

Title: *The Episcopalian*, 1981

Digital Copyright Notice

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

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

Send requests for permission to re-publish to:

Rights and Permissions Office

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

EPISCOPALIAN

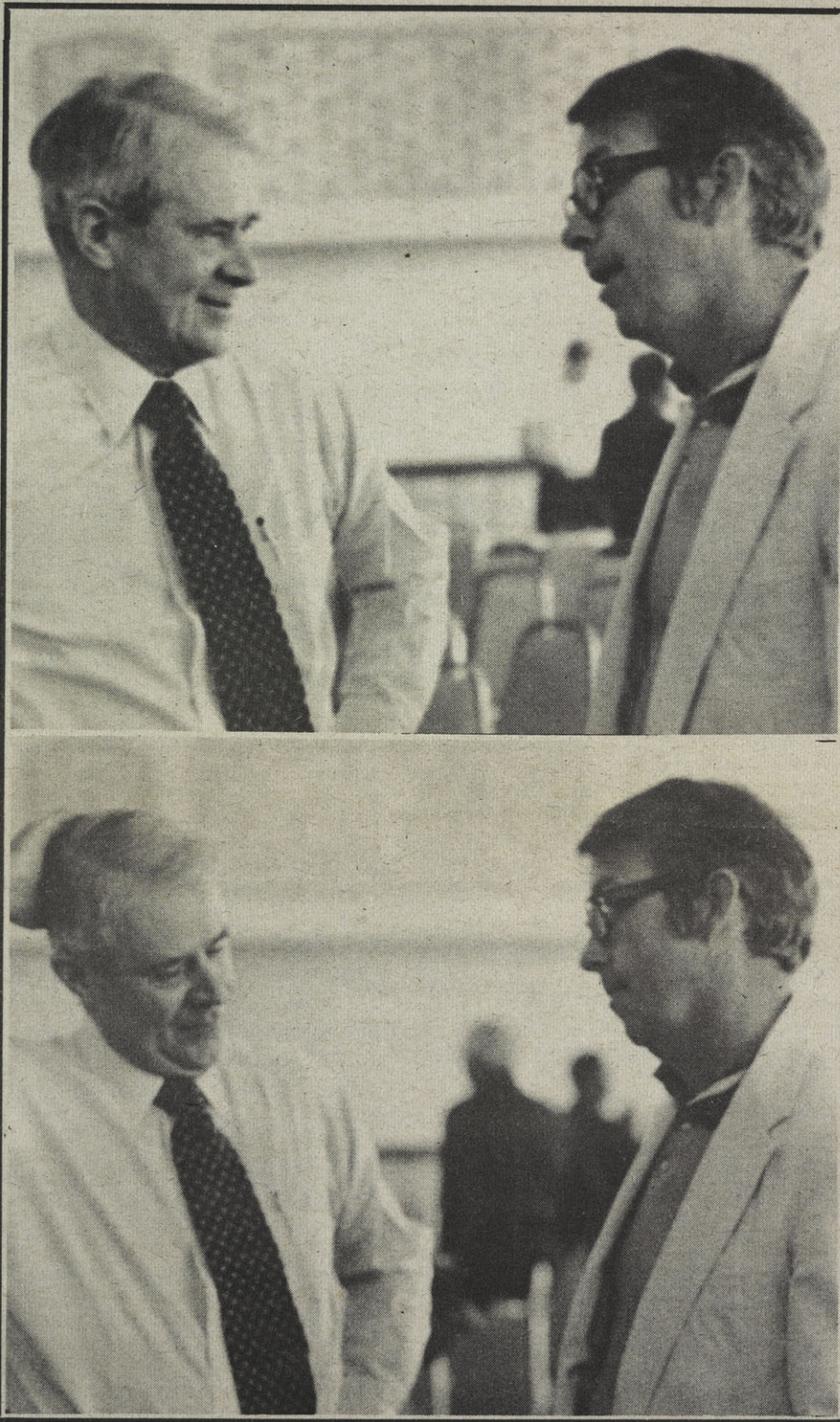
Bishops to pray and fast for peace

BY JANETTE PIERCE

Episcopal bishops will fast and pray for peace once a week for a year, and they ask churchpeople to join them. They will use their tax rebates to increase their own church giving to help their dioceses meet social needs from which government funds have been cut or withdrawn. Both actions were announced in the bishops' Pastoral Letter (see page 2) on the last morning of their interim meeting in San Diego, Calif., early in October.

Presiding Bishop John M. Allin urged the bishops to review and reflect during their eight days together, and the agenda provided ample opportunity to do so. The talks they heard, all by Anglicans, ranged from the global views of former Secretary of State Cyrus T. Vance (pictured with Bishop Rustin Kimsey of Eastern Oregon) and United Nations official Dr. Thomas M. Franck to the national vision of Margaret Bush Wilson and the theological perspective of Dean Herbert O'Driscoll of Christ Church Cathedral, Vancouver, B.C., Canada.

O'Driscoll's hour-long meditation each day ranged through history, literature, and the Bible as the author/poet/theologian illustrated his talks on apocalypse, the future, hope, ministry, and the person of Jesus with allusions ranging from the Nu-



Tradition illuminates the Church's mind

Jesus Christ is the Tradition that can help interpret Scripture, says John E. Booty.
Page 18

remberg Chronicles through *Star Wars*, Tolkien, and TV's *Starsky and Hutch*. Despite the apocalyptic picture he drew, he assured the bishops this is not the first generation to face a shattering world. He urged them to believe that out of chaos comes the future and that what we suffer now is "not the pain of malignancy, but the pain of pregnancy."

In a final mini-retreat on Dietrich Bonhoeffer's "overriding question... Who is Jesus Christ for us?" O'Driscoll said although we have the eternal Christ of the Gospels, each generation must answer the question anew out of its own spiritual needs which draw "a mask we put on the face we can never see."

Reality underscored his apocalyptic theme when the Presiding Bishop announced the assassination of President Anwar Sadat and led the bishops in prayer.

Franck, director of research for the United Nations Institute for Training and Research, spoke of his concern about the western powers' growing skepticism regarding the U.N.'s ability to solve such crises as energy and food shortages. He said the U.S. is perceived as a "mean-spirited actor" on the world stage. And, in response to a question, admitted he is often embarrassed as an American and as a Christian.

Food and energy are the major issues of the world's future, he said, and unilateral recourse to violence, increased polarization, and the decreasing importance of coalition politics are trends to watch. In the world of international diplomacy, Franck noted that "*cogito, ergo sum* is white-knuckle optimism." He pleaded for greater understanding of the "complexity and texture" of world issues.

Vance stressed military preparedness and continuing dialogue and negotiation with Russia. He warned against seeing all Third World unrest through an "east-west prism" and said U.S. espousal of human rights is sound not just for humanitarian

Continued on page 7

Who do we say we are?

Read this before you grow too excited about language changes in Scripture.
Page 10

Inside

REFLECTIONS:

Mark Gibbs: 'The Church's best laity are strong, resilient and prayerful'

SEE PAGE 5

THE Episcopalian

continuing **Forth and The Spirit of Missions.**
An independently edited,
officially sponsored monthly
published by The Episcopalian, Inc.,
upon authority of the General Convention
of The Episcopal Church.

The Episcopalian
November, 1981, Vol. 146, No. 11

DIRECTORS

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

EDITORS

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

CONTRIBUTING EDITORS

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

PROFESSIONAL EDITION

Richard J. Anderson, Editor
A. Margaret Landis, Assistant Editor

DIOCESAN EDITIONS

BETHLEHEM: NEWSBEAT
Agnes Rosander, Editor
CENTRAL PENNSYLVANIA: CHURCHMAN
Kenneth H. Quigley, Editor
DELAWARE: COMMUNION
Mrs. Charles (Roberta) Huhn, Editor
EASTERN OREGON: OREGON TRAIL CHURCHMAN
Lettitia Croom, Editor
ERIE: FORWARD IN ERIE
Arthur Hadley, Editor
FLORIDA: EPISCOPALIAN
Bob Libby, Publisher
Barbara White, Editor
IDAHO: THE IDAHO MESSENGER
Carol S. Hosler, Editor
IOWA: CHURCHMAN
Mary Halstead, Editor
KENTUCKY: BISHOP'S LETTER
David Reed, Editor-in-Chief
Rebecca P. Streepey, Managing Editor
NEVADA: DESERT CHURCHMAN
Dick Snyder, Editor
NEW JERSEY: CHURCH NEWS
Fay Richardson, Editor
NEW YORK: EPISCOPAL NEW YORKER
Jan Maas, Editor
NORTHERN MICHIGAN: THE CHURCH IN HIAWATHALAND
Thomas Lippart, Editor
OKLAHOMA: MISSION
Richard Crawford, Editor
PENNSYLVANIA: DIOCESAN NEWS
George H. Soule, Communications
SOUTH CAROLINA: JUBILATE DEO
John C. Goodbody, Editor
SOUTHWEST FLORIDA: SOUTHERN CROSS
Joyce C. Smith, Editor
SPRINGFIELD: THE SPRINGFIELD CHURCHMAN
Raymond L. Holly, Editor
WEST TEXAS: CHURCH NEWS
William G. Noble, Editor
WEST VIRGINIA: MOUNTAIN DAYS PRING
Richard H. Schmidt, Editor
WESTERN KANSAS: NEWSLETTER
Linda B. Massey, Editor
WESTERN NORTH CAROLINA: HIGHLAND CHURCHMAN
C. A. Zabriskie, Editor

BUSINESS DEPARTMENT

Cindy Wheeler, Advertising Manager
Florence Enderline, Advertising Sales
Vera Shemiatovets, Ass't Business Manager
Marcia Petzold, Circulation Manager
Anita Spence, Ass't Circulation Manager
Jean B. Weir, Promotion Consultant

Subscription Service: 215-564-2010, Ext. 3
Advertising Sales: 215-564-2010, Ext. 5

Bishops' pastoral: Apocalypse and hope

Grace to you and peace from God our Father and the Lord Jesus Christ.

We, the bishops of the Episcopal Church, send greetings to all with whom we share the ties of membership in this branch of the Body of Christ.

According to our annual custom, we have met for a week of listening and searching. We have sought to measure the present moment in the light of history and God's word. Even as we met, violence struck down one of the world's great peacemakers, Anwar Sadat. Despite the spread of such strident alarms, we witness to our hope.

Ours is a resurrection faith. It rises from that historic death at the center of history. It prevails as a victory of life in the Risen Lord over all that oppresses the human spirit.

Christians are called in that hope to confront the problems revealed by the intense light of any apocalyptic moment.

"Massive nuclear overkill. . . represents deadly insecurity. . . for the whole world. . . The real unit of security is the totality of the human family."

Apocalypse is the term our tradition assigns to eras of special turbulence and change—when Christians are given things to say and things to do.

First, we are compelled to say that never before has it been so clear that reason forbids the use of violence, or the threat of it, as a means of securing one society against another. We know now that massive nuclear overkill poised for instant use represents deadly insecurity for the superpowers and for the whole world. We know now that the real unit of security in the nuclear age is not the nation since none can be secure by means of war. The real unit of security is the totality of the human family. The only security available to any nation is the security of all the nations together.

From the appearance of the first cudgel for bashing a predatory neighbor in the next cave up to the conventional weapons of World War II, there appeared to be some cogency in last-resort reliance on weapons for security. With violence so

deeply rooted in human behavior it becomes an agony of growth to shift to another means of security. It remains far easier to rely on instruments of mutually assured destruction than to negotiate in patient non-violence for the means of mutually assured survival.

We are therefore prompted as religious leaders to impose upon ourselves the obligation for making this moral shift. We pray the Holy Spirit to change our hearts, moving us from violence to non-violence. We call upon our people to join us in that prayer. The shift itself is obedience to an old commandment. Christians are bidden to mutual regard for all in the human family as expressing the sincerity of our love for God. "He who loves me will obey my commands." (John 14:15)

"Instantly the Church. . . must move to a higher level of involvement with the poor."

Thus the word of the Lord anticipates by 2,000 years the necessity now made inescapable by apocalypse. The Christian tradition does not understand peace in the world to mean the absence of conflict. It means instead the abandonment of violence as a way of resolving even the most severe differences.

That our actions may reflect a new resolve of leadership in peacemaking, we, your bishops, have committed ourselves to a weekly act of fasting and prayer for the peace of the world until we meet again a year from now at General Convention. We call upon our clergy and people to join us in this act of devotion.

And we pledge repeated challenge to the leaders of the United States and other nations of the world that they repudiate reliance on military threats in favor of the more demanding discipline of military restraint and negotiation for arms control. We call upon our people to join us in this challenge to world leadership, urging them to press the issue with elected officials at all levels of government.

"Conservative economic policy has no more saving power than liberal economic policy. . . Both. . . are flawed by the absence. . . of sturdy biblical realism about our natural greed."

Second, we are compelled to say that the adequacy of spontaneous, private caring for the poor was outgrown long ago. Since the industrial revolution human society has been increasingly organized. The developed nations function through large institutions structured for education, health care, government, multinational business, and the like. The care that Christians are commanded to extend the poor and the hungry cannot be accomplished apart from serving institutions.

This complex kind of caring is a heavy difficulty. The imperfections of organized, governmental help are easy to identify. Reforms are clearly in order. But we bishops affirm the rightness of this development despite abuses in welfare, medicare, food stamps, and such.

What we warn against is any sentimental or cynical retreat to a simpler era of sharing as if history were reversible. The needed reforms now under way in social services may hide such a retreat to one-on-one, pre-institutionalized caring. We trust

not. We await results before judging. But it needs to be made clear now that conservative economic policy has no more saving power than liberal economic policy.

The reason for this is money does not rescue the human soul nor the human enterprise. As a tool money is indispensable. As a savior it is an idol.

Still, there is high-mindedness in conservative supply-side economics. It insists on thrift and a balanced budget. It risks a faith in people that they will not squander their tax savings, but share and invest and so help reduce inflation and multiply jobs.

And there is high-mindedness in liberal economic policy. It insists on the worth of every human soul, demanding that human systems be servants of human dignity.

But both economic policies are flawed by the absence from both of sturdy biblical realism about our natural greed. By nature all of us understand self-preservation in terms of getting, not sharing. "Me first" is the earliest cry of the human spirit. Only the deepest spiritual and moral turnabout discloses that self-interest is served by self-giving, the whole fabric of the social order gaining thereby. So it is that our Lord's first public word is Repent. (Mark 1:15) Repent. Turnabout. This claims the Kingdom.

Taxes to government empower a public institution to provide for the common good. Budget shifts to increased military spending have meant government withdrawal from some sectors of social caring and reduction in other sectors. Instantly the Church and other serving institutions must move to a higher level of involvement with the poor.

As bishops we cordially urge business and industry to advance their charitable giving as a moral response to the looming increase in human privation. We commend their leaders for such steps already taken.

To boost the capability of our dioceses to meet this new urgency of human need, we, your bishops, pledge an increase in our own regular giving, making use of our tax savings in 1981 as part of that increase. We invite our people to join us. Taxes thus saved will be taxes turned to the very serving from which the federal government withdraws. This could forge a new collaboration between public and private institutional serving to the enhancement of the servant effectiveness of both.

The most important gift that Chris-

"The most important gift Christians bring to an apocalyptic moment is the certainty that God reigns—no matter what the intensity of social disorder."

tians bring to an apocalyptic moment is the certainty that God reigns—no matter what the intensity of social disorder. God creates from chaos and void, not from ingredients laid out neatly beforehand. God redeems by means of an ugly execution on Calvary, not in response to the sunny hosannas of a grateful public. This means that the great moments of history are plausible only in retrospect. Who could have guessed that a high-hearted movement with its arms around the earth was aborning in the carnage of a crucifixion?

Let it be remembered of us, by any who read the pilgrim chronicle of our time, that those who joined hands for the journey in Christ sang their way through darkness and found it pierced by light. And the pilgrimage goes on. —House of Bishops' Pastoral Letter, San Diego, Calif., October 2-9.

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION
Title of Publication: The Episcopalian, issued monthly. Location of publication, headquarters, and general business offices of publisher: The Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. Editor: Henry L. McCorkle, 1930 Chestnut St., Philadelphia, Pa. 19103. Managing Editor: Judy Mathe Foley, 1930 Chestnut St., Philadelphia, Pa. 19103. Owner: The Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103, is a New York non-profit membership corporation organized and owned by members of the Protestant Episcopal Church in the United States of America. Average no. copies each issue during preceding 12 months: 271,500. Actual no. of copies of single issue published nearest to filing date: 269,000. No paid circulation through dealers and carriers, street vendors, or counter sales. 261,863 average mail and paid subscriptions each issue during preceding 12 months. 259,654 actual no. of mail and paid subscription copies of single issue published nearest to filing date. 3,940 average no. copies free distribution by mail each issue during preceding 12 months. 3,576 actual no. of copies free distribution by mail of single issue published nearest to filing date. 265,803 average no. copies each issue total distribution during preceding 12 months. 263,230 actual no. of copies of single issue total distribution published nearest to filing date. 5,697 average no. copies each issue during preceding 12 months for office use, left-over, unaccounted, spoiled after printing. 5,770 actual no. copies of single issue published nearest to filing date for office use, left-over, unaccounted, spoiled after printing.

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

Published monthly by The Episcopalian, Inc. Episcopalian (ISSN 0013-9629), 1930 Chestnut St., Philadelphia, Pa. 19103. 50¢ a copy, \$4 a year; two years \$7.50. Foreign postage add \$1.50 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Advertising Office: 1930 Chestnut St., Philadelphia, Pa. 19103. Copyright © 1981 by The Episcopalian, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. Publishers assume no responsibility for return of unsolicited material. The Episcopalian belongs to Episcopal Communicators, Associated Church Press, and Religious News Service. Subscription Orders, Change of Address, other circulation correspondence should include old address label and zip code number. All postal returns are to be sent to Box 2122, Philadelphia, Pa. 19103. All advertising orders subject to publisher's acceptance.

NEW YORK

Both good and bad news for Episcopalians can be found in the National Council of Churches' 1981 *Yearbook of American and Canadian Churches*. The good news is the Episcopal and Roman Catholic Churches are the only main line denominations to post even a modest gain in membership in 1979, the latest year for which records were available. The Episcopal Church's .92 percent gain was slightly higher than the Roman Catholic Church's .42 percent growth, but neither was even close to the conservative Presbyterian Church in America which showed a 5.83 percent gain. The bad news was the same for almost all the main line denominations: for the first time in five years their giving did not keep pace with inflation. A selective survey of 50 Protestant congregations showed more money spent on utilities than on benevolence or pastoral services. The study also found middle-sized congregations, usually considered the most stable, had more trouble coping with inflation than larger or smaller ones.

KNOXVILLE

Television executive Theodore Baehr, an Episcopalian and president of the Episcopal Radio-TV Foundation, has been named executive producer for "The Church's Presence at the 1982 World's Fair" scheduled here from May through October, 1982. This is the first World's Fair to be held in the southeastern United States, and it's theme is "Energy Turns the World." Baehr says the church presence should provide the estimated 11 million fair-goers with "a time to get close to the source of all energy, the energy of His Spirit. . . ."

NEW YORK

Women of the Greek Orthodox Church have written a special service for Church Women United's World Community Day, November 6. Theme of the 1981 observance is "The Last Commandment: Put Away Your Sword," from Jesus' words to His followers in Gethsemane.

Coordinate peace efforts, Allin says

Coordinate and extend existing efforts instead of naming a staff person and a new commission to deal with the Church's response to war and peace, Presiding Bishop John M. Allin counseled members of the Joint Commission on Peace at its meeting in May.

Allin said he favors a quiet, more inclusive approach and considers single-issue politics to be dangerous. The Rev. Everett Francis, Commission member, cautioned that not much would be accomplished by 1985 without specific budget and staff requests. Commission chairman Bishop William Frey of Colorado said he is willing to risk this if more coordination with existing groups is possible.

The Commission, charged with implementing the 1962 House of Bishops' Pastoral Letter on war and peace, has met several times and is now preparing its recommendations for the 1982 General Convention.

In May it reviewed drafts of its proposed report which will include a biblical and theological section, "Domestic Impacts," and "International Implications." Commission members are drafting five or so programmatic resolutions as well as three public policy ones on the SALT process, the non-proliferation treaty, and a public declaration that the U.S. will not be the first nation to use nuclear weapons in a future conflict.

Charles Cesaretti, Public Issues officer at the Episcopal Church Center, reported that about 20 percent of Episcopal dioceses are now involved in peace activities.

The Peace Commission will meet this month with the Evangelism Commission. Frey said he would draft an introduction to the Commission's report and discuss it at the House of Bishops' meeting.

Between the Margins

November is a month of transition—from cool cottons to warm woollens, from the life and growth of summer to the death and dormancy of winter.

To confront death and fear the ancient Celts lit bonfires on Samhain, October 31, to drive out evil spirits. Eventually this became our secular Halloween with its ghosts and goblins.

Christians created All Saints' Day, November 1, to remember the dead now in the "communion of saints." This commemoration eliminated the fears and pain of death, celebrating instead the triumph over it.

Writing in *Christian Century* last year, Tom Sinclair-Faulkner said even secular Halloween had lost its scare. Pumpkins on his street wore "beaming bright, toothless, friendly, 'Have a nice day' smiles, not the full-fanged and predatory threats I remember."

The Church "can't afford to lose" a ritual for facing death, he said, and his words seem apt this year as the world mourns the assassination of another political leader and hopes the slight flickers of the flame of peace haven't been extinguished as well.

"Religion is not just praying or talking. Religion is the way you live," Jihan Sadat, wife of the slain leader, once said.

That religion, said Sinclair-Faulkner, should not ignore death because it is a real part of life. The Celtic ritual, he said, "gives shape to that which distresses us, making it something we can confront openly. If the terror is there anyway, isn't it better to face it in the company of the faithful and with the support of forms that took centuries to develop?"

His advice to put the teeth back in the pumpkin where we can see and squarely face fear and death before affirming triumph over them is something we might do well to consider. —The Editors



Transitions

The Rev. Donald M. Hultstrand has been elected the ninth Bishop of Springfield. A Colorado rector and a former executive director of the Anglican Fellowship of Prayer, Hultstrand will succeed Bishop Albert W. Hillestad, who resigned. The Rev. Cynthia L. Bronson of Stillwater, Minn., has been appointed national associate director in charge of interreligious programming for the National

Conference of Christians and Jews. The Rev. Richardson W. Schell is the new headmaster and rector of Kent School, Kent, Conn. A native of Illinois and a graduate of Berkeley Divinity School at Yale, Schell has been chaplain and chairman of the theology department at Kent since 1980. Author and educator Jean Haldane (notshown) has been named dean of the lay academy of the Diocese of California. A national figure in ministry training, she has previously worked in the Dioceses of Olympia and Washington.

Parish compiles nursing homes guide

Youth and age—and even those between—are served by a new project of St. James' Church in Farmington, Conn. Working with guidelines the Urban Institute in Washington, D.C., has developed, five high school students in the parish are compiling a consumers' guide to nursing homes in the Farmington area. The resource will be available to parishioners over the age of 60 and to families with elderly members. The five students—Michele Behm, Cathy Melvin, Maggie Inrig, and Todd and Jay Johnson—will receive high school credit for their work.

The project is not an investigation of nursing homes, but an effort to present objective information about each so consumers can decide which home would best serve their needs.

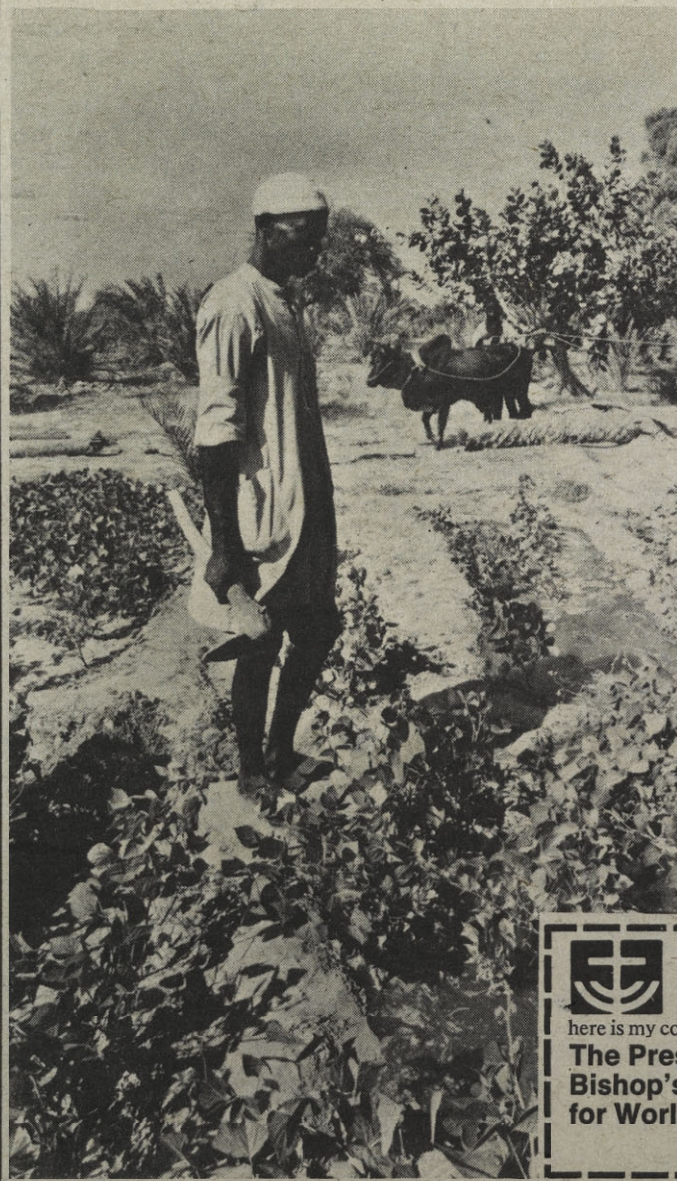
The guide will have two sections. One will include a short description of each facility and comparative data on what services are included in each fee. The other will provide general information about factors to consider in choosing a nursing home.

Under the field-tested procedure for the project, the guide will deal with seven broad topics of interest to those choosing a home: staffing, admissions policies, physical facilities, programs, policies toward residents, food services, and fees.

The students visited each nursing facility in teams of two and interviewed each administrator for an hour. Next they toured the homes and independently provided answers to a set of specific questions. Each administrator will receive a copy of the information to review prior to publication.

Distribution is expected January 1.

Gardening is not a hobby in Niger.



It's literally a matter of life and death.

That's why this experimental growing laboratory is so vital to this country in the heart of the drought area of sub-Saharan Africa where hundreds of thousands have recently died. Here, with the aid of the Presiding Bishop's Fund and some other Christian agencies, they are learning to grow food in once-barren earth.

Your contributions to the Presiding Bishop's Fund support numerous hunger-fighting projects in the food-short areas of the world—from irrigation projects in Bangladesh to fish hatcheries in Haiti.

Your check is more needed now than ever. May we hear from you? Soon?



here is my contribution to:

The Presiding Bishop's Fund for World Relief

Name _____

Address _____

City _____ State _____ Zip _____

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

E-11-81

A Guaranteed Income For Life

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

Free Brochure Tells How

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

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

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

Just fill in this coupon, and mail it:

The Episcopal Church Foundation
815 Second Avenue
New York, N.Y. 10017 **EP-1181**

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

NAME _____

ADDRESS _____

ZIP _____

DATE OF BIRTH _____

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

St. Dunstan Church Craft by A. Edward Jones Limited



Registered Trade Mark
Established 1902

of England.

SILVERSMITHS AND
CRAFTSMEN IN METAL

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

CATALOG, DRAWINGS,
AVAILABLE FROM

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

**EPISCOPAL
CHURCH TIES**

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

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

Switchboard

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

LOVING PUNISHMENT

John Westerhoff [September issue] answers the question, "Does God punish us?" by saying, "No, God never punishes us. We punish ourselves. . . ." Such an answer ignores the biblical witness to God's loving fatherhood. Jesus revealed God as Father, as Abba. What true father ever sat back and let his children "punish themselves" without lovingly intervening to correct, rebuke, admonish, and, yes, punish? A father who does not discipline is a father who does not love.

Kevin Higgins
La Crescenta, Calif.

ARE WE DOING NOTHING TO HELP?

According to the U.S. Bureau of Labor Statistics, there are now 8 million unemployed in this country, increasingly adults. Many young professionals have had their work eliminated. One says he feels as the coal miners must have done when everyone switched to oil.

What is the Episcopal Church planning

to do about this? Someone noted recently that half the Church's contributions are spent on itself. Personally, I always preferred feeding the world's hungry—in Somalia or the U.S.—to kneeling on beautiful embroidery. I pray daily for the poor in this country and the world. What is our Church doing about the situation?

Grace Stevenson
Mechanicsville, Pa.

PLAY IT AGAIN, DONALD

Surely Lord Coggan, former Archbishop of Canterbury, was not quoting "Day by Day" in the context of the musical *Godspell*, rather in the context of the text's origins—the Prayer of St. Richard of Chichester, the 13th-century crusade preacher.

Glenn Patton
Columbus, Ohio

ED. NOTE: Thanks also to William Rinsinger, Jr., of Fort Worth, Texas, and Marilyn Sippy of Marion, Iowa, for correcting this!

Exchange

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

WANTED/NEEDED/DESIRED

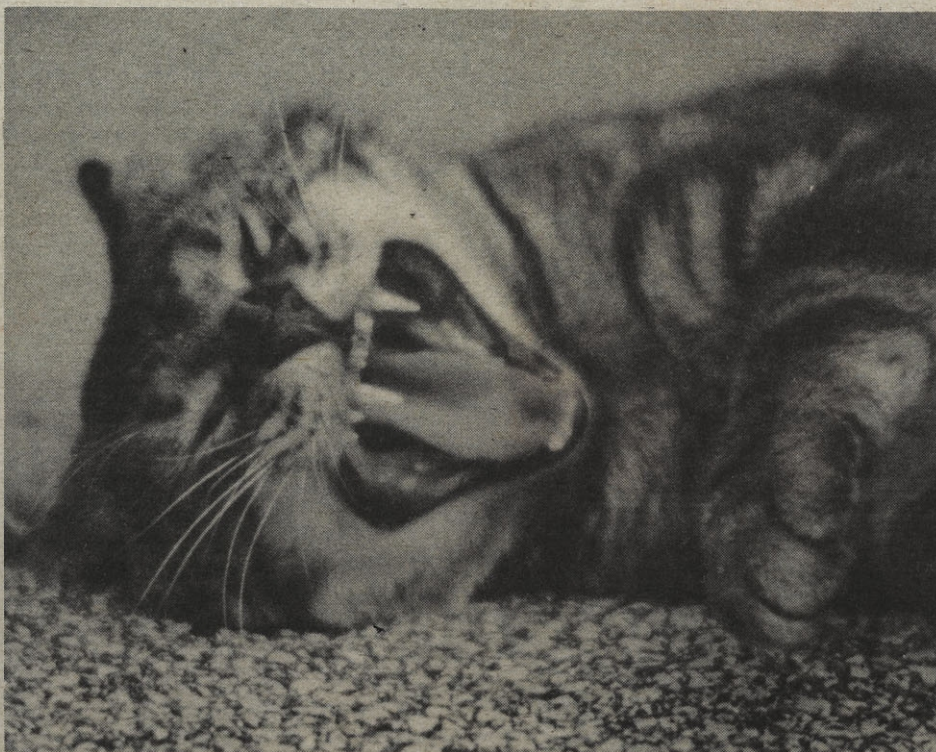
The Women in Crisis Committee of the Diocese of Massachusetts is seeking a part-time education consultant to speak in parishes on problems many women face today: domestic violence, substance abuse, imprisonment, adolescent pregnancy, and homelessness. An Episcopal woman with experience in working with women in crises is preferred. The applicant must be able to provide theological reflection, be a confident public speaker and discussion leader, be enthusiastic in arranging speaking en-

gagements in parishes, and have access to an automobile. For more information call Candace Waldron-Stains, (617) 742-4620, ext. 58, on Wednesdays. Send resume immediately to Women in Crisis Committee, Diocese of Massachusetts, One Joy St., Boston, Mass. 02108.

St. Andrew's Church (a mission) is looking for an outdoor statue of St. Andrew. Any information will be appreciated. Please write to Leila Williams, 1127 15th Ave., Monroe, Wis. 53566.

Antonian Monastery (tiny and poor) requests donations for the purchase of a mobile home to house novices. The monks need friends, people interested in monasticism and the Antonian tradition. They request you adopt them in your prayers and care. Write to The Prior, Antonian Monastery, Rt. 1, Box 63-A, Pulaski, Wis. 54162.

The Episcocats



"Oh, that time change again! I'd better get myself up and out to church."

Needed for Christian outreach ministry in northern Mexico and Arizona: medical and dental supplies and serviceable, clean clothing. Please write to the Rev. Gayle D. Zick-efoose, Beth Shalom Ministries, P.O. Box 11858, Tucson, Ariz. 85734, or phone (602) 746-9304.

St. Mark's Episcopal Mission would like to have some new Prayer Books. If you can donate some, please write to St. Mark's, c/o Mary Bourgue, Station Hill, Ashland, Me. 04732, or c/o Leonard Campbell, Oak St., Ashland, Me. 04732.

Lillian Weidenhammer would like to obtain a copy of an out-of-print book, *The House of Prayer*, by Florence Converse. She will pay for the book and postage. Write to her at 1702 Adeline St., Hattiesburg, Miss. 39401.

The Rev. Gerard Reedy, SJ, is about to begin a book on late 17th-century Anglican theology. He would like to locate a (reasonably priced) full edition of the works of Robert South (1634-1716), canon of Christ Church, Oxford. If you can help, write to him at the Department of English, Fordham University, Bronx, N.Y. 10458.

LEND AN EAR TO BOOK OF BODY LANGUAGE

If you're itching to discover how so many body-related phrases entered our language, cast an eye toward Susan Kelz Sperling's *Tenderfeet and Ladyfingers* (\$9.95, Viking). With the help of Michael Witte's drawings, Sperling puts her best foot forward to explain 100 phrases and words of body language.

In biblical times "high-handedly" meant a hand held high to symbolize God's protection, and "keeping your fingers crossed" originally meant making the sign of the cross to ward off evil.

But I have two bones to pick. Sperling has a hard time finding a positive meaning for the toast: "Here's mud in your eye." Oil drillers know that pockets of oil are protected by a specific kind of clay and when that "mud" shoots up through the shaft, oil is likely to be close behind.

"Rule of thumb," she says, is a measure, but she omits its legal derivation, the diameter of a man's thumb being the diameter of the stick with which he could legally beat his wife! But these slight omissions aren't reason enough to give this book a cold shoulder.

—J.M.F.



The Book of Common Prayer 1559

The Elizabethan Prayer Book

The foundation of Anglican liturgy since the time of Elizabeth I is reproduced with modern spelling and punctuation, while preserving the style and cadence of the original, complete with a history of the prayer book in the 16th century, an index of biblical passages, and a selected bibliography.

For other distinctive gifts, please send for our catalogues listed below.

Folger Books & Gifts Sales Department

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

Please send _____ copies of the *Book of Common Prayer* to:

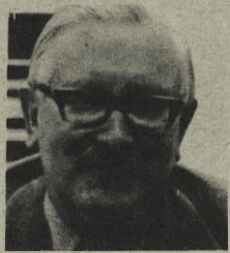
name _____
address _____
city _____ state _____ zip _____

☐ I enclose \$24.95 per copy, plus 1.75 each for shipping.
☐ Please send my free copy of the Folger's gift catalogue.
☐ I enclose \$1.00 for the Folger Shakespeare Library Educational Catalogue.

Mrs. M. G. Slick

Best laity are strong, resilient, prayerful

BY MARK GIBBS



The strongest laity are those who know, and are determined to cling to, their ministries in the secular world of today and tomorrow.

They know this instinctively even if they can't express it theologically. They really are committed to be friends, counselors, ministers, and priests not only to their own families and friends, but also in their neighborhoods and places of work and in government structures.

They have some Christian hope left and more than a faint vision of truly human structures and societies for tomorrow and the day after tomorrow. They are not utopians, but they resist, somehow, the temptations to wallow in gloom. At the same time they resist the interminable pressures (largely from clergy, who ought to know better) to overemphasize the importance of church structures. They refuse to be entangled too much in church housekeeping and organization for they know their calling is to be faithful to the structures of the world.

The best laity know how to "accept and work for change" and know something of the real costs of that glib phrase in both personal and family and work and political situations. They do take risks, they do stay flexible and resilient, they do work extra hard in new ways and on new problems. They develop a kind of Christian and (as the Germans call it) "civil" courage.

Such laity are people who enjoy the world as they can. They say a definite "yes" to the blessings of the 20th century, and they hope such comforts may be shared by more and more people. They know about the dangers of affluence; they enjoy the world but are not enslaved by it; and they hope to be ready for bad times when they come. Even if they are young, they know and accept something of the tragedy of human life and do not pretend pain and sickness and loneliness and messy terminal illnesses are always avoidable.

They know, too, that there may be bitter job and financial insecurities these days, that personal relationships are not achieved automatically or easily, and that there may be treacheries or sexual miseries as there always have been. Yet such laity are strong; they have endurance; sometimes they have serenity. They have a depth of Christian experience which makes much of the blather about "joyful, meaningful relation-

Reflections

ships" seem pitifully shallow. And they are, mostly, busy people and not ashamed of this. But they strive also for times of quiet, for reflection and prayer and some kind of worship.

This marvelous calling to be neither sheep nor children but strong, adult Christian disciples is for *all* people and for *all* of our lives. God's calling to us is not only to be faithful in our church membership, our family responsibilities, our personal relationships, our neighborly duties to those who live near us and maybe work with us, but also in our occupational responsibilities. This is primarily a matter of serving and relating the Gospel to the structures of modern life in which we are involved.

Excerpted, with permission, from *Christians with Secular Power* by Mark Gibbs, Fortress Press, \$4.95. © 1981.

Anglican Council asks unity review

by Janette Pierce

When the fifth Anglican Consultative Council closed its meeting in the English city of Newcastle, members left with a renewed commitment to ecumenism and the decision to evaluate their work thoroughly in preparing for a new Secretary General when Bishop John Howe retires.

Of particular interest to Episcopalians was the election of Dr. Charles Lawrence, President of the House of Deputies, to the Council's standing committee.

The 61 representatives from 27 Anglican Provinces in 40 countries met in small-group work sessions to discuss unity, Anglican affairs, and the Gospel and people.

The Anglican-Roman Catholic International Commission (ARCIC) had just held its final meeting, and the Council asked Anglican Churches to review the ARCIC report when it is published next year to see if it is "consonant in substance with the faith of Anglicans."

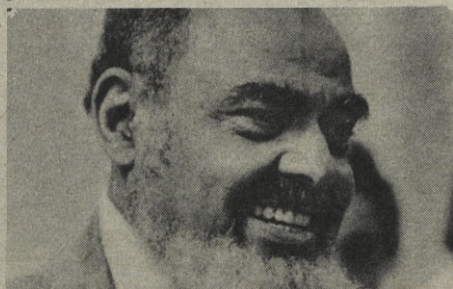
The Council also reported progress with the Orthodox on *filioque* clause discussions.

Spirituality, the Gospel and how it can speak to all people at all times, urban ministry, violence, young people, stewardship of resources, technology and the Church, power and protest, racism, and justice and peace were all areas the Council identified for worldwide church discussion.

The Council approved the constitution dioceses in Chile, Bolivia, and Argentina submitted, and a new Province in the Southern Cone of South America will be inaugurated in May, 1982.

In other actions, the Council:

- invited Bishop Howe to be its first research fellow to study developments in the Anglican Communion over the past 25 years;



CHARLES LAWRENCE

Elected to Anglican Council

- elected Bishop Alastair Haggart, Primus of Scotland, to be vice-chairman; and
- assured Christians in Angola, Namibia, and South Africa of support and prayers for their suffering and oppression "as a result of the intransigence of the apartheid regime of South Africa."

The full report of the fifth Anglican Consultative Council will be available early in November.

PREVENTIVE MEDICINE FOR YOUR CHURCH



There are a number of provisions you can and should make to protect your church against loss from fire or vandalism. You can begin by making certain fire extinguishers are strategically located and in working order. But this is only a beginning.

Most church fires start when the building is unoccupied—between the hours of 11 p.m. and 7 a.m. It is easy for such fires to spread beyond control before detection . . . unless an adequate sprinkler or alarm system is in operation. Best of all is a system that combines sprinklers with an alarm connected to a Central Alarm Station which summons the fire department automatically.

Because arson is now the number one cause of church fires, an alarm system that detects break-ins could stop trouble before it starts.

Since no amount of insurance can compensate for the trauma of an extensive fire, steps taken now to prevent fire loss are time and money well spent . . . and may well lead to reduced insurance costs.

Call or write The Church Insurance Company for recommendations on how you can help yourself to minimize the danger of loss.



THE CHURCH INSURANCE COMPANY

Insurers of property owned by the Episcopal Church and its clergy—for fifty years
A Contributing Affiliate of The Church Pension Fund of the Episcopal Church

800 Second Avenue • New York, NY 10017 • (212) 661-6700



What you should know about Life Insurance

by CHARLES DOCKENDORFF, Vice President
Church Life Insurance Corp.
Faculty, The College of Insurance

The next two columns will deal with pension needs of lay employees of the Church and its organizations. There has been much interest expressed since the General Convention of 1979 endorsed the concept that these needs should be met and noted the new Episcopal Church Lay Employees Retirement Plan as presented to that Convention by the Trustees of The Church Pension Fund.

One of the primary concerns of most men and women is financial security in their latter years. As individuals live longer this becomes more important than ever. Pension plans have long been considered to be a major fringe benefit in industry and business.

All too often the Church has had to lag behind other employers in providing for the financial security of lay men and women who have served faithfully, often for many years. Many parishes, small dioceses and Church organizations could not afford to establish a significant plan simply because of the small number of employees on their payrolls.

Yet, the Church finds itself more and more in competition with industry to attract the capable employee who is so essential to its present and future program. Pension plans are important not alone to attract employees; they are equally important in keeping the loyal and knowledgeable employee who is now serving the Church, enjoys his work, and wants to continue in this satisfying type of employment. Establishment of a pension plan as an added fringe benefit rewards these lay employees, raises morale, and assures them of future security when their years of Church employment are at an end.

A good pension plan must, of course, assure adequate income. To the greatest extent possible, it should relate income in retirement to the income and living standard enjoyed by the worker in the years immediately preceding retirement i.e. it should be so established as to relate the retirement income to final average salary.

A pension plan should also be equitable. The number of years of service which the employee has given to the Church, whether before or after establishment of the pension plan, should be given weight in determining the pension income to be received.

Flexibility and portability are important too, particularly in Church employment. The pension plan should, for example, permit early or deferred retirement. Since some Church employees—organists, Christian Education Directors, teachers, and others of like special talents—will move from Church employer to Church employer once or many times, the pension plan should be of a nature that it can be carried along by the employee. The funding of the plan should be continued by each new employer without loss of accrued, earned benefits by the employee.

And, finally, the pension plan should be within the Church's financial ability. The Church employer, accustomed to the predictability of pension assessments for the clergy based on a percentage of earnings, must also be assured of predictable cost in funding the pensions of lay employees. The ability to know in advance that a pension plan is going to require a certain percent of the payroll and that any increase in salary also will mean a similar percentage increase in pension funding costs is most important in Church planning.

Have you a question? Send it today to

Mr. Charles Dockendorff, Church Life Insurance Corporation, 800 Second Ave., New York, NY 10017

CHURCH FURNITURE

WIPPELL MOWBRAY

Altars
Lecterns
Pulpits

Crosses
Candlesticks
Communionware

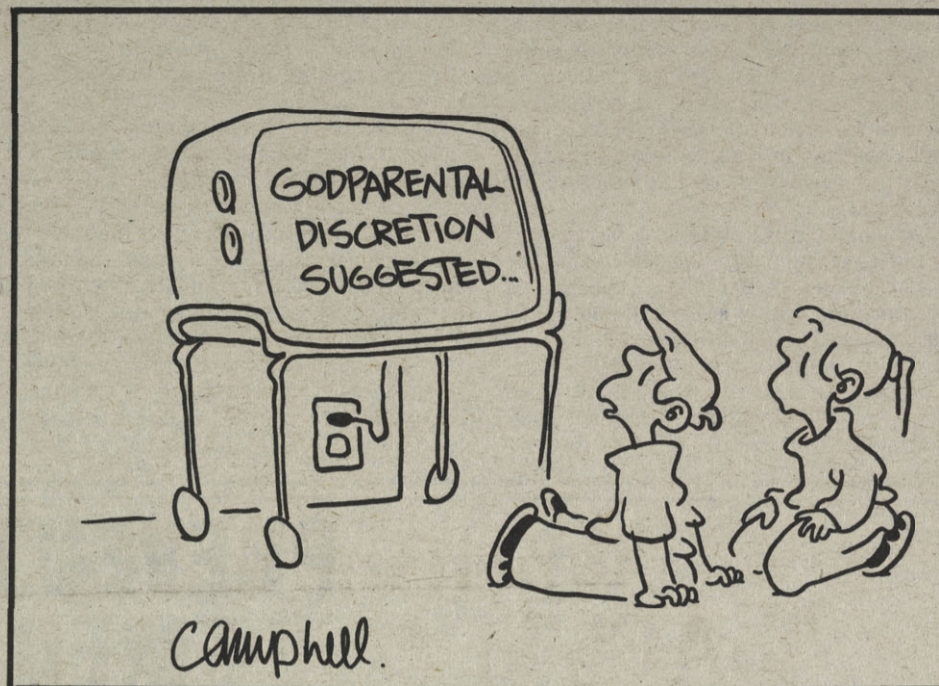
Dossals
Antependia
Banners

Vestments
Robes

Design Studios

Write: **WIPPELL-MOWBRAY**
13-00 Plaza Road (P.O. Box 456) Fair Lawn, New Jersey 07410
Dept. E Telephone: (201) 798-9422

STAY TUNED FOR THESE MESSAGES



Popcorn priorities and the Church

by Gene Geromel, Jr.

"Since the Phoenicians invented it, money is the only way to say thank you." That overheard comment is a statement that should be considered in the Church today.

Why isn't the Episcopal Church building new churches? Why is the diocese closing missions? Why can't we have television ads like the Mormons? What's wrong with our Church? All these questions come down to money rather than administration.

The average pledge in the Episcopal Church is around \$5 per week. We give the cost for a couple to go to McDonald's or a smoker to consume a pack and a half a day for a week. We give less than the cost of a case of beer or the price of a movie ticket and popcorn.

Most of our churches have under 200 communicants. Many have fewer than 75 families. Many of these churches struggle to make ends meet. Yet they needn't. If the Episcopal Church required tithing as other Churches do, we could operate differently.

If 75 families in which both husband and wife make the minimum wage would give 10 percent of their income to the church, the church would have over \$90,000. A mission church with 30 families would have a budget of \$36,000 without any outside assistance.

The Episcopal Church does not—nor should it—demand tithing, but the money we give does matter. The money we give says more about our commitment than we care to believe. The Church should call us to look honestly at our priorities.

A woman who often spoke of her love for the Church and of how she would hate to see her mission close gave \$1 each Sunday. Each Friday she gave her beautician \$5. Though neatness is admirable, the way we spend our money does speak of our priorities. Having her hair done was five times more important to that woman than her Church.

Many argue that if people give their time, we shouldn't also ask for their money. Yet if your employer told you that instead of giving you a raise, he would come

around for a couple hours to rake the lawn or clean the house, how would you respond?

To believe Our Lord would be troubled by our drinking a six-pack or having our hair styled is absurd. But He does expect His followers to set priorities in their lives. One of those priorities is how we spend our money. And how much we give to the Church sometimes shows how much we think it's worth to us.

Gene Geromel, Jr., is rector of St. John's Episcopal Church, Napoleon, Ohio.

THE INVISIBLE SINGLE

by Ann Chambers

Every parish has some just plain single people. "Plain" means they've never been married. Some people call them "single by choice."

Does your parish always emphasize the family as if every person were destined to grow up, fall in love, marry, and have children? Does it ignore singles or view them as persons who have "failed" to marry? In the Fort Worth, Texas, area where I live, only one of the 17 Episcopal churches has a singles program.

Our parish has always sponsored programs for families and/or children. When we had a film series produced by a pediatrician, *Focus on the Family*, the rector said he thought everyone could benefit from it. What would a 43-year-old single person have to gain from such a film?

A single, college-age person who lives with parents is not listed in our parish directory despite constant church attendance. This attitude does not seem to extend to singles whose spouses are dead. They are respectable, having fulfilled the Church's expectations of them. To some extent those who are divorced have also "failed" in their life's duty of marrying. When creative divorce classes began in this area, married people raised an outcry despite reports from divorcees who said the classes helped them cope with their new situation.

I have made myself a place in my parish because of my musical ability. Since I am in the choir, people know who I am. But how do they perceive me?

Some years ago our parish started a Couples' Club. As an afterthought, the club also invited singles. I never did go,

feeling unwelcome as an afterthought.

Why am I still at my church? Because I am an Episcopalian. I don't want to go to a local Methodist church that has a singles program. I am an Episcopalian and wish to remain so. I also wish to stay single.

Remember that a plain single Person started Christianity, assisted by other plain singles.

PLEASE PASS THE SPARKLE

by George Bean

Salt has always been indispensable. In the ancient world, in Palestine in Jesus' day, food would decay immediately without it. A bag of salt was as precious as life itself.

Salt has two functions. The first is to preserve, and the second is to give zest, taste, and sparkle to food.

When we remove the salt of Christian faith from society, we have greed, corruption, prejudice, unbridled love of pleasure, indifference. And human society will continue to decay until we become what we are called to be: the salt of the earth.

More important than the preservative factor is salt's ability to give zest and flavor to life. As Episcopalians we have a tremendous opportunity to witness to the joy which stands at the heart of the Christian experience. The Puritan tradition holds that a person's life consists of the things he or she refuses to do and God is seen to be a kind of divine sourpuss. Nearness to Christ is equated with the absence of a sense of humor.

The Christian life, however, is the exact opposite. A Christian realizes God intends life to be fun, that joy is at the heart of the Gospel message. We are the salt of the earth. Therefore, in our dull, gloomy world we are called to bring joy, radiance, zest, and sparkle.

"Salt is good; but if salt has lost its taste, how shall its saltiness be restored? It is fit neither for the land nor for the dunghill; men throw it away. He who has ears to hear, let him hear." (Luke 14:34-35) Jesus addressed those words to a small group, but he had no despair about its smallness because a pinch of salt is effective out of all proportion to its size.

In *The Land and the Book*, W. M. Thompson writes of a merchant who tried to corner the salt market. Buying enormous quantities of salt, he hid it in a remote place to avoid paying taxes. But the floors of the house where he stored it were of earth, and the salt by that contact lost its saltiness.

Christianity's salt is like that—either it's for daily use or good for nothing. It can't be hoarded. The Christian either brings salt to the world day by day, or the world robs him/her of faith.

What God is saying to us today is: "Get out of the saltshaker! Don't spend all your time in religious things and with Christian friends. I want to shake you in to the world where you can do some good. You are called to be the salt of the earth by your presence wherever you are."

George Bean is rector of St. John's Church, Lynchburg, Va.

Ordinary People, the dramatic movie which won the 1980 Academy Award for best picture, is now available for rental as an uncut 16mm color print from Dept. D, Audio Brandon Films, Inc., 866 Third Ave., New York, N.Y. 10022, or call (800) 431-1994 outside of New York state or (800) 742-1889 within New York State.

Bishops

Continued from page 1

reasons, but because "the peace and prosperity of the U.S. is tied to our relationship with the Third World." He warned that a nation can "stumble" into nuclear war and said he "never believed much in limited nuclear war" because tactical weapon deployment can escalate quickly.

Wilson, chairman of the NAACP and an attorney, lamented the loss of national greatness which excited and inspired Americans and called for "a synthesis of the private and public sector, . . . each doing what it does best," to reverse current economic and social deterioration in this country.

Wilson agreed with other speakers in urging the bishops to study and speak on social issues, reminding them that though the Constitution requires the government to remain neutral toward religion, it does not require religion to remain neutral toward government.

In plenary sessions the bishops urged support—not unanimous—for the Equal Rights Amendment to the U.S. Constitution, opposed governmental interference with the right of individuals to reach informed decisions on abortion, urged renewed efforts for a solution on Namibian autonomy, and endorsed a National Academy of Peace. They said they would stand ready to "make a pastoral call" on Episcopalians in the administration and Congress at the Presiding Bishop's request, and they asked that the Church and "the private sector" increase participation in domestic areas from which the government has withdrawn support.

The bishops asked that charges be dropped against the Rev. Messrs. Joe Doss and Leopold Frade for their boat lift of Cuban refugees in 1980 (see October issue) and referred to the Presiding Bishop, for possible later action, a strongly-worded resolution that raises the issue of official harassment of the two Louisiana priests.

In examining their own life they heard Dr. Massey Shepherd speak of their roles as priests and pastors. He encouraged them to celebrate the Eucharist on parish visitations, to assume responsibility for "admission to the lay order" (baptism) as well as admission to the other orders, and charged them to take leadership in seeing that the sacraments are administered regularly to the aged and shut-in, "perhaps the only gift we can give."

Shepherd called bishops "guardians of the Church's doctrine," especially important today when "non-critical use of Scripture by fundamentalists" is widespread. Bishops should study the Bible themselves, he said, and be aware of the Bible study and teaching of the priests, lay readers, and teachers in their dioceses.

Among Shepherd's more controversial views: "We will never fully restore the diaconate until we get rid of lay readers." And he said those admitted to Holy Communion in other Churches need not be confirmed to be Episcopalians.

The bishops looked at theological education, discussing a Board for Theological Education proposal that each congregation give 1 percent of its net disposable income to finance the Church's 10 accredited seminaries and hearing Bishop Coadjutor Fizzsimons Allison of South Carolina, a former seminary professor, decry the lowering of the standards of seminary education during the last 15 years. The bishops agreed to work closely with the Board and the seminaries.

Raymond Glover, editor of the proposed new Hymnal, reported on revision progress, saying the final decision on which hymns will or will not be included will not be made until January. The new Hymnal, however, will be "strongly liturgical, . . . theologically orthodox, . . . strongly pastoral, . . . ecumenical, . . . practical, . . . prophetic."

The bishops also:

- affirmed their understanding that those

from other Churches who have not received laying on of hands by a bishop of recognized apostolic order must be confirmed to become Episcopalians;

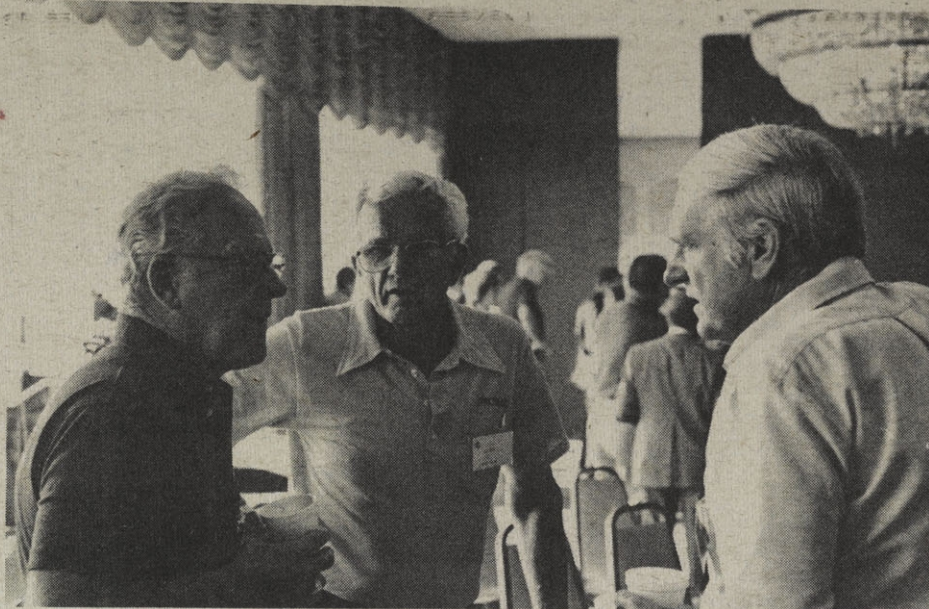
- heard reports on the Mar Thoma Church of India, the Diocese of Liberia, the Board of Examining Chaplains, the Office of Pastoral Development, the Episcopal Radio-TV Foundation, and the final session of the Anglican-Roman Catholic International Commission;

- affirmed support for the Year of the Handicapped and for more church involvement in education about, access for, and hiring of the handicapped;

- agreed to prepare a statement of theological principles against which to test future statements and actions;

- accepted the resignations for retirement of Bishops Morris Arnold, Dean Stevenson, Gray Temple, and Robert Wolterstorff and noted the retirement of J. Brooke Mosley;

- planned further study of the *filioque* clause but noted the Nicene Creed can be said without the clause on special ecumenical occasions.



Bishops Heath Light of Southwestern Virginia; William Gordon, Assistant in Michigan; and Coleman McGehee of Michigan take advantage of the coffee break to visit during the House of Bishops' meeting in San Diego.

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

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

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

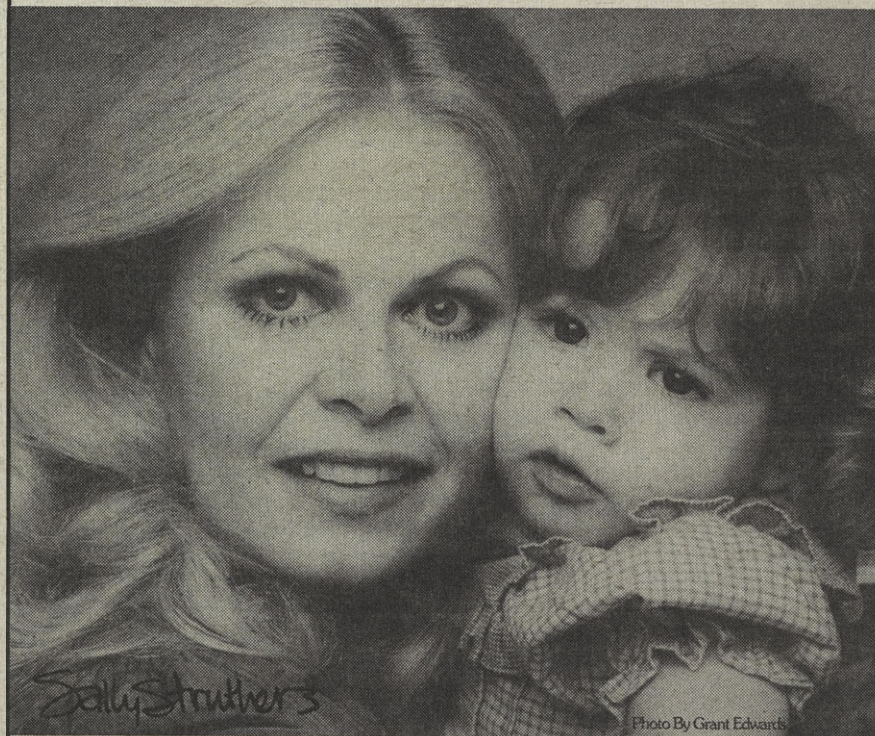
"I've also started caring for two little boys. They are six-year-old Damiano in Uganda and David, who is seven and lives in Bolivia. Neither of these children has had enough to eat and both are suffering from poor health. But with my help, that will change. I know how much my love and support will do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

"If you'll send your love and support to at least one child, you, too, can know that special joy of being needed. For just \$18 a month, you can help provide a child with nourishing meals, decent clothing, proper medical care, a chance to go to school, or whatever is needed most.

"You don't have to send any money right away. But please mail in the coupon. Christian Children's Fund will send you a child's photograph and family background information.

"You'll learn 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 all correspondence.

Please send in the coupon today. Find out more about Christian Children's Fund and the special child who is waiting for your love. If you'll reach out to a child today, you really can help give hope for tomorrow."



Dr. James MacCracken
CHRISTIAN CHILDREN'S FUND, Inc., Box 26511, Richmond, VA 23261

PEPNN0

I wish to sponsor a boy ☐ girl ☐ either ☐ in

☐ Bolivia

☐ India

☐ Mexico

☐ Thailand

☐ Brazil

☐ Indonesia

☐ Niger

☐ Uganda

☐ Guatemala

☐ Kenya

☐ Philippines

☐ Any child who needs my help. If you would like to sponsor more than one child in any of the above countries, please specify the number in box [es] of your choice.

PLEASE SEND MY INFORMATION PACKAGE TODAY.

☐ I want to learn more about the child assigned to me. If I accept the child, I'll send my first sponsorship payment of \$18 within 10 days. Or I'll return the photograph and other material so you can ask someone else to help.

☐ I prefer to send my first payment now; enclosed is my first monthly payment of \$18 for each child.

☐ I cannot sponsor a child but would like to contribute \$_____.

Name _____

Address _____

City _____

State _____

Zip _____

In the U.S.: CCF, Box 26511, Richmond, VA 23261

In Canada: CCF, 1407 Yonge St., Toronto, Ontario M4T 1Y8

Member of the American Council of Voluntary Agencies for Foreign Service, Inc.

Gifts are tax deductible. Statement of income and expenses available on request.

**Send Your
Love Around
The World.**

Christian Children's Fund, Inc.



The Cathedral Calendar

1982 Edition

Fourteen full-color stained glass reproductions from the Cathedral of St. John the Divine in New York City. Beautifully photographed by Leland Cook, Chief photographer at Tiffany's. \$7.95 + \$1.00 for postage. N.Y. Residents add 8% tax.

name _____

address _____

city _____

state _____

zip _____

☐ Please send me The Cathedral Shop Catalogue. Enclosed is \$.75 for postage.

The Cathedral Shop

Cathedral of St. John the Divine

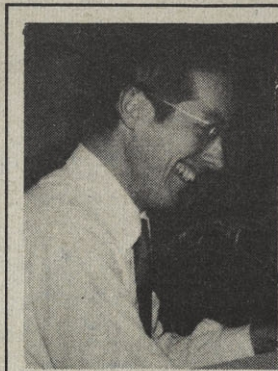
1047 Amsterdam Avenue New York, N.Y. 10025

MASS VESTMENTS/CHURCH FURNISHINGS, new and used at reasonable prices. By: **MARIAVITE OLD CATHOLIC CHURCH ADMINISTRATIVE CENTER**, 2803 Tenth Street, Wyandotte, Michigan 49192.

HOMOSEXUALITY AND THE POWER TO CHANGE

An authoritative album of 10 cassettes by Colin Cook. For the first time, here is a detailed, Biblical, Christian answer to the homosexual problem. An answer that reveals how the Gospel, through intelligent, applied faith, sets a person free from his homosexual tendencies. Only \$22.95 post paid in U.S.A.. Send check or money order to: American Cassette Ministries, Dept. N P.O. Box 922, Harrisburg, PA 17108

A TABLEAU OF TENTMAKERS



Charles Glenn



Dennis Gilhousen



Thomas Hayes

Over 2,000 of the Episcopal Church's 12,978 clergy are "tentmaker" priests who serve the institutional Church in addition to doing secular work. Characterized by one observer as a "multi-talented, colorful bunch of people," tentmakers take their name from Acts 18:2-3: "And [Paul] went to see them; and because he was of the same trade he stayed with them, and they worked, for by trade they were tentmakers." (RSV)

The Rev. James Lowery, who heads Enablement, Inc., a clergy consulting agency, says tentmakers "never went completely out of style" and that their numbers are increasing in both the Episcopal and Roman Catholic Churches. Lowery calls them a "God-send for small places that can't afford full-time rectors" or which want an assistant.

Lectionary Texts, Year B

These volumes contain all the readings for the Sundays and Holy Days of Year B according to the New Prayer Book. The selections have been drawn from the *Common Bible* (RSV) and fully edited for liturgical use.

Readers Edition (8 1/4 x 11) . . . **Insert \$8.95**

Pew Edition (5 x 7 1/2) **Blue . . . \$2.75**

Gradual Psalms, Year B

(CHS VI, Part II)

All of the Gradual Psalms, Alleluia Verses or Tracts, complete with refrains, for the Sundays and major Feasts and Fasts of Year B, conveniently printed on perforated pages to facilitate regular reproduction for choir and congregational use.

Complete Edition (6 x 8 1/4) **Blue . . . \$9.95**

Congregational Music for Eucharist (CHS V)

A collection of individual, easily sung musical settings of the Kyrie, Gloria, Trisagion, Creed, Sanctus and Benedictus, Christ our Passover anthems and Lord's Prayer for the Holy Eucharist, Rite II. Two editions:

Accompaniment (7 x 10) spiral bound . . . **\$10.95**

Pew (5 1/2 x 8 1/4) **soft bound, green . . . \$2.45**

Available through bookstores or

The Church Hymnal Corporation

800 Second Avenue, New York, NY 10017

THE BORN-AGAIN LAYPERSON is who Charles Glenn of Boston, Mass., identifies with. For the last 11 years the man who considers himself first a follower of Jesus Christ, second a secular worker, and third an ordained minister has worked for the State of Massachusetts to enforce desegregation and anti-discrimination laws. In 1979 he joined St. John's, Jamaica Plains, near Boston, and when the priest left found himself serving as minister. "Attendance is twice what it was. The Holy Spirit works in many ways. Everyone had to get involved, and we stressed evangelism."

Glenn's dream is to have 30-40 people, including three or four priests, in active ministry in St. John's, which already has six paid laypeople. "It's entirely feasible that laypeople would be paid and the clergy not" if the parish's needs so dictated.

Glenn kept his job, preaches three times each Sunday, and serves the church eight to 10 hours per week—not much different from the amount of time many laypeople spend, he says.

Glenn believes the tentmaker role is not given official church recognition. "I feel there's an embarrassment in how to deal with me. A person who is willing to work for free is threatening."

The pastor's job, he thinks, should be akin to the doctor's—making sure all goes well. Now the parish priest tries to do everything, the equivalent of "taking temperatures and emptying bedpans."

HELP FROM HIS FAMILY allows Dennis Gilhousen to be vice-president for administration for Valley Hope Association, which maintains eight treatment centers for alcoholism and chemical dependency, and also to serve 18-20 hours a week at Trinity Church, a small mission in Norton, Kan.

"I resisted for a long time," Gilhousen says, "but I finally had to acknowledge I was supposed to be doing a different ministry from the lay ministry I was heavily involved in." But when he was ordained

priest in 1979, he didn't feel led to leave his secular job.

Gilhousen sees his work with Valley Hope as a ministry as important as his sacramental and pastoral responsibilities. In his secular work Gilhousen can "touch lives and see them rebuilt," but he tries hard to keep his two jobs separate.

Gilhousen admits he could not cope with his too-little time and too-much work without his family's understanding and help. His wife Melissa and their four young children have accepted his calling as their own and provided hands-on assistance, the spiritual and emotional support to see it through.

CO-WORKER IN THE VINEYARD is Thomas Hayes' role. A farmer, grape grower, and winemaker in Dundee, N.Y., Hayes has also been part-time/interim priest at St. Thomas', Bath, in the Finger Lakes area.

Hayes, who lives on a farm overlooking Keuka Lake, began his vineyard experience in 1971 when a friend asked him to manage a vineyard/winery. Neither a farmer nor a winemaker, Hayes accepted and received on-the-job training.

Last year he opened a youth hostel and conference/retreat center in the converted barn on his property where he maintains his own basement winery. Family health and counseling groups, vestries, and teen groups use the center.

"Lots of folk up here wear a couple of hats. I earn some money as a wine consultant and some from the farm and conference center." Hayes is also chairman and chief judge of the region's annual Eastern Wine Competition.

Hayes, who recently agreed to become full-time rector at St. Thomas' "for awhile," is well-known for his involvement with the Episcopal Peace Fellowship and as pastor to American war resisters in Sweden during 1969-70. Eventually he would like to devote more time to the farm. "I let the Almighty do the work of integrating [my activities]," he says.

FORMING A PARTNERSHIP with her son after her husband died, Frances Schwannecke discovered women not only could run their own businesses—theirs was leasing heavy equipment—but also that she wanted to “know more about God and Christ.”

She studied eight years at a diocesan school of theology. “I had been visiting rest homes and realized I’d have more clout if I were a deacon,” she says, so in 1973 she was ordained deacon, and in 1978, after encouragement from her rector and bishop, Schwannecke became the Diocese of Michigan’s third woman priest.

Now one of two assistant rectors at St. John’s, Saginaw, she works with older parishioners in five churches. Schwannecke is becoming more involved with the Church as she phases out of the leasing business. “The Lord takes us and works with what we’ve got,” she says. “I’m where I feel He wants me. My work is my life—rewarding, needed, satisfying.”

PEDDLING PARSON is his CB handle. After more than 30 years in full-time mission and parish work, Griffin Callahan became a salesman for Zep Manufacturing Company, an industrial chemical firm. His trips across southern West Virginia bring him into contact with hundreds of men and women in many professions. “Many a business call turns out to be a pastoral visit,” he says. “It’s not unusual to feel more like the parson than the peddler.”

Vicar of All Souls’, Daniel, W.Va., Callahan says people ask if he misses the ministry. “How can a Christian avoid the ministry as long as one lives?” he asks. “Whatever we do for a living, as Christians we have our own peculiar ministry. [It] should be an embodiment of the ministry of the risen Christ.”

MEDICINE WAS HIS FIRST CHOICE, but 20 years after he graduated from medical school, Edward Downs completed ministerial studies and now serves the student health service at Illinois State University in Bloomington and is vicar of Christ the King, Normal, Ill.

Downs says laypeople cannot say, “We’re paying him to do it,” when they have a tentmaker priest. “We have found the congregation accepts ministries wholeheartedly in our situation. When conflicts arise, members tend to pursue their own solutions rather than depend entirely upon the priest to solve the problem. Pastoral care becomes more focused on spiritual guidance than on mediating between differences of viewpoint.”

A BI-VOCATIONAL ROLE is what Charles Johnson always had in mind. For almost 30 years after graduation from seminary he taught college English, being ordained only in 1976. Now he teaches mornings at Jacksonville State College, and when his classes are over, he serves as rector of St. Michael’s and All Angels, Anniston, Ala. He is also auxiliary chaplain for Fort McClellan military base and does campus counseling.

At St. Michael’s he shares administrative space with the Alabama Shakespeare Festival which occasionally holds “big Shakespeare Sundays” that “pack ‘em in.” A Saturday morning “Music at St. Michael’s” program has drawn over 3,000 people to its concerts.

The parish has grown in the three years Johnson has been rector, and he’s found being a priest enhances all his roles. “One of the great advantages of bi-vocations is they free people from restrictions and do away with the employee relationship that exists in some churches. They make us co-workers in the vineyard.” Tentmaking, Johnson says, is *a* way, not *the* way, of ministry.

“I DON’T ADVERTISE MYSELF as an Episcopal priest in the insurance business,” says Edward Hook of New England Life



Frances Schwannecke



Griffin Callahan



Edward Downs



Charles Johnson

Insurance in Colorado Springs, Colo., but sometimes clients and co-workers find out anyway. “In insurance you deal with deep levels of life. At funeral time—after no more casseroles are brought to the door—reality is left with the family.”

Hook, who says he couldn’t do what he does now had he not had parish experience, is sometimes able to discuss things with clients which “regard the whole being of a person.” Hook is “available on call” for Grace Church, Colorado Springs.

Peace

between neighbors, between kindred,
between lovers, in love of the King of life.*

JOHN WESLEY’S ENGLAND

A 19th Century Pictorial History
Based on an 18th Century Journal

Richard Bewes, Editor

Extracts from Wesley’s journal done in calligraphy and page after page of engravings chosen to complement the text provide an unforgettable glimpse into English city and country life.

\$9.95

HOLINESS

Donald Nicholl

“Nicholl . . . draws on the wisdom of the great religions to enhance the Christian idea of holiness and to encourage its pursuit. . . . [His book is] a giant step towards a truly contemporary spirituality which matches the best of the old with the best of the new.” —John F. X. Harriott in a review of the British edition

\$7.95

PORTRAIT OF A WOMAN

Herbert O’Driscoll

Short meditations on selected Scriptural passages offer a sensitively drawn portrait of the Virgin Mary.

\$4.95

THE LETTER OF JOHN TO JAMES

John Kater

Nancy Willard, *illustrator*

Clergyman John Kater responds to questions put to him by young James with candor & humor. “What is heaven?” “What is hell?” “Is the devil real?” Nancy Willard, a children’s author & James’ mother, has matched Kater’s light touch with her meaningful & often amusing drawings. 64 pages of color illustration.

\$4.95

I SING A SONG OF THE SAINTS OF GOD

Judith Gwyn Brown, *illustrator*

Thirty-two pages of black & white illustration bring the delightful hymn to life. Inspired by the children’s choir of the historic Church of St. Luke-in-the-Fields, Brown has crafted a book full of humor, whimsy & just plain fun.

\$5.95

SONG OF THE THREE YOUNG MEN: A CANTICLE

Howard Berelson, *illustrator*

with a foreword by Madeleine L’Engle
Berelson captures the vibrant imagery of the popular Biblical canticle in 40 pages of black & white illustration. The foreword invites the reader to take a closer look at the meaning of the canticle.

\$5.95

PERFECTED STEEL, TERRIBLE CRYSTAL

An Unconventional Source Book of Spiritual Readings in Poetry and Prose
Ned O’Gorman

One of America’s leading poets presents an anthology of writings from the works of William Blake, Emily Dickinson, Robert Lowell, Glenway Westcott & others.

\$9.95

CELTIC PRAYERS

Selected by Avery Brooke from the collection of Alexander Carmichael with calligraphy by Laurel Casazza
Illustrations reminiscent of the Book of Kells enhance the meaning of simple prayers gathered in the Outer Hebrides off the coast of Scotland at the turn of the century. *A Vineyard Book*

\$6.95

THE LIVING PRESENCE OF THE PAST

The Dynamic of Christian Tradition
A. M. Allchin

A wide-ranging study illuminating Christian truths at the heart of English poetry, Welsh spirituality, 17th-Century Scottish preaching, Eastern orthodoxy, and the Vedic hymns of Hinduism.

\$7.95

THE EXPENDABLE MARY SLESSOR

James Buchan

The inspiring story of the woman who left her Scottish mill town to live & preach in Africa from 1876 to 1915. “. . . [A] balanced and wonderful book on the life of one of the greatest Scots-women of all time.” —*Life and Work*, Edinburgh

\$7.95

THE HUNGERING DARK

Frederick Buechner

Meditations on biblical themes by “a poet and a master of English prose.” —*The Living Church*

\$4.95

ENFOLDED IN LOVE

Daily Readings with Julian of Norwich

Selections from the writings of the 14th-Century anchoress, translated & arranged by members of the Julian Shrine. “Julian always insists that . . . God is at work among humanity as it is . . . as it works and lives and loves and creates and dies.” —*The Very Rev. Alan Webster*, Dean of St. Paul’s

\$4.95

*from *Celtic Prayers*
all volumes in paperback

at your bookstore for this giving season
or direct from

SEABURY PRESS
815 Second Avenue, New York, N.Y. 10017

ST. JUDE'S RANCH FOR CHILDREN

JOB OPPORTUNITIES

St. Jude's Ranch, an Episcopal related home for abused and neglected children, is seeking mature couples or singles as house-parents and counsellors in both volunteer and salaried positions. Applicants should be committed Christians with a willingness to give of themselves to those less fortunate. Experience in the social services preferred but not necessary.

For information please write:

The Rev. C. J. de Rijk
Program Director
St. Jude's Ranch
for Children
P. O. Box 985
Boulder City, Nevada

89005

Telephone (702) 293-3131

Another Edition!

The New English Bible edition of the Episcopal Eucharistic Lectionary is in publication and will be available January 1982!

The *New English Bible Edition* (like its counterpart the *Revised Standard Version edition*) will contain all Collects (both traditional and contemporary); Proper for all Sundays; principal Feast Days; Holy Days for yearly cycles A, B and C; and a listing of appointed Psalms.

Both editions* are available in stitch-bound pew copies and/or spiral-bound clergy/lay reader copies. These are professionally printed with clear, easy-to-read type and durable, attractive covers.

ORDER NOW!

1 - 9 stitch-bound\$10.00 ea.
10 - 99 stitch-bound9.00 ea.
100 or more stitch-bound8.00 ea.
Spiral-bound12.00 ea.
*Please specify RSV or NEB edition.

EPISCOPAL EUCHARISTIC LECTIONARY
ST. MARKS' CHURCH
2040 Westridge • Wichita, KS 67203

CHURCHES - GIFT SHOPS - DIOCESES wanting bulk orders of 10 or more books of EPISCOCATS should contact EPISCOCATS, Box 2122, Middle City Station, Philadelphia, PA 19103 or call (215) 564-2010

The Language of Scripture

WHO DO WE SAY WE ARE?

by Timothy J. Wilcox

avoid words that exclude women or make them appear secondary in the eyes of God or the Church."

With respect to people, the problem centers on the use of generic terms like *man*, *mankind*, *sons*, and *brethren*. In the sentence "Man rules the world," *man* means human beings. It supposedly includes everyone. Yet *man* is a male term for many people, and though *man* can include women, *woman* cannot include men.

As for God, the problem centers on use of the pronouns *He*, *Him*, and *His*. Strictly speaking, God is neither male nor female; God is not a sexual being. And while some of the terms and images the Bible uses to picture God could be described, humanly speaking, as feminine, most Christians through the centuries have assumed incorrectly that God is male.

Words do more
than simply describe
or reflect reality;
they help shape reality.

The NCC lectionary will be experimental. Congregations that are part of NCC member bodies and that choose to use the new lectionary in worship services will do so on a trial basis. Participating worshipers will have opportunities to discuss the lectionary and let the NCC know their feelings about use of inclusive language in Scripture. The results may or may not suggest the need for a new, inclusive-language version of the Bible.

But why go to all that trouble? Why in-

vite so much controversy? One reason is the increasing sensitivity among many Christians, women and men, to male-biased language. Some of the denominations that belong to the NCC already have inclusive-language guidelines for materials related to church activity and publishing. Concern about exclusive language in worship aids and even the Bible has prompted some member Churches to seek help from the NCC.

Responding through its Division of Education and Ministry, the NCC appointed a task force on issues of biblical translation. Composed of members skilled in theology, biblical studies, liturgy, or various forms of ministry, the task force made recommendations about the use of inclusive language in Scripture and suggested they be tested by means of a lectionary.

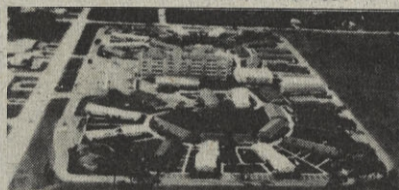
A second reason has to do with accuracy of translation. According to Dr. Bruce M. Metzger, a task-force member and professor of New Testament at Princeton Theological Seminary, "Earlier English translations introduced masculine language that is not present in the Hebrew and Greek originals." For example, instead of using neutral terms like *the one*, *anyone*, and *those*—which would have been faithful to the texts—translators chose terms like *the man*, *he*, or *men*. Some specific instances are Ps. 143:2, Rom. 2:6, and Rev. 3:20 (King James Version). Such inaccuracies will be corrected in the lectionary passages.

A third reason for changes is simply that in the Christian community, where male and female members should be equally welcome, exclusive language is undesirable, even hurtful. Says Dr. Eugene L. Brand, a task-force member and director of the Office of Studies for Lutheran World Ministries: "If such words as *man* are being heard by increasing numbers of people as 'male person,' then the inclusive thrust of the Gospel is thwarted by continuing to use such words."

Dr. Marianne H. Micks, an Episcopal task-force member, says inclusive language is important because it invites "all men and women to the fullest possible sense of participation in Christian worship." Micks, who is professor of biblical and historical theology at Virginia Theological Seminary, adds: "Many women in our culture simply can no longer hear God's word of judgment and grace" in male-biased language.

Continued on next page

"THE" Episcopal RETIREMENT COMMUNITY and Modern Health Center



Both facilities offer the finest accommodations in the state.



NON-DENOMINATIONAL
NON-PROFIT

LIFE MEMBERSHIPS FROM
\$13,427 to \$37,641

SUNCOAST MANOR

Phone 813/867-1131

Send for complete details today!

Sales Director
SUNCOAST MANOR
6909 - 9th Street South
St. Petersburg, FL 33705

Name

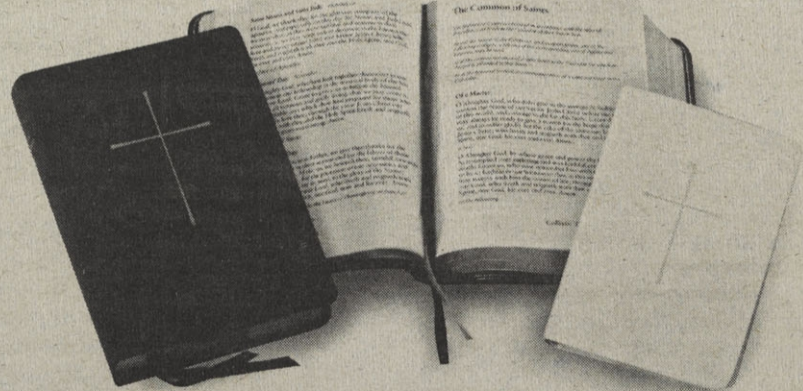
Address

City

State

Zip

GIFT EDITIONS OF THE BOOK OF COMMON PRAYER



Chancel Editions

Available in genuine leather and in attractive, durable, leather-grained material. Both editions feature gold cover stamping, edges, and rules, and six ribbon markers. The genuine leather edition also features a presentation page for gift giving. (6 1/2" x 8 1/2")
Genuine leather in Red (51079) \$39.95. Simulated leather in Red, (50978), Black (5096X) and Blue (51117) \$24.50

Personal Editions

Handsomely bound in either genuine leather or leather grained material, the *Personal Edition* is available in a convenient 4 1/4" x 6 1/2" size; with baptism, confirmation, and marriage certificates; four ribbon markers; and gold cover stamping and edges. Genuine leather in Red (51087) or Black (51109) \$32.50. Simulated leather in Black (51028), Red (51044) or White (51036) \$15.95

Facsimile Edition of the 1928 Book of Common Prayer

Richly bound in deep red cloth, featuring two color printing (rubrics in red), silk ribbon marker, and stunning typography (50889). \$15.00

SEABURY PRESS
815 Second Avenue, New York, N.Y. 10017

Such language slights women in general and fails to communicate to some in particular.

A fourth reason is exclusive language can distort our understanding of God and, by implication, of women, too. "When we begin to box God into prescribed images, we are limiting the way we understand God," says task-force member Valerie Russell who is president of the City Missionary Society in Boston. "Using male pronouns for God does not challenge us to see the fullness of God's character." Limiting our understanding of God in this way can convey the impression, subtly or otherwise, that because God is male, men have a higher status than women—that the image of God is expressed more fully in men than in women. Such a view fosters all sorts of male-is-better attitudes and practices, contrary to Scripture's basic message of equality.

And it points to a fundamental truth about language: Words do more than simply describe or reflect reality; they help to shape reality. As the NCC's Fister says, "We are all unconsciously molded by the language we use." So a fifth reason for using inclusive language is, in the Church and elsewhere, the way we talk about one another deeply affects the way we treat one another.

Of course, some people say they don't object to inclusive language in general, only to its use in translation of the Bible. They argue that to change anything in God's Word is wrong. Without going into the principles of translation and arguing the merits of literal versus "interpretive" casting of the texts, it's important to note there's no such thing as an exact translation.

Moreover, scholars work with various, and sometimes conflicting, manuscripts. New discoveries of biblical sources and about ancient languages make translation a continuing task. So do changes in English itself, a fact readily illustrated by comparing the King James Version and the RSV. Today changes in English involving inclusive language suggest the need for further translation. So what kinds of changes can be expected in the lectionary?

Since a committee of scholars to do the translating has not been appointed, no definite answer can be given. In general, the NCC has asked that the committee "use a style of language which expresses inclusiveness with regard to human beings and which attempts to expand the range of images beyond the masculine to assist the Church in understanding the full nature of God." Committee members will be expected to honor the "theological integrity of the biblical writers" and the "historical rootedness of the books."

They probably will replace terms such as *man* and *men*, when used generically, with *the one*, *those*, *men and women*, or *human beings*. "We should be as inclusive as possible" while being "concerned to translate what the text actually means," says Dr. Daniel J. Simundson, an associate professor of Old Testament at Luther-Northwestern Seminaries in St. Paul, Minn. Simundson has been nominated for the translation committee by the American Lutheran Church (ALC), which is not an NCC member, but does participate in the work of some NCC committees. He cautions that where the original Hebrew or Greek "means only men or only women, we cannot be inclusive."

Dr. Merlin H. Hoops, the ALC's other nominee and a professor of New Testament at Trinity Lutheran Seminary in Columbus, Ohio, agrees that translation cannot impose meanings on Scripture. But, he says, "there is no alternative to eliminating exclusive language wherever possible." Two examples of possible changes in language about people—changes that do not alter the meaning of the texts—are Ps. 1:1 and

Rom. 2:16. In the first, "Blessed is the man who walks. . ." could be translated "Blessed are those who walk. . ." In the second, "God judges the secrets of men. . ." could be rendered "God judges the secrets of all. . ."

Such recasting is simple compared to changing language about God—"clearly the most difficult" aspect of the lectionary project, says Dr. G. Wayne Glick, president of Bangor Theological Seminary in Maine. Other task-force members, as well as Simundson and Hoops, agree. According to Glick, one suggestion for dealing with such language is to eliminate pronoun references to God, using "God" or "God's" instead of "He," "Him," or "His." This would involve repetition of "God" that could become tiresome in a few passages, as in Rom. 8:28-30.

Task-force members offer little support for modifying "God the Father" imagery or changing "Son of God" to "Child of

God" (after all, Jesus was a man). But pronoun references to the Holy Spirit may be changed since the original texts refer to the Spirit not in masculine, but in feminine and neuter terms. Princeton's Metzger, who is chairman of the long-standing RSV Bible Committee, emphasizes the need for extreme caution in dealing with God language. He favors a literal transla-

Does God judge the "secrets of men" or the "secrets of all"?

tion of the Hebrew and Greek originals but says the new lectionary "will necessarily involve paraphrasing."

Simundson is open to paraphrases with respect to people and God but is convinced most translation-committee members will

"resist any change in the clear meaning of the text. . . This does not mean we aren't called to important discussions about the masculinity and femininity of God."

No doubt members of the new committee will be involved in such discussions and will thoroughly debate changes in language about people and God. Specific results, to be expressed in the lectionary, cannot be foretold at this time. What can be predicted is the language will be as inclusive as possible while remaining faithful to the meaning and historical background of the original texts. The lectionary will also spark lively discussion in congregations.

Says Marianne Micks: "The language is not some feminist fad. It is a matter of profound theological seriousness for those who call themselves people of the Word of God."

Timothy Wilcox is assistant editor of *The Lutheran Standard*, from which this article is taken.

The timeless gift, in superb new editions.

THE BOOK OF COMMON PRAYER (1979)

and Administration of the Sacraments
and Other Rites
and Ceremonies of the Church
According to the use of
The Episcopal Church

The historic revision of the Episcopal Prayer Book is now available in beautiful, durable bindings that reflect Oxford's centuries-old tradition of quality.

Personal Size Edition

Size: 4 3/8" x 6" x 5/8"

All styles printed on India Paper, with gold edges, gold cross, Presentation Page, Baptismal, Confirmation, and Marriage Certificates, and three ribbon markers.
7409x Moroccoette. Black, Blue, Red, or White. \$19.95
7418x Oasis Grain Cowhide. Black, Blue, or Burgundy. \$32.50

Chancel Size Edition

Size: 5 7/8" x 8 1/4" x 1 1/4"

All styles printed on Bible Paper, with gold edges, gold cross, and six ribbon markers.
7709 Moroccoette. Black or Red. \$36.95
7714 Berkshire Leather. Black or Red. \$44.95
7721 French Morocco, over bevelled boards, square corners, double gold fillets. Red. \$80.00

Also available . . .

THE 1928 EDITION OF THE
BOOK OF COMMON PRAYER

At your bookstore.



OXFORD
UNIVERSITY PRESS

200 Madison Avenue, New York, N.Y. 10016

A Theology for the Ministry of St. Bartholomew's Parish

The possible lease or sale of a part of St. Bartholomew's property on Park Avenue has been the subject of articles in every major newspaper in New York, as well as around the country and throughout the world. The overwhelming majority of the articles have approached the issue predominantly from an architectural point of view.

We believe that the primary issue confronting St. Bartholomew's is the theological one: What is our understanding of the purpose of the Church, and how is St. Bartholomew's called to fulfill that purpose at this time?

In simple terms, the purpose of most major religions is to bring people into a relationship with God, a relationship which gives meaning and purpose to their lives by giving them an understanding of their life and of the Creator's intention for all life. The Christian tradition teaches that this meaning and purpose will be found when, through the love of God, people turn toward other persons and see them as fellow-creatures equal in His sight and in His love. The Christian life is summed up in the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets."

In all that they do, Christians seek to be obedient to these commandments. The Christian life, therefore, has two indispensable components: life with God, as reflected in its worship, and life with the world, as reflected in ministry outside of the church. Each church, therefore, seeks to be faithful to God both by its services of worship and, according to its own sense of vocation, by reaching out beyond its doors in ministry. Churches proclaim the Word and Ministry of God through preaching, prayer, and sacraments and through special ministries such as music, education, social concern and outreach services to the spiritual and physical needs of the communities in which they are located and often far beyond.

St. Bartholomew's has a known tradition of worship through preaching, sacraments, and music. Equally, it has a known tradition of ministry beyond its doors from its beginning in 1835 and more particularly at the turn of the century (1890-1925) when it operated schools, clinics, and a multitude of social service projects for the immigrants and the poor of the city. At the present

time it is well known for its ministry to young adults through its Community Club. It also reaches out to middle aged adults through its City Club and maintains a senior citizens' program. It offers educational courses in the evenings through the Midtown Religious Education Center. It is a founding Church of the Counseling and Human Development Center which provides psychotherapeutic services to people of all means throughout the city. It ministers to the poor and broken through its social worker and a clothes and food closet. Moreover, it seeks to reach out well beyond its Park Avenue doors through its support of the Diocese and the National Church.

The fundamental question now before St. Bartholomew's is whether its worship and ministry can best be supported and enlarged by leasing a piece of property ancillary to the church building itself — the Community House, terrace, and garden.

Beautiful buildings, particularly churches, have been helpful in bringing people into a relationship and life with God by lifting their spirits, inspiring their imaginations, sensitizing them to the mysterious and holy presence of God, and by simply being the place in which the community of the faithful gathers to hear the Word of God proclaimed and celebrated. It is difficult to imagine a group of people more aware of the spiritual values of architecture than the Christian community. Recognizing the beauty and importance of St. Bartholomew's, the Vestry stated long ago that the church building was not for sale at any price.

However, mindful of the church's calling to life in the world, to ministry, the Vestry decided to consider the lease or sale of the piece of land and building next to the church. Was it greed that prompted this decision, as some have said? Was there insensitivity to the neighborhood, and some sort of architectural illiteracy, as others have supposed? The answer, of course, is "No!" The answer is that the Vestry is committed to the worship and ministry of God, and faithfulness to that commitment requires that any opportunity to enhance or expand that worship and ministry be considered.

Jesus commanded the rich young ruler to sell his possessions and to follow Him. The young man would not do so, for his possessions had become his god, an idol, and he was possessed by the very things he owned. St. Bartholomew's, mindful of this temptation, is seeking the proper use of its possessions. The present possibility

of using part of its real estate offers an opportunity for ministry that is staggering in its potential and at the heart of the Christian calling.

St. Bartholomew's would strive to use at least fifty percent of its income each year beyond itself. This would mean, for example, that there would be enough revenue to strengthen parishes and missions which Bishop Moore calls "oases of hope" throughout the South Bronx and Harlem, and to give additional aid to the financially struggling Diocese of New York; enough to help overseas missions through the National Church's "Venture in Mission" project; enough to help those who suffer from famine, earthquake, flood, or the devastation of war through the Presiding Bishop's Fund for World Relief; enough to help the church's financially strapped seminaries; to establish an urban center to minister to the people on the streets of this city; and to help those in need or distress wherever they are found to the extent of our capacity.

At the same time this income would insure that the Church building, itself, would remain at its present site for generations to come; it would support and expand the worship and historic ministry of the parish; it would finance desperately needed space to accommodate our already existing service and program requirements, to say nothing of allowing us to extend our religious and human service activities.

We at St. Bartholomew's believe that faithfulness to our Lord leads to a moral and Christian imperative to seize upon the extraordinary opportunity before us to consider the lease of the Community House, terrace, gardens and the air rights over the church. The possibility exists to provide permanent ministries to the most broken and destitute of this city and the world — people who would probably never be so fortunate as to observe the air over the church that was used to feed them. To do less would be blasphemy because it would be idolatrous. By devoting part of its possessions to this ministry in the world, St. Bartholomew's would be faithful to its tradition and to its Lord.

Rev. Thomas D. Bowers
Rector
James D. Dunning
Senior Warden
Anthony P. Marshall
Junior Warden
Vestrymen
H. Peers Brewer
Thomas M. Biallo
Edward Ridley Finch, Jr.
J. Markham Green
S. L. Highleyman

Fletcher Hodges III
J. Philip Hughes
E. Theodore Lewis
Belle Robbins
George W. Sanborn
Charles Sanford, Jr.
Charles Scribner, Jr.
John M. Shaheen
Mrs. Hope Skivington
Richard A. Williamson

We the undersigned members of the religious community of New York have read the above statement with great interest. We believe that the people and leadership of St. Bartholomew's Church have shown the proper commitment to the ministry of the Lord they serve. For that we commend them, support them, and shall pray for them in the days ahead.

Rev. Carol L. Anderson
Rector
All Angels Episcopal Church
Rev. Simon P. Boule
Chairman of the Social Action Committee
of the New York Ministers Alliance and
Pastor of the Metropolitan A.M.E. Church
Rev. Dr. Eugene Callender
Pastor
Church of the Master
Rev. Dr. James A. Carpenter
Sub-Dean and Professor of Theology
General Theological Seminary
Ven. Robert Chapman
Archdeacon
Episcopal Diocese of New York
Rabbi Bruce Cole
Director of Inter-Religious Programming
Anti-Defamation League of B'nai B'rith
Very Rev. James C. Fenhagen
Dean
General Theological Seminary

Rev. Edward E. Goode
Pastor
Church of the Evangel
Rev. Donald R. Goodness
Rector
Church of the Ascension
Rabbi Irving Greenberg
Director
National Jewish Resource Center
Rev. James A. Gusweller
Executive Director
Episcopal Mission Society
Rev. Frederick Hill
Rector
St. Michael's Episcopal Church
Right Rev. John E. Hines
Former Presiding Bishop
The Episcopal Church
Rev. Orville Jenkins
Senior Pastor
Manhattan Church of the Nazarene

Rev. John Johnson
Rector Emeritus
St. Martin's Episcopal Church
Rev. Dr. Bryant Kirkland
Senior Pastor
Fifth Avenue Presbyterian Church
Rev. George L. Lloyd
Pastor
United Moravian Church
Rev. John B. Luce
Rector
St. Ann's Episcopal Church
Rev. R. DeWitt Mallary, Jr.
Rector
All Saints Episcopal Church
Rev. Carl H. McCall
Metropolitan United Methodist Church
Rev. George W. McMurray
Head Pastor
Mother A.M.E. Zion Church

Rev. Robert Ray Parks
Rector
Trinity Church
Rev. Dr. Norman Vincent Peale
Senior Pastor
Marble Collegiate Church
Rev. Ralph Peterson
Former Pastor
St. Peter's Lutheran Church
Rev. Thomas F. Pike
Rector
Calvary-St. George's Episcopal Church
Rev. Dr. Samuel D. Proctor
Pastor
Abyssinian Baptist Church
Rev. Dr. Donald W. Shriver
President
Union Theological Seminary
Rev. Dr. Walter F. Smith
Interim Pastor,
Church of the Evangel

Dr. Ronald B. Sobel
Senior Rabbi
Temple Emanu-El
Rabbi Marc Tanenbaum
Director of Inter-Religious Affairs
American Jewish Committee
Dr. Wyatt Tee Walker
Pastor
Canaan Baptist Church
Rev. Dr. George W. Webber
Dean
New York Theological Seminary
Rev. James R. Whittemore
Director, Seamen's Church Institute
of New York and New Jersey
Rev. Cecil D. Williams
Senior Chaplain
House of Detention, Rikers Island
Rev. Joseph M. Zorawick
Rector
Christ & St. Stephen's Episcopal Church

MISSION MEMO



FROM: The Presiding Bishop

TO: The People of the Episcopal Church

SUBJECT: Our General Church Program

Supporting the Church's mission in a variety of overseas places, meeting as best we can the complex and perplexing needs of our cities, offering aid, encouragement and hope to the poor and powerless in urban and rural localities, and all the while making the Gospel of Christ our continuing story—you will recall, my friends, that all of this and much more is found under the descriptive title of our General Church Program.

It is not merely semantics to say that this is *our* program—as well as *our* opportunity and responsibility.

We personally support it financially through our pledges to our local congregations and through the support our congregations give our dioceses, with the dioceses each in turn accepting an opportunity of the annual General Church Program budget that bishops and deputies approve at each General Convention.

We support it with our prayers, in particular with the prayers for Christ's Church and the World that are offered at each Eucharist.

A great number of us support it with our time and talent: as volunteers serving as missionaries, as members of the national Executive Council and diocesan councils and committees, as deputies to General Convention, as teachers, vestry members, and in a variety of local lay ministries.

My purpose in sending you this memo is to thank you for your pledge of money to your local congregation—which last year made possible the good level of support received by the General Church Program. My purpose is also to share my hope that all who are Episcopalians will continue to be motivated by Christ's gospel so that this part of his mission can be continued and expanded.

At this point, it appears that the 1982 General Church Program budget will be as follows:

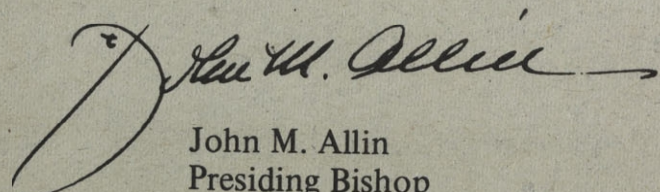
World Mission in Church and Society	\$7,001,065
National Mission in Church and Society	\$4,280,928
Education for Mission and Ministry	\$2,858,173
Stewardship	\$ 412,849
Communication	\$ 754,128
Finance	\$ 776,877
Administration	\$2,407,762

The amounts of money indicated are approximate, of course, since the Executive Council will not give final budget approval until February 1982. I trust these approximate figures will be helpful to you as you make a pledge to your local congregation—and as you and your congregation and diocese support our common mission.

God has blessed us.

God is calling us.

God, who sent his Son to redeem us, is putting before us opportunities to witness as people who are blessed and called to serve others in his Name.


John M. Allin
Presiding Bishop

1981 Budget Folders Available

Copies of the 1982 General Church Program budget brochure, with descriptions of the work of each program unit, are available in quantity and without charge from:

The Office of Stewardship
The Episcopal Church Center
815 Second Avenue
New York, New York 10017-4594

Church School Missionary Offering 1981-1982

GIFTS OF LOVE: The Children and the City

This year's Church School Missionary Offering is dedicated to the cities of our nation, and in particular to the children there.

Most of us are familiar with the difficulties of our cities today—failing services, sharply rising taxes and living costs, drugs, poverty, crime. But the cities are also exciting places, full of opportunities to learn, to share, and to love.

These opportunities are a challenge the Church dare not ignore. In the Episcopal Church, it is the special responsibility of the Coalition for Human Needs to seek out and analyze the stress points in our nation and make grants—when they are able—to help bring to the helpless Christ's healing touch. Their task will be even more pressing this year in view of the budget cuts in Washington. So our "gifts of love"—the Offering for this year—will be channeled through the Coalition, with special emphasis on ministry in the city.

When the Offering has been collected, please make out a check for that amount to "Executive Council, Episcopal Church" and mark in the lower lefthand corner: "CSMO—City Ministry." Mail your check to: Church School Missionary Offering, Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

PLEASE PRINT CLEARLY:

SHIP TO:

NAME

STREET

CITY STATE ZIP CODE

FOR OFFICE USE ONLY		KIND LOC TYPE		
ID NO.	VIA	ORDER NO.	DIS	CASH RECEIVED SALES TAX
				13,2,7

On cash orders, we pay postage, unless special shipping is requested. If you wish us to bill you, we will add on handling and postage costs. Be sure to order well in advance.

PLEASE MAKE CHECKS PAYABLE TO: SEABURY SERVICE CENTER.

GIFTS OF LOVE: The Children and the City



Church School Missionary Offering Advent 1981-1982

Here are some examples of programs supported by our Church's Coalition for Human Needs. Your "gifts of love" through the Church School Missionary Offering will enable **similar** kinds of ministry.

- In the Diocese of New York, severely handicapped and autistic children, whose learning and recreational needs are not being met by the public schools, find help at a parish which provides the specialized equipment, materials and supervision that let them enjoy both school and play.
- In a Maryland project, young people—both black and white—recent migrants to the city from Appalachia, are helped to adjust to urban living through a regimen of tutoring, counseling, and guidance in job-seeking. This was matched by the local diocese.
- In several large cities, young American Indian mothers are being helped to cope with the complexities of city life, and the accompanying red tape and legal problems; and they are being encouraged to appreciate and take pride in the richness of their Indian heritage.
- In Cincinnati, a self-help job-training program, including a youth-owned construction company, is enabling teenagers to gain the necessary job skills and experience to make themselves hireable.
- Florida has a going ministry to Hispanics, who are struggling to establish themselves and their families economically. A day care center in Miami for the children of low-income working parents has received support from the Coalition.

ORDER FORM

Send your requests to:

Seabury Service Center
Somers, Connecticut 06071 (CSMO)

Quantity	For office use only	Item	Amount
_____	70863	Guides for Leaders and Teachers @ \$.60	\$_____
_____	70871	Children's Booklets @ \$.25	_____
_____	7088X	Posters (only 2 per parish)	FREE
_____	70448	Offering Boxes @ 5¢, or \$5.00 per 100	_____
TOTAL			_____

PASSING IN REVIEW

VIETNAM • SAYERS • HUNGER

TIMELY REMINDER OF AN UNHOLY WAR

THE WOUNDED GENERATION, \$12.95 (paperback \$5.95), Prentice-Hall, New York. For almost 20 years the United States was involved in a bloody civil war thousands of miles from its borders. The war "ended" in 1973, and we Americans did our best to forget about that place called Vietnam. But the national trauma returns to haunt us almost daily in the faces of the boat people or arguments about the volunteer army and a peace-time draft or the deployment of U.S. forces in the Sinai peninsula.

Prentice-Hall's review of this trauma, *The Wounded Generation*, will be published on Veterans' Day, 1981. Created from the vision of a young Episcopalian, John P. Wheeler, III, who served in Vietnam, the book combines the drama and pathos of the war experience with a telling examination of the scars our nation still bears. It contains sound advice from talented members of this generation, including those who fought and those who didn't.

The book is an edited collection of fiction, fact, and opinion drawn from many sources, and though sometimes uneven in style and laced with lots of X-rated soldier talk, it packs a wallop that is tempered by the perspective of time and the eagerness of many contributors to move beyond wounds to healing. This book's messages could help us become better, more aware citizens and human beings.

Like that ancient battleground, Gaul, the volume is divided into three parts. The first is a graphic and well-written reminder of the experience which includes excerpts from *A Rumor of War* by Philip Caputo, *Fields of Fire* by James Webb, *Vietnam Nights* by Michael Herr, and *What Did You Do in the Class War, Daddy?* by James Fallows.

The heart of the book, however, appears in the second section—a symposium of fact and comment by Vietnam veterans and non-veterans, including several first-section authors. These bright young men tell it like it was—and is—and how they hope it will be as the "baby-boom" Vietnam generation flows into the mainstream of U.S. life. In this section we feel raw anger, despair, guilt, and cynicism in the

midst of hope for understanding and reconciliation.

The third section moves from past to present and future with six essays by others involved, including an anti-war leader, a black war correspondent, a feminist author, and a member of the post-Vietnam generation. These varied views fill in the shadows around the stark detail of the previous chapters. The book concludes with a map and a terse chronology of the facts which caused us so much pain.

As a volunteer soldier spared in an earlier war, and one who wondered how we could win in Vietnam with an entire left flank continually exposed, I thank Jack Wheeler and his friends for this book. Every American who lived through the 1960's and 1970's should read it, making allowances for the rough language and abrupt style changes. As the compilers agree, this chronicle is an "incomplete self-portrait." Perhaps we who didn't have to suffer directly can still help our children and grandchildren complete the picture.

—H.L.M.

THE REAL DOROTHY SAYERS STANDS UP

DOROTHY L. SAYERS by James Brabazon, \$14.95, Charles Scribner's Sons, New York. Dorothy Leigh Sayers felt her life was far too humdrum to be worth examining and asked that no biography be written until 50 years after her death. Luckily, however, for those who have been calling, "Author, author!" we have Brabazon's work 30 years early. Just in time, too, for previous efforts were so fragmented one could not help but wish the real Dorothy Sayers would stand. Brabazon, with access to her personal papers, brings her out for a well-deserved curtain call.

Here we have Dorothy Sayers whole—the reluctant but opinionated champion of the Church of England, the dedicated translator of Dante's *Divine Comedy*, the creator of Peter Wimsey, Harriette Vane, Guinness beer ads, and an advertising campaign called The Mustard Club whose auditors are "Glossit, Over and Hope."

Brabazon gives us a robust and often bawdy Sayers who invented St. Supercilia, whose feast day is Eyebrow Sunday, falling "between Lowbrow Sunday and Derogation Day."

Here is the woman who said religious plays were not "in [my] line" but who brought her love of drama to bear on the life of Christ, producing the classic *The Man Born to Be King* for the BBC. She delighted Archbishop William Temple but horrified the Protestant Truth Society with her colloquialisms that allowed, for instance, a crucifixion witness to say, "See one, you've seen 'em all."

Continued on page 23

NEW GIFTS

Diamond-look brilliant stones crested around Episcopal Church emblem
CLOISONNE (in color)

Necklace (gold-color)
Pendant only \$ 6.95
18" gold-filled chain \$10.95
18" gold-plated chain \$ 8.95
Tie Tack (gold-color) \$ 7.95
Clutch back pin (gold-color) \$ 7.95
Episcopal Church CLOISONNE Shield (in colors)

Necklace (silver-color):
Pendant only \$ 4.95
16" Sterling silver chain \$ 9.95
18" Sterling silver chain \$10.95
18" Silver plated chain \$ 6.95
Tie Tack (silver-color) \$ 6.95
Lucite Key Holder with Episcopal Church emblem embedded (2" x 1-3/8") \$ 2.95
Episcopal Church emblem Pennant (10" x 6-3/4") \$ 4.95

ALL Plus Postage & Handling \$.95

Guarantee: immediate shipping on receipt of check. Refund within 10 days.

ORDER:
PAN ASIA PRODUCTS CO.
P.O. Box 49182
ATLANTA, GA 30359

STAINED GLASS
Artists & Craftsmen
since 1857

J&R **Lamb** Studios,

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

PUBLISH YOUR MANUSCRIPT NOW

Send Thesis, Poetry, Cookbooks, Fiction, etc. for free editorial appraisal. We do quality publishing at low cost. Call or write for our free booklet,
Plain Facts About Becoming A Published Author.
Bond Publishing Co., P.O. Box 1217, Landover, Maryland 20785. (202) 547-3140

**Abused children are
helpless.
Unless you help.**

What do you give someone who has everything?



This year do something different! In that special someone's name feed a hungry child, clothe a naked child, house a homeless child, care for a battered child . . . at an institution which has no endowments and does not employ professional fund-raisers, so every dollar given is used directly for the children.

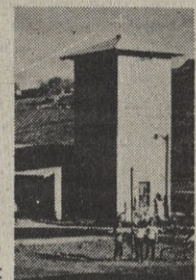
We will send a proper acknowledgment to your someone.

St. Jude's is a non-profit, non-sectarian

home for abused and neglected children staffed by Anglican Sisters of Charity who work for the love of God and a \$10 a month allowance.

Send your shopping list and your tax-deductible contribution to:

ST. JUDE'S RANCH FOR CHILDREN
R.O. Box 985 Boulder City, Nevada 89005



AUTHORS WANTED BY NEW YORK PUBLISHER

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



RETIRED? Unique Village

Live independently, inexpensively.

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

National Church Residences, Waverly, OH 45690

At last, for the whole congregation this Good Friday And Palm Sunday

The Gospel of St. John

Surely, the core of each Gospel is the Passion; and our new lectionary gives us all four. The Gospel of John is to be read every year in Church on Good Friday, but many people are troubled by its apparent anti-Semitism. It is because of John's repetitions in identifying the populace of Jerusalem.

The problem can be alleviated. "The people" is used in the beautifully printed Johannine Passion now published by Our Parish News, Inc. of New Haven for liturgical part-reading and study. We replace the one proper noun by the generalized term wherever it is legitimate, and thus lay-readers and Bible students wishing not to give or gain anti-Semitic impressions are greatly benefitted.

St. Mark Passion

**Cycle B Gospel: N.E.B. Translation
Dramatic Part Reading.**

Next year's for Palm Sunday, the Marcan Passion dramatic part-reading version is available with our new Johannine 'People' Version.

All the Passions arranged for dramatic part-reading from the classic New English Bible translation are published inexpensively by Our Parish News.

**Bulletin-size format \$0.10 each
(min. 50, otherwise \$0.25 each)**

We will Pre-Pay freight (shipping and handling) on all orders received before December 31st, 1981. Any orders received after this date will have to pay shipping charges. CHECK MUST ACCOMPANY ORDER to help us keep the cost down, to eliminate book-keeping and to expedite your order.

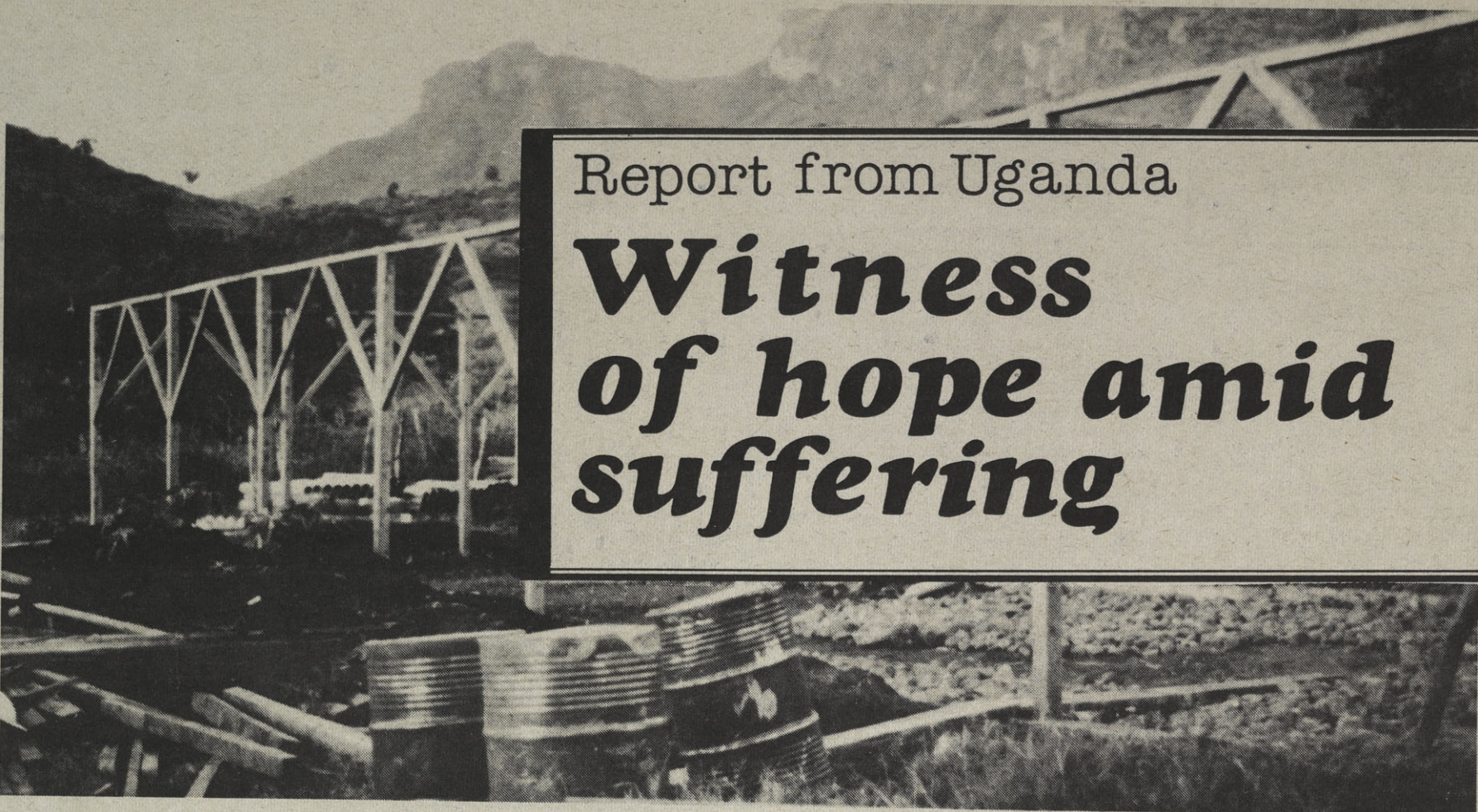
DON'T DELAY — ORDER TODAY! And Save On Shipping Charges.

Our Parish News, Inc.

537 Whalley Avenue

New Haven, Conn. 06511

(203) 387-7329



Report from Uganda

Witness of hope amid suffering

by the Rev. Samir J. Habiby,
Executive Director,
The Presiding Bishop's Fund for World Relief
(Father Habiby recently visited the East African countries of Uganda, Kenya, and Somalia. He was part of a Church World Service ecumenical team led by the Rev. Canon Robert S. Powell, an expert on African affairs. The group spent a week visiting a number of dioceses in the Church of Uganda.)

LANDING AT ENTEBBE

As the Air Kenya flight begins to descend over the beautiful terrain around Lake Victoria, with the verdant and rich soil of Uganda, one quickly catches a glimpse of why the name "Pearl of Africa" was given to Uganda. The huge complex of Entebbe, the actual seat of government, and the international airport quickly come into view. As I look around me, my own excitement and apprehension seem to be reflected in the faces of my fellow passengers. During the flight, a number of passengers expressed concern about the situation in Uganda as well as their hope for a reconstructed and rebuilt national life.

A GLIMPSE OF THE PAST

The airport itself has modern runways once used to receive jumbo airliners. The terminal building was built as an international center to replace the old facility, the scene of the now-famous raid at Entebbe with the dramatic rescue of hostages during the days of the repressive Amin regime. In fact, as one enters the airport, the arrival and departure boards are still there, unchanged since the last day of regular flights just prior to Uganda's liberation, listing flight numbers of major international flights that no longer land with regularity.

Upon leaving the new terminal building which is now only partially used, heading out to Entebbe itself, one passes the old terminal complex and sees the demolished MIG jet fighters of Amin's air force, grim reminders of a violent era.

REALITIES OF THE POST LIBERATION EXPERIENCE

The scenic road to Kampala has not changed much since my last visit in 1979 immediately after liberation. Several military and police checkpoints staffed by Ugandan and Tanzanian personnel remind the visitor of the fragile nature of national security and of the fact that the much-sought-after peace has yet to come to Uganda. It becomes quickly apparent even to the most casual observer that Uganda is still in the grip of the liberation experience

that seems to have been halted in midstream.

Amin is most certainly gone. The government of Dr. Milton Obote, which replaced the three previous short-lived, post-liberation governments, is making a seemingly heroic effort amid the most difficult of economic, social, and political environments. Dr. Obote, an Anglican, is coming to grips with the bankrupt economy. He is endeavoring, given the limitations imposed by realities of ethnic and tribal needs, to heal the painful wounds remaining from the tortured days of a capricious tyrant whose court of equally deranged followers still raid the northern frontiers bordering on the Sudan.

As the nation comes to grips with ills within its society, the Church of Uganda remains one of the few cohesive communities willing to place all its resources—spiritual, human, and material—into the government's reconstruction and rehabilitation effort.

International assistance has been limited and less than generous—the exception being the massive relief effort undertaken by private voluntary organizations, the European Economic Community, and the United Nations Development Program in the Karamoja and West Nile areas in the face of drought and famine.

CATTLE RUSTLERS

The situation has greatly improved in the Karamoja area, whose population is comprised of nomadic herdsmen, though it remains quite serious in the West Nile district. The constant raids by well-organized and armed cattle rustlers who roam across the northern frontiers keep the famine area in a state of instability and fear. The rustlers are armed with military hardware stolen from the local armories which the rag-tag remnant of Amin's forces used as they fled into the border areas.

NEVER BEG FOR FOOD

The Rt. Rev. Misaeri Kauma, Assistant Bishop of the Diocese of Namirembe, which includes most of Kampala, was recently in the United States to speak on behalf of the Presiding Bishop's Fund's East Africa Famine Appeal. Bishop Kauma stated, "Uganda is a land that should never have to beg for food." Blessed with more than usually fertile soil (by African standards), the country once seemed able to feed its people and build an economy through the export of coffee.

"The happy picture began to change 10 years ago when Idi Amin came to power, bringing a taste for excess, military hardware, and personal glory and a disdain for education and an often virulent hatred of

the 11 million Christians in Uganda," Bishop Kauma said. "His rule was marked by corruption, mismanagement, persecution, wholesale massacre, and terror. Amin was booted out two years ago, and the country quickly learned that his mere absence was no cure. His police-state tactics and militarist economy had bled the country physically and spiritually."

The Church of Uganda, led by its Archbishop, the Most Rev. Silvanus G. Wani, faced up to the reality of the post-Amin days with a creative plan presented to the international community for relief, rehabilitation, and reconstruction in Uganda. The Episcopal Church sent the Rev. Canon Gollan Root of the Diocese of Western Massachusetts as a Volunteer for Mission to assist in communicating the needs and reconstruction plan of the Church immediately after liberation.

"I SEE A WAY AHEAD"

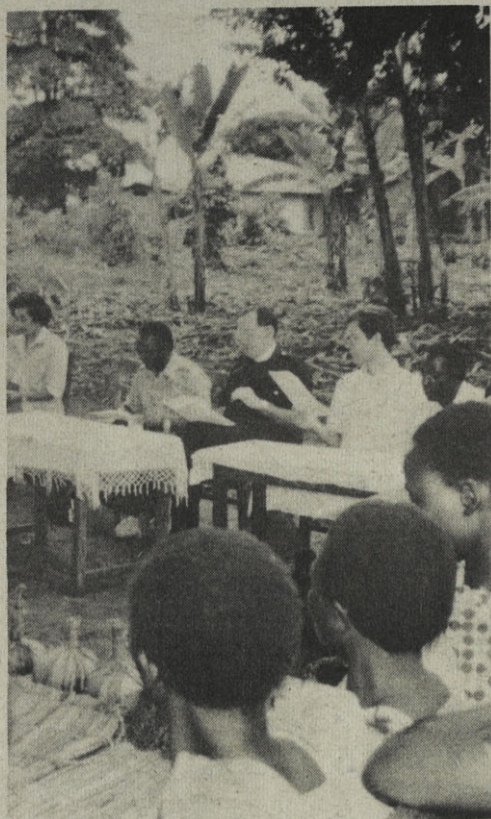
Canon Root spent the last three months of 1979 assisting the Church in its rehabilitation effort. In an article (*The Episcopalian*, May, 1980) he wrote, "A week before he was killed in 1977, Archbishop Janani Luwum presided at a meeting of the House of Bishops in Kampala, Uganda's capital city. Gathered in the commons room of the Namirembe guest house, just a few minutes downhill from the lovely Namirembe Cathedral (St. Paul's), Luwum led the bishops in a meditation for the last day's business. He told the story from Matthew 8 of the disciples and their Lord in a storm-tossed boat, 'making headway with difficulty.' The Church of Uganda was like the boat, Luwum insisted, making headway with difficulty. But, he added, 'I see a way ahead.'"

It has been two years since Canon Root served as a volunteer. Uganda's post-war problems—inflation, corruption, looting, lawlessness by roaming bands—are slowly coming under control. Through all of this the Church of Uganda, "making headway with difficulty," also expresses the joy of a vibrant faith.

A CARING COMMUNITY

In comparing my first and second visits to Uganda, it quickly became apparent that the Church has vigorously moved forward in the long journey toward spiritual rehabilitation and reconstruction in the nation's life. This caring community has expressed love and compassion by opening all its medical and social service facilities to anyone in need of assistance. Many of its dioceses were looted by Amin's soldiers as they retreated, but in

The Presiding Bishop's Fund
for World Relief, 815 Second
Avenue, New York, NY 10017



spite of that, the Church has generously provided relief for the famine-impacted districts of the north and assistance to orphans and widows.

The Anglican Church's membership constitutes about 48 percent of the nation's population of 12 million. Along with Roman Catholics, Anglicans are a stabilizing influence in the midst of a situation that at times borders on chaos. The Church is rebuilding its own schools, colleges, and seminaries, as well as other institutions damaged by the war, and is participating with the government in rebuilding many institutions that had been weakened or destroyed during Amin's regime.

NATIONAL REBIRTH

Archbishop Wani, joined by the House of Bishops and the clergy and laity of the Church, has, with a sense of determined conviction, undertaken a massive program of national rebirth in the life of the Church. This already has had a profound impact on many areas of the country and complements the Ugandan government's own rehabilitation efforts. The Church itself continues to experience rapid membership growth.

The recent need to divide the Diocese of Kigezi, located in the beautiful highland country of southwestern Uganda bordering on Rwanda, exemplifies the continuing growth of the Church. Kigezi is well known to most Americans as the home diocese of the Rt. Rev. Festo Kivengere, one of Africa's great evangelists, exiled during Amin's tyranny. In his absence the assistant bishop, the Rt. Rev. William Rukirande, provided effective pastoral care despite the constant presence of Amin's agents.

With liberation came an expanded ecumenical relief effort under the auspices of the World Council of Churches' Commission of Inter-Church Aid, Refugees, and World Service (CICARWS) and managed through the Church of Uganda's Relief and Rehabilitation Committee. The committee's coordinator, Mr. Kodwo E. Ankrah, and its chairman, Bishop Kivengere, have presented a challenging plan to the ecumenical community.

EPISCOPAL RESPONSE

At its 1979 General Convention in Colorado, the Episcopal Church, through the Presiding Bishop's Fund, called upon its members to raise \$1,250,000 in support of the plan's two components: (a) spiritual renewal and moral rehabilitation and (b) reconstruction of the Church of Uganda's infrastructure.

Toward this effort, the Episcopal Church

has now reached only 50 percent of that goal for this triennium. Money has come from the Presiding Bishop's Fund, Venture in Mission, and the United Thank Offering.

The Church of Uganda has now reorganized its relief committee and established a much longer-range development committee whose task is to continue the efforts begun by the relief and rehabilitation program and place them in the total life of the reconstructed community of Uganda in both its private and governmental sectors. International assistance to Uganda has been terribly limited. The Church's witness, through its work and gifts from abroad, has become the single most cohesive reconstruction effort that can be seen in Uganda.

KAMPALA TENSIONS

In spite of liberation, the problems of the capital city have grown. Water is still unavailable, as it has been for some six years, to the large communities located on the city's seven hills. Health and sanitary conditions have worsened, resulting in community tension and increased demands upon local medical facilities, most of them Church-owned.

The new chairman of the development committee, the Rt. Rev. Yoram Bamunoba, Bishop of West Ankole, visited the United States in October under the auspices of the Presiding Bishop's Fund and spoke in several American dioceses. The bishop, an ardent believer in the utilization of local Ugandan resources in the reconstruction effort, summarized significant factors which have brought about food shortages in his country in a paper he prepared, "The Food Supply Situation in Africa with Special Reference to Uganda":

- 1) The unfavorable weather situation which affected food production, especially in the annual crop areas of the northern and eastern parts of the country.
- 2) The low rate of agricultural growth during the eight years of Amin's rule (estimated at 1 percent by experts as against the population's growth rate of more than 3 percent).
- 3) The adverse effects in the war-impacted areas which prevented or inhibited land preparation, sowing, or harvest together with the losses sustained by looting of harvested and stored crops.
- 4) Damage by pests and diseases leading to reduced yields, especially the severe attack by army worms on cereals in Bukedi, Busoga, and Teso; smut on sorghum in the eastern and northern areas of the country; and mites on cassava in Bukedi and Sebei.
- 5) Severe limitations on agricultural inputs, especially as a result of equipment and chemical shortages.

UNFAVORABLE WEATHER

Bishop Bamunoba, in a recent meeting with the staff of the Episcopal Church Center in New York, said that in the aftermath of the war, everyone hoped that almost all the factors favoring food production would immediately improve and prevail in 1980 and 1981.

He expressed great regret that this had not been the case and added, "For one thing, in the north and the east, the 1981 cereal harvests have been less than expected—in other areas much less. All keep hoping that the second rain crops will cushion the effects of the losses of the first harvest. In the south and the west the earlier rains have not been particularly favorable, either. From the weather situation, therefore, there is no clear sign of a very optimistic harvest nationwide. To complicate the picture, some areas are still destabilized. That means local agricultural production cannot go on undisturbed even if the weather is favorable. Such areas will continue to be in need of food 'infusion' from outside."

There is much room for hope and growth in Uganda though it will continue to need generous external assistance, particularly from the western world and other developed countries. The United States government has to date provided little in meeting these needs.



In this endeavor the Church, both the Anglican Communion and those who share with Anglicans in the ecumenical experience, must assume a major role in the reconstruction and development process, in helping to heal the wounds in a suffering land, by being active partners in restoring a measure of normal life. The potential for human and material resources in Uganda is plentiful. Uganda's economy can be helped, enabling that country to enter into responsible international trade relationships.

One leaves Uganda with the realization that the Church—Anglican, Roman Catholic, and small Protestant communions—is indeed a committed Christian community. It is joyful even amidst suffering, with a sense of mission measured by patient hope. Wherever one goes in the Christian community of Uganda, one is met with love, affection, and a great sense of warmth and appreciation.

A MODEL TEAM

The Ugandan Church leadership, cognizant of the local resources in its midst, is willing to share them with others and seek creative opportunities to demonstrate what the Church can offer within a reconstructed nation. The projects funded by the ecumenical community have enabled the Church to provide a number of badly needed models, including a poultry farm, agricultural development programs to utilize arable lands, the raising of livestock, Christian rural training centers, mobile medical teams, and urban development programs.

Not far from Kampala is the theological seminary, the Bishop Tucker School at Mukono. Here an American Episcopal missionary couple from the New York area, the Rev. Peter Larom and his wife Margaret, serve the Province. Peter is a tutor at the seminary; Margaret coordinates the Provincial office of communication. A well-known journalist from Westchester County, Margaret is sharing her talent with the Church in the splendid publication of the monthly newspaper, *The New Century*. Along with tutoring, Peter is helping build necessary new housing for the seminary and is experimenting with a printing press. The seminary was damaged during its occupation by Libyan troops just before liberation. Peter has devised ways in which funds can be used more effectively and efficiently in building low-cost, durable housing. I observed him at work with the engineers and architects and was greatly moved by the spirit in which "our team," Ugandans and Americans, work in concert with each other in service to our blessed Lord.

In addition to the Laroms, Miss Vera Lewis from the Diocese of Newark serves as a Volunteer for Mission nurse in the hospital at Sorote.

The Presiding Bishop's Fund for World Relief, as part of the Episcopal Church's response to the urgent needs of the Church in Uganda, continues its appeal effort. The need is great, the opportunities are plentiful, and the Church in Uganda is there "to seed and to harvest." With the martyred Janani Luwum, we can all join in saying: "I see a way ahead."



Signs of Hope: New road building in Karamoja near the Muroto Relief Center, opposite page; Bishop Cyprian Bamwoza of Busago and the author meet with an ecumenical team, left; historic St. Paul's Cathedral, Kampala, top; and Archbishop Silvanus G. Wani of Uganda, above.

PHOTOS BY SAMIR HABIBY

Contributions for the Church's work in Uganda and other stricken areas of East Africa should be made payable to The Presiding Bishop's Fund for World Relief and marked "Uganda/East Africa Appeal." The Presiding Bishop's Fund reports its program and finances to the Executive Council of the Episcopal Church through the Council's Standing Committee on World Mission in Church and Society.





+ MUSIC FROM THE FIRST MASS
OF CHRISTMAS +

+ BACH
+ HANDEL
+ DAQUIN
+ HARRIS
+ PEARSALL
+ SWEELINCK
+ PRAETORIUS
+ RHEINBERGER

ORCHESTRA + BRASS + ORGAN
+ CHOIR +

Two Record Set:
\$9.95 plus \$1.05 shipping

+ CHURCH
OF THE
ATONEMENT +

5749 N. Kenmore Ave.
Chicago, IL 60660



If You Cannot Get to Church . . .

Subscribe to *Selected Sermons*. Enjoy the inspiring and instructive word of God from some of today's outstanding preachers and religious thinkers. A sermon for each Sunday, tied to the Episcopal lectionary. The first quarter (Dec., Jan., Feb.) is ready to be mailed to your home.

Seabury Service Center
Somers, CT 06701

Enclosed is my payment of \$15.95. Please send me a one-year subscription to *Selected Sermons* (70812/70820).

name _____
address _____

city _____ state _____ zip _____

Please make payment to
SEABURY BOOK SERVICE.



"THE OLD
RUGGED CROSS"
Hand-crafted Nail Cross Pen-
dant! Stainless steel chain
24-30" long! Three cross
sizes, small, medium, large!
Excellent gift, confirmation
pastor or priest, special days!
Really something different!
\$7.95 postpaid! State size!
CROSS-CRAFT, Highland
Farms Retirement Com-
munity, Black Mountain,
N.C. 28711



f what value is tradi-
tion?"

William White, first
Bishop of Pennsylvania
and a founder of both our nation and
the Episcopal Church, answered:
"As testimony extraneous to Scrip-
ture is the standard for trying of the
authenticity of any of its books, so,
in ascertaining the sense of any pas-
sage of an acknowledged book, we
are not to shut our eyes against the
light which beams on us from the
same source."

Tradition, especially that of the
early Church, was valuable to White
but perplexes many Episcopalians.
We find White's statement strange
and ask what he means. We wonder
about the value of tradition, the past
history and wisdom of Christians and
people in general. Do we really want
to preserve and be influenced by
what has gone before us?

When pressed, we may find we are of
two minds. As Americans we cherish tradi-
tions of liberty and justice but are inclined
to oppose traditions that inhibit progress
and stifle creativity. As Episcopalians we
cherish traditions associated with critical
turning points in our spiritual pilgrimage
but oppose traditions that quell our spirits
and threaten our security.

Anglicanism knows something of this
ambivalence. Our roots are in the 16th-
century struggle to recover the primacy
of God's Word in matters concerning sal-
vation. In the process, traditions—unwrit-
ten verities deemed necessary to salvation
—were denounced. With the adoption in
1801 of the Thirty-Nine Articles of Reli-
gion, the American Church allowed that
traditions might be useful but must be
either rooted in Scripture or not repug-
nant to God's Word, and, if not found in
Scripture, they must never be imposed as
necessary to salvation.

Scripture was the prime authority, our
assurance against error and the tyranny of
those who invent ultimate truths and im-

PART THREE OF A SERIES What makes us Episcopalians?



Tradition illuminates the mind of the Church

BY
JOHN E. BOOTY

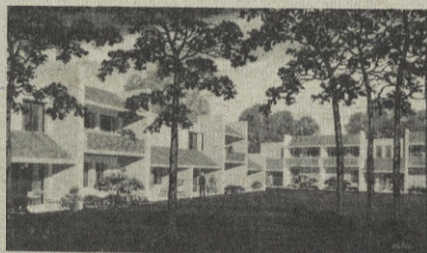
The Episcopal Church is a Bible
Church through and through. But to interpret
Scripture, Episcopalians also look to
tradition to guide them in knowing the truth.

pose them on pain of eternal damnation.
The principle of scriptural primacy also
protects us against the snares of ecclesias-
tical infallibility. A. V. G. Allen, professor
at Episcopal Theological School in Cam-
bridge, Mass., at the beginning of this
century, stated: "Infallibility is no longer
to be held as a mark of the Church. Every-
thing must be tested by the appeal to
Scripture." The rites and ceremonies which
the Church commends as useful must not
be "contrary to God's Word written." The
principle of *adiaphora*, "things indiffer-
ent," arises here, committing us to the ar-

duous task of distinguishing between
things essential to salvation—such as belief
in Christ as Savior—and things indifferent
—such as kneeling or standing for prayer.
As a result we do not treat the latter as of
equal authority with the former.



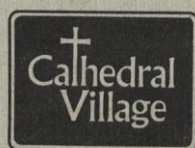
Having said this, we have
still not considered all that
lies before us. Reformers
who denounced tradi-
tions, superstitious or in-
different, still appealed to
tradition, and we do so today. Richard
Field, the 17th-century dean of Gloucester,



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

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

Please call or write.



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

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

The PERFECT Christmas Gift



to be enjoyed,
and to inspire—
for generations!

© Copyright

Christmas is Christ's Birthday! At last, the
two major symbols of Christmas — Santa
Claus (St. Nicholas!) and the Christ Child —
combined in a pose depicting their proper
relationship — the secular subservient to
the sacred.

Your family will treasure a hand-cast repro-
duction of an original work by the renowned
sculptor, Rudolph Vargas. Hand-painted and
beautifully antiqued. Quality guaranteed!

"The KNEELING SANTA is a wonderful con-
versation piece, giving us opportunity to
share our faith." B. Hildebrand, Texas

"If every home had such a statue, the conflict
between Jesus and Santa would never arise."
LIGUORIAN Magazine, December, 1980

11" tall - \$39.95. 8" tall - \$24.95. UPS charges
included. (Calif. res. add 6% tax) VISA or
MC accepted. Show card # and exp. date.
Orders shipped within 3 days of receipt.

TOLL-FREE PHONE ORDERS: 1-800-854-2003,
Ext. 88. In California 1-800-522-1500, Ext. 88.

MAIL ORDERS TO:

KNEELING SANTA, Dept. E-11, 821 S.
Bronson Ave., Los Angeles, CA 90005.

THE EPISCOPAL CHURCH ON TELEVISION

"One in the Spirit"

Beginning SEPTEMBER 27, and
EVERY FOURTH SUNDAY of
each month, at 9:00 pm* Eastern
Time, via RCA SATCOM I, Trans-
ponder #16, a series of half-hour
programs on the church's mission
and ministry will be featured.

Call your local cable system, ask
them to carry the programs, or
to record them for later use. Just
give them the information in this
advertisement.

The Episcopal Church is one of six
religious groups sharing this time
period on a rotating basis.

*Please note correct time of trans-
mission is 9:00pm, not 8:00 pm
as previously announced.

EPISCOPAL
CHURCH
COMMUNICATION

815 2nd Ave.
New York, N.Y. 10017



identified various kinds of traditions ranging from rites and ceremonies to Scripture itself, the transmission of Scripture and its meaning through the ages, and "the sum of Christian religion contained in the Apostles' Creed"—all is tradition.

Richard Hooker in his *Laws* referred to that which antiquity judged fit, and by the "long continued practice of the whole Church," as authoritative tradition. Indeed, Anglicanism from its inception has appealed to history and specifically to the first five or six centuries of the Church's life for proof against error and for direction in its affairs. But in making this appeal we have ever insisted that antiquity be tested by God's Word before being endowed with authority, especially in matters concerned with salvation.

The Oxford Movement of the so-called Tractarians in 19th-century England and America emphasized tradition anew. In opposition to Protestants who claimed the Bible alone is the heart of religion and that every individual must discover its meaning for him or herself, the theologians of the Oxford Movement emphasized tradition in relation to the corporate authority of the Church.

Ferdinand C. Ewer (1826-83), Anglo-Catholic rector of St. Ignatius' Church, New York City, said, "From the day of its Pentecostal quickening, the Catholic Church, thus illuminated... with all necessary truth, has assumed the office among fallen and blind men and calmly performed the functions of the Infallible Teacher of the world." Ewer claimed the Church was prior to the New Testament, endowing the Church with truth. The Church transmits and interprets Scripture. Tradition is thus the life of the Church, not any particular doctrine issuing from it as sentences from a mouth. Tradition exists beside Scripture and incorporates it.

Frank J. Hall, professor at Western Theological Seminary in Chicago, spoke for and influenced generations of Anglo-Catholics through his voluminous *Dogmatics*. For Hall, as for Ewer, tradition was the Church in its dogmatic office transmitting the faith in purity and integrity from generation to generation. Hall believed emphasis on tradition did not stifle the working of the Spirit. The tradition is the Spirit illuminating the Church's Mind. He suggested five lines of transmission: "Scripture, consent, creeds, ancient literature, permanent institutions and the liturgy combine to make the ancient faith recognizable and have the effect of nullifying spurious traditions and teachings."

In addition, for many, including John Keble, tradition is not only preservative, but potentially revolutionary. Keble, one of the original Oxford Tractarians, turned back to primitive tradition not only to protect the deposit of faith once given to the saints, but to find the basis for what John Henry Newman called "the second reformation," the restoration of ancient beliefs and practices inspired by the Spirit in the ancient Church. Such restoration involved overturning established authority and quite possibly disobeying established laws—all in the name of Christian tradition which had been ignored or discarded by a people who were apostate.

As may be supposed, the English Reformers and later people such as Professor Allen would have problems with the Anglo-Catholic emphasis on tradition in relation to the Church's authority. American Evangelicals were clearly alarmed. William Meade, third Bishop of Virginia, insisted on subordinating the Church to Scripture. "The Church introduces us to the Scriptures, bidding us to read and learn this blessed book, and when it attempts to teach—though it may use creeds and catechisms and liturgies for brevity, convenience, and worship—[it] teaches chiefly in and by God's own words, the plainest and best after all." The problem was not that Anglo-Catholics disdained Scripture—they most highly valued it as being at the core of sacred tradition—but rather in the eyes of the Evangelicals they tended to

value the Church too much. The disagreement was with emphasis, such emphasis as might touch the core of faith.

In the present century the most significant discussions of tradition have taken place in ecumenical settings and involve a careful consideration of definitions since, admittedly, the subject is difficult. Basic to all such conversations are three quite different understandings of tradition: (1) that which is handed down (*traditum*), including Scripture, creeds, liturgies, and the like; (2) the act of handing down (*actus tradendi*); and (3) the record of the handing down of the tradition, which is sacred history, providing a basis for Anglicanism's appeal to antiquity.

We must realize that here we are dealing with what is the heart of the Christian faith for as Albert Outler of Southern Methodist University has said, God's prime act of *traditum* was the handing over of "Jesus Christ to share our existence and to effect our salvation" (Rom. 8:31-32). This act or tradition is renewed by God's Spirit in every generation. "The Holy Spirit—'sent by the father in my name' (John 14:25)—re-creates the original act of tradition (*traditum*) by an act of 'traditioning' (*actus tradendi*) so the tradition of Jesus Christ becomes a living force in later lives and in faith based on response to contemporary witness."

The Church, as the locus of the Spirit, is thus involved in handing on, the act of traditioning, but the focus is not on the Church itself. The focus is on the tradition, on that which is handed down, and thus is uniquely on Jesus Christ, our *traditum*.

In 1963 the World Council of Churches' Faith and Order Commission reported on *Tradition and Traditions*, making a distinction between Tradition and traditions. Tradition is reality as it is in Jesus Christ, handed down through history, and traditions are the more or less temporary expressions of Tradition. We refer to Scripture and the life of the Church to distinguish between the two.

Scripture is dead, worthless, unless made living by the Spirit. This happens in the day-to-day life of the Church. Thus far nothing new is added concerning the reality of Christ. The WCC group said what we discern to be new is the *handing on* of the reality of Christ from generation to generation: "This communication does not involve creating fresh truth, but the bringing of the Gospel to bear upon fresh situations in history, requiring fresh formulations."

Scripture comes to life in the Church not just in words, but in the actions of daily life, enabling us to distinguish between Tradition and traditions, not always with great clarity and certainty, but, if we are sincerely engaged in relationship to Christ, sufficiently to maintain the proper relation between Tradition and traditions.

In these discussions we begin to see how tradition has been undergoing reexamination in this century. In 1976 the Anglican-Roman Catholic International Commission, with Bishop Arthur Vogel of West Missouri representing the Episcopal Church, issued a statement (*Truth and Authority*) which passed by as no longer tenable both the Protestant insistence on Scripture alone and the Roman Catholic insistence on two sources of revelation (Scripture and tradition) with some truth revealed in Scripture and not in tradition, some in tradition and not in Scripture. The commentators wrote: "In propounding the faith, the Church does not put forward under divine guidance facts which are not to be found in Scripture, but determines how the Gospel should be interpreted and obeyed. The true account of the relation between Scripture and tradition does not lie either in a literal *Scripture sola* [Scripture alone] theory or in a theory of 'Scripture plus tradition'; rather, a genuine tradition is always an interpretation of Scripture, and Scripture is accepted according to the interpretation of the Church's tradition."

In light of recent discussions, then, Scripture—God's Word—would seem to be at the core of tradition, elevated above all the rest that is regarded as tradition because in human experience the Gospel is conveyed through reading and hearing Scripture. We find in the Bible "words of eternal life." But that Word must be handed on. Transmission involves not only the physical passing on of a book called the Holy Bible, but also interpreting God's Word in words and actions that convey the Gospel to the next generation.

This activity of communication is also tradition. The interpretation in words and actions—in writing, rites, ceremonies, individual and corporate ways of evangelizing and serving, and the like—are traditions subservient to Scripture and the fundamental activity of handing it on. Such traditions are more or less temporary because new circumstances demand new interpretations. But until replaced they are valued as vehicles of God's saving power in the world. Indeed, when communication or interpretation are most difficult, we right-

ly find ourselves relying on traditions from the past that retain power in the present.

Tradition in all these various senses is what we in the Episcopal Church mean when we say that next to Scripture tradition guides us in knowing what to believe and what to do as Christians. But for it to operate in the most beneficial way, we need to steep ourselves in the tradition in all its senses, learn it, hand it on, interpret it in the light of the present, and be constantly engaged in distinguishing between Tradition and traditions, never allowing the latter to detract from nor submerge the former. Traditions are of value only insofar as they serve to illuminate and transmit the Tradition that is Jesus Christ attested to in the pages of the Holy Bible.

John E. Booty is professor of church history at Episcopal Divinity School, Cambridge, Mass.

NEXT MONTH: REASON

Mini Mansions offers:

A book to share...
from a sharing Episcopalian

A Wide Place for My Steps



by Betse Rockwood

Wife, Mother, Artist, Author, and most of all, a caring person who shares her experiences and how praying effected them. A striking hardbound edition — a gift for someone you care about.

Others share their comments...

"One of the best books on the subject of prayer that I have read!"

— Norman Vincent Peale

"A book to strengthen faith-muscles."

— Catherine Marshall

"A bright and positive book on prayer...Written amid prayers, it can also be read while praying."

— The Right Reverend John M. Allin,
Presiding Bishop, Episcopal Church

SPECIAL PRICE \$3.95 UNTIL NOV. 15. REGULARLY \$6.95



Exclusive Distributor
A Wide Place For My Steps
8407 Broadway
San Antonio, Tx. 78209

Name _____

Address _____

City _____ State _____ Zip _____

A Wide Place For My Steps @ \$3.95 ea. _____

Quantity _____ Sales Tax (Texas Residents 5-1/2%) _____

☐ Payment Enclosed

Charge my ☐ VISA ☐ MasterCard

Total _____

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Exp. date: _____ Signature _____

Challenge for the Church

HUNGER IN THE USA: WHO IS MY NEIGHBOR?

The hunger problem as a whole is ironical. What an irony it is that there should be any hungry people on a planet that each year produces enough grain to give every human being two pounds a day—ample daily bread for all. What an irony it is that there are poor and hungry people in this, the richest country on earth. What an irony it is that the government has decided to make substantial cuts in feeding programs which have helped eliminate in one decade the worst aspects of hunger and malnutrition in the United States. What an irony.

Moreover, the Churches are being challenged to assume the burden of caring for those who will be affected by the budget cuts—as one congressman put it, to “take up again their traditional role of caring for the poor and hungry which they have abdicated to government.” The Rev. J. Fletcher Lowe, Jr., chairperson of the National Hunger Committee, says: “Regardless of how each of us may individually feel about this posture, the message to the Church—as well as to others in the ‘private sector’—is sufficiently clear: the ball is in our court.

“There is nothing new about this. The ball has been in our court as long as the Church has existed. But there is a new dynamic: a substantially reduced governmental commitment after years of increasing involvement.”

How will the Episcopal Church, together with its sisters and brothers in other denominations, respond? How will it respond efficiently and effectively? It will be a large task. The cuts in fiscal 1982 alone amount to over \$3 billion. This means creative ways will have to be found to respond to the crisis. Ways will have to be found to strengthen and to work in concert with existing relief agencies. Ways will have to be found to learn from the experiences of others.

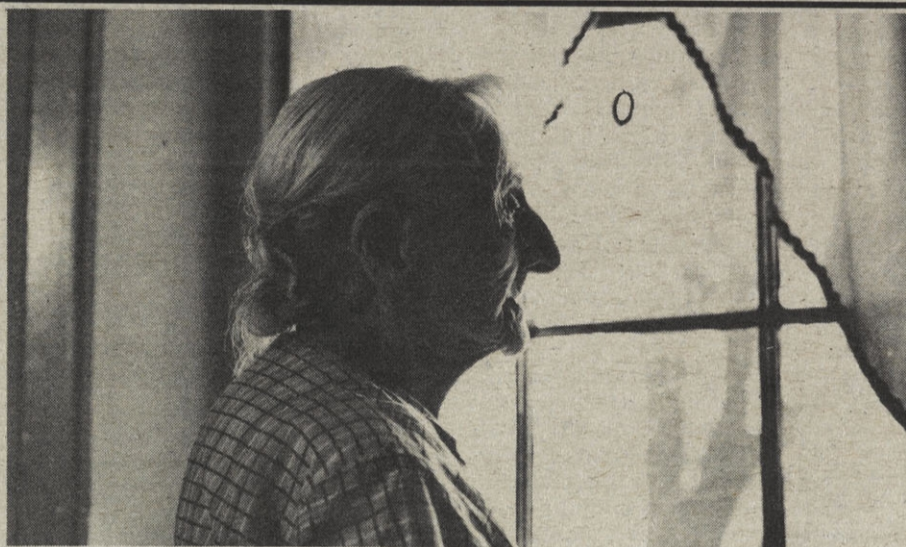
Food Banks

A food bank is a non-profit clearinghouse that gleans, stores, and redistributes surplus food to charity. Food is donated primarily by the food industry as well as by farmers and even families with large home gardens.

Food banks redistribute the collected or donated food from a central warehouse to non-profit agencies with on-premises feeding programs and to food pantries.

Food banks are inexpensive ways of getting food to agencies in need

Loving God, whose hand is open to satisfy the needs of every living creature: Break down the barriers of ignorance, indifference, and greed, we pray, that the multitudes that hunger may share your bounty; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen. — From Propers for hunger, the Standing Liturgical Commission.



Six photos by Daniel J. Ransohoff. Bottom photo by Ed Eckstein.

as well as excellent methods of saving food that would otherwise go to waste. Many food banks are tied to the Second Harvest network. To determine whether one is in your area or for information on how such an operation might be started, call Second Harvest at (602) 257-1711.

Food Pantries

Food pantries are sources of emergency food for people in need. Most neighborhoods, particularly in the poorer sections of major metropolitan centers, have food pantries. Many parishes donate space for a food pantry.

The food is collected in various ways—by donations from churches and charitable groups, by gleaning, by donation from food corporations, and from food banks. Indeed, an efficient network would have a central food bank servicing a number of food pantries.

Soup Kitchens

These have begun to spring up all over the country. They are a direct response to the increasing number of those people who cannot afford the necessary food to keep them and their families alive. They differ from food pantries in that the feeding is done on-site at a particular time or times during the day.

The rector of St. Philip's Church in Durham, NC, the Rev. C. Thomas Midyette, runs a particularly successful soup kitchen and makes the following points:

- 1) Get the parish behind you as a source of volunteers and money. Make sure members understand the Gospel commitment to feed the poor and that this program is not a rescue operation, but is a response to the Gospel.

- 2) Be businesslike. Raise enough “seed money” (\$6,000 is suggested). Hire a person to be the director. Establish a board of directors operating under appropriate bylaws. Get a tax-exempt number which will enable you to secure approved U.S.D.A. foods.

- 3) Be ecumenical and cooperate with other area churches.

St. Philip's has developed a clear set of guidelines, and it suggests you write for more information to: P.O. Box 218, Durham, NC 27702.

Meals-on-Wheels

This is a federally supported program for providing hot at-home meals for the aged and infirm. Several people, notably in rural areas, have found it necessary to supplement the federal program which has age restrictions and stringent finan-

The whole of our social order is in the bread of the altar which awaits the act of the Christian community who lift it up to God. . . .

—Geoffrey Studdert Kennedy in *The Word and the Work*



Times are already hard, and it is cruel to expect those at the lowest income levels to bear more than they already do.

A call to tighten one's belt is an exercise in futility when directed to someone who cannot afford a belt.

—The Rt. Rev. John T. Walker, Bishop of Washington (in testimony before the House Agriculture Committee, March 17, 1981)

cial requirements. The program requires a large number of volunteers, ecumenical funding, and, indeed, many of the organizational needs outlined above for soup kitchens.

One operation uses a chairperson to coordinate, a treasurer, a kitchen coordinator, a purchasing agent, a transportation coordinator, a public relations coordinator, and a nutritionist.

Community Gardens

Many organizations are developing community gardens for poor people as well as for apartment dwellers who have no space to raise their own vegetables. Generally these have been popular and successful.

Universities have done this, primarily for their staff. Parishes have done this. Usually the sponsoring agency leases the land, arranges to have it cultivated, divides it into lots, and rents the lots. The Rev. Pete Greenfield, rector of St. Mark's, Lewistown, PA, writes: "The acre was divided in half. . . and then on Rogation Sunday the folks came to church wearing old clothes and, following the in-church service, went out and held a special service of blessing the fields. One half-acre was then planted by young and old alike.

"The other half-acre was subdivided and roped off into 36 plots ready to be planted. These were given at no charge to families in the community to allow them to supplement their incomes by raising their own food. Virtually all of those people maintained their patches well. However, the few that neglected their plots without reason will not be welcomed next year."

The food from the parish half-acre, incidentally, was distributed to those in need. "The vegetables and the caring the people demonstrated were greatly welcomed." Note should also be made of the rector who had the parish garden ploughed to raise not only vegetables, but also altar flowers!

Community and Counseling

The above programs have an unexpected benefit. They help create a sense of community in a parish. This, at least, has been the experience of those rectors with successful parish outreach programs.

These programs offer an additional opportunity—counseling. Many of the clients who use these services are desperately in need of advice and assistance in addition to their physical need for food. Hunger may be the immediate need that draws them to the program, but there may be other needs which also require attention. Hunger and poverty are inextricably intertwined.

For this reason, many feeding programs also offer advice and counseling. It is necessary, however, to proceed with caution in this area. The Rev. Bert Womack of the Diocese of Colorado writes: "It would

'[We must] find sufficient inner resources to provide adequately for those . . . who suffer from malnutrition and famine. Inflation in the United States hurts the poor, the elderly, the handicapped, and minorities most severely.' —The Rt. Rev. John M. Allin, Presiding Bishop, in a 1975 pastoral letter.

Reprints of these pages are available free from the Hunger Office.

Parishes with innovative programs to fight domestic hunger are encouraged to share them with the National Hunger Office.



DANIEL J. RANSOHOFF

Woe to the Church if it thinks it can justify itself to the world and find its own security in a successful program of philanthropy. . . .

The Church is called to serve without ceasing but never to commend itself to the world by providing what the world would most like and approve on the world's own terms. —The Rt.

Rev. Lord Ramsey of Lambeth, 100th Archbishop of Canterbury

seem that the largest gaps between volunteer counselors and poverty clients are cultural. Poverty is more than an economic description. The hereditary poor have expectations and assumptions that are totally different from those of middle-class persons."

Father Womack goes on to say: "Perhaps the primary task for the counselor . . . is to relate to the client as an individual. Clients do not present themselves as poor persons, saying, 'I am poor, and I don't have enough to live on.' They do have a need to tell their story, to relate the events that brought them to crisis and created an emergency. Thus it is important that opportunity be given for such a person to describe those events."

Counseling should be, above all else, supportive. It should provide accurate and detailed information. It should provide resources and advice concerning services such as local food pantries, educational and

employment opportunities, evaluation centers, and government assistance programs of which the poor are sometimes unaware. It should remove some of the fear and misunderstanding about government and other services and cut the red tape relating to them.

It should be borne in mind that the local college or university may be looking for opportunities for students to do internships in such programs.

The Wider Outreach

A real and present danger is the crisis to which the Episcopal Church is being called to respond may cause its established funding agencies—the Presiding Bishop's Fund for World Relief, the United Thank Offering, the Church School Missionary Offering,—to face diminished revenues due to siphoning of funds to parochial direct-feeding programs. This must be rigorously guarded against.

Such agencies can enable programs to be carried out that are,

quite simply, beyond the scope of any parish or even any diocese. Programs of relief, of rehabilitation, of refugee resettlement, of education, and of development all depend on these funding agencies.

Marjorie Cope of the Diocese of California writes: "We, as Christians, have a special imperative to respond not only to the needs at hand, but also to the unseen needs of our brothers and sisters elsewhere. It cannot be one or the other; we must respond with concern for both. God is, indeed, 'no respecter of persons.' He cares as deeply for the mother in Somalia, who agonizes over the starvation of her child, as He does for our hungry American neighbor. We need to remember that the Good Samaritan reached out to ease the suffering of a 'neighbor' who was both a stranger and a foreigner—and our Lord bids us do likewise.

"Let us, therefore, join in doing what we can to alleviate suffering locally and in more distant places. We cannot do it all; but what we can, we must; and as we give, we know that the Lord will give the increase to enable us to reach out in Christian compassion to those in need, wherever they may be."

There can, of course, be a danger in all this which is summed up by Father Womack: "The provision of emergency assistance is not a self-rewarding ministry. It does nothing to alter the essential condition of the client. A sack of groceries does not make a client 'unpoor.' The flush of good feeling when giving a sack of groceries or money to pay a fuel bill can be a great occasion for sin. The Christian in such a situation needs to remember that whatever is being dispensed is being provided by the Lord for His people. More important is the need to recognize that the poor have been sent by our Lord as a gift designed to give us the opportunity to serve Him."

He is echoed by Father Greenfield: "Do not be afraid, figuratively speaking, to die. The main Christian target is people be fed—not who gets the credit. Work ecumenically and with community agencies whenever possible. However, do not be afraid to start alone if need be and then pull others into the process as you take hold. Do not sulk in that you've done the work, but everyone gets the credit. Give thanks to God who blesses you with the opportunity to be His people in this, your time and place.

"Remember that your client is a child of God—your brother or sister in the family of God—so that your outreach is seen as the inevitable manifestation of the Lord's arms stretched out on the cross. You will find church folk joyfully responsive on this level and this level alone."

The above has been edited from the September, 1981, issue of *Hunger Notes*—Episcopal Edition. For a complete copy (or copies) write to: Dr. David E. Crean, Staff Officer for Hunger, 815 Second Avenue, New York, NY 10017.

It has been said that with only 0.4 [percent] of this country's total population, Indian people will be asked to absorb nearly 3 percent of the new budget cuts. This fact becomes even more difficult to swallow when you consider that the American Indian is economically in the basement of this society.

—Steven Charleston, National Committee on Indian Work of the Episcopal Church

I would like to participate in the Episcopal Church's Hunger Program.

- Send me a sample copy of the newsletter, *Hunger Notes*.
- Place me on the Hunger Office mailing list.
- Send me a sample packet of Presiding Bishop's Fund for World Relief materials.
- I would like — copies of reprints of these pages.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Mail to: Hunger Office, Episcopal Church Center,
815 Second Avenue, New York, NY 10017.

A Venture in Mission



Family enrichment education in South Carolina



"Preventing severe emotional disturbances in children and increasing positive mental health by helping families grow stronger and healthier"—this is the goal of the Family Enrichment Program centered at the Episcopal Church Home in York, S.C. Through an education-participation process, families are made aware of the complexities of rearing children before problems occur and, in some cases, before the family even has children.

The Rev. Craig Butler, ACSW, heads this project which educates through television programs, workshops, sermons, and family enrichment classes on such topics as parent effectiveness training and couples communication.

The grant from Venture in Mission, fully funded by the Diocese of Florida, gives the program a chance to reach beyond the York area into several surrounding dioceses and provides a model for other groups to replicate.

"It is gratifying to receive such endorsement from our national Church and from the Diocese of Florida," says H. Sanford Howie, Jr., ACSW, executive director of the Episcopal Church Home. "In our residential treatment programs we are sometimes just fighting brush fires. This outreach is a chance to reach much further back in the lives of youngsters and prevent some of the tragedies we see today."

BECAUSE WE VENTURED *Dreams become reality*

Indigenous ministry in Chile

A report by Ian H. Dally

The income from Venture in Mission has facilitated expansion and improved the effectiveness of the Chilean national ministry in each of the three principal regions where the Anglican Church is at work.

In the Valparaiso/Vina del Mar region we have ordained the Rev. Marcos Astete since we now have the resources to support him and his family. Prior to his ordination at the end of 1980, Marcos studied for a time at the Theological Center in Vina del Mar, receiving a grant to help him do so. He now serves full-time at the Anglican church in Villa Dulce, one of the housing areas surrounding Vina del Mar.

In Santiago we have two churches, Renca and La Florida, whose pastors are men who have full-time secular employment. When the Rev. Eliseo Ortiz was appointed to the ministry in La Florida, he and his family lived 20 kilometers away, on the other side of the city, in rented accommodation. By investing part of the money in a house on the La Florida site, we have enabled him to move closer to his pastoral work and have improved his financial position since he lives in the house rent-free. With this indirect income he can work fewer hours at his secular employment and devote more time to the Church.

We purchased a vehicle for the work in Renca, and this allows the Rev. Jose Ortiz to exercise a more effective ministry over a large sector of northwest Santiago. We felt this would be a better investment than employing a pastor part-time to cover the same ground by public transport. The local congregation has assumed responsibility for all running costs.

The south of Chile is an area where financial support



of pastors has always been difficult, particularly in the countryside. Here most of the church members are Mapuche Indians who live at an almost subsistence level on small plots of land. Their monetary income is minimal. At times they endure periods of severe food shortages, and in times of plenty they make tithes and offerings in kind. This means it is difficult to secure a stable income from which to pay the Chilean pastors, many of whom have responsibility for several such rural congregations and have to travel considerable distances. The Venture in Mission project has helped stabilize the financial situation.

We have also been able to ordain a new pastor, the Rev. Avelino Apeleo. He will be in charge of the Chol-Chol congregation and teach Scripture classes in the local school.

Ian H. Dally, a native of Australia, is a member of the administrative staff of the Anglican Church of Chile. The Diocese of Pittsburgh provided funding for this Venture in Mission project.

Literacy training in Latin America



Perhaps we take our literacy so much for granted that we cannot remember our joy and sense of accomplishment when we first learned to read. Some of the more moving stories of Reformation-era England center on the enthusiasm and joy of discovery of people who were suddenly able to read the Word of God in their own tongue.

That joy is lost to more than 80 million adults in Latin America who are illiterate.

Alfalit (an acronym of "alphabet" and "literacy") in the last 15 years has trained hundreds of workers to go into several Latin American countries to help overcome that illiteracy. The result has been not only basic education and evangelism, but increased responsiveness to training about sanitation, family planning, health, and nutrition.

Money was requested through Venture in Mission to expand this work into Guatemala and Honduras. Alfalit was among the first seven projects to receive Executive Council approval for disbursement of funds in February 1981, and early progress reports have begun to come in.

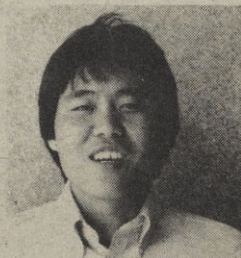
The Rev. Tom Price directs the Mosquitian Project in Puerto Lempira, a remote coastal city of Honduras. Puerto Lempira is accessible by plane once a week or

by a 30-hour boat trip from La Ceiba, the nearest coastal city of any size. Father Price reports that he is working to increase the number of people enrolled in literacy and Bible study classes as well as the number of literacy centers in other communities. He acknowledges that while remarkable progress is being made in some areas, results are slow in others.

A report from the Caballo Blanco community in Guatemala shows the "project is developing just as planned." Here, too, the goal has been to increase student enrollment, but the program has had additional results. For example, 30 families have improved their homes by laying cement floors. Water quality has been improved in local wells, and new well covers make the area safe for children playing nearby.

The directors of Alfalit are grateful for their Venture funding and hope for additional help in expanding this program which has touched the lives of so many.

Asia seminary exchange in California



David Ota, a middler at Church Divinity School of the Pacific, has been named the first exchange student under Venture in Mission's CDSP/Asian Seminaries Exchange Program. Grants from the Dioceses of Hawaii and Idaho, through their VIM campaigns, have helped to start this program. David will study at the Central Theological College in Tokyo for the academic year 1981-82.

A Californian by birth, David expects his ministry after graduation from CDSP to focus on newly arrived immigrants from Japan and on Japanese-American parishes. The thrust of his work in Tokyo will be on the relationship between culture and theology. He began extensive Japanese language training this summer in Monterey, Calif., and hopes to continue this language study in Tokyo. David will also meet with Christians of other traditions as well as with non-Christians so he may engage in an ecumenical dialogue.

Sayers could be self-deprecating, as when she wrote a friend, "I feel that to be harangued about religion by a middle-aged female must add very greatly to the horrors of war for these helpless and unhappy young men." But when questioned about her work, she could tear up a contract.

Sayers' personal life did not meet her exacting standards, being more the melodrama she often satirized than the intellectual stuff on which she built a career. She spent a lonely and illness-ridden childhood, was unsuccessful in choosing male partners, and was forced to conceal the birth and existence of a son born without benefit of marriage.

Work, the worth of work, one's profession, this was Sayers' obsession, her creed. Everything else was subservient to it. She wrote her son, "People are always imagining that if they get hold of the writer... shake him long enough... something exciting and illuminating will drop out... But it doesn't. What's due to come out has come out in the only form in which it ever can come out... What we make is more important than what we are, particularly if making is our profession."

True, perhaps, but as Brabazon proves, much of what she had made had not yet come out, and now that it has, it makes fascinating reading. —J.M.F.

STARVATION REALLY CAN HAPPEN HERE

STARVING IN THE SHADOW OF PLENTY by Loretta Schwartz-Nobel, \$12.95, G. P. Putnam's Sons, New York. This chilling book about hunger and starvation in America speaks to all our lives in one way or another. Though some of its issues may seem remote, at some point, the author says, if we do not pay attention, hunger will affect the general population more than many of us can now imagine.

Right now hunger affects more people in America than many of us realize—not just those who have always been disaffected or who are out of the economic mainstream, but many who have worked hard all their lives and who through inflation, catastrophic illness, family dispersal, neighborhood fluctuation, or just plain bad luck may exist on a few calories per week. The author makes clear that starvation among the old and among poor families, both rural and urban, is as much a reality as the hunger in Somalia, Cambodia, Biafra, or Bangladesh, all of which so aroused public opinion and mobilized support to try to end the problem.

Schwartz-Nobel gives several poignant case histories, tying them tenuously to her own altered economic state after a divorce left her alone with her two children. She

had won the Robert F. Kennedy Journalism Award for an article on hunger. In her mind she questioned its citation—"for outstanding coverage of the problems of the disadvantaged." She says she wanted to tell the senators, representatives, and journalists that "I hadn't 'covered' the problem; I had just barely begun to uncover it."

The book's value is not the shattering case histories, all of which have been well done by Charles Dickens and *The New York Times'* annual 100 neediest, but that her research and analysis place the problem on a possibly apocalyptic level.

She forecasts the expansion of hunger unless we do something to protect farmlands with valuable topsoil from indiscriminate and political projects; reduce energy costs which are driving small farmers out of business and replacing them with corporate managers; weigh the value of nuclear power and uranium mining which destroy the self-sufficiency of many of the Indian tribes whose lands are being mined; relieve competitive economic pressure on non-corporate farmers so they don't ignore soil conservation and thus create another dust bowl episode; and monitor corruption in bureaucracies and abuses of power in political circles related to hunger.

Schwartz-Nobel devotes an excellent chapter to solutions.

I wondered as I read this book who its audience will be. I could not imagine anyone voluntarily sitting down to such bad news. Then I realized everyone who has the care of people in his or her hands—politicians, bureaucrats, social workers, clergy, city planners, in fact each of us—has a responsibility to become informed. Within a decade or two a substantial savings account might not save people from hunger if we don't begin to see what is happening around us now. —Jean Byrne



"I wonder how you ever get anyone in the air," Bishop Joseph Heistand of Arizona quipped as he was outfitted with a flight suit. At Luke Air Force Base, Heistand took his first flight aboard an F-15 Eagle fighter aircraft and called it "fabulous."

BIBLICAL ANSWERS TO TOUGH QUESTIONS



JOHN HOWE'S TEACHING IS NOW AVAILABLE NATIONALLY!

This FREE tape is our way of introducing you to the teaching ministry of John W. Howe, Rector of Truro Episcopal Church in Fairfax, Virginia. In the past 5 years, this congregation has nearly doubled in size—not through gimmicks—but with sound doctrine, Biblical teaching, concerned outreach, and dependence on the Holy Spirit.

You too can be blessed by this "remote parish" ministry, just as these people have...

"I can't overestimate the blessing of your tapes to us." (Ga.)

"I dearly love these tapes—John's teachings have brought us closer to Jesus." (Oh.)

"John is great to listen to! There are 17 of us—we listen, discuss, listen—great!" (Fl.)

YOURS FREE

NO COST OR OBLIGATION

I'm interested in an answer to "Why do the righteous suffer?" Please send Rev. Howe's FREE tape and catalog.

Name _____

Address _____

City, State, Zip _____

Orders outside the U.S. or Canada, please send \$1 (U.S.) to cover additional postage.

Truro Tape Ministry Dept. EP-81
10520 Main Street • Fairfax, VA 22030

ALVIN & THE HOLY CHILD



MUSIC OF CHRISTMAS
BY TRINITY CHURCH CHOIRS
CASSETTES \$7.00 POSTPAID
WRITE: L. SALVATORE
TRINITY CHURCH
ASBURY PARK, N.J.
07712

FELLOWSHIP TOURS 1982 Tour schedule CHINA

Peoples Republic of China, May 8-30, led by Rev. Lester Dahlen, former missionary to China. Approximately \$3350 from San Francisco. Custom tour especially designed by Fellowship Tours.

AUSTRALIA/NEW ZEALAND
3rd Annual, completely unique tour of New Zealand and Australia staying as guests in Anglican homes 11 nights. March 2-26 from Los Angeles \$2950. For information write: Fellowship Tours, 7740 - 168 Ave. N.W., Anoka, MN 55330 (612) 753-4545

It's so easy even a kid can do it.

Alcoholism and drug abuse. A hard way of life, no matter how old you are.

Dennis did it. Today's he's a happy young man at peace with himself and excited about the future. A recovering alcohol and drug abuser.

Dennis was one of the youngest certified prosthetist in the U.S. He worked 13 years in his family's business. Today he's an alcoholism counselor and relaxation therapist at Villa de Tejas.



Villa de Tejas is a fully accredited, private hospital for the treatment of alcoholism, addictions and stress... a unique drug-free treatment center with a philosophy and staff dedicated to the recovery of people with these diseases.

The proven and successful 30-day program can help. Maybe you... or someone close to you.



Paul McDonough, Ph.D., Director
Harold W. Dutcher, Jr., C.A.C.,
Executive Director

Call us for information:

512-349-3687
Villa de Tejas, Inc.
8301 Speedway
San Antonio, Texas 78230

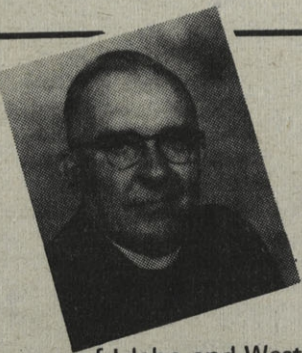
DIOCESAN PAPERS with The EPISCOPALIAN "get the job done"

"Victory beyond our expectation is the story of Venture in Mission in the

dioceses of Idaho and Western Kansas. They exceeded the goals they set for themselves. Printing their papers with THE EPISCOPALIAN helped get the job done joyfully."

H. Paul Osborne
Consultant, VIM, Idaho
Co-consultant, VIM, Western Kansas

Your Diocesan Paper with THE EPISCOPALIAN will help
"GET THE JOB DONE"
Call Jean Weir — (215) 564-2010



EDUCATION GUIDE

The *Episcopalian* reserves this section for listing qualified institutions of learning. To list your school contact Advertising Manager, 1930 Chestnut Street, Philadelphia, PA 19103, or phone (215) 564-2010.

COLLEGES

Trinity University

In the Liberal Arts Tradition

Trinity, a private university of distinction, welcomes your inquiry about scholarship opportunities for outstanding students. More than half of our 3,250 students receive financial aid: scholarships, work grants, low-interest loans. Top students may win honor scholarships regardless of income. Study with Distinguished Professors in 43 undergraduate, graduate and preprofessional degree programs. The Skyline Campus overlooks historic San Antonio, the nation's 11th largest city.

For Information:
Admissions Office
Trinity University
Box 243E
715 Stadium Drive
San Antonio, TX 78284
(512) 736-7207



The University in the Sun

COEDUCATIONAL SCHOOLS



PATTERSON SCHOOL

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

PATTERSON HAS:

- 8:1 Student-Teacher ratio
 - Tutoring each afternoon
 - Supervised study
 - An advisor for every student
 - 1400 acres in the mountains
 - All sports, including skiing
 - New library and student center
- Now accepting applications
Boarding Boys-Girls
Grades 7-12
Route 5, Box 170, E
Lenoir, N.C. 28645
Call 704/758-2374

All Saints Episcopal School

2720 Confederate Ave.
Vicksburg, MS 39180
Tel: (601) 636-5266

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

SCHOOLS FOR BOYS

CHURCH FARM SCHOOL

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

Have You Heard

ROOTS

In a recent discussion of criticism of the growing pains of the Episcopal Urban Caucus, Board member John Coleman of Richmond, Va., observed, "You can't keep pulling the carrot out of the ground to see if it's still growing."

RUN WED

Just when we thought liturgical innovation was on the decline, along come computer weddings. In California, a mail order minister has an Apple 2 computer for an assistant. When directed to "Run Wed," the programmed "Rev." Apple flashes the appropriate nuptial questions on his—its?—screen. After the couples—six of them so far—exchange their vows, "Rev." Apple produces a souvenir printout. Despite the magic of electronic wizardry, the computer only understands "Y" for "yes" so the couples can no longer say, "I do."

THOUGHTFUL PARISHIONERS ARE NICE, BUT INCREDIBLE ARE BETTER

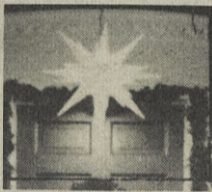
Every Member Canvassers leaders may want to borrow some advice that newspaper columnist Miss Manners has for brides on the correct response to cash gifts. She suggests the donor be thanked for an "incredibly generous" (over \$500), "extremely generous" (\$100 to \$500), "very generous" (\$50 to \$100), "kind" (\$25 to \$50), or "thoughtful" (under \$25) present. Tithers are entitled to an extra hug.

GENTLE DISTINCTION

Acts 29 magazine tells the story of a young black boy in a New Jersey congregation. He was an acolyte at the 8 a.m. service, helped the priest pick up children in the housing project between that service and the 9:30, taught Sunday school, was chorister or acolyte at the 11 a.m. service, coach of the Pee Wee baseball team, member of the adult team. The priest, impressed by his activism, inquired of its source. "Doug, as a Christian. . . ." "I'm not a Christian," Doug replied. "Well," the priest ran through the list. "I'm not a Christian; I'm an Episcopalian." The difference? "An Episcopalian is someone who goes to the Episcopal Church; a Christian is someone who sold out to Jesus Christ. I don't know if I'm ready for that yet."

SEEKING A UNIQUELY CHRISTIAN
CHRISTMAS DECORATION?

The Advent Star



Durable, easy to assemble. 25" in diameter. Comes complete. Ready to light.

\$39.95 POST PAID
Send check, VISA, Mastercard
or call (717) 287-7841

EPIPHANY ENTERPRISES

156 James Street / Kingston, Pa. 18704

purr-fect gifts



Featuring the antics
of those lovable
EPISCOCATS and friends

books
for
giving
and
keeping



More fun with the Episcocats

Episcocat Books
BOX 2122 MIDDLE CITY STATION
PHILADELPHIA, PA 19103

Please send "Don't You Just Adore Gothic?"

Please send "Halo Again"

\$4.75 each. (includes postage & handling)

Check enclosed Payment must accompany order

Allow 4-6 weeks for delivery

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

HOME PRAYERS

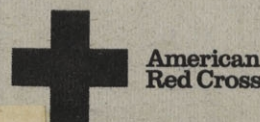
Home Prayers celebrates its 54th year of providing weekly prayers and a message of hope and inspiration to those who cannot get to church on Sunday. Home Prayers mainly serves pastors and churches desiring a personal relationship with shut-ins or lonely people each week. It is available also directly to individuals or as a gift to a loved one. For information and samples write: Home Prayers P.O. Box 73, Elliot, Me. 03903

Name _____

Address _____

City _____ State _____ Zip _____

SUBSCRIBER SERVICE		ATTACH LABEL	
Please include current Episcopalian address label for prompt service when you write about your subscription.		parish	name
Mail to: The Episcopalian, Box 2122, Philadelphia, Pa. 19103		city	(please print)
Change of address: if you move, please tell us 4 weeks ahead of time.		state	address
To subscribe: mail this form and check: <input type="checkbox"/> new subscription <input type="checkbox"/> renewal		diocese	zip code
Subscription rates: <input type="checkbox"/> 1 year \$4 <input type="checkbox"/> 2 years \$7.50 <input type="checkbox"/> Payment enclosed <input type="checkbox"/> Bill me Foreign postage add \$1.50 per year.		parish	diocese
name (please print)			
address			
city state zip code			



together, we can change things.

0246484 12/99 999 999 9A
THE CHURCH HIST LIBRARY
BOX 2247
AUSTIN TX 78768