

Title: *The Episcopalian*, 1981

Digital Copyright Notice

Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

THE Episcopalian

FEBRUARY, 1981

In This Issue

WORLD NEWS BRIEFS

Criminal charges dropped against two priests who aided Cubans. . . Archbishop of Canterbury to visit the United States.

Page 2

UNVEILING THE PAST: A NEW HISTORY PROJECT



The vast continent of the distaff side of our history is still unexplored, but a new group hopes to correct that.

Page 6

FEBRUARY FEATURES



We salute people with heart—Ned Beatty, Arthur Pratt, Maxine Hale, Molly Pitts, Propero Mesa—in this month of valentines.

Page 8

LOOKING BACK: POLITICS, POPE, PRAYER



Religion and politics, Papal pronouncements and visits, and triumph and tragedies are all part of the year that was.

Page 11

PLUS:
SWITCHBOARD 4
EPISCOCATS 4
MISSION INFORMATION 19
HAVE YOU HEARD 20



Two British missionaries held in Iran, Doctor John Coleman and his wife Audrey, appeared in good spirits when Terry Waite, envoy of the Archbishop of Canterbury, visited them in January.

UNITED PRESS INTERNATIONAL PHOTO

Anglicans held in Iran await freedom

by Janette Pierce

U.S. clergymen were not able to visit American hostages in Iran during Christmas, but an English church official quietly met with three English churchworkers who have been in prison in Tehran since last August.

Future stewardship may be 'Catch 22' problem

Churches may find themselves in a Catch-22 situation if the economic climate continues to deteriorate, stewardship executives were told at a National Council of Churches' Commission on Stewardship meeting in San Antonio, Texas, last December. Twenty communions were represented at the three-day meeting at which speakers discussed stewardship in economic and theological terms.

Increased church costs coupled with a shrinking dollar are "causing increased tension between the various levels. . . within a denomination, from the congregation to national church bodies," said Dr. Leo Waynick, executive director of the Ecumenical Center for Stewardship Studies in Evanston, Ill. "The tension increases between maintaining commitments of long

Continued on page 15

Terry Waite, the Archbishop of Canterbury's assistant for Anglican Communion Affairs, was taken to the secret place where two missionaries, Dr. John Coleman and his wife Audrey, have been held since their arrest on espionage charges.

He also visited Jean Waddell, held in Tehran's Evin Prison on charges of spying for Britain and Israel. Waddell was secretary to Bishop Hassan Dehqani-Tafti of Iran who fled the country after his home was broken into and his wife wounded by gunfire. His son was murdered in Tehran last May.

Waite also visited Iranian Anglicans imprisoned with both the Colemans and Waddell.

Waite went to Iran to deliver a letter from Archbishop of Canterbury Robert Runcie to the Ayatollah Khomeini and to determine the whereabouts of the three churchworkers, about whom nothing had been heard since their arrest.

Runcie's letter asked permission for Waite to hold Christmas services for the Anglicans and expressed the hope that misunderstandings between the Anglican Church and the Iranian government would soon be resolved.

Although he received no direct reply to these requests, Waite was allowed to visit and worship with both groups of detainees. He also received assurances that all charges against them had been found false and that the English and Iranian Anglicans would be released "within a few weeks."

"They were all in good spirits and good health," Waite said. "I was able to hold services and give them personal messages and Christmas gifts."

Iranian misapprehensions about the Anglican Church have led to widespread persecution, more severe than against other Christian Churches there. In 1976 the Anglican Church in Iran reported a small—1,000 members—but active presence: eight parishes and congregations and nine service institutions, including hospitals, schools, clinics, and Iran's only training school for the blind, served by the bishop, nine priests, and many doctors, nurses, and teachers, among whom were 25 foreign missionaries.

Today the bishop is in exile, all the Iranian clergy are dead or in prison or exile, and the institutions are closed. "Everything is pretty much at a standstill," Waite said of the Church in Iran.

He worshiped with the congregation of St. Paul's, Tehran, and brought them greetings from Bishop Dehqani-Tafti and the Archbishop's assurances they were remembered by Anglicans around the world.

Waite thinks the Anglicans will be released although he admits the situation could change.

The three British workers would like to return to England, but Waite says the Colemans have served in Iran for over 20 years and told him they would like to serve there again. The Colemans were staffing a medical clinic in Yzed at the time of their arrest.

DIRECTORS

James Milholland, Jr., President
John W. Reinhardt, Vice-President
Inez Kaiser, Vice-President
George T. Guernsey, III, Vice-President
Richard J. Anderson, Secretary
Samuel W. Meek, Treasurer
John M. Allin, Isabel Baumgartner, George I. Chassey, Jr., John C. Goodbody, Arthur Z. Gray, Robert L. Hartford, Kennett W. Hinks, Howard Hoover, Ralph E. Hovencamp, Robert E. Kenyon, Jr., William S. Lea, Elizabeth B. Mason, Hiram W. Neuwoehner, Jr., Eugene A. Niednagel, Frederick L. Redpath, Robert A. Robinson, Dean T. Stevenson, Samuel G. Welles, Donald R. Woodward.

EDITORS

Henry L. McCorkle, Editor and Publisher
Judy Mathe Foley, Managing Editor
Jeannie Willis, Editor-At-Large
Emmaretta Wiegart, Production Editor
A. Margaret Landis, Associate Editor
Janette Pierce, News Editor
Harriette M. Padgett, Assistant to the Editor
Elaine Emmick Haft, Assistant Editor

CONTRIBUTING EDITORS

Richard J. Anderson, Salome Breck, Leonard Freeman, Bob Libby, Martha C. Moscrip, Onell A. Soto

PROFESSIONAL EDITION

Richard J. Anderson, Editor
A. Margaret Landis, Ass't Editor

DIOCESAN EDITIONS

BETHLEHEM: Newsbeat
 Agnes Rosander, Editor
CENTRAL PENNSYLVANIA: Churchman
 Kenneth H. Quigley, Editor
DELAWARE: Communion
 Mrs. Charles (Roberta) Huhn, Editor
EASTERN OREGON: Oregon Trail Churchman
 Letitia Croom, Editor
ERIE: Forward in Erie
 Arthur Hadley, Editor
FLORIDA: Episcopalian
 Bob Libby, Publisher
 Barbara White, Editor
IDAHO: The Idaho Messenger
 Carol S. Hosler, Editor
IOWA: Churchman
 Mary Halstead, Editor
KENTUCKY: Bishop's Letter
 David Reed, Editor-in-Chief
 Rebecca P. Streepey, Managing Editor
NEVADA: Desert Churchman
 Dick Snyder, Editor
NEW JERSEY: Church News
 Fay Richardson, Editor
NEW YORK: Episcopal New Yorker
 Jan Maas, Editor
NORTHERN MICHIGAN:
 The Church in Hiawathaland
 Thomas Lippart, Editor
OKLAHOMA: Mission
 Paul C. Ostrander, Editor
PENNSYLVANIA: Diocesan News
 George H. Soule, Communications
SOUTH CAROLINA: Jubilate Deo
 John C. Goodbody, Editor
SOUTHERN VIRGINIA:
 The Jamestown Churchman
 David M. Kippenbrock, Editor
SOUTHWEST FLORIDA: Southern Cross
 Joyce C. Smith, Editor
SPRINGFIELD: The Springfield Churchman
 Raymond L. Holly, Editor
WEST TEXAS: Church News
 William G. Noble, Editor
WEST VIRGINIA: Mountain Dayspring
 Richard H. Schmidt, Editor
WESTERN KANSAS: Newsletter
 Linda B. Massey, Editor
WESTERN NORTH CAROLINA:
 Highland Churchman
 C. A. Zabriskie, Editor

BUSINESS DEPARTMENT

Cindy Wheeler, Advertising Manager
Florence Enderline, Advertising Sales
Helen Kingan, Business Manager
Vera Shemiatovets, Ass't Business Manager
Marcia Petzold, Circulation Manager
Anita Spence, Ass't Circulation Manager
Jean B. Weir, Promotion Consultant
Subscription Service: 215-564-2010, EXT. 3
Advertising Sales: 215-564-2010, EXT. 5

World News Briefs



NEW ORLEANS

Criminal charges have been dropped against the Rev. Messrs. Joe Doss and Leo Frade, two Louisiana priests accused of illegal importation of Cuban aliens last spring. In an 11-1 decision, 12 federal judges ruled that the law was not intended to apply to citizens who had overt cooperation with the government in a situation such as the refugee rescue. The priests still face civil charges, however, for which a \$431,451.50 fine has been levied—supposedly \$1,000 per alien plus a fee for docking the rescue boat after 5 p.m. The boat, *God's Mercy*, was obtained through Cuban-American financial contributions and remains impounded in Florida. The Rev. John Corn, legal advisor for migration affairs for the Presiding Bishop's Fund for World Relief, is working to obtain the priests' acquittal on the civil charges. Said Joe Doss, "We feel deeply supported by the Presiding Bishop and his office. He did everything he could."

LONDON

Archbishop of Canterbury Robert Runcie is looking forward to his spring visit to the United States which will include tours around the country and then attendance at the Washington, D.C., meeting of Anglican primates April 26 to May 1. He will also visit Northern Ireland and the Republic of Ireland before returning home in time for the Church of England's Partners in Mission Consultation in June. The Consultation to discuss mission strategy will include representatives from Australia, Brasil, Canada, Japan, Kenya, Nigeria, South Africa, the United States, and the West Indies. The meeting will also include Belgian Roman Catholics, East German Evangelicals, Church of North India members, and an Orthodox representative. In other Church of England news, a survey of the 43 dioceses shows a nearly even split on making provision for remarriage of divorced persons. The figures are in a report to be presented to the General Synod in February.

WASHINGTON

Fifteen young men, aged 8 to 31, killed themselves in 1980 after viewing *The Deer Hunter* on television, according to the National Coalition on Television Violence (NCTV). The film, which graphically depicts death as a result of the "game," Russian roulette, has been shown on Home Box Office (HBO) and in prime-time on several independent commercial television stations in the U.S. Dr. Thomas Radecki, an Illinois psychiatrist and chairman of NCTV, said stations had been notified of the deaths and the risks involved in showing the film but continued to televise it. MCA-TV, distributor of the profitable film, plans additional showings on 20 Gannett television stations nationwide. Radecki stated, "*The Deer Hunter* and the continuing heavy use of violence on television is posing a clear danger to the public health." NCTV contends that stations and producers have a moral responsibility, which it compares to that of car manufacturers, drug companies, and other consumer product industries, for what they release to the public.

MANAGUA

Central American journalists included four churchmen in a list released here of the 20 most outstanding persons in Central America. Heading the list is the late Archbishop Oscar A. Romero of San Salvador. The other three are Ernesto Cardinal, priest, poet and Nicaragua's minister of culture; Bishop Arturo Rivera y Damas, Apostolic administrator of the vacant see of San Salvador; and Miguel D'Escoto, a Maryknoll priest and Nicaragua's foreign minister.

PITTSBURGH

During the December 6 diocesan convention here the Rev. Alden M. Hathaway, 47, was chosen on the fifth ballot to be bishop coadjutor. He will succeed the present diocesan, Bishop Robert B. Appleyard, who plans to retire late in 1982. Hathaway is a native of St. Louis, Mo., and has served parishes in Michigan and Ohio. He is presently rector of St. Christopher's Parish, Springfield, Va.

LONDON

Anglican Bishop Richard A. Reeves, 81, former Bishop of Johannesburg, South Africa, and an outspoken foe of apartheid, died in England late in December. In 1960 Reeves was deported from South Africa for opposing enactment of legislation requiring blacks to have identity cards and because he asked for official inquiry into the deaths of 69 blacks in the Sharpeville massacre. Following his return to England he served as Assistant Bishop of London for six years, then as Assistant Bishop of Chichester. He was general secretary of the Student Christian Movement from 1962 to 1965.

TUCSON

John Harvey Adamson, a minor figure in Arizona organized crime, has been sentenced to die in the gas chamber for the 1976 murder of *Arizona Republic* investigative reporter Don Bolles. Bolles' death

brought sympathy and outrage from the national journalistic community as well as from thousands of citizens who raised reward money for his killers' arrest. He was known to Episcopalians as the son of Donald Bolles, former Executive Council staff member and promotion manager for *The Episcopalian*, and the brother of the Rev. Richard Bolles, well-known career counselor and author of the best-selling *What Color Is Your Parachute?* Adamson was convicted of building and planting the bomb which detonated in Bolles' car, killing him. As he was dying, Bolles named Adamson as his killer.

ATHENS

Anglican Bishop Desmond Tutu, general secretary of the South African Council of Churches and an outspoken opponent of apartheid, received the 1980 Athena Prize for his struggle against racial discrimination. The \$100,000 prize, named after the first wife of Greek shipping magnate Aristotle Onassis and awarded by the Alexander Onassis Foundation, will be presented here in June.

IDEAS, INVENTIONS
 New products wanted • Let us help you submit your concepts or products to industry. Send for FREE Invention Kit #

invention marketing incorporated
 701 Smithfield Street
 Pittsburgh, PA 15222
 © 1977 IMI

THE SOCIETY OF MARY
 is a Devotional Society
 of Catholics within
 The Protestant Episcopal Church
 in the United States.
 The Society traces its History
 in the Anglican Communion
 to the year 1880.

For more information, write
 Mr. Everett Courtland Martin
 National Secretary
 P.O. Box 656
 Old Town Station
 Alexandria, Virginia 22313

EPISCOPAL CHURCH TIES
 Superbly woven in England.
 Navy or Burgundy background.
 Also, ties with shield of CHRIST, GRACE, ANDREW or TRINITY on Navy background. An ideal gift.
 \$14.00 plus \$1.50 for shipping.

CHURCH TIES
 P.O. Box 1445, Tryon NC 28782

CHRIST OUR LIFE CASSETTE CLUB

Join the tape of the month club that reveals the Righteousness of Christ. Each month you will receive a new Spirit-filled cassette featuring International Evangelist/Revivalist Emilio B. Knechtle, former business executive and president of 5 Corp. Only \$29.95 per year including beautiful storage album. Send Check or Money Order to: AMERICAN CASSETTE MINISTRIES, Dept. N, P.O. Box 922, Harrisburg, Pa. 17108.

AUTHORS WANTED BY NEW YORK PUBLISHER

Leading subsidy book publisher seeks manuscripts of all types: fiction, non-fiction, poetry, scholarly and juvenile works, etc. New authors welcomed. Send for free, illustrated 40-page brochure S-73 Vantage Press, 516 W. 34 St., New York, N.Y. 10001

SUBSCRIBER SERVICE
 Please include an Episcopalian address label to insure prompt service whenever you write us about your subscription.
 Mail to: The Episcopalian, Box 2122, Philadelphia, Pa. 19103
 Change of address:
 If you're moving, please let us know four weeks before changing your address.
 To Subscribe: mail this form and check:
☐ new subscription
☐ renew my present subscription

Subscription Rates:
☐ 1 year \$4 ☐ 2 years \$7.50 ☐ Payment enclosed ☐ Bill me

Foreign Postage add \$1.50 a year

name (please print) _____
 address _____
 city _____ state _____ zip code _____
 parish _____ diocese _____

Giving for relief up, but selectively

by Tammy Tanaka
Religious News Service

American response to worldwide relief and disaster appeals appears to have reached record levels in the year just ended, but giving was wildly uneven. In most cases help depended on prior ethnic, religious, or political ties.

Church and voluntary agency relief officials agree that nothing yet equals the spectacular public response to the 1979-80 international Cambodian relief effort which provided \$500 million for emergency aid inside Cambodia and at the Thai border.

In contrast, the famine and refugee crisis in East Africa, particularly Somalia which has the largest concentration of refugees in the world, hasn't generated as much public support even though Churches have started campaigns to stimulate giving.

The Italian earthquake generated widespread and generous response which will

make it one of the most heavily subscribed disaster campaigns of the year.

Although agencies such as Church World Service received more funds for earthquake victims in Algeria than in Italy, the emotional identification many Americans felt toward Italians did not exist in the Algerian situation. An American Red Cross official attributed this to 40 million Italian Americans and added that religious organizations don't have a strong presence in Muslim countries such as Algeria.

If response were based more on need than emotion, a Salvation Army spokesman said, "we would be pouring more into India, Africa, and the Caribbean."

One of the biggest efforts of the year for church relief agencies was the resettlement of more than 375,000 Indochinese, Cuban, and Haitian refugees and entrants. A CWS official called it the largest such program since 1947.



Cuban refugee Benito Yanez proudly holds his newborn son, born aboard the Captain J. H. shrimp boat during a stormy trip from the port of Mariel. —RNS Photo

LUSAKA

Bishop Filemon Mataka, retired Bishop of Lusaka and the first indigenous diocesan to be consecrated in the Province of Central Africa, died early in December in Katete, Zambia. He was 71 years old. Elected to succeed Mataka is Canon Stephen Sebastian Mumba, 42. He has served parishes in Zambia's Copper Belt and was named diocesan secretary in 1975.

GREENSBORO

Fear of fire and concern for the personal security of church employees has finally put locks on the last church in this North Carolina town to stay open 24 hours a day. Holy Trinity Episcopal Church is located on the edge of an interstate highway, and according to rector John Broome, the church's hospitality had attracted a number of vagrants who used the church as a nighttime gathering place. Fights between rival groups broke out in the church, and drunken guests who smoked posed a fire hazard. "We didn't like to do it, but we had to," Broome said in a phone interview.

BERKELEY

Faculty of the Church Divinity School of the Pacific here will hold a seminar on "The Experience of God: The Anglican Witness" just prior to the opening of the 1981 Trinity Institute West Conference. The Trinity Institute Conference is scheduled February 5-7 at Grace Cathedral in San Francisco with Henri Nouwen, James W. Jones, and William Sloan Coffin speaking on "The Experience of God."

WASHINGTON

On Inauguration Day, President Ronald Reagan was scheduled to worship privately at St. John's Episcopal Church, across the street from the White House. An open worship service was scheduled for January 18, the Sunday before the Inauguration, at the National Presbyterian Church here, Reagan's most likely choice of a church to attend. The official inaugural committee planned no other religious ceremonies or receptions.

ANDOVER

The first formal consultation in Britain between Anglican and Jewish religious leaders took place in this London suburb when 20 persons met for three days to discuss law and religion in contemporary life. The meeting was held under the auspices of the consultants to the Archbishops of Canterbury and York and the International Jewish Committee on Interreligious Consultations.

GENEVA

The World Council of Churches (WCC) is seeking funds for the General Evangelical Church of Vietnam to help reconstruct some 20 church buildings destroyed or damaged by U.S. bombing in northern Vietnam. The appeal for \$1.3 million is the first large-scale inter-Church aid effort to the Church in Vietnam, according to Jean Fischer, a WCC executive.

CARDIFF

The first protest in the Anglican Church of Wales over women in the diaconate came during the ordination of Iris Thomas, 63, in Llandaff Cathedral. Last April the Welsh Synod opened the diaconate to women, and 10 women were ordained without incident. Bishop John Poole-Hughes of Llandaff said he regretted the protest in which 20 people walked out of the service but hoped to communicate with the protestors to start repairing relations.



Theft is a growing threat to churches — and is sometimes followed by arson to cover the thieves' tracks. A few steps taken now could prevent this happening to your church or parish house. Installing outside lighting and some inside night lights can make it possible for police patrol cars to detect people in or around your buildings. A good security system, including "burglar-proof" locks and an alarm connected to a central station, is an investment that is well worth the cost. Taking time to be certain that all doors and windows are securely locked when leaving the building unattended is time well spent. Prevention is easier than recovery, even though you may be well insured. The Church Insurance Company can insure your property in line with today's costs . . . but only you can protect it.

Call or write our nearest Regional Office for a review of your insurance . . . and further suggestions on steps you can take to stop theft.

THE CHURCH INSURANCE COMPANY
800 Second Avenue, New York, NY 10017 • (212) 661-6700



Insurers of Episcopal churches and clergy for over fifty years.

A Contributing Affiliate of The Church Pension Fund of the Episcopal Church.

A Guaranteed Income For Life

You can receive a guaranteed income for life through the Gift Annuity Program of The Episcopal Church Foundation. A large part of your annuity payments will be tax-free, and you will also receive an immediate tax deduction. At the same time, part of the money you transfer is put to work for the Church.

Free Brochure Tells How

Our free brochure tells what your annuity payments would be and the percentage of these payments that would be tax-free. It also describes how you are entitled to an immediate tax deduction when you transfer cash, stock or real estate to the Foundation for your gift annuity.

One woman in the mid-west has 16 gift annuities because the Foundation's plan appeals to her. Another annuitant, a widower of 72 who transferred \$5,000, now has a guaranteed annual payment of \$355 for the rest of his life. \$261 of this is tax-free. In addition, he was entitled to claim a \$2,259 charitable contribution deduction on his federal income tax return.

So write today for the free brochure on Episcopal Church Foundation gift annuities, which will be sent to you without cost or obligation.

Just fill in this coupon, and mail it:

The Episcopal Church Foundation
815 Second Avenue
New York, N.Y. 10017

EP-281

Please send me your free brochure on gift annuities without any obligation.

NAME _____

ADDRESS _____

ZIP _____

DATE OF BIRTH _____

These gift annuities are re-insured by the Church Life Insurance Corporation, a contributing affiliate of The Church Pension Fund of the Episcopal Church

"ARE LONDON HOTELS TOO PRICEY?"

Then why don't you think about renting my house in Wembley—15 min. by train from City centre? It is a comfortably furnished semi-detached 3-bedroomed house in a pleasant tree-lined avenue 5 mins. walk from station, church and shops. Highly recommended by those who came in 1980. Rent £75 per week.

For further information please contact:

John Miles
Chief Information Officer
Church House
Westminster, SW1.
London, England
Tel: 01-222 9011
Home: 01-907 0340

Switchboard

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

FINE IDEA

The ISSUES article on the arms race was a good introduction to this vital issue. Parishes can follow up with forums and other discussion of the Christian response to the threat of nuclear war.

A parish might hold a forum on "Nuclear War and the Gospel." That is, can building nuclear weapons and the willingness to use them be reconciled with the Gospel?

The Episcopal Peace Fellowship has people who can speak on this subject. Most dioceses have senior military people who have faced this issue in their profession. Many clergy have given the subject careful thought.

Forums should be carefully focused on the subject, and there should be ample provision for people in the audience to participate at some point.

Adult education classes, speakers, sermons, and the intercessions can also be used. Parishes might want to obtain copies of the House of Bishops' MX Missile resolution and the bishops' nuclear moratorium petition.

Dana S. Grubb
Washington, D.C.

COMMENTS ON "BORN AGAIN"

If Mr. Bush is very private about his beliefs, how does anyone know he is deeply religious? What is meant by "religious"? (See December issue.)

Why is Rector Bagby anxious for us all to know that he and George are restrained? I'm curious. Restrained from what? Being happy? Shouting of a Sunday morning?

Duane C. Magnuson
Sarasota, Fla.

I doubt whether being "born again" is really a prerequisite for political leadership, as *The Episcopalian* facetiously suggests. There is no question, however, that our Lord declared it to be a prerequisite to entering the Kingdom of God, in a passage of Scripture (John 3) which predates the era of pious politicians and TV evangelists.

The view that George Bush represents mainline Protestantism in contrast to born-again political leadership fosters continued

ignorance of the meaning of the Church's most basic sacrament.

Jack Burnam
Wilmington, Del.

It is a pity *The Episcopalian* missed the opportunity to teach that George Bush is in fact "born again"—the Church teaches baptismal regeneration—and that as an Episcopalian, he is not a Protestant, but an Anglican.

Denis Paz
Pendleton, S.C.

CORRECTION

In a December article about St. Joseph's Parish, East Bronx, in the Diocese of New York, we incorrectly identified the Rev. Robert Gendreau. He has been rector for two years, not priest-in-charge as we reported.

RACIST OR NOT?

Racial violence certainly does cause concern among Episcopalians, and rightly so, but Elaine Haft is assuming that all the cases she mentions are of racial or racist nature. That is altogether too sweeping a statement. Unless she knows something that has been missed by our northeastern papers, the killers of 11 black children in Atlanta are unknown and racially undescribed. The use of such rhetoric as "racist terrorism" would be more accurate, at least, if it were based on facts rather than partial truth.

Laurence D. Fish
Hightstown, N.J.

ED. NOTE: The Atlanta killings were included in this report with other such incidents because all 11 children murdered have been black. Regardless of what race the as yet unknown murderer is, the fear that has been created in that city is of a racial nature.

HERE WE GO AGAIN

The article, "Give Life to Title 3, Canon 9" (November issue), would be better entitled "Receiving Illusion from Title 3, Canon 9." The illusion fostered is the validity of the Holy Eucharist is discipline and not doctrine (*Book of Common Prayer*,

page 9), despite the clear teaching of John 6:51-54. The tragedy of the article and of Title 3, Canon 9 is Episcopalians (both lay and clergy) have become so theologically ignorant that they will happily stand for canonical slight-of-hand to (try to) change what is manifestly doctrine.

Women have indeed been free to answer, like Samuel. That call does not include eucharistic priesthood for them any more than it meant kingship or priesthood for Samuel. God does not issue blanket invitations to ministry, rather calls each one of us to those ministries for which we are equipped and gifted. Part of the necessary equipment for the eucharistic priesthood is the male gender.

William L. Day
Bellaire, Texas

ONWARD, SOLDIERS

What will *The Episcopalian* think of next? Now it's taking some hymns out of the Hymnal. (See October issue.)

E. Johnson
Upper Darby, Pa.

ED. NOTE: The Episcopalian isn't removing anything from the Hymnal, merely reporting. The article referred to says the 1979 General Convention charged the Standing Commission on Church Music with revising the 1940 Hymnal.

TAKE THE LEAD

The article on the Moral Majority caught my attention. The movement caught on because it is addressing today's issues.

The traditional churches do not pray weekly for the hostages, world peace, the President, and elected officials as they once did. The pastors are too concerned with the revised liturgy and heating their churches to take a stand on abortion, capital punishment, divorce, child abuse, and other pressing problems. The world, once built on Christian mores, is passing, but our pastors do not address these issues.

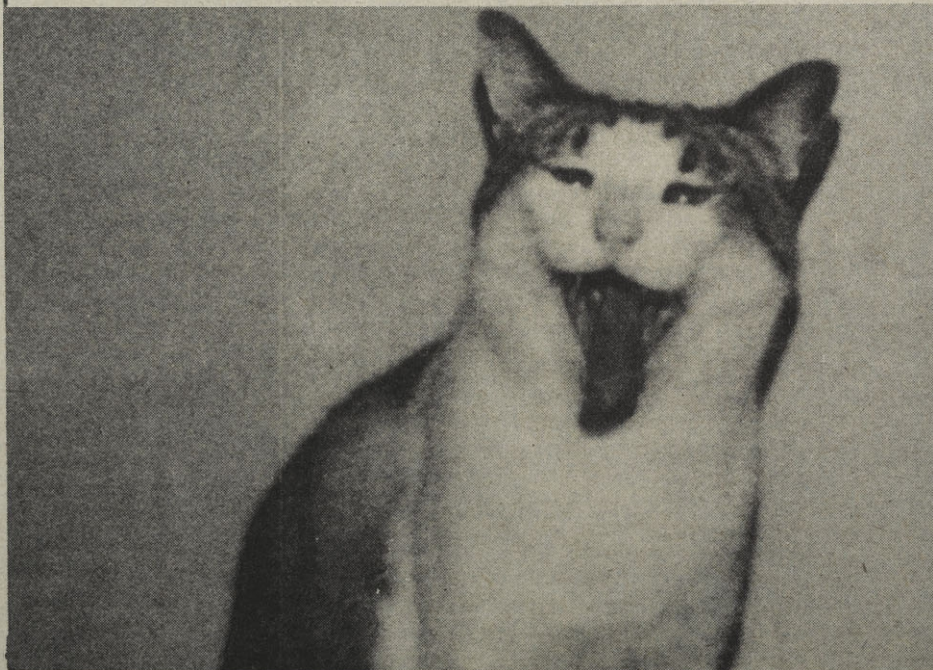
The liturgy change has brought real sorrow and less meaning to older church members. When the Christmas story and other familiar passages are not read from the King James version, older people are offended.

The electronic Church, for all of its faults, gives people something concrete, a more conservative outlook, a return to older, saner standards. It puts people back on familiar, comfortable ground.

We need a united, strong Christian voice [to] drown out the Falwells. Until we have something alive and exciting to offer, the electronic Church will continue to have an influence.

Ariana H. Mangum
Winston-Salem, N.C.

The Episcocats



"Ruth, the committee selected you as one of the candidates for bishop."

Exchange

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

NONPROFIT PROBLEMS

A national symposium on Legal Problems of Nonprofit Religious Organizations, sponsored by Stetson University College of Law, will be held at the Bayfront Concourse Hotel in St. Petersburg, Fla., Mar. 13-14, 1981. Among subjects to be covered are Separation of Church and State, Politics and Religion, State and Federal Tax Exemption. Registrants will receive a book of materials giving detailed analysis of problems and issues facing religious organizations. For more information, write to Mary Anne Parker, Stetson University College of Law, 1401 61st St. S., St. Petersburg, Fla. 33707.

HICKS' HINT

The Rev. William L. Hicks, Greenwood, S.C., sends a helpful hint to share with our readers. To remove wine stains from glass cruets, rinse them in water in which effervescent denture cleaning tablets have been dissolved.

Bonnie Saunders

Bishops query Reagan on rights

By early January, Ronald Reagan had not responded to a plea from 71 religious leaders to state publicly that his administration will not condone torture and political terrorism in countries allied to the United States.

In an open letter, delivered to his Washington office and to his California home, the religious leaders said repressive regimes in other countries had misconstrued statements made by Reagan spokesmen to mean that the new administration will forego criticism of human rights violations in the interest of stimulating business development. They also noted "increasing and alarming evidence" that some repressive governments see Reagan's election "as a green light for suppression of legitimate dissent and for widespread arrest and imprisonment, torture, and murder."

The letter praised the fact that a Reagan spokesman had warned the South Korean government against carrying out a death sentence against opposition politician Kim Dae Jung but added that more is needed: "Similar calm but firm words to other countries, notably in Latin America, might save thousands of lives."

The letter, signed by three Episcopalians—Bishops Paul Moore of New York, John Burt of Ohio, and John Spong of Newark—as well as Roman Catholic, Prot-



Bishops who signed the letter to Reagan include Paul Moore, left, and John Burt.

estant, Orthodox, and Jewish leaders, was drafted by Clergy and Laity Concerned. Co-director Sister Barbara Lupo, a Maryknoll nun, said the abduction and murder of six opposition leaders in El Salvador originally prompted the plea, but the murders of three nuns and a Roman Catholic laywoman the following week underscored the problem's immediacy. Sister Barbara said the four women had been her personal friends. On January 3 two more Americans and an El Salvadorean with whom they were working on land reform were murdered in San Salvador while dining at a hotel.

facilities in their given fields and will be asked to give informal instruction on their language and culture to Japanese students.

Until 50 years ago Japan was largely an agricultural society, says Heim who is now assistant to the president of Rikkyo, and the rapid technological development that followed had both desirable and undesirable effects on Japanese society. Coming from nations now engaged in their own technological development, the researchers can be observers and learners not only of what is safe and good in technological development, but also what is dangerous and bad. They can take home lessons that may be helpful there as well as "bring the gift of their own culture and of their Christian faith."

Applicants should be recommended by their diocesan bishops, or an Anglican bishop may recommend a Christian of another denomination. One trainee will be accepted for 1981 and two or three accepted in following years.

Deadline for applications is March 1, 1981. For an application, write: Office of the President, Rikkyo University, 3-Chome, Nishi Ikebukuro, Toshima-Ku, Tokyo 171, Japan.

The Bishop Williams Memorial Fund has also sponsored a Memorial Lectureship through which former Archbishop of Canterbury Michael Ramsey and Dr. Arthur R. Peacocke, physical biochemistry authority, theologian, and author, have participated.

pleasant and soothing, and it never talks back.

Flip on the television early in the morning (or, if you have cable, almost any time of day or night) and try the Unchurch. I guarantee, you can't watch just once. Of course, the Unchurch can't come see you when you're sick. It can't hold your hand when you're frightened or hug you when you're lonely. The Unchurch can't answer the deepest doubts and longings of your heart concerning God, can't journey with you in spiritual discoveries, can't rejoice with your own personal joys, can't offer friendship and loyalty and challenges to grow in grace.

And I'm afraid the Unchurch can't offer you baptism or the sweet Communion of Christ received under signs of bread and wine. For those things, you'll have to go to the plain old Church. But after all, no product is perfect.

The Rev. Hal Greenfield is curate at St. John's, Tulsa, Okla., from whose parish bulletin this was excerpted.

Church in Japan invites scholars

More than 100 years ago Bishop Channing Moore Williams arrived in Nagasaki, Japan, to spread the Gospel of Christianity. Two of the many legacies of his work are Rikkyo (St. Paul's) University and Rikkyo (St. Margaret's) Girls' School. In that spirit, the Nippon Sei Ko Kai (NSKK), the Anglican Episcopal Church of Japan, is inviting students to Japan for study under a Visiting Researcher/Trainee Program.

Under the auspices of the Bishop Williams Memorial Fund and partially supported by the Episcopal Diocese of Virginia, the program offers full scholarships and a two-year research/training program at one of Japan's Anglican educational institutions.

The program is designed for research in any of the disciplines but especially in technology of any kind. It seeks applicants particularly from Asia, Latin America, or Africa who must be under 35 years of age. A 150,000-yen per month stipend will be provided.

The Rev. Kenneth Heim, an American priest who for many years was the Episcopal Church's liaison with the NSKK, says the program will benefit both inter-Church and international relationships. Those who will participate in the visiting researcher program will use research

The Unchurch: Is it the new Pet Rock?

by Hal Greenfield

Have you tried the Unchurch? It's something like the uncola—new and different, clear and sparkling, you can even see the bubbles bursting with joyous abandon. The Unchurch is clear and easily assimilated. That doesn't mean, though, that the Unchurch is not syrupy. No, my friends, there's enough syrup in the Unchurch to bait every curious fly in Christendom.

What's more, the Unchurch is convenient. No more long trips across town to cold hard pews—the Unchurch comes right into your living room. No more noxious kneeling to pray—you can sit right in your "Lazy Boy" rocker. Nor more having to face those folks who want to get to know you, no bother to respond, and especially no need to settle old arguments and fresh hatreds. The Unchurch is always

Schwenkfelders join new administration

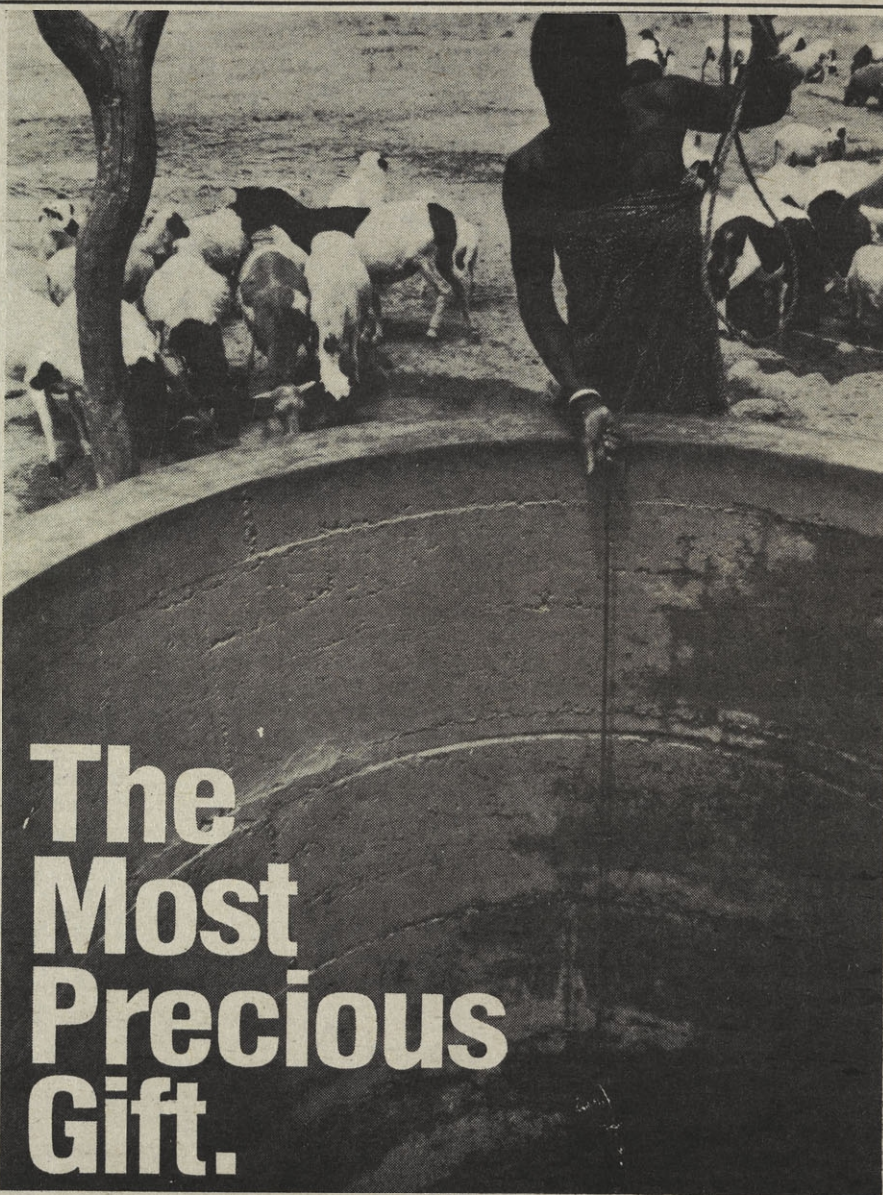
The 2,700-member Schwenkfelder Church of eastern Pennsylvania, one of America's smaller denominations, will be well represented in Washington during the next four years. President Ronald Reagan has nominated two Schwenkfelders, Senator Richard S. Schweiker and GOP Party Deputy Chairman Andrew Lewis, to his cabinet. If the Senate confirms them, Schweiker, 54, will become secretary of health and human services and Lewis, 49, will become secretary of transportation.

The two men grew up together in the rural community of Worcester, Pa., about 25 miles from Philadelphia. Both they and their families are members of the same congregation. Lewis is a deacon and trustee of Central Church, and the Schweiker family is on the church's rolls. Both families are faithful church members, according to Pastor Jack Rothenberger. With 1,350 members, Central Church has almost one-

half of the country's Schwenkfelders. The rest are in four other congregations within 50 miles of Philadelphia.

The Schwenkfelder Church is akin to the plain sects of the Amish and Mennonites and traces its origin to Kasper Schwenkfeld von Ossig, a 16th century religious reformer who had a theological disagreement with Martin Luther. Schwenkfeld and his followers were persecuted for their beliefs, and in 1734 Christopher Schultz led a small band of exiles to Pennsylvania. Here they formed schools and a charity fund before formally organizing their Church in 1782.

The Schwenkfelder faith is based on a belief in the primacy of an inner spiritual experience on which the place of the Bible, the Church, and the sacraments depends. Most members of the Church have been reared in the faith, as were Schweiker and Lewis.



The Most Precious Gift.

Often it's a simple well, dug in a few days.

Fresh water means *life*. Life for humans—a human being can live only three or four days without water. Life for the cattle and other animals, for the seeds and growing things that provide food...and the strength to work and earn and support others.

Digging wells, furnishing the water so vital to life, is one way your Presiding Bishop's Fund brings the compassion of God to those who are trying to help themselves—here in our own country and in places far away. It is one way we Episcopalians respond to the question, "When saw we thee thirsty...?"

Please join with us. Send a check or money order made out to the Presiding Bishop's Fund, along with the coupon below.



here is my contribution to:

The Presiding Bishop's Fund for World Relief

Name _____

Address _____

City _____

State _____

Zip _____

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

EP-2-81

Unveiling the Past: Women's history project begins

by Salome Breck

The role of women is a vast, almost unexplored, continent of American church history. But the continent is there for you to enter if you will.

So you have inherited the old records of women's work in your diocese or parish. You glance over this "dog's dinner" of undecipherable data, unintelligible letters, musty minutes, long-forgotten programs, and a few pictures and decide to throw it away and give your organization a fresh beginning.

If this is you, or someone you know, stop!

Don't toss away the past. The story of the Aunt Jenny who helped found your parish 100 years ago is history—women's history—and vital to an important movement in the Church today, the effort to put together, in readable and useful form, the story of Episcopal women of the past.

On Nov. 19, 1980, at the Church Divinity School of the Pacific, the Women's History Project began "Unveiling Our Past." And that workshop was the product of a quite informal but historic gathering of history-minded women at St. Bartholomew's Church, New York City, last August 22.

From the initial meeting in New York, bolstered by the successful regional Berkeley session to be followed by other regional groups searching for their church roots, should come a new awareness of the importance of women's history.

Why a special history of women? The answer is in the very nature of history itself, which is structured on three levels. The first level is the fact of what has happened; the second consists of records, however scattered and scant; and the third is the product achieved when an accurate and usable story of the happening is complete.

No one would question the first level. Women have constantly and creatively contributed to church life since 1607 when in Jamestown, in the Colony of Virginia, the Rev. Richard Hunt held the first An-

glican service. Pocahontas became one of the Church's first converts.

Our several excellent histories of the Church carefully relate official framework. They provide a limited reporting on women's work.

But on the third level—the gathering together, interpreting, reinforcing the "who, what, when, and where" of what Episcopal women have done in the past with the "why and how"—we lack historical significance. This is the task the new Women's History Project of the Episcopal Church is tackling.

Almost 50 women from the San Francisco-Berkeley area, representing a wide variety of age groups, professions, and life styles, gathered at CDSP. Young mothers with babies, seminary students, women involved in several types of church activity, and some who had retired after years spent in Episcopal professions and vocations brought a common characteristic—their enthusiasm.

Dr. Joanna B. Gillespie of San Francisco, sociologist, a member of the History Project's national executive committee, said, "We find a change in women's consciousness, nationally. As Episcopal women, our work has been almost invisible; almost always we have worked in private ways."

The national women's History Project committee and CDSP's Continuing Education program sponsored the Berkeley meeting. Dr. Patricia N. Page is director of that area. In addition to Gillespie and Page, speakers included CDSP's Dean Frederick H. Borsch; CDSP professor of church history Samuel M. Garrett; and several women whose lives have been linked to the Church.

"The primary reason for studying church history is the way it can free you for the future," Borsch said in his informal welcome. "Much of the fear and contention we find in the Church today is due to the belief of many people that things can only be done in one way. History teaches us there are many ways we can do things."



"God prepares us for the difficult times," says Kathryn Brownell, right, one of four women who told their own stories at the Women's History Project conference in Berkeley. The others are Edna Eastwood, seated, Ellen Gammack, left, and Elizabeth Over, center.

—Photo by Salome Breck

Gillespie related the story of the History Project's beginning, of how, because of teaching at Drew University, Madison, N.J., a Methodist school, she became involved in the Methodist women's research in history. Last summer she and Mary Donovan of Little Rock, Ark., called a group of women to meet in New York City and set up a 35-member coordinating committee with a seven-member executive committee.

"Most of the women recorded in our history books are there not because of what they have done personally, but because they were unusually beautiful or of royal blood or were the wives, mothers, or mistresses of famous men. A few made it because they belonged to the religious," Gillespie explained.

"We need to ask ourselves what type of opportunities women of the Episcopal Church have been given and what kind of social ideas our Church has provided for girls. There is a moment in history when a group is ready for change. We have reached that moment. To prepare well for the future, we must know more about our past."

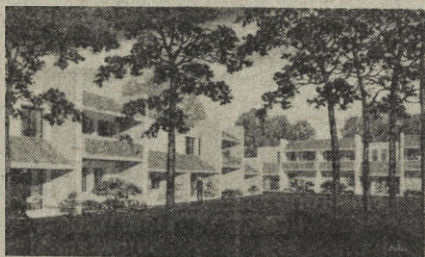
Garrett spoke of changes he would like to see in history courses for seminarians. "First, we need a clearer awareness of what women have contributed to the

Church's historical experience. Second, we must have better materials on women's involvement—letters, documents, and tapes.

"In our General Survey course some names of famous women emerge. From the Medieval period we hear of Perpetua, Monica, and Theodora; from the Reformation, Matilda of Tuscany, Catherine of Siena, Katherine von Bora, the wife of Martin Luther; and from more modern times, Bernadette of Lourdes.

"Our English Church history yields Hil-da of Whitby, Margaret of Scotland, Julian of Norwich, Elizabeth I; the two sisters, Mary II and Anne; Susannah Wesley, Hannah Moore, and Jane Austen.

"Women of Colonial times were in some ways most challenging. Mrs. Randolph Roth of Boston lent her house for services when they were forbidden. We come on down to Marian Nix of the Forward Movement; Elizabeth Seton; the German deaconess movement; writers for *The Spirit of Missions*, which preceded our national publication, *The Episcopalian*. Women wrote for the *Historical Magazine of the Episcopal Church*. There were the Grimke sisters, Quakers who worked for women's rights and the abolition of slavery; Harriet Beecher Stowe; and in the more



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

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

Please call or write.



600 E. Cathedral Road
Philadelphia, PA 19128 (215) 487-1300

Nonprofit. Nondenominational.
Responsible to the Episcopal Diocese of Pa.

LISTEN TO THE BIBLE

Narrated by Alexander Scourby on cassettes packaged in handsome, decorated storage albums.



New Testament

ALL CASSETTES ARE UNCONDITIONALLY
GUARANTEED AND AVAILABLE IN EITHER KING
JAMES OR REVISED STANDARD VERSIONS

\$24.95

Plus \$2.00 postage and handling
Canada \$5.00

Compare the quality of this product and its price with any on the market. You will be amazed! Alexander Scourby's narration is filtered of interferences by a special process and recorded on high quality tape in 5-screw cassettes. Twelve 90-minute tapes are packaged in padded red Moroccan leatherette folders carrying gold-screened design.



Deliveries sent immediately upon receipt of order.



THE ARK

DISTRIBUTORS

P.O. BOX 8

ST. FRANCIS, KANSAS 67756

PHONE: 913-332-3141

Please send me:

- ☐ THE ENTIRE BIBLE (60 CASSETTES) \$99.90
- ☐ THE OLD TESTAMENT (48 CASSETTES) \$86.90
- ☐ THE NEW TESTAMENT (12 CASSETTES) \$24.95
- ☐ THE PSALMS & PROVERBS (6 CASSETTES) .. \$15.95
- ☐ BOOK OF ISAIAH (3 CASSETTES) \$ 9.00
- ☐ KING JAMES VERSION ☐ REVISED STANDARD VERSION

(Plus \$2.00 postage and handling—Canada \$5.00)

Canadian Orders, U.S. Money Orders or American Dollars

Enclosed is my check or money order for \$ _____

Please charge my Master Charge Account Number _____

_____ Please enter 4-digit number printed above your name on charge card

Expiration Date of Credit Card _____

Please bill my VISA No. _____

Signature _____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Kansas Residents Add 3% Sales Tax

recent past, Frances Perkins.”

The four California women who presented vignettes of their own lives were fascinating examples of the kinds of women whose lives should be recorded for the History Project.

Edna Eastwood’s was a moving story of ministry in retirement. Early in life she became a volunteer in church activities, “at first not because I was so ‘spiritual,’ but because I loved people.”

After her father’s death she dropped the volunteer status to join the WAC, “serving in barracks where I tried to live like a Christian among a bunch of women from the East Side.” Later she had training, then spent many years as a professional church worker. She now lives in a retirement hotel where she conducts a Bible class for a group of 12 whom she calls her “12 apostles.”

Among her happiest experiences is helping elderly people lose their fear of death and replace that fear with faith in life to come. “And so,” she said, “I suppose I have never really retired. I am simply completing my mission in this hotel.”

Elizabeth Over’s charming and humorous story included the “how and why I moved from being a so-called amateur church worker to becoming a professional person.” As a young widow, and against the advice of family and friends, she left “a safe cocoon of a life,” took her small child and drove to the west coast to do graduate work. Even those who didn’t like the idea “had to admit that being a DRE would be a respectable ‘widow-like’ occupation. And when a year later I met and married a young theological student bound for the Philippines as a missionary, and I planned to take my child and go with him, they were really shocked.”

But she went. What does the wife of a missionary do?

“What does she *not* do—and for free!” was Over’s answer. In the Philippines she taught school on all levels, taught Christian education, developed curriculum, organized and then expanded a thriving weaving project which furnished employment for local women.

When she and her family returned to California, she looked for a job—“a terrible experience. I had done all kinds of work, but because I had not been paid, I was considered an amateur. Then CDSP hired me as a receptionist. When seminaries of the area began their cooperative effort, I became staff in the office of the dean of that area of work, and now I am assistant dean.”

Ellen Gammack reminisced through years of church work. “As to my ‘calling,’ I grew up in a minister’s family, and I don’t remember any special ‘call.’ Involvement in the Church simply seemed to be the natural direction for my life and led me to St. Margaret’s House for study.”

Of college work she recalled seeing students through a “real-life” situation a

number of years ago. “We took a group of students to San Francisco to give a concert. Our best singer was a black man. We stopped to have lunch in a small, out-of-the-way place, and the woman at the counter said, ‘We don’t serve Negroes here.’ And of course we all walked out.”

She told of an encounter with Muriel Lester, who had been described to her as “a cross between Jane Addams and an amiable chimpanzee,” and of the English-woman’s two great causes—peace and prayer.

She related the making of UTO grants to help finance cars for women church workers and of an apprenticeship program which enabled those interested to “try” their vocation. It was a plan which had to be discarded when World War II came.

Kathryn Brownell’s story was of a woman involved in diocesan women’s work, a woman who knew nothing of the Church until she was 14 years old.

Her family, she said, had “fallen on hard times.” Her father, a doctor, prac-

ticed in an immigrant neighborhood in Chicago. “I wanted to go to church. But Mother wouldn’t let me until we moved into a better area. And that is why, at 14, I found Christ Church, Woodlawn. I knew immediately what the Episcopal Church would mean to me.”

When she married, her psychologist husband “was more interested in Gestalt than religion.” They moved from college to college. At Duke University she became involved in church work and decided to be confirmed.

“It was a blessing because four years later we lost our first daughter. I believe God prepares us for the difficult times which may come to us. When we arrived at Northwestern University, we were still in sad shape, but we were surrounded by the great love of Christian friends. Finally, out here, I was thrown, ‘kicking and screaming’ as they say, into the women’s work of the Diocese of California.

“I knew nothing about diocesan women’s work, but Teddy Sorg said she would

help me, and she did. Now I have done just about everything a woman can do in a diocese—every job except one. And at last I have made that organization: At age 77 I am finally a member of the altar guild!”

Teddy Sorg Guilbert was to relate the story of her years as the national Presiding Officer for ECW but was unable to attend because of illness.

Mary Garrett, an archivist at CDSP, gave practical advice on creating and maintaining diocesan and congregational archives. “Basically, creating archives consists of saving things you think you might as well throw away because you are sure someone else has kept them,” she commented.

Two more west coast meetings—on March 9 when Betsy Rodenmayer will give an oral history demonstration and on April 4 when two librarians will conduct an oral history workshop—are scheduled. General Theological Seminary in New York City has offered office space.

Please don't save this coupon.



Redeem it now. Please mail it. There's a child waiting. Waiting desperately for the help this coupon can bring. Through Christian Children's Fund, you can help a needy child more than you can imagine. A child whose only abundance is

poverty. Whose constant companion is hunger. Whose familiar enemy is disease. For just \$15 a month, you can give a child nourishing meals, decent clothing, medical care, a chance to go to school, or whatever is needed most. That's 50¢ a day. That's all it takes. To help give a child who has so little a chance in life. There's a needy child waiting for you. Hoping you'll send help. And you can. Right now.

You don't need to send any money today. Just mail in the coupon and find out what it means to be a sponsor. We'll send you a child's photograph and family background information. You'll learn how the child will be helped. And how you can share the life of your sponsored child by writing and receiving letters in return. Please, don't save this coupon. Send it in right now. You can give a child hope. And love.

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

PEPN20

I WISH TO SPONSOR A CHILD IN:

Bolivia	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>	Kenya	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>
Brazil	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>	Mexico	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>
Guatemala	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>	Philippines	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>
India	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>	Thailand	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>
Indonesia	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>	Uganda	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>

☐ Any child who needs my help from country where need is greatest.
If you would like to sponsor more than one child in any of the above countries, please specify the number in box of your choice.

PLEASE SEND MY INFORMATION PACKAGE TODAY.

- ☐ I want to learn more about the child assigned to me. If I accept the child, I'll send my first sponsorship payment of \$15 within 10 days. Or I'll return the photograph and other material so you can ask someone else to help.
- ☐ I prefer to send my first payment now, and I enclose my first monthly payment of \$15 for each child.
- ☐ I cannot sponsor a child but would like to contribute \$_____

Name _____
Address _____
City _____ State _____ Zip _____

In the U.S.: CCF, Box 26511, Richmond, VA 23261. Calif. Residents Only: CCF, Worldway Center, Box 92800, Los Angeles, CA 90009.
In Canada: CCF, 1407 Yonge St., Toronto, Ontario M4T 1Y8. Member of American Council of Voluntary Agencies for Foreign Service, Inc.
Gifts are tax deductible. Statement of income and expenses available on request.

Send Your Love Around The World. Christian Children's Fund, Inc.

TRY IT YOU'LL LIKE IT

This is the way the church looks when the preacher goes into the sparse attendance. Believe me, there is little inspiration in preaching to vacant pews even when the back row is full!!!!!!!!!!!!!!

On the other hand this is the way it looks at a service when everybody is doing his bounden duty by worshipping God every Sunday in his Church. Of course it makes the ushers work harder, trying to find a space to put latecomers, but do you have any idea how it gives a great lift to the preacher? How his sermon gains in new life and vigor? How people find new inspiration and meaning, even though he is saying the very same things he would have said to the two or three gathered together to worship. Well, think about that. Brings some friends and give it a try. You'd be surprised to find what a difference it makes but only you can make it happen that way.

— from: EVANGEL, St. Andrew's, Saratoga

AVERY'S



FLARED DEEP LATIN CROSS, 1", (C-539B). Simplicity and elegance are the keynotes of this charm. Send me ster. silver cross(es) at \$10.00 each and/or 14K gold cross(es) at \$88.00 each. Add \$3.00 postage and handling. Chain not included.

(Item pictured not actual size. Prices subject to change.) Order toll free: 1-800-531-7198; in Tx. 1-800-292-7059.

☐ Check Enclosed ☐ Master Card
☐ American Express ☐ VISA

Card. No.

Exp. Date ☐ Send Free Catalog

Name

Address

City

State Zip

Dept. 47, Box 1367, Kerrville, Tx 78028
© 1981 J.A.C. Inc.

Christian Service Corps Classified Ads

The Corps challenges you to two years on the mission field. The Corps helps train you, raise support, and match you to your best mission.

COUNSELOR—Opening in family-style rehabilitation farm in U.S.

NURSE—Opening to serve with Pacific mission. Experienced R.N. preferred.

OFFICE WORKER—Bible Translating Mission in Central America needs secretary. 60 wpm preferred.

TEACHER—Opening with English speaking girls' school. Four hours/week Bible classes besides standard classes.

MANY OTHER OPENINGS.

Christian Service Corps

P.O. Box 56518, Washington, D.C. 20011

Attn: Robert Meyers Tel: (301) 589-7636

Yes, send me more information. E0281

Skill

Name

Address

Phone ()

STAINED GLASS
Artists & Craftsmen
since 1857

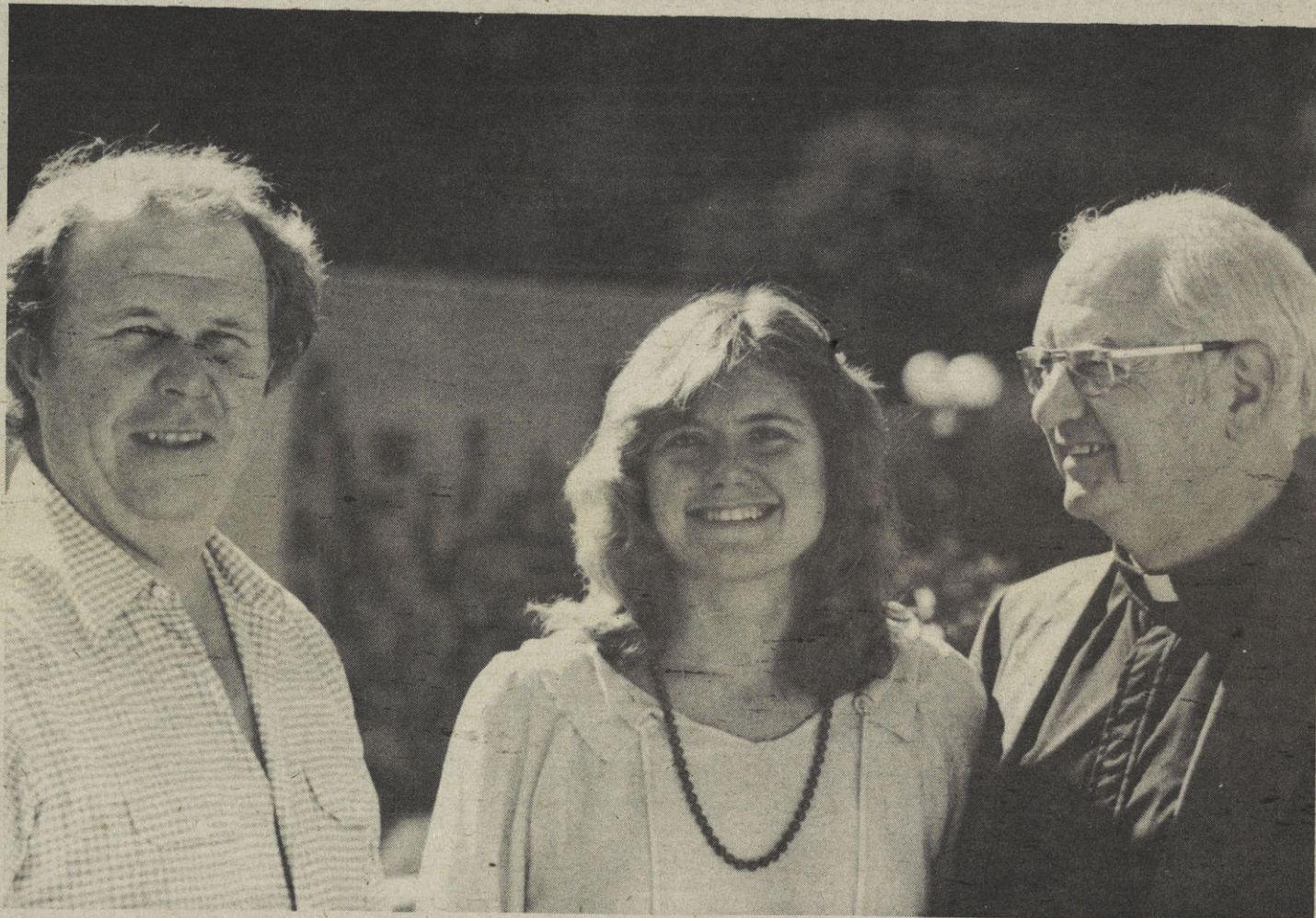
J&R Lamb Studios,

30 Joyce Drive
Spring Valley
New York
10977
(914) 352-3777

REMBRANDT DID IT IN OILS...
Let us do it in
BRONZE PLAQUES
FOR ALL OCCASIONS
Write for Free Catalog EP 23
Engraved Plaques EP 21

INTERNATIONAL BRONZE TABLET CO., INC.
130 W. 22nd St., N.Y., N.Y. 10011 212-WA 4-2323

FEBRUARY FEATURES



Ned and Dorothy Beatty found a church home in Hollywood. Here they meet with Canon Noble L. Owings to discuss their new duties as lectors at St. Thomas'.

NED BEATTY

He acts on his faith

by Stephen C. Monroe

In parts of the south a "ridge-runner" is, among other things, someone who goes from one place to another in the shortest possible time. Ned Beatty, a veteran actor, has run the ridges from his home state of Kentucky to New York City, Washington, D.C., and Hollywood, Calif., in record time with record results.

Network, *All the President's Men*, *Deliverance*, and *Nashville* have displayed his considerable talents in the movies. On the TV screen he's appeared in *M.A.S.H.*, *The Waltons*, and *Friendly Fire*, recently receiving praises.

Unlike many actors, Beatty is not the least bit hesitant in discussing the importance of religion in his life: "I seriously considered going into the ministry when I was young," he says. "I started as a church music student, but I lost my scholarship, and because my voice was loud enough to be heard in the last row of a Kentucky out-

door theater, I suddenly became an actor."

Beatty, in his early 40's, is an active member at St. Thomas' Church, Hollywood, where he and his wife Dorothy (Tinker) are lectors who read regularly.

He grew up in the Christian Church. "We had Communion every Sunday. Now that I look back on it, I guess that was the only truly spiritual experience I had as a child. Religion was a regular and important part of life in our family."

Beatty also remembers his jump from regional stock acting to Broadway in *The Great White Hope* and then the Washington, D.C., Arena Stage. "As a comparative unknown, I found myself almost thrust into motion pictures by winning a role in *Deliverance*. It was a big break for me. I had bypassed many actors with twice my experience. But even in those busy days, I knew something was missing. I didn't realize it was the Church and what it represented."

Dorothy Beatty, an Episcopalian and Harvard graduate, helped guide her husband in the right direction. "As a young girl," she says, "I guess I objected to what I considered to be the exclusivity of the Episcopal Church. It seemed only the 'right people' belonged. I often wondered

what happened to the others."

Both Beattys think the Church today is quite different. "What we both love about the Episcopal Church," Ned Beatty says, "is its God-centered teaching, combining both ritual and flexibility. Although I've found outward differences in various parishes, the central theme is always there and always the same."

The millionaire tycoon of *Network* says he and his wife have been involved in meditation exercises and still practice them. But they both are quick to agree that "TM is a technique and not a religion."

"Acting is a kind of manic-depressive occupation," Ned Beatty says, "and it's easy to lose your sense of direction. At such times, the Church and its worship can really get us back on the track."

The former Kentuckian, whose acting roles include everything from a street guitarist to a CIA big boss, has a word about the future. "We have been through a long period of negativism, and I think America is ready for something else. I'm not a Pollyanna, but I am looking forward to film and TV presentations that will carry a message of healing rather than wounding or killing: one that emphasizes man's spiritual rather than animal character."



In a family photographic affair, Arthur Pratt is shown with daughter Sarah in a photo taken by son Michael.

ARTHUR PRATT

He's a year-round Advent person

by Elaine Haft

As director of the Foundation for International Economic Development, Arthur Pratt of Indianapolis, Ind., worked as a technical assistant for the Uganda African Farmers Association and conducted on-the-spot studies of the impact of U.S. foreign aid on the social and economic development of 28 countries in Europe, Asia, and Africa.

While president of Pratt Printing, a family business, Pratt founded the Flynn Christian Fellowship Houses, Inc., communal homes for alcoholic and homeless people in Baltimore, Md. He now presides over the National Association of Flynn Houses which treat alcoholics in 25 cities. From 1969 to 1978 Pratt directed the City of Indianapolis Municipal Court Alcoholic and Drug Treatment Program.

Pratt also helped found Community Inter-Faith Housing, Inc., which provides housing and social services for low-income city families and the Christian Inner-City Association, a legislative action group.

At Christ Church Cathedral, Pratt serves on the vestry and the religious education committee. Each Tuesday he conducts a prayer group following the 7 a.m. Eucharist. His directorship of a weekly Bible class for adults has resulted in members of the class seeing themselves as a family, says the Very Rev. Roger S. Gray, Cathedral dean, who praises the members for their ability to reach out to others.

"He takes his understanding of Christian service seriously, and you can find him at the state legislature or the prison or one of the many other areas of community involvement where he finds the need to be present and to speak of a committed Christian's responsibilities," Gray says.

"The best way I could describe Arthur Pratt," Gray adds, "is he is truly an Advent person all year long."



BETSY HAKE & BILL RYAN

Betsy Hake and Bill Ryan are Volunteers for Mission who will spend two years in Puerto Cortes, Honduras, with the Rev. James Douglass. Ryan, a Southern Methodist University graduate who hopes to become an Episcopal priest, and Hake, a graduate of DePauw University School of Nursing, teach in a school and help with parish duties.

MAXINE HALE

She lights up their lives

by Agnes Kempton

Her name is Maxine Hale, but she's better known as Mrs. Clown in and around Portland, Ore., where she lives and performs. Her appearances at churches, schools, hospitals, and nursing homes always brighten things and create laughter.

Wearing a bright yarn wig and a costume decorated with small figures of dolls, she entertains her audiences with puppets, magic tricks, and ventriloquism. She also sings and dances as a part of her routine.

Sometimes Hale takes her puppets to visit Sunday school classes where they tell Bible stories. In fact, she was a Sunday school teacher when she had the idea for making puppets and later began using them for charity benefits.

Each one of the 35 puppets she uses today is her own creation. The same is true of her different wigs and costumes.

Hale has been doing private shows, such as birthday parties, for two years. For these she charges \$25, but the shows she gives in hospitals and nursing homes are always free.

A regular visitor to 75 nursing homes, Hale has never had trouble communicating with the residents. One woman, who according to nurses had never talked or smiled, laughed and had a good time during Hale's show. "It makes me feel good to make their days happier," she says. "I even entertained one woman on her 104th and 105th birthdays."

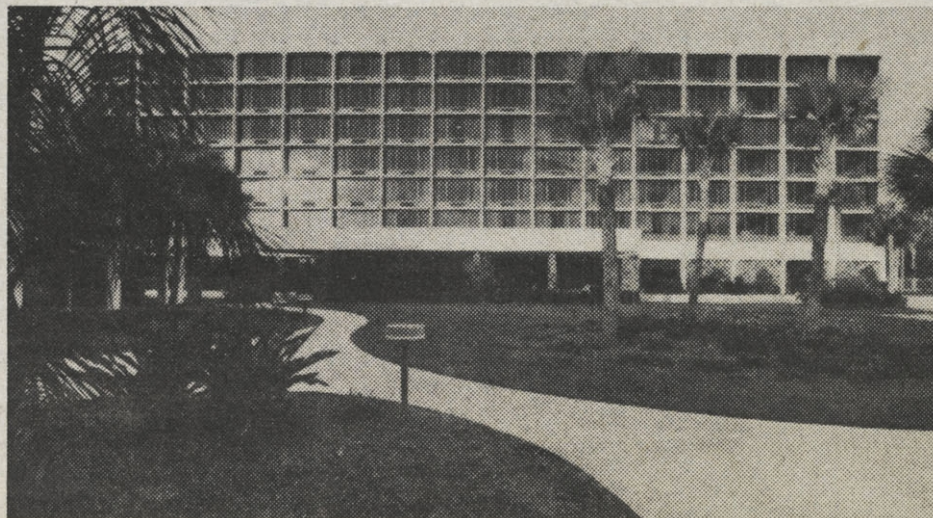
Each show is different—it all depends on the kind of audience. "Since the people in nursing homes are often curious as to what I really look like, I usually bring along some scrapbooks so they can see me as I appear in everyday life," she says. "Then I'll do some chalk drawings which I give to the residents to keep."

The puppets and magic tricks always go along with her to school carnivals and children's hospitals where Hale also makes animals from balloons for children to take home.

"I like seeing happy, smiling faces around me," Maxine Hale says. "It's fun being a clown."



February Features continued on page 13 ►



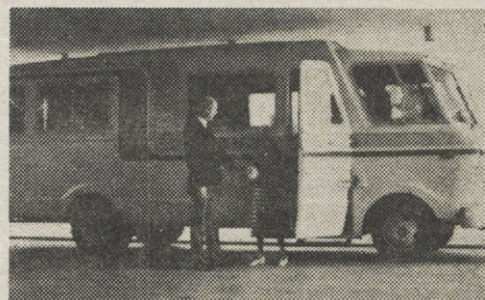
A complete retirement center comparable to a luxury hotel. Thoughtful living for older adults, it's the next closest thing to home.

A beautifully landscaped building with full security.

Central Park Lodge



A beautiful covered pool for fun-filled afternoons.



Your own private bus for special trips and shopping.



A congenial atmosphere where you'll meet lots of friends.



Spacious rooms tastefully furnished with room for your special pieces.

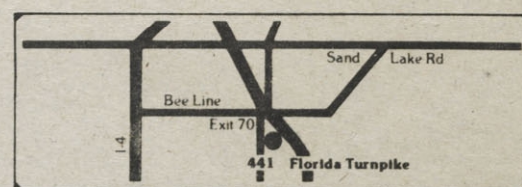
A dining room to equal the finest hotels.

A host of outdoor and indoor activities which includes a health spa with sauna and whirlpool.




Come see Central Park Lodge — the unique retirement lifestyle. One reasonable daily rate covers accommodations, full furnishings, all meals, light snacks, personal laundry, recreational facilities and personal guest-attendant services.

Ask about our new economical efficiency units next door. New lower rate guaranteed until April, 1981. Licensed by the State Health and Rehabilitative Services A.C.L.E




Central Park Lodge


9309 South Orange Blossom Trail,
Orlando, Florida 32809
Phone 859-7990 for information




THE BOOK OF COMMON PRAYER 1559



The 1559 Book of Common Prayer has been the foundation of Anglican liturgy since the age of Elizabeth I. Now in its third printing, the Folger edition reproduces the original liturgy with modern spelling and punctuation, while preserving the style and cadence of the original. The editor has provided an essay on the history of the Prayer Book in the sixteenth century, an index of biblical passages, and a selected bibliography.



Folger Books



Folger Shakespeare Library
201 East Capitol Street
Washington, D.C. 20003

Please send _____ copy (copies) of the
1559 Book of Common Prayer.

name _____

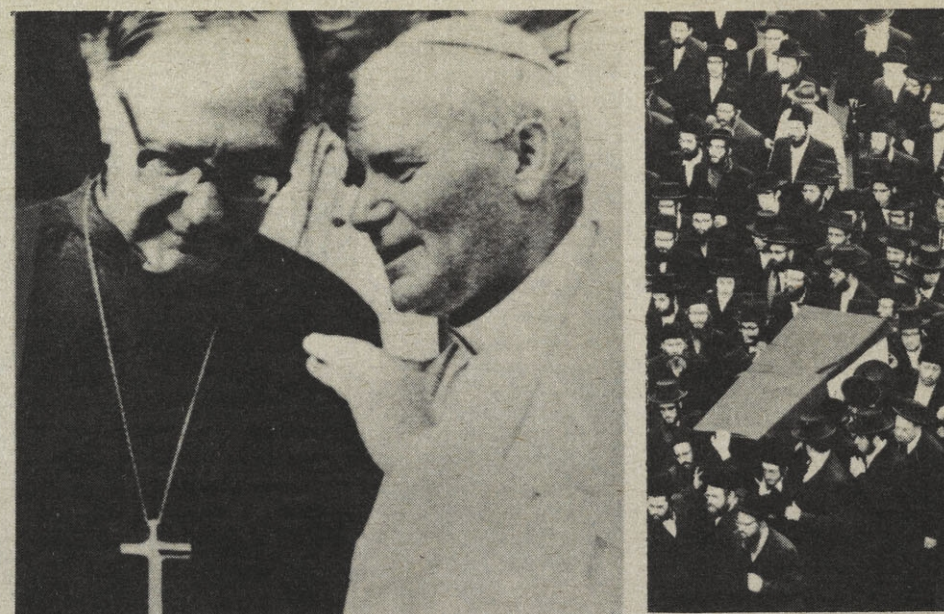
address _____

city _____ state _____ zip _____

I enclose \$18.95 per copy, plus \$.50 per
copy for shipping.

1980 in review in pictures

Anglican Bishop Desmond Tutu, right, had his passport withdrawn by South Africa for his anti-apartheid stance. Episcopalians in Union City, N.J., were among those who helped resettle Cuban refugees; Anneris and Arelis Suarez, below, receive confirmation lessons from Dabney Narvaez of Grace Church. New Archbishop of Canterbury Robert Runcie, below left, met with Pope John Paul II in Accra, Ghana, in May. Hasidic Jews in Brooklyn, N.Y., mourned the murder of one of their own in a year when four people were killed in a Parissynagogue bombing. As the year closed, people all over the world gathered to observe 10 minutes of silence in memory of Beatle John Lennon who was assassinated in New York City. —Photos by Religious News Service



Your Money Back if You Aren't Satisfied With These Hyacinths That Bloom in a Teacup of Water!

Special—By-Mail

50c

each when you
order two
(4 for \$1.75)
(6 for \$2.50)



FREE GIFT

For immediate orders,
an amazing air plant
leaf. Lives on air—just
pin to a curtain—sends
out 8 to 12 tiny new
plants.

Imagine! Fragrant, Pastel Blooms,
Doesn't Even Need Sunlight!

Your whole family will have a world of fun watching these giant indoor-blooming Hyacinth Bulbs grow into gorgeous flowers right before your eyes. Need no soil. Just place bulbs in a teacup and add water. Grows fast. Soon the cup is filled with graceful waving roots and the bulbs bursts into a velvety pastel colored bloom. Very attractive. Especially fragrant. Easy to grow. Make ideal gifts. SEND NO MONEY. On delivery, pay postman \$1.00 for two bulbs, \$1.75 for four bulbs, or \$2.50 for six bulbs, plus COD charges. We pay postage on prepaid orders. If not 100% satisfied, just return shipping label for refund of purchase price—you keep the bulbs.



HOUSE OF WESLEY,
Greenhouse Div.
Dept. 6459-20
2200 East Oakland Ave.
Bloomington, Illinois 61701

Send me .. Hyacinth Bulbs ☐ Prepaid ☐ COD

Name

Address

City State Zip

Illinois Residents add 5% sales tax.

HOLY LAND TOUR FOR EPISCOPALIANS

TO BE LED BY: THE REV. & MRS. TONY FERGUSON,
RECTOR, ST. JOHN'S EPISCOPAL CHURCH, MARION, NC 28752

DEPART USA: 13/MAR/81 RETURN USA: 23/MAR/81

FIVE STAR HOTELS WILL BE USED IN ISRAEL AND INCLUDE
BREAKFAST & DINNER DAILY. ALSO INCLUDES OVERNIGHT
IN LONDON ON RETURN.

FOR FREE BROCHURE
NOELL TRAVEL CENTER
P.O. Box 1849
SHELBY, NC 28150 (704) 482-7361

Visiting London? Comfortable over-
night accommodation and breakfast
with Anglican clergy family. £5 each
per night. Porter. Kingsbury Vicarage,
Roe Green, London NW9 0PJ. England.



RETIRED? Unique Village

Live independently, inexpensively.

1 floor house—only \$115 a month or \$9,500
lease, plus improvement charges and modest
monthly fees. Apartments, too.
National Church Residences, Waverly, OH 45690

Those apostles in our midst

by Dick Anderson

Clergy termination study published

If you want to know more about how clergy jobs are terminated by congregations—and why—you will want to read a study published late last year by the Alban Institute, Washington, D.C. The study was done by Speed Leas, a United Church of Christ clergyman, and financed by the UCC, the Presbyterian Church in the U.S., the United Presbyterian Church in the U.S.A. and the Episcopal Church.

Each year one out of 100 congregations in these four communions dismisses ordained ministers for reasons other than unethical or immoral conduct. The study examines 117 congregations which have fired senior pastors over the past three years for causes other than stealing, promiscuous behavior or unlawful acts.

Congregational conflict which existed before the clergyman's arrival is a primary reason for such terminations. Among difficulties cited are the presence of factions within the congregation, disapproval of the clergy by a powerful minority, unwillingness or inability of the congregation to identify problems early and frustrated desires of some members for measurable successes in the congregation's ministry. The study recommends denominational support for clergy and congregations that suffer such conflicts.

After dismissal, 64 percent of the Episcopal clergy turned to forms of livelihood other than the parish ministry. Those who did continue to serve local churches tended to move to smaller parishes with lower pay.

Practical matters

Comments on 'non-stips' and 'non-parochs'

by James L. Lowery, Jr.

I serve on two church boards. The first is the Council for the Development of Ministry, the overall coordinating entity for ministry matters concerned with total ministry, or "the one ministry of Jesus Christ in which we all participate, laity and clergy, in roles that are interdependent and mutually affirming." The second is the National Association for the Self-Supporting Active Ministry, the loose-knit national organization for encouraging the networking, support, and service of the 20-plus percent of our clergy personnel who both serve in a church assignment and derive most of their financial support from non-church connected sources. In doing this, I bring a definite bias that in these days the Holy Spirit shows us many alternatives for ministry which can be interdependent and mutually affirming of many gifts within the one Body of Christ.

But at the same time I find an odd situation. Non-stipendiary clergy are increasingly a large fact of clergy deployment. So are non-parochial clergypersons. But some "non-stips" and many, many "non-parochs" feel the Church does not make good use of their talents. Many bishops feel these categories of ordained persons are not accountable to the Church and deployable for ministry. Is this so? To find out, a subcommittee on accountability of the Council for the Development of Ministry has just completed a survey of diocesan bishops to investigate and help the use of such ordained persons in the diocesan strategy of mission. The matter is evidently one of interest and importance, as shown by a return of questionnaires by 86 of the possible 93 diocesan bishops

... about books

Reclaiming the Old Testament for the Christian Pulpit, by Donald E. Gowan. Atlanta: John Knox Press, 1980 (163 pages), \$12.50.

Now that we have Old Testament lessons regularly included in the readings appointed for Sunday and weekday liturgies, why not preach on them once in awhile? Most Episcopal clergy rarely do, which makes this book by the professor of Old Testament at Pittsburgh Theological Seminary a bit of bait that might induce some of us to try it. Gowan presents ideas for preaching on each of the types of literature included in the Old Testament, admitting that preaching about the law is the hardest of all. He includes sample sermons that well illustrate his points. This book will continue to be useful long after the first reading.

The Mystery of Clergy Authority, by Celia Allison Hahn and James R. Adams. Washington: The Alban Institute, 1980 (30 pages), \$3.

This booklet is a collection of articles the Alban Institute has published previously. Collected to focus the attention of clergy and others on the whole matter of the authority of the ordained minister, the articles include essays that deal with the roots of such authority, its nature, how it is used. The authors have also prepared a companion study guide (22 pages, \$3) so the articles can be used as group educational material. If you're interested in this area, this material is a good way of getting a handle on it. And it is suitable for parish as well as clergy use.

(some bishoprics having been vacant at the time). What follows is your columnist's analysis and reaction, for which he alone is responsible.

The Data

The bishops turned out to be concerned about the accountability of three groups of clergy, not just the expected category of non-parochials. These categories are the non-parochials, the non-stipendiaries, and the non-licensed but geographically present. The members of these three groups ranged along a wide spectrum, as seen by the bishops, from fully involved and deployed to "invisible!" But two particular bunchings seem evident. Sixteen bishops were enthusiastic about these clergy as a resource: "Don't know what I'd do without them. They give far more than they receive." Most of these bishops have a policy for using such clergy as interims, roving supply, pastoring small congregations, or serving as part-time assistants in parishes. Some have a policy of trying to assign such clergy to some ministry and then trying to see that every clergyperson is part of a worshipping community. Most of these bishops emphasize the benefits of a written contract for a specific time with regular renegotiation. At the other end of the spectrum are three or four bishops who see these groups as more of a pastoral problem than a help to mission—"They have all kinds of personal, family, psychological, and church-skill problems which they bring from outside to here"—and they feel they have to spend an inordinate amount of time with them. One unique and wise bishop (to my mind) sees the clergy as both a resource and sometimes a problem because they are a large slice of humanity.

The consensus is these three types of clergy are concentrated in metropolitan areas, but that they are more easily used in non-metropolitan areas. These three kinds of persons preferred to find a church home and assignment by individual hustling rather than by diocesan help or coordination. Three sorts of involvement in mission

Continued on page C

The other day I received a copy of *Apostle in Our Midst*, a little book by David B. Joslin, rector of Christ Church, Westerly, R.I. It came from the publisher, Forward Movement Publications, Cincinnati, Ohio. In this book the author discusses the office and work of a bishop, using some key phrases from *The Book of Common Prayer*.

The book reminded me of a thought I'd had during the House of Bishops' meeting in Chattanooga, Tenn., last October. It came to me then how much discussing, thinking, debating and listening the bishops do while trying to meet the needs of others—namely the Church, you and me. There was hardly any talk—at least during the public sessions—about the needs of the bishops themselves.

Total Ministry is a phrase lately coined to express the idea that ministry is not something done by one group solely for the benefit of another group—i.e., the ordained ministers doing all of the ministering and the non-ordained doing all of the receiving of ministry. Total Ministry means everyone is a minister and everyone is a receiver.

How do bishops fit into this Total Ministry picture? The easy answer would be that they are among those ministering and being ministered to. But the hard reality is this doesn't happen.

I have known some isolated instances when bishops benefited from the ministry of others. (Laity are probably better at this than clergy.) But this is unusual. Much is expected of bishops, and discussions at the Chattanooga meeting indicated that the bishops know this. But what can the bishops expect from other clergy and laity in the way of ministry?

We should all give some thought as individual clergy to how we minister to our bishops, what they can expect from us, and how we might relate to them in this way. None of this need impair the bishop-clergy relationship lines that exist, and God save us from seeking that "special inner circle status" with our bishops under the guise of seeking to minister to them.

There is no easy answer. But some thought and concern to the problem on our part might do much for our bishops, ourselves, and our Church.

Good afternoon, fans!



Episcopal priests are ingenious in finding ways to participate in the activities of their communities. Robert E. Holzhammer, rector of Trinity, Iowa City, Iowa, serves as sports announcer for all home football and basketball games played by the State University of Iowa's Hawkeyes in his home town. Such work is light duty for sports fan Holzhammer, and he has used the announcer's job to become acquainted with team members, faculty and others related to the SUI scene.

Where does this rector's service to the university end and his ministry to the university community begin? It is hard to say. No one in either the Trinity congregation or at the university seems to think it a bad arrangement.

And the rector/announcer agrees.

Professional Pages is published in clergy editions of *The Episcopalian* six times each year. The Rev. Richard J. Anderson, 41 Butler St., Cos Cob, Conn. 06807, is editor. Clergy changes should be sent to *Professional Pages*, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103. All ordained members of the Episcopal Church receive *The Episcopalian* at no cost because of a financial grant from the communications section of the Episcopal Church's national General Church Program.

Some questions raised about the Pension Fund

by Gene Geromel

A fellow priest recently celebrated his 56th birthday. When asked how it felt, he replied whimsically that he wished the figures were reversed so he could collect some money from Social Security and the Church Pension Fund before everything went broke. Knowing the source, the comment on the bankruptcy of the Church Pension Fund was more for effect than an actual concern. Yet if letters to the editor in various church periodicals are to be believed, Episcopal clergy are concerned for their financial survival in retirement. After a recent vestry meeting a local dentist commented that it was a shame the clergy couldn't put the 18 percent the local church gives to the pension fund into a Keogh or individual retirement account. They would, he felt, be much better off financially. Presently such an option does not exist. Let us suppose, just suppose, that such an option did exist.

For the sake of example, let us assume two clergymen enter the ministry at age 30. Both Father Placid and Father Chance are married and have no children. They enter the same diocese which has a personnel policy that the clergy maximum and minimum are \$12,000. They will never make any more or any less than that \$12,000 until retirement at age 65. Father Placid decides to enter the Church Pension Fund. His parish sends \$2,160 to New York every year (18 percent of his salary and housing). Father Chance decides he will use his \$2,160 for insurance and a pension program. Father Chance purchases a disability insurance policy which will have a 30-day waiting period. This policy costs him \$238 per year. He is also concerned that if he dies within the first year his wife will receive little from his retirement program. He therefore purchases a 30-year decreasing term policy for \$35,000. The cost for such a policy is \$173. He has \$1,425 to invest in his retirement program. He goes to his local savings and loan and enters an IRA program which pays 8 percent interest on his account. In this mythical diocese not only do salaries stay the same for 35 years, but so do interest rates. The remaining \$324 he uses for taxes, unforeseen expenses, and his favorite tobacco.

At the age of 40 both Father Placid and Father Chance are driving to a clergy conference. In this mythical diocese such meetings happen every 10 years. Suddenly their cars crash head on. Both are taken to the same hospital. Both are in critical condition and on the verge of death.

Mrs. Placid calls the Church Pension Fund and asks what benefits she is entitled to. She will receive a \$4,000 lump sum. She will then receive \$2,625 yearly until the day, God forbid, she dies. In the phone booth next to her, Mrs. Chance calls her insurance man and discovers her decreasing term will pay \$24,500. She then calls her local savings and loan and asks how much the IRA is worth. It presently has \$22,294 in it; she will of course have to pay taxes on this money. Sitting in the waiting room with her pocket calculator, she decides that after taxes and expenses she will have \$40,000. This will provide her with an income of \$3,200 per year at 8 percent.

As both sit in the waiting room, their respective physicians inform them their husbands will live; the men will, however, never work again. Once again the women make a mad dash for the phone booths.

Mrs. Placid is worried about their disability benefits. He has only worked in the Church 10 years. The Church Pension Fund informs her his disability is based on the projected years worked and not just the 10 years he has served the Church. Their disability benefits will run \$5,250 per year.

Mrs. Chance, again in the next booth, calls her insurance agent. The policy her husband was covered by will provide him with 60 percent of monthly salary. They will therefore have a yearly income of \$7,200.

As both wives hang up the phones, they suddenly see the tall, saintly figure of their bishop. After a few consoling words he enters the intensive care unit and administers the sacrament of healing. Both priests are back on the job the next day. For the next 25 years they stay in their parishes, except of course for the clergy conferences every 10 years to which they drive together.

At age 65 Father Placid applies for his pension. He will receive \$5,250 per year, 40 percent of which is tax

Editor's note: The two articles on this page are about the Church Pension Fund. The Rev. Eugene Geromel of St. John's Church, Napoleon, Ohio, has written about two fictional clergy to make the point that ordained ministers might receive better benefits if congregations were free to negotiate with institu-

tions other than the Church Pension Fund. Robert A. Robinson, president of the Church Pension Fund, responds to Geromel's position. The articles treat a subject I have heard discussed many times, and I expect you have as well. Hence I trust you will be interested in what the two writers have to say.

—Dick Anderson

free. He is also given a resettlement allowance equal to three months of retirement pay.

At the same time Father Chance calls his insurance man and is reminded that his policy is worth nought (insurance men like those biblical words) since it was a 30-year decreasing term and the 30 years are up. He then calls his banker and asks how much his IRA is worth. He is told that at 8 percent for 35 years, his \$1,425 per year has accumulated to \$265,196.74. The banker recommends that he not touch the principal but merely live off the interest. He therefore decides to live on his \$21,217 per year.

Twenty-five years later both Father Placid and Father Chance die in their sleep. Mrs. Placid receives \$2,000 from the Church Pension Fund. Her yearly pension becomes \$2,625. Mrs. Chance has no insurance. She continues to live on the \$21,217.

Twenty years later both Mrs. Placid and Mrs. Chance die in their sleep. Never having spent the \$2,000, Mrs. Placid leaves the money to her 30 nephews and nieces. Mrs. Chance leaves to her 30 nephews and nieces \$132,598.37 and an equal amount to the Episcopal Endowment Fund. Such things happen in this mythical diocese.

...and the Fund's reply to them

by Robert A. Robinson

From time to time the question arises of whether the Church Pension Fund provides as good coverage as might be available from commercial sources at equal cost. All too often comparisons are made which do not take into account the full dimensions of our Church's pension plan benefits for clergy and their families. Several in-depth analyses have been made by professional insurance people, all of which have concluded that no commercial enterprise could reproduce at the same or lesser cost the benefit structure and protection the Church Pension Fund now furnishes.

In making any comparison, one first must decide for whom the benefits are being provided. From its very inception, the Pension Fund was designed as a vehicle to provide security for all eligible clergy in the Episcopal Church and their families. In order to make that possible, it could not, by its very nature, be an elective system. Its support was not to be maintained out of the pockets of the clergy, but by assessments on the church units which employ the clergy, with the money held in a pooled fund used to cover the cost of the promised benefits.

The Fund could not exist as it does today if participation were on an optional elective basis. Only as a mandatory system is it economically viable. Without the Fund, those with higher salaries would perhaps be able to provide reasonable pension and insurance protection for themselves and their families. Would that protection be continued in the face of economic pressures on parish treasuries? Who or what charity would take care of those on lower salaries? Who is to guarantee that no matter how many places an ordained minister serves, he will be protected continuously throughout his career? Who is to protect the clergy from the volatility and changing shape

of the economic world in which personal insurance operates? Who will cover those who are not insurable? And who will work to see that benefits based on an earlier period and lower assessments are from time to time increased?

The Pension Fund does provide the answers to these questions. To begin with, *all* the clergy ordained before age 60 and employed by the Episcopal Church participate in the Fund. Taking a quick glance at the 18 percent assessment rate, approximately 12 percent goes to provide the future service benefits for all active clergy and their families, including the provision of minimums to those with low compensation and provision for disability benefits and for surviving spouse benefits. To say that the full 18 percent assessment can be applied to provide personal benefits is incorrect. People forget that 5 percent of that 18 percent is being assessed to pay for the periodic increase and enrichment of the Fund's benefit structure and 1 percent is used for expenses. In sum, 17 percent is used to support the benefits promised to all clergy, active and retired, under the Fund's rules and is not credited to any specific individual upon whose compensation assessments are based.

To take a slice of a particular economic period and assume that current trends will continue indefinitely is simplistic. A comprehensive protection system such as the Pension Fund provides must operate over the period of one's career and in retirement. Historically, no financial institution can promise to sustain an interest rate as high as 8 percent, or even 6 percent, every year over a period of 60 years. As good a vehicle as IRA or KEOGH plans may be for some individuals, the interest rates earned would vary depending on the times. Through the years the Pension Fund has been able to weather many storms and has consistently been able to pass along to its beneficiaries the advantages gained from favorable financial experience. If indeed we head into a long period which continues to maintain the relatively high current interest rates, the resulting extra earnings would be passed along to Fund beneficiaries in the form of added benefits.

Behind the problem of long-range planning for protection are the changes that have occurred in the value of the dollar. A review of some Pension Fund files will show how the pooled nature of the Fund has helped those suffering from low compensations at an earlier time. Father A, starting in 1930 with \$1,500 a year, served for 37 years and retired in 1967. His average career salary when he retired was \$3,063. His current annual pension is \$3,474. He has to date received 2.7 times the total amount paid to the Fund by way of assessments on his compensation, and he still has a life expectancy of at least eight years and may be survived by a widow who will receive pension benefits after his death. To cite an even more dramatic case, consider a clergyman who died three years after his ordination in 1964 at age 40. At the end of this year, 17 times the amount of assessments paid to the Fund on his compensation will have been paid to his family, and his widow still has a life expectancy of 27 years. These are not isolated cases; they serve to show that the Fund provides in many instances protection of which few persons are aware, protection that could not be guaranteed to any individual at the same cost by an outside agency.

Father Geromel provides the occasion for this review. A number of difficulties with his article should be pointed out. One cannot make a fair comparison by assuming, as he did, that compensation remains flat throughout one's career or by assuming that every church unit would

voluntarily give a clergyman the dollar equivalent of the present 18 percent assessment to purchase personal benefit coverages. Even if an elective option were possible, and it is not, the 18 percent he uses to illustrate his views would have to be reduced to 12 percent to permit a fair comparison. As was pointed out earlier, the Fund uses the other 6 percent for purposes other than benefit guarantees of individual clergymen.

Disability insurance programs so crucial in the earlier years of ministry are increasingly difficult to purchase on an individual basis, must be renewed periodically, and are unavailable to a number of people who would not qualify for such insurance. The Church Pension Fund Disability Benefit is paid over and above the Social Security disability benefit whereas the latter is subtracted from disability insurance payments provided under a personal disability insurance program. Father Geromel also overlooks the fact that although increases to Fund pensioners are not guaranteed, historically and by policy many increases have been granted (four since 1968). Fund benefits are compared against his hypothetical figures that assume one shall be able to earn 8 percent over a long period of years—this is historically unsupportable and, further, benefits based on this assumption are based incorrectly on the full 18 percent assessment basis. He also overlooks the fact that hypothetical life insurance and disability insurance premiums would be taxable income to him and that the retirement benefit of the Fund is 40 percent tax free due to the housing allowance rule.

To sum up, the Pension Fund has been designed for the general benefit of the Church and its clergy. An option to elect not to participate in the Fund is impossible because if that option were made, participation in the Fund would have to be voluntary for all clergymen and sooner or later the Pension Fund would cease to exist. The Church Pension Fund has been, and will continue to be, a solidly financed vehicle for providing protection to our clergy and their families. For this reason, the trustees attempt to respond to changing economic environments so as to maximize the benefits that can be given, within the Fund's resources, to those whom it serves.

Practical matters

Continued from page A

strategy emerged: 1) well-integrated; 2) helping a bit; and 3) invisible!

Finally, two bishops mentioned making use of these persons' non-parochial and secular skills in diocesan life and mission.

Reaction

My reaction to the data was first disappointment that so few bishops had filled out the questionnaire with care, for I feel that more than 20 of our bishops are quite savvy on these questions. I liked how knowledgeable those 20 were. I was then worried that so few had a policy. And I was surprised that so many of those who had a policy considered only the narrow field of deployment in interim parish work, roving supply, running small congregations, and being part-time parish assistants. Does not the mission of the Church include more than serving local congregations, though admittedly they are the mainstay of our ministerial strategy? And finally I was surprised that only two bishops specifically included in their strategy using the resources of these clergy's non-parochial and non-ecclesiastical skills for mission. Doesn't this study show somebody's view of mission is far too small in the light of the breadth of God's creation?

Reflection

Then I reflected on the helpful learnings of a generation ago when we American Episcopalians participated in a World Council of Churches' Study on the Missionary Structure of the Congregation. Two of the grand names associated with this enterprise were our Dr. Emma Lou Benignus, still as active and caring as ever, and Presbyterian Colin Williams, now Dean of Yale Divinity School, whose two small books (*What In the World?*, *Where In the World?**) reminded us that all too many people think the Holy Spirit works normally out of the God-head through the Churches and then only into the world

when perhaps a more normative understanding which does justice to God's Creation is the Holy Spirit is active first in the world, and one of the functions of the Church is to sense its presence and to pass it on helpfully.

Conclusion

Now I think I have some conception as to why many non-parochial and secularly employed clergy feel the Church does not utilize their major talents and why many dioceses, facing the other way, feel such clergy are not accountable. My conclusion is both such clergy and such dioceses in great part (but not all) have a real concern for the mission of the Church. But the non-parochial and secularly employed clergy think "God-World-Church" and expect the bishops and dioceses to be listening primarily on that wavelength. The bishops are forced by the nature of things to be extremely concerned with an institutional approach and to be busy with the Church institution par excellence: that is to say, the parish or local congregation. They therefore often tend to think in terms of "God-Church-World" and judge clergy by how integrated they are into service in and through the regular institution. They are on another wavelength. And I think two things are worth remembering. First, support of mission and acceptance of accountability go together. Second, we don't want our God or our mission to be too small, as we understand them.

* 1964 and 1965, National Council of Churches Publications Office

The Rev. James L. Lowery, Jr., is Executive Director of Enablement, Inc., a clergy development agency which is communicator, consultant, and catalyst to clergy support groups and systems. He also provides executive services to the National Center for the Diaconate, and to the Standing Commission on Churches in Small Communities. Comments about this column are welcome. Write to him at 14 Beacon St., Room 715, Boston, Mass. 02108, or in care of Professional Pages.

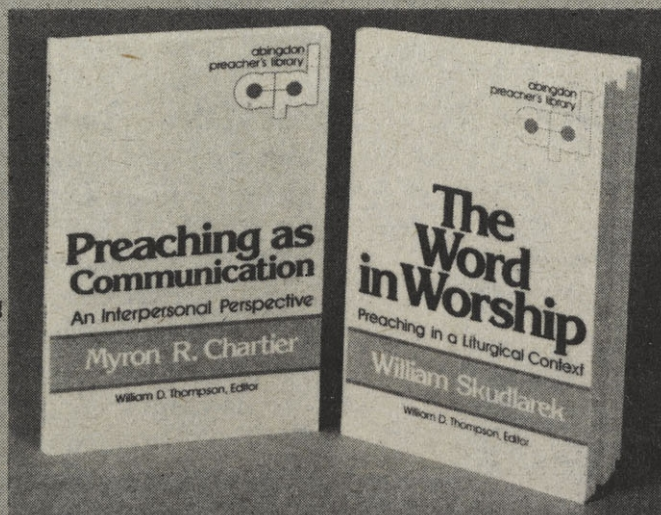
Abingdon Preacher's Library

Timely aids for the modern preacher

Abingdon Preacher's Library meets the growing need for supplemental materials covering the many special areas and concerns of preaching. Here are the latest two volumes:

Preaching as Communication: An Interpersonal Perspective

Myron R. Chartier details exciting concepts in communication that will aid preachers tremendously as they attempt to make the sermon a personal, meaningful experience for the congregation. \$4.95, paper



The Word in Worship: Preaching in a Liturgical Context

William Skudlarek closely examines both the Roman Catholic and Protestant lectionaries and demonstrates that the best preaching and liturgical expression are biblically centered. \$4.95, paper

Also available in the series:

The Person in the Pulpit: Preaching as Caring
by Willard F. Jabusch

Designing the Sermon: Order and Movement in Preaching
by James Earl Massey

The Preaching Moment: A Guide to Sermon Delivery
by Charles L. Bartow

Liberation Preaching: The Pulpit and the Oppressed
by Justo L. and Catherine G. González

The Sermon as God's Word: Theologies for Preaching
by Robert W. Duke

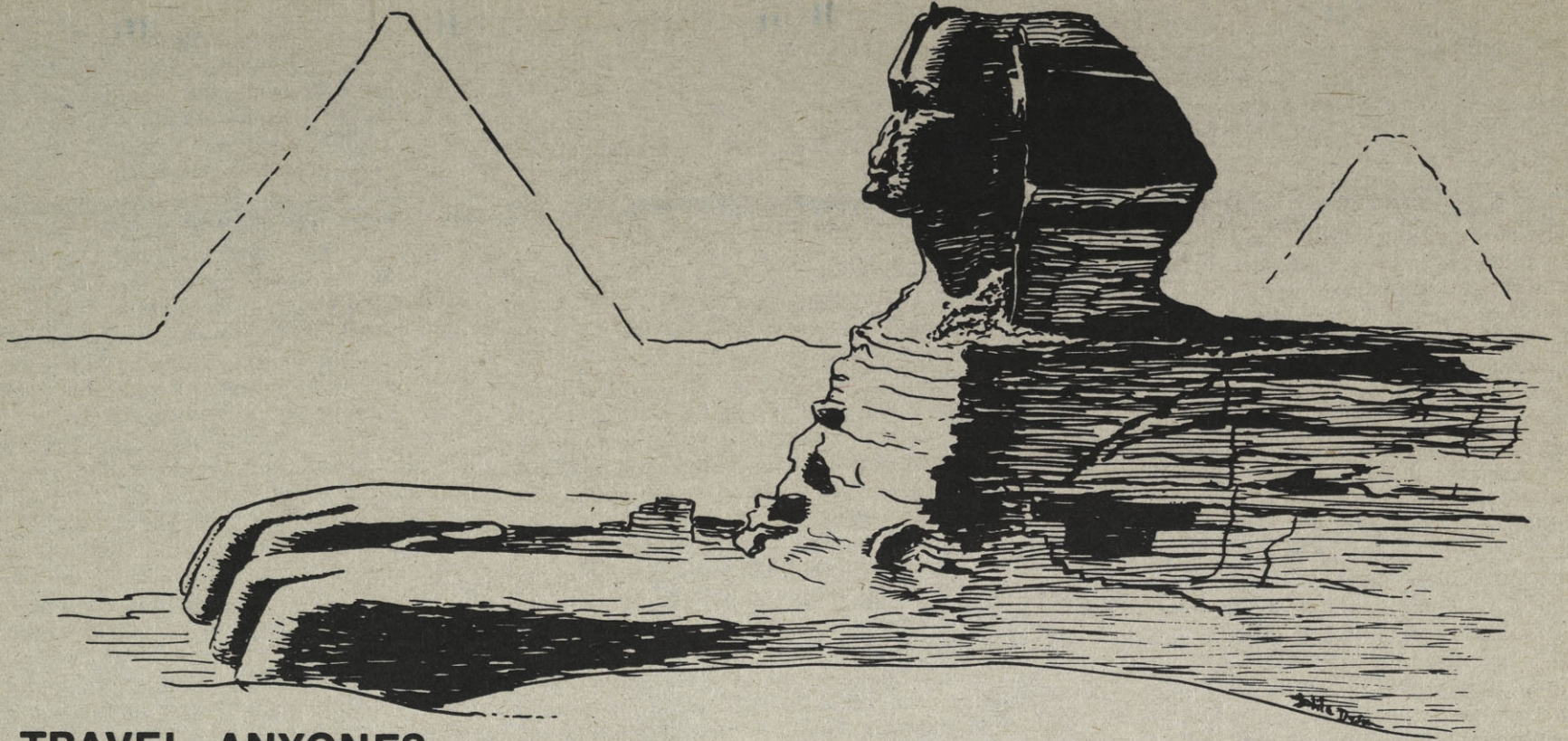
The Preaching Tradition: A Brief History
by DeWitte T. Holland

Creative Preaching: Finding the Words
by Elizabeth Achtemeier

All volumes are \$4.95, paper

abingdon

at your local bookstore



TRAVEL, ANYONE?

EGYPT - See the same sights that Moses saw - the Nile . . . the Pyramids . . . the tombs of the Pharaohs.

ISRAEL - See the land where David, Solomon and Jesus lived and worked.

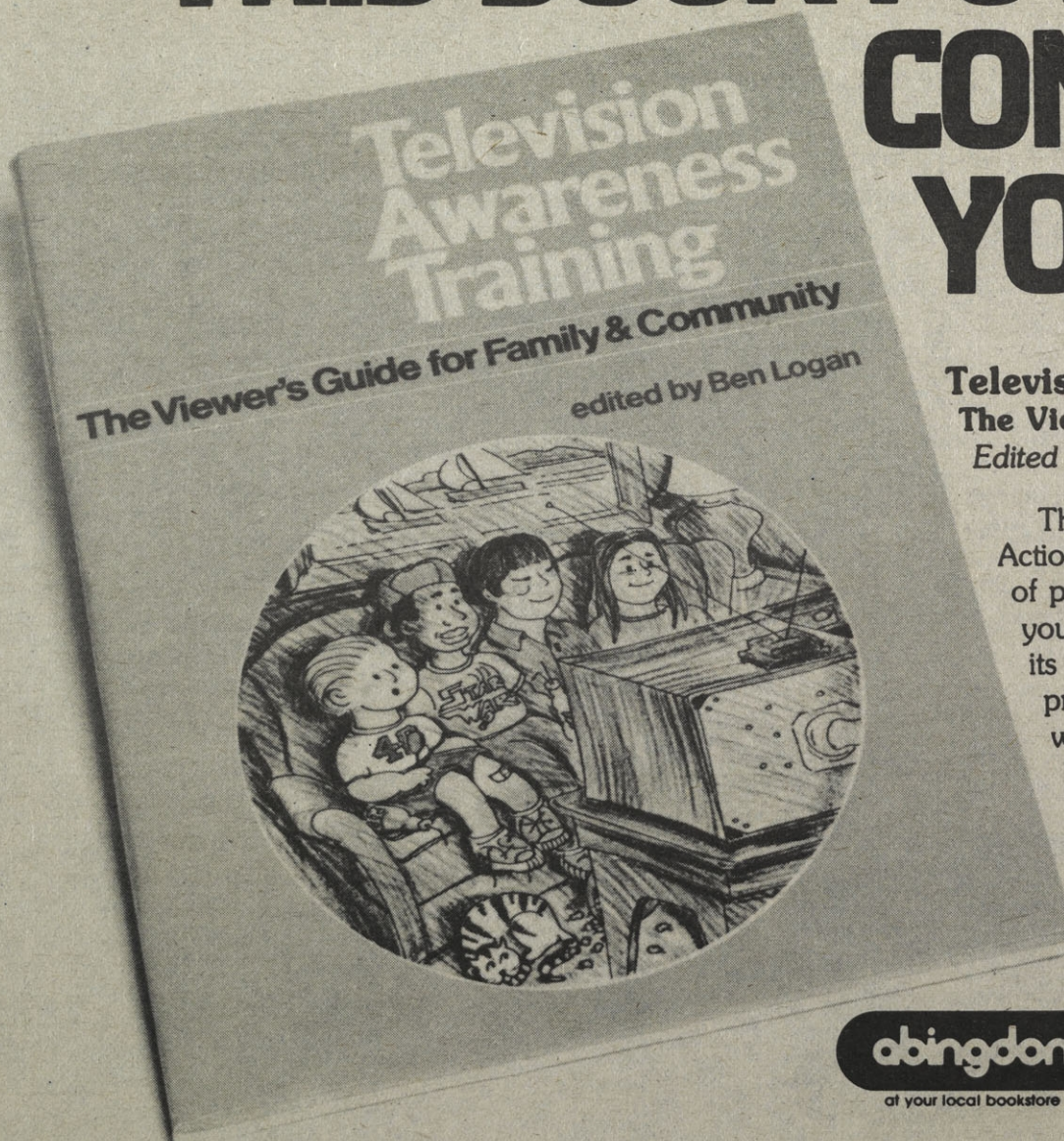
GREECE - See the Parthenon, the Acropolis, the land of Socrates and St. Paul.

BRITAIN - See the land of Henry VIII, George III, Victoria and Elizabeth.

Travel at little or no cost to yourselves by taking members of your congregation with you. For information, telephone 1-800-523-1966 (in Philadelphia, 563-7327). Donald K. Graham, President, FRANKLIN TRAVEL, INC., 344 Suburban Station Building, Philadelphia, Pennsylvania 19103.

Specialists in international group travel since 1960

THIS BOOK PUTS YOU IN CONTROL OF YOUR TV SET.



Television Awareness Training:
The Viewer's Guide for Family and Community
Edited by Ben Logan

The combined televiewing expertise of the Media Action Resource Center has produced a totally new way of perceiving the video phenomenon—one that shows you *how* to watch rather than *what* to watch. Each of its many lessons tackles a specific aspect of television programming and viewer's habits, and then concludes with a worksheet for use by a group or individual.

The second part of the book consists of stimulating essays by such noted social critics and commentators as Eric Sevareid, Dorothy H. Cohen, Erich Fromm, and others. So come out ahead in your viewing experience—read *Television Awareness Training*. \$12.95, paper

abingdon

at your local bookstore

Looking back: Politics, Pope, prayer

by Religious News Service

Mixing of religion and politics was a major development in the United States during 1980, but clashes between Churches and governments marked the year in other countries as well.

Triumphs and tragedies of the past 12 months in the world of religion included the elevation of the first woman bishop in a major denomination and the assassination of a Roman Catholic archbishop in Latin America. A Southern Baptist leader's remarks about Jews drew controversy, and the United Presbyterian Church faced a split over a policy on the role of women in congregational life.

The peripatetic Pope John Paul II visited several parts of the world during the year, which was also marked by a world synod of bishops at the Vatican and a papal encyclical. Reconstruction of Zimbabwe and Cambodia occupied the Churches, as did resettlement of refugees from Cuba and Haiti in the United States.

Among the issues that drew U.S. religious groups' attention during 1980 were draft registration, prayer in public schools, government policies on the family, and the resurgence of the Ku Klux Klan.

In addition to the political activities of fundamentalist Protestants like the Rev. Jerry Falwell, Roman Catholics were also involved in political controversies in this Presidential election year. The Pope's directive barring priests from holding high political office led to the political retirement of Rep. Robert F. Drinan (D-Mass.), a Jesuit. Cardinal Humberto Medeiros of Boston drew criticism when he urged Catholics to vote against candidates in the Massachusetts primary who favored abortion.

One of the speakers at a National Affairs Briefing called by evangelical political activists was the Rev. Bailey Smith, the new president of the Southern Baptist Convention, who drew fire when he made deprecating remarks about Jews.

The United Presbyterian Church faced schism possibilities in 1980. The "last straw" for conservative dissidents was a policy enacted in 1979 and affirmed this year requiring congregations to elect women to local governing bodies. More than 40 UPC congregations left the Church and formed a provisional association.

Episcopacy and women

The episcopacy drew the attention of two other Protestant denominations this year. At its biennial convention, the Lutheran Church in America voted to use the title of "bishop" for its top administrative officers—a change previously adopted by the American Lutheran Church. The United Methodist Church made history by electing the Rev. Marjorie Matthews, a district superintendent in Michigan, as the first woman bishop in a mainline denomination.

Another women and religion debate involved the use of male-only references in liturgy. U.S. Roman Catholic bishops voted in November to drop such references from texts of the Mass. And a unit of the National Council of Churches (NCC) launched a project to prepare non-sexist English texts of Bible passages for use in lectionary readings.

Native Americans rejoiced in June when Kateri Tekakwitha, a Mohawk Indian who lived in upstate New York in the 17th century, was beatified by Pope John Paul II. It was a busy year for the Pontiff, including trips to six African countries in May, four days in France late in May, a 12-day visit to Brasil in July, and five days in West Germany in November. Shortly after his return from the German trip, the Pope issued his second encyclical, "On the Mercy of God," which declared that justice must be coupled with mercy if the world's

socio-economic problems are to be solved.

The encyclical was promulgated a few days after the Vatican's Congregation for Doctrine reaffirmed the tradition of infant baptism. Another Vatican document, issued in June, declared that although patients faced with imminent death may refuse medical treatment, the Roman Church does not approve "mercy killing."

Family fire

Meeting during October to discuss the role of the Christian family in the modern world, 216 Roman bishops from five continents issued a 2,700-word message that reaffirmed the Church's opposition to marriage after divorce, artificial contraception, and abortion.

In the United States, three regional meetings of the White House Conference on Families drew controversy as special-interest groups tried to force their agendas from a variety of religious and social perspectives. Recommendations of the conference called for such things as personnel policies allowing flexible job schedules,

elimination of the "marriage tax" penalty on two-income families, and tax policies to support care for aging and handicapped persons.

Politics and prayer

Conservative evangelicals supported a bill that would bar federal courts from ruling on prayer in public schools, a measure designed to counteract the effects of the U.S. Supreme Court's rulings on state-required prayers in public schools.

The U.S. Supreme Court in 1980 handed down decisions permitting the observance of religious holidays in public schools and barring government agencies from requiring public schools to post copies of the Ten Commandments in classrooms. The high court drew wrath from conservatives in the past for its rulings on abortion, but this time it was criticized by liberals when it ruled in June that the Hyde Amendment, which forbids the use of federal funds for abortions except to save the life of the mother, is constitutional.

In helping to resettle Cuban refugees,

U.S. religious groups faced resentment from some communities who felt the country was admitting too many refugees. Despite this, the Churches generally favored a liberalizing of the immigration laws to permit more Haitian refugees to enter the country. Refugees from Indochina continued to come to the U.S. as religious groups worked to rehabilitate the strife-torn country of Cambodia.

The election of Robert Mugabe, a former guerrilla leader, as prime minister of Zimbabwe meant an end of more than 10 years of warfare in what was formerly Rhodesia. International church agencies like the Lutheran World Federation and the World Council of Churches helped to rebuild that nation. A devastating famine in Somalia and a massive earthquake in Italy also drew the concern and aid of the religious community.

South African authorities withdrew the passport of Anglican Bishop Desmond Tutu, general secretary of the South African

Continued on next page

YOU'VE EARNED A SECURE FUTURE. LIVE IT AT WESTMINSTER-CANTERBURY IN VIRGINIA BEACH.



AFTER 65 SUCCESSFUL YEARS, YOU'RE AN EXPERT AT LIVING.

You've seen a lot of life. And you mean to see a good deal more. You've taken life's milestones in stride by looking ahead and planning. And because you've provided for the future, you have a variety of options. That's why you should consider Westminster-Canterbury. It's a community for those who have no intention of retiring from life. The accent is on self-fulfillment. Choose the apartment that meets your needs. And decorate it to suit your taste. Then choose the lifestyle that fits you, too.

Westminster-Canterbury has 16 private acres on the shore of Chesapeake Bay so you can fish, stroll and enjoy yourself. The surrounding resort and residential area offers many services, stores, restaurants and special events. All yours to enjoy.

AT LAST, PUT ASIDE YOUR WORRIES ABOUT HEALTH.

The worry of illness or infirmity needn't cloud your future's horizon. Because life at Westminster-Canterbury includes the security of lifetime medical and nursing care. The fully equipped Health Care Center is staffed with registered nurses 24 hours a day and there are regular physicians' visits, too.

BE SECURE IN KNOWING FUTURE EXPENSES.

Westminster-Canterbury does not require you to invest all of your assets, so you know what portion of your estate you're preserving. For lifetime occupancy there's a founder's fee, beginning at \$38,720. Then there is a monthly fee which covers most expenses and should never increase more than the cost of living.

MANY FEATURES AND PERSONAL SERVICES ARE INCLUDED IN FEES.

They include weekly maid service. Fresh linens for bed and bath. All utilities. Local telephone. Master TV antenna. Participation as desired in arts, crafts, and group activities. And much more.

A CAREFREE LIFESTYLE AMONG FRIENDS.

Westminster-Canterbury is like your own home, not a structured system. It's a place to continue creating your own designs for life, with ample room for both privacy and shared pleasures.

CALL OR WRITE NOW FOR FURTHER DETAILS.

Located in Virginia Beach, one of Virginia's largest and most modern cities, Westminster-Canterbury has passed the halfway mark in construction and over half of the apartments have been reserved in anticipation of early 1982 occupancy. We urge your exploration of all Westminster-Canterbury has to offer.

LOOK FORWARD TO LIVING AT WESTMINSTER-CANTERBURY



4700 Thoroughgood Square Dept. E
Virginia Beach, Virginia 23455
Telephone: (804) 460-4434

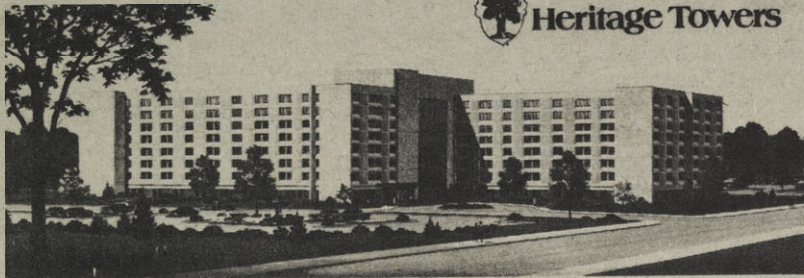
YES, I'M INTERESTED! Please send me information about a secure lifestyle for tomorrow.

Name _____
Address _____
City _____ State _____
Zip _____ Phone _____

Sponsored by the Diocese of Southern Virginia of the Episcopal Church and the Norfolk Presbytery of the Presbyterian Church in the United States.

National Housing Ministries *

PRESENTS



**RETIREMENT WITH HEALTH CARE . . .
LIVE IN SECURITY — COMFORT — PLEASURE**

**Residents
Will Enjoy**

- Weekly Maid Service
- Main Meal Daily (with others optional)
- All utilities (except telephone)
- Emergency call system in each apartment
- Kitchenettes in each apartment
- Wall-to-wall carpeting
- Coin operated laundry
- Leisure activities for men & women
- LICENSED SKILLED NURSING CENTER

For Further Information Write:
HERITAGE TOWERS Admissions Office
875 N. Easton Rd. • Doylestown, Pa. 18901

Name _____
Address _____
City _____ State _____
Phone _____ Zip _____

**ENTRANCE FEE FROM \$20,000
MONTHLY SVC. FEE FROM \$525**

* National Housing Ministries manages
similar facilities in Florida, Indiana
and Ohio.

Heritage Towers is owned by
The Baptist Estates of Doylestown

FISHERFOLK CONFERENCES IN THE ROCKIES

Conference Center is Located in Heart of Pikes Peak Region.

Weeklong conferences allow ample time for enjoying the many mountain attractions in the Colo Spgs-Pikes Peak region. Children's programs correspond with the adult programs at each conference.

This Years Conference Speaker List Includes

Jim Wallis
Editor of Sojourners Magazine

Margo Farra
Lecturer, Teacher

Betty Pulkingham-Music
Author Composer-Arranger

Rt Rev William C Frey
Bishop of Colorado

Fr Richard Rohr O.F.M.
Lecturer, Teacher

John Farra
Attorney at Law-Lecturer

W.Graham Pulkingham
Author lecturer-Associate Rector

Conference Fees
50.00 Weekend
125.00 Weeklong

For free brochure, write:
Fisherfolk, Box FF
Woodland Park, CO 80863

Our facilities are
also offered for
other conferences
not sponsored by
Fisherfolk

Malmark Handbells the mark of tonal excellence

For full information write or call:
Malmark, Inc.
21 Bell Lane
New Britain, PA 18901
(215) 345-9343



AGING ACCENT

"Old age, especially an honored old age, has so great authority, that this is of more value than all the pleasures of youth."

Cicero

EPISCOPAL SOCIETY
FOR MINISTRY ON AGING
R.D. #4 Box 36 Milford, NJ 08848

-BEST GIFT-

CLOISONNE (all colors) Episcopal Church Emblem, necklace. High quality of Ancient China cloisonne. Colors for Cross: red with white background. Upper lefthand corner white crosses with dark blue background.

With 18" sterling silver chain \$12.95 \$10.95
With 18" silver plated chain \$7.95 \$6.95
plus shipping \$.95

Plastic Gift Box free *Guarantee satisfaction
Order: PAN ASIA PRODUCT CO.
P.O. Box 49182
Atlanta, GA 30359
Immediate delivery with money order or check payment.

Year in Review

Continued from page 11

can Council of Churches.

As the year drew to a close, it appeared that Northern Ireland was about to face yet another outbreak of sectarian violence.

Prisoners in the Soviet Union drew new attention as the East-West talks on implementing the 1975 Helsinki Accords got underway in Madrid in November. For the first time in its 32-year history, the World Council of Churches made public a message of concern regarding the trials of dissident Russian Orthodox activists in the Soviet Union.

New power, old battles

Poland's Roman Catholic bishops overcame some initial hesitancy and sided with that country's trade unions as they won major concessions from the communist government. But in El Salvador, Roman Catholic Archbishop Oscar Romero was assassinated in a terrorist attack.

For the first time in nearly 20 years some 200 Chinese Protestants gathered in Nanking in October for a week-long national congress.

As U.S. hostages remained in captivity in Iran for more than a year, the Islamic republic was criticized both for holding the hostages and for persecuting several religious groups, particularly Anglicans, Jews, and Bahais.

New unity plans

On the ecumenical front, the ten-denomination Consultation on Church Union (COCU) issued a plan for an ecclesiastical system that would involve modified forms of bishops, presbyters, and deacons. The plan was sent to the member bodies of COCU for study and reaction.

At a meeting celebrating the 450th anniversary of the Augsburg Confession, a major Lutheran document, Roman and Lutheran theologians completed work on three ecumenical statements. An international dialogue between Roman and Eastern Orthodox Christians got underway on the island of Rhodes in June, and Luther-

ans and Orthodox made plans for an international dialogue in the 1980's. In November, Lutheran, Reformed, and Roman theologians reported that several years of three-way talks had failed to produce a common agreement on the question of mixed marriages.

The Vatican also tackled intra-Catholic problems involving theology during 1980. A special synod of Holland's hierarchy met in January and hammered out a 22-page document designed to end a long dispute in that country's Roman Catholic Church over issues ranging from ecumenism to birth control. The Vatican censured the Rev. Hans Kung who lost his right to teach as an official Catholic theologian, but was allowed to remain as a professor at Tübingen University in West Germany.

In August, the Vatican announced that some married Anglican priests could be admitted into Roman Catholic orders. The announcement particularly affected dissident Episcopalians who left that communion to protest its decision to ordain women to the priesthood. Those who wished to join the Roman Catholic Church were required to profess submission to papal authority and Roman doctrine.

Dorothy Day, the former communist who helped found the Catholic Worker movement in 1933, died in New York at the age of 83. Other notables in the world of religion who died in 1980 included Dr. Theodore F. Adams, a past president of the Baptist World Alliance; Dr. George Arthur Buttrick, a noted Bible scholar and preacher; Dr. Oliver R. Harms, a past president of the Lutheran Church-Missouri Synod; Patriarch Ignatius Jacob III of Antioch, head of the Syrian Orthodox Church; Dr. Ernest Alexander Payne, former general secretary of the Baptist Union of Great Britain and Ireland and a past president of the World Council of Churches; Cardinal Sergio Pignedoli, head of the Vatican Secretariat for Non-Christians; and Bishop Henry Knox Sherrill, former Presiding Bishop of the Episcopal Church and the first president of the National Council of Churches.

One More Printing by Popular Demand!

ORDER NOW

EPISCOCAT BOOK I

BOX 2122 MIDDLE CITY STATION
PHILADELPHIA, PA 19103

Please send _____ books at **\$4.75** each. (includes postage & handling)
Check enclosed _____ Payment must accompany order
Allow 4-6 weeks for delivery

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Book stores—Cathedral gift shops—churches—dioceses wanting bulk orders of 10 or more for sale at fairs, conventions, or bazaars should contact EPISCOCATS at the above address or call (215) 564-2010.



MOLLY PITTS

She speaks their language

by Elaine Haft

Molly Pitts of Luling, Texas, works with the Rev. Roger Pickering and his deaf congregation at All Souls' Church, Philadelphia, Pa., as an intern.

Pitts, 23, learned of Pickering and his ministry to the deaf through her chaplain at the University of Texas where she majored in education for the hearing impaired. She had been planning for some time to work with the deaf and needed a change of pace after graduation before beginning work on her M.A. in deaf education. An internship program sponsored by the Episcopal Conference for the Deaf (ECD) brought her to All Souls'.

As an intern Pitts participates in Sunday services as an acolyte, lay reader, and in other capacities, helps with church school planning and teaching, and does social service work such as making phone calls and arrangements for deaf parishioners. She also attends meetings with Pickering as his aide and assists with general office work.

Pitts, who receives support from the ECD, the Dioceses of West Texas and Pennsylvania, and other church sources, is a member of Church of the Annunciation in Luling and was an active member of the Canterbury Association at her university. She "wanted to be able to talk to deaf people and learn about their daily lives" and says that people in all professions should learn to communicate with the deaf.

At right: Molly Pitts, second from right, relaxes with, left to right, Sallie Shippen, the Rev. Emmett Gribbin, and the Rev. Camille Desmarais.



PROSPERO MESA

In his new home, he helps homeless

by Elaine Haft

Saying goodbye to friends, relatives, a church and country you love is difficult. The Rev. Prospero Mesa, former dean of Holy Trinity Cathedral in Havana, Cuba, wasn't going to do it. Only the night before the sailing of *God's Mercy*, a rescue vessel bound for Florida, did the Mesa family decide to make the voyage.

"We were wishing to come, but we never thought we'd leave so early. So much was left behind," Mesa says.

Mesa and his wife Raquel were encouraged, however, by relatives who said, "We will never go unless you go first." They were also concerned about their three children who were under tension at school and could not attend church because of the pressure on those who do so.

Now Mesa has a new job and ministry in the United States. Through a grant from the Presiding Bishop's Fund, he coordinates a refugee center in the Diocese of Louisiana, helping political and economic refugees obtain the necessities when they first arrive. "They come to us asking for help, and we give them the first push." A "push"—which Mesa says is not an adequate substitute for a better Spanish word—includes locating food, clothing, medical care, English classes, and jobs. Mesa has

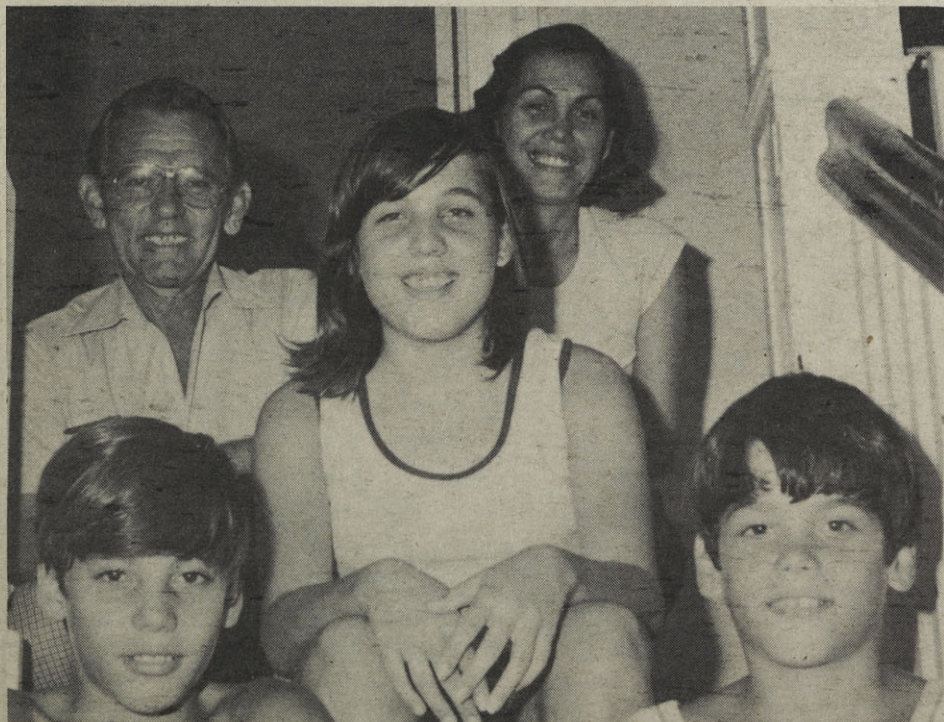
worked with nearly 400 refugees and feels grateful for what he is able to do. "Thank God we have succeeded in helping many of them find jobs."

Mesa gives an example of what happens to Cubans who choose to emigrate and then are unable to do so. "One man on the list, who has relatives in New Orleans, was not given permission to leave because he was an economist [and needed by the government]. He was forced to resign from his job, exposed to public insult, and lost his ration books." Such people, says Mesa, "are on the fringe of society now."

The Rev. Messrs. Leo Frade and Joe Doss, Episcopal priests, who were indicted for piloting *God's Mercy*, the boat which rescued Mesa and over 430 others. Mesa says that if the priests had not completed their mission once Cuban authorities had the list of those to be rescued, those 430 Cubans would have faced the same fate as the economist.

Mesa is glad he came to the U.S. although he misses his relatives and his church in Havana, but he says he and his wife would not have left Cuba except for the better life here for their children. "We have been especially lucky. The diocese has been very nice. The children enjoy school every minute. They didn't in Cuba. Sometimes we think we have lived here for a very long time."

What about the Church in Cuba? "It needs help from its sister Churches in the Anglican world," says Mesa. Its future? "The future is God's decision. God is not going to let the Church in Cuba die."

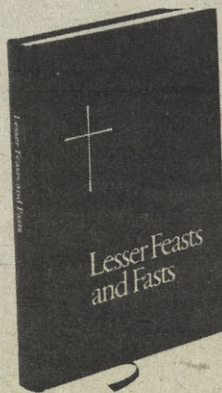


The Mesas pose on the stairs of their new home. Left to right, Alfredo Miguel, Anna Isabel, and Carlos Manuel sit in front of their parents, Prospero and Raquel.

—Photo by Ann Thomas, Churchwork

Available Now

Lesser Feasts and Fasts

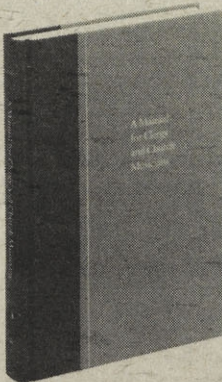


Authorized by the General Convention of 1979, this Third Edition includes the Proper for each of the Lesser Feasts, the Weekdays of Lent and Easter, and the Common of Saints. Biographical information appears on the pages facing the Proper. This edition also includes the Proper for the major fixed (dated) Holy Days.

416 pages, hardbound in black cloth. \$9.95

A Manual for Clergy and Church Musicians

by Dr. Marion J. Hatchett



An essential guide and rationale for anyone who plans, performs or takes part in the Music and Worship of the Church. Complete with service planning checklists and a section containing sources of available service music settings.

224 pages, hardbound in tan. \$10.95

El Himnario Provisional



A provisional Hymnal in Spanish containing 159 hymns covering all the seasons of the Church Year. Compiled, translated and edited by a committee of musicologists and choir directors from Province IX and the United States under the direction of the Hispanic Office.

159 Hymns, softbound in blue. \$1.95

Available through bookstores or

The Church Hymnal Corporation

800 Second Avenue, New York, NY 10017

The Episcopalian February, 1981

13



THE GLORY OF CHRISTIAN ENGLAND

From the figure of Christ on the pavement of a 4th century Roman villa to the ultra-modern splendor of post-war Coventry Cathedral, Christianity has left its mark on England in a way unique among the nations of the earth. We invite you to join us on a remarkable adventure that will put you in living contact with the entire panorama of English Christianity. See the splendid monuments; the monastic ruins, the obscure cottages, country graveyards, even caves in the rocks that have played a part in the drama of our spiritual heritage. Reach across time to enter the world of St. Thomas a Becket, Edward the Confessor, Anne Boleyn, Alfred the Great, John Bunyan, the Venerable Bede, George Mueller, Thomas More, John Wesley, William Tyndale, Charles Spurgeon, C.S. Lewis and many others. Visit also some of the most active English churches of the present era.

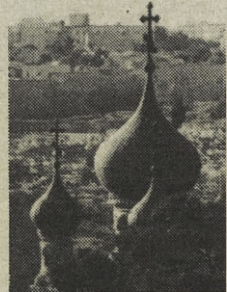
A special inaugural program will take place August 30 — September 11, 1981, with periodic departures thereafter. All inclusive, first class/deluxe, fully escorted. Lectures throughout by guide and guest speakers. Each participant will receive a detailed itinerary with maps and condensed history. Cost, London to London, 13 days 12 nights, \$1395.

The Glory of Christian England is also available at wholesale to churches and schools supplying their own leadership.

For free, illustrated brochure with full information, write or telephone Baylis & Todd, the Claremont Hotel, Berkeley, CA 94705, 415/849-4333. Outside of California call toll free, 800/227-2837.

Baylis & Todd International, Inc., operators of fine Christian tours since 1961.

THE EPISCOPAL DIOCESE OF OHIO SECOND ISRAEL STUDY TOUR May 4-21, 1981



Church of St. Mary Magdalene
Jerusalem

- *Open to all Episcopalians
- *Lectures, study and thorough itinerary covering all major Biblical sites
- *Tour hosts: The Rev. Dr. and Mrs. Philip Culbertson who lived and studied in Israel 1974-76
- *18-day tour; \$2544. from NY-includes all sightseeing, meals, four-star accommodations in Israel, plus airline fuel increase so no air fare increases will be charged.

- *FLIGHT TO MT. SINAI AND TOUR OF THE AREA INCLUDED
- *2½-day leisure stop in Paris
- *Group limited to 35 participants
- *Deposit \$200; balance payable March 1, 1981
- *FOR FULL ITINERARY AND INFORMATION CONTACT:

The Episcopal Diocese of Ohio Israel Study Tour, 162 S. Main St., Oberlin, OH 44074, (216) 774-8210.

12th National Conference of Trinity Institute 1981

"THE EXPERIENCE OF GOD"

Henri J.M. Nouwen
Yale Divinity School, CT

James W. Jones
Rutgers College, NJ

William Sloane Coffin Jr.
Riverside Church, NYC

EAST
New York City
February 2 - 4

WEST
San Francisco
February 5 - 7

Registration may be made by clipping this form. Mail to **Trinity Institute, Parish of Trinity Church, 74 Trinity Place, New York, NY 10006.**

Name _____
Street _____ City _____ State _____ Zip _____
Tel. _____ Registration fee(s) \$ _____ enclosed (\$25 each; spouses \$10)

☐ Check here if you wish information about hotels.

Committee discusses female priest deployment

by Janette Pierce

Is being a female curate a dead-end street? That was one question Bishop John Spong of Newark posed at a meeting in mid-December of the Bishops' Ad Hoc Committee on Women Clergy.

Established during the House of Bishops' meeting in Chattanooga, Tenn., last October, the committee is charged with looking at problems "caused by the inability or unwillingness of segments of the Church to live with the 1976 canonical changes" which allow women to become priests.

When Spong convened the first meeting with the Rev. Mmes. Patricia Park and Suzanne Hiatt, the Rev. F. Sandford Cutler, Jean Stufflebeem, and Bishop Elliott Sorge, the group also discussed deployment and the American Church's appropriate response to women from other parts of the Anglican Communion which do not yet allow women to be ordained.

Spong explained one major problem: "Under our present canons, a woman who feels called to the ordained ministry has the right to test that call in a supportive environment. But in some dioceses—because of the bishop, the standing committee, or the commission on ministry—this is not able to happen. In other dioceses women may be ordained to the diaconate, but a call to the priesthood is not tested and such ordination will not occur." (See story, January, 1981.)

Spong said the bishops in Chattanooga were looking for a way the whole Church can respond. He said he has now written to a number of bishops, asking if they and their dioceses' standing committees and commissions on ministry will become part of a Churchwide network to handle applications from women who cannot test their vocations in their own dioceses.

He hopes that as many as 25 to 30 dioceses will agree to accept applications from women for screening and possible ordination. Spong assured the bishops to whom he wrote that they would not be obliged to assume financial obligation for the women's education nor any obligation to place the women should they be ordained.

The committee hopes a list of participating dioceses will be kept in one central and well-publicized location so a woman could apply there directly rather than have to scout out a "friendly bishop." An applicant would then be referred to an appropriate diocese which might be close to her home and go through the traditional screening procedure.

"This would be a much better process than having just one or two dioceses being seen as 'ordination machines,'" Spong said. He perceives this as a service to appli-

cants refused only because of their sex. "We aren't an underground railroad for rejects."

Spong hopes these same dioceses would accept women deacons who wish to test their vocation for priesthood. He cited the cooperation between the Diocese of Chicago and his Diocese of Newark as an example of how this can work. Bishop James Montgomery of Chicago does not ordain women to the priesthood but does accept those ordained elsewhere. At least two deacons from Chicago have been transferred to Newark, screened, accepted for ordination, and then Spong has asked Suffragan Bishop Quintin Primo of Chicago to ordain them. Montgomery recognizes women so ordained.

Spong said similar arrangements could be made with other cooperating bishops. "We are seeking cooperation, not antagonism," he said. "In Chattanooga it was obvious there is great concern on both sides of the issue, and we should like to work it out by being supportive of women but not disruptive of diocesan life."

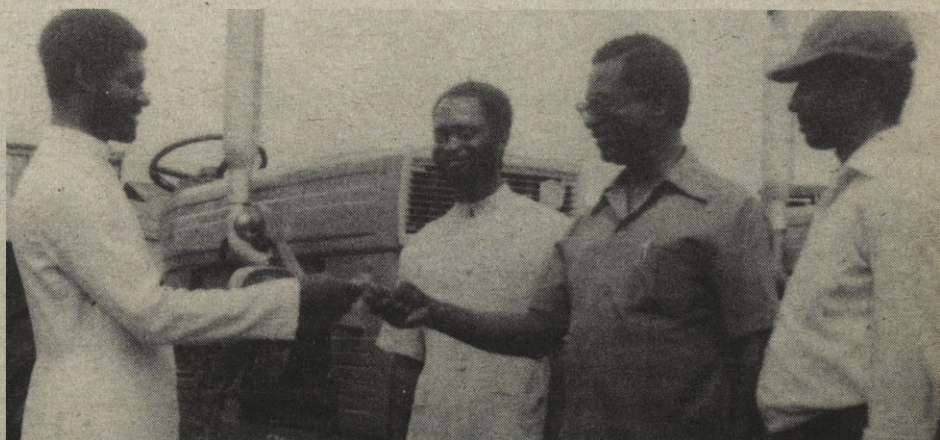
The committee also asked Hiatt to study the current job situation and diocesan policies that affect employment. The committee would like bishops throughout the Church to make a commitment that every time a parish is vacant, they will require the search committee to interview "with seriousness" one woman candidate and one candidate of an ethnic minority. "We don't want to force the final choice on anyone, just assure that these applicants are seriously considered," Spong said.

The committee also decided to investigate whether the "conscience clause"—which the House of Bishops passed in 1977 and which says no churchpeople should be censured if they cannot accept the ministry of women—is being abused. Spong believes it is without canonical authority and should not be used to bar women from ordination. "For instance, can a member of a standing committee or a commission on ministry act uncanonically because of his or her conscience? He or she should perhaps abstain in such a situation."

In the case of women from Provinces of the Anglican Communion where women's ordination is not possible, committee members felt these women should transfer to the American Church, go through the regular screening procedures, and after ordination remain in the American Church until such time as their home Church approves ordination. Two English women deacons have already applied in Newark, Spong said.

The ad hoc committee would like to work through the Council for the Development of Ministry, to which it will report at that group's next meeting.

The committee will meet again March 5 with several other appointed members who could not attend the first meeting. These include the Rev. Mmes. Carol Anderson and Chotard Dahl and Bishops William Black of Ohio and David Richards of the Office of Pastoral Development. Richards will act as staff member.



Robert Osei, right, business manager for the Diocese of Kumasi, Ghana, receives the keys for a tractor purchased with a \$17,000 grant from the Presiding Bishop's Fund for World Relief. The tractor will be used on the 1,000-acre diocesan agricultural training school farm which produces food and teaches high school students and village farmers modern techniques in this African country which is experiencing a critical food shortage.

Review of the Month

BY LEONARD FREEMAN

IF THESE ARE THE BEST, WE'RE IN REAL TROUBLE

Hey, Santa, why did you leave me an empty stocking? Christmas is the time when the movie industry brings out all the big ones for the holiday crowd and the Academy Award nominations. So how come you didn't bring me a couple of goodies? Maybe because you couldn't find a real winner in the bunch?

Oh, some were amusing—like watching Dolly Parton and her friends Lily Tomlin and Jane Fonda slapstick around in *Nine to Five* with a far-out version of feminist revenge on the nasty, bigoted bosses of the world. And some, like Robin Williams as Popeye, were surprisingly more charming than anyone had a right to expect. And Robert DeNiro made his annual contribution to depression for the holidays with *Raging Bull*, but I must confess I passed it up because I couldn't bear to inflict it on myself.

Maybe, Santa, you had better taste than to offer me one of the many dogs of the season, or maybe you've given up on the movies—along with the rest of the economy?

It's true. The American public's taste seems to have slipped somewhere south of Slime City. In the one bright spot, *Popeye*, did Ray Walston have to portray Popeye's mean daddy using a few obscene lines that seemed totally out of place in this otherwise innocent movie? Except, of course, those few lines earned it a PG rating.

Apparently people won't go to anything rated G anymore—except on Saturday afternoon with a screaming horde of children and a cut-rate admission. Even Walt Disney Studios buried its light of co-

production in a quick flash in *Popeye*'s opening credits. Disney started doing that last Christmas with *The Black Hole*, remember? Guess its squeaky clean image is instant death. The public apparently holds goodness in such low esteem that nobody's going to take anything rated G seriously enough to pay money for it. So it hides out as PG.

Did you become depressed, Santa, trying to find a bright spot? Did you check Eric Segal's sex comedy about middle-aged people demonstrating mutual liberation by taking younger people off to their vacation hideaways and find it wanting? You couldn't fail to notice how the opening credits played over Bo Derek's upper frontal anatomy as she bounced around in a hot tub, but did you wish someone would pull the plug right then and there and let the whole thing go down the drain?

Did you notice the resemblance of Clint Eastwood's *Any Which Way You Can* to last year's script for *Any Which Way But Loose*? Well, maybe some people like gorillas named Clyde that punch out people and tear apart Cadillacs on command—at least that proves they're trained—gorillas, that is, not Eastwood.

And I won't even mention Neil Diamond's remake of *The Jazz Singer*.

Okay, Santa, I guess you're right. People get what they pay for. But if this is the current reflection of the American public's taste, ouch! We're in worse shape than I thought. It's cynical, unrooted, generally bubblegum for minds that want to see people have their heads—or their clothes—taken off.

I'll stick to Popeye's line: "Wrong is wrong—even if it helps ya." And I'll be real good and hope for better fare next year.

Urban Caucus sets meeting

A U.S. senator and a former member of the Atomic Energy Commission (AEC) will appear at an assembly of the Episcopal Urban Caucus in Louisville, Ky., February 4-7.

Senator John C. Culver of Iowa will speak on political, social, and religious conservatism and its meaning for society. David Cope, an Episcopalian who was an AEC member, and the Rev. Norman Faramelli will debate energy conservation. The arms race and its negative effects on human services will also be a discussion topic.

The health and mission of city parishes will be the theme of a Festival Eucharist at which the Rev. Paul Washington, rector of Church of the Advocate, Philadelphia, Pa., will preach. Forty workshops will be available.

The Urban Caucus is a national organization with a 22-member governing board headed by Canon Lloyd Casson of Washington, D.C., and has special interest coalitions across the country.

The Rev. William Yon, the assembly's coordinator, says this meeting will develop perspective on issues and help determine future direction. Reservations can be made by writing to Yon at Route 1, Box 35A, Chelsea, Ala. 35043.

'Catch 22' problem

Continued from page 1

standing and permitting congregations to draw new priorities by their designations."

Economic considerations for Churches was only one subject discussed at the meeting at which ecology and stewardship of the earth's resources was an important topic. Theologian Elizabeth Dodson Gray of the Bolton Institute for a Sustainable Future, Wellesley, Mass., said, "When the economy is going well, giving to the Church tends to go well. The problem is if we go on economically growing like that we will destroy the earth."

"We have a real Catch-22 problem because if we in the Church affirm that kind of growth, we will destroy the planet. Yet if we do not affirm that growth, we will have problems with our constituents earning a living and with funding the Church."

A United Methodist Scripture scholar,

Bruce Birch of Wesley Theological Seminary, Washington, D.C., compared the coming years of economic stress to the Babylonian captivity of ancient Israel.

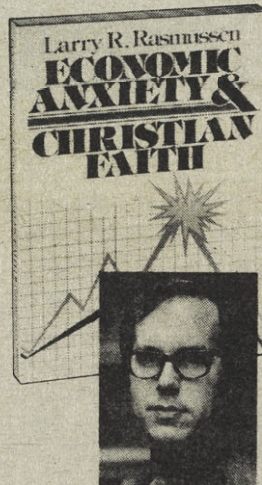
Professor Douglas Hall of McGill University, Montreal, Canada, cautioned that during troubled times religion turns away from the world and social concerns, focusing almost exclusively on the otherworldliness of God. He used the current growth of conservative, evangelical Protestantism as an example. "The will of the Lord should be performed in the habitat of those whom He himself befriended," Hall said.

Richard Lamport, Episcopal Church Center staff officer who attended, said that with the changes a scarcity of resources and the current economic and political situation bring, "the Churches have a major role to play in assisting in the restructuring of and in furthering the practice of good stewardship."



Executive Council members Bishop William Folwell of Central Florida and Joseph Hargrove, a member of the Board of the Presiding Bishop's Fund for World Relief, admire a needlepoint offering box designed by Natalie Nicol of the Diocese of Newark's Episcopal Churchwomen. The pattern for the box is available from Episcopal Churchwomen, Diocese of Newark, 24 Rector St., Newark, N.J. 07102.

MEETING THE CHALLENGES of Today's CHANGING World



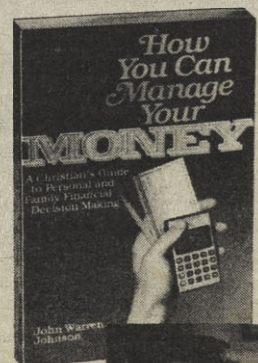
ECONOMIC ANXIETY & CHRISTIAN FAITH

Has God withdrawn some pledge that Americans would forever enjoy an annual increase in purchasing power? How does our Christian faith relate to our economic life? Larry L. Rasmussen takes a critical look at these thought-provoking questions and our economic thinking to examine its roots in Western civilization and biblical faith. Shows how Christian faith has resources for viewing and shaping our economic life. Includes questions for personal study and group discussion. paper \$3.95



WHERE FAITH & ECONOMICS MEET

A Christian Critique "Does God's grace have any relevance to economics? Beckmann's answer is an important contribution to current conversations about the world's economic agonies." —Roger L. Shinn, Union Seminary. A stimulating book for thoughtful Christians in changing times! Where do faith and economics meet? In "economic culture," says David M. Beckmann. He traces economic culture to its roots, helps identify reforms needed for a stable prosperity, raises questions about the relation between rich and poor, relates religion and economic development, and changes our attitudes toward life's daily routines. paper \$5.95



How You CAN MANAGE YOUR MONEY

A Christian's Guide to Personal and Family Financial Decision Making An invaluable resource for today's economy. Financial expert John Warren Johnson offers practical guidelines for housing, transportation, clothing, and food based on scriptural principles. Sensible, creative suggestions on maximizing personal assets and practicing sound Christian stewardship. Includes data about current federal laws on interest rates and financial plans available from banks, brokerage houses, and other sources. paper \$7.50

At Your Bookstore or Augsburg Publishing House Minneapolis, MN 55415

AUGSBURG

Hunger: A Long Run Ahead

"The majority of the Hunger Network members realize hunger is not going to be eliminated overnight. They've settled down for the long run," asserts Dr. David Crean, staff officer for hunger ministries at the Episcopal Church Center.

On the last day of 1980 Crean reflected on his first nine months in the Hunger Office and on the changing shape of a ministry that only a few years ago commanded almost daily attention in the news media. Crean joined the staff at a time when public concern over hunger had diminished, but he inherited a network of committed Episcopalians that reaches into every domestic diocese and into at least half the congregations of the Church. That network will continue to be the focal point of the hunger ministry in the coming years.

"We have a dedicated corps of people working on this and will take the opportunity to organize, to create a true community, which I believe is the ultimate goal of any network: to have a purpose and to create a community that will carry out this purpose."

One purpose Crean sees for that community is in the field of development where he believes "a great deal of constructive work can be done. Governments are going to be getting out of the development sector and turn a great deal of this over to private voluntary organizations. PVO's

Program encourages Hispanic vocations

by the Rev. Enrique Brown

In recent months a group of five men and three women of Spanish-speaking background have been meeting at the Cathedral of St. John the Divine in New York City, trying to determine if they have a vocation to the ordained priesthood of the Episcopal Church.

The group, which includes five Puerto Ricans, two Cubans, and one Dominican, ranges in age from 24 to 52 years and brings together people from a variety of walks of life, including such professions as carpenter, social worker, reporter, community organizer, and parish worker. They come from the three metropolitan area Episcopal Dioceses of Newark, New York, and Connecticut, and what they have in common is a sincere desire to serve.

Some, for a variety of reasons, have felt a call to the ordained ministry but have ignored the call over the years and now find themselves embarking on a program that strips away all the excuses of not having time to attend a three-year course of study in a regular seminary program; of having to earn a living and raise a family; or of not feeling that the Church was ready to accept them in the role of priest.

The program, called the Hispanic Theological Training Program, is under the auspices of the *Instituto Pastoral Hispano* (Hispanic Pastoral Institute), a Stamford, Conn., organization experienced in running lay-training and parish-building programs for Hispanic ministry. The program is being funded by the three dioceses with the possibility of additional funds from the Diocese of New Jersey and the Venture in Mission program.

The need for such a non-traditional program has been evident for some time. There are only 35 priests of Hispanic heritage in the eight domestic provinces of the Episcopal Church, with only a handful working in the larger metropolitan area of Connecticut, New York, and New Jersey to meet the spiritual and physical needs of the more than

have a darn good track record, and if we can show that, given the funds, we can deliver and do the job better by working more directly with people, then I think we've got a tremendous opportunity."

He believes in order to take advantage of this, people in hunger ministries have to begin to think "not just what can I give, but what can I do? What are some of my specific talents that I can put to work? If I'm a nutritionist, what can I do with nutrition programs? If I'm a farmer, is there any way I can have input into improving farming? If I'm an educator, what can I do?"

"This is an important thing we're going to be doing in the next couple of years—to help people realize they do have skills to move into this area."

This thrust—to seek and encourage use of specific skills and gifts—carries Crean and the Hunger Network into

Mission Eighty-One

News and information about the General Church Program of the Episcopal Church

Mission Eighty-One is a new resource produced by the Communication Office at the Episcopal Church Center, New York, designed to help Episcopalians understand and participate in the vast array of programs supported through the General Church Program (the budget and program authorized by the General Convention, supervised by the Executive Council, and carried out through the Episcopal Church Center staff).

These pages will appear five times this year and explore new programs, assess continuing efforts, introduce staff members, and highlight the ways in which Episcopalians work and share the Church's mission.

Reprints of these pages will be available for general distribution, and your comments and suggestions about what has appeared and what you'd like to read about are welcome. All correspondence should be addressed to the Rev. W. D. Dearnaley, Communication Office, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

2.5 million persons of Hispanic background living there.

Church leaders have declared an urgent need for well-trained Hispanic clergy to serve this growing community and a recent week, November 30 to December 7, was set aside by the Presiding Bishop as a "Week of Prayer and

strong collaboration with Church Center colleagues in the fields of stewardship, Christian education, lay ministry, and overseas planning and mission. He mentions a General Convention request to examine life style issues as one point of collaboration.

"We are entering an age of relative scarcity. We really seem to be reaching limits. We've got to adapt, and it's a profound challenge. This ties in with stewardship, and I believe that, as far as the entire hunger ministry is concerned, we have a great deal we can learn from stewardship and a quite different vision that we can offer to stewardship. I think, for example, the campaign, 'The Earth is the Lord's,' theme of the 1980 General Church stewardship materials is the opening salvo there."

"We need to cooperate and raise people's vision that their stewardship isn't just the money they give to the Church, but all of their resources: time, talents."

His thinking also dovetails with the emphasis of the unit headed by Bishop Elliot Sorge—Education for Mission and Ministry—which has committed itself to ministries shared among clergy and laity.

"I've developed a strong collaboration with the education office to help people identify their ministry. For example, we're collaborating closely on the Lifestyle curriculum, and I think this is something that will expand into other areas."

He points out that "although Hunger is housed in the National Mission section, it could as easily be housed in Education or World Mission. In World Mission, we're working closely to see where people can carry out their ministry. I think this is the central thing, not only to help people identify their ministries, but to act."

He said he was working with the World Mission plan-

Concern for Hispanic Vocations." The new program is viewed as a promising effort toward that end, raising up indigenous persons who are committed to serving in their communities.

The Hispanic Theological Training Program is a non-traditional approach toward ordination, but will contain all the canonically required courses of instruction to prepare participants for the ordained ministry. Specific training will be in the hands of trained clergy and seminary professors, who will ensure that the participants receive the required training in such areas as Scripture, liturgics, practice of ministry, church history, and other subjects.

An advisory board will ensure that the participants are fully prepared to meet the rigors of the ordained ministry. In addition, the participants will be required to do field work in local parishes where they will be under the supervision of a priest-mentor.

Actual course work began Saturday, January 24, and will continue on subsequent Saturdays during the winter and spring. Each participant will be required to attend the Saturday sessions and in addition will be assigned a tutor with whom he or she will meet at least once per week. The Saturday program will consist of some traditional lecture courses, but the unique feature of the program will be a Practicum in Liturgy and a Colloquium in which the life, work, and church involvement of the participants will be the subject matter. The Colloquium will be directed by persons with experience in the fields of theology and practical and pastoral ministry. It will bring an integrative approach to bear on the learning experience of Hispanic persons as they grapple with their formation as ministers who will seek ordination in the Episcopal Church.

The Board of Directors of the IPH is made up of persons from the four dioceses, with the bishops of each diocese serving as ex officio members. The Executive Director is the Rev. Enrique Ricardo Brown. Father Brown and the Board are currently engaged in a search for someone who would coordinate the Theological Training Program. For further information please call (203) 348-8856 or write, Instituto Pastoral Hispano, 714 South Pacific Street, Stamford, CT 06902.

Around the Church

FEBRUARY		
1-2	Energy Conservation Workshop	Newark
2-4	Trinity Institute East	New York
4-7	Episcopal Urban Caucus	Louisville
5	Venture in Mission Chairmen	St. Louis
5-7	Trinity Institute West	San Francisco
8-9	Energy Conservation Workshop	Laramie
8-12	Commission on Church Music	
9-11	Commission on Stewardship	New York
16-18	Commission on Constitution, Canons	Houston
17-20	Commission on Ecumenical Relations	Cincinnati
18-20	Joint Commission on Peace	Alexandria
20-22	Episcopal Young Adult Ministries	Washington
20-24	Board, PB's Fund for World Relief	
25-27	Executive Council	Greenwich
MARCH		
2	Deadline, grant applications, Coalition for Human Needs	
13	Deadline, grant applications, PB's Fund	
16-17	Forum, Episcopal Social Agencies	
22-27	Triennial Committee	New Orleans
23-25	Board for Theological Education	New York
23-26	Hispanic Theological Conference	
23-26	Conference of Black Preaching	Washington
27-28	Commission on Human Affairs, Health	
31	Grant request mailing deadline, UTO	
APRIL		
Apr. 2	Commission on World Mission	Dallas
31		
Apr. 4	Standing Liturgical Commission	Chicago



The Rev. Enrique R. Brown, left, talks with students in the Hispanic Theological Training Program at the Cathedral of St. John the Divine, New York City. Under the auspices of the *Instituto Pastoral Hispano*, the program is a non-traditional course of study for persons of Spanish-speaking background who are interested in the ordained ministry. Father Brown is the Executive Director.

ning officer, Dr. Edward Holmes, "to develop a program of education and outreach [with the overseas dioceses of the Church]. I think this is an obvious direction in which to go. It's early days yet, but this coming year we will be developing some exciting programs in this area."

Shifting to other topics, Crean agreed that American food technology was far superior to that of much of the world and was a tangible gift Churches and other PVO's could offer. "However, we have become a little arrogant. We believed in the 1950's and 1960's that American technology could be translated into any country you liked, and we had thousands coming here to study our techniques. We are now finding that the agriculture that was developed for a temperate region doesn't necessarily work in the tropics where most of the population is concentrated and where most of the growth is occurring.

"We've got to rethink our technology, and this is where PVO's come in because they can work on a one-to-one basis with these farmers, teach them to farm more effectively and actually learn from them. We forget that these people have evolved many skills over many years and these skills may have been lost to us—for example, the control of erosion with the advent of larger farming systems."

There are other areas in which Churches can make an effective difference, and Crean has plans to match the right people to the right areas. "I'll be devoting a fair amount of energy during this year to identifying people with specific skills: nutritionists, farmers, educators, particularly in the agriculturally-related sciences, veterinarians. There are many, many skills we can use effectively."

One example? The often-neglected homemaker. "We have to get over this idea that one has to have advanced degrees to have skills. I think just about the most qualified

person on God's earth in many areas is the homemaker who's got to be a good manager of the family budget, prepare nutritious meals, and maintain the home. The variety of skills that all this calls upon is phenomenal, and you certainly don't need a degree in home economics to possess those skills."

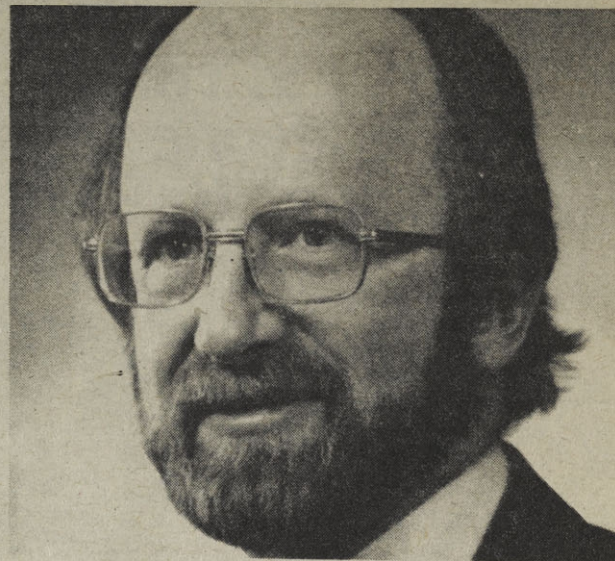
Crean is confident the gifts exist within the Episcopal Church and is determined to ferret them out. "I think this is terribly important. We've got to affirm people and the gifts they possess, celebrate those gifts and show people how to use those gifts. That's the important thing."

He cited one network member in Arkansas who headed an ecumenical hunger ingathering that raised over \$1 million. "That is absolutely phenomenal."

It's that sort of thing that gives Crean confidence in the future. "I think we've got a great opportunity here. There are too many people outside who think fighting hunger is just giving \$5 to the Presiding Bishop's Fund for World Relief periodically. I've always thought it was significant that one thing Jesus chose for us to do to remember Him by was the sharing of a simple meal. This indicates that hunger and the sharing of food are things that cut right across our whole religion. It's absolutely central to it. People are becoming aware that the hunger crisis is not simply that people are short of food, but they are short of energy, they are short of money, they are short of all the material goods of the world, and hunger is the outward manifestation of this.

"When you start thinking about it in this way, then you start thinking about the mission and the ministry to those who are concerned about hunger and you start asking the hard questions and the uncomfortable questions."

Asking those questions is also a role Crean feels is a



Dr. David E. Crean
Hunger Staff Officer

vital task of the Church. "We are all too ready to use food as a weapon, and there is something wrong, in my mind, about this." He pointed out that even if you put aside spiritual reasons against this tactic, it is still wrong because it "simply doesn't work."

He said that while American food exports helped pay the fuel bill, this did not necessarily benefit poorer countries. "The industrial countries are the major food importers, and we don't think about this."



The Rev. Dennis Tippet, right, chats with Barry Menuez, left, and Bishop Elliott Sorge during a day-long meeting between North Dakota Church leaders and Church Center staff members, a meeting that came into being after diocesan Bishop Harold Hopkins approached Sorge about exploring ways in which his diocese and the Church Center could work more closely to develop ministries.

Television to highlight Church work

For the past decade the Episcopal Church Center Communication staff has engaged in television and radio production only on an ecumenical basis, notes Sonia Francis, the Church Center radio-TV staff officer.

Those efforts, done around areas of shared concerns, allowed the Churches to produce worthwhile programming that would have been beyond the reach of the financially squeezed individual denominations. Since the Churches' programs were all aired in what was known as "sustaining" time or as public service pieces, the Churches did not have to buy air time and were able, through collective efforts, to get their message into many outlets.

Now, however, the market and the federal laws governing broadcasting are changing drastically, and the old outlets aren't quite as effective.

"The electronic churches' ability to buy air time has limited our access somewhat," says Francis, "while the growth of cable television has opened whole new markets."

Those new markets and strides in video technology have encouraged the staff to move into production once again, albeit on a limited basis and in a new partnership.

Working with Good News Communication of New York and Trinity Parish's studios and equipment, the Church Center plans a series of videotape segments throughout the year exploring issues before the Church and the educational, national, and international ministries that are coordinated through the General Church Program.

These programs will be financed through the radio-TV budget and marketed to cable stations throughout the country by the Episcopal Radio-Television Foundation now headquartered in Atlanta.

Francis explains the reasons for making the move: "First, cable systems are always anxious for good programming. Many people just don't realize the vast amount of material that television requires. It's a bottomless pit. It eats programs and comes right back for more."

In that light, she has two goals: "We want to see if cable TV is a viable route for the Episcopal Church. We will provide full programs to local constituents where cable is available. But our long-term hope is that those local constituents will begin to develop locally produced cable programs. Some dioceses are already doing this."

In addition to the cable market, she explains, they hope the programs will have direct educational value for Episcopalians. "More and more congregations, deaneries, and dioceses are acquiring video playback equipment or gaining access to it. We hope people will take advantage of our productions as tools for Christian education, stewardship, or just to learn more about the range and depth of the Church's work."

The first production is scheduled for this month and will explore missionary work. Other productions will feature discussions of issues by Church Center staff and Church leaders or will explore the vast array of ministries that are going on all the time. To capture that range of work, the staff hopes to enlist the aid of a burgeoning network of people throughout the country who are engaged in television production ministries.

North Dakota, Center staff share roles

by the Rev. Richard J. Anderson

"We have not come as people with answers. We are here to join in living out the Christian life together."

So spoke Bishop Elliott Sorge to a group of North Dakota clergy and laypersons gathered in Gethsemane Cathedral, Fargo, on a brisk and sunny day last November.

Sorge and four of his colleagues on the Episcopal Church Center staff were seated around a table in the Cathedral's Atwood Room. With them were Bishop Harold Hopkins, North Dakota's diocesan; Mrs. Paul Beithon of Wahpeton; Charles Bailey, Fargo CPA and attorney; the Rev. Dennis Tippet of Bismarck; and Dean Gary R. Gilbertson of Fargo.

Barry Menuez, lay ministries coordinator; Dr. Frederica Thompson, director of the Board for Theological Education; the Rev. Frederick Howard, Christian education; and the Rev. Richard Anderson, Communication executive, had traveled to Fargo with Sorge to talk with the North Dakotans about Episcopal Church mission and ministry as it is being carried out in that diocese.

The November meeting was the result of an informal conversation between Hopkins and Sorge about how the Church Center staff might work with diocesan leaders, specifically in approaching problems, seeking solutions, and planning for the future. The two bishops had no clear plan in mind when they called the November meeting. They were convinced, however, that effective results would come only from a fairly long-term process rather than a "one-shot encounter."

As the sunlight streamed through the large windows of the meeting room, the North Dakotans spoke frankly of their diocese:

- the problems of geography, survival mentality, frustrations over working through Coalition-14, economic pressure, questions about church growth and evangelism;
- the vitality and commitment experienced by the Epis-

copal Churchwomen's organization and at a day-long meeting of lay readers;

- how they are to work with some of the national program networks;
- a sense of affirmation about their history and some hopes for the years ahead.

Those who had come from New York asked questions and made comments.

"We want a covenant relationship with you, and we want to come back," said Menuez. He added that the national church staff involvement with North Dakota might result in that diocese's becoming a resource for other jurisdictions.

Hopkins said in his first months as diocesan he had felt "excitement" about "jobs and positions and people" in North Dakota. "I want to be realistic about what we can do," he added.

Bailey drove the New York visitors on a brief tour of Fargo.

"If we lined up all of North Dakota's 2,000 or so Episcopalians and asked them about the national Church—well, it would be shattering," he said. "When you go to General Convention and come back, you feel 'Wow! We've really got something in this Church.' But after a few weeks, we're right back where we started." Later in the meeting Howard pointed out that there is no national Church—only a staff that serves the whole Church.

Mrs. Beithon said it is important for people in local congregations to "know what is happening."

As the 3:30 p.m. departure hour of the Northwest Airlines flight to New York approached, the group agreed that Sorge would work with Hopkins on developing a leadership training event to be followed by another meeting of a slightly larger group of national staff and diocesan persons.

Toward the end of the November meeting, participants were speaking of the North Dakota sessions as a "pilot venture." And all agreed that such collaboration has value for national and diocesan staff alike.

Give a gift of life to someone you love... Adopt-a-Gran

Somewhere an
older person who
has little means
of support
is alone and
needs your help.



I would like to Adopt-a-Gran for:

Name _____

Address _____

City _____

State _____ Zip _____

Granny ☐ Grandpa ☐
Asia ☐ Africa ☐ South America ☐
U.S.A. ☐

\$144.00 Yearly Sponsorship ☐
\$ 36.00 Every three months ☐
\$ 12.00 Each month ☐

I would like to write my Gran ☐

My Name _____

Address _____

City _____

State _____ Zip _____

Phone (day) _____
E1 21

I cannot Adopt-a-Gran now but
here is something to help ☐

Please enclose your check payable to:
Help the Aged
Suite 712
1010 Vermont Avenue, N.W.
Washington, D.C. 20005
In care of: Mrs. Diana Reser

We will send a card to your friend that
you have honored your friendship by par-
ticipating in the Adopt-a-Gran Program.

All Contributions are Tax Deductible

Christ invites us to be God's friend

by John H. Valk

The range of people proclaiming they are "born again" ranges from Presidents to plumbers and includes Chuck Colson, a special kind of plumber, who wrote a book on the subject. So many say they are "born again" that one would guess this description of coming to faith permeates the Bible; it does not. The concept is not mentioned in the Old Testament and introduced just once in the New.

Jesus used the idea of being born again in his conversation with Nicodemus and spoke of it as a requirement for him to see the Kingdom of God. He used it as an appropriate, powerful verbal image to help a man whose status and piety were preventing him from recognizing his need for radical, spiritual surgery, a man whose dignity and pride apparently motivated him to come to Jesus in the night to ask his questions. An open interview would have been certain to reveal to his followers that he did not have all the answers to life's perplexing questions.

Jesus' response to Nicodemus was, "You must be born again." The message was, "If you want to see God's rule in your life, Nicodemus, you're going to have to experience something which God puts there, not just something you've put there with all your wisdom and self-righteousness."

This once did Jesus use the concept of being born again to help a person. He did a similar thing when he took a child and placed him within a circle of people and said, "Unless you change and become like children, you will never enter the Kingdom of Heaven."

Jesus had a profound perception of each person he met, and He always had a tailor-made response or message. He related to people with intense sensitivity and compassion. He knew what it was to enter into wholehearted friendships.

Jesus had a relationship of intimacy and friendship with God that incurred the wrath of the religious. And His relationship with His disciples, who were transformed as they responded to Him, developed to the point He could finally say, "I do not call you servants any longer. . . . Instead, I call you friends." We need this transforming friendship through Christ today.

I think from Jesus' actions and speech

that He means some will come into the Kingdom with the challenge to be born again; some will come to find meaning for their lives and have an adventure with God; some will come to find order and peace; some will come to find self-respect and decency; but many, many will come for the friendship.

Whatever good fruit I have seen in my ministry has come as a result of encouraging people into a friendship with God through Christ. God's friendship in Christ and from other people comes to us in our sickness and sin, as individuals, as churches, as participants in a rather sick and divided society. That friendship is there to heal us, and with its firmness and care, we are enabled to do something worthwhile with our lives and enter the Kingdom of God.

John H. Valk is chaplain at the Elmira (N.Y.) Correctional and Reception Center.



"Is God home?"

At your service with a sense of humor

Dorinne Mason, Episcopal Churchwomen president at Christ Church, Avon, Conn., sent us this bill from the junior warden who constructed six needlepoint supports for the ECW. "It probably took him longer to prepare the bill than to make the supports," Mason says.

Dear Madam:

Following is my statement for the design and manufacture of six (6) floor-mounted structural frame supports for your agency's needlepoint project:

Materials and Supplies:

Wood 48 board ft. @ \$0.475/bdft	\$ 22.80	
Screws 48 - No. 12x1 1/4 @ \$0.07ea.	3.36	
Screws 24 - No. 12x1 1/4 @ \$0.06 ea.	1.44	
Screws 12 - 1/4x2 lag-type @ \$0.17 ea.	2.04	
Washers 12 - 1/4 flat @ \$0.01 ea.	0.12	
Dowel rod - 3/8x36" @ \$0.01/inch	0.36	\$ 30.12

Labor:

Cutting 1.8 hours @ \$28.50/hr.	\$ 51.30	
Drilling fixtures - 4 fixtures @ \$12.50 ea.	50.00	
Drilling 2.1 hrs. @ \$26.75/hr.	56.18	
Assembly 2.3 hrs. @ \$18.25/hr.	41.98	
Testing 0.8 hrs. @ \$24.50/hr.	19.60	219.06

Transportation:

Transport raw materials—18 miles @ \$0.52 (includes driver and cargo insurance)	\$ 9.36	
Transport unassembled product—14 miles @ \$0.54 (includes driver & proprietary product ins.)	7.56	16.92

Professional Services:

Structural Engineering 1.5 hrs. @ \$45.00	\$ 67.50	
Design Engineering 5.0 hrs. @ \$30.00 (includes model construction)	150.00	
Technical Consulting 2.0 hrs. @ \$75.00	150.00	367.50

Total Charges

		\$633.60
--	--	----------

Less Credits:

Materials charged to Christ Church	\$ 28.20	
Manufacturer's Rebate — 6 @ \$10.00 ea.	60.00	
Seasonal Discount (15%)	95.04	
Preferred Customer Discount (40%)	253.44	
Discount for Charitable Cause (30%)	190.08	626.76

Due and payable upon presentation (If paid before first of month, deduct \$6.80)

		\$ 6.84
--	--	---------

It was a pleasure being of service to your organization and I look forward to serving your future needs.

Yours truly,
Daniel Tomkins

NOTE: If not paid within sixty (60) days, this statement will be referred to a collection agency.

6 Monthly Issues \$1. Special introductory offer For Parishes not now using The Episcopalian

If your parish hasn't used
THE EPISCOPALIAN before
due to cost—here's your
chance to beat inflation—

If you send your parish list to **THE EPISCOPALIAN** before **Easter, 1981**—you will only have to pay \$1 for 6 monthly issues per home. This offer is for parishes only. Individual subscriptions are \$4 a year.

Send list with check for \$1 x number of parishioners to:
THE EPISCOPALIAN
1930 Chestnut Street
Philadelphia, Pa. 19103

Mission Information

BY ONELL A. SOTO

Who says we are not sending missionaries overseas? At the present time 66 appointed missionaries (not counting spouses) serve in 31 countries, representing 14 Anglican Provinces around the world. By the way, 85 retired missionaries receive some help from the General Church Budget. When we make our pledges to the Church, we must remember we are taking part in this important ministry.

How about volunteers? We have 23 long-term overseas volunteers (also seven short-term) serving in nine countries, representing four Anglican Provinces, although the majority serve in Province IX—that is, 11 Episcopal dioceses in Latin America.

And of course, the work of the Church is not complete without a strong base support and leadership. At present 59 overseas students are partially supported in their continuing education through grants from the Overseas Leadership Development Program which includes a substantial grant for women by the United Thank Offering. These students are selected and recommended by their home dioceses and Provinces. The Presiding Bishop's Fund for World Relief is helping 10 refugee students, and five students in various aspects of medical training are partially funded by special trusts.

Al-Azhar University in Cairo is offering courses for Moslem missionaries to the western world to give them both intensive language training and familiarity with the European mentality. Egyptian embassies determine where the missionaries are to work. A standard translation of the Koran and audio-visual materials are among the equipment provided.

Wallace E. Palmer, a new Volunteer for Mission working in Project LIFE in Guatemala, writes of his experiences: "After the evening service we traveled a short distance on the small pathway to visit a sick family. The path was muddy and the night dark. In the thatched hovel a family of eight lived in one room (if you could call it that) where there were three small beds for them to sleep upon. The floor was dirt, and there was little light because of no electricity. We prayed for those who were sick. They were overjoyed that we had come to visit them and pray with them. May God bless these people. Please pray that I may add more love to their lives." Wallace, an accountant, is a member of St. Paul's-on-the-Green, Norwalk, Conn., who has done volunteer work previously in Nicaragua and Haiti.

Missions in Africa: Relevant or Relic? is a new book containing the papers presented at a 1978 conference held at Indianapolis. The participants included people with missionary and academic backgrounds from several countries. The lecturers dealt with questions like: Have missionaries learned from the past? What is a "good" or "bad" missionary? What is the state of Churches in Africa in regard to leadership, autonomy, and present needs? The book (\$5 plus postage) can be obtained from: African Studies, Indiana University, Woodburn Hall 221, Bloomington, Ind. 47405.

What is evangelization? The Roman Catholic bishops of the Philippines defined it this way in a pastoral letter: "The proclamation, above all, of salvation from sin; the liberation from everything oppressive to man; the development of man in all his dimensions, personal and communitarian; and, ultimately, the renewal of society in

all its strata through the interplay of the Gospel truths and man's concrete total life."

Waldron Scott, executive secretary of the World Evangelical Fellowship, said something recently that many well-intentioned evangelicals ought to hear: "Third World Christians read their Bibles as respectfully as you do but from a different context, and they find things you cannot find in your own." If this is difficult to understand, we must remember how the liturgy speaks to us when we are going through difficult times. It is there, but we are not always able to see it.

Cynthia Wilder, a young Volunteer for Mission serving in Guatemala, writes to her friends: "While visiting around our beautiful Lake Izabal, I watched as a young man about my age mended broken fish nets, framed in the dazzling light of a sun-filled window. As I watched him I thought of those first followers and about what a lost art net-mending was. It made me so glad deep down inside to be here. And I would not have been able to be here had it not been for the abundance of your generosity in your loving gifts toward my mission here in the Diocese of Guatemala. All of you there at home are a great part of my mission. You are my 'net menders,' my sign that our Lord truly wants me here. You are all dear in my prayers, and I thank God continually because of your faith!"

Here Am I. Send Me is a brochure that explains the Episcopal Church's Volunteers for Mission program. "The joy of serving—at home or overseas—may be the new direction you are looking for in your life," says one of the subtitles. More information: The Coordinator, Volunteers for Mission, The Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Cordoba, Argentina's second largest city with almost a million people, will soon have a women's hostel/house church and a residence for an evangelism worker, thanks to a \$50,000 grant from the United Thank Offering. Two members of the three-person team coordinating the project are the Rev. Ronald Maitland, an American missionary who has served in Buenos Aires since 1965, and Dr. Sylvia Roitberg, an Argentinian psychologist of Jewish background who converted to Christianity several years ago. The team will make a special effort to reach students.

Time magazine reported recently that during an interview with the author of a book on Albert Schweitzer, the famous missionary to Africa and winner of the 1952 Nobel Peace Prize, Barbara Walters asked candidly: "How is the good doctor doing?" "Not very well," replied the astonished writer, "he is dead."

Who was the first missionary to the Moslems? What did Bartholomew de las Casas say about human rights in the 16th century? Can you name three historic missionary conferences in this century? Do you know the name of the 19th century Scottish missionary who was also a physician, explorer, and geographer? What do you know of St. Augustine's journey to England? The answers to these and many more questions can be found in a recently published book entitled *Classics of Christian Mission*, edited by Francis M. DuBose and published by Broadman Press, 127 Ninth Ave. N., Nashville, Tenn. 37234.

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



PATTERSON SCHOOL

A structured, traditional, and fully accredited Episcopal college preparatory boarding school since 1909, with emphasis on basic academic skills necessary for successful college and professional life.

PATTERSON HAS:

- 8:1 Student-Teacher ratio
- Tutoring each afternoon
- Supervised study
- An advisor for every student
- 1400 acres in the mountains
- All sports, including skiing
- Qualified and concerned teachers

Now accepting applications

Boarding Boys - Co-Ed Day
Grades 7-12

Route 5, Box 170,
Lenoir, N.C. 28645
Call 704/758-2374

COLLEGES

VOORHEES COLLEGE

Denmark, South Carolina 29042
Dr. George B. Thomas, President

A senior liberal arts college founded in 1897. Affiliated with the Episcopal Church over 50 years. Located on a 350 acre tree-lined campus. An internationally educated faculty. Write:

Director of Admissions or call: (803) 793-3351

HOME STUDY PROGRAM

TRAIN WITH CONFIDENCE

If you cannot go away to a resident school enroll in a HOME STUDY course, and earn your diploma or degree from a school which has been approved by the Department of Education and is affiliated with the Florida Association of Community Colleges. Write for catalog E10.

AMERICAN BIBLE COLLEGE
Pineland, Florida 33945

STUTTER?

BREAK THAT HABIT NOW! Learn Fluent, Normal speech in the privacy of your own home! Easy self-study corrects stammer or stutter habit. Amazing results by correspondence since 1935! Speech Pathologists certified by Florida Commissioner of Education. Free details. Write today: Emery Institute, Box 867-E, Winter Park, Fla. 32790.

United Way
helps you do the right thing.

When you give through United Way, you support a wide range of human services. Needs and distribution of funds are reviewed by local volunteers. To make sure your generous gift does all you want it to do.

Thanks to you, it works.
For all of us.



United Way

A Public Service of This Magazine & The Advertising Council

SCHOOLS FOR BOYS

THE CHURCH FARM SCHOOL



A college preparatory boarding school for boys where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,100.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.

COEDUCATIONAL SCHOOLS

The Bishop's Schools

Founded in 1909.

in La Jolla, California

For boys and girls grades, 7-12. Residential for girls; coeducational day school. Preparation for college & responsible citizenship. Broad academic, spiritual & athletic curriculum. Fully accredited/small classes. Episcopal Diocese affiliation. Admission based on merit only. Beautiful campus near ocean.

An environment for excellence

Director of Admissions, The Bishop's Schools, Dept. C, P.O. Box 1948, La Jolla, California 92038. (714) 459-4021

All Saints Episcopal School

2725 Confederate Ave
Vicksburg, MS 39180
Tel. (601) 636-5266

Co-ed gr. 8-12 For 200 students: gifted, average or with certain learning problems. Our noted Educational Evaluation Center identifies needs & capabilities, and individual programs are designed to achieve appropriate goals. Est. 1908. Fully accredited. Comprehensive Physical Education and Recreation Program.

EDUCATION GUIDE ADVERTISEMENTS PROVE BENEFICIAL

You have something to say about your school. . . say it where it counts!

In THE EPISCOPALIAN

Schools, Boarding, Preparatory, Special, Colleges, Seminaries, and Universities Contact:

ADVERTISING DEPARTMENT
1930 CHESTNUT ST.
PHILADELPHIA, PA 19103
PHONE (215) 564-2010

Applications for the post of PRINCIPAL, THE COLLEGE OF EMMANUEL & ST. CHAD,

to begin not later than September 1, 1981. Applicants should have teaching competence in theology and some administrative experience. Applications should include Curriculum Vitae and the names of 3 referees. Applications, nominations and enquiries by March 1, 1981, to:

The Chairman,
The Search Committee,
The College of Emmanuel & St. Chad,
Saskatoon, Saskatchewan
S7N 0W6, Canada

GODRIC

A new novel by
Frederick Buechner

"Mr. Buechner's novel is the story of a Saxon holy man, an ascetic hermit, told by himself. It is a remarkable work, for the author makes Godric's impassioned muddle of doubt, guilt, and religious devotion believable in itself and reasonable in relation to the man's earlier, and far from holy, life. The eleventh-century background is convincing and the style suggests antiquity without becoming affectingly archaic. This short novel is a true work of art."—*The Atlantic Monthly*. \$10.95

Also by FREDERICK BUECHNER THE BOOK OF BEBB

A one-volume edition of the four masterly novels about Leo Bebb, the founder of the Church of Holy Love, Inc., head of a religious-diploma mill, and ex-con. *Lion Country*, *Open Heart*, *Love Feast* and *Treasure Hunt*, all complete in one handsome volume, revised by the author and with a new Introduction. \$14.95

Now at your bookstore, or order from ATHENEUM PUBLISHERS, 597 Fifth Avenue, New York, N.Y. 10017. New York residents, please add sales tax.

Episcopal Eucharistic Lectionary

NOW IN ITS FOURTH PRINTING!

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

Professionally printed in either stitch bound or spiral bound editions. Over 300 pages in easy-to-read type. Currently being used in over 45% of parishes.

ORDER NOW

Stitch-bound Edition ... \$6.00
Spiral Edition \$8.00

Include Payment with Order.
Shipped Prepaid.

Episcopal Eucharistic Lectionary
St. Mark's Church
2040 Westridge
Wichita, Kansas 67203

Quantity prices and brochure available on request.

Vestments

Choir and Pulpit

IN THE SPIRIT OF WORSHIP

Send today for FREE catalogs: C-33 (Choir vestments); J-33 (children's vestments); P-33 (pulpit vestments).

COLLEGIATE CAP & GOWN CO.

1000 N. MARKET ST./CHAMPAIGN, ILL. 61820

OKLAHOMA CITY, OKLA., 801 N. Western Ave.
VAN NUYS, CAL., 15525 Cabrito Rd.
LONG ISLAND CITY, N.Y., 32-50 Hunterspoint Ave.



Announcing 5th Annual VIENNA INTERNATIONAL SEMINAR, AUSTRIA JULY 20-31, 1981

Theme: "WHAT ABOUT TOMORROW?" —
The Last Things and Our Life

- European theologians, lectures in English.
- Pre-Session Tour of Alpine Europe July 14-20, 1981
- Post-Session Tour of Hungary & Czechoslovakia July 31-August 5, 1981

\$549 Covers 12 days room, full board, tuition, concerts, day trips.

For prospectus apply to:

VIENNA SUMMER SEMINAR

150 Greeves St.

814/837-9178

KANE, PA. 16735

St. Dunstan Church Craft by A. Edward Jones Limited



Registered Trade Mark
Established 1902

of England.

SILVERSMITHS AND CRAFTSMEN IN METAL

"We make the highest quality Church Silver and Metal Work including Altar Crosses, Chalices, Ciboria, Vases etc. Custom made or to our own design.

CATALOG, DRAWINGS, AVAILABLE FROM

A. Edward Jones Ltd., St. Dunstan Works,
Pemberton Street, Birmingham, England.

PUBLISH YOUR BOOK IN 90 DAYS

Wanted: book manuscripts on all subjects. Expert editing, design, printing, binding, advertising, publicity—all under one roof. Completed books in 90 days. Low break-even. Two FREE books (worth \$4.95) and literature give details, costs, success stories.

Write or phone Dept. EP
EXPOSITION PRESS, INC.
325 Kings Highway
Smithtown, N.Y. 11787
(516) 582-6655

AFRICAN PALMS

If you buy palm crosses made in Africa, you help people whose income is \$55 per year to buy the bare necessities of life and to fill health and educational needs. All work done in this country is volunteered. Orders are acknowledged and must be received by March 31 to assure delivery by Palm Sunday. Rates based on \$6 per 100; \$3 per 50, in multiples of 50 only. Only individual-sized palm crosses are available. Inquiries invited. Include your street address for United Parcel Service delivery. AFRICAN PALMS, P.O. Box 575, Olney, Maryland 20832

CAN'T CONCENTRATE? ANXIETY
BLOCKING TEST PERFORMANCE?
TOLD TO RELAX—NOT TOLD HOW?
FEAR BLOCKING YOUR LIFE?
Imagination Training might help. Psychologist-developed cassette with instructions. Send \$9.95 each to A.I.P.G., 700 18th St., Parkersburg, WV 26101. Specify STUDY, RELAXATION, or FEAR tape.

Helping you solve Church Problems

John Hill, Church and
College consultant
Phone 401 331 0939
Post Office Box 756
Providence, RI 02901

Stained glass windows designed, produced, installed—anywhere. (Since 1945). References and list of commissions available. Call or write Roger Hogan, Hogan Stained Glass Studios, Inc., 151-A Josephine St., Santa Cruz, CA 95060. Phone 408/429-1371.

Have You Heard

FEE, FI, HO, HUM

Old Mother Goose has been born again in *The Christian Mother Goose Book* which has kept the original rhyme schemes but removed thoughts revisionist author Marjorie Ainsborough Decker thought less than loving. Lovers of "Fee, fi, fo, fum, / I smell the blood of an Englishman. / Be he alive or be he dead, / I'll grind his bones to make my bread" will hardly feel the same wicked glee with "Fee, fi, fo, fum, / I smell cookies / that smell yum, yum, / Be they oatmeal / or gingerbread, / Before I eat them / I'll bow my head." And disgruntled mothers who empathized with the method the Old Woman Who Lived in a Shoe used to send the kids to bed will no longer have her as an ally. Decker has her saying, "Thank you, Lord Jesus, / For sending them bread." Then kissed them all gladly / And sent them to bed." Divine intervention replaces all the king's horses and all the king's men, and after his fall "Humpty Dumpty shouted, 'Amen! / God can put me together again.'" Published in Colorado, the book has been a best seller in religious bookstores.

SHADES OF SIMCOX

Whenever we hear a limerick, we think of the Rev. Carroll Simcox, former editor of *The Living Church*, raconteur, and dissenter. If you haven't already come across the following item in the *Newsletter* Jay Lowery edits for Enablement Information Service, Carroll, this one's for you. Lowery says the Church Deployment Office reported effective results for a young cleric who entered the following in the personal comments section of his computerized profile:

*A willing young curate named Mead
With a wife and a baby to feed
Desires a post
Where they reverence the host
And believe at least half of the Creed!*

TAKING NOTE OF NOTABLES

TV newsman *Walter Cronkite*, an Episcopalian, has received the Charles Evans Hughes Gold Medal, the highest award of the National Conference of Christians and Jews. . . . University of the South senior *Ramona Doyle* of Mobile, Ala., is the first woman from that school to be chosen a Rhodes Scholar.

PRETTY PRICE-Y

Washburn College of the University of

Topeka in Kansas has published a new Bible which is making news. No, it's not a new translation; it's not produced by an international committee of scholars; it's not an interfaith project. What makes it newsworthy? Its design and its price. Graphic artist Bradbury Thompson, who has contributed to such striking publications as *Smithsonian* magazine and *ArtNews*, designed the Bible. He arranged the text in columns of uneven lines which look like poetry and introduced each book with art works selected by J. Carter Brown, director of the National Gallery of Art in Washington. Also, three full-color prints were especially commissioned from the late Josef Albers. The price? The three-volume edition printed by Kingsport Press in Tennessee (which printed the new Prayer Book) sells for \$2,500.

CHANGES

William Partridge is the new minister of music at Christ Church Cathedral, St. Louis, Mo. . . . The Rev. *D. William McClurken*, National Council of Churches media executive, presented a Council award to ABC-TV president *Frederick Pierce* for the network program, *Dimensions*, which covers news events from a religious perspective. . . . Over the years Voorhees College has benefited from the work of Board member *Alan Voorhees* and his family who in the past year and a half have donated over \$1 million to the South Carolina institution. . . . The Rev. *Pauli Murray* and Suffragan Bishop *Stanley Hauser* of West Texas were among those honored at Virginia Theological Seminary's fall convocation. . . . *Jean Sindab* is the new executive director of the Washington Office on Africa, succeeding the Rev. *Edgar Lockwood* who is now director of the Washington Office on Africa Education Fund. . . . The Rev. *William Wipfler*, director of the National Council of Churches' Human Rights office, received the 1980 Letelier-Moffitt Memorial Human Rights Award from the Institute for Policy Studies in Washington, D.C. . . . The Rev. *Patricia Oglesby* is the first official chaplain of Fox Chase Cancer Center's American Oncologic Hospital in Philadelphia, Pa. . . . The Very Rev. *James L. B. Williams* is now the Anglican Chaplain to Sicily. . . . Dr. *Philip Potter*'s term as general secretary of the World Council of Churches has been extended to October, 1985. . . . The National Council of Women of the U.S. has named Dr. *Elise Boulding*, a Quaker sociologist, "Woman of Conscience." . . . *Theodore McConnell*, a former editor of Seabury Press, is now editorial director for Morehouse-Barlow. . . . *Virginia Dougherty Glover* is president of the National Cathedral Association. . . . The Rev. *Edwin H. Cromey* has resigned as headmaster of St. John Baptist School in Mendham, N.J. . . . Anglican Bishop *Festo Kivengere* of Uganda received the 1980 Browning Award for Evangelism

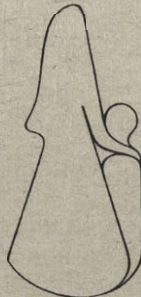
bethany

The Sisters of the Order of Saint Anne have created a community for ambulatory developmentally disabled women of 21 years or older.

Bethany, in Lincoln, Massachusetts offers a warm and whole environment within which women . . . through encouragement and understanding . . . are helped to realize their individual potential.

A limited number of openings are now available. For further information:

Bethany
Lincoln, Massachusetts 01773
(617) 259-9800



BOARD ELIGIBLE INTERNIST—Weary of crime and urban rat-race? Living miles from office/hospital? Live a more relaxed life! Lovely Southern Ohio beckons. We need you and will provide very comfortable living. 65 bed med-surg hospital, fully equipped, intensive care unit. Write Clarence Monroe, M.D. Pike County Hospital, Waverly, Ohio 45690.

Only Parish in City of 50,000 seeks mature Rector. Sung Rite I, traditional congregation of even age spread, with new educational complex. Send resume, clergy profile, other pertinent information to: Search Committee, St. Matthew's Episcopal Church, 518 W. Randolph, Enid, OK 73701.