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# Convention on the Mind

Take 1,144 people and plunk them in Denver, Colo., for 11 days with 262 pieces of legislation before them, and you have the mathematics of the 66th General Convention, the Episcopal Church's triennial policy-making body.

From September 10 through 20 the 904 clerical and lay deputies who comprise the House of Deputies and the 235 bishops who comprise the House of Bishops will meet in bicameral sessions to discuss subjects ranging from how the Church will worship to who should do ministry and what they should be doing.

The Denver Convention Complex will

also house the some 500 delegates to the Triennial Meeting of the Women of the Episcopal Church who meet in separate sessions. And many church groups use Convention as a time to hold their own organizations' meetings.

Opening Eucharists in Colorado churches, organizing sessions of the two Houses, and a Service of Preparation and Intercession convene the Convention on September 9. For the next 11 days the deputies and bishops will spend days that begin with early morning Eucharists and committee meetings, through legislative sessions, and sometimes ending in open

hearings that can run late into the night.

During Convention the women will present the United Thank Offering, expected to total more than \$1 million. This year marks UTO's 90th anniversary.

Three special evening gatherings highlight this Convention. On September 10 the Presiding Bishop's Fund for World Relief will host the premiere of a new promotional film, *Yes, a Difference*. On September 13 Ann B. Davis, actress and active Colorado Episcopalian, will coordinate a Colorado Celebration. On September 14 entertainer John Denver will participate in a concert as part of Presid-

ing Bishop John M. Allin's request that the whole Church join in a 24-hour "praise, prayer, and fast" for hungry people throughout the world.

Unlike previous Conventions in recent history, no one issue dominates this Convention, but bishops and deputies will face legislative subjects ranging from changing the structure and rules of their Houses to ecumenical relations with other Churches.

What Convention decides will determine the Church's direction for the next three years.

## THE Episcopalian

### What's the future of the 1928 Prayer Book? Some clues

Even though General Convention must vote one more time on whether *The Proposed Book of Common Prayer* will become the Church's official Prayer Book, few doubt the affirmative outcome of that vote. The big question remaining is: "What is the status of the 1928 Prayer Book once a new book is voted upon?"

A special committee and the House of Bishops have been studying this question since 1976. The results of that study seem to point to one Standard Book of worship as has historically been true, but the ways in which that is stated differ.

Since 1964 the Standing Liturgical Commission has been drafting a revised Prayer Book. In 1975 the House of Bishops, meeting in Portland, Me., discussed the "period of transition" should a new Prayer Book be adopted. "Anxious to safeguard the principle of a Standard Book" but mindful of those who feared loss of the 1928 version, the bishops adopted the Portland Statement which asked that "where alternative rites are permitted by diocesan authority [they] be confined to matter found in the 1928 book."

When the 1976 General Convention voted for *The Proposed Book of Common Prayer*, the Standing Liturgical Commission's official responsibility for presenting it ended. But in 1978 the House of Bishops, meeting in Kansas City, Mo., asked the Commission to perform one more task. Reaffirming the Portland Statement, the bishops asked the Commission to update it.

To carry out this task the Commission, with Presiding Bishop John M. Allin's full participation, met in December, 1978, and in March, 1979, to draft guidelines for using the new Prayer Book, taking into consideration the 1928 book's place in the Church's life. These guidelines will be presented to the House of Bishops' Prayer Book and Liturgy Committee in Denver.

The guidelines say the "Standard Book," which the Proposed Book will become if it is adopted in Denver, "provides the norms for the liturgical life of our congregations." With the Proposed Book adopted as the Standard Book, the 1928 book will join previous Prayer

Books as "historical documents."

But the guidelines leap over the question of which book is official when they say: "In congregations where the 1928 Book is in use after the 1979 Convention," the Standard Book should be available for study and worship; provision should be made for its regular use; and "all services of worship should conform to the norms established by the study of the Standard Book and the decisions of the clergy and worship committee of the congregation."

The results of a recent Gallup survey done on behalf of the Society for the Preservation of the Book of Common Prayer signalled some disagreements in reaching those decisions. George Gallup, Jr., president of the survey organization, announced that 63 percent of the 512 laypersons polled—active and inactive members as well as non-members—prefer the 1928 book while only 14 percent of the clergy do. In fact, 80 percent of the 654 clergy polled said they prefer the new proposed book; only 23 percent of the laity agree with them.

A third of the clergy and over two-

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ON A RAFT MADE FROM BANANA TREES and put into the Mekong River, Sao Gia Vue, left, her husband, and her children tried to escape Laos and reach Thailand last November. Under fire from Laotian troops, her husband, two sons, and a daughter were killed. Mrs. Vue and the two children shown in the picture, May Lo and Va Lo, managed to reach shore where Thai fishermen rescued them. May Lo, 10, was shot several times in the back. Va Lo, 5, is paralyzed from the waist down. Mrs. Vue's back and legs were hit and her left hip shattered. The Vues were brought to Pittsburgh, Pa., through the Roman Catholic Southeast Asian Refugee Resettlement Office and sponsored by St. Stephen's Episcopal Church, Wilkensburg, Pa. They now live with Mrs. Vue's brother, Geu Vue, right, and his wife, Say, center, in Pittsburgh.

—Religious News Service

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### Churches act on refugee problem

Roman Catholic, Protestant, and Jewish leaders, in a conference in mid-July, urged speeding refugee admission to the United States. The day President Carter doubled the admission quota, the religious leaders met the press to give assurance they are ready and able to settle as many refugees as are admitted. Nine voluntary agencies cooperate with the U.S. State Department under the umbrella of the American Council of Voluntary Agencies.

"U.S. Churches and religious groups have resettled approximately 75 percent of the 210,000 Indochinese refugees who have to date come to our country," the religious leaders said in a statement.

The Episcopal Church, working through Church World Service, has reach-

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## Welcome to the Rockies

# Denver, Colorado, a blend of western tradition with 20th century reality, will host the 66th General Convention.

by Salome Breck

Colorado Episcopalians are polishing their churches, brushing up on canons, clearing September calendars, and preparing for the long-anticipated event—General Convention in Denver.

For many deputies and visitors this will be a return trip to a familiar city. For others that stunning panorama of the Queen City of the Plains, as seen from the air with its theatrical backdrop of snow-peaked Rockies, will be a first.

Colorado Episcopalians hope the Denver General Convention will prove to be the kind of experience one stores away in memory and happily returns to often—a Convention rich in color and association as well as one packed with information and inspiration.

Both Triennial and General Convention are, by their nature, working conventions. For you who are first-timers, the days which look long on the calendar will shorten rapidly as you go from sessions to hearings to special meetings to

**A BLEND OF OLD AND NEW** awaits Convention-goers in Denver. Symbolizing the old west when a handful of gold-seekers founded the city in 1858 is this cowboy and horse statue in the Civic Center park. Denver's modern Art Museum, however, reflects the new city of gleaming skyscrapers which has been called an eastern city in the west.

meals—and at last to bed. We hope that in spite of the rigorous schedule you will find some free time to enjoy our city.

Denver has been called an eastern city in the west. Built on 116 square miles of land along the South Platte River at the edge of the Great Plains, near the Rocky Mountains, it has a metropolitan area population of 1,574,000. Denver is in the midst of a Skyline Urban Renewal project and is fast becoming an energy capital. Its soaring new skyscrapers now dwarf a charming landmark of downtown Denver—the old Daniels and Fisher's Tower, which was modeled on the Campanile of Venice.

Much of Colorado's real estate is vertical. (If our Colorado mountains were flattened, the state would be larger than Texas.) Denver is one mile high, the highest metropolis in the United States. If you arrive by plane from sea level and are unaccustomed to such an altitude, you may have a slight headache, find yourself short of breath and a bit sleepy. Take your first few days as a visitor in Colorado slowly. If you have real difficulties, check with the excellent first aid section Convention will have available.

You may be wondering about the weather at Convention time. The rule on Denver weather is there are no rules! September should bring us warm days and cool evenings with average temperatures of 49 to 78 degrees. You will need some summer clothing for daytime and sweaters and jackets in the evening. The air is crisp and dry.

Our Convention areas are huge. Bring absolutely comfortable walking shoes. I still remember my first Convention experience in Cobo Hall, Detroit, and recall with horror the blistered feet I acquired after one day in new shoes—blisters I had to live with all through Convention.

During short breaks you may want to visit some of Denver's interesting spots. The city is laid out on a grid system—one for the area east of Broadway and south of Colfax, and the old, downtown area at half right angle. A street map helps on a walking trip.

Our architecture may surprise you. Those early Denver fathers wanted a "cultured" city, a Grecian look, and we who live here find the incongruity of the "Athens style" quite charming.

The Civic Center is between West Colfax, West 14th, Broadway, and Cherokee, a green oasis. It is surrounded by public buildings—the Public Library, City and County Buildings, and the State Capitol, a late 19th century massive structure of Colorado granite with a dome covered with pure gold leaf.

Denver's museums are outstanding. The Art Museum at 100th West 14th Parkway is a unique and handsome building which has outstanding exhibits of American Indian and pre-Colombian work. During Convention it will house three distinguished traveling collections: the graphics of Toulouse-Lautrec from Sylvester Labrot's private collection; selections from the Lutz Bamboo Collection; and the contemporary works of Frank Stella, "Stella since 1970."

Nearby, at 13th Avenue and Broad-

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## These people help Convention do its work

It takes a lot of people to make a General Convention. In addition to the 1,144 deputies and bishops and some 500 Triennial delegates, exhibitors, press representatives, official speakers, and visitors will swell total attendance at the Episcopal Church's 66th General Convention in Denver to some 3,000 persons.

Much planning is required to keep things running smoothly for that large number, and some people have already been involved for three years. They are members of the Planning and Arrangements Committee which Bishop Scott Field Bailey of West Texas chairs. Though

*Continued on next page*

way, is Heritage Center which has Colorado historical exhibits both geographic and ethnic in character. A few blocks south on Bannock (919) is the Historic Wax Museum which features national and western characters.

A quick bus ride will take you to the Museum of Natural History in City Park, at Montview and Colorado Boulevard. Here you will find excellent exhibits of American Indian artifacts and mounted wild animals of the west displayed in cases featuring natural habitats.

On the Auraria Campus, combining facilities for several schools west of the Convention Center, is Emmanuel, the oldest Episcopal church building in the state. Emmanuel is now a student center.

Washington Park, via another short bus ride to the south on Downing Street, will delight flower lovers. Some of the gardens are replicas of those at Mount Vernon and should be at their prime in September. The lake is home to ducks so tame they swim up to the shore and practically amble into your lap, waiting to be fed.

Larimer Square, a few blocks to the west and north of Convention Center, is a restoration of Denver's oldest area. It has small, unusual shops and interesting eating places. (*The Colorado Episcopalian* will contain restaurant suggestions and be available to all Convention-goers.)

Several unusual churches are within walking distance. St. Mark's at 12th Avenue and Lincoln has been called "one of the three or four buildings in Denver which could be described as High Victorian Gothic." Even closer at 2015 Glenarm Place is St. Andrew's, the home of the Order of the Holy Family. This church is the work of the great American architect, Ralph Adams Cram.

St. John's Cathedral, a few blocks up the hill at 13th Avenue and Clarkson Street, is modified Gothic based on the lines of Ely Cathedral, England. You are invited to tour its fine buildings and visit the Diocese of Colorado headquarters located on the same city block.

Compared to many others, Colorado is neither an old state nor an old diocese. The Episcopal Church in Colorado came just after the great westward movement of the first half on the 19th century and grew because determined churchmen and women believed the Church was important even when it was unpopular in this early, raw frontier town.

The gold discovered in Dry Creek during 1858 precipitated the rush of 1859. One of the early camps was named for General James Denver, Governor of the Kansas Territory, and it fast became the supply center for mountain mining camps. In 1860 the first recorded Episcopal service was held in what is now the Cathedral Parish. Many of the men who helped organize St. John's Cathedral were among Denver's founding fathers.

Colorado last entertained General Convention in 1931. Now, 48 years later, a much larger church and city await your arrival. Come and see us. We hope you will have a wonderful time!

Salome Breck, editor of *The Colorado Episcopalian*, is looking forward to greeting Convention-goers.

## When Does It End?



Prices have doubled in 11 years for most items. According to the U.S. Bureau of Labor Statistics, you're paying *twice* as much for the same item you purchased in 1967. And there's no end in sight.

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this Committee's responsibilities end when Convention opens, many of its members have individual tasks that continue.

Jane and Bob Wallace, who have been working from their offices in Louisville, Ky., continue as Convention managers.

Presiding Bishop John Allin, President of the House of Bishops, and Dr. Charles Lawrence, President of the House of Deputies, will be assisted by Bishops' Vice-President George M. Murray and Deputies' Vice-President David B. Collins. Presiding Officer for the Women's Triennial Betty Connelly will be assisted by Anna Margaret Feild.

Canon James R. Gundrum, House of Deputies secretary and executive secretary of General Convention, must record all actions. The two Dispatch of Business

chairmen—Bishop William E. Sanders and the Hon. George T. Shields, in Bishops and Deputies respectively—must see that legislation moves so Convention does as much as possible in the time allotted.

From Colorado Bishop William C. Frey and Canon Harry Christopher have been in charge of preparing the diocese's hospitality, and volunteer coordinator Madelyn Wilson has been arranging for people to help Convention-goers when they arrive.

All Convention legislation is first referred to a legislative committee in each House, and these committees then report their findings to the separate Houses. The Prayer Book and Liturgy Committees in the two Houses will receive Prayer Book legislation, including proposals for con-

tinued use of the 1928 book. In Bishops, Bishop Otis Charles will chair; in Deputies, Ralph Spence is in charge. The Committees on Ministry—chaired by Bishop Robert Appleyard and the Rev. Charles L. Winters, Jr.—will receive all proposals for the ordination of homosexuals as well as other ministry questions. The 19 resolutions on ecumenical relations will go to committees chaired by Bishop David B. Reed and the Rev. Paul M. Washington.

John L. Carson, III, chairs the Standing Committee on Program, Budget, and Finance, one of the two Committees which exist between General Convention and then become legislative committees while Convention is in session.

## Special Guests

Other people will provide enlightenment and entertainment for those gathered in Denver. Bishop Alexander Stewart of Western Massachusetts, Bishop Festo Kivengere of Uganda, and author Madeleine L'Engle will address the Women's Triennial. Archbishop Edward W. Scott of Canada will speak at the United Thank Offering service. John Denver will



John Denver

Festo Kivengere

perform at the hunger concert, and Ann B. Davis is host for a Colorado Celebration.

Press briefers will interpret each day's actions to the press. Bishop Donald Davis of Erie will be responsible for this task for the House of Bishops, and the Rev. Everett Francis and Mary Durham will brief the press for the House of Deputies. The Rev. James M. Coram, St. Christopher's Church, High Point, N.C., will edit the *General Convention Daily* to keep those at Convention and those who subscribe at home informed of Convention actions.

## Convention Commentary

### Can we dare new dreams?

"On the eve of the 1980's, we believe the Episcopal Church must dream new dreams, plan new procedures, and marshal its resources to accomplish a relevant Mission Imperishable."

So says the Joint Commission on World Mission in its report to General Convention. The majority of resolutions Convention faces, however, speak more to how to do it and who should do it than to specifics of what to do.

Instead of dreaming new dreams, the Church is just awakening from old nightmares related to Prayer Book revision and women's ordination and their aftermath. Instead of planning new procedures, the Convention will be trying to revise old ones to reflect new realities. Instead of marshalling its resources, it will be trying to save what's left from the ravages of inflation.

Indeed, like an angry Amos confronting the smugness of Israel, the Commission's report distinguishes itself from the other dry, canonical, procedural suggestions in the Blue Book both in its concentration on mission and its prophetic tone.

It reports on Partners in Mission, which brought together representatives from all parts of the Anglican Communion to discuss mission strategy, and calls it a "milestone in mission communication." It expresses concern that Venture in Mission has "taken front and center stage to Partners in Mission during the past three years. We sense floundering and inactivity, lack of serious and careful planning" about Partners in Mission, the report says.

"The world needs a holistic, not a compartmentalized, distorted, docetic Gospel. The world needs to hear and see

a united Church witnessing and preaching, in word and deed, the liberating message of Jesus Christ, worshiping and serving Him, and disciplining its people all over the world."

Perhaps events other than the current resolutions will bring to General Convention the kind of witness the Commission seeks. The Urban Bishops Coalition will be persuasive in its advocacy of mission in metropolitan areas. The Presiding Bishop and the Hunger Office—through prayer and fasting—will try to focus Convention-goers' attention and compassion on the plight of the world's hungry.

Clearly the Church's mood is not conducive to any more major, national programs. The local parish—which now keeps 90.2 percent of the money its parishioners contribute—is and should be the scene of mission, say several Convention reports.

So General Convention, meeting in Denver, Colo., as the triennial representative body of the whole Church, must use persuasion, if not legislation, to speak to the people at home in the Episcopal Church's 7,474 parishes and missions.

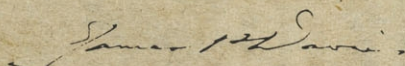
The Church should "raise the consciousness of Episcopalians about such issues as hunger, oppression, disease, illiteracy, and the special problems of evangelization in diverse cultural settings," the World Mission Commission suggests.

If that is part of the Mission Imperishable, the responsibility for carrying it out rests with parishes—aided by dioceses and the national structure—and to them the Commission's challenge should be directed. If Convention voters accept the challenge, they will need to pass it on.

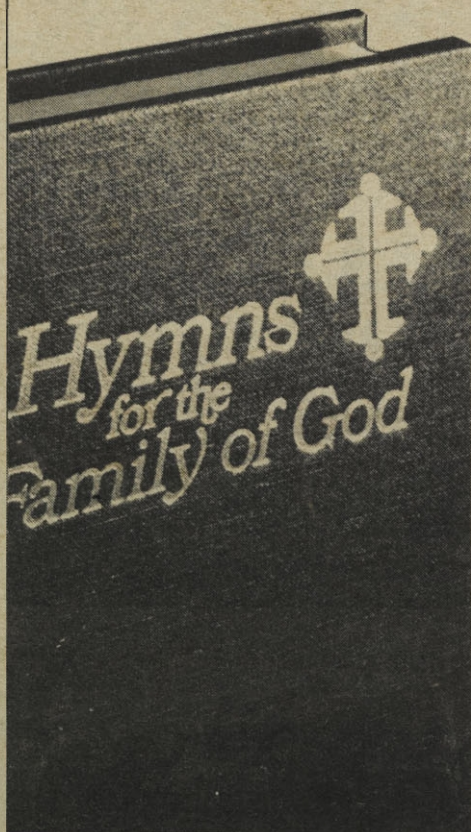
—The Editors

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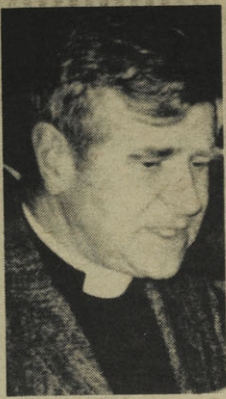
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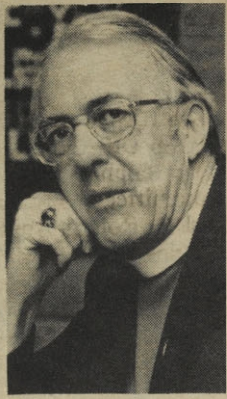
Madeleine L'Engle



Alexander Stewart



Ann B. Davis



Edward W. Scott

## Presiding Bishop asks all to pray and fast

Presiding Bishop John Allin invites all Episcopalians to join General Convention in "a day of prayer and fasting as an expression of our concern for the poor, hungry, and malnourished of this world."

In a letter sent to all parishes in July, Allin said, "I am inviting every member of our Church to participate in this special observance, commencing after dinner Thursday, September 13. It is my hope that all Episcopalians—in their homes, at their places of employment, and in their churches—will take part through personal and corporate prayer and special acts of discipline and self-denial. I feel this 24-hour observance is particularly fitting for September 14, Holy Cross Day. The Prayer Book offers appropriate prayers and Scripture selec-

tions."

At Convention a week of special events and observances for hunger and relief programs will begin Monday, September 10, with a preview of *Yes, a Difference*, a new film about the Presiding Bishop's Fund for World Relief. Dinner on September 14 will break the 24-hour fast. A benefit to aid the Fund, featuring John Denver and sponsored by the Church's National Hunger Committee, will follow.

Enclosed with the invitation are resource materials to help parishes become involved with the hunger problem, suggested worship ideas, and return post cards for those who wish further information on the Fund, the Hunger Office, or the many programs with which they work.

## Council proposes a \$15 million budget buffeted by inflation

Ecumenism, mission, and inflation are all reflected in the proposed 1980 General Church Program budget Executive Council will present to the Denver General Convention at a special joint meeting of bishops and deputies on September 11.

The \$15.2 million budget proposal reflects the reality of the funds available to the national program—\$2.3 million less than desired. Logically, therefore, the only area in which the proposal seeks substantial new staff and program funding is in money raising—Stewardship and Development.

Ecumenical Relations, now an independent category, will receive \$222,572 if the budget is approved.

Churchpeople are becoming familiar with program areas with mission in their names—Partners in Mission, Venture in Mission—and in the new budget this word is added to several other program areas.

Education for Ministry has become Education for Mission and Ministry. Under this category come programs for lay ministry, such as Evangelism, Youth and College Work, Christian Education, and programs for ordained ministries, such as Council for the Development of Ministry, Clergy Deployment Office, Board for Theological Education. With a staff of 16, the total program asks \$2,403,450.

National Mission in Church and Society, formerly Church and Society, includes such programs as Coalition-14 (previously in National and World Mission), ethnic ministries, and a new category called Urban and Rural Planning. The Church's programs for human needs and rights, such as housing assistance and the new staff officer for Washington affairs, also fall into this category, which has a staff of 21 and asks \$3,528,555.

National and World Mission has become World Mission in Church and Society. It includes overseas dioceses, inter-Anglican relationships, and the recently formed Volunteers for Mission. This program area, with its staff of 21, will require \$5,593,639.

The four support services areas the General Church Program budget funds

are Communication, Stewardship/Development, Finance, and Administration Services.

The proposed budget asks for an increase of almost 65 percent, from \$169,050 to \$262,915, for Stewardship/Development. Part of the increase would add two staff members and support separate officers for stewardship and development rather than combining the two functions in one position.

Communication shows a slight increase from \$530,390 to \$555,340.

Finance, too, is slightly increased from \$576,400 to \$608,165. Other Finance support costs include an effort to build a contingency fund, reserves for General Convention expenses, and funds for Provincial and/or diocesan meetings prior to General Conventions. These are budgeted at \$119,224, making the total Finance budget \$727,389.

Administration Services and Personnel fixed costs have risen almost \$150,000, an item which will not surprise any church member facing double-digit inflation. The total in this area is \$1,951,140.

The overall budget increase has been held to less than 4 percent, but the need to increase fixed budget costs made some program cuts necessary. Support of black colleges has been cut \$102,000, and grant money available to the Coalition for Human Needs is decreased.

Only 2.6 percent of the Church's income is now available at the national level as inflation keeps funds more in dioceses and parishes. Mounting inflation means the actual buying power is smaller still.

The \$15.2 million budget is presented for 1980 and used as a guideline for budget preparation for the following two years.

General Convention's Standing Committee on Program, Budget, and Finance will meet the week before Convention to review Executive Council's proposal and may amend and then will present it for Convention approval. One of the serious questions facing the Committee and General Convention will be how best to distribute shrinking dollars to carry out the Church's mission. —Janette Pierce

## Convention's Daily Schedule

The Convention will be conducted as usual with formal legislative sessions of the House of Bishops and the House of Deputies, meetings of legislative committees of the two Houses, and open hearings as needed by Convention Committees and Commissions.

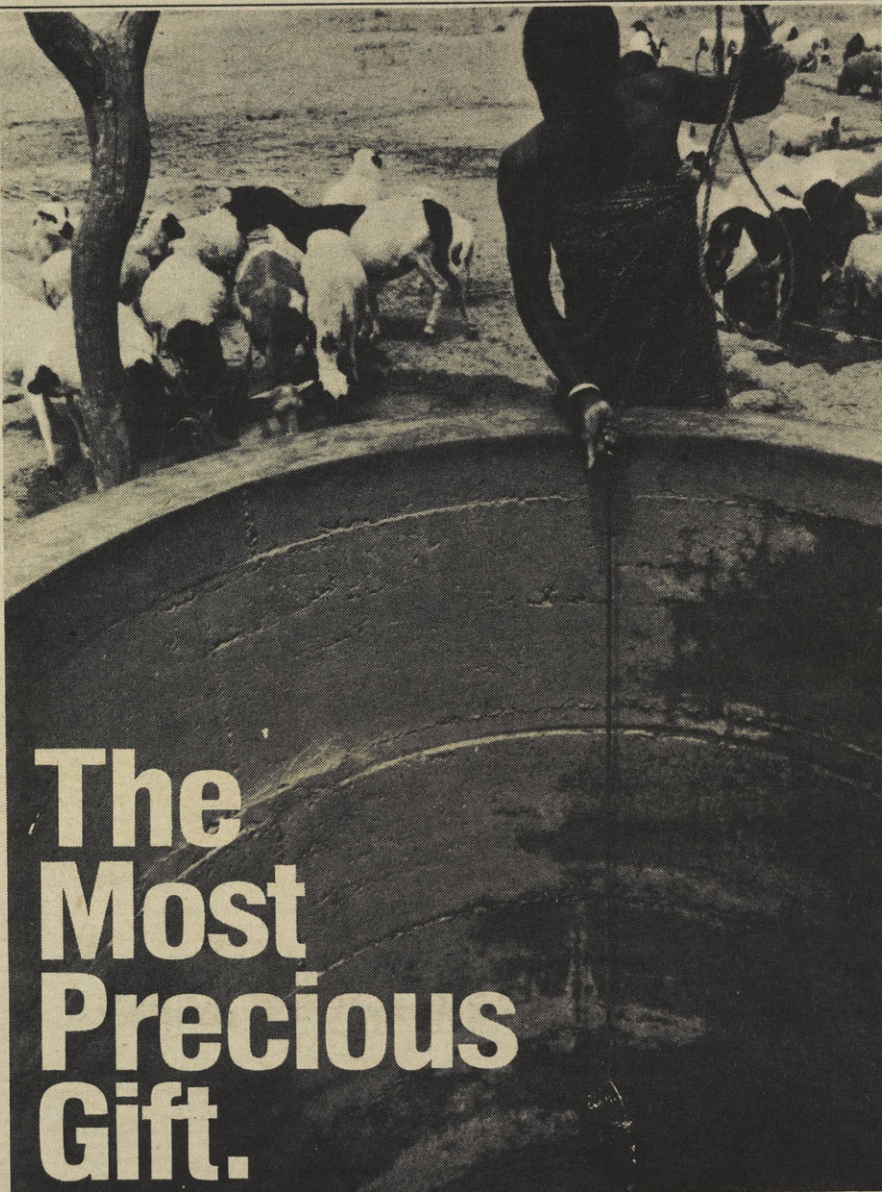
The basic daily schedule is:

7:00 a.m. Eucharist in hotels  
8:00-10:00 a.m. Committee meetings  
10:30-12:30 p.m. Legislative sessions  
2:00-5:30 p.m. Legislative sessions  
Open hearings are scheduled for 8:00 p.m. on the evenings of September 9, 10, 11, and 12 with a special Program,

Budget, and Finance hearing on September 16.

In addition, three joint sessions of both Houses are scheduled for September 11, 15, and 20—for Executive Council; Program, Budget, and Finance; and devotions, respectively.

Several special events are planned: a Colorado Celebration, September 13 at 8:30 p.m.; a John Denver concert to benefit the Presiding Bishop's Fund for World Relief, September 14 at 8:30 p.m.; a program on societal values, September 17 at 8:00 p.m.; and a workshop on evangelism and renewal.



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## ECUMENISM

How shall we move in our efforts to find the "unity we seek" with Protestant bodies and the Roman Catholic Church? Can we agree on statements of faith? How shall we encourage intercommunion?

Assess this Church's present ecumenical posture and recommend goals for the future, the General Convention said to the Standing Commission on Ecumenical Relations which it created in 1976. The Commission presents 11 resolutions to carry out that mandate.

After holding a National Ecumenical Consultation, the Commission prepared a statement of the "Nature of the Unity We Seek" which states, in part: "The visible unity we seek is one eucharistic fellowship, . . . a communion of communions based upon acknowledgment of catholicity and apostolicity. In this organic relationship all will recognize each other's members and ministries. All will share the bread and the cup of the Lord. . . . We do not yet see the shape of that collegiality, conciliarity, authority, and primacy which need to be present and active in the diocese with its parishes as well as nationally, regionally, universally; but we recognize that some ecclesial structure will be necessary to bring about the expressions of our unity in the Body of Christ. . . ."

The same ecumenical consultation also offers a four-point statement of reaffirmation and "enrichment" of the principles of unity of the Chicago-Lambeth Quadrilateral of 1886-1888.

# Questions Convention must answer

With 114 resolutions from Convention's own committees and commissions and 148 from individuals and dioceses, Convention delegates have 262 decisions to make.

National and international consultations between the Roman Catholic Church and the Anglican (Episcopal) Church have entered the second decade. The Commission offers three resolutions to continue these conversations. It asks Convention to affirm documents on "Eucharistic Doctrine," "Ministry and Ordination," and "The Purpose of the Church" as a basis on which to proceed. In addition it asks authority to sponsor a conference of Episcopal and Roman Catholic leaders to consider the practical implications of these documents and how to implement them as the next step toward unity.

Since 1962 the principle forum for unity among U.S. Protestant Churches has been the Consultation on Church Union (COCU). The Commission asks General Convention to recognize COCU as the "primary place" to engage in serious dialogue with the nine other constituent bodies and to commend for study the first six chapters of the document entitled *In Quest of a Church of Christ Uniting*. It also asks authorization of "Word, Bread, Cup" for trial use and reaffirmation of "An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper" in ecumenical worship with the appropriate guidelines.

The Commission has held six sessions with three Lutheran Churches during the past three years. It recommends intensifying this dialogue.

On the subject of eucharistic sharing, the Commission offers a four-part standard those of other Churches should adopt if they wish to receive Holy Communion in the Episcopal Church. They must: (1) have been baptized with water in the name of the Father, Son, and Holy

Spirit and have been admitted to Holy Communion in their own Church; (2) examine their lives, repent of their sins, and be in love and charity with all people; (3) approach Holy Communion as an expression of the real presence of Jesus Christ; and (4) find in this Communion the means to strengthen their lives within the Christian family. The Commission also offers its "Commentary on Eucharistic Sharing" as the "pastoral context for the interpretation of these standards."

Finally, the Commission recommends that churchpeople "deepen their commitment to Christian-Jewish dialogue" and "seek exposure to contemporary Jewish scholarship so as better to comprehend the Scriptures on which, and the faith in which, Jesus of Nazareth was weaned."

## MINISTRY

Who should be ordained? How should ordinands be trained? How will we meet the ministry challenges of the 1980's?

In the 12 years the Board for Theological Education has existed, changes in the practice of ministry have raised new questions about theological education. Women students now comprise 28 percent of seminary enrollment. At a time when fewer positions are open, more men and women are seeking theological education. While many of these will not be ordained, others will be ordained but will be employed outside the Church.

As a result of increased interest in ministry, approximately 38 agencies

now provide theological education, largely for laity who do not intend to be ordained. The Church's 10 accredited seminaries are expanding enrollment slightly because of increased applications. Increased interest in continuing education for clergy and laity and increased pressure to meet budget demands continue.

The Board for Theological Education, whose task is to be a national theological education resource, notes these changes in its report and quotes a study it commissioned: "Several programs which originally aimed at preparing persons for the permanent diaconate or the non-stipendiary priesthood have now turned to an exclusive concentration on lay training while others have seen an increasing number of their students become interested in lay ministry rather than ordination. A common theme is that of 'training for total ministry' wherein those whose goal is lay ministry take part in the same program of preparation as those seeking ordination."

In its resolutions the Board asks Convention to endorse both the traditional theological seminaries, calling them "indispensable centers for theological reflection," and the contributions of diocesan schools and other training programs.

Equal opportunity, female clergy who can't find jobs, the increasing number of dissolutions of pastoral relations, and the abundance of clergy are Board for Clergy Deployment concerns.

Since 1971 the Clergy Deployment Office at the Episcopal Church Center has registered 8,300 clergy and sent out over 30,000 copies of their personal profiles in an attempt to match people and job openings. The Board has adopted a policy that the Deployment Office not

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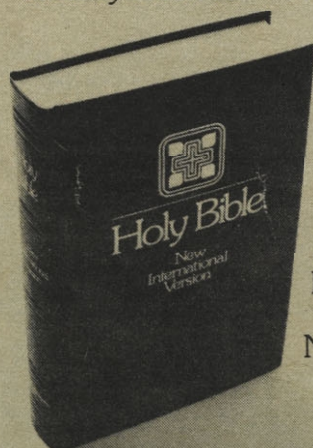
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use categories such as race, marital status, age, and sex in its operation and recommends the same to diocesan conventions.

The Board established a committee with the Rev. Margaret Muncie as consultant to work for deployment of women clergy; Provinces II and III now have deployment officers for women. The Board is joining in an ecumenical study of the dissolution of pastoral relations between clergy and parishes. And it has helped publish a study on the imbalance of clergy in relation to church-supported positions which shows that "our problems occur because we have trained our clergy for a very narrow field of mission (e.g., middle-class parishes), ignoring other fields ready for harvest, parochial and nonparochial."

The Board offers no resolutions except that it be continued and that it receive a \$37,536 budget for meetings.

Another group studying ministry questions is the Council for the Development of Ministry which works with ministry agencies around the Church and most closely with Provincial representatives of commissions on ministry. This Council has studied sacramental ministries, the oversupply of clergy, the employment/deployment of women priests, the "total ministry" concept, and the diaconate. The latter study report, done by a special House of Bishops request, is not contained in the Blue Book but will be delivered to the House of Bishops.

The Council, which has formed committees to study the impact of increasing lay participation, ordination in the 1980's, and accountability of nonparochial ministries, offers no resolutions except that it be continued.

Should homosexual persons be ordained? That is the question the Standing Commission on Human Affairs and Health was asked to study. Chaired by Bishop Robert R. Spears, Jr., the 12-member Commission's answer is contained in a five-part statement it asks General Convention to adopt.

The Commission recommends that General Convention not bar ordination of homosexuals, but allow bishops and commissions on ministry to exercise "discretion in the particular cases for which they are responsible." The statement suggests that the vital criterion is whether "any ordinand... will lead a life which is a wholesome example to Christ's flock."

The Church should not adopt any barriers to ordination of those "homosexual persons who are able and willing to conform their behavior to that which the Church affirms as wholesome," the Commission's resolution says, adding that various homosexual adaptations result "in behavior which most Christians regard as abnormal, immoral, and/or anti-social. Such behavior, as in the case of some expressions of heterosexuality, constitutes a disqualification for ordination. . . . Some homosexual persons can so conform their behavior. . . while others cannot or will not."

Clergy should render "compassionate and understanding pastoral care to homosexual individuals" but should not "promote or foster a homosexual adaptation as a generally acceptable alternative for Christians," says the report.

The Commission asks churchpeople to study its report, and it requests a \$44,200 budget for the next triennium to study "Reclaiming Responsibility in the Family" and "Reclaiming Responsibility in the Exercise of Citizenship."

The General Board of Examining Chaplains is responsible for preparing, conducting, administering, and evaluating the General Ordination Examination (GOE). The Board does not judge candidates for ordination—the bishop and diocese make those decisions—but it pro-

vides information through the GOE.

From 1972 until 1979 the Board has administered 3,445 examinations to candidates representing 90 dioceses. It asks that a fee not exceeding \$100 per candidate be continued for administering the exam but includes a provision that if the fee is not paid, the candidate shall be examined anyway. The Board asks continued funding of \$129,500 for the triennium.

## WORSHIP

How shall we respond to the renewed interest in liturgy? Should we have a liturgical office at the Episcopal Church Center? What status will the 1928 Prayer Book have? Shall we move forward on a new Hymnal?

With one vote for *The Proposed Book of Common Prayer* secured in 1976 and the required second affirmative vote expected with little trouble, the Standing Liturgical Commission's resolutions are unlikely to cause the emotional debate they have in the past.

The Commission reports on the "unsolicited, spontaneous response of welcome" it has received for the new Prayer Book, saying it's being widely used and that "considerable creativity" in educating congregations has arisen in parishes and dioceses.

In the Anglican Communion the book is "widely recognized as a landmark in Prayer Book revision," and other communions are using it as a model. Lutheran scholars have included the Psalter as an integral part of the new *Lutheran Book of Worship*.

The Commission regrets that some congregations have taken little part in trial use and notes that much of the criticism seems to come from those parishes.

The process of Prayer Book revision has uncovered a "widespread desire, among both laity and clergy, to participate actively in the study of liturgy, in the public reading of the Bible, and in the prayer life of the Church, both in common and in private." Such interest cannot be ignored, the Commission says, by a liturgical Church such as the Episcopal Church. For this reason the Commission asks \$178,182 to establish a permanent liturgical office at the Episcopal Church Center.

The Commission has completed two books in the last triennium which it recommends to the Church for optional use—*The Book of Occasional Services* and a revision of *The Lesser Feasts and Fasts*.

The Commission asks \$32,878 to continue its work, which includes refining the lectionaries, helping to translate the Prayer Book into other languages (a Spanish translation is in process), studying proposed inclusions in the Calendar,

*Continued on next page*

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## QUESTIONS Continued from page 7

working with the Standing Commission on Church Music as it prepares a revised Hymnal, and answering inquiries about the new Prayer Book.

The report also contains a page and a half of corrections for typographical errors in the Proposed Book.

General Convention's Joint Committee on the Continued Use of the 1928 Book of Common Prayer assumes the Proposed Book will be adopted as the Standard Book. Its resolution asks that "in congregations where the 1928 Book of Common Prayer may be in use after the 66th General Convention, copies of the 1979 Book of Common Prayer be available and provision made for its regular use and congregational study."

In a rhetorical report which seems to ask, "Was this trip really necessary?", Ralph Spence, the Committee's chairman, says, "Is there really any purpose for the report of this Committee?" The Canons and Constitution provide only for a Standard Book of Common Prayer, he says, and the rubrics would provide legal authority for the use of certain 1928 texts for services and pastoral care. "Is not the spirit of the 1928 book present in the Proposed Book as are all previous ones?"

The Committee's conclusions are essentially the same as the recommendations in the Standing Liturgical Commission's draft of guidelines for congregational worship (see page 1). Its "Whereases" recognize prior authorized editions as "historical documents" and "resources for informing and illuminating the devotional life of the Church."

"The Standard Book," the resolution says, "provides for the liturgical life of our congregations, and the organization of congregational life is based upon its provisions."

Five resolutions from the Standing Commission on Church Music ask that it be directed to present "a collection of hymn texts for an enriched and updated Hymnal" to the 1982 Convention, for which it requires \$75,500; that it be given \$94,600 for a part-time coordinator, staff, and office expenses; and that it be given a \$74,100 budget.

## MISSION

How shall we enable churches in small communities and those in metropolitan areas both at home

and overseas to carry out their mission?

Autonomy for overseas jurisdictions has been a long-time goal. The Joint Commission on World Mission spent the past triennium developing a planning process for autonomy and invited six overseas dioceses which had completed their own planning to negotiate a Covenant Plan. Liberia and Puerto Rico responded. The details of the Puerto Rican visits have not been published, but the Commission recommends a covenant plan between Liberia, which is becoming an associate member of the Church of the Province of West Africa, and the Episcopal Church, U.S.A.

Liberia, a constituent member of the U.S. Church since 1836, expects to be fully independent by 1990. The Commission recommends that "the long and historical association between the two Churches not be completely severed," but a new relationship begun.

The plan the Commission asks Convention to approve includes: (1) establishment of a Joint Committee of Consultation; (2) continued U.S. support for Cuttington University College, "the only religious and privately supported institution of higher learning in Sub-Sahara Africa"; (3) an invitation for the Bishop of Liberia to be a collegial member of the House of Bishops and for Liberian Church representatives to retain seat and voice in the House of Deputies; (4) the pledge that the Liberian Church will make an annual voluntary contribution to the Presiding Bishop's Fund for World Relief; and (5) the stipulation that both Liberia's diocesan convention and the U.S. Church's General Convention will approve the covenant, which will be subject to review not less than once every three years and exist until both parties agree to terminate it.

The World Mission Commission also asks that Convention create a 14-member Standing Commission on World Mission with one-half of the membership to come from jurisdictions outside the continental United States.

"Small does not imply inferiority," says the Standing Commission on the Church in Small Communities. It asks support to bolster the 69.1 percent of Episcopal parishes that have fewer than 300 members.

Three programs which benefit the small church should receive grants, the Commission says. They are the Resource Center for Small Churches, a forum for information exchange; the Leadership Academy for New Directions (LAND), which gives leadership training; and the

National Park Ministry, which provides internships for seminary students.

The Commission asks the Church to affirm "the congregation as the primary locus for ministry, the center which determines what ministry is, and the normal base for the nourishment and training of ministers."

The Commission also asks the Church Pension Fund to investigate how pensions of clergy who have served small churches at low salaries can be made more equitable.

The Church should "stand as advocate, stand with those who suffer most. . . . Urban crisis can too often be traced to the perennial evil of racism. . . . The Church must stand with and for those who are suffering." So says the Joint Commission on the Church in Metropolitan Areas. Parishes in urban areas suffer their own "crisis of survival yet are in strategic positions for mission," thus the Commission asks the Church to set "as its prime mission goal a strengthened Christian presence in the cities and other areas of deprivation."

Like the Standing Commission on the Church in Small Communities, it asks that local congregations be seen as "the locus of missions for evangelism, ministry, and Christian social action." To back this function it asks that money now used for other social programs be diverted to the mission of local churches but does not specify to what money it refers.

The Commission asks for a budget of \$29,900 and that it be empowered to develop strategies for metropolitan mission and ministry to present to the next Convention.

## STRUCTURE

Can we do our business at Convention more efficiently? How should we change our canons to reflect new situations?

If baseball rules hold at General Convention, the Structure Commission could strike out in its attempt to reduce the House of Deputies' size. In 1973 and again in 1976 General Convention rejected such proposals.

For 15 years the Church has studied the question. This year 904 deputies are eligible to attend, and this "[places] an increasing burden upon the legislative process," the Commission says.

The Committee on Planning and Arrangements also expresses concern about future Conventions because of their size. "With the spiraling cost due to inflation, [we] can foresee the time when the



CONNECTICUT COMPOSER Susan H. Bingham of New Haven rehearses singers at Trinity-on-the-Green to prepare for their General Convention appearance. Artist, psychotherapist, and musician, Bingham composed both "The Woman at Jacob's Well," an operatic interpretation of John 4:1-42, and "Rite II," a service from *The Proposed Book of Common Prayer*, for presentation in Denver. —RNS photos



## Convention will have daily Eucharists

The two Houses of General Convention will begin each legislative day with devotions. In all the downtown hotels the Diocese of Colorado will provide a daily Eucharist at 7:00 a.m. The Chapel of the Transfiguration this year will replace the "Prayer Tent" of the two previous Conventions as the center for Convention's devotional life.

On Sunday morning, September 9, the opening Eucharist will be celebrated in all Diocese of Colorado churches. At 5:30 that day the Opening Service of

Preparation and Intercession, with Bishop William Frey of Colorado celebrating and Presiding Bishop John M. Allin preaching, will be held in the theater of the Convention Center complex.

The United Thank Offering Eucharist will be held at 11:00 a.m. in the Convention Center Arena on Sunday, September 16.

On Convention's last day the two Houses will begin the legislative session with a joint devotional service.



Church will have an unmanageable Convention."

The proposed reduction—of 25 percent, achieved by electing three presbyters and three lay persons instead of the current four and four—recognizes the "principle of equality among dioceses" over proportional representation.

Three deputies in each order, the Commission says, would "virtually eliminate the problem of the divided vote," a provision Convention committees have discussed for the past half century.

A vote by orders (clerical and lay) is required for constitutional amendments or Prayer Book changes or when three or more dioceses request it. In these cases the four presbyters in a diocese cast one vote and the four lay persons one vote. If the four cannot achieve unanimity or a majority, their vote is "divided" and counted as negative. Past attempts to have the divided vote counted half yes and half no were defeated, as was a proposal to treat divided votes as abstentions.

This year the Commission urges a system incorporating the abstention principle but which is, "in our opinion, easier to understand and administer." Under the recommended procedure, 60 percent of the dioceses eligible to vote constitutes a quorum. For a measure to pass, the affirmative vote must be at least two-thirds of the total number of yes and no votes. Divided votes would not count.

The role of Provinces is another subject the Church has discussed for generations. At one point Provinces were almost moribund, but they hung on with the general purpose of being informational and educational. Bishops currently head Provinces, and this "has probably inhibited greater use of the Provincial structure," the Commission says, because bishops' workloads mean they can't devote time to this additional job. The Commission therefore recommends a canonical change to allow any church member to be elected Provincial president.

The Commission also presents two subjects for the required second vote. One resolution would allow persons living outside the dioceses in which they're canonically resident to be elected deputies. The other gives seat and vote to assistant bishops and withdraws the vote from retired bishops but allows them to retain seat and voice.

The Commission would provide for more joint meetings of the Houses of Deputies and Bishops and submits 11 resolutions which treat Standing and Joint Commissions of General Convention. It asks a \$21,400 budget for the next triennium.

Twelve stalwart members of the Joint Commission on Constitution and Canons chaired by Bishop Duncan Gray, Jr., of Mississippi were asked to do a "comprehensive review" of the Church's canons. Having performed this tedious task, they present 31 resolutions, many of them "of little but technical consequence."

Some of the proposed changes anticipate adoption of *The Proposed Book of Common Prayer*; others simply delete such anachronisms as mention of Great Britain and its "dependencies" or the investigation of the "nervous...condition" of a candidate for ordination.

The most substantial recommendations concern assistant bishops and gender in the canons. An assistant bishop is one who has already been consecrated and who serves during the appointing bishop's tenure.

Four resolutions ask changes in canonical language to reflect the fact that all positions in the Church are now open to women as well as men. In the changes *man* becomes *person*; *clergyman* becomes *member of the clergy* while *clergymen* becomes just *clergy*; and *laymen* becomes *lay persons*.

One resolution would change the

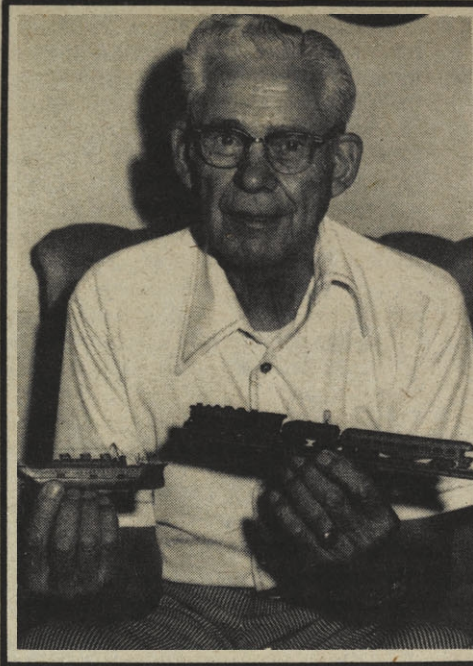
qualifier that "ten or more *male* communicants" may charge a bishop with offenses to read "ten or more *adult* communicants."

One resolution requests that *diocese* be used consistently whether referring to a missionary diocese or to the Convocation of American Churches in Europe.

The Commission asks \$15,000 to update the 1954 edition of White and Dykman's *Constitution and Canons, Annotated* and a budget of \$21,750 to continue its work.

Should the Church finance a permanent building loan fund? How are church publications faring? Where should the Church keep its Archives?

Established by the General Convention of 1880, the Episcopal Church  
*Continued on next page*



CARVED IN ONE-INCH THICK pine, Donald B. Davidson's rendition of All Saints of the Desert Episcopal Church, Sun City, Ariz., took about a year to complete. Davidson, shown with two of his sculptures, is known to Episcopalians for his many years as regional manager of the Church Insurance Company and has been doing woodcarvings since 1934.

Sun City Citizen photo

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#211  
#517



## QUESTIONS *Continued*

Building fund helps finance mortgages, purchases, improvements, and repairs of church buildings. It asks \$100,000 per year for the next three years for its Permanent Loan Fund.

The Episcopalian, Inc., reports its circulation has increased from 225,797 in 1976 to 293,706 in the first quarter of 1979. Eight dioceses and one parish have joined the Combination Plan since the last Convention. *The Episcopalian* seeks no funding from Convention but points out that "church communication of every kind is already under heavy financial pressure and will be subjected to even more in the next decade." The report cites inflation, postal rate increases, and absence of General Convention subsidy. The Episcopalian, Inc., asks Convention to recommend use of *The Episcopalian* and approve the election of members and directors of its Board.

Inflation problems are also mentioned in the Forward Movement Publications report which says paper costs increased 35 percent in one year and shipping and postage increased nearly 100 percent. Forward Movement publishes *Forward Day by Day*. It receives no subsidy but asks that the Presiding Bishop be authorized to continue its work and appoint staff members and committees.

The Church Historical Society, for which Dr. V. Nelle Bellamy is archivist, asks that it be the custodian of the Archives of the Episcopal Church, a recommendation the Standing Committee on Program, Budget, and Finance supports. The Society asks that \$244,654 be appropriated for the Archives.

## And 148 more from other sources

Individuals, dioceses, and Provinces have forwarded 148 resolutions to General Convention. Like those listed in the Blue Book which Committees and Commissions offered, these resolutions are referred to legislative committees in both

Houses.

What will happen to the 1928 *Book of Common Prayer* is the most hotly debated question, eliciting 29 resolutions, most urging optional or alternative use.

The next highest number of resolutions concerns sexuality and ordination of homosexuals. Of the 11 resolutions submitted, six oppose ordination of homosexuals; two ask that no action be taken; one asks that homosexuality be seen as sinful; one asks that the Bible be seen as the "ideal for all sexuality"; and one asks that individual bishops be allowed to decide whether to ordain homosexuals.

Women's ordination is still a subject of resolutions. Four ask that people be allowed, without penalty, to follow their consciences on whether women should be ordained. Three ask for establishment of a grievance procedure for women prevented from exercising their ordained ministry because of their sex.

Four resolutions support development of a national non-discriminatory employment policy.

Eleven resolutions deal with ecumenical relations and with the World Council of Churches—from calling for Christian leaders to plan an ecumenical council by 2000 A.D. to withdrawing from the World Council of Churches because of its grant to the Patriotic Front of Zimbabwe.

Eight resolutions concern the diaconate. A number ask that canons be changed to allow deacons to be elected General Convention deputies. At present only priests and laypeople are eligible.

Seven resolutions ask national budget support for the Triennial Meeting of Women of the Episcopal Church and two for expenses of the Presiding Bishop's Fund for World Relief.

Four resolutions ask that a seminary education be a prerequisite for ordination. One asks that local ministry training be encouraged and supported.

Miscellaneous resolutions support voting rights for the District of Columbia; moving the Indian desk from New York City to a more geographically central location; changing the 1982 General Convention site to a state which has ratified the Equal Rights Amendment; dividing the Diocese of California; supporting diocesan committees on alcoholism; decriminalizing marijuana; opposing the death penalty; support for Year of the Child; and establishing a Commission on Peace.



**CONVENTION VETERANS:** Charles Crump of Tennessee holds the senior attendance record in the House of Deputies. Lueta Bailey has been a deputy since Convention seated women. Bishop George Masuda has attended 12 Conventions.

## Some decision-makers are new; some are old hands

An idea or proposal which someone wants to become law in the Episcopal Church must wend its way through General Convention's bicameral legislative process. Both the House of Deputies and the House of Bishops must agree upon it for it to become official, and in the process 1,144 people will scrutinize it.

The House of Deputies is the larger of the two Houses, with a potential membership of 904—four clerical and four lay representatives from each of the 93 domestic and 20 overseas dioceses, including the Convocation of American Churches in Europe.

At each Convention about half the deputies, elected in diocesan conventions during the previous year, are new. This year Charles Crump of Tennessee, Vice-President of the House of Deputies in 1970, can claim the longevity record for Convention attendance. He already has eight Conventions under his belt.

Laywomen were seated as deputies in 1970. This year 155 were elected, compared with 135 in 1976. For the first time five clerical deputies will be women—Jean Dementi of Alaska, Elsa Walberg of Massachusetts, Carol Anderson of New York, Doris Mote of Southern Ohio, and Janet Brown of Vermont.

Lueta Bailey of Atlanta has been a lay deputy to all four Conventions at which women could be deputies although she's attended more as a Triennial delegate.

When considering longevity records, however, one must look to the smaller House of Bishops. Once consecrated, a

bishop attends General Conventions triennially without facing diocesan elections as deputies must. So if, like Bishop George Masuda of North Dakota, the bishop has been a deputy before his consecration, he can easily outdistance a deputy in Convention attendance records. Montana elected Masuda to be a deputy in 1946, and he has attended every Convention since—12 in all. This will be his thirteenth.

In fact, Montana seems to recognize leadership ability when it sees it. For six Conventions—from 1952 through 1967—the Montana clerical representations in the House of Deputies each contained two men who would eventually become bishops—Bishops Masuda, William Davidson, Robert Rusack, Hanford King, Jackson Gilliam, and Leigh Wallace. But since 1943 when the late Bishop Norman L. Foote was a deputy, Montana has had at least one clerical deputy who became a bishop. The clergy in this year's deputation should take note.

The House of Bishops this year has 240 members. Its youngest member—determined by date of consecration, not by age—is Bishop Stanley Hauser, consecrated Suffragan Bishop of West Texas on August 24. Assistant Bishop William J. Gordon, Jr., of Michigan, consecrated in 1948, is its senior active member.

When it meets, the House of Bishops may have an even smaller number of voting members since some retirees do not choose to attend the meetings at their own expense.

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# Executive Council Report to the 66th General Convention

We Episcopalians in the United States are a diverse lot. We come from big-city ghettos, from the hill towns of Arkansas, from the bayous of Louisiana, from the land of the big sky in Montana, from across the breadth of this land—and from across the street. We are capitalists and car-hop waitresses, doctors and oil-well drillers, teachers and teamsters, cowboys and Indians.

All of us—except the American Indians—came here from overseas, some a long time ago, some only yesterday. The recent wars in Asia have brought us communicants from Korea, China, and Vietnam. And we disagree about many things, from political activism to free-standing altars. But we are held together in celebration and community by the doctrine and faith of our communion, and by the hope which is the blessed legacy of the risen Lord.

*—from the preface to the Executive Council's presentation to the national Partners in Mission Consultation, Louisville, Kentucky, May, 1977.*

For the Episcopal Church, the past triennium (1976-1979) has been one of reconciliation, renewal, and the unifying of mission.

Before the Minnesota General Convention (1976), some were predicting chaos, a forecast duly noted by the press.

Instead, despite deeply held divergent views on *The Proposed Book of Common Prayer* and the ordination of women, the Minnesota Convention was a faith-filled meeting at which the Anglican tradition of unity in diversity was predominant.

There were indeed wounds which have been slow to heal. The Presiding Bishop has taken a leading pastoral role in attempting to heal these wounds.

□

Meanwhile, the Church has moved forward to broaden its outreach and mission.

In December, 1976, at the first Executive Council meeting of the new triennium, Presiding Bishop John M. Allin said:

"I believe that the key words for us here and for all members of the Church are the words 'in mission.'"

In April, 1979, at a widely attended consultation on mission at Denver, Bishop Allin emphasized the simplicity and centrality of mission as commitment to Christ.

Words, he said, often obscure the heart of the matter. The surest test of mission, he pointed out, would be found in asking, "Why am I doing this?" and being able to answer, "I am doing God's work in the name of Jesus Christ."

□

The Presiding Bishop has been a willing (if sometimes weary) pilgrim as he continues to travel through the Church, in the United States and abroad.

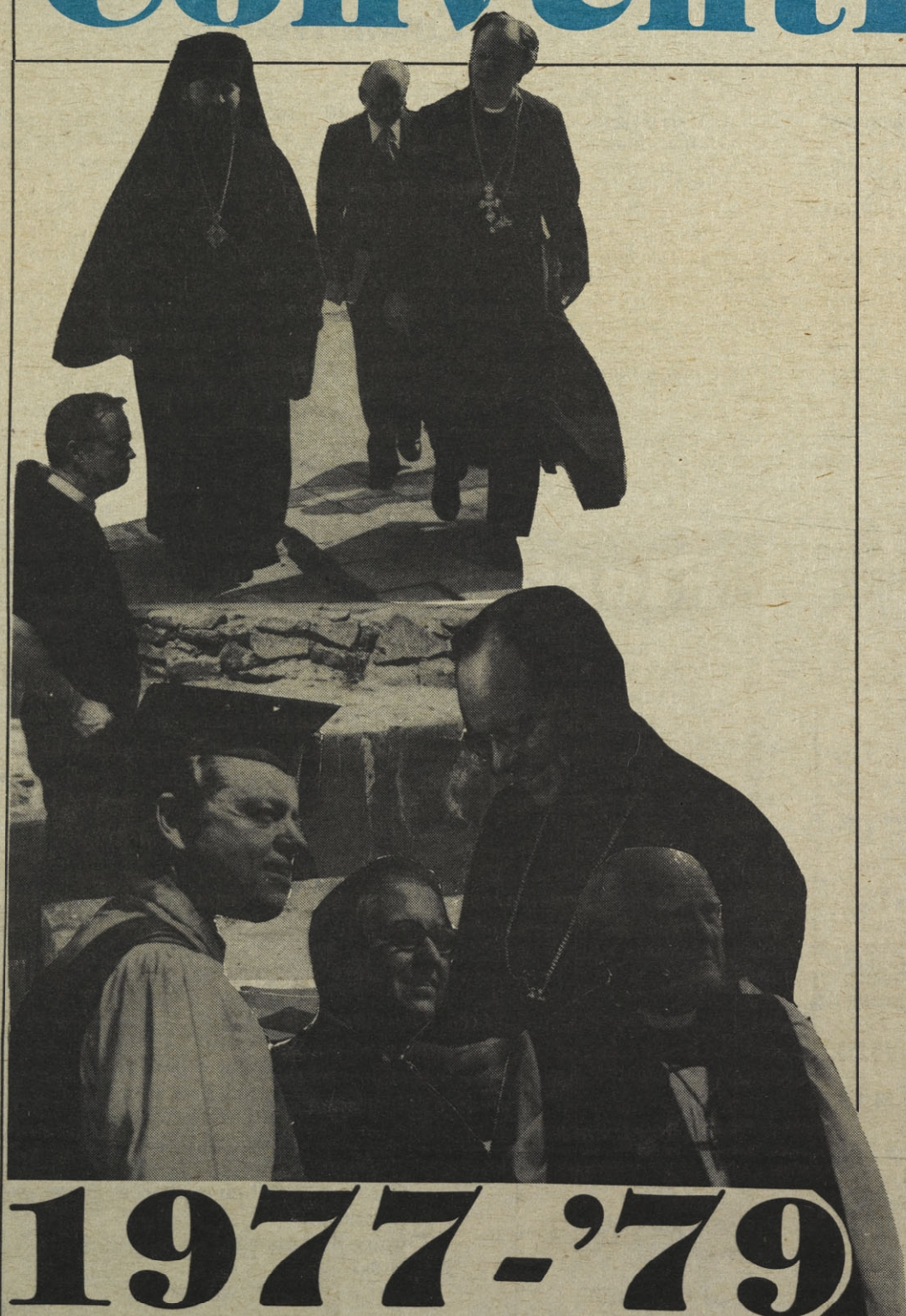
Since his installation at the Cathedral of SS. Peter and Paul in Washington in 1974, Bishop Allin has paid official visits to all but 20 of the Church's 113 jurisdictions—preaching, speaking, counseling, ordaining, celebrating.

He has participated in services at cathedrals, in rural and urban missions, and on Indian reservations. He has addressed diocesan conventions, clergy conferences, and national consultations.

Bishop Allin was present at Nairobi, Kenya, in 1975 at the Fifth Assembly of the World Council of Churches, hearing the wild beat of drums at the opening worship service. During

*Continued on page 13*

September, 1979 11



# 1977-'79



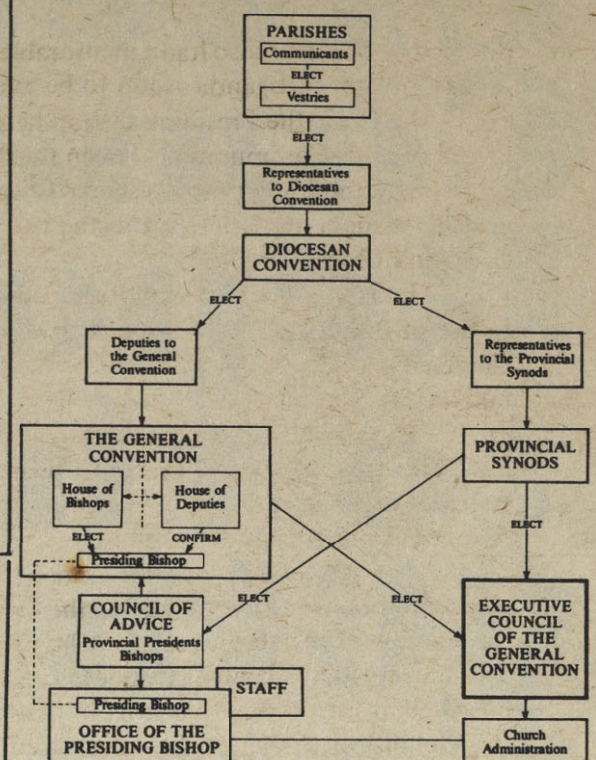
## 1977-79 General Church Program Income

Income	1977 actual	1978 actual	1979 estimated
<b>From Diocesan Sources</b>			
Apportionment—U.S. Dio.	\$11,524,059	\$11,918,803	\$12,300,000
Voluntary—Overseas Dio.	35,560	24,671	45,000
<b>From Other Sources</b>			
Trust Fund Income	1,498,926	1,517,829	1,550,000
Special Gifts	253,973	206,958	150,000
Short-Term Investments	198,755	220,217	330,000
From Trusts Held by Others	45,425	60,329	45,000
Prior Years Budget Balance	3,341	182,483	18,400
Prior Years Adjustments	56,134	72,386	50,000
Presiding Bishop's Fund	80,000	60,000	—0—
From Other Agencies	161,950	163,702	166,000
U.T.O. Designated Grant	—0—	—0—	50,000
	<u>\$13,858,123</u>	<u>\$14,427,378</u>	<u>\$14,704,400</u>

## 1977-79 General Church Program Expenditures

	1977 actual	1978 actual	1979 estimated
<b>Ecumenical Relationships</b>	\$ 233,932	\$ 223,717	\$ 219,062
<b>Education for Mission and Ministry</b>			
Program Staff and Supportive Costs	415,921	474,806	513,950
Programs for Lay Ministries (Evangelism, Lay Ministries, Youth and College, Black Colleges, Christian Education)	1,189,698	1,164,641	1,163,958
Programs for Ordained Ministries (Council for Ministry, BTE, CDO, Pastoral Development, Suffragan for Chaplaincies)	446,985	499,542	518,045
	<u>\$ 2,052,604</u>	<u>\$ 2,138,989</u>	<u>\$ 2,195,953</u>
<b>National Mission in Church &amp; Society</b>			
Program Staff and Supportive Costs	\$ 544,610	\$ 585,208	\$ 575,890
National Mission Development (APSO, C-14, Urban and Rural Planning, Minority Ministries, Specialized Ministries)	1,894,591	2,135,047	2,105,763
Human Needs and Rights (Coalition for Human Needs, Housing, Hunger, Social Minis- tries, Social Responsibility in Investments, Washington Office, Ecumenical Agencies)	945,329	775,590	835,240
	<u>\$ 3,384,530</u>	<u>\$ 3,495,845</u>	<u>\$ 3,516,893</u>
<b>World Mission in Church &amp; Society</b>			
Program Staff and Supportive Costs (Including U.T.O. and P.B. Fund)	\$ 493,439	\$ 558,799	\$ 648,500
Overseas Episcopal Dioceses	3,093,709	3,174,956	3,194,493
Anglican Dioceses, Wider Episco- pal Fellowship	851,746	677,264	587,870
Overseas Missionary Support, Ecumenical Programs	1,072,954	1,120,876	1,115,310
Volunteers for Mission Program	16,285	17,619	39,000
	<u>\$ 5,528,133</u>	<u>\$ 5,549,514</u>	<u>\$ 5,585,173</u>
<b>Communication</b>	\$ 465,956	\$ 482,335	\$ 530,390
<b>Stewardship/Development</b>	156,855	114,361	169,050
<b>Finance and Other Costs</b>	548,423	572,400	681,464
<b>Administration Services and Personnel</b>	<u>1,499,277</u>	<u>1,670,706</u>	<u>1,806,415</u>
<b>Grand Totals</b>	<u>\$13,869,710</u>	<u>\$14,247,867</u>	<u>\$14,704,400</u>

The Relationship of Executive Council to General Convention



ROBERT WESLEY 5/79

## Executive Council Committees

### Regular

National and World Mission  
The Rt. Rev. George T. Masuda  
Education for Ministry  
The Rev. William Powell  
Church in Society  
The Rt. Rev. Quintin E. Primo, Jr.  
Communication  
The Rev. Robert Parks  
Finance/Administration  
The Rev. Robert Wainwright  
Stewardship/Development  
The Rev. Canon W. Ebert Hobbs

### Special

Venture in Mission Cabinet  
Mrs. Carter C. Chinnis

### Church in Society Subcommittees

Coalition for Human Needs  
Mrs. Myrtle Gordon  
Black Ministries  
The Rev. Harold T. Lewis  
Asiamerica Ministry  
The Rev. Canon John Yamazaki  
Housing Organizing  
The Rev. Joseph N. Green, Jr.  
Hispanic Ministry  
The Rev. Leopoldo Frade  
Indian Work  
Mrs. Owanah Anderson  
Hunger  
The Rev. J. Fletcher Lowe, Jr.  
Responsibility in Investments  
John K. Cannon  
Social and Specialized Ministries  
The Rev. Martin R. Tilson  
Presiding Bishop's Fund  
The Rt. Rev. John M. Allin  
Richard W. Wheeler, Chairman,  
Executive Committee  
Committee on Trust Funds  
Elbridge T. Gerry, Sr.

### Administration Subcommittees

Compensation  
Dupuy Bateman  
Personnel  
The Rev. Robert Wainwright



this visit to Africa he also had a memorable stay with Archbishop Janani Luwum of Uganda—soon to be martyred by Idi Amin.

In 1977, the Presiding Bishop helped initiate the Concordat of Inter-Communion between the Philippine Independent Church and the Philippine Episcopal Church; and, in the same year, he made a primatial visit to the Patriarch of the Russian Orthodox Church in Moscow.

In Japan, the Presiding Bishop shared a day with the House of Bishops of the Nippon Seikokai, spoke at St. Paul's University, and gave the graduation address at St. Luke's Hospital Nursing School.

He inspected new post-earthquake houses built in Guatemala with grants from the Presiding Bishop's Fund for World Relief and visited missions in Haiti for a firsthand view of development projects undertaken there by the Fund.

For three weeks in midsummer 1978, the Presiding Bishop and his brother bishops of the Episcopal Church were among the 450 Anglican prelates who gathered at Canterbury, England, for the decennial Lambeth Conference. Bishop Allin preached at the closing Eucharist in Canterbury Cathedral with the Archbishop of Canterbury as celebrant. (For a comprehensive report and study guide on the Lambeth Conference, see *Anglican Partners* by the Rev. James W. Kennedy, a Forward Movement publication.)

□

A first priority for Bishop Allin has been Venture in Mission, which he has seen from its inception as a primary instrument for renewal and unity of mission. He has keynoted Venture rallies in dioceses and has crisscrossed the country to make nearly 200 personal challenge gift calls.

His commitment to Venture is perhaps best summarized in his theological statement, "A Call to Witness":

For all of us, Venture in Mission is a call to commitment: our shared commitment to the risen Lord.



Religious News Service

*Through Venture we can witness:* by involvement in mission and by sharing God's bounty, we are witnessing to His love.

*Through Venture we can share in transformation:* our offerings can help transform the lives of men and women caught up in the tensions and anonymity of a troubled society.

*Through Venture we can experience renewal:* sacrificial giving enables our own lives to be renewed in Christ's service.

St. Paul ended his first letter to the Church in Corinth by asking money for the poor. From the time of the New Testament and the catacomb Church, Christians have recognized that giving is a central part of our life in any worshiping, celebrating community.

Giving is a sacrament: as with other sacraments, it creates Christian wholeness.

In the months ahead, Venture offers an experience which can change our lives in Christ: a bridge of love and reconciliation between the Church and the world; and a shared adventure which will strengthen our Church and give us a deeper understanding of mission.

Let us journey together.

□

The Executive Council acts on behalf of the General Convention in the three years between Conventions. It is charged by Canon with "the unification, development, and prosecution of the missionary, educational, and social work of the Church."

During the 1976-1979 triennium, the Council, in concert with the Presiding Bishop and with the aid of the Church Center staff, gave priority to a number of major policies and programs.

- (1) A collaborative, enabling style of leadership with dioceses and parishes. This was evident in particular in the growth of many Churchwide "networks" which gave direction to such programs as evangelism, Christian education, and hunger or strengthened ethnic ministries with Asian, Hispanic, Black, or Indian/Eskimo constituencies.
- (2) A renewed emphasis on regional consciousness through Provinces.
- (3) The exploration of major issues through national consultations: for example, on evangelism, mission strategy, ecumenism, family life, and Partners in Mission.
- (4) An intensified effort to relate at all levels the six basic ministries: with the individual, the family, the parish, the diocese, our national society, and the world. The Presiding Bishop has said that the Church must "provide for all people, within the context of the Gospel, opportunities and means by which each person is enabled to grow into wholeness." The emphasis is on *relationships*: Bishop Allin said to the Council at its fall meeting in 1977 that "enduring friends of mine may have long since concluded that I possess a one-word-theology—and the word is 'relationship.'"
- (5) The development of a broad, inclusive urban strategy, patterned after the Moore-Lawrence Report of 1976, and working in close consultation with the Coalition of Urban Bishops and the Joint Commission on the Church in Metropolitan Areas.
- (6) A new formulation of various forms of ministry—both lay and ordained—within the single theological concept of "total ministry." This has been defined as "the ministry of all God's people in all areas of life. . . . It is carried out by the people of God in a style called Mutual Ministry: laity and clergy in roles which are interdependent and mutually affirming."
- (7) Close consultation with overseas dioceses as they plan and work toward autonomy within partnership in the Church.
- (8) The development of a new and comprehensive approach to stewardship and development.
- (9) Policy oversight of Venture in Mission, working with the Venture Cabinet, the National Campaigns Committee, the Challenge Gifts Committee, and diocesan leadership.



# Organization of Executive Council Programs

The appointed members of the Church Center staff, who serve the Executive Council and the Presiding Bishop, are listed by title elsewhere in this report.

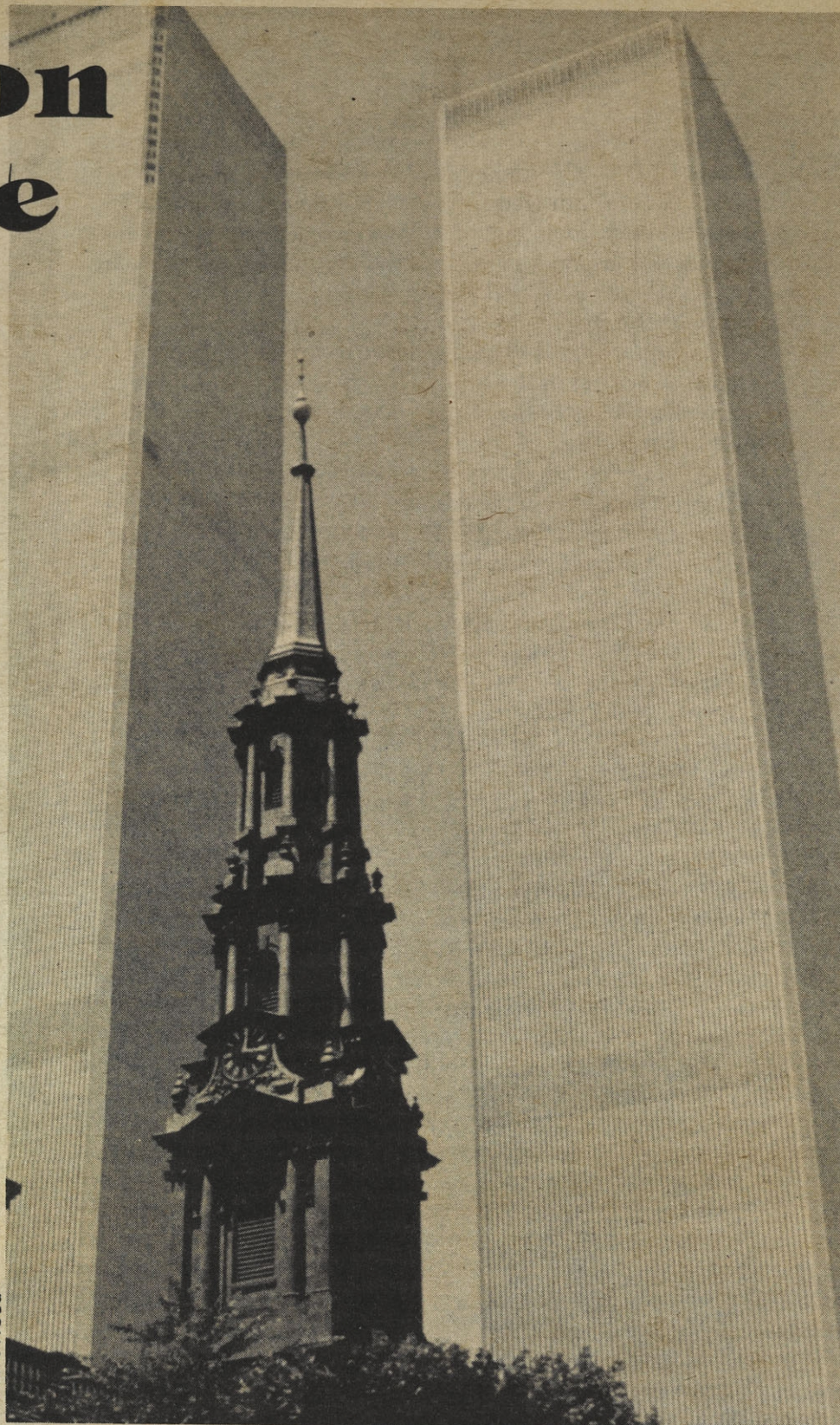
There are three major program areas:

- (1) **Education for Mission and Ministry.** This includes evangelism; lay ministry; youth and college work; liaison with the three Black colleges; Christian education; also program coordination for the Council for the Development of Ministry; the Board for Theological Education; the Clergy Deployment Office; Pastoral Development; and the Office of the Suffragan Bishop for Military, Hospital and Prison Chaplaincies.
- (2) **National Mission in Church and Society.** This includes national mission development, of which components are Appalachian ministries (APSO), aided U.S. dioceses (Coalition 14), ethnic ministries, specialized ministries, and staff linkage with the Joint Commissions on the Church in Metropolitan Areas and in Small Communities; also programs concerned with human rights and needs, of which components are the Coalition for Human Needs, training and community development, housing, hunger, social ministries, social responsibility in investments, and the Washington Office.
- (3) **World Mission in Church and Society.** This includes oversight of overseas Episcopal dioceses (Coalition O); liaison with Anglican dioceses and the Wider Episcopal Fellowship; overseas missionary support; the Volunteers for Mission program; the ecumenical office; and the staff of the Presiding Bishop's Fund for World Relief. It provides liaison for the United Thank Offering office.

There are four support services—*Communication, Stewardship/Development, Finance, and Administration.*

The summary budgets for each of these program areas and support services are listed on page 12.

Robert Wood



## Asiamerica Ministries

Over one-third of all new immigrants to the United States are now from Asian countries. Five major ethnic convocations have been formed to assist the Episcopal Church in developing ministries among the newcomers: Chinese, Filipino, Indochinese, Japanese, and Korean. Thirteen dioceses have developed such new ministries. (Los Angeles, for example, has established new ministries among Korean-, Filipino-, and Japanese-speaking newcomers in the past three years.)

This style of ministry is based on Partners in Mission, and the emphasis is on congregational development and community services. Recognizing the rich cultural and liturgical traditions of Asian people, the Church assists in a transitional period as they develop their own worshiping communities in the United States. New forms of family ties, more appropriate to the United States, are developed. Emphasis is given both to evangelism and spiritual life and to physical needs: food, housing, and health.



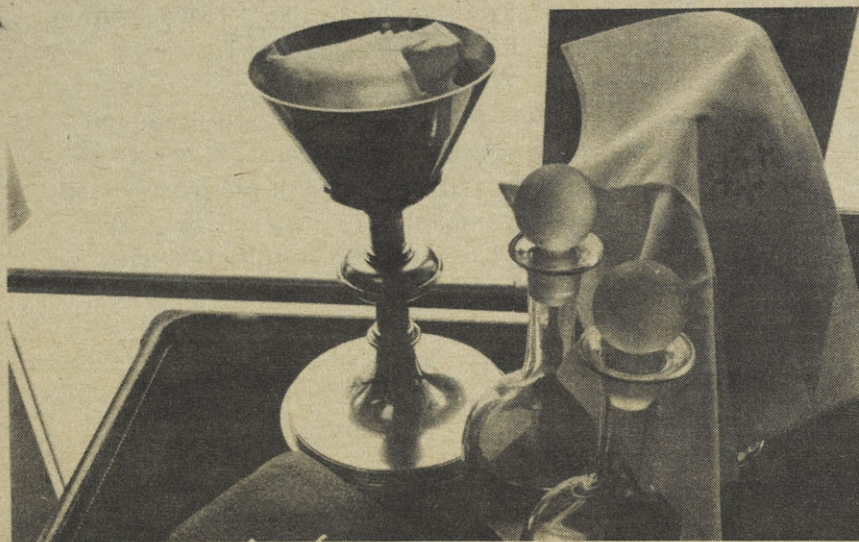
# Youth

The 1976-1979 triennium saw an increasing interest in religion among both teen-agers and college students in communities, in schools, and on college campuses.

Priority in youth ministry was given to work at the local level: where young people live, in communities, neighborhoods, and parishes.

In college ministry, additional efforts were made to develop an interdependent ministry among students, faculty, and administrators, working through chaplains and parish clergy in college communities.

A special need has been identified for a ministry to "young adults"—those of 18 to 35 years of age who have drifted outside any Church affiliation or have retreated through indifference into a marginal relationship with any faith community. Some have turned to cults for a spiritual relationship but have found this experience sterile and unsatisfactory. New programs have been developed for this young adult group.



## Partners in Mission

Partners in Mission is a style of open, collaborative ministry which is a lineal descendant of MRI (Mutual Responsibility and Interdependence in the Body of Christ), as expressed at the Anglican Congress of 1963 in Toronto.

Its contemporary implications were first clearly defined by the Anglican Consultative Council, meeting in Dublin in 1973, which called for "a framework for reconciling man to God, man to man, and man to his environment."

In the three years prior to 1977, there were 16 Partners in Mission consultations throughout the Anglican world. The South Asia Consultation reported, in part: "The Church is an agent of reconciliation. . . . If we are really ready to bear one another's burdens, we will want to share information and problems openly."

In 1977, in preparation for a national Episcopal consultation at Louisville, each of the nine Provinces had its own consultation, at which diocesan representatives candidly shared their hopes and problems.

Finally, at Louisville in mid-May 1977, the Episcopal Church meeting was convened, joined by 45 partners—Anglican and ecumenical—from almost as many countries.

The results were summarized in the Forward Movement publication, *Partners in Mission 1977*.

The partnership style of mission and ministry is now evident in most of the jurisdictions and programs areas of the Church.

## Council for Ministry

Under the direction of a full-time staff officer since May, 1977, the Council for the Development of Ministry has moved decisively to develop an effective structure and support system for the several ministry-related agencies and commissions of the Church.

In addition to nine Provincial members and six at-large members, the Council is made up of one elected representative from the Board for Clergy Deployment, the Board for Theological Education, the Church Pension Fund, the Council of Seminary Deans, the House of Bishops' Committee on Ministry, the House of Bishops' Committee on Pastoral Development, and the Standing Committee on Education for Mission and Ministry of the Executive Council.

Among the Council's many shared concerns are non-stipendiary ministry; Title III, Canon 8 ministry (in both rural and urban settings); and the development of ethnic ministries. A special report on the Diaconate has been prepared for consideration by the Colorado Convention.

During the past triennium, the chairman of the Council (an agency of General Convention) has been the Bishop of Bethlehem.

## Church School Missionary Offering

In the past triennium, the Church School Missionary Offering was again directed to educational projects: the Church in Navajoland (1977), Ministry with the Deaf (1978), and the French-speaking Anglican dioceses in Central Africa (1979).



# Overseas Dioceses

During the 1976-1979 triennium, many of the 19 overseas missionary dioceses moved toward self-government and autonomous partnerships with the Episcopal Church or other jurisdictions of the Anglican Communion.

The Diocese of Liberia has adopted a Covenant, which anticipates full financial independence in 1990, and plans to join the Anglican Province of West Africa. In December, 1978, the three Philippine dioceses agreed to a Constitution and Canons for a Philippine Episcopal Church.

A special committee of the Ninth Province has approved a plan calling for full autonomy in 1983. The Dioceses of Ecuador and Colombia hope to join Venezuela in extra-Provincial status as the Anglican Region in Northern South America (ARENSA). Puerto Rico is also seeking extra-Provincial status.

Meanwhile, virtually all these dioceses are struggling with sharply escalating inflation. They share in a single block grant.

In recent months, in consultation with the Church Center's finance office, new priority and emphasis has been given to accountability and long-term fiscal planning.

The overseas dioceses have also joined hands to strengthen their witness against violations of human rights, threats to peace, and incursions against justice. They have also jointly developed programs of renewal, church growth, and stewardship.

Jeannie Willis



# Coalition for Human Needs

This coalition was authorized by the 1976 Convention and was developed with the aid of the Moore-Lawrence Report of 1975-76.

It centers on the Church's mission to the poor and powerless through the identification of issues, the development of program and networks to confront these issues, and the funding of modest grants for pilot projects in support of these concerns. The grants are made in consultation with, and with the approval of, diocesan bishops.

These grants, based on established criteria, have had a generating—or "multiplying"—factor. For example, six grants in 1977 totaling \$34,000 generated \$103,000—a "return" of 300 percent. Twelve grants in 1978 totaling \$58,000 generated \$170,000, or a 293 percent return.

Typical grants support the work of a Church-sponsored center in southern California to serve disabled minority poor; a rural legal assistance program in San Francisco; a juvenile delinquency program in Portland, Oregon; a consumer services organization in Omaha, Nebraska; a community improvement association serving a predominantly Black neighborhood in New Orleans; a low-income people's welfare group in Morgantown, West Virginia; and an inner-city, ecumenical, Church-based program to cope with learning disabilities among disadvantaged children in Yonkers, New York.

The principal thrust at this time is the development of a strong Hispanic-American clergy to provide leadership and stimulate Church growth for the burgeoning Hispanic community in the United States—which already numbers nearly 20 million and will soon form the nation's largest minority group. Recruitment of clergy is being carried out in cooperation with Provinces and dioceses. There are now 30 Hispanic clergy in the United States.

Emphasis is also being given to evangelism and a shared ministry of clergy and laity. Christian education is stressed both through resources and leadership development.

This office is coordinating the preparation of a Spanish translation of *The Proposed Book of Common Prayer*, which is being carried out cooperatively by the Standing Liturgical Commission, the Ninth Province, and the National Commission on Hispanic Ministries.

# Hispanic Ministries

Jeannie Willis





# Clergy Deployment

This office, first funded in 1970, now has biographical information from 8,400 clergy in its data bank—over 90 percent of the active clergy in the Church. This data is now used either directly or indirectly in filling from 80 percent to 90 percent of all clerical openings.

The Clergy Deployment Office's second responsibility is to collect, computerize, and distribute to the clergy information about the positions that are open throughout the Church. Position/Institution Profiles are available, as well as a list of openings printed each month. This new service, first authorized and budgeted at the 1976 Convention, required two years to design and was begun only on January 1, 1979.

There are now deployment officers in every diocese, over three-fourths of whom have had special training in week-long meetings during the past triennium.

The Clergy Deployment Office is a General Convention agency with its own Board, chaired during the 1976-1979 triennium first by the Bishop of Bethlehem and then by the Bishop of Maryland.



## Black Ministries

This office was established by the 1973 Convention. Its primary role is advocacy, efforts to involve Black Episcopalians in decision-making and programmatic work of the Church at all levels.

An active program is underway for recruitment and deployment of Black clergy, for significantly increasing the number of Black Episcopalians, and for the strengthening of Black leadership among both clergy and laity. Parish resources for this purpose have been provided.

Conferences have been held on social justice, evangelism, and community outreach. Black clergy conferences have explored liturgical life and preaching.

There are now about 400 Black congregations serving 150,000-200,000 Black communicants. There are 350 Black clergy (including retired clergy) and 28 Black seminarians.



Alva I. Cox

The Church Center provides staff support for Episcopal groups ministering to the aging, the deaf, and the blind. Ministry to the deaf was the subject of the 1978 Church School Missionary Offering; extensive resource material was developed to interpret and support this ongoing work.

## Specialized Ministries

## Christian Education

Christian Education has been primarily concerned with resources which are developed locally or regionally and which are immediately useful on a parish level. Its network depends primarily on 18 regional religious education coordinators. Among resources developed are the *Aware* Notebook, published six times annually and now in its fifth year, and the new (1979) seven-volume *Church's Teaching Series*, published by the Seabury Press.



**AWARE**  
...a religious education resource



# Stewardship/Development

Stewardship in the Episcopal Church, many believe, grew up a little like Topsy—haphazardly. It was only at the Houston Convention in 1970 that a major stewardship office was established at the Church Center.

A mandate by the Louisville Convention of 1973 instructed the Executive Council to press ahead with an aggressive program to enlist both human and financial resources.

Out of this grew Venture in Mission, which has demonstrated—even to its most strident early critics—that it is an extraordinarily potent instrument of renewal and fund raising.

The Executive Council, on the basis of its learnings since 1970, is now committed to a fully staffed professional and permanent Stewardship/Development Office, with a long-range plan and program and adequate resources to do its job.

The organizational chart (see right) indicates the way the Council proposes that this office be organized.

On July 1, 1979, this office assumed the overall Church Center responsibilities for Venture in Mission.

## PROPOSED STEWARDSHIP/DEVELOPMENT OFFICE

### EXECUTIVE FOR STEWARDSHIP/DEVELOPMENT

Venture  
In  
Mission

#### STEWARDSHIP OFFICER

Diocesan Staff  
Conferences  
Prepares Every-Member  
Canvass Materials  
Seminary Training Program

#### DEVELOPMENT OFFICER

Conducts Estate  
Planning Clinics  
Aids Diocesan Development  
Personnel  
Assists on Venture  
In Mission



## Lay Ministry

A lay ministry network, made up of various task force members and persons involved in local programs, forms a core group for the development and evaluation of program. This staff unit has taken a principal role in developing models of "total ministry." A key resource is *The 99 Percenter*.

This office, working with the Task Force on Women and other groups, has given priority to the affirmation of the ministry of women everywhere, as they work in community, whether in traditional or emerging roles, and whether they are lay or ordained. Liaison is provided with the Episcopal Churchwomen, the Women's Triennial, and Provincial and diocesan Boards.

## Board for Theological Education

In 1977, the office of the director of the Board for Theological Education—chaired by the Bishop of Massachusetts—was moved to the Church Center. This Board has oversight of a continuing education program for both clergy and laity and has worked with diocesan commissions on ministry in the selection of persons for Holy Orders. It has encouraged coordination and interchange of programs and studies carried on in the 10 accredited Episcopal seminaries and in the 38 diocesan theological schools (see right); most of these diocesan schools are concerned not with training for ordination, but with the theological training of laity for service in their everyday work and home communities.





# Military, Prison and Hospital Chaplaincies

The Presiding Bishop's Suffragan for these ministries has had new responsibilities in the past triennium for chaplaincies in federal prisons and Veterans' Administration Hospitals, but his principal work is still with the 124 Armed Forces chaplains around the world.

These chaplains are given theological seminars and are trained regularly to deal with such problems as alcoholism and drug addiction, as well as the loneliness which is frequent on isolated military bases. For the Suffragan, this is a highly personal ministry; it involves continuous travel both in Europe and the Far East. During a single trip to the Orient, for example, he may play "Stardust" on the piano for the Guam evening newscast and minister with troops at the tense demilitarized zone in Korea.



Jeannie Willis



## Hunger

In 1976, in response to appalling evidence of famine and malnutrition throughout the world, a special Hunger Office was established at the Church Center to examine the root causes of hunger and to share in efforts to alleviate it.

During this triennium, diocesan and parochial hunger task forces were formed throughout the Church. All members are volunteers, and most are laypersons.

The Lenten period in 1979 saw a full-scale planned use of resources. *Forward Day by Day* carried the hunger theme. Working with the office of Christian Education, a paperback book with 10 study sessions was published, *Let It Begin with Me*. An ecumenical curriculum was published by the Winston Press, entitled *To Care Enough*. A special Lenten calendar was printed in collaboration with the Presiding Bishop's Fund for World Relief. (The Fund has continued to be the recipient of all contributions by the Church to relieve hunger.)

To prepare the Church for these resources and program suggestions, training sessions were held in every Province over the prior four-month period. Diocesan trainers then instructed parish trainers. More than 2,000 parishes have participated directly in hunger programs this year. An evaluation process is underway to test the results of this intensive study and discussion.

## Volunteers for Mission

This program, which provides significant opportunities for voluntary services both at home and abroad, was authorized by the 1976 Convention.

Forty volunteers have registered for service through the Church Center. Requests to date from the field call for teachers, administrators, persons with construction skills, Christian education trainers, and nurses.

Additional funding is expected through contributions to Venture in Mission.



General operating budget support, on a per-pupil formula, was again provided for the three Episcopal colleges with largely Black enrollment: St. Augustine's at Raleigh, North Carolina; St. Paul's at Lawrenceville, Virginia; and Voorhees at Denmark, South Carolina.

Officials of these three colleges met frequently with Church Center staff and others to explore possible new sources of funding. An endowment fund of \$15 million for the Black colleges is among the "mission opportunities" included in the Venture in Mission portfolio.

## Black Colleges





# Social Ministries

In the *program* area, this office participates in Episcopal and ecumenical efforts to improve national health care, encourage welfare reform, and combat child abuse. It is concerned with alcoholism, drug addiction, and new approaches to juvenile delinquency. In 1979, it initiated a major consultation on the role of the family in a rapidly changing world.

In the *issue* area, this office has encouraged theological discussion on a wide range of issues involving public justice, including human rights, energy and environmental concerns, sexuality, racial and economic justice, disarmament, and criminal justice. It will work closely with the Church's new Washington Office.

*Religious News Service*

## Presiding Bishop's Fund

Contributions to the Presiding Bishop's Fund doubled almost overnight at the time of Bishop Allin's special hunger appeal at Epiphany, 1974, and the growth and development of this Fund followed.

The Fund's priorities are now almost equally divided among three areas of commitment: disaster relief; short-term development; and rehabilitation, including the refugee program.

A moving 25-minute documentary film entitled *Yes, a Difference* has been produced in 1979. The film, narrated by Bishop Allin, is designed for wide use throughout the Church and will help stimulate the growth of the Fund's network of supporters in Provinces, dioceses, and parishes. It reflects the diverse ministries which the Church has carried on through this important form of second-mile giving.

The Fund's Board has encouraged the director, who assumed office in 1978, to work toward an annual giving goal of \$10 million by 1985.

In 1978 and 1979 the Fund gave special priority to the refugee program, especially the "boat people" and others literally cast adrift in Southeast Asia. Parishes were providing hospice in hundreds of communities by mid-1979, at the rate of at least 1,000 persons each year.



"I have given you an example, that you should do as I have done."

-JOHN 13:15

THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF



## United Thank Offering

The United Thank Offering celebrates its 90th anniversary at the Colorado (1979) Convention. Appropriately for this festive occasion, the UTO reports record contributions totaling more than \$5 million in the past triennium.

For almost a century, the purpose of the United Thank Offering has remained constant: "Given in thankfulness for the everyday blessings of life. . . [and] used to provide blessings for others."



# Evangelism

The 1976-1979 triennium witnessed a marked upsurge in commitment to evangelism and church growth—nationally, regionally, and locally.

The evangelism network proliferated, aided by the 11 Regional Associates for Evangelism and Renewal (representing every Province) and resources such as the *Evangelism Newsletter* and a traveling visual presentation, *Overviews of Learnings in Evangelism*.

Top priority continues to be the training of evangelism workers in every parish.

Policy is reviewed with the Presiding Bishop's Advisory Committee for Evangelism and Renewal, chaired by the Bishop of Florida.

The Evangelism Office works closely with many national Church evangelism agencies. The PEWSACTION consortium includes the Anglican Fellowship of Prayer, the Bible Reading Fellowship, the Brotherhood of St. Andrew, the Church Periodical Club, the Episcopal Center for Evangelism, the Episcopal Church Missionary Community, Faith Alive, the Fellowship of Witness, Invitation to Live Crusades, Marriage Encounter, the Order of St. Luke the Physician, the Order of the Daughters of the King, the *Anglican Theological Review*, Cursillo, the Episcopal Charismatic Fellowship, the Evangelical Education Society, Forward Movement Publications, the Mid-Atlantic Association for Training and Consulting, and the religious orders.



## Housing Assistance

Over the past triennium, this office has either initiated or supported applications by dioceses, Church groups, or parishes to HUD which have resulted in 1,051 living units at a total expenditure of \$30,102,380.

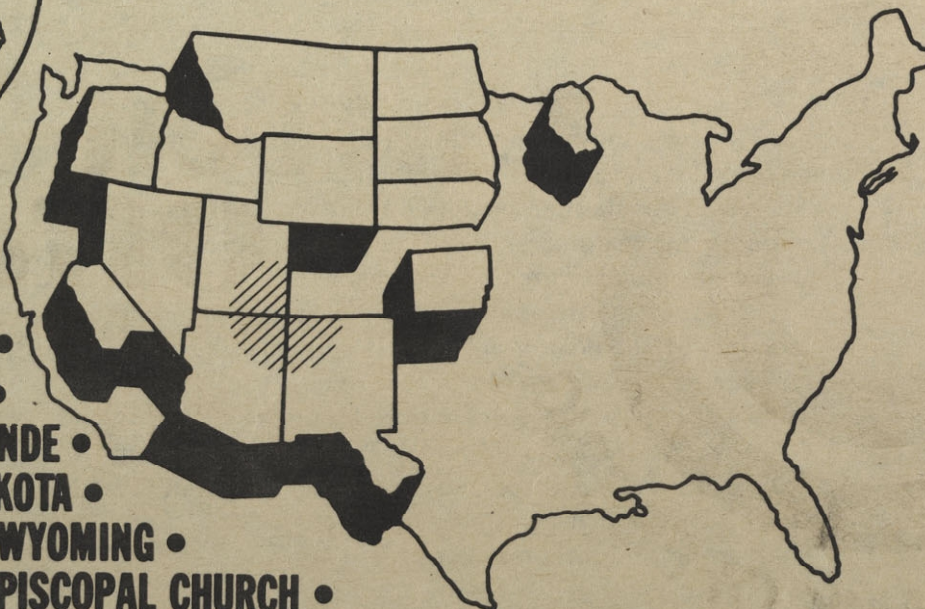
## Coalition 14

This coalition of 14 dioceses and the Episcopal Church in Navajoland represents a voluntary partnership to share resources and skills for common goals. The coalition decides how best to divide the block grant assigned to it from the General Church Program Budget.



## Coalition 14

ALASKA • ARIZONA •  
EASTERN OREGON •  
EAU CLAIRE • IDAHO •  
MONTANA • NEVADA •  
N. DAKOTA • RIO GRANDE •  
SAN JOAQUIN • S. DAKOTA •  
UTAH • W. KANSAS • WYOMING •  
NAVAJO LAND EPISCOPAL CHURCH •







## APSO · Sponsoring Dioceses

March 15, 1979

ALBANY · ATLANTA · BETHLEHEM · CENTRAL PENNSYLVANIA  
ERIE · LEXINGTON · MARYLAND · PITTSBURGH  
SOUTHERN OHIO · SOUTHWESTERN VIRGINIA  
TENNESSEE · WEST VIRGINIA  
WESTERN NORTH CAROLINA

# Appalachian Ministries

Thirteen Episcopal dioceses are joined to provide widely ranging ministries, programs, and services in the sprawling rural area which includes 12 percent of the American population.

Grassroots and community projects—including the development of cooperatives—are initiated collaboratively. There is emphasis on youth work, evangelism, education, and communication. These ministries are aided by a modest General Church Program grant.

# Investments

Over the past triennium, the Committee on Social Responsibility in Investments has attempted—frequently with success—to intercede with management to avoid a proxy dispute about corporate policies.

In this general issue area, the Episcopal Church works primarily through an ecumenical agency—the Inter-Faith Center on Corporate Responsibility.

# Pastoral Development

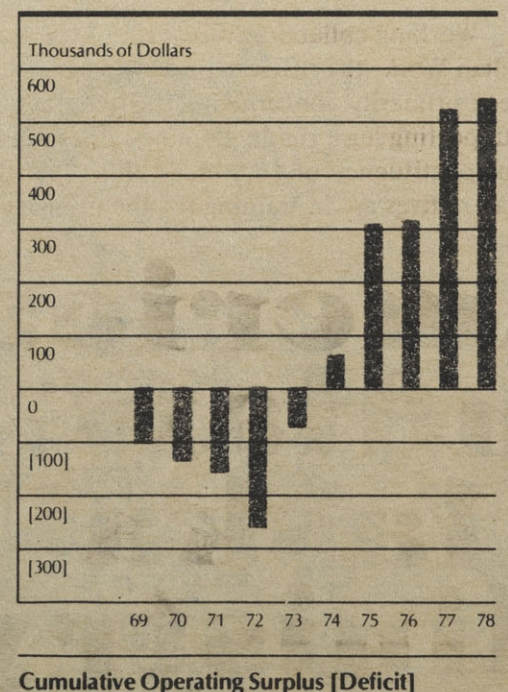
The Office of Pastoral Development, directed by the Rt. Rev. David Richards, is an arm of the House of Bishops' Committee on Pastoral Development, chaired by the Bishop of Montana.

It offers pastoral support and consultation, primarily for bishops and in diocesan crisis situations.

# Seabury Press

As the accompanying chart indicates, the Seabury Press made very substantial progress during the past three years. It now publishes more than 100 major titles annually and provides a wide range of production services for the Executive Council, the General Convention, and many national Church agencies. Recent publications include the new seven-volume *Church's Teaching Series*.

During the triennium, extensive discussion has been carried on by the Boards and executives of the Church Hymnal Corporation and the Seabury Press, exploring the practicability of a full consolidation. Meanwhile, publication of *The Proposed Book of Common Prayer* was a joint undertaking of the Press and the Church Hymnal Corporation, and there has been a sharing of promotion, order fulfillment, warehousing, and inventory control.







Religious News Service

# Ecumenism

The 1976 Convention mandated a thorough reappraisal of the Church's ecumenical role.

The Executive Council, working closely with the Episcopal Diocesan Ecumenical Officers (there are now officers in every diocese) and the Standing Commission on Ecumenical Relations, has adopted eight guidelines as a basis for action and program:

- 1) A commitment in the United States to the full conciliar fellowship of all Christian churches, including the Roman Catholic, Orthodox, Lutheran, and all other Protestant churches which may be willing to work with us collegially. We must more actively seek ways to work with Black churches. We recognize that this requires the initiation of major consultations with our partners in the National Council of Churches;
- 2) A commitment to a collaborative style of ecumenical work premised on deepening the awareness of ecumenism in the churches and encouraging their shared ecumenical services, in preference to delegating management or policy making to any ecumenical agency;
- 3) A commitment to renewed emphasis on ecumenism on regional (diocesan) and local (community) levels;

4) A commitment in all inter-church relationships to the priorities of worship, prayer, Bible study, and the presence of the Holy Spirit;

5) A commitment, especially through our associations with the World Council of Churches, toward deeper awareness of a response to the needs and spiritual insights of the Christian churches in the Third World and the Second World;

6) A commitment to work with the Standing Commission on Ecumenical Relations and the Episcopal Diocesan Ecumenical Officers in a re-evaluation of the Consultation on Church Union, Joint Strategy and Action Committee, Joint Educational Development, National Council of Churches, World Council of Churches, and other ecumenical agencies or groups which have significantly involved the Episcopal Church;

7) A commitment to re-explore and strengthen the relationship between the Episcopal Church and the Jewish religious community;

8) Finally, a reaffirmation of our ecumenical commitment to social responsibility, to work and witness for the poor and dispossessed (Luke 4:18), believing that this collaborative effort will be greatly strengthened by broadening our ecumenical perspective in the ways suggested above.

Working collaboratively with the National Committee on Indian Work, the office representing these ethnic groups has been primarily concerned with strengthening leadership and supporting legal rights. Some 40 priests serve a scattered Indian constituency of 16,000. At this time, 18 Indians and Alaska natives are in training for the ministry.

# American Indian/Alaska Native Ministry



Religious News Service



# Venture in Mission

On July 1, 1979, all national Church responsibilities for Venture in Mission were assigned to the new Executive for Stewardship/Development, who will bring Venture into a day-to-day relationship with overall Stewardship/Development work and planning.

Full-time staff members of the fund-raising firm of Ward, Dreshman and Reinhardt were terminated as scheduled on July 1. However, Harold Treash, president of this firm, agreed to a request by the Venture Cabinet to stay at the Church Center for an additional year to provide direction and continuity for Venture's fund-raising efforts.

Since the Executive Council proposed Venture in Mission to the Minnesota Convention in 1976, it has become the Church's most affirmative and significant instrument for renewal and unity of mission.

The Minnesota Convention mandated a providential year of planning (1977) for Venture, in which every diocese was enabled to rethink its own priorities and mission.

By May, 1978, Roger Ewing, a Venture leader from West Missouri, was able to write: "Someone asked me the other day if I thought Venture in Mission would fail. I quickly responded, 'It cannot because it has already succeeded. The only remaining unknown is the number of persons who will share in its success.'"

Fund-raising efforts through Venture have now encompassed the whole Church. Only a handful of dioceses are yet uninvolved, and these have been burdened by special problems or have only recently completed other drives. K. Wade Bennett of Dallas, National Campaigns Committee chairman, expects that more than \$150 million will be given for Venture projects in the dioceses or through the national Church.

All overseas dioceses have been deeply involved in Venture from the start. In fact, the support requested for overseas work by the House of Bishops in 1970 was the major initial stimulant for Venture. Each of these dioceses has contributed to the vision of Venture; each has sought renewal through Venture.

Venture's renewal dimension—seen by some cynics two years ago as a public relations "cover" for fundraising—has become dominant. From Venture's inception, the Presiding Bishop has said that contributions to Venture without renewal were meaningless.

John Wilson, a Charleston banker who cochaired the Venture effort in South Carolina, said to the Episcopal Churchmen of Tennessee early in 1978 that his diocese's

money goals had already been reached—"this is the short-term portion of Venture." He then added that "the renewal part is the long-lasting part. . . . New meaning and direction have come into so many lives" through Venture.

Renewal study materials have aided this process. Seven units were developed at the Church Center. Several dioceses—such as Colorado, Kansas, and Arkansas—developed their own materials. Forward Movement published a best-selling title, *Pilgrimage*, widely used by individuals and groups. The new film, *Venture*, emphasizes new forms of mission and ministry, not fund raising. Renewal resources have been identified in national publications such as the *Venture Quarterly*.

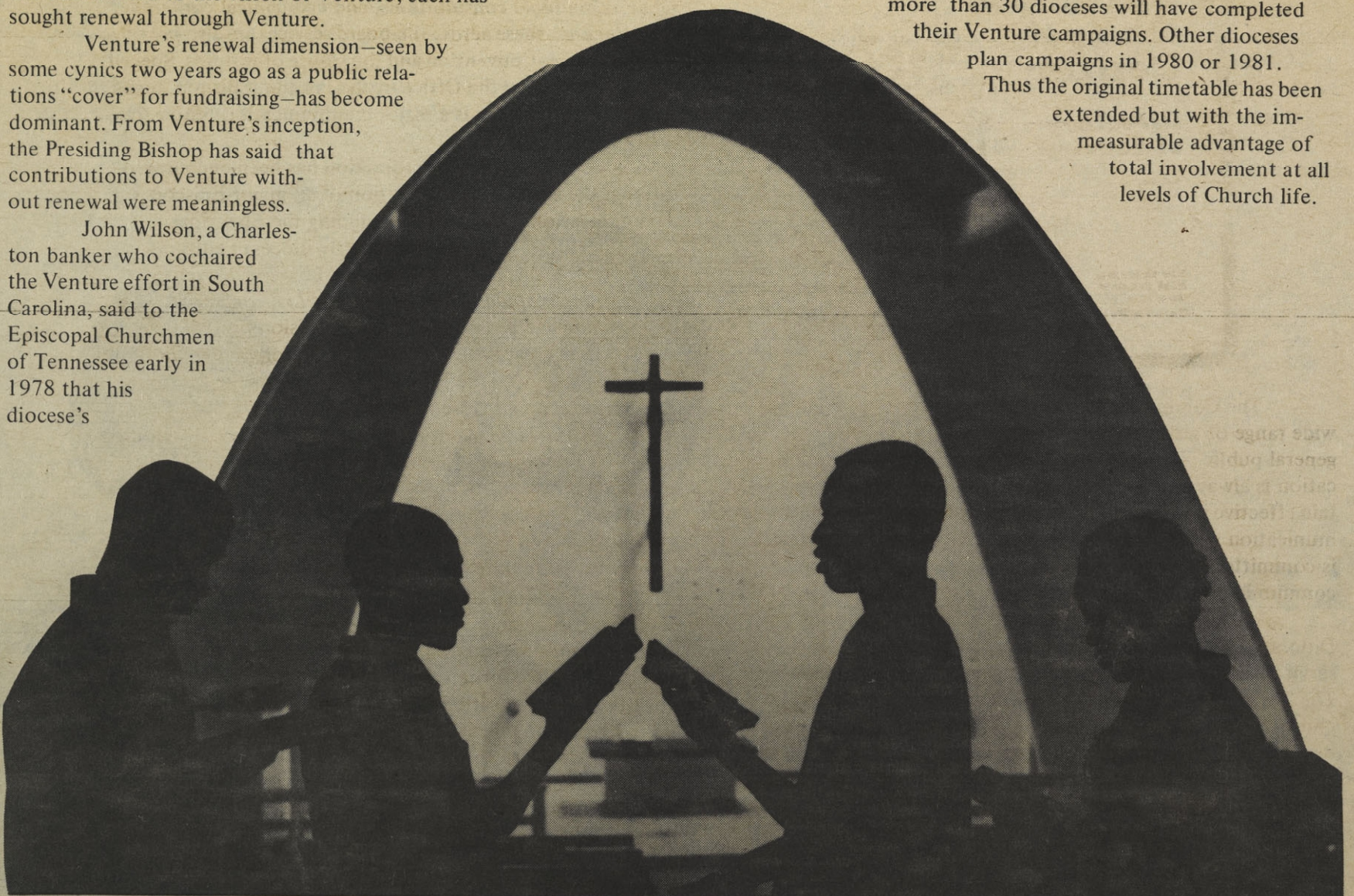
Supportive resources for the overall campaign have been developed throughout the Church—from books to bumper stickers to buttons. The Diocese of Pennsylvania produced a filmstrip, *Mission Possible*, now used nationally. In the Diocese of Western Massachusetts, a Venture game was developed by young people, and church school children painted a series of biblical posters for Venture.

Bishop Allin, who observed to the Council as early as December, 1976, that "there is a readiness to Venture in Mission," warned the Council the following February that "no human venturing is without risks." He constantly stressed the capacity for Venture truly to transform lives: "In truth," he said in his message to the Council in April, 1978, "the words 'Venture in Mission' are an invitation, a vocation, the Christian imperative."

Risks have been taken in the Venture effort, and communication has sometimes been inadequate. Much of the initiative has been taken by the dioceses, which will use the largest share of the Venture income for their own mission and ministry. But allocations from dioceses for national Church "mission opportunities"—whether overseas or at home, in rural areas or in the heartland of the major cities—have been both generous and consistent.

By the time of the Colorado Convention, more than 30 dioceses will have completed their Venture campaigns. Other dioceses plan campaigns in 1980 or 1981.

Thus the original timetable has been extended but with the immeasurable advantage of total involvement at all levels of Church life.





# Administration

The *administrative* role of this office is to coordinate and enable the planning, execution, and review of the General Church Program on behalf of the Presiding Bishop and the Executive Council.

The *service* role of this office includes oversight of personnel, building maintenance, office equipment, telephones and utilities, printing, record-keeping, and the Sherrill Resource Center (an invaluable library of reference and resource materials for use by staff, the general Church, and the public). Direction of the "linkage system," through which staff members have a personal and direct relationship with individual dioceses, is assigned here.

The *support* role of this office includes general logistical assistance for the Executive Council, working with the Secretary of the Council and Council members.

The Executive for Administration is also a corporate officer of the Domestic and Foreign Missionary Society, the legal title of the Episcopal Church.

Finance is responsible for processing, recording, and acknowledging receipt of approximately \$22 million in revenue annually and for the disbursement of these moneys.

Finance has also developed a resource bank of qualified volunteers to supplement the staff for diocesan field work. It provides the necessary tools and reference material for dioceses and parishes—such as accounting and management manuals—which generally define accepted accounting principles for the Episcopal Church.

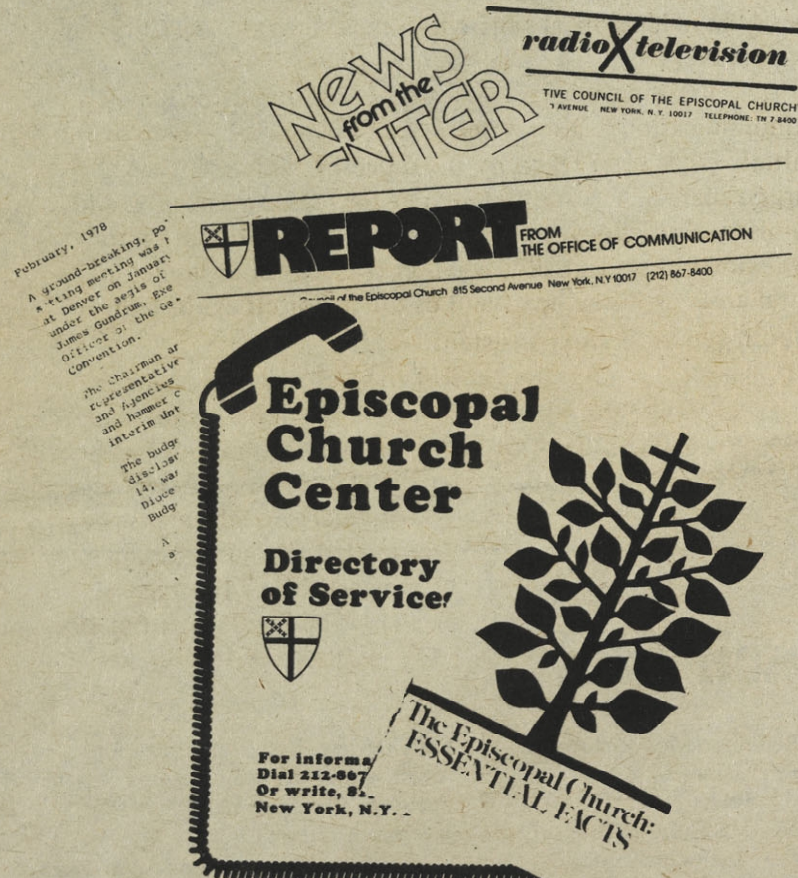
Seminars have been conducted on a wide range of financial and administrative matters for diocesan administrators.

In this past triennium, upon invitation of overseas dioceses, special assistance has been given by this office to aid them in accountability and long-term fiscal planning.

Finance continues to be responsible for statistical reporting, interpretation, and forecasting and has recently strengthened its staff to provide more effective services in this area.

## Finance

# Communication



The Communication Office continues to provide a wide range of services for the Church, the media, and the general public. The office recognizes that effective communication is always two-way and attempts to develop and maintain effective information-sharing relationships and open communication with the diverse opinion centers of the Church. It is committed to candid reporting and believes that the major communication asset is always credibility.

In the past triennium, the scope and coverage of the Diocesan Press Service has been expanded. Informational services have also been provided through contracted pages of *The Episcopalian* and diocesan journals, newsletters, brochures and other printed matter, posters, flat exhibits, special displays, films, filmstrips, slide presentations, cassettes, videotapes, and radio and television programs. Special research and background materials have been prepared for the media and opinion leaders as required.

Whenever practicable, this office has been involved at the inception of program development and has shared in basic

planning. It also attempts to evaluate the effectiveness of communication at key stages.

Promotional and interpretive support has been provided for Venture in Mission, the Stewardship/Development Office, the Presiding Bishop's Fund for World Relief, the Church School Missionary Offering, the Good Friday Offering, and other national fund-raising efforts.

Staff communication services are provided for the Executive Council, the Church Center, all major Church agencies, national consultations, and ecumenical conferences. Upon request, these across-the-board services are also provided for the General Convention and the House of Bishops. Special priority is given to the Office of the Presiding Bishop, recognizing that this office is a major communication center for the Church.

Communication coordination has been encouraged through the voluntary cooperation of all major Episcopal communication components, including the Episcopal Communicators' organization (mostly diocesan editors), *The Episcopalian*, the Seabury Press, Forward Movement Publications, *Rapidas*, *Grassroots*, *The Living Church*, *The Witness*, and the Episcopal Radio/Television Foundation.

Over the past triennium, circulation of *The Episcopalian*—designated by the Executive Council as the Church's official news organ—rose from 225,797 to 293,706. Twenty-six dioceses and one parish now publish their own news jointly with *The Episcopalian*, and several others were actively exploring this possibility at the close of the triennium. Meanwhile, *The Episcopalian* stays in the black—a considerable accomplishment at a time when many other denominational news journals require increasing subsidies.

Ecumenical coordination has been carried out through membership in the Communication Commission and the News and Information unit of the National Council of Churches. Close working relationships have been maintained with the communication offices of other denominations and with many ecumenical communication agencies, including Religion in American Life.

Communication training in the various media is offered for both clergy and laity, and pilot projects in communication are developed jointly with dioceses or Church agencies as funding allows. Communication symposia have been held for several dioceses and major national Church groups.



# Members of Executive Council

This special report in *The Episcopalian* is Executive Council's report to the 66th General Convention for the 1977-79 triennium. Prepared by the Church Center Communication Office, it is submitted as required by Canon 4, Section 1 (b). In this form it will reach not only bishops, deputies, and participants in the Triennial Meeting of the women of the Church, but also a broad and representative group of communicants. Additional copies will be available at General Convention or from the Office of Communication, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

Its companion publication, also required by Canon, is the Council's proposal for a General Church Program for the coming triennium (1980-83). This has already gone forward to delegates to Convention and awaits their action in Denver. Executive Council members, who meet three to four times a year, are listed below. Communications to the Council should be addressed to the Rev. James Gundrum, secretary.

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- (II) The Rev. Robert M. Wainwright, Rochester, NY
- (III) The Rev. Paul M. Washington, Philadelphia, PA
- (IV) Robert E. McNeilly, Jr., Kingsport, TN
- (V) The Rt. Rev. Donald J. Parsons, Bishop of Quincy
- (VI) The Rev. Richard E. Hayes, Laramie, WY
- (VII) The Rev. William V. Powell, Stillwater, OK
- (VIII) The Rt. Rev. Hal R. Gross, Suffragan Bishop of Oregon\*
- (IX) The Rev. J. Leonardo Cespedes, Matamoros, Mexico

\* Retired as Suffragan Bishop of Oregon in January, 1979.



Ed Eckstein

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Executive, Administration



# SWITCHBOARD

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

## THANK YOU FROM UGANDA

Please include a word of thanks to all people in America. I am writing to thank the Presiding Bishop, all bishops, all church workers, all loving Christians, and others who sent us the prayer Easter cards.

Thank you very much for your prayers and concern for us. God saved us through your prayers. Our salvation came at Easter time. It made things meaningful for us Christians.

Please continue to pray for us.

Geresom Ihukor  
Bishop of Soroti, Uganda

## MANY HANDS DID IT

The article "Mrs. McKee does it" is not quite correct. [It] gives credit to Rosa-

lyn Carter, which I feel is not correct, [and] does not mention that many others worked on [obtaining official recognition for World War I Signal Corps women].

I believe in giving credit where it is due. The Women's Overseas Service League has had a committee headed by Mrs. Merle Anderson working on this project for many years. She is now past 90. A Seattle attorney researched the project without pay and has been responsible for getting this to the ears of the right people.

Mildred V. Dunmore  
National President, WOSL  
New Kensington, Pa.

## SCRIPTURAL COMMAND UNJUST?

I read the article in the July issue regarding John Spenkelink's chaplain whom you indicate "thinks capital punishment is unjust because it allows no room for redemption."

This article, in common with most of those regarding punishment being meted out to those convicted of serious crimes, approaches the problem from the viewpoint of the criminal. What about the right of the victim whose life may have been cut short before he himself had an opportunity to accept the salvation offered by our Lord Jesus Christ?

The dying thief on the cross rebuked the other thief by saying they both re-

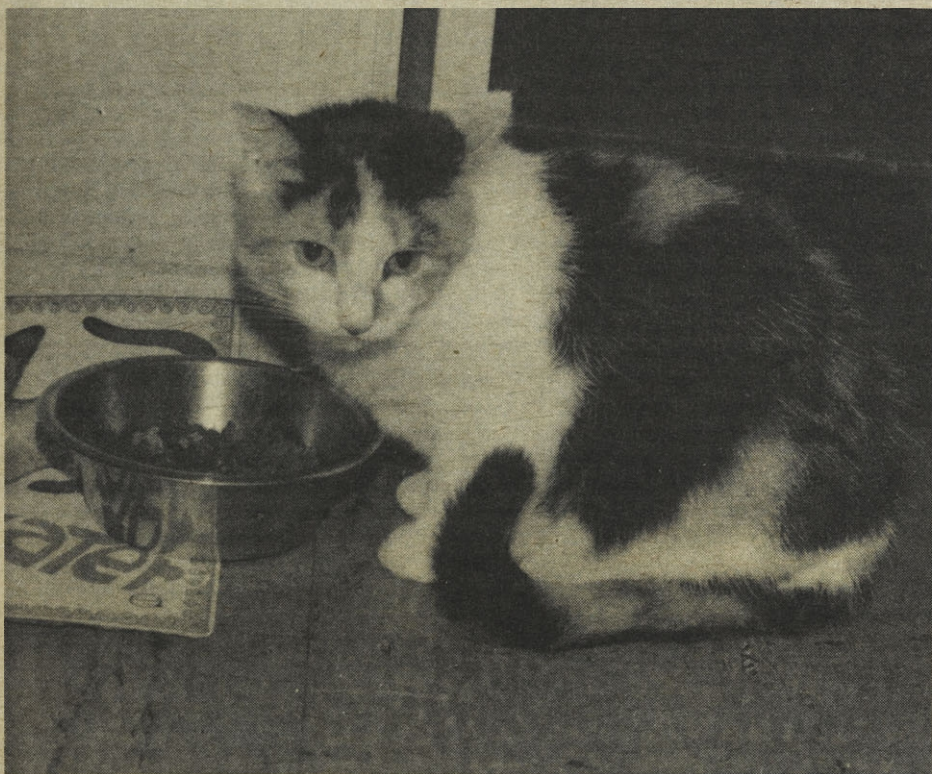
ceived the due reward of their deeds while Jesus had done no wrong. One thief displayed true repentance and faith and, although he suffered capital punishment, Christ assured him that "this day thou shalt be with me in paradise."

The Scriptures not only condone the death penalty for certain crimes, they command it. A number of misguided clergy are contributing to the growing lawlessness of our society by erroneously assuming the law should not be enforced. By so misinterpreting the Scriptures, they are helping to remove the deterrent effect.

Howard T. Ennis, Jr.  
Georgetown, Del.

**Caught in the comics:** Funky Winkerbean, a comic strip character created by Batiuk and distributed by Field Enterprises, Chicago, defines *catalytic converter* as "a preacher with charisma."

## THE EPISCOCATS



Priscilla Martin

"Hunger dinner? Oh, I thought you had forgotten to serve me!"

## Child Abuse is a Terminal Disease.

"I'm lucky, Father, my little brother was smeared all over the kitchen wall and he's dead now."

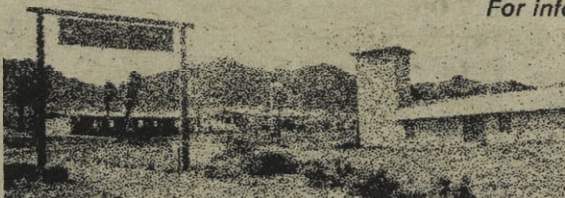
One child at St. Jude's Ranch reported these facts about an all too frequent occurrence in cases of child abuse.

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— Auriol Birkmyer, *San Francisco Chronicle*

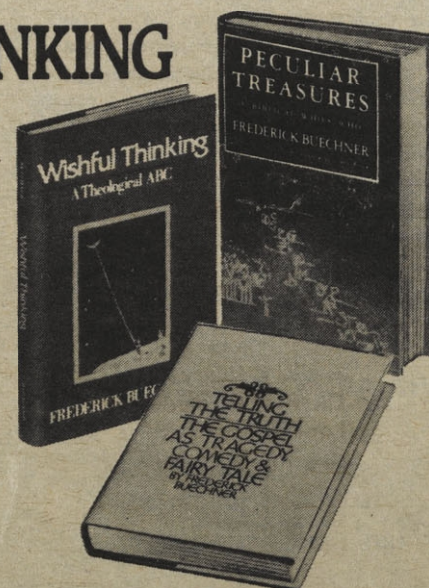
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# Convention meetings give mosaic view of Church

Groups which plan their own events around General Convention, as well as those which rent booths or maintain hospitality suites, give Convention-goers a kaleidoscopic view of the Church.

The National Altar Guild will meet September 10-15, and members will be "at home" each afternoon in a suite at the Plaza Cosmopolitan Hotel. Embroidery expert Mary Moore and flower authority Sandy Hynson will give talks, and the group will visit the Air Force Chapel in Colorado Springs.

The Episcopal Peace Fellowship will meet in Denver September 6-9 and will engage in Bible study with lawyer-author-theologian William Stringfellow. Participants will also view a film about Dom Helder Camara and attend workshops on peace. On September 9 the Peace Fellowship will join with others to witness for peace at the Rocky Flats nuclear weapons facility.

The Daughters of the King will hold its triennial convention September 3-10. The program includes addresses by the Rev. Donald Hultstrand; Barbara Frey, whose husband is Bishop of Colorado; Harry Griffith; and the Rev. A. Wayne Schwab, among others. A highlight of the meeting will be Pat Powers' commissioning to be a missionary. Powers will join missionary Elizabeth Daniels, who,

funded by the Daughters, has worked in Brazil for 20 years.

Integrity will hold its annual convention September 6-9. The Rev. Carter Heyward will be keynote speaker. Other speakers include the Rev. Richard Kirker, a Church of England deacon; the Rev. Stacy Cusulos, United Church of Christ; William Stringfellow; and Dr. Louie Crew, Integrity's founder. Each year Integrity honors persons who have contributed significantly to the homosexual community. This year's award will go to Bishop Kilmer Myers of California and to Virginia Mollenkott and Letha Scanzoni, coauthors of *Is the Homosexual My Neighbor?*

Marion Kellerman, chairman of the Anglican Consultative Council, will be the banquet speaker for the Church Periodical Club, which holds its triennial meeting September 5-9.

The weekend before Convention opens the Episcopal Communicators will meet for a dinner session to hear Dr. Bruce Merrifield, an Executive Council member. A breakfast/business meeting will follow the Eucharist on Sunday.

The Urban Bishops Coalition has scheduled a luncheon meeting for the Saturday before Convention's opening session. Also scheduled to meet before Convention are the Society for Ministry in Higher Education, the Deaconesses' Retiring Fund Board, and the Fellowship of Women in the Diaconate.

Following Convention, Kristos Omega of Denver will host a Rocky Mountain Regional Conference on Christian Healing at Denver's Church of the Epiphany.

During Convention, before and after



**CONVENTION TALK:** Bruce Merrifield will speak to Episcopal Communicators, Pat Powers will be commissioned as a missionary, and Martin Marty will address the Episcopal Society for Ministry to the Aging.

the legislative sessions, Convention participants and guests will have the opportunity to hear a number of interesting speakers not on the official agenda. Dr. Martin E. Marty, theologian, editor, and author, will speak to the Society for Ministry to the Aging. Benjamin L. Hooks, executive director of the NAACP, will speak at the Episcopal Church Publishing Company's awards banquet. Richard Bolles, Episcopal priest and author of the best-selling *What Color Is Your Parachute?*, will address the Episcopal Women's Caucus on the subject of deployment of women. The Caucus also plans programs on urban women and sexuality.

During Convention's first week the Urban Bishops' Coalition will sponsor five early-morning Seminars on Mission with talks by Dr. Gar Alperovitz, National Center for Economic Alternatives; Dr. Frances Fox Piven, educator and author; Dr. Walter Bremond, executive director of the National Black United Fund; Dr. Fouad Ajami, Woodrow Wil-

son Center for International Relations; and Dr. Richard Barnet, author and a fellow of the Institute for Policy Studies.

The Presiding Bishop's Advisory Committee for Evangelism and Renewal will hold Evangelism and Renewal Workshops each morning—Monday-Friday of the first week and Monday-Wednesday of the second week. The programs will present a panorama of what is happening currently in the Church in these areas and will include both theology and practical application. More than 25 speakers have been scheduled, including the Rev. Everett Fullam, St. Paul's, Darien, Conn.; Dean James Fenhagen of General Theological Seminary; and Church Army Capt. William S. Paddock, Diocese of Southern Ohio.

Associated Parishes, an organization devoted to advancing the liturgical movement, will sponsor late-evening Eucharists at the Denver Hilton Hotel.

In addition to these events—and many known only to those who are immediately involved—the 25,000-plus participants, exhibitors, press, guests, and visitors themselves lend color and detail to the mosaic which is General Convention.



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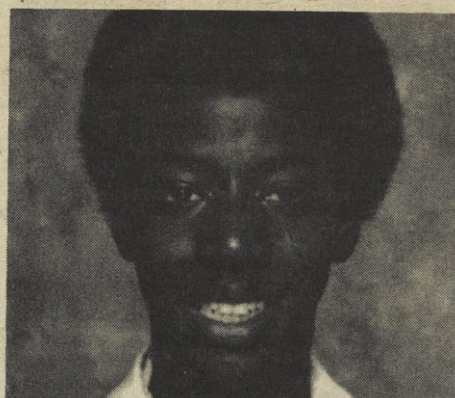
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**LIKE FATHER, LIKE SON:** The Rev. Austin R. Cooper, left, rector of St. Andrew's Church, Cleveland, Ohio, was recently honored by the Greater Cleveland Interchurch Council as well as by two newspapers for his civil rights work. Cooper, past president of the Cleveland NAACP, was the target of shots fired into his home last August. Austin R. Cooper, II, right, Cooper's 16-year-old son, was honored by citation in the Congressional Record for articles on social issues he wrote for daily newspapers. The younger Cooper, along with his two sisters, is an acolyte in his father's parish and would like to become a lawyer and a priest.

### Dr. Martin E. Marty

will be the guest speaker at

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# How the Denver Convention can solve the Prayer Book problem.

Voices of reason and charity within our Church are calling for an end to hostilities on the Prayer Book issue.

They urge that the House of Bishops and the House of Deputies take specific action to grant freedom of choice to local parishes.

They want the bishops and deputies to let parishes continue to use the 1928 Book of Common Prayer as an alternative.

There are solid precedents for such action in the history of our Church in England and Australia.

The voices of reason calling for

this wise compromise include that of our Presiding Bishop, John M. Allin.

We believe a majority of the 3,000,000 Episcopalians in this nation desire a reconciliation of this kind.

We join them in urging the bishops and deputies to vote for freedom of choice in order to save our beloved Church from further divisiveness.

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# Faith, science must cooperate for human future

by William S. Lea

When the World Council of Churches (WCC) gathers 500 scientists and theologians from every continent to discuss "Faith, Science, and the Future" at one of the most prestigious scientific centers in the world, the occasion is momentous. Such a conference was held at the Massachusetts Institute of Technology (MIT) for two weeks in July. It could not have been more carefully timed because science—as both promise and threat—was very much in the news.

Those who expected open warfare between scientists and theologians were quickly disappointed. The warfare has abated. Today both scientists and theologians seem to understand their need for each other and seem to want further interchange. This mutual need has shown up in some rather striking ways, especially through the real threats of sinister scientific possibilities unrestrained by any moral or religious values.

Three Mile Island and the rumor of an unreported but far more devastating nuclear accident in Russia, which rendered an area 125 miles long by 25 miles wide uninhabitable, were discussed by scientists from all over the earth, especially by those who are concerned about the future of nuclear power. The biological revolution also concerns those who, while admitting its possible benefits, yet see the danger of creating new viruses against which human beings have no immunity. The potential dangers if and when biologists attempt to manipulate human genes is also problematic. The myth that science is omnipotent and thus capable of solving any human problem is being exploded. The scientists at MIT were aware of this and saw as clearly as the theologians the need for morals and ethics suitable for the new situations rapidly developing technologies have caused.

Participants from the Third World spoke repeatedly of their concern about the way technology so easily becomes an instrument of exploitation. For example, Dr. Philip Potter, the WCC's general secretary, attacked much of science as

captive to political and economic interests. Speaking of scientists, he said: "There is little sign that they are on the side of the oppressed, the deprived, and the marginalized or simply the people. Science and technology may claim to be objective and universal, but this claim is not borne out in reality."

## Some Cheap Shots

Many participants, theologians and scientists, agreed with Dr. David Rose from the MIT faculty, an Episcopalian, who said: "Scientists feel that there were some cheap shots against them." By and large the scientists were as sensitive, and in some cases more sensitive, to human needs as were the theologians. Each realized that natural resources are dwindling at the same time the population is exploding, but both the demands of justice and sustainability must be met. One sociologist noted that during the last 50 years the people of the world have used more of the earth's natural resources—oil, minerals, and metals—than have been used by all other earth dwellers since the beginning of human history. These unreplaceable resources are finite. A due respect for the future requires a more austere life style and more serious conservation efforts.

As the conference proceeded, the traditional antagonism between science and religion appeared indeed to be over. Not that all scientists have become believers, but they are less dogmatic in their opposition to religion because their new understanding of the universe, both as to its beginning in time and space and in its constitution in the high energy subatomic entities or particles, is more friendly to religious values.

"How can science best serve the interests of a 'just, participatory, and sustainable society?' " is the arena of dialogue now. Paul Albrecht of Geneva, head of the WCC section on Church and Society, said this meeting reflects the growing awareness that both science and faith are needed in tackling current issues. The awesome possibilities of new technologies which can destroy the earth or build a brave new world, which can



**MINGLING AT MEETING:** Professor of nuclear engineering David Rose, left above, Metropolitan Paulos Gregorios of New Delhi, India, and Dr. Paul Albrecht, conference organizer, chat during a break in the "Faith, Science, and the Future" conference at MIT. Designed to "overcome a heritage of mutual ignorance and misunderstanding," the meeting attracted a large contingent from the Soviet Union. At right, Archbishop Nickolas Mahradze, left, and Bishop David Chkadua, both of the Georgian Orthodox Church, share a coffee break.



manipulate human genes to determine the evolutionary future of mankind, and which can either exploit powerless people and nations or help them toward fulfillment, these possibilities demand that ethical decisions become paramount.

## At a Crossroads

"We are now at a crossroads of humanity in which science and technology meet with human destiny to find a new orientation for the next millenium," said Dr. Charles Birch of the School of Biological Sciences, University of Sydney, Australia. And he quoted C. S. Lewis to the effect that each new power won by man is a power over man as well.

"Somehow we have to find a way of giving moral direction to technological development," he said. "What sort of science and technology we get will depend upon the sort of society we want. The sort of society we want depends in turn on what we think we are for. What we think we are for depends upon our basic convictions about the nature and destiny of humankind."

But the great physicist Max Planck had said the same thing more than 50 years ago: "Science brings us to the threshold of the ego and there leaves us to ourselves. Here it resigns us to the care of other hands. . . . But mankind has need of fundamental postulates for the conduct of everyday existence, and this need is far more pressing than the hunger for scientific knowledge. . . . The law of causation is the guiding rule of science; but the Categorical Imperative—that is to say, the dictate of duty—is the guiding rule of life. Here intelligence has to give place to character and scientific knowledge to religious belief."

The first world conference on "Faith,

Science, and the Future" was conducted in this spirit. The WCC planned it, but MIT hosted it and actively and enthusiastically promoted it. Dr. Paul E. Gray, chancellor of the Institute, demonstrated this when, in welcoming the scientists and theologians from all over the world, he said the challenges of the modern world "will require on our part an even greater consideration of human values and societal priorities in the application of science and in the development of engineering solutions to critical problems."

He continued, "And it will require on the part of theologians, I do believe, more flexible linkages with science and perhaps a greater willingness to accommodate its different point of view."

What captured newspaper headlines was the resolution, after a lengthy debate, recommending a five-year moratorium on the construction of nuclear power plants and the condemnation of the use of technology to exploit. What went on behind the scenes was the beginning of a profound dialogue between scientists and theologians who not only care about the earth and desire a greater understanding of the meaning of human existence in the light of both religious faith and scientific knowledge, but who begin to see science and faith as partners in mutual responsibility for a human future. At the meeting's conclusion the participants voted to continue the dialogue and recommended that small groups be formed all over the world by people of science and people of faith to continue from the point at which this conference stopped.

William S. Lea, former rector of Christ Church, Winnetka, Ill., is an author and former editor of *Episcopal Churchnews*.



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# PB'S OPEN LETTER

## Prayers offered for the General Convention



My chief hope and most frequent prayer for our 66th General Convention are all of the official representatives in both Houses and the Triennial of Churchwomen will use the grace given of the Lord Jesus Christ to combine our best efforts to develop plans and logistics to engage the whole membership of this Episcopal Church and to marshal our varied resources of talent, influence, and money for coordinated service in the Spirit of Christ. To offer as our Venture in Mission the good redeeming reconciling life in Christ to all of the deprived, separated, oppressed, suffering human beings we can possibly reach, or assist in reaching, throughout the world. Amen.

I bid the prayers and response of every member of this Church to harness and combine our energies to open channels of life and span the barriers which prevent communion and community within the life-giving Spirit.

Pray for the will and wisdom, in heeding the Christian vocation, to discover and engage in a disciplined process which will enable us in Convention and throughout the Church to resolve our divisive problems without being separated, hindered, or prevented from sharing in combined strength our life as a whole Church.

Pray for the strength of love and faith that will provide the General Convention and the Episcopal Church, in which we are placed to serve, the realization that if we faithfully share the life we have been given with those we can reach who are deprived of good living, they in turn with new life can share with those presently beyond our limitations and thus

## Refugees

*Continued from page 1*

ed the halfway mark of its minimum goal to resettle 3,000 Indochinese in 1979, according to the Presiding Bishop's Fund for World Relief's Immigration and Refugee Program Office. About 500 of the 1,553 sponsored through July 15 are already in the U.S. and starting new lives.

Three Episcopalians attended the international refugee conference held in Geneva in July as observer-participants: Canon Oliver Garver, assistant to the Bishop of Los Angeles and president of the diocese's Episcopal Immigration Services; the Rev. John Corn, director of Episcopal Immigration Services and counsel to the Church World Service Immigration and Refugee Program; and the Rev. Samir J. Habiby, director of the Presiding Bishop's Fund. Proposals at that conference included an agreement for the United States to process immigrants directly from Vietnam, mercy missions by U.S. Navy ships and planes to find and pick up boat people, a transit camp in the Philippines with a capacity for 50,000 refugees, and an announcement by Vietnam that it would try to stem the tide of refugees fleeing the country.

Garver said he thinks the U.S. is really capable of resettling 14,000 refugees a month but adds, "We can pass new refugee laws and appropriate additional millions of dollars and deploy fleets and wings of aircraft—but, without sponsorships, it is all to no avail."

the needed renewal we cannot otherwise generate among ourselves can also come to us.

Pray that the 66th General Convention will not be an arena of conflicting human wills, of narrow interest groups in competition, of rhetorical righteousness and wordy resolutions preventing community solutions, of judgmental dictates directed at others.

Pray that the 66th General Convention be an eventful place of prayers, planning, and praises, dedicated to achieving obedience to the divine will of the loving, forgiving, life-giving Lord Jesus Christ, who with the Father and the Holy Spirit is the one true God. Amen.

—John M. Allin



A CELEBRATION OF WOMEN IN MINISTRY AND ORDERS was held July 23, Feast of St. Mary Magdalene, at Church of the Holy Apostles in New York City. Participants in the service were, left to right, Patricia Henking, deacon; Page Bigelow, priest; Diana Beach, priest; Randolph Frew, priest; Beatrice Blair, priest; Mary Michael Simpson, OSH, priest and also preacher; and Annjane Tanner, deacon. Sally Elliott, laywoman and artist, exhibited her banners as part of the celebration. —Photo by Carl Hansen

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Continuing acclaim such as this attests to the original wisdom of general editors William Foxwell Albright and David Noel Freedman, who sought as contributors those scholars best qualified to translate and introduce each particular book of the Bible. Anchor Bible translators have therefore come from many nations and faiths, and each volume is translated by an individual, not a committee. Every contributor is concerned exclusively with

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# New television network will broadcast from Convention

by Bob Libby

For the first time in the history of the Episcopal Church—or any other denomination, for that matter—church members will be able to view deliberations of their legislative body on their own TV sets.

On September 14, 15, and 16, the Episcopal Television Network will broadcast from Denver a two-hour report on General Convention. The three reports will include highlights of the previous day's activities in the Houses of Deputies and Bishops and the Triennial Meeting; 15-minute special reports on key issues such as world hunger or interviews with key figures; and live-action coverage of each House when warranted. Viewers will see a toll-free telephone number [(800) 525-5185] to call for questions.

The broadcast will be beamed via satellite to the more than 1,600 cable TV systems in the country. Local broadcast is not guaranteed, however, and interested persons are urged to contact local cable systems and encourage cooperation. Programs may be copied on home video tape recorders for use at a later date.

Made possible through the efforts of the newly formed Episcopal Television Network, whose acting director is the Rev. Charles Summers, Jr., of St. Bartholomew's Church, New York City, the broadcasts may continue beyond General Convention. The network—with a Board of Trustees which includes such industry notables as Hugh Downs of ABC's 20/20 and Gert Schmidt of the Board of Directors of the National Association of Broadcasters—envisions a weekly cable service on Saturday and Sunday mornings to provide educational, liturgical, and theological resources to the local church. Although the network is independent, the presence of Sonia Francis, broadcast representative at the Episcopal Church Center, provides a link with the Church's

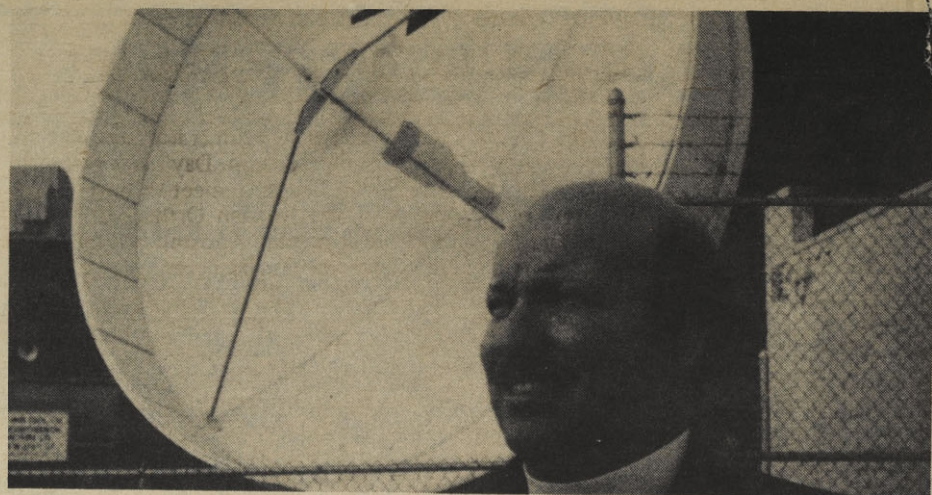
Executive Council.

Because cable systems have developed most rapidly in small communities, Summers thinks the network can provide small congregations with resources which would normally be unavailable outside large metropolitan centers. He is developing a consortium with several seminaries for theological education by extension, professional post-seminary training for the clergy, training for Sunday school teachers, Bible study for the person in the pew, and Sunday services for shut-ins. A series of interviews with former Presiding Bishop John E. Hines, conducted by Hugh Downs, is being planned.

The General Convention coverage will cost \$90,000. ETVN's first year of operation, with four hours of programming per week, will cost \$400,000, according to Summers. If the sum seems high, compare it to the Christian Television Network in Virginia Beach, Va., which has a 1979 budget of \$58 million. Six other religious television organizations operate on annual budgets in excess of \$25 million.

Summers' direct experience in television began in 1974 when WSB-TV Atlanta televised Sunday services from St. Luke's, Atlanta, Ga., for a three-month period. As an associate at St. Luke's under rector Thomas Bowers, Summers was responsible for parish communications.

Response in the metropolitan area to the televised services was so positive that when the public service time expired, the vestry authorized the purchase of time on UHF Channel 36 which also was picked up by a number of cable systems in a six-state area. (One bedridden viewer was so pleased with the electronic window on her parish church that she rewrote her will to provide for the continuation of such programming.) Summers recalls, "We had a larger congregation each Sunday than all the other parishes in the diocese put together."



CHARLES SUMMERS IS ACTING director of the new Episcopal TV Network.

When Bowers accepted the call to be rector of St. Bartholomew's, New York City, in 1978, he did so with the understanding that television would be a top priority in the parish's ministry, and Summers went with him to become director of communications. Bowers' institution as rector was carried on the New York cable systems. Channel 5 carried the parish's Christmas special with

parishioner Walter Cronkite reading the lessons, and CBS broadcast this year's Pentecost celebration nationwide.

Summers thinks the new television network will restore "a sense of pride to the Church. We are doing something no one else is doing. We can take pride in developing a communication scheme that is innovative and will provide a real service to the parish and community."

## Overseas membership increases

Baptized membership in overseas dioceses has increased 140 percent in the last 10 years, according to the Rev. Samuel Van Culin, executive for National and World Mission of the Episcopal Church Center staff.

Taken from a report his office prepared, the statistics show 224,221 baptized Episcopalians in the Church's 19 overseas dioceses—up from a 1969 membership of 159,980. Van Culin attributes the growth to an emphasis on evangelism in many of the jurisdictions. "Instead of sitting and waiting, many Christians overseas are on the move, spreading the Gospel," he says.

Haiti, with 78,380 Episcopalians, has the largest number of church members, followed by the Northern Philippines with 40,584. The smallest diocese is El Salvador with 463 baptized members.

Eighteen native-born bishops and 372 native-born priests serve these dioceses with help from 24 American missionaries. The ratio of baptized members to clergy is 602 to 1, almost three times as many as in the U.S.

The 93 domestic dioceses have 2,815,359 baptized members, bringing the worldwide number of Episcopalians to 3,039,580.

—Diocesan Press Service

## Convention food



Culinarily speaking this should be a fruitful Convention. The standard orders of hotdog-with-mustard-and-a-Coke-to-go of Convention-goers will change to something more nutritious in Denver if

the Rev. Charles Cesaretti, staff officer for Hunger at the Episcopal Church Center, has anything to do with it.

For three years he's been working with General Convention managers to provide wholesome, nutritious food as a readily available alternative. C. E. Butterworth, M.D., a Hunger Committee member, has proposed menus which will emphasize fruits and natural sugars and avoid meats.

At the Convention concession stands Convention-goers will find fruits, sandwiches, salads, and milk or juice. Snapper Creole and mushroom and green pepper quiche are main courses for two banquet dinners.

## Education Guide

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# Peter Day to begin new chapter

"Although I lived in several places, I had the same rector until I was 40—something few Episcopalians can claim." Indeed, the way Peter Day accomplished the feat was to move when the rector did—relatively easy in his case because the rector was his father, the Rev. Marshall Mallory Day.

A generational delay in fulfilling vocational dreams is a Day family tradition. Peter's grandfather, William Horatio Day, was an architect who wanted to be a priest; Marshall Day was a priest who wanted to be a writer; Peter Day is a writer who is fond of mathematics; and Peter's son, Michael Mallory Day, is a teacher of mathematics whose secret goal was to be a philosopher. Peter Day predicts that should a great-great-grandson appear, the odds are *he* will be a philosopher.

A staff member of *The Living Church* for 28 years and editor for 11 of them, Day was an author and columnist when he came to the Episcopal Church Center in 1964 to be ecumenical officer. He's used his writing skills in the cause of ecumenism since and plans to retire at the end of September.

Day attended his first ecumenical gathering in Amsterdam, the Netherlands, in 1939 and was a delegate to the first Anglican Congress in 1954. A delegate to all the Consultations on Church Union (COCU), he's seen the Consultation grow from its 1962 beginnings to mutual recognition of church members to its current work on the nature and form of ministry.

"In COCU we find that other Churches are quite sincere and serious about accepting the four points of the Chicago-Lambeth Quadrilateral," he says. He sees ecumenical activity "at something of a peak" now.

As a special ecumenical assistant to the Presiding Bishop, Day has traveled to the Soviet Union to meet with the patriarchs of the Russian Orthodox Church and the Armenian Apostolic Church and has been an Anglican representative at Vatican Council II. Now the Church is well into the second decade of Anglican-Roman Catholic conversations, Day says the formation of the Episcopal Diocesan Ecumenical Officers (EDEO) is one reason so much progress has been made. He says the executive committees of EDEO and its Roman Catholic counterpart now work closely together. EDEO has also been helpful in bringing ecumenical activity to the parish level where it is most fruitful.

Women's ordination, a stumbling block to unity with Roman Catholics and Orthodox, will just take time, Day says. "The Roman Catholics are not all that monolithic on the question. Our society has different attitudes about women from those of Churches in the old countries. We will have to wait and see on that question."

Day's books have carried his concern for unity. In *Strangers No Longer* he says, "I have tried to find and state a catholic position on the doctrinal issues involved in restoring the unity of the Church."

As for retirement, Day says, "Retire doesn't necessarily express my opinion of what I'm going to be doing." He hopes to help *The Living Church* obtain more advertising since "I have an easy way of commuting from New York to Milwaukee because my daughter works for an airline."

He also hopes to have a "more relaxed way of getting at writing" and hopes to gather some of his former *Living Church* columns together into a book. —J.M.F.



PETER DAY AT HIS DESK and in Russia with the Presiding Bishop.

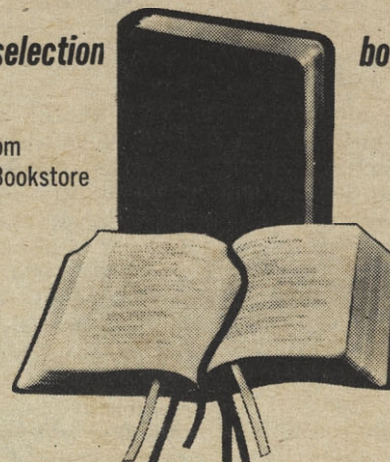
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The Rt. Rev. John M. Allin  
Presiding Bishop

## About the Budget...

Approximately \$15,245,000 is being budgeted for the General Church Program in 1980. Of this amount, \$12,794,000 represents pledges toward the apportionments from each diocese of the Episcopal Church. The balance comes from trust funds and legacies.

In addition to the \$15,245,000, gifts are made for the work of the Church through several special offerings. For example, in 1978 more than \$1.3 million was contributed to the Presiding Bishop's Fund for World Relief. The United Thank Offering received more than \$1.6 million in contributions last year. Money is also given annually for the Church School Missionary Offering (which will be used in 1980 for the educational needs of children in Haiti) and the Good Friday Offering for the work of the Church in Jerusalem and the Middle East.

The 1980 budget is dependent on the response to the fund-raising efforts in 1979. This budget has been approved by the 41-member Executive Council who will propose it for final consideration and approval at the Denver General Convention.

The annual Church Program budget must always be a *balanced* one, as mandated by General Convention. Therefore, the figures which follow are tentative and may be amended by action of General Convention.

Venture in Mission, the Churchwide renewal and fund-raising effort authorized by the 1976 General Convention, is funded separately and is not carried in the General Church Program budget.

The proposed budget assigned to each of the program areas below includes the salaries of Church Center staff members.

## World Mission in Church and Society \$5,817,000

To make partnership possible among dioceses of the Episcopal Church and with the Anglican Provinces, Wider Episcopal Fellowship, and other Churches so that the Church in each place may proclaim the Gospel of reconciliation, prayer, and worship and promote justice, peace, and love in the world.

Offers a partnership relationship with 19 overseas dioceses—including those of the Ninth Province in Latin America and the Caribbean—and with 16

major Anglican jurisdictions throughout the world. Acts in liaison with the Dioceses of Costa Rica and Guam, the Convocation of American Churches in Europe, the Iglesia Reformada Episcopal of Spain, and the Igreja Lusitana of Portugal.

Support for the Episcopal Church's ecumenical participation in such agencies as the National Council of Churches (31 member Churches) and the World Council of Churches (236 member Churches). Base budget support for ecumenical agencies amounts to \$223,000.

Funding for our Church's volunteer service program, missionary personnel, and scholarship program and the work of the Church in small communities.

## Education for Mission and Ministry \$2,403,000

To enable all persons in parishes, dioceses, and Provinces to identify, develop, affirm, and offer their gifts in the furtherance of the mission and ministry of Jesus Christ through His Church and to His world.

Overseas programs in Evangelism, Lay Ministries, Youth and College Work, Black Colleges, and Christian Education; and programs in ordained ministries—staff and program coordination for the Council for the Development of Ministry, the Board for Theological Education, the Clergy Deployment Office, and the Office of Pastoral Development.

The Office of the Presiding Bishop's Suffragan for Chaplaincies (to the Armed Forces, Prisons, and Hospitals) is also included here.

## National Mission in Church and Society \$3,530,000

To provide partnership with the Episcopal dioceses and Provinces in the United States as they: seek to strengthen and renew the life and total ministries of their congregations; give emphasis to ministries with ethnic minority peoples; and initiate and support programs addressing social, political, economic, and spiritual causes of hunger, injustice, and poverty.

**National Mission Development** aids Appalachian Ministries (APSO), a 13-diocese consortium; Coalition-14, a voluntary consortium of 14 dioceses and the Episcopal Church in Navajoland; ethnic ministries among American Indian/Alaskan natives, blacks, Hispanics and Asiamericanos; and specialized ministries among the aging, the deaf, and the blind.

Through **National Mission Programs for Human Needs and Rights**, this unit develops and executes programs directed toward those issues which enhance the quality of life for all people: housing, hunger, social ministries. A new Washington office has been established to promote liaison on federal policies and legislation.

## Stewardship/Development \$263,000

To assist the Church to be more giving by providing creative leadership in the development and utilization of its human and financial resources so that, through a sound theology of stewardship and a deep understanding of money as a sacrament, its members can minister to the world at large in love and service with their time, talent, and treasure.

Conducts stewardship training programs, coordinates the preparation of Every Member Canvass materials, serves as consultant to dioceses on stewardship matters, leads seminary training programs, and coordinates a network of stewardship area representatives.

Prepares and/or conducts diocesan estate planning/wills clinics, organizes professional teams to aid dioceses which wish to set up their own development programs. Assists the national Church in its own major gifts efforts and prepares long-range plans and budget projections for all proposed national fund-raising efforts.

## Administration \$1,950,000

Operating costs for the Episcopal Church Center—maintenance, heat, electricity, telephones, mortgage interest, office supplies, printing, personnel services, insurance.

Maintenance support staff and administrative services.

Pensions to former missionaries.

## Communication \$555,000

Support for the development and maintenance of communication systems within the Episcopal Church and for initiating a cooperative communication strategy.

Liaison with religious and secular media, including newspapers, magazines, radio and television networks and affiliated stations.

Funds for printed materials, exhibits, motion pictures, videotape, filmstrips, audio cassettes, etc.

Support for the Diocesan Press Service, the office which provides a direct link to editors of diocesan newspapers and other publications.

Support for regional and diocesan communication workshops.

Staff support for interpretation and promotion of the Presiding Bishop's Fund and other special offerings.

## Finance \$727,000

Professional and staff support to fulfill the legal and corporate functions of the Episcopal Church.

Support for parish and diocesan administrator seminars; financial and budgetary diocesan surveys; compiling and tabulating national statistics for the Church, received through parochial and diocesan reports; audits for overseas dioceses.

Financial consultation services for dioceses.

Reserve for 1982 General Convention expenses and contingencies.

## Total 1980 General Church Program Estimate \$15,245,000

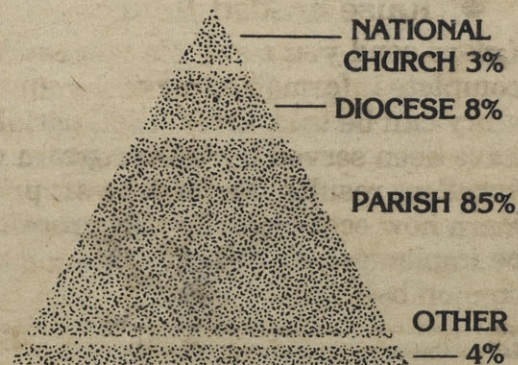
## Churchwide Giving Continues to Increase

In 1978 the average weekly contribution from an Episcopal household rose from \$4 to \$4.85. The amount varied widely from diocese to diocese, ranging from nominal amounts to \$8 or more weekly. Even at best, however, Episcopalians would have to give six times that amount to reach one-half the biblical tithe.

Of a total income of \$432 million received by our parishes, \$308 million or 71 percent was spent on operating expenses, including salaries. Less than \$65 million or 15 percent was contributed to purposes outside the parishes. Of this amount, about \$49 million, or 11 percent of the total, was transmitted to the dioceses for their own use. In turn the dioceses contributed about \$13 million or 3 percent of parish income to General Convention assessments and to the General Church Program.

It is only fair to note that much of the work of the Church at every level depends on direct contributions of time, talents, and money not transmitted through the above channels, as well as income from endowments or bequests.

—Data compiled by the Statistical Office,  
Episcopal Church Center



Copies of this budget page are available in brochure form, in quantity and without charge, from the Stewardship/Development Office.

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





In a thought-provoking article entitled "Sharing with Empty Hands," John Block, editor of the World Council of Churches' *One World*, has this to say about the wealth of the so-called receiving Churches: "The experience of a minority Church under persecution, the discovery of what worship can mean when it's incarnated in the music and moment of a culture, the insight that comes from seeing space and time and life and death in new ways, the security of an extended family, the freedom enjoyed by those who make sense of their singular lives only in the plural tense of community—all these are resources that the wealthy don't automatically (or even usually) own."

Speaking to a group of workers, Pope John Paul II said: "I want to tell you with all my soul and strength that I am hurt by unemployment; I am deeply hurt by injustice; I am hurt by conflicts; I am hurt by ideologies of hate and violence that are not evangelical and cause so many wounds to contemporary humanity."

"South America continues to be a missionary continent, a people who are 'sac-

ramentized' but not 'evangelized.' Despite a Roman Catholic presence during 400 years, and the more recent work of Pentecostals, the vast majority of the population is still unchurched," stated the Anglican Bishops of South America in a document presented to the Lambeth Conference.

The bishops said they can offer the rest of the Anglican Communion "field-tested methods of theological education by extension, experience in church planting in urban and rural settings, spontaneity in worship, varied patterns of ministry, and knowledge of liberation theology at work on its home ground."

They challenged everyone by saying that "we are determined that South America should not remain the neglected continent. Its doors are still open. We must not fail in partnership together to present the living Christ to its people in the decade 1978-1988. We may never again have such an opportunity."

The damages Libyan forces inflicted in occupying and looting Bishop Tucker Theological College in Uganda are around \$50,000, according to a recent report. The greatest loss was an almost new VW Kombi which served as the main means of transportation for the college.

The college, founded 65 years ago, is the principal theological training center for the Anglican Province of Uganda, Rwanda, Burundi, and Boga-Zaire. It has 170 students of both sexes.

When the college was occupied and the students ordered to disperse, some walked home—300 miles in 17 days!

News of the *Asiamerica Ministry* of the Episcopal Church can be read in *The Chinese Episcopalian*, a bilingual paper that appears four times a year. Write to the Chinatown Mission, 48 Henry St., New York, N.Y. 10002. The annual subscription price is \$1.

If you are interested in the Episcopal Church's **Spanish-speaking work**, you should receive *Avante*, a new publication of the National Office of Hispanic Ministries. Copies can be obtained by writing to the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

According to James T. Addison, author of *The Episcopal Church in the United States 1789-1931*, "During the first 20 years of the 20th century the number of communicants in the Church increased 50 percent. Within the same period the annual amount contributed to the domestic and foreign missionary work of the national Church and the number of missionaries sent out increased more than 500 percent."

"For all God's people" is an ecumenical prayer cycle the World Council of Churches has produced. The cycle starts with the Churches in the country where Jesus was born, then travels through Africa and Europe, across Asia and Australia, then to the Pacific, and finally moves through South and Central America and the Caribbean to end in North America.

## Prayer Book Continued from page 1

thirds of the laity apparently agree with the Commission's effort to provide opportunities for services from either book.

Almost the same wording found in the guidelines appears in the resolution offered by the special committee chaired by Ralph Spence of Tyler, Texas, which was charged with reporting on continued use of the 1928 book. Its recommendations will come before the Convention as a resolution (see page 7, Worship).

The journey enables the praying person to gain a clearer picture of the Churches in other countries and continents. Each week's schedule contains information about the Churches in a particular region. The price is \$6.25 per copy and is a must for any concerned Christian. Copies can be ordered from the Publication Office, WCC, 150 route de Fernay, 1211 Geneva 20, Switzerland.

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## TV workshops offered

Communication involves four elements: a message, a sender, a transmitter, and a receiver. Sonia Francis, Episcopal Church Radio/TV officer, wants to help receivers become more aware of the messages television transmits.

A 2-year-old ecumenical Television Awareness Training program prepares leaders to help parishes and church groups learn what values television con-

veys. Workshops covering eight areas—an overview of TV, violence, human sexuality, stereotyping, advertising, children's programs, news, and strategies for change—cost \$100 each and are held in different parts of the country. Two are scheduled for 1980—in Chicago, Ill., and Portland, Ore. Contact Sonia Francis, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

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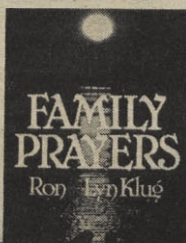
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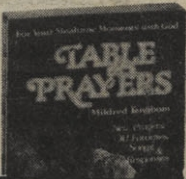
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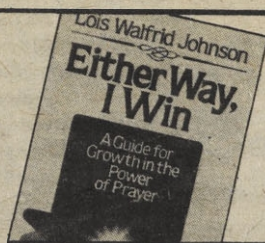
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