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## THOUGHTS FOR FALL JOURNEYS

How do you entertain an angel? Why is the Church of England called "the Church of Hymns?" Is God easier to find in a cloister? What does Title III, Canon 9, Section I feel like? SEE PAGES 14, 15

# THE Episcopalian

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John Krumm now leads the Convocation of American Churches in Europe, and Michael Marshall is Bishop of Woolwich, England. They bring fresh perspectives on the American Church.

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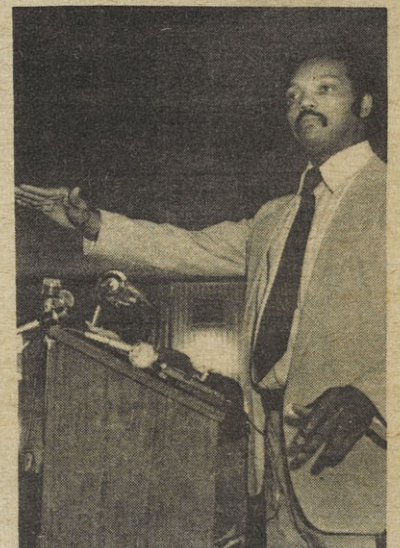
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Views on the press, Pentecosts, and politics came to the House of Bishops' meeting in Chattanooga, Tenn., by way of George Reedy, above left with Bishop Philip Smith of New Hampshire;



Cardinal Leo Joseph Suenens of Belgium, top right with Presiding Bishop John M. Allin; and the Rev. Jesse Jackson of PUSH, lower right. GEORGE BAKER, THE CHATTANOOGA TIMES

## Bishops speak on arms race, Klan

by Isabel Baumgartner

Freed for the first time in years from the need to deal with in-Church tensions, the bishops of the Episcopal Church opposed the worldwide arms race and spoke on behalf of human rights at home and abroad. Meeting October 2-9 at The

Read House in Chattanooga, Tenn., the bishops spoke on life-and-death issues: war and peace, the plight of refugees, and the terrorism of a resurgent Ku Klux Klan.

With annual worldwide expenditure on arms approximating \$600 billion, the bishops said that money, put to other uses, "could reverse the trend of increasing poverty and suffering within the developing nations and amongst our own rural and urban poor." They voted unanimously to "urge U.S. leaders to redirect foreign policy" in ways that foster national and international security by economic rather than military means.

The bishops reaffirmed the 1979 General Convention stance "opposing peacetime conscription or any form of compulsory national service unless a national emergency is declared by Congress" and asked serious Churchwide study of broad issues of war and peace, as well as the particular proposal to install an MX missile system in Nevada and Utah. They also requested establishment of "alternative [forms of] volunteer national service in order that young people may demonstrate their desire to serve their country in a variety of ways."

Meeting in a city recently marred by Klan-inspired violence, the House condemned "the terrorism of the Ku Klux Klan as a moral outrage" and prayed for its victims, its perpetrators, and those working toward reconciliation. The bishops called for more vigorous enforcement of "existing statutes which protect civil rights

and civil liberties."

Other resolutions on social issues underline the urgency of conservation efforts, endorse church-sponsored housing for low-income U.S. families, and support the continuing resettlement of refugees and immigrants here. Alms from the daily Eucharists were designated to the Presiding Bishop's Fund for relief of Haitian refugees in southeast Florida.

The Rev. Jesse Jackson of Operation PUSH flew in from Chicago to deliver an impassioned address, urging Churches to join labor and civil rights groups in a coalition to abolish racial oppression from the world scene. Likening power to the rods of Moses and Aaron, he warned that power misused brings only destruction: the rod turns into a venomous snake. "Choose reason over racism," he pleaded. "When storms rage, don't pull a power cop-out. . . . The slave mentality must give way to self-determination." To the surprise of many and the dismay of at least a few listeners, Jackson's speech turned about midway into a vigorous endorsement of President Jimmy Carter.

Three days earlier the House had directed that this year's Pastoral Letter focus on the roles of U.S. Christians in this critical election year. The resulting document opposes church support for particular candidates, decries the tactics of the so-called Moral Majority, and warns against apathy or uninformed voting (see text, page 12).

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# World News Briefs



#### WASHINGTON

Church groups, in a compromise bill a House-Senate conference committee is now considering, have apparently lost their bid to ban the use of missionaries and reporters as intelligence agency informants. The National Council of Churches and the U.S. Catholic Conference had strongly advocated such a ban as part of a bill which restricts Congressional oversight of U.S. intelligence agencies. The White House found the first bill unacceptable, and negotiators have now reduced from eight to two the number of Congressional committees which must receive prior notice of covert intelligence action.

#### SAN SALVADOR

The Diocese of El Salvador has condemned the violence plaguing this Central American country and called for finding by way "of Christian love" solutions to the nation's problems. The diocesan convention asked the prayers of the whole Anglican Communion for the "prompt restoration of peace." Nearly 9,000 people have died in armed struggle since the beginning of the year, including Roman Catholic Archbishop Oscar Romero who was assassinated in March.

#### TEHRAN

The Iranian government has issued strict new regulations to govern the arrival, residence, and activities of foreign missionaries, including registration two months in advance with the National Guidance Ministry. The Ministry expelled 30 Roman Catholic missionaries in September, and a spokesman said only the minimum number of foreign representatives which existing religious organizations need will be allowed to remain.

#### PARIS

The first female priest canonically resident in the Convocation of American Churches in Europe, whose headquarters are here, was ordained in New York City in September.

ber. The Rev. Angela Askew, whom Presiding Bishop John M. Allin had ordained a deacon two years ago, is licensed to officiate at St. Paul's-within-the-Walls, Rome, Italy. She is currently completing a doctoral program at Union Theological Seminary.

#### GENEVA

Plans for staff visits to member Churches and greater preparatory participation, approved at the World Council of Churches' Central Committee meeting here, could make the 1983 World Assembly quite different from its five predecessors. Central Committee moderator Anglican Archbishop Edward Scott of Canada called for the greater pre-involvement, citing the fast-growing membership, cultural diversity, world tensions, and modern communications, all of which require greater interaction among member Churches and the Geneva staff.

#### NEW YORK

Nine women have been nominated to leadership posts for the 1982 Triennial Meeting of the Women of the Episcopal Church: Anna Margaret Feild (1979 Assistant Presiding Officer), Martha Abbot Comstock, Sarah Messick, Jeanne Babcock, Betty Baker, Wylma Gore, Adelaide Leech, Babette Prince, and Marcy Walsh.

#### GABORONE

The election of Bishop Walter Makhulu of Botswana to be fifth Archbishop of the Anglican Province of Central Africa means that for the first time a black African will lead this Province. Makhulu, 45, will succeed retiring Archbishop Donald S. Arden, an Australian.

#### TORONTO

The diocesan synod has approved a plan to divide this Canadian diocese into five regions, requiring the election of three new suffragan bishops.

#### NEW ORLEANS

Education for Ministry, an extension program the University of the South's School of Theology began in 1976 to provide theological training for laity, graduated some of its first students here. Also known as Theological Education by Extension, the four-year program has 3,700 students in 63 dioceses and several foreign countries. "Bottling" of seminary curriculum was begun by Dr. Charles Winters, author and adaptor of the materials. The seminary's dean, Urban T. Holmes, calls it the "most significant lay renewal movement in the Church today."

#### DAYTON

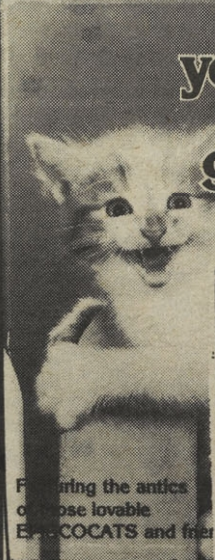
A little like "being the first woman on the moon" is how Dr. Marjorie S. Matthews, 64, described her election as bishop by the United Methodists, who do not consider bishops to be in apostolic succession. Matthews is one of her Church's 45 officials who exercise administrative control over an episcopal area.

#### SALT LAKE CITY

The Diocese of Utah's standing committee withheld its approval of the elections of two Wisconsin bishops-elect—the Rev. William Wantland in Eau Claire and the Rev. William Louis Stevens in Fond du Lac—on grounds that both men have said they are unwilling to consider women for ordination to the priesthood and episcopate. Despite this action both men received the necessary majority consents from bishops and standing committees to complete the election process.

#### NEW YORK

From Harry Emerson Fosdick to William Sloane Coffin, Jr., ecumenical Riverside Church and its pastors have been involved in the community in Manhattan for 50 years. The congregation celebrated the fact with a special service October 5. Part of the anniversary celebrations will be The



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(Signed) Henry L. McCorkle, Editor-in-Chief

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Church and the City Conference in March, 1981, which the congregation hopes will be followed by establishment of a permanent Center for the City to join the existing Disarmament Program and Draft Counseling Service.

**LONDON**  
A British Methodist minister who is also a bishop in the Church of South India has been named Assistant Bishop of Newcastle. Bishop Kenneth Gill is the first Methodist minister to hold such a post in the Church of England in Britain.

**LONDON**  
Anglican Bishop Hassan B. Dehqani-Tafti of Iran, in exile here, has denounced as "baseless, malicious lies" Iranian government charges that Anglican and Roman Catholic churches were spy centers. The bishop, whose son was murdered in Iran, has also called for release of his former secretary, Jean Waddell, two Iranian priests, and two English medical missionaries, all of whom are being detained. That the Church's mission is to serve the people of Iran is best shown by its work in medical fields and care for the blind, the bishopsaid.

**VELARDE**  
In this New Mexico town the Rev. Harold H. Weicker and the Rev. John W. Flynn will co-direct River House, which will offer a 25-day treatment program for alcoholism to clergy and laypeople affiliated with the Christian Church. Both men are recovering alcoholics.

**NEW YORK**  
Executive Council designated the week of November 2-9 Christian Education Week. The week is the octave of All Saints' Day. Its purpose is to celebrate Christian education as a vital part of the Episcopal Church's total mission and ministry.

**WASHINGTON**  
Bishop John T. Walker announced here the resumption of stone-setting on the Pilgrim Observation Gallery of the Cathedral of Sts. Peter and Paul, halted in 1977 due to lack of funds. Walker said the move would have a positive effect on the \$15.5 million capital campaign now underway to repay the Cathedral's building debts and endow future programs. Funds for the construction come from gifts expressly given for the Pilgrim Gallery, and work will progress only as they are available.

**JERSEY CITY**  
The Sisters of St. John Baptist have been honored for their work here among the underprivileged and Spanish-speaking and their special emphasis on youth ministry. After 30 years of service at Grace Church, Van Vorst, the sisters, who were among the first to do such work here, returned to their convent in Mendham, N.J., where they also have a school and retreat house.

**ST. LOUIS**  
An often controversial Lutheran leader, President J. A. O. Preus of the Lutheran Church-Missouri Synod, has announced he will not seek reelection. Preus' hard line on doctrinal matters and "impermissible ecumenism" led to the formation of a new Lutheran denomination, the Association of Evangelical Lutheran Churches, which now includes 100,000 members in 265 congregations, most formerly affiliated with the Missouri Synod.

## Southern Baptist comment on Jews draws criticism

Southern Baptist Convention President Bailey Smith's statement that "God Almighty does not hear the prayer of a Jew" brought swift and angry response from members of the Jewish community and many Southern Baptists as well as a denunciation by the faculty of Union Theological Seminary.

Smith's remarks to 10,000 persons gathered at a two-day political briefing in Dallas, Texas, sponsored by the fundamentalist group, the Religious Roundtable, were not reported widely in the press presumably because most reporters were attending a press conference for Ronald Reagan at the time Smith spoke. But Milton Tobian, an executive of the American Jewish Committee, taped the speech, and William Pharr, regional director of the National Conference of Christians and Jews (NCCJ), circulated

the tape among NCCJ's board members. Pharr characterized the statement as "vicious anti-Semitism."

Rabbi Marc Tanenbaum of the American Jewish Committee called Smith's views "invincible ignorance" and said "he knows nothing about Judaism."

An Episcopal priest, the Rev. Hugh McCandless, told the congregation of Christ Church, Easton, Conn., he hoped Smith had been misquoted. "The first prayer my mother taught me and the prayer I hope I can whisper with my last breath," McCandless said, "is the prayer of a Jew. His name is Jesus Christ."

While news reporters were questioning Reagan, Smith told his audience, "It is interesting at great political rallies how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray. With all

due respect to those dear people, my friend, God Almighty does not hear the prayer of a Jew. How in the world can God hear the prayer of a Jew, or how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? That is blasphemy."

Smith later reiterated and confirmed his statement, disclaiming any anti-Semitism but saying, "Without Jesus Christ they are lost. The belief in God is not enough."

Dr. Ed Humphrey, a Southern Baptist seminary professor in San Francisco, asked, "Who is he to say what God hears and doesn't hear?"

The Union Seminary resolution said, "We, who often use the prayer of the Jewish Jesus of Nazareth, believe God hears and values the prayers of Jews. . . ."

—RELIGIOUS NEWS SERVICE

## "When You Reach Out To A Child, You'll Know The Joy Of Being Needed."

"This is my daughter, Samantha, and the day she was born was one of the happiest of my life. Reaching out to her is something that just comes naturally. But how about reaching out to a needy child somewhere far away? That's a question I can answer very easily.

"Before I had Samantha, there was another little girl in my life, and she's still there. Her name is Marites, she lives in the Philippines and I've been her sponsor since 1975. The love I'm sharing with her is contagious. Now I want to help more children have the chance for a happier life.

"I've just started caring for two little boys. They're a five-year-old named Damiano in Uganda and David, who is six and lives in Bolivia. Neither of these children has had enough to eat and both are suffering from poor health. But with my help, that will change. I know how much my love and support will do for each child. Because I know what it's doing for Marites.

"If you'll send your love and support to at least one child, you, too, can know that special joy of being needed. For just \$15 a month, you can help provide a child with nourishing meals, decent clothing, proper medical care, a chance to go to school, or whatever is needed most.

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Photo by Grant Edwards



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# Switchboard

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all letters are subject to condensation. The Editors

## GLARING OMISSION

Last fall the excitement of your coverage of General Convention's agenda brought me a thrill I believe hasn't been experienced by many in the Church for over a decade—a series of programs for social action, such as in areas of world hunger, human discrimination, personal sexuality, and Venture in Mission.

Nevertheless, a great disappointment to me was the conspicuous absence of any item on health! In particular, nothing was said about the fact that over 1,000 Americans die daily from this country's number one health problem—tobacco smoking.

Dean E. Woodworth  
Tallahassee, Fla.

## WHOSE RIGHT TO LIFE?

The June issue stated that the 1958 General Convention passed a resolution that

"individual life is of infinite worth in the sight of Almighty God," and as a result "the taking of this human life falls within the providence of Almighty God and not within the right of man."

How is it then that our Church applies this principle to capital punishment and not to abortion? How was the 1979 Convention able to call upon us to "work actively to abolish the death penalty" and not to do likewise for babies being aborted?

The criminal is executed after careful deliberation by a jury. The unborn can be aborted on the sole decision of an upset, inconvenienced mother without the father or grandparents having any say in the matter.

I will be much more ready to fight against capital punishment when I know we are first working to protect the unborn.

Louis F. Logan  
Moses Lake, Wash.

## The Episcocats



FREDE E. JACOB

"That was an excellent sermon—only 10 minutes long!"

## Exchange

The *Episcopalian* invites you to make use of the Exchange column. Send items to *Exchange*, The *Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103.

### NEEDED

Holy Cross Episcopal Mission in Pine Ridge, S.D., supplies several chapels and currently needs cassocks and surplices for adult men, albs of all sizes, rope cinctures (black and white), three amices, and at least four clergy capes. Please write to the Rev. Gary A. Hawley, Vicar, Holy Cross Episcopal Mission, P.O. Box J, Pine Ridge, S.D. 57770, if you can help.

### A "HAM" GET-TOGETHER

The Episcopal Clergy Roundtable is a fellowship of Episcopal clergy who are also amateur radio (not CB) operators. We meet Tuesdays at 1:00 p.m. (Eastern) on 7290 kHz or the nearest clear frequency for fellowship and idea exchange. Other clergy and laity "hams" are invited to join. "Hams" and S.W.L.s should listen for the following call signs: WB3BTR, WB2YOU, W3TB, KB3BJ, W2TJO, KA2Q, W2BDB, and WB2MMU. Interested persons may write to me: The Rev. Erwin S. Cooper (WB2MMU), 301 Lake St., Chittenango, N.Y. 13037.

### WHERE, OH, WHERE?

A parish in Oklahoma needs a bell. Foundries could cast a new one (can't afford). Parishioners don't want a little tinkly-tinkly bell, but one that has already sung its song to God and needs a new home. Can you help find one? Write to: Wayne H. Theus, 6309 Overcourt Manor, Oklahoma City, Okla. 73132, or phone (405) 722-4210.

### NEW FILM ON INFANT FEEDING IN THIRD WORLD

"Mothers in Conflict—Children in Need" may be ordered from West Glen Films, 565 Fifth Ave., New York, N.Y. 10017. Preferred and alternate show dates should be specified, giving at least six weeks advance notice. You will receive a written confirmation of booking. The film is without charge except for return postage.

### ATTENTION CHURCH MUSICIANS

The Royal School of Church Music, Addington Palace, Croydon, CR9 5AD, England, offers a new post-Christmas course for church musicians. It begins Monday, Dec. 29, 1980, and ends Thursday, Jan. 8, 1981.

The annual 6-week residential summer course for 1981 runs from July 6 to August 17. For details write to the director at the above address.

### IF YOU HAVE, PLEASE WRITE

St. Paul's Episcopal Church, 18 Maple St., Franklin, N.Y. 13775, wants two matching collection plates in walnut or brass. Send description and cost to Mrs. Lynn Finch at the church.

The Rev. Timothy B. Cogan, chaplain at Princeton University, requests the following: one medium and one large blue cassocks; old, used banner for St. Paul showing book and sword, with words "Spiritus Gladius"; and 12 used copies of the Oxford-American Psalter. Write to the chaplain at: Murray-Dodge Hall, Princeton, N.J. 08544.

### CLERGY EXCHANGES WANTED

The Rev. Norman S. Kerr, rector of Church of the Holy Trinity in Philadelphia, Pa., would like to exchange parish and rectory for either July or August, 1981, with a clergyman from the southern part of England. Holy Trinity's services are broadcast on radio. Write to the rector at: 1904 Walnut St., Philadelphia, Pa. 19103.

The Rev. Gary W. MacKendrick, rector of Grace Episcopal Church in Astoria, Ore., is interested in a 4-6 week exchange in 1981 with a clergyman from England, Scotland, or possibly elsewhere. Astoria is on the Pacific coast and is about one and one-half hours from Portland. The adequate rectory has three bedrooms, child's room, etc. Write to the rector at: 1545 Franklin Ave., Astoria, Ore. 97103.

### NEED A PULPIT?

A church in New Jersey has a pulpit that it will donate to a parish or mission. Please write to the Rev. Theron A. Vallee, St. Luke's Episcopal Church, 37-39 E. Grant St., Woodstown, N.J. 08098, or phone (609) 769-0760 or -3167.

### DO WE HAVE WHAT YOU NEED?

Grace Episcopal Church, Walnut St., Ravenswood, W. Va. 26164, offers the following materials which it no longer uses.

Good condition: Black cassocks (6 large child's, 9 small child's, and 5 sleeveless), 10 white surplices, 10 Canterbury caps, 7 black beanies, 7 woman's choir caps, and 10 linen collars with bow ties.

Need repairs: Cassocks (3 child's and 2 large), surplices (7 child's, 5 large, 3 adult's).

Church hangings: Purple—1 burse, 1 set lectern markers, and 1 frontal. Green—1 set lectern hangings, 1 set lectern markers, 1 burse, 1 veil, 3 pulpit hangings, and 2 frontals. Red—1 burse, 1 set lectern markers, and 1 frontal. Black—1 pulpit hanging.

### PRAYER BOOK OFFER

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His father died in Hiroshima in 1945, but his mother's, grandmother's, and sister's lives were miraculously saved, and the Rev. John Sinichi Sato, fourth from left, decided to live his life for others. Five years ago he came to Guam under a Partners in Mission project to establish a school. Now he's returning to the Nippon Sei Ko Kai with his family, shown with him. Guam's Governor Ricardo J. Bordallo, second from right, presented Sato with an award for outstanding service.





"I have watched my wife blossom in the seven years she has been in the order, and I wanted a piece of the action," says Charles Stewart. Stewart (center), Edmund Hawley (left), and Walter Huber became the first males to join an Episcopal women's order in a history-making service at All Saints', Kansas City, Mo. The men became lay workers in what will be the order of Worker Brothers of the Holy Spirit. Sister Angela Blackburn (above) founded Worker Sisters of the Holy Spirit in 1972 for women—single or married—who wanted to share some of the opportunities for spiritual discipline and growth found in traditional religious orders. The men join about 60 women; another 40 clergy and lay companions and applicants are associated with the order. Communities are in Alabama, Hawaii, North Carolina, Missouri, Kansas, Virginia, and Canada. "The order is a real affirmation of lay ministry," says Sister Angela.

Fred Blocher, *Kansas City Star*

## PB's Fund grants aid to victims, refugees

The Presiding Bishop's Fund for World Relief made four emergency grants to aid victims of Hurricane Allen and refugees in Southern California.

The three grants to help hurricane victims include: \$6,000 to the Diocese of Haiti, hard-hit by the storm, at Bishop Luc Garnier's request; \$5,000 to the Diocese of Northern Mexico at the request of Bishop Leonardo Romero; and \$10,000 to Church World Service, the National Council of Churches' relief arm, toward its goal of \$200,000 from member Churches for hurricane relief.

The storm, one of the worst on record, registered winds up to 185 miles per hour took 275 lives, and caused hundreds of millions of dollars worth of damage to property and crops in the Caribbean and northern Mexico.

A \$3,000 grant for refugee aid went to the Diocese of Los Angeles to fund its Sponsorship and Resettlement Office at St. Anselm's Church, Garden Grove, until

Church World Service begins funding the ecumenical project on October 1.

A second round of grants sent \$5,000 to Dallas, Texas, for refugee resettlement; \$5,000 each to the Windward Islands of St. Lucia and St. Vincent in the Caribbean to repair hurricane-damaged church buildings; and \$5,000 to an ecumenical flood relief project in West Virginia where storms left 2,000 families homeless.

## OLYMPIA CLERGY GET ACQUAINTED

Some 25 clergy have moved into the Diocese of Olympia in the last 18 months thus some kind of orientation "was not only a must, but an exercise in logistics," says Archdeacon Robert F. Hayman.

So Betsy Greenman, director of religious education, designed Together in Ministry, a day for new clergy to meet each other as well as diocesan staff.

A noon Eucharist and informal lunch provided a getting-to-know-one-another time.

The Together in Ministry Day will be repeated, Hayman says, "but we won't wait until we have 25 more clergy."

## Agape meal flourishes in Tennessee

by Susan Brandau

At St. Bartholomew's Church, Nashville, Tenn., what began as a temporary idea is now seven years old and flourishing. A Prayer and Share breakfast that follows the Monday-through-Friday 6:15 a.m. Communion in the suburban church is a true agape meal.

Here men and women from many walks of life—mostly Episcopalians, but not all—gather to eat hot food brought each day by a different volunteer. But they also come to praise God, to witness to what Jesus Christ is doing in their lives, and to ask prayers for their joys and sorrows.

Scripture and devotional books are read aloud; then people stand around the table, hands joined, heads bowed and eyes closed, and quite un-self-consciously offer prayers for each others' concerns. After the last prayer is said, the group scatters, each to go to his or her everyday world refreshed and strengthened.

The Rev. Charles H. Murphy, Jr., tells how a group from St. Bartholomew's visited Houston's famed Church of the Redeemer in 1973. "They suggested we come back here, meet daily, and pray" about what to do with their parish whose attend-

ance had dwindled to 128.

Now the Communion and agape meal have an average of 30 people every morning. Highest attendance has been 54; and as many as 20 "on days it was snowing so hard you could hardly see to drive," Murphy reports. More amazing is the current communicant roll which stands at 607 and an average Sunday attendance of over 400 at two services.

St. Bartholomew's \$200,000 budget has been met on faith for the last three years since the Every Member Canvass was abolished. St. Bartholomew's also committed \$70,000 as its share of the diocese's Venture in Mission goal.

Murphy, who dislikes the term charismatic, says he teaches that all baptized Christians have the Holy Spirit. The so-called charismatics merely allow the Spirit to work in them.

"Churches that teach and hold up Jesus and preach the Bible are the churches that grow," he says. "The laity in this church knows it is the church. My role, other than administering the sacraments, is being coach and cheerleader. Yea, God! Sic 'em, laity!"

## Historic St. Bartholomew's refuses \$100 million offer

St. Bartholomew's Church on Park Avenue between 50th and 51st Streets in New York City may rest on the most expensive piece of real estate in the world, the Rev. Thomas Bowers, rector, says. Giving credence to that speculation, an unidentified American corporation has offered \$100 million for the Byzantine style church and all its prime-site land.

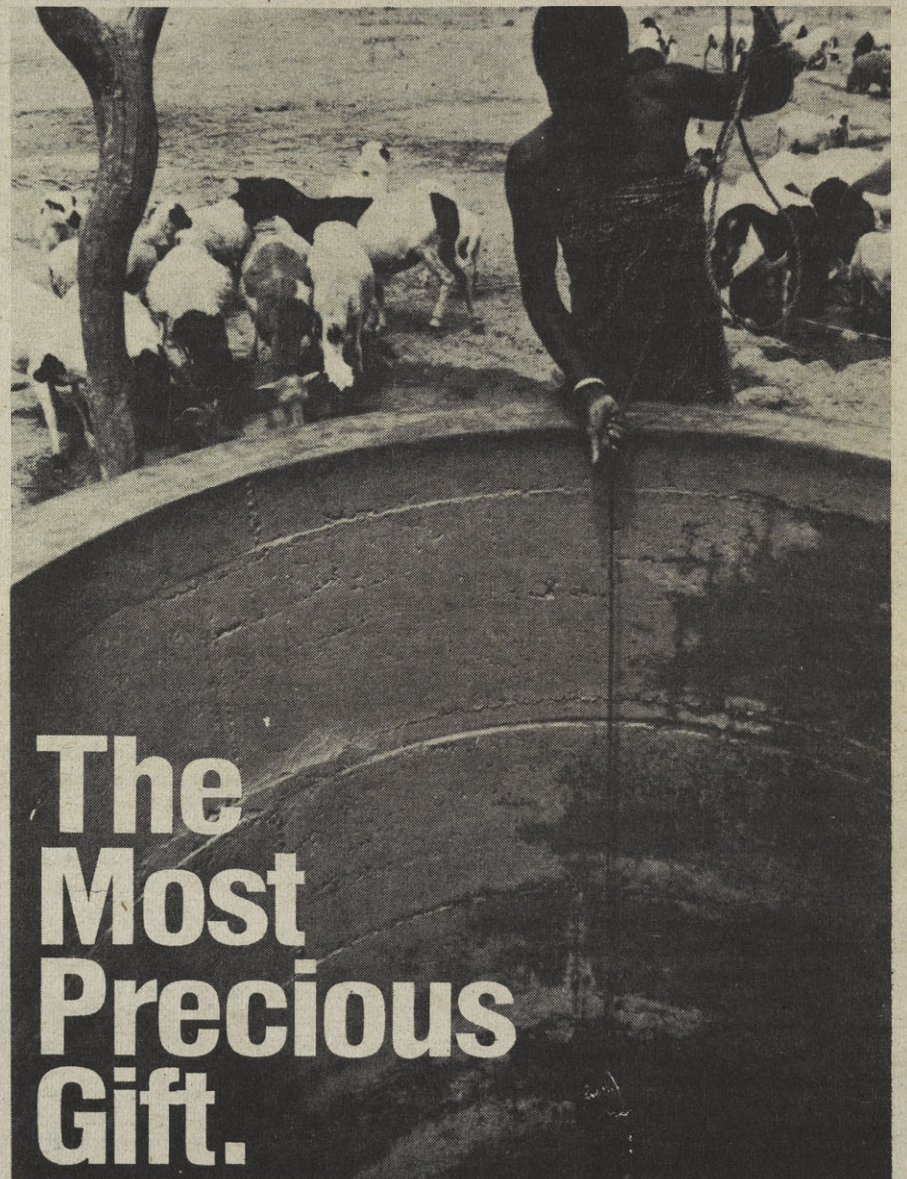
After much deliberation and controversy, however, the vestry voted unanimously not to sell the church, an official city landmark. A statement released October 15 by Bowers, the wardens, and vestry said, "After weeks of prayerful consideration, we have agreed as a matter of policy we will accept no offer, however big or seemingly 'the quick answer' to growing financial needs, that would harm in any way our

magnificent church building or detract from St. Bartholomew's dedicated missions in God's name."

In light of the church's \$400,000 deficit and bleak projections, a second offer to buy adjoining land, which includes a garden and community center, is still being considered.

St. Bartholomew's has received numerous offers since it was built in 1919, but none has been so tempting nor come at such an inflation-ridden time. Bowers lists expenses in hundreds of thousands of dollars for repairs and a costly sprinkler system.

Any sale of church property must be approved by Bishop Paul Moore and New York's diocesan standing committee. Sale of a landmark must also have city permission.



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# Bishops speak

Continued from page 1

Three members of the Urban Bishops Coalition led the program on the Church's work in the cities. Bishop Paul Moore of New York called urban parishes "the life-blood of the Church's social ministry." He spoke of the need for patience and "a high threshold of frustration" on the part of the bishop in particular and the diocese in general if these parishes are to become "sturdy places" of worship and witness with enough Episcopalians in them so ministry is indigenous and not imposed "paternally or maternally" from outside.

Bishop Robert Appleyard described the problems attending his advocacy against plant closings which have severely affected the steel industry centered in Pittsburgh. He urged the bishops to ignore those who tell them not to become involved and to help the Church be an informed educator, a staunch advocate, and "a champion for God's justice and mercy."

Bishop Calvin Schofield, a bishop for less than a year when Miami erupted in riots, described the causes of the riots and said the real challenge was not only immediate food and clothing, but planning a long-range response with ecumenical and community partners that could lead to lasting change.

The bishops focused on the interior Christian life as well as on global problems. Cardinal Leo Josef Suenens came from Belgium to open each working day with an hour of prayer and meditation centered on the Holy Spirit as "the breath of life" now being experienced in "lots of little Pentecosts." Likening the immensity of God the Father to the sea and the warmth and light of Christ to the sun, he called the Holy Spirit "a wind which touches every aspect of human life." He said charismatic gifts, "not to be irrationally desired," must lead to broadened ministry. "The two are one." The Cardinal sees Christian unity as achievable. Although "the door [to reunion] remains closed, the key is in the door," he declared.

Each noon hour brought a Eucharist at nearby St. Paul's Church and a homily by Dean Alan B. Webster of London's St. Paul's Cathedral. Theme: "Ministry in the Emerging Church." Despite declines in church attendance—only 11 percent of the English worship regularly—and despite today's disillusionment and distresses, the

dean termed the Church a Mayflower which must set sail on unfamiliar and hazardous courses, carrying with it "our shining and glorious religious tradition."

And tending to its own institutional life, the House unanimously elected Bishop James Montgomery of Chicago its vice-president.

The day given to ecumenical matters began with a wide-ranging and lucid review of the World Council of Churches (WCC) by Canada's Primate, Archbishop Edward W. Scott, moderator of the WCC's Central Committee. Funding for its threefold work—"to evangelize, to nurture, and to organize for service and witness"—currently comes from Churches in Germany (37 percent) and the U.S. (about 33 percent).

"There are more Anglicans in Uganda now than in the U.S. and Canada together," he said. "We must come to terms with racial questions which lie so deep many of us are not even aware of them." The Primate also said "no proof exists that any dollars from the Council's Fund to Combat Racism have been used for other than humanitarian purposes," adding that certain Africans are deliberately circulating misleading information on this subject. He noted that African groups which arise from Gospel motivations and call themselves "revolutionary" in the Gospel sense are tagged elsewhere as "guerillas."

Bishop Arthur Vogel of West Missouri, a member of the Anglican/Roman Catholic International Commission, told the House the Roman Catholic Church is being "pastoral, sensitive, and ecumenically responsible" in its stance toward disaffected former Episcopalians who wish to affiliate with that communion.

Newark's Bishop John Spong took issue with Vogel's characterization of the affair as "just one of those little incidents of history." Spong, who recently postponed a planned meeting with his Roman counterparts, linked the move with Rome's "continuing oppression of women, clerical and lay," and the Pope's latest condemnation of birth control.

Vogel replied, "You're hanging clothes for four seasons all on one hook; we must deal with each of these issues separately." The matter was referred to the U.S. Anglican/Roman Catholic Commission.

George Reedy, journalism professor

and one-time press aide to President Lyndon Johnson, received a standing ovation when he concluded a 40-minute speech on contemporary communication which contained these observations: "The U.S. press does not educate; rather, it fosters dialogue. . . . Television is not our major source of knowledge, but a major means by which our perception of the world is shaped. It abolishes past and future, origins and destinations. . . . Only the printed word can convey abstract ideas, concrete ideas of any complexity, and information on which to base decisions."

The bishops discussed all four orders of ministry. Enthusiastic reports of a Nashotah House colloquium on episcopal authority—"external, intrinsic, and authenticated by the people"—evoked endorsement of similar events planned for other locations. The bishops showed equal absorption in panel discussions of emerging total ministry patterns and of restoring the historic diaconate as a serving ministry.

Referred to General Convention committees and commissions were the advisability of deleting the *filioque* clause from the Nicene Creed, a proposal that lay readers be licensed to deliver the eucharistic bread as well as cup, the appropriateness of styling the Presiding Bishop as Archbishop and Primate, and the question of more inclusive language and imagery in the Prayer Book.

Two well-worn issues surfaced only momentarily. Resigned Bishop Robert DeWitt denounced the way an interview with him was handled in a Chattanooga telecast sponsored by the Society for the Preservation of the Book of Common Prayer. DeWitt said the interviewer was more intent on trying to prove that he had "leftist" leanings than on his feelings about the Prayer Book issue.

At once retired Bishop Clarence Haden of Northern California rose to plead for unlimited use of the 1928 Prayer Book by those who prefer it.

Central New York's Bishop Ned Cole read aloud, without comment, a letter from the Evangelical and Catholic Mission denying the validity of the priesthood of a woman he had ordained and his reply declaring her "a priest, regardless of your opinion."

The 164 bishops and 102 wives appeared to find the Chattanooga meeting's new format much to their liking. One bishop called it "a really valuable experience in continuing education."

# Keeping Us Together

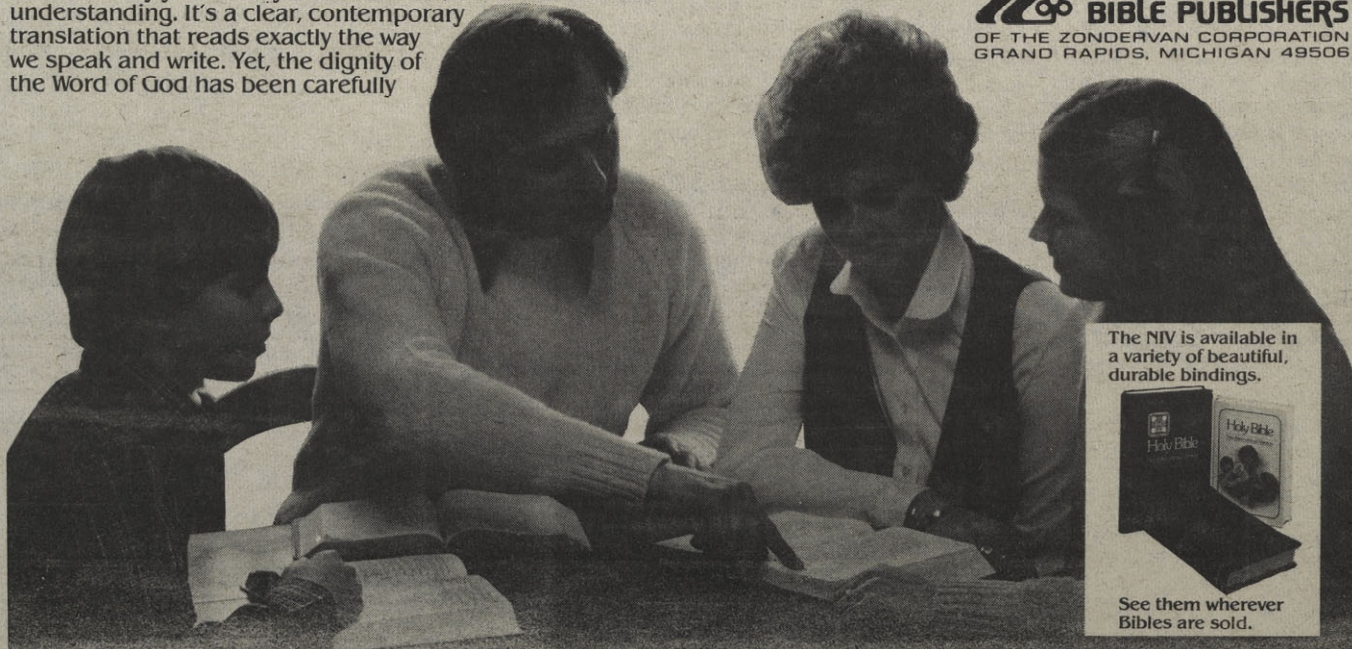
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# And the food was terrific!

by Janette Pierce

Anyone who walks into St. Paul's in downtown Chattanooga, Tenn., immediately sees the women's touch: the Bicentennial quilt hanging on a parish house entry wall, lovely bouquets on the hall tables, fresh flowers in the center of each luncheon table—and then there's the food!

During the House of Bishops' meeting, St. Paul's welcomed over 200 guests for lunch every working day. Following the noon Eucharist, guests sat at attractive tables and were served the kind of festive luncheon they might have enjoyed had they visited a local private home where the hostess prided herself on her cooking and added the little touches that mean true hospitality.

That's the way Mary Ford Roberts planned it. Roberts heads the church's kitchen/dining room chapter.

When the church opened its new kitchen several years ago, Roberts decided she would give up other volunteer church jobs and concentrate on this special interest. She and the other chapter members plan, prepare, and serve the weekly Sunday brunches as well as the mid-week parish suppers and all other luncheons and suppers that an active downtown Episcopal parish hosts in a given year.

No, she'd never had any special training for her volunteer duties but say simply, "I guess I must have a knack for it."

The bishops' luncheons were one of her bigger projects. She first learned she could expect an episcopal crowd early last summer when, as she says with a smile, "the rector called my husband and told him to tell me the bishops were coming."

About 10 days before the guests were to arrive, she and other chapter members sat down after the regular Wednesday night dinner and made their menus and their plans. "I just use the recipes I'd serve in my home," Roberts says.

For the bishops and their wives and guests, menus included such dishes as tuna salad in tomato cups and homemade rolls, chicken in homemade crepes with an avocado salad, a fresh fruit platter with a special honey dressing made from a recipe found in the cookbook of another Tennessee parish, and a picnic platter that included homemade apple pie.

When she's not planning food for St. Paul's, Mary Roberts is at home in nearby Riverside with her husband and three daughters. There her favorite form of entertaining is a small dinner party for eight to 10 people. She terms her cooking "Southern American. It must be because I've never lived anywhere but around Chattanooga," she laughs.

When the bishops were in town, Mary Roberts wasn't home much. At 7:30 a.m. each morning her Chevette pulled out of the driveway for a visit to some of the commercial allies she's developed along with her culinary avocation.

Her first stop at the Food King, "my community market," yielded fresh produce from her friend Jimmy Lamb, "who watches out and saves things for me." Another ally is "Betty the meat lady," who can be counted upon to flag good buys currently available. Another invaluable source for supplies and advice is the Ten-

nessee Hotel Supply Company. By clever buying and with a little help from her friends, she covered the cost of the bishops' lunches by the modest \$1.50 charged for each meal.

As soon as the loaded Chevette arrived at the church around 9 a.m. the rest of the kitchen crew members came to work. Then the cutting, peeling, and mixing began in earnest.

While the kitchen work depended on chapter members, some 50 other women volunteered for waitress duties during the bishops' visit. And while the food service was the most visible part of the week's activities, few visitors missed that handsome Bicentennial quilt in the front hall.

Chappie McCarthy, who heads St. Paul's needlework chapter, gives credit for the applied center panel portrait of St. Paul's to Beth Ramsey, a noted southern needlewoman and guiding light of the annual Southern Quilt Symposium.

Chappie McCarthy talks enthusiastically about other chapter projects for church

and community. A new project is completing 160 needlepoint kneelers for the parish, and the chapter is just waiting for material to start a project for St. Jude's, a nearby cancer research facility. For St. Jude's the women will make smocked caps for little girls who have lost their hair as a result of chemotherapy treatment.

And nowhere in the church is the women's thoughtful caring more evident than in the new brides' room. The room is bright and fresh with a hem-respecting light blue carpet and graceful white wicker furniture with green cushions piped in coral to pick up the colors of the attractive floral wallpaper. One whole wall is mirrored so brides and their attendants can easily check last-minute details in privacy and comfort.

The brides' room is the inspiration of Genevieve Ernst, a former parish secretary who had mothered some 600 brides during her years at St. Paul's in less-than-adequate second-floor quarters. The new room was named in her honor.

## TRY THE RECIPE

The special honey dressing for fruit salad served to the Episcopal bishops and their guests at the luncheons at St. Paul's, Chattanooga, Tenn., was adapted (for quantity) from a recipe by Virginia Foard in the cookbook prepared by the women of All Saints' Episcopal Church, Morristown, Tenn.

### Honey Dressing

2/3 cup sugar  
1 tsp. dry mustard  
1 tsp. paprika  
1/4 tsp. salt  
1 tsp. celery salt  
1/3 cup honey  
5 tbs. vinegar  
1 tbs. lemon juice  
1 tbs. grated onion  
1 cup oil

Mix dry ingredients; add honey, vinegar, lemon juice, and onion. Beat with rotary beater or electric mixer. Add oil while beating. Chill thoroughly before serving.

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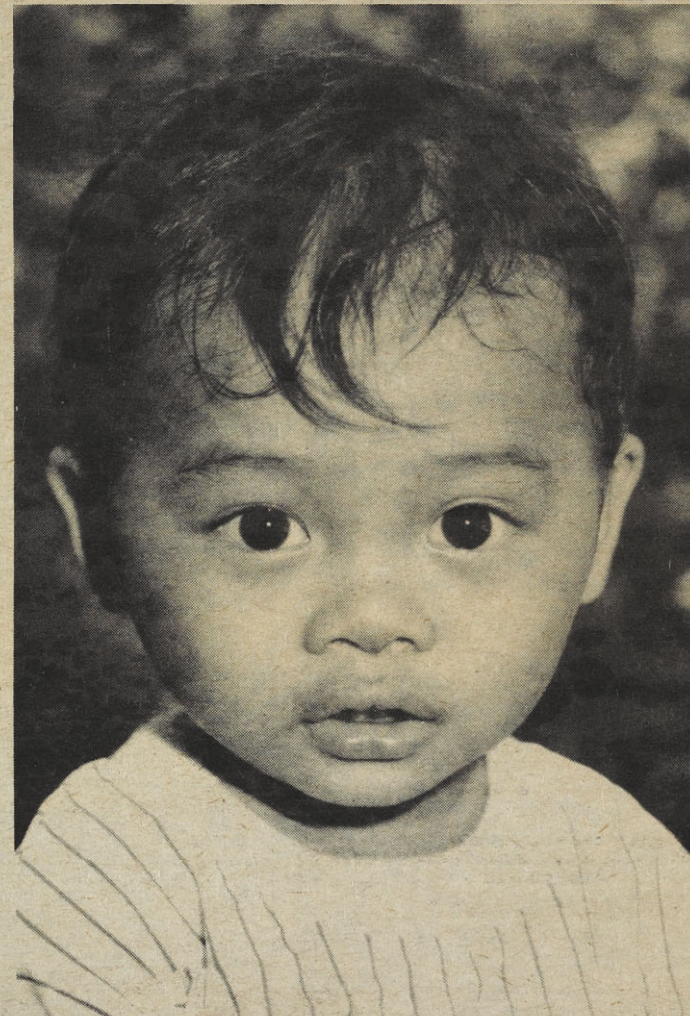
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o A pocket-sized directory to help you keep your personal medical history, *The Stass Medical Diary*, is available from Medical Publications, Inc., Box 2767, Livonia, Mich. 48151.

o *The Anglican Way* by John Baycroft is a little book centered on Bible, prayer, and sacraments as elements essential to an Anglican. From the Anglican Book Centre, 600 Jarvis St., Toronto, Ontario M4Y 2J6, Canada, for \$3.95.

o The National Council of Churches has a study document on the Middle East for \$2 per copy or \$1.75 for five or more from Office of News and Information, Room 850, 475 Riverside Dr., New York, N.Y. 10027.

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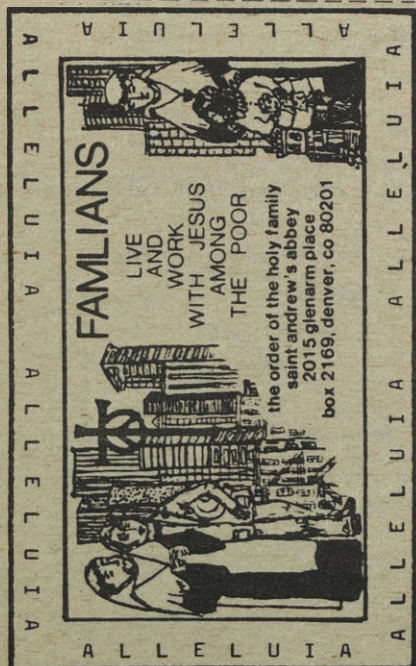
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# Christian New Right

Continued from page 1

Fundamentalists, conservatives, and evangelicals have overcome traditional abhorrence of political action in order to "put God back" into American schools and government through a political-economic program that would reinstitute public school prayer, increase defense spending, and deny civil rights to homosexuals and equality to women because the Bible tells them so. "The Bible is God's rule book," says Howard Phillips, a leader of the New Right.

And like the church in Philadelphia, many congregations and individuals are affiliated with one of the 50 state chapters of The Moral Majority, the largest and best known of the proliferating fundamentalist organizations now involved in politics. (A special report in *Conservative Digest* lists more than 60 leaders of more than 40 different organizations.)

The Moral Majority was founded by the Lynchburg, Va., based TV evangelist, the Rev. Jerry Falwell, whose *Old Time Gospel Hour* is seen on 304 U.S. television stations. Last year his organization reaped \$56 million in contributions on a weekly expenditure of \$300,000 for radio and television air time. Falwell started The Moral Majority to mobilize believers for political action. It has raised and spent over \$1.5 million and claims a 400,000 membership list. Falwell has also spun off a political action committee to finance candidates and plans to organize one in every state. These committees finance sympathetic candidates on state and local levels and oppose incumbents who do not support the "Christian" agenda.

What makes a "Christian" candidate is agreement with Christian New Right positions, not active church involvement. High on its enemies list are, for example, President Jimmy Carter, an active Southern Baptist layman; Congressman Robert Drinan, a Massachusetts Roman Catholic priest; and Congressman Robert Edgar, a Pennsylvania Methodist minister. Falwell says in a choice between a believing politician who disagrees on the issues and a non-believer who agrees, "I would vote for the non-believer every time."

Here then are the major ingredients in the rapid rise of the Christian New Right: the power and influence of the TV evangelists; local networks which produce mailing lists stored and used with the latest sophisticated computerized techniques; and a partisan political-economic program baptized by certain religionists as "the Christian agenda."

The Christian New Right's major enemy is "secular humanism." This frequently-used phrase is never clearly defined. Whatever its proponents choose it to mean, it stands clearly in opposition to the strict biblical literalism of the fundamentalists and is held responsible for such disparate ills as pornography, public assistance, and the Panama Canal Treaty.

The New Right opposes gun control and communism and espouses right to work laws, prayer in public schools, and a strong military presence with concomitant increases in the military budget. "Pro-family issues, however, are the heart of the agenda. Actually prohibitions on abortion, divorce, homosexuality, and public school sex education, they draw the most emotional response.

Abortion is the glue that holds the New Right together and results in what Paul Weyrich, head of the Committee for the Survival of a Free Congress, calls a "reverse ecumenism," bringing Roman Catholics, Lutherans, and Baptists into coalition with evangelicals and fundamentalists. The anti-abortion position is so important that it is the sole standard for judging a political candidate's worth. And

while some abortion opponents are uncomfortable with the rest of the "baptized political agenda," this issue draws them into cooperation.

Monsignor George C. Higgins, recently retired staff member of the National Conference of Catholic Bishops, warns of the dangers of single-issue politics. Writing in *America* magazine, Higgins said he hopes "pro-life Catholics seriously consider the possibility that in collaborating with the right wing on abortion they risk defeat of the overall [Roman Catholic] social justice agenda. . . . We cannot abandon our commitment to the social justice teachings of the Church as a trade-off for New Right support on the issue of abortion."

Former Senator Thomas J. McIntyre of New Hampshire, who lost a reelection bid to the New Right, terms the movement's political thinking idolatrous in its hyper-nationalism and heretical in its insistence that America is a nation privileged above all others. He also fears what he sees as prejudice against blacks, Hispanics, Jews, and the foreign-born.

The Moral Majority claims "a couple of hundred" black preachers among its 400,000 members. Adding credibility to McIntyre's fear was the statement of Southern Baptist Convention President Bailey Smith who told a political briefing sponsored by the Religious Roundtable that "God Almighty does not hear the prayer of a Jew."

Two patriarchs of the close network of conservatives who fostered the Christian New Right are the Rev. Robert J. Billings, once Moral Majority's executive director and now Ronald Reagan's religious liaison, and Edward E. McAteer, head of the Religious Roundtable, whose 56 board members—"the same number as the signers of the Declaration of Independence"—include virtually all movement leaders.

McAteer was a Colgate-Palmolive traveling sales manager who spent his free time visiting conservative churches when his business day was done. In 25 years of commercial travel, he developed a network that meshed nicely with the fundamentalist one Billings developed separately.

Billings traveled, too, helping organize "Christian schools" where children would not be exposed to the "humanism" he believed permeated the public system. The schools gave a refuge and a structural network to alienated evangelical Christians.

Billings' unsuccessful Congressional bid put him in touch with Paul Weyrich, New Right political strategist who developed the Heritage Foundation, a movement think-tank, and with Howard Phillips, who during the Richard Nixon administration tried to dismantle the Office of Economic Opportunity and now directs the Conservative Caucus. Phillips is a colleague of Richard A. Viguerie, founder of the New Right and direct mail wizard whose computerized political mailing list began with 12,500 contributors to the 1964 Barry Goldwater for President campaign.

With these connections intact, Billings and McAteer were the New Right connection to the TV evangelists, dubbed the Electric Church.

The top eight evangelical television programs generated an estimated \$348 million in viewer donations in 1979—and that's only the top eight. Benjamin Armstrong, director of the National Religious Broadcasters, to which most evangelicals subscribe, claims 900 affiliates, or 75 percent of all American broadcasters.

Armstrong estimates 47 percent of all Americans watch or listen to at least one religious broadcast each week. Falwell's biggest audiences are resident in Los Angeles, Philadelphia, Boston, and New York. Through the Electric Church the Bible Belt has become a cloak that covers most of the nation, and its influence can be shown in polls that say U.S. Protestantism ranked only 27th in perceived influence and power, but television ranked second only to the U.S. Presidency.

In his book, *The New Right: We're*

"We have together with the Protestants and Catholics enough votes to run the country. When the people say, 'We've had enough,' we are going to take over."—TV evangelist Pat Robertson

"[We are] the backbone of our country—citizens who are pro-family, pro-life, and pro-American, who have integrity and believe in hard work, who pledge allegiance to the flag and proudly sing our national anthem. . . . citizens willing to sacrifice for [our] country."—Jerry Falwell, Moral Majority

*Ready to Lead*, Viguerie says, "I believe [New Right] victories will multiply as Bible-believing Americans get better and better organized. And they are."

Not all evangelicals or fundamentalists have converted to the Christian New Right, however. Billy Graham has said he will not become involved; TV evangelist Pat Robertson quit the Roundtable because he would rather focus on spiritual matters; and Jim Bakker of the PTL network will not endorse political candidates because he doesn't believe "God is either a Republican or a Democrat."

Younger evangelicals such as the Sojourner Community have applied conservative biblical theology to social issues with different results: affirmation of women's rights, openness to extended or communal families, concern for peace issues, and questioning of national defense priorities and spending.

The Christian New Right, disenchanted with Jimmy Carter, has found its political expression in the Republican Party. The party platform expresses the proper position on many New Right issues, and Republican candidate Reagan has courted New Right leadership. He was the only Presidential candidate to appear at the Roundtable's meeting in Dallas, Texas.

The close partisan alignment concerns many observers who believe in Christian political involvement but are wary of giving the Christian stamp of approval. Episcopal bishops expressed this concern at their October meeting (see page 12).

An editorial in the September 19 issue of *Christianity Today*, a conservative journal, states categorically that there is no one position on complex social issues. It says the Bible does indeed give clear principles but warns, "we must be prepared to recognize that sincere and conscientious Christians may apply these principles in different and sometimes opposite ways."

Other observers see the creation of a home-grown American theocracy that would raise all the Church/state questions that have been asked of the fundamentalist Muslim regime in Iran where political and religious dissent have now been deemed heresy. Theocracies of the past have never dealt kindly with pluralism nor offered answers to how the sacred is expressed in and through the complexities of a modern pluralistic nation. Newspaper columnist Richard Cohen says, "I am having a hard time distinguishing between the New Time Religion and the Old Oppression."

In Scranton, Pa., the Rev. Everett Francis, former public affairs officer at the Episcopal Church Center, told the congregation of St. Luke's that Episcopalians should listen carefully to the Christian New Right's views and recognize them as those of "sincere citizens trying to apply their faith" but not as "the voice of God."

He added, "Our 200-year experiment of democracy and religious freedom is based on the assumption that there are enough variations among people. . . as each follows the light given to him, that the best possible solution for any given time will be made not on the basis of religious label, but of public good."

Then he offers this advice: Think about all their positions—and vote.



## Katharine MacLaren recycles reading

Have you ever wondered what to do with all the magazines, books, and advertising catalogues you no longer want? Katharine MacLaren of Christ Church, Hudson, Ohio, would tell you to donate them to your local Church Periodical Club, a branch of a national church organization founded in 1888 to supply printed materials to people who need them both in this country and overseas.

MacLaren has been CPC chairman at Christ Church for 16 years, and in the course of collecting, sorting, and distributing more than 10,000 magazines each year, she has made many discoveries, some contrary to the "given wisdom." For example, older news magazines are not necessarily useless; advertising catalogues can be a god-send; and complete-year sets of magazines like *National Geographic* can be bound.

"My goal," MacLaren says, "has been to get the best possible use out of magazines when people have finished with them and to do it economically. Periodicals contain some of today's best writing, and yet they are so expensive that most people can afford only a limited number."

To whom do these magazines go? "Some families simply cannot squeeze magazines into their budgets," MacLaren says. "But how to make them available gracefully? When I started out, a high school teacher helped me. When I had a carload ready, I'd tell her. She and a group of boys would meet me at the school to help distribute the magazines."

"During summer vacation magazines go to a mental hospital. We give farm journals to young farmers, nursing journals to student nurses. Paperbacks go to our American Legion post for distribution in a Veterans Hospital. Books go to the detention center, the church rummage sale, or to our local library for its second-hand book sale. When I receive several complete years in perfect condition, I contact university libraries to see if they can use them."

For large numbers of magazines, or whenever she makes a special appeal—on CPC Sunday, in parish newsletters, at ECW meetings—donors bring their offerings to MacLaren's home where she has cartons ready in her garage. Contributors who do not drive advise her when they have a good number for pickup. She collects the magazines left at the church whenever convenient.

"Whenever I have what will fill the trunk of our car, I sort them into categories," MacLaren says. "Then I remove the address labels, the most tedious part of the whole operation but necessary because if a magazine should be carelessly discarded, the addressee would be held liable for litter and his name and address could be willfully misused."

"Some persons might find the work tiresome," MacLaren concludes, "but I find the grateful comments of recipients rewarding."



Katharine MacLaren gets help from her husband, Allan, in recycling magazines.



Charles Toberman celebrates with his city.

## Mr. Hollywood celebrates

by Stephen C. Monroe

Charles E. Toberman is a living history book of Hollywood, Calif. And he celebrated his 100th birthday this year at St. Thomas' Episcopal Church.

Seated in his office, which he still visits daily, this jovial centenarian points with sincere pride to the plaques, scrolls, and testimonial statements which surround him. They mirror in a small way the accomplishments of a single individual who in three-quarters of a century has covered former arid hillsides and bean fields with homes with a view and the skyscrapers of Hollywood Boulevard.

Confirmed in 1902 in old St. Paul's Cathedral in Los Angeles, Toberman arrived

in Hollywood five years later.

"I bought my first office building for \$100," he recalls. "\$10 down and \$10 a month. And I rode to work every morning on a bicycle." Today, 73 years later, Toberman's large office is located in a multi-storied, bank-office building on that same corner. Memories are everywhere.

With Sid Grauman he built the Egyptian and Chinese Theaters. He bought the land and for years was president of the group that built the Hollywood Bowl. He purchased, planned, and developed one of the first truly modern subdivisions: underground utilities, tile roofs, and plastered walls—and in 1924.

More than 50 years ago he and three other civic leaders sponsored the erection of a 40-foot lighted cross as a memorial to a Los Angeles woman who brought outdoor religious drama to southern California. Thousands of motorists see that cross today as they travel the Hollywood Freeway.



## A husband who has insured himself has done only half the job

If you are like most husbands and fathers, you have already seen to it that money for your family's needs will be on hand if you should die.

But have you and your wife ever considered the problems that you, yourself, would have to face if she were to die before your children are grown and educated? The immediate and long-range financial burden could be severe, in addition to the irreplaceable loss to the family group.

- Final medical expenses could be sizable.
- Someone would probably have to be paid to care for young children and run the household, at least on a part-time basis.
- You would no longer have the savings from joint income tax returns.
- If your wife works, the sudden loss of her income could seriously affect your family's future.

Now Church Life offers a special plan of temporary protection that assures you the additional income you would need should your wife die before your children are of age.

You can own this plan with no strain on the family budget. For example: A man with a 35 year old wife and a 10 year old child can assure himself an income of \$150 every month until his child is 22 for an annual premium which amounts to only 14¢ a day!

Use the coupon below for more information. Be sure to indicate the amount of monthly income you feel you would need, and the year to which you would want this income to continue.

We'll respond by mail with details of a plan tailored precisely to your specifications. There is no obligation . . . no one will call on you . . . and you can be the judge.

### Church Life Insurance Corp.

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A Contributing Affiliate of The Church Pension Fund  
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☐ Please send details of a plan that would assure me an income of \$\_\_\_\_\_ per month until the year \_\_\_\_\_ (usually until your youngest child has reached age 22).

NAME: \_\_\_\_\_

Address: \_\_\_\_\_

City and State: \_\_\_\_\_

Zip Code: \_\_\_\_\_

Husband's date of birth: \_\_\_\_\_

Wife's date of birth: \_\_\_\_\_

Policy Number 523



Dear Friends:

I want to thank you for your continuing support of Christ's mission to the world as it is being carried on through the Episcopal Church. I also thank God for you and for your ministry, and for the privilege of being among you as your Presiding Bishop.

The responsibilities that have been assigned to my office have taken me to many places during the past six and one-half years. I have had the privilege of meeting many of you, sometimes at conventions or conferences, sometimes over a cup of coffee following worship. Many times it has been but a quick handshake and hello as I have been walking through an airport or hotel lobby. I do feel I know you, however, and that I know of the great ministry in the name of Jesus Christ that is being carried on in and for his world because you are there.

I know even better than you that the Episcopal Church is not doing a perfect job in mission. There is much improvement to be made, much growing to take place. But there is also much for which we can be thankful, many opportunities of which we are taking advantage, many needs we are meeting. And that, my friends, is true because of your commitment to Christ—your patience, your enthusiasm, your talents and your willingness to share. Because of your commitment the Episcopal Church is able to bring Christ's

message to the world by meeting some of the world's needs through three major programs of mission. The first of these is your own congregation. The second is the diocese of which your congregation is a part. I trust that you will be receiving information about the needs and opportunities related to these two important aspects of our mission, and I trust that your congregation and your diocese will continue to receive your support and your interest.

By supporting your congregation and diocese you are also supporting the Episcopal Church's worldwide mission, that part of the total mission for which I have direct responsibility. *General Church Program* is the term we use to describe our national and international mission, and I would like to share with you in general terms how this program will be carried out during 1981. These figures and terms are general because the 44-member Executive Council will not be able to give final approval until its February, 1981 meeting—by which time our exact income will be known. Under my direction, however, the Episcopal Church Center staff has been working with the various Executive Council committees on plans for 1981, and I want you to know right now the general direction those plans are taking.

## GENERAL CHURCH PROGRAM

# 1981

### GENERAL CHURCH PROGRAM

**\$17,126,000**

We expect that \$17,126,000 will be available for the General Church Program in 1981. Of that amount, \$14,400,000 is income pledged by dioceses in accordance with quotas assigned to each by the General Convention. An additional \$2,726,000 is available from such other sources as investments, income from special trust funds established over the years by a few generous persons, and a few special gifts from individuals. Here is how it will be spent in 1981.

### WORLD MISSION IN CHURCH AND SOCIETY

**\$6,278,399**

\$6,278,399—almost a third of our total income—will be spent in Christian mission outside the United States. This includes total or partial support for 446 bishops, priests, lay workers and missionaries stationed primarily in 19 overseas dioceses, including the dioceses in Latin America and the Caribbean area that make up our Ninth Province. It includes support for some of the programs in 16 other Anglican jurisdictions throughout the world, as well as a Volunteers for Mission program that has been the way for many Episcopalians to volunteer for terms of service in overseas mission. Base support for ecumenical agencies such as the World Council of Churches and National Council of Churches (\$240,035 in 1981) is included as part of our worldwide mission, as well as basic administrative support for the Presiding Bishop's Fund for World Relief and the United Thank Offering. This phase of the General Church Program is administered by 13 officers and 13 support staff persons at the Episcopal Church Center under the leadership of the Rev. Samuel Van Culin, Executive for World Mission in Church and Society. When you think of this I hope you will have in mind a picture of people of many races, speaking many languages, some volunteers, preaching and teaching and ministering in many ways in cities and rural areas throughout the world.

### NATIONAL MISSION IN CHURCH AND SOCIETY

**\$4,074,708**

\$4,074,708 will be spent on the Episcopal Church's mission in the United States, those things which we have agreed can be better done by our working together. This money supports 13 dioceses and the Navajo Area Mission, working together as Coalition 14 to minister better in those parts of the country where there are few people and vast distances. In contrast, some of the funds are used to aid dioceses as they address the particular needs of contemporary urban society. Assistance to dioceses ministering with American Indians/Alaska Natives, Hispanics, Black Americans, and persons from Asian countries is also included in this part of the General Church Program. Support for the mountain poor is provided through the Appalachian Peoples Service Organization.

Ministries to persons with special needs, such as the aging, the deaf and the blind are also included, together with technical assistance to dioceses applying for federal aid to build housing for the aging and the handicapped. Education and advocacy programs address world hunger, public issues, and social justice. A staff officer in Washington, D.C., helps keep the Church informed about public policy on justice issues, and a granting program sponsors pilot community projects which are transformational in scope.

This phase of the General Church Program is administered by 12 staff officers and 11 support staff persons working under the leadership of Mrs. Alice P. Emery, Executive for National Mission in Church and Society. When you think of this work, think of persons scattered over isolated rural areas and persons in crowded cities; of the poor and those with special needs; of new immigrants and refugees trying to adapt in a strange culture. Think of the constant struggle for justice and the great opportunities for us to join

with others in carrying out Christ's mission.

### EDUCATION FOR MISSION AND MINISTRY

**\$2,664,812**

\$2,664,812 will be spent on educational ministries, evangelism, youth and college work and in support of continuing education for lay and clergy ministers alike. Staff and program coordination are provided for such special functions as the Council for the Development of Ministry, the Board for Theological Education, the Clergy Deployment Office, the Office of Pastoral Development and the Triennial Meeting of the Women of the Church as well as other groups concerned with women in ministry.

There is also support for our ministry to those serving in the Armed Forces, as well as to those in prison or in hospitals. \$800,000 will be used for the support of three colleges in North Carolina, South Carolina and Virginia that provide educational opportunities for Black students. Such resources as the *Aware* notebook for Christian educators and the *99 Percent* for lay leaders are provided through this part of the General Church Program. National conferences on such subjects as family life, church growth, evangelism and youth ministry are coordinated and developed by those working in this area.

This phase of the General Church Program is carried on by 16 officers and a support staff of 16, networks of 41 part-time professional persons who serve throughout the United States under the leadership of the Rt. Rev. Elliott Sorge, Executive for Education for Mission and Ministry. When you think of this phase of our program, think of young people and those in college who have important questions to ask, of church school teachers in classes large and small, of quality training opportunities for clergy and lay leaders, of chaplains serving in distant military posts and in hospital wards, and of Episcopalians receiving new motivation to tell their neighbors of the Gospel of Jesus Christ.

### STEWARDSHIP

**\$414,535**

\$414,535 will be spent in the area of Stewardship. This is the phase of the General Church Program that has the most direct contact with individual Episcopalians throughout the Church, since it includes the preparation of much of the material used in local stewardship and Every Member Canvass efforts in many places. It also includes regional workshops and educational ventures for helping stewardship leaders in our congregations and dioceses to sharpen their skills in improving the financial support of our congregations, and increasing their knowledge in such specialized fields as deferred giving and designated support for particular projects.

This phase of the General Church Program now includes the national coordination of Venture in Mission and support for dioceses currently engaged in Venture efforts or planning to participate in Venture.

This program is administered by three officers and five support persons at the Episcopal Church Center under the leadership of the Rev. Thomas Carson, Executive for Stewardship. When you think of this part of the General Program, I hope that you will be thinking of effective Every Member Canvass materials, workshops for local stewardship leaders, materials and personnel resources for dioceses and Provinces, and the biblical basis upon which all Christian stewardship depends.

### COMMUNICATION

**\$716,836**

\$716,836 will be spent for communication, to help the Episcopal Church be better understood and better known as it carries out its mission, and to help Episcopalians to be in touch with as much of the Church's total mission as possible. This will be carried on through three basic types of media: printed materials, television and electronic journalism, and audio-visual resources.

This phase of the General Church Program includes a press service in support of our network of diocesan newspapers; an information service for daily newspapers, magazines and press services; editorial consultation for various Church Center program areas; production of television and video-tape segments as broadcast and educational resources; work with other ecumenical and church communication agencies; production of audio-visual educational resources; and cooperation with other Episcopal-related groups working in the communication field.

This program is administered by a staff of six officers and three support persons at the Episcopal Church Center under the leadership of the Rev. Richard J.

Anderson, Executive for Communication. When you think of this phase of the General Church Program, remember the importance of accurate information being available to the general communication media, the increasing availability to the Church of television as a medium, the important need for the world to know what the Church is doing and for the members of the Church to keep in touch with each other for more effective mission.

### FINANCE

**\$695,307**

\$695,307 is what the financial administration of this 1981 General Church Program will cost. Some of this money will pay salaries for a staff of eight officers and 19 support persons at the Church Center working under the direction of Matthew Costigan, Treasurer. They are responsible for the management of the Church's trust funds, national offerings, and other contributions received for the work of our Church throughout the world. This work involves such routine financial tasks as data processing, bookkeeping, the tabulation of national statistics, and audits for aided dioceses in the U.S. and overseas. The staff provide seminars, reference material and other support for parish and diocesan administrators.

This phase of the General Church Program provides financial consultation for the whole Church and fulfills the legal and corporate functions of the Church's official entity, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U.S.A.

An additional \$215,000 is used for other supportive costs, including a small fund for contingencies not foreseen at the time of budget preparation, as well as a reserve for anticipated expenses related to the 1982 General Convention.

When you think of the Finance Office, think of the good stewardship that is inherent in good administration, of the extra dollars that are available for mission and ministry because of careful accounting and financial management.

### ADMINISTRATION

**\$2,066,403**

\$2,066,403 is what the operating costs of the Episcopal Church Center in New York are expected to be during 1981. This includes maintenance, heat, electricity, telephones, mortgage interest, office supplies, printing, personnel services and insurance. The Rt. Rev. Milton Wood is Executive for Administration at the Church Center. His careful attention to the multitude of details related to an enterprise as vast as our General Church Program is especially important in these times of inflation.

This, then, is an outline of the 1981 General Church Program, that facet of Christian mission that Episcopalians will carry out on a national and international basis under my leadership and in keeping with the policies set forth by our General Convention and Executive Council. The program I have described to you here is coordinated with such other major parts of our mission as *The Presiding Bishop's Fund for World Relief*, *United Thank Offering*, *Church School Missionary Offering*, *Good Friday Offering* for work in Jerusalem and the Middle East.

I commend this program to you, and urge you to support it by

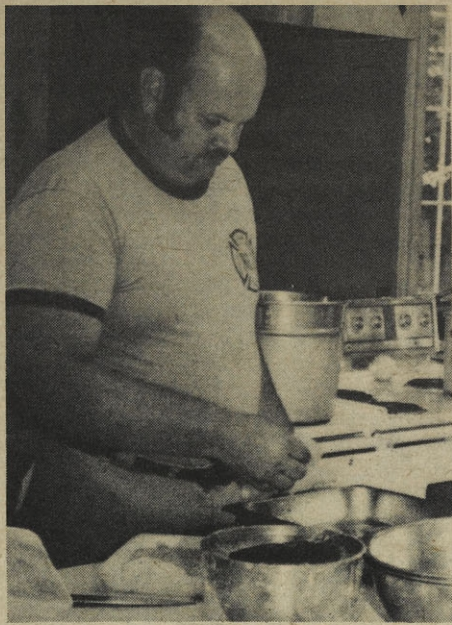
- giving serious thought and prayer to your financial support of your local congregation;
- urging your congregation to support the diocese of which it is a part;
- including in the budget of your diocese the amount requested of it by the General Convention for the support of the General Church Program.

Since the beginning of our communal life together Christians have been willing to trust one another and to work together for the support of Christian mission in distant places and for the proclamation of the Gospel, particularly to those with special needs. Because they have done so, Christian mission is an opportunity for us today. And because of our response now, Christian mission will be a possibility for more people in the days to come.



*John W. Allen*  
BISHOP





## Venture advocates cook bright ideas to sweeten pot

Parishioners of Trinity Church, Saco, Me., were dismayed to learn that a local Meals on Wheels program for the sick and elderly operated only on weekdays and decided to remedy the situation as part of its Venture in Mission project. Church volunteers such as Edward Bobb, shown above, attended training and orientation sessions and, in cooperation with Southern Maine Senior Citizens, Inc., which sponsors Meals on Wheels, now purchase, cook, and deliver Saturday meals to about 30 homes in the Saco, Biddeford, and Old Orchard Beach areas. Bishop Frederick B. Wolf of Maine says, "Reaching out through personal contact with the elderly, shut-ins, and lonely is a true exercise of ministry."

Maine isn't the only place where Venture has fostered ingenuity. A waitress in Virginia began saving her tips when Venture was first announced. Many months later she happily presented the local can-

vasser with a paper bag containing \$2,000 in cash.

A Florida dentist, with three daughters in college, donated a box of gold teeth and inlays he'd been accumulating for several years. Estimated value: \$10,000.

In Connecticut the women of the Church Home in Weathersfield donated their bazaar proceeds of \$546 when they decided Venture goals were more important than a new organ.

St. Matthias' Men's Poker Club in Oklahoma City, Okla., pledged 10 percent of the winnings for 1980, 1981, and 1982. The pledge is on a "pay as played" basis.

For 20 years James Conway was a Central Intelligence Agency employee whose career took him to Thailand, Brasil, and Paris. But in 1978 Conway left the CIA and is now a lay consultant for the Division of Evangelism and Renewal in the Diocese of Ohio. In his new job, funded by Venture in Mission, Conway works part-time helping parishes organize small group ministries, developing lay training programs, and organizing retreats, renewal weekends, and vestry overnights. He also plans a quarterly diocesan-wide mailing of renewal and evangelistic materials to individuals and parishes. "Faith is passed on by hearing," Conway says. "All we can do is carry the message."

An east Tennessee woman, for whom attending church means a 40-mile round trip in a jeep, decided that human need went unmet "while treasured metal lay idle." From the drawer of her late husband's dresser she pulled three \$3 gold pieces and started out over frozen roads. An hour later in the church office she endorsed a check from a local coin dealer for \$655.

In Richmond, Va., the Rev. J. Fletcher Lowe received \$5 from a 79-year-old man who suggested others do as he had done—give up lunch occasionally and contribute the amount saved. Parishioner Patty McKellar at Lowe's Church of the Holy Comforter received \$250 from a woman who saw Venture work in progress in Fairfax and was impressed enough to contribute.



Christ is the focal point for visitors to 839-year-old St. Bernard de Clairvaux.

## Jigsaw church now prayer powerhouse

For hundreds of years American children have been taught that Columbus discovered the New World when he "sailed the ocean blue in 1492." So how can the oldest church building in the United States date back to 1141 A.D.?

The Episcopal Church of St. Bernard de Clairvaux began as a Cistercian monastery in the Spanish province of Segovia. It was used continuously as a place of prayer until the mid-1830's when the government seized it for back taxes and sold it to a farmer who converted it into a stable and granary.

In 1925 William Randolph Hearst thought the monastery would make a nice addition to his estate at San Simeon, Calif., but the dismantled building never reached its destination. The stones, blueprinted and packed in crates filled with straw, were quarantined in New York for three years.

Then the stock market crashed and, repacked, the stones were stored in a Brooklyn warehouse until sold at auction in 1955 after Hearst's death.

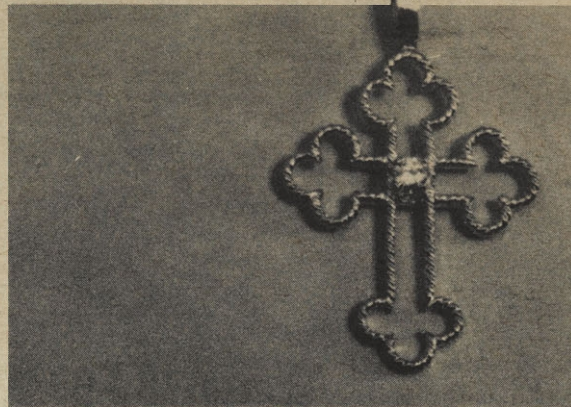
The buyers, two Miami developers, had the crates shipped to a nursery site in North Miami Beach where they soon discovered they had what *Time* magazine called "the greatest jigsaw puzzle of all time." The stones had been scrambled in the repacking. Twenty-three men spent 90 days unpacking the stones and 19 months—at a cost of \$1.5 million—reassembling them.

For a while the monastery was simply a tourist attraction, but in 1964 the Diocese of South Florida—which later split into three dioceses—bought it. After the split the dioceses had financial problems which threatened their possession. The late Robert Pentland, Jr., came to the rescue and paid the debts of the three dioceses, giving the property to the Diocese of Southeast Florida.

The Episcopal congregation housed in this masterpiece of Romanesque and Cistercian architecture named their parish for St. Bernard, abbot of Clairvaux and the most influential Cistercian of the 12th century. While the monastery is still a tourist attraction with conducted tours, the congregation has converted the refectory, with its exceedingly rare high telescopic windows, into their sanctuary.

The Rev. Bruce E. Bailey, who has been rector for the past year and a half, says, "It would be easy, I suppose, simply to let these stones overwhelm us and dwarf us. The congregation, however, is so vital and caring that this parish transforms what is here as a tourist site into a powerhouse of prayer. Jesus Christ is here in the Eucharist in a way that moves us beyond smallness to awe and joy."

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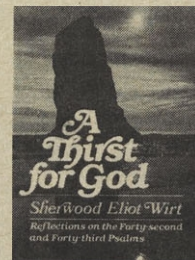
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## House of Bishops' Pastoral Letter

# 'We do not form a power lobby,' but just voting is not enough

As bishops of the Episcopal Church meeting in the early autumn of an election year in the United States, we wish to speak of Christian responsibility in exercising the right to vote. In focusing on a national issue, we are mindful of our brothers and sisters of this Church whose citizenship is in other countries. We hope what we say will be of relevance and stimulation to them. We hold them in our prayers and ask for theirs in our forthcoming national decision-making.

Two matters concern us chiefly. Both represent extremes of religious response to the problems of political choice.

1) Our first concern is apathy. Hardly half the American people entitled to vote do so. For Christians, this withdrawal from political responsibility is faithless and immoral. To fail to vote or to be uninformed in voting is a denial of the biblical faith that Jesus Christ is Lord: the Lord of politics, economics, education, and social systems, as well as of our personal and family lives.

Christians are not relieved of political decision-making just because political choices involve fallible candidates—or because political choices must face debatable positions and points of view. To think so and act so betrays a hands-off-the-world assumption about God and His Christ which Scripture denies. Our God of the Old Testament is a political intervener because the cosmos He commands is moral at the core. No earthly sovereignty can violate that morality and endure. However, as Scripture declares, "If a king judges the poor with equity, his throne will be established forever." (Prov. 29:14) In the New Testament, God's intervention takes the form of a self-offering in crucifixion for the very life of the world.

Political withdrawal by Christians creates a vacuum that invites the tyranny of those who would use power for discrimination, oppression, and economic barbarism. That is the immorality of political apathy.

But it is not enough simply to vote. We urge *informed* voting, making choices on the grounds of a first principle that is biblical and basic to Christian conviction. This first principle is the sacredness of human life. From it other guideposts rise for our decision-making, all of them anchored in Scripture.

Since we hold that human life is sacred, our political choices need to reflect the best judgment we can make as to the people and platforms that honor all persons—that respond to the needs of the aged, the unemployed, and the disadvantaged—that uphold racial and sexual equality—and that resist irresponsible and indiscriminate abortion as a heedless, casual birth control option.

Our political choices also need to reflect a moral resolve that American economic structures reduce the extremities of arrogant wealth and gross poverty which mark doomed societies. Callous biblical kingdoms were brought low by God's wrath. Contemporary societies are likewise under judgment for greed and indifference to human need. "What do you mean by crushing my people, by grinding the face of the poor?" says the Lord God of hosts." (Isa. 3:15)

A further imperative that flows from the sacredness of human life is Christ's call that His disciples be peacemakers. Wherever possible, our voting needs to call to account the inequity of a runaway arms capability that supplies small nations with lethal weaponry, much of it American. Our political action must deplore the daily

and deadly addition that America makes to the absurd stockpile of nuclear warheads. We now have atomic megatons adequate to kill everybody in the Soviet Union 20 times over.

Since nuclear armaments here and in the Soviet Union have created a world in which the whole can nowhere be protected against its parts, our own national security has reached the zero point. The issue is no longer the survival of one nation against another. We stand now in mortal danger of global human incineration. A computer error could trigger mutually assured destruction. American responsibility for the world beyond us compels a moral outcry against the arms race.

As a way of moving us all from apathy and toward responsibility, we have offered biblical guideposts to political decision-making. It is to be expected that we will disagree on candidates and political direction. Disagreement expresses both our freedom and the ambiguity of all choices made by sinful people in a fallen world. But at a deeper level of truth, political involvement by informed voting expresses the irrepressible hope of Christians that in spite of all alarms, God is the Lord of history and that human life is a gift to be claimed from His hand, both here and hereafter.

2) Our second chief concern in this election year is the opposite extremity to apathy. It is the sudden emergence of aggressive religious partisanship in the political arena. We insist that the use of religious radio and TV and local pulpits in support of particular candidates in the name of God distorts Christian truth and threatens American religious freedom.

As Christians we share some important commitments with the so-called Moral Majority: to the home, to the family, to the Bible—though our understanding of reverence for Scripture compels us to resist any narrow or bullying use of biblical texts. But with our brothers and sisters of the popular TV ministry, we too cherish God and country. The stars and stripes of our national banner are conspicuous in many Episcopal churches, and we offer Eucharist on the 4th of July.

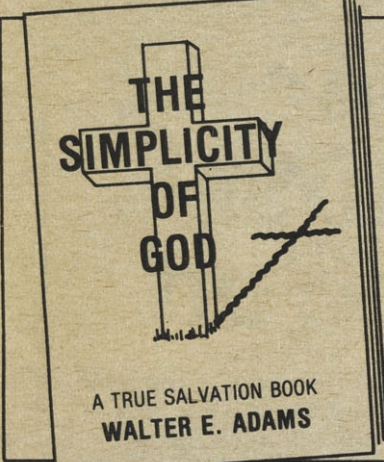
As your bishops, we speak out now because the silence of the conventional Churches is partly to blame for the impact of this new coalition of strident voices. But we do not form a power lobby—for two reasons.

First, because we are American traditionalists with regard to religion. The founders who fashioned our Constitution of the United States had great respect for the spiritual core of all human experience. But they believed the religious reality, at bottom, is intensely personal. They were also close in time to some events in American colonial history which saw Churches snarling at each other, unable to tolerate a pluralist denominational social order. Therefore, if the individual right to religious belief and practice were to be upheld, Americans had to be protected, not only against an authoritarian anti-religious state (as has emerged in Communism), but also against a tyrannical religious monopoly.

The American colonial period is filled with instances of denominational control of parts of the colonies where deviation from territorial orthodoxy was punishable—and often cruelly.

Puritan Massachusetts banished Quakers from their state on pain of death. In Quaker Pennsylvania, during that period all citizens were subject to religious restrictions. An act passed in 1700 required all citizens

*Continued on page 20*



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To the People of the Episcopal Church

Beloved in Christ,  
*¡Aquí hablamos español!*  
*We speak Spanish here!*

For many years the distinctive sign announcing "The Episcopal Church Welcomes You" has been a symbol of the presence and evangelism of the Episcopal parishes across this land. In recent years the dimensions of this invitation have become evident as thousands of newcomers have arrived in the United States. In search of a new life, stability and supportive community, these immigrants and refugees are taking us at our word and accepting our offer of welcome. The Spanish-speaking peoples are the greatest example.

To accommodate our brothers and sisters of Hispanic heritage, the Episcopal Church has established a National Commission on Hispanic Ministries which has the assistance of a staff member from the Church Center. The Prayer Book has been translated into Spanish, and work is progressing on a companion hymnal.

However important these actions, there is no greater need than Hispanic vocations. The need for Hispanic clergy—those called to the ordained ministry from, to, and with the Hispanic community—is vital and urgent.

I join the Executive Council in setting aside November 30-December 7, 1980 as a Week of Prayer and Concern for Hispanic Vocations. I urge you and your parishes to observe this week, using these resources. I ask you to join your prayers with mine and those of Episcopalians across our Church that God will raise up within the Hispanic communities a strong sense of vocation.

In the years to come, to thousands of Americans, a sign which says "The Episcopal Church Welcomes You" may mean "*¡aquí hablamos español!*"

Faithfully,

*John M. Allin*  
John M. Allin  
Presiding Bishop

Parishes: Watch your mail for a packet of materials from the Hispanic Ministries Office at the Church Center, to help you observe this special week.

HISPANIC VOCATIONS



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The national Venture in Mission campaign has provided funds for the creation of a Center for Hispanic Ministries, which will be located at ETSSW, and for the appointment of a Director of Studies for Hispanic Ministries.



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## THOUGHTS FOR FALL JOURNEYS



### A Soul Hunting Leave

Former Bishop of North Dakota George Masuda tells a story to illustrate the resourcefulness of the Church's early clergy.

In 1890 the Rev. William Hubbard was chaplain at Fort Buford in North Dakota. An Anglican family in Williston, 25 miles away, had been waiting for some time for a priest to baptize their child, but Hubbard was unable to go because the Commandant ruled that anyone away from camp overnight would forfeit a day's pay—and pay was slim enough as it was.

But one day while Hubbard was admiring the graceful V formation of a flock of southbound canvasback ducks, he thought of a solution to his problem. Frontier army posts were allowed to issue what was called "a reasonable hunting leave" so Hubbard applied for a two-day duck-hunting pass and set out for town and the baptism. He quieted his conscience by reasoning that after all ducks and baptisms both have a close association with water.

### BEHIND THE HYMNS

by Charles G. Hamilton

"Praise God, from whom all blessings flow." You have often sung those words written by a brave Anglican, Thomas Ken. When Ken refused to allow the royal mistress to stay in his home, Charles II respected his boldness and made him a bishop. James II sent Ken to the Tower of London for refusing to read the Declaration of Indulgence. Later Ken refused to admit William III was legally king of England and resigned his bishopric. Before he became archbishop, Ken wrote hymns for the scholars at Winchester College. The final stanza of each was the same, "Praise God, from whom all blessings flow." The Dology should remind us of this courageous Christian.

Other hymn writers, too, have interesting histories. "Amazing Grace" has become one of today's most popular hymns. It was written by John Newton, who was converted from slave trading and became an Anglican priest in Olney, England.

"Holy, holy, holy! Lord God Almighty" was written by Reginald Heber, an Anglican who won poetry prizes at Oxford and later became Missionary Bishop of Calcutta.

Charles Wesley wrote more hymns than any other Englishman—over 5,500 of them. "Jesus, Lover of my soul" has been a favorite for two centuries.

Cecil Frances Alexander, wife of the Primate of Ireland, wrote hymns for children to explain the Creed, among them "All things bright and beautiful." Another of her loved hymns is "Jesus calls us; o'er the tumult."

An invalid for 50 years, Charlotte Elliott had felt she was not good enough to become a Christian. One day while reflecting on her loneliness, frail health, and seeming uselessness, she wrote "Just as I am, without one plea."

Sabine Baring-Gould, an Anglican priest and prolific author of books, wrote "Now

the day is over" and "Onward, Christian soldiers."

The Church of England is well named "The Church of Hymns" for the great contribution it has made to the music of the Gospel.

### If I Were a Real Christian

by Ann Toland Serb

If I were a *real* Christian, I'd pray for the chance to be thrown to the lions so I might prove the depth of my faith. But lions are hard to locate in cities these days and would probably rather have more interesting food anyway. So I shall have to content myself a while longer by continuing to bind my invisible wounds and the secret hurts inflicted on an out-of-date person by a let's-get-with-it world. And I wonder.

Was facing lions easier?

If I were a *real* Christian, I'd hunt for some quiet cloister in which I could devote my life to prayer and meditation. But convent doors don't swing open wide enough to accommodate mothers these days, and even if they did, who would take care of all the laundry in my house? So I must continue a little longer, meditating in the midst of phone calls, slamming doors, and constant cries of "Is there anything to eat, Mom?" while my prayers rise from over the dishpan, the washing machine, the stove where supper simmers. And I wonder.

Is God easier to find in a cloister?

If I were a *real* Christian, I'd go out into the world looking for hungry to feed, naked to clothe, sorrowing to comfort. But serving the poor is hard when baby-sitters are scarce and the 3-year-old might be coming down with chicken pox. So I shall have to continue a while longer, tossing together peanut butter and jelly sandwiches for little people desperate for a snack, digging into the pile of jeans to patch knees so they can be worn again, cuddling somebody small who just skinned a knee and injured his pride. And I wonder.

Are mothers destined to serve first the needy within their own homes?

If I were a *real* Christian, I'd start a new religious order or perhaps launch a social justice movement. But writing a Rule of Life or masterminding a movement is hard when somebody else still has to be shown how to tie his shoes. So I shall have to limit my efforts a while longer to teaching sons and daughters how to pray, to share cheerfully, to care about others. And I wonder.

Wouldn't building a monastery or starting some movement be simpler?

If I were a *real* Christian, I'd write books or hymns in praise of God. But setting down glorious thoughts or exquisite melodies is hard when all our paper was used to make airplanes and the last pencil is missing. So I shall have to content myself a while longer, continuing to praise His glory with batches of clean clothes, large mounds of cookies for the after-school

crowd, and piles of dust swept out from under the beds. And I wonder.

Is leaving something permanent for generations to come more glorious?

If I were a *real* Christian, I'd do great things in His Name. But doing great things is difficult when I still have dishes to wash, beds to make, diapers to change, groceries to buy, dinner to cook, and children to hug first. So I shall have to continue a while longer, doing these little things He has given me to do. I'll just place my hand in His and ask Him to lead me past my own grand ambitions to His plan for me. And I wonder.

Isn't that what being a *real* Christian is all about?

### Entertaining Angels

by Christine Dubois Bourne

Angels have been in the news lately. Rumors abound of angelic hitchhikers who, so the stories go, climb into the back seat of a car, announce "Jesus is coming," and disappear. The UPI has carried accounts of reported sightings in Arkansas, and here in the Pacific northwest stories are running wild. Whether the rumors have any basis in fact, they have captured the hearts and imaginations of Christians.

Last summer I learned a lot about angels—not by tracking disappearing hitchhikers, but by sharing my home with my brothers and sisters in Christ.

It started with a knock on the door about midnight. Peeking out the window, my husband saw his friend Richard. Richard was terribly upset because he and his friend Teena had just broken up. He talked about suicide, but we convinced him to spend the night on the couch and pray about the matter.

The next few days were trying as Richard's moods went up and down. Finally he decided to return to college and make the best of it. When he called a friend to say he was returning, Teena answered. A large phone bill and many tears later, everything was patched.

Several nights later we heard another midnight knock. This time Richard had Teena with him. People at their church were giving them more advice than they could handle, and they needed a peaceful place to seek the Lord's guidance about marriage. They chose our one-bedroom apartment. We put Teena on the couch, Rich on the living room floor, and suggested we all pray about it in the morning.

Rich and Teena stayed about two weeks. During that time, we all learned a lot about living together in close quarters. Signs proved valuable: "Please turn off the lights when you leave." "Please hang up your towel." "Thank you for not eating the cheesecake." We also learned the importance of praying together and seeking the Lord's will.

Then two other friends lost their jobs and apartment and went to live on an unheated houseboat on Lake Washington. They didn't move in with us but began spending most of their free time at our place. Tom scanned the sports pages and complained about the hometown team while Homer listened to Gospel bluegrass and dreamed of moving to the country.

We had to borrow an extra kitchen chair from the landlord, who had misgivings about our budding ministry. "Are all your friends unemployed?" he asked.

Then Rich and Teena decided to marry. Immediately.

The day of the wedding four more college friends joined the usual crowd in our apartment. Everyone planned to shower and change clothes in our bathroom, and no one thought to bring a towel. As we tried madly to figure out how 10 people could share one bathroom two hours before a wedding, Richard remarked, "Looks to me like the Lord's given you a ministry in hospitality."

"Dear Father," I prayed silently, "not that!" But as I surveyed the rooms strewn with suitcases and dirty clothes, I realized He had.

The next afternoon, while everyone



was asleep, I picked up my Bible and began looking for Scripture passages on hospitality. My eyes fell upon Hebrews 13:2. "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares."

The Bible was clear about hospitality, but what was it saying about angels? Simply that they would behave like any other house guest. They would cut the Sunday newspaper before anyone else had seen it. They would do cartwheels on the front lawn in their pajamas and eat the homemade bread we were saving for Communion. They would cast a suspicious look at dinner and say, "Are you sure soybeans are safe to eat?" Since those pictures didn't match my vision of angels, I had to discard my romantic fantasies for something more concrete.

Many of my friends are so eager to meet an angel face to face, they pick up every hitchhiker they see. But I've become more nonchalant about the whole thing. If an angel does stop by, fine. He or she is welcome to stay. But angels will have to hang their towels, just like everybody else.

Christine Dubois Bourne and her husband Steve, in their 20's, live in Seattle, Wash. In addition to entertaining angels, he does social work and composes guitar music while she works part-time in television news and does free-lance writing. Both attend a small Episcopal church there.



## Baptism in Turkey

by Jeremy H. Knowles

Adult baptisms are exciting. Baptism is a daring leap of faith which is more visible in an adult candidate, who typically shows a vast new awareness of spiritual values, a zeal for Christian community, for prayer and for study of God's word.

Imagine the powerful words of Prayer

Book baptism as you and eight others huddle on the shore of the Ceyhan River in the Republic of Turkey. The water is murky. So is the social environment with its strict prejudice against public non-Moslem worship.

We have informed the police we are entering their town of Misis to view the ancient ruins. A Moslem friend, Ali, is a licensed travel guide so our cover story is he's showing his American friends the remains of the Hittites and Romans. Ali will run interference for us by engaging in conversation any Turk who happens along, to distract him. In that way we hope to forestall any complaint to the police about a public nuisance.

To reach our secluded spot, we passed over a Roman-Ottoman bridge and traveled an unbelievably narrow road. When the tires began to spin in the sandy soil, we walked the several hundred yards to the river bank.

On the opposite shore mud huts recall the days of Abraham and Sarah. Behind us is a Roman city wall and an old mosque. At our side are the solemn stones of a once proud mill. Not far away is a tiny Moslem graveyard, making the contrast between old death and new life even more striking.

The symbolism of death and resurrection provided by total immersion is so compelling that a few drops of poured water don't seem fitting. The water of the Ceyhan tastes horrible. Perhaps that's also fitting for dying and rising again.

Two children of God stand together thigh deep in swirling water. We wear white robes. I put Joe Lam under three times, and the majestic words of salvation at Creation and Red Sea take new breath. We are one with Jesus and John in the Jordan. Some of our number sing quietly, "This is the day that the Lord hath made."

We experience the sealing with the Holy Spirit, the incorporation into the Body. Two of the congregation are Turkish believers. The Body is alive and well in the land of Paul of Tarsus. The covenant endures.

Will we "seek and serve Christ in all persons, loving . . . neighbor" as self? We know we will, brothers. Will Joe love others "in the power of the Spirit"? We shall work that he will.

Perhaps my Freudian slip at the end is also fitting. As everyone greets everyone

else, I intend to greet our Turkish friend in the Arabic form dear to his heart, "Peace be with you." Instead I use the Hebrew. My friend replies, graciously, in Hebrew, "Peace be with you, too."

Jeremy H. Knowles is a chaplain in the United States Air Force now living in Rome, N.Y.

## Giving Life to Title 3, Canon 9

by Beverly Perkins Jones

"The provisions of these Canons for the admission of Candidates, and for the Ordination to the three Orders, Bishops, Priests and Deacons, shall be equally applicable to men and women." *Title III, Canon 9, Section I*

With that action the Church in General Convention in 1976 gave its official answer. In response, women are heeding calls, seminaries are training, bishops are ordaining, rectors and vestries are calling, and people are experiencing.

Because of the nature of the journey from "women heeding" to "people experiencing," few Episcopalians have yet been present at the homecoming event. Such an opportunity was created for me this year when my rector chose to call as associate a priest who happens to be a woman. During the three intervening months between her call and her arrival, I found myself focusing once again on the question: "Does God call women to be priests?"

Infiltrating my own anticipation of an event for which I had longed were some questions previously brushed aside:

"Yes, but what will it feel like?"

"Yes, but am I too conditioned to expect only maleness at the altar, in the pulpit, behind the door marked 'Rector'?"

"Yes, but will this female person make an uncomfortable difference in my perception of the priesthood, liturgy, authority, and catholicity of the Church?"

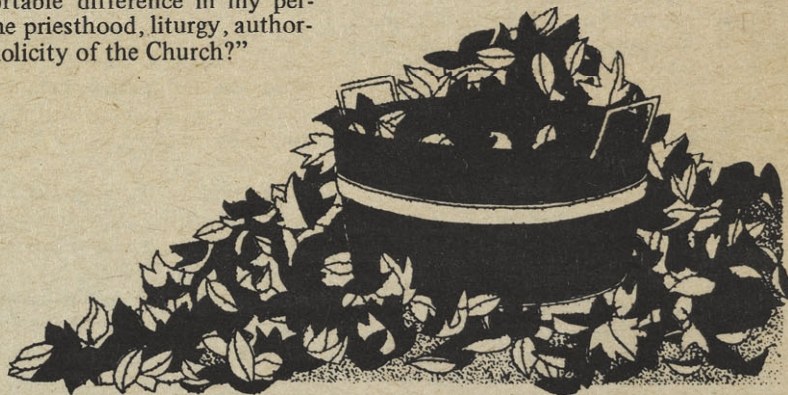
Several months have passed since that Easter Day I first experienced Title III, Canon 9, Section I in my own parish. My questions have been given affirming answers. In addition I found an answer to a question I had not asked: "Will this female person make a difference in my perception of myself?"

Yes. At last the Church has given me full status as a human being by completing its model of the sacred priesthood. The Church has never said otherwise to me in words, rather speaking more powerfully by forbidding the image of women celebrating its great sacraments for the people. Years of heretofore denied feelings of innate female inferiority and years of unexpressed anger at the Church's distorted image of priesthood surfaced and subsided at once in the context of one grand proclamation acted out on that greatest feast day of the Church and were sent on a path toward healing.

As I looked around the community gathered there, I realized that for all those present, but especially for the females, life in the Church and our own lives would never be the same. God had liberated us from the subtle message, "She is not worthy." Never again will women, in their confusion, hesitate to consider that it is indeed God, in whose image we are all wonderfully made, who calls them in the night.

Women have been freed to answer, like Samuel, "Speak, Lord; thy servant hears thee."

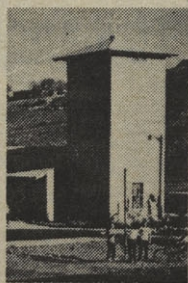
Beverly Jones lists the *dramatis personae* in this event as Bishop Bennett J. Sims of Atlanta; the Rev. Charles Scott May, rector of St. James' Church, Marietta, Ga.; the Rev. Camille Littleton, associate rector. Jones said she wrote the article because she needed "to sort out my feelings, not my theology, and there was risk involved. Feelings and theology do not necessarily travel convergent routes."



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## John Krumm: Suffragan to Europe

In mid-August the Rev. William Weiler, the Episcopal Church's Washington Affairs officer, visited Bishop John M. Krumm who in April began duties as Suffragan of the Convocation of American Churches in Europe. The convocation includes primarily English-speaking congregations in Rome, Florence, Geneva, Frankfurt, Munich, and Paris as well as ministries shared with the Church of England in Nice, Brussels, and Wiesbaden and a shared English-speaking parish in Belgrade. American priests serve all the parishes. Weiler spoke with Krumm, previously Bishop of Southern Ohio, in Geneva, Switzerland, the heart of the convocation.

*Weiler: How does it feel to be serving the Church in the Old World?*

Krumm: Although we minister primarily to Americans, the setting is different. Recently I asked an acolyte at the Cathedral in Paris to get my pastoral staff. When he gazed back with a blank stare, I realized he didn't understand English. Our churches minister [also] to those who speak Italian, French, and German.

*What is the convocation's relationship to the Episcopal Church in the U.S.A.?*

The convocation has all the rights and privileges of a diocese, and its chief shepherd is a suffragan serving for the Presiding Bishop of the American Church. We send deputies to General Convention and are subject to the Canons of the Episcopal Church. We use *The Book of Common Prayer* in all our services. Business people, tourists, students, and military personnel should remember we are here and make use of the ministry we offer.

*How can they learn you're here?*

I am preparing a small book—*Not So Innocent Abroad*—for Forward Movement Publications to help travelers adjust to European culture and to assist them in finding ways to serve with the Church here in Europe.

*Do you find your ministry different from your service in an American diocese?*

**"I'm responsible for all the civilian Episcopalians who are outside the United States. Now that's a pretty overwhelming assignment!"**

With British parishioners as well as members from Africa, Asia, and many parts of Europe, our congregations [have] a rich mixture of racial and national backgrounds. We have inherited splendid church buildings, many of them about 100 years old, making [renovation] expensive. Although we have modest endowments, we do face spiraling expenses. [We also have a mobile membership,] but it's not much different from parishes near military installations in southern Ohio where the entire membership turns over about every three years.

*Do you have a vision of the direction you hope to go?*

Direction comes from the Presiding Bishop and the churches in Europe themselves. Although we only have churches in six communities, I'm responsible for all the civilian Episcopalians outside the United States. Now that's a pretty overwhelming assignment! I'm developing contacts as far away as Cairo, where we have a growing American presence [and where] the Church of England [has] a native Egyptian bishop. I've called on the ecumenical patriarch in Istanbul and expect to meet with church leaders in Scandinavia and other parts of Europe. It's important to keep these relationships alive.

*What are the other ecumenical dimensions of your ministry?*

The fact that we are a distinct minority in Europe underscores the urgency of our ecumenical relationships. We need to know and work with Christians of other Churches here whether Roman Catholic, Protestant, Old Catholic, or Orthodox. The mixture of religions and cultures in our congregations leads us to natural ecumenical sharing.

*The Central Committee sessions of the World Council of Churches are being held*



*here now. What issues do you feel ought to concern North American Christians?*

First the enormous task of ministering to the increasing numbers of people who are hungry and impoverished. When Americans think of hunger, they think of food stamps to be given to a few underprivileged people in the local community. In the world setting we have entire nations like Haiti, for example, populated by poor people. Only through ecumenical cooperation can we [help] alleviate the needs of the poor, the hungry, and the disenfranchised.

Those who attack the World Council of Churches do not recognize the nature of our problem as Christians. What is the alternative? Should we have no relationship with Churches behind the Iron Curtain who are committed to a Marxist social order? Nothing in the Gospel precludes the acceptance of a Marxist interpretation of economics. These international relationships among Christians of different cultures and economic systems can only be cultivated by a world body like the World Council of Churches.

*Where is the convocation's headquarters?*

My office is at the American Cathedral in Paris, our largest congregation. The address is 23 Avenue George V, Paris 75008, France.

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# Renewal — not revival or survival, but love of God

by A. Margaret Landis

"Renewal is a tired word! It's not revival. Nor is it survival. Nor is it love of the latest thing. Renewal is nothing less than the love of God the Father raising Christ. And the same is available for us."

So said Bishop Michael Marshall of Woolwich, England, when he addressed the some 1,250 Episcopalians gathered in St. Louis in September for the Church's Conference on Evangelism and Shared Ministry sponsored by PEWSACTION and the Church's Office of Evangelism and Renewal.

Preacher at the opening Eucharist, Marshall urged the Church to become the Church, to "strip down so we can recover the features of Jesus," to become a renewed Body of Christ through renewed ministry, evangelism, and service.

According to Marshall, renewal in ministry would have "a laity stripped of its churchiness to become a new apostolate; a clergy stripped of its clericalism to become a true pastorate; and bishops stripped of prelacy to become a true episcopate." Renewal in evangelism depends upon quality, not quantity, and a greatly increased lay ministry. And renewal in service requires that "after the service is ended, the service begins."

Building upon Marshall's sermon, and developing the conference on four themes, were the Rev. Franklin Turner, the Episcopal Church's staff officer for black ministries; Dean James Fenhagen of General Theological Seminary; the Rev. John Wyatt of MORE (Mission for Outreach, Renewal, and Evangelism); and David Burkett, a consultant in lay ministry and parish development for the Diocese of Bethlehem.

Turner talked about the Church's growing interest in evangelism and renewal, which he said he had watched with concern and skepticism after the 1973 ending of the General Convention Special Program. But he now believes "the Church has no choice but to be involved in social action and social justice and evangelism if it is to be faithful to the Gospel. Without evangelism the Church does not exist."

Turner warned, however, that "the speech of the Church is inseparable from the actions of the Church. Our words lack integrity when they contradict our acting; our actions are vicious when they fail to be dependent upon what we proclaim. The community has more to do than confess, repent, and speak. It must act on behalf of the world."

"We are moving from an understanding of the Church as a community gathered around a minister," said Fenhagen, addressing the subject of shared ministry, "to a community of many ministries gathered around one Lord." He called heresy the belief that gifts are centered in one person and that person must be ordained, quoting Paul who told the Church at Corinth, "There is no single gift you, [the community], lack." Thus each community of Christians has all the gifts necessary for preaching, teaching, healing, evangelizing, prophecy, discernment, and service.

Fenhagen defined gifts as qualities "of our Lord's life given to us by the Spirit for the building up of the Church and for the manifestation of Christ." He added, "We are never given a gift in isolation. It is always related to the community of faith and is always an expression of the Christ who dwells in us."

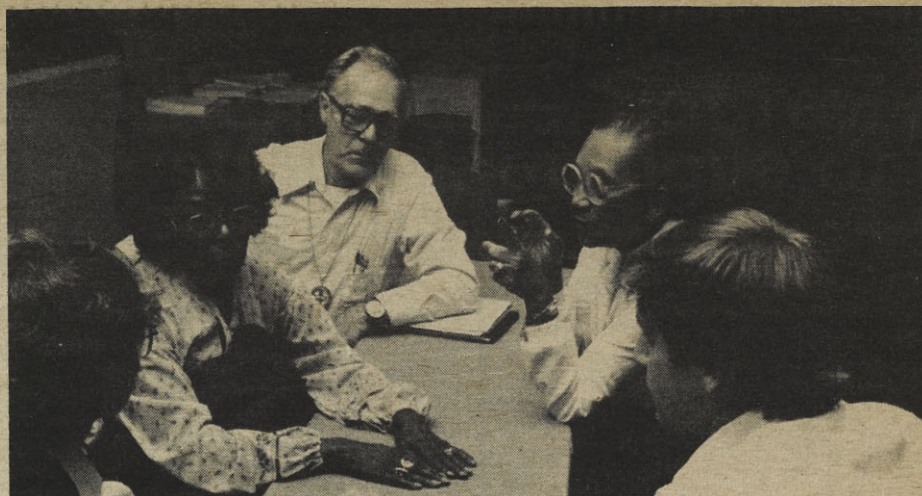
Christian ministry is born not in activity, but in solitude, Fenhagen noted. "In the stillness of meditative prayer we are confronted by God's loving claim on us—the most intense intimacy a human being can experience." Yet maintaining a disciplined prayer life is difficult for many people—not for lack of time, but for fear of that intimacy.

Although Jesus' disciples had three years of intensive training with Him before they were empowered and sent out, today's disciples, Wyatt claimed, can be just as well prepared for ministry and may even have some advantages because they have the objectivity of distance.

Three qualities which empowered the early Church—evangelical, sacramental, experiential—helped it to survive. The same three qualities are essential to the nurture and training of disciples today. The Church is evangelical when it teaches what Jesus taught; sacramental when it provides empowerment, strength, and spiritual sustenance through the sacraments; and experiential when it is a community of believers through which an individual can come to know the Lord personally.

A disciple can't share, Wyatt said, what he doesn't have. All his training must lead to the moment of being sent into the world. Christian social action should follow naturally.

Burkett, whose theme was total ministry, said "relevancy" is less necessary to proclaiming the Good News than being consistent, holy, and loving and added God wants each person to take responsibility



Christine Washington of Philadelphia, center left, discusses her work with conference participants in one of the many workshops on evangelism and shared ministry held during the St. Louis meeting.

for doing the work he's been placed in.

Total ministry, he explained, requires a renewal of identity and self-understanding, a rediscovery of call and vocation. We pass, he said, "from the particular, isolated individualism of our mission, our call, our vocation when we let the Lord establish these for us. . . . We will not repeat the sacrifice of Jesus Christ in each life; His self-giving was unique. But we can expend ourselves, give ourselves totally, without stint."

Parishes can support total ministry by developing the mind-set that each person can have it, raise up leaders who will make life commitments, train leaders to disciple believers, have growth groups in which people can discover their gifts, and "allow the Body to function as the Body: share, give loving criticism, affirm the truth in love, plan for the exercise of ministry, evaluate, and submit to accountability."

Burkett said, "The Lord is restoring His Church to be that vital, life-changing, empowered community of love it was in the first centuries," but it needs laity and clergy brave enough to become pilgrims. "Jesus learned His mission at Gethsemane. Where is your Gethsemane?"

Twelve workshop leaders—representing a cross section of the Church and each an authority in a specific area—amplified the conference themes and suggested practical applications within and outside the parish.

The conference was designed to equip clergy-lay teams for evangelism and ministry in their own congregations. Participants had been asked to evaluate their home situations before they came. While in St. Louis they daily met as teams to consider those situations in light of the conference presentations.

"After the service is ended," Marshall said, "the service begins."

## ENERGY EXCHANGE

Parishes of all persuasions in all parts of the country are consuming time and imagination in an attempt to consume less gas and oil and to cut energy costs. We invite you to share your parish's ideas with others in this column.

### ALL SAINTS', NORRISTOWN, PA: FANS, FIBERGLASS, BATTING SAVE OIL

In the cold winter of 1978, All Saints' vestry, using \$700 from its Capital Improvement Fund, called parishioners together to install 6-inch batts of insulation in the parish house ceiling. The workers celebrated completion of their task with a light supper.

That spring the church charged its Energy Conservation Committee with studying further energy savings in a parish that used 13,000 gallons of oil a year.

With \$7,000, garnered largely from the "Second Time Around Shop" the parish operates two days a week, All Saints' insulated with blown-in fiberglass; installed

four 108-inch heat fans to move warm air from the ceiling down to where the people sit; built 37 storm windows for the parish house; turned all thermostats down to 55 degrees when rooms were not in use; purchased three small, high-efficiency inter-term electric heaters for small meeting areas; and educated all parish leaders on how to use the five heating zones properly.

Early in May the parish shut off the oil burner and celebrated a \$545.60 savings despite the cost increase of oil to \$1 per gallon. It sold the leftover oil to Grace Lutheran Church at \$.50 per gallon.

In March the vestry installed two new natural gas boilers in the church and rectory with a \$9,000 loan from a parishioner to be repaid at 8 percent interest. The parish expects another 30-50 percent saving from this move and hopes to recover its investment in four years.

All Saints' is now moving to cut electrical costs.

For information: The Rev. Robert H. Coble, All Saints' Church, 535 Haws Ave., Norristown, Pa. 19401 or (215) 279-3000.

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# Diary of an English Country Parson

Thomas Leonard Jenkins (1860-1943) was an Oxford graduate who spent his ministry in the English countryside of Norfolk and Dorset. In this second series of his previously unpublished diary excerpts collected by his son Humphrey, Jenkins shares his profiles of parish life with his eye for local custom and bright sense of humor.

## A Judge of Sermons

The Rev. J. Bradnall, quondam vicar of Endon, Staffordshire, told me that once he had arranged with a curate of Sir Lovelace Stainer (rector of Stoke-on-Trent) to take Evensong and to preach on a saint's day which occurred in the week.

The night was unusually tempestuous, and the *locum tenens* drove in a cab the eight miles to Endon. He found the church open and lighted—and empty. The vestry was under the tower at the west end of the church, and the preacher had—not with undue reluctance—decided that as there was no congregation, he need take no service. He had begun to divest himself when the door opened and out of the darkness a man, dripping in waterproof, emerged and stumped up the church.

"Bother the man," said the priest as he drew the vestry curtains and walked unwillingly to his stall and took the service. At the end of the third collect, where the hymn should have come which precedes the sermon, he remarked with a wan smile to the solitary occupant of the church: "As the congregation is so small, I think we can dispense with the sermon tonight."

"Oh! gar ye on, sir! I likes to hear a good sermon."

The sermon was duly preached at length, and the preacher, by no means pleased, had not his pleasure increased on finding as he paid his driver (by the hour) that his congregation had consisted of his cabby.

## A Clerk in Orders

Mr. Fellowes, my rector at Pulham, had exchanged parishes with the rector of Zeals in Wiltshire, and he used to tell of his experiences with the clerk of Zeals Church.

On one Good Friday morning Mr. Fellowes found no bell ringing and no clerk to ring for the morning service so he proceeded to toll in himself. After a few minutes the belfry door was opened and the tardy clerk appeared, carrying a big empty basket with the explanation that he'd "bin a-gettin rid of his 'ot cross buns."

The same clerk was met in the main street very jubilantly returning from Wincanton races in his donkey cart with the seat whereon he was sitting draped with a tattered violet altar cloth which he had found in an old chest in the church tower.

## A Use for Hedgerows

Very early in my deacon's days I was asked by the elderly rector of a neighboring parish to take Sunday service for him, he being—as was frequently the case—unable to do it himself. I replied that being only in deacon's orders, I was not competent to take the full service but, being assured in reply that the pronouncement of the absolution and giving the benediction "didn't matter," was induced to do so.

I made my way on a tricycle, and with some difficulty, along the winding lane which leads to [the] church and was puzzled by the continual popping up of people's heads over the hedgerows at the various bends. I arrived at the church and found the congregation consisting of four

or five little girls sitting on a form in the chancel and being taught by a young woman (whom I subsequently ascertained to be a local farmer's daughter) and an old man, the clerk, tolling a melancholy bell. I vested in the horse box which did duty for a vestry, side by side with the clerk tolling his ineffectual bell.

The time for the service approached and passed with no further signs of a congregation till an irate, red-faced (and haired) old lady came in boiling over with indignation. She approached the poor old clerk, utterly ignoring poor little me, with the enquiry: "How's this, Howlett! No one here again?"

"I don't know rightly, mum, but I ha'ar that they've been a'sain as 'ow Mr. Hopgood was a'comin again."

"Scandalous! Scandalous! People telling such lies! If it happens again, I'll shut up the church!"

The service with the available and somewhat disturbed congregation began. Sentences, Exhortation, Confession (Absolution omitted). And at the end of the Lord's Prayer the church door was surreptitiously and partially opened and two somewhat shamefaced rustics entered; at the end of the first psalm two more put in an appearance; during the second another; and so on in ones and twos and a three till the congregation found itself, by the singing of the first hymn, and all went happily till the end.

I afterward heard, as an explanation of the hedgerow appearances and disappearances, that the usual congregation had not suffered gladly the ministration of a neighboring parson of the guinea-pig type and so had acquired the habit of keeping a lookout to find out who was coming. If Mr. H. was sighted, the word went round and there was no congregation. If otherwise, they came "as soon as they could." So that was that!

## The Hot Bottle

We still hear of the hungry forties, but they must have been terribly trying times if they were worse than the hungry eighties or, at any rate, than the winter of 1890.

About that time I was told by the district visitor to the slums of one of our large towns that her curiosity was always aroused on visiting a bedridden old woman inhabiting a garret by the sight of a stone ginger beer bottle, with a cork somewhat the worse for wear, which she always found on the top stair just outside the door.

One day she said to her: "Mrs. Harris, I always wonder what you use that stone bottle for which I see just outside the door. Surely you don't drink ginger beer!"

"Lor' no, miss, I'd never touch such stuff. That be my little bottle o' hot tea what Annie brings me every night, an' it keep my feet warm all the night, an' in the mornin' I 'as it for me breakfast!"

## Over the Grating

At Pulham Market Parish Church one of the rector's first improvements was the substitution of a hot air apparatus for the old and dangerous stoves.

One regular worshiper protested against this innovation and refused to contribute until—at her own request—her chair (chairs had replaced the old square pews) was moved so she could always sit over the grating.

Her request was granted, and for the remainder of her life she sat quite warm and comfortable, over the grating down which the cold air passed to the heating chamber.

## The Parler Table

On leaving Pulham for my first parish I was the recipient of many good wishes and testimonials, amongst them an elaborate illuminated address containing the names of nearly every householder.

I was just a little hurt at the omission from this list of the name of Harry Debenham, a young laborer, who with his wife lived on the extreme outskirts of the parish. However, when the van was at the door and my furniture almost all aboard, Harry Debenham came round the corner leading an old gray in a tumbrel [dung cart] and in the tumbrel a large something covered carefully in sacking.

Harry pulled up somewhat sheepishly and said: "I'm sorry, sir, as we couldn't give anything to yer testimonial so I've brought ye the parler table."



## Fourteen Eggs

This afternoon I buried one of the characters (good) of the village (*aetat* 78). It reminded me of a talk I had with her a year or so ago.

Tamsy Dewland was the owner of two little houses under one roof. The further one she let to a Mr. and Mrs. Gosney and their child, and in the end one nearest the lane she lived herself and eked out a precarious livelihood by "a-keepin o'vowls."

Somewhat to my surprise, for I supposed she could ill spare the rent, she gave her tenant notice and did not re-let the house or herself occupy the two. "Haven't you got anyone for your house, Tamsy?"

"No, sir, ner I don't mean to."

"Then why don't you live in it yourself?"

"I've a-got a 'en sittin on vourteen eggs in en."

## Yetminster Wedding

A couple, in years gone by, came to be married by the vicar at Yetminster Parish Church. When it came to the question, "Who giveth this woman to be married to this man?", the donor, stepping forward, said to the vicar, "Ah! I do give'er to 'ee."

The vicar, abashed: "Oh! I don't want her."

Then the bridegroom-elect: "Well, I bean't a'goin to marry a woman as another man won't 'ave!" And he didn't.



Old Turner

c. 1870  
I used at one time of my educational career to travel with a first-class season ticket (the only one I ever had!) between Water Orton and Castle Bromwich on the Midland Railway. One morning I got into the carriage at Water Orton with Old Turner [a successful draper in Birmingham] and his son Henry and two other business men who, like Mr. Turner, lived in Water Orton but worked in Birmingham.

Old Turner soon became condescendingly talkative. "Where do you go to school, Jenkins?"

"At Mr. Minshull's at Castle Bromwich." Mr. Minshull was a clergyman who eked out his stipend by keeping a prep for boys.

"And what does Mr. Minshull teach you, the three R's, I suppose?" Not recognizing this description of the liberal education I was supposed to be receiving, I remained silent.

"Well! Well! We'll see! Now, I'll give you sixpence if you'll write this down for me correctly."

I jumped at the sixpence and produced from my bag a piece of paper and a pencil, awaiting his dictation. Then he enunciated very deliberately the words: "Write me right the rites of the Church." This I did without much difficulty—and without any comment on the old gentleman's bad grammar—and handed the result to him.

He read it and reluctantly admitted its correctness. "Very good, very good, very good indeed, young man!"

But no sign of the sixpence. My jaw dropped and doubtless my expression indicated my disappointment for one of the others said, "Well, Turner, where's the sixpence?"

Old Turner, looking into his purse, said, "Dear me, I'm afraid that I've nothing less than half a crown."

"Well, give the boy that!"

But nothing would induce the old man to do this, and my hopes grew less and less. "Well, give me the half-crown, and I'll give you the change" (this from my friend), so I got my sixpence after all and Old Turner never asked me any more questions.

Coom Zettle!

As a layman I had some little experience of work amongst the miners in North Staffordshire and, under the Rev. J. Bradnall, vicar of Endon, helped to run a rudimentary night school for young men whilst my sister did the same for girls in the room above.

It has struck me since that the excellence of the attendance of both sexes might possibly have been influenced by this arrangement. However, beggars mustn't be choosers, and we had only one cottage at our disposal and this for only Monday nights.

The lower room in which I endeavored to instill the rudiments of the three R's was used at other times for mission serv-



ices and classes. At these a decrepit harmonium did its best but remained locked on Monday nights. On one of these I discovered that the harmonium, though locked, was still a center of interest owing to the discovery made by one of my pupils that everytime anyone touched one of the blowing levers with his foot, the instrument emitted a sustained G.

I soon had ample opportunity of verifying this and, as my instruction could not conveniently be monotoned, requested the performer to desist. This request naturally stimulated rather than repressed the would-be musician, and I had to insist on his changing his seat, out of range of the temptation. This was done under protest, but the innate tendency of coal miners to strike in sympathy prompted the boy who took the offender's seat to repeat his offense.

"If you do that again, I'll turn you out of the room!" This without due estimate of the weight and muscular development of my possible opponent.

Instantly, the trumpet gave a no uncertain sound, and I made for the culprit. I had the advantage of the position, as he was still seated and I could seize him by the back of his coat collar, but the disadvantage of the harmonium's being in the corner of the room furthest from the door and the table and forms for the class intervening. This difficulty, however, was soon disposed of as willing hands pushed the table back and willing feet mounted the forms, leaving an open space for the fray.

I soon found that so far as strength and weight were concerned, "I hadn't an earthly." But by dint of strengthening my hold upon my opponent's collar and twisting the same, I managed to avoid his fists, and we twisted and rolled doorward. Arrived at the door, my further progress was hindered by the fact that it was latched and, both my hands being busy, I was forced to further illegalities; by a deft pressure of my knee upon his blowing apparatus, I managed to liberate my left and, forcing the door open, eject my man and lock him out.

I was congratulating myself on my victory when my congratulations were discounted by the arrival of a half brick through the window, and the class was perforce dismissed.

On the following Monday we appeared somewhat diffidently to take the night school as usual. My opponent was amongst the first of the arrivals and, to show that he at least retained no malice, constituted himself into my aide de camp. Whenever there was any tendency to tumultuousness in the class, it would immediately cease upon his: "Coom zettle, will yer!"

Quick in the Uptek

c. 1895  
There is a marked difference in the type of mind—most noticeable in the school-children—of Norfolk and Dorset. The former are certainly "quicker in the uptek" and readier with repartee, just as their elders are more prone to look for and employ innuendo.

The school inspector, on one of his vis-

its to Worstead school, was examining the sixth standard on Tennyson's "Revenge," which they duly recited.

"Sink me the ship, Master Gunner—sink her, split her in twain!" How could they do that?" No reply.

Again and again the question was asked—of the class and of each boy—till at last, receiving no reply: "I should have thought you boys would have known that he meant to fire the magazine, especially as he told the gunner to do it!" Still no reply.

When the inspector had gone, the boys crowded round their headmistress and said: "He thought we didn't know he meant the magazine, Miss, but it had just said: 'And the powder was all of it spent.'"

Church and Education

1895

It might easily be retorted, when would-be historians state—as they sometimes do—that the Church has always stood in the

way of education, that for centuries she supplied all in the way of education that the people had.

At Worstead, where I was inducted in 1895, I brought a typical labourer whose name was Covell from his work. . . to the Service of Induction in the church. At its conclusion I asked him to come into the vestry, and when requested to sign the induction warrant as witness, he hummed and ha'a'ed and replied, "I ain't much of a scholar. All the larnin' I ever got I got o'Sundays up there!" pointing to the vestry ceiling.

The vestry had an upper story approached by a staircase, along which ran a row of a dozen pegs for the boys' hats. And in the upper room the good vicar was wont to teach the three R's (or one of them) on Sunday afternoons to the boys while his wife did ditto to the girls in the vestry below. Sundays must have been harder days for the country clergy then even than they are now!

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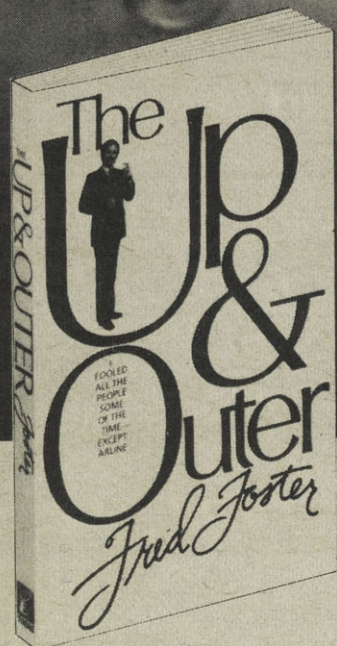
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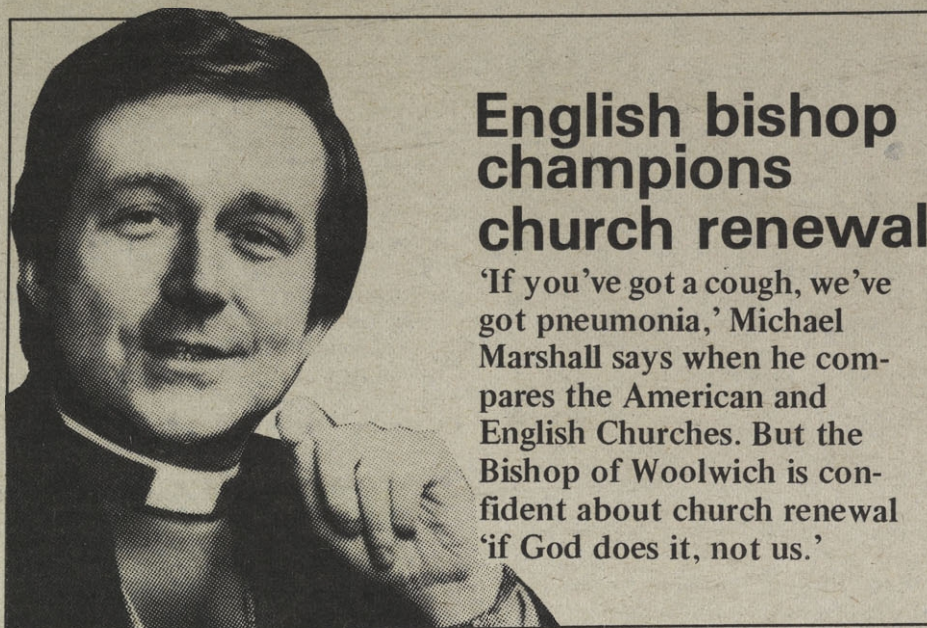
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## English bishop champions church renewal

**'If you've got a cough, we've got pneumonia,' Michael Marshall says when he compares the American and English Churches. But the Bishop of Woolwich is confident about church renewal 'if God does it, not us.'**

*"I've tended to be discouraged about the state of the Church. This has made me feel encouraged again."*

The woman was talking about the five-day Episcopal Conference on Evangelism and Shared Ministry (see story, page 17), and one of the reasons for her enthusiasm may have been the presence and presentations of Bishop Michael Marshall of Woolwich, England, well known as a champion of renewal. Leonard Freeman talked with Marshall about lay leadership, evangelism, and signs of hope for the Church.

Is catholic renewal distinct from evangelical renewal? Marshall thinks it is and that the hallmark of catholic renewal is "the wholeness of Christ." Spiritual, sacramental, and experiential aspects are all necessary, he says. Without all three we risk running away "into the waters of enthusiasm."

Remarking on the interdependence of Spirit and structure, he recalled the rigidity in an Anglo-Catholic parish he once served where after a service the MC said, "Father, you made 13 mistakes." When the Spirit is allowed to move, Marshall says, "what is rigid gently bends and what is frozen melts." Charismatics need structure, and structure needs the spontaneity of the Spirit. "They're not in competition. The Church is always healthiest when it has this in tension."

Marshall says the Church will not be fully renewed until it has as many full-time stipendiary lay ministers as clerical ones. "I think we've got to unpack the priesthood from clericalism. The minute God calls you to be a Christian, He calls you to be a Christ for someone else. So you can't possibly be just a church-going Christian." The real mark of renewal is laypeople "empowered with the Spirit for ministry, for evangelism, for mission."

Music, part of what he calls the "theology of release," is important to renewal. "Singing does open the psyche. It opens

you to the prayers of the heart which is what this generation desperately needs."

In his quest to involve more churchpeople in a shared ministry, Marshall is trying an experiment to sustain inner city congregations. The plan involves taking local men, "men in our case because we don't have women ordained to the priestly ministry, working men who are going to be trained simply to celebrate the Eucharist. They're to sustain the eucharistic presence in small houses, in blocks of flats in these inner city areas."

Marshall likens inner city ministry to starting a mission station in the hinterlands. "You'd take a doctor, a priest, and probably a teacher. You'd try to get a school started, then a hospital and healing, and you'd want the man who would do the sacraments. The inner city mission is a similar situation."

More clergy is not the answer in the inner city; being serious about lay ministry is. "Until we give these lay ministers the same kind of security which in my country would mean a proper salary, housing, and pension, we're not taking lay ministry seriously. We're still saying it's a thing you do with a leftover, at the end of your life when you're retired or in your spare time."

Marshall says the Church has lost its nerve for evangelism and should remember that Ambrose brought Augustine into the Church—"catechized him, prepared him, then baptized him, laid hands on him, and literally led him into the Church."

The Church could also learn from the Dominicans who have a rule that "you shouldn't sit down to supper unless you've talked that day about God with someone who didn't know God. It's a good rule for all Christians. The Gospel is not words. The Gospel is power. It's authenticity. It can actually change people's lives."

Marshall advises priests to be "back room boys" and rely on laypeople who are "out there where the questions are being asked and where the issues are. Our job is

to edify the Body with our priests in order that the Body may become evangelistic."

But as priests "it's jolly difficult to walk the line and not become soft-edged about your prophetic ministry and your challenge ministry. You can become so soft-edged that it doesn't make any difference that you're there. To become a Christian really is a turning around, and therefore you must preach conversion. It's not just words of comfort, but words of challenge."

Marshall's view of the Church is "a group of men and women who have nothing in common. You should look around it and say, 'Gosh, look at this lot. They haven't got the same background, the same interests, not at all.' It isn't simply like liking like. In the world you only have to get on with those you get on with. But in the Church you're lumbered with one another. I did not choose you: He chose you."

Asked about maintenance of expensive buildings and the sacramental nature of church structures, Marshall says closing a church could destroy that area's soul because a presence is necessary. "You've got to go somewhere for God. Not because He's only someplace; He's everywhere. But you won't know Him everywhere unless you've first known Him somewhere. God's got to have a telephone number and an address in your community."

Commenting on the difference between the American and English Churches, Marshall says, "Our numbers are miniscule. If you've got a cough, we've got pneumonia."

"Talk about religion is coming back in England. People are beginning to talk about faith and prayer at dinner parties. But when I was brought up, for a board member to say he was on the vestry, well, it's the sort of thing you don't talk about, old chap, in England. And to bring your vicar to lunch with other members of the board would be utterly embarrassing."

"In America you're as free to market your product as anyone else is free to market theirs. But your difficulty is religion is almost too much taken for granted. Not ours. In England although in a sense Christianity is established, it's been established out of existence. So we've got to make it become a living thing. You've got to wrest it from being an acceptable thing to being a scandal in the right sense of the word, a scandal of the Gospel."

American priests, Marshall observes, "are enthusiastic about their jobs in a funny sort of way. They're almost naive about it. They'll drive halfway across this huge country to a convention, and then they'll go home. You wouldn't get the English priests doing that. Oh, no. They'll read it up in a book. There's a fatigue about England."

Marshall, however, sees signs of renewal that encourage him. "There's more faith; it's deeper, more informed. There's a real hope again that God can renew His Church, but it's got to be God doing it, not us. And there's a new love around. A lot of bitterness has gone. Faith, hope, love. These three things are going to abide, says Paul."

## House of Bishops Pastoral: No power lobby

*Continued from page 12*

to attend church on Sunday or prove they had been at home reading the Scriptures. Failure to do so was subject to fines.

Anglicans in Virginia, at about the same time, pushed through a law which defined orthodoxy for Christians. Denial of Old and New Testament authority was illegal. Offenders could be barred from public office.

Although Maryland was opened initially to Roman Catholics under Lord Baltimore, elsewhere in the colonies life for many of that Church was hindered by the weight of repressive legislation and popular contempt.

When it came time to document religious freedom with Constitutional guarantees, the founders, well versed in history

and human behavior, denied the government all power to establish religion. Also denied was the power of the government to interfere with the free exercise of religion. Our founding fathers' argument was never against faith, but against monopoly and political power under religious auspices.

Our refusal in 1980 to entangle religion in partisan politics, and our wariness of contemporary movements that do, is rooted in a wise American tradition of avoiding the almost certain risk of political tyranny in the name of God.

Our second reason for warning against a religious power bloc in the political arena is our certainty that "power" is not the last word in our relationship with God. In the wilderness struggle of Jesus, "power"

is the Devil's final word, not God's. Satan's trump temptation is to deliver into Jesus' hands "all the kingdoms of the world and the glory of them." (Matt. 4:8)

The response of Jesus to this third seduction defines forever the Christian's relationship to the world: not control, but ministry. Our Lord scorns a mastery founded on any sovereignty but servanthood. Servanthood means the readiness of love to sacrifice and to suffer.

Christ bids us take up the cross, not a cudgel. We therefore summon ourselves and our people to cheerful service in Christ's love. Be courageous in conviction, tolerant of diversity, and thankful for a political heritage that is ours by gift of human struggle and divine mercy.

*Amen.*



# ROOTS OF HUNGER



To see the earth as it is, small and blue and beautiful in that eternal silence where it floats, is to see ourselves as riders on the earth together, brothers in that bright loveliness in the eternal cold—brothers who know now that they are truly brothers.

—Archibald MacLeish

Hunger kills fifteen million people a year. About twelve million of these are children below the age of five. This death rate, according to John J. Gilligan, former Administrator of AID, could be achieved by detonating three Hiroshima-sized nuclear devices a week programmed to kill only young children.

Hunger is thus a subtle, insidious and vicious killer. Hunger is a fact of modern living that is an affront to the sensibilities of any thinking, compassionate human being. And yet, hunger is a phenomenon with which we are unable or unwilling to grapple in a profound way.

In this analysis, I have tried to examine the causes of hunger through two methods. In the first, I have looked at four widely disparate countries using each as a case study to determine the causes of hunger specific to each. On the reverse page, I have taken the identifiable causes and examined each one briefly.

These expositions are necessarily brief and inadequate. They do not draw any fundamental conclusions. They do not, and this is perhaps their greatest defect, outline any agenda for action. They are, however, offered in the hope that those reading them will reflect upon them and be moved to further action.

David Crean

Staff Officer for Hunger

## EAST TIMOR

East where? If you look it up in an atlas, you will not easily find it. Part of an island to the northwest of Darwin, Australia, it was formerly a Portuguese possession now claimed by Indonesia, whose forces are bloodily incorporating it into its territory.

A mountainous land slightly larger than the state of Connecticut, it is about 75 percent forested with only about 5 percent of the country available for raising crops. One is reminded of the scene in *Hamlet* in which Fortinbras' captain says: "Truly to speak, and with no addition, We go to gain a little patch of ground That hath in it no profit but the name."

The territory's 720,000 inhabitants had wanted, upon departure of the Portuguese, to become independent. Indonesia, however, had other ideas and, with the tacit consent of the United States and Australia, has been busy since 1975 annexing it.

Methods of achieving this have been so brutal and bloody that observers claim genocide is being practiced in order to subjugate the country. The Indonesian army has assiduously kept foreign reporters away. Five have already died in the Indonesian invasion. The International Red Cross has not been permitted entry. Aid moves into the country by courtesy of the Indonesian army. Trucks carrying supplies from Catholic Relief Services move as part of army columns and are hence associated with the army as part of the military occupation.

The few eyewitness observers who have been able to get near the situation report that many of the people have been herded into "resettlement centers." Conditions in these centers are appalling and overall impact has been described as "worse than Biafra" and comparable to the more publicized holocaust in Cambodia. It has been estimated that some 200,000 East Timorese have died, and the possibility that starvation has or is being used as an instrument of pacification by the Indonesian army has been raised.

Basically, official reaction has been minimal. East Timor is, after all, a small and obscure land. The liberation group, Fretilin, has been characterized as "Marxist" and has been charged with some of the atrocities. Indonesia is a friend of the United States and an oil supplier, to boot. Moreover, East Timor falls into the Indonesian sphere of influence (after all, they occupy West Timor).

The root of hunger in East Timor may thus be determined to be powerlessness—powerlessness caused by being small and being the object of the aggrandizement of a larger power which does not hesitate to use starvation to achieve its ends. Caught in the middle is a helpless population that

is probably quite unaware of why this terrible fate has overtaken it. Obscure people in an obscure land, they die quietly and miserably and the world is none the wiser. And yet, if we are "the light of the world," isn't it time to illuminate this dark corner?



## TANZANIA

A land of rolling savannahs studded at intervals with villages and with the curiously elegant (for all their ungainliness) baobab trees, this East African country has long been held up as a model for the rest of Africa. Indeed, its President, Julius Nyerere, who helped achieve independence peacefully from Britain, has been long regarded as one of the outstanding leaders of Africa. Under his brand of socialism the country, despite its initial deep poverty, has seemed to prosper.

Now it is virtually bankrupt, and the dream seems doomed to end in the disappointment that has characterized other developing nations. The most obvious manifestation of this is a shortage of food and widespread hunger.

The roots of the problem are many and complex. Tanzania invaded Uganda to overthrow the bloodthirsty Idi Amin. This gesture cost the country some \$500 million. To help pay for this, as well as for the oil it imports, the country has been forced to sell off some of its grain production. In view of its problems in matching food production and population growth (per capita food production has declined 7 percent since 1970), this current policy places an almost intolerable strain on the situation. Moreover, daily per capita calorie consumption is only 2,089 and protein consumption is 49 grams—compared with world averages of 2,590 and 69.3.

Agricultural growth has shown some modest increases, but these were negated by an annual population growth rate of 3 percent. This has devastated the whole economy. It must be admitted, too, that the failure of government programs, including the much-touted *ujamaa* villagization program, aggravates problems facing the country.

Nor should the legacy of the colonial era be neglected. The communications from the interior to the ports are good as might be expected in a country whose economy has been adjusted to the production of cash crops for export. The intra-regional communications network is defective, which makes the transportation of necessary food from one area to another difficult in times of crisis.

All this, including a decline in the world price of certain cash crops, notably coffee, would have been bad enough. The drought currently affecting the entire East Africa region from Djibouti in the north to Mozambique in the south has made the situation intolerable.

Without grain stocks to feed a hungry people, without an adequate harvest to feed those people—let alone replenish the stocks—without good communications to move food to crisis areas, without money to buy food from abroad, Tanzania is in a desperate plight. What the future may bring is unclear.

Poverty, war, excessive population growth, the vagaries of international economics and weather coalesce to produce the dying child in the arms of the hungry mother. These are the roots of hunger.

## APPALACHIA

The rolling hills and mountains of Appalachia, the ground-down roots of an ancient and massive mountain chain, are an area of great scenic beauty. They have inspired the hauntingly lovely *Appalachian Spring* of Aaron Copland. They attract thousands of tourists each year. These come not only to sample the majestic forests and sweeping vistas but also to disport themselves in the snow and on the white waters of the many rivers.

These resort areas are usually segregated from the less attractive aspects of Appalachia—the great scars in the earth left by strip mining, the pitiful shacks clustered in the "hollers." For there is hunger and poverty in the wealthiest country on earth. Nowhere is this more manifest than

in this lovely region, home of twelve percent of the population of the United States.

The mountains of Appalachia sprawl across the eastern seaboard from New York to Alabama. Appalachia's mineral wealth, primarily coal, is considerable. It is, however, a chronically depressed area and the effects of this are felt in the cities of contiguous areas as well as in Appalachia itself.

The problem is the land. It is really, with the exception of some places, not good farming land. But it is the depredation of the land which primarily determines the poverty of Appalachia.

Much of the land belongs to the coal companies. This enables them to do as they wish. The land is stripped to get at the underlying coal. The resultant attempts at reclamation are often pathetic. The people who live on the land do not own it. The consequences are described by Wendell Berry in *The Unsettling of America*: "When people do not live where they work, they do not feel the effects of what they do. The people who make wars do not fight them. The people responsible for strip-mining, clear-cutting of forests, and other ruinations do not live where their senses will be offended or their homes or livelihoods or lives immediately threatened by the consequences."

A sharecropper's wife in Alabama says it all, "People don't know what they don't see. There's no other way of explaining it, not that I can see. Out of sight, out of mind. You can't go *telling* them anything. No sir, I don't believe you can. They're used to shutting their eyes on you, but if you get them to stop and take a look around, then if they're the least bit partial to begin with—well, they'll possibly come over to your side."



## EL SALVADOR

The pejorative term "banana republic" is applied (incorrectly) to this small Central American country bordering on the Pacific Ocean. It is a little smaller than New Hampshire and is bordered by Honduras and Guatemala. Most of the approximately four and a half million people live in the southern part of the country, the northern part being mountainous. The most densely populated country on the American mainland, its population is growing by over three percent annually—a rate of growth that could potentially double the population in 22 years.

Despite its food needs, it continues to rely heavily upon exports of cash crops like coffee, cotton, and sugar and to export beef to the United States.

The country is infected with the rebellious trend currently sweeping the region. Nicaragua has undergone a revolution, Guatemala is teetering, and El Salvador, too, is in the preliminary stages of civil war. Shooting and bloodshed are rife, the most dramatic event being the assassination of Archbishop Oscar Romero in his cathedral.

The key to the unrest here is land and income distribution. Actual statistics do not appear to be available, but the pattern in these countries is that the richest 20 percent of the population controls over half, and in many instances more than two-thirds, of the income while the poorest 20 percent dispose of some two to three percent. This gross imbalance represents the root of instability.

The situation is even more extreme when it comes to land distribution. The peasants farm tiny holdings, often for a landlord, which are quite unable to provide food to support their families. The larger land holdings are concentrated in the hands of the wealthy and are used to generate more wealth through the production and export of cash crops. Poor people are being driven off the land into urban slum areas in search of jobs and social service.

The economy of the country has grown. Agricultural production is up 53 percent and food production up 19 percent since 1970; the gross domestic product grows by over 5 percent annually. Much of this progress, however, is negated by the high population explosion with the net result that the country remains mired in poverty.

The desperation this engenders may be seen in the unrest in the country. Many of the "freedom fighters" who kidnapped several ambassadors were young. One guerilla toting an automatic rifle was twelve years old, and the thing that struck me watching the television interview with him was the extreme desperation he showed and the earnest conviction that this was the only solution. Moreover, life for him was so cheap, so meaningless, that death held no real terror.





Recently, on a rather long trip, I tried to diagram all the factors that contribute to hunger. But I realized that economics affects each of these and determines how resources should be used. One page is quite inadequate to do an analysis of economics and the way it affects hunger. Moreover, it is beyond my particular expertise (my professional training is in the food sciences). I, therefore, present the following vignettes derived from the previous case studies.

# Hunger is...

## ...WAR

The hunger simulation game "Baldicer" makes provision for war where the "poor countries," in desperation, invade the "rich countries." Everyone loses. This is apparent in Tanzania, where the invasion of Uganda to overthrow a despot has contributed to the crisis, and in East Timor, where invaders use starvation as a weapon of war. This is nothing new, as the inhabitants of a thousand besieged cities, such as Leningrad in World War II, could testify. In El Salvador, a war in all but name is being waged. In peace as well as in war, the military machine is the one to be fed. The poor and the powerless are the ones to be short. Finally, these poor and powerless people, the real losers in a war, become refugees and clog the services and economy of the country which magnanimously welcomes them. The host country becomes a victim of that war.

The antithesis of war is disarmament. Some hunger advocates feel if the present world expenditure of \$450 billion a year on arms were to be reduced, the global economy would benefit and more funds could be devoted to food production and distribution—to say nothing of the diminution of international tensions.

## ...POPULATION

It is all too easy to blame population growth for the world food problem. Obviously, population growth must be halted before the problem becomes insoluble other than by the starvation death of millions. Moreover, as philosopher Robert Heilbroner warns, what surety have we that a starving nation on the brink will not use nuclear terrorism?

But population growth—like hunger—is a symptom, not a cause. According to the *Global 2000 Report to the President*, food production is expected to increase by 2.2 percent annually while population growth is declining by 1.7 percent (and this latter figure has been questioned as being too high). Moreover, industrialized countries are expected to consume a disproportionate share of the anticipated increase in food supply.

Nevertheless, population growth is currently wrecking the economic growth of many poor countries. For these countries to attain any form of prosperity, they must control population growth. For example, can El Salvador really afford a population of 14 million, which is the anticipated stable level to be reached in 2075?

Burdens imposed by an expanding population on the environment are equally obvious. Deforestation, which removes the buffer effect of the vegetation cover, causing erosion and flooding, is particularly serious in countries like Nepal where firewood is the primary cooking fuel. Human services such as water and sewer facilities are affected. Because of an exploding population, it now takes about two hours to travel eight miles to work in Mexico City. More serious is the migration of people to marginal lands unsuited to food production.

No simple solution to population growth exists. Ex-

pansion of the food available is less of a technological challenge. Family planning involves too many anthropological, sociological, psychological, and economic factors. A poor family is likely to have more children than a wealthy one. The trade-off between another child and an automobile is often a valid argument. When, however, it is economically impossible to afford the automobile...

Deep feelings involved in family planning cannot be underestimated. The resentment caused by the Draconian birth control measures instituted by Indira Gandhi's government in India was a factor in her electoral defeat.

## ...EXPORT CROPPING

Where do our coffee, our tea, our chocolate, our rubber come from? All these non-food crops come from poor countries. They occupy land that could be used to grow food for the people of those countries. These crops do not really benefit the country as a whole. In general, they are grown on large estates owned by a small and wealthy elite. Income does not "trickle down" to the poor people who supply the labor to grow and harvest the crops.

Dependence on these crops is equally precarious. Fluctuation in the world price of sugar has spelled near ruin for the economies of many poor countries. Some 10 poor nations depend on cotton for 50 percent of their foreign exchange. The competition from synthetic fibers has kept the price of cotton low and these countries remain poor.

Coffee in Brazil is a good example of the inherent weakness of a primary dependence on non-food cash crops. When Brazil, imitating the action of the OPEC countries, tried to force up the price of coffee by forming a cartel, a boycott forced down the price and ended the cartel. Early morning perceptions notwithstanding, we do not depend on coffee as we do on petroleum.

## ...COMMUNICATIONS

It really does not matter how much food is produced if people do not have access to it. The centers where food is grown and the centers where it is consumed are usually not identical nor even contiguous. Hence, it is necessary to have an efficient transportation network to deliver the food. One of the legacies of the colonial era is that roads and railways have often been set up with one goal in mind—to get the goods to the ports where they can be exported. The grain growing area of India, for example, lies in the Punjab. Last year India actually managed to export an appreciable quantity of wheat. The reasons for this are many and complex, but a contributory factor was that it was easier to use the existing transportation network to get the wheat to the ports and out of the country than to distribute it within the country.

This does not mean an intra-national distribution network does not exist. It does. One is quite able to buy a beer or a bottle of Coca-Cola in the remotest village in Tanzania. Food, however, moves in large quantities and requires adequate roads, fleets of trucks and railroad cars. Any shortage of these can lead to a food shortage.

## ...ENERGY

Food depends on energy at every turn—to grow, harvest, transport, preserve and process. Fertilizer is an especially important factor. Of the three principal nutrient elements plants require—nitrogen, phosphorus, and potassium—two can be mined from the earth. Nitrogenous fertilizers are made by chemically combining atmospheric nitrogen with hydrogen. Energy to carry this out is supplied by oil which also supplies the hydrogen.

Crop production depends on oil. Since increases in production of grain may be readily correlated with increases in the available nitrogen supply, it follows that increases in food production on this hungry planet depend upon the availability of nitrogenous fertilizers. Oil is central to the production of these fertilizers. Thus a tension exists between poor countries' food production requirements and wealthy countries' transportation needs.

In the United States, highly advanced in agricultural technology, we have passed the point of maximum crop yield response to further additions of nitrogen fertilizer. The greatest increases in yield-per-unit of fertilizer applied are in the less developed countries. And yet, it is precisely these countries that increasingly cannot afford the necessary oil. In the 1974 oil crisis, for example, an oil tanker destined for a fertilizer plant in India was diverted to a refinery on the West Coast of the United States.

Some plants, known as legumes (peas, beans, soybeans), are able to obtain nitrogen directly from the atmosphere through a process known as nitrogen fixation. If bacteria that carry out this process could be induced to establish a similar relationship with cereal grains, fertilizers manufactured from oil would become largely redundant. This advance, however, depends upon several major advances in biotechnology. It is thus safe to assume the world will continue to depend upon oil for its food supply at least for some time.

## ...WEATHER

Weather is a subject everyone talks about, and yet no one does anything about it—like the world food problem.

Can we do anything about the weather? Not really. The severe winters of 1976-77 and 1977-78 showed how powerless we really are in controlling the environment and prompted a fear that the global climate was worsening. Since the bulk of the world's population growth has taken place at a time of unprecedented good weather for crop production, any significant change causes concern.

We affect the weather by accident rather than by design. Our industrial activities inject copious quantities of carbon dioxide and particulate matter into the atmosphere. Increased concentrations of carbon dioxide could lead to an overall warming of the climate through the "greenhouse effect" whereby solar infrared heating rays are prevented from being re-radiated into space. The particles can lead to a cooling trend due to reflection of incoming sunlight into space, one of the concerns about the dust from Mount St. Helens. At present, however, the two effects appear to be cancelling each other out.

One problem associated with the weather is desertification, taking place at unprecedented levels in the Sahel region of Africa where overgrazing leads to denudation of the ground cover. A desert may be self-perpetuating once established. When bare ground reflects larger quantities of sunlight than normal, the atmosphere becomes overheated and the resultant convective system prevents rain from falling.

## ...MISSION

Mahatma Gandhi observed, "There are so many hungry people that God cannot appear to them except in the form of bread." Food for the body is often as important as food for the soul. Our mission to the hungry goes deeper than this and is, in a real sense, a mission to ourselves.

"The Christian mission to the hungry," observes theologian Monika Hellwig, "is to enter into their need and find ways to satisfy their hunger, to challenge the structures of the world that keep some peoples and some populations hungry, to question the sick and inordinate desires that maintain those structures."

I have tried to identify structures that perpetuate hunger. The difference between starvation and an adequate diet is small. "Eliminating malnutrition," says the World Bank in its 1980 World Development Report, "would require redirecting only about 2 percent of the world's grain output to the mouths that need it."

In this mission, we are impelled by the Gospel of Jesus Christ. In this context, it is not a security blanket in which we can cozily wrap ourselves and let the problems of the world drift by. Rather, it is a goad driving us out into the arena of controversy, for "challenging the structures of the world" is controversial. Jesus realized the systemic and structural nature of hunger when he said, "...when I was hungry, you gave me food..." (Matthew 25:35). We, too, must acknowledge this.

We cannot sink back in a spurious comfort. St. John is quite clear on this: "My brothers, do not be surprised if the world hates you. We for our part have crossed over from death to life; this we know because we love our brothers. If a man has enough to live on, and yet when he sees his brother in need shuts up his heart against him, how can it be said that the divine love dwells in him?" (1 John 3:13-14, 17).

The Hunger Office of the Episcopal Church stands ready to assist any and all who see this as their mission. For further information contact Dr. David Crean, Staff Officer for Hunger, Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

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# Mission Information

BY ONELL A. SOTO

The recent meeting of the Central Committee of the **World Council of Churches** saw with great concern the increased violence in Central America and particularly in **El Salvador**. Remembering the assassination of Archbishop **Oscar Romero**, the Committee said his "martyrdom is a witness to the power of the crucified Christ and a sign of solidarity with the oppressed."

Miss **Cynthia Wilder**, a Volunteer for Mission working in **Guatemala**, writes from her station in Mariscos, Izabal: "Please pray for the peace and stability of Guatemala and the rest of Central America. We are in no immediate danger here in Izabal, but the papers both here and in the United States make it obvious there are both external and internal political pressures. Pray that the Church Universal can become a truly transpolitical entity, helping to forge a middle way and a peaceful alternative to revolution."

Archbishop **Helder Camara** of **Brasil** reminds us that if to have too little is a problem, so is having too much. He says: "Poverty makes people subhuman, excess of wealth makes them inhuman."

Writing in *The Outpost*, the magazine of the **Hong Kong Diocesan Association**, Bishop **Gilbert Baker** praises the work done by his predecessors and the host of "pastors, evangelists, teachers, doctors, and nurses that at various times have witnessed to Christ and left their mark on the diocese." The Church in Hong Kong has 30 parishes and other places of worship; 28 secondary and 45 primary schools, with a total enrollment of over 60,000 students. The diocese also has 15 centers of social work. Bishop Baker, who is planning to retire in 1981, asks the grace of God for the Church in "the ages which are unfolding ahead of us in our pilgrimage."

After a two-month visit to **Egypt**, the Rev. **Jeffrey M. Kirk** of St. Paul's Church, Rochester, N.Y., reports on the construction of All Saints' Cathedral in Cairo: "The congregation has about 500 members and is dynamic and growing. The people are from Egypt and many other nations. The cathedral is in a strategic position to be an agent of reconciliation both for Christians and Muslims and for Christians with other Christians. The construction is progressing slowly but steadily. I

expect another 18 months to pass before its completion. The building is already taking shape as an impressive, modern house of worship." The cathedral is on the Venture in Mission overseas list. In September, the Church of St. Paul in Rochester celebrated "An Egyptian Evening" featuring Father Kirk and other leaders related to the work of the Church in Egypt.

How do you turn a preaching station into a church and add a school and clinic? Not easily, but hear what the Episcopal Church in **Haiti** is doing in Cange, a small village in the mountains northeast of Port-au-Prince.

Sister **Marjorie Raphael**, SSM, reports: "The people of these steep hills have been displaced from their homes by the construction of the Peligre Dam. Their land is rough and unprepared. No school, clinic, or church has been in the area. It has been a priority effort on the part of the nearest Episcopal parish, St. Pierre, Mirebalais, to turn a preaching station into a church and to go on to build a school and clinic.

"The church, built by local hands carrying stones to the top of the hill, with a bell installed by volunteers from Zion Church, Oconomowoc, Wis., is a gem in its simplicity, design, and location. When the great bell rang to call people to the dedication ceremony, something like a thousand people walked from surrounding hills. We stood on the front step and watched the colorful procession like ants climbing a hill from all four sides. Less than 200 could get inside, but a loudspeaker kept those outside in touch. The dedication was followed by confirmation (70 candi-

dates, some barefooted), Communion, and two weddings.

"We heard that 45 baptisms had taken place the night before. The school is not yet built, but already 500 are being taught under the shade of the surrounding trees. The nearest water is an hour and a half away and must be fetched for each household by the bucketful. Life is hard but the spirit is high and hopeful, and the zeal of the local priest, his wife, and that of the lay readers covering the 14 mission stations under their care is wonderful to behold."

Can you imagine an Asian Christian singing German hymns with words translated from English? In order to alleviate this situation the **Southeast Asia Institute of Liturgy and Music**, an ecumenical center based at our **St. Andrew's Seminary** in Quezon City, **The Philippines**, is researching and experimenting in the liturgy and music in Asian soil.

## Education Guide

Because this is a time of greatly increased demand for better schools and educational standards, The **Episcopalian** reserves this section for listing of qualified institutions of learning. To list your school contact Advertising Manager, 1930 Chestnut Street, Philadelphia, Pa. 19103, or phone (215) 564-2010



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## A NEW BEATITUDE

*Leaven*, the sprightly newsletter of the National Network of Episcopal Clergy Associations, reprinted a clarion call for responsible ordained leadership which Dr. Ernest T. Campbell delivered in a 1978 commencement address at Princeton Theological Seminary. Campbell has a new beatitude: "Blessed are those who fulfill the position they occupy." His address includes the ever-timely reminder, "Inefficiency is not a virtue even when practiced by Christians." Or *especially* when practiced by Christians.

## WESTERN SAGA

Now you can relive those thrilling days of yesteryear, more specifically some September days in Denver, Colo., because the Journal of the 1979 General Convention is finally available. The three-pound, four-ounce volume with a bright yellow cover will tell you everything you could possibly want to know about what the Convention did and how as well as give you the minutes of the House of Bishops' 1977 and 1978 meetings; reports from more than 20 committees, commissions, and agencies; and lots of statistics. It's been mailed to the bishops, deputies, and alternates who served as deputies, but for others who want to relive or explore the Convention, copies are available, postpaid for \$18, from the Seabury Service Center, Somers, Conn. 06071. For those who want to know the latest rules of the road, the separately-published Constitution and Canons is available for \$7.50 from the same address.

## WITH A NAME LIKE THAT...

"What's in a name?" you might ask. The Rev. Donald P. Goodheart might answer, "A job." Goodheart was one of three candidates being considered for the post of rector of St. Paul's Church, Salt Lake City. The three attended a service at the church at which Bishop Otis Charles spoke, saying, "Your vestry has a hard choice to make, but I am sure each member will make his decision with open mind and a good heart." The bishop blushed when he realized what he'd said. Everyone had a good chuckle over the faux pas—especially Goodheart, who was given the job.

## CHURCHES, BEWARE THE CORPORATE SOLUTION

Any parent who has ever sat through PTA meetings knows school administrators could solve problems of vandalism and discipline much more easily if they didn't have to cope with students. And vestry members might wistfully think of how much easier energy costs would be to control if fewer people used the church buildings. According to Richard Hess, interviewed in *Print* magazine,

corporations in the 1970's solved the problem. Corporate leaders are no longer entrepreneurs, inventors, or even engineers, Hess said, but instead have become "financial men. They are the business grads. Product is a totally superfluous thing in a corporation. It's a necessary evil that has to be there in order to make all this power structure operate."

## FOSTER PIGEON PARENTS

The Rev. Wayne Trace shares his racing pigeons "stabled" in Deming, N.M., with children in institutions throughout the southwest. The children receive news of their pigeons' progress, and trophies are awarded to winning owners at the annual Christmas party. "It gives the children a real sense of belonging," says Trace, to whom one child wrote, "If my bird can be a champion, so can I."

## WOE UNTO THOSE WHO DOUBLE DIP

Alice Parmalee, author of three Bible guides published by Morehouse-Barlow, warns against using the "lucky dip" method of biblical exploration. One woman, she says, opened the Bible at random and pointed with closed eyes to Matthew 27:5, "[Judas] went and hanged himself." She tried again only to find Luke 10:37, "Go and do thou likewise."

## THE LAST WORD(S)?

The Roman Catholic invitation to former Episcopal priests to go to Rome with their wives, if any, brought some priceless reactions. Oakland, Calif., rector Robert McCann collected and categorized them in his newsletter, *Church Mouse Rampant*, as follows: Practical: "We're short of priests—we sure could use them," from a Roman Catholic priest. Biblical: "I know God works in strange and mysterious ways, and these are certainly strange and mysterious," from an Episcopal priest. Flamboyant: "We can use this issue as a wedge to get a wench," from a Roman Catholic priest. Insightful: "It's like moving from whole wheat to wry," from an unidentified source.

## EVEN ASH CLOUDS CAN HAVE SILVER LININGS

After digging and dusting their way out from under the six inches of ash that Mount St. Helens deposited on St. Martin's Church and the community of Moses Lake, Wash., parishioners are bottling the ash as a souvenir to provide revenue for the congregation. "We've got plenty of ash to go around," remarked warden Dean Campbell. "Why not let others have some?"

**WINNERS.** . . Harold Van't Hof has joined Seabury Press as vice-president with responsibility for mail order and parish sales. . . The Very Rev. Henry Kiley, a native of Sagada, the Philippines, is the first Filipino dean of St. Andrew's Theological Seminary, Manila. . . The Rt. Rev. John Satterthwaite is the first bishop of the new Anglican Diocese of Europe. . . Kathryn Waller has won a Religious Public Relations Council award for her audio tape about rural poverty, "In a Land of Plenty." . . St. John's Area Parish, Olympia, Wash., has become three separate congregations with the birth of St. Benedict's, Lacey, and St. Christopher's, Hunter Point. . . The Russian Orthodox Church honored Dr. Willem A. Visser 't Hooft, ecumenical leader and first general secretary of the World Council of Churches, on his 80th birthday with an Order of St. Sergius Medal. . . The Rev. James B. Simpson succeeds the Rev. Howard L. Foland as head of the Episcopal Book Club and of *The Anglican Digest*. . . The National Council of Churches has named Dr. William J. Boney assistant general secretary for faith and order. . . The Rev. Denise Giardina is national executive secretary of the Episcopal Peace Fellowship. . . Dr. Larry L. Greenfield, 38, is the new—and second youngest—president of Colgate Rochester-Bexley Hall-Crozer Divinity School, Rochester, N.Y.



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