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# EPISCOPALIAN

## Tennessee World's Fair offers religious exhibit

Those who travel to Knoxville, Tenn., for the World's Fair that opens this month are able to take another journey—through starlit, lush, limitless space back to the time of "creation."

The Association of Christian Denominations, with Episcopal Church participation, offers fair-goers "The Church's Presence at the 1982 World's Fair," a multimedia experience entitled "The Power." The dramatic exhibit looks at the Creator and His world and examines visitors' own responsibility for stewardship of the earth's resources.

Under the direction of Theodore Baehr, executive director of the Episcopal Church Radio-TV Foundation, "The Church's Presence" has a strategic location in the Hall of Lifestyle and Technology. Visitors enter the exhibit every six minutes in groups of 35-40, accompanied by a guide. The 20-minute exhibit is wheelchair accessible.

Visitors find themselves in a mirrored room which simulates a space ship. The



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**Step by Step  
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mirrors become windows and viewers are present at creation, at one moment surrounded by stars. In another moment the floor becomes water, and then lush foliage appears. Then something goes wrong. Now the scene is no longer paradise, but chaos.

In the second room visitors encounter ways in which people have searched for answers to the human dilemma. Through special effects the answer is proposed in the person of the servant Lord.

The power of the Christian community as it moves into the world and joins God in the relief of human suffering is the theme of the third room.

At journey's end visitors may obtain literature pertinent to their experience and offer their help to organizations that work for relief of suffering throughout the world. Trained interpreters are available to answer questions. No fee is charged. No solicitations are made.

The exhibit, which cost \$750,000 raised through private, church, and foundation contributions, will be open 12 hours each day, seven days a week, until the fair, expected to draw between 11 and 13 million visitors, closes October 31.

Executive director of the project, Dr. Harold Bales, former director of evangelization for the United Methodists, says, "The interdenominational ministry at the World's Fair is a project about responsible stewardship, an evangelistic witness with a social conscience. It is a celebration of the creative and redemptive power of God."

Peter Wolf, set designer for Broadway productions of *The King and I*, *My Fair Lady*, and *The Wiz*, designed the exhibit. Irwin S. Yeaworth of Valley Forge Films and Todd Coleman, award-winning filmmaker, produced the script and special effects.

Over 14 denominational groups helped sponsor the project, which will produce a 16mm film for later use. Knoxville area church volunteers are staffing the exhibit.



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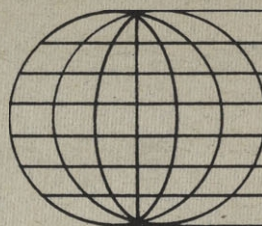
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# World News Briefs



## NEW YORK

Presiding Bishop John Allin asks diocesan bishops to join him in dedicating the Feast of Pentecost, May 30, as Peace Sabbath. "The propers appointed for the day, enriched by the opportunities provided in the Prayer Book, will provide a liturgical, homiletical, and intercessory foundation for this Peace Pentecost," he says. Educational resources are available from the Urban Bishops Coalition, which invites churchpeople to two events related to the second session of the United Nations' Disarmament Conference: an interfaith service June 11 at the Cathedral of St. John the Divine and a mass rally at the UN plaza on June 12.

## ELGIN

During Holy Week 27 staff members of the Church of the Brethren, whose headquarters are in this Illinois city, protested President Reagan's budget policies by sending a symbolic 30 pieces of silver to the White House. In a letter, they said they were troubled by receiving a tax benefit in 1981 while Federal programs for the poor were severely cut. They asked that the silver be returned to programs for the poor and said they expect to use their 1982 tax benefit to increase their giving to such programs or to support candidates "committed to economic justice... and a halt to the arms race."

## SINGAPORE

In a government effort "to save the country from becoming a nation of thieves," this country will make religious education a compulsory school subject. Students will have to learn about one of the four main religions in Singapore—Buddhism, Christianity, Hinduism, or Islam—or take a world religion course that includes Judaism and Sikhism. Dr. Goh Keng Swee, minister, described religious education as the best and most dependable way to combat thievery.

## BALTIMORE

On the third ballot, a special session of Maryland's diocesan convention elected the Rev. Theodore Eastman to be bishop coadjutor. Eastman, 53, has been rector of St. Alban's Church, Washington, D.C., since 1973 and is president of his diocese's standing committee. The California native will work with Maryland's Diocesan Bishop David Leighton, who plans to retire in 1987.

## ORANGEBURG

During an annual exchange, students from Episcopal Hobart and William Smith Colleges in Geneva, N.Y., joined those from Voorhees College, Denmark, S.C., at South Carolina State College here. Voorhees students will later visit the New York colleges.

## NEW YORK

An *A.D.* magazine survey on religious freedom places the United States on the list of nations that are "most free" but also places the U.S. on a "caution list" of countries that need to be watched for erosion of religious liberty as a result of what *A.D.* calls a tendency to "overlegislate on cults, family planning (in some states), and financial accountability of religious bodies."

## LONDON

The Church of England's General Synod in July may debate a motion to allow visiting women priests to function as priests in England. Presented as a "private member's motion" by Deaconess Diana McClatchley in February, it has gained wide enough support to place it at the top of the list of private motions. This subject was voted on in July, 1979, and defeated in the clergy order.

## BIRMINGHAM

The Church of the Advent here has officially become the cathedral of the Diocese of Alabama. In February, Presiding Bishop John Allin officiated at "The Service of the Setting Apart of a Cathedral," and two days later "The Liturgical Celebration of the Seating of the Bishop, the Dean, and the Canons of the Cathedral" completed the parish's new status.



SEE ORANGEBURG

## LITITZ

Retired Suffragan Bishop Earl M. Honaman of Central Pennsylvania, 77, died in a retirement community in this Pennsylvania town on March 17. Except for tours as an Army chaplain with the 28th Keystone (Pennsylvania) Division during World War II and during the Korean War, Honaman served Pennsylvania parishes and was the diocese's only suffragan bishop. He is survived by his wife Mary; a son, W. Frederick, a missionary in Japan; and two grandchildren.

## MONTREAL

Bishop Henry G. Hill of the Church of Canada, co-chairman of the Anglican-Orthodox Joint Doctrinal Discussions, will visit the patriarchates of the Oriental Churches as the official representative of the Anglican Communion. He plans to discuss Anglican relations with church leaders in Cyprus, Damascus, Jerusalem, Cairo, Addis Ababa, Erevan, Beirut, and Bombay. In January, 1981, Hill resigned from the Diocese of Ontario and moved into a contemplative Roman Catholic Benedictine priory which is open to other de-

nominations. The Benedictine tradition has its roots in the undivided Church, Hill says.

## PHILADELPHIA

The American Jewish Committee, whose headquarters are here, received a \$35,000 grant from the Pew Memorial Trust to fund an energy conservation program for area churches and synagogues. An audit by this city's Interfaith Coalition on Energy showed the religious community could save \$20 million through systematic energy conservation.

## ATLANTA

Student, faculty, and administration leaders from Presbyterian seminaries met here in May to discuss how theological schools can play a more significant role in peace-making.

## LONDON

Bishop Ronald Bowlby of Southwark (south London) has appointed Canon Wilfred Wood to be the Church of England's first black archdeacon. Wood, a native of Barbados, has worked with the British Institute of Race Relations and the World Council of Churches' program to combat racism.

## BOSTON

The 29th annual assembly of the North Conway Institute will open here June 8 and then move to Adelynrood Conference Center for a four-day conference on "Substance Abuse: Tools for Action." Write to North Conway Institute, 14 Beacon St., Boston, Mass. 02108.

## SILVER SPRING

Cursillo, a lay renewal movement begun three decades ago in Majorca, Spain, will have its first Episcopal expression in the Diocese of Washington in a weekend held here June 10-13. Cursillo, which emphasizes Jesus' teachings, is expected to attract 30 persons. Assistant Bishop William B. Spofford says Cursillo can "assist persons to a deeper understanding of God and themselves."

## MELBOURNE

Lord Donald Coggan, former Archbishop of Canterbury, will pay a 10-day visit to Australian Anglicans in November. Accompanied by Lady Coggan, he will be in Melbourne, preaching at St. James' Old Cathedral, whose incumbent, the Rev. Alan Nichols, invited him to Australia. Coggan will also meet with business, professional, academic, and government leaders and deliver the Olivier Beguin Lecture for the Bible Society in Australia.

## WASHINGTON

Religious and other non-profit mailers will get no relief yet from higher postal rates imposed early this year. In the latest round of budget battles Congress banned all amendments to a 1982 fiscal year budget resolution. Some of those proposed amendments would have restored appropriations which would have rolled back postal increases of 33 to 500 percent which have caused non-profit organizations severe financial distress.



**'With a Chinese face'**

## Visitors find vigorous faith in China

For the 30 years from 1949, when the Communist Revolution drove westerners out of China, until 1979, when churches closed by the Cultural Revolution reopened, the Christian Church in China was largely invisible.

Today, with the opening of China to western visitors, firsthand reports tell of vigorous endeavors by Chinese Christians to create an expression of Christianity which, in the words of the Archbishop of Canterbury, has "a Chinese face." And as is true of Churches in other Communist countries, the Church must learn to co-exist without being co-opted.

Last summer the Rev. Hays Rockwell, rector of St. James' Church, New York City, visited China. In the fall Dean Elton O. Smith, Jr., of St. Paul's Cathedral, Buffalo, N.Y., was part of a U.S. church delegation which the China Christian Church Council and the Protestant Three-Self Patriotic Movement invited to China. Most recently, Archbishop of Canterbury Robert Runcie visited Anglican Bishop K. H. Ting, now head of the Protestant Association and of the Protestant seminary in Nanking.

Each returned impressed with the vigor and determination of what Smith describes as "a truly Chinese Church seeking to be self-supporting, self-governing, and self-propagating, emerging out of suffering and change, working to establish an identity which combines love for country and love for the God they know through Jesus Christ."

While the number of churches reopened in the past two years is smaller than the number that existed before the Cultural Revolution suppressed churches, visitors describe an evangelist's dream. Churches are either Roman Catholic or Protestant. At the Canton church where Florence T. O. Li, ordained in 1944 as the first woman priest in the Anglican Communion, works, her six colleagues are from different Protestant traditions.

Rockwell attended a Protestant service in Shanghai. "The 500 seats on the main floor are already filled; in another few minutes all the seats will be filled and so will the window sills and the aisles although the service won't begin for another half hour. When it does begin, some 800 Chinese Christians will give themselves over to the worship of the God who, until recently, their government did not permit them to honor in any overt way. When

their worship begins, it is full of the ardor of the freshly liberated.

"Two hours later, with an even larger congregation, it will all be repeated. The minister says unless the next service is identical, the first congregation will stay on."

"By the end of this Sunday morning, some 17,000 Chinese will have attended services in one of Shanghai's five Protestant churches. An equal number of Roman Catholics will have been to Mass."

Smith reports a similar experience in Sian, some 600 worshipers inside and several hundred more outside looking in the window despite the rainy November morning. "There were services on Wednesday night and Friday night and a Bible study class of 500 meeting during the week." And the staff of seven full-time clergy was preparing a class of 564 adults for baptism on Christmas Day.

Smith says Sian now has 4,400 Christians while before the Cultural Revolution it had only 1,800. The 4,400 give 15 times more support to their church than before, and they present "an image of warmth and vitality that is exemplified in all the congregations" the delegation visited on its six-city tour.

Smith and Rockwell agree that the estimated 1 million Protestants and 2 million Roman Catholics are not impressive numbers in a population of 1 billion. Even adding 10 million Muslim believers and all the Buddhists, religious believers are only a small minority, Rockwell says. "Nevertheless, it is a minority worth noticing. For anyone in search of the truth about the character of contemporary China, the present condition of religion in that immense land is not an unimportant sign."

The Christian Church in China today is different from the Church the missionaries left in the 1950's. Today's Church is "post-denominational" although the government's Religious Affairs Bureau recognizes a dif-

ference between Roman Catholic and Protestant Christians.

Missionaries introduced Christianity to China as early as the seventh century, but their work was limited and erratic. Modern Christian work in China began in the 19th century at the time of what Rockwell calls "the mercantile adventure of the western powers." But missionary zeal began to fade after 1927 and ended completely in 1950, leaving the Chinese Church on its own. Fortunately, the Chinese recognized the genuine character of the Christian faith, and their problem has been to express it in a way the Chinese people can legitimately adopt.

Smith reports that for thousands of young people, the development of an indigenous Church presents "a new image of Church that is truly Chinese and in which they can find religious depth and direction, at the same time participating in the building of a new China." He says Chinese Christians realize "they are in a fragile and vulnerable period and ask for a 'protective tariff' to grow as a people who love their country with a nationalism not purposely anti-foreign."

Rockwell is more succinct: "It is plain that foreigners are unwelcome to take a part in those tasks."

Even the smuggling of Bibles is seen as an insult to Chinese Christianity. "We are not short of Bibles," said a pastor during a meeting with Smith's deputation. "Many people saved their copies. . . ." He then described the "emotional impact on Chinese Christians in 1980 [when they obtained] a Bible printed in China on Chinese paper." A committee is also working on a collection of hymns based on Chinese melodies.

Smith thinks young people will respond to an authentically Chinese Christianity if congregations can "develop a hymnody, liturgy, and theology which are truly Christian." He considers the year-old Nanking

Protestant Seminary under Bishop Ting the best hope for accomplishing this. He and other visitors are impressed by the quality of commitment and enthusiasm of the 29 men and 22 women in the first seminary class. Students are aware, they say, of being on the frontier of a new day for Chinese Christendom.

Runcie expressed pleasure that Anglicans such as Ting are exercising leadership. Anglicanism, he believes, has a unique gift to offer the emerging Church: "The essence of Anglicanism is to be found in the expression of the Christian faith through a particular culture. In the 16th century the Church of England wanted to express the faith through Englishness. In China it should have a Chinese face."

Ting is also exercising a leadership that maintains religious integrity in an officially atheistic society. Church and government share a common interest in modernizing China, but Christians and Communists approach modernization from "different starting points," look upon it from different perspectives, he told Rockwell.

In view of the need to be nationalistic in China today, Rockwell raises the question of Chinese interaction with the wider Christian community—Protestant and Roman Catholic. At present the Vatican's claims to universality are causing the greatest tension. Most of the major Protestant denominations seem willing to respond to the Chinese lead in setting a timetable for interaction.

Regardless of the future, at the moment the Christian Church in China, in a time of rapid change and new possibilities, displays a remarkable vitality. Smith concludes: "We came to affirm what they are doing and found that we were the ones being affirmed and strengthened."

Janette Pierce compiled this report with information from Churchfacts, Diocese of Western New York; a report by Hays Rockwell; information from contributing editor Bob Libby; and news service releases.

## Gardening is not a hobby in Niger.



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E-5-82



Archbishop of Canterbury Robert Runcie greeted a young boy during his trip to China in February when he visited the seminary at Nanking where 51 students are enrolled.





## What you should know about Life Insurance

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

**Question:** I am 47 years old, married, with my two children now just about finished with their educations. My company provides me with \$75,000 of group life insurance and I carry a \$25,000 individual whole life policy which I purchased 15 years ago. With my large amount of group life—and the likelihood it will increase in amount as my salary increases—does it make any sense to keep the individual \$25,000 policy?

**Answer:** The answer would, to some extent, depend on your other assets. But, I do think that under most circumstances and for several reasons, the individual policy of whole life should be kept in force.

First, you are not necessarily going to have the group life insurance in force at the time of your death. Perhaps it will terminate at retirement—or you might find yourself unemployed before that, in which case the group life protection would end. Now, it is true that the group coverage would probably be convertible to permanent life insurance in either instance. But, the premiums for \$75,000 or more of converted insurance at age 65, or 57, or even age 47 might be most difficult financially if you were out of work or retired.

Your \$25,000 individual whole life policy, on the other hand, does not depend on your continued employment. It stays in force as long as you want to continue premium payments. With each premium, the values building within the policy increase. This can be important in case you need cash or additional income at retirement, for example. Or, suppose you decide at age 65 to stop paying the premiums. You would have an estimated \$18,000 of paid up insurance value in this policy: without paying another premium, \$18,000 would be paid at your death. Of course, your present policy also has the advantages of lower premiums based on your age 15 years ago, no suicide or incontestability clause being effective, and having gone through the period when cash and other values developed more slowly.

Yes, I do think you probably will serve your own and your family's interests by keeping this individual policy in force.

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# Switchboard

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

## WHY WE CELEBRATE

Christine Crawford-Oppenhimer (March Switchboard) seems disturbed that we do not celebrate Thomas Jefferson or Abraham Lincoln in the Church but do have "King's Day." While both Jefferson and Lincoln loom large in the history of our nation, it is hardly apropos to use them as benchmarks for the evaluation of someone who expressed the message of Christ for all mankind.

Dr. Martin Luther King, Jr.'s, prophetic mission was the espousal of the disenfranchised—exactly what the General Convention of 1979 called for and what the February, 1982, Conference on Racism was all about. King's "I have a dream" speech is not a metaphor nor some wishful thinking, but a vision brought to reality through prayer and introspection. He was a prelate in the brotherhood of Christ. To celebrate and honor the message he brought with his personal action is to understand and live Matt. 5:1-12.

Vivodh Z. J. Anand  
Verona, N.J.

## NOT ORDINARY PEOPLE

I found the article about Nancy Ann McCleery and her husband Simon Mein troubling (April issue). I think any casual reader would get the impression that monks and nuns are educated by their Communities, travel a good deal, and then settle down to marriage and raising a family.

The monks and nuns I have known during the past 30 years made a total, lifelong commitment to Christ on the day of their Profession. They did so because of their love for Him and because of their belief that the greatest good they could do for others could best be done by a total response to God's call to them. Their relationship to Christ has transcended all of their other relationships, which in turn have been enhanced. They have had no intention of ever breaking the lifelong vows of poverty, chastity, and obedience which they once made for the love of Him and which they have always considered irrevocable.

Sister Mary Michael  
Philadelphia, Pa.

## ONE MAN'S THEORY...

I would like to comment on John Shackleton's commentary in the March issue. We now have another knee-jerk response for the 1980's. It's called The Moral Majority. Upon hearing that phrase one immediately responds "No." It doesn't matter what is said; we just close our ears and go on believing as before.

The evolutionist theory is, in some respects, difficult to accept. As we look at the evidence for evolution, it seems great numbers of things are dying out almost daily. Yet I haven't seen anything recently that was in the process of being created or even noticeably changing.

Evolutionary theory claims that from nothing came something—the world and all that is in it. The world is eternal and formed by dispassionate elements which just happened to come together to form what we call the universe. The evolutionist was not there at the moment of creation so his theory is based, in good part, on faith.

To the believer in a supreme being, it is logical that the world was created by God—in God's good time, for God's good purpose. This statement is also one of faith for the religious person was not there at the moment of creation. We therefore have a tension, resolvable only, it seems, by determining in which of the two positions one is inclined to put one's faith.

Robert A. Gendreau  
Bronx, N.Y.

## WASHINGTON CATHEDRAL

Harvey Berman's article (March) on the Washington Cathedral's ministry to visitors who are handicapped is excellent. I would like to clarify a few facts. The Cathedral will not be completed in 1985; there is no plan to begin construction on the 234-foot twin west towers until the money is in hand. The statue of St. Teresa is in an outer-aisle bay; the statue which dominates the nave is that of Christ in Majesty.

Nancy Montgomery  
Communications Director  
Washington Cathedral

# The Episcocats



"The Rector is really giving us a blast this morning!"

## SURPRISE VISITOR COMES BEARING GIFTS

"Is this the church I saw on TV feeding the hungry?"

Noreen Buckley answered the caller's question. Indeed, St. Stephen and the Incarnation in Washington, D.C., feeds about 70 people weekdays and 250-300 on weekends. The caller volunteered to bring food to the church, but when Buckley asked her name, the caller wouldn't give it.

When a casually dressed woman walked into the office the next day, the secretary gasped. "That's all right, honey. Just because my name's Pearl Bailey doesn't mean I don't care about the hungry."

The indefatigable Bailey not only donated the food, but gave a volunteer a ride home in her limousine!

—From Bread

# Exchange

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

## IN ROBIN HOOD'S BACK YARD

A charismatic Anglican vicar of historic Nottingham, England, would like a house/pulpit exchange for a month (from mid-July) in an interesting east coast area. His vicarage has five bedrooms and garden. Write to the Rev. J. P. Fewkes, St. John's Vicarage, Squires Ave., Bulwell, Nottingham, England.

## P.B.—IN COLOR

Do you know where a color portrait of the Rt. Rev. John M. Allin, Presiding Bishop, wearing a cope and mitre is available? The Rev. W. Frisby Hendricks, III, seeks one to frame and hang beside the Archbishop of Canterbury's picture. If you can help, please write to him at St. Martin's Church, 9000 St. Martin's Ln., Richmond, Va. 23229.

## MUSICIANS/TEACHERS

The Sisters of St. Margaret at Ecole Ste. Trinite needs volunteers to help in Holy Trinity's Music School. Especially needed are volunteers to teach violin, double reed, and brass instruments who can serve from at least one trimester to a year or two. Please write to Sister Leslie Anne, Holy Trinity School, Box 857, Port-au-Prince, Haiti, W.I.

## GREETING CARDS

The staff of St. Jude's Ranch for Children, an Episcopal-related home for abused and neglected boys and girls, can use the pictures on religious Christmas cards in their summer crafts program. To save postage, send only the fronts of the cards to St. Jude's Ranch for Children, 100 St. Jude's Way, P.O. Box 985, Boulder City, Nev. 89005.

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parish	diocese		

Charles R. Myers



# Unity document expresses hope for cooperation, but debate exists

by Janette Pierce

The final report of 12 years of consultation by the 20-member Anglican-Roman Catholic International Commission (ARCIC) ends with hope the work will lead to a "new relationship" between the two communions. Reaction, however, indicates that relationship may not be as close as ecumenical enthusiasts would wish.

The final report treats major stumbling blocks to reunion—Papal infallibility, authority, primacy, and interpretation of the Bible texts about Peter from which Roman Catholicism derives its concept of Papal primacy—which remained unresolved after previous Commission reports on Eucharist (1971), on Ministry and Ordination (1973), and on some aspects of Authority (1976).

The Commission's Anglican co-chairman, Archbishop Henry McAdoo of Dublin, said at a London press conference that the Commission's description of a "universal primacy" is not "as it now is in its purely Roman Catholic context, but as it should be in the context of a united Church. We are talking about a situation in which primacy [of Pope] and conciliarity [authority of all bishops together] are complementary."

Another Commission conclusion which does not reflect current Roman belief is the Bible contains "no explicit record of a transmission of Peter's leadership." But, the Commission says, "a universal primacy will be needed in a reunited Church and should appropriately be the primacy of the Bishop of Rome," whose leadership is hallowed by history and tradition.

McAdoo reported Anglican difficulties with the Roman Church's belief in the Pope's infallibility in teaching, citing the 19th-century Papal pronouncements on the Virgin Mary, her conception free of original sin and her bodily assumption into heaven. For many Anglicans who find these dogmas have insufficient scriptural support to require belief, their promulgation calls into question Papal decrees without the supporting authority of a church council.

The Vatican's discomfort with some of these conclusions may have caused the report's release to have been delayed almost three months. On March 29 the Vatican praised the report as "an important ecumenical event." But in a letter dated March 27, Joseph Cardinal Ratzinger of the Congregation for the Doctrine of the Faith said a truly "substantial" agreement had not been reached "on the totality of questions studied by the Commission." He also said certain portions of the report could not be "easily reconciled with Catholic doctrine."

Ecumenically-minded Archbishop of Canterbury Robert Runcie, already under fire from conservative British Protestants for his scheduled reception of the Pope late in May, welcomed the report as "an impressive attempt" to heal the centuries-old separation. He added, however, that "no one should leap to the conclusion that the Archbishop of Canterbury or the General Synod is about to accept definitions of Papal jurisdiction and infallibility made in the 19th century."

Even should the Vatican and the member Churches of the Anglican Communion resolve these Papal and authority debates, the two communions would still disagree on mandatory celibacy of priests, birth control, ordination of women, and remarriage after divorce.

The full 122-page report is available from Forward Movement Publications. It contains a preface by the only Episcopal Commission member, Bishop Arthur Vogel.



Bishop Luc Garnier of Haiti joined Mother Anne Marie, left, and Sister Virginia of the Sisters of St. Margaret to bless the new addition to Foyer Notre Dame, the order's residence for elderly and infirm women in Port-au-Prince. The Foyer's 20th anniversary was also being celebrated.  
—Photo by Ann Thomas

## Episcopal Coalition on Alcohol formed

Alcoholism committee representatives from Province III met in Philadelphia late in April to organize the new National Episcopal Coalition on Alcohol which was incorporated as an agency February 17. Provincial chairmen formed the new organization to implement a 1979 General Convention resolution mandating a spiritual response to drug dependency.

The Coalition will encourage and assist dioceses in their alcoholism programs and bring together existing fragmented efforts. It is already surveying all dioceses to determine the extent of action they have taken in response to the 1979 resolution and will report its findings to General Convention this fall.

National church representatives as well as representatives from other dioceses and Provinces were invited to participate in the Philadelphia meeting.

The Coalition's address is Box 50489, Washington, D.C. 20004.

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"A gift a long time coming" is how Presiding Bishop John Allin describes a new hymnal, *Lift Every Voice and Sing*, published under the aegis of the Commission on Black Ministries. The Rev. Franklin Turner, staff officer for black ministries; Dr. Irene Jackson-Brown, general editor of the hymnal; and Bishop John Burgess, a member of the hymnal committee, admire a copy of the book, which gives liturgical recognition to the culture of black people within the Episcopal Church, during a reception following its dedication in New York City.

## 'All glory be to thee' for acceptance of all

by Andrea Franklin

This Sunday for the first time our autistic son received Communion. Three years ago when we were new to the parish, our son could not speak except in nursery rhymes; he couldn't be left alone in church school; he could not sit still in church; and he screamed in fright any time he was confronted by a new experience. Now, because of the loving work and prayer of many people—church school teachers, clergy, family, friends, and professionals—our son is beginning to feel at home.

"The body of Christ," said the familiar voice of our priest. And Johnny repeated, "The body of Christ." What a leap of faith these people took in welcoming us, with our shrieking bundle of nerves who hid in corners and ate church breakfast with one arm over his eyes. Who could have imagined he would learn to talk, to sit still in

church (with an occasional glaring exception), and to play happily with children his own age?

During the Communion service we had just finished chanting, "Hosannah in the highest." I heard a little voice beside me whisper, "All glory be to thee, Almighty God," seconds before the priest said the same words from the altar. A short time later Johnny lost control of his quiet voice and had to be taken out of the service. But, as planned, our priest was waiting for him when all the people had gone to give him his own first Communion.

I am powerfully moved by the story of the man who lived among the tombs, cast off by his society until Jesus came and restored him to his right mind. It reminds me that all of us are like that lonely man, doomed to cut ourselves off from the people we love until Christ restores us and sends us back into the village with the message of His healing power.

If the worth of a person were measured by what he could produce or by what he could understand, then autistic people could well be considered worthless. What a relief that Christ died for worthless people like me. "All glory be to thee," Johnny didn't know what it meant, but he knew that it should be said. And perhaps my own understanding is no more sophisticated than that. I don't know why Christ died for me, but I know that I should celebrate.

## Gillespie to lead Austin conference

by Salome Breck

She was an associate professor at Drew University when she became interested in the part 19th-century Methodist women played in originating and teaching Sunday school materials. This interest led Joanna Bowen Gillespie to join Mary Sudman Donovan in forming the Episcopal Women's History Project.

Now an affiliated scholar at the Center for Research on Women, Gillespie will lead the Episcopal Women's History Project conference in Austin, Texas, June 1-3. The conference will be divided into three sessions: Women in the Colonial Church, Women of the 19th-Century Church, and Women in the 20th-Century Church.

Some of the papers to be presented will explore "Anglican Ancestry," "Mary Elizabeth Wood: Missionary to China," and "Women Workers for Civil Rights." Gillespie will present a paper on "Carrie, or the Child of the Rectory: 19th-Century Sunday School Prototype." Donovan will present "Zealous Evangelists: the Women's Auxiliary to the Board of Missions."

Oral history interviews as well as an archival workshop and a banquet with keynote speaker, Dr. Catherine Prelinger of Yale University, are other conference features. Providing commentary at the meeting, which will be held at the Church's National Archives, will be the Rev. John Woolverton of Virginia Theological Seminary, Dr. Char Miller of Trinity University, and the Rev. Suzanne Hiatt, Episcopal Divinity School.

Registration forms are available from Conference Registrar, 1707 Wethersfield, Austin, Texas 78703.

## Your guide to the General Convention absolutely free

Whether or not you are planning to attend the 1982 General Convention of the Episcopal Church in September, you won't want to miss the Special Convention Issue of *THE WITNESS*, the monthly magazine of social commentary. Written and edited by some of the most knowledgeable people in and out of the church, the special issue to appear in May is informative and provocative. It's also free.

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- **The State of the Church** — A comprehensive examination of how the church has responded (or failed to respond) to the massive human needs identified in its midst five years ago by the Urban Bishops' Coalition;

- **The People and the Issues** — What the convention is likely to do (or avoid doing) in areas of special concern to five important constituencies: women, gays, peace activists, blacks, and urban minorities;

- **The Hoopla** — A hard look at the meaning behind the gaudy and expensive trappings (booths, exhibitions, hotel suites, etc.) in which the church will be doing business at a time of extraordinary national and global hardship;

- **The History** — A fascinating backward glance at past conventions by Bishop Robert L.



DeWitt, editor emeritus and senior contributing editor, who has made church history as well as written it.

- **And much more** — Articles, verse, and drawings from sensitive and articulate contributors who, over the years, have made *THE WITNESS* the social conscience of the church, have created a magazine that has been called "a needed mind-stretcher and corrective."

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Joanna Gillespie





Jim Snyder, Tech. Review

## Old North's bells keep alive link with history

by Geoffrey Davies

Hearts quicken on each encounter with the simple but glorious edifice of Old North Church, whether it be from the brow of Copps Hill or from the Revere Mall which extends from the church to Hanover Street in Boston's North End. Here is a focal point of our heritage, the place from which the lantern signal on the night of April 18, 1775, triggered the start of the American Revolution.

This hallowed place and the many treasures it contains have been faithfully preserved, since the church's consecration in 1723, through the deep reverence and constant support of the American people. On a typical summer weekend, more than 12,000 visitors will marvel at the sunlit simplicity of its beautiful interior and hear of the many stirring events that have been witnessed here. But most will return home with little appreciation of one of its greatest treasures, its unique ring of bells.

A simple stone plaque on a rear wall records the installation in the tower of the first ring of bells exported to the Empire of North America. Abel Rudhall cast the eight bells in Gloucester, England, in 1744, and a year later they were installed in a massive wooden frame built in Philadelphia to his specifications. Public subscription provided the required £1,200, and the names of the many donors, with each amount donated, were carefully recorded. That the installation was completed and paid for in this manner is testimony to our forebears' conviction that Old North Church needed a voice.

These eight bells, which together form an outstanding 18th-century musical instrument, predate the Liberty Bell, originally cast in London in 1752. Despite their present-day obscurity, they have played a vital part in our history and are, in fact, a unique example of 18th-century craftsmanship.

Paul Revere was 15 years old when he and seven friends signed a contract to "attend there once a week on Evenings to Ring the Bells for two hours Each Time." The fittings had been designed to allow the bells to be rung full circle so change ringing, a 17th-century art form, could be practiced. The eight companions each learned to ring his individual bell full circle so regular musical sequences—such as 12345678 (called Rounds), 13572468 (Queens), 12754368 (Whittington's), and 75312468 (Back Queens)—became the voice of Old North Church. The musical instrument could produce the pleasant, cascading sound of well-struck changes only if its eight musicians worked in perfect unison.

Unfortunately, no detailed record of this early ringing society exists, but one might reasonably suppose the idea of hanging the lanterns in the tower on that

fateful night in 1775 arose from Revere's ringing activities. He maintained a lifelong love for bells, and several notable examples of his own casting work have been preserved.

Then, as now, a bell was formed by pouring molten "bell-metal," an alloy of copper and tin, into the space between a clay-and-horsehair "core" and an outer shell, the "cope," which together determine the finished bell's dimensions. An 18th-century English bell had a fundamental and four other tones, all of which must be precisely related if the bell is to ring true. Each newly-cast bell was allowed to cool for as long as a week; then the mold was broken and the bell's tone tested. Pieces generally had to be chipped from the lip of the brittle new bell until it was not only true in itself, but also in tune with its sisters in the complete ring.

One remarkable feature of Old North's bells is they bear no tuning marks: They apparently came out of their molds as a perfect musical instrument. Also, Old

North's is the only known complete ring of bells made by Abel Rudhall, a member of a Gloucester family that made its living by casting, tuning, and installing bells in English churches. For the most part, he was paid to replace cracked bells in existing rings.

The site of the Rudhall foundry in Bell Lane, Gloucester, is a landmark today, but the exact composition of bell-metal used and the craft employed in creating Old North's bells is no longer known. No modern technology could ever replace any of its bells, which sound the same today as they did on the day they were cast.

After Revere's time, the art of change ringing at Old North Church went into decline, and, except for a brief resurgence around the turn of this century, the bells have simply been "clocked" by striking the stationary bells, a practice that makes them more receptive to cracking. In 1894, Dr. Arthur Nicholls, a Boston philanthropist, had the original bell frame and ringing fittings replaced and found jobs in

Boston for English ringers so the bells could be rung full circle again. Then the bells lay idle for most of this century, and the true voice of Old North Church was almost lost.

The bells were rediscovered early in 1975 when the Massachusetts Institute of Technology offered a special course in change ringing to ensure that the Bicentennial would be marked with the actual voice of the Revolution. Since then they have been rung regularly by the successors of these first students.

Years of neglect now necessitate restoration which will be done by the White-chapel Bell Foundry of London, Rudhall's successor. A \$100,000 restoration fund is being solicited, with donors' names to be recorded on a commemorative plaque, as were the names of the original purchasers. Such restoration will ensure that the voice of Old North Church will continue to be heard.

Geoffrey Davies is bell restoration project manager, Old North Church, 193 Salem St., Boston, Mass. 02113.

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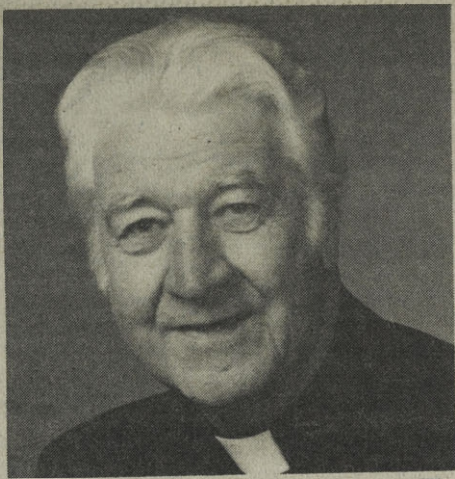
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## Irwin McKinney's travels with God

by Andrea Franklin

Retirement doesn't fit the life style of the Rev. Joseph Irwin McKinney, 75. At

Christ Church, Seattle, Wash., parishioners still enjoy the liturgy read in his deep Canadian voice. Christ Church's rector, the Rev. Barrett Lindsey, says the parish hopes to keep McKinney around for a long time.

Ask McKinney about his childhood in Manitoba, Canada, and you hear a lot about snow. He traveled with his father, an Irish-born priest, to country churches. They stoked wood stoves and held services—morning worship in one town, three o'clock somewhere else, and back home to Reston for a 7 o'clock service. All by horse and sleigh in strong winds and temperatures sometimes 20 degrees below zero.

Communion bread was "sliced up in the kitchen," and the services were "low church," which made for some unhappiness when the high churchmanship of England was introduced. "People love that with which they are familiar and look askance at changes," McKinney says.

Since his ordination in 1931 he's seen a number of changes. He remembers a Thanksgiving service after the crops had

failed. The entire collection amounted to just over \$6.

McKinney served in Makinak, Granville, and Ochre River in Manitoba and then in England and Italy while chaplain to the First Canadian Corps. Later he ministered at St. Stephen's, Louisville, Ky.; St. Luke's, Tacoma, and St. Andrew's, Seattle, Wash.; and Christ and St. Jude's, Kealahou, Hawaii.

McKinney often quotes a favorite poem, inspired by the days when as a young child he would grope his way out to a dark barn with only a lantern as a guide:

*I said to the man who stood at the gate of the year,  
"Give me a light that I might tread safely into the unknown."  
And he replied, "Put your hand into the hand of God.  
It shall be to you better than light  
And safer than a known way."*

Andrea Franklin attends Christ Church in Seattle, Wash.

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## First week in May celebrates generations

"Gifts of the Generations" is the theme for Age in Action Week which begins Sunday, May 2. The Episcopal Society for Ministry on Aging (ESMA) stresses the need to observe every person's gifts, "...each of us being an unrepeatable, mysterious expression of the creative love of God. . . . Regardless of our place in the aging process, we need each other's gifts."

Aging, ESMA says, is a process in which the individual has different gifts to offer the community and the family at each stage of life. Brokenness—or sin—makes people unwilling to accept and use their gifts or the gifts of others.

ESMA hopes celebrating "Gifts of the Generations" on Age in Action Sunday will help Episcopalians appreciate the rich diversity of God-given gifts, including the gift of presence as well as those of time, talent, and treasure.

ESMA suggests several activities for the celebration, including asking older people to serve as lay readers and a retired priest to assist in the Sunday service; opening a "Gifts Shop" which will display wrapped packages labeled with a gift of life—smiles, sewing, listening, caring, cooking, money, carpentry, time, arts/crafts, trust, visits, chores, empathy—making sure every age group is included; and discussing what your congregation has received or is receiving from its older members.

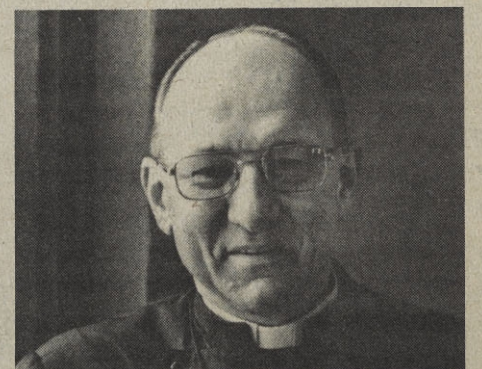
## 'Christian in Politics' offered by Adelynrood

Adelynrood Conference and Retreat Center, Byfield, Mass., this year offers two silent retreats; a conference on "The Christian in Politics" led by Moorhead Kennedy, former Iran hostage and director of the Peace Institute at the Cathedral of St. John the Divine in New York City; Madeleine L'Engle on Prayer; all three units of the Intensive Journal Workshops, led this year by the Rev. Lewis Cox, SJ; six one-day events, including "Depth Psychology and the Christian Faith" with Jungian analyst Douglas Williams, "Christian-Muslim Relations" with Dr. Willem Bejlefeld of the Hartford Seminary, a study on Jeremiah with the Rev. Ivan T. Kaufman, and Dr. Thomas Howard leading a day with Charles Williams.

Scholarship funds may be available.

Members of the Society of the Companions of the Holy Cross, which sponsors these programs, hope they provide a setting in which God may work to open people's lives to new possibilities.

The summer calendar, including application forms, will be sent on request to those who write to Adelynrood, Byfield, Mass. 01922. A brochure describing the facilities is available for those who want to plan their own retreats or conferences.



## ON TO SECOND TERM

"Reasonably unharried and optimistic" is the way the Rev. Paul Goodland says he faces his second term as mayor of Ames, Iowa. Rector of St. John's by the Campus, Goodland first was elected in a runoff election by a 300-vote margin, but this time he won by more than 3,000 votes. Goodland sees the city's major challenge during his next term as the "same one facing most other cities—the maintenance of adequate services in an increasingly tight economy."

—Bill Kunerth



# ENERGY CONSERVATION GUIDE

## DIMENSIONS OF DOMINION



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# ENERGY CONSERVATION GUIDE



## DIMENSIONS

*High energy costs add new dimension to the biblical imperative of dominion over God's total creation. This energy conservation guide offers step-by-step advice for churchpeople as they attempt to form a new conservation covenant, to discover and share new solutions to the dominion dilemma in the '80's.*

## THE ABC'S OF CHURCH ENERGY SAVINGS

by Walter L. Pragnell

You are the senior warden of a small parish in a northeastern United States metropolitan area. The church was built circa 1900 and was added to several times as community population expanded. At present it will seat some 500 people. About 30 years ago the congregation built a new parish hall to replace an old house converted for the purpose. No parish property is mortgaged, and your parish's per capita giving places it in the top 10 percent of the diocese. That is the good part.

The bad part is your parish is now an Anglican island in a Roman sea. Thirty years ago your community had 25 non-Roman parishes, but 10 have closed in the past 15 years. Since World War II people have left your community in droves for the suburbs. Parish receipts for general purposes last year amounted to about \$40,000. Your blue-collar parish has no endowment.

In your capacity as senior warden, you have seen oil—used to heat both church and rectory—costs jump. You know the shingled church roof has no insulation but are wary of adding weight to it because of its age. You have already installed tie-rods to keep the church's sides from being pushed out. You have detailed records for many years and, in spite of everything to

the contrary, are convinced that if you can gain control over energy costs, your parish can remain financially sound and continue its work of spreading the Gospel. With limited means, however, how do you proceed?

Railing at the Church's "edifice complex," bemoaning huge sums paid for bricks and mortar which might better be spent in more direct execution of the Lord's commission to preach the Gospel, was once a favorite indoor sport for churchpeople. In retrospect, the initial cost, vast as it once seemed, is trifling when compared to maintenance of church buildings now and in the foreseeable future. Unless vigorous action is taken on this mundane level, more and more church income will be spent on peripheral matters and less and less on setting forth the Kingdom.

Most church buildings were erected when fuel was cheap. Reason might have told us non-renewable fuels such as oil, gas, and coal would become scarce and expensive, but few building committees looked far enough ahead to recognize the importance of fuel-efficient church buildings. Now that realization has dawned, we face a cruel dilemma: We can continue to waste energy, paying skyrocketing fuel prices, or we can begin to economize by making more efficient use of energy.

Put like this, no dilemma is apparent: The obvious choice is to take steps to become more efficient. But more is involved than meets the eye. The initial cost of making an old church plant efficient is huge, and one horn of the dilemma is "simply" finding enough money now to save money later.

A business organization can mortgage its buildings, float bonds, or issue new stock, using the new money for needed repairs. But how can a church do any of those things? How can a church pay current interest rates for loans? How does a church obtain the cash to invest in greater future savings, savings that will allow it to continue to spread the Gospel?

The second horn of the dilemma becomes morally sharper when we realize that beyond the cost involved, the energy we waste through inefficient buildings actually deprives the neediest people of fuel.

Ideally, a parish with a too-large building could trade it for one better suited to circumstances and one needing more space could upgrade its physical plant and both would make more efficient use of energy. But because church buildings can rarely be used for anything else, we cannot sell them readily even if we wished to. The choice is between renovating and closing.

## AUDIT YOUR PROPERTY

How do you begin? The first thing your parish should do is have a thorough energy audit of all its properties. This is not easy because many "experts" have no other references than high opinions of themselves, and true experts are often expensive.

Shopping around helps. Your state may maintain a list of certified firms that perform energy audits. In many places groups have formed to make audits and energy-saving methods and materials available to people of limited means for whom, as for the Church, energy efficiency is rapidly becoming a question of life and death. This should be an ideal opportunity for the Church to provide, or at least coordinate, leadership and other facilities.

The best method is for a single agency—not necessarily part of the diocese—to coordinate audits throughout the diocese. Not only will large-scale audit savings be possible, but costs can be cut later on installation of energy-saving improvements.

## BEG, BORROW THE MONEY

Next, you must determine where the money for energy-saving improvements will come from. Unless such money is available at reasonable rates, the process stops here. And many churches—especially small ones with no endowment and with limited resources—will simply be forced to cease present operations. One funding source could be special long-term energy loans with little or no interest.

The Diocese of Massachusetts has adapted an existing loan program, giving high priority to energy efficiency improvements. The Stokes Fund, named for retired Bishop Anson P. Stokes, Jr., makes direct reduction loans which have a fixed payment amount combining both interest and partial repayment of principal with a varying interest rate.

For the first one-fifth of the loan's term, the interest rate is 3 percent. With so low a rate, loan repayments consist of a little interest and considerable return of principal. For the next two-fifths of the loan's term, the rate is 5 percent. For the final two-fifths, it is 7 percent. Loans are usually for no more than 15 years. Early repayment is enthusiastically encouraged so the money can be recirculated and as many parishes as possible assisted.



## CONSIDER THE OPTIONS

You've done your audit, and you have a clue as to how you will obtain the necessary money. Now you will probably have to determine which of a variety of pressing needs to address first. You can best do this by estimating the present value of the future savings secured by each improvement. To determine those savings, estimate future rates of increase of both energy and inflation, using well-known mathematical procedures.

Consider, for instance, an energy conservation measure that will cost \$1,000 if done today. The vestry considers delaying the project five years. Assuming an inflation rate of 15 percent per year, what can you expect the job to cost? This is a problem involving the future value of a present asset. If \$1,000 is compounded monthly for five years at a rate of 15 percent per year, it will be worth \$2,107.18, and that is what the vestry can expect to pay for the job five years in the future.

Another useful analysis is estimating savings due to an energy conservation measure over its useful lifetime. Consider insulation of a roof, estimated to last 20 years before repair. If suitable assumptions are made about the inflation of currency and changes in the cost of fuel, together with the amount of energy the insulation will save, you can easily compute the fuel consumption over a 20-year period both with and without the new insulation. Subtracting one from the other gives the amount of fuel the insulation will save.

By estimating the effect of inflation on buying power and of price increases on the cost of fuel saved, the total effective savings (in terms of today's dollars) achieved by the insulation project can be determined. If the savings are more than the cost of the project, it will be worthwhile, and the greater the savings, naturally, the better. When several projects are considered, the one that will save the most should be undertaken first, the second highest savings second, and so on.

## FANS, THERMOSTATS AND GOOSENECK LAMPS

Now you are at the point of reviewing energy conservation methods. Finding useful, reliable information can be extremely difficult. Take installation of large, slow-moving "Sydney Greenstreet" ceiling fans to push heated air down to the level of the people who use the building.

Most people understand at once how effective such fans can be, but few have any idea about actual installation requirements. Without careful research, you can easily become lost in conflicting opinions such as how high you should place the fans or how far apart. The only certain source of reliable data is a reputable manufacturer who can provide useful charts and formulas that will help you make plans to use the products. A reliable distributor of commercial fans can often provide needed literature.

The greatest problem with fans is the installation cost. In one instance, electricians required staging along a main aisle to allow safe access to the ceiling while they installed wiring. All pews on one side of the aisle had to be moved. As the electricians moved the length of the aisle, the staging had to be partially dismantled to avoid ceiling trusses and tie-rods, then re-

*Continued on page 18*

## 'WE DIDN'T THINK IT WOULD HAPPEN HERE'

by William A. Kolb

Last year the finance committee of St. Thomas', Mamaroneck, N.Y., read in *The Episcopalian* of the various ways in which parishes were coping with the heat-cost crunch. Although we suffered under the weight of deficits and paid nearly \$20,000 yearly to heat our several buildings, we didn't really think we might have to alter our life style.

As 1981 progressed, things became worse. Oil prices went up, and we didn't have the money to install fans way up there at the top of the nave. Then in the

fall budget time rolled around. Unless we did something fairly drastic, 1982 would be our seventh deficit year in a row. We were staring at the necessity of drawing \$10,000 or more from the assets, reducing our yield from that principal and continuing the downward, weakening trend of our finances, jeopardizing our future. We had to change our ways now.

After difficult and painful meetings, we laid off one of our two sextons and decided to worship in the parish hall during January and February. We estimated a net savings of \$10,000, giving us a balanced budget.

Laying off the sexton was difficult. Moving out of our Caen stone, Norman-style edifice for nine Sundays was not easy either. Worshipers came in smaller-than-usual numbers at first, but as the intimacy of our worship sank in, as we realized God is indeed everywhere, more and more people attended. "I like it down here. I didn't think I would," and "I think I'll appreciate

the big church more when we go back," parishioners said. And people began to share jobs and grew to know each other while putting away the chairs, kneelers, Prayer Books, and Hymnals. A new spirit had been awakened in our parish, and it was a joy, a real joy, to see.

There's more. We formed a task force on property which will make proposals to the property-finance committee and volunteer to implement projects. The new stewardship chairperson has taken on the job of arranging work parties as they are needed.

I think our move to save money on fuel oil has given us a new appreciation of our church building and many more benefits than we ever dreamed of. I believe we are a different congregation going "back up the hill" from the one coming down.

William A. Kolb is rector of St. Thomas'.

## Sponsor a Child for Only \$10 a Month.

At last! Here is a \$10 sponsorship program for Americans who are unable to send \$15, \$16, or \$19 a month to help a needy child.

And yet, this is a full sponsorship program because for \$10 a month you will receive:

- ...a photograph of the child you are helping.
- ...a special sponsorship folder with the case history of the child.
- ...a description of the country where your child lives.
- ...a quarterly progress report about your child's community from the field worker.

And you will receive at least two personal letters a year from your child.

### All this for only \$10 a month?

Yes—because the Holy Land Christian Mission International believes that many Americans would like to help a needy child. And so we searched for ways to reduce the cost—without reducing the help that goes to the child you sponsor.

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Also, to keep down administrative costs, we do not offer the so-called "trial child" that the other organizations mail to prospective sponsors before the sponsors send any money.

We do not feel that it is fair to the child for a sponsor to decide whether or not to help a child based on a child's photograph or the case history.

Every child who comes to Mission International for help is equally needy!

And to minimize overseas costs, our field workers are citizens of the countries where they serve. Many volunteer their time, working directly with families, orphanages, and schools.

### You can make a difference!

\$10 a month may not seem like much help to many Americans, but to a poor family living on an income of \$1.50 or \$2.00 a day, your sponsorship can help make all the difference in the world.

Will you sponsor a child? Your \$10 a month will help provide so much:

- ...emergency food, clothing and medical care.
- ...a chance to attend school.
- ...help for the child's family and community, with counseling on housing, agriculture, nutrition, and other vital areas to help them become self-sufficient.

### A child needs your love!

Here is how you can sponsor a child for only \$10 a month immediately:

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.
2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.

3. Send your \$10 in right now and this will eliminate the cost of a "trial child."

Then, in just a few days you will receive your child's name, photograph, and case history.

May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.



Little Sabina lives with her four brothers and sisters in a little hut on the side of a hill. Her father is dead and her mother tries to make ends meet by selling "tortillas" which she makes by hand each night.

KKA

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Country preference: ☐ The Philippines ☐ Honduras

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☐ The Holy Land ☐ Thailand ☐ Dominican Republic

☐ OR, choose a child that needs my help from your EMERGENCY LIST.

☐ Please send me more information about sponsoring a child.

☐ I can't sponsor a child now, but wish to make a contribution of \_\_\_\_\_.

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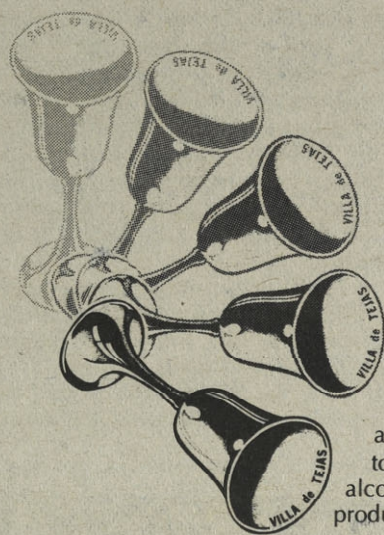
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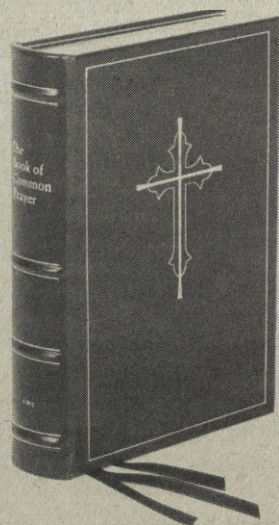
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## PARISH CONSERVATION MODELS

### INTERNATIONAL FALLS, MINN.

## LIGHT AND WARMTH GO TOGETHER

by Perry A. Kingman

In International Falls, Minn., Heating Degree Days total 10,500, making us one of the coldest places in the lower 48 states, and as a result we have learned a thing or two about cold weather. We should share it with our fellow Episcopalians as our ministry to those who live in warmer climates.

Holy Trinity was built 20 years ago while energy was cheap. Our heating system has four zones and was converted to natural gas a few years ago. The roof of the nave is poorly insulated, and most of our heat loss is through the roof of the church itself.

In the last few years we have:

- added insulation over the upper hall and office, which is kept heated all week;
- installed a seven-day clock set to turn on the heat in the nave at 4 a.m. on Sundays and thus cut in half the time the church is heated above 55°; we have never

set the heat in the nave above 65° and folks are comfortable;

• installed a sensor to lower the boiler temperature when the outside air temperature rises; it also raises the boiler temperature when the outside air is below zero.

For 1980 our energy costs were about \$1,659, or about 5 percent of our total expenditures of \$33,168. We use the nave—which seats 150—all winter, and the cost is affordable to the people.

Living in cold weather has taught us something else. What matters is not how warm one is outside, but how warm inside. I refer to one's heart. True inner warmth comes from God because God is light and radiance. We know from the 30°-below-zero days that when the sun comes out—as it always does at 30 below!—the temperature rises.

Light and warmth go together. The really cold temperatures come with the dark. Darkness is the absence of light. Light is an image of God. So darkness is the absence of God, spiritually speaking.

Warmth, radiance, and love are all related. The presence of God gives a warm heart. Inner warmth is what matters. Christians are warm folk in the way that counts. We who live in cold climates know this fact for sure.

Perry A. Kingman is rector of Holy Trinity.

### JERSEY CITY, N.J.

## SAVING IN THE CITY

by George Swanson

Ascension Parish in Jersey City Heights, N.J., has a 100-year-old carpenter Gothic church which is 40 feet wide, 40 feet high, and 85 feet long. It seats 150 people and has an oil furnace with one unified steam system for the church, chapel, and sacristy on one level and the parish hall, kitchen, and classrooms in the basement.

The small urban congregation has used a variety of ways to save on fuel costs, beginning in 1975 with installation of a new thermostat that lowered to 55° rather than 65°. In 1978 the parish spent \$4,000 to install plastic sheeting on all its windows.

In 1979 the thermostat was moved nearer the furnace and chapel. The windows and doors were caulked and two layers of clear, flexible plastic were stapled over the chapel windows. The congregation met in the chapel for all winter services of 1979-80 except Christmas.

The chapel was heated by two 1,500-watt portable electric heaters. On a few of the coldest Sundays, the oil/steam was turned above the 55° setting. The chapel, over the furnace room, took the heat first, leaving the rest of the church near freezing.

That year fuel costs remained stable and electric costs went down even though we used electric space heaters. Apparently we saved more by not using the incandescent lights than by using the space heaters. We estimate that each 1,500-watt heater costs about 10¢ an hour to use.

We replaced many incandescent bulbs with screw-in, 35-watt fluorescent bulbs, about the equivalent of 100-watt incandescents. Our wattage use has been halved,

and we have an acceptable light level. We are now investigating quartz halogen lights.

Reliance on flush toilets costs us a great deal of fuel. In 1980 we installed valves and drain cocks to cut off the water lines to the parish kitchen in the winter, effectively reducing the area of the building which requires 24-hour heating to protect pipes from freezing.

We put anti-freeze in all the drains, and parishioner Henry Schumacher designed a plumbing and pump system which uses a bicycle pump to blow water out of the unused water lines. And we moved the 55° thermostat into the furnace room, the center of our area with active water pipes.

We wired a \$5 electric alarm clock to the oil burner so we could monitor how much oil we used for any event. Since we have a nozzle that uses four gallons of fuel an hour, we can now tell exactly how much fuel costs for each service and event.

We installed a wood stove in the chapel, and for a \$10 tip for the driver, we received a free load of packing crates from International Shipping!

In 1981 we installed five 50,000 BTU Perfection gas radiant heaters that hang about 15 feet high on either side of the nave and in the choir area and cost about \$1.50 per hour at present rates. Our usual oil costs per Sunday ran from \$25 to over \$100, depending on temperatures, but the first two Sundays we used the radiant gas heaters, we spent \$6.28 and \$2.86. During the week including March 1, we spent \$8.57 for Sunday morning and various weekday events.

Our organ survived the lower temperatures well, and our tuner was amazed.

We have done most of the work ourselves, thanks to a plumber and electrician in the parish. So far we have found our efforts have helped us contain our energy costs.

George Swanson is rector of Ascension.

### TEAMING UP IN NEW YORK STATE

Long winters along the St. Lawrence River have always plagued the budgets of Christ Church, Clayton, and St. John's, Cape Vincent, yoked parishes in New York.

Dependent on oil, both parishes have saved money by adding furnaces. At St. John's three separate heating units allow the church, the parish hall, and the guild room to be heated independently as need-

ed. Insulation, carpeting, lowered ceilings, and ceiling fans have also helped cut costs.

Christ Church members hold meetings in members' homes and celebrate midweek Eucharists at the rectory dining room table. Wall-to-wall carpeting, lined drapes, and lowered thermostat settings are also money-saving items.

—Dorothy Hutchins, wife of the rector of Christ Church and St. John's, the Rev. Richmond H. Hutchins.

More models, page 17



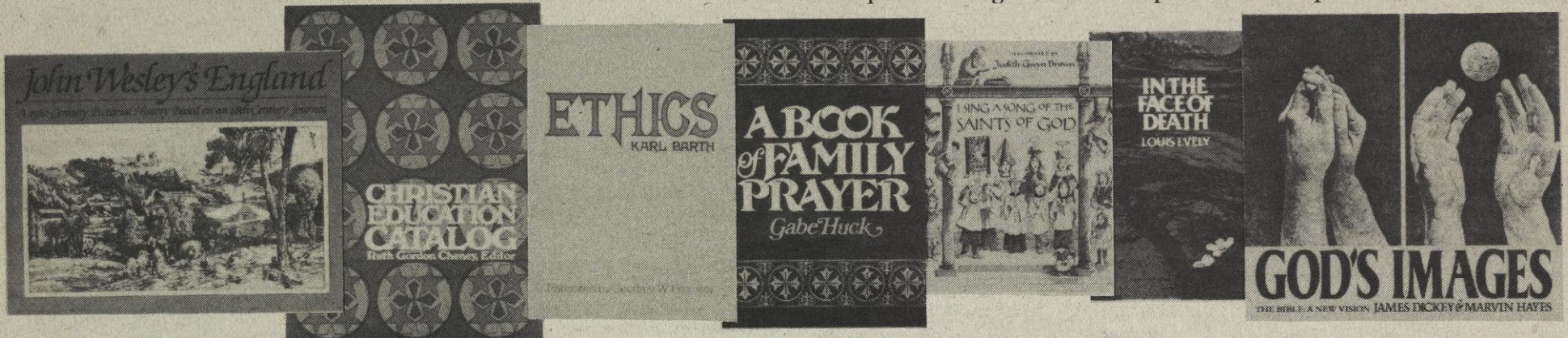
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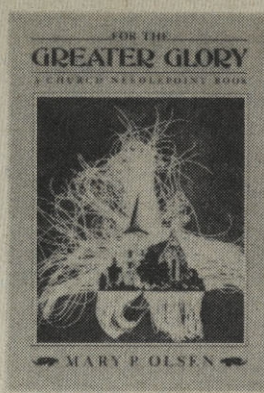
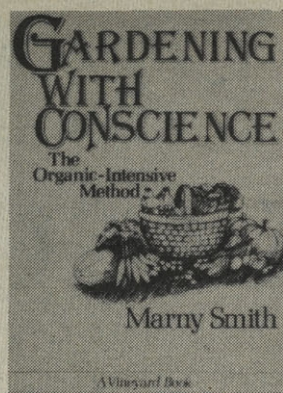
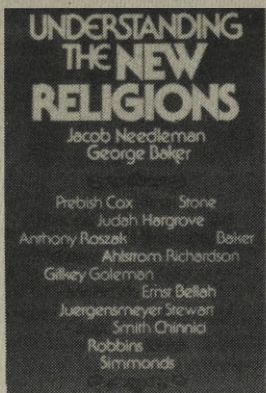
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## ST. PAUL'S SAW THE LIGHT

"I love the light, the openness, the brightness. The old church was nice, you know, but it was of another era."

While the nation celebrated its Bicentennial, 125-year-old Gothic St. Paul's Church in Brookline, Mass., suffered a devastating fire. Last year it reopened as a modern solar-heated structure that brought praise such as that from the 80-year-old parishioner quoted above.

While helping to raise \$125,000 to restore the building was important to the Rev. George Chapman when he arrived as rector two years after the fire, he had another goal as well. "Our capital funds program includes money for ministry, not just for the rebuilding project," he says. Indeed, during the capital fund-raising the parish not only sponsored a Cambodian family and contributed \$2,300 to international relief, but also gained membership—mostly in young families.

"When we made the initial decision to go with solar heat, heating oil had risen to the outrageous price of 40¢ per gallon, and we dismissed as pessimism-cum-panic suggestions that it might eventually reach \$1 per gallon." Chapman adds that the price is now \$1.25! "However, we were quite concerned about ecology, pollution, and the stewardship of finite resources. Thus we based our decision on factors that were primarily theological rather than economic."

Because rebuilding included double-glazed windows, a new heating system, insulation, and new patterns of air circulation, Chapman says to determine the "savings" from the solar system is impossible. Churches of comparable size in Massa-

chusetts, however, spent \$1,500 to \$2,500 on heat in the same period that St. Paul's spent \$500. "How nice to reap a financial reward as well!" Chapman says.

The \$30,000 cost of the solar heating system was high, but the system will probably pay for itself in 20-30 years. And, says Chapman, "since St. Paul's has been here for over 130 years, this does not seem an impossible period of time. Now we are ready for the next 130 years!"

St. Paul's system has a mini-computer "solar controller," seven-day time clock, and two two-stage thermostats which provide flexibility in obtaining heat from the cheapest source automatically.

"It did take us a while to get acquainted with it," but Chapman says he expects use will become increasingly sophisticated. "Basically we set the 'occupied' thermostat at 65° and the 'unoccupied' one at 45° to 50°, letting the time clock bring up the heat and set it back according to our use of the building."

The system's collectors heat air, which is cheaper than heating liquid and is "technologically simple and not subject to damaging leaks," says Chapman. St. Paul's windows are clear, not stained glass, which not only gives an airy interior, but a significant passive solar heat gain in winter and a lower electric bill since "virtually no lights are needed on a sunny day."

Since the parish was totally gutted by fire and its interior is new construction, Chapman is not sure how transferable St. Paul's experience will be to old systems which require retrofitting. But his theology of a servant church and stewardship of resources is applicable to any parish, anywhere.

George Chapman is willing to give more information because, he says, "part of our goal is to share our experience and to promote solar energy as something that is both financially practical and morally responsible."



With a high, sloped roof and southern exposure, St. Paul's was ideally suited to the solar system which now provides half of the church's heating needs and has a gas-fired back-up furnace. Exterior renovations carefully followed Richard Upjohn's design lines.

"Delightfully airy" is one description of St. Paul's interior where all the liturgical furnishings are movable, like the interlocking chairs, giving great flexibility. The church, which has been used as a concert and lecture hall, needs no electricity for daytime lighting.

## WALLING IN THE HEAT IN ALBUQUERQUE

Taking advantage of the sunny climate and a growing congregation, the Household of St. Thomas of Canterbury, Albuquerque, N.M., erected solar collectors to help heat and cool its facilities.

By extending the south wall of the church 25 feet, the nave now seats 200 people and receives 80 percent of its heat from a passive solar unit which also helps heat educational rooms and the parish hall.

The solar system of a building increased

in size by one-third has cut natural gas consumption almost in half. In summer, cooling occurs at night through natural convection. Stewardship motivated the changes at St. Thomas', as did a University of New Mexico display unit promoting alternative energy sources.

The Church Insurance Corporation helped solve the problems involved in using so much glass, and New Mexico and the City of Albuquerque have laws to protect solar collectors from encroachment by future buildings that might obstruct the sun's rays.—The Rev. William E. Crews, rector of St. Thomas'.

ly programmed turn-off. Christ Church expects to save 25 percent on fuel bills. Energy conservation is assisted, too, by two three-blade fans installed in the nave at a cost of \$1,700 to recirculate the air.

## COMPUTING THE COSTS

Christ Church, Hudson, N.Y., installed—at the cost of \$1,800—a computerized control system for its furnaces and boiler which has a push-controlled, automatic-

## GRABBING THE GUSTO IN GILLETTE, WYO.

by Lee M. Schlothauer

I have a two-point ministry here in Campbell County, Wyo. I serve both Holy Trinity, Gillette, and St. Francis on the Prairie. The latter is a small frame church that has recently been moved from the great American prairie into Wright, a town built and building to accommodate Atlantic Richfield's coal mining ventures.

We have just completed installation of a modified "heat-grabber" on our church's south-facing wall. This device is a passive solar-heat contrivance built for less than \$20. It is presently spilling a modest flow of thermal-siphoned, motivated air into the nave of the church. With two pending improvements, this air will reach 120° and achieve an added modification through the addition of a small fan at the intake orifice.

Once this has been adequately demon-

strated to the local laity, I am prepared to present plans and specifications plus a list of materials to turn the major portion of that south-facing wall into such a solar heat-producing device. The present flow of air is measuring 100° on a Wyoming day whose outside temperature is 36°. I anticipate reducing our gas heat need by 60 percent.

The idea and plans for this device were taken from *Mother Earth News*, which I recommend to all who seek information on alternative energy improvements of fascinating variety. Wonderful latitude is represented here because it features use of recyclable materials. Our heat-grabber's flat, black-painted aluminum core is 230 salvaged beer cans.

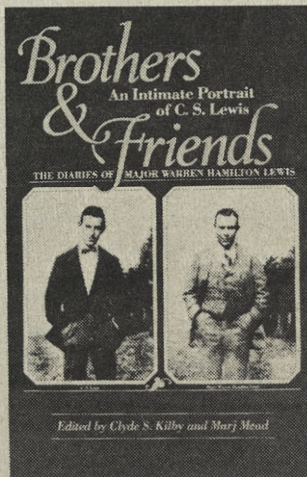
Another source of energy assistance is the energy extension office which can usually be located through the county agent. It, too, has a great wealth of alternative energy plays available.

Lee M. Schlothauer is rector of Holy Trinity.

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## CONSERVATION ABC'S

Continued from page 11

built for the next part of the job. Raising and lowering the staging was largely responsible for high labor costs. The cost of wiring can be many times the cost of the fans themselves.

Your energy audit may suggest changes in equipment for oil-fired furnaces. The Brookhaven National Laboratory in Upton, N.Y., has excellent evaluations available. That facility has studied many recent developments in oil-fired heating and prepared reports on the most promising. Of special interest are the new high-efficiency "flame retention head" burners and others in which the firebox is actually surrounded by part of the boiler—the so-called "blue flame technology"—thus allowing more efficient transfer of heat to the hot water in the boiler.

Dampers and other devices for economical heating are well covered. In a general discussion of heating, Brookhaven claims that a small system which runs continually is more efficient than a large one that is off more than it is on because large heating plants require extra fuel to reheat themselves with each cycle. Brookhaven is continuing to study other aspects of energy conservation.

Innovation helps. Since each church is different, often a particular problem requires particular ingenuity to solve it. A parish wished to set its thermostat back further than the 10 degrees for which it was designed. Normally a low-temperature thermostat could have been wired into the system, but this parish has a pneumatic temperature control system with no provision for an electrically-operated thermostat. A 25-watt light bulb in a flexible goose-neck lamp placed below the thermostat fooled it into operating at much lower room temperatures. Temperatures in the church can now be reduced easily from the previous minimum of 55 degrees to 40 or lower.

Energy conservation procedures are labor intensive. One of the most effective is simply to locate air leaks and drafts and plug those areas with caulking compounds. Blessed is the parish with a large number of young people willing and able to caulk the little crannies under a large siding overhang which tends to hide them.

Church buildings have many small win-

dows, and often the most economical procedure is to block them completely, regardless of their sentimental value or artistic merit. This reduces the tremendous heat loss for which windows are notorious.

Locating reliable contractors to install energy conservation methods can be more difficult than finding capable people to do an energy audit. Poorly installed insulation can be worse than none at all. A person willing to climb onto a roof is not necessarily able to make the right repairs. Local building inspectors should be of great help in finding people qualified for the job. Some state energy offices have lists of firms qualified to install insulation or make heating equipment efficient. Such lists need to be revised from time to time because of considerable turnover in construction firms.

The fields of solar heating—either passive (using no other energy) or active (using electricity for pumps) or future (photo-voltaic conversion of sunlight into electricity)—are in constant flux. Anything written about them could be out of date by the time it's published and effectiveness varies from one part of the country to another. Make careful inquiry of people who have used methods in your area.

New construction, especially for people not afraid of doing nontraditional things, offers the greatest promise for energy conservation. Some builders use the ground as an insulator and virtually bury buildings. Canadian students have built experimental structures in which body heat is enough to keep a house warm!

We make a fundamental theological error if we think saving money, as such, is the most important aspect of energy conservation. The real issue is stewardship, caring for the things of this world God has placed in our trust. This is still a sacramental world, and its material things continue to be means by which God's grace and love and other spiritual gifts are conveyed. To conserve energy just to save money is "to do the right thing for the wrong reason" and, as T. S. Eliot said, "the greatest treason." The real reason for energy conservation is to help advance the Kingdom of God.

The Rev. Walter Pragnell is rector of Grace Church, Everett, Mass., and diocesan statistician. An engineer at Massachusetts Institute of Technology's Instrumentation Laboratory before he went to seminary in 1955, Pragnell uses a Radio Shack TRS-80 computer to determine interest on the low-cost loans mentioned in this article.



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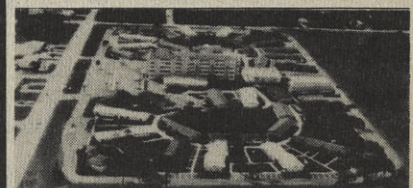
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In Louisville, Ky., Citizens for Decency marched against a theater.

## Indiana priest leads fight against abuse, obscenity

by Elaine Haft

Several years ago Hal Simmonds walked into a grocery store and saw pornographic magazines in rows next to the comic books. What was to stop children from picking up the magazines instead of the comics, he wondered. Then, Simmonds recalls, "It's as if a voice spoke: 'Hal, why don't you do something? You're a grandfather!'" He did do something, and the results are evident in Louisville, Ky., and Jeffersonville, Ind., across the Ohio River.

Simmonds, Episcopal priest-in-charge of Church of the Epiphany, Henryville, Ind., talked with a local man involved in Citizens for Decency through Law (CDL), a national organization whose aim is to uphold obscenity laws and combat sexual abuse, and the Rev. Morton Hill, a Jesuit priest and president of Morality in Media, who agreed to come to Louisville to speak.

For 10 weeks in 1977 Simmonds picketed a local adult theater and not only drew publicity, but members for a local CDL chapter. Several years later he led a march against a theater showing the film, *Caligula*. As a result of the protest, a judge viewed the film, ruled it obscene and had it seized. After a court hearing, the film's distributors agreed never to show the film again in Jefferson County, Ky. Charges against the theater were dropped.

Simmonds doesn't buy arguments about "censorship" and "pornography is in the eye of the beholder." He says, "Obscenity is not protected by the first amendment. The Supreme Court has upheld that on a number of rulings. Pornography abuses women—that's a matter of record."

Simmonds goes on: "Have you read Linda Lovelace's [the actress in *Deep Throat*] autobiography? She went through hell on earth and was forced to do those things against her will." Simmonds says he has talked with doctors who contend that most porn queens were abused as little girls.

Although a variety of people are involved in Simmonds' Louisville pornography fight—including Baptists, Methodists, and Nazarenes as well as members of Moral Majority—he had to set the record straight for the local press that he is not a Moral Majority member. He is quick to add,

"Moral Majority was helpful, and I'm grateful to them for that. I told operators of an adult theater, 'You're doing more to promote Jerry Falwell in Louisville than anything else.'"

Episcopalians "should watch their neighborhood," says Simmonds. "If stores have *Hustler* and such magazines on display, they should speak to the manager and say it's offensive to them and bad for children. When we protest to store managers, they do something about it. We're not saying they can't sell it, just keep it behind the counters."

Simmonds cites a Rhode Island ordinance which prohibits the open display of pornographic magazines in drug and grocery stores. Such laws must be passed by local boards, and both Louisville and Jeffersonville now have them.

"Get a group of four or five people, form a [CDL] chapter, and elect a president. Write letters to the editor," says Simmonds, who believes attending town and city council meetings is important, as is supporting a district attorney who prosecutes pornography cases.

"It's up to each community to set its own standards," he says.

Photo © 1981, The Courier Journal

## Feasts for Feast Days

Ceremony and ritual often center on food, and special meals for special days make observances more memorable. Why not add saints' feast days and other calendar holy days to your liturgical menu-making? Virginia S. Richardson of St. Paul's, San Diego, Calif., offers suggestions.

MAY 1

St. Philip and St. James

Little is known about these two apostles. James the Less, or "little" or "younger," is almost unknown, even in legend. Perhaps he is the "saintly" James to whom Josephus referred when he said James' death by stoning, at the order of Annas,

was one of the reasons "God destroyed the city" of Jerusalem.

Philip, a native of Bethsaida, has a Greek name. He is referred to in connection with the feeding of the 5,000. One tradition says he was the father of several daughters and is supposed to have preached in Phrygia and been buried at Hierapolis in Syria. Philip is believed to have been crucified and then buried wrapped in papyrus.

So we celebrate Philip's feast day with a menu of Fish in Paper, pilaf, green beans braised Greek style in oil with tomatoes and onions, cucumbers in yogurt, and fresh fruit with honey topping.

### FISH IN PAPER

- 6 fish fillets
- 3 tbs. butter
- 2 tbs. chopped green onion
- 2 cups white wine

In a skillet, saute fillets in butter with onion. Add wine; cover and simmer until tender, about 10 minutes. Remove fillets from skillet, reserving liquid.

- 2 cups cooked shrimp
- 1/2 - 1 cup chopped onion
- 2 tbs. butter
- 2 cups fish bouillon
- 1/8 tsp. thyme
- 1/2 bay leaf
- 2 tsp. cornstarch
- 1 tbs. water

In a skillet, saute shrimp and onion in butter until only lightly gold, not brown. Add bouillon (add wine, water, or chicken broth if necessary to make 2 cups) and seasonings; simmer 10 minutes. Dissolve cornstarch in water and add to shrimp mixture; cook, stirring, until thickened, about 2 minutes.

Cut 6 8"x12" ovals out of brown wrapping paper or cooking parchment; rub well with oil. Put a large spoonful of shrimp mixture on each oval; top with fillet. Fold paper into packages, tucking edges in. Bake on oiled cookie sheet 15 min. at 450°. Serve in paper.

### THE LITTLE CHURCH WITH THE UNUSUAL NAME

by Mira Meacham Vest

Parishioners of the Episcopal Mission of Bella Vista, Ark., are accustomed to raised eyebrows when they say their parish name, St. Theodore.

The parish namesake was born in 602 A.D. in Tarsus and was Archbishop of

Canterbury from age 68 to his death at 88.

St. Theodore's is located in the largest retirement-recreation planned community in the state and has grown from 14 original communicants to 88 baptized members. The Rev. Harold S. Strickland serves both St. Theodore's and Grace Church, Siloam Springs, an hour away. Both parishes are in the midst of building.



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# Aventura en Mision - Si!

by Richard J. Anderson

"Cafe?"

Dean Alfredo Gomez of St. Andrew's Seminary in Mexico City smiles across the table. He has come with a group of seminarians to talk with a reporter for *The Episcopalian* about Venture in Mission.

"Si, Senor Dean. Cafe negro. Muchas gracias."

If Dean Gomez notices the hesitancy of the North American's Spanish, he does not let on.

The group is seated in a seminary classroom in the late afternoon. The students represent several places in the Diocese of Central and South Mexico.

"Aventura en mision."

Smiles and nods communicate familiarity with the phrase. First to speak about VIM is Louis Catching, leader of the English-speaking congregation of San Miguel Allende, located about 50 kilometers north of Mexico City.

Catching says the VIM experience was "more routine" for American Episcopalians in Mexico than for their Mexican counterparts. A substantial amount of the 1.6 million pesos raised in the Diocese of Central and South Mexico came from non-native communicants. According to Catching, however, the Mexican participants seem to be "more in the spirit" of Venture.

At first the discussion is among those who speak English, but soon the others begin to join, and Lou Catching has his hands full in the role of interpreter. He originally came to Mexico as an English teacher. When the priest left the San Miguel congregation, the American took over leadership. He has since been ordained deacon.

With the help of the interpreter, an introduction to the *Aventura en Mision* story in Central and South Mexico begins to unfold.

Dean Gomez admits Mexican Episcopalians were "a little confused about VIM at first" but now understand it better. Things began to improve after *Aventura* was highlighted in Christian education materials. The dean feels Venture will have a "lasting effect" in Central and South Mexico, and he credits VIM enthusiasm for the addition of several new families to the congregation he serves. The dean liked the Venture in Mission movie and wishes it could have been available in Spanish.

Dusk begins to fall outside the seminary classroom. Revving engines and impatient horns serve notice that rush-hour traffic *a la Mexicana* has commenced. Inside the classroom the seminarians speak of Venture's effects in their mission congregations for when you attend St.

Andrew's Seminary, Mexico City, you live and work in one or more congregations—often in rural villages—from Friday through Sunday and for four years attend classes from Monday through Thursday.

Jorge Romen—a third-year student—works in several missions near Jojutla. "*Aventura en Mision* woke up the people. It brought them alive," he says. "We now have a better spirit of cooperation."

Jose Luis serves Holy Family Mission in Mexico City. He explains that VIM led to the formation of several groups of young people who worked on the campaign.

"It was the priests who started it," says Luis, "but it was something on which clergy and laity could work together."

Salvador Martinez Rios serves two small churches in the Mexican state of Toluca. "Our contribution was not large, but the benefit is powerful. It gave people a sense of belonging to the whole Episcopal Church, to the whole Body of Christ."

Paulino Estrada serves a mission congregation in Alejandra, a village in the sugar cane country south of Cuernavaca. He says it was a great thing for his people to participate—"to do something for ourselves and for others. We have to learn that money does not come down a one-way street from the north."

What of the people in these places?

The picture of *Aventura en Mision* in Central and South Mexico begins to form as you drive with Bishop Jose G. Saucedo south out of Mexico City, over the mountains toward Cuernavaca. The four-wheel drive jeep is in a lower gear much of the way.

You want to use the time to talk of *Aventura* with the bishop, but the *vistas grandes* and colorful landscape prove too distracting, not to mention an occasional cow wandering along the road.

A hot sun beats down, welcomed by the escapee from the cold north but simply endured by Bishop Saucedo.

"It's my day!" he says. "St. Joseph's Day."

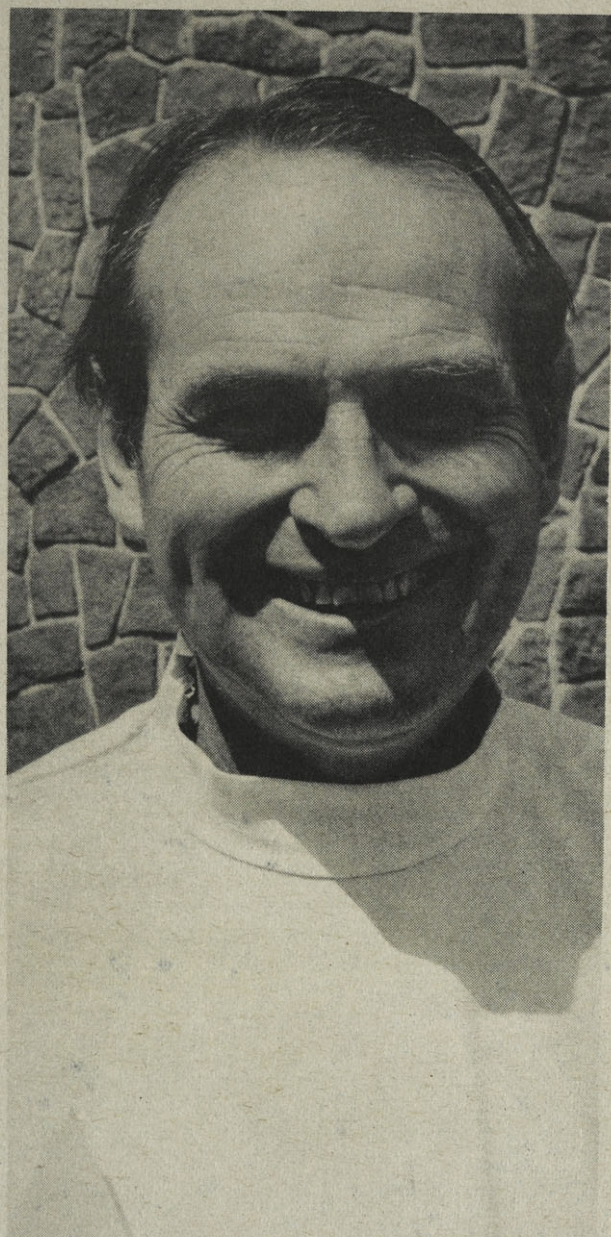
The routine questions about *Aventura* have to be dealt with, the reporter's premature spring fever notwithstanding.

"What was the VIM goal in Central and South Mexico?"

"A million pesos," says the bishop, shifting the jeep's gears for the downhill drive into Cuernavaca. "We surpassed it, of course. It should have been higher."

"How is the money being used?"

"We have pledged US \$13,000 for work in the South-



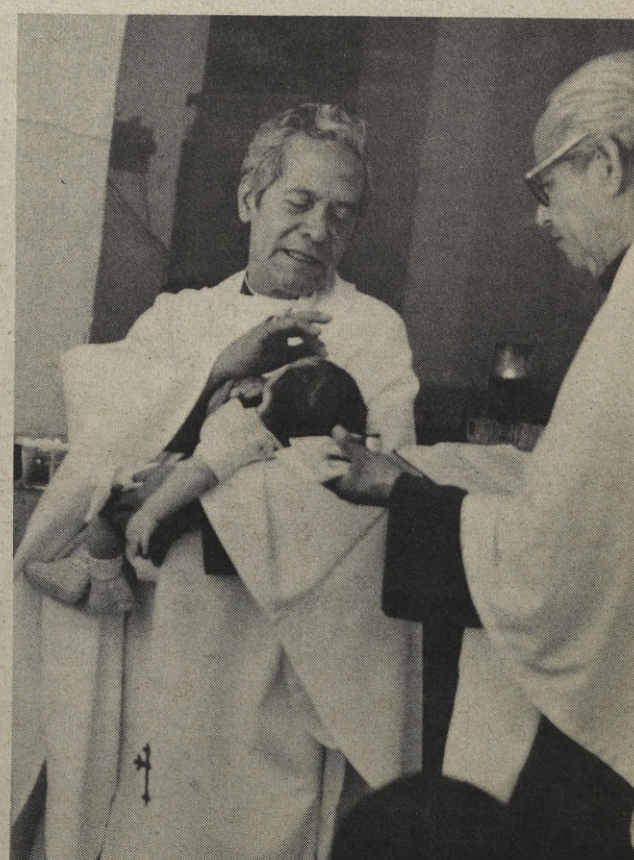
Louis Catching of San Miguel says that Mexican Episcopalians were "in the spirit" of Venture in Mission.



Bishop Jose G. Saucedo presides at a liturgy of Baptism, Confirmation, Reception of New Members, and Eucharist in the village church at Jojutla, Mexico, on St. Joseph's



Day. The offering received from the people of Jojutla was forwarded for the children of El Salvador.





ern Philippines and US \$9,000 for ministry among Mexican Americans in Dallas, our companion diocese. We will also send US \$9,000 to Executive Council for designation to general projects and use US \$9,000 here, mostly for rural work.

The bishop points to a cluster of houses on a barren hillside. "You see that village there? We have a mission there. There is no other church there. Everyone in the village belongs to the mission. We need a small chapel there. The people need it for a presence, for identification, something of which they can be proud.

"And you know it is illegal by Mexican law to hold religious services in private homes," says the bishop with a smile. "Lucky for us the law is not too strictly enforced. But we need chapels. And we need more priests."

During the drive he points to village after village where "we have a mission" and where "we need a chapel." One word describes all of these places: poverty. The World Mission staff at the Episcopal Church Center has been saying for years that overseas the Episcopal Church is mostly the Church of poor people. A trip through Central Mexico helps one see what it means.

To tell about *Aventura en Mision* in Central and South Mexico is to tell of Jose Guadalupe Saucedo himself.

He is a product of the Episcopal Church in a rural Mexican village. When he entered Virginia Theological Seminary in 1946, he did not know a single word of English. "I had my dictionary," he says. "It would take me many hours to translate one page of one book."

He says friendship, understanding, and patience by faculty and students "saved the day." The Rev. Charles Price, a member of Saucedo's class who now teaches at Virginia, was especially helpful. "How proud I was the day I told Charlie Price I didn't need his notes anymore, that I could take my own."

Jose Saucedo returned to Mexico and was assigned to the small congregation in Cuernavaca. (The city now has five congregations.) In 1958 he was elected fourth Bishop of Mexico. The Episcopal Church grew under his leadership, and the country now has three dioceses.

The reporter is eager to hear more. But the jeep has entered the small city of Jojutla and pulled to a stop in front of the neat, attractive church where the Rev. Francisco Vivelos serves a growing congregation. It's St. Joseph's Day, and Bishop Saucedo, resplendent in white eucharistic vestments, presides over a liturgy that includes Baptism, Chrismation, Confirmation, and the Holy Eucharist. The reporter remembers having heard Dr. Massey Shepherd speak to the House of Bishops last fall about the bishop's role as chief pastor and celebrant. As one sees Bishop Saucedo presiding at the liturgy and mingling with the people of Jojutla—well, it's a lot of what Shepherd was getting at.

During a three-hour St. Joseph's Day feast of exquisite Mexican food, the reporter asks about *Aventura en Mision*. Yes, they know of it. Yes, they participated. But the offering from the liturgy on that day, according to Father Vivelos, would be going to aid children in El Salvador!

In late afternoon we set out for our second stop of the day: the small village of Alejandra.

"Not many tourists come here," smiles the bishop as he steers the jeep down a rutted road and along an abandoned railroad track. We are greeted and served coffee by Paulino Estrada's family. The bishop is an old friend—obviously!—of the Estrada children.

When Bishop Saucedo was the priest in Cuernavaca, he was told that "a group of people out in Alejandra" wanted to talk with him. He went—and a mission congregation was organized. Jose Saucedo was instrumental in getting electricity and running water into the village. Today a handsome stone Episcopal church is the most imposing building in town, and that's where the Eucharist was celebrated on St. Joseph's Day evening. Paulino Estrada has since been ordained deacon, adding a new dimension of leadership in the growing congregation.

Oh, yes, the people of Alejandra know about *Aventura en Mision*. What else would you expect?

When Bishop Jose Guadalupe Saucedo speaks about the future of the Episcopal Church in Mexico, the words are positive:

- The VIM experience gave the diocese encouragement to adopt a 600,000 peso budget at its last convention (the figure had been 300,000 pesos the previous year).
- VIM money received from other dioceses will be used in part for rural work; part will be invested, the income to be used to reduce Central and South Mexico's financial dependence on the Episcopal Church's General Budget (\$148,830 has been pledged by West Missouri and \$500,000 by Dallas).
- A plan is being developed to train priests who will serve the Indian-dialect people of the Vera Cruz area.

Bishop Saucedo says he finds it hard to conceive of autonomy without financial self-support—at least as far as the Church in Mexico is concerned.

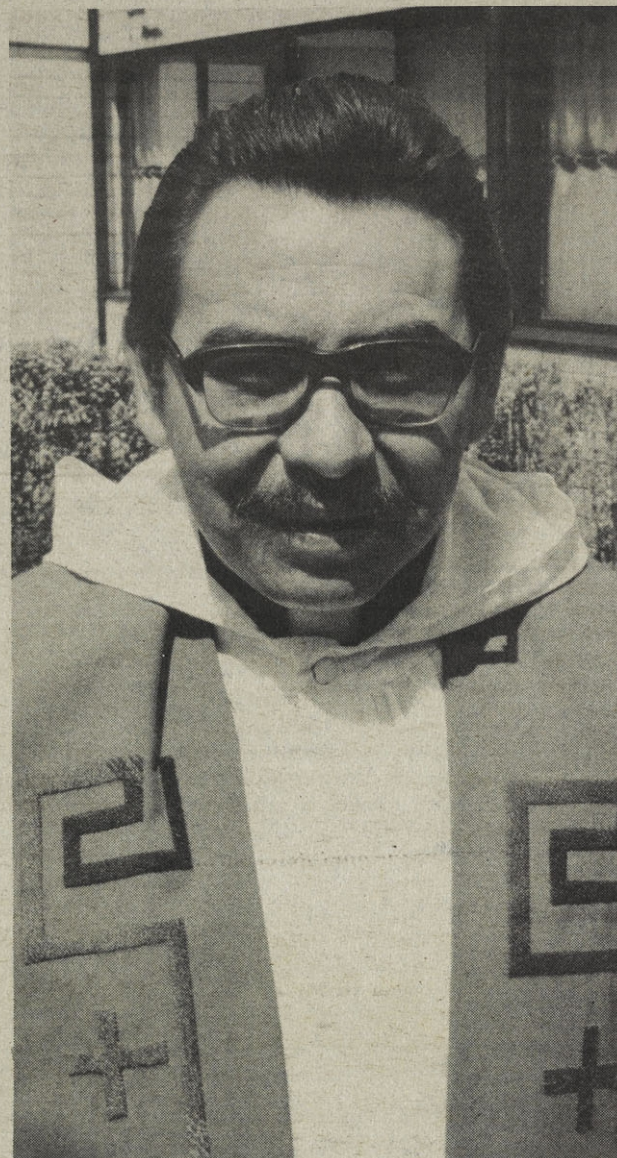
"People say to me, 'Lupe, when will your diocese be self-supporting?'"

"I don't know. Maybe soon. We're working on it. During the past two years we have added close to 3,000 new members."

It is late and still warm as the jeep bumps along the road out of Alejandra. The brilliant stars seem close enough to touch in the clear sky.

"See, up there." The bishop points toward a cluster of lights flickering dimly on a hillside. "We have a mission there."

"Yes, we do!" is the best response that could come from the rest of the Church.



Dean Alfredo Gomez of St. Andrew's Seminary, Mexico City, liked the *Venture in Mission* movie, but wished a Spanish language version had been available.



These young people participated as *Venture in Mission* workers at the Cathedral Church of San Jose in Mexico

# Gracias!



I know I am expressing the response of the whole Episcopal Church in commending the Diocese of Central and South Mexico for a fine job of participating in *Venture in Mission*. Though words of appreciation are in order, most certainly, it must also be realized that the people of this diocese have done what Christians are expected to do. They have shared their resources so that the Gospel might be known more widely in their own land, and so that mission might be accomplished in distant places as well.

What has been done in Central and South Mexico is also being done in other places. What was done there is what needs to be done—and what is possible to do—in those parts of the Church that are just commencing participation in *Venture in Mission*.

The Holy Spirit has enabled the people of Central and South Mexico to do much through *Venture in Mission*—another sign for which we all have reason to be thankful!

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



City. "Aventura en Mision—Ole!"



# Review of the Month

BY LEONARD FREEMAN

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## Golden age's glories glow on Golden Pond

by Leonard Freeman

Films about aging can sometimes scare one away. We all know it's a "significant" subject, that we are all growing older, and that the average age of the population of the country as a whole is moving gradually, but clearly, in this direction. So we should deal with such things.

But of course we should take our castor oil, too, and brush after every meal.

Well, thank the Lord, or Henry Fonda, or somebody, *On Golden Pond* is not a film to sit through dutifully to learn one's lessons. It is a joy, a lift, an affirmation that makes you glad you saw it.

Its focus on aging is real. Its two main characters are a "newly arrived" octogenarian, Norman Thayer (Henry Fonda),

who's not too thrilled with the limitations time has placed upon him, and his wife Ethel (Katherine Hepburn), shaking her way through her 70's. But vitality, grace, and charm put these realities in perspective. Neither time nor its physical debilitations have touched the life at the heart of these two darlings, from Ethel's singing through her berry-picking to Norman's making fun of a prospective in-law with his wife's name: "Ethel Thayer—thounds like I'm lithping, doethn't it?"

What their aging underscores, however, is the incessant demand of life, the push to settle things and to make one's contribution while one can, while one still has life.

The title refers to the film's location—at the family's summer cottage on a lake of that name—but it is also an allegory for life, a summer on a golden pond, a beau-



*Floods in Fort Wayne, Ind., caused 10,000 people to flee their homes. By prearrangement with the Red Cross, Trinity Church, assisted by volunteers from St. Alban's and St. Philip's-St. James', opened the first emergency shelter, at the flood's height sheltering 80 people. During the disaster more than 20,000 Fort Wayne residents volunteered at least one day each to help.—David Sumner*

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tiful though dangerous time and place where adventures can begin, lives break and mend, and growth occur. But one had best remember life's limits and get on with it, use well one's time "on golden pond."

The slashing scythe of mortality can create the tragedy of unresolved relationships and brilliant promises cut short. This film's strength and delight are the way it proclaims its message by success. It is a picture of those who do it right—or at least decently.

Grown daughter Chelsea (Jane Fonda) is chided by her mother on her sulking returns to childhood and her bitter perception of her father's perfectionist rejection every time she visits. "Listen, just when do you think this 'beautiful friendship' between you and your father is going to begin?" Norman is 80, after all, and has a bad heart and various other ailments. If anything is going to happen between them, the time has come to stop sulking and get on with it.

During this particular summer on the pond, Chelsea and her latest lover unload his 13-year-old son on her parents so they can go off to Europe. Billy (Doug McKeon) is not exactly enthralled with the prospect. His west coast idea of a good time is to "cruise chicks and suck face—you know, kiss."

The various machinations and crises of that summer become the focal point for resolution and growth in the lives of the respective characters. For father, a way to relieve his parental role, working out with this surrogate some of the failings of his first go-round, thus setting the stage for a resolution with his daughter; for daughter, an opportunity finally to grow truly related to her parents; for the boy, an opportunity to experience and move forward through his adolescence aided, rather than ignored and neglected, by the wisdom of those who've gone before him; and for Ethel and Norman, a time—in the face of the very real mortality which surrounds them—to know and appreciate the gifts and possibility of their life present and not just past.

It is a film of resolutions, and a lovely one at that. Consistent with the deepest perspectives of the Christian sense of life—as a gift, as an opportunity—it proclaims the resilience and the possibility of the human spirit at all times and in all places.

Old, young, or in between, where we are in the process is not so much what matters as what we do with the moments we've been given "on golden pond."

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# Mission Information

BY ONELL A. SOTO

Holy Trinity Cathedral, Suva, **Fiji**, practices teamwork worthy of imitation. Says the diocesan newsletter of the Diocese of Polynesia: "The Cathedral parish does not have to rely on the clergy and a few 'willing horses' to run the parish. Every year a questionnaire goes out to the members of the congregation listing 30 aspects of parish life ranging from 'cleaning the church,' 'doing sewing,' 'helping with visiting' through 'wish to be confirmed.' Members tick off the activities in which they are willing to become involved, and the returned questionnaires are offered on the altar at the Eucharist. In this way a large number share the work."

John Harvey of Los Angeles says that on his return from two years of missionary service in **Chile** he has found that many churches do not know how to handle "returning missionaries." He suggests that missionaries should be treated like people ("not as outcasts or super-heroes") who have gone to a different culture and want to share their experiences in the Gospel when they return. He also feels that local congregations can help by providing some essentials for adjustment to new life in the U.S., including "basic fellowship and understanding."

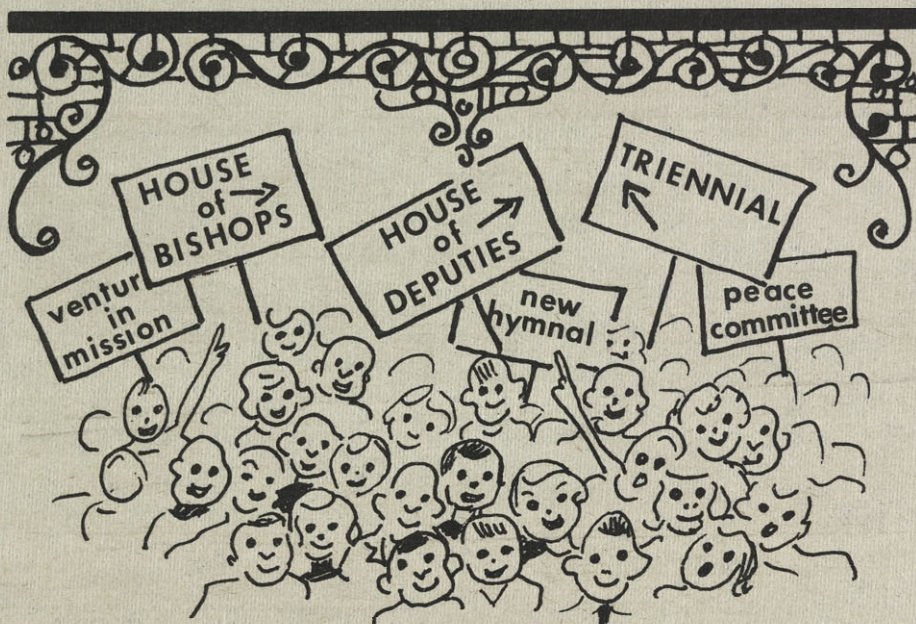
A notable feature of **Japan** is its popula-

tion of 110 million forms a tight national family and one of the world's most homogeneous societies. Unity of language and racial stock has formed and preserved this family feeling, and modern industrialization has so far been unable to disrupt the fabric of this society. Minorities therefore are always alien; the Korean community (660,000) is excluded from the national family and discriminated against in many ways as are the Burakamin or "untouchables" (1 million). In this picture, Christians occupy a small place. They are a little over 1 percent, but their influence is many times their size. Could the same

thing be said of other places? "You are the salt of the earth..." says the Lord.

In a country where the economy is floundering, the Church is making a significant contribution to stability. St. Peter's Church, Lusaka, **Zambia**, has a center where school dropouts are trained for basic trades. Most of them find jobs, not necessarily in the trade they have been taught. "What we really achieve," the warden says, "is an increase in their self-confidence so they believe they have a role to play in society and can go and find a place in it. We need more staff and more equipment to do a real job." At the Fiwila Rural Development Project volunteers help farmers improve their methods, and the Anglican Church is opening a craft training center at Ndola. I visited St. Peter's Church a couple of years ago, and I was most impressed with the simplicity of the installations and the spirit of the whole place.

On March 18 the Diocese of **Liberia** joined the Anglican Province of West Africa, leaving the Episcopal Church of which it had been a part since 1836.



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# Have You Heard

### A WHAT?

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### OLD FOLK FIRST

Irony, isn't it, that as we celebrate Age in Action month, *Salt*, a Roman Catholic publication, notes a U.S. Department of Energy-financed report on the aftermath of nuclear war. The report states that the U.S. would have a better chance of survival if "the bulk of the [radiation] dose is shifted to those who have less to lose in terms of total life expectancy." This leads to the practical suggestion that, following an attack, the elderly be the first to leave the shelters to bury the dead, take out the garbage, and fetch water.

### IS NOTHING SACRED?

Life is hard for urban parishes. Take the Church of Our Saviour in Camden, N.J. Thieves almost did. A year ago robbers took \$5,000 worth of religious articles. Then in February, thieves broke in again and took not only the remaining religious items—including a six-foot cross and the linen altar cover—but they also made off with all the kitchenware from pots and pans down to the last dish towel.

### BABEL?

Portions of the Bible have been published in 1,739 languages: Africa has 506, Asia has 438, and the Pacific area has 260.

### WEIGHING IN

We used to think the scales at Judgment Day would weigh deed—good and bad, done and not done. But a diet book, *Slim for Him*, on sale at a recent "Jesus '82" rally in Florida gives us pause. Come to think of it, have you ever seen a fat angel?

### IN THE NEWS

Former Archbishop of Canterbury **Michael Ramsey** has completed a six-week visit to Nashotah House. . . **June Dickinson**, Livonia, N.Y., will help with communications for Livingston County's task force on ministry with women. . . Bishop **Lyman Ogilby** of Pennsylvania will speak at the 50th anniversary service of Trinity College's Chapel. His father was president of Trinity when the Connecticut college built the chapel. . . **P. James Roosevelt**, Oyster Bay, N.Y., is a new Episcopal member on the board of directors of the Laymen's National Bible Committee. . . The Rev. **Austin R. Cooper** of Cleveland is vice-president of the Diocese of Ohio's diocesan Council. . . North Conway Institute's **David Works**, vice-chairman of Massachusetts' Governor's Task Force on Alcohol Abuse and Highway Safety, testified on highway safety before the U. S. Senate. . . The Rev. **Edwin Wittenburg** is chaplain and director of pastoral care for United Hospitals in St. Paul, Minn. . . The Rev. **Harry Whitley** has joined the staff of the Church Pension Fund. . . **Danielle Pappas** of St. Mark's School, Ft. Lauderdale, Fla., won the elementary division of the Episcopal School Association's poster contest. . . Canon **Burgess Carr**, former secretary general of the All Africa Council of Churches, joined the faculty of Berkeley Divinity School, New Haven, Conn.

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