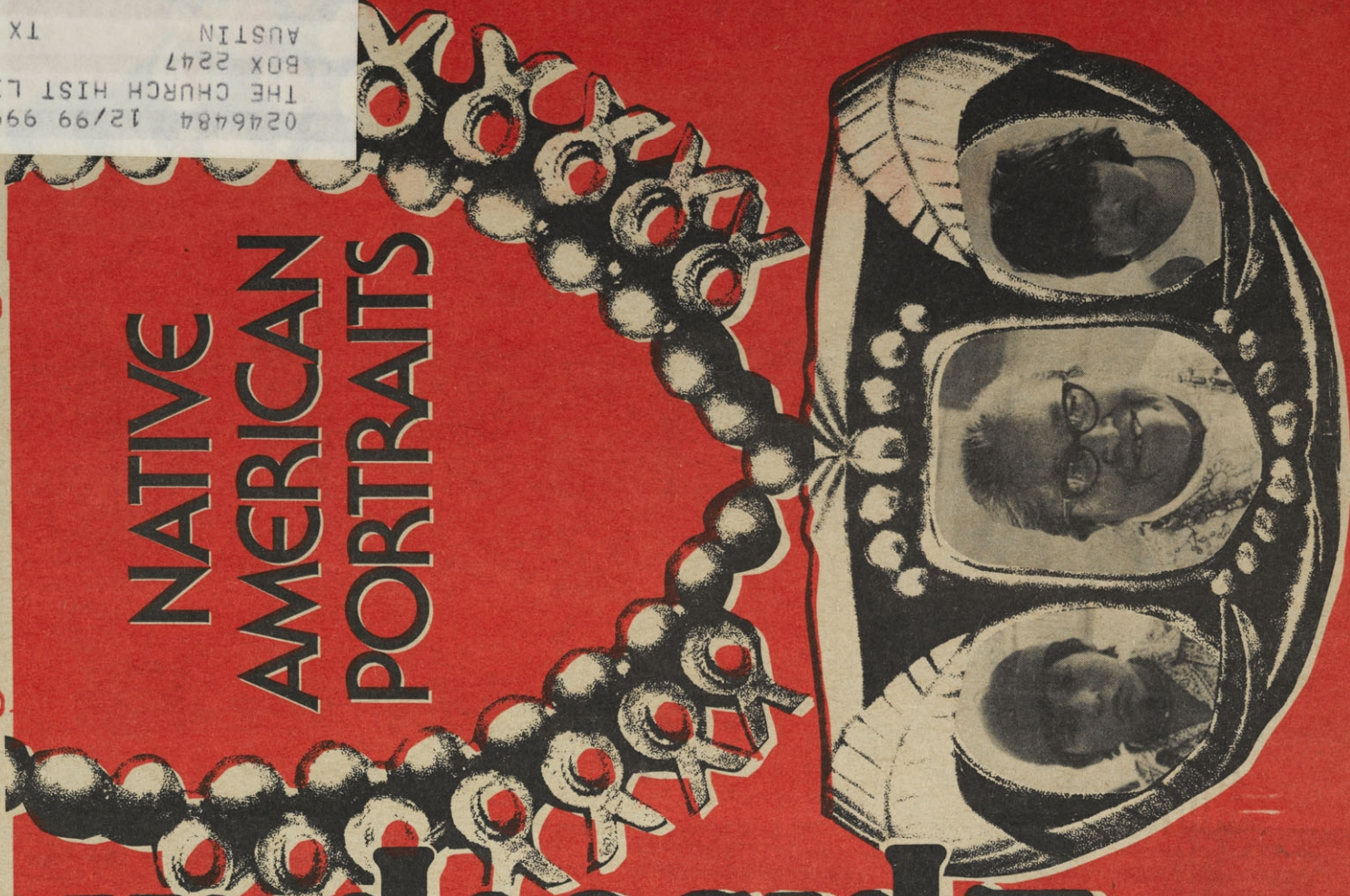
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