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# Episcopalian

## **Authority should** be dispersed, **Anglicans** say

by Janette Pierce
The Primates' Meeting in Washington was "not just a narrow look at church-y things," according to Archbishop Robert Runcie of Canterbury who as "first among equals" moderated the April 26-May 1 gathering of 27 Anglican leaders from around the world.

At a final press conference, six of the leaders discussed the episcopal summit meeting which dealt not only with their own authority within the Church, but the exercise of their leadership in the world. Runcie, together with Presiding Bishop John Allin, Primus Alastair Haggart of Scotland, and Archbishops Edward Scott of Canada, Trevor Huddleston of the Indian Ocean, George Woodroffe of the West Indies, and Bezaleri Ndahura of Burundi, Rwanda, and Zaire, talked about their week's discussions of world poverty, war and disarmament, interfaith and ecu-menical relations, and the theology and exercise of authority.

Their final report on authority, "Practical Implications of the Anglican View of Authority," confirmed the theology of "dispersed authority" first described at the 1948 Lambeth Conference. Non-pyramidal and decentralized, this authority is expressed through the Anglican Consultative Council of bishops, priests, and laity founded in 1971 and the primates' own meetings, of which this is the second.

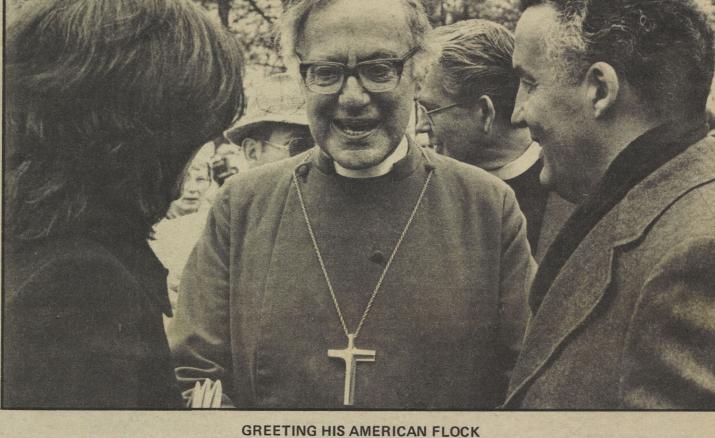
An introduction to the paper placed authority in a wide context, saying it is "social, political, national, and international" as well as religious. The bishops considered both the theology of authority and the experience and exercise of it in the various cultures represented in the Anglican Communion. They told the press they felt the Anglican Communion, sometimes described as a "fellowship of autonomous Churches," could offer experience in exercising dispersed authority and the continuing process of criticism and response which is its "essential element."

On ecumenism, the Anglican leaders accepted a particular obligation to work with others in the "divided universal

The primates hoped the three already agreed-upon statements on ministry, authority, and sacraments of the joint Anglican/Roman Catholic International Commission "will provide a basis for sacramental sharing between our two communions." Runcie said he hoped a joint statement on "unity by stages" will come out of a Papal/Canterbury consultation scheduled for 1982.

Scott of Canada, who led the primates' discussion of interfaith and ecumenical relations, said the matter is no longer one

Continued on page 3



Archbishop of Canterbury Robert Runcie, spiritual head of the worldwide Anglican Communion, greets two of the thousands of people he met on his three-week coast-to-coast tour of the Episcopal Church in the United States.

# **Canterbury Coast to Coast**

Robert A. K. Runcie, 59, 102nd Archbishop of Canterbury, spiritual leader of the Anglican Communion, classical scholar, and holder of an office that dates to 597 A.D., paid a pastoral call on his U.S. cousins during April and May and charmed us.

Whether speaking of primates or pigs or to the press on his three-week coast-tocoast tour, Runcie handled all with aplomb. In the process he saw himself as others see him. "I learnt for example that I was an 'unstuffy Englishman' subject to 'lachrymal spill' in moments of emotion. It rivals my favorite piece of misinformation which revealed that the Church of England was founded not by St. Augustine, but by St. Benedictine-doubtless in one of his moments of leisure from the liqueur business.

In sermons, speeches, press interviews, informal gatherings with seminarians, mayors, reporters, the Vice-President of the United States, and church, civic, and business leaders, Runcie, who is a former World War II tank commander and raises pigs as a hobby, enunciated his belief that faith can make a difference whether in reduction of international tensions which could lead to nuclear warfare-which he called "evidence of madness"-or in feeding the world's hungry. Runcie views himself as an agent of reconciliation to help build a global consciousness, a theme he pressed in Tennessee, Maryland, Washington, D.C., California, Iowa, Illinois, and New York.

He also revealed he likes the new U.S. Book of Common Prayer; opposes ordination of women for ecumenical reasons

but thinks they should be included in church decision-making; views education as necessary to a rational faith; thinks the Moral Majority runs the risk of exclusiveness that "can too easily tilt over into mindless bigotry"; and while thrilled by the space shuttle venture, worries about people's values and sense of community on this planet.

The Archbishop left the United States on May 12, the recipient of "I love hogs" buttons and T-shirts, an honorary degree, keys to several cities, a Berkshire hog from Iowa, and numerous other memorabilia. He left thousands of Episcopalians in this country with a feeling of confidence in the worldwide Anglican Communion of which they are a part and in the remarkable person who now leads this family of faith as "first among equals.

#### **Running with Runcie**

Take a fast-paced tour with the Archbishop to sample food and faith. Pages 3-9

#### Tales of Venture

Four dioceses report their Venture in Mission experiences. Pages 13-16

#### Also in this Issue

World News Briefs 2 Behind Ulster's Conflict 11 Mission Information 19 Have You Heard 20

#### **Episcopalian**

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# World News Briefs



#### CHICAGO

U.S. Catholic magazine has announced its yearly award for furthering the cause of women in the Roman Catholic Church has been presented jointly to five American bishops: Archbishops Raymond G. Hunthausen and Rembert G. Weakland, and Bishops Charles A. Buswell, Michael F. McAuliffe, and William E. McManus. In making the award the editors said the bishops had "spoken and acted prophetically" and "done much to promote fuller involvement of women in the life of the Church.

#### **GULL LAKE**

Bishop Edward W. Jones of Indianapolis chaired the April 27-28 meeting of the Province V Synod in this Michigan town after the resignation of Provincial President Albert Hillestad for reasons of health. The Synod passed three resolutions which stated opposition to the nuclear arms race, asked for federally supported human services to children and the poor, and called on congregations to use buildings and resources to assist programs meeting the needs of the poor.

#### **NEW YORK**

Beginning on June 7 with a Pentecost special the Episcopal Television Network will produce a two-hour program each Sunday from 6 to 8 p.m. which will consist of half-hour segments of children's programming, adult education, Episcopal Church news and a worship service for shut-ins. Delivered by satellite to cable systems, it will be carried on Transponder 16. Episcopalians are urged to call their local cable operators for information about which channels will carry it.

#### HALES CORNER

Ecumenical unity took a step forward in this corner of Wisconsin when a covenant agreement between Nashotah House, an Episcopal seminary and the Roman Catholic Sacred Heart School of Theology was signed in May. The agreement, believed to be the first between a Roman Catholic and an Episcopal seminary, involves common prayer and social life, and does not address theological problems. Students from both institutions have worked on the agreement for the past two years.

#### LONDON

The Church of England is considering an alternative wording for an Easter season collect to remove language which is considered derogatory to Jews and Muslims. Instead of asking for mercy on "all Jews, Turks, infidels, and heretics" the proposed draft written by noted liturgist Bishop George Appleton now refers to Muslims and Jews as God's "other children."

#### **NEW YORK**

The Episcopal Church's Church Deployment Office has found more Episcopal priests change jobs in the month of September than at any other time of year. The office recently completed a five-year study of deployment that revealed only one-third of clergy change parish jobs within the diocese while two-thirds move to another diocese. It also discovered that 61 percent

of clergy who filled positions in congregations with budgets of \$50,000 or more came from outside the diocese.

#### WHITEMARSH

Bishop Paul Moore of New York will be keynote speaker for an Oct. 16-17 conference on stockholder responsibility to be held at St. Thomas' Church in this suburban Philadelphia community. Eight other bishops have joined Moore in sponsoring the conference which will help church members and organizations consider their investments in the light of Christian com-

VATICAN CITY
In a gesture of Christian unity, Pope John
Paul II invited Anglican Benedictine Abbot Wilfred Weston to join the meeting
considering the proposed sainthood of an Italian Trappist nun, Sister Maria Gabri-



See Gull Lake

ella Sagheddu. The nun was committed to the cause of Christian unity.

#### **JOHANNESBURG**

For the second time in 13 months the South African government has ordered Anglican Bishop Desmond Tutu to surrender his passport. When his passport was returned after the first confiscation, Tutu, General Secretary of the South African Council of Churches, traveled to the U.S. to accept the Onassis Award for his work for justice in South Africa. Tutu's advocacy for economic pressure against South Africa during his U.S. tour angered Prime Minister P. W. Botha. Presiding Bishop John Allin expressed "great sorrow, re-gret, and indignation" about the second confiscation and said he prayed the South African government would reconsider its

#### CHICAGO

U.S. leaders of the Baha'i faith meeting here expressed grave concern over the recent Iran court decisions that sentenced two Baha'is to death, one for trying to convert Muslims. They feared the decisions will give "legal sanction to the systematic execution of Baha'is in Iran. Baha'i faith, an outgrowth of a mystical Muslim movement in Persia in 1844, is considered heretical by Iran's ruling Shi'ite Muslims. With 500,000 members, the Baha'i faith is the largest religious minority

#### PUERTA LA CRUZ

The Rev. Orlando Guerrero, the first Venezuelan native to be ordained in this Anglican diocese is now priest-in-charge of the Church of the Holy Trinity here.

#### NEWARK

Bishop John Spong of this New Jersey diocese has accepted an English deaconess, Elizabeth Canham, as a deacon in the Episcopal Church, at the urging of Bishop Mervyn Stockwood of Southwark. She will be eligible for ordination to the priesthood in December. Canham is the first woman from the Church of England to seek ordination to the priesthood in the American Church. She hopes to be em-ployed in Newark, but would like to return to England if female priesthood is approved there.

#### BALTIMORE

Retired Bishop Richard H. Baker of North Carolina died here in mid-April. Services were held both at the Church of Redeemer in this city and in congregations throughout North Carolina where he served as bishop from 1951 when he was conse-crated bishop coadjutor until his retire-ment as diocesan in 1965. Baker is survived by his wife and two children.

A religious TV show "Interface" won an Emmy Award from the National Academy of Television Arts and Sciences. The show was conceived by the late William B. Gray, an Episcopal priest who was director of communications for Trinity Parish here.

#### BRUSSELS

Bishop John M. Krumm, in charge of the American Churches in Europe, and his assistant, the Rev. Ted Berktold, represented the Episcopal Church at the April 2 inauguration of the new English Diocese of Gibralter in Europe. The Anglican Church of the Holy Trinity here was elevated to the cathedral of the new diocese. Bishop John R. Satterthwaite of the new diocese officiated and Bishop Gerald Ellipse. son of London, who formerly had oversight of the Anglican congregations on the continent, was the preacher.

#### CANTERBURY

For the first time since the Reformation a Roman Catholic archbishop preached at an April Eucharist here in the Cathedral, considered the heart of Anglicanism. Archbishop Godfried Danneels of Malines-Brussels came at the invitation of Archbishop Robert Runcie of Canterbury. In the U.S. in January Roman Catholic Bishop Daniel P. Reilly of Norwich, Conn., preached at a Sunday morning Eucharist at St. David's Episcopal Church in Gales Ferry, Conn.

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# **Anglican primates**

from page 1

of different faiths meeting in other geographical locations, but of dialogue in the context of their own countries. "We now have as many Muslims as Presbyterians in Canada," he said.

Haggart of Scotland, who led the discussion on war and nuclear arms, had reported on the meeting's "brief, modest, and explicit" statement in which the bishops pledged themselves to work actively for multilateral disarmament and "to support those who seek by education and other appropriate means to influence those people and agencies who shape nuclear policy." They added, "In particular, we believe the SALT talks must be resumed and pursued with determination."

The statement recognized the legitimacy of pacifism and that some churchmen condemn the use or possession of nuclear deterrents but said the Church as a whole has never taken a "unilateralist pacifist position." Haggart, however, said applications of the "just war" doctrine are unconvincing in a nuclear age: "Can we talk of just obliteration?"

The statement on poverty discussed material poverty and its "varied and complex causes" and cited "intellectual, social, and cultural poverty" as well as poverty of the spirit—"spiritual malnutrition which is a consequence of our ignoring God"—but proposed no specific action.

The spokesmen said they would meet

The spokesmen said they would meet again in 1984 and had advised the Archbishop of Canterbury that another decennial Lambeth meeting should be held in 1988

1988.
Press questions opened several areas not covered in the leaders' official documents.

On the question of division in the American Church over women's ordination, Allin replied that he senses some of the divisions are being healed and that the American experience will prove helpful to other Churches. Scott, whose Church also ordains women priests, noted "failure to take action can be divisive."

On the question of women in the episcopacy, the primates pointed to the 1978 Lambeth statement that no Church would take this step without consultation, but noted that any national Church can take such a step even if it means going out of communion with its sister Churches.

On Christian support of liberation movements which may use terrorist tactics, Huddleston of the Indian Ocean said the greatest terrorism and violence in the world today is perpetrated by governments which support massive nuclear armaments. The prelates offered no support for terrorism but noted that God is concerned about all persons in political conflicts.

On the preparation of Prince Charles of England—lector in the meeting's closing service—as a future "Defender of the Faith," Runcie described him as a "worshiping member" of the Anglican Church, "a loyal, but not uncritical, layman."

The conference, which had opened with Evensong, closed the same way. In between, the primates were kept apart from both public and press at the small gothic College of Preachers on the grounds of the National Cathedral. Once a day a small group, usually including both Haggart and Scott, met briefly with reporters in the adjacent Cathedral Library. As usual when the primates gather, the personal interchange between men of varying ethnic and cultural backgrounds, but with similar responsibilities, is the most fruitful aspect of their meetings and is the least available to reporters.

The primates' only outside engagement during their Washington stay was tea at the White House as the guests of Vice-President and Mrs. George Bush. Their real view of America came in the days following the meeting when they fanned across the United States, visiting a number of dioceses to meet the wide variety of Episcopalians.

The BBC films the arrival of Runcie, center, Archbishop Hla Gyaw of Burma, left, and Silvanus Wani of Uganda, right, as the primates' meeting opens in Washington, D.C.

#### Bishops, Runcie wary of nuclear dangers

Anglican bishops who met in Washington expressed concern about the nuclear arms buildup around the world, and Archbishop Robert Runcie raised the subject in a number of his speeches.

"Man has lived with an awareness of his own individual death from the beginning of his story, but since 1945 he has lived with a deepening sense of the possibility that the whole species could be obliterated....We are exposed to a peril almost too ghastly to contemplate. We are capable of unbinding the forces which lie at the heart of creation and of destroying our civilization."

He called on the Church to mount "a religious war on hygienic words which feed complacency... Experts talk of 'demographic targeting' when the destruction of cities and the obliteration of their pop-

ulation are envisaged. Behind the mild facade of the phrase, 'flexible response,' lies the terrifying possibility that our political leaders may be the first to unleash nuclear weapons against another country....

"A number of so-called developed societies are spending their best brains and a very large proportion of their resources planning for the lunatic unthinkable.... We have made a great advance in technology without a corresponding advance in moral sense."

While saying that "Love your enemies" is a peace strategy the Church is "specially authorized to pursue," he had some other specific suggestions. He felt the most hopeful at present would be efforts to negotiate a ban on tactical nuclear weapons "which contribute to the dangerous illusion that limited nuclear warfare is possible." Runcie would also like "to press forward with non-proliferation measures and a complete ban on nuclear testing."



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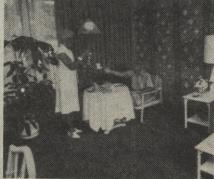
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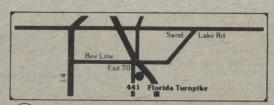
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# Switchboard

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

#### SCAT/STAY

In regard to the Episcocat pictures: I think [The Episcopalian] is a natural place to find humor. The cats do not distract from its seriousness or dignity. Dignity would become a bore if we could not find humor in ourselves or other creatures of God.

Bernice Ensminger Hugo, Okla.

ED. NOTE: The above is sample of the many letters we received following publication of the "SCAT" letter. Only one other letter was negative.

#### CHAPLAIN'S ROLE

An interesting article concerning college ministries appeared in the April issue. It seems the content of this ministry primarily involves peace education, career development, medical ethics, etc. I wonder what these campus ministers are doing for our college students. [Are they] contacting and supporting youth, acting as counselors one-to-one or with groups? Are they helping our youth to cope or are they primarily concerned with programs and not supportive contact?

Josephine F. Zelov Bryn Mawr, Pa.

#### **CORRECTION:**

James Litton of the Standing Commission on Church Music reports that the Anglican Chant Psalter will not be published in late 1981 as reported but some time during 1983.

#### CHURCH OR MESMERIZER?

If we worship God in our homes via TV without ever joining with the community, are we actually a part of that community? Does TV ministry allow us to forget our ties to each other? If TV is used as a tool of mission to get the unchurched to join the physical community, that is good, but is it responsible if it holds itself out as the entire Church? I see it trying to do the entire job itself.

James Oppenheimer Poughkeepsie, N.Y.

#### **ANSWER PLEASE**

In using the Office Lectionary for the second week of Lent, I was distressed to find on Tuesday Rom. 1:16-25 is read. On Wednesday the lesson begins with verse 28. Could any readers, especially members of the Liturgical Commission, explain the omission of verses 26 and 27? It seems to me those verses contain important and moral teaching.

Walter H. Morton Brooklyn, N.Y.

#### **EMILY'S CHURCHMANSHIP?**

Martin Marty's article on the new Christian right (April issue) is excellent but I suggest that he reread Emily Dickinson. I don't believe she would be found in a present day born again congregation any more than would Jefferson and Franklin.

Bonny Stanley Johnson City, Tenn.

#### THANK YOU

"Beatitudes for a Journey" [May issue, signed author unknown] was written by Esther Mary Walker under the title "Beatitudes for Friends of the Aged."

Helene M. Smith Franklin, N.C.

## Exchange

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

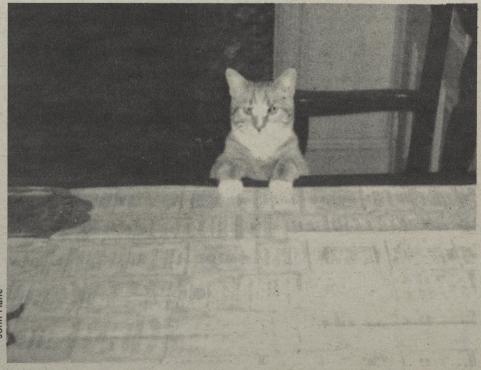
#### AUGUST EXCHANGE

The Rev. Roy Goodchild, St. Nicholas, Brighton, England, would like to exchange the last four Sundays in August. Sunday duty only (there is a curate). Address: The Vicarage, Saltdean, Brighton, Sussex, BN2 8HE, England. Phone: Brighton 32345.

#### AVAILABLE

The Church of the Good Shepherd, 9350

## The Episcocats



"Will the meeting please come to order."

Braddock Rd., Burke, Va. 22015, has some red cassocks and white cottas (mostly cotton, not permapress) that are not being used. Any mission that can use them should write to Mrs. Marti Rideout at the above address.

Trinity Episcopal Church, 218 N. Kankakee St., Lincoln, Ill. 62656, has altar linens no longer being used. For size and condition, please write to the Rev. Jerry L. Miller at the above address.

#### NEEDE

St. Nathanael's Episcopal Church, Allegheny Ave. and "E" St., Philadelphia, Pa. 19134, needs choir robes in small, medium, and large. The parish could also use various sized rugs. If you can help, write or call Lucy Pettinicchi at the above address (phone: (215) GA 3-9563).

#### Some helpful books

A host of new books is available to students of the Bible, the Church, and prayer.

Eerdmans' Concise Bible Handbook, edited by David and Pat Alexander, paperback \$9.95, Eerdmans, Grand Rapids, Mich. Eerdmans' Concise Bible Encyclopedia, edited by Pat Alexander, paperback \$8.95,

Eerdmans, Grand Rapids, Mich. The handbook provides a book-by-book guide and numerous articles on history, archaeology, and interpretation. The encyclopedia gives A-to-Z information on the historical, geographical, and cultural setting of the Bible as well as its teaching. The dandy, pocket-sized companion volumes are enhanced with line drawings and maps.

The Westminster Concise Bible Dictionary, Barbara Smith, paperback \$5.95, Westminster Press, Philadelphia, Pa. Quick and convient information about biblical names, locations, the books of the Bible, and life in Bible times. The book also has biblical references, correct pronunciation, a time line, and 16 full-color maps.

A Path through the Bible, John H. Piet, paperback \$8.95, Westminster Press, Philadelphia, Pa. Introductions to both Old and New Testaments are packed with background information. A brief summary for each book explains significant thoughts, events, and teachings. Piet's book is for anyone who wants a personal study program or a group study guide.

The Nicene Creed, Geddes MacGreggor, paperback \$7.95, Eerdmans, Grand Rapids, Mich. Sixteen centuries ago the Council of Constantinople accepted the Nicene Creed as a formulation of apostolic faith. Here MacGreggor highlights the affirmations of the creed, explains what they meant in the fourth century and what they mean now. He says "the faith of Nicaea is a catalyst for contemporary thought, challenging...outmoded presuppositions while provoking us to richer understanding."

True Prayer, Kenneth Leech, \$10.95, Har-

per & Row, San Francisco, Calif. "In prayer we open ourselves out to God, and this process is one of liberation and awakening," says Leech. "The God of Christian prayer is an involved God, a social God. . . . Christian prayer. . is actually a participation in God." *True Prayer* is an introduction to the requirements of a life of prayer and resources of the Christian tradition. In it Leech meets the challenges of the modern world as it considers prayer in relation to God, holiness, penitence, personal freedom, social justice, conflict, and healing and demonstrates how through prayer to attain close union with God and man.

Commentary on the American Prayer Book, Marion J. Hatchett, \$29.95, Seabury Press, New York, N.Y. This companion to the 1979 Book of Common Prayer "explains" the new Prayer Book, the history of each section, all the whys and wherefores—page by page.

The Ensergation Func, 1989

## **Canterbury: Man and Miter**

Prior to his visit, we posed the question, "What is a Canterbury?" Following Dr. Robert Runcie's American visit, many Episcopalians have formed their own answer. He emerged as a tall, witty, graying Englishman who is deeply serious about his historic office as the spiritual leader of world Anglicanism but not at all serious about himself.

At a speech at the National Press Club he fondly recalled a headline in an American newspaper at the time of his enthronement: "Easy Moving, Over Six Feet Tall, Husky, Pig-Keeping War Veteran Gets Top Post."

He also signaled a change in the adver-

sary attitude of Anglican prelates toward the press when he made a bid for cooperation, saying, "Like Christ's apostles, the Archbishop's task is to communicate faith and hope and promote love in the world. In today's world that means he must be serious about working with press and broadcasting and conscious of their great potential for good.'

In describing his office, he said he was "trying to make an effort not to become trapped by a history which stretches back to 597 A.D." His job, he said, involves three levels of work: local, national, and international.

First he described himself as a diocesan bishop with direct pastoral responsibility for the Diocese of Canterbury in southeastern England. "Canterbury gives me roots. Nothing is real unless it is local," he said.

Most of his work, however, takes place from Lambeth Palace in London where Archbishops of Canterbury have been re-

quired to live for almost 800 years. "Obviously I am concerned with the leadership of the Church of England itself, ... but the Archbishop is also some kind of national oracle." Called upon to speak on behalf of the English national family on great occasions, he said he looks forward to this summer's royal wedding as one such occasion, not only because of British enthusiasm for the young couple, but also because it "gives us a chance to celebrate the Christian values of home, family, and the stability of marriage.

On the national level also, the Archbishop has a seat in the House of Lords—the only one with arms. "One of my 18thcentury predecessors was so consistently drunk that he was in the habit of rolling off the end of his bench onto the floor. Even in the heavy-drinking Age of Enlightenment and Reason this was considered unedifying, hence the arms."

The international aspect of his job

gives him great pleasure. He travels widely, scheduling five major tours to his farflung family every two years. He defends this as not just "ecclesiastical tourism," but said he has found himself the focus of loyalty and affection around the world. "In days of personalized leadership, the microphone tends to be put in front of one man."

He went on to say, for instance, that when the Church of Iran was in trouble, a personal appeal had to be made to the Ayatollah Khomeini. The Archbishop of Canterbury made that appeal. Church leaders, he said, are called upon to make contacts because religious issues are involved in many of the world's trouble spots.

This informal, apolitical international diplomacy carried out by his office, whose staff has been enlarged for that purpose, may be Robert Runcie's major contribution to a post whose job description has been evolving for 1,300 years.

#### Running with Runcie

## Cuisine, cathedrals, pigs, primates

Ham biscuits, Southern fried chicken, cheese grits, Southern style snap beans, Sally Lunn muffins, and watermelon baskets with fresh fruit for centerpieces was the taste of Southern hospitality the University of the South, Sewanee, Tenn., offered the Archbishop of Canterbury on his first full day in the United States.

Planned by Mrs. William Cocke and Mrs. Peyton Cook, the menu was taken from Sewanee Cook Book and was similar to one created for Lord Halifax, British ambassador and Oxford University chancellor on his 1942 visit to the University.

Sewanee, as the University is fondly called, is owned and governed by 25 Episcopal dioceses and nurtures its English and Anglican Communion connections. The Sewanee founders had Oxford in mind when in 1857 southern bishops placed the cornerstone, and historians credit English bishops' generosity with enabling the University to rebuild after the Civil War. Sewanee students and faculty wear academic gowns and take possessive pride in the number of Rhodes Scholars who go from its campus to study at Oxford.

Runcie officially began his American tour "on St. George's Day, Shakespeare's birthday, and in a drizzle reminiscent of April in my own country," speaking at a noon Eucharist and receiving an honorary degree as "chief pastor of the world's 70 million Anglicans.'

For some reason Runcie's hobby of breeding pigs and not his considerable standing as a theologian and scholar captured Chattanooga Times headlines. At a dinner gathering he said his interest in pigs



**ALWAYS THE PRESS** 

A barrage of San Francisco reporters' queries momentarily chagrins an Archbishop.

bans he sought a "way to get in touch with a rural diocese."

One day, Runcie said, his secretary sent word to a local rector that the bishop might drop by. The query came back, "Will he be coming as a shepherd or a

Next to pigs the highest item of interest seemed to be the royal wedding on July 29 at St. Paul's Cathedral, London. The Archbishop said he would prepare the couple in the same way a parish priest would prepare other parishioners. "Now of course there will be special music and a great deal of color and ceremonial. It will be a mighty spectacular, but I hope it will cheer us all up.

Runcie's own marriage occurred in 1956 when he was Dean of Trinity Hall, Oxford. Rosalind Runcie is a professional musician who performs and teaches and is a music critic for a local newspaper. They have two children, James, a student at Cambridge, and Rebecca.

Runcie related that on a shopping trip Rosalind had narrowed her choices down to either a red or green dress. "My husband wears a lot of purple," she told the clerk,

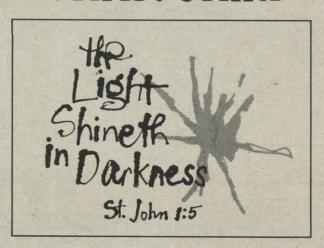


AN HONORARY DEGREE

With Chancellor Furman Stough, left, looking on, Runcie receives an academic hood signifying his honorary doctorate from the University of the South.



# In Honor of the Christ Child



It's not too early for thoughts of greeting your friends with cards at Christmas, as we will not be able to accept (and fill) orders after November 1st!

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# **Celebration Easton Style**

Maryland's spring weather was windy enough to imperil the candles on the day the Archbishop of Canterbury helped the Diocese of Easton celebrate the 350th anniversary of its oldest parish. The celebration was divided between the simple frame building that now houses Christ Church and a tent large enough to hold 2,200 on a hill in sight of the Chesapeake Bay and beneath oaks that shaded the first congregation. The Archbishop's vestments were embroidered with acorns and oak leaves.











#### **RUNNING WITH RUNCIE**

Continued from page 5

To which the clerk replied, "You must have a very trendy husband."

Trendy is not how this son of an electrical engineer who won a scholarship to Oxford would describe himself. A World War II tank commander who landed on Normandy, Runcie's diplomatic skills were developed in Trieste where he was personal assistant to the British representative on the post-World War II Italy/Yugoslavia Boundary Commission. In the '50's he was secretary of the Cambridge Mission in Delhi, India. But a solid Christian faith and a gentle sense of humor underlie his impressive credentials.

When Presiding Bishop John M. Allin gave him a rather garish school tie at a trustees' banquet, Runcie said, "I've been looking for a way to get a day off and not be recognized in Canterbury. I think this tie should do it."

#### MARYLAND

The Archbishop departed Sewanee in a private jet supplied by Corning Glass, en route to a 350th birthday party on Maryland's eastern shore where cold and windy spring weather replaced Sewanee's drizzle, Maryland crab cakes replaced fried chicken, and a fanfare of trumpets replaced a jazz band.

After a late Friday afternoon press conference and a visit to Trinity Cathedral, Easton, the Archbishop stayed in a private home in Queen Anne County prior to a full Saturday, April 25.

Right on schedule, the Archbishop was then welcomed at a huge tent on Love Point, Kent Island, by a 10-piece brass ensemble with timpani, a fanfare of trumpets, and 2,200 voices singing "Oh, God, our help in ages past." So moving was it, reports Norman Harrington, who handled press relations for the event, that one of the Archbishop's staff members turned to him and said, "My, it reminds me of the Coronation!"

At the service of thanksgiving for 350 years, Runcie said he had searched Lambeth's archives to see if he could find a link between "my predecessors and the church here. Among other items, I discovered a letter dated 1726 from the vestry of Kent Island to the Bishop of London complaining about your rector, Thomas Phillips. Besides other misdemeanors, he was accused of always starting services on time.

"Inconvenient, I suppose, in a scattered agricultural community with a shortage of clocks, but I am glad it is a tradition you have maintained here from at least the 18th century to the present day. As a Guardsman, I appreciate that every arrangement has been punctilious."

#### WASHINGTON, D.C.

After the service and a private luncheon of crab cakes at Christ Church, Runcie departed for Washington, D.C., where English week was capturing the city. The last week of April and early May

The last week of April and early May was English week in Washington, D.C. Not only was the Archbishop of Canterbury the most visible and vocal of the Anglican primates meeting at the College of Preachers on the grounds of the Washing-

ton Cathedral, but Prince Charles, heir to the British throne and soon-to-be husband of the glamorous Lady Diana, drew bevies of admirers wherever he went on his private visit to the city.

his private visit to the city.

At the May 1 Evensong at the Cathedral, marking the end of the primates meeting, Prince Charles read one of the lessons. Would that all lay readers had his presence and deep, clear English voice, which is the perfect instrument to convey the King James sonorities!

Backstage whispers told of the advent of the new international show, "The King and Di," but Runcie made his own jokes. He apparently shared press amusement with the term "primates" for the Anglican leaders, calling it "so zoological, as though we should be bracketed in your news columns with the mating of pandas."

At a luncheon meeting of the National

At a luncheon meeting of the National Press Club, Runcie spoke strongly against "the evil of nuclear weapons" and called for a "religious war on hygienic words which feed complacency and on propaganda and distortions which increase mutual hostility."

He also indicated a new role he sees for the leader of the Anglican Communion: building and maintaining an international channel of communications at the religious rather than the governmental level.

Since religious issues are involved in so many of the world's trouble spots, Runcie believes church leaders must take responsibility for making contacts. As a leader in Anglican dialogue with the Orthodox Churches, he has opened lines of communication even with Soviet Russia. His office's most notable success was the initiative through staff member Terry Waite

that gained release late in February of Anglicans held for many months in Iran.

Runcie breakfasted with Robert Mc-Namara and other World Bank officials and visited the White House as the guest of Vice-President and Mrs. Bush, both Episcopalians.

In full non-liturgical regalia—frock coat, gaiters, and black silver-buckled pumps—Runcie also gave a lecture on the history of Canterbury Cathedral for the Folger Library and accepted a copy of Folger's newly published Elizabethan Book of Common Prayer.

Throughout the visit he charmed those he met, causing one Washington religious editor to note that he was "precisely what Agatha Christie has led us to believe an Archbishop of Canterbury should look



RAPPORT WITH REPORTERS
During his National Press Club appearance
Runcie personally explained his message.

#### RUNNING WITH RUNCIE



TEA AT THE WHITE HOUSE

Richard J. Anderson

Vice-President George Bush's invitation brought Runcie and the primates to tea.

#### WELCOMING STRANGERS

For Christians, welcoming and working for the well-being of the stranger within our gates is indeed a sacred duty....The oldest creed in the Old Testament begins with the words, "A wandering Aramaean was my father." Israel learnt its faith in God at moments of crisis and dislocation, fleeing from Egypt on the Exodus or exiled from the holy city of Jerusalem.

In a sense, it is not possible to be a fol-lower of Jesus Christ if we feel ourselves entirely at home and satisfied with the world. Our Lord said, "Foxes have holes, but the Son of Man has nowhere to lay his head." Sharing the life of the stranger brings the basic values of truth, love, trust, and forgiveness into stark relief and makes them doubly precious. We see things in simple terms without the protective film of convention. .

The refugee problem, as you know, is bewilderingly enormous. It has been estimated that over the past few years two or

three thousand new refugees have been forced to flee their homes every day. By 1980 the total number of refugees, in Africa and Asia chiefly, had reached 10 mil-

In this country I have just discovered one in every nine Congressmen is an Episcopalian, but this need not necessarily mean our Church is a community of the comfortable and complacent. We also have unique opportunities to make a crucial contribution to the increase of consciousness about global problems.

#### ON TECHNOLOGY

We have built an immensely powerful technology, full of possibilities for good and evil. I only wish I did not feel often that we were like little children loose in a dangerous laboratory. What is missing is although we have an abundance in the west of things to live with, we fail when it comes to things to live for.

-Archbishop Robert Runcie

#### SAN FRANCISCO LOS ANGELES

Leaving Washington, Runcie boarded another jet for the west coast. Changing from his usual purple cassock to an opennecked lavender shirt, over Yosemite Park he settled down with paper and tape recorder to do some last-minute work. Seated next to him was his chaplain, the Rev. Richard Chartres, and across the aisle was towering Terry Waite, combination bodyguard and ambassador, a 42-year-old Anglican from All Saints', Blackheath, Lon-

In San Francisco the Archbishop was formally greeted by Cyril Magnin, retired executive of the I. Magnin chain, who is known as "Mr. San Francisco." In an airport news conference Runcie was asked again about the royal wedding. His response: he'd seen the Prince in Washington, and "I think he is feeling fine."

On May 3, one of his most hectic days, Runcie attended a reception at Good Samaritan Church and Community Center, stopped to tour St. Luke's Hospital and bless a new ambrey, and then went on to lunch with the Sisters of St. Francis House. At Evensong at Grace Cathedral he said he'd grown up on stories of the city by the golden gate because his mother had visited here in 1925. "I'm so glad to find sunny California is everything I have always been told."

Next day Runcie was luncheon guest of the mayor and city council of Los Angeles and Security Pacific National Bank. Recognizing the history of a city "bound up with Christian missionaries, religious pioneers who established the trail north, El Camino Real," Runcie praised Los Angeles' pioneering spirit. He especially

Continued on next page



KEY TO THE CITY Mayor Marion S. Barry, Jr., left, presents the key to Washington, D.C., one of the many Runcie received on his trip.

# This Is Sally's First Baby And Her Second Child.



"This is my daughter, Samantha. The day she was born was one of the happiest of my life. Watching her grow makes every day really

"Before I had my own child, I gave my love and support to another little girl far away. Her name is Marites and she lives in the Philippines. I still sponsor her, and being a mother has helped me to realize more than ever how important

sharing and affection are to all children.

"Through Christian Children's Fund I am

able to help give Marites food, clothing, a chance to go to school or whatever she needs most.

"For only \$15 a month, you can help a hungry child, too. We'll send you a child's picture and background. We'll also tell you how the child will be helped and how you can write and receive letters in return.

There's no language barrier because the field office in your sponsored child's country will translate your letter and the child's letter back to you.

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#### RUNNING WITH RUNCIE

Continued from page 7

thanked Security Pacific, adding, "I am told one in three heads of banks is Episcopalian. It's good to be visiting a Church which can combine a mastery of orthodox finance with an astonishing generosity and energy in doing something practical about the problems which face every single city in the world." Episcopalians, he said he'd learned since coming to the U.S., had sent a second \$1 million to aid refugees in Thailand.

That night at a banquet at the Biltmore Hotel, Runcie caught up with his wife Rosalind, who was in Los Angeles for a benefit piano recital May 6. Hospitality was his topic, and he praised the diocese for welcoming southeast Asian refugees.

At 8 a.m., May 5, he was at Church of the Epiphany, Los Angeles, to celebrate Cinco de Mayo, the anniversary of the Mexican Army's victory over the French Foreign Legion in 1862. "I fought in the war myself," he said, "and believe that although all war is evil and does terrible things to those involved, sometimes it is necessary to restrain and defeat even greater evil.'

A visit to St. Anselm's Refugee Center in Garden Grove and a meeting with Orange County religious and civic leaders completed the Archbishop's California tour. He headed toward America's heartland, the Diocese of Iowa.

#### 10WA

During Runcie's 24-hour visit to the enormous granary which is the middle west, he addressed with clarity and directness the subjects of land use and world hunger which are of concern to this agricultural state.

In addition to receiving the key to Des Moines, to which he quipped, "I now have quite a collection of these," he addressed 600 Episcopalians at the Fort Des Moines Hotel where the menu included "Iowa pork chops."

Early on May 7 Runcie's party, with Bishop Walter Righter of Iowa and others, boarded three helicopters for a trip to the hog confinement houses of Brenton Brothers Farm near Dallas Center. Here Berkshire hogs, which originated in England and are the kind the Archbishop breeds, are raised in enclosures rather than pens.

Made an honorary member of the National Pork Producers Council, Runcie was also presented with a 40-pound Berkshire pig which Righter said was a "symbol of Iowa's effort toward feeding the hungry" because its progeny will be used to assist hog breeding in other parts of the world. Since England has strict livestock regulations, Runcie said, "if I can't take her home with me, I'll have to come

to Iowa once a year to visit her."
That evening more than 7,000 people, including leaders from 10 religious denominations, participated in a Communion service at the Hilton Coliseum in Ames. Several Roman Catholic archbishops joined the procession, and Runcie again emphasized the feeding the hungry theme.

"One of the reasons I came to Iowa is because you are the food basket of the greatest food-producing nation in the world. Any long-term solution to the problem of hunger must, of course, depend on policies to control the rapid population increase, ... but there is also an urgent need to provide help to those who are hungry now." He cited a five-year Iowa program, Second Mile, and quoted the prayer used in it, "Change the world, Lord, and begin with me!"

With pig paraphernalia-T-shirts, cartoons, a calendar-loaded into his luggage, Runcie headed for Chicago.

#### CHICAGO

The Chicago Sun-Times editorially welcomed Robert Runcie: "It won't get the hoopla of the astronauts' parade, [but the Archbishop's visit] is as important in its own way. The Space Shuttle crew helped focus national attention on technology's wonders. The engaging Archbishop helps us refocus on timeless spiritual attitudes that promote peace, justice, and mercy in human affairs

On the evening of May 7, Runcie made the transition from Ames, Iowa, to Evanston, Ill., where he told Seabury-Western Seminary students that he welcomed the "incense-laden air" of their chapel after blessing 8,000 pigs earlier in the day. He said he hoped he had not brought any of the "incense of Iowa farm" with him.

Nearing the end of his three-week coast-to-coast pastoral visit to the United States, he toured three institutions on Chicago's West Side, receiving a Skid Row meal ticket and a kindergarten diploma, and gave an address at Chicago's St. Continued on next page



#### **BANQUETS AND BARNYARDS**

Contrasts characterized Runcie's tour. At a Los Angeles banquet he greeted the diocese's senior priest, the Rev. John Yamasaki, 97, with his chaplain, the Rev. Richard Chartres, looking on. In Iowa he donned paper coveralls and plastic boots to see a pig farm where he was given a 40pound Berkshire, the breed he raises. "I love my pigs," he said, "but I don't mind eating them." His fondness for pigs brought attention on his tour and, he said, proves helpful for unpopular topics because he can begin by saying, "Speaking as a pigkeeper, I believe. ....





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The Episcopalian June, 1981

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The NIV Complete Concordance by Edward W. Goodrick & John R. Kohlen-







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## "FIRST THANKSGIVING, THEN DISTRIBUTION"

We must cultivate the habit of thanksgiving not just in church, but throughout the whole of life, before a meal, after work, before reading, while playing with the children. If you cultivate this attitude to life, you are growing as a follower of Jesus Christ, who took bread and first gave thanks. If you are a Christian, you are a person who has a growing sense of life as a gift.

When we understand, however, through this sacrament how richly we have received, then, if we are to progress still further as followers of Christ, we must learn in our turn to be generous givers. He took bread, gave thanks, and then gave it to His disciples. First thanksgiving, then distribution....

We must be on the alert to see we are good stewards of our land, our money, our talents... The way of living thankfully, conscious of all God's gifts to us, and living generously, conscious that we are stewards, not possessors, has to begin with us and the way we organize our lives, or we shall have no right to urge it on others.

—Archbishop Robert Runcie

James' Cathedral. Early Saturday he met with the city's Roman Catholic leader, John Cardinal Cody, before departing for New York, his last stop.

#### **NEW YORK CITY**

Runcie's morning arrival in New York City provided the first break in his schedule since he began his American tour. He spent the day with Presiding Bishop and Mrs. John Allin, hosts for this last stop.

Traveling to St. Philip's Church in Harlem for Sunday morning services, he had a firsthand experience of the city's ethnic and cultural mix. He ended his day uptown at the Cathedral of St. John the Divine.

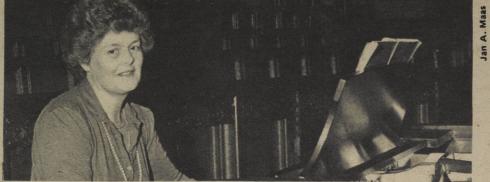
Slaves and freed blacks who broke from Trinity Parish, where they had been restricted to segregated services on Sunday afternoons, formed St. Philip's 170 years ago. The present church, built 70 years ago, was packed as 1,000 people applauded the Archbishop when he presented the Rev. M. Moran Weston with the Order of the Cross of St. Augustine and received in return a recording of the church's choir, copies of sermons preached at St. Philip's, a study of Episcopal social policy, and a history of the parish along with its future plans. Runcie remarked that the gifts symbolized the best the Church had to offer: "music, meditation, study, and prophecy."

At St. John's Cathedral some 4,000 persons, including such ecumenical dignitaries as Roman Catholic Terence Cardinal Cooke, heard Runcie begin his sermon with a three-minute address in Spanish, noting, "Our communion becomes less English year by year."

At the invitation of the Episcopal Women's Caucus, Runcie met privately with five women after the service at St. John's Cathedral. The four priests and one deacon urged him to consider the importance of ordaining women who have a vocation. "It was not unproductive," said one of the women present.



A ROYAL VISITOR
Prince Charles joined the Anglican primates for the closing Evensong.



RECITAL REHEARSAL

Rosalind Runcie practices for a benefit concert at St. Thomas', New York City.

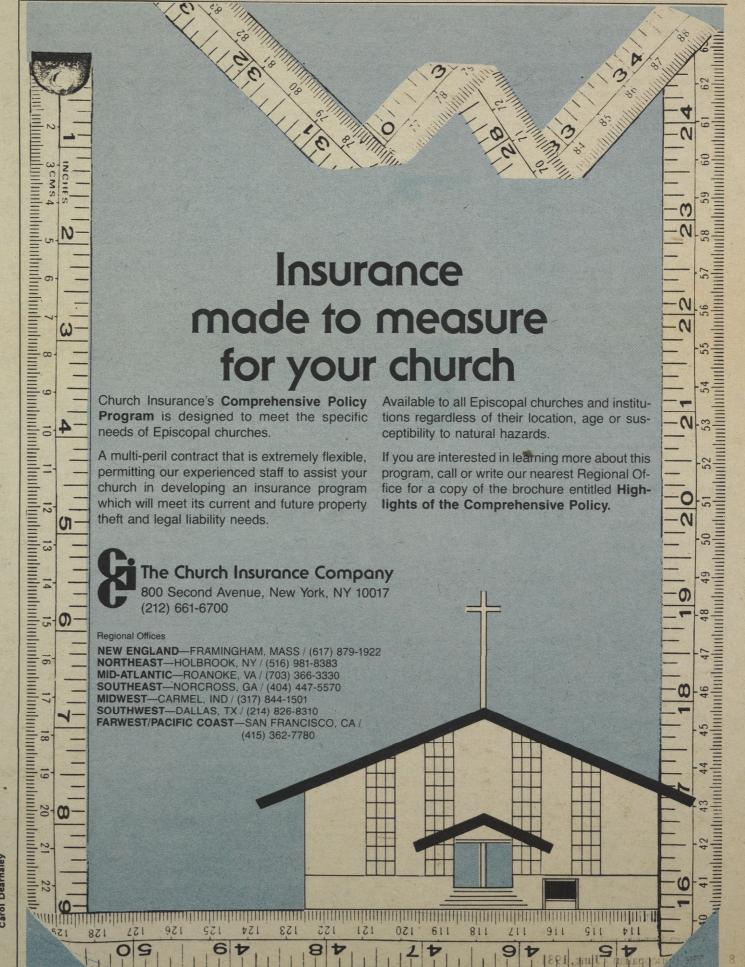
The next day Runcie attended a noon-day Eucharist at Trinity Church, Wall Street; met with New York's Mayor Edward Koch; and was reunited that night with his wife, who gave a benefit concert May 8 at St. Thomas' Church on Fifth Avenue. Rosalind joined Robert for a dinner Monday evening at the Waldorf-Astoria, and on Tuesday, May 12, the Runcies

departed for home, having visited a variety of parishes and dioceses reflecting the diversity of Anglicanism, American style.

This story was compiled with reports from Sewanee by Bob Libby and Wesley Hinton; Washington and Kent Island by Janette Pierce; Los Angeles by Ruth Nicastro; Chicago by Roy Larson; Iowa by Salome Breck and Mary Halstead; New York by Jan Maas; and with help from James Simpson from points on the tour.



LAST STOP: NEW YORK CITY
With the Rev. Moran Weston at St. Philip's.



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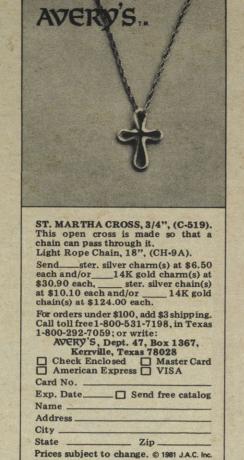
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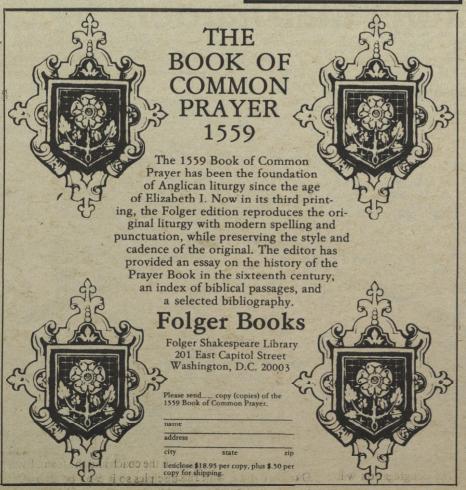
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# Fund seeks refugee aid for Africa

Food and loving care can make a big difference, as demonstrated by 7-year-old Engor of Karamojong, Uganda, who now weighs 37 pounds, hardly resembling her emaciated form of three months earlier. Engor was near death, as are thousands of refugees in Africa, before she was placed in a feeding program which helped her gain 13 pounds. Religious News Service





"Just days before, I had left the University of Minnesota Hospitals where medical science and technology are taken for granted. Now I sit on a mud floor, spoonfeeding a child who is starving to death. It is all I can do..."

So reported Dr. Mark Jacobson while visiting Las Dhure Camp for Somalian refugees. In an effort to alleviate the overwhelming human suffering and starvation affecting 5 million refugees in Africa, the Episcopal Church, through the Presiding Bishop's Fund for World Relief, sponsors three major appeals.

three major appeals.

• The All Africa Refugee Appeal has elicited a little over \$400,000 to provide both pastoral care and relief and social welfare needs throughout Africa. Three Ugandan bishops—Festo Kivengere of Kigezi, Yolam Babunoba of West Ankole, and Misaeri Kauma of Namirembe—are speaking in the United States on behalf of this cause.

• Formally established by the 1979 General Convention, the Church of Uganda's Relief and Rehabilitation Appeal has received 40 percent of its \$1.25 million goal, or approximately \$600,000. These funds came through Venture in Mission and the Presiding Bishop's Fund. Famine in areas of Uganda contiguous with the drought-

stricken Horn of Africa is making reconstruction, following Idi Amin's regime, tremendously difficult. Attention and relief have been diverted to prevent wholesale starvation and death in Karamoja.

• The East Africa Famine Appeal was initiated at Christmas, 1980, to repond to the devastation caused, the Presiding Bishop's Fund reports, by "drought, locusts, tribal warfare, mismanagement, and the presence of more than 2 million refugees." Famine Appeal contributions will be used to bring grain and medical supplies to some of the neediest sufferers.

Bishop Henry Okullu of Kenya said in the All Africa Conference of Churches' Bulletin: "Heaven should be brought to earth instead of encouraging people to accept unjustified suffering for the purpose of qualifying to enter heaven when they die"

The Presiding Bishop's Fund seeks to respond to refugees' needs around the world, working closely with ecumenical, voluntary, and inter-governmental agencies.

Contributions to all the appeals can be sent to the Presiding Bishop's Fund, 815 Second Ave., New York, N.Y. 10017.

### 'Don't intervene in El Salvador,' bishops say

by Janette S. Pierce

In April, 77 Episcopal bishops, including Presiding Bishop John M. Allin and his predecessor John E. Hines, joined a growing consensus of the U.S. religious community against intervention in the internal affairs of El Salvador.

The bishops asked "all outside parties, including the United States, to end immediately all forms of military aid, assistance, or credits to El Salvador." In their April 17 statement, sent to President Ronald Reagan, they urged asylum for the estimated 150,000 refugees and asked that the State Department press for "a negotiated end to this terrible conflict."

The bishops acted, according to Bishop Robert R. Spears, Jr., of Rochester, who circulated the petition, to support their Roman Catholic counterparts in their "deepest concern and anguish" about the deteriorating conditions in the Central American country.

A year ago Roman Catholic Archbishop Oscar Romero was slain while saying a requiem Mass in the capital city of San Salvador. Since then Roman bishops have given Congressional testimony against U.S. intervention and met with Secretary of State Alexander Haig.

In the past year, the Episcopal bishops said, "over 10,000 persons have died violently and brutally, many in martyrdom for their faith." Roman Catholics have suffered the highest casualties among church leaders—Romero, 10 priests, a sem-

inarian, three nuns, and one female lay worker. Other denominations, including the Baptist, have experienced terrorism.

Spears said the Episcopal statement represents both liberal and conservative elements in the Church, and, indeed, seldom in recent years has the entire religious community exhibited such unanimity. Though groups differ on how much support should go to revolutionaries opposing the Salvadoran government, consensus on non-intervention is strong.

Two branches of Presbyterianism as well as the Reformed Church in America, the American Baptist Churches, and the Church of the Brethren support non-intervention and have urged their members to express their views. Also on record against intervention are the Disciples of Christ, the American Friends Service Committee, the United Church of Christ Board for World Ministries, and the United Methodist Council of Bishops. Four Methodist Churches—United Methodist, Christian Methodist Episcopal, African Methodist Episcopal and African Methodist Episcopal Zion—pledged their support to the National Conference of Catholic Bishops.

The Episcopal bishops urged that local parishes share their statement and that churchpeople communicate their views to their Congressional representatives. They also suggested that local parishes might seek and help Salvadoran refugees in their own communities.

Framers of the Episcopal bishops' statement are: Bishops Spears; Robert P. Atkinson of West Virginia; John H. Burt of Ohio; Otis Charles of Utah; H. Coleman McGehee, Jr., of Michigan; Paul Moore, Jr., of New York; David E. Richards, Office of Pastoral Development; John T. Walker of Washington; and Richard M. Trelease, Jr., of Rio Grande.

# How can we ease job search pains?

by Richard K. Martin

Job searching in the Episcopal Church today is highly competitive. Sometimes it is conducted in an atmosphere ranging from extreme caution to outright distrust.

The "old boy" network had its abuses, and the new system has its pitfalls. Today's powerful profile and search committees actually may separate clergy and laity and harm mutual ministry more than the revival of liturgical practices a quarter of a century ago. Although the new, elaborate process may be better than the era when everyone heeded closely the counsel of the bishop, this premise is hard to document since the supply of clergy often far exceeds demand.

Polarization between clergy and laity could be reconciled by modifying the congregational process and by clergy using a more systematic approach. Use of mutually understood guidelines, adopted and honored at the beginning of the search process, could help parishes and clergy meet each other on a more common ground. Clergy associations could take leadership in developing these guidelines in much the same way they developed the model contracts now in use throughout much of the Church

A look at the congregational process shows the need for guidelines. The process now includes consultants and profiles and search committees, reflecting the hopes and concerns of every parish group. By the time a parish reaches the interview stage, such high expectations for the future pastor have developed that a committee can overwhelm a candidate. The irony of the powerful congregational process (which has many commendable aspects) is after countless meetings, questionnaires, goal setting, and even politicking, committees tend to establish similar job requirements: a relevant preacher of the Gospel, a pastor in time of crisis, a person of deep faith, a person who can lead, represent, and administer a congregation. Unfortunately and illegally, they often seek someone who is married, has children, is male, and is between the ages of 30 and 45.

A number of competent clergy have begun to resist committee manipulation not only on the parish level, but in the search for a bishop as well, a process which occasionally gets out of hand. In the latter case, well-qualified prospects receive lengthy questionnaires quite early. They spend much time and emotional energy thinking about an office most of them will never attain. Some are paraded around a diocese and asked innumerable questions on every possible subject. One wonders how the Holy Spirit can work through such a political atmosphere.

Some clergy equip themselves with consultants, support groups, and strategies in order to meet large, strong, and well-prepared search committees. As part of their own strategy, they may seek a number of parishes simultaneously. The environment that breeds distrust between clergy and laity occurs when the parish search is narrowed to five candidates or the clergy search to three parishes. Prolonged indecision by search committees, vestries, and/or clergy adds more tension. By the time a call is made, the emotional stress on clergy, their families, and search committees has reached a troublesome level. Just as clergy are disappointed after being rejected, many parishes

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WERE ABLE TO MOVE FROM ONE PARISH TO ANOTHER WITH RELATIVE EASE ---

Cartoon by William Heuss, Reprinted by permission from Richard K. Martin, New Parish/New Cure. Copyright ⊚1978 by Richard K. Martin.

are aghast when their first or even second choice refuses them.

Trust would be increased if profile and search committees could narrow and refine their expectations of the new pastor. While profiles have done much to build trust, they often convey too many expectations of the new pastor. Everyone would benefit from a well-thought-out questioning procedure covering the main issues. Of course, loaded questions which reflect past parish squabbles have no proper place in the interview.

Clergy, searching as independents, usually must adhere to each search committee's rules or withdraw. Committees formulate their own rules and strong strategies, and Continued on page G

Editor's report

# Help one another overcome isolation

Isolation!

The word popped up over and over during March and April: in two workshops I attended, at a diocesan council meeting, in a conversation with the editor of a diocesan newspaper.

Isolation

For many of you, the word needs no definition, no explanation—you know it well. You live with it, feel it, are encumbered by it.

Clergy know many kinds of isolation, but I havelumped them into two groups: obvious isolation and subtle isolation.

Obvious isolation is the easiest to remedy. Geographical is the most obvious, and, with a little imagination, communication and organizational techniques can be devised that will greatly alleviate this one. Other kinds of obvious isolation are the priest in charge of the one small congregation in a city which has two or three larger parishes, the priest who serves the one large congregation in a diocese where most congregations are small, the one liberal priest in a conservative diocese (and vice versa), the lone woman, lone black, lone Hispanic who is often taken for granted—obvious isolation.

A more difficult task is ameliorating subtle isolation: the priest who is just like everyone else but is somehow never heard, the priest who for one or more reasons is never nominated and never elected, the priest who never attends deanery meetings and no one knows why, the priest who is struggling with a family or health problem but has no one to share it with.

What can be done about isolation?

Look around. In your own mind, check off the clergy in your area and see if anyone seems to be isolated. Before coming to the quick conclusion that "so and so is, but it's his own fault," think about possible ways you can help the isolated person with the problem.

Look at yourself. Are you the one who seems to be isolated? Why? Can you do anything about it?

A little sensitivity, a little alertness, and a little caring can go a long way toward keeping isolation in check and toward helping all of us to live with it when we must and easing it whenever we can.

-Dick Anderson

# A suggestion: Why not work smarter rather than harder?

Editor's note: The following is a portion of Bishop Alexander Stewart's 11th annual address to the Diocese of Western Massachusetts.

#### by Alexander Stewart

My brothers and sisters: Many laity assume clergy life is easy. For conscientious priests it can be very difficult. The irregular schedule takes its toll: in health, in family togetherness, in spiritual growth. (No wonder I have here an article called "The Clergy: The Walking Wounded.") The clergy work schedule is so indeterminate no one recognizes when the priest is on duty or when he is having a well-deserved day off or a morning to reflect quietly on his Good Friday meditations and Easter message.

I am convinced our clergy—deacons and priests and bishop—need to learn how to work smarter, not harder, and that the laity need to respect our need for spiritual growth and family time. I suggest, therefore, what may seem to be a startling idea: that the clergy consider working five solid days as most laypersons do. These will not always be exactly eight-hour days anymore than for a layperson who is frequently gone 10 hours between leaving for work till arriving home—allowing for travel time and lunch. Sunday morning will then be for the priest not a time of work, but a chance for him to make his offering to the Lord as the priest of that gathered community, just as key lay members are offering their talents as choristers, teachers, ushers, acolytes, and so on.

When the priest has to put in a major portion of Sunday [for other than worship] or a weekday evening, he will take compensatory time off. The congregation will know from the parish mailer or the Sunday bulletin what times he/she will not be available. Naturally, no good priest would refuse to respond to a true emergency, day or night, day off or day on duty, but how often does a real emergency occur on a day or afternoon when the priest is off duty?

Some laypersons may have difficulty with this subject for many regard the priest as a community servant seven days a week. Over half of clergy wives work and most clergy husbands. If we are to have happy rectory families, we had better deal constructively with this issue of time/energy/creativity. After 10 years as a bishop, I know whereof I speak. Recent studies reveal that when a priest comes to an anniversary in a parish, such as 10 or 15 years, he can go on and repeat the same identical ministry year after year, or he can begin a new ministry in the same place. I spent 17 years in one parish. I like to believe, however, it was three eras of seven years and five years and five years, each with a different emphasis.

Evaluation of our ministry at convenient intervals is essential—for the health and effectiveness of the priest and for the well-being of the congregation. Evaluation done in the right spirit can result in renewal and growth for the person and the parish. Clergy: You will be pleasantly surprised at how much your people care. Laity: This is your chance to help your rector to grow in wisdom, in stature, and in favor with God and the congregation. Some gifted lay leaders and clergy can share this process with you. Every quarterback calls a timeout now and then to review strategy with the coach and the team. Even Our Lord did it with the disciples so it can't be all bad.

The Episcopalian/Professional Edition June, 1981 A

# Who selects whom for ordination?

by James L. Lowery, Jr.

Entry into the ordained ministry means recruitment and selection of future church leadership for ordination, an area to which the Episcopal Church has devoted a vastly increased amount of attention over the past 10 to 15 years. The question critics are raising these days is whether the increased effort has brought better results. We think it can if we have some clarity, quality, and variety.

Twenty years ago the world was different and so was the Church. The recruitment-selection process was one involving an individual, perhaps a rector, and definitely the bishop, with occasional help from a doctor or psychiatrist, and a required assent from the diocesan standing committee and the dean and faculty of the seminary (for the two-thirds of the ordinands who went away for training).

The history of the Christian Church reveals three ways persons have been selected for ordination. First was the person marching in the door to parish priest or diocesan bishop and offering him or herself. Second was the bishop or clergyman taking the initiative, "putting the bee in the bonnet" of a chosen prospect. Third (the most prevalent in Pauline days, says commentator Roland Allen) was the parish or worshiping community selecting one of its number to be prepared, ordained, and installed by the hierarchy to lead in the local congregation. Over the last 50 years the first method has been most prevalent, and the second has occasionally been in evidence. Recently, in certain alternative schemes, a combination of the second and third methods has surfaced.

The experience of the past 15 years has shown that the Church has no difficulty in obtaining applicants, has increased the structure for selection and entry, and is being warned of the resultant bureaucracy and potential rigidity.

First, recruitment in the Episcopal Church has been no problem. In fact, if we examine the total number of ordained persons looking for full-time ecclesiastical positions and the number of full-time jobs, we find fewer jobs than 15 years ago but twice as many clergy. The surplus is not so great as the figures seem to indicate, however, when one compares the persons willing to take the positions offered. The Hartford Seminary study of supply and demand of a few years ago suggests the supply will disappear between 1985 and 1990 due to a large number of expected retirements during that period. The Church's recent efforts, however, have been more in the area of selection than in recruitment.

Second, the vastly increased effort and structure put into selection and entry have included creation of diocesan commissions on ministry, complex selection procedures and conferences, Provincial and national programs and studies, use of many more laypersons on ministry commissions, and a push to involve parishioners in the selection process before it reaches the diocesan level. More candidates are coming from parish life than 20 years ago when more came from college ministries and other special settings. These changes have led to a tremendous investment on the part of the local congregation and the diocesan structure in insuring that persons who survive initial screening reach ordination regardless of bad signs which may surface. As a result, I deal daily with clergy whose breakdowns arise from past problems and who should not have been ordained once harmful signals became evident. Increased effort to help candidates reach ordination without increased whistle-blowing is a worri-

Third, the system has been criticized for dangers inherent in its bureaucracy. Richard T. Hawkins, in an article in *The Witness* of March, 1980, says the vastly more complex screening procedure makes more hoops for candidates to jump through. The emergent system, he says, produces clones of the more bureaucratically oriented types operating the system, rather than being an instrument to identify real creativity or to identify those persons who seem to be ineffective or lack proper background for future crises.

H. Boone Porter, renewalist, liturgist, historian, and journalist, is another critic. He worries that what most successfully emerges from the entry process with the blue-ribbon prize of ordination is "the Anglo-Saxon young man of pleasant appearance and reputable college education who has at least gone to church sometime dur-

ing the past two or three years!" Other types, such as women, non-liberal arts graduates, members of minorities and the working classes, are selected but with much more difficulty and rarity.

#### Where We Are Now

With the above as prolegomena, we now find ourselves in the present, having learned some important things. First, unlike 20 years ago, the ordained ministry is a higher-tension, lower-status occupation. We cannot make do with the pleasant person who will not make waves. Second, all professions today are under heavy fire. We clergy simply join doctors, lawyers, and teachers on the firing line and in the malpractice courts. Third, past performance is the best predictor of future effectiveness. We therefore want candidates with some history in parish life or special religious concern, and we look for persons who have already had experience doing ministry well. This is what lies behind the intent of our Board for Theological Education's selection study in making use of lay evaluators and screening from the parish and in emphasizing the importance of saying "No" before it is too late. Finally, we seek primarily for certain developed characteristics and secondarily for professional knowledge and skills. While all of the aforementioned are essential, the first are simply more so.

Recent studies have helped greatly. One is Readiness for Ministry, done by the Association of Theological Schools in the U.S. and Canada. The Lutherans have a corroborating study, using some of the same people, published by Augsburg in 1979 as Ten Faces of Ministry. Both surveys note positive and negative characteristics. The Lutheran listing is:

- 1. Personal faith and spiritual depth
- 2. A person for others
- 3. Critical awareness of denominational heritage and theological approach
- 4. Not wanted-dominating influence
- 5. Not wanted—ministry-alienating behavior, such as manipulation, seduction, and peculation

The skills the Lutherans look for are:

- 1. Communication, especially preaching
- 2. Administration
- 3. Counseling and pastoral care
- 4. Reaching out with compassion to community and world
- 5. Liturgical

These two studies and one the Episcopal Church Foundation did some years ago identify preaching and communication as the most necessary skills, even for liturgical denominations such as the Lutheran and Anglican. (Seminaries might well take note!) The Lutheran study places administrative skills fairly high.

I believe these five areas are a good summary of core skills for the ministerial practice. But I hear that personal characteristics and styles of ministry come first. The Church seeks committed, caring, and competent candidates—the four C's!

#### The Future

What of the future? Tension will continue as some churchpeople try to deal negatively with rapid changes, the hallmark of the end of the 20th century, by trying

to force the Church and its clergy to remain unchanging pillars; such a strategy is unfaithful to a living Gospel which gives strength to troubled people in strange new settings. The economic base for ordained ministry will continue to erode and will necessitate an increasing number of alternative staffing, building, financing, and ministering models. When the 1985-ish retirement bulge occurs, the Church may once again experience a clergy shortage.

All this emphasizes what we may face in the immediate future. First, we need to cut the cake higher. Second, we need a variety of approaches and persons to deal with a bewildering but exciting variety of needs and resources. Third, we need clarity of goals.

A good thing about our reputed surplus is the great number of candidates we have to draw on. We are not desperate for numbers as we were at the close of World War II. We can therefore raise our standards. As one involved in clergy ministry development—from selection to retirement—I know one is very sure of some candidates and has no hesitation in rejecting others. But a great gray area lies between. We need more screening of the doubtful but must be careful we do not also screen out all the "creative weirdness" of which Dean Holmes of Sewanee speaks so tellingly. When we screen for non-stipendiary and multi-vocational ministry, we need to require a higher quality of candidate than for the old style of fully-stipended and -supported parish parson.

While emphasizing quality, we must also emphasize variety. What are we screening and recruiting for? We want many arrows in our quiver. We look for men and women, young and second-career, WASP and ethnic and minority, old-norm and bivocational. We look for a variety of creative and tested persons who we know from past living and lay ministry can stand the stress and tension of future life professionally, institutionally, and personally—still keeping their vision and their zest. And we want them for metropolitan, urban, neighborhood, suburban, and town and country ministries, all of which are distinct. We want them for small-, medium-, and large-sized parishes, which have different dynamics and require different styles.

We need clarity of purpose in screening. If we know our goals and know our resources, we may be able to simplify, without losing depth, some of the processes we have established and made elaborate, as some critics say, in an increasingly bureaucratic way. The danger of too many hoops is the process so tires both candidates and examiners that those who come through enough hoops are uncritically pushed forward.

Simpler processes can still be difficult. One bishop tells certain persons who come to him that for two years they must work in a secular job and do ministry in a parish, returning only at the end of the stipulated time. Not many return in 24 months, but the bishop says those who do are crackerjack candidates!

#### Summary

Choosing the best candidates for ordination is a serious concern for the Church. While we have been constantly striving to improve the process, I urge we move in the direction of quality, variety, and clarity.

# Armed Forces ministry council is organized

The National Conference on Ministry to the Armed Forces is made up of agents who represent religious bodies in endorsing clergy for service as military chaplains. The organization is a reconstitution of the former Conference of Ecclesiastical Endorsing Agents for the Armed Forces and will include the former General Commission on Chaplains and Armed Forces Personnel. Bishop Charles Burgreen, the Episcopal Church's Suffragan for the Armed Forces, is the endorsing agent for Episcopal chaplains.

The new conference was planned during a year-long series of meetings. The two constituting groups will hold their final separate meetings in October.



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.

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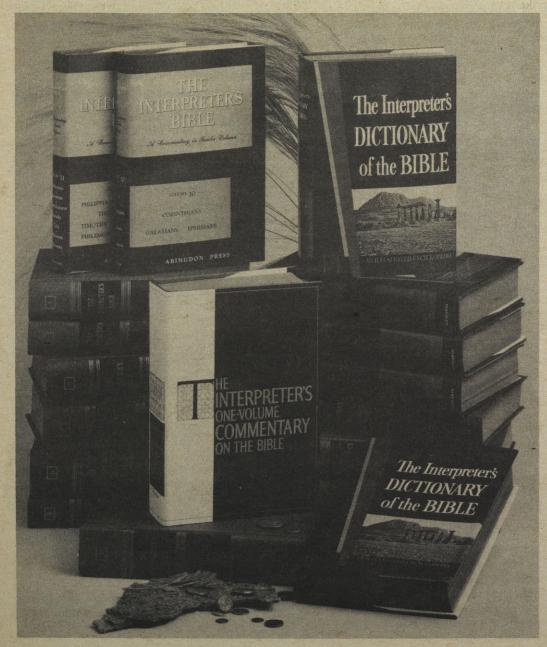
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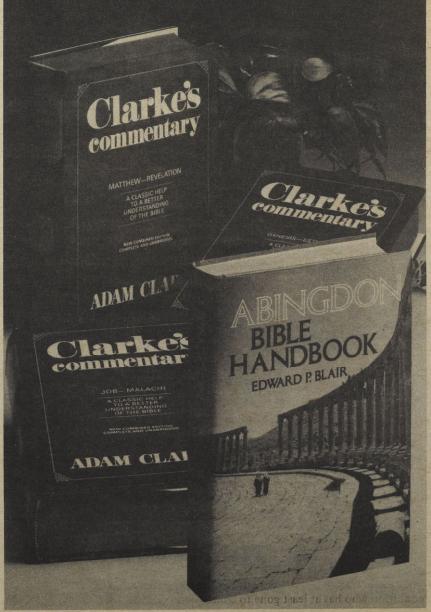
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# **Self-supporting** clergy are affirmed

In 1971 a group of clergy interested in new models of priesthood within the Episcopal Church met at Roanridge, a conference center then located just north of Kansas City, Mo. One outcome of the meeting was establishment of the National Association for the Self-Supporting Active Ministry (NASSAM). To celebrate its 10th anniversary this year, the organization has issued a statement affirming the ministry of clergy who are self-supporting financially but who serve the institutional Church. The group claims that more than 20 percent of the Episcopal Church's ordained ministers fall into this category.

According to the NASSAM statement, "The Church is a fellowship of gifts of the spirit with as many different ministries as there are varieties of charisms in the Church. The ministry of Christ's Church transcends any particular model. Some clergy approach the world from within the traditional context of the institutional Church within a secular framework."

The statement also says that "self-supporting ministry seeks to break down the wall of separation between Church and the world" and that "multi-vocational ministry is not a stopgap or expedient way of service," but rather "a valid and fruitful model. . . of the ministry of God in Jesus through the Church."

The Rev. Edward L. Hook of Colorado Springs, Colo., is president of NASSAM and the Rev. Lawrence Ford of Marion, Ohio, is vice-president. Other officers are the Rev. James Lowery of Boston, the Rev. Davis Fisher of Chicago, the Rev. Mark Middleton of Chicago, the Rev. Robert Bowlin of University City, Mo., the Rev. Charles E. Johnson of Anniston, Ala., the Rev. Robert Lambert of Chamberlain, S.D., and the Rev. Ivan Merrick of Seattle.

## William Pregnall is elected at CDSP

Once again the Church Divinity School of the Pacific in Berkeley, Calif., has summoned a theological professor from the eastern United States to serve as its dean and president. On March 12 the seminary's Board of Trustees announced the election of the Rev. William S. Pregnall, professor of field education at Virginia Theological Seminary, to replace the Very Rev. Frederick H. Borsch as CDSP dean. Borsch had come to the western school in 1972 from General Theological Seminary in New York

Pregnall is the sixth dean in CDSP's 87-year history. A native of Charleston, S.C., he is a graduate of the University of North Carolina and Virginia Theological Seminary. He holds Master of Sacred Theology and Doctor of Ministry degrees from the School of Theology at the University of the South.

Following his ordination in 1958, Pregnall served several small churches in South Carolina and St. John's Church in Charleston, W.Va. In 1966 he became Episcopal chaplain at Louisiana State University, and in 1970 he was called to serve St. Augustine's Church, Washington, D.C. He moved to Virginia Seminary in 1973.



William Pregnall

The Episcopalian/Professional Edition June, 1981



William Thompson, left, and Roddey Reid of the Church Deployment Office were among the first readers

# Recently issued book helps clergy deployment

More than Fine Gold, by James A. Hanisian, William G. Penny, and James G. Wilson (41 pages), \$5. Available only through Church Deployment Office, 815 Second Ave., New York, N.Y. 10017.

How can I cooperate in strengthening the mission and ministry of the Church? What gifts have I to offer? How do I make them known?

These questions of mission and stewardship are among the deepest issues in the life of any person. For the clergy of the Episcopal Church, these questions have a special urgency. Most clergy are keenly aware of rumors of a rising incidence of "involuntary terminations" (i.e., clergy firings), the effects of rampant inflation on the viability of many positions in the church employment structure, and the reputed oversupply of clergy for full-time paid positions.

In these circumstances, how does a cleric exercise effective stewardship of the talents God has entrusted to him or her? The question becomes especially hard to address in the light of the strong tradition of reticence and passivity in the matter of deployment that the clergy have inherited.

More than Fine Gold offers a technique by which clergy may deal with some of these issues. For about a decade now, new tools and concepts have been available for stewardship of the gifts of the Church's ordained ministers. The major new tool has been the Church Deployment Office, with its computerized file of "Personal Profiles" of clergy skills, experiences, and styles. The new concepts have been floating around in such places as the network of Career Counseling Centers, the clergy association movement, and the special continuing education program at Virginia Theological Seminary. One book, however, has been the most accessible repository of these new concepts: What Color Is Your Parachute? by Episcopal priest Richard N. Bolles.

The authors of More than Fine Gold have taken Parachute's concepts and applied them to the format and technology of the CDO Personal Profile. CDO director Roddey Reid does not agree with the authors in every detail, but he does believe their method "will help the vast majority of the clergy to understand the Church's deployment system in a way they have not understood it before and . . . [become] better able to use the Church Deployment Office to further their ministry."

More than Fine Gold is a manual written for use in workshops although it can be used individually. It is what it states on the title page: a process for updating or initiating a cleric's CDO computer profile.

I have used it, both for updating my own profile and for leading a workshop to help others. The proof of anything is in the experience of it. I found the manual sound and helpful. All participants in the workshop I ledthough some came as doubters-went away enthusiastic about what the Fine Gold approach did for them and their sense of ministry.

A word of warning: The manual is slim, but its use requires much hard labor. The authors are blunt about this. On the cover page they describe their work as "a lot of hours of hard work designed to help you better know and say who you are and what you do best in your ministry."

At the beginning of the manual, the authors present some practical suggestions about the deployment process in the Episcopal Church. They offer hints toward theological reflection on the process. For instance, they suggest that in a CDO Profile "you will make a Creedal Statement in 'computerese.' You will say, "As regards my ministry, I believe....'"

Then come the worksheets and the directions on how to use them. Here the user of the manual is well advised to follow instructions carefully. As with any do-it-yourself assembly manual, the designers really do know what part must be put in place first. Failure to follow directions at this point is hardly a mark of creativity. Faithfulness to the directions, however, can lead to creativity. The authors' promise, which we have seen well-delivered by this method, is: "The end result of this exercise is a 'tight' profile, sending a clear message about you. You will, hopefully, also get a sense of your uniqueness and your skills and talents for ministry."

The last few pages of the manual hold further suggestions about the deployment process, helpful things about resumes, performance review, interviewing for a position. The book concludes with a useful bibliography.

My criticisms of More than Fine Gold are minor: This \$5 book doesn't have what I would call a proper cover. It has a few irritating typographical errors. It is available only through the Church Deployment Office.

I recommend More than Fine Gold to all clergy who are concerned with sharing the gifts God has granted them, especially those who are dispirited in their present situations. But I more especially commend it to those priests and bishops who have questioned how the Church with her mysteries can put a computer with its electronic coldess to sound use. To them all, I say: "Try it: You may like it!"

This review is by the Rev. Richard Ullman, director of the Miami Valley Episcopal Council, Dayton, Ohio.

The book, More Than Fine Gold, is available only from the Church Deployment Office, 815 Second Ave., N.Y. 10017. Inquiries should be addressed to the Rev. Roddey TRINITY EPISCOPAL CATHEDRAL • 113 North 18th Street, Omaha, Nebraska 68102 (402) 342-7010

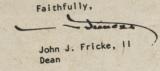
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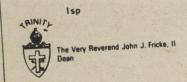
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Publisher: Alan Conner

Admiral Hoefer is Chairman of the Board of a major California advertising agency.

Mr. Little is Vice President, Marketing, of Crocker National

Mr. Lundborg is Chairman of the Board (Ret.) of Bank of America.

Fr. Sarjeant is an Episcopal parish priest, and rector of St. John's Church in Ross, California.

Fr. Shanahan is a Roman Catholic parish priest in Sausalito and lecturer on Church History at the Graduate Theological Union.

Dr. Massey H. Shepherd, Jr., is Hodges Professor of Liturgics at the Church Divinity School of the Pacific.

The publisher of Illuminations, Alan Conner, is an Episcopal layman and lector. He started this work because his research indicated that the people in the pews understand (and retain) shockingly little that is in the readings of the lessons. They "tune out" because the readings are out of context and are not understandable.

Mr. Conner has been a writer for many years, a newspaper editor, a marketing executive and an advertising agency president. He devotes his full time to Illuminations.

Fr. Antoninus Wall is a Dominican Priest and President of the Dominican school of Theology at the Graduate Theological Union in Berkeley.

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# **Massey Shepherd retires**



The Rev. Massey H. Shepherd retires this month as Hodges Professor of Liturgics at the Church Divinity School of the Pacific in Berkeley, Calif. At a gala party last March, the CDSP community helped Dr. Shepherd celebrate the 40th anniversary of his ordination, but for that larger community, the one that includes the Episcopal Church's ordained ministers, there is more to celebrate than 40 years of priesthood. Many of us know Massey through personal encounters—we had him as teacher at ETS, CDSP, or Sewanee, and we were with him in the formation and growth of Associated Parishes, he led our clergy conference or because of his unforgettable meditations for the General Convention's House of Deputies. Many more know him through his books and articles. Massey Shepherd has been a "household word" in the Episcopal Church for years, now, and in that time, he has contributed much that has helped this Church be a household or family of people in many ways. We expect him to be busy in retirement, of course, and we are looking forward to hearing more from him. But we also know him to be a person of good sense, hence we expect him to enjoy some days of quiet, inactivity, and sun. Massey and Gabriella Shepherd enjoyed the March party at CDSP. We wish them God speed and offer them thanks as they enter yet another phase of living and serving.

—Dick Anderson

# What will you do then?

by William B. Murdock

To the retired or soon-to-be-retired clergy: What will you do with your time and talents if you move? If you stay on in Anytown, U.S.A., where you have served for a sizable portion of your ministry, this may not be a problem. You have your local contacts, and chances are you will have to be selective in how you use your leisure—and save some time for all those things you've been planning to do for ever so long. But if you've made a move—for whatever reasons (including getting out of your successor's hair)—then you must face the fact that no one knows anything about your brilliant career at St. Andrew's, Anytown.

After you have made contact with the local parish (and find—a not uncommon circumstance—that other retired clergy are serving as volunteer assistants), you may yearn for some non-parish community contacts. Such was my case. I elected to move to Newberg, Ore., a city of 10,000 some 23 miles south of Portland where the dominant religious group is the Society of Friends. They founded the town and sponsor the local college and boast of the time Herbert Hoover lived here after he was orphaned. I received a warm welcome from the bishop and the local vicar, and I assist just about as often as I wish.

In addition to being a priest, I had been active in all sorts of community activities—no need to list them—and had derived pleasure from the sense of achievement and the persons I would otherwise never have met. One of the activities I had enjoyed was helping some of these friends run for political office. During the course of seven campaigns I probably pushed enough doorbells to populate a small-sized city. Some of these campaigns were highly organized with professional direction. And I must admit to a lifelong interest in the political process going all the way back to my godfather, who ran as a Republican for more offices that I can remember in the then Tammany Hall-dominated Bronx. (Poor Uncle Forrest—he never did win!)

The manual I read on retirement said something like this: "Regard this move as a personal challenge, as an opportunity for personal growth. You'll enter your new community with a clean slate; no one will have any preconceived notions of who you are or what you can and should do. Use this to your own advantage and try your wings at something you've never done before."

Another piece of good advice I found helpful was this: "Be aware that the quality of your relationships will not necessarily depend on how long you've been in the community, but how much of yourself you're willing to invest in those relationships."

So I decided I would run for an office—in this case a non-partisan office: board member of the Chehalem Park and Recreation District. It gave me the golden opportunity to call on all of my neighbors in this rural area where I live the life of a "backyard farmer"—and love it. The board had three vacancies and seven candidates. Unlike Avis, I wasn't even number two when I filed—I was an unlikely number seven, having moved from California (fighting words here) and having lived here less than two years. (I think carpetbagger might have been an apt term to describe my position.) What do you do when you're number seven? Right you are—you work harder. I pushed 673 doorbells and as a big plus met and grew to know most of my neighbors.

This story has a happy ending, too. I came in third with 679 votes, edging out the number four candidate by 15 votes. I know the hard work is ahead. The district is supported by taxes and user fees, and dollars are hard to come by.

I share this with the rest of you retirees as an idea that one or several of you might buy. Remember, you have all that experience of parish calling, and this business of selling yourself to the electorate should be second nature to you. As a matter of fact, you have an unfair advantage over most of your opponents for office in being able to devote a large chunk of time pushing doorbells while the average 9-to-5 worker has only the weekends to catch up.

Happy campaigning!

The Rev. William B. Murdock is retired and living in Newberg, Ore. He was elected to the office described above on March 31 this year, and he filed the necessary papers at the County Clerk's office on his 65th birthday.

# Job search pains

Continued from page A

these vary with each parish. As a result, clergy must spend time and energy trying to learn each parish's rules.

The whole Church would benefit from established guidelines. That some of its hiring practices have not been tested in the courts is astounding. The Church should set the example for secular institutions, yet the reverse is often true.

Guidelines can help build trust, encourage mutual ministry, provide a foundation for equity, and affirm our unity in Christ. Basic guidelines could include the following:

- 1. The canons of the Church, civil rights, and the Privacy Act shall apply.
- 2. Registration of clergy with the Church Deployment office, while considered helpful, is not a prerequisite for consideration.
- 3. The candidate shall know the search committee's size and scope. Not more than five members should interview the candidate at one time. Questioning should be concentrated in four or five areas of ministry and leadership issues and should be job-related.
- 4. Lengthy questionnaires to candidates early in the process should be discouraged. Normally, personal contact with candidates should occur when the list has been narrowed substantially. At that stressful time, family rights and feelings should be considered.
- 5. Visits to the candidates' parish should be negotiated with consideration to confidentiality, use of the rectory, lodging, entertainment, and expenses to the candidate. Candidates who travel at a committee's request should be reimbursed for expenses.
- 6. The candidate's consultant may be present at the interview.
- 7. The candidate may involve the bishop in whose diocese the vacancy occurs. Positions that are part-time or pay below the diocesan minimum should be contracted in close consultation with the bishop.
- 8. Normally, neither assistants, associate rectors, nor interims are candidates for vacancies in their own parishes.9. The candidate shall have the right, on request, to know the reason for the final decision.

These guidelines, if adopted and honored at the beginning of the process, can help all of us keep the high vision of our call by Christ himself to minister to one another as He ministered to us and commissioned us.

The Rev. Richard K. Martin is rector of All Saints' Church, Belmont, Mass. He is the author of New Parish Cure: A Job Search Guide for Episcopal Clergy. As a consultant for the Diocese of Massachusetts, he has assisted many clergy in finding positions in a number of dioceses.

## .. about books

Preaching Through the Year, by David Steel. Atlanta: John Knox Press, 1980 (168 pages), \$6.50.

The Homiletical Plot, Eugene L. Lowry. Atlanta: John Knox Press, 1980 (96 pages), \$3.95.

These two paperbacks are the latest in what has proven to be a continuing flow of books in the field of homiletics, books of sound scholarship but oriented to the preacher reader rather than to the student reader.

Episcopalians will find Lowry's book more helpful than Steel's. *Preaching Through the Year* is meant for preachers who have little or no knowledge or experience with the liturgical year, yet it does contain some good stuff worthy of the attention of an Anglican or Lutheran.

Morning Prayer and the Psalter, Large Type Edition. Wilton, Conn.: Morehouse-Barlow Co., 1981, \$12.95.

Much is being said these days about accommodating the handicapped as we gather for worship: ramp entrances to buildings, signed services for the deaf, and the like. This book can be added to that list. Morning Prayer and the Psalter from the 1979 Book of Common Prayer are printed in large type on good quality paper, useful for persons with impaired vision during corporate worship and for private devotions. The paperback cover might limit the life of such a book, but it also limits the cost to a figure within reason. Parishes might buy a few and spot them here and there in the pews or make them available to sight-impaired shut-ins. It's the sort of book that probably won't be asked for but will be appreciated greatly when received.

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"The vision could not depend on the times. The vision had to depend on itself, and the people who were willing to work and sweat and suffer and hear the doors lock behind them, as sweet liberty took flight through the barred window, a dove in full retreat . . ."

— Daniel Berrigan





JOURNEYS IN FAITH Robert A. Raines, Editor





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June, 1981

# Myth, reality mix on both sides of Irish conflict

by Stephen K. Jacobson

"We remember too much too long."

That melancholy observation by a patron of a Belfast neighborhood pub captures the land of long and bitter memories that is Northern Ireland. Despite having seen our share of racial strife and religious bigotry, we Americans are mystified by the conflict in Ulster.

Northern Ireland's situation might well

be compared to that of an aging and lonely resident of a home for the indigent poor. Remembered aches and present pains are today's reality. Hope has faded, the future is grim, and dreams of emigration provide the only relief.

The assertion that Northern Ireland is engaged in a religious civil war is basically incorrect. The conflict is religious only in a secondary sense. Indeed, men and wom-en of violence use religious slogans to justify unconscionable acts, but church leaders abhor the violence; Pope John Paul II pleads for reconciliation; churchwomen march together, calling for an end to mur-der; and people pray for peace. Institu-tional religion has been unable to resolve the conflict and not being able to be part of the solution is consequently part of the

Northern Ireland contains two separated communities. Frequently they are labeled Protestant and Catholic, but more accurately they should be called Nationalist and Unionist.

Nationalists are committed both to a United Ireland and to the traditions of Roman Catholicism. They share an Irish identity as the inheritors of Irish Celtic culture

Unionists believe they will best be served by remaining part of the United Kingdom and the traditions of Protestantism. They reject their Irish Celtic heritage and identify with the British.

On both sides personal identity, the source of the deepest conflict, is formed

of a combination of reality and romantic

Nationalist identity is rooted in the reality of the Republic of Ireland and in the myth of "A Nation Once Again." For better than 300 years Scots and English immigrants settled in the northern region, developing a distinctively different culture from the rest of Ireland. In the northeast-ern counties the majorities of the people understand themselves to be British. The island was partitioned in 1921 as a compromise to avoid a full-scale civil war. Not universally acceptable to Nationalists who had struggled for an Irish Free State, the treaty brought internecine struggle and the death of many Nationalist leaders before the protreaty forces prevailed. But Nationalists retain their dream of a United Ireland.

For Unionists a United Ireland is not a dream, but a nightmare. The Unionist's treasured national identity is rooted in the reality of the United Kingdom and in the myth that the Ulsterman is truly British. For him Britishness is an article of faith, but for the rest of Britain he is Irish, like it or not. The Unionist therefore has the problem of rejecting an Irish identity and having his British self-image rejected by most of Britain. Living on the verge of no national identity at all, that is the stuff of nightmares.

At the root of the Troubles lies the failure of either community to understand and appreciate the hopes, dreams, and fears of its neighbors. The possibility of a United Ireland may be an option for the future but will occur only if the mythology of national identity is replaced by the reality of mutual need and opportunity.

Segregation exacerbates the conflict of these two communities. Economic segregation is a fact. For generations a dispropor-

tionate number of the poor have been Irish Catholics who, because of their depriva-tion, have come to believe their best hope for the future lies in a United Ireland. Even today many places have a "Prots Only" hiring policy. The largest factory in the South Strand of Belfast, a Nationalist neighborhood, has an exclusively Unionist workforce. Violence and destruction of property since 1969 have discouraged capital investment. Unemployment among both Nationalists and Unionists is at critical levels, and economic hardship has increased employment segregation.

Most Protestant children attend schools completely segregated from Roman Catholic children. Such segregation is almost universal and supported by government policy

and ecclesiastical preference. Some progress was made toward integrated housing prior to 1969, but segregated neighborhoods are again the norm. The 1978 British Army map of Belfast—color coded with orange for Unionist neighborhoods, green for Nationalist neighborhoods hoods, and yellow for mixed neighborhoods -told the tale. Little yellow exists today.

Political segregation reflects the community structure with Nationalist goals pursued by John Hume and Unionist goals by the Rev. Ian Paisley. "Compromise" is a dirty word in this country.

In this context of segregation, myths

on which religious and ethnic bigotry breed go unchallenged, social contact between the two communities is minimal, and politics has become the bastion of the impossible.

An outsider would be presumptuous to think he or she had a solution for North-ern Ireland's problems. Fear and violence are at their highest levels since 1973, and in the crisis the men and women who trade in violent words and deeds have all but silenced the voices of moderation and rec-

If the violence escalates to 1973 levels, I believe Ulster will have a blood bath in its streets. The British government is unlikely to withdraw its forces, and the Republic of Ireland is unlikely to intervene militarily. Reconciliation will be delayed, and bitterness will deepen. The people of Ulster will be the losers. And the spectacle of Christians killing each other will continue to be a stain on the whole Christian community.

prayer for divine intervention has ever been needed, it is needed for the people of Northern Ireland today.

Stephen K. Jacobson is rector of St. Mary's Church, Manchester, Conn. For eight years he's been involved in reconciliation efforts in Northern Ireland and made five trips there. He founded the Irish Children's Project through which 500 Protestant and Roman Catholic Irish teenagers have come to American communities to learn to know each other.

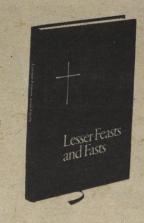
#### Small steps toward peace

Believing people need an opportunity to "be open and honest about their fears," 1976 Stephen Jacobson founded the Irish Children's Project, which has brought over 500 Protestant and Roman Catholic teenagers to the U.S. for summer vacations and the opportunity to meet outside the segregated communities in which they live.

In Delaware a similar ecumenical proj ect, Pacem in Terris, brings Northern Irish teenagers to Wilmington each summer to help them develop their leadership poten-tial. Groups in Louisiana and Milwaukee

have also participated in this project.

For information: The Rev. Stephen Jacobson, St. Mary's Church, Park and Church St., Manchester, Conn. 06040, and/or Charles Zoeller, Pacem in Terris, 1106 N. Adams St., Wilmington, Del. 19801.



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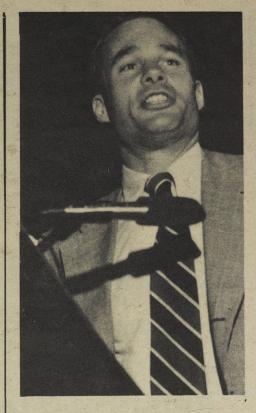
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# Sharing faith on campuses

hey jogged with track team members, regaled youngsters with imaginative storytelling, argued about nuclear energy, counseled students singly and in groups, and taught faith through personal example. They were Episcopalians who visited six church colleges last fall as part of a Visiting Fellows Program sponsored by the Association of Episcopal Colleges.

With a grant from the Brown Foundation of Houston, Texas, an author, two professors, a lawyer, a former business-woman, a sociologist, and a child psychiatrist made one-week visits to the campuses of St. Augustine's, Raleigh, N.C.; Hobart and William Smith, Geneva, N.Y.; Kenyon, Gambier, Ohio; Voorhees, Denmark, S.C.; Bard, Annandale-on-Hudson, N.Y.; and St. Paul's, Lawrenceville, Va.

Predicated on the idea that faith, like morals, is best learned through personal example, these visiting professors shared not only their knowledge, but their lives with the students they met.

"Can a lawyer be a Christian?" was the question Peter A. A. Berle, above, consultant to the Environmental Protection Agency, discussed with St. Augustine's students on early morning jogs and in government, economics, and business classes.

Extending her visit beyond the campus, author Madeleine L'Engle, bottom, entertained children with her imaginative stories, preached at Kenyon, signed autographs at the local library, and led classroom discussions on theology.

Professor of education and urban studies at Harvard, Charles V. Willie, top right, is no stranger to campus life. In his week at St. Paul's he met with every student at least twice.

So impressed were Hobart students with the Rev. Barbara Harris, second row, left, former manager of public relations for Sun Oil Company, they invited her back as baccalaureate preacher and to receive an honorary degree.

House of Deputies President Charles Lawrence, second row, right, a sociologist, and his wife Margaret, a child psychiatrist, shared views on black family life with Voorhees students.

World-renowned nuclear engineer, David Rose, third row, debated the social, moral, and theological implications of nuclear energy with Bard students, sharing his belief that science is a God-given gift to use for good or ill.











# People in four dioceses tell about their Venture

by Richard J. Anderson

Venture in Mission!

For some, a positive experience, the threshold of new opportunity.

For some, a question: Should we? Why should we? Could we?

For some, a solution to problems: more room at the conference center, new congregations, renewal of special inner city ministries, more resources to tell the Christian story and plant the Christian mission.

For almost everyone, a term that has become familiar.

Pamphlets, bulletins, news releases, slides, meetings, and speeches document much of the Venture in Mission story that has been on the Episcopal Church's front page and front burner for the past few years. There are facts, figures, comparisons, graphs, charts, and an abundance of like data to show how the Church has-and has not-responded to the call to Venture sounded by the General Convention and

the Presiding Bishop.

But what about that part of the Venture story that does not make it into the pamphets and press releases? Who are the people who have done the venturing in diocese after diocese? Is the Episcopal Church any different because all of this has hap-

pened and is happening?

A visit to four different dioceses offers a chance to peek below the surface of statistics and projects, into the heart of Venture in Mission. Other visits would no doubt provide other insights, but the Venture story as seen during visits to Georgia, Newark, Hawaii, and Northern Indiana is a story worth considering.

#### **GEORGIA** A cautious start

To arrive in Savannah on March 18 is to arrive in the wake of one of the nation's most enthusiastic St. Patrick's Day celebrations. To arrive at the Diocese of Georgia's modest but attractive offices on Bay Street on that date in 1981 is to arrive in the wake of a diocesan Venture in Mission effort about which everyone seems to feel

The diocese took an early plunge some years ago into the renewal of Savannah's central city by locating the diocesan office in a remodeled former gas works ware-house. It took its time, however, in be-coming involved in Venture in Mission. "We went into it cautiously," says Janet Ellsworth of Augusta. "But when we did, we understood what it was about." She is

one of the many Georgia Episcopalians who contrast the successful Venture in Mission with an earlier capital drive that fell short of its goal.

"Five years ago we were not ready. We were not educated. People were not ready to get to work."

Bishop Paul Reeves of Georgia says the 1975 capital drive had a half million dollar goal but raised only \$350,000. "It left a bad feeling," says the bishop. "We were not ripe for VIM. We began with a lack of enthusiasm. We're a conservative diocese. We deplore the ordination of women and have had resistance to the revised Book of Common Prayer. I had a lack of enthusiasm, but I am a team player." Bishop Reeves says convention addresses by Bishop Gray Temple of South Carolina and the Rev. Thomas Carson, now the Church's Executive for Stewardship, helped change the Georgia attitude toward Venture.



Janet Ellsworth "We went into it cautiously."

Harry Jennings of St. Michael's Church,

"The bishop asked all of us on Diocesan Council to make pledges at the beginning, he says. "But I went home from those convention speeches and tripled mine.

Jennings' rector, the Rev. Arthur Cody, notes that despite an early lack of enthusiasm and strong opposition from the senior warden and another vestry member, St. Michael's members pledged 189 percent of their expected goal.

Georgia Episcopalians embarked on their Venture in Mission with hopes of raising \$1 million. To date they have raised \$1,032,000. One-third of the money has been earmarked for Haiti through the national Venture program and the Savannah community group MEDIC. One-third is to be spent on developing new congregations and one-third for expansion of the diocesan conference center for urban ministries.

Savannah's Social Apostolate is one of the urban concerns slated to receive Venture money. A small Roman Catholic-based ministry, the Social Apostolate meets emergency needs not covered by larger agencies. The Rev. Augustus Hemmenway, an Episcopal priest who assists at the Social Apostolate, is grateful for support and says the effort nationwide "seems to be going pretty well." But he remains an outspoken critic of the Episcopal Church's national leadership. Hemmenway assists at St. John's, Savannah, a parish identified with continuing loyalty to the 1928 Prayer Book. St. John's participated in Venture, as did every congregation in

Diocesan treasurer John Carswell is another supporter who is critical of the Church's national program. "I'd like to take all of the money we send to the national Church and send it to Jerry Falwell, but the convention wouldn't agree. But I'm highly in favor of Venture in Mission. I had to dig deep to give what I gave, but I'm glad I did." Carswell says Georgia's Venture money "came from lots of small contributions. It didn't come from the rich.

Murray S. Marshall of St. Paul's, Savannah, served as campaign chairman, and he considers it "phenomenal" that Georgia exceeded its goal with no major gifts. "That tells me a lot of people dug deeper than is normal. It required a lot of people to think about their commitment and their giving patterns in general."

Many in Georgia credit Marshall's hard work and enthusiasm for having much to do with Venture's success. Bishop Reeves is also receiving much praise for his strong

leadership and campaign support.
What effect has Venture had in the Diocese of Georgia?

Murray Marshall calls it an "awakening" in the diocese and sees the Church now "dwelling more on outreach," pleading "we cannot let this momentum die.

The Rev. Reginald Gunn of St. Thomas, Isle of Hope, however, says the momentum has already died: "It is almost as if it were a country fair. It came. It went. People wonder what happened to it. There were a lot of questions raised in our parish that have not been answered, but we worked hard to get the amount we raised."

Bishop Reeves says new leadership emerged in the diocese because of Venture, and Janet Ellsworth says it "gave us a whole new understanding about how laity works in the Church."

Robert Harrison, senior warden of Christ Church, Savannah, says Venture came out better than he expected, causing a general increase in giving. Several Georgians cite a positive effect on parish stewardship and evangelism efforts.

A good summary statement was given by Carey Westerfield, a young member of Holy Angels mission, one of the newly established congregations scheduled to receive Venture in Mission funds. He spoke as he tramped over 10 acres of recently

acquired land in West Chatham County.

"At first everybody was skeptical," said Westerfield. "If we gave this money, would anybody ever see the fruit of it? But it has directed our energies to evangelism and growth. I think it is one of the best things the Church has done.

#### NORTHERN INDIANA Few large gifts

Studebaker used to issue a calendar featuring a large photo of its main plant in South Bend, Indiana, which seemed to loom up solidly behind the New York Central station.

On a cold day in March, I drew open the window drapes of my 15th-floor room in a South Bend motel and saw that old calendar photo: the Studebaker plant and the station. Both Studebaker and the New York Central are among the failures of the industrial world. And according to Bishop William C. R. Sheridan of Northern Indiana, other industries in South Bend, Gary, and neighboring places seem slated to fol-

low.

"Some people said when Studebaker went under, South Bend would be doomed," says the bishop, "But it didn't

happen, of course." Even so, he adds, many in his diocese are worried about the economic future of northern Indiana.

Against this background of uncertainty, the Diocese of Northern Indiana embarked upon Venture in Mission, with \$400,000 plus campaign expenses set as a financial goal. Pledges totaled \$358,000.

Bishop Sheridan attributes this short-fall to what he calls "a pitiful amount of advance gifts." When the advance gift effort resulted in less than \$25,000, the diocese kept its original goal and forged

"We wanted it to be an every-person commitment to mission, anyway," says Sharon Wilcox, a member of St. James Church in Goshen.

In spite of missing the goal, Northern Indiana Episcopalians see Venture in Mission as a positive experience. Bishop Sheridan says the "mission in Christ is seen in

stronger and clearer terms than it was. We now see ourselves as part of one mission."

Nancy Moody of Gethsemane Church,
Marion, credits Venture in Mission with some change in attitude toward national church leadership. There was less discussion at the last two diocesan conventions, for example, about whether or not to accept in full the Northern Indiana share of the General Church Program support.

As in Georgia, Venture in Mission was slow to gain acceptance here

"I voted against it at the Minnesota General Convention," says the Rev. Robert Center of Trinity Church, Michigan City. "It seemed like a play to get our minds off

the Church's problems. But I'm a convert."

"We felt we were being manipulated by the national Church," says Nancy Moody. "It seemed just like so many other national drives: GCSP, the Faith Budget, Builders for Christ."

But Bishop Sheridan persisted in put-ting Venture before his diocese. "We fought it out at two diocesan conventions. We had never had a capital fund drive like it in the history of this diocese.

The bishop is pleased that all congrega-tions in his diocese participated—"even the small places where it is a struggle just to get along.

Half the Venture money from Northern Indiana Episcopalians will be used outside the diocese-for the national Congregational Investment in Evangelism project and for the Nashotah House seminary library. Money spent inside the diocese will go for improving the conference center at Wawasee and for local parish outreach efforts.



Carey Westerfield

"It has directed our energies to evangelism and growth." The Episcopalian June, 1981 13

## People tell about Venture



Sharon Wilcox and Nancy Moody
"A change in attitude toward the national Church..."

The Rev. John Thomas of St. John the Evangelist Church, Elkhart, agrees that the diocese feels "badly in some sense" about not achieving its goal, but he points to a new interest in mission as one of the fruits of the effort, including a series of missionary rallies coordinated by the Venture committee which seems to have become an ongoing part of diocesan life.

While Studebaker and the New York Central rose and fell with the economic tide in northern Indiana, the Episcopal Church there appears to be on a more solid

# NEWARK A city rebuilds

Newark is both a city and a diocese. The images of the city are so strong they become the images of the diocese. Newark the city is a place of heavy steel viaducts, old buildings, aging concrete expressways, and a skyline that is hard to separate from that jumbled urban mass that lines the west bank of the lower Hudson River. Newark is a place where "renaissance" has become more than a slogan. It has become a goal—a hard, firm goal, wrought with solid objectives and steely determination. It is becoming a reality, too.

Newark the diocese is more than Newark the city, as many of its communicants are quick to say. But the renaissance mood stirring in that great urban thicket which has grown up near the Hudson and Hackensack Rivers is also a mood in the diocese. The diocese wants to be a part of the renaissance of the city, and Venture in Mission has been a way for the Episcopal Church to put money and ideas into the renewal that is grinding away in northern New Jersey

As has been the case in most places, Venture in Mission did not come about easily in the Diocese of Newark. A person who served on the diocesan staff during the 1960's has described those years as a time when "it took all of our energy just to keep things going." The big question raised after the 1976 General Convention was the familiar one: "How can we tackle something like Venture in Mission when we have all of these other needs to meet?"

One person who saw participation in Venture in Mission as a possibility as well as a challenge, however, was a newcomer to the diocese, the Rt. Rev. John Shelby Spong. A Virginia rector who had spent all of his ordained ministry in the South, Spong was an unlikely choice for Bishop Coadjutor of Newark in 1976.

During an interview, the bishop seemed eager to speak about why he felt the di-

ocese was ready to participate in Venture in Mission when he became diocesan bishop in 1979. He spoke of the background of the diocese as he had come to know and understand it, noting in positive terms the leadership provided by his two most recent predecessors—Bishops George Rath and Leland Stark.

Bishop Spong was not at all certain his diocese would achieve the financial part of its Venture in Mission goal, which at \$6 million was the highest that had been announced by any diocese at that time. But he was ready to try, and his enthusiastic spirit was soon channeled into miles of travel throughout the diocese, numerous personal calls on prospective advance givers, talks at parish dinners, and hours on the telephone.

Diocesan leaders credit their bishop with having raised about \$3 million of the \$6,235,000 finally pledged. Preliminary work by Bishop Spong and others resulted in the overwhelming decision by a special diocesan convention in May, 1979, to undertake what is known in Newark as "ACTS-VIM: A Commitment to Serve—The Venture in Mission of the Diocese of Newark."

What has been happening since? As good a place as any to begin finding out is 510 Palisade Avenue in Jersey City, a fourstory residential building. Ornate tiles in the vestibule floor and traces of handsomely carved woodwork hint that this old structure once had a higher status. The building's recent history, however, has been one of absentee landlords, freezing radiators, evictions, foreclosures, all of which culminated in the formation of the Palisade-Ascension Restoration Corporation which now owns the structure. "Ascension" in the corporate title refers to the Church of the Ascension, an Episcopal congregation just around the corner from 510 Palisade, where the Rev. George C. Swanson is rector. A \$50,000 grant from Newark's Venture in Mission money last December has been put into a complete remodeling of the building for use by low to moderate-income families. Swanson says there will be two apartments on each of the top three floors, with four smaller units on the first floor.

Jack Greenspan, who describes himself as a semi-retired builder, says local residents and parishioners "are trying to decide where the neighborhood is going." He sees the building restoration project as a way of renewing confidence in this innercity residential area and admits that "when I find a project like this being planned, I like to pitch in and help."

Norman Espinoza, one of the founding members of the corporation, speaks of "pride of the community" and "people working together" when asked about the project. "It makes me feel good to help get people interested in these kinds of things." From the roof of 510 Palisade the view of the New York City skyline and the Hudson River is wonderful to behold. So is the view of the future that comes into focus as one scans the painters, plasterers, planners, motivators, and neighborhood supporters rallied around the restoration project.

Another Venture in Mission project is located in Christ Hospital, a diocese-related general hospital at 176 Palisade, about a mile south of the building restoration. The hospital received a grant for equipment and services to meet the needs of out-patients whose benefits have lapsed or who do not have medical insurance programs. Christ Hospital Home Health Services is directed by Ruth Mitchell, who is adept at interpreting the program's operation and purpose in non-medical terms.

"We do not provide equipment alone, but also all sorts of personal services," she says. "Many people are caught in a bind because they thought they had coverage, only to find they do not."

One of the national Venture in Mission urban ministry grants has been allocated to the Newark Episcopal Cooperative for Mission and Ministry. The Executive Council at its February, 1981, meeting approved an allocation of \$28,872 toward this project, which has headquarters in the diocesan office building. President of the organization is Clarence Williams, who says "cooperative" is the operative word in the NECM title

title.

"When I came last September, I began building a strategy of cooperation among religious institutions, educational institutions, and the economic sector," says Williams. "We're not providing social services just for the sake of providing social services, in the classic welfare pattern." NECM is attempting to link religious, family, educational, and economic resources together in four areas of the city. Williams says the plan is to begin serving a few to develop a model that can be expanded to serve more.

One of the NECM hopes is a "classical school" to provide quality education for inner-city children and to inspire them to develop an interest in their city and its future. Part of this program would have children in grades 7-12 work as interns in various businesses in the city. "It is important for these children to be around good role models," says Williams. The "classical school" would be fed prospective students from the four urban regional centers that NECM has developed, utilizing the property of four Newark congregations. Williams calls the Newark program a strategy that will work. "We are linking various institutional concerns, not just providing funding for a series of projects." He says NECM does not intend to seek government funding, but to use "whatever funds can be secured from other sources as best we can."

To understand that Newark the diocese is more than the city is to drive west on Interstate 80, following the green and



Jack Greenspan
"I like to pitch in and help."

white signs pointing to the Delaware Water Gap. Another Newark Venture in Mission project is located in a sleepy river valley near the small city of Hackettstown. House of the Good Shepherd was located closer to the city until 1966 when it was moved to the western part of the diocese. The drive westward through the rolling New Jersey countryside takes one past small Episcopal churches in tiny settlements.

House of the Good Shepherd is a residence for the aging. It offers a variety of accommodations, including 42 nursing beds. The Venture grant will be used to provide a larger nursing facility, according to administrator Kenneth Meredith.

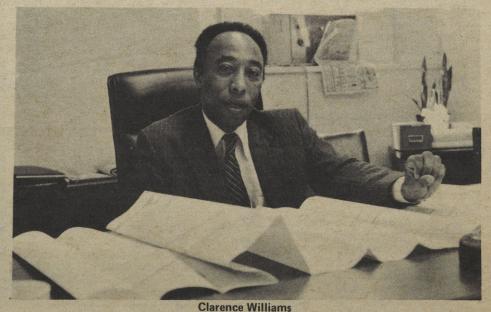
"We're not governed by the diocese, but the majority of the people here are Episcopalians," says Meredith. "We also belong to the Episcopal Society for Ministry on Aging." He describes House of the Good Shepherd as a place where several different kinds of residents are encouraged to mingle. The biggest problem is, of course, the decreasing ability of residents to pay the cost of living at the house. But Meredith is quick to admit "no one is ever asked to leave because of money."

The ACTS-VIM grant to House of the Good Shepherd has received enthusiastic support from the diocese, indicating a sense of unity in a place with such a seemingly sharp division between rural and urban areas.

Bishop John Spong uses the word "galvanized" to describe the effect Venture in Mission has had on the Diocese of Newark.

"We have had many learnings from our Venture experience," he says. "We have learned, for example, that the Church is not ministering as well as it might to our wealthy parishioners." Also, the Venture experience "has provided us with a longrange plan—at least for the next four or five yars."

In talking with him, one is reassured in many ways that the Bishop of Newark knows all of those dinners, all of that travel and telephoning, and his high level of personal investment in Venture in Mission were worth the effort.



"...building a strategy of cooperation..."



Bob and Ali Doe "A vine of grapes painted on the wall of the church. . . . "

island of Molokai. The Rev. Lynette Schaef-

er came to Molokai four years ago as the

island's first resident priest in 10 years to

serve the small congregation of Grace

low income Molokai congregation was

more inclined to support overseas projects

needs in Uganda than with the schools."

said the priest as a pineapple harvesting

machine clattered away across the black-

top road. "The people here were open to VIM, even though many are on welfare and

on Venture in Msssion were echoed across

the water on the neighboring island of Maui, where Robert and Ali Doe co-chaired

the effort for St. John's Church, Kula.

Lynette Schaefer's positive reflections

"I didn't think we would make our

than diocesan programs.

the church needs painting.

According to Schaefer, the middle-to-

"I guess they identified more with the

#### HAWAII A look ahead

"Look, what am I going to do? I got no place to go. I mean, man, I'm alone! Alone! You're a reverend, aren't you? Well, tell me, what am I going to do?" He leaned so close that the priest visitor to the IHS Center in Honolulu could see little more

than a matted beard and bloodshot eyes.
"Hey," said the IHS staff person,
"Knock it off, Sam! This guy doesn't work here. He's a priest from the Mainland, come to write a story about IHS. .

"Sam," said the visitor, "there's one thing I can do for you. I'll listen to you, if you want. Anything more, you'll have to wait for Father Du Teil. ...

IHS stands for Institute for Human Services, Inc., a ministry to Honolulu's vagrants started with a case of peanut butter and a coffee pot by the Rev. Charles Claude Du Teil. Du Teil had only a little money and started feeding downtown transients peanut butter sandwiches because they are among the most nutritional of all easy-to-handle foods. He's still at it, operating out of a worn-out building with an ecumenical board and some staff help.

IHS was as good a place as any to begin taking a look at Venture in Mission in the Diocese of Hawaii. A Venture grant is being invested, the proceeds to be used by

IHS for rent and other operating costs.

Venture money pledged in Hawaii will also be used for expansion of Seabury Hall, a coeducational Episcopal school on Maui; a senior citizens program at St. Elizabeth's, Honolulu, sponsored by the Palama Interchurch Council; some long-overdue major structural repairs at St. Andrew's Cathedral; construction of a badly needed sea wall at the diocesan camp site on Oahu; new classroom facilities at St. Andrew's Priory, a grades 1-12 girls' school; continuing education for clergy and laity; resettlement of refugees; and ministry to

About 25 percent of the Hawaii Venture money will go to projects outside the diocese: partnership projects in the South Pacific, an exchange program for Asian seminarians, and the Church of Uganda Centenary Fund.

Of the 41 congregations in Hawaii, 28 exceeded their Venture financial goals, helping the diocese to surpass a hoped-for VIM pledge total of \$1.5 million.

What do they think about Venture in Mission in Hawaii?

Part of the answer lies a short air hop from Oahu across a beautiful expanse of the Pacific Ocean to the lightly populated

## People tell about Venture



**Guy Hogue** "...we had all those bills, and along comes the diocese...."

quota when I saw what it was," said Bob, a retired army colonel. "They handed out the cards at this meeting we had. Bishop Browning was there, so was the Presiding Bishop." He paused to gaze out across the Pacific to the neighboring island of Lani. "But Ali and I got the folks together to help and we did it. Went over the quota, in fact." The Does and their rector, the Rev. Robert Burton, were eager to guide a visitor through historic St. John's Church, which had been founded by Chinese Chris-

"There on the back wall is where we had a big vine design painted during the VIM campaign. A parishioner got the idea it would be better to mark our progress with a living vine than with a thermometer chart. So every time a family pledged to VIM, another bunch of grapes was added to the vine. Pretty soon we had grapes all over the place!"

Most of Hawaii's congregations are on Oahu, and Guy Hogue, who manages a steel mill, was chairman for Venture in

Mission in what is known as the leeward side of the island.

'I'm treasurer of St. Stephen's," he said, "and here was the diocese coming in and asking for people to support this VIM program when they weren't supporting their local churches. But we decided to explain St. Stephen's needs at the same time we canvassed for Venture, and the parish has

Hogue said more people have become involved in the Church in Hawaii because of the campaign. "It would be hard to find a parish in Hawaii that has not had aid from someplace," he noted. "If you remind people of that, they are quick to realize others need help too."

The Very Rev. John Bright of St. Andrew's Cathedral, Honolulu, was skeptical about Venture in Mission at first. He was critical of some of the techniques used by fund-raising counsel. "When it came to putting this thing together, it was a small cadre of us that did it.'

He said "The fact we had to struggle



Lydia Wright "Sometimes I had to scold the committee. . . ."

## People tell about Venture



**Edmond Browning** "...new partnership work in American Samoa...."

with a bad start is good. We were angry at the way things were being done, so we got 'defiant pleasure' out of topping our goal."

Another Honolulu rector, the Rev. Charles Crane of the Church of the Holy Nativity, said there could have been better education connected with Venture in Mission. "We did it out of a commitment to the Church rather than knowledge of the needs," he admitted. He said the diocese should have alloted a larger percentage to projects outside Hawaii, and feels confident Venture will cause parish pledging to continue to increase at Holy Nativ-

The Rev. David Kennedy, newly appointed headmaster at St. Andrew's Priory in Honolulu, voted for VIM at the General Convention but said he "did have some inner struggle when the bishop brought it to the clergy conference. After all, my parish was carrying a big debt."

According to Kennedy many congregations felt "put upon" because of bad communication "early in the game."

'Our parish had capital needs, and VIM pushed us into doing something about it," said Kennedy. He added that the Venture effort created new lay leadership as well as a stronger "family feeling" in Hawaii.

Mrs. Lydia Wright is one of those people who should write a book! A conversation with this member of St. Andrew's Cathedral is a short course in Hawaiian Church history.

"I said yes to Bishop Browning before he had finished asking me to be on the VIM executive committee. He's that kind of man.'

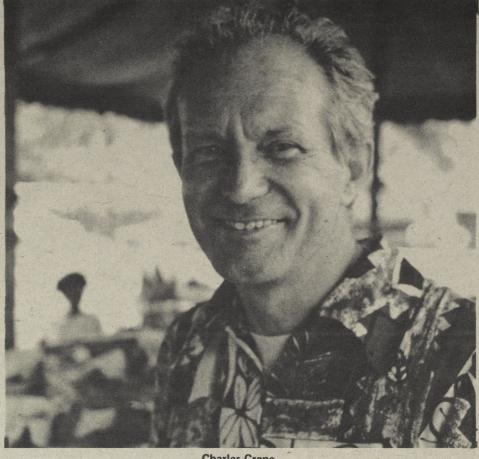
A school teacher for 40 years, Mrs. Wright was the "scolder" at committee meetings. "When those men were worried we would not make our goal, I would up and scold them. I would ask them where their faith was! When we're doing God's work we should go all out. I even scolded the bishop-he was working so hard on this that he was losing weight!

"People here don't like to be pushed," said Lydia Wright. "But money couldn't buy the kind of education we received through Venture in Mission. And when those Jehovah's Witnesses come to preach at me, now I'm going to preach right back to them!"

Talking with a transient at IHS is one way for a visitor to get some sense of what Venture in Mission is doing for Hawaii. Hearing the Rev. Roger Melrose tell of expansion plans for Seabury Hall school during a leisurely walk through that beautiful Maui campus is another. There are still other ways: lunch with senior citizens at an inter-church center in Honolulu, a tour of the new classroom facilities at St. Andrew's Priory, hearing rector after rector tell how VIM has improved parish steward-

Clergy and lay leaders in Hawaii point to their genial bishop, the Rt. Rev. Edmond Lee Browning, when asked why Venture in Mission is a success in their diocese. Bishop Browning points to the future when asked about VIM.

"Our South Pacific Partnership Project



**Charles Crane** 

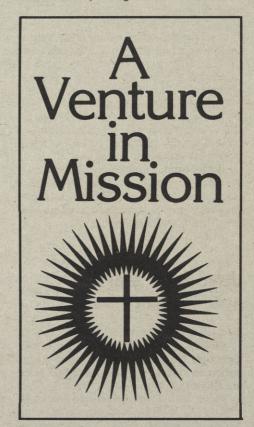
"...our Every Member Canvass has been improving...."

will enable us to build stronger ties with our Anglican neighbors on the other Pacific islands," he said. "We are particularly interested in helping start new work in American Samoa.'

Bishop Browning spoke in slow, measured phrases, quietly ticking off the contributions Venture is making in his diocese: an increased feeling of confidence-"we did it!"; stronger ties of unity among the island congregations; but most of all, the support the funded projects are giving to the total work of the diocese.

People in Georgia, Newark, Northern Indiana and Hawaii seem to agree on a few things concerning Venture in Mission:

- Venture has brought forth new lay leadership:
- Venture usually has caused better response to parish stewardship programs;
- · Venture was initially greeted with skepticism, particularly by parish clergy;
- Efforts to obtain major challenge gift pledges usually were disappointing;
- Venture needs more adequate communication at both national and diocesan levels-"or else," in the words of Hawaii's Bishop Browning, "we won't stand a chance of success on the next one.



# Count Yourself In!

I am asked frequently to comment on Venture in Mission, and I always try to make the best possible use of such oppor-

When I am asked the question of just where the Episcopal Church is in Venture in Mission at this time, my answer is more and more Venture means looking back on experiences of renewal and growth, and looking ahead to opportunities for putting the resulting gains to the best use.

When I am asked the question much money has been raised through Venture in Mission, I try to recall the most recent figures-in this case more than \$118 million overall, with \$85 million for diocesan, institutional, and parochial projects and \$33 million for the opportunities listed in the national Venture in Mission casebook. I answer such a question feeling very pleased and very, very grateful for such

When I am asked questions about

"what comes next," I respond that our Venture in Mission continues, hopefully being recognized as our Christian vocationnot as the title for a financial campaign, as seen by some, but as the literal description of the comprehensive mission to human need to which our Lord calls us. We cannot be so busy with what we have done or with what we are doing that we fail to see new challenges before us.

The story on these pages recounts the experience of but four many, many more such stories to be told about Venture in Mission. I hope that all of you will be able to count yourselves in some way a part of such stories as they continue to be written and told and lived.

Hu W. alle (The Rt. Rev.) John M. Allin **Presiding Bishop** 





More than a year after the Khoan Ta family arrived in the United States from a refugee resettlement camp in Malaysia, members pose happily for a group photo. Sponsored by Church of the Mediator, Meridian, Miss., the family gained financial independence through jobs at a Holiday Inn, Howard Johnson's, and an electronics company. Two friends who came to the U.S. with them have been reunited with relatives in Hawaii and Georgia. Last summer twin girls, Dawn and Gayle, were born to the Tas. Will Dalton, Mediator's refugee coordinator, says the experience of sponsoring a family has been a good one and recommends it to other parishes.

#### Volunteers needed

Volunteers for Mission, founded in 1976 to match worldwide mission opportunities with people who would like to serve, has 17 openings ranging from set-

tling disputes to caring for the sick.
Bishop Bernardo Merino of Colombia urgently needs a bilingual secretary. An agricultural training center in the Amazon area of Ecuador needs an agricultural expert/engineer as director. Guatemala seeks a Christian education teacher for an Episcopal School in Puerto Barrios. Uganda needs an architect-builder for Bishop Tucker College. Lainya Technical School in the Sudan seeks a director-teacher who can develop support and school curriculum while Cuttington College in Liberia needs a physical education instructor.

Both Namibia and Lesotho need diocesan secretary-treasurers. Argentina seeks two Spanish-speaking administrators: one for the diocese and one for the Allen Gardner Youth and Conference Center. The

Childhood in Nebraska, roots in the

Episcopal Church, lots of talent, determination to surmount difficulties, and fame

Falter ranked with Norman Rockwell and J. C. Leyendecker in the number of

Saturday Evening Post covers painted. In-

ternationally known, recently the subject of a Nebraska ETV special, Falter is remembered by Plattsmouth, Neb., residents

as having a slate and pencil in his hands at the age of 2. Later, when living in Falls

City, Falter carried his sketchbook back to

Plattsmouth where members of St. Luke's

cherish his Reader's Digest illustration

are all part of John Falter's life.

John Falter paints

with his heart

by Evelyn Ulmer

Diocese of Jerusalem needs nurses for St. Luke's Evangelical Hospital, Nablus.

Volunteers are also needed in the U.S. The Highland Educational Project in Keystone, W.Va., and Emmaus House in Atlanta, Ga., need people for community service, outreach, and development. St. Augustine's Social Outreach Project in Santa Monica, Calif., has four openings in community outreach and hunger programs. Urban Christian Ministries in Buffalo, N.Y., needs coordinators for volunteers, an adult evangelistic literacy program, and Transition House. St. Jude's Ranch for Children in Boulder City, Nev., seeks college-age counselors-preferably 20 years or older-to work with troubled children during the summer of 1981. United Urban Ministries in Troy, N.Y., needs someone with a college degree to coordinate the Community Dispute Settlement Program.

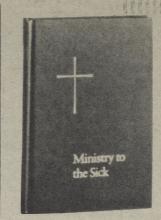
For more information about these positions, write or call the Rev. Page Bigelow, 815 Second Ave., New York, N.Y. 10017. or (212) 867-8400.

showing parishioners leaving church Christmas Eve carrying lit candles.

Now a resident of Philadelphia, Pa., where he and his wife Mary are members of St. Paul's, Chestnut Hill, Falter has executed more than 150 Post covers, illustrations for McCalls, six covers for Look, and some 300 recruiting posters for the Navy. He painted a portrait of President Harry Truman addressing Congress which is now housed in the Truman Library. Winner of the 1976 gold medal from the Society of Illustrators' Hall of Fame, Falter has also completed 190 paintings of the westward migration from 1843 to 1880.

In 1952 The Chicago Daily Tribune paid tribute to John Falter: "He paints with his heart as well as his hands. He does more than show you a scene-he makes you feel part of it, its people and places, their dreams and diversions.

"Lightening the Load, Mountains Ahead." The scene is south of North Platte, Neb., one of the many John Falter has painted of the 19th century westward migration.



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The Episcopalian June, 1981 17 130! shut dellectechen I

GENERAL
CHURCH
PROGRAM
1981

Pentecost, 1981

Dear Friends

Near the end of 1980 I addressed a message to all of you about the 1981 General Church Program Budget of the Episcopal Church. I shared with you some basic information about how the 1981 budget would be spent, and I urged you to support it by

• giving serious thought and prayer to your financial

support of your local congregation;

 urging your congregation to support the diocese of which it is a part;

• including in the budget of your diocese the amount requested by the General Convention for support of the General Church Program.

This second message is addressed to all of you because I think you ought to know about the response that was received and some of the things that are happening be-

Seventy-seven dioceses have agreed to support the Episcopal Church's national and international mission and ministry by accepting the full apportionment figure that had been requested of them by the General Convention. Two dioceses have pledged more than their assigned apportionment figures. Many of the 16 dioceses which are not able to accept their full apportioned amounts for 1981 have indicated that they will come as close to this acceptance as possible by the end of the year, and some dioceses are assuring us that the 1982 amount will be met in full.

#### GENERAL CHURCH PROGRAM

\$17,126,000

This response means that General Church Program income from the dioceses for 1981 is up \$200,000 from the amount estimated for this year by the Executive Council. The 1981 General Church Budget is a total of \$17,126,000—from dioceses, investments, and some other sources.

The Executive Council and the Episcopal Church Center staff have been busy transforming these dollars into mission and ministry. I want to share with you some of the details of this program so that you will have a better understanding of this phase of the Episcopal Church's response to Christ's call to mission.

## WORLD MISSION IN CHURCH AND SOCIETY \$6,278,399

\$6,278,399 has been budgeted for World Mission in Church and Society, a program administered by a staff of 13 officers and 11 support persons under the direction of the Rev. Samuel Van Culin. The Episcopal Church's ministry outside the United States represents more than a third of the General Church Program budget. This amount includes support for the programs and local clergy and lay workers in 19 dioceses from Guatemala to Taiwan; partnership contributions for programs in 16 other Anglican jurisdictions; base support for our ecumenical partnerships with bodies such as the World and National Councils of Churches; as well as staff and administrative support for the Presiding Bishop's Fund for World Relief and the United Thank Offering.

World Mission is also responsible for our overseas volunteers and missionary appointees and for administering scholarships through the Overseas Leadership Development Program. From Japan and the Philippines, Argentina and Brazil, to the Sudan and South Africa. missionary personnel of the Episcopal Church are serving in 31 countries representing 14 Provinces and Councils of the Anglican Communion, and the dioceses of the Episcopal Church in Central America (Province IX), Asia, the Caribbean, and Africa. Volunteers are presently serving in nine countries. These dedicated appointees and volunteers serve at the invitation of the overseas Churches. Our scholarship program is helping students from 26 countries representing 14 Anglican Provinces and Councils, the Ninth Province, Haiti, France, Vietnam, and Romania further their education in the U.S. and elsewhere.

### NATIONAL MISSION IN CHURCH AND SOCIETY

\$4,074,708

\$4,074,708 has been budgeted for National Mission in Church and Society, administered by a staff of 12 officers and 11 support persons under the direction of Mrs. Alice P. Emery. This part of the General Church Program encompasses a broad spectrum of ministries. A coordinated plan of national mission development supports 13 geographically large but sparsely populated dioceses and the Navajoland Area Mission (Coalition-14); the Appalachian Peoples Service Organization; partnership planning with dioceses for the work of churches in cities and in rural areas; ministry with the various ethnic groups who enrich our common life; as well as ministry to those among us with special needs—the deaf, the blind, the aging.

A program to address human needs and rights includes start-up funds for community development projects that can serve as models in other locales; technical help for dioceses seeking federal funds to build housing for the aging and handicapped; support for the Church's work in such areas as family life, prison reform, drug abuse and juvenile justice; and public issue education and advocacy programs, administered in New York and Washington, to help church people deepen their awareness and understanding of the world hunger crisis and other issues which inevitably affect all of us who inhabit this earth

In recent months a series of thought-provoking articles has been prepared by the National Mission staff for publication in *The Episcopalian* on such issues as capital punishment, family life, the arms race, and human migration. Two excellent books dealing with our stewardship of the earth's energy resources and land—*The Prometheus Question* and *Let the Earth Bless the Lord*—have been published by the Seabury Press in cooperative venture with the hunger office and public issues office. *Living Simply*, a third volume scheduled for publication later this year, will study the question of Christian life styles in a rapidly changing world.

#### EDUCATION FOR MISSION AND MINISTRY \$2,664,812

\$2,664,812 has been allocated for Education for Mission and Ministry, administered by a staff of 16 officers and 16 support persons under the direction of the Rt. Rev. Elliott L. Sorge. In recent months this staff has been developing a coordinated approach for assisting dioceses and congregations in the ministry of education. Staff and local leadership work together to clarify mission goals and strategy and to identify individual gifts for ministry which will help carry out mission. Regional meetings and workshops provide spiritual formation, theological education and skills training to equip parish and diocesan leaders for their ministries in Christian education, evangelism, church growth, youth and college work, and other forms of lay and ordained ministry.

This program area also supports the work of three Episcopal colleges in the South whose student membership is predominantly black. Staff and program support for the Council for the Development of Ministry, the Triennial Meeting of the Women of the Church, the Church Deployment Office, the Board for Theological Education, and chaplaincies to the military, prisons, and hospitals are also part of our Church's education for mission and ministry.

for mission and ministry.

#### STEWARDSHIP \$414,535

\$414,535 has been allocated for Stewardship, administered by a staff of three officers and five support persons under the direction of the Rev. Thomas H. Carson. In addition to preparing the Every Member Canvass materials used by many parishes each year, this office trains diocesan and congregational leadership in a variety of stewardship skills. Five regional workshops for diocesan leaders were held this spring. Increasing attention is being given to helping congregations implement ongoing stewardship programs which will enhance support for all aspects of the Church's mission.

The Stewardship office also has responsibility for coordinating the Venture in Mission program. Venture continues to move forward. Recent figures indicate that more than \$118 million has been pledged for local, national, and international mission opportunities. In February I met with the leaders of 42 dioceses which have completed their Venture campaigns. They enthusiastically recounted the great spiritual benefits and heightened awareness of mission which have resulted form their diocesan efforts.

#### COMMUNICATION \$716,836

\$716,836 has been allocated for Communication, administered by a staff of six officers and three support persons under the direction of the Rev. Richard J. Anderson. This office keeps Episcopalians and others in-

formed about the Church's ministry and mission through three basic channels: printed materials, radio and television, and audio-visual resources.

News and information for diocesan publications, daily newspapers, and wire services are provided by the Diocesan Press Service. The Communication office also offers editorial and printing design consultation to the various program areas at the Church Center.

A new series of videotape cassettes is being produced for broadcast on cable television and for educational use in parishes. These tapes cover such varied topics as our overseas mission and the Church's liturgy. In recent months slide presentations and filmstrips have been prepared to support the ministry of the Presiding Bishop's Fund for World Relief, Venture in Mission, and the United Thank Offering. A new slide presentation produced for the General Convention office is an excellent teaching tool about the structure of the Episcopal Church. Work is also in progress with the Presiding Bishop's Fund on a new motion picture about the Fund's refugee ministry. This film will be available for use throughout the Church later this year.

This office is also exploring ways to use the rapidly expanding field of communication technology while continuing to provide communication support for national and international Anglican programs.

#### FINANCE

\$695,307

\$695,307 has been allocated for the work of the Finance department, carried out by a staff of eight officers and 19 support persons working under the direction of Matthew Costigan, treasurer. Finance is responsible for the maintenance and accountability of \$72 million in assets for the Church's legal entity, the Domestic and Foreign Missionary Society. This sum includes nearly \$51 million in trust funds, as well as the \$17 million in General Church Program funds, which are used for the Church's work at home and abroad. In addition, Finance handles the receipt and disbursement of \$10 million contributed each year to our Church's special offerings, such as the Presiding Bishop's Fund, Venture in Mission, the United Thank Offering, and the Church School Missionary Offering.

Accurate record-keeping, data processing, legal counsel, and financial management are all necessary to ensure the best possible stewardship of the sacrificial gifts each

of you makes to the Church's work.

A reserve of \$215,000 is also held in the Finance department against additional costs which may arise during the year but were not anticipated at the time the budget was prepared. Part of this amount will also be used to help cover the expenses of the 1982 General Convention.

#### **ADMINISTRATION**

\$2,066,403

\$2,066,403 has been allocated for Administration, managed by a staff of seven officers and 13 support persons under the direction of the Rt. Rev. Milton L. Wood. In addition to the physical operations of the Church Center (maintenance, mortgage payments, utilities, etc.), Administration provides staff services relating to medical insurance and pensions and covers the meeting expenses of the Executive Council.

During the year we have incurred some unanticipated building expenses, such as the updating of the fire warning system, which have proved costly. It will be happy news to many that we have also installed a new telephone system which will expedite the many calls re-

ceived daily at the Church Center.

These lay and clergy ministers working with me here at the Episcopal Church Center serve as your partners in mission and ministry. They are a channel through which the ministry of your diocese and your parish extends into overseas mission opportunities, under-developed places in our own country, urban needs, and small communities that exist in isolation with a multitude of resources that enable us all to serve Christ together as his Church.

Congregations are at the heart of the Church's life and work: some of them organized parishes or missions, some of them informal gatherings of people for particular tasks, some of them no more than two or three committed persons gathered for prayer and mutual support.

Congregations are the key to the General Church Program: they are the source of the resources made available for use and they are the source of direction for how the Program shall be accomplished.

Congregations are people, people who need to know that their commitment, their support, and their faith are appreciated. The Executive Council, the Church Center staff, and I are indeed appreciative of being your partners in mission.

Faithfully,

Muru accin -

18

# Mission Information

BY ONELL A. SOTO

Missionscope, a publication of the United Presbyterian Church, suggests the following tasks for those called to be involved in mission: "Become aware of those in need—right around you and throughout the world. Cross all barriers to respond to those in need with necessary deeds because of your faith and commitment to Christ. Pray that injustice and oppression may cease so all persons may come to know their own worth as human beings and have a share in the material blessings of this world. Learn all you can about the mission of your Church; read, discuss, reflect, act. Take a prayer voyage around the world with an appropriate manual (I recommend Partners in Prayer). Consider rethinking your own life style. A more simple one won't solve the world's problems, but it may put you into a better perspective to think of ways to attack these problems.
...Realize that sin is the basis of all injustice and oppression.
...When persons let greed, egotism, hatred, prejudice, the desire for power inhabit their inner lives, they will cause others to suffer. Know that

A recent synod of the Church in the Province of the West Indies decided to wait for recommendations from the dioceses before deciding on the ordination of women. Six out of the nine dioceses must vote one way or another before the matter can be brought to the Provincial synod.

only Christ can liberate-rich or poor,

First or Third World, the weak or those in power—to bring in His kingdom."

Janani Luwum was one of the figures Thames Television in England portrayed in a special series—No Vain Sacrifice—on martyrs of the 20th century. In 1977 forces of Uganda's Idi Amin assassinated Archbishop Luwum.

A word from Nicaragua. Marvin Hendricks, age 14, sees his Church in these terms, according to a letter published in the materials for this year's Church School Missionary Offering: "We are called to be good Christians and not lukewarm halfway Christians. Among us there is love, understanding, affection, and above all there is no discrimination in regard to race or color. In our diocese we all love one another and try to rise above pettiness and

In a recent interview with *The Living Church*, Bishop Faik I. Haddad, Anglican Bishop in Jerusalem, said that "in spite of the political turmoil of the last decades, as well as the tragic and painful experience of the fragmented fabric of the modern day, Christians in the Holy Land continue to think of themselves as builders of bridges of understanding, of healing, and of the reconciling love that is so vividly expressed in the New Testament."

Ted Baehr, new executive director of the Episcopal Radio-TV Foundation, is planning a series of videotapes on Mission in the 1980's. One or more of the programs will focus on the Episcopal Church's work overseas. Incidentally, the foundation, dedicated to "mission and ministry in the service of Christ's Gospel," offers a great variety of films, videotapes, cassettes, and books. You can obtain the latest catalogue by writing to the foundation at 3379 Peachtree Rd., N.E., Atlanta, Ga. 30326.

The new French-speaking Anglican Province of Burundi, Rwanda, and Zaire has

approximately 500,000 members in its seven dioceses. Carved out of the Province of Uganda, this is the 10th autonomous Province of the Anglican Communion on the African continent. Its archbishop, the Most Rev. Bezaleri Ndahura, who is also the Bishop of Bukavu (Zaire), is on an extended tour in the U.S. and Canada.

Florence Umaming, a young Filipino social worker who is planning to come to the United States for further studies, has been deeply influenced by the Episcopal Church's missionary work. Hear her testimony: "Although my parents were poor and for me to go to college seemed remote at first, I had a steadfast faith that God willed me to a helping profession God willed me to a helping profession where I always could be of service to the less fortunate of His people: the poor, the sick, the oppressed, and the downtrodden. As a young girl's dream, this might have sounded romantic, but I am now a much more mature lady, and I still feel the same. Sagada, my birthplace, was the first missionary center in this part of the Philippines. My great-forefathers, before the Episcopal missionaries came to share the Good News, were heathens and fierce warrior-headhunters. My parents are the third generation of Christianized Igorots, or mountain people."

Just off the press is the 1981 edition of Register Citizen Opinion, a useful book-let the Episcopal Church's Washington Office distributes. Register lists members of the 97th Congress with their committee membership and religious affiliation. Episcopalians, with 21 senators and 51 representatives, rank second only to Roman Catholics in the total number of Congress members. The booklet offers a handy listing of publications and useful addresses in the capital and gives helpful hints on registering opinion effectively.

A good missionary task can be to influence legislation that will protect the "homeless and the destitute, the old and the sick" so that we may "live in justice and peace" with the rest of the world. By the way, you can also register your views by calling a special number at the White House—(202) 456-1414—and saying what

# Education

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

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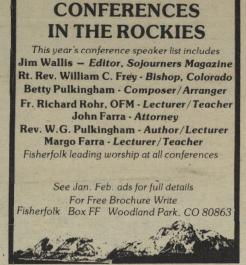


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## Have You Heard

#### THE UNEXAMINED LIFE?

Exercising great caution, we don't want to draw any conclusions about the possible inter-relatedness of trends reported by the U.S. Commerce Department in its publication, Social Indicators. So we'll just report them. The majority of Americans say their marriages and families are satisfying but their jobs aren't. The life expectancy gap between men and women is widening. Eight out of 10 intercity travelers go by air where only three out of 100 travelers flew 40 years ago. The importance of religious faith, particularly among Protestants, is rising. Think about it.

#### THIS ONE WILL GIVE **OUR COPY EDITOR FITS!**

No two ways about it, typographical errors are fun to discover. We've even heard of a community newspaper which included mistakes on purpose with a masthead proclamation that the editor wanted to provide something for everybody-even those who love to catch others' mistakes. Imagine our pleasure then when we read a column by Joyce Hollyday in the May issue of the usually more sober Sojourners. Only at the end of the column did Hollyday admit to including a three-year collection of her favorite "typos." We garnered these favorites: "A world fraught with dancers." "Marital law, a violation of basic human rights." "[When] it is increasingly easy to feel alienation from God and one another, one thing is certain: We need to do more prying." And finally, "A song we often sing reminds us 'Sin till the power of the Lord comes down.' This is the true vacation for Christians."

#### PLEASE, GOD, NOT AN INCH MORE

It's been a dry year and we share a drought mentality with many other states where reservoirs are dangerously low, so we enjoyed Holy Comforter's parish newsletter from New Orleans, La., which included this Prayer for Precipitation. "O Lord, send us and our dusty neighbors around the world a good soaking rain of about 1½ inches over a 15-hour period, at the rate of no more than a tenth of an inch per hour, preferably at night; and repeat once a week until May 15 with the exception of three weeks appropriate for

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spring planting; and thereafter once every two weeks until the soil-moisture deficit has been eliminated, or until the farmers wish it would stop, whichever comes first.

#### THANKS, I THINK!

Bishop Dean Stevenson of Central Pennsylvania knows how hard it can be to decide if you've been complimented. He tells the story of having received a frantic call from a small parish that needed a substitute preacher because the rector was ill. Being unable to find anyone, the bishop agreed to take the service himself. After his sermon the senior warden, anxious to express his gratitude for the last minute assistance, thanked the bishop by saying, "We appreciate having you come. We would have settled for a poorer speaker, but unfortunately we couldn't find one."

#### AND IN THE NINTH HOUR THEY RESTED

When the 50-family mission of St. Francis, near Everett, Wash., found property could be purchased near the Holiday Inn where they had been meeting, they wanted a building in a hurry Delivered in less than three months from the time it was ordered, a modular church was erected in eight hours while parishioners and newspeople watched. The Rev. Harold K. Lawrence, vicar, contracted with Mobile Modules Northwest which built the structure for \$29 a square foot.

#### AMEN, EVA!

Eva Ritter is a spunky woman whose beauty salon in Philadelphia, Pa., has been plagued by racially-inspired vandalism, but she vows she'll stick it out because she has good neighbors and belief in God. "There's a saying I've always liked," she says, "'There is no spot where God is not.""

#### IN THE NEWS. . .

George E. Reedy, journalist and former press secretary to President Lyndon B. Johnson, is a new member of the board of The Living Church Foundation. Episcopal Church Center staff members David Perry and Charles Cesaretti, working with Stephen Commins, have edited new books on Christian education and land use respectively....The Rev. William S. Pregnall will move from the faculty of Virginia Seminary to become dean of the Church Divinity School of the Pacific.... Senator John C. Danforth, an Episcopal priest, received the Charles Flint Kellogg Award from the Association of Episcopal Colleges. . . . In spring consecrations the Rev. O'Kelley Whitaker became Bishop Coadjutor of Central New York and the Rev. Charles Duvall, Bishop of Central Gulf Coast. . . . Ann Rodgers of St. Paul's, Concord, N.H., was a runner up for the William É. Leidt Award for excellence in religious reporting in the secular press. . . . Bishop Lloyd E. Gressle of Bethlehem (Pa.) received an honorary degree from Lehigh University... Speech therapist Ted Emery, Jr., of Winter Park, Fla., is credited with finding a cure for the nation's 2.7 million stutterers through his work with Seminole Indian children.

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