

Title: *The Episcopalian*, 1979

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THE Episcopalian



NEW ENERGY FROM THE SUN: Margaret Wauneka stands beside the newly built solar heater attached to her log hogan. With her are the Rev. John DeBoer and Louis DiGeronimo.

The sun warms her hogan now

During the severe winters in Window Rock, Ariz., Margaret Wauneka heated her six-sided, one-room log hogan with a wood-burning stove. A grandmother living alone, she found the search for firewood becoming harder each year. Joan Boardman, who chaired the Indian Ministries Task Force of the Joint Strategy and Action Committee (JSAC), launched a plan to solve the problem—solar power.

JSAC, a consortium of the national mission agencies of 16 Churches including the Episcopal Church, launched an Indian Solar Education Project. The Rev. John DeBoer, JSAC executive director and a former aerospace engineer, had built several of his own solar devices. He enlisted the help of Louis DiGeronimo,

the architect who designed the first solar heated commercial building in New Jersey.

With \$5,000 for the project from Riverside Church in New York City, JSAC conducted a workshop at Good Shepherd Mission to train six native American builders. Using Margaret Wauneka's hogan as a demonstration project, the trainees built the solar "box" onto the house. It contains seven tons of rock to store heat from the sun; air circulation over the rocks heats the hogan.

Any tribe can now run its own solar training program with the aid of JSAC workshops and a JSAC-developed, step-by-step instruction manual.



A LOG AND ADOBE solar heater is built by Indian trainees. The system includes a "collector" box which was later placed at the front slanted to catch the rays of the winter sun. Seven tons of rock store heat inside the log bin.

Episcopal bishops worship with Pope

In the closing hours of Pope John Paul II's visit to the United States, two Episcopal bishops were able to exchange a few words with the Roman Pontiff. The opportunity was provided by an ecumenical prayer service in the chapel of Trinity College, Washington, D.C.

In the chapel's sanctuary the Pope, for the first time during his U.S. visit, sat surrounded by non-Roman Catholic religious leaders. Given particular prominence were representatives of denominations presently holding unity dialogues with the Roman Catholic Church: the Episcopal, Eastern Orthodox, Oriental Orthodox, Lutheran, United Methodist, Presbyterian and Reformed, Disciples of Christ, and Southern Baptist. Bishop John Burt of Ohio, chairman of the Standing Commission on Ecumenical Relations, represented the Episcopal Church. Also seated with the Pope were Presiding Bishop John M. Allin and the heads of other communions.

Bishop John Walker of Washington; Canon Charles Perry of Washington Cathedral; the Rev. William Weiler, staff officer for Washington affairs; and the Rev. William Norgren, assistant ecumenical officer, were among the 600 guests especially invited to the service, only the second time in history that a Pope has met with a large number of non-Roman Catholic church leaders.

The exchanges between the Episcopalians and the Pope were limited to expressions of good will, social and not substantial. Burt, standing in line for the processional, greeted the Pope as he emerged from his limousine and wished him farewell at the end of the service. Burt said he conveyed the appreciation of all Anglicans for the ecumenical occasion, and the Pope replied, "The dear, dear Anglicans! Good wishes to them all."

Both Burt and Allin were impressed by the Pontiff's human qualities and by his obvious and sincere interest in those he greeted as he passed through the crowds which came to see him. "He obviously has a capacity to listen and hear. When he came to Trinity, he was running an hour and a half late on what was an impossible schedule, but when the president of Trinity College, a nun, greeted him, he stopped and really listened to her," Allin said.

Both Episcopal bishops wished the Pope's schedule could have provided him with more opportunities to listen. "There was no evidence that he was ever in conversation with small groups," said Allin, who also wondered if the Pope's pre-trip briefings had adequately conveyed to him the full diversity of the American Roman Catholic Church.

Burt attributed the lack of dialogue to style: "He didn't come over here to listen; he came to tell what he thought. That's the old school. Religious leaders in America have learned to listen carefully to all sorts of opinions before they speak."

Burt said he hoped the Pope had "some apparatus for listening. But if it is just indirectly, through aides, it may not be too effective."

Despite these reservations, both bishops had high praise. Burt was particularly impressed with the Pope's address to the United Nations. "This is a document we will want to go back and study. He came out four-square on behalf of the poor and oppressed."

Allin also mentioned "the phenomenal response" the Pope's visit generated. "It showed the hunger in this country for spiritual and moral values."

Episcopal bishops in other areas the Pope visited participated in varying degrees, usually as invited guests, not participants, at the large outdoor services. In Boston four ecumenical gifts were presented to the Pope through Humberto Cardinal Medeiros. One was a copy of the mutually approved Common Bible which Bishop John Coburn presented on behalf of the Massachusetts Bible Society. Coburn also offered the hospitality of St. Paul's Cathedral for a buffet for ecumenical guests following the Mass on Boston Common.

In Chicago Bishops James Montgomery and Quintin Primo attended a special luncheon at which the Pope was present before the service held in Grant Park.

In Iowa the Rev. Robert Kem represented Bishop Walter Righter at the outdoor Mass at the Living History Museum. "This was really a Roman Catholic party," said Righter. "There were no arrangements for ecumenical participation or recognition in Des Moines."

—Janette Pierce

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WORLD NEWS BRIEFS

ROME—Early in October Presiding Bishop John M. Allin came here on a "unity pilgrimage" in connection with a meeting of the Anglican Center's Board. During his visit he met with Roman Catholic leaders of religious orders and discussed the implications of the joint ecumenical commission of the religious orders of both Churches, which is committed to deep theological reflection on unity, prayer, worship, and service to the world. Allin hopes to share the results of his trip with other Anglican leaders when the primates meet in England in November.

NEW YORK—Led by the National Council of Churches, a coalition of 17 religious, legal, and human rights organizations has launched a national campaign to convince President Carter to grant political asylum to 8,000 Haitian boat people who have landed on American shores since 1972. Fearing loss of an emergency "parole" provision in the proposed Refugee Act, the coalition hopes to resolve the plight of those whose cases are now pending before the Act is passed. The alternative would be judicial review of each case, which would take years and require funds the Haitians do not have.

LENINGRAD—For the first time in history the Russian Orthodox Church has admitted women to its training institutes. The Church's newly created advanced school of music has accepted 25 women into a program that trains directors of church music. The women, who have all completed secondary work, will study musicology, the art of singing, and theology. "This is the first time in all our history that our Church has trained women for a ministry in the Church," said Archbishop Kirill of Vyborg, rector of the seminary with which the new school is associated.

LONDON—The Rev. George Braund, a former superior of the Oratory of the Good Shepherd, is the new associate secretary for mission for the Anglican Consultative Council. Braund, who spent the last 11 years on the staff of the United Society for the Propagation of the Gospel, replaces the Rev. David Chaplin, who has become secretary of Partnership for World Mission.

BONN—The screening of *Holocaust* in West Germany "sent an electric shock wave through the nation," according to Tilman Ernst of the Federal Bureau of Education. The study the Bureau conducted revealed that about one-quarter of the West German population holds anti-Semitic views and 6 percent still don't believe the Holocaust took place. But educators feel the program was worthwhile since over one-half the respondents said they learned new facts about the Hitler era and 63 percent of the younger viewers—ages 14-19—expressed a desire to learn more about this period.

KINGSTON—Suffragan Bishop Neville DeSouza of Montego Bay will become the 12th Anglican Bishop of Jamaica. He succeeds Bishop Herbert Edmondson who retired in September. A graduate of St. Peter's Theological College, DeSouza served several parishes in Jamaica before becoming Suffragan in 1973 and is a past president of the Jamaica Council of Churches. He and his wife Iona have three children.

Christian Blind Mission helps Anglican work

Begun in 1908 by a German pastor-missionary to Turkey, the Christian Blind Mission today operates through 192 national Churches and Christian agencies in more than 170 different countries largely in Asia, Africa, and Latin America.

Although this international agency supports traditional education and rehabilitation work with those already blind, it puts most of its emphasis on preventing blindness and curing those who can have their sight restored through medicine and surgery.

In its prevention programs CBM works to overcome vitamin A deficiencies in Southeast Asia and East Africa, to fight trachoma in India and North Africa and to cure "river blindness" in West Africa. The agency also helps support eye care for leprosy patients in India, Nepal, Thailand, Nigeria, and Tanzania.

This year grants from the Christian Blind Mission support Anglican hospitals, clinics, and mobile medical teams in Bangladesh, Pakistan, Tanzania, and Ruanda.

Educational and rehabilitation grants from CBM in 1979 go to schools and agricultural projects for the handicapped run by Anglican Churches in Iran, Malaysia, Kenya, and Nigeria.

[For further information see folder in this issue.]

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An independently-edited,
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The Episcopalian, Inc.,
upon authority of the
General Convention of
The Protestant Episcopal
Church in the
United States of America.

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The Episcopalian, November, 1979
Vol. 144, No. 11

All advertising orders subject to publisher's acceptance.

Published monthly by The Episcopalian, Inc.
Episcopalian (ISSN 0013-9629), 1930 Chestnut St., Philadelphia, Pa. 19103. 50¢ a copy, \$4 a year; two years \$7.50. Foreign postage add \$1.50 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. ADVERTISING OFFICE: 1930 Chestnut St., Philadelphia, Pa. 19103. Copyright © 1979 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. Publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN belongs to Episcopal Communicators, Associated Church Press, and Religious News Service. SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, other circulation correspondence should include old address label and zip code number. All postal returns are to be sent to Box 2122, Philadelphia, Pa. 19103.

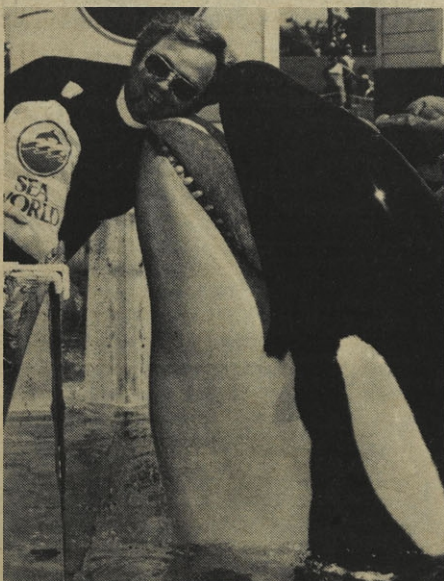
NEWS.. BRIEFS

NEW YORK—Steve Charleston of Oklahoma City, a 30-year-old member of the Choctaw nation, succeeds Henry Clyde Redshirt as the Episcopal Church's staff officer for Indian ministries. Redshirt is now chief judge of a Sioux reservation tribal court system. Charleston, a graduate of Trinity College and the Episcopal Divinity School, was active in urban Indian ministry until his recent return to Oklahoma. He has also produced and written television and radio programs about American Indians.

ISFAHAN—About 30 men burst into the home of Bishop Hassan Dehqani-Tafti and seized and later burned church documents and personal papers, according to reports to the Church Missionary Society in London. The raid marked a continuation of harassment of the Episcopal Church in Iran and followed protests the bishop made over the seizure of church institutions.

PRINCETON—Leaders of the world's major religions from 47 countries concluded a 10-day peace conference here with a call for educational programs to teach the values of peace. It asked that war and weapons of destruction be outlawed and that a new economic order be established with "growing justice and equity."

SALINA—*Brave Young Men*, a Warner Brothers movie about the escapades of boys in a military school, will be filmed at St. John's Military Academy in this Kansas city. Marymount College and Kansas Wesleyan campuses will also be used, and local people will play many of the roles.



THANK YOU, SHAMU. The Rev. Herbert A. Ward, Jr., is trying to express thanks to Shamu the Killer Whale at San Diego's Sea World for a "Pennies from Ponds" donation. The coins will be used to support homeless, abused, and neglected children at St. Jude's Ranch, Boulder City, Nev., which Ward directs.

MEXICO CITY—The Diocese of Central and South Mexico has chosen the Rev. Claro Huerta to be its second suffragan bishop. Huerta, priest-in-charge of Episcopal Church work in Jalapa, State of Veracruz, will join Suffragan-elect Roberto Martinez, chosen in May, and Diocesan Jose G. Saucedo in providing pastoral oversight of the large diocese. Part of Huerta's responsibilities will include mission work among the Indian community.

NEW YORK—*Civilization and the Jews*, a 13-part series, will be produced for the Public Broadcasting Service by WNET-TV here. Abba Eban, former Israeli ambassador to the United States, will be chief consultant for the series which he says is about "a people that was

never more than marginal in physical power" but that has had "a vast impact on the life, thought, and emotion" of all humanity. It will focus on the "stubborn resolve of a small people to survive in its own identity."

SWINDON—In a unique ecumenical experiment six Protestant denominations in this English town plan to elect one bishop, the Bishop for All the Churches in Swindon. If formally approved as expected, the Church of England, Baptist Church, Moravian Church, Church of Christ, Methodist Church, and United Reformed Church will covenant to sponsor the bishop's appointment on Easter, 1980. The bishop will represent the whole Church but when officiating will

conform to the discipline and practice of the particular congregation. The bases of faith for the experiment are the Apostles and Nicene Creeds.

LONDON—John G. Denton of Australia succeeds Marion Kellern as chairman of the Anglican Consultative Council on Jan. 1, 1980. Denton has been administrative secretary of the Diocese of Central Tanganyika, director of information and public relations of the Diocese of Sydney, and diocesan registrar and general secretary of the Australian General Synod.

STUART—Retired Bishop Wallace E. Conkling, 82, died August 27 in Stuart, Fla. He was Bishop of Chicago from 1941 until his 1953 retirement.



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SWITCHBOARD

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

SCAPEGOATS: ANCIENT AND CURRENT

The Old Testament tells of a quaint custom of the Israelites. They would choose a goat from the herd, ceremonially place all their sins on him, then drive him out into the wilderness (Lev. 16:21). How simple! What a convenient way to get rid of sins. (A lot easier than cleaning up one's life.)

The New Testament picks up the same symbolism and applies it to Jesus. How touching to read on billboards: "Christ died for our sins." What a relief! So we can merrily continue on our way, ripping off our fellow men, exploiting sex, bribing public officials, eating and drinking far more than we need—all this without guilt. Don't worry: Christ died for our sins.

It occurred to me recently that we have replaced the scapegoat of the Bible. Now it is the man in the White House. His name, his party, may vary—it matters not. It may be Kennedy, Johnson, Nixon, Ford, or Carter. How convenient to point to him as the source of all our troubles, to lay all our sins on him. It's so much easier than accepting our share of the responsibility for our dire social condition.

Hey, Reagan, Brown, Connally, Ford, Kennedy, Baker, Bush—do you really want that job? You ought to have your head examined.

Eldred Johnston
Columbus, Ohio

WE CRUMPED OUT

In the September issue we miscalculated in saying that Charles Crump of Tennessee could claim the longevity record for General Convention attendance as a deputy. Actually William Ikard of Rio Grande out-conventioned Crump by having attended 10 to Crump's nine.

ANOTHER PORTRAIT

The August issue of *The Episcopalian* had an article, "Who We Are—The Average Episcopalian," which presents a very bright picture of our denomination.

On the contrary, having been an Episcopalian for 17 years and a born-again believer for seven and a half years, I believe our denomination is in pathetically poor spiritual condition.

I believe a fair appraisal would be that probably over 50 percent of all Episco-

pals are spiritually dead, never having been born again. Perhaps most look falsely to the hope that the sacrament of baptism gave them the new birth. This is incorrect doctrine and total foolishness. Praise the Lord for the charismatic renewal that is countering this poor teaching!

Few Episcopalians put much faith in the ability of God's Holy Word to impart daily strength, or, if they do, they keep it a secret. On the other hand, great emphasis is put on the use and great wonder and benefit of the Prayer Book. Is this worship of the Prayer Book in lieu of Jesus not idolatry?

Except during a Faith Alive weekend, I have never had one single Episcopalian share his faith with me (witness to me) in 27 years. Even the word "evangelism" is shunned in our Church. To say you are saved or even suggest you have assurance of your salvation is considered "tacky" and presumptuous. Our people are not taught that they can and should have assurance of salvation (Rom. 8:14-16).

Lastly, the worldly life style of our laity and many of our clergy in the area of public drinking and use of profanity

presents a terrible witness for Jesus.

Maybe the foregoing more truly presents the true picture of our Church than the [article in the] August issue. Of course, there are many wonderful priests and laypeople; all is not lost, and the Holy Spirit is moving. But let us not pat ourselves on the back and say, "I'm OK—You're OK." We are all lost and going straight to hell unless we are washed by the Blood of the Lamb.

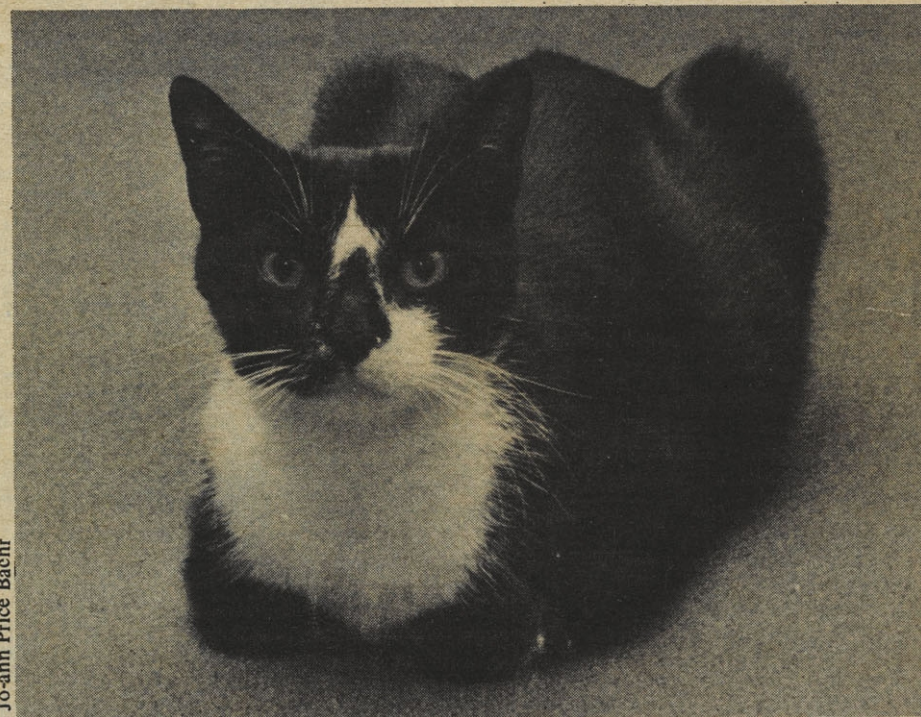
George W. Dargan
Darlington, S.C.

APOLOGY REQUESTED

My October copy of *The Episcopalian* has just arrived. I take grave offense at the reference on page 11 to the SPBCP's having a "well-oiled political apparatus." Every donation I make to the SPBCP is made in dedication to preserving the Prayer Book with which I was confirmed and with real resentment that zealots have made such donations necessary. My donations don't come easily. I believe I am owed an apology for that very insulting phrase.

Gilbert S. Bahn
Newport News Va.

THE EPISCOCATS



Jo-ann Price Bachir

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AGING MYTHS

Most old people are alienated from and neglected by their families.



The fact is, while the three generation household is no longer prevalent, the three generation family, with ties of affection and mutual help, remains essentially unchanged.

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PB'S OPEN LETTER

The Pope's visit gave us an opportunity to learn



On this October day, Pope John Paul II has just left New York City for Philadelphia, Des Moines, and Chicago, and I am looking forward to meeting in person

later this week that warm and genial Pontiff whose smile I have seen on television and whose good words I have been reading in the newspapers. I will be among those church leaders President Carter has invited to meet the Pope at the White House, and I will also be with him at a prayer service the following day.

How might the visit of a world Christian leader to the United States be noted by those of us who live here and for whom this land is the primary place where we are engaged in mission and ministry?

Several ways come to mind.

We might note the Pope's responsive style. His mannerisms, his pace, his gestures, as well as his words let it be known that Pope John Paul II knew of the people he was with. He recognized their diversity in his use of several languages—English, Spanish, Italian, Polish—as well as in the inclusion of such diverse places as Harlem and Des Moines on his schedule. He was fully accepting of the gleeful exuberance of teenagers in Madison Square Garden and the roaring applause of the crowds in New York's arenas and along its streets, yet he was able to perceive the people who made up those crowds as individuals with needs as well

as hopes. He responded to the people among whom he came to minister.

The Pope both proclaimed the Good News, the Gospel, and interpreted it. He echoed the words of Jesus as recorded in the Scriptures and as applied to life, strong words such as peace, marital fidelity, faith and hope for the future, and the need for cities and individuals not to lose sight of the fact that they have souls. The Pope reminded us over and over again that the way of Christ is not always the way of desire, the way of ego fulfillment, the way of whim or the path of least resistance. Many have heard and spoken such words before. It was reassuring to hear them from Pope John Paul II.

We might also note the Pope's understanding of the Church, both as an institution and as the People of God knit together through common witness and common concern. He moved with ease among bishops and hierarchical leaders, seeming to appreciate their ministry and contribution in fullness. He moved with equal ease among the crowds. One senses he felt both to be the Church. And one further senses he understands how the Church gathered and the Church scattered should relate. The Pope's visit combined formal liturgy and informal charisma, and he was at ease with both.

All of us can give thanks for the visit of this great man to our nation, for his having spent some time among us. And his style and ministry—his responsiveness, his bold proclamation of the Gospel, his understanding of Christian mission—are examples for all of us, clergy and laity alike.

God has given us all a great opportunity to learn firsthand from one of His servants. May God give us the grace to make the best use of that opportunity.

—John M. Allin

Tijerina returns to fight for Alianza lands

The Alianza Federal de los Pueblos Libres (Federal Alliance of Free City States) has existed since the 1960's to try to gain from the federal government land in northern New Mexico which was originally granted to their ancestors under the San Joaquin Spanish land grant issued in 1800. The group's leader, Reyes Tijerina, became a cause celebre in the Episcopal Church in 1970 when Alianza asked for—and received—a \$40,000 grant from the General Convention Special Program. As a result the then Diocese of New Mexico and Southwest Texas (now Rio Grande) withheld over \$80,000 from the General Church Program Budget in protest.

Tijerina had been arrested in 1967—along with followers—on assault charges stemming from his "citizen's arrest" of

two U.S. forest rangers and a raid on the Rio Arriba County courthouse. The controversy over the grant centered on whether the Church could properly fund a group engaged in "violence" and on churchwide discussions of exactly what violence is.

Tijerina is back on the political scene, planning new legal moves and talking about more citizens' arrests. His supporters blockaded a road in the Kit Carson National Forest in July. Tijerina—with new-found support from local politicians—says "we will have everything settled by the year 2000." In March the New Mexico legislature passed a joint resolution asking Congress to rule on the San Joaquin claim or else give state courts jurisdiction in the matter.

Would someone assist Daniel Hayford

Daniel Hayford of Saltpond, Ghana, wants to learn about God. So he wrote to the U.S. Government.

The request wound through the bureaucracy until it landed on the desk of Kathy Brown, who works for the Consumer Information Center of the General Services Administration, a kind of government conglomerate that handles all sorts of things—except requests about God.

But the conscientious Brown said she hated "just to toss it" so she contacted Religious News Service.

Daniel Hayford writes that he is "of an elementary school in Ghana," has read

that "without God nothing else is possible. I will be grateful if you will help me study more about God by sending me books of Our Lord."

His address is Box 214, Saltpond, Ghana, Africa. —Religious News Service

Ecumenical Trends recounts the story of a nervous clergyman confessing to Archbishop William Temple that he had given Communion to a non-Anglican who was ill.

"I am sure you were right," Temple replied. "After all, one must be permitted to be Christian sometimes."



THE VOICES OF THE CHOIR BROUGHT LIFE to the ancient structures, Elizabeth N. Chitty reported on returning from a summer tour of England with the University of the South's choir. Above, some of the 33 students tour the ruins of Coventry Cathedral. The choir also visited Ely, Cambridge, Lincoln, Bridlington, Sheffield, Selby, York, Liverpool, Oxford, Canterbury, and London. In addition to Chitty, choir director Robbe Delcamp and his wife Susan Rupert accompanied the group. —Photo by Terrie Sutton

A Christmas Card that is also a gift.

Sing for joy,
O heavens,
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Sugar-coated studies entice students in Tulsa

St. Aidan's Parish and Holland Hall, an Episcopal-affiliated day school, found a five-week summer learning program for Tulsa, Okla., children a popular way to serve their community. With 34 students the first year and 54 this year, the school helps reinforce learning in a positive environment. And St. Aidan's vicar, the Rev. Richard Brewer, says it has the added advantage of attracting ethnic minority children to Holland Hall. Holland Hall provides supplies and part of the faculty; the government provides lunches; and donations and the Diocese of Oklahoma provides the nearly \$9,000 for operation. The program includes tutoring, field trips, swimming lessons, music, and chapel. "Our goal is to make the kids feel good about having fun with others." For one parent, it succeeds: "My son thought his teacher *wanted* him to learn, and that in itself is important to a child."


—Phyllis Braunlich




MATH DRILLS AND SPECIAL TEACHERS are elements of St. Aidan's special summer learning program. Top, the Rev. Frankie Easter works with children in an arithmetic review. Left, Nancy Foote gives the one-to-one help children sometimes need to learn reading. Above, art assignments are a good time to have fun and meet new friends.

—Photos by Jim Williams






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The many-faceted nature of the unity we seek

by Pat Batta

From Battle Mountain, Nev.—where “small and weak” Episcopal and Missouri Synod Lutheran parishes joined for mutual support—to Natick, Mass.—where Episcopalians, Lutherans, and members of the United Church of Christ cooperate even though all three groups are strong financially, pastorally, and spiritually—Episcopalians are experiencing ecumenical cooperation in different places and ways and for different reasons. An *Episcopalian* survey of ecumenical efforts shows that local needs dictate the form and pattern of these relationships, which include covenants, joint services, cooperative communities, shared buildings, and federations.

Most churches involved do not see their efforts as leading toward organic union. Many enter into joint programs for effective outreach to community needs and for presenting a common Christian witness, some for sharing and learning in worship and dialogue. Some relationships have evolved over the years; others work within the framework of signed covenants or contracts which they review on a regular basis.

Covenants with Romans

Episcopal/Roman Catholic expressions of parish-level ecumenism usually occur in the form of covenant relationships. Covenants, according to a Joint Task Force of Episcopal and Roman Catholic diocesan ecumenical officers, “do not appear to be highly effective ventures at this point in their development.” The Rev. J. Robert Wright of General Theological Seminary in New York City thinks part of the reason may be that “the word ‘covenant’ promises more than either Church at present can deliver.”

The Task Force says the most successful covenant relationships begin with a realistic understanding of limitations to unity and a willingness to limit goals. The covenanted parishes of St. Joseph and Good Shepherd in Ogden, Utah, are an example. In 1977 the two parishes pledged to pray for one another and include a petition for the reunion of the Churches, to invite representatives of one parish to the other’s worship, to continue seasonal occasions of joint worship and dialogue, to share facilities and programs, to sponsor joint community projects and cultural events, and to work together for social justice.

The Rev. Francis L. Winder, Good Shepherd’s rector, says the parishes discovered that “in proportion to our willingness to seek unity, . . . God has already given it.”

In Veradale, Wash., three churches have a five-year relationship without a signed covenant. Begun by meetings of the clergy of Holy Spirit Episcopal Church, Good Shepherd American Lutheran Church, and St. Mary’s Roman Catholic Church, it expanded to joint men’s breakfast meetings and Sunday afternoon open houses at the churches. The three parish councils set goals which included continued breakfasts with wives included; a joint vacation church school; union services on the Wednesday before Thanksgiving; and a pulpit exchange each January to celebrate the Week of Prayer for Christian Unity.

The Rev. Morgan Sheldon, Holy Spirit’s vicar, thinks the laity is more interested than the clergy in shared educational programs and, for some at least, shared worship. “I think our greatest gain has been just to know and accept each other,” he says, “a necessary step before any kind of high-level ecumenical action can make any great difference.”

The Church of the Holy Apostles in Norfolk, Va., has gone one step further toward unity: It is a joint Anglican/Roman Catholic congregation. Holy Apostles’ statement on sacramental policies expresses regret that the two denominations are not organically one and pledges to strive for that unity.

“We affirm that baptism is incorporated into the One, Holy, Catholic and Apostolic Church,” the statement continues, noting that parishioners become members of the denomination whose ritual they use for baptism. “Respecting

Continued on page 12



BLENDING TRADITIONS, the congregations of Good Shepherd Lutheran and Holy Trinity Episcopal Churches, both of Manistee, Mich., joined to celebrate the Eucharist, the outcome of a longstanding relationship between the two parishes. Last fall the two churches’ respective judicatories established guidelines, “Free to Share,” permitting “eucharistic fellowship.”

THE MAN WHO WROTE THIS WEPT.

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

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

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

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

“Like a child, I began to cry.

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

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

“I became an overseas staff member of Christian Children’s Fund.

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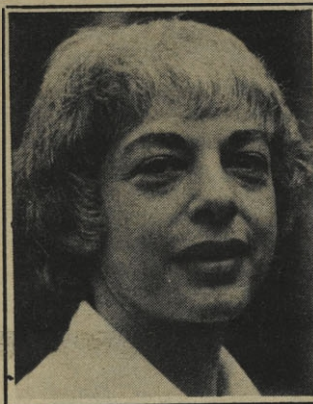
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Beverly Hall

SPIRITUAL EXPLORATIONS

Through science, people, prayers and Eucharist, we can find God

by Ellen Stephen, O.S.H.

Spirituality is essentially mystery. It is the mystery of the Holy Spirit meeting and dwelling in our human spirit. Since spirituality is mystery, it is hard to explain, but God invites us into knowledge before we are received into mystery. We may take this invitation to explore some of the dimensions of spirituality as Christians today.

Unlike some forms of Eastern spirituality, Christianity does not focus on the lone transcendence of the individual self. Christian spirituality always implies relationship. Although the analogy of human relationship falls far short of the human-divine interchange, it is perhaps the best analogy we have.

Relationships are concerned with love. Love may be described as the will to extend oneself for the purpose of growth and interchange. Love begins with attraction, the awakened, interested awareness of another. As we meet and begin to know another person in order to extend ourselves, so we must meet and contemplate God.

Contemporary Christians can experience this encounter with God in five significant ways—through nature, Scripture, prayer, other people, and Communion.

The grandeur and beauty of the natural universe has always drawn the human spirit into a perception of the divine economy. The physical sciences today are increasingly aware of the continuum from the measurable to the unmeasurable, from the knowable to the unknowable, from the inorganic to the organic, and from the conscious to the unconscious. From the smallest components of light and life to the immensities of universal matter and energy, we can discern the power and order of God's creating Spirit.

Christians in the modern world know

that spirituality is not contrary to science, but at its heart. All truth leads to God. This knowledge should inform our respect for, and responsible use of, God's gift to us in nature's resources and processes. Humanity and the rest of nature are interdependent, and, since Teilhard de Chardin's work, it is not so easy to divorce our spirituality from our "materiality." In a real sense the way in which we interact with the world and the universe is inextricably involved with our spirituality and our relationship with our mutual Creator.

The study of Scripture, too, deepens our relationship with God. Holy Scripture is, in a sense, God's correspondence with us. To use a human analogy, let us suppose the Archbishop of Canterbury is coming to visit and I am responsible for the arrangements. I should need to correspond with him to obtain as much information as possible about his needs

Holy Scripture is, in a sense, God's correspondence with us. Studying it is a preparation for the presence of God.

and preferences. I should need to read his latest publications, ascertain his views on key issues, and learn about his recent travels. If I have done this homework, the chances are that when he arrives, I shall enjoy my participation in the social encounter. If, however, I have not acquainted myself with his views and actions, I shall probably feel ill at ease and unprepared in his presence.

Prayerful study of Scripture is, in a similar sense, a preparation for the presence of God. Through Scripture we may discern the views and actions of the living

God. Christians today are blessed with remarkably perceptive scholarship which opens to us the divine dynamic of redemptive love as it is revealed through particular events and insights of historical persons and events.

Through prayer we can encounter God's Holy Spirit at the depth of our human spirit. For most of us, and for most of our lives, this is a meeting in intention and faith. We use the term "mystical experience" for those moments when the relationship moves from the dimension of faith into the dimension of conscious experience. These moments are rare, brief, and never ends in themselves.

Generally we approach God in "a cloud of unknowing," without conscious certainty of His presence in an experiential or dramatic form. This encounter in faith, and the attention to the promptings of our most prayerful insights, gives meaning and direction to our lives and ministry.

And what of our relationship with God through others? If I entertain within me the Holy Spirit, then so do you.

To say everyone has the Holy Spirit within is easy, but to act upon it is not so easy. Seeing beyond human fears, self-concerns, and defense systems to the

We live in an age of fragmentation, in a culture rich in specialization but poor in symbol.

hidden flame which is the stark beauty and worth of each unique human spirit is difficult. So many of us cannot even see this depth of worth in ourselves. If we have a poor self-image, and if we are to love our neighbors as ourselves, what sort of love will that be? We grow slowly and often painfully in our human ability to relate to one another in love.

As infants we are self-centered. At that time everything exists for us as either a need-fulfiller or as a threat when needs are not met. Primitive religions have an analogy to this self-as-other attitude when they propitiate the gods to fill needs (rain, sun, increase) or to avert disaster (earthquake, fire, tornado).

In adolescence our ability to relate advances to the level of fairness and justice. We learn to enter into negotiation—"If you are good to me, I will be good to you." Teenage gangs, with their strict rules and rituals, are a good example. This may parallel God's dealings with

His people under the Old Covenant, as if He says, "If you will be faithful to me, I will be your God. But if you run after other gods, I will hand you over to the Babylonians." At worst, this adolescent level of relationship becomes vendetta—"an eye for an eye"; at best, it becomes covenant and mutual promise.

With maturity the human moves into intimacy, the third level of relationship, a level of love which transcends attachment and justice. With sufficient security or identity a person becomes capable of risk. Jesus taught this quality of relationship when He enjoined us to love our enemies, to give of ourselves without assurance of return, and to leave our selves behind for the priority of bringing the world into the Kingdom.

I suspect few of us live on this third level all the time, and our growth as individuals and as the people of God unfolds gradually and through considerable error and suffering. "The truth shall make you free, but first it will make you miserable" is an apt saying.

Because God knows we cannot easily perceive the compassionate spirit of Christ in the depth of our own spirit or in that of another, Jesus ordained a further way for us to meet. In the Holy Eucharist we are drawn into communion with each other through the union of love between the Son and the Father in the Holy Spirit. The Eucharist focuses and grounds our spirituality and is the center for all the dimensions of our reality as humans.

The rhythm of the Eucharist is the vital rhythm of our breathing, of our hearts, and, perhaps, of the pulsating universe.

Current writers stress the fragmentation of our age—everyday vs. Sunday, body vs. spirit, secular vs. sacred, time vs. eternity. We live in a culture rich in specialization but poor in symbol.

The word "symbol" comes from Greek roots meaning "to cast together." Symbol means that which brings together things which seem to be discrete. A symbol in this radical sense is not something which stands for something else which is not there. Rather, it is the very presence of the absent, the visibility of the invisible. In this sense Christ—the Incarnation—is the symbol of our rela-

Continued on page 9

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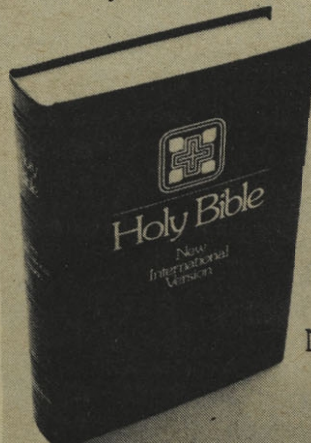
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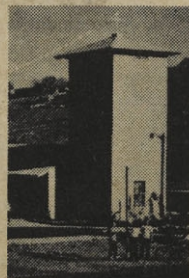
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tionship with God. He is the Way human nature comes into union with divine nature.

We hear a great deal these days about "getting it all together." We urgently need to "get it together." The opposite of the symbolic is the diabolic—that which casts apart and fragments, dis-integrates.

As Christ is the great symbol of the bringing together of human and divine dimensions, of heaven and earth, so the Eucharist is the symbol of Christ. It is central to our lives.

Two forces exist at the center—centripetal, which draws in, and centrifugal, which thrusts outward. To me these two movements characterize the Eucharist.

Jesus took bread and said the blessing. In these actions He draws us into the fellowship of His Body; we come together to join with Christ in His great self-giving to love.

Then Jesus broke the bread, and in this we offer our own brokenness and the brokenness of the world as we experience it. In His perfect self-giving we are broken apart like seeds in good earth and rain. We begin to open outward, to extend ourselves.

Finally, Jesus gave the bread to His friends. He gives himself first to the fellowship in Communion so that, inspired by His spirit, we may be sent out to give of ourselves in witness and service.

The Eucharist is at the heart of our spirituality. We are drawn into Christ, our center, as we gather in the Body to bless and to offer. Then, having received, we move outward in the extension of our lives in compassionate action.

This rhythm of receiving and giving is love. It is the vital rhythm of our breathing, the rhythm of our hearts, the rhythm, perhaps, of the expanding, contracting, pulsating universe. It is the life of the Trinity transfiguring our human spirituality from isolating self-centeredness to the risk and glory of mature, self-offering love.

Sister Ellen Stephen is a member of the Order of St. Helena, an Episcopal religious order. She worked in acting and playwriting at the Royal Academy of Dramatic Art in London and was an instructor in English literature at Stanford University while working toward a Ph.D.

Buses for Navajos

The Navajo Reservation's great stretch of desert can be formidable. One of the country's largest reservations, it spreads over an area of Arizona, Utah, and New Mexico which is larger than two-thirds of New England. Eight small centers provide health care, shopping facilities, and jobs for the people who live there.

The Navajoland Area Mission has purchased buses to help provide transportation. "Many Navajo lives can be saved through this bus service," says Bishop Frederick Putnam of the Area Mission. "People die out here because they can't get to a hospital or doctor. The buses, radio-equipped and three with wheelchair lifts, will be scheduled to fan out from three main centers."

The Navajo nation is providing \$1.5 million for buses and roads. Venture in Mission hopes to add some \$500,000 over a three-year period.

Half of South Dakota's Episcopalians are native Americans of the Niobrara Deanery. Some 1,000 people gathered for the deanery's 107th convocation late in June.

Within the Niobrara boundaries are 80 congregations and only 11 ordained men. The Native American Theological Association, an ecumenical program, now has 15 Episcopalians training under its direction. A \$100,000 Venture in Mission grant will assure the needed money for course development, recruiting, and scholarships. The Diocese of Iowa has made a substantial three-year pledge toward this goal.

—Salome Breck



Ohio State ministry provides food for thought

High Street divides the academic world of Ohio State University from the commercial district of Columbus, Ohio. At noon the pace on High Street quickens as the campus population turns its attention to lunch. Lines at the restaurants often mean a half-hour's wait, and the fast food places are fast only if you're at the head of the line.

A moderately priced restaurant offering palatable fare in a peaceful setting

was what Ohio State needed, and St. Stephen's Church, on the northeast corner of the campus, is strategically located to provide it. Food for Thought, developed by the Rev. Jonathan Mitchell, former rector, and his associate, the Rev. David McCoy, now rector, provides a continuous series of discussion and musical programs combined with a daily lunch.

University staff, faculty, students, neighborhood residents, business people,

and community church members came together in 1978 to help "Celebrate the City," a month-long symposium on urban life sponsored by the University Community Association housed at St. Stephen's and funded by the Ohio Program in the Humanities. This program's success in drawing people was the impetus for Food for Thought, which opened July 1, 1978, with funding from private donations augmented by a substantial gift from the diocese and the national Church. Programs and topics include music, poetry, art, public policy, the state of cancer research, and developments in genetic research.

Food for Thought brings together individuals and groups who might not otherwise find one another. It has established itself as a place where people can meet, enjoy themselves and artistic presentations, and test ideas and skills. It hopes to move from a forum to serve as a catalyst for action.

—Betsy Isaac



A



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IN PROFILE • EUGENIA PRICE

I am a Christian who happens to be a novelist by trade.

"When I die and go to heaven, the first question I'm going to ask is, 'How close did I come?'"

Author Eugenia Price was speaking of the characters and situations in her historical novels about life along America's southern coast. Her *Beloved Invader* told the story of Anson Phelps Dodge and the rebuilding of Old Christ Church, Frederica, St. Simon's Island, Ga. Her novel in progress will tell the story of Margaret Seton Fleming, mistress of Hibernia Plantation, 25 miles south of Jacksonville, Fla., on the St. John's River.

I had the pleasure of watching Price at work when she visited Hibernia. I asked her if she ever had any vision or mystical experience of the characters she portrays. No visions, she told me, just a lot of research and hard work. That was borne out in Florida. Detail was important.

"Could Margaret have looked out the window and seen the children climbing the old oak? When she was lying on her deathbed, could she have heard the carpenters working on the little church?" Lunch with Florida historian Dena Snodgrass zeroed in on minute details. "Did Lewis give Margaret a clock for a wedding present? What kind would it have been? Where would he have bought it?"

Research is important, Price says. "My editors told me I don't know a thing

about children, for instance. I get them baptized as babies and then forget them so I have an expert work up all the data on everything. My first draft will be more than 800 pages long. Then I'll cut it in half."

Margaret Fleming, subject of the current research, arrived in the wilderness in 1841, toward the end of the Seminole War, as Lewis Fleming's second bride. She evacuated her family when Union gunboats appeared at Hibernia Landing in 1864 and returned to rebuild when hostilities ceased in 1865.

She brought *The Book of Common Prayer* to her plantation home. Her parlor was the community church and later the hotel chapel when the economics of reconstruction necessitated accepting paying guests from the north. (Floridians have since refined this accommodation into a fine art.)

The guests' admiration for Margaret's Christian devotion prompted the construction of St. Margaret's Church, a carpenter gothic beauty which New York architect Richard Upjohn designed. Tragically, the first service was Margaret's funeral.

"Eugenia, why are you fascinated with old churches?" I asked.

"I'm not really. The Hibernia story will be my sixth historical novel. Only two involved building churches. I became interested in Christ Church, Frederica, because of Anson Phelps Dodge and the way he lived. If God is a redeemer, He wastes nothing.

"Dodge lived his life as though he believed in the redemptive nature of God. He wasted nothing, even the profound tragedy of his life. He gave God a chance to redeem. That little church was a part of God's redemptive plan."

Even though only two of her novels revolve around churches, all of her 26 books have a definite Christian dimension. "I am a Christian who happens to be a novelist by trade," she says.

Her first professional writing success was not a book but a soap opera for radio, *In Care of Aggie Horn*, produced in Chicago on NBC. Books followed her conversion some 30 years ago. "I thought

Christians were middle-aged ladies who handed out tracts on street corners with their slips showing or radio preachers who murder the language," she says.

"Thank God I met Dr. Sam Shoemaker at Calvary Church, New York. He spoke excellent English. Sam got a lot of us fringe people."

A friend named Ellen also played a major role in her conversion. "Her life was working; mine wasn't. I was scared all the time. I asked Ellen what God was like. Her answer: 'Jesus Christ.'"

Conversion to Eugenia Price means "accepting oneself as you are and accepting Christ as He is. No one convinced me I was a sinner. I was just blinded by Him. If that young man on the cross was what God is like—if He is God—who could resist?" The first thing she noticed after her conversion was she no longer bit her fingernails.

She told the story of her early Christian life in her first book, *Discoveries*, which is being reprinted on its 25th anniversary of publication. "I was given a chance to change anything I wanted." What did she change? "I took out most of the exclamation points."

Her first successful book was *Woman to Woman*. It sold two million copies and is still in print. Its theme: What differences does it make if a woman's personality is Christ-controlled?

What does she think of ERA and the women's movement? "I'm all for it but didn't take any big part in it because I've always felt that way. I've been totally liberated since I was born. It makes me sick when it's turned down." Ordination of women? "Fine but no strong feelings about it. I believe in a God who knocks down barriers. I don't have many anymore."

Price began writing novels because she didn't want to be known as a "professional woman religioso. I'm uneasy with all the good sisters who run around talking about miracles all the time." Obviously, she doesn't accept many speaking engagements.

When a new Christian idea strikes her, however, she stops in the middle of a novel to work it through. In the midst

of researching Margaret of Hibernia she will publish *Leave Yourself Alone*. Its theme comes from a statement by Oswald Chambers, who died at age 41: "Transact business on the grounds of the Redemption and then leave yourself alone."

What about the charismatic movement? "It has brought great joy to many people, and most of it is valid. But I'm afraid some groups are about to give up on me because I don't speak in tongues. I never felt any great need for it. Jesus is enough for me."

"Sometimes I don't feel very spiritual. Faith is not founded on how I feel. My faith is founded on Jesus Christ. Feelings change with the weather."

When working on her St. Simon's novels Price kept a diary of her day-to-day encounters with the local folk which was later published as *St. Simon's Memoir*. She is also working on another journal.

Like Anson Phelps Dodge, Eugenia Price wastes nothing. Perhaps her writing, like the lives of her characters, is also a part of God's redemptive plan.

—Bob Libby

Thanks, we needed that

As editors we must often ferret information from diocesan convention journals for facts for an article. Picking our way through all the "whereases" is usually a dull job. Not so with the Journal of the Diocese of Idaho.

Here we find all manner of amusing tidbits. In the 1977 edition, for example, we find the diocese exhorting Bishop Hanford King of Idaho "and his boys" on against the "small and mighty force" of Bishop William Spofford of Eastern Oregon to retain the "prized memento," the Johnny Walker trophy.

In another resolution we find that "confusion arose" in a discussion of resolutions and that this confusion spread even to the bishop, "usually able to wax eloquent in most situations," and that delegates to the convention at times were unable to distinguish "between the yellow and the white sheet."

Thanks, Idaho, for brightening our research.

—The Editors

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A bulletin of the Balboa Union Church in Panama says: "We like to feel that the Churches have served to prepare leadership in Panama during these 70 years and that this does have something to do with the process of transition that is preparing us all for this time."

Implementation of the Torrijos-Carter Treaties in relation to the Canal began October 1. Military bases will be consolidated, and the Canal operation will move into the hands of an American-Panamanian commission. In the year 2000 the entire operation will be in Panamanian hands.

The Episcopal Church Center in New York City was erected in 1962 in order to "provide an international headquarters for the Protestant Episcopal Church in the United States of America," according to a plaque at the entrance of the 10-story building at 815 Second Avenue. Incidentally, many people say "815" when they mean the Episcopal Church Center.

The most international foreign delegation at the General Convention in Denver was the one from Ecuador. The six persons attending were from Bolivia, Costa Rica, Chile, Canada, the United States, and, of course, Ecuador.

The synod of the Anglican Church in Peru voted not to be part of ARENSA, a new Province which includes Ecuador, Colombia, and Venezuela. The synod prefers to continue with its present relationship with CASA, Consejo Anglicano Sud Americano, which comprises the Anglican work in Chile, Argentina, and Brasil.

Bishop Telesforo Isaac of the Dominican Republic asked me to thank all of you who have so generously contributed to provide food, medicine, and clothing for the victims of hurricane David through the Presiding Bishop's Fund for World Relief. "Only by seeing what I see can people understand our state of calamity," says Bishop Isaac. He adds, "I have never seen so much destruction, but I am sure we will be able to stand upright again."

The work of the Society of St. Margaret in Haiti is 52 years old. At first the sisters worked in the cathedral and then took charge of a small orphanage as well as a school. These ministries still continue, but in 1957 a new school was built and later a trade school was added to enable Haitians to be self-supporting. The most recent accomplishment is the Music School that has produced the famous Holy Trinity Philharmonic Orchestra which has toured the United States and spent a summer at Tanglewood, studying with the Boston Symphony.

Among those who went to Tanglewood was a group of blind children who are studying at St. Vincent's School for handicapped children, established in the 1940's to meet an almost desperate need. Here it is literally true that the lame walk, the blind see, and the deaf hear. In summary, the Gospel is being preached to the poor.

A brief summary of Anglican and ecumenical news is presented every month in *Rapidas*, the Spanish language bulletin produced under the auspices of Province IX of the Episcopal Church. There is no subscription charge, but readers are requested to make a contribution once a year. If you want a sample copy, please write to Mrs. Nina Soto, *Rapidas*, 45 Carolin Rd., Upper Montclair, N.J. 07043.

Elena Bennett, a seminarian from Berkeley Divinity School, is a Volunteer for Mission doing a year of internship at Tainan Theological College, Taiwan. Writes Elena: "I am beginning to settle in, exploring the city, trying to get used to all the strange smells, faces, words, night sounds, food, and traffic." She adds:

"All is going well, and I rejoice at being here."

Have you ever thought that only "the underdeveloped nations of the world can enable the affluent nations to discover a new, more human model of human life"?

Church pledges help to Uganda

"Uganda is facing a colossal job but is facing it with excitement and hope," says Bishop Festo Kivengere of Kigezi, Uganda. "The condition of the country after Amin is a challenge to the interim government of President Godfrey Binaisa," which has a mandate to prepare for democratic elections in June, 1981.

Eight years of Idi Amin's rule shattered Ugandans' morale. Some estimate 1 million people were killed; many more were tortured. The economy was ruined; only \$2 million was in the bank when the new government took over. All government and social services had ceased.

What Uganda needs most is massive foreign aid which won't be forthcoming until the government stabilizes. Throughout the Amin regime the Church, which resisted with its faith, remained the only community able to function. In this interim period it is the major vehicle for relief and rehabilitation, a fact the government realizes. "This gives the Church within and outside Uganda the burden of great responsibility," says the Rev. Samir Habiby, Presiding Bishop's Fund director.

But Kivengere is confident. "The opportunities are exciting. Uganda is blessed with good climate, good soil, and a resilient community. With the help of friendly countries, we will pick up quickly."

The Church in Uganda estimates it will need \$4 million for its first reconstruction phase—to include spiritual renewal and moral rehabilitation; national planning, administration, and services; and pilot and employment creation projects. The Presiding Bishop's Fund has pledged \$1.25 million toward this amount. Earlier in the year Presiding Bishop John Allin launched a \$250,000 appeal for reconstruction, but at Denver

the Church was asked to expand that effort by a quantum leap of \$1 million more. Every congregation in the Church is being called upon to participate.

"The Church's greatest work, apart from relief and reconstruction, is reconciliation," says Kivengere. "The people of Uganda must rediscover themselves as people of one country. There are deep wounds. Many are bitter, filled with revenge. A whole generation has known nothing but murder, torture, robbery. Such radical twists need radical grace to untwist them."

"As a Christian Church we are responsible to preach no revenge. When we practice revenge, we are paralyzed. Uganda has enough dead." The Church is using seminars and conferences to teach that "love and forgiveness are the best weapons for reconstruction." It is employing a variety of agencies, including African Enterprise, which Kivengere heads.

"The Church in Uganda is grateful," says Kivengere, for the American Church's resolve to raise funds. "It also needs encouragement and partnership in ministry. The Church needs people who will come in a servant's role to work with Ugandans in reconstruction," but they must understand that the responsibility for reconstruction is with "the indigenous Ugandans who know where the need is and how to meet it. If this is understood by our Christian brothers, it will save a lot of unnecessary misunderstanding and enhance our ties in Christ."

Contributions to the Ugandan relief appeal may be so designated and sent to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017.

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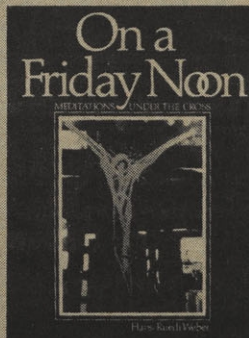
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the integrity of our disciplines, the intercommunion is not yet possible."

The Rev. Donald Gross, Episcopal copastor of the congregation, and the Rev.

Raymond Barton, Roman Catholic copastor, constantly examine Anglican and Roman Catholic documents for areas of similarity and difference. "We haven't experienced too many areas of separation," Gross says. "Many we share in common."

New Communities

The ecumenical spirit is finding fertile ground in newly built communities to which people of many denominations, who have no local church, are moving.

The Maumelle Cooperative Ministry in Maumelle New Town, Ark., includes the Disciples of Christ, Episcopal, Presbyterian, Roman Catholic, and United Methodist Churches. The Maumelle Land Development Company first discussed the idea in 1971. In 1977 representatives of the "supporting traditions" held meetings to establish the Ministry's basic concepts, and on October 1 installed the Rev. Albert D. Kissling, a Presbyterian clergyman, as coordinating minister. In January, 1978, 16 families pledged to participate in the Ministry.

The Disciples of Christ, Presbyterian, and United Methodist participants are members but maintain their respective denominational affiliation while Episcopalians and Roman Catholics are listed as participants but are on the membership rolls of their parish churches.

Kissling says the congregation is "becoming increasingly aware of the many advantages" even though some issues are still unresolved.

The Panther Valley Ecumenical Ministry in Hackensack, N.J., conducted its first service on Dec. 21, 1969. Last May the Ministry celebrated a decade of cooperation by dedicating its first build-

ing. The Rev. William H. McGregor, a Presbyterian, serves the Episcopal, United Church of Christ, United Methodist, and United Presbyterian congregation which now also includes members from other denominations. All members maintain ties to their own Churches.

Trinity Church in Green Run, Va., also dedicated a new building this year. The Episcopal, Presbyterian, and United Church of Christ participants began the venture early in the 1970's "to see if we could build a church cheaper and grow faster if we worked together," says the Rev. Richard E. Prince, United Church of Christ minister of the congregation which now numbers about 100. "We've been a failure from that point of view, but we seem to be a haven for people who aren't willing to try other mainstream Churches."

Perhaps one of the oldest cooperative ventures in a new community is Indian Hill Church in Cincinnati, Ohio. Begun as a Sunday school in 1931 because home parishes for the largely Episcopal and Presbyterian community were too far away for regular attendance. Indian Hill added Sunday vesper services in 1933.

In 1947 two separate churches were organized, and simultaneously each approved federation with the other. After using the United Methodists' Armstrong Chapel, the federated congregation dedicated its own church building in 1952.

Episcopal and Presbyterian clergy serve as co-ministers of Indian Hill Church. Membership categories are Episcopal, Presbyterian, and individual members of the Indian Hill Church Corporation. Baptized members of all Churches are invited to participate in all Communion services. Sunday worship begins with an 8:00 a.m. Communion according to the Episcopal rite. Morning Worship at 10:30 a.m. alternates between Episcopal Morning Prayer and Presbyterian Morning Worship; Holy

Communion is offered the first Sunday of each month, alternating between the Episcopal and Presbyterian forms.

Winton Forest Church Center in Cincinnati, a 10-year-old partnership between Holy Spirit Episcopal Church and Covenant United Church of Christ, is largely patterned after Indian Hill Church. The Church Center is covenanted around five basic goals with the operating principle of "doing together in common work, witness, fellowship all that we can. . . . Doing separately only what we must to maintain identity and integrity."

Forerunners of Unity

Some parishes, joined for strength in situations where separately they were weak, have become cohesive units which push their denominations' limits in their struggle for unity.

Bountiful Community Church, Bountiful, Utah, located in the heart of Mormon country where non-Mormon population is estimated at between 5 and 10 percent, is "like an American parish in an overseas city and has to serve the needs of all who come." Bountiful Community Church is the corporate name for the United Church of Christ in Bountiful and Resurrection Episcopal Church, but the Rev. Richard C. Nevius, Episcopal copastor, says about 44 denominations are represented in its membership.

"It's a hard place to explain, yet it works," says Nevius. "We are a parish which reflects the United Church of Christ's liberal theological tradition while at the same time placing a strong emphasis on the sacramental and liturgical tradition of the Episcopal Church."

"For all practical purposes the question of which denomination one came from is irrelevant except when we have to transfer someone out." The board of directors recently voted to initiate a common membership so all persons would be carried on both United Church of Christ and Episcopal rolls. Nevius has been received as a "minister in good standing" in the United Church of Christ

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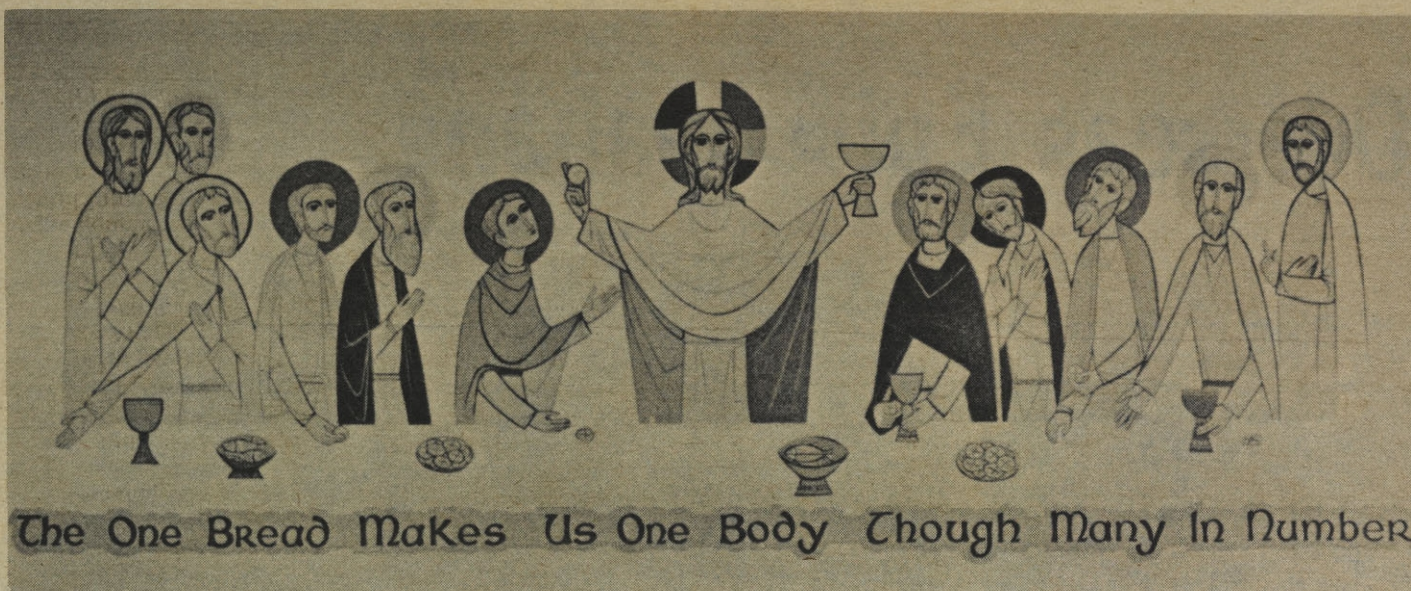
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This mural of the Last Supper hangs at the Graymoor Ecumenical Institute in Garrison, N.Y. —Photo by Religious News Service

and is working toward having the Rev. Donald Proctor, the UCC copastor, ordained in the Episcopal Church.

Calvary United Presbyterian Church and St. Paul's Episcopal Church, Philadelphia, Pa., have been working under a Plan of Federation for about nine years; they renew their vows each year in a service of solemnization. The church has a joint program with common and separate services. The Rev. Robert Greer, the congregation's Presbyterian minister, says the federated congregation is more active and stronger than either singly and that diocesan giving has increased since they joined.

Calvary-St. Paul's has been dealing with the problems of having a minister from one denomination serving members of another, which Greer says is a national problem. "A number of churches are in similar circumstances" because they cannot afford more than one clergyman. Greer, who is seeking ordination in the Episcopal Church, says guidelines for cross ordination need to be developed.

Local ecumenical experiences like these, along with joint ventures in campus ministries, prison ministries, individual and family enrichment programs, social outreach activities, and formal and informal dialogue, provide impetus and policy direction for the national ecumenical movement. "So much more is going on everywhere than most people realize," says Phebe M. Hoff, Virginia's ecumenical officer and a member of Episcopal Diocesan Ecumenical Officers' executive board, "and local support and enthusiasm are essential to sustain the tasks of theologians and ecumenists."

THE NATURE OF THE UNITY WE SEEK

At the national level the General Convention took several important steps toward future interfaith cooperation. It adopted a U.S. Episcopal-Roman Catholic statement on the Purpose of the Church and affirmed documents on eucharistic doctrine and on ministry and ordination issued by a commission established by the Pope and the Archbishop of Canterbury.

The Convention also adopted a statement, "The Nature of the Unity We Seek," which gives a preview of what organic unity might eventually become. The statement follows:

The visible unity we seek will be one eucharistic fellowship. As an expression of and a means toward this goal, the uniting church will recognize itself as 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. All will acknowledge each other as belonging to the Body of Christ at all places and at all times. All will proclaim the Gospel to the world with one mind and purpose. All will serve the needs of mankind with mutual trust and dedication. And for these ends all will plan and decide together in assemblies constituted by authorized representatives whenever and wherever there is need.

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 described above.

We do not yet know how the particular traditions of each of the communions will be maintained and developed for the enrichment of the whole church. We do not see how the church will be shaped by the particular histories and cultures within which she is called to fulfill her mission.

All Christians are challenged to express more fully among themselves the biblical call to mutual responsibility and interdependence. We believe ways can now be found to express this call to a communion of the churches in the Body of Christ. As the churches become partners in mission, they will move from present interrelatedness to interdependence.

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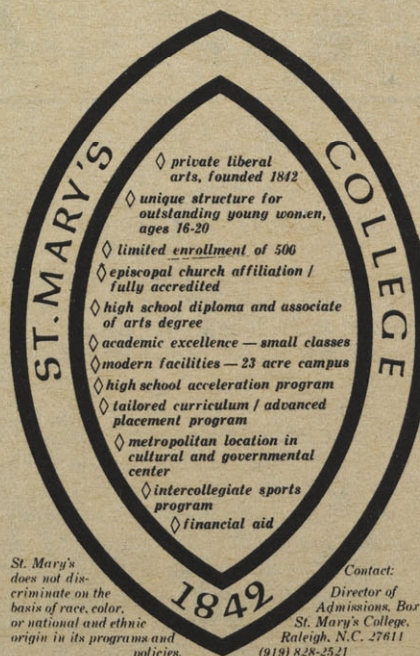
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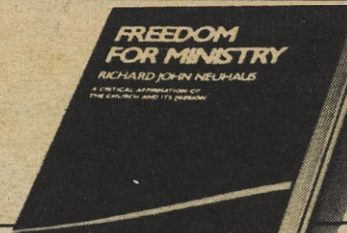
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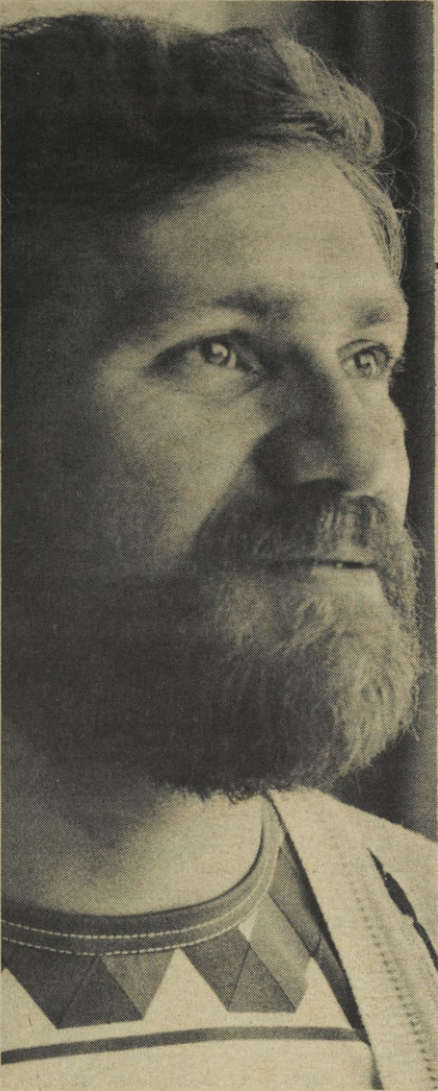
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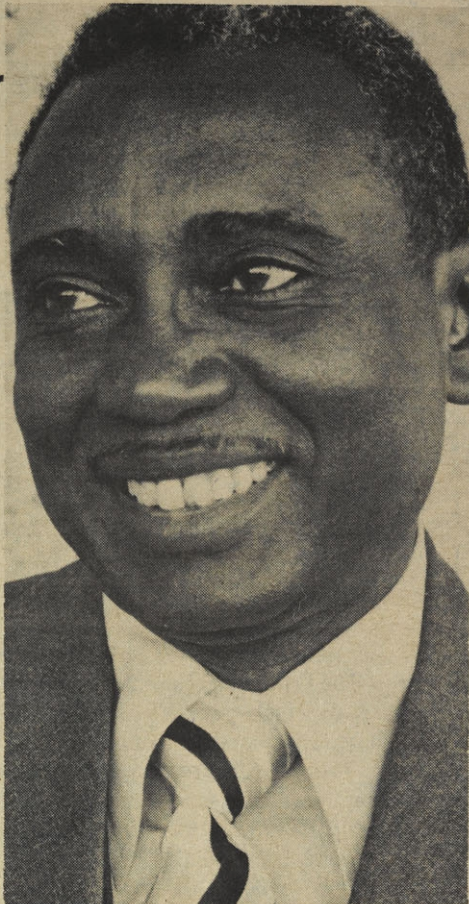
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A New Breed of Leaders

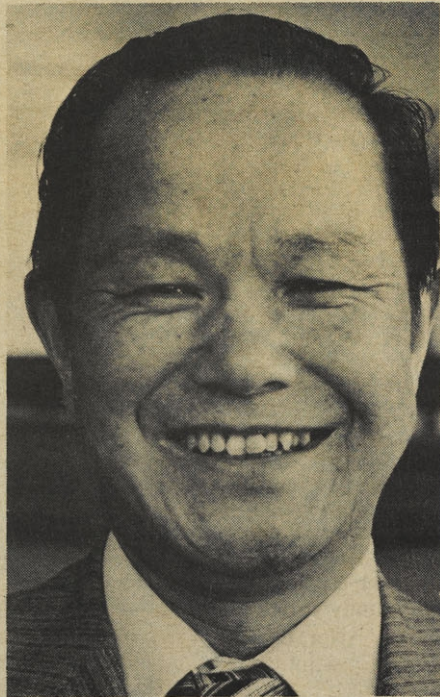
by Onell A. Soto
Mission Information Officer

According to a recent report, 224,221 baptized Episcopalians now serve 19 overseas jurisdictions of the Episcopal Church.

The amazing fact about them is that they have increased 40 percent in the last 10 years; this growth has been possible through the work of a zealous core of clergy and lay people.

This fact is even more surprising if we consider the enormous difficulties encountered by this new breed of leaders. Long distances, lack of funds for basic missionary needs, government hostilities, mounting social problems are just a sample of the kind of barriers that these modern missionaries have to face.

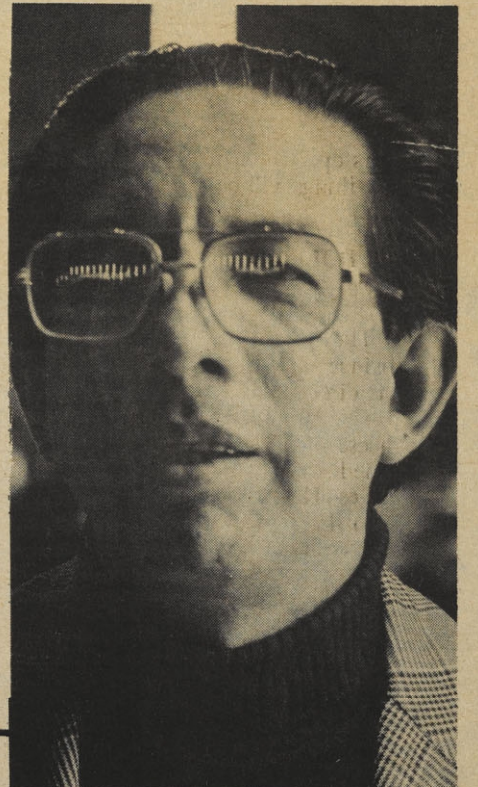
We would like to introduce some of these people who were present at the Church's 66th General Convention in Denver. Their Christian character and dedication are a challenge to all of us in these United States.



JOHN CHENG



ELNORA CABANBAN



ROBERTO HERNANDEZ

FRANCISCO DUQUE Colombia

"I was a secondary school student in Bogota in 1967 when I heard an Episcopal bishop lecture to the student body about the history and practice of the Episcopal Church. I was so impressed that I asked him where I could find a congregation of such a Church," says Francisco Duque, the 28-year-old lawyer/chancellor of the Diocese of Colombia.

Francisco began to attend the Church of San Pablo and after a period of instruction was received into the Episcopal Church. Since then he has served in many parochial, diocesan, and Provincial posts. At present he is a member of the council of Province IX and has recently been appointed president of its

constitution and canons committee.

The youngest of a family of 13, Francisco was two years old when his father died. "We were a poor family, and my mother worked hard to put all of us through school. All of us today are professionals, including three lawyers and two nuns."

He saw one of the nuns five years ago for the first time. She entered a convent when Francisco was two and has been a cloistered nun since then. "It was a moving experience, but I hardly could see her through the veils, and we had few things to talk about," says Francisco of that first visit to the convent. Two years later he returned to see her again, and this time a real friendship began to develop. The other nun visits the house regularly, and she "understands perfectly why I

am an Anglican."

Why the Episcopal Church? "Freedom of thought, fellowship, participation—in summary, another family," affirms Francisco.

Even though Francisco became a lawyer a few months ago and is practicing in Bogota with two of his lawyer brothers, he thinks of studying for Holy Orders and eventual ordination.

Women priests? "Because of my cultural upbringing it is difficult for me to accept them as priests, but I don't say I will not change. I have no theological reason against their ordination; it is just that I am not accustomed to this. Denver has been an experience: I did not realize women priests could be so pretty," says Francisco with a big smile. Francisco is single "for the time being."

How can the Church reach the people? "The social problems of Latin America are enormous; we cannot be content with a type of religion that speaks to the soul while forgetting the body. The Church needs to reinforce its missionary thrust with adequate programs that lift the dignity of all people in the name of Christ. We need action more than preaching."

He says Colombia is a huge country and many areas and segments of society have not been touched. "I hope we will be able to minister to the millions who are poor, exploited, and forgotten in all of our cities and towns." He seems to be going in the right direction.

NILDA LUCCA ANAYA
Puerto Rico

A public health teacher, wife of a cardiologist and mother of five college students, has an active church life in Puerto Rico and wants to be ordained a priest in the Episcopal Church. Nilda Lucca Anaya began to attend church services when her children became students at Holy Trinity School in Ponce and were requested to help as acolytes in the local parish. "First I came to see them at the altar, and little by little I became interested in the life of the parish," she says.

Today, 15 years later, she is the senior warden and holds a number of other positions in the parish and the diocese. "I began to study theology last year when my youngest child went to college. I have found it a fascinating subject." She wanted to begin her studies some years ago but found it impossible because of her many family responsibilities and the demands of her job as a public health teacher.

Looking toward her future she says she would like to be ordained and serve the Church while continuing her other vocation. "I especially like the ministry of counseling the sick. There is a great need in this regard in Puerto Rico, and I want to do whatever I can."

Nilda met her husband Candido at the School of Medicine of the University of Puerto Rico. She later switched course and received her master's degree in Public Health Education.

Where are the children (including two sets of twins)? "All of them are studying in the United States. Three at Rockhurst College, Kansas City, Mo.; one in Florida learning to become a steamship pilot; and another at the University of Mississippi who wants to be a doctor like his father."

Nilda thinks autonomy for the Diocese of Puerto Rico is going to be a good thing, but a number of ideas and attitudes have to change among the clergy and laypeople of her diocese. "Sometimes I wonder if we are really prepared for this giant step." But with leaders like Nilda, many things will be accomplished.

J. RUDOLF GRIMES
Liberia

"The move of Liberia toward the Province of West Africa is a step in the right direction," according to J. Rudolf Grimes, the 56-year-old chancellor of the Diocese of Liberia who has had a distinguished career in law, education, and politics. The problems of Liberia are similar to those of other African countries, he says, and for that reason "we must be united with them."

"If the countries are united themselves, it is imperative the Church should follow the same path."

A graduate of Liberia College ("because Cuttington was closed at that time"), he holds degrees from Harvard University School of Law and Columbia University College of International Affairs. Upon his return to Monrovia in 1951 he directed the Arthur Grimes School of Law at the University of Liberia. The school is named after his late father.

For 12 years he served as Liberia's Secretary of State. What is the role of the Christian politician? "To put attention to problems that affect the lives of people, such as lack of education, housing, or health facilities and the violation of human rights," he says with firmness and conviction. "Many people do not know their own rights." The Christian who is involved in politics must be willing "for Christ's sake to work for their dignity and worth."

Rudolf's wife, Doris, also holds degrees from American universities. They just celebrated their 25th wedding anniversary. They have a foster daughter who is currently studying social science at the University of Wisconsin at Milwaukee.

As long as he remembers, Rudolf has been a member of the Episcopal Church. "I have been acolyte, Sunday school teacher, vestryman, and many other things. Now I have been appointed chancellor, and I serve in the cathedral chapter."

What does the Episcopal Church mean to you? "It is hard to put into words, but the fact that I have been an Episcopalian all my life may mean something," Rudolf says with a big smile.

The role of the laity? "To help in the mission of the Church, in evangelism and education efforts, and to contribute to her support." Have you ever thought of becoming a priest? "No, not really. I think my place is to be a layperson. I have my own ministry which I think is important."

Rudolf says the move of Liberia toward the Province of West Africa is the natural growth of the Church in Liberia and never should be interpreted as "forgetting the Episcopal Church in the United States."

The problems of Liberia? "Many. We must bring in more capital for the development of the country. Unfortunately, many things in Liberia are in the hands of foreigners. We need better schools, more hospitals, job opportunities. I hope Venture in Mission will be our partner in this immense task."

ELIZABETH PINEDA
Mexico

The youngest member of the House of Deputies at the General Convention in Denver was Elizabeth Pineda, a 24-year-old Mexican laywoman, the oldest child in a clergy family of seven. Elizabeth works as an elementary school teacher in Tonalá, a pottery community outside Guadalajara in the State of Jalisco.

"I am happy I am able to help with the family budget. My father and I are the only ones who earn money in our household since my six brothers and sisters are all in school and my mother is busy with the work of the house," says Elizabeth. She recalls difficult times at home with such a large family, but "somehow God has been good to us."

Elizabeth is involved in many church activities and sits on the Diocesan Standing Committee. Her primary interest is Christian education, and she visits churches of the area to help the teachers with ideas, materials, and methods.

Would she study for the ministry? "No, I don't believe the altar is the place for a woman. There are many things that a woman can do at home and at church. I feel happy as a layperson, and I don't want to be ordained."

Elizabeth feels happy with the "Youth Presence" in Denver but is surprised that none of them is a Deputy or a delegate to Women's Triennial. "It is difficult for me to understand this since in Mexico more than 50 percent of the population is under 20 years of age and you see young people everywhere."

She thinks the Church must take the role of youth more seriously. "I don't see an active ministry to young people here or in Mexico, and I wonder why this is. Some people say the Church has lost some of its ability to speak to young people, but I think we are the Church and we have a glorious message to share."

Unlike some clergy children who leave the Church as soon as they can, Elizabeth finds that the local church is "the only community where you can find moral and spiritual support at all times." She also sees her parents as great heroes. Her father, the Rev. Rubén Pineda, is the "faithful servant of the Church" and her mother, Emilia, is the one at home "ready to help, serve, and keep all of us in good spirits with love and affection."

JOHN CHENG
Taiwan

"Americans are too naive with relation to China. They do not understand that the Communist government will never allow missionaries into the country. The government wants to take every possible opportunity to propagate its own ideas," says John Cheng, the 62-year-old general secretary of a church technical school in Taiwan.

John left mainland China in 1949 when Mao Tse-tung came into power. He arrived in Hong Kong with his family, and three years later they settled in Taiwan. The first Christian in his family, John was baptized in 1943 in the Holy Catholic Church in China (Anglican). His local church in Kwohoo, which used to have 400 members, today is "a nursery, and church services have long since ceased to exist."

John and his wife have three grown children, one of them working for an engineering firm in Iowa. "This is the first time I have seen him in eight years. It was wonderful to be with him and his family."

What does the Christian faith mean to you? "The power to face life with certainty and confidence. In the worst moments of my life I have never felt alone because God has been with me."

Any special hobby? "Yes, I have kept a diary for 46 years. I was lucky I could take it out of mainland China. It serves to record events for reference and entertainment. I don't think I will publish it because there are many confidential matters in its pages."

John believes an effective way to evangelize non-Christians is "to set a good example in all we do."

Relations with China? "Be careful; do not underestimate the Communists. There is no freedom in mainland China."

What can the west do? "Enjoy freedom, but preserve it. Use it to better the standard of living of other countries. Help those who want freedom and liberty for their own countries under Communist regimes."

John was a Deputy to the 1979 Colorado Convention. This is his first visit to the United States. "I marvel at its beauty, progress, and freedom," says John as he leaves for his home in Taiwan.

ELNORA CABANBAN
The Philippines

"The Church is life, joy, one of the places where you can experience the power of Jesus Christ," according to Elnora Cabanban, a civil servant in the Philippines. Born in 1936 into a family of teachers, Elnora's father was a school supervisor, and all six children in the family studied education.

After teaching for almost 20 years, Elnora joined the civil service and now is in charge of examining government employees. Her husband, Rizal Cabanban, an agriculturist, is a nephew of the first Filipino Episcopal bishop, the Rt. Rev. Benito Cabanban. "We met in high school, but we were not able to get married until eight years later. That is quite unusual in the Philippines, but our education had to come first."

Born into an evangelical family, she became an Episcopalian in 1962 when she married Rizal. "We were pleased that my pastor and his priest took part in the wedding ceremony, the first time that ever happened in my home town." Since then, she has been active in the Church. Presently she is UTO treasurer and vice-president of the diocesan women's organization.

Any memorable event? "Yes, some years ago I was taken to the hospital in critical condition. I thought I was going to die, so I asked Jesus to protect my four children and my husband. I think I had a vision of Christ because I never had felt so close to the Lord. It is difficult to describe, but I believe I saw Him."

Has she ever thought of the ordained ministry? "No plans for now, but I am beginning to think about it." Elnora believes the Church has a mission to "spread the knowledge of Christ, help people really to know their worth, and provide opportunities for education, health, and human development."

Elnora was also a Deputy at Denver. This is the first time she has been away from her children for more than a week. "I miss them. I don't cry for them, but I pray for them every night," says Elnora.

ROBERTO HERNANDEZ
Guatemala

"For the first 10 years of my life I did not know my father," says Roberto Hernandez, a physician from Guatemala. His father, expelled from the country a few days after Roberto's birth in 1934, "was working with a group of lawyers who opposed the dictatorial government of Jorge Ubico and was deported with them."

Born in Zacapa, a small town east of Guatemala City, of a poor family, Roberto had a difficult time finding the necessary resources for his education. In 1952 he became a school teacher, but his ambition was to become a medical doctor. "My sister began to work in order to support me in medical school. I will never forget her spirit of sacrifice."

In 1960 he graduated from the University of Guatemala and after two years of practice in local hospitals, he became a fellow at Children's Hospital in Philadelphia, Pa. At present Roberto is a general practitioner and pediatric surgeon. He and his wife Carmen have four daughters ranging from 10 to 19 years of age.

How did he come to know the Episcopal Church? "I was born a Roman Catholic but an indifferent one. During my college years I became a sort of agnostic, but in those days I got involved in the work of the Presbyterian University Center and became a Presbyterian. For some years I was an active church member, and I was even candidate for moderator of the Synod. Incidentally, I lost because I voted for my adversary."

Roberto says his concern for social justice and his ecumenical ideas were a source of conflict with the leadership of his Church. "The Roman Catholic Archbishop of Guatemala once invited 200 Protestant leaders for a worship service, and only eight showed up. I was one of them."

One day he found a priest who had just arrived in Guatemala to start work for the Episcopal Church. They became good friends, and after a while both were searching for new members for the incipient congregation. "I soon discovered I had been an Episcopalian all my life without realizing it."

Since his confirmation in 1968, he and his wife Carmen have been active members of the Church and have occupied several parish and diocesan posts. Roberto has been elected three times as a Deputy to General Convention but has been able to attend only two Conventions.

What does the Episcopal Church have to offer to the people of Guatemala? "I believe it offers intellectual freedom, openness, and a sense of family difficult to equate," he says.

Roberto has been active in political affairs. "Even the Christian Democrats were not very happy with me because I was favoring closer relations with the extreme left." Although never elected to a political post, Roberto has been close to the presidential candidates in the last few years. "For some strange reason, I always have found myself in the opposition," he concedes.

He was one of the founders of the Church and Society Movement in Latin America, which in the sixties tried to analyze the social problems of the day in the light of the Gospel. The movement later came under suspicion and was disbanded in many countries or took on other forms.

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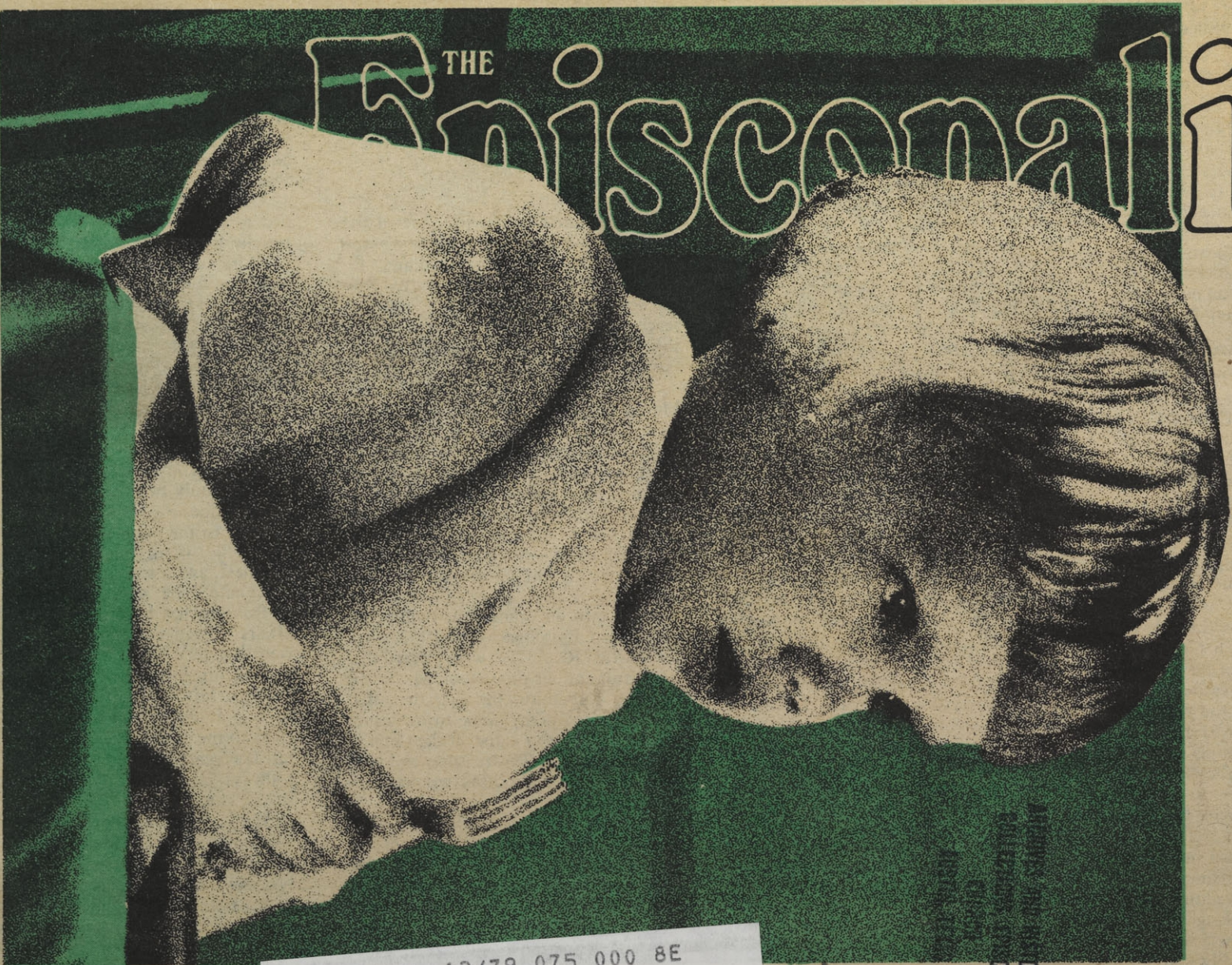
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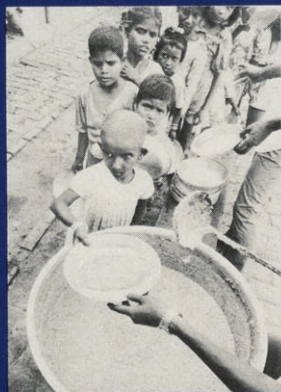
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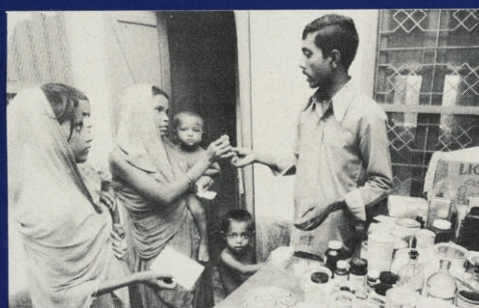
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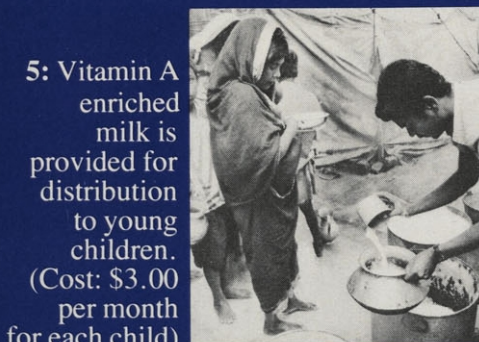
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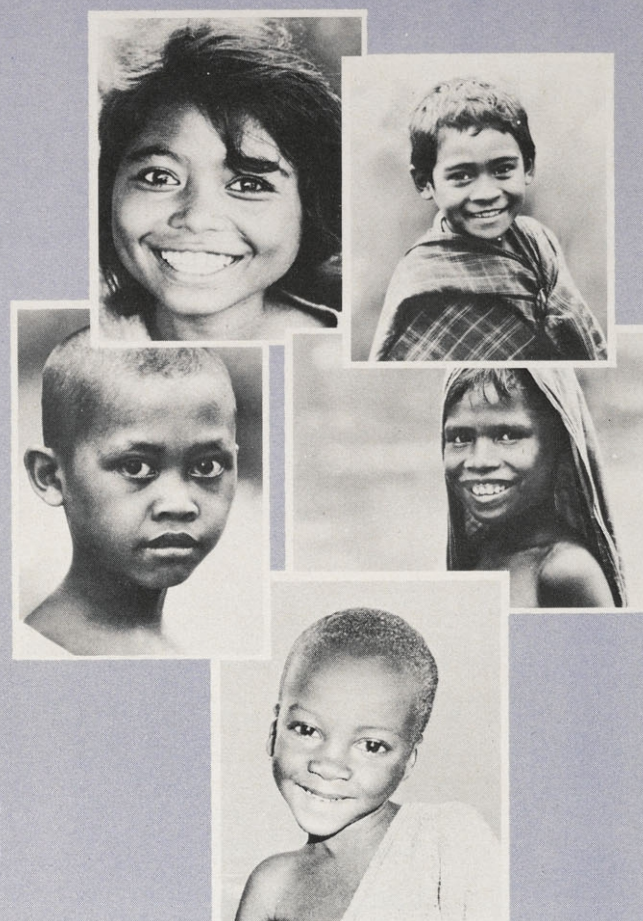


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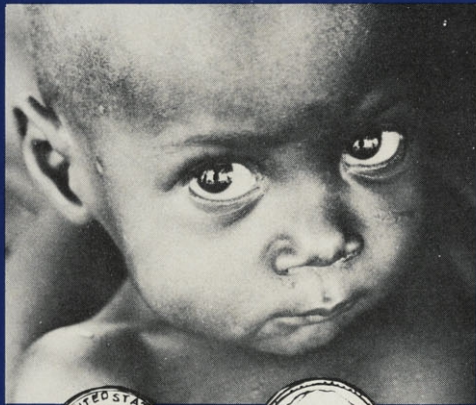
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**together with the
Christian Blind Mission
International — CBMI.**

In 1908, the German pastor, Ernst Christoffel, established the Christoffel Blinden-Mission (CBM)—in North America known as “Christian Blind Mission International” an inter-denominational Christian relief organization. CBMI is supported exclusively by donations freely given from friends around the world. CBMI helps the blind and those afflicted with eye-diseases in 70 poor countries.

CBMI donors maintain: (as of July, 1979)

120 Dispensaries for the poor

(treating approximately 1.3 million patients per year)

121 Eye Hospitals and Leprosy Clinics

(with 4,600 beds)

52 Mobile Eye Clinics

(where more than 110,000 patients per year are operated on)

61 Homes and Schools for the Blind

(caring for 4,390 people who are permanently sightless)

**Wouldn't you also like to join CBMI's family
of supporters? A large group of donors are
waiting for you.**

CHRISTIAN BLIND MISSION INTERNATIONAL

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Wheaton, Illinois 60187

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"Advertising supplement to The Episcopalian, Nov. 1979"

**For
2 quarters
or 5 dimes**

- **Make two phone calls**
- **Buy two ice cream cones**
- **Drink two cups of coffee**
- **Park your car for two hours**
- **Buy three newspapers**
- **Send three letters**

Or you can ...

