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CENTRAL PENNSYLVANIA EDITION

THE Episcopalian

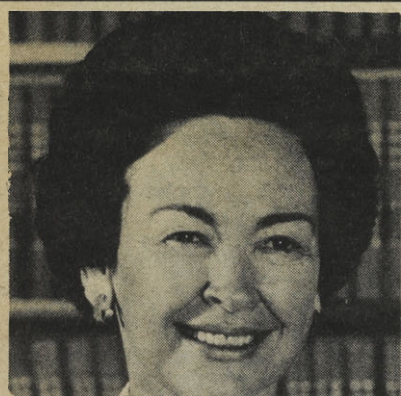
What we have is a failure to communicate...

The American religious community has now spent an estimated \$1,350,000 in postage, plus an inestimable amount of time, energy, and stationery to protest something which doesn't exist. And, in fact, never did exist!

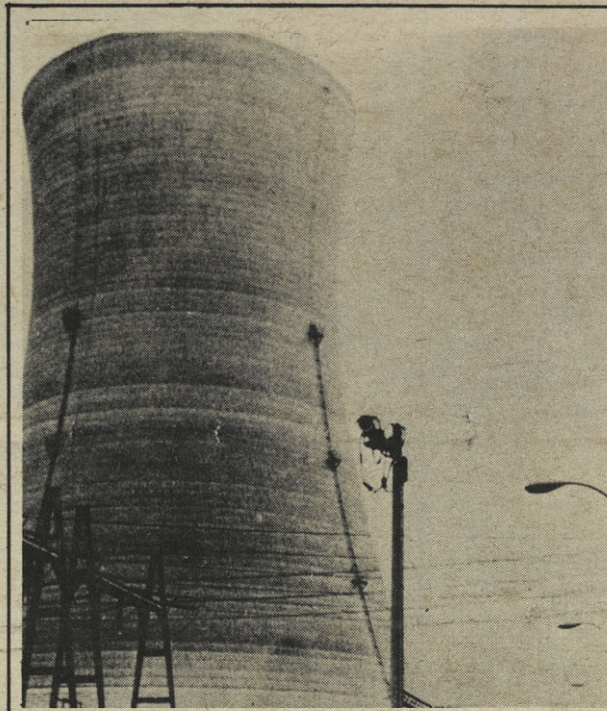
Nearly four years ago, on Aug. 1, 1975, the Federal Communications Commission (FCC) dismissed a request to limit religious broadcasting. Since then the FCC has received more than nine million pieces of mail asking it to do WHAT IT HAS ALREADY DONE. And the mail keeps coming in at the rate of over 8,500 letters a day.

At a recent convention of the National Religious Broadcasters, FCC Commissioner James Quello issued what he called his "annual counter-plea—please don't keep those cards and letters rolling in—there is no issue."

"Believe me, we God-fearing commissioners... are delighted that Jesus Christ is truly broadcasting's no. 1 superstar with an all-time high mail count." But he suggested "this sizable expenditure of money and energy should be used for productive work and live issues."



EPISCOPALIAN MARY COLEMAN is Chief Justice of the Supreme Court of the State of Michigan. A member of St. Thomas' Church, Battle Creek, she spoke at the parish's 100th anniversary last year: "If we are to commit ourselves to bringing people together, if not always in brotherly love, at least in acceptance of our differences, we must accentuate the ways in which we are alike and bridge the differences."



LOOMING LARGE, a nuclear plant cooling tower became a symbol in March. But the news from Uganda elated Bishop Festo Kivengere, left, because Idi Amin is out of power. Anglicans became concerned about Uganda with the murder of Archbishop Janani Luwum, above, in 1977.

Holy Week: Anxiety, disaster and hope

At first March, 1979, looked as though it would end happily. Anwar Sadat and Menachem Begin signed the Egyptian/Israeli peace treaty on March 26, and the news from Uganda was Idi Amin's reign of terror was ending.

But before the month slipped away a plumbing problem inside a nuclear reactor in Middletown, Pa., bubbled into international news. Three Mile Island became a symbol for another threat to peace.

April showered more bad news: an earthquake in Yugoslavia, tornadoes in Texas and Oklahoma, and Easter Day floods in Jackson, Miss. In many of these situations Episcopalians were not only anxious bystanders, but actively involved or affected.

In Harrisburg on Sunday, April 1, Canon John H. Diehl, III, spoke of a "time of anguish and anxiety." Among the 150 worshipers that day was Ginny Thornburgh, wife of Pennsylvania's governor.

"Let us pray that what has happened will not be discouraging to the world," Diehl said, "but rather [be] a chance to learn new things so the world will be bet-

ter from this experience. God has taught us that we learn as we do and work and that we should pray to Him not only in good times but also in difficulty."

For Christians in Uganda, this was a special Easter. The capture of Kampala, the capital, on Wednesday, April 11, and the swearing in of a new provisional government on Good Friday, April 13, ended dictator Idi Amin's eight-year reign. On Easter Day Christians crowded into Roman Catholic and Anglican cathedrals, and reportedly the singing could be heard blocks away.

Tens of thousands of Ugandan Christians have been killed during the past few years, including Anglican Archbishop Janani Luwum. Many more thousands fled to neighboring countries. Two Anglican bishops—Festo Kivengere and Yona Okoth—escaped, living in exile in the United States where Kivengere works on behalf of Ugandan refugees.

In Chicago on a speaking engagement, Kivengere showed elation at the news

Kampala had fallen into the hands of invading Tanzanian forces and Ugandan exiles and said liberated Ugandans cannot help dancing "because the rule of the bullet" has ended.

Kivengere, who has been commuting to Tanzania during the past several weeks to consult with members of the Uganda National Liberation Front, noted the Holy Week timing and, grinning broadly, said he is developing a new theology that makes room for politics to rise again from the dead.

At Easter Okoth reportedly was waiting in Tanzania for travel conditions in Uganda to become safe.

The provisional president, Yussufu Lule, is an Anglican. Reared a Muslim, he converted to Christianity while a student at King's College in Budo. An educator, he worked for a time in Scotland and most recently headed Uganda's Makerere University.

According to the Rev. John Wilson, a

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FIRST STOP ON WINCHESTER CATHEDRAL CHOIR'S seven-city tour of the United States to celebrate the English cathedral's 900th anniversary was a two-day visit to Trinity Cathedral, Cleveland, Ohio. Highlights of the visit were a gala concert on February 20 and a concert of sacred music on February 21.

WORLD NEWS BRIEFS

HAVANA—Bishop Jose A. Gonzales of the Episcopal Church of Cuba called for election of a bishop coadjutor, saying he intends to retire. Cuba was a missionary district of the Episcopal Church from 1901 until 1966 when it became an autonomous diocese under a metropolitan council composed of Archbishop Edward Scott of Canada; Archbishop Alan J. Knight of the West Indies; and Bishop Lemuel B. Shirley of Panama, who is president of the Episcopal Church's Province IX. Both the council and the Cuban synod have endorsed the election, but no date has been set.

TORONTO—The Anglican Diocese of Toronto is offering a course in "step-parenting" for couples in second marriages who have children from their first marriages living with them. After positive response to the first course, the diocese decided to offer it again in May. One of the first of its kind, the course covers parenting, step-parenting, ties to the previous marriage, legal questions, and communication.

MANILA—The Hon. Cesar Virata, The Philippines' Minister of Finance, delivered the graduation address at St. Andrew's Theological Seminary. The 1979 class of 17 is only one-half the size of the 1978 graduating class. The seminary is affiliated with the Philippine Episcopal Church and the Philippine Independent Church.

LONDON—For the first time since the Reformation a Franciscan friar is a bishop in the Church of England. Brother Michael, Minister of the European Province of the (Anglican) Society of St. Francis, was consecrated in St. Paul's Cathedral here as Suffragan Bishop of St. Germans in Cornwall.

Executive Council: Next stop, Denver

The last full Executive Council meeting before General Convention took some actions that could affect Convention and the work of the new Council.

For 16 present members, some of whom have served on Council nine years, the April 19-20 meeting in Greenwich, Conn., was a time of farewell, though they will gather for a three-hour meeting in Denver prior to the September General Convention.

One action which could have repercussions at that Convention was a resolution endorsing ratification of the Equal Rights Amendment. The resolution, passed with only five dissenting votes, included the complete text of the Amendment.

Last year Council voted to change the location of the 1982 General Convention from Milwaukee, Wis., to New Orleans, La.—a state that has not ratified the constitutional amendment. This action and last fall's House of Bishops' resolution that it would prefer not to meet in non-ratifying states may make the 1982 site an issue in Denver.

Also endorsed for transmittal to General Convention was a proposed \$15.2 million budget for 1980. The only change since its first presentation is a \$100,000 increase in the allocation to black colleges.

Treasurer Matthew Costigan presented Council members with copies of a "Manual of Accounting Principles and Reporting Practices for Episcopal Dioceses, Parishes, and Missions," which Council commended to General Convention for adoption.

The manual will provide "generally acceptable accounting principles" which take into consideration the uniqueness of religious bodies which, he felt, had not been properly considered by the accounting profession in its current work

in establishing reporting and audit guidelines for non-profit organizations.

Looking at its own life, Council heard and modified a report from a meeting of its committee heads with the Church Center staff which called for a serious long-range planning effort so the national Church can most effectively use its limited resources. Results of a recent study showed that the Church's rising income is simply keeping pace with inflation, despite the good news that Episcopalians give more per capita than members of other mainline denominations.

Council also decided it should take responsibility for program evaluation by planning for a special evaluation meeting at least once every three years, but that it only needed to meet three times in 1980 (February, June, and November) for other business.

In other actions Council:

- emerged from a highly unusual executive session with a warm resolution of appreciation for its staff;
- heard that the Seabury Press-Church Hymnal Corporation consolidation is still under negotiation;
- welcomed news that Seabury will repay its \$350,000 loan following sale of its children's book line;
- heard that the Rev. William Weiler will staff a Washington office and the Rev. Thomas Carson will become Executive for Stewardship/Development;
- received copies of the first of seven volumes of the Church's New Teaching Series; and
- heard of Ecumenical Officer Peter Day's intention to retire next fall.

—Pat Batta and Janette Pierce

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HAVE YOU HEARD ABOUT...

FANTASY LIVES!

Fantasy is on the rise again with the April television broadcast of C. S. Lewis' *The Lion, the Witch, and the Wardrobe*. The Episcopal Radio/TV Foundation sells the *Chronicles of Narnia* for \$1.95 each or \$12.50 for a boxed set of seven and rents films of *The Lion, the Witch, and the Wardrobe*.

Next fall the Foundation will also publish an in-depth six-session study course prepared by Bishop Harold B. Robinson of Western New York. The guides will be for three age levels: elementary, high school, and adult.

Shadows of Imagination edited by Mark R. Hillegas examines the fantasies of C. S. Lewis, J. R. R. Tolkien, and Charles Williams.

For Narnia books, film rentals, and details on the study course, write: The Episcopal Radio/TV Foundation, 3379 Peachtree Rd., N.E., Atlanta, Ga. 30326.

SHADOWS OF IMAGINATION, Mark R. Hillegas, editor (paperback \$3.95), Southern Illinois University Press, Box 3697, Carbondale, Ill. 62901.

TIME AND MONEY

How to Win Friends and Influence Parishioners, or Will Fund Raising Ever Replace Television? (Dale Carnegie, eat your heart out!) is the title of one of the stewardship resources listed in a catalogue by the Rev. W. Gilbert Dent. Episcopal as well as other denominational approaches to stewardship are available here.

Send \$2 to W. Gilbert Dent Associates, 99 Brattle St., Cambridge, Mass. 02138.

Volunteers. What would the Church do without them? They serve on committees, produce parish newsletters, conduct Every Member Canvasses, teach Sunday school. And in the secular world they donate blood, serve on school boards, trick or treat for UNICEF, and campaign for less violence on television.

A new book, *By the People: A History of Americans as Volunteers* by Susan J. Ellis and Katherine H. Noyes, examines volunteering and its impact on American history.

Available from Energize, 6507 N. 12th St., Philadelphia, Pa. 19126, for \$8.95 (\$5.95 paperback). Add \$.50 for postage.

TAKE A BOOK LIKE THIS TO CONVENTION

Take a Bishop Like Me, Paul Moore, Jr., \$8.95, Harper and Row, New York, N.Y.

The 1978 international gathering of Anglican bishops in Canterbury, England, was preceded by a conference on renewal and evangelism. Those attending were asked to check the names of individual bishops for whom they would pray during the weeks of Lambeth. Not surprisingly, the greatest number of checks appeared beside the name of the Bishop of New York. Paul Moore is a man loved intensely by many and resented by others.

Passing by the Cathedral bookstore in Dallas, I was conscious of Paul's face peering through the window from a book jacket. On closer inspection, I discovered it was his own *Take a Bishop Like Me* which Harper & Row released this winter.

Anyone who loves the Church will want to read *Take a Bishop Like Me* for Paul Moore obviously loves the Church. Anyone who has experienced the tension between traditional Christian faith and practice and the need to respond to particular individuals in love will be encouraged by *Take a Bishop Like Me* for

IS YOUR CHURCH TOO EXCLUSIVE?

In my teenage parlance the word "exclusive" was an accolade to describe the better things in life. Later, when I was vocabulary mistress at an Episcopal girls' school in Vermont, I realized exclusive meant leaving something or someone out.

During a sermon one Sunday my understanding of exclusiveness took another leap forward. The Rev. Thomas Bowers at St. Bartholomew's, New York City, held up the Prayer Book and said, "Do you realize this book excludes a whole segment of our population? Those who can't read—possibly one million New Yorkers."

My mother is 87. She lives alone in a gracious garden apartment in Massachusetts, entertains family and friends, attends a music club, and contributes to a literary group. She occasionally forgets current data as we all do, but her charm and merriment are intact.

Recently she had a short illness. Once while waiting for the doctor to arrive she asked, "I'm not going to die am I?" We realized Mother was afraid. Phones rang and letters flew back and forth as her five daughters organized to battle this enemy.

"Church, that's what Mother needs. Is she going to church regularly?"

"Well, no. The steps up to the church doors are just too much for her now. She really doesn't admit it, just decides each Sunday morning she doesn't quite feel up to it this Sunday."

I sent her a poem on faith. Cynthia phoned Mother's minister, and he made a pastoral call. Jackie in Florida and Patti in Vermont prayed. Polly took Mother to church one Sunday when she finally decided to go, and she did make it up those steps once.

When we have an accident, an illness, or grow old, our church is the last place

RELIGION IN AMERICA—1950 TO PRESENT

Persons preparing for inquirers' and confirmation classes, church librarians seeking good reference books, or anyone interested in contemporary religion will find *Religion in America: 1950 to the Present* readable (Dr. Martin Marty is one of the authors), affordable (only \$15), and interesting (123 pages filled with maps, graphs, facts, and figures). Brief histories of major denominations, including the Episcopal Church, and the authors' analyses of 25 issues of current interest are helpful and provocative. Pollster George Gallup, Jr., an Episcopalian, adds an "afterword" on the future that may surprise and will certainly stimulate discussion. A vast amount of information has been gathered and sifted and is presented here in an attractive and usable form that will amply repay the modest cash investment.

RELIGION IN AMERICA: 1950 TO THE PRESENT, Jackson W. Carroll, Douglas W. Johnson, Martin E. Marty, \$15, Harper & Row, New York, N.Y.

CASSEROLES AND CHRISTIANS

The women of St. Michael and All Angels', Longview, Texas, have established a casserole pantry. One woman volunteers each month to make two casseroles and store them in her freezer. The food committee chairwoman keeps a master list, and when a need arises, food is on hand and can be delivered quickly and easily.

When someone is in need at Good Shepherd, Parkersburg, W. Va., the rector can make a withdrawal from the Bank of Christian Fellowship. Parishioners replenish the bank each year during the stewardship campaign by depositing services, skills, experiences, gas, food, or a spare bedroom. The Rev. Frank Wade keeps the deposits confidential until he needs to withdraw them and the depositor agrees to share them. David Bane, Jr., developed the idea, now three years old, from models in Seattle, Wash., and Charlotte, N.C.

Paul Moore walks in the way with courage. Everyone will find the Bishop of New York's struggle with love and law, with responsibility and response-ability, with solutions that give death rather than life deeply moving and personally involving. This sense of struggle is the strength of *Take a Bishop Like Me*. The author never suggests an easy answer. He does know each person must meet the other where he or she is in honesty. I found myself crying and laughing and becoming angry and rejoicing, underscoring important ideas, quoting to friends, and writing this review—a thing I've never done before.

Take a Bishop Like Me is a marvelous antidote to *The Power of Their Glory* which makes J. P. Morgan, who built the chateau in which the Bishop of New York lives, and all Episcopalians appear to be elitist snobs whose commitment to the Church is seeing that the "right" people belong.

Take a Bishop Like Me is autobiographical theologizing in the best sense of both autobiography and theology. The bishop ranges over the emotionally volatile issues that have engulfed the

Churches these last seven years. You will finish the final chapter with a larger sense of what is involved in being committed, in being Christian, and in being Episcopalian. You will also know a lot about being a bishop. Most of all, you will have a deeper awareness of two gripping questions touching Churches Catholic, Protestant, and Anglican: "Can women be priests? Can homosexuals of either sex be priests?"

Women and homosexuals and all of us, I think, will be glad we have a bishop like Paul Moore in our midst. In the words of one of the bishop's correspondents, "I am glad to be a Christian—very glad to be part of a family which feels and thinks and cares so much, so deeply."

Take a Bishop Like Me is full of facts and well indexed. It would be useful reading for every bishop and deputy who will participate in the 1979 General Convention. Church members of every persuasion will find it a helpful introduction to the work they have given their elected representatives to the Denver Convention. A fine value.

—Otis Charles

Otis Charles is Bishop of Utah.

Remove barriers . . . reflect on fantasy . . . grow your own education programs

in this world from which we need to be excluded. "Keep us ever mindful of the needs of others," we pray. Can a wheelchair go through your church's doors and along your hallways? Could you open the doors if you were on crutches?

We need to include the able and the disabled as we seek the wholeness of the family of God. The church cannot exemplify the "full humanity revealed in Christ" if anyone is excluded.

—Dorcas Hill Young

The Episcopal Church Building Fund, for which Young works, has a free booklet, "Barrier-Free Church Buildings and Facilities." Write to the Fund at 815 Second Ave., New York, N.Y. 10017.

Another resource is the "1978-1979 International Directory of Access Guides," an aid for disabled and elderly travelers in the United States and Europe prepared by Rehabilitation World, which hopes to publish the directory annually. Write to Rehabilitation World, 20 W. 40th St., New York, N.Y. 10018.

GOOD SOURCES AND RESOURCES

"Christian education is a dynamic part of the human response to the Holy Trinity. That is, it is a movement within a community evoked by God's life and love. . . . Abraham and Isaac gathering dried brambles for the sacrificial fire, the Magi turning anxiously from ancient writings to watch a transfigured horizon—these are powerful biblical images of Christian education: a combination of doing, searching, and worshiping."

That definition of Christian education by James E. Furman is in *Homegrown Christian Education*, edited by David W. Perry, national coordinator of Christian education at the Episcopal Church Center. The book's premise is every congregation must plan and execute its own religious education program. Its 10 contributors offer suggestions to do just that.

Homegrown Christian Education, David W. Perry, editor (paperback \$4.95), Seabury Press, 815 Second Ave., New York, N.Y. 10017.

At one time the diagnosis of cancer was virtually a death knell, but that is changing as the prospects for recovery become brighter. A little booklet by Lynn Gray, herself a cancer patient, supplies invaluable advice on the psychological and emotional dimensions of cancer and its treatment. In its 34 pages are sound practical advice as well as hope.

LIVING WITH CANCER costs \$2 each (in quantities up to 24) plus \$.50 postage and handling. Write to the Lifeline Press, Box 5415, Pittsburgh, Pa. 15206.

All we have in the Bible was told from one generation to the next. How well will this generation learn the art of storytelling? John and Mary Harrell have written a 63-page book, *To Tell of Gideon*, to help sharpen this art. Contents include: The Lore of the Storyteller; The Storyteller's Treasury; Preparing a Story; and Music, Poetry, and Psalms.

Send \$5.95 to John and Mary Harrell, Box 9006, Berkeley, Calif. 94709.

Looking for some child advocacy publications to use during the International Year of the Child? The Children's Defense Fund, a public charity directed by Marian Wright Edelman, has several studies such as "Children without Homes" and "It's Time to Stand Up for Your Children: a Parent's Guide to Child Advocacy."

For a complete list of publications and a price list, write: Children's Defense Fund, 1520 New Hampshire Ave., N.W., Washington, D.C. 20036.

SWITCHBOARD

LIBERATION THEOLOGY

I read Robert Libby's article on liberation theology (March issue) at the same time I watched the NBC special *Jesus of Nazareth* and was intrigued by the parallel in the situation of that day to ours.

Judas Iscariot and Barabbas seemed constantly trying to draw Jesus into the zealot movement of that day, trying to get Him involved with freeing Palestine from the Roman tyranny. Jesus [preached]: "Bless them that persecute you, pray for them that despitefully use you, return good for evil."

Christian theology is concerned with freeing the human soul from a much more devastating evil than political bondage—the bondage of sin. The mission of the Church is to preach salvation and the Christian life of love, not political involvement and revolution. If there were any basis for liberation theology, Jesus would have joined the zealots against the Roman soldiers.

Christ's kingdom is not of this world and not of the sword. It is of everlasting life and love of enemies. Any theology that says otherwise is non-Christian even if a Church espouses it.

Steve Heimann
Iowa City, Iowa

CHRISTIANIZING HAWAII

The article "Church in Hawaii" [February issue] is misleading. As a member for many years of St. Bartholomew's in New York City (and still a member despite my extreme unhappiness with the so-called new liturgy), your writer, Salome Breck has clouded the truth about the Christian Church in Hawaii.

Captain Cook, an Anglican, did indeed discover the Hawaiian Islands, but Ms. Breck tries to give the impression that the Anglican faith brought Christianity to Hawaii, which is my home. She sadly lacks knowledge of the religious history of the Islands.

Not Anglicans, but young, vigorous, and dedicated Congregationalists, including my late husband's great-grandfather, Gerrit Judd, emigrated to these islands expressly to Christianize the natives as far back as 1820. For the most part they

were from New England, and they created a glorious heritage for later Christian sects to develop—whether Roman, Anglican, or others. The early chiefs became Congregationalists beginning with the first company which arrived in 1820. Thus, Ms. Breck's deceptive comment that "the Prayer Book service was held as early as 1840 is grossly unfair to the United Congregational Church, which broke the ground, suffering all the ugliness, loneliness, and illness of giving body and soul to bring natives to an understanding of Christ's love and care."

Anglicanism came to Hawaii much later due to Queen Emma's love of pageantry; it was a late-comer to the fertile fields sown by Congregationalists. I will live and die an Anglican, but let's stick to truth and give credit where it is due.

Janice Judd
Honolulu, Hawaii

EPISCOPAL OR ANGLICAN?

I write to take exception to your lead article (March issue), "Taiwan to elect a bishop." The second paragraph states: "Two Episcopal priests and an Anglican were the reported candidates." I assume the "Anglican" is also a priest, but what is the difference between Episcopal and Anglican priests? If the first two are to be described as "Episcopal," then the third should be identified by the name of the body to which he belongs. They are all Anglican.

Secondly, and more importantly, why is the Church in Taiwan described in the third paragraph as a part of the Protestant community? Are we, in the Episcopal Church, a part of the Protestant community? Many of our members identify with and think as Protestants, but officially we are still a part of the one Holy and Catholic Church.

Walter H. Morton
New York, N.Y.

NOTE: Two of the candidates were priests in the Episcopal Church U.S.A. The third was a priest in the Diocese of Hong Kong and Macao, now associated with the Council of Churches in East

Asia, which is an extra-provincial jurisdiction related to the See of Canterbury in the Church of England. He was therefore referred to as an Anglican priest. The Church in Taiwan, a Missionary Diocese of the Episcopal Church U.S.A. and a partner in the East Asia Council, is generally considered to be one of the "Protestant" Churches in Taiwan rather than "Roman Catholic," "Buddhist," or "animist." The designation often means "non-Roman Christian" in foreign countries.

PRAYER AND PATIENCE

Years ago our diocese needed to choose a new bishop. People were asked to pray for the guidance of the Holy Spirit in choosing him. I am sure we all did. After a bishop was selected, people discussed the matter. "Well, so we have a new bishop." "Yes, and I am afraid the Holy Spirit was looking the other way when the election was held."

That bishop [became] one of the wisest, most beloved of all our leaders!

Recently the decision had to be made about women priests. This was not a diocesan, but a churchwide matter. All churchpeople were asked to pray for the guidance of the Holy Spirit in making a decision. I am sure millions of people did so pray; and I am sure the Holy Spirit was not turning His back.

I am old and a traditionalist. I am unable to attend the Communion service, or receive Holy Communion, if the celebrant is a woman. But I pray that

eventually the same Holy Spirit will lead me and others who feel as I do to accept the modern ways of our Church.

M. M. Piar
Santa Monica Calif.

WHERE ARE YOU, ST. FRANCIS ALUMNI?

St. Francis House, the Episcopal/Anglican Student Center on the campus of the University of Wisconsin in Madison, is preparing to celebrate its Fiftieth Anniversary Jubilee later this year and wants to locate people who have been associated with St. Francis House. Everyone with a past relationship with St. Francis House is urged to send his or her name and address to SFH Jubilee, 1001 University Ave., Madison, Wis. 53715. Written reminiscences will be enthusiastically accepted for possible inclusion in a booklet to be published in the fall. A schedule of Jubilee events will be mailed later in the year.

The St. Francis Society is one of the oldest Episcopal campus ministries in the country, tracing its beginnings on the Madison campus back to 1915. Ground for the chapel and student center was broken in July, 1929; a larger chapel was appended to the original structure in 1964. In its 50 years of witness to the love of Christ, St. Francis House has been home to scores of UW students who lived there during their college years and a source of strength and inspiration for many thousands more.

Please write to: Tom Woodward, 1001 University Ave., Madison, Wis. 53715.

THE EPISCOCATS



Joan H. Baeja

"You mean you want me to make five VENTURE calls?"

THE DIOCESE OF VIRGINIA OVERWHELMINGLY ADOPTED

a resolution at its 183rd Annual Council last year which states in part: "...RESOLVED, that this 183rd Annual Council urges the General Convention to authorize for alternative use the 1928 Book of Common Prayer;..."

The vote was: Lay Order—175 for, 37 opposed: Clerical Order—113 for, 39 opposed.

MAKE YOUR SUPPORT ON THIS ISSUE KNOWN to your Bishops, Deputies to Convention, and the Chairman, General Convention's Joint Committee on the 1928 Prayer Book, 418 W. 8th Street, Tyler, Texas 75701.

(Paid for by a Caucus of Concerned Delegates to the 184th Virginia Diocesan Council)

REGISTER NOW FOR "A KANUGA SUMMER"

Kanuga's new calendar of events offers conferences, a vacation program (Guest Period) and a coed camp. At least one of these dates belongs on your calendar.

1979 KANUGA SUMMER CONFERENCES, CAMP AND GUEST PERIOD

Conference coordinators are listed

CONFERENCE FOR ADULTS WHO WORK WITH YOUTH—June 16-22 (Bobbie Bevell, coordinator)

YOUNG PEOPLE'S (YP) CONFERENCE—June 16-22 (The Rev. Steve Rudacille) For junior and senior-high age, and spring graduates.

THE DYNAMICS OF A VIABLE PARISH—June 23-29 (The Rev. Robert Haden, Doris Bloxham) Special attention to small-parish concerns, music, drama and elements of all growing parishes. Staff includes Dr. Alec Wyton, the Rev. Harry Pritchett, Mr. Bob Seaver.

SPIRITUALITY & PERSONAL GROWTH—June 30-July 6 (The Very Rev. James Fenhagen). Keynote: the Rev. Dr. Alan W. Jones.

RETREAT FOR SPIRITUAL GROWTH—June 30-July 6 (Ron DelBene)

CHRISTIAN EDUCATION CONFERENCE—July 7-13 (Caroline Hughes)

LIVING INTENTIONALLY IN A CHRISTIAN COMMUNITY—Aug. 18-24 (The Rev. William Coolidge) Held at Camp Kanuga. A conference for all ages, held at Camp Kanuga.

RENEWAL OF THE HOLY SPIRIT—CALLING EACH OTHER INTO HOLINESS—

Aug. 26-Sept. 1 (The Rev. Canon Forrest Mobley)

CAMP KANUGA FOR BOYS AND GIRLS (ages 8-15)—June 9-15, June 16-29, June 30-July 19, July 21-Aug. 3 and Aug. 4-17. Leadership program for ages 16-17.

GUEST PERIOD (vacation program)—July 14-Aug. 25

Kanuga is a 1200-acre Episcopal center in the cool Blue Ridge Mountains of North Carolina.... a Carolinas center with a national perspective and constituency. Kanuga is for laity and clergy, families and singles, all ages. It's a special setting for retreat, renewal and inspiration....and in the spring, fall and winter, your group's meeting.

Something happens to you at Kanuga, in summer times worth planning now. Do it now before it's too late. For information write KANUGA, Office "E", P.O. Drawer 250, Hendersonville, NC 28739.

KANUGA

PB'S OPEN LETTER

The new life should continue after Easter



When the earthly powers sealed the garden tomb with the stone, they thought they had finally put down a troublesome leader and movement. The stone and soldiers at Jesus' tomb graphically illustrated the desire to crush the spirit and leadership of the growing religious movement.

We know that neither the stone nor the soldiers were able to rob the good news of its life and leader. Rather than being the instruments of the world's power, they became the witnesses of God's power and plan of salvation. The miracle of Easter is neither powers nor principalities can crucify or crush the Christian spirit; the message of Easter is

the world continually offers the substance and witness to resurrection.

The new life Christians experience flows from Jesus' resurrection. A new world view, a new relationship to the worldly powers and structures, and a new covenant community resulted when Jesus rose from the depths of death, degradation, and destruction.

The power of the resurrection continues as Christians bring the good news to those whose lives are crushed by the forces of oppression. The Christian, witnessing to the new life in Christ, ministers in the world to remove the stones of suppression, to neutralize the soldiers of destruction, and to rescue the poor and forgotten from the grave of obscurity. Having experienced resurrection and a new life, the Christian becomes the catalyst of resurrection and new life in others. The Christian's mission in a world of death, oppression, and powerlessness is to say: "The victim is not here! He is risen!" —John M. Allin

Coming events: Charismatics to clowns

- Episcopal clergy are always welcome at the annual National Charismatic Conference for Priests and Deacons in Steubenville, Ohio. The Rev. Charles Irish, national coordinator of the Episcopal Charismatic Fellowship, is a conference team member. The Most Rev. Jean Jadot, Apostolic Delegate to the United States, will address this year's meeting, June 25-29. Write: The Christian Conference Office, The College of Steubenville, Steubenville, Ohio 43952.

- Women of Province III will meet at Chatham College, Pittsburgh, Pa., June 8-10. Through Bible study, workshops, and small group discussions women from 13 dioceses in Pennsylvania, Maryland, Delaware, Virginia, West Virginia, and the District of Columbia will explore new avenues for service to their families, their Church, and the world. For information and registration, write: Sally Park, Howard Place, Wheeling, W. Va. 26003.

- Youth Alert! The Annual Youth Work Camp and Appalachian Awareness experience is scheduled for July 8-13 at the Highland Educational Project in Northfork, W.Va. For information, write: Steve Smith, P.O. Box 10078, Athens, Ohio 45701.

- A three-day course in spiritual growth and evangelism will open the Sixth National Consultation for Asiamerican Ministry in Dallas, Texas. The conference, scheduled for May 30 to June 3, will bring together Episcopal clergy and lay leaders from congregations which serve Asian and Pacific Island people in the United States. In recent years the number of Filipino, Korean, Chinese, and Japanese people in the U.S. has been augmented by refugees from Vietnam, Cambodia, and Laos, and the Episcopal Church has tried to respond to this population. For information, contact: Episcopal Asiamerica Ministry, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

- The Church and Synagogue Library Association will meet June 24-26 at the Presbyterian School of Religious Education in Richmond, Va. The conference, open to all interested persons, includes workshops for both beginners and experienced librarians. For conference information or Association membership, write: CSLA, P.O. Box 1130, Bryn Mawr, Pa. 19010.

- A Convention on clowning, mime, puppetry, and dance is scheduled for August 19-25. Agencies of the United Methodist Church are sponsoring the interdenominational event for which the Rev. Thomas Woodward, an Episcopal chaplain at the University of Wisconsin, is a leader. Write: Clown, Mime, Puppet, and Dance Ministry Workshop, 1525 McGavock St., Nashville, Tenn. 37203.

Want a different vacation? Summer courses too good to miss

Summertime, and the learning is easy! For instance, this summer Episcopalians can learn about Politics in Parish Life (July 2-6) or the Gospel of St. John (July 30-August 10) during the summer program of the Church Divinity School of the Pacific.

Or hear former Presiding Bishop John Hines talk on Being Christian in a Revolutionary Time at Province II's Finger Lakes Conference, Geneva, N.Y. (June 24-30). Or take a look at Religious Drama with Helen Terrell or at Charismatic Renewal with the Rev. Kenneth Grannum at Province III's Hood Conference, Frederick, Md. (also June 24-30).

Perhaps your vacation would be enriched by Listening to Lambeth '78 with Marion Kellerman (June 29-July 1) or by considering Mystery and Mysticism in the Praying Church with Helen Shoemaker and Polly Wiley (August 17-19) at Adelynrood, 30 miles north of Boston in Byfield, Mass.

This is only a sampling of the events and topics offered Episcopalians during the summer months. In conference centers, camps, and college campuses all across the country a wonderful vacation experience lies in store—usually at reasonable prices.

Hood Conference is located on the grounds of Hood College in the rolling hills of western Maryland. The full price for the week-long event is \$120. This includes an attractive room, all meals, and your choice of workshops from 12 varied offerings as well as evening programs, use of the college's recreation facilities, and the companionship of congenial people who probably share common interests. For just a little over \$17 a day, you can

hardly afford to stay home!

Across the country at the Church Divinity School of the Pacific in Berkeley, Calif., you will pay \$125 for a one-week course, plus \$55 per week for room and board. All this right across the bay from fabulous San Francisco. The school also offers accommodations for spouses and family who may pursue other interests while you attend your course on campus.

Almost every area of the country has a seminary, college, or conference center. Many dioceses also have extensive and well-run day or residential camp programs for younger family members. And the price is almost sure to be right.

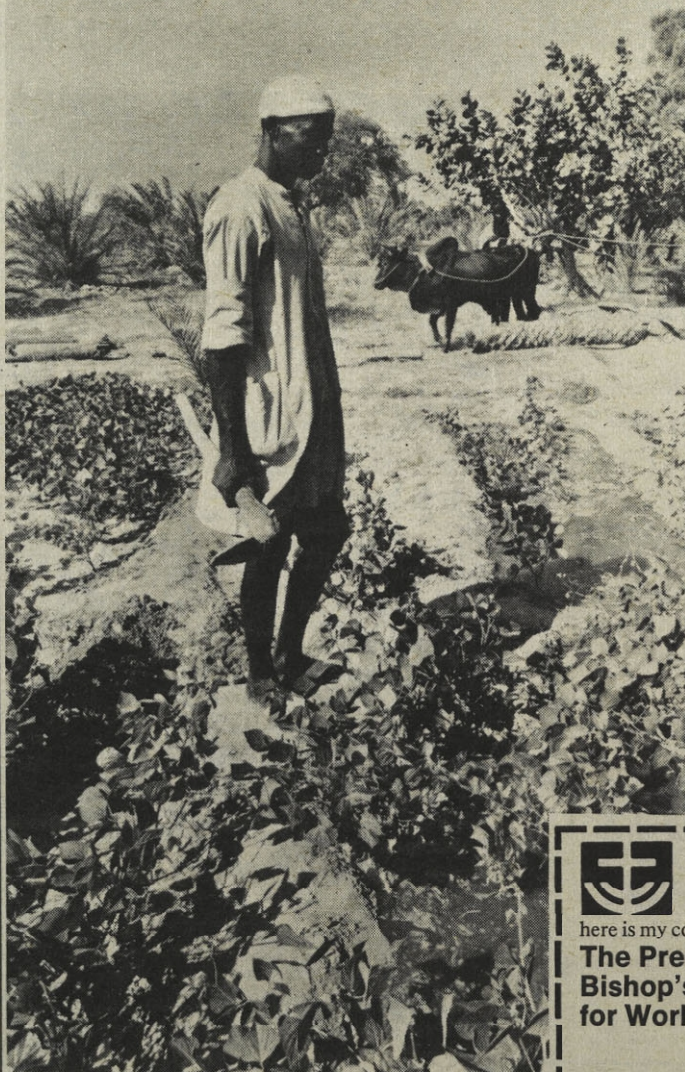
With gas costs due to sky rocket, this could be the summer to stay closer to home and try a different type of vacation. But start planning now.

First ask your rector or your parish consultant in Christian education for names of nearby facilities. Next try the diocesan office for information or contact the person who heads activities in your area of special interest—music, liturgy, hunger, prayer, etc. They may have brochures or registration blanks on hand. When you find a program or conference center that interests you, move fast; some of the popular events are quickly filled.

Have a good summer!

For information on the programs mentioned here contact: Department of Continuing Education, Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, Calif. 94709; Diana Purcell, Registrar, Finger Lakes Conference, 36 Mobrey Lane, Smithtown, N.Y. 11787; Hood Conference, Mary Lou Blackwell, 70 Pennlyn Road, Southampton, Pa. 18966; the Rev. Victoria A. D. Wells, Program Coordinator, Adelynrood, Byfield, Mass. 01922.

Gardening is not a hobby in Niger.



It's literally a matter of life and death.

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

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

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



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

E-5-79

EDITORIAL

Will anything else work?

The human bent for self-destruction has been stayed for a time in the Middle East. Responding to push-pull negotiations, guarantees, and western pressure, the Egyptians and Israelis have signed a peace treaty.

Was this step more than just effective diplomacy and personal chemistry between a Muslim chief of state, a Jewish prime minister, and a Christian president? One has to believe the religious convictions of Sadat, Begin, and Carter—all active believers in the same God—helped them to persevere in reaching this decision. Certainly the risks each leader has taken personally and politically far transcend the face value of the papers

they have signed.

But this is the season of the Passover and the Resurrection—a time for miracles and a time for hope. In an era in which we can no longer predict the consequences of our actions, the Egyptian-Israeli agreement is a symbol of human striving for goals beyond grasp.

As naive as it may sound, perhaps the only possible solution to the Middle East situation is religious after all. Perhaps the only cure for that cosmic collection of Catch-22's will come through applications of repentance, forgiveness, trust, and love by men and women who believe in the same God and are willing to risk all in that belief.

A timely gathering

In a planet full of news about energy crises, test-tube babies, cloning, nuclear accidents, and discarded doom drums, what's an ordinary human being to do?

We are paying the price for the industrial revolution and the age of technology before our time. And we have less idea how much our unborn grandchildren and great-grandchildren will have to pay than we did 10 years ago.

With these apprehensions in mind, we should be heartened to hear that a worldwide group of some 400 scientists and theologians will meet at Massachusetts Institute of Technology in July to discuss these and similar concerns.

The group in essence will "look for the meaning of faith in a world in which science and technology are transforming forces that both liberate and destroy persons and human values."

Sponsored by the World Council of Churches' Church and Society section, this Conference on Faith, Science, and the Future will be the largest major WCC gathering in North America since the Council's Second Assembly at Evanston, Ill., in 1954. Grants and other forms of

support have already come from the Netherlands, Sweden, West Germany, and the United States.

Two distinguished Americans, one a theologian in Switzerland, the other a scientist in Massachusetts, are the key conference planners. The first, Dr. Paul Abrecht, 61, of Geneva, has for 30 years been the leader of the Council's work in Church and Society. The second, Dr. David J. Rose, 57, a professor of nuclear engineering at M.I.T. and an active Episcopalian, is coordinating conference arrangements in Cambridge.

When they announced the conference last year, Rose commented that this call to theologians and scientists from every part of the world "reflects a growing recognition that problems of finding alternate sources of energy, feeding the world's people, conserving resources, and protecting the environment must be top priority for all."

"These problems are acting as a catalyst, bringing people of conscience in all disciplines together to tackle the need jointly." We wish the planners and invited participants well and pray they will open some windows this summer with the guidance of the Sponsor of us all.

—H.L.M.



THE PEACE TREATY LIVES ON in three newborn triplets at Assaf Harofeh Hospital in Tel Aviv, Israel. The babies, born to Mrs. Hotam El Kabassi, an Israeli Arab, on April 5, are named Carter, Begin, and Sadat. — RNS Photo

You bet it is!

This issue brings a double anniversary to *The Episcopalian*. With it we begin our 20th year of service to the Church as successor to *The Spirit of Missions* and *Forth* and celebrate our fifth birthday in newspaper format with the highest total circulation ever.

We thank the good Lord and our fellow Episcopalians for the support they have offered us these past two decades since plans for a new church periodical first took shape at the old Church House in lower New York.

All of us have had our ups and downs since 1960. Between then and now the Episcopal Church has struggled through a series of major changes and resultant identity crises. In the process we have lost in statistics but gained in quality, lost our 19th century image but gained in character, lost our exclusiveness but gained in purpose.

Last December the Episcopal Church did not figure directly in the Top Ten religious news stories of the year for the first time since 1973. Episcopalians answering a recent survey conducted for

General Convention's Committee on the State of the Church could not identify any issues of major concern to them. The Denver General Convention starting this September is now expected to be the quietest since Detroit in 1961.

Is this the real Episcopal Church? No protests, no TV cameras, no bulging press conferences. Just the charming Olivia de Havilland appearing on talk and interview shows?

You bet it is. The real action in the Church today is elsewhere—in quietly working coalitions, in diocesan hunger programs, in hard-working Venture in Mission teams, in visits by Bryan Green, Festo Kivengere, and evangelism officer Wayne Schwab, in stewardship training sessions.

Most of this quiet action won't make *People* magazine or the nightly news. But it will lead the Episcopal Church into the 1980's and its 200th birthday more seasoned, more determined, and more open to the demands of the Great Commission.

—The Editors

Episcopal Eucharistic Lectionary

NOW IN ITS FOURTH PRINTING!

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

Professionally printed in either stitch bound or spiral bound editions. Over 300 pages in easy-to-read type.

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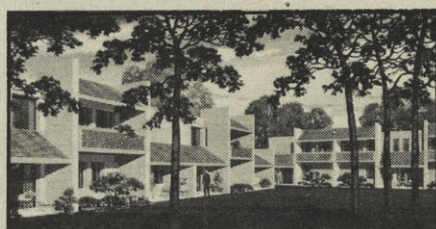
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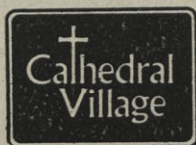


Typical Residences

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

If you are 65 or over, we invite you to consider joining the active men and women soon to move into Cathedral Village. This full service life-care retirement community has many unusual features including comprehensive health facilities, and a location on 40 beautiful acres only 20 minutes from center city attractions.

Residences are now under construction for occupancy this fall. Please call or write.



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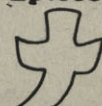


MORE TO CLIMB THAN A MOUNTAIN

GIVE US A BOOST

Support the work of the Episcopal Women's Caucus by sending your tax deductible contributions to:

Episcopal Women's Caucus



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A copy of our last annual report is on file at the above address.

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Pennsylvania looks toward a June finale

Pennsylvania approved, at its 1977 convention, a Venture in Mission fund-raising appeal and proceeded to compile a project list. Requests throughout the diocese amounted to some \$8 million. After a thorough screening process, the project list was honed to a more manageable 24 projects requiring more than \$2.4 million. Planning a 50/50 split between diocesan and national projects, a special convention in September, 1978, adopted a \$5,281,680 campaign goal.

The diocese published a Venture booklet outlining the 24 projects, which were grouped in three categories: evangelism and congregational growth, Christian education for effective ministry, and people with special needs. An education committee compiled a portfolio of materials for parishes to use September through

December.

Campaign committee members were enlisted and attended leadership training meetings prior to Dec. 1, 1978. Organization and planning continued through December. Early in January parishes held events to launch the campaign, and January 21 was designated "Venture Sunday," a day for everyone to keep Venture uppermost in mind, heart, and prayer. Then the fund raising began with solicitation visits to each diocesan family.

Though severe winter weather delayed solicitations, 21 parishes reached their goals by April 1. At press time over 50 percent of the diocesan goal had been reached. The campaign will continue until June; a victory celebration is planned for June 20.

Venture presents opportunity for youth

Youth are no longer satisfied with being "the cute little noisy group in the corner" or the "flyer hander-outers." We have an ardent desire to become involved in the total life of the Church, and we want this involvement to be at more than a superficial level.

One of the most important undertakings of the national and local Church at this time is Venture in Mission. But what is it? Venture's initial focus is gaining money for work in the Church, but it goes deeper than that. It is the beginning of the rededication of our lives to God and His world.

Venture in Mission is *opportunity*. It is an opportunity to enable all persons to recognize and respond to Christ's claim through offering themselves in service. It is an opportunity allowing Episcopalians to further the mission of the Church by giving of themselves and their material resources. It is an opportunity to bring the imperative of Christ's mission, in its diversity and fundamental unity, to every member of the Church.

Venture in Mission is also *activity*. It is activity with the specific intention of making Christ's love, justice, and truth known to any and all and of making Christ the King, Christ the Savior, and Christ the Judge known both near and far.

To what extent are the youth involved in the campaign? In what ways can they become involved? Youth can:

- Prepare a parish bulletin board giving information about Venture and urging participation.
- Consult with the rector and organize a special Venture service.
- Talk with their families about making a realistic and proportional pledge for a three-year period.
- Organize a discussion group (youth and adults) to discuss what stewardship is. The results of the discussion might be put in the form of a poem, play, or essay to be shared with the congregation and diocese.
- Make a pledge that the youth group can raise together over the next three years.
- Consult the congregational Venture chairperson and ask how they can help the local campaign.

In this, one of the Church's largest undertakings, no one can afford to be left out. All Episcopalians have the duty to reach out to others. The campaign's success requires a concerted effort by the whole Church, and that includes the youth.

—Curtis W. Sisco, Jr.

Curtis W. Sisco, Jr., a sociology major at Temple University, is a member of St. Andrew and St. Monica's, Philadelphia.

Calvary turned on its team; surpassed its goal

Calvary Church, Glen Riddle, Pa., was at first stunned, then challenged, by the \$27,000 goal the Diocese of Pennsylvania's Venture Committee assigned it. But with "fired-up" leadership and excellent teamwork, the parish Venture committee soon realized it would surpass the goal so raised it to \$34,000; then as pledges came in, it realized even that wasn't high enough so raised the goal to \$40,000. That goal has now been surpassed.

Karen Fox was asked to be Victory Teams chairperson before she really knew what Venture was; she learned about it at committee meetings. She found many others didn't know what Venture was before they were invited to small group brunches and cocktail parties where committee members showed the Venture filmstrip, gave a presentation, and answered questions. Committee members

did not ask for pledges at the meetings but did individual canvassing later.

Fox feels the fund raising's success is the result of "teamwork, leadership, and a fired-up rector. I don't think any of us is ignorant of the needs.

The Rev. Arthur F. Brunner agrees the parish is aware of need and cited Calvary's emergency food program as an example. He says the campaign was successful because "we set out to raise money, to achieve a goal, then decided how to achieve it." He adds that the leadership was excellent and the campaign was a tremendous team effort.

Brunner says the Venture campaign has sparked new vigor in the parish and identified exciting new leadership—people with goals. "It has also sparked new life in older people, including old-line Episcopalians who said it couldn't be done."

—Pat Batta

THE MAN WHO WROTE THIS

"I am an American who has been all over the world. I lived in the Far East for almost 20 years.

"I've seen deadening poverty, wretched leper colonies, appalling slums. I've watched events unfold: war, revolution, drought. I've grappled for answers to these staggering problems—in studies, meetings, theories on development, politics, economics. Even religion.

"And then one day I saw the answer in a different light.

"In a thatched hut in a dusty up-country village, a child lay in my arms. He had hemorrhagic fever. He was literally burning up. There was nothing I could do. The heat seared through my shirt and into my heart. He died there in my arms.

"Like a child, I began to cry.

"On that day I discovered that compared to the life of a child, nothing else counts.

"I began looking for ways to avoid similar tragedies for other children. And ways to give desperately poor children the chance for normal mental and physical development.

"I became an overseas staff member of Christian Children's Fund.

"My name is Tony Tersch. Since my discovery, I've found a purpose in life far beyond anything I've ever done before.

"I found that the love of a child is the most important thing in the world to me."

WEPT.

You, too, can find a child to love. You can become a sponsor through Christian Children's Fund.

For just \$15 a month you can help give a child regular meals, medical attention, the chance to go to school, or whatever he needs most.

You needn't send any money now. Just send the coupon. We'll send you a child's picture and family background.

We'll tell you the child's age, how the child lives, what the child wears, and how your 50¢ a day can help.

We'll also tell you how the child will be helped, and give you details on how you can exchange letters and share a very special part of a child's life.

After you find out about the child and Christian Children's Fund, then you can decide if you want to become a sponsor.

You can decide if you have enough love in your heart to help change the life of a needy child. And bring new meaning to your own.

For the love of a hungry child.

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

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

Please send my information package today.

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

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

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

Name _____

Address _____

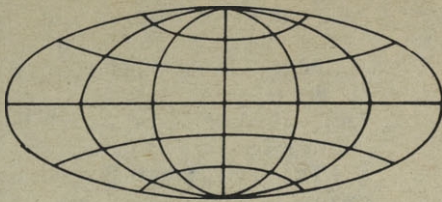
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Statement of income and expenses available on request.

Christian Children's Fund, Inc.

MISSION INFORMATION

by Onell A. Soto



Reports coming from Iran indicate that the Christian minority in that country may suffer persecution under Islamic rule. The new government makes a distinction between the "ethnic Christians"—that is to say, those who had been Christians for generations, like the Armenians—and the "converts." According to the reports, the latter are the ones who are in danger. The Diocese of Iran is part of the Episcopal Church of Jerusalem and the Middle East, and it began its missionary work at the turn of the century. Although small (1,000 members; the immense majority of Iranians are Moslems) it has made an impact in the country through schools and hospitals. The Bishop of Iran, the Rt. Rev. Hassan

Barnabas Dehqani-Tafti, is the first Persian Bishop in the Church in Iran. Bishop Dehqani-Tafti lives in Isfahan, the second largest city in the country. He has described his diocesan family as people who have "their roots in their land's culture and history, faithful to it and to their Lord and Master Jesus Christ." In pre-Islamic days the Christian Church in Iran had more than 80 bishops and sent missionaries to India, China, and the Far East.

Which is the oldest and smallest diocese in West Africa? According to CAPA News it is **Sierra Leone** where returned ex-slaves who settled in that part of the continent introduced Christianity between 1787 and 1870. By 1900 the diocese had a membership of 20,000, and it was considered the most developed Anglican diocese in Africa. This growth

has not been steady, however, and today the country has only 29,000 Anglicans. But through the years Sierra Leone has sent missionaries to other parts of Africa, and the diocese is almost entirely self-supporting. Christians constitute only 8.6 percent of the population; the rest practice traditional African religions or Islam. The country's 3,500,000 inhabitants live in an area of 27,699 square miles. Freeport, the capital of Sierra Leone, is the see of the Archbishop of West Africa, the Most Rev. **Moses Scott**.

The **Lesotho Anglican Diocesan Synod** at its recent meeting expressed unequivocal support for the World Council of Churches' Program to Combat Racism and the program's Special Fund. The resolution called for gathering donations for the fund and urged the Church of the Province of Southern Africa to reconsider its critical stand on the program. Priests of the diocese also wrote an open letter to the Most Rev. **Bill Burnett**, Anglican Archbishop of Capetown, asking that the Province make a "more tangible commitment to the struggle of the oppressed people of South Africa for a life of dignity and justice."

A note from *Partners*, a publication of the **New Zealand Anglican Board of Missions**: "The Anglican Church in Latin America is still small, but it is like a tree

with deep roots and a great potential to bear fruits for the blessing of the continent, but such a Church needs the assistance, support, and personal involvement of Christians around the world if it is to fulfill the unique role which God is calling it to play." Anglican work in Latin America started during the middle of the last century when Captain **Allen Gardiner**, an English naval officer, on one of his trips saw the plight of the aborigines and decided to devote his life to evangelizing them. In 1844 he founded the Patagonian (later South American) Missionary Society which is still very active today. Captain Gardiner and six of his companions perished of starvation and exposure on the shores of Tierra del Fuego in 1851.

The Rev. **Jeffrey Schiffmayer**, rector of Church of the Redeemer in Houston, Texas, who served some years ago as a chaplain at Malosa School, Kasupe, Malawi, offers the following facts: "Christianity is growing in Africa as in no other place and at no other time in history. There are more than 100 million Christians in that continent today. The Christian Church grows at the rate of about 5 million a year. By the year 2000 there will be approximately 350 million African Christians and more Anglicans in the Church of Uganda than there are Episcopalians in the entire United States."

Holy Week's events *Continued from page 1*

Ugandan priest and associate chaplain at All Saints' Cathedral in Nairobi, Kenya, who is currently in the U.S., all of the Anglican bishops remained safe during the fighting. Wilson, who plans to return to Africa to work for African Enterprise, said John Bickangaga, a member of Uganda's deputation to the Anglican Consultative Council, has returned to his village and is reported safe.

How does Wilson feel? "I am so grateful to the Lord! And grateful to the Episcopal Church for its help and support during this time."

In Wichita Falls, Texas, the congregation of St. Stephen's Church was attending a 6 p.m. Holy Week service when a huge tornado touched there. Parishioners heard the storm coming "like a battleship

down Main Street" and fled outside. Miraculously they escaped the twister which demolished the church and spread it "over several acres of Texas real estate," according to William Vick, a regional vice-president of the Church Insurance Company who visited the area a few days later.

The storm left a car upside down where the altar had been and another car in the area the Sunday school formerly occupied. The Rev. William H. Risinger, Jr., rector, found his car upside down several blocks away.

Wichita Falls' other Episcopal parishes—All Saints' and Good Shepherd—and All Saints' Day School escaped without damage.

Leaving an eight-mile path of destruc-

tion in Wichita Falls, the storm also hit Vernon, Texas, but no church damage was reported there. Vick said the Diocese of Dallas is collecting clothing and household items for homeless families.

What officials call the worst flood in the city's history inundated Jackson, Miss., Easter Day. An estimated 17,000 people have been flooded out as we went to press and the Pearl River was still rising.

Episcopal Church property appears to have escaped damage so far except for some flooding in the basement at St. Andrew's Cathedral. The roads to the Cathedral and diocesan offices are impassable, however, so relief action centers at St. James' Church, which is acting as a receiving center and cooperating with the Salvation Army and the Red Cross to distribute food.

—Compiled by Pat Batta, Janette Pierce, and Judy Foley

Steel coalition forms

People from 15 cities in Pennsylvania, Ohio, and West Virginia have formed a regional coalition to help the older steel-making communities in the tri-state area remain competitive.

Episcopal Bishop Robert B. Appleyard of Pittsburgh convened a conference at Calvary Church, Pittsburgh, to discuss the impact a proposed U.S. Steel plant in Conneaut, Ohio, would have on the older steel communities in the region. Eighty-one church and community leaders attended.

Participants also discussed the merits of modernizing existing steel facilities and heard presentations by representatives of U.S. Steel, the United Steelworkers of America, and local communities. The coalition they formed will continue to study and take action on these issues.

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Chaplains to aid Olympics

For the first time in history the Olympic Games has an official Religious Affairs Committee. And it needs support, according to co-chairman William Hayes, an Episcopal priest in Lake Placid, N.Y. The Religious Affairs Committee is composed of the resident pastors of Lake Placid, the small resort town which is the site of the 1980 Winter Games.

Over the past two years the group has held five planning consultations to which all faiths and several para-religious groups have been invited and in which 75 representatives from 40 groups have participated. The committee has developed an ecumenical and ambitious program in six areas: worship, literature, chaplaincy to athletes, media, entertainment, and emergency human services. The religious community will fund the first five areas while the Olympic Organizing Committee will underwrite the emergency services and administration costs.

And where is the Episcopal Church in all this? "To date we have had no response from our denomination," Hayes

says.

He needs multilingual priests who would like to be chaplains to the Olympic Family—athletes, team members, organizers, and administrators at the Olympic Village. As Hayes describes the job: "Chaplains will make every effort to create an atmosphere of warmth and concern, to provide a caring presence, to help individuals feel at ease [from the time they arrive]. Above all [they] will offer reassurance and support [to those who] deal with the heartbreak of losing, of failing, or of being eliminated from competition."

The work is pastoral, in accordance with international Olympic Committee standards. Chaplains will receive a nominal honorarium, a distinctive parka, and clothing with the Religious Affairs Committee's special logo.

For further information on the program and how you can help, write to: The Rev. William D. Hayes, Co-chairman, Religious Affairs Committee, P.O. Box 1980, Lake Placid, N.Y. 12946.

Volunteers for Mission really do

The brochure is blue. The words are simple: "Linda Kerr, missionary to Rwanda, Africa, with Volunteers for Mission, The Episcopal Church." The idea is new for Episcopalians: Kerr is a self-supporting missionary. The blue brochure is a tool Kerr developed to raise the \$25,000 she needed to accept a three-year, full-time position at the Theological College of Butare in Rwanda.

Of course, more than a brochure was needed for Kerr to leave her post as a dormitory director at Wheaton College and use her degree in theology and her knowledge of French to train men and women for the rapidly growing Rwandan Church. Kerr spoke to parishes, bishops, friends, and groups of many kinds to raise the amount Rwandan church officials said she would need. She also asked donors for a commitment to pray for her work in Africa.

Other Volunteers have used retirement pensions or vacation money to support their missionary efforts. Lois Bishop, a retired secretary, now works as bilingual secretary to Bishop Adrian Cacaes

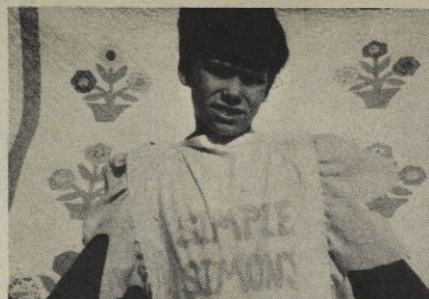
of Ecuador. She also tutors in English and assists the diocesan librarian and treasurer. Bishop's home parish—Christ Church Cathedral, St. Louis, Mo.—helps support her.

A Volunteers for Mission couple, Betty and Wilson Welles, both nurses, spent their two-week vacation working in St. Luke's Hospital in Ponce, Puerto Rico. Deric and Pamela Beil spent a vacation in Chile, working on theological education materials for that diocese.

The need for Volunteers is mounting, says the Rev. Page Bigelow, Volunteers consultant. She is now looking for a Volunteer with good carpentry skills to erect several buildings in Ecuador while teaching construction skills to others in the process and for an administrator-teacher for a three-year assignment with a home for abandoned children in Honduras. Both jobs require fluency in Spanish. These Volunteers are needed as soon as possible, Bigelow says.

The Diocese of the Southern Philippines needs a Christian education Volunteer to train teachers for both adults

FAIRS BLOOM IN SPRING



STEP RIGHT UP, FOLKS, and buy a pie from Simple Simon or have your picture taken with one of Little Bo Peep's sheep. It's all happening at the Maytime Renaissance Festival of Grace Church, Winfield, Kan. Mark Mozingo, who will sell Simple Simon's pies, and Laura Louise Buterbaugh, posing with the lamb, are both third generation Episcopalians.



THE VICAR'S FAIR: The Rev. William Winston and Donna Musgrave of St. Basil's, Tahlequah, Okla., sit amid the final installment of a three-part exhibition St. Basil's held about the general organizations and devotional societies, colleges, seminaries, and religious orders of the Episcopal Church.

—Photo by Bob Hewgley

and children. No foreign language is required. Southwest Tanganyika needs a person with a knowledge of Swahili and engineering skills to supervise construction of an electric generator, an artificial waterfall, and lay three miles of connecting cable.

The list of Volunteers needed goes on and on: a French-speaking science and math teacher for Boga-Zaire; a bilingual translator and a bilingual secretary for French-speaking Haiti; a Spanish-speak-

ing missionary nurse for a clinic in Ecuador; a microcomputer expert to teach and set up a computer lab in a college in Taiwan; and physical education teachers, perhaps a couple, to develop a physical education program at Cuttington College in Liberia.

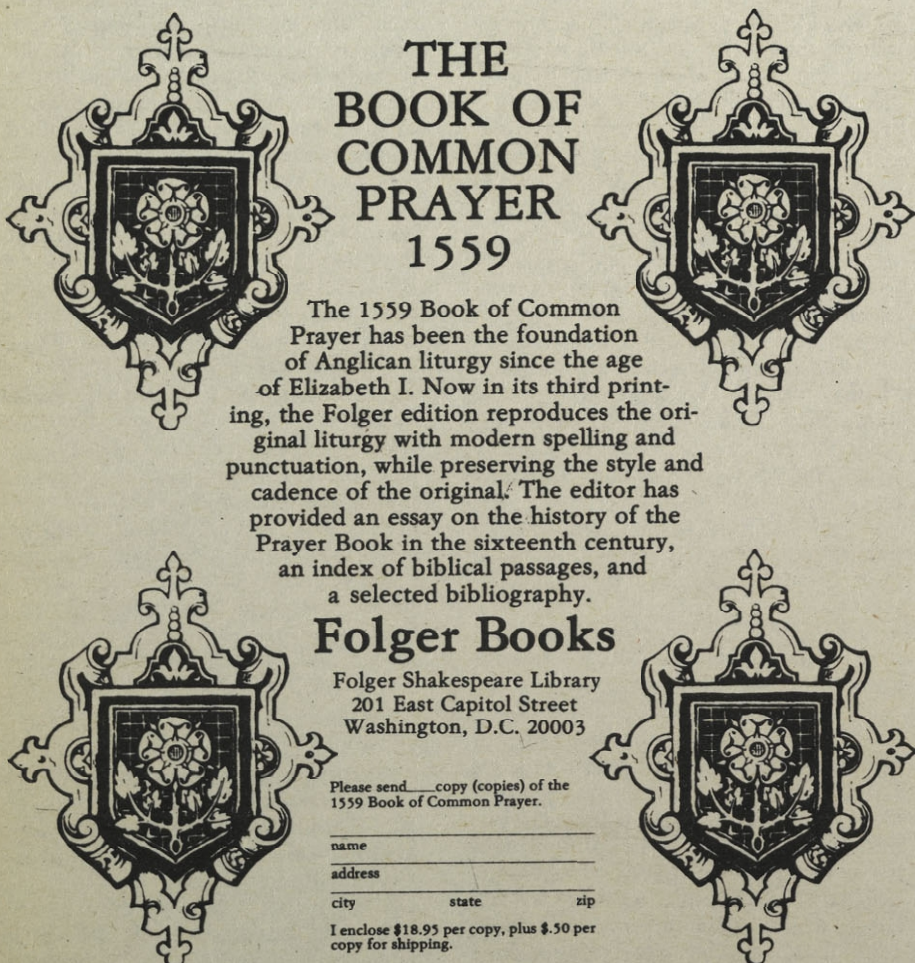
For further information on the positions to be filled or to learn how you can support this program, contact: The Rev. Page Bigelow, Volunteers for Mission, 815 Second Ave., New York, N.Y. 10017.

Sex more important than religion, Playboy readers say

Religion ranks 10th in a list of the 11 values men cited most frequently as "very important personally" to a happy and satisfied life, according to a survey Louis Harris conducted for Playboy Enterprises, Inc. Sex is slightly more popular, ranking ninth.

When the men were asked to cite only two or three important values, however, religion gained ground, ranking 8th, and sex lost ground, ranking 11th. Health, love, peace of mind, and family life are highest in both lists although not in the same order.

—RNS



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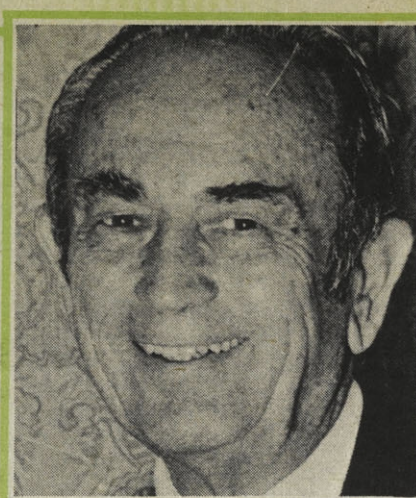
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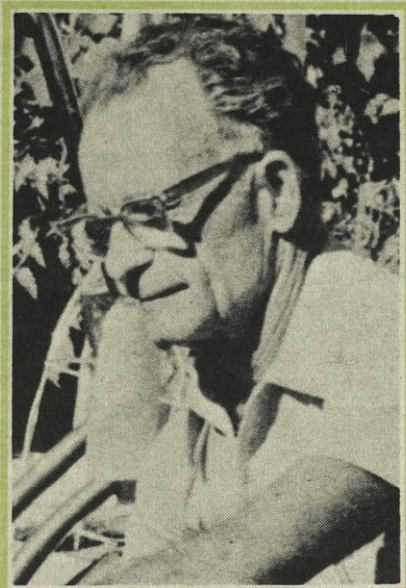
Charles Longhurst
(center)



Ruth Jenkins



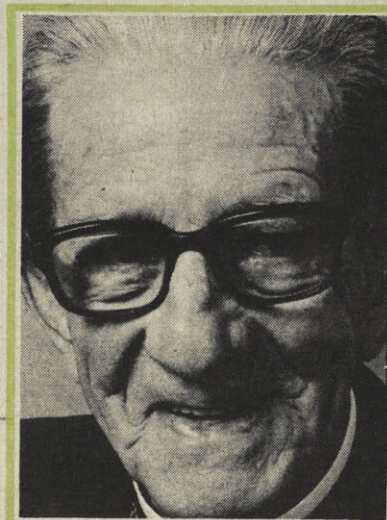
Byron Evans



Denton Tolleson



Esther Mitchum



James Devries

Deanne Williams

THE ELDERS ALSO SERVE

Counselor, pastor, and friend to former students and faculty members, **Ruth Jenkins**, now retired in La Jolla, Calif., was headmistress of Annie Wright Seminary, Tacoma, Wash., and The Bishop's Schools, La Jolla. Active in St. James'-by-the-Sea, Jenkins takes her turn preparing breakfast after the 7:30 a.m. Holy Communion. She swims daily since learning how at age 72 as therapy following surgery on both hips. Awarded an honorary degree from Church Divinity School of the Pacific, Berkeley, Calif., Jenkins serves on the Foundation Board of Scripps Memorial Hospital, La Jolla.

Flashing a centennial smile, **Charles Longhurst** recently celebrated his 100th birthday at St. Thomas' Episcopal Church, Hollywood, Calif. When asked the usual longevity questions, Longhurst, senior warden emeritus, quickly replies: "Love God and do His work. Do something for somebody else regularly."

Then he adds with a twinkle in his eye, "Eat wheat germ for breakfast. It's good for what ails you."

Retired Navy chief **Denton Tolleson**, a 60-year-old structural mechanic who first worked on a bicycle in Australia during World War II, now donates his talent to making sure boys and girls at St. Jude's Ranch for Children in Boulder City, Nev., always have decent two-wheelers. He's converted his garage into a parts shop and his patio into a showroom guaranteed to quicken any child's heart.

"Bikes are one of the few things these kids have they can call their own. Some of the kids are on their fourth or fifth bike," Tolleson says.

To supply 25 growing children, Tol-

The Church has historically undertaken ministry to the aging, but just as important is the ministry older people undertake for the Church. To observe Senior Citizens' Week in May, we profile six of these ministries.

leson spends some of his time searching junkyards for parts and examining donated bikes that may require hours of repair work. When he finds a suitable bike, he paints it, cleans it, greases it, and tests it.

When a new member of the ranch family arrives, Tolleson usually visits the child to learn how tall he or she is and what kind of bike he or she wants. If he doesn't have the right one, he begins to search for it.

When asked why he does it, Tolleson says, "I just thank the good Lord I'm in as good shape as I am. I feel I ought to spread it around."

—Sherman R. Frederick

Esther Mitchum, for 30 years a member of Trinity Church, Boston, Mass., was featured in a *Boston Globe* article, honored at an Action for Boston Community Development awards dinner, and interviewed by a local television news team.

When elected to Trinity's hunger committee, Mitchum decided the best way she could help was to collect day-old bread from a number of supermarkets and deliver it to needy families in Dorchester and Roxbury.

Mitchum also collects unclaimed clothing from cleaning plants to distribute to poor families, fire victims, and agencies.

Actually, what Mitchum prefers most is working with the children in Dorches-

ter and Roxbury. She told the children that if they kept the streets neat and clean, she would always come by with baked goods. She sees a noticeable improvement.

She enjoys taking the children on field trips, to movies and concerts. She takes 16 to 20 children to church on Sundays and is pleased that one boy is now attending a Christian academy and another is in college. "I hope I am having some influence on them," she says.

But Mitchum has had to curtail many activities because she can't afford them: "I need a job to earn some money to do these things." She would like something with the welfare department—working with children to earn money to spend on children.

"And I want a piano. If I could get a piano, I could start a choir with the children. Some of them have such beautiful voices."

This 67-year-old woman would also like to draw, paint, and ski but doesn't know when she'll find the time.

When **Byron W. Evans** retired from the American Red Cross last fall, he agreed to use his experience in community organization, social work administration, and research as a part-time director of social services, at \$1 a year, for his own parish, St. Alban's, Washington, D.C. His new job so far includes individual counseling, establishing relationships with community welfare agencies, and serving as a resource for outreach pro-

grams. He has also enrolled in St. Alban's Pastoral Associates Counseling course.

"Well, I'm 89, and I have just as much a future right now as when I was 25. I'm a total person—part of the new generation, the third age," says **James A. Devries**, a deacon and chaplain to the elderly in the Diocese of West Texas.

Devries, ordained at the age of 84, says his earlier years were ones of wild conduct and harrowing experiences. He was a member of the Jubilee Flying Circus, walking on wings and hanging from wheel assemblies of planes in full flight, until he noticed he was the only survivor of the original circus.

"That I lived through it was strictly the Lord's will," says Devries. "Finally I saw how wrong my conduct had been. I met Christ, and I was saved. It would be better if there were not so many stains on the earlier pages of my life. I regret I caused them. In my remaining days, I'm trying to atone for my sins."

When he retired at age 73, Devries was owner of an electrical contracting, refrigeration, and heating business in Beeville. He sold the business, moved to San Antonio, and began serving as lay reader and lay minister under retired Bishop Everett H. Jones.

"Only 5 percent of Americans 65 or older are in nursing homes. The other 95 percent are living among us in our parishes and missions—our neighbors. . . . The Church has the responsibility of the spiritual well-being of these hundreds of Christ's children."

For Devries, his is "a new generation with new challenges. . . . It is never too late to devote our talents to the service of the Lord who gave those talents to us."

Adapted from AGING ACCENT.

'Care for elders' the message from Nashville

People over 65—like people under 65—are not alike; they come in infinite varieties and need to be treated as individuals.

Dr. Elbert Cole says, "There are the 'friskies,' the go-go people; the 'fragiles,' the go-slow people; and the 'frails,' the no-go people." Cole and others addressed 225 participants at a February conference in Nashville, Tenn., the first Episcopal Church-sponsored nationwide conference on the subject.

"Where do we find the ever-growing vision of God, and who dares to go the way of God's continuing revelation?" asked the Ven. Darby Betts, Archdeacon to the Elderly for the Diocese of California. Younger and middle-aged people often look for a "frantic escape into certitude" while "the open, wide-eyed elder who has nothing to lose can see man clearly and see God in His handiwork."

The Church, as well as society, is guilty of making age a blight, Dr. Liston Mills of Vanderbilt Divinity School told participants. Putting older people into segregated groups isolates them. He emphasized the concept of accepting life as a whole and quoted Grandma Moses' summary of her life as a "well-spent day." The greatest gift people can give the elderly, Mills said, is validation, acknowledgment that they are worthy of one's time and self.

Mills, who led one of the conference's six workshops, said aging has positive benefits such as the discovery that adult dependence can be pleasant and the new freedom of "not worrying about what other people think of me."

In a luncheon address Tom Henry of the Tennessee Commission on Aging warned that while the Church began the caring business, it has retreated and let the U.S. government become "the great carer." He said, "The world is in the Church; it is important for the Church to get back into the aging world."

Conference participants could attend workshops on public policy for the elderly, dependency and daily care, care in terminal illness, intergenerational communication, and cooperation with community resources.

With the closing address they saw a CBS documentary about Shepherd's Center, Kansas City, Mo., which Cole directs. The Center is sponsored by 22 congregations and served by 300 volunteers.

The Rev. Ted McEachern, director of the Association for Christian Training and Service (ACTS), in his summary asked participants to identify new learnings, reinforced learnings, and some first action steps. The last included such things as use of large print, developing resource centers for information on the aging, educating young people about aging by using elders as teachers, and feeding data to the White House Conference on Aging.

"We have no national policy on aging," Cole reminded the group, "and the many agencies involved with the subject are so entangled in bureaucracy they leave Mary Jones standing at Fifth and Main saying, 'Who loves me?'" Churches should answer that question, he said.

The Episcopal Society for Ministry to the Aging, the Episcopal Diocese of Tennessee, ACTS, and the Tennessee Commission on Aging sponsored the conference. The Rev. Edward L. Landers, Jr., of Nashville was coordinator.

—Katie Sharp

Katie Sharp is a parishioner of Christ Church, Nashville. This article is adapted from *The Tennessee Churchman*.



THE CHURCH HAS RETREATED FROM AGING MINISTRIES, Tom Henry of the Tennessee Commission on Aging warns. "It is important for the Church to get back into the aging world," he said.

For whom the bells droll

Dick Gillett, a priest on the staff of All Saints' Church, Pasadena, Calif., has reached a new high in imaginative communication. With tongue firmly in cheek he suggests that each All Saints' staff member should be summoned when needed "by his or her own personal musical chimes."

After "extensive hymnal and personality research," he offers the following "emotionally pleasing" suggestions: for rector George Regas, "Come Thou Almighty King," and his assistant, Anne Peterson, "Where Cross the Crowded Ways of Life"; for the executive secretary, Lois Marski, "O Wondrous Type"; for the bookkeeper, Gertrude Cregan, "Ten Thousand Times Ten Thousand"; for gardener Ira Kelley, "We Plow the Fields"; and for the custodians, Tom Wilson and Donald Carter, "Come Labor On." For himself Gillett chose "Brightest and Best of the Sons of the Morning!"

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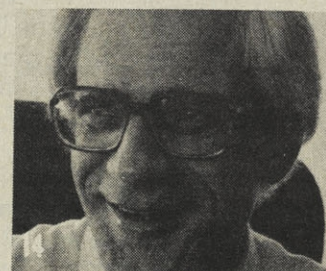
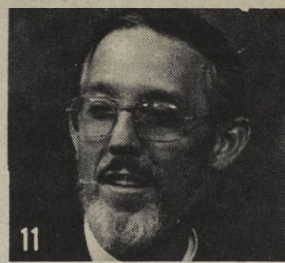
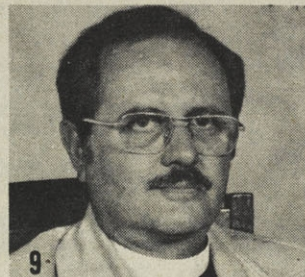
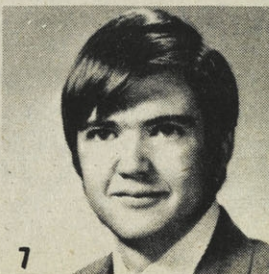
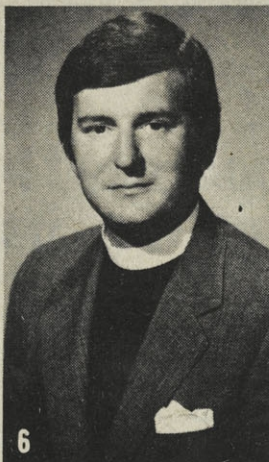
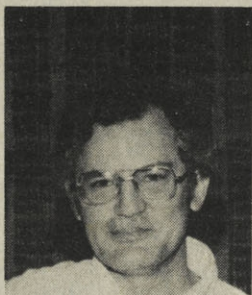
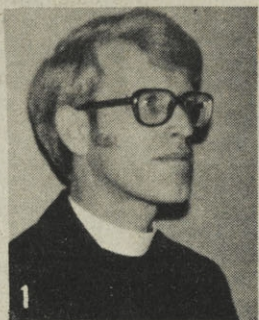
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Meet the 1979 Regional Religious Education Coordinators



1) THE REV. DOUGLAS T. COOKE: Province I RREC responsibilities are shared with Sylvan Heath. Doug is the Assistant to the Bishop for Program and Planning in the Diocese of Connecticut. In addition to encouraging educational work by the dioceses of New England, he has been working since the Partners in Mission Consultation to develop a Partnership Plan for Province I.
1335 Asylum Ave., Hartford, Conn. 06105

2) SYLVAN HEATH: Province I RREC responsibilities are shared with Douglas Cooke. A certified early childhood specialist, Sylvan is Parish Education Consultant for the Diocese of Rhode Island. She holds a master's degree in developmental psychology.
275 N. Main St., Providence, R.I. 02903

3) THE REV. RICHARD BOWER: RREC responsibilities include contact with New York dioceses (New York and Long Island) and the Dioceses of Newark and New Jersey. Dick is a priest on the staff of Trinity Church in Princeton, N.J., with particular focus on education for ministry. He recently has been involved on the planning team for the National Family Ministries Conference.
33 Mercer St., Princeton, N.J. 08540

4) FRIEDA CARNELL: The Dioceses of Albany, Central New York, Western New York, and Rochester are her primary responsibilities. Several times a delegate to the Women's Triennial Convention, at one time a director of Christian education for a Reformed church in Albany, Frieda is now a free-lance consultant in Christian education.
469 State St., Albany, N.Y. 12203

5) DOROTHY WATT: At the present time (until a second RREC has been appointed by the Office of Religious Education) Dee is responsible for all of the dioceses in Province III. Dee began her educational work as a high school teacher, as an executive for a Girl Scout Council, and later combined management and educational skills as the director of educational ministry.
50 Oregon Trail, Bethel Park, Pa., 15102

Regional Religious Education Coordinators (RREC's) are appointed by and are extensions of the Office of Religious Education of the Episcopal Church Center. Following the basic philosophy of the Religious Education Office ("enabling the local congregation to develop its own authentic educational ministries. . ."), the RREC system attempts to foster the development of local and regional Christian education networks and resources which can enhance partnership and sharing in the Church, educating for ministry.

6) THE REV. WILLIAM BAXTER, Jr.: North Carolina, South Carolina, East Carolina, Upper South Carolina, Georgia, Florida, Southwest Florida, Southeast Florida, and Central Florida are the dioceses that Bill contacts. Presently the Consultant in Education and Program and staff deputy to the Bishop of South Carolina, Bill has served on staff for Christian education conferences and on the Program Committee of the Kanuga Conference Center.
Drawer 2127, Charleston, S.C. 29403

7) THE REV. KENNETH ASELE: Ken contacts Lexington, Kentucky, Tennessee, Western North Carolina, Atlanta, Alabama, Central Gulf Coast, Mississippi, and Louisiana. He divides his responsibilities in the Diocese of Louisiana between the cathedral staff and diocesan staff for Christian education. Ken has developed a regional system of religious education consultants in the Diocese of Louisiana.
P.O. Box 15719, New Orleans, La. 70175

8) NANCY RAYFIELD: RREC work in the Dioceses of Indianapolis, Northern Indiana, Southern Ohio, Michigan, Quincy, Springfield, and Missouri. "When I was 'drafted' as an educational director, I discovered that my total involvement in church life (everywhere except Sunday school) was a valuable perspective." Nancy is presently Christian Education Officer for the Diocese of Indianapolis.
1100 W. 42nd St., Indianapolis, Ind. 46208

9) THE REV. TED BLUMENSTEIN: RREC contact for the Dioceses of Chicago, Eau Claire, Fond du Lac, Milwaukee, Northern Michigan, Ohio, and Western Michigan. In the Diocese of Southern Ohio, Ted is the Executive Director of

the Dayton Area Episcopal Council, education resource for 16 parishes in the Dayton region and active on the Commission on Ministry and the education committee of his diocese.
P.O. Box 22, Vandalia, Ohio 45377

10) THE REV. CANON THOMAS McELIGOTT: Shares the responsibilities for the dioceses of Province VI with Richard Hayes, his RREC partner. Tom has been a long-time Christian education worker, serving on various Christian education committees and as a consultant since 1952. He was a writer and consultant for the Small School Curriculum, Seabury Series. For 19 years Tom has been assistant to three Bishops of Minnesota with emphasis on education and training.
Emmanuel Church, 12th and Lake, Alexandria, Minn. 56308

11) THE REV. RICHARD HAYES: Shares the diocesan responsibility with Tom McElligott for Province VI. Dick is the Deputy to the Bishop and Chairman of the Commission on Ministry in the Diocese of Wyoming. For 25 years he has been involved in a wide variety of Christian education ministries and has served rural and urban congregations in Pennsylvania, Kentucky, and Vermont.
104 S. Fourth St., Laramie, Wyo. 82070

12) LADONNA WIND: As a RREC, Ladonna is responsible for contact with the Dioceses of Western Kansas, Kansas, West Missouri, Missouri, and Oklahoma. Her interest in Christian education began 20 years ago when she volunteered to teach church school. She is a member of the Province VII CE Task Force and the Department of Christian Education of the Diocese of Kansas and is responsible for teacher training in that diocese.

6630 Nall Ave., Mission, Kan. 66202

13) NORMA MARRS: Rio Grande, Northwest Texas, Dallas, Texas, and West Texas are RREC diocesan assignments for Norma. She is currently Director of Religious Education for Holy Trinity Parish, Midland, Texas. In 1976 Norma received a Certificate of Special Studies from the Episcopal Theological Seminary of the Southwest. In January, 1979, she headed a group planning a continuing education Christian education seminar for seminary and provincial leadership.
1412 W. Illinois, Midland, Texas 79701

14) THE REV. CANON JACK HILYARD: Jack is responsible for the 6-Pac dioceses of Province VIII (Olympia, Spokane, Oregon, Eastern Oregon, Alaska, Idaho). Never very far from the field experience of education, Jack has been involved in a variety of Christian education activities. Youth work, Diocesan CE Department, college chaplain work at the University of Oregon and Michigan State University, and parish programs have underscored the intertwining of education and life.
P.O. Box 467, Lake Oswego, Ore. 97034

15) ELIZABETH HIGH: Betty Ann is responsible for the south and central dioceses of Province VIII—SUN-Pac. She is the Missioner for Christian Education and Leadership Training in the Diocese of Los Angeles and works in a team with the diocesan staff persons for Stewardship and Development and Congregational Study and Profiles. Betty Ann is also the diocesan coordinator for special events. She teaches in the Diocesan Extension School.
P.O. Box 2164, Los Angeles, Calif. 90051

16) THE REV. JAMES OTTLEY: Responsible for the dioceses in Province IX, James is currently the rector of St. Paul's Parish, Panama City, the director of the Episcopal Student Center, University of Panama, and director of the Center's "Hot Line." He is the Executive Secretary for Province IX and has served as provincial representative to the national Executive Council.
Box "R", Balboa, Canal Zone

Produced by the Office of Religious Education and the Office of Communication, Episcopal Church Center, New York, N.Y.

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HAPPY BIRTHDAY, AWARE.

OFFICE OF RELIGIOUS EDUCATION, staff:

The Rev. David W. Perry, Coordinator, Office of Religious Education: came to the post in June of 1973 from the Diocese of Oregon.

The Rev. Fred J. Howard, Associate Coordinator, Office of Religious Education: joined the team in May, 1977, from the Diocese of Northwest Texas.

Sarah Jonker-Burke aided by Shirley Routten: the secretarial team for the Office of Religious Education.

Church School Missionary Offering

The designation for the Church School Missionary Offering for Advent 1978-Advent 1979 is the French-speaking dioceses of Africa. Materials for the educational component of the Offering were printed in the October, 1978 *Episcopalian*. Reprints of this resource-rich package are available, as are CSMO boxes, from Seabury Service Center, Somers, Conn. 06071.

Plans are now being developed for the 1979-1980 CSMO which will focus

on the Needs of the Child, especially the children of Haiti. The materials are being prepared by school children in Haiti and will include a poster selected from a Haitian children's art contest. Materials for this offering will be ready after Labor Day, 1979.

The Needs of the Child, especially the children of Province IX (Latin America), will be the designation of the Offering for 1980-1981.

Where have all the children gone?



International Year of the Child 1979

In keeping with the International Year of the Child theme, consider this article by Ann Walker, a second-year student at Nashotah House. The article is based on a conversation with the Rev. Barton DeMerchant, Professor of Pastoral Theology and Director of the Teaching Parishes Program, Nashotah House.

FACT: A 10-year age spread (from 18 to 28) has been successfully eliminated from the Episcopal Church due to an educational process which has made "Sunday school" the center of Church life for children and the Eucharist the life center for adults. Young adults are "educated" right out of the Church following graduation from high school until such time as they have children of their own to send to "Sunday school" and are themselves of an age to participate in the adult-oriented Eucharist.

There is a crisis within the Episcopal Church which many Christian educators perceive yet are unwilling to face: What "happens" to our "children" following graduation from high school? Why do they "suddenly," at age 18 or thereabouts, disappear from sight of the Church only to reappear 10 or so years later, often with children of their own? What is this "crisis" of young adulthood? Where have we, as Christian educators, failed?

The answer is rather simple, actually: We have *not* failed. We have done precisely what we set out to do through the structure of our "educational" programs. We have provided suitable learning experiences for our children, experiences that "contain" them on Sunday mornings so that the adults may go ahead with the "real" business of the Church—the celebration of the Eucharist. We have taught our children that the Eucharist is "for the grown-ups," an adult experience

which they, as children, are incapable of understanding. (How many adults "understand" the Eucharist?) We have removed our children from the liturgy so they will not interfere with the mystery of the Mass. And in so doing, we have removed an entire generation away from the Church.

If Christian education is one hour on Sunday morning when we gather young Christians together to "educate" them, then we are successful. If Christian education is a time to "socialize" our children, to teach them the ways of "good citizenship," then we are successful. If Christian education is reading Bible stories, talking about what happened "in the beginning," introducing children to Jesus the Christ (who loved children but was not a "Teacher" of children), then we are successful.

We have not failed. We have just misplaced our goal.

Perhaps now, with the early admission of children to the Eucharist, we are heading in the right direction. Perhaps the mystery of the Eucharist will become an integral part of many of our children's lives. Perhaps our children will feel membership in the greater Body of Christ now that they are permitted (in some parishes) to participate in the "real" business of the Church. Perhaps.

But what of the vast numbers of young people who so soon will reach young adulthood? What have we said to them during their "Sunday school" years? Where is their place within the community of faith?

The time is here for us, as Christian educators, not only to perceive this crisis, but to act. It is imperative that we focus on the needs of this particular age group, that we "include them in" rather than "educate them out of" the Church. The pattern must be changed, the cycle broken. The Eucharist is a corporate celebration of the entire worshipping community—no one is to be excluded. Yet, as we look around us, we know this is not true: 10 years have been excluded. Ten of the most intense, soul-searching, productive years are just not with us.

Where *have* all the children gone? And what are we going to do to find them?

True or False on education

This True/False quiz was designed at Trinity Church, Bloomington, Ind., as a discussion starter for a parents' group curious about what was happening in Christian education. (It is important to note that this is *not* a True/False quiz with absolute answers. The intention is for points and issues to be discussed. Its value is in encouraging discussion and sharing.)

WHICH WAY TO CHRISTIAN EDUCATION?

Mark the following TRUE or FALSE:

1. Parents have primary responsibility for their children's Christian education.
2. Participation in the Eucharist is not important for children until they are confirmed.
3. Changes in behavior and attitudes are the best measure of the success of Christian education.
4. Concepts such as contrition and penance are too complex to be taught to 3-year-olds.
5. Building friendships with a variety of people is one form of Christian education.
6. Reading the Bible is the best way of learning about God.
7. Children should memorize the Creed and as many prayers as possible.
8. Religion has nothing to do with current social problems.
9. Children learn from other children as much as they do from parents, teachers, or priest.
10. We should not try new forms of worship because only familiar and traditional forms are meaningful.
11. Memorizing the Ten Commandments is not the best way to guide one's behavior against sin.
12. Modern educational theory and methods can help religious education be more effective.
13. Church school should have examinations and grades like weekday school.
14. Christian education is important enough to be given financial priority equal to upkeep of the church.
15. Most adults do not know enough theology to feel qualified to train their children in religion.
16. An excellent adult religious training program is more important than a successful church school.

The Gospels: Fabric woven from the Son of Man

Third in a four-part series on how to read and understand the Gospels.

How to understand the speech of the Gospels?

In reading a novel we find it easy and natural to adjust to the author's biases, background, and technique. We read *Emma*. Instantly we are in 18th century England with all its prejudices and limitations (that we have outgrown) and its spaciousness (that we have lost). As we read we are not supposed to fret about the condition of the lower classes, the position of women, or the fact that none of the main characters seems to do an honest day's work; that kind of consciousness came later in history. We are supposed to let our thoughts move freely in a well-bred and gracious society in which a wide range of human interaction is expressed not in passion, violence, or deep introspection, but in the nuance of a tiny turn of phrase. If we fail to make these mental adjustments, we will miss the whole story.

But we lose sight of this requirement when we read the Bible. We have made almost a virtue of taking Holy Writ absolutely straight, as if its sentences were propositions in geometry or, more elementary still, $2 + 2 = 4$. "It says *this*," we are told, "and *this* is what it means, no more, no less. It's a sin to juggle the

word of God."

Now, I too believe it is the word of God. But to me the real sin lies in assuming that God always speaks in flat linear statements and never in poetry or fiction or riddles or jokes or dreams or anecdotes or folktales or drama.

The Hebrew Bible as a whole, that ancient library, needs a wide cataloging system to include the tremendous variety of its contents. Legend—law—books—history—biography—fiction—poetry. The Gospels, coming as they do out of that rich variety, hold it all in miniature. We will do them much less than justice if we assume that the same way of speaking, the same literary method, is always operating. We must read with a literary accuracy and integrity that will seek first of all the author's intention; and we must call up the mental acuity and agility to understand and work with that intention.

As readers of the Hebrew Bible we commit a second sin when we assume that God created those fine delicate responsive instruments, human beings, and went to all the trouble of developing the most responsive of them into the speakers forth, the prophets, only to use them as simple dictating machines. The fabric of prophecy is woven in a much more complicated way than that.

Similarly, in reading the Gospels we are dealing with human beings, products

of their own time and place, exhausting their range of thought and language to express the inexpressible as it speaks to them in their particular setting.

The author of Luke begins his account with a valuable description of what sources he is using, whom he is addressing, and what he intends to do. (Luke 1:1-4) He has been gathering the written accounts; he has talked with some eyewitnesses; and he will put all this material into manageable order for the benefit of those (symbolized by the name Theophilus = Lover of God) who have found their way to the Good News and would like to know more. Already we know one thing: we are to approach this story not from a distance but as if we were already inside it; it will not speak to us if we stand outside its circle arguing. We can sense too that this Gospel will be rich in varied material and that its point of view will be inclusive, rather than exclusive.

The introduction to Mark we have already seen; it is laconic, spare, and uncompromising, and so (with a few garrulous exceptions) is Mark's Gospel, centering more on action than speech and dealing with the mystery of what it means that "Son of Man," a human being, is "Son of God."

Matthew's introduction is a genealogy of Jesus, beginning not with Adam, ancestor of all human beings, as Luke's genealogy does, but with Abraham, ancestor of the Hebrew people. It is the Gospel most rooted in Hebrew tradition and in Old Testament prophetic "fulfillment"—a word to be taken not factually but poetically as invoking many meanings and possibilities.

[Editor's note: Commentary on the Gospel of John, which Morrison treats separately, is not reprinted here but is available in the original pamphlet.]

Whatever their individual variations (which are often great) in style, point of view, and content, the strongest impression the first three Gospels give is of a central core of similarity out of which a central character speaks with consistency and power: Jesus of Nazareth, Jesus the Christ, Son of Man, Son of God.

Jesus the challenger

And this Jesus—what is His substance, whereof is He made? He is first of all a Jew, steeped in the Hebrew tradition, trained in its methods of thought and its codes of action, thinking deeply about the meaning of its history. Second, He is a genuine radical, one who turns back to the roots of his tradition in order to bring forth what grows continually green and fresh in it. Third, He is a challenger of all that is rigid and corrupt in His tradition.

These facts are so important that they can hardly be over-emphasized. They mean that if we are to understand His speech, we must come with a Hebrew Bible in our hand, ready to look into the sources of His thought whenever we find (as we shall again and again) a reference that takes us back into His tradition. We must be ready to move within the deeply ingrained biblical habit of thinking and acting in symbols and speaking in paradox and parable. We must feel our way into the ingrained Hebrew sense of covenant, the conviction of being a People chosen to understand and fulfill God's purpose. We must learn to accept as basic to the story the deep respect for the Torah, the Law, that underlies the thought of both Jesus and His antagonists.

We must also have at least the bare bones of factual knowledge about the situation in which and to which Jesus was speaking. First century Palestinian

Judaism was a religion/nation guided by a dream. A small country, occupied by the Romans but dedicated to the service of God, it remembered its freedom and power under God's own anointed King David and looked for another Anointed One who would lead it into a renewed freedom and power.

A stiff-necked people

In that small country, full of the comings and goings of all the peoples of the Roman Empire, pressed upon by all the temptations of those varied cultures, they lived, a people of God who had been told that through all their wanderings they must keep themselves and their tradition pure and holy. "A stiff-necked people," God called them—stubborn and rigid and unable to listen to reason or compromise but also full of determination and staying power and undying endurance. No wonder God chose them.

Many aspects of our 20th century experience stand in our way as we read all this. We are not a People of the Law; in fact, we tend, with our recent frontier history, to take the law into our own hands. We have no strong sense of being a People; we are more like a gathering of individuals. A phrase like "the Kingdom of God" has little spontaneous value for us children of the American Revolution. We have theories of health and disease; we hold social and political values that are vastly different from those of Jesus' time. We know much more about history, science, politics, and economics than first century Palestinians and much less about images and poetry and the art of finding meaning in our experience. Compared to the people who stood round Jesus and listened as He talked, we who read are college graduates in some ways and kindergarteners in others.

When we have made the mental adjustments we need in order to read what is actually on the page, we can see that while Jesus lives fully within His time and space, He also transcends it and can speak to us across the distances and the years that stand between Him and us. He is indeed, as He consistently called Himself, "Son of Man," *anthropos*, a human being. In that sense not exclusively a Jew, He can speak to the whole world. In that sense not exclusively a male, He can speak to the whole human race, transcending the male-female cultural and psychological structures as perhaps no one else ever has. In that sense not a first century Palestinian, He can speak to all centuries and all countries. Because He is *anthropos*, a human being, He can speak to and for us all from the common depth that underlies all the cultural differences.

The wonder is He could speak with an *anthropos* voice at all in such a time of tension, defensiveness, resistance, and sometimes open revolt. But He did, and does, and in so doing He brings us the assurance that the *anthropos* voice can be spoken and heard in any time, however difficult—even our own if we will stop to listen.

—Mary Morrison

Mary Morrison, who has often written for *The Episcopalian*, has led Gospels study groups at Pendle Hill, Wallingford, Pa., and is a member of Trinity Episcopal Church, Swarthmore, Pa.

From *Approaching the Gospels* by Mary Morrison, Pendle Hill Pamphlet no. 219 © 1978 by Pendle Hill, Wallingford, Pa. 19086. Copies available at \$1.40.

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REVIEW OF THE MONTH

BY LEONARD FREEMAN

'Deer Hunter' is good, but is it good for you?

Michael Cimino's *The Deer Hunter* (rated "R") is about three Pennsylvania steelworkers caught in the Vietnam War. As powerful a film as I have seen, it's also an enigma, and I found myself wondering later what it was about. The viewer should be warned: It is a powerful and painful experience, not entertainment.

Seeing *The Deer Hunter* reminded me of eating spinach as a child. My mother said it was good for me, and I assumed it was, but I was never quite sure what good it did.

The Deer Hunter is supposed to be good for you. At least that's the verdict of those who choose Academy Award winners. The movie won the award for best film of 1978; Michael Cimino was named best director; and Christopher Walken was named best supporting actor. The film received nine nominations—just about everything but best nude footage, and I don't know why they skipped that.

The Deer Hunter is shattering in impact and absolutely top-rate in the skillfulness of its screencraft, but you must decide how good it is for you. I, for one, was moved to tears, but I was a sucker for Lassie movies, too. A better indicator is I emphatically did *not* want to take my wife. That may sound trivial, but what better gauge can you have than your unwillingness to expose the people you love to it?

Enough reaction. On to the film itself. The story is amazingly simple. A group of young Slavic steelworkers from a mid-Pennsylvania company town are buddies. One of them marries. The others drink beer, go deer hunting, and have a high old time. That's the first third of the movie.

Then three of them—Michael (Robert DeNiro), Nick (Christopher Walken), and Steve (John Savage)—go to Vietnam where their paths cross in a vicious village firefight and again in one of the most brutal prisoner sequences ever filmed: Their Viet Cong captors impose a demonic game of Russian roulette through which they manage to escape their POW hell, but in their escape they are separated again. End of part two.

The third part details the aftermath of their experience. To see this as resulting only from the war's impact is unfair because the men's characters were evident from the beginning. Mike is a self-confessed "control" freak who believes a deer hunt should boil down to only one



BEFORE THE WAR the three friends live it up at a wedding, but the merriment of *The Deer Hunter* (rated "R") soon disappears into war's horrors.

shot. That control enables him to fight back in the most desperate situations, to take charge even when his actions seem lunatic. Nick is sensitive as well as brave and lucky, all of which conspire to bring his doom. When he returns to Saigon and finds Russian roulette being played there as a gambling enterprise, he goes both crackers and AWOL. Steve is a child who without Michael's strong, imposed direction does not survive.

The film is more a character study than a war film. The war is a bad interlude in the men's lives but with radically differing consequences. Much like the blast furnace in the mill where they work, the war provides the crucible of terror and horror in which some are broken and some forged into steel.

The focus clearly is on Michael. Three scenes in the final sequence—about the value of life—summarize the lessons he learned and the manner in which he has grown. In the first Michael comes face to face with a deer and consciously decides not to take his one shot—or rather, to take it by not taking it.

The second is his return to the hunting cabin where one of the group, Stash, who has not been to Vietnam, pulls a gun on a friend. Michael takes the gun away, puts it to Stash's head, and "plays the game." He screams, "How do you feel now, big shot?" when the chamber is empty.

The third scene is his return to Saigon to fulfill a promise to bring home Nick, now a permanent player in "the game." He pits his life against Nick's.

The film's message seems to be: Life is valuable. No one should take it—or take it lightly as in "the game." Because it can be taken lightly—Boom! So what?—

is precisely why it should not. Life is a fragile rose with little protection except our commitment to it.

Like a paradox this film apes life in making a case for respect for life by the blatant demonstration of its meaninglessness.

Michael the deer hunter could easily take the deer's life. That would be natural. No one would condemn, no one would decry. But he makes a conscious decision *not* to take it. On his final hunt he puts down his gun. "Okay," he yells out to the air and wind and mountains. "Okay, I make peace with you."

That is the proclamation and validation of the value of life and the recognition that we are all, every piece of creation, in this creation together.

Because life does not matter, it must matter. Thus Michael can pull the trigger on Stash to show him the stupidity of his ways. Thus he can offer his own life, saying, "Nick, I love you," before pulling the trigger in "the game"—reminiscent of God's offering of himself, "for God so loved the world." Because death could happen without mattering, it does matter.

The Deer Hunter shows a fragile, dirty, hard life in which nothing matters. Therefore to care matters desperately. And so does doing something to add grace to life. This is *The Deer Hunter's* message if the film has one.

The Church in this film is an element of grace in an otherwise disastrous world—the onion-shaped towers of the local Russian Orthodox church, filled with gold and jewels and the riches of material wealth, first seem a disgrace in the midst of steel mill dirt and poverty, but they come in focus as an island of glory in a sea of filth. That may seem a poor definition for a church, but in the context of the pain life can be, it may be enough. Given the premise that life is nasty, short, and brutal, abstractions such as singing "God Bless America" or the local church's pomp and glory provide the leaven of grace.

Such abstractions may be the "opiate of the masses," as Karl Marx said, but an opiate is appropriate in mortal terror for at the least it makes living bearable; at the best it is a sign of something more that the fragile kernel of life reflects. As such, it calls us on.

The Deer Hunter is about that terrifyingly frail equation—the wisp that is life and the fine, almost infinite, line that says "something more." It is a bald look at life. Life on the feather's edge. Of extinction. Of possibility.

Whether looking upon life that nakedly is good for you is for you to decide.

—Leonard Freeman

In response to continuing requests for the Altar edition of *THE ANGLICAN MISSAL*, a limited printing has been made available at \$125.00 per copy. Order from The Frank Gavin Liturgical Foundation, Inc., P.O. Box 25, Mount Sinai, NY 11766.

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Anglican Council to meet in Toronto

Presiding Bishop John M. Allin; Pam Chinnis of Alexandria, Va.; and the Rev. Rustin R. Kimsey of The Dalles, Ore., will represent the Episcopal Church at the Anglican Consultative Council meeting in London, Ontario, May 8-18.

Dr. Marion Kellern, also of Alexandria, chairs the 60-member Council composed of bishops, clergy, and laity from Anglican Churches throughout the world. The Council has no legislative power, but member Churches take the Council's deliberations into consideration when making their own decisions.

The agenda for the Council, which meets every three years, covers items of current concern and interest to Anglicans. Most of this meeting's agenda

will deal with resolutions Lambeth referred to it or with business carried over from its last meeting—in Trinidad in 1976.

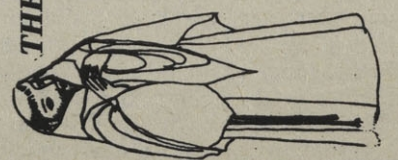
For most of the 11-day meeting, delegates will work in one of four study sections: Unity and Mission, covering ecumenical relations and dialogue, the World Council of Churches, mission development, and Partners in Mission; The Theological Basis of Human Rights, considering an Anglican study of this worldwide issue; The Anglican Communion, discussing the purpose, structure, and role of Anglicanism as a world Church; and the Anglican Consultative Council, a small section treating the Council and its own work.

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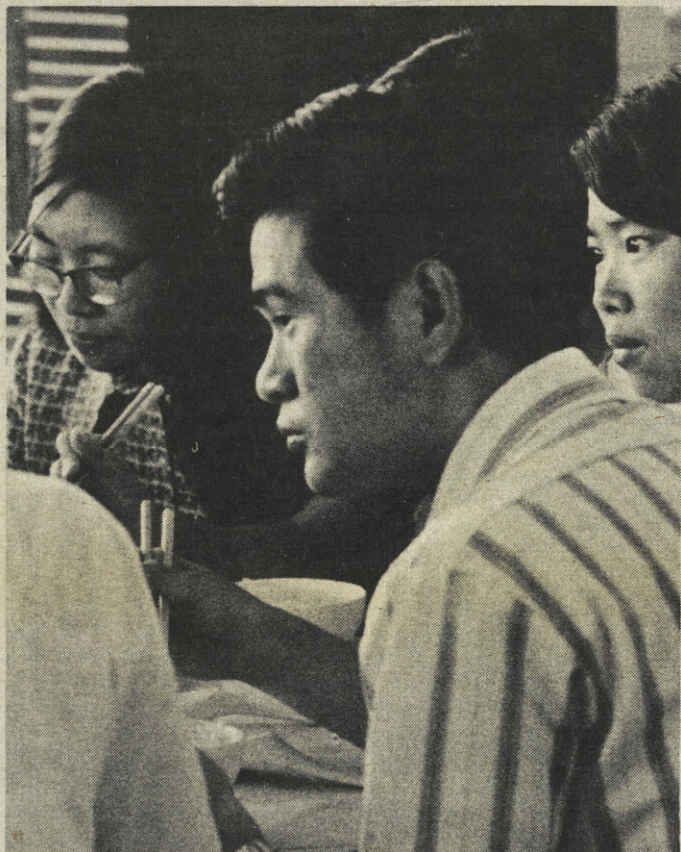
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Church schools open new horizons around the world

IN TAIWAN AND TOKYO: At right, students listen to a discussion at a youth meeting in Taiwan. Far right, Presiding Bishop John M. Allin and the Most Rev. John N. Okubo, retired Primate of the Nippon Sei Ko Kai, pause under a statue of Bishop Channing Moore Williams, who founded St. Paul's University in Tokyo in 1874.



Ever since the Episcopal Church began its missionary work, education has been one of the first priorities at home and abroad. It is impossible to list and describe the educational institutions that have been started and supported by the Episcopal Church throughout the world in the last 150 years of missionary work, but a few samples will be sufficient to give a panoramic view of this important part of the total ministry of the Church.

ST. PAUL'S UNIVERSITY, JAPAN

St. Paul's University, also known in Japan as Rikkyo University, was founded by Bishop Channing Moore Williams in 1874, 15 years after he arrived in Nagasaki as a young missionary.

From the outset the university strove for academic excellence coupled with a deep sense of spiritual values. "A non-religious influence is poisoning the hearts of [our] youth," said Bishop Williams as he tried to provide a different environment for young people in Japan.

Today Rikkyo is one of the 307 private universities in the country (there are 116 other state or public universities) and is regarded as one of the most important centers of higher learning in Asia.

Rikkyo University is part of a larger entity which includes, in addition to the university, Rikkyo High School, Rikkyo Junior High School, and Rikkyo Primary School. Thus, within the Rikkyo complex, from primary school to university, an integrated and consistent program of education based on Christian teaching is being carried out. University enrollment is about 12,000 with more than 17 percent of these students admitted from Rikkyo High School or on the recommendation of responsible persons in the Nippon Sei Ko Kai (The Holy Catholic Church of Japan). The university has 400 professors. Each year Rikkyo University sends its graduates into many fields

of endeavor where they are gaining commendation both for themselves and for their alma mater.

Rikkyo University is located in the northwestern part of the city of Tokyo in the Ikebukuro area. When the university moved there more than 50 years ago, this was a quiet suburban district, but it is now one of the city's principal shopping centers.

The university, including the grounds of the adjacent Rikkyo Primary School and Rikkyo Junior High School, covers about 23 acres. The older part of the campus, completed in 1918, still remains almost intact. There are two quadrangles, the outer and inner. The outer quadrangle is bounded by Samuel Livingston Mather Memorial Library on the east, Morris Academic Hall on the south, All Saints' Memorial Chapel on the west, and the main entrance gate on the north. The inner quadrangle is formed by the Dining Hall, the East and West Faculty Office Halls, and Morris Academic Hall. These buildings are two-storied, ivy-covered, of reddish-brown brick. The campus is well landscaped with trees and lawns.

Centrally located on the campus is Tucker Hall, a five-story building with an auditorium seating 1,500. Tucker also houses the president's office, administration and faculty offices, and numerous small seminar rooms for the Graduate Division. Nearby is Chapel House, a religious activities building adjoining the Chapel, and in the newer part of the campus are the Law School building and a faculty office building. Mitchell Hall, the dormitory for women, is located on the southwest corner of the campus. The university also has other campuses in Fijimi and Niiza on the outskirts of Tokyo.

A new library was built in 1960 to house the ever-increasing number of books, which now totals almost half a million. The books are mostly in Japanese and English. When the old library was first opened, the great-

er part of the books was on theology. A donation of \$15,000 from the Church Periodical Club in 1920-22 made it possible to acquire thousands of books in various other fields.

Rikkyo's All Saints' Chapel serves as a place of worship for the students and faculty members not only of the university, but also of Rikkyo Junior High School. Its central location in the campus exemplifies the university's deep concern for the spiritual life of the academic community and the idea that the education and research conducted here would not be complete without it.

A man who made a lasting impression on the university was Henry St. George Tucker, who was later Bishop of Virginia and Presiding Bishop of the Episcopal Church. He and Bishop Williams are commemorated in special statues on the campus.

On Sunday the Eucharist is celebrated at 7 a.m. and 10 a.m. The congregation at Sunday services, including members of the university's staff as well as alumni and their families, is a powerful Christian witness in the midst of a secularized student majority.

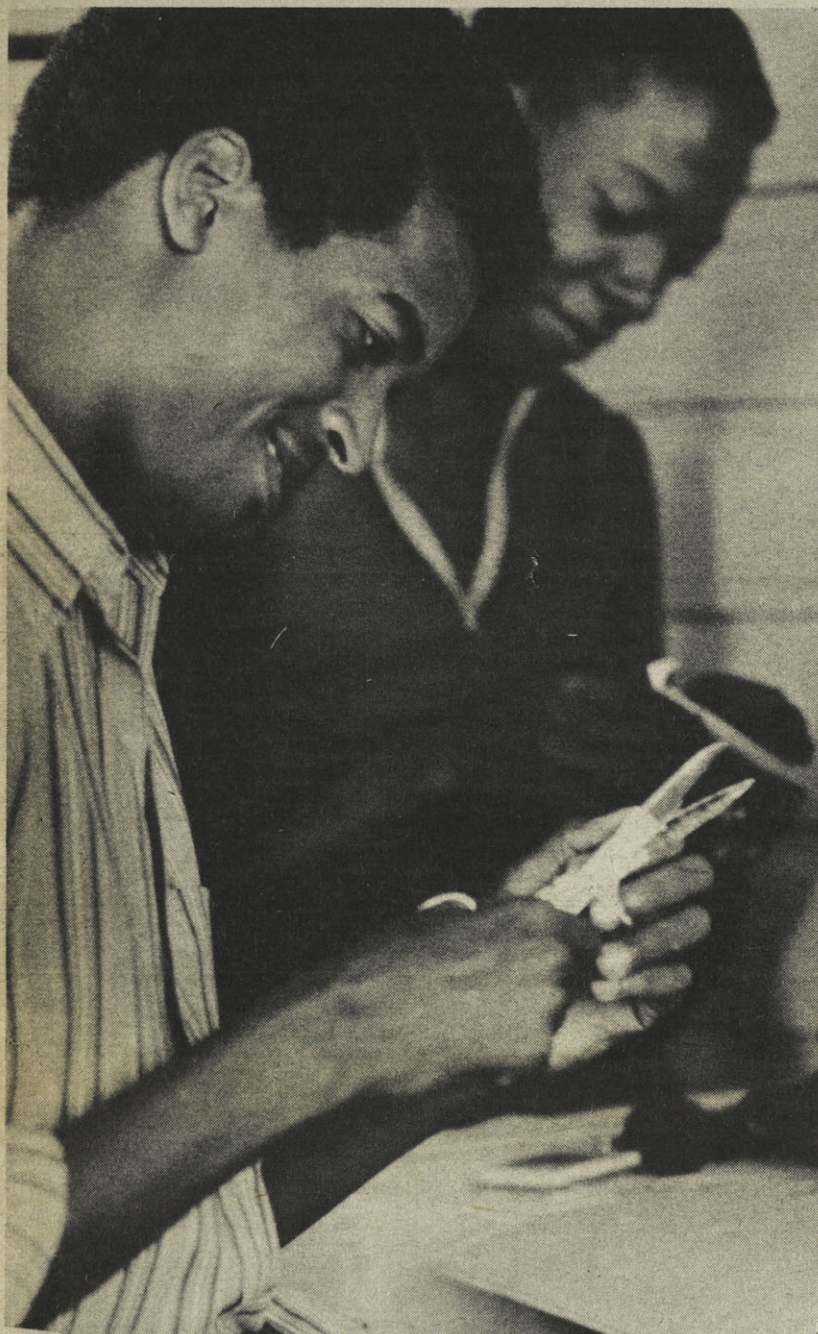
In recent years the university has tried to revitalize its relationship with the Episcopal Church in the U.S.A. by establishing a Memorial Lectureship through which scholars in various fields could enrich the spiritual climate of Rikkyo University and its related educational institutions. The former Archbishop of Canterbury, Dr. Michael Ramsey, has been invited to be the first scholar to lecture under this program.

COLLEGE ST. PIERRE, HAITI

For many years the Episcopal Church of Haiti has had a day school for children, located on the grounds of Holy Trinity Cathedral in the capital city of Port-au-Prince. The institution offered only a grammar school education,

Prepared by the Office of National and World Mission and the Office of Communication, Episcopal Church Center, New York, N.Y.

IN DOMINICAN REPUBLIC, LIBERIA, AND HAITI: Below, students participate in an art class at All Saints', La Romana, Dominican Republic. Top, right, Cynthia Schmidt directs the Cuttington College Choir in Liberia. Below, right, Haitian children join school songfest.



and lack of space prohibited expansion of facilities. This meant that able young people had to stop their education and look for a job (not many available) or attend the poorly organized public schools in the city.

In 1956 the Rt. Rev. C. Alfred Voegeli, then Bishop of Haiti, succeeded in carrying out a long-cherished aim and established a high school, the College St. Pierre. The library and administrative offices were housed in an old frame building, once a fairly good residence but about to fall down, judging from its appearance. The classrooms were concrete sheds with one side open to admit light and air; other equipment was in keeping with the architectural features. But it was a high school, under the jurisdiction of the Church.

In December, 1958, the college took a giant step with the dedication of a new building, the testimony of the generosity of many friends inside and outside Haiti.

Since then the college has been growing, and today more than 700 students are taught by some 50 teachers. College St. Pierre is considered one of the leading educational institutions in the country.

Because present agricultural methods in Haiti are primitive, the college is planning to establish a Department of Agronomy to train students in basic agricultural technology and livestock production. Students will be sent out to teach these new simple methods to Haitian villagers. This project calls for the construction of a greenhouse to be used by students for experimental work and the production of ornamental and fruit plants for retail merchandising.

The Rt. Rev. Luc Garnier, Bishop of Haiti, has said that "education and health are the main fields in which the Episcopal Church concentrates its strength in its work with the people." More than 70 percent of the population is illiterate, and in almost every parish or mission a

primary school is operating.

In addition to St. Pierre the Church operates Holy Trinity School, directed by the Sisters of St. Margaret, with 1,570 students and 57 teachers, and St. Vincent's School for Handicapped Children, founded in 1945 and today the leading institution in Haiti for the rehabilitation of handicapped children. This school provides primary and secondary schooling for the blind, deaf, and crippled children.

Many doctors from the United States have gone to Haiti on medical missions to help in these and other centers.

CUTTINGTON COLLEGE, LIBERIA

In 1889, Cuttington Collegiate and Divinity School was opened at Cape Palmas on the southernmost tip of Liberia.

Until 1929, when it was forced to close because of financial difficulties, this school played an important role in the education of young Liberians and other young people from nearby West African countries. The educational standards were high, and graduates made successful careers in education, the Church, business, and government.

In 1949, Cuttington was reopened by Bishop Bravid W. Harris as a four-year, co-educational liberal arts college and renamed Cuttington College and Divinity School. The Liberian Government donated 1,500 acres of rich agricultural land at Suacoco on a plateau 1,000 feet above sea level. Here, 120 miles northwest of Monrovia, the capital city, in the heartland of Liberia, the college is equally accessible to students from all parts of the country. Phebe Hospital is one mile down the road; and Gbarnga, the nearest shopping town, is only seven miles away.

The first college buildings included one pre-fabricated

house and an incomplete dormitory. Today there are 12 main buildings, five dormitories, and 24 staff houses as well as a chapel and maintenance building.

The college offers superior educational opportunities to 550 students from Liberia and 11 other African countries. In this institution an able and dedicated staff of 45 provides a liberal arts education related to and in the context of the African situation. Practice teaching is done in local schools, nursing is taught in the nearby hospital, and business experience is available during the vacation period in enterprises throughout the country. A required course in African studies helps students to strengthen and rediscover their cultural heritage.

The courses offered lead to a Bachelor of Arts or a Bachelor of Science degree. Students may choose from one of nine areas of concentration: biology, chemistry, economics, elementary or secondary education, history, language and literature, nursing, and political science. Candidates in the liberal arts and science are about equally divided.

The importance of Cuttington for the nation is evidenced by the fact that since 1976 the Government of Liberia has contributed 43 percent of the operating budget and has given \$47,000 a year as a subsidy for Liberian students enrolled. The Episcopal Church's Crossroad Fund in the United States and Liberia from 1976 to 1978 has brought in almost \$1,613,000 for Cuttington College.

In addition to Cuttington, the Episcopal Church in Liberia is connected with 25 schools, 13 of which are fully supported by the Church. In spite of many efforts, the problem of the maintenance of the physical facilities, the shortage of textbooks and equipment, and the lack of transportation still exist.



VENTURE

Sara Lee's Lesson

BY WILLIAM S. LEA

Several years ago I took the Provost of Coventry to visit the Sara Lee Bakery near my parish on Chicago's North Shore. The bakery was one of the first almost completely computerized industrial plants in the country. It has a cold storage "room" the size of three football fields to which railroad cars are backed for loading. Computers control nearly the whole operation—the mixing, baking, packaging, and loading.

A young woman led us through the plant and in the course of her descrip-

tion of the operation said quite casually, "You know, we can program the variables—the weather, seasonal demands, inventories—but certain basics remain the same, day in and day out, year in and year out." For Provost Williams and me this idea of variables and constants became a parable of the Church with its timeless message in a changing world. Indeed, basic facts, truths, realities remain constant amid all the variables in a continuously changing world.

In a little book I wrote many years

ago on the Christian faith, I said "the inability to distinguish between constants and variables has often caused difficulties for faith. Christian truth seems to be forever changing, and yet it remains the same. There is a sense in which we can speak of it as 'once for all delivered to the saints' (Jude 3), and yet it is continuously new."

"Let me give you an example. In 1650, the Irish Archbishop Ussher of Armagh believed he could date the Creation at about 4000 B.C., or about 6,000 years ago. Today geologists and physicists tell us the earth is several billion years old. At first this new knowledge seemed a serious threat to Christian faith, but this was because our fathers did not understand that the dating of the universe is not the issue. The age of the universe is a variable, a matter of secondary importance. The constant and unchanging fact is it was created by God as is stated in the first words of the Bible: 'In the beginning God created the heavens and the earth.'"

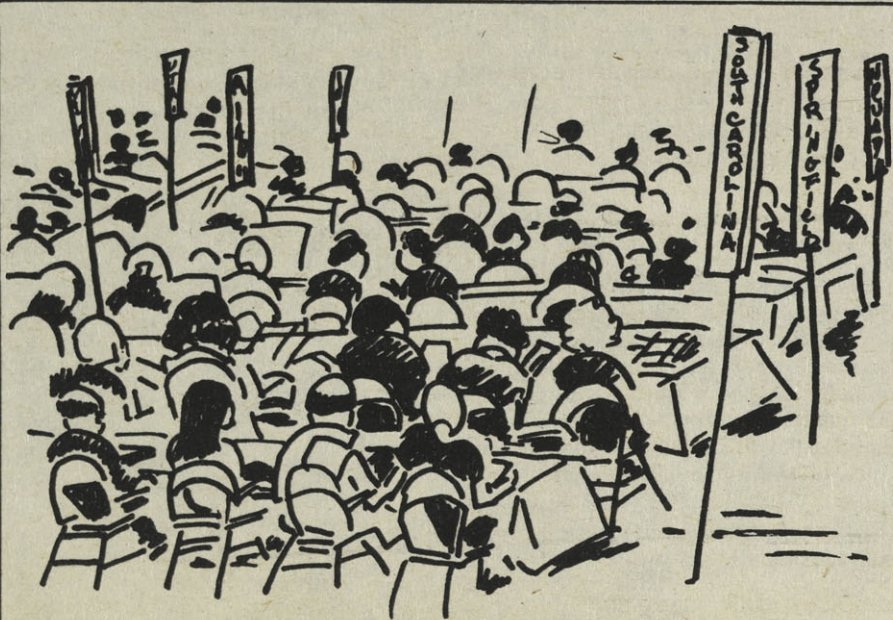
Here is a fact to which contemporary astronomy and high energy physics may be returning with a new assurance based upon sound knowledge which supports the ancient leap of faith. True, science and depth psychology have profoundly affected the ways we view the physical universe around us and the inner world within us, and Christian thinkers therefore have to express their faith in a language which is not in conflict with the best knowledge available. But the essen-

edly debated the color of vestments for a particular feast day at the very moment the Revolution threatened everything it believed.

Two constants, at least, are basic—the Church's Faith and the Church's Great Commission. The Gospel is a given and is not negotiable. It may be repackaged in contemporary thought forms, but it remains the timeless Gospel. The Great Commission—to preach and to teach and to heal and to raise up new Christians all over the earth—also remains the same even though the methods of evangelism are obviously modified by modern means of communication, by jet transportation, and by the changing culture of our age. The task remains the same. Perhaps Father Huntington expressed the task as well as anyone: to glorify God, to win the lost, and to sanctify the faithful.

The great fields of service do not change, either—the parish, the community, the diocese, the nation, and the world. With this ancient faith, this everlasting mission to the entire world and into all these areas of Christian service, Venture in Mission calls us all. Principal Jacks at Oxford wrote long ago of the need to recover what he called "the lost radiance of the Christian religion." Venture in Mission is yet another chance for you and me to have a part in helping to bring about this recovery. This is what renewal means.

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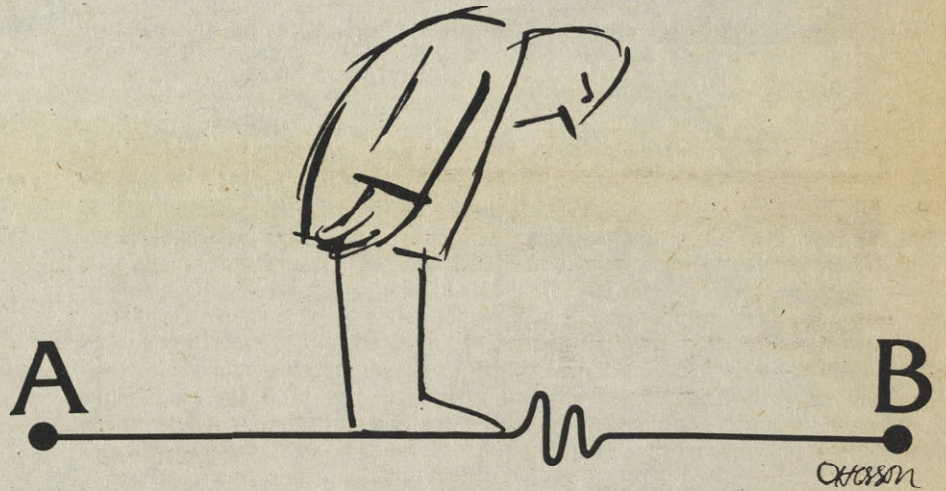
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tial truth of that faith remains the same. It is the constant amid many variables.

Many things churchpeople seem to be disturbed about today fall into the category of variables—they are not basic, but often quite secondary. This would apply to much of the discussion regarding some of the particular words of the Proposed Prayer Book. The shape of the liturgy, its essential action and meaning, remains the same, but for nearly 2,000 years the words which clothe these great realities have been constantly changing through literally hundreds of revisions. Listening to what some of my dearest friends say about it, one might think our latest changes will upset the plan of salvation.

Many of our debates about these and other issues, such as which Christians can or cannot be ordained to the sacred priesthood, degenerate into the trivial and irrelevant. And all along an anxious world longs to hear the sound of a not uncertain trumpet proclaiming the eternal Gospel of God's Love in Jesus Christ and to see the Church doing its mission of working for the redemption of a civilization which could be destroyed for lack of faith and purpose. The situation should remind us of a Russian Synod of the Holy Orthodox Church which report-

dal of magnifying the inconsequential and get on with the basics. One of the surest signs of Christian maturity is the ability to distinguish between the constants and the variables. By challenging us to become the Servant Church, as our Lord commanded us to do, Venture in Mission seems to many of us as the Holy Spirit's answer to the plague of triviality in much which disguises itself today as churchmanship. It calls us to face the great basic facts upon which everything else depends.

Venture in Mission tells us the Church's needs and defines the areas where the Church can most effectively serve the world. It does this in specific terms with clearly defined goals and straightforward objectives. Soon every Episcopalian will have had a chance to respond to this opportunity for service in the Name of Jesus Christ. The future will judge us by that response.

Dr. William S. Lea, former dean of St. John's Cathedral in Denver and lately rector of Christ Church, Winnetka, Ill., was former editor of *Episcopal Churchnews*. He was educated at Sewanee and studied in England and Scotland. He is the author of a life of Theodore Wedel and *This We Can Believe*.

IN THE DIOCESES

LOUISIANA—By a vote of 326 to 40 convention approved creation of two dioceses in Louisiana. General Convention must give final approval, after which Bishop James B. Brown will announce in which diocese he will reside. Convention also approved the Venture in Mission committee's report, including plans for two separate Venture committees for the two new dioceses.

WEST TEXAS—Delegates to the 75th annual council approved a \$2.7 million Venture in Mission fund drive, designating \$650,000 to national and international projects. The council also voted to recommend establishing a companion diocese relationship with Northern Mexico; approved election of a suffragan bishop; and called on both the National and World Councils of Churches to account publicly for all grants made during the last five years.

SOUTHEAST FLORIDA—Calvin O. Schofield, Jr., was consecrated bishop coadjutor on March 23 with Presiding Bishop John M. Allin as chief consecrator. Schofield will succeed Bishop James L. Duncan when the latter retires in January, 1980.

KENTUCKY—Bishop David Reed

cast the deciding vote on convention's resolution that parishes be permitted continued use of the 1928 *Book of Common Prayer*. The clergy vote was 16-16; the laity approved the resolution 45-32. Reed said his action was not an indication of how he will vote at General Convention but that he felt the diocese wanted the memorial transmitted.

NEWARK—Grace Church, Westwood, returned to full diocesan membership at the 105th annual convention. Since early 1977, in response to General Convention's decision to ordain women, the parish had withheld assessments and taken other dissenting action. The convention committed the diocese to the ACTS/VIM program, scheduling a special convention for May 19 to plan fund raising.

SAN JOAQUIN—Convention urged permission for continued use of the 1928 Prayer Book if General Convention authorizes the Proposed Book. Delegates also approved a Coalition-14 study on the possibility of reducing the size of delegations to General Convention.

HAWAII—Convention resolved to ask General Convention to retain the 1928 *Book of Common Prayer* as an authorized alternative to the Proposed Book. It also affirmed Lambeth XI's support of the World Council of Churches and its stand against violence in human affairs.

UPPER SOUTH CAROLINA—Bishop George M. Alexander will retire August 31, and a special convention held not later than July 1 will elect his successor. The diocesan convention approved a \$2 mil-

lion Venture in Mission campaign and accepted a special Task Force on Structure's proposals for more orderly planning of diocesan program.

BETHLEHEM—Convention voted to explore a companion relationship with the Diocese of Puerto Rico and apply a tithe of Venture in Mission funds to this project. Convention also memorialized General Convention to allow deacons to be elected to the House of Deputies; to develop specific study programs to clarify the Church's view of responsible sexuality; and to keep at the diocesan level the responsibility for judging a candidate's readiness for ordination.

OLYMPIA—Diocesan convention approved reducing the size of diocesan council; made changes in assessment procedures, including limiting the assessment rate to not more than 25 percent of a parish's or mission's net disposable income; and made Venture in Mission voluntary for local congregations but encouraged participation.

SPOKANE—Convention approved a resolution stating the standard for sexual relationships should be limited to relations between husband and wife in marriage. Convention also approved participation in Venture in Mission.

RHODE ISLAND—Bishop Frederick H. Belden has submitted his resignation to the House of Bishops, effective in the spring of 1980.

WASHINGTON—Diocesan convention memorialized General Convention to support ratification of the D.C. Voting Rights Amendment;

to consider basic human needs before political and corporate interests; to recognize the College of Preachers' contribution to the Church; to include the on-site expenses of the Women's Triennial Meeting in its budget; to adopt *The Proposed Book of Common Prayer* but allow temporary or occasional use of the 1928 Prayer Book; to reaffirm its policy that a three-year accredited seminary program constitutes standard academic preparation for ordination; and to establish a commission to design a non-discriminatory employment policy for the Episcopal Church.

ALABAMA—Convention adopted a 1979 budget of \$982,656 with \$340,528 for giving outside the diocese. Other budget resolutions asked for reconsideration of ways to raise diocesan funds, diocesan council authority to allocate any surplus funds to outside giving, and further council study of 50 percent giving. Convention also supported Bishop Furman Stough's opposition to capital punishment and considered several resolutions on family.

SOUTHWESTERN VIRGINIA—During its convention the diocese celebrated Bishop William H. Marmion's 25 years of service. Marmion will retire May 31. Convention also adopted a \$790,000 Venture in Mission goal and approved two memorials to General Convention: a plan for reducing the number of deputies to General Convention and a constitutional amendment to allow deacons the right of election to the House of Deputies.

Education Guide

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