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# EPISCOPALIAN



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Supreme Court Justice



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U.S. Vice-President

## Budgets could provide the blue notes at Louisiana General Convention

If Episcopalians grow hot under the collar in New Orleans, the cause may be more than just the climate. Talking about money can make Episcopalians as uncomfortable as any 90° day. More obviously than in recent years, money—how and where to find it and how and where to spend it—is the issue for 1982, as much for the Church as for election-year Washington.

Certainly the most direct manifestation is Jubilee Ministry's challenge to Executive Council's proposed \$20-million 1983 budget. Jubilee is a project for which the Standing Commission on the Church in Metropolitan Areas (page 9) asks an additional \$2 million annually over the next three years for a congregationally-based human services ministry.

Executive Council does not think the General Church Budget (see page 7), based on diocesan assessments, can be expanded to support a program of this size. Council has dropped the word "Program" from the budget's title and limits it to "operational and developmental" purposes. To support programs for human needs, the Presiding Bishop suggests as part of The Next Step (see page 22) extra-budget-

ary fund-raising with a suggested goal of \$15 million in the next triennium.

On the other hand, if the Commission on Stewardship and Development can convince Episcopalians to tithe 10 percent of their income (see page 8), would that trickle up to diocesan and national levels to provide greater resources for program in the general budget?

Convention must also look at its own cost-effectiveness (page 11). Could it do in eight days in July—the off-season for convention facilities—the work it has traditionally taken 12 fall days to accomplish? Without the concurrent Great Bazaar—speakers, entertainers, banquets, exhibitions—which attract as well as inform, perhaps Convention could complete its legislation in eight days and thereby save almost half of its present multi-million dollar cost. Or could economy be better achieved by reducing the number of deputies? Some suggest both moves are necessary, but previous Conventions have not agreed.

The Board for Theological Education (page 9) asks that

*Continued on page 22*



MOORHEAD KENNEDY  
Peace Institute



DAVIDSON NICOL  
U.N. Representative



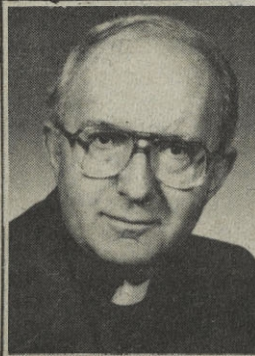
LOUISA KENNEDY  
Panel speaker



ROBERT H. A. EAMES  
Northern Ireland

### Convention guests will inform, amuse

The tensions of Northern Ireland, Iran, and perhaps South Africa—if Anglican Bishop Desmond Tutu can come—as well as the concerns of women will be panel discussion topics at Convention. Jihan Sadat and Mother Teresa have been invited, but their acceptances remain unconfirmed. The Rev. Messrs. Tilden Edwards and John Westerhoff will join the two Triennial speakers shown. Every Convention has entertainment, this time New Orleans-style.



HERBERT O'DRISCOLL  
Triennial speaker



ANDREW YOUNG  
Mayor of Atlanta



JONATHAN WINTERS  
Will entertain



MARGARET LAWRENCE  
Triennial speaker

**inside**

**John Westerhoff:  
'Solitude is a way  
to make time for God'**



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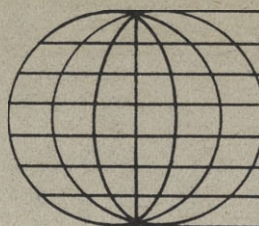
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# World News Briefs



## GENEVA

While attending a World Council of Churches' Central Committee meeting here, 10 U.S. church leaders, including Presiding Bishop John Allin, denounced an article on the World Council in August's *Reader's Digest* as "biased and unfairly negative" and expressed "deep disappointment at the misrepresentation in the article, 'Karl Marx or Jesus Christ?'" The article charges that the Council is more interested in politics than Christian unity. The leaders said the day before the article was brought to their attention, they had received a Faith and Order Commission report on Baptism, Eucharist, and Ministry reporting that Churches are closer on these issues than ever before. They said the article presented a view of the Council "unsubstantiated by facts and contrary to the realities we have personally experienced."

## DALLAS

By a three-fourths majority, the Diocese of Dallas, at its convention in June, voted to divide. Population growth in this area of Texas was cited as a reason for the proposed split. The plan for a new diocese which will initially be known as "the western diocese," will go to General Convention for approval. If approval is granted, Bishop Donald Davies of Dallas will take steps to organize the new jurisdiction by no later than June 1, 1983.

## JOHANNESBURG

When the government of South Africa barred Anglican Bishop Desmond Tutu from traveling to New York to receive an honorary doctorate of sacred theology, Columbia University brought the degree to him. On August 3, Columbia President Michael Sovern—accompanied by trustees Samuel Higginbotham and Arthur Krim and past trustee the Rev. M. Moran Weston, rector of St. Philip's Church, Harlem—awarded the degree to Tutu at a ceremony at the University of the Witwatersrand, South Africa's leading English-speaking university. Tutu, general secretary of the South African Council of Churches, is the third recipient of an off-campus degree from Columbia. The other two were President Abraham Lincoln, who could not travel because of the Civil War, and Supreme Court Justice William O. Douglas, who was ill.

## SPRINGFIELD

The service was a quiet one because of Anglican "sensitivity on the subject of the validity of its priesthood" when former Episcopal priest James Parker was re-ordained a Roman Catholic priest in this Missouri city. The first married man to be ordained a Roman priest in the U.S., Parker is one of the more than 60 dissident Episcopal priests, most of them married, applying for Roman priesthood. Parker said he wished for "conditional" ordination, but a Roman Catholic spokesman, referring to an 1890's Papal decree that Anglican orders are invalid, said "the decision of Leo XIII is still operative."

## BELFAST

Preliminary census data shows a 25 percent decline in population of this Northern Ire-

land city over the past decade, and projections suggest most of those leaving are Protestant. The migration may result from sectarian rioting or from better job opportunities and housing in surrounding towns. Whatever the reasons, the result has been that the Presbyterians have recently lost nine congregations, the Anglicans three, and in just the past year the Methodists have closed two churches.

## BENICIA

The Diocese of Northern California was one of those most opposed to women's ordination, yet when the Rev. Mary Goshert becomes rector of St. Paul's Church here, she will be one of a relatively small group of Episcopal women rectors and reportedly the first in the state of California. Goshert will lead a parish with a strong Anglo-Catholic tradition and, with her two children, will live in a rectory that was first



SEE ARUSHA

built in New England, then disassembled and shipped around the Horn in the early 1860's to be rebuilt here.

## BEAR CREEK

When the Niobrara Convocation gathered in June at St. James' Church in this South Dakota community which is part of the Cheyenne River Reservation, one of its pleasant duties was to honor Sister Margaret Hawk, long-time Church Army worker, on her retirement. The Convocation also heard Bishop Wesley Frensdorff of Nevada preach at the opening service and Stephen Charleston of the Dakota Leadership Training Program discuss plans for church school education.

## LAGOS

The World Council of Church's press service reports the Presbyterian Church in Nigeria ordained Mgbeke George Okore its first woman minister. In a related development, the Old Catholic Church has begun an official study of the possibility of ordaining women. Synods in Switzerland and the Federal Republic of Germany requested the study.

## LONDON

The Anglican Consultative Council has announced the appointment of the Rev. William B. Green of the Episcopal Theological Seminary of the Southwest in Austin Texas, to fill a vacancy on the Anglican-Orthodox Joint Doctrinal Discussions panel.

## ARUSHA

Anglican Bishop Alpha Mohamed has been named the first diocesan of Tanzania's 10th diocese, named for Mount Kilimanjaro. Within hours after the inauguration the new diocese had voted to enter into a companion relationship with the Diocese of Western Massachusetts, with which Tanzania has maintained friendly ties for a number of years. Americans have exchanged visits, earmarked Venture money, supplied bicycles (with spare parts) for ordinands' transportation, and when Bishop Alexander Stewart arrived for the inauguration, he had with him typewriters, adding machines, and supplies for the new diocesan office.

## NEW YORK

The Presiding Bishop has appointed four persons to the Episcopal Church Center's staff. Joining the Education for Mission and Ministry program unit are Judith Carlson, to be coordinator of ministries with children; Dr. Irene Jackson-Browne, to be program resource developer; the Rev. Mark Harris, to be coordinator for ministries with institutions of higher education; and Canon John T. Docker, to be coordinator for mutual ministry development.

## JERUSALEM

Canon John Peterson will become dean of St. George's College here in January, 1983. Canon theologian and administrative assistant to the Bishop of Western Michigan, Peterson studied in Lebanon and Germany as well as in the United States. He worked at the Tell el-Hesi excavations in Israel and has been executive secretary of the North American Regional Committee of St. George's for some years. The 12-year-old college offers short-term courses to clergy and laity from any country or religious tradition. It is governed by a foundation representing the Anglican Church in England, Australia, the U.S., and other Provinces.

## SALT LAKE CITY

Bishop Otis Charles was a principal speaker at Utah's largest ecumenical peace service and also spoke here in June as part of the nationwide celebration of the opening of the UN's special session on nuclear disarmament. His support for peace includes endorsing Dean William F. Maxwell's efforts to make St. Mark's Cathedral a peace-making center and appointing Carole Carlisle to be his special assistant for peace-related activities.

## ATHENS

The legalization of civil marriage in Greece has complicated, not simplified, the situation for Orthodox believers. Greeks who marry outside the Church will be denied Communion and burial and will not be allowed to act as godparents.



## PRESIDING ARCHBISHOP?

When is an archbishop not an archbishop? Some would say when he's Presiding Bishop of the Episcopal Church in the U.S.A.

Resolution A-142, submitted by the Church's Structure Commission to the New Orleans General Convention, requests a change in the Church's constitution to replace the words "Presiding Bishop" with "Archbishop." The explanation for the proposed change states that the title, "Presiding Bishop, . . . is almost unique to the American Church. Other Anglican Provinces use the title 'Primate' or 'Archbishop.'" The Commission's committee studying this matter felt that "Archbish-

## Editorial

op" was "most descriptive of the office of Presiding Bishop as it exists today. This implies no change in his authority" but "simply puts the Presiding Bishop on a par with other Anglican metropolitans and clearly identifies his role as chief pastor of the Episcopal Church."

Wait a minute. Run that by us again. We'd always thought that the Presiding Bishop was on a par with his Anglican counterparts. He always has been in recent memory when greeting the Pope in England or attending meetings of the Anglican Primates or Anglican Consultative Council. He already is an archbishop through office, tradition, and reason and is thoroughly accepted as such in Anglican polity, as is the Presiding Bishop of the Nippon Seikokai, the Primaz of Brasil, and the Primus of Scotland. These gentlemen seem to survive without being titled Archbishop.

At latest count, the Anglican Communion has 29 "Archbishops." Most of these are heads of national Churches, but 10 are not—they are heads of Provinces within national Churches. If we call our Presiding Bishop "Archbishop," then he really won't be on a par with heads of Churches. And what about our nine Provinces? Using this reasoning, shouldn't our nine Provincial

## Three who aided church publishing die

Journalism lost three veteran practitioners with the deaths in July of Jo-Ann Price Baehr, George Dugan, and Kennett Hinks.

Baehr, 57, died of cancer in a Brooklyn, N.Y., hospital. Reporter and religion editor for *The New York Herald Tribune* until 1965, she was a correspondent for both the National Catholic News Service and *The Living Church* and in the latter capacity covered many Episcopal Church events. She is survived by her husband, Harry W. Baehr.

As religion news editor and reporter for *The New York Times* for 31 years, George Dugan, who died at 72 of a heart attack, covered every Episcopal General Convention from 1946 to 1967 and several after that. A storyteller in the Celtic oral tradition, Dugan once said, "I've been in the service of the Lord in India, Yonkers, Amsterdam, New Delhi, and Seattle, among others." Dugan, who with Jo-Ann Price helped found the Religion Newswriters' Association, is survived by his wife, a son, and three grandchildren.

Kennett Hinks died July 22 at Johns Hopkins Medical Center, Baltimore, Md., of heart complications. An advertising executive and active churchman, Hinks served on the Board of The Episcopalian, Inc., from 1966 through 1981. He had been a vice-president and director of J. Walter Thompson Co. A former director of The Advertising Council, he pursued special interests in social service and youth work and was vestryman at the Church of the Atonement, Chicago, Ill., and St. Paul's Church, Norwalk, Conn., as well as St. Paul's, Ivy, Va., where a requiem Eucharist was held July 26.

presidents be called "Archbishop," too? Then our Presiding Bishop would be one of 39 Archbishops.

Let's take a look at the word "presiding." It means "one who presides" or is in charge of. Our use of it grew out of the American Anglican experience when we didn't have a bishop in the Colonies or the Republic for more than 150 years and received our first, Samuel Seabury, through the courtesy of the Scottish Primus and his colleagues.

"Presiding" is an egalitarian title which uniquely fits the U.S. experience and also fits the person who presides at House of Bishops' meetings, who presides at meetings of Executive Council and the running of Episcopal Church Center, and who presides at consecrations of new bishops as chief consecrator.

In fact, the Structure Commission recommends that the Presiding Bishop be called "President" of Executive Council instead of "Chairman."

If our dictionary definitions don't fail

us, the word "president" comes from the Latin *praesidens* which means, of course, "presiding."

We hope the bishops and deputies take a really long look before they leap on "Archbishop."  
—The Editors

## WE STAND AND APPLAUD

Non-profit publishers and mailers should give Senator Quentin Burdick of North Dakota a standing ovation for valor and persistence. Largely because of Senator Burdick's efforts, church and other charitable groups finally did receive some relief from January's abrupt doubling of postal rates. Effective July 28, the January increases were reduced about in half through September 30 when the Federal government's 1983 fiscal year starts.

Non-profit groups had hoped for some relief in March and again in May and June, but these hopes foundered on the rocky realities of Federal funding procedures, which included Senate-House agreements, Presidential vetoes, and threats of veto. The detail is as complicated and murky as

a game of Dungeons and Dragons.

For seven months non-profit publications actually paid more in per-piece charges than for-profit periodicals. And the U.S. Postal Service announced surprising surpluses in March and June, totaling \$514 million more than their estimates for the entire 1981-82 fiscal year ending September 30. Non-profit mailers knew exactly what created a lot of this surplus when they counted their postal charges since January.

What will happen to non-profit postal rates after September 30? In the roaring election-year budget battles now erupting on Capitol Hill, no one knows. If some current proposals hold, non-profit mailers may have to return to the 100 percent increase in October *plus pay 30 percent more*. We hope Senator Burdick and his colleagues in both Senate and House will continue to look at the Postal Service surpluses and the contributions of the non-profit sector as they work on postal funding for 1983.

Continued on page 31

# GREETINGS

Cards from the Presiding Bishop's Fund for World Relief — what a thoughtful and generous way to send greetings to your family and friends this Christmas!

*I am come that they might have life, and that they might have it more abundantly.* **I am come that they might have life.** *St. John 10:10*

**A**

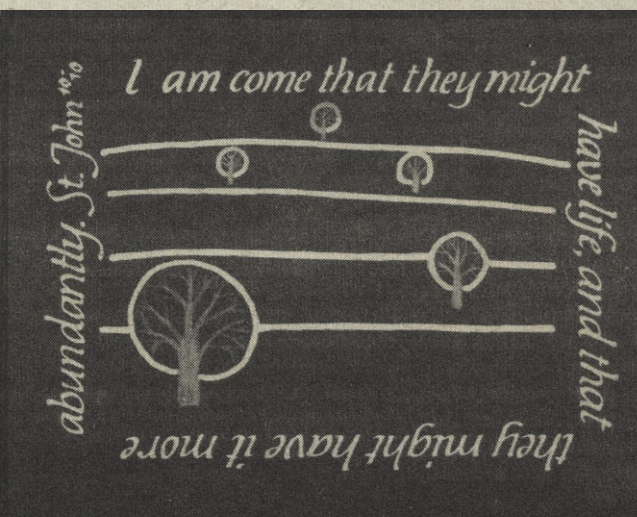
Choose between these two striking cards. Card A catches the eye with its clean graphic message, lettered in maroon and royal blue. Card B is a splash of deep green and burnt orange, carrying the same message:

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— St. John 10:10.

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**B**

many people send our cards to friends — and family — in lieu of Christmas gifts.

Don't put it off. **No orders can be accepted after November 1.** Just use the coupon below, indicating the number and type of card you would like, and enclose a sacrificial offering.

The Presiding Bishop's Fund for World Relief reports its program and finances to the Executive Council of the Episcopal Church through the Council's Standing Committee on World Mission in Church and Society.



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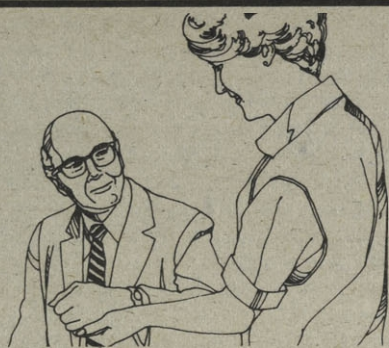
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# Switchboard

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

## A JOYFUL NOISE?

I realize the Standing Commission on Church Music (SCCM) is engaged in a difficult and tedious task in revising the Hymnal. Generally its work is commendable [for] there are examples of theological fuzziness as well as British imperialism explicit in some hymns. But SCCM is tampering with sacred cows, and howls of protest are already echoing around the country at the parochial level.

Parishes cannot be coerced into using a revised Hymnal when it appears. Many parishes will simply continue to use deleted hymns as deemed appropriate—even if they have to photocopy them.

Steven M. Giovangelo  
Skokie, Ill.

Popeye said it best: "That's all I can stand; I can't stand no more!"

Whoever thought of the idea of deleting "I sing a song of the saints of God" in the interest of enriching and updating the Hymnal? The words are current and inspiring; the theology is relevant and sound. Don't try to placate my outrage at such a proposal with talk of balancing through the addition of "He's got the whole world in His hands." I'd much rather aspire tunelessly to the examples of male and female saints than sound like a refugee from a Baptist day camp.

James M. Abernathy  
Freeport, Texas

With the Church's reemphasis on the calendar of saints, I find it surprising that the SCCM would delete "I sing a song of the saints of God."

The SCCM is indeed facing a mammoth job of revising *The Hymnal 1940*. Perhaps a few [members] have even become saints in the process.

Ray Moncier, Jr.  
Lexington, Ky.

I am particularly disturbed by the proposal to drop the second stanza of the national anthem (No. 142) which has been in

our Hymnal since 1916. The rationale was the clause "Then conquer we must, when our cause it is just" is "uncomfortably imperialistic." The opposite is true. Francis Scott Key did NOT write "since our cause it is just." The original stanza had some hard things to say about the British, but these have been omitted previously. Key intended his poem to be truly a hymn in praise of the God "who hath made and preserved us a nation."

Kingsley Smith  
Towson, Md.

Why doesn't the SCCM admit the real reason it is omitting the text of two hymns and tampering with the text of a third is they are the three best hymns of social justice in the Hymnal? They hit us where we need to be hit!

There is no new Messiah, but "Once to every man and nation" is still a great hymn. Perhaps Clifford Bax's "Turn back, O man" implies humanism, but it could be interpreted to mean the Holy Spirit. Dr. Bowie's "Lord Christ, when first thou cam'st" is theologically perfect so the only thing a nit-picker could do was to look for sexism and anti-Semitism.

Helen K. Zunes  
Chapel Hill, N.C.

We buried three of our family to the strains and words of "And now, O Father, mindful of the love" without being called racists. If small minds can't accept any meaning for *white* other than skin color, change it to *pure*, but don't amputate the hymn.

John F. Elsbree  
Brighton, Mass.

The elimination of "exclusively male language" gives credence to those who feel there are some in the Church whose primary concern is the attainment of an acceptable ecclesiastical newspeak.

Thomas E. Czech  
Cuyahoga Falls, Ohio

## THANK YOU, VERNA

I appreciate the spiritual enrichment I receive from Verna J. Dozier's column. I hope it will be a regular feature in *The Episcopalian*.

Esther C. Collins  
Forrest City, Ark.

## Exchange

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

## HAVE...

Evangelical Anglican clergyman seeks holiday exchange with American colleague for the spring/summer of 1983. House and cars are available. Some Sunday duties. Exchange considered for any area of interest and beauty. Write to the Rev. Eric A. Ruehorn, St. Mary's Vicarage, Bolton Rd., Hawkshaw, Bury, Lancashire BL8 4JN, England.

## COMMUNION KIT REQUESTED

The Rev. H. G. McCarriar requests your help in obtaining a private Communion kit for a priest whose congregation in Balboa, Panama, has many elderly folk who were recruited in the West Indies to build the Panama Canal. He will distribute any extras he may receive to other local clergy. Write to him at P.O. Box R, Balboa, Panama.

## LET'S MAKE A DEAL

St. John's Church has a large surplice and 10 medium and two small cottas to give to a congregation which can use them. St. John's is looking for a Paschal candle holder suitable for a small country church. Please write to Mrs. Clayton Craft, Baptist Corner Rd., Ashfield, Mass. 01330.

## WERE YOU THERE?

The National Association of Civilian Conservation Corps Alumni seeks people associated with the CCC effort during the 1930's and 1940's. Write NACCCA, 7900 Sudley Rd., Suite 413, Manassas, Va. 22110-2874.

## BISHOP WHITE PARISH LIBRARY ASSOC.

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Thank you.

## The Episcocats



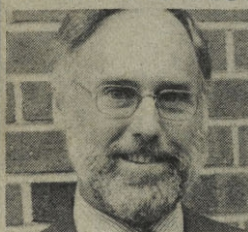
Edward K. Webb

"How are we going to get through this agenda on time?"



## Solitude is a way to make time for God

BY JOHN H. WESTERHOFF



The problem with modern secular life, with its stresses and strains, is it is lived in isolation from God, from self, from neighbor, and nature. Time threatens to become our enemy. We have no time for it has us. We are eternally busy, but the joy of labor eludes us; we are constantly in the presence of other people, but we suffer from loneliness. Dietrich Bonhoeffer warned us, "Let him who cannot be alone beware of community and let him who is not in community beware of

being alone." He also reminded us that life alone and in community begins and ends in prayer.

Community is not a human achievement, but a divine gift; it results from the life of solitude and prayer. Henri Nouwen explained how in solitude we grow together. In meditation and prayer we discover each other in ways that physical presence does not make possible. Without solitude we cling to each other. With solitude we learn to depend on God, and life together takes on a new character. . . .

Meditation is withdrawing from the world with its outer and inner barrage of distractions and opening of the way for prayer that produces profound relationships of depth with myself, with God, and with all other souls.

Solitude produces an emptying—a slipping from the grips of the world's fierce clutch—and a filling, a restoring, of interior space that is wholeness and holiness.

Douglas Steere, the Quaker, tells of writing to Jane Richardson, a nun who lives quietly as a hermit, and asking her how to describe the fruits of solitariness. She responded that solitude taught her we all share the Great Life of God and that we can touch the lives of others in the Being of God where we are all interrelated. Its fruits have been a sense of rightness about her life, increasing hope of life for everyone, joy and community with sisters and brothers in all places and times.

Solitude and community, like contemplation and action, are interrelated and complementary; they are necessary modes in the rhythm of life. At the heart of both is life informed by prayer. . . .

Too many of us are thinking these days as the world thinks because we do not begin our thinking by thinking about God. Only by paying attention to God will we experience the ecstasy that leads to wis-

## Reflections

dom. Prayer is that work, that disciplined attentiveness, that bold losing of oneself, that openness to divine leading which defines the everyday spiritual life of every human being.

We are called to work and prayer. But if we don't pray, if we don't pay close attention to God, our work becomes drudgery rather than vocation, meaningless rounds of activities rather than meaningful human life; even our actions on behalf of social justice become self-righteous and self-serving rather than a radical witness to true human life.

From *The Spiritual Life: Learning East and West* by John H. Westerhoff, III, and John D. Eusden, © 1982 by the authors. Used by permission of The Seabury Press, Inc.

## On Illinois campus

### Youth event gathers power in Urbana

Workshops, worship, speakers, and sports greeted some 750 young people from every state except North Dakota and from several overseas dioceses as they met on the campus of the University of Illinois at Urbana for five days in August. The event, held in lieu of a "youth presence" at General Convention, had its own daily newspaper, *The Hook-Up*, edited by Maria Ramirez of Abilene, Texas, and Paul White of Southfield, Mich.

Eucharists were offered each afternoon, some with guitars and mime. A program listing of worship opportunities said they ranged from "Smells, Bells, and Lights that Twinkle to Spanish to Free-Form Rite III."

Some 90 workshops featured spirituality, evangelism, emotional and physical health, ethical decision-making, personal ministry, mission and world issues, music, drama, and recreation. Some young people said the leadership of a cults workshop was too intense, and others said the human sexuality questions were "embarrassing but probably worthwhile."

Organized by Provincial coordinators and youth representatives and put together by Bobbie Beville of the Episcopal Church Center staff, the conference's theme was "Youth: Unutilized Energy—Let's Hook Up the Power." The idea that young people are not the future of the Church, but want to be part of the Church right now was a recurrent theme.

Speakers included Lydia Lopez, a community organizer from East Los Angeles, and Charles Cesaretti of the Episcopal Church Center staff. Presiding Bishop John Allin celebrated the opening Eucharist and preached. Province I youth coordinator Gene Robinson and Maria Ramirez led a dialogue on youth as part of lay ministry.



Young people worked until the wee hours of the morning to produce a daily newspaper, shown here being distributed by (left to right) the Rev. Todd Smelser, Maria Ramirez, and Paul White.

## Sally and Rita talk about their most important "supporting" roles.

### Sally explains how easy it is to sign up for a supporting role.

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"Then you can decide whether to join

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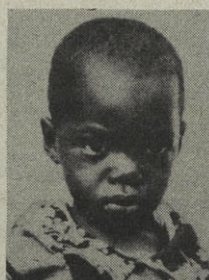
Photo by Grant Edwards

"For years, I've not only admired Rita Moreno as a Broadway star and super entertainer—I've also come to love her as a close, caring friend. So I wasn't surprised when Rita decided to help defeat poverty one child at a time by joining the Christian Children's Fund team. In fact, we both feel our sponsorships of desperately poor children have become our most meaningful supporting roles ever.

"Personally, I get a deep sense of satisfaction from knowing what my help means for David, my sponsored child in Bolivia. He gets warm clothing, nutritious food, a chance to go to school and medical attention.

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# AGENDA FOR GENERAL CONVENTION LOUISIANA '82



The General Convention of 1895 received a suggestion to call the presiding bishop a "primate" and touched off a debate that lasted several days. The suggestion of "archbishop" may cause similar results in New Orleans in September.

The office of Presiding Bishop "began in a timid way" because someone had to preside when bishops met together. In 1789 a simple statement that "the senior bishop present shall be president" of the House of Bishops began an office and a role that the Standing Commission on the Structure of the Church now says needs refinement and perhaps a name change.

Historian Roland Foster in *The Role of the Presiding Bishop* (\$2.85, Forward Movement) provides fascinating details of the Church's wrestling since the post-Revolutionary period with the concept of a presiding officer.

Most early bishops were also parish priests, and Foster says few church founders thought of a presiding bishop other than as an administrative convenience. During the 1895 debate some wanted a "primate" to identify with the rest of the Anglican Communion, but others were afraid this would alienate an American culture. Some liked the idea of the office's being honorary to venerate old age and said, "We do not want the Primate to be too active." A most colorful opinion came in 1904: "The Episcopal Church needs a formal mouthpiece through which to utter itself."

By 1913, Foster reports, three views of the office were expressed: a symbolic figure; a symbol of unity, a "venerable patriarch"; and a chief executive officer, "an efficient executive and nothing less than that." An editorial suggested the office should not be "an ornamental appendix to our ecclesiastical system."

At the General Convention of 1919, when a nationwide mission movement was beginning, the bishops not only dropped a 130-year-old rule that their meetings be closed, but they were "not afraid of corporate, executive, and bureaucratic images," Foster reports. They created an elected Presiding Bishop and Council. The Presiding Bishop retained his diocesan duties, however, and not until 1943 did a Presiding Bishop resign them before taking the national office.

In 1937 the question of "primate" again arose. A Joint Committee report to Convention said "the Presiding Bishop, by virtue of the duties which he now performs, is Primate and Metropolitan whatever title he holds," but it made no recommendation. When a layman suggested the title "primate," the motion was defeated in the House of Deputies.

When the 1937 Convention elected Henry St. George Tucker, his duties were described thusly: "... a witness-in-chief to Christ, missionary of missionaries, first in every forward movement, and Father-in-God to the bishops."

Chief executive officer, chief pastor,



**Appropriately enough, the General Convention that will debate the hymns Episcopalians have been singing for the last 42 years is meeting in a city with a widely recognized musical heritage.**

**Few would describe the 67th General Convention's agenda as jazzy, but the some 300 resolutions the 264 bishops and 908 deputies will debate when their bicameral legislative sessions convene in New Orleans, La., on September 5 do provide important background music for many areas of the Church's life.**

**No single melodic line dominates this year's gathering, but the New Orleans counterpoint is sure to arise as debate ranges through subjects from mission and money to war and peace.**

and prophetic witness—these three distinct images persisted, and when in the 1960's Presiding Bishop John Hines asked bishops for suggestions regarding his office, they touched on all three as well as considering him a "quarterback" at the Episcopal Church Center.

"After all the debate about the office, it is something of a surprise to realize that prior to 1967 the canons said remarkably little about [its] nature," Foster reports. The 1967 Convention attempted to change that and adopted guidelines.

In 1972 a consultant group reported: "We assumed [we] might even be able to write a sort of job description. . . . We are now convinced this would be unwise. One of the real strengths of the office—and of the Church—is to elect a first-rate man and then establish a situation in which he is free to exercise his own talents—and graces—be they pastoral, prophetic, administrative, or other. The varieties of talents brought by a succession of Presiding Bishops is essential to the vitality of the Church."

In 1976 a canonical change made the national staff directly accountable to the Presiding Bishop, but, Foster says, "many of the issues about the office as it developed in the late 19th and early 20th cen-

turies are still unsettled."

As the Church prepares to elect another Presiding Bishop at the 1985 General Convention, the Standing Commission asks the Joint Nominating Committee to develop yet another profile for what one editorial writer once called "the big man out front."

Such a report should take into consideration all that has gone before, Foster's work as well as other studies, and to include the historical, biblical and theological, canonical, metropolitical, and functional role of the Church's chief presiding officer. The Joint Nominating Committee is to study this profile before recommending not fewer than three nominees for the office of Presiding Bishop.

In addition, the Commission on Church Structure recommends the canonical title change from chairman to president of Executive Council and, to put "the Presiding Bishop on a par with other Anglican Metropolitans and clearly [identify] his role as chief pastor of the Episcopal Church," it recommends "the title of 'Archbishop' as being most descriptive of the office of Presiding Bishop as it exists today." The name change, however, "implies no change of his authority."



The vision of Anglicanism as a bridge to other communions is nowhere more clearly expressed than in the General Convention report of the Standing Commission on Ecumenical Relations. The report describes Episcopal conversations with Lutheran, Roman Catholic, Orthodox, and Baptist Churches as well as involvement in the Consultation on Church Union (COCU), the National and World Councils of Churches, and relations with Churches in full communion such as the Old Catholic and Mar Thoma Syrian Churches.

As the 500th anniversary of Martin Luther's birth approaches, Episcopalians will be asked to consider a deeper relationship with three Lutheran Church branches. Lutherans and Anglicans "have never been angry at one another," according to Commission member Bishop William Weinhauser of Western North Carolina in discussing this step toward unity.

In separate Conventions in September, the Episcopal, American Lutheran, Lutheran in America, and Association of Evangelical Lutheran Churches will vote on identical resolutions proposing a unique new relationship to be called Interim Sharing of the Eucharist. The Lutheran Church-Missouri Synod was a partner in 11 years of Lutheran-Episcopal dialogue but is not participating in the present proposal.

Approval will not mean "final recognition of each other's Eucharists or ministries," but will affirm that basic Lutheran teaching is recognized as "sufficiently compatible" with Episcopal teaching to allow each denomination to invite members of the other to participate in the Eucharist. It also provides for the local ecclesiastical authorities—bishop and president—to permit joint, common celebrations.

The resolution also recommends mutual prayer and support; common study of Scripture as well as of each Church's history and theological traditions; joint programs of Christian education, mission, evangelism, and social action; and joint use of facilities.

It further mandates regular communication of the Churches' experiences with Interim Sharing of the Eucharist to Lutheran and Anglican Churches around the world and to the ecumenical dialogues in which the Churches are now engaged.

Finally, the report requests continuing the Lutheran-Episcopal dialogue to discuss the implications of the Gospel, the historic episcopate, and the ordering of ministry (bishops, priests, and deacons), questions which must be resolved before full communion is possible.

The Standing Commission will also ask Convention to "receive with appreciation" the *Final Report* of the Anglican-Roman Catholic International Commission which was released this spring and to commend it to the Church for study. The Commission will organize and evaluate the study process. Further, the Commission seeks the formation of an Episcopal-Roman Catholic commission to develop a standard pat-



tern for pastoral ministry to couples considering interfaith marriages and to their families.

In its work with Protestant bodies, the Commission endorses participation in the Consultation on Church Union and asks Convention to direct the Episcopal delegation to press for reexamination of "matters of concern" raised in the recent study of COCU documents. The Commission also reports that the North Carolina-based dialogue between clerics of the Episcopal and Southern Baptist Churches is now in its fourth successful year.

As part of its resolution commending the work of the World Council of Churches and urging dioceses and congregations to participate actively in studies and events leading to the Council's 1983 Assembly in Vancouver, Canada, the Commission applauds the work of Episcopalian Cynthia Wedel, who has been a World Council President since 1975.

Looking in yet another direction, the Commission reports both national and international discussions have resumed with the Orthodox after a year-long hiatus. In a related issue, the Commission continues its study of the *filioque* clause ("and the Son" in the Nicene Creed), which it expects to complete by the 1985 Convention.

Referring to a statement common in ecumenical circles, "If it is not local, it is not real," the Commission commends the contribution of diocesan ecumenical officers and hopes a method can be found for congregations and dioceses to be involved in discussing ecumenical documents and have their work transmitted to national and international bodies.

In response to a referral from the 1979 Convention on developing interfaith dialogue with Muslims, the Commission cites Episcopal involvement in Christian-Muslim conversations held under the auspices of the National Council of Churches and asks to be relieved of further responsibilities due to the press of work with Christian bodies.

For the second time, the Commission will ask Convention to approve a document titled "Principles of Unity," which is described as a further explication of the Chicago-Lambeth Quadrilateral of 1886. In 1979 the House of Bishops referred the Principles to the then-forming pan-Anglican doctrinal commission, but the matter was not put on that body's agenda. The Commission asks Convention to affirm the document and seek the advice and counsel of the Anglican Consultative Council on its contents.

Finally, the Standing Commission asks for certain canonical changes to clarify the matter of church membership and of the movement of members between Episcopal congregations and the congregations of other Churches. Clarification is necessary to handle the reception of persons from other denominations more gracefully, in accordance with the COCU statement on Mutual Recognition of Members, which the 1976 Convention approved.



The Episcopal Church is mostly female (54 percent), overwhelmingly white (96 percent), and predominantly college-educated (57 percent). More than half of Episcopalians are over 50 years of age (56 percent) and live in towns with populations between 2,500 and 50,000; 71 percent have incomes over \$20,000; and one-quarter are retired.

So reports the Committee on the State of the Church which polled a random sample of 2,000 Episcopalians, 64 percent of whom say religion is "very important," virtually all (99 percent) of whom pray, and 47 percent of whom attend church services weekly. Seventy-three percent think "Jesus Christ was God and man" while only 11 percent believe the Bible is to be "taken literally, word for word."

Fifty-three percent think a 10 percent tithe is a "good standard" for church giving, but the percentage of those who pledge dropped from 97 to 91 percent, still a good average. Households with incomes of under \$20,000 support tithing to a greater degree (61 percent) than do those with incomes over \$50,000 (41 percent).

The Committee reports "the absence of unanimity or clear focus about what the issues [facing the Church] are." The polling showed little change in attitude about the 1979 *Book of Common Prayer*, with 54.3 percent agreeing that it "provides excellent worship services."

Although the Church's goals are not widely understood, the number of people who have heard of Venture in Mission rose from 23 percent in 1978 to 52 percent in 1981. The proportion of Episcopalians who consider Christian education is of "high quality" has fallen from 58 percent to 44 percent, and the proportion wanting an increase in time spent on evangelism rose from 25 to 32 percent.



General Convention will be asked to vote on the first revision of the Church's Hymnal in 42 years. Titled *Proposed Texts*, the collection of 599 texts includes 337 of the 600 texts from *The Hymnal 1940*; 10 texts from a previously published collection, *More Hymns and Spiritual Songs*; 96 from *Hymns III*; nine from *Songs for Celebration*; and 147 texts which, with the exception of a few restorations from the 1916 Hymnal, have never appeared in an official Episcopal Hymnal or supplement.

The contents of the suggested revision (see July issue) parallel the order of services in *The Book of Common Prayer*, from the Daily Office through the Church Calendar, Baptism, Eucharist, Confirmation, Commitment to Christian Service, Marriage, Thanksgiving for a Child, Ministration to the Sick, Burial of the Dead, Ordination, and Consecration of a Church.

Other sections are General Hymns, Personal Religion, Rounds and Canons, and National Songs. The proposed revision has no contents grouping for hymns for children but when published will have an index of suitable material.

The 12-member Standing Commission on Church Music, which produced the revision with assistance from subcommittees of church musicians, scholars, and writers, will present the proposed revision—copies of which were mailed to all bishops and deputies in May—at open hearings tentatively scheduled to begin Saturday afternoon, September 5, in New Orleans. A joint legislative committee of Convention will hold open meetings on *Proposed Texts* the first week of Convention. Official legislative action by both Houses is expected some time during the first week.

*Proposed Texts* does not include musical settings. Hymnal revision requires one Convention vote, and if Convention accepts the work already done, the Commission foresees three years of work to prepare

musical editions, with publication expected late in 1985.



When General Convention's Program, Budget, and Finance Committee begins its pre-Convention hearings on September 1, it will have before it the detailed 1983 budget proposal of \$20,369,000 that Executive Council adopted in April.

What has previously been called "The General Church Program Budget" is presented this year as "The General Budget of the Church" and subtitled "The Program Development and Operations Budget." The title reflects new thinking about extra-budgetary fund-raising for major church programs which Presiding Bishop John Allin will propose as the Church's response to social needs in the next triennium.

The budget document states that the General Budget "is not a source of money for all of the Church's programs of mission and ministry. . . . In 1981 the General Church Budget accounted for about \$14.6 million of the estimated \$735 million of the Church's total financial resources." The latter figure is apparently the total of all income reported on parochial forms, a large part of which is spent within the parishes for upkeep.

Executive Council presents a balanced budget with an estimated income from diocesan apportionments set at \$16,400,000, \$30,000 from voluntary donations from overseas dioceses, and \$3,939,000 from other sources, including trust fund income and special gifts.

The largest share of the proposed budget goes to World Mission in Church and Society, which is allotted \$7,287,610. This includes support for 19 overseas Episcopal dioceses, Anglican partners, missionaries, and ecumenical project support.

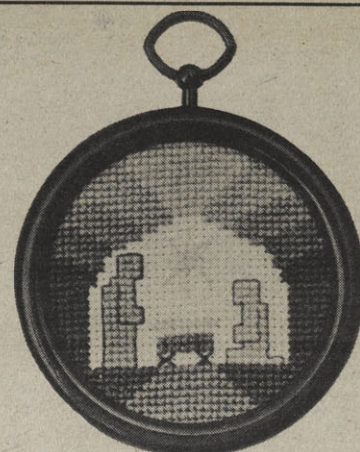
The domestic programs in National Mission in Church and Society's proposed \$4,646,499 include aided U.S. dioceses, ethnic ministries, ministries to special populations such as the aged and the handicapped, as well as ministries in housing, public issues, peace, and the Coalition for Human Needs, the last major grants program in the Executive Council structure. The proposal also lists a \$50,000 item for Jubilee Ministry Coordination although the \$2 million-a-year request for this program from General Convention's Standing Commission on the Church in Metropolitan Areas does not appear in the budget proposal.

The third major funding area is Education for Mission and Ministry whose proposed \$3,312,759 includes lay and women's ministries, military chaplaincy, Christian education, youth and college work, evangelism, and agencies for all aspects of the ordained ministry. The Church's support of its black colleges, set for \$1 million for 1983, is included in this portion of the budget.

Other areas funded in the 1983 proposal are Communication, \$802,083; Stewardship, \$572,960; Finance, \$805,919; and Administration, \$2,580,049. The final budget item of \$361,121 for Reserves and Contingencies includes a special \$110,000 for Emerging Mission Needs, added to the budget when Executive Council met in April. The addition will increase the ability to respond to human needs in today's economic situation.

The Program, Budget, and Finance

*Continued on page 8*



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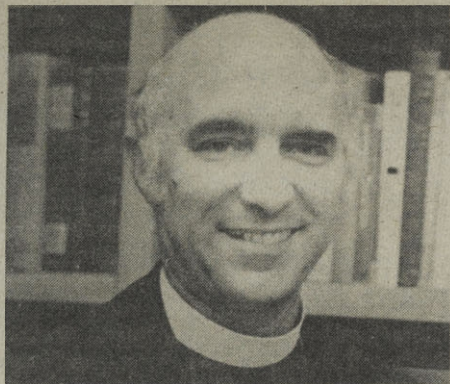
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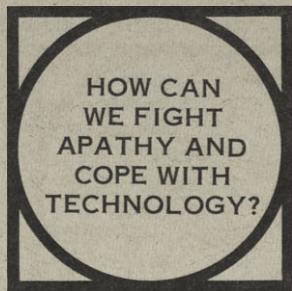




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## TWO-PART HARMONY

Committee will look closely at Executive Council's proposal during the opening days of General Convention. It may increase, cut, or amend as it deems necessary and will present its own recommendation to Convention at a special joint session on Saturday, September 11.



In what may be the most pessimistic summary to come before General Convention, the Standing Commission on Human Affairs and Health offers six resolutions ranging from "reindustrialization" to the arms race. Another eight deal with health and marriage.

The Commission, whose job is to "recommend appropriate responses. . .to the

current state of human affairs and health in this world for which Christ died," finds massive deterioration in the past three years. "Crisis" is too mild a term to describe what we face at this hour of history," says the Commission that Bishop Willis Henton of Western Louisiana chairs.

The twin threats of world economic collapse and thermonuclear war "loom on the horizon of the global situation." Worldwide, the Commission points to the USSR/US nuclear arms race, more than 16 million homeless people, food shortages, malnutrition, pollution, inadequate energy supplies, low standards of education, escalating crime, and inadequate health services on "every continent."

In the United States, the Commission finds "major social disintegration," citing unemployment particularly in the midwest and east, the 34 percent unemployment rate for black people, continuing inequitable salaries for women, racism in school systems, cuts in government benefits for the poor, the rise of the Ku Klux Klan, and a destabilization in personal, family, and

community life as evidenced by divorce rates, wife and child abuse, and alcoholism.

"Self-interest and apathy have become the two poles of public life," says the report which also cites spiritual decay despite the rise of "born-again" religion. But it notes that the Episcopal Church has in the past "borne remarkable witness to the cause of justice and human dignity" in protesting apartheid, helping farm workers, resettling refugees, and assisting workers at a plant closing in Youngstown, Ohio.

The Commission urges churchpeople to "dig beneath the symptoms of poverty, racism, and other forms of injustice"; to make common cause with the poor; to protest government social service cuts and plant closings; and through liturgy, preaching, and pastoral ministry to proclaim the "essential unity of all human life on earth."

The Commission offers resolutions on reindustrialization; the arms race; coalitions to fight dehumanizing structures; racism; and refugee resettlement.

Turning to health, the Commission addresses medical technology affecting human reproduction: birth control, abortion, prenatal diagnosis, artificial insemination, and "in vitro" fertilization, warning that anyone considering these methods should do so "prayerfully" and with counseling.

The Commission asks Convention to condemn both "the act of abortion when the sole purpose of such action is the selection of the gender of the child" and "the practice of so-called female surrogate parenting" because the latter "is exploitative of the natural mother and attaches undue and even self-worshiping importance to the sperm of the donor male." The Commission offers a resolution approving "in vitro" fertilization "for the purpose of providing children in a marriage" but asks Convention to adopt a statement that "human semen should not be bought and sold for reproductive use."

In response to technology's impact on marriage, sexuality, and child-bearing, the Commission asks clergy to identify responsible people in their communities to assist in counseling and asks dioceses to provide continuing education opportunities in these areas for both clergy and laity. It also urges dioceses to establish special commissions on marriage to revitalize the sacramental and redemptive qualities of marriage.

Two other resolutions encourage bishops to appoint suitable assistance to weigh applications for remarriage by divorced persons and offer guidelines when one person in a marriage is unbaptized.

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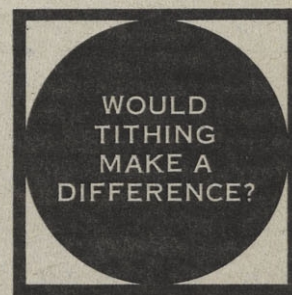


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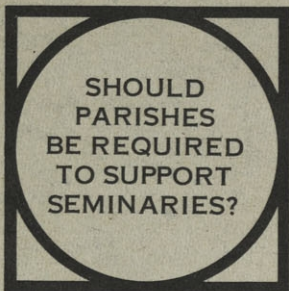


Good and bad news, says the Stewardship and Development Commission. Bad news is "stewardship. . .has not held a high priority. . .in the thinking and planning of the Church nationally." Good news is "in spite of this, some excellent work is being done. . .by some dioceses and parishes."

The Commission asks that the tithe be affirmed "as the standard of giving for Episcopalians" and that deputies and bishops pledge themselves to tithe—"or to work toward tithing"—and "call all the Church" to join them.

The State of the Church profile shows Episcopalians almost evenly divided in the importance attached to tithing with 52.5 percent saying it is a good standard of giving and 47.5 saying it isn't.

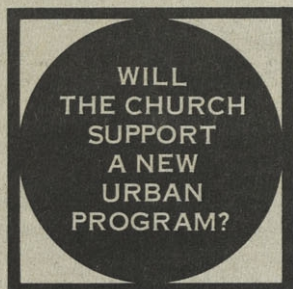




The Board for Theological Education asks General Convention to direct "each parish and mission to give annually at least 1 percent of its net disposable budgeted income" to one or more of the 10 accredited seminaries (see list below). In return the seminaries are asked to provide the Church with information about their "work, life, and finance."

The proposal arises from a recognition that voluntary seminary support can no longer provide the financial stability seminaries need to provide training for church leaders—both ordained and lay (see June issue).

General Theological Seminary  
New York, N.Y.  
Berkeley Divinity School at Yale  
New Haven, Conn.  
Bexley Hall  
Rochester, N.Y.  
Church Divinity School of the Pacific  
Berkeley, Calif.  
Episcopal Divinity School  
Cambridge, Mass.  
Episcopal Theological Seminary of the Southwest  
Austin, Texas  
Nashotah House  
Nashotah, Wis.  
Protestant Episcopal Theological Seminary in Virginia  
Alexandria, Va.  
School of Theology of the University of the South  
Sewanee, Tenn.  
Seabury-Western Theological Seminary  
Evanston, Ill.  
Trinity Episcopal School for Ministry  
Ambridge, Pa.  
(seeking accreditation)



After a decade's hiatus the General Convention will be asked to establish a new program of urban ministry. It will also be asked to raise the Church's 1982-85 budget by \$2 million annually to fund the program and to affirm that "a ministry of joint discipleship in Christ with poor and oppressed people" is, indeed, the mission of the Church.

The Standing Commission on the Church in Metropolitan Areas proposes The Jubilee Ministry as its response to a 1979 mandate that it "devise an action strategy" of urban mission and evangelism, focusing on the local congregation, for General Convention and Executive Council to implement.

The 3-year-old, 12-member Standing Commission chaired by the Rev. Michael Kendall is successor to a Joint Commission which functioned for only three of its six-year existence. It is also a spiritual descendant of urban ministry programs of the late 1950's and 1960's: the Church's Joint Urban Program, the "Metabagdad" conferences, and the Ecumenical Training Center for Urban Mission in Chicago.

Aware of past experience with social action programs, the Commission's report stresses the importance of good Church-wide communications about Jubilee Ministry's work as well as the need for a program "solidly based in the diocesan and especially the parish structure of the Episcopal Church."

The Commission report's theological section voices the members' belief in the theological and biblical imperative to minister to the poor. Later it calls for recognition of each parish's vocation to minister in its own way to "the special needs of God's people who surround it." The report decries the artificial split between spirituality and social action and seeks a "Christian community in which the drama of the streets and the inner silence in which God speaks are bound together."

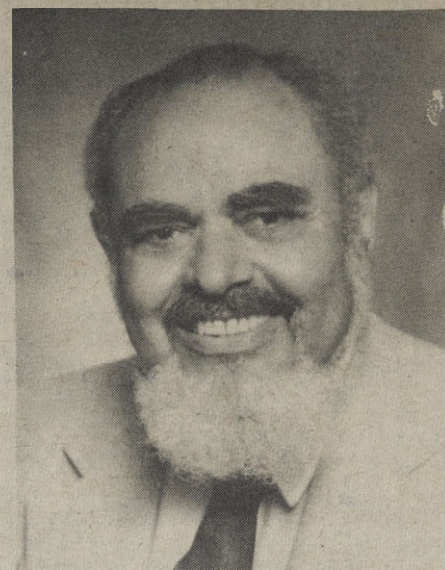
The Commission's Jubilee Ministry proposal envisions a \$1-million annual grants program to dioceses, congregations, and Church-related agencies in which each grant is approved by Executive Council after diocesan endorsement and local provision of 25 percent in matching funds. The proposal also calls for development of effective urban evangelism models, particularly for the formation of non-white

congregations.

The Jubilee Ministry would offer programs of education and advocacy on public issues as well as training in the specific skills and sensitivities urban ministers need. It would provide a human resources bank to connect persons with special skills with congregations in need of assistance.

The Commission report proposes that certain congregations be designated Jubilee Centers and their successful methods be studied and evaluated and the information disseminated throughout the Church, in part by an extensive publications program which would also include material on public issues and theological reflection.

The Standing Commission sees an active role for itself in monitoring and evaluating the Jubilee program during the coming triennium in order to recommend new strategies and models to the 1985 General Convention.



Charles Lawrence  
Chairs Convention's largest House

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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.

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2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.
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Then, in just a few days you will receive your child's name, photograph, and case history.

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

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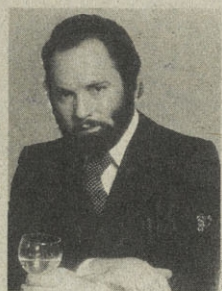
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Twenty years ago, late in October, Episcopal bishops met in Columbia, S.C. Miles to the south a massive troop and weapon movement was underway. In the shadow of the Cuban crisis, the bishops adopted a statement on war and peace: "The Church... must seek to define the obligations of the Christian as peacemaker for every age and to fit them to the situation of man at every juncture in history."

The bishops explored the concept of a "just war" and formulated a "Christian" view of war and peace. In their statement the bishops recognized a sovereign God, a family of humanity, and cited the Gospel recognition of the worth of the individual. They acknowledged the "sin of the world, the agony of our international tensions," and the "guilt for our human sinfulness which lies at the root of the threat of disaster."

Christians, the bishops said, cannot love God and hate their neighbors, thus they have "special burdens of reconciliation" which compel them to recognize both the work of the people in the military and the "validity of the calling of the conscientious objector and the pacifist."

The bishops called upon churchpeople to exercise "discipline of conscience to prevent total war. Under modern conditions such war cannot serve any moral or even useful purpose."

The bishops recognized that the U.S. must remain militarily strong to "serve as a deterrent to an aggressor nation intent upon military conflict" but urged Christians to "insure that any war which breaks out anywhere in the world is limited."

At the same time they urged elimination of war. "The Church corporate, and individual Christians, must meet all the issues of war and peace, including the menace of nuclear weapons. At all levels of its life, the Church must charge its people with the insistent duty of working with all their strength for the prevention and elimination of war."

The 1979 General Convention reached back to that 1962 document and formed the Peace Commission to implement its message. But in the three years since 1979, the spiraling nuclear arms race and threats to world peace telescoped time and fueled public reaction. Episcopal bishops met in San Diego, Calif., early last October and added urgency to their previous pastoral message: "Massive nuclear overkill poised for instant use represents deadly insecurity for the superpowers and for the whole world." They challenged national leaders to "repudiate reliance on military threats in favor of the more demanding discipline of military restraint and negotiation for arms control."

So 20 years after the Cuban crisis—20 years that have increased, not diminished, the weight of the 1962 House of Bishops' Pastoral—Bishop William Frey, chairman, says in his introduction to the Peace Commission report that "virtually every major Christian communion in the United States" has protested the arms race and many have programs for study and action."

In their report to General Convention, the 12 members of the Joint Commission on Peace say they found "common ground" in the 1962 House of Bishops' Pastoral and agree with its imperative that Christians be peacemakers. Acknowledging that "all-out nuclear war is a real possibility at every moment," the commissioners develop an

historical, theological, and biblical context to help Christians formulate individual peacemaking responses.

The Incarnation permanently abolished separation of the secular from the sacred, the report says. "Historically, the dilemmas of 'rendering unto Caesar' and 'loving our enemies' have proved to be the most perplexing for Christians when they must face the question of the use of military force by the state against its enemies and the question of Christian participation in such conflict."

The report explores pacifism, "recognized and honored as a viable and demanding interpretation of the implications of Christian faith" but never "the dominant perspective of Anglican tradition," and questions the "just war" theory's application to a nuclear era.

The "just war" tradition does not "bless wars or declare them righteous." Rather, the classical Christian tradition assumes "killing is not the only evil," that participation in war can be understood if done to "protect the weak, to preserve life, to overcome injustice and oppression, and to express love for both the innocent neighbor and the enemy." The tradition assumes the Church has moral insights and the obligation to share them in the conduct of public affairs.

But, the commissioners ask, "does the 'just war' tradition take account adequately of the impact of large-scale nuclear explosions... and long-term contamination on the very natural order upon which we are all dependent?" In addition, can nuclear war "ever be a legitimate expression of the obligation to preserve life or to seek a love-inspired justice in and among nations?"

The Commission's report notes the debate without answering the questions and advises continued discussion of public policy, of what constitutes true security, and of the impact on the general welfare of a national budget dominated by concern for security.

The report calls nuclear deterrence only a short-term necessary evil. Christians who accept nuclear deterrence can legitimately do so only if they understand its purpose as "buying a little more time to work for other, more peaceful, less apocalyptic alternatives," the report says.

The commissioners' unequivocal wrath is reserved for killing civilians. "Strategies of deterrence... based on the intentional and indiscriminate destruction of population centers are to be condemned and opposed as repugnant to the Christian faith and tradition."

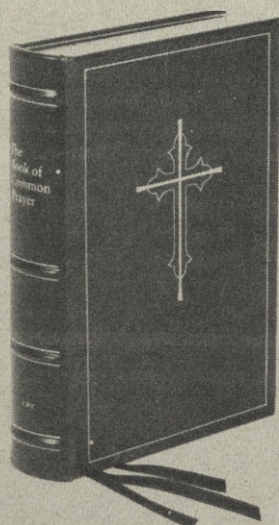
The commissioners disagree with those whose only criterion for their positions is what is best for the U.S. Christians must "attempt to see the situation from God's perspective as well as our own. This means looking at the world lovingly, holistically, and without bias as best we are able." Such a view can help overcome self-interest, the report says, and help people see the interdependence of the world and its peoples.

Recent events in Poland, Iran, the Middle East, and Afghanistan as well as in Vietnam demonstrate that larger military expenditures, which have become a "poker game among governments," are outmoded and unwise. Continuation of life on earth requires more cooperation, not contention, among nations, the Commission advises.

Although Commission members decided earlier that specific peace proposals such as SALT II were outside their mandate of peace education and took no stand on these subjects, they urge Convention consideration of such resolutions should they come from other sources.

The Commission offers resolutions that ask that parishes, dioceses, Provinces, and all other church units continue and increase peace efforts; continuance of the Peace Commission itself; and educational help from Executive Council. It says peacemaking is a mission of every element of the Church's life—its liturgy, its music, its training for priesthood, its educational programs, its evangelism, its presence through the laity, and its social outreach.

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What is planned nine years in advance, takes 20 days and 100 trained people to implement, has 400 functions and over 5,000 participants, and is a "luxury we can no longer afford?"

The answer, according to the Joint Standing Committee on Planning and Arrangements, is General Convention.

Too big, too costly, too long—these charges are often leveled against the triennial meeting, but attempts to reduce costs by reducing the number of representatives each diocese sends have failed. Still, the 1979 Convention asked for a "simplification" of the General Convention "life style."

An ad hoc committee that studied this reports that the key to reducing costs—if the Church is unwilling to reduce the number of people—is to take advantage of slack periods for Convention sites. In keeping with that, the Committee recommends holding Convention near July 4 when rates are lowest.

The Committee's proposal, which would also reduce the current 10-day format to an eight-days-and-seven-nights gathering with a subsequent reduction in legislative hours from 46.5 to 42, would save 54.5 percent of the total costs of Convention.

The current \$1,673,100 cost to dioceses would drop to \$760,530, excluding air travel, and the Committee notes, although it does not make such a proposal, that a reduction in the size of the House of Deputies would "result in further cost reduction."

Such a plan is predicated on negotiating the most advantageous time for rates. To do so, the Committee says, requires greater flexibility than General Convention's current system of selecting a site nine years in advance.

The Committee thus proposes canonical changes so General Convention would suggest three sites from which the Joint Committee—in consultation with the Presidents of both Houses, the Provincial presidents, and Executive Council—would choose one site for six years hence and request Convention's ratification.

If that site is found wanting, the Committee would recommend a substitute to the Presiding Bishop and the Executive Council. This site would be brought before the Convention preceding the proposed Convention. By the constitution, the Presiding Bishop and Executive Council have power to change the place when insufficient time prevents Convention from doing so.

The Committee's new plan, members say, would not only reduce the cost, but would add to the number of sites that could be considered for such a large gathering.

#### ...AND PERHAPS FEWER DEPUTIES?

The Standing Commission on the Structure of the Church, in addition to studying and making recommendations about the office of Presiding Bishop, makes several other recommendations, to wit:

- That in the event a diocese is without a bishop, the Presiding Bishop will consult with the ecclesiastical authority of the diocese to insure that adequate interim episcopal services are provided.
- That the disability allowance due a re-

signing Presiding Bishop be changed to "an amount to be fixed by the Joint Standing Committee on Program, Budget, and Finance and ratified by the next regular meeting of General Convention."

- That representatives to the Anglican Consultative Council be elected by Executive Council rather than by General Convention.

- That the second reading of a constitutional amendment which would allow deacons to be seated as deputies to General Convention be adopted.

- That the resolution on the number of deputies to General Convention recommended in 1973, 1976, and 1979, which would give three deputies in each order as opposed to the present four, be adopted.

- That the existing Board for Church Deployment (formerly Board for Clergy Deployment) be added to the canons, making it selected in the same manner as other interim bodies with its membership appointed by the Presidents of the two Houses of General Convention.



What is the mission of the Church?  
What are our mission policies?

The 1979 General Convention asked the Joint Standing Commission on World Mission, which Bishop Edmond Browning chairs, to address these two questions. Forward Movement published the Joint Com-

mission's answer, which will be presented to the New Orleans General Convention.

In summary, the report says witness and service should be coordinated. Any world mission planning should (1) encourage cultural and political autonomy; (2) assist the growth of indigenous leadership, both lay and ordained; and (3) encourage models of ministry appropriate to local cultures.

World mission strategy should encourage "the Church in every place to relate the Christian Gospel to local, national, and worldwide issues. . . of social and economic justice and human rights."

Coordinated efforts—dioceses linked with others in Provincial and regional structures and coordinated missionary initiatives with Anglican Communion member Churches and the wider ecumenical fellowship—should be encouraged.

Overseas jurisdictions should be aided to assume responsibility for governance, support, and propagation of the Church in

Continued on page 12



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## TWO-PART HARMONY

their areas with assistance such as prayer, friendship, shared resources, education, and joint planning so all units of the worldwide Church can "be open and responsive to the Holy Spirit's leading into new and imaginative mission initiatives."

Witness and service should be supported through indigenous ministries, regularly appointed missionaries, volunteers for mission, and others on special assignments.

The report commends scholarship assistance, funds and personnel, cooperative planning in Africa, Partners in Mission priority setting, support for companion relationships, a communications network, response to natural and man-made disasters, and ecumenical support for development and for problems of migration and refugees.

The Joint Commission suggests continued mission partnerships with various Christian Churches "as a way of demonstrating our conviction that the thrusts toward mission and unity are not only compatible, but inseparable."

CAN WE  
OFFER  
MORE HELP  
TO SMALL  
PARISHES?

"The Church in rural and small-town America is in a crisis that is still largely unappreciated," the Standing Commission on the Small Church in Small Communities reports to General Convention.

The Commission reports progress in communication and resource sharing through the Leadership Academy for New Directions, now called New Directions Ministries, Inc., and through such organ-

izations as Sincicators, Rural Workers Fellowship, APSO, and the Resource Center for Small Churches. The Commission chaired by Assistant Bishop William Cox of Oklahoma reports that help is still needed in ministry and economics—clergy salaries, clergy retirement benefits; environment—land use; and congregational life, including ecumenical opportunities.

To meet these needs the Commission asks for an Episcopal Church Center staff person and a liaison with regional and national ministries as well as diocesan discussion of ministry strategy in small communities and for use of seminaries as resources.

The report asks the Commission on Church Music to test proposed musical settings to assure their usefulness in small congregations and asks dioceses to work ecumenically in their states to "help form land stewardship councils dedicated to issues of land use ownership and stewardship" and report findings to the next Convention.

The Commission, which will study

church canons in the next triennium to evaluate their relevance to small churches, also asks Executive Council to review policies, funding, and strategy for support mission and ministry in Indian country and to work to train and assign native Americans in ordained and specialized ministries.

The Commission plans to "sponsor, encourage, and/or contribute to one to three research projects" on the work of the Church in small communities, especially in compensation/pension plans and "the present state of clergy who work in small churches in other than full-time jobs."

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Few other sources of General Convention resolutions provide as much diversity as those which originate with individuals, dioceses, and Provinces.

Unlike the focused recommendations of Convention Commissions and Committees, these petitions often arise from such parish concerns as passing the peace and diocesan problems with boundaries. This triennium's collection—less than half the 148 received in 1979—range through public policy subjects such as adoption, apartheid, and opposition to U.S. military aid to El Salvador to seminary support and marriage canons without pausing to focus on any predominant subject as they did three years ago when Prayer Book revision was an issue.

Nuclear proliferation and lay ministry vie for top attention with almost equal vigor in the 68 resolutions. Eleven ask for a freeze on nuclear weapons and an end to the arms race while two others support a Peace Academy and peacemaking.

Twelve resolutions on the role of lay ministry—with seven focusing on a canonical change to allow lay persons to administer the bread and wine either at a parish Eucharist or to persons unable to attend services—urge upgrading of lay roles.

After that, the resolutions diverge—one asks reaffirmation of the tithe, and another urges people to give their tax credits to their churches. One supports a living will, and another asks information on blood and organ donation.

Two would add to the Calendar of Lesser Feasts and Fasts the names of slain Archbishop Janani Luwum of Uganda and Charles Stuart, king and martyr, February 15 and January 30, respectively.

The 1979 Convention passed the first reading of a constitutional change to allow deacons to be elected General Convention deputies, and one resolution supports that action for second reading while another opposes it.

Two deal with previous Convention controversies—one would make illegal a diocese's withholding consent for bishops-elect just because it disagrees with the elected person's theological stand, a situation that has arisen in past years when a candidate was opposed to women's ordination, and another that asks churches to refrain from participating in groups that foster ill-will toward homosexuals.

Reducing the size and cost of General Convention is the subject of one resolution. Two deal with Executive Council, one asking for clarification of membership and another suggesting that Council members be automatically seated as deputies to General Convention.

Marriage canons are considered in two proposals—that the period of preparation for solemnization be 90 days and that the Church require both partners to be baptized.



# Look

## At What We're Doing!

Dear Members of the Episcopal Church:

On these pages is written the Executive Council's Report to the Episcopal Church for the triennium 1980–1982. It is written around a theme—*Look What We're Doing*—because it is important for all of us to take stock of what we are accomplishing—so that we can see the proper steps to take in the days ahead. This report is being shared with the whole Church as an insert in *The Episcopalian* because it is a report of what the whole Church has been doing corporately as reflected in the leadership of those who have been elected to the Executive Council.

It is my privilege to preside as Chairman at meetings of the Executive Council. I have been assisted by Dr. Charles Lawrence, who as President of the House of Deputies serves as Vice-Chairman.

Executive Council meetings have had many points of focus during the past three years.

There have been people: refugees newly arrived in this land and in other places, missionaries appointed to serve throughout the world, persons recalled through memorials and testimonials for outstanding service in Christian mission, children focused upon during the International Year of the Child, the disadvantaged—particularly those living in cities, and many more.

There have been the issues of our resolutions and debates: stockholder proxy actions, the role of government in school prayer, conscription for military service, our government's El Salvador policy, the infant formula boycott, the Equal Rights Amendment, arms control, nuclear disarmament, and more.

We have been moved by those who have spoken to us, including Suffragan Bishop Judson Child of Atlanta who described the tense situation in Atlanta during the mass murders of children there, and reports from our own members who had viewed many things on various world trips.

We set a leadership direction for the whole Church to follow in such ways as the adoption of an Affirmative Action employment statement and in urging all dioceses to form Family Life Commissions.

We responded to General Convention direction by including the information on alcoholism in the Fall, 1980, issue of *The 99 Percenter* and by wrestling with long-range planning options during a special five-day meeting in June, 1981. We now have a long-range planning policy.

You will find information on the following pages about the various phases of our common mission that are carried forward through the General Church Budget. This budget is approved every three years by the General Convention, and monitored during the triennium by the Executive Council and Presiding Bishop.

It is our privilege to pray and to support—with our work and with our dollars—the Christian mission. From these pages can be learned an important part of that mission, the part accomplished as a result of our corporate efforts.



Faithfully,

*John M. Allin*  
John M. Allin  
PRESIDING BISHOP

# THE FOLLOWING PAGES ARE THE EXECUTIVE COUNCIL REPORT TO THE 67th GENERAL CONVENTION...



# Your Executive Council

Forty-four Episcopalians from throughout the United States are members of the Executive Council, which meets three times each year. The Council sets policy and develops programs for the Episcopal Church between the triennial meetings of the General Convention.

- Presiding Bishop John M. Allin is the Council's Chairman, assisted by Dr. Charles Lawrence, President of the House of Deputies, who is Vice-Chairman;

- The Rev. Canon James R. Gundrum, Executive Officer of the General Convention, is Secretary of the Council;

- Twenty-four members of the Council are elected by General Convention;
- Eighteen members are elected by the Episcopal Church's nine internal provinces.

Executive Council members are organized into six Standing Committees, which correspond to the six program units of the Presiding Bishop's staff: Education, World Mission, National Mission, Communication, Stewardship, and Administration/Finance. Staff members carry on planning and make basic program decisions in accordance with policies determined by the Council,

usually through one of the six committees. Committee Chairpersons and the Executives of the staff units work together on such matters as the development of each annual General Church Budget, to which Council must give final approval.

The Executive Council presents a three-year proposal for mission strategy (including a budget) to each triennial General Convention, and carries on its work during each triennium in accordance with priorities and decisions established by the Convention.

## MEMBERS OF THE EXECUTIVE COUNCIL

### *Ex-Officio Members:*

The Rt. Rev. John M. Allin, D.D., Presiding Bishop, President and Chairman  
Dr. Charles R. Lawrence, Vice Chairman, 34 Dogwood Lane, Pomona, NY 10970

### **ELECTED UNTIL THE GENERAL CONVENTION 1982**

The Rt. Rev. William H. Folwell, P.O. Box 790, Winter Park, FL 32789  
The Rt. Rev. Christoph Keller, Rt. 2, Box 53, Alexandria, LA 71301  
The Rt. Rev. Philip A. Smith, 63 Green Street, Concord, NH 03301  
The Rev. Joseph N. Green, Jr., P.O. Box 1003, Norfolk, VA 23504  
The Very Rev. Frederick H. Borsch, Princeton Univ., Box 585, Princeton, NJ 08540  
Mr. Robert M. Ayres, Jr., University of the South, Seawee, TN 38375  
Mrs. Leona E. Bryant, P.O. Box 281, St. Thomas, Virgin Islands 00801  
Mr. Matthew K. Chew, 6991 E. Camelback Rd., Ste. B110, Scottsdale, AZ 85251  
Mr. Frank P. Foster, 174 Scituate Street, Arlington, MA 02174  
Mr. Joseph L. Hargrove, 700 Commercial National Bank Bldg., Shreveport, LA 71101  
Dr. Paul Neuhauser, 914 Highwood Street, Iowa City, IA 52240  
Mrs. Virginia Ram, 2808 Altura Street, Los Angeles, CA 90031  
Mr. Harrison Tillman, P.O. Box 3137, Valdosta, GA 31601

### **ELECTED BY PROVINCE UNTIL THE GENERAL CONVENTION 1982**

I The Rev. Canon Edward J. Morgan, 216 W. Mountain Rd., West Simsbury, CT 06092  
II The Rev. Robert Wainwright, 25 Westminster Rd., Rochester, NY 14607  
III The Rev. Canon Junius Carter, 7505 Kelly Street, Pittsburgh, PA 15208  
IV Mrs. Kit Caffey, 1915 Old County Road, Daphne, AL 36526  
V The Rt. Rev. Donald J. Parsons, 3601 N. North Street, Peoria, IL 61604  
VI The Rev. Denis O'Pray, 3225 East Minnehaha Pkwy, Minneapolis, MN 55417

VII The Rev. Donald N. Hungerford, Box 2828, Odessa, TX 79760

VIII The Rt. Rev. Robert Wolterstorff, 2728 Sixth Avenue, San Diego, CA 92103

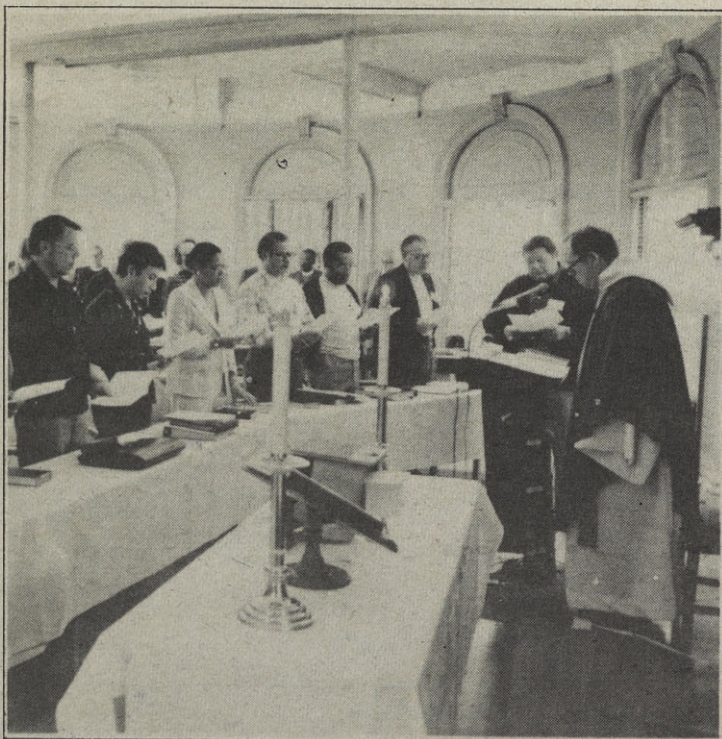
IX Mrs. Marielena de Gonzalez, Apartado Aereo No. 51712, Barranquilla, Colombia S.A.

### **ELECTED UNTIL THE GENERAL CONVENTION 1985**

The Rt. Rev. A. Donald Davies, P.O. Box 65798, Dallas, TX 75206  
The Rt. Rev. Walter C. Righter, 225 37th Street, Des Moines, IA 50312  
\* The Rev. Canon Edward W. Rodman, 1 Joy Street, Boston, MA 02108  
\* The Rev. Barbara H. Schlachter, 82 Prospect St., White Plains, NY 10606  
Mrs. Carter Chinnis, #1506 Placido Mar, 5200 N. Dixie, West Palm Beach, FL 33407  
Mr. John L. Carson III, 600 S. Cherry St., Suite 1300, Denver, CO 80220  
Mr. Robert F. Gaines, 630 Wilhaggin Drive, Sacramento, CA 95825  
Mr. Harry Griffith, P.O. Box M., Winter Park, FL 32790  
Mr. Harry W. Havemeyer, 350 Fifth Avenue, New York, NY 10001  
Mrs. Dixie Hutchinson, 3981 Cobblestone Circle, Dallas, TX 75229  
\* elected for partial term, serving until General Convention 1982

### **ELECTED BY PROVINCE UNTIL THE GENERAL CONVENTION 1985**

I Mrs. Mary Flagg, 383 Spring Street, Portland, ME 04102  
II Mrs. Marjorie L. Christie, 251 Lynn Drive, Franklin Lakes, NJ 07417  
III Mrs. Helen Eisenhart, 5009 Earleton Drive, Bethesda, MD 20816  
IV The Very Rev. Allen Bartlett, 421 S. 2nd Street, Louisville, KY 40202  
V Mr. John K. Cannon, 400 Renaissance Center, Detroit, MI 48243  
VI Dr. Arthur Raymond, 2111 University Street, Grand Forks, ND 58201  
VII Mr. William Baker, 110 West Terrace Trail, Lake Quivera, KS 66106  
VIII Mrs. Ruth Schmidt, P.O. Box 4084, Tumwater, WA 98501  
IX The Rev. Sergio Carranza, Avenue San Jeronimo 117, Mexico 20, D.F., Mexico



## 1980-82 General Church Program Expenditures

Expenditures	1982 budget	1981 actual	1980 actual
<b>Education for Mission and Ministry</b>			
Program Staff and Supportive Costs	\$ 1,149,209	\$ 978,891	\$ 895,460
Ministries for Children, Youth, Adults, Women; Evangelism, Higher Education, Council for Ministry, Liturgical Program, B.T.E., C.D.O., Pastoral Development, Suffragan for Chaplaincies, Black Colleges	1,708,964	1,643,969	1,550,235
<b>Total</b>	<b>\$ 2,858,173</b>	<b>\$ 2,622,860</b>	<b>\$ 2,445,695</b>
<b>National Mission in Church and Society</b>			
Program Staff and Supportive Costs	\$ 868,678	\$ 800,160	\$ 704,558
National Mission Development: (APSO, C-14, Urban and Rural Planning, Minority Ministries, Special Ministries)	2,209,500	2,100,131	2,059,223
"Jubilee Ministry"—Human Needs and Justice, Jubilee Ministry Coordination: Coalition for Human Needs, Housing, Hunger, Social Ministries, Social Issues, Social Responsibility in Investments, Washington Office, Ecumenical Agencies	1,217,750	1,107,217	1,073,735
<b>Total</b>	<b>\$ 4,295,928</b>	<b>\$ 4,007,508</b>	<b>\$ 3,837,516</b>
<b>World Mission in Church and Society</b>			
Program Staff and Supportive Costs (Including U.T.O. and P.B. Fund)	\$ 892,418	\$ 741,549	\$ 693,988
Anglican Mission	1,002,715	886,029	961,120
Overseas Episcopal Dioceses	3,548,144	3,141,046	2,993,241
Overseas Missionary Support	1,239,066	1,299,380	1,192,597
Volunteers for Mission Program	61,500	30,995	28,608
Ecumenical Agencies	18,000	18,000	15,710
Ecumenical Relationships	239,222	216,057	221,383
Development Project Planning	0	0	0
<b>Total</b>	<b>\$ 7,001,065</b>	<b>\$ 6,333,056</b>	<b>\$ 6,106,647</b>
<b>Communication</b>	<b>\$ 754,128</b>	<b>\$ 707,983</b>	<b>\$ 696,761</b>
<b>Stewardship</b>	<b>412,849</b>	<b>397,648</b>	<b>238,732</b>
<b>Finance</b>	<b>776,877</b>	<b>736,094</b>	<b>632,201</b>
<b>Reserves and Contingencies</b>	<b>231,018</b>	<b>95,109</b>	<b>90,021</b>
<b>Administration Services and Personnel</b>	<b>2,350,962</b>	<b>2,151,220</b>	<b>1,927,258</b>
<b>Grand Total</b>	<b>\$18,681,000</b>	<b>\$17,033,478</b>	<b>\$15,974,831</b>



# Look At What We're Doing Education

During the past three years the Education for Mission and Ministry staff at the Episcopal Church Center has been reorganized. A new integrated style of operation allows both planning and implementation of objectives and programs to be better carried on.

Each staff position has been evaluated from the point of view of how each particular function can be integrated into the work of the unit as a whole. As a result there is now better coordination among the staff and more general knowledge of the total program by all.

Even though this has been a time of reorientation and reevaluation, the program work for which the unit is responsible has been carried on. Printed resources—such as the *Aware Notebook* for parish educators and *The 99 Percenters* for lay leadership—have been produced on a regular basis. There have been training events of an educational nature for diocesan and parish education leaders. Some of these have had such specific focal themes as family life, evangelism, church growth, and parish education. The Education for Mission and Ministry unit has been a basic liaison between the Executive Council and the three Episcopal-related colleges that have the education of Black young people as their major focus: St. Paul's College in Lawrenceville, Virginia, St. Augustine's College in Raleigh, North Carolina, and Voorhees College in Denmark, South Carolina.

This unit has also worked closely with the Council for the Development of Ministry, the Board for Theological Education, the Church Deployment Office, the Office of Pastoral Development, the Standing Liturgical Commission, and the Triennial Meeting of the Women of the Church.

The Office of the Bishop for the Armed Forces is a part of Education for Mission and Ministry. This office assists the chaplains of the military, Veterans' Administration, federal institutions of correction, and the comparable reserves, plus many part-time chaplains.

During the past three years this office has continued to maintain the highest standards possible in the choice of chaplains for these positions. Through his travels, the Bishop for the Armed Forces has become a well received person in many bases, forts, ships, and military establishments, as well as in many civilian and veteran oriented institutions. The contacts made through these visitations have helped give the Episcopal Church a high profile in the eyes of many commanders, as well as in civilian parishes in Japan, Germany, Turkey, Spain, Scotland, Paris, Korea, Philippines, and Okinawa.

Confirmations by the Bishop for the Armed Forces have numbered over 400 persons in the last three-year period. Baptisms by chaplains on Active Duty have been over 1,500. A major program administered by the Office of the Bishop for the Armed Forces is the training and licensing of lay readers. The program of study is extensive and now has nearly 100 persons enrolled.

A strong line of communication has been maintained between this office and the Office of the Chiefs of Chaplains. The office shared in the establishment of the newly formed National Conference on Ministry to the members of the Armed Forces.

Executive Council Committee on Education for Mission and Ministry: The Rt. Rev. Donald J. Parsons, Chairman; The Very Rev. Allen Bartlett, Mr. Robert F. Gaines, Mr. Harry Griffith, Mrs. Dixie Hutchinson, Vice Chairman; Mrs. Virginia Ram, The Rev. Barbara H. Schlachter.

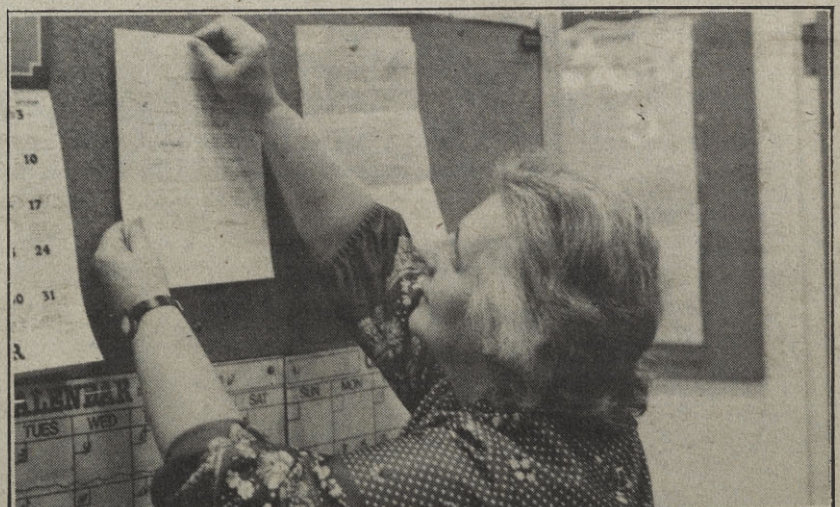
Education for Mission and Ministry Professional Staff: The Rt. Rev. Elliott L. Sorge, Executive; D. Barry Menuez, Field Officer for the Development of Ministry/Deputy to the Executive; The Rev. David Perry, Religious Education Coordinator; The Rev. Frederick J. Howard, Associate Religious Education Coordinator; The Rev. A. Wayne Schwab, Evangelism and Renewal Officer; The Rev. Arlin J. Rothauge, Coordinator for Evangelism; Betty W. Gray, Educational Coordinator for Women's Ministries; Ruby Miller, Administrative Assistant; Bobbie L. Beville, Coordinator for Youth Ministries; Dr. Fredrica H. Thompson, Executive Director, Board for Theological Education; The Rt. Rev. Charles L. BURGREN, Suffragan Bishop, Armed Forces; The Rev. Donald W. Beers, Executive Assistant, Armed Forces; The Rev. Roddey Reid, Executive, Church Deployment Office; William A. Thompson, Associate Director, Church Deployment Office; The Rt. Rev. David E. Richards, Executive Director, Office of Pastoral Development.

## Administration

Administration is a service-oriented function that supports the entire range of ministries carried out through the General Church Budget by coordinating such basic needs as building functions, personnel services, office supplies, postage, and insurance coverage. Two major projects during the past three years have been in the areas of safety and communication: the upgrading of the fire warning and protection system and the installation of a new computerized telephone system, both at the Episcopal Church Center in New York City.

The Executive Council's policy of affirmative action employment is basic to the personnel policy at the Episcopal Church Center. Careful attention has been given to such fixed cost items as heat and electricity at the Church Center, and every effort has been made to exercise good stewardship in controlling postage, shipping, and other administrative costs.

Administration Professional Staff: The Rt. Rev. Milton L. Wood, Executive; Terence Adair, Administrative Services Manager; Barbara Quinn, Personnel Officer; Anthony Cali, Assistant Personnel Officer; Avis E. Harvey, Resource and Information Officer.



### THE EXECUTIVE COUNCIL REPORT TO THE 67th GENERAL CONVENTION.



# Look At What We're Doing Stewardship

The past three years have been ones of development for the Stewardship staff at the Episcopal Church Center. During this span of time, Venture in Mission has been integrated into the Stewardship program. To date 76 domestic and five overseas dioceses have participated in some way in Venture programs. It is anticipated that eight more dioceses will inaugurate their Venture campaigns in the very near future.

The next step for Venture in Mission is to bring its findings to bear on the mission program of the Church and to attempt to insure the continuation of the VIM effort.

Another prime area of responsibility has been the ongoing Stewardship program of the Church. This has several focal points:

(a) The training of stewardship leaders in ongoing stewardship based on the biblical tithe.

(b) Training leadership to look at the stewardship of expenditures of gifts of time, talent, and treasure.

We have sponsored five regional meetings per year of diocesan stewardship officers and have attempted to assist them in the development of diocesan stewardship committees. From 1979 to 1982 we have held more than 100 workshops in dioceses and congregations.

The publication of resource materials has occupied much of our

effort and time, and we are now in the process of commissioning two major works for the benefit of laity and seminaries.

Very little stewardship education has been offered in our seminaries for a number of years, and so we have begun a systematic visitation program to all seminaries to assist them in introducing this material into their basic curriculum.

A third area of development has been the inauguration of a planned giving division of our Stewardship department. This has moved in two directions:

(a) We have begun a foundation research program capable of offering advice to congregations and dioceses of potential sources for extra-budgetary funding that might be available for qualified recipients. We also offer to review grant applications to make sure that they are in the proper form.

(b) We have been able to engage three dioceses in a pilot program of planned giving. The results of these tests will be forthcoming early in 1983, and it is our hope that we will be able to offer this program to all jurisdictions.

The Stewardship staff also has Planned Giving workshops to acquaint diocesan leaders with the potential of this type of funding and the steps necessary to implement a diocesan program.

Executive Council Committee, Stewardship: Dr. Robert M. Ayres, Jr., Chairman; Mr. Harry W. Havemeyer, The Rt. Rev. Christoph Keller, The Rev. Denis O'Pray, The Rev. Canon Edward W. Rodman, The Rt. Rev. Robert Wolterstorff.

Stewardship Professional Staff: The Rev. Thomas H. Carson, Executive; The Rev. Henry J. Free, Stewardship Officer; Richard M. Lamport, Staff Officer for Planned Giving.

## Venture in Mission

The June 15th announcement that Venture in Mission campaigns had exceeded the \$150,000,000 mark reinforces our opinion that during the past three years the Episcopal Church has rediscovered its mission. By any yardstick, the financial achievements of Venture are unparalleled in the mission history of major denominations.

To recount the monetary results of this great undertaking is to tell only a fraction of the story. The spiritual growth and renewal of congregations and dioceses that have participated is perhaps the major story and contribution of Venture in Mission.

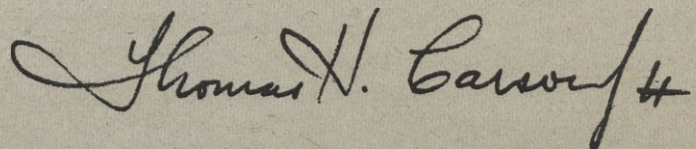
As first conceived, Venture was designed to be a program of mission that would attempt to fund national and world mission responsibilities that had been left undone because of inadequate funds. As each diocese began its study of mission, it became apparent that the same situation existed within diocesan and congregational boundaries. Urgent cries for assistance were not being heard, or, if heard, not responded to because of inadequate funding. Venture has been able to address this situation in the 80 jurisdictions that have been involved in a Venture in Mission effort.

Thus far, fourteen domestic and fourteen overseas projects have been fully funded. Another twenty-eight overseas and thirty-two domestic projects have received substantial support, and some of these will, in all likelihood, be totally funded as the Church continues to Venture.

We now seek to bring the findings of Venture into the ongoing stewardship program of the Church. It is apparent that there is a need to continually hold up before the Church our unfunded mission priorities. We know that when our stated mission objectives are perceived by our membership as being a response to the call of our Lord Jesus Christ to be his mission in the world, they will respond generously in their giving.

Finally, the opportunity for each member of this Church to *be mission* must be offered as we go about seeking to do His mission.

Venture in Mission is indeed a landmark in Episcopal history, but it will only be brought to its fullest fruition if we have the courage and the will to continue to Venture.



THE EXECUTIVE COUNCIL REPORT TO THE 67th GENERAL CONVENTION.



# Look At What We're Doing National Mission

One responsibility of the National Mission staff during the past three years has been the continuing support of mission in dioceses where financial assistance is still necessary in order to assure the presence of the Episcopal Church. The aided dioceses, along with the Navajoland Area Mission, work together as a coalition (Coalition 14), sharing financial expertise and challenging budgets.

The staff also works with the Appalachian Peoples Service Organization, a coalition of dioceses drawn together to address the particular needs of the Appalachian poor people.

Two other historical ministries still of primary importance as the Church pursues its mission are Black Ministries and American Indian/Alaska Native Ministries. Within the last twelve years renewed emphasis has been placed on these traditional mission concerns. In addition, there are new programs of ministry with Spanish-speaking persons and persons from Asian countries and the South Pacific islands.

All these ethnic programs are concentrating on the development and/or redevelopment of congregations, either directly or indirectly. The National Committee on Indian Work is emphasizing all types of native leadership training. The National Commission for Black Ministries is stressing recruitment, training, and placement of ordained leadership. A new Black worship resource, *Lift Every Voice and Sing* (hymnal), was recently published. The Hispanic Ministries Office has conducted an extensive survey identifying the location of Spanish-speaking persons in the U.S.A., existing congregations, and possible places to begin new congregations. The Book of Common Prayer is now available in Spanish, and a Spanish Hymnal is being prepared. The Asiamerica Ministries have helped start new congregations in several dioceses and have assisted the Episcopal Church in formulating an agreement with the Mar Thoma Church of India whereby their congregations in the U.S.A. may relate directly with the Episcopal dioceses in which they reside.

The National Mission staff works closely with the Education for Mission and Ministry and World Mission units on many interrelated programs.

Working toward unity-in-diversity is one of the major concerns of the National Mission unit. A group of persons representing the ethnic ministries and the social justice programs of the unit form the Coalition for Human Needs Commission. Opportunities to become acquainted with each other are provided for the ethnic committees and the committees working on social justice issues. Together they identify issues of common concern. The Coalition for Human Needs Commission makes monetary grants to dioceses, congregations, and community groups for programs addressing human needs, community leadership training, and related issues.

The Coalition for Human Needs recognizes that racism is a serious and continuing problem within the Church and the nation. The commission sponsored a conference for diocesan leaders which provided an opportunity for dioceses to make plans for addressing the racism issue on the local level.

When General Convention and the Executive Council speak on political, social, or personal justice issues, the National Mission staff is required frequently to prepare materials for individual or group

study and discussion throughout the Church. Church members are thus provided with a base from which to form their own conclusions.

Present study materials arising from General Convention resolutions include: *The Prometheus Question* (energy), *Rumors of War* (peace and disarmament)—both prepared by the Public Issues Office; *Let the Earth Bless the Lord* (ecology), *Living Simply* (life style)—prepared by the Hunger Issues Office.

The Public Issues Office, in cooperation with *The Episcopalian* and *The Living Church*, has stimulated the publishing of a series of papers entitled "The Episcopal Church Looks at Issues." These articles address the topics of capital punishment, family life, human migration, the arms race, alcoholism, aging, and racism.

The Hunger Issues Office regularly provides information to dioceses, congregations, and individuals in order that they may understand the root causes of hunger and may take appropriate action to alleviate specific hunger needs.

The local church has traditionally provided social programs for the community. The national office of Social Ministries maintains a directory of the services available in each diocese. Those developing new social ministries are encouraged to meet the highest standard of performance, human care, and concern.

The Social Ministries Office also maintains a direct relationship with those agencies concerned about persons with special needs (i.e., deaf, aging). With the assistance of the Education for Mission and Ministry staff a family life program for congregations is being developed.

The Social Ministries Officer, with staff from other denominations in the National Council of Churches and other ecumenical coalitions, helps develop models of social ministries (i.e., Justice for Families and Children, the Ecumenical Minority Bail Bond Fund).

Housing is seen as a base for mission and ministry. The Episcopal Church has a staff person and several volunteers who assist dioceses to develop programs for housing elderly, low-income, or handicapped persons.

The Episcopal Church maintains an office in the nation's capital city in order to assist the Church in monitoring legislation which relates to issues of justice and peace. The staff officer informs the appropriate congressmen when the Episcopal Church has taken a position on justice issues, and on request he provides to Church members information on the status of legislation.

The Social Responsibility in Investments Committee of the Episcopal Church has provided a valuable service for over a decade. This committee studies the moral implications of the policies and practices of the corporations in which the Church's funds are invested. Quiet conversations are held with corporate executives and—with the approval of the Executive Council—the treasurer of the Episcopal Church files stockholder resolutions. There is a clear indication that many corporation executives are beginning to recognize the validity of the concerns over the practices of their organizations.

The multiple programs of the National Mission staff all are directed to assist the Church as it "prays and worships, proclaims the Gospel and promotes justice, peace, and love."

National Mission in Church and Society Professional Staff: Mrs. Alice Emery, Executive; The Rev. Winston Ching, Staff Officer, Asiamerica Ministries; Alan Sanborn, Staff Officer for American Indian/Alaskan Native Ministries; The Rev. Franklin D. Turner, Staff Officer, Black Ministries; The Rev. Herbert Arrunategui, Hispanic Officer; The Rev. Earl A. Neil, Staff Officer, Coalition for Human Needs; Howard Quander, Staff Officer for Housing and Training; David E. Crean, Staff Officer, Hunger; Woodrow Carter, Sr., Staff Officer, Social Welfare; The Rev. Charles Cesaretti, Staff Officer, Public Issues; The Rev. Richard Gary, Staff Officer for National Mission Development; The Rev. William Weiler, Associate Ecumenical Officer, Washington, D.C.  
Executive Council Committee, National Mission in Church and Society: Mr. Joseph L. Hargrove, Chairman; Mrs. Marjorie L. Christie, Mr. John K. Cannon, The Rev. Canon Junius F. Carter, Vice Chairman; The Rev. Canon Edward J. Morgan, Dr. Arthur Raymond, Mrs. Ruth Schmidt, The Rev. Robert Wainwright.

## THE EXECUTIVE COUNCIL REPORT TO THE 67th GENERAL CONVENTION.



# Look At What We're Doing Communication

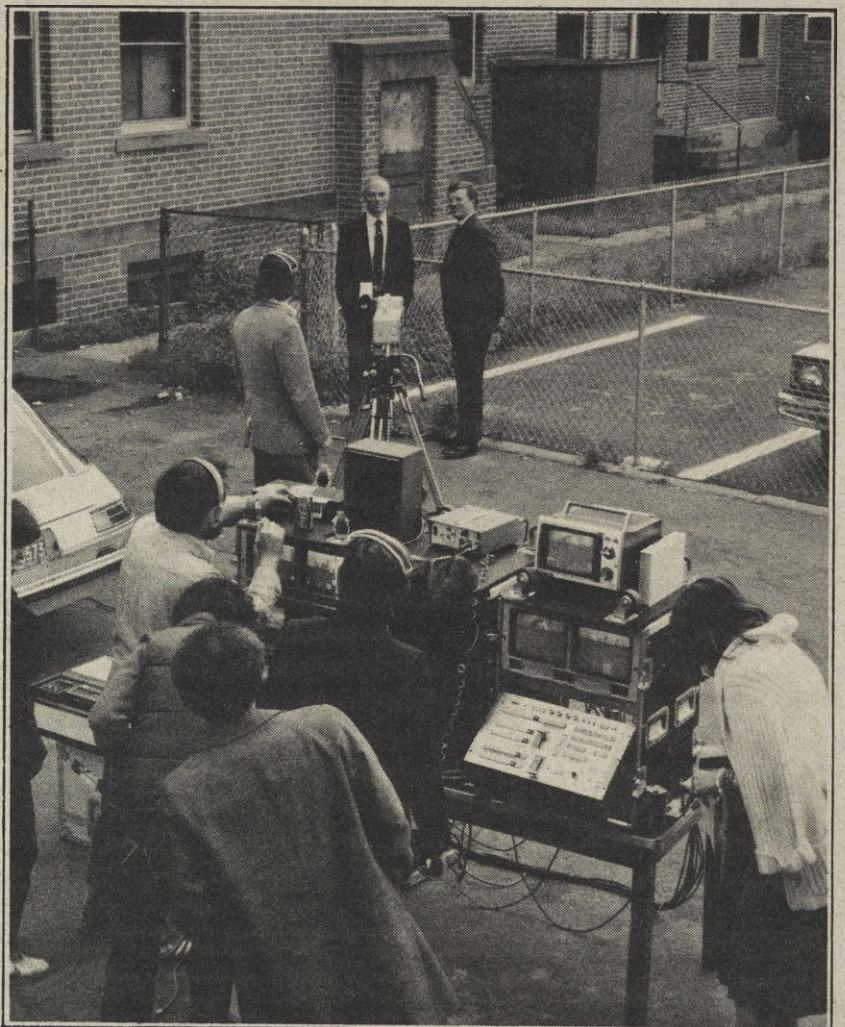
During the past three years the Communication staff at the Episcopal Church Center has increased its use of video to carry out its three-part objective: (1) to interpret the decisions, actions, and programs of the General Convention, Executive Council, and Episcopal Church Center staff to the Church's membership; (2) to interpret the Episcopal Church's life and work to non-Episcopalians; and (3) to cooperate with dioceses and Church agencies to increase the awareness and skills of Episcopalians in the field of communication.

More than 200 cable television systems in the United States have carried the weekly *One in the Spirit* series produced by the Episcopal Church and four other Christian groups. The Episcopal programs on the series have ranged from a discussion of our Church's overseas mission work and a documentary report on the 1981 House of Bishops meeting to programs about Episcopal concern for urban problems and for understanding of the Hymnal revision. Video tapes of all programs produced at the Episcopal Church Center are available to congregations and dioceses as educational resources.

Episcopal Church spot announcements are now being carried on ABC-TV and on many local television stations throughout the U.S.A.

Workshops to acquaint parish and diocesan communicators with television have been scheduled in a wide variety of places during the past three years. There has also been cooperation with the Communication Commission of the National Council of Churches in the production of such network television specials as *Ambassadors of Hope* (featuring the Archbishop of Canterbury, the Presiding Bishop, and other Anglican leaders) and *Towards Reconciliation*, a program about Anglican-Roman Catholic relations. Both of these were aired on NBC-TV.

Church-related and secular news media have continued to be serviced by the weekly Diocesan Press Service. Increasing postal and production costs have made it necessary to curtail the non-media circulation of this service. It continues as an effective link between the Episcopal Church and news gathering agencies in many places. The service is coordinated and edited at the Episcopal Church Center, but Episcopal writers in many places have worked on assignment or as volunteers to provide much of the material that is carried.



The Communication staff has worked closely with the producer of the 16 mm. motion picture shown as part of the Executive Council's report at the 1982 General Convention. A filmstrip on the General Convention, a narrated slide set about the Episcopal Church (*Profile of the Episcopal Church*) and other audio-visual materials meeting specific program needs have been produced during the past three years.

Writing, editing, and printing a variety of booklets, pamphlets, newsletters, and other publications has been a responsibility of the Communication Staff. Communication works with Church Center staff units and with other agencies on the planning, implementing, and distribution of printing projects of all kinds.

The Communication staff also has provided news facilities for Church and secular media at the General Convention, meetings of the House of Bishops, and other Church gatherings.

During the past three years the Communication staff at the Episcopal Church Center has been exploring the increased use of electronic data transfer systems as a possibility for the Episcopal Church, and hopes that such activity will result in improved methods of information exchange being available to dioceses and to the Episcopal Church Center in the near future.

Executive Council Committee, Communication: The Rt. Rev. Philip A. Smith, Chairman; Mr. William Baker, The Very Rev. Frederick H. Borsch, Mrs. Helen Eisenhart, Mrs. Mary Flagg, The Rt. Rev. Walter C. Righter.

Communication Professional Staff: The Rev. Richard J. Anderson, Executive; Margaret Andersen, Associate Communication Officer; Walter H. Boyd, Press Officer; The Rev. William D. Dearnaley, Assistant Press Officer; Sonia J. Francis, Radio and Television Officer; Frank L. Tedeschi, Editorial Coordinator.

## THE EXECUTIVE COUNCIL REPORT TO THE 67th GENERAL CONVENTION.



# Look At What We're Doing World Mission

During the last three years, the work of World Mission has been a kaleidoscope of people and places. As the international arm of the Church, we are committed to mission and ministry that touches on every continent.

This takes many forms: the sending of missionaries and volunteers, support of locally initiated programs and projects, making resource persons available for planning and training, helping to communicate needs and coordinating responses to them.

The style of doing World Mission has, in many ways, changed. The imperative for World Mission, however, continues to remain constant. The concepts of Partnership in Mission call for each Church in the Anglican Communion to determine the goals for mission in its own area, and to be givers and receivers with other Churches. These concepts are the yardsticks by which all our work is measured and our responses made. Each turn of the kaleidoscope changes the picture but not the perspective.

The World Mission unit consists of 15 officers and 11 support staff and is responsible for a budget of approximately seven million dollars a year. Of this, some five million goes as grants directly to overseas Churches for their mission and ministry.

The Overseas Ministries unit receives requests for personnel from the overseas Churches and in response recruits, trains, and screens appointed missionaries and Volunteers for Mission. Scholarship programs are designed for persons from overseas who have been selected by their Churches for training to equip them for leadership positions upon their return home. Consultation services are also provided for the Companion Diocese program.

The World Mission unit includes the Ecumenical Office, responsible for the coordination and planning of the participation of the



Episcopal Church in the ecumenical movement. With other Churches, we help to maintain basic inter-Church networks that make possible communication, consultation, and dialogue to accomplish tasks in today's terms, and provide the capacity for joint programs.

World Mission also is headquarters for the coordination of three extra-budgeting offerings: the United Thank Offering (UTO), the Presiding Bishop's Fund for World Relief (PBF/WR) and the Good Friday Offering (GFO).

Executive Council Committee, World Mission in Church and Society: The Rt. Rev. William H. Folwell, Chairman; Mrs. Leona E. Bryant, Mr. John L. Carson III, The Rev. Sergio Carranza, Mrs. Pamela Chinnis, The Rt. Rev. A. Donald Davies, The Rev. Joseph N. Green, Jr., Dr. Paul Neuhauser.

World Mission in Church and Society Professional Staff: The Rev. Samuel VanCulin, Jr., Executive; Jeannie A. Willis, Deputy to the Executive; The Rev. William A. Norgren, Ecumenical Officer; The Rev. J. Patrick Maoney, Coordinator for Overseas Ministries; The Rev. Sanford D. Smith, Associate, Volunteers for Mission; The Rev. Page Bigelow, Assistant, Volunteers for Mission; The Rev. Rachelle Birnbaum, Associate, Overseas Leadership Development; Marcella Pambrun, Associate, Logistics; The Rev. Onell A. Soto, Mission Information and Education Officer; Edward A. Holmes, Projects Planning Officer; Bruce W. Woodcock, Assistant to Projects Planning Officer; Judith M. Gillespie, United Thank Offering Coordinator; The Rt. Rev. G. Edward Haynsworth, Partnership Officer, Latin America; The Rev. Samir J. Habiby, Director, Presiding Bishop's Fund for World Relief; Nancy Marvel, Assistant for Administration, Presiding Bishop's Fund for World Relief; Marion Dawson, Assistant Director, Presiding Bishop's Fund for World Relief; Lloyd I. Jones, Sponsorship Development Officer, Presiding Bishop's Fund for World Relief; The Rev. Gene T. White, Jr., Information and Communication Officer, Presiding Bishop's Fund for World Relief; Sarah E. Dresser, Social Services Officer, Presiding Bishop's Fund for World Relief.

## 1980-82 General Church Program Income

Income	1982 budget	1981 actual	1980 actual
<b>From Diocesan Sources</b>			
Apportionment—U.S. Dioceses	\$15,145,000	\$14,636,722	\$13,730,246
Voluntary—Overseas Dioceses	35,000	28,649	31,876
<b>From Other Sources</b>			
Trust Fund Income—Other than V.I.M.	\$ 2,021,000	\$ 1,832,534	\$ 1,719,397
Trust Fund Income—V.I.M.	165,000	0	0
Short-Term Investments	550,000	707,869	365,846
Prior Years' Budget Balance	381,000	152,358	170,259
Reserve for Emergencies	0	0	0
Recovery of Building Costs	209,000	199,243	203,111
From Trust Held by Others	85,000	74,662	69,214
U.T.O. Designated Grant	60,000	65,000	50,000
Prior Years' Adjustments	20,000	18,824	1,356
Special Gifts	10,000	13,553	14,810
<b>Grand Total</b>	<b>\$18,681,000</b>	<b>\$17,729,414</b>	<b>\$16,356,115</b>

THE EXECUTIVE COUNCIL REPORT TO THE 67th GENERAL CONVENTION.



# Look At What We're Doing Finance

The Finance Department at the Episcopal Church Center is charged primarily with the accountability for the financial transactions of the Executive Council and The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America (the corporate title of the Episcopal Church). This includes the recording of income and expenditures of the General Church Budget, the receipt and disbursement of designated gifts and special offerings, the execution and contracting with United States government agencies for various programs which receive government support (primarily refugees and rural development agricultural work in foreign countries), and the safekeeping and management of trust funds given to the Society.

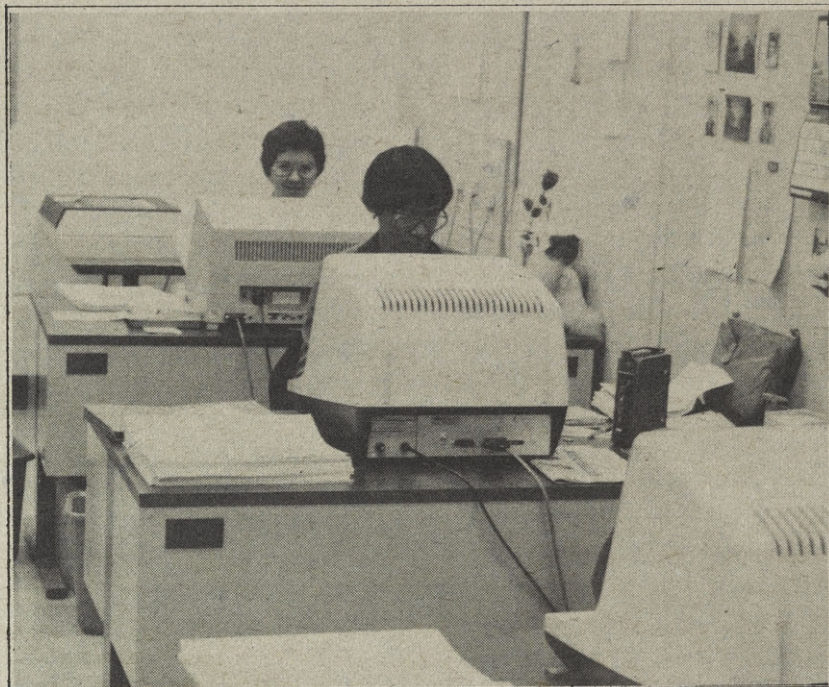
The Executive Officer for the Finance Department is the Treasurer of the Executive Council and of the Society.

In 1979, the total revenue received by the Society was a little more than 28 million dollars, of which two million dollars was from government contracts and \$13,244,000 was money received for the general budget of the Episcopal Church. In the year 1981, the total revenue amounted to \$34,388,000, of which \$1,331,000 was government funding and \$17,729,000 was for the general budget.

There are twenty dioceses located in sixteen foreign countries, and additional partnership arrangements with the Anglican Communion throughout the world: hence fiscal, monetary, and accountability requirements become complex and involved. The staff of the Finance Department is charged by the Executive Council to review, at least every two years, the financial position of each aided diocese, the fiscal responsibility for the funds it receives, and the accountability for these funds. This requires in some cases extensive training in dioceses, to lay the foundation for proper accounting for diocesan funds in order to meet the reporting requirements needed by a diocese and required by the Executive Council. This is in accordance with the direction contained in Title I, Canon 6. The staff is being requested more and more by bishops of overseas dioceses to conduct audits on an annual basis. Fortunately, we have been able to fulfill these requests, the cost of which is shared by the diocese.

Money management requires constant monitoring and attention, with the revenue and expenditures in the year 1981 at a level of approximately 34½ million dollars. Sophisticated investment policies have been developed and are monitored. A short-term investment portfolio provides and generates the highest possible income from the safest possible investments. The majority of the income generated from short-term investments is used for the general operating budget. The Finance staff also provides an investment vehicle for major offerings such as the United Thank Offering, Venture in Mission, and custodial funds which are invested for overseas dioceses. We practice—and encourage dioceses to practice—the sort of stewardship of funds which allows no funds to be left idle in checking accounts, but kept instead in savings accounts or other instruments, so that income is generated constantly and used for Church purposes.

The Society through its General Loan Fund and the United Thank Offering Loan Fund makes loans to dioceses both in the United



States and overseas for the building of churches. There is outstanding over \$2,800,000, covering 158 loans to 66 dioceses. To date, we have never had a loan in default. These loans are primarily for parishes that for whatever reason are unable to secure loan money locally. It is not a means for parishes to obtain cheap money, so to speak. Interest on our loans ranges from 4% to 8%.

Due to escalation of financial responsibilities and the strict accounting requirements for government funding and management of the same, the Finance Department for the last year and a half has been converting its electronic data processing equipment to a more sophisticated system, utilizing The Church Pension Fund and its affiliates as a service bureau. We hope that by December 31, 1982, the installation will be complete and functional, so that we can meet the ever increasing demands placed upon us.

The assets of the Society, as of December 31, 1981, were almost 76 million dollars. One could classify these in four categories. The first would be those funds received in the form of contributions, custodial funds, etc., which are subject to immediate payout, including budgetary funds, totalling approximately 17 million dollars; then trust funds of approximately 49 million dollars; real estate funds of approximately 7 million dollars; and finally pension funds of approximately 4 million dollars.

The Finance staff in 1980 was comprised of seven officers and 17½ support staff. In 1982, we have eight officers and 19¼ support staff. The increase in staff of three persons is to provide for the increase in additional financial responsibilities placed upon this department since 1980. This includes the need for servicing government contracts, the cost of which is included in the contract.

The Finance Department has an internal auditor, is audited by an external auditor, and our performance is reviewed annually by the Audit Committee of the Executive Council.

Executive Council Committee, Finance/Administration: Mr. Matthew K. Chew, Chairman; Mrs. Kit Caffey, Mrs. Marielena de Gonzalez, Mr. Frank P. Foster, The Rev. Donald N. Hungerford, Mr. Harrison Tillman. Finance Professional Staff: Mr. Matthew Costigan, Treasurer; Louis H. Gill, Assistant Treasurer; Philippe Labbe, Financial Administrative Assistant; Robert E. Brown, Controller; Clinton F. Best, Assistant Controller; James M. Dean, Senior Accountant; Christopher Cabrera, Field Auditor; Barbara Price, Supervisor of Data Processing.

## THE EXECUTIVE COUNCIL REPORT TO THE 67th GENERAL CONVENTION.



# Prayer Book Society conducts phone poll

by Bob Libby

On a quiet evening early in July my telephone rang. A pleasant female voice identified herself as calling from Washington, D.C., and conducting a survey for the Prayer Book Society (formerly the Society for the Preservation of the Book of Common Prayer.)

After answering that I had been a deputy at a previous Convention, I was asked how long I had been an Episcopalian. My answer, "Ever since my baptism as an infant in 1931," led to a question regarding unbaptized babies: Do Episcopalians believe they go to hell?

"Is that question on the survey?" I asked. She admitted it wasn't but wanted to know if we believe in limbo for unbaptized babies. I suggested we get along with the survey.

She skipped the next two questions regarding membership on a vestry or being a Sunday school teacher and moved on to one regarding Christian education.

In a recent Gallup survey of Episcopalians, respondents were in favor of developing a traditional Sunday school curriculum. In your opinion, which age groups have the greatest need for a new Sunday school program?

I asked what was meant by a "traditional" curriculum. She didn't know but guessed it meant "based on the Bible." I asked if she meant Morehouse-Barlow's series, the Colorado curriculum, Seabury, Teal, Joy, etc. She was not familiar with these but indicated that a lot of people had mentioned the Colorado curriculum.

What she didn't mention was the \$35,000, PBS-commissioned Gallup survey had indicated that "far many more Episcopalians express satisfaction than dissatisfaction (50 percent to 14) with the parish's present Sunday school program."

Would you be in favor of adopting such a program and using it in your Sunday school should it be available?

As already indicated, this question was impossible to answer as the caller could not identify "traditional." Gallup found, however, that 41 percent of the laypeople it polled "would like to see a traditional Episcopal Sunday school curriculum developed and distributed through the mail," 34 percent said "no," and 24 percent did not know. This question represents a bit of marketing research. The PBS intends to develop such a curriculum.

The last question I (and I later discovered over 600 other lay and clerical deputies) was asked was:

In this same survey, 81 percent said regardless of their own personal choice, other Episcopalians should have the freedom to use whichever Prayer Book they choose. The 1979 General Convention passed a resolution which allowed this freedom of choice. In the upcoming General Convention, would you support continuing this

freedom of choice concept?

I could not answer this question as it did not accurately reflect the action General Convention had taken. The same question was asked in the larger Gallup survey. It simply was not a true statement.

The 1979 General Convention allowed for some continuing use of the 1928 book under the direction and authority of the diocesan bishop, but it expressed its intention that the 1979 book was now "The" Book of Common Prayer of the Episcopal Church and that its use was to be introduced into parish life as the standard of worship for the Church.

The 1979 action declares that the adoption of The Book of Common Prayer of 1979 means it is "the official liturgy of this Church." The resolution called the 1928 Prayer Book "a rich part of the liturgical heritage of this Church" and said "liturgical texts from the 1928 Prayer Book may be used in worship, under the authority of the bishop as chief pastor and liturgical officer, and subject to the directions of the Convention." That reso-

lution also said "this action in no way sanctions the existence of two authorized Books of Common Prayer or diminishes the authority of the official liturgy of this Church as established by this Convention."

Other Florida deputies reported similar telephone calls. I called the PBS and asked if all deputies had been surveyed and if I could have a copy of the Gallup survey as well as of the deputies' survey. The Rev. James W. Law of Thomasville, Ga., vice-president of the Prayer Book Society, returned my call and said all deputies had been called but for various reasons 233 were not reached. He said he could lend me his copy of Gallup's report and provide me with a copy of the questions deputies had been asked.

To the last question of the PBS survey, regarding "freedom of choice," 47 percent of the deputies said "no"; 39.8 percent replied "yes"; 5 percent were undecided; and 5.6 percent made no comment. Law did not provide a breakdown between lay and clerical deputies, nor did the survey indicate whether the deputies were first-

timers or those who would have known that the question did not accurately reflect Convention's action on the Prayer Book issue.

In a related action the Prayer Book Society announced late in July that it will ask General Convention to postpone action on revision of The Hymnal 1940.

Saying the Church "should not act too hastily," the Rev. Jerome Politzer, PBS president, charged that "the current proposals have not been properly publicized, and, in fact, the only copy of the proposed revision has been embargoed from public release."

Politzer particularly cited the deletion of portions of the national anthem as well as "My country, 'tis of thee." "It is this arrogant disregard of the convictions of the laity, coupled with lack of compassion by many clergymen... that has led the Episcopal Church to the crisis of leadership and spirit that afflicts it today."

Bob Libby is publisher of The Florida Episcopalian and rector of Church of the Good Samaritan, Orange Park, Fla.

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The Society does not receive funding from the National Church. It encourages parishes and individuals to commit themselves on behalf of missionaries working in Central and South America.

Financial gifts for individual missionary support are channeled through SAMS for tax purposes and also for the sake of good management. SAMS home office limits its domestic use of such gifts to 20 percent. Gifts made directly to the Society are used for home base operations and special overseas projects.

SAMS missionaries are responsible for raising their own support which they do by visiting churches in dioceses throughout the nation. On the average, it costs

about \$24,000 per year to keep a missionary couple in the field and about \$18,000 for a single person. Experience has shown that when personal relationships between parishes and missionaries are established, a caring bond exists, sustained by prayer and the Holy Spirit.

For the love of Christ Jesus and His Church in Latin America, I say YES to supporting SAMS missionaries.

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## MUSIC HELP FOR PARISHES

Rectors and committees searching for musicians can now use a free service of the Association of Anglican Musicians.

A membership organization of 300, the musicians' association chaired by Dr. Carol Doran of Rochester, N.Y., also plans to prepare documents to help churchpeople understand the role of music and the place of lay professionals in the Church. A Guide for the Selection and Employment of Church Musicians is now available for \$1.

Write Dr. Sam Batt Owens, Grace-St. Luke's Church, 1720 Peabody Ave., Memphis, Tenn. 38104, or call (901) 272-7425.



# Council asks Convention to take 'next step'

If Convention decides to take The Next Step, which the Presiding Bishop and Executive Council have suggested, then every congregation in the country will find itself evaluating its own potential for ministry and finding extra-budgetary ways to support that ministry.

The Next Step program is part of Executive Council's report to Convention and will be presented at the first joint session. It includes the Presiding Bishop's proposal that congregations study programs and resources in the areas of Service, Worship,

Evangelism, Education, and Pastoral Care. Some already use the acronym SWEEP for this part of the proposal.

With its mission consciousness raised, the Church is then asked to establish "an emergency fund to combat the plight of poverty in cities and rural areas" from sources outside the regular parochial, diocesan, or national budgets. The suggested goal is a doubling of the amount already received by the United Thank Offering, the Presiding Bishop's Fund for World Relief, and the Coalition for Human Needs—or some \$15 million in the next three years.

Council will also ask Convention to adopt an ecumenical and cooperative style for long-range planning as well as to adopt an affirmative action plan to insure that Convention's own committees, commissions, boards, and agencies provide equal opportunities for participation of ethnic minorities and women.

# Convention not all work

While the term "General Convention" refers specifically to the meetings of the House of Deputies and the House of Bishops, often expanded to include the Triennial Meeting of Episcopal Church Women, few who attend limit their activities to the official agendas even though these describe 15-hour days from the 7 a.m. Eucharists to the two-hour Open Hearings which begin at 8 p.m.

Traditionally, Convention is a time to see and be seen, a time to sample the amazing variety of people and programs of the Church gathered. New Orleans is no exception.

Beginning the day before the official opening sessions, the largest number of exhibitors in recent history will display their wares both at the Convention Center and in the Marriott Hotel. Also prior to the opening, a new caucus of women deputies has invited all women attending Convention to come to a meeting at the Hilton, 1:30-2:30 p.m., Sunday, September 5, to discuss "the issues [which] concern us all."

And throughout the first week, the Episcopal Women's Caucus will look at women through drama and music in a Performing Arts Series at the International Hotel next door to the Convention Center.

Labor Day, September 6, Convention-goers can choose between a riverboat cruise sponsored by the Episcopal Society for Ministry to the Aging, a 5:30 p.m.

Theological Education reception at the Marriott and the following seminary dinners.

The Marriott is also the site of the Episcopal Church Publishing Company's September 7 banquet. Canon Burgess Carr is the principal speaker. William Stringfellow, the Rev. Ben Chavis, retired Presiding Bishop John Hines, and Dr. Marion Kelleran will be honored.

Comedian Jonathan Winters will be the star at a September 8 celebration sponsored by the Society for Ministry to the Aging, and on Thursday Convention participants will be treated to the special local flavor of Louisiana Night. On Sunday, September 12, ecumenists and historians will especially appreciate the invitation to a service at the historic Roman Catholic Cathedral of St. Louis.

The Urban Bishops Coalition will lunch on Labor Day; the Episcopal Communicators will brunch on September 12; and the National Association of Diocesan Altar Guilds has a schedule which includes talks by Bishop Chilton Powell and English embroidery expert Beryl Dean.

The Episcopal Urban Caucus will make its presence known through programs carried on the TV systems in the Convention hotels, and the Church Periodical Club will be on hand again with its "Energy Lift"—passing out hard candies to spur Convention-goers' flagging energy.



Episcopalians worked hard at the second national conference of the Interim Network in Dayton, Ohio, when they gathered to consider opportunities for growth that can occur in a parish during a change of pastoral leadership. Loren Mead (third from left) of the Alban Institute gave the banquet address and offered a workshop. Joining colleagues from 10 other denominations were (from left) the Rev. Rip Coffin, Sylvia Buell, Mead, Bobbie Dillon, the Rev. David Weaver, Bishop Charles Vache, the Rev. Edwin Bishop, the Rev. Richard Laremore, the Rev. Marge Kenney, the Rev. Margaret Phillimore, and the Rev. Philip Porcher.

# Blue notes

Continued from page 1

each congregation give 1 percent of net disposable income to support the seminaries. Many may see the justice of church-wide support, but for those whose home parishes might have to choose between funding seminaries and repairing the rectory roof, the decision could be difficult.

Other reports raise more subtle financial questions. A position taken on some of the social and economic issues raised by the Standing Commission on Human Affairs and Health (page 8) and Executive Council's affirmative action plan (see this page) could close some wallets while opening others. Statistics (page 7) show Episcopalians pray, but history says they sometimes do not pay for policies with which they disagree. Even the proposed change from Presiding Bishop to Archbishop (page 6) could result in a print bill to change official documents although few expect that discussion to center on cost considerations.

The possibility for sharing resources between Lutheran and Episcopal congregations should not be overlooked when discussing large unity questions (page 6), and finances—cost of purchasing new books—may even come into play about Hymnal

revision (page 7).

In the Bible, St. Matthew warns, "Where your treasure is, there will your heart be also." Churchpeople will be watching to see how well Convention expresses the heart of the Church in its budget decisions for the coming three years.

# Bishop wants files destroyed

Bishop Walter D. Dennis, Suffragan of New York, practices what he preaches—to the background hum of a document shredder. Dennis is destroying old psychiatric records of candidates for ordination.

"Psychiatric examination is required only to determine whether the candidate is a fit person for ordination," Dennis says, and "once the candidate has been ordained—or has withdrawn his or her application—the exam's purpose has been fulfilled. After that, the information in the records is, frankly, nobody's business."

The Diocese of New York amended its canon on ministry in 1978 to provide for destruction of such records within two years of a person's ordination or withdrawal of application. Dennis is introducing a similar amendment—with a five-year limitation—for General Convention consideration for inclusion in the Church's national canons.

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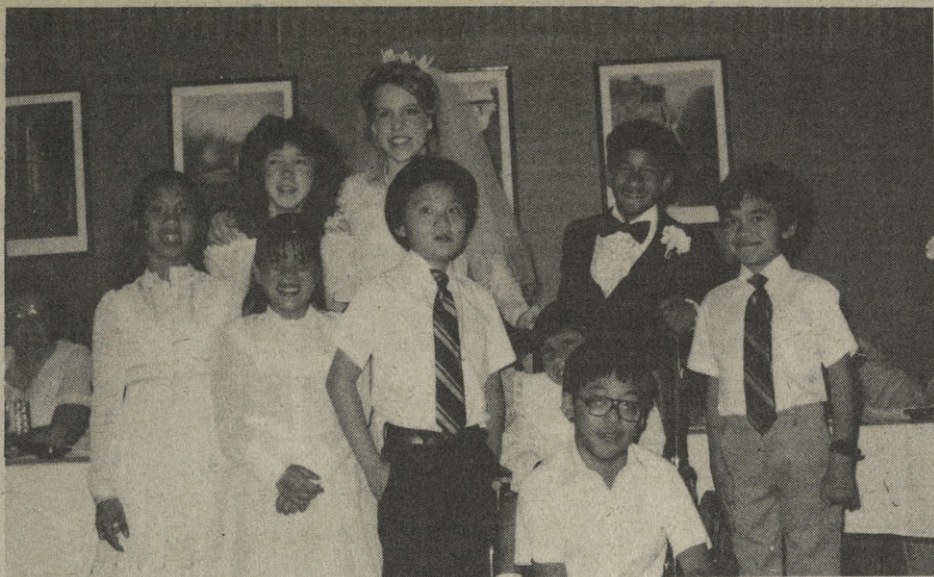
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A family affair for the Meads was the recent wedding of their daughter Julie. Judy Mead is shown seated at left with (back row) Karen, Julie, Steven, (front row) Angela, Rachel, Clayton, Paulette, Luke, and (seated front) Gordon.

## For me, Lord? And then there were eleven

by Jean Grant

Californians Dick and Judy Mead are mom and dad to 11 children: two born to them, nine adopted, and each chosen for them, they believe, by God.

Judy says that after an automobile accident she was "taking stock of my life and coming up short" when she had a vision of herself and Jesus standing on a hillside, watching children of all sizes and colors. "I said to Jesus, 'Lord, your children are so beautiful!' I knelt down, and they all ran to me, arms outstretched. 'For me, Lord?' I asked, and He looked at me, nodded and smiled."

Dick was skeptical of the vision so he was relieved when one adoption agency rejected their application, but eventually California's social welfare department called them. Dick stalled. "Oh, I knew God wanted us to go ahead with the adoption, but I had some good excuses," he smiles. Judy remained firm.

Ten-month-old Gordon arrived with matchstick arms and legs. Suffering from severe intestinal dysfunction, the baby screamed in agony. Sleepless nights followed tense, exhausting days.

God provided not a miracle cure, but patience. Time, care, and good food gradually turned the weak, sickly baby into a healthy boy.

Next came Clayton, a pudgy, perennially cheerful 22-month-old Korean who endured without complaint repeated surgery for a cleft palate and hair lip.

Fourteen months later their supposedly "complete" family of six doubled in size.

Angie was 3 when she came from the Philippines. Loving discipline eventually cured her of the habit of hitting anyone who got in her way. Then came Steve from Vietnam. The six children taxed the capacity of the Meads' modest house. But the Lord had not finished. Rachel and Luke came on a plane carrying injured children from Saigon.

"The Lord selected each child especially for us and us for the child," says Dick.

"We really fought Him about Benny, though," Judy says. "I didn't think I could handle raising a child I knew would die." Benny had severe Duchenne's muscular dystrophy and came to the Meads' attention at the same time as a boy with spina bifida. They prayed for the Lord's choice, asking Him to make one of the two unavailable by the time they met with the social worker. Each secretly hoped Benny would be adopted by someone else. He wasn't.

"Do you want Benny?" was the only question asked.

"Oh, Lord, it looks like you want us to have him," Judy prayed. "But I can't

take it, and the kids can't either."

The Lord's answer, Judy says, was: "I know. But I can. Just give him to me." So Benny joined the household.

They were told he would never walk, but at 20 months—holding Dick's hand—Benny toddles across the room. The doctors, amazed at his progress, can only ascribe it to love.

The love that healed Angie's spirit and strengthened Benny's muscles cut red tape for Paulette, a Pima Indian. The Meads had to make two tedious trips from northern California to Arizona—one with all their children—but were awarded final custody of Paulette without the standard third hearing. The Indian Tribal Council explained: "When we saw your children playing with Paulette, we saw the love between them."

This year Matthew, an autistic 4-year-old, joined the family.

Judy, 38, says she'd love to adopt more children but doesn't have enough room. The Meads receive state aid for therapy and anything beyond "normal childhood illnesses." She and Dick, 40, a manufacturing manager at Lexitron Corporation, think of becoming missionaries to Mexico and opening an orphanage there when their children are grown.

The Rev. Fred Gere, vicar of St. Joseph the Worker, Milpitas, Calif., where Judy is a choir member and Dick is active in the men's fellowship and in youth work, says Judy's conversion was "at the level of vocation. Her calling takes everything she's got, and it's beautiful to see." Both the Meads are members of a fellowship group, Praise and Prayer.

What would the Meads have done if they had known 10 years ago what lay ahead for them?

"I would have run the other way as fast as I could," Dick says, "because I didn't know then what the Lord could do. I didn't know how He would provide materially or spiritually or emotionally. He had to show me, step by step."

Judy smiles tenderly at Benny, sleeping in her arms. "I just wouldn't have believed how much He has blessed us, how good He's been to let us share His children."

### SHEPHERDING THE FLOCK AT ST. MICHAEL'S

"Feed my sheep" is not just a metaphorical statement at St. Michael's Farm for Boys in Picayune, Miss.

Last summer the Farm purchased some sheep, and the first lamb was born on Christmas Eve. Then a friend, retiring from the business, donated his flock, bringing the Farm's total to 59 sheep.

The Farm's resident boys help with lamb birthing, shearing, feeding, treating, and shepherding the flock, which produces both wool and meat. Best of all, the Farm's newsletter reports, "all those biblical allusions to sheep suddenly become real" to residents, many of whom have been in trouble with the law, have learning disabilities, or need remedial education.

### FOR NEWS OF GENERAL CONVENTION

CALL: "NEWSPHONE," 504/527-6510

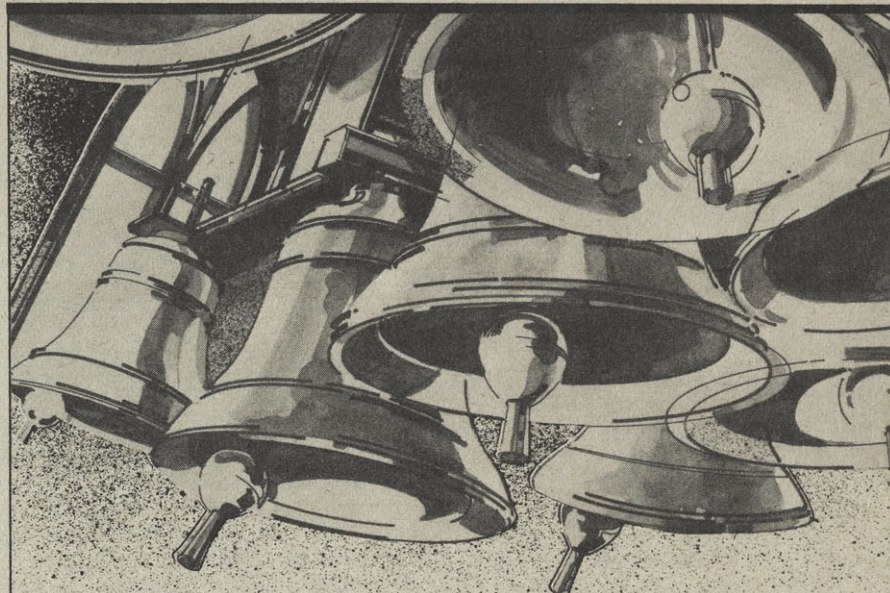
Recorded news summaries changed daily at 6:00 p.m., New Orleans time, beginning Sunday, September 5, through September 15.



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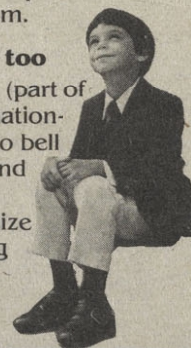
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## Parish is 'Age in Action'

by Ruth Rolf

When the Rev. E. Albert Rich, Jr., informed the vestry of St. Christopher's Episcopal Church, Sun City, Ariz., that Presiding Bishop John Allin had designated May 2 "Age in Action Sunday," he encountered a brief, astonished silence. Then one member exclaimed: "That's us! We've been using our aging talents here for 20 years."

St. Christopher's, in this city of 45,000 residents all between 50 and 105 years of age, was the first Episcopal church on the scene after the town was established in 1960. From a group of 30 worshipers who met in living rooms and recreation halls, St. Christopher's grew to parish status, becoming strong enough to foster another congregation, All Saints' of the Desert. These two Episcopal parishes now have about 1,200 senior citizen members between them.

The situation is so unusual that Lorraine D. Chiaventone, executive director of the Episcopal Society for Ministry on Aging, wrote: "Your parish's name was given me by Jane Sawyer (ESMA Arizona diocesan designee) as a 'model' for Age in Action. We hope you will be willing to help us in this way."

So when worshipers arrived at St. Christopher's on Age in Action Sunday, they found a frieze across the nave listing some of their volunteered talents: visiting, sewing, carpentry, caring, cooking, sharing, smiling, and faith, love, and trust. The "Prayers of the People" included a litany a vestryman wrote especially for the occasion, and parish leaders made the Psalm a choral reading.

Who could know better the "gifts of the aged" than these retirees who are themselves the priests, acolytes, ushers, altar guilds, kitchen crews, welcomers, hospital visitors, fashion models, prayer group leaders, maintenance help, and clerks at rummage sales raising astounding thousands of dollars to spread Christian care around the world?

Outstanding among St. Christopher's people is the Rev. Walter C. Middleton, honorary associate rector, 90 years old this summer. He continues to march in procession, serve at the altar, and greet parishioners and newcomers at the door.

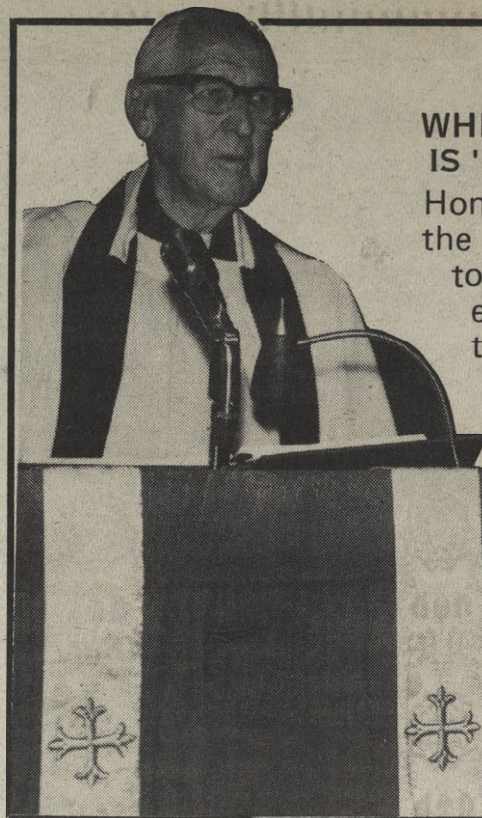
Not to be overlooked is Sun City's own "resident bishop," retired Bishop Richard S. Emrich of Michigan. Internationally respected as a theologian, Emrich fills in, unpretentiously, at altar and pulpit when asked and quietly shares advice on request. He is sensitively quick to note those who need "caring."

In St. Christopher's choir are 60- and 70-year-olds, a few over 80, and one nearing 90 who began his singing as a choirboy in Wales.

Many of the most active parish leaders acknowledge having pacemakers. Others, temporarily felled by cancer, hurry about on urgent projects. Crippling arthritis has not slowed the kitchen chairman nor the chairman in charge of coffee-hour cookies. Stroke recoverees attend a variety of parish meetings to share their knowledge of finance, civic responsibility, and evangelism. Hearing aids are almost as numerous as listeners.

Motivation for all this work during their later years is the growing realization of how great is their God. Young people and children are seen in church from time to time, but they are visitors and not regularly available to march, lift, hammer, travel, nurse, or pray. The parishioners prove daily that advancing years only provide more time to hone talents of younger years and develop new interests.

Beginning with three services Sunday



## WHERE MINISTRY TO AGING IS 'DO-IT-YOURSELF'

Honorary associate rector, the Rev. Walter C. Middleton, is in procession nearly every Sunday at St. Christopher's, Sun City, Ariz., part of a lively and committed parish where the calendar is always full, the social outreach extensive, and most parishioners are past 65 years of age.

morning, the parish calendar is filled every day of the week. Those who have worshiped according to the 1928 Prayer Book for six or seven decades (repeating the classic words from long memory) do not find learning new liturgies easy, but the majority, to their credit, refuse to admit they cannot learn something new. At first they stumbled a good deal, kneeling at the wrong moment and failing to respond in the right places, but the flow of service becomes smoother as more members attend and acquiesce to the new style of worship.

Nor are fellowship and outreach ignored. A 25-member committee meets weekly to report on visits with people who are hospitalized, shut in, or otherwise in physical, mental, or spiritual distress. Each committee member is responsible for a lengthy list of names, not necessarily all members. Recently the vestry and ECW began a fund to be used in strict confidence—so pride will not be hurt—to help parishioners seriously affected by spiraling inflation.

Men's club meetings, concerts sponsored by the choir and open to the public, numerous prayer groups small enough to meet in private homes, Bible classes, parish-wide pot-luck suppers several times a year, marathon card games, monthly neighborhood coffee groups, and bus tours to other churches, missions, or scenic and historic sites are also part of life at St. Christopher's.

A boutique selling arts, crafts, and needlework items to Christmas shoppers supplements income from the parish's semi-annual rummage sale, which has gained fame in surrounding towns. Workers, coping with the physical handicaps that come with age, put in full days with cheerful smiles, selling thousands of items. Exhausted and speechless, they rejoice to discover their annual proceeds have mounted to \$10,000 or even \$20,000!

Then comes the tremendous moral responsibility of distributing the funds. A struggling parish in Africa receives aid. At least 70 children from a nearby Hispanic community are treated to Christian summer camps. A Phoenix residential treatment center for disturbed boys and a local retirement and nursing home are on the list, as are the Sun City Hospice, the Arizona Church Conference Center, a school for training adult Indians in Christian leadership, a children's home in Nevada, the National Cathedral in Washington, and Heifer Project International, which helps improve the food chain around the world.

Episcopal Community Services, the broad organization through which the diocese aids many kinds of disadvantaged citizens, receives the largest contribution. ECS provides housing for hospital outpatients who cannot afford accommodation nearby; free medical attention by highly qualified physicians for crippled

children brought to a clinic on the Mexican border; and help and guidance for unmarried teenage mothers, who can thus finish high school while their infants receive skilled care in a church nursery. Senior citizens of Sun City's two Episcopal churches enjoy a sense of fulfillment when their hard-earned funds send ripples of help, comfort, and Christian love so far.

All Saints' of the Desert has developed similar activities for the same reasons, adding a few other gifts. Parishioners provide instruction and entertainment for retarded adults once a week, including a lunch the ECW prepares, and they have given night-time care to an ill couple in their 80's who could not afford around-the-clock nursing and sponsored sessions of the Bishop's School of Lay Ministry. Four women are lay readers.

In sum, senior talents accomplish everything in Sun City, Ariz. Do the parishes promote active involvement of older Episcopalians? Are parishioners aware of the aging process and its consequences? Do these two churches promote volunteer programs in problems of the aged? Who is involved with needs of older people?

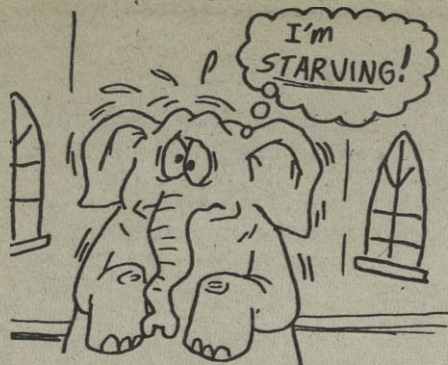
The answer is obvious! *Everybody!* These are the aged. It is a "do it ourselves" society, and almost no person shirks the responsibility of Christian caring and sharing.

Ruth Rolf, who lives in Sun City, was a reporter for a Phoenix newspaper, is a free-lance writer, recently retired as ECW president, and is a member of the Arizona Press Women.



*Speculation on what would happen if Christ returned to earth was the essence of a play senior high Episcopal youth produced at St. James' Church, Lancaster, Pa. Director Robert Brock, center, and co-sponsor Robert Brought, right, with Mary Lou Brought, left, helped the 14 high-schoolers and six adults explore in comic fashion the possibility that the Lord would find Sunday worshipers on the golf course, among other things.*





## Laugh through old Sabbath legalese

by Robert W. Pelton

When in Cicero, Ill., obey the law and squelch that whistle on Sunday. Don't even hum a tune in public. And in enlightened Massachusetts, leave your dueling pistols at home because Sunday dueling—with water pistols—is banned.

Numerous odd and humorous old laws about proper Sabbath behavior fill the law books throughout the United States. In 1578 John Florio declared that "the law groweth of sin and doth punish it." And the laws remain though these days few punishments are meted.

A trip into the never-never land of laughable legalese includes a Virginia prohibition from taking a horse to church services and one in Maine from listening to radio "variety shows" on Sunday. In Nicholas County, W.Va., no minister is allowed to lighten his sermons with humorous stories without risk of banishment from church by local authorities.

Vermont has some old "protection" laws which forbid females being on the street on Sunday unless "properly looked after" by a mate who must follow a maximum of 20 steps behind her at all times while toting "a musket over his left shoulder."

In Ohio and Connecticut not shaving before the Sunday morning service means men are abiding by a law that bans their taking a razor to their faces on the Sabbath. In Fredericksburg, Va., you daren't read the Sunday newspaper during church service hours, and in Schenectady, N.Y., a local ordinance makes it illegal to "fill nail holes" with putty on the Sabbath. In North Carolina no citizen may feed an elephant peanuts during services!

Charlestown, R.I., bans Sunday marble playing, and Alabama bans dominoes. Playing with teddy bears or yo-yos comes under fire in Memphis, Tenn., while any church service is in progress.

Don't sneeze on the Sabbath in West Virginia. Don't fall asleep during services in Dadesville, Ala. It's illegal. You can't fish for whales on Sunday in Ohio, and ministers in Marion, Ore., are forbidden to eat wild onions or garlic before preaching. In Oak Park, Ill., even roosters are under the law—being forbidden to crow before 6 a.m. on the Sabbath!

An old South Carolina law declares that "every law-abiding citizen" must carry a gun to church but is not "obliged" to leave it outside. In Pennsylvania no one may hunt bull frogs on the Sabbath, and in Florida single women who parachute face arrest, a fine, and a jail term.

"We bury men when they are dead," said Henry Ward Beecher, "but we try to embalm the dead body of laws, keeping the corpse in sight long after the vitality has gone." So with Sabbath laws.

## Purple Ink and faith swell Atlanta fund

by Mary Danbury

The bishop said he wanted to develop a \$1 million fund to aid the poor.

I knew of the soup kitchen at St. Luke's, Atlanta, Ga., where lines grow longer each day as unemployment increases, government services decrease, hope fades, and despair heightens. I knew, too, of 180 destitute Atlantans being housed in the gym of a church. And I had heard of All Saints' where 67 people were sleeping in space intended for 50.

I agreed totally with the need for such a fund. But \$1 million? That amount would cover the annual budget of my own small church for about 20 years.

But Bishop Bennett Sims of Atlanta convinced me that the 83 parishes in the diocese would raise the \$1 million for Episcopal Charities Foundation.

These 83 parishes located in Metro-Atlanta, north Georgia—west to Columbus and south toward Fort Valley and Macon—all suffer from auto plant lay-offs, strikes, lowered retail sales, unemployment, inflation, and all other economy-related problems. The homeless and hopeless are among us and increasing in numbers.

So the bishop unhesitatingly proposed the Foundation idea to Diocesan Council, and Council approved overwhelmingly. The Foundation would increase services for those in need and raise money to be invested in an income-producing trust. The first \$375,000 came from a \$250,000 bequest and \$125,000 from the Diocese.

Another \$100,000 is anticipated from

sales of a book, *Purple Ink*, which contains Sims' writings. "You don't have to read the book," the bishop says. "Just buy it, and put it on your coffee table as a symbol of your support of this new program."

This leaves another \$525,000.

Now we're down to an amount only 10 times the size of our small budget at St. Augustine's in Morrow, Ga.

Again Sims had an idea. "What we need is your readiness to join your bishops in returning to the diocese your 1982 income tax savings. Bea [Mrs. Sims] and I have already done so. The figure came to \$850 on a net taxable income of \$32,000. If we assume that in the 10,000 truly active households of the diocese there are about that many taxable incomes and that the taxable average is a conservative \$18,000, then the average saving in 1982 will be about \$400. Ten thousand of those would yield \$4 million.

"If only a quarter of us returned to the Church tax savings that come indirectly from reduction in federal services to the poor, we would have the \$1 million for the new Foundation. Could we gear up in this anniversary year [the diocese is 75 years old] and make a high-hearted jubilee of giving for the poor?"

"Gearing up" includes a Foundation Board with a representative from each of Atlanta's nine convocations and five members from the client population. It includes Jubilee Committees in each parish.

To date the Foundation has received \$539,000 in cash and pledges.

Soup kitchens, clothes closets, sleep shelters, and food pantries continue to be a vital function of the Church's ministry to the poor. Even more exciting, I think, is knowing that the enlarged program includes helping the rescued to help themselves and later to assist others.



Jesus Christ Superstar, starring Don Grace, was a fund-raiser this year so St. Paul's, Morris Plains, N.J., could give \$5,000 to the Presiding Bishop's Fund for World Relief. Over 70 people were involved in the production. Daily Record photo by Robyn Craig

## New Jersey parish has big giving record

by Penny Jones

St. Paul's, Morris Plains, N.J., is a 700-communicant parish with a big, soft spot in its heart for the Presiding Bishop's Fund for World Relief. With the exception of 1980, when the diocese was heavily involved in a Venture in Mission campaign, the parish has raised substantial amounts each of the past eight years.

When St. Paul's vestry began a special Lenten offering in 1975, the \$1,000 figure on a big red barometer at the church door had to be amended after only three weeks because funds exceeded the goal. The same success followed every Lenten effort, and St. Paul's giving has averaged \$3,000 each year. Twice the parish dis-

nated its offering for Ugandan relief in memory of Archbishop Janani Luwum, and one year it matched a Diocese of West Texas grant to build an irrigation system at a Guatemalan school.

This year's \$5,000, raised partially through a Palm Sunday presentation of *Jesus Christ Superstar*, was divided among domestic hunger, Ugandan relief, East African relief, and an Anglican hospital in Nablus (Diocese of Jerusalem), all given in thanksgiving for the ministry and witness of Bishop Desmond Tutu, general secretary of the South African Council of Churches.

St. Paul's rector, the Rev. David H. Hamilton, says the people of St. Paul's "know they are part of a worldwide communion and take their obligation to people outside their suburban area very seriously."

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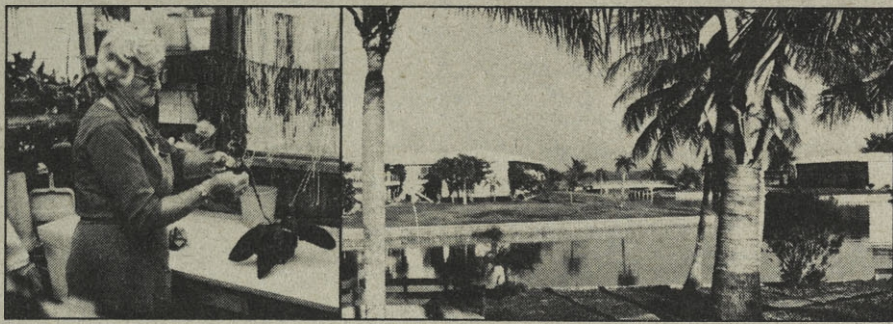
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### HOW BEST TO SERVE THE CAUSE OF PEACE?

## Another point of view

by Maurice M. Benitez

With considerable reluctance and great trepidation I am writing to express another point of view on the subject of peace and war, disarmament, and U.S. national policy from that advocated by the growing so-called "Peace Movement" in the Church and in our nation. My reluctance in writing is based on the knowledge that to disagree with those who claim to be the "Peace Movement" is to invite the allegation that one favors war rather than peace!

I frankly assume that every Christian despises war and yearns for peace and that all of us in Christ are called to work, pray, and prepare to give our lives for the cause of peace in this world. Furthermore, in a nuclear age any and every sane person must be for peace and find the thought of war utterly unthinkable. (All arguments for a so-called "just war" theory are utterly irrelevant in a nuclear age, and the only valid purpose for a nuclear weapon, as I see it, is to deter an opponent from using his in the first place, in the knowledge that he likewise will be destroyed in the retaliatory strike. Certainly talk about a "limited nuclear war" seems ludicrous. Furthermore, simple pledges to abstain from nuclear arms use are of little value because they are unverifiable and because aggressors cannot be trusted and a victim of aggression, about to face military defeat, will likely act in desperation and use any weapon available.)

The issue before the Church, before this nation, and before mankind today is rather what actions on our part are most likely to serve the cause of peace, to preserve the tenuous peace we now enjoy, and, specifically, to prevent nuclear conflagration. It is in this judgment that Christians, equally committed to the cause of peace, may well disagree with one another.

At this point there is a fundamental divergence of opinion. First, there are those who share with me the willingness to vote for nuclear reductions, and even arms eliminations (nuclear and conventional), so long as there is a corollary response by the Soviet Union. The second view, espoused by many in the "Peace Movement," is one calling for reallocation of national budget priorities away from defense, reduction

**"Unilateral disarmament in this sinful world will make World War III more likely rather than less likely and jeopardize even that perilous peace which we now enjoy."**

of our national defense, and virtual withdrawal on the part of the United States from our arms race with the Soviet Union, regardless of any response on its part. Those who hold this view claim that we need to do so as an act of good faith, likely to bring an eventual response by the Soviet Union and as the only hope for less aggressiveness on its part in the world. I recognize the total sincerity and deep commitment to Christ of those who hold this latter viewpoint, but it is my sincere conviction that the path they espouse of unilateral disarmament in this sinful world will make World War III *more* likely rather than *less* likely and jeopardize even that perilous peace which we now enjoy.

Proponents of disarmament often cite the beloved figures of Mahatma Gandhi and Martin Luther King as clear examples of the success of non-violence in overcoming oppression. However, in each case the oppressive forces they faced were structured in a society that was fundamentally Christian and that could not in conscience resort to massacre. Another illustration

for us would perhaps be Adolf Hitler. I seriously doubt that had the Western Allies tried a non-violent approach instead of the Normandy invasion, Hitler out of conscience would have been moved to end the Holocaust and his reign of terror in Europe.

Since World War II, we in the west have been confronted by the continuing menace of Soviet expansionism. Does anyone remember Latvia, Lithuania, and Estonia, which were swallowed by the Soviet Union at the end of World War II? Does anyone not seriously believe that the Soviet Union would like to exert the same kind of domination over western Europe that it currently enjoys over eastern Europe? The nations of Hungary, Czechoslovakia, and Poland illustrate the kind of domination the Soviet Union would like to exert over the Middle East, Africa, and the whole world. The evidence that the Soviet Union currently has numerous internal problems should not give us much consolation since totalitarian governments notoriously use external aggression to unite their own people and to distract them from their internal problems.

Since the days following World War II, our fundamental U.S. defense policy has been the containment of Soviet expansionism, sometimes successfully and sometimes not, sometimes wisely and sometimes not. Our principal means of containment have been NATO and the nuclear deterrent, often referred to as the "balance of terror." Essentially we have declared to the Soviet Union, "If you seek to extend your domination over certain lines, you will be in confrontation with us. You with your nuclear power can destroy us, but we likewise will destroy you."

As we recall, all attempts on our part in the early years of the nuclear arms race to invite the Soviet Union into arms control talks floundered. They always stalled on

**"In recent years, each act of arms restraint on the part of the U.S. has brought no corollary response from the Soviet Union."**

the single issue that the Soviet Union would not allow any on-site verification that it would abide by the terms of proposed arms treaties, a curious attitude for a nation sincerely interested in disarmament. Progress in arms control was only made with the Soviet Union in test-ban treaties and the limited arms control of Salt I when, with the advance of technology, "spy in sky" orbiting satellites were developed which enabled us to obtain some limited verification of what the Soviets were doing, regardless of whether they liked it or not. Even now, why does the Soviet Union if sincerely concerned over peace continue to reject the concept of on-site inspection to verify arms limitations?

In recent years, each act of arms restraint on the part of the U.S. has brought no corollary response from the Soviet Union. President Carter cancelled production of the B-1 bomber, cancelled development of the neutron bomb, and, in the aftermath of Vietnam, we abolished our military draft. There has never been any corollary response by the Soviet Union to any of these reductions of our military capability, but rather, as President Carter said, "The Soviet Union has continued to build at an accelerated pace the most massive and dangerous war machine the world has ever known, one far beyond what any nation could need for its national defense."

It recently deployed more than 200 SS-20 nuclear missiles in eastern Europe, targeting the major population centers of western Europe. It now protests loudly that we and NATO are jeopardizing peace by the proposal to close the gap by deploying Pershing and cruise missiles late in 1983 in western Europe with the capability of targeting Soviet cities.

Last year, our national defense issue focused around the proposal to build the MX system. This proposal had been made by the Carter administration out of the realization by its defense planners that even with the ratification of Salt II, which we

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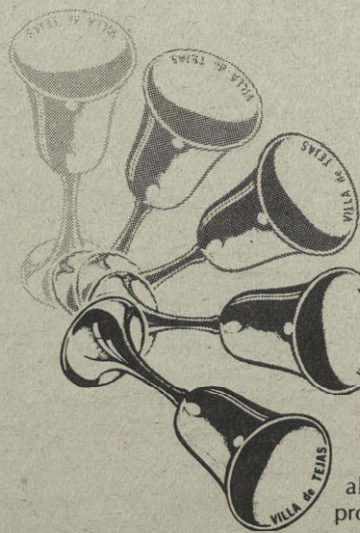
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did not ratify as a response to the Soviet invasion of Afghanistan, the Soviet Union in the not-too-distant future could enjoy "first-strike capability." In other words, our defense intelligence experts concluded that with the increasing technology of the Soviet missiles, the Soviets would have the accuracy and sufficient numbers allowed even under the provisions of Salt II to launch a first strike that could destroy or neutralize our ICBM silos, destroying our missiles on the ground before they could be launched in retaliation. (Needless to say in our open society, the location of our nuclear missile sites is no secret.) It is felt that the Soviets have the technology to intercept our SAC bombers and that a continuing priority in their technological research is aimed at detection and neutralizing our missile-carrying nuclear submarines.

The danger of the Soviet Union's enjoying "first-strike capability" is not that it would immediately launch World War III. It obviously has a fear of the frightful consequences of nuclear war and recognizes the danger of a miscalculation on its

**"The argument that we already have enough nuclear warheads to destroy every person in the Soviet Union is not germane if our missiles are destroyed and our bombers are intercepted long before they reach their targets."**

part, technical failures, etc., which might bring it more destruction than it envisioned. The danger is if it thinks it has "first-strike capability" as an option, it will be bolder in its confrontations with us in the Middle East, western Europe, or elsewhere in the world. That boldness and greater aggressiveness on its part in seeking to exert its domination could easily trigger a series of events that could lead to World War III and the destruction of mankind.

At this point, I would declare that the argument set forth by many that we already have enough nuclear warheads, and enough to destroy every person in the Soviet Union many times over, is not terribly germane if our Titan and multiple-warhead Minuteman missiles are destroyed in their silos before they get off the ground and our SAC bombers are intercepted long before they reach their targets.

I find it hard to believe that the Soviet missile force could enjoy "first-strike capability," given the in-flight variables, wind in the target area, etc., of any in-flight missile. (However, I still have a hard time believing that our astronauts walked on the moon!) Perhaps, however, it is not nearly so important whether the Soviet Union actually has "first-strike capability" so much as whether it *thinks* it does. The heart of the matter is simply that to prevent World War III, our defense planners feel it imperative that the option of "first-strike capability" be *unthinkable* to the Soviet strategists. Thus the purpose of the MX is to assure the Soviet Union that it does not enjoy "first-strike capability."

The MX as originally proposed (200 ICBM's, rotating around 4,600 silos in the wide open spaces of Utah and Nevada) is at the time this is written under extensive review by the Reagan administration, with the likelihood it will be modified and reduced substantially in scope.

Some suggest the answer lies in building more nuclear-powered, missile-carrying submarines. The problem here is without the military draft, we do not really have enough manpower for the naval vessels we currently have in commission. Without the draft, we simply do not have the crews to man the additional submarines which would be needed. (Yes, as much as I would like to avoid saying it, I feel that somewhere along the line, unless the world situation changes for the better, we will, to provide adequate manpower, undoubtedly have to do as many other nations do, including France, Switzerland, Germany, and all the Soviet bloc nations, and restore a military draft for our national defense with appropriate inclusion of provisions for alternate service, conscientious objection, etc.)

In summary, it is my feeling that we in the United States must certainly avoid seeking to build a military superiority over the

**"A rough parity, which denies either side 'first-strike capability,' is the best course for this perilous time in which we live."**

Soviet Union, which might provoke a paranoid reaction. A rough parity, which denies either side "first-strike capability," is the best course for this perilous time in which we live. At the same time, I feel we should pursue arms limitation and reduction talks, Salt II through Salt XXII, so long as reasonable verification is available. In addition, arms limitation agreements must begin to deal with conventional weapons as well. The reason for the necessity of the NATO nuclear umbrella is precisely because of the overwhelming superiority of the Warsaw Pact nations in conventional armed forces. (Indeed, it is the purpose of NATO itself!) The purpose of deployment by NATO of tactical nuclear weapons (and for considering the deployment of the neutron bomb) is to counter and deter the massive concentrations of Soviet tank divisions stationed in East Germany poised at western Europe. Nuclear arms control will never enjoy significant success so long as one side possesses a great superiority in conventional weapons. After all, a 50-caliber bullet can render you just as dead as a thermonuclear bomb.

Furthermore, we need to challenge continually the Administration and Congress to subject our defense budget to severe scrutiny, ever-seeking to avoid overruns, waste, and the expenditure of one nickel of our resources beyond what is absolutely needed to maintain military parity. All of us realize how far the reallocation of arms expenditures would go toward the resolution of human need both in this nation and in the rest of the world. However, if we fail to prevent World War III, catastrophic consequences ensue for all mankind. Those who survive will be relegated back to the Stone Age, with today's social problems being utterly insignificant by comparison.

Each day I pray for a world where "men beat their swords into plowshares and their spears into pruning hooks," as described by Isaiah and Micah. I also believe that sinful man cannot build such a world. In those Old Testament passages, the prophets declare that such a world will come only as men and nations first gather around the Altar of God. Such a world will come only as men's hearts and minds are touched by God's grace, through surrendering our wills to His will. Only God's love, as known to us in the revelation of our Lord Jesus Christ, has the power to enable us men to live in righteousness and brotherly love one with another. Only God's love has the power to free us men from that compulsion to dominate and oppress other men, politically, economically, and militarily, which is the evil spirit that generates hostility and war. Only as we men are set free from this sinful inclination are we empowered to let others enjoy their own God-given freedom. Until God establishes such a world, or while we of His Church are engaged in the task of the evangelization of mankind to bring such a world about, I feel it probable that men will have to be defended from those who would victimize, dominate, and enslave their fellow man, either in terms of crime in our streets, oppression of the powerless, or expansionism and aggression by one nation over other nations.

This is the agony of living in this perplexing, sinful world. I genuinely wish I knew a simple and non-military answer to our dilemma. I am sorry to say it, but I honestly believe that the course proposed by the "Peace Movement" of disarming America and withdrawing from the arms race without a clearly demonstrated corollary response from the Soviet Union would make nuclear conflagration of mankind more likely rather than less likely.

Maurice M. Benitez is Bishop of Texas.

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#### DEAN OF DIVINITY

The University of Trinity College, Toronto, is seeking a Dean of Divinity to administer the affairs of its Faculty of Divinity and to take part in its teaching. The appointment will be for a five-year term as of July 1, 1983. At the completion of term, reappointment is possible for a further five years. Provision will be made for the incumbent to continue teaching in the Faculty after completion of term as Dean.

The Faculty of Divinity of Trinity College is affiliated with the Anglican Ecclesiastical Province of Ontario and is in federation with the Toronto School of Theology and the University of Toronto. Through the Faculty of Divinity the College is an accredited member institution of the Association of Theological Schools of the United States and Canada.

Applications should be made in writing, accompanied by a complete *curriculum vitae*, to: Professor K. L. Schmitz/ Chairman/ Search Committee/ c/o Provost's Office/ Trinity College/ 6 Hoskin Avenue/ Toronto, Canada/ M5S 1H8. Submissions must be received by October 15, 1982, but the College reserves the right to consider applications and make appointment beyond this date.

**Child Abuse is a Terminal Disease.**

*"I'm lucky, Father, my little brother was smeared all over the kitchen wall and he's dead now."*

One child at St. Jude's Ranch reported these facts about an all too frequent occurrence in cases of child abuse.

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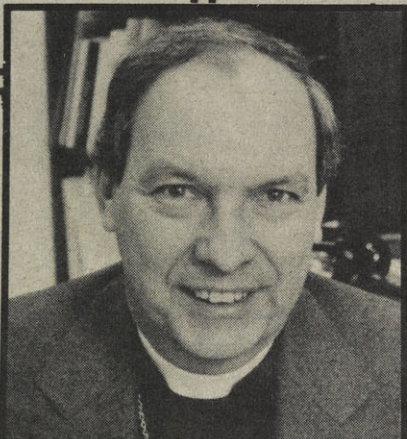
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◀ BOBBIE BEVILL

## Education for Mission and Ministry: **Helping the Church develop talents for mission**

by Betty Gray

Education for Mission and Ministry (EFMM) is both the title and the description of the Episcopal Church Center staff unit primarily responsible for education within the Episcopal Church.

About 20 persons—some ordained, some lay—make up the EFMM staff of educators and resource people. As a unit, they work at leadership formation and in the development of resources and special training events. Each has an assignment in a specific area: evangelism; theological education; education for mission of adults, youth, and children; and ministry with women.

In this General Convention year, EFMM is responding to a call from Presiding Bishop John M. Allin to join the rest of the Church to meet contemporary challenges and take action in today's society.

As EFMM staff members have forged for themselves an integrated work style, they have employed a discernment process which calls them to strengthen each other in serving the Christian mission; to help each other live out a commitment to Christ; to become healthier and more vital in congregational life; to become more willing to trust in the power and presence of God; and to be involved in the world at large.

This call may also be a tool for discernment in individual congregations as their members seek to find God's will. To help the Church, Bishop Allin suggests following the marks of a healthy parish: service, worship, evangelism, education, and pastoral care.

"A congregation needs a vision of its ministry. A part of the task of

the national staff is to come up with a discernment process that will enable congregations to look at their ministry. Then, we will ask, 'What should the local church be doing? What should our Church be doing ecumenically or nationally?' " said the Rt. Rev. Elliott Sorge, executive for EFMM.

A timely example of the educational resources the EFMM staff offers the Church may be found in the national Episcopal Youth Event. About 1,200 young people gathered August 2-6, 1982, on the campus of the University of Illinois at Urbana-Champaign for work and worship. They will not be in attendance at General Convention, as they sometimes have been, for a variety of reasons.

One reason was the diocesan and provincial coordinators noted the Church had ear-marked little money for youth ministry: The cost of sending one young person to General Convention was roughly the equivalent of a year's youth program money for many dioceses. Another was the national conference provided involvement for each participant.

When the decision was made to hold a national youth event, young people were consulted. Using their advice, the provincial youth coordinators set the event. Bobbie Bevill, EFMM coordinator for youth ministries, was also coordinator for the youth event. She recommended that the planners be inclusive in registration and insure attendance by representatives of various ethnic, cultural, economic, urban, and rural backgrounds.

A variety of committed church-

people were workshop leaders. These included Regional Religious Educational Coordinators (RREC) and Regional Associates in Evangelism and Renewal (RAER), staff from EFMM and other Church Center units, as well as leaders from various dioceses and provinces.

The purpose of the event was to gather a group of Episcopal young people and adults, "sharing our oneness in Christ, celebrating our diverse ethnic, social, national, economic, and geographic settings, to explore the following questions:

"Who are we? How are we different? How are we alike? Given our differences/similarities, how do we relate to each other as Christians? How can my ministry make a difference in the Church and in the world? How can we, gathered here, make a difference in the Church and in the world? What skills do I/we need to make a difference?"

"It is our hope that this event will energize people so they may expose others to this experience, revitalize existing youth ministries and generate new ones, and advocate the validity and critical importance of youth ministry in the Episcopal Church and in our everyday lives," states the event information sheet.

Over the years, the style of ministry shared by the national Church staff and the Church at large has been expressed in many ways. EFMM's new integrated approach to ministry finds hearty expression in the covenant diocese relationships involving Barry Menuez, deputy to the EFMM executive.

In two active covenant relationships—with the Diocese of North

Dakota and the Diocese of El Camino Real—Mr. Menuez says, "We are sharing financial and human resources for the development of total ministry in these dioceses on one hand, and in the larger Church on the other hand. We are also providing training opportunities and matching grants for local educational programs."

For example, Dr. Helen Thompson, a consultant, works with a group of people from a parish who use a discernment process to look at where they are going as a congregation. Such joint ventures result in information from the dioceses that is shared with the Church through the EFMM networks.

"These activities expand our common learning and understanding. We thus hope to become better equipped to address ministry development in any diocese," says Mr. Menuez, who is also the field officer for the Council for the Development of Ministry (CDM).

CDM works with the Board for Theological Education, the Clergy Deployment Office, nine provincial members, and six members-at-large concerned with the total ministry of the Church. CDM is concerned with recruitment, education, training, deployment, and accountability of both clergy persons and lay persons. The diaconate, non-parochial clergy, clergy spouses, and seminarians intending non-clerical careers are also concerns of CDM.

Another line of integration and exchange moves throughout the Church by way of such networks as the RREC's and RAER's mentioned earlier. These paid consultants work



with EFMM network coordinator the Rev. Frederick Howard and other staff coordinators to provide valuable ways of enlivening ministry at the local level. They are available by contract for a specified number of hours as consultants in ministry and mission, and the feedback from their work also is circulated throughout the Church.

A resources notebook, coordinated by Fr. Howard, is being compiled and will be available in each diocese in 1983. It will be similar in style to the *Aware* notebook and *99 Percent* and will provide resources for leaders at the parish level, equipping them in their development of ministry. The notebook will also contain a directory of resource people listed by skill and geographic location.

Another network group is that composed of volunteers: the women of the Church as they relate to local mission through such organizations as the Task Force on Women, Episcopal Church Women, and the various organizations of women clergy and laity. Together with Betty Gray, coordinator for Ministries with Women, they plan the Triennial Meeting and a variety of regional conferences and workshops.

The Triennial Meeting, with its approximately 400 women delegates convening at the same time and place as General Convention, is a forum for matters important to the mission and ministry of Episcopalians. Its emphasis is to provide stimulation of thought, examples of materials and resources, and ideas for programs for the education of the whole Church.

Other women's groups and women as individuals are concerned with the placement of the clergywomen of

the Episcopal Church, with ethnic and minority women, and with working women, single women, wives, and mothers. Working within these concerns, the Task Force on Women recently generated insights on the question of racism with its Indianapolis conference topic, "The Black Woman's Agenda."

These Episcopal women are working to bring together their cares and concerns with those of others in the Church through the integrated ministry of women in local congregations and dioceses and with staff in EFMM and the Church Center offices of National Mission and World Mission.

Another example of the integrated approach to ministry is found in the work of the Rev. A. Wayne Schwab and the Rev. Arlin Rothauge, coordinators for evangelism. Dr. Rothauge is currently involved with St. Paul's Episcopal Church, Endicott, N.Y., in a project which calls for mission in the context of total ministry. The program emphasizes education for ministry of the laity, a procedure for annual parish planning, and mobilization of all parish commissions for ministry in the local community. Its goals are growth in the spiritual pilgrimage and growth in membership.

The 18-month process has four stages: constructing a vision and strategy for parish mission; formulating and telling the story of one's faith; identifying and understanding one's gifts for lay ministry; and commissioning and supporting the congregation and its ministry and mission.

In each stage Dr. Rothauge offers a weekend seminar for lay leadership. A spiritual life commission which

includes members of the congregation and the rector, the Rev. Jim Smith, designs a program for small groups in the parish using Dr. Rothauge's material as background.

EFMM participation in the project will be completed in the fall of 1982, and there will be an evaluation of the model to determine its effectiveness as a tool for education in mission and ministry in other settings.

Education is used in general terms to describe much of the work done by EFMM staff. It has a more specific meaning in the work of the coordinator of ministries with children, Judith Carlson, and the coordinator for adult education, who until July, 1982, was the Rev. David Perry. Their development of church school materials and teaching and learning techniques is enhanced by a variety of other efforts.

The National Event for Christian Educators held in February, 1980, "The Church in the City: The Christian Educator's Role," involved EFMM staff with Christian leaders who are responsive to the life issues around them.

"Many adults are faced with the reality of a difficult economy and with vivid television reports of the nuclear threat. Many wonder how to respond. Exploration of life issues in a local setting, within a caring context, can provide an opportunity for growth and concern and will allow hope to develop," said Fr. Perry.

Fr. Perry, who has taken a parish assignment in California, coordinated the *Aware* notebook and produced a variety of Christian education curriculum aids. Judith Carlson is also the editor of *The Prayer Book Guide to Christian Education*, a comprehensive resource for Episcopalians

organized around the church year. This book, to be published by Seabury Press in January, 1983, will be valuable in program planning and sermon preparation.

Another of her responsibilities is to develop and design strategies and materials that engage children in the Church's mission, especially the Church School Missionary Offering.

An additional specialized involvement lies in EFMM's relationship with the Board for Theological Education. Dr. Fredrica Thompsett, the director, is working to stimulate conversation between the people of the Church and the seminaries of the Church to address issues of finance and education.

The BTE will present a resolution to General Convention outlining a plan for sustained, regular financial support of the Church's seminaries. This support reflects a new view of seminaries as places that train clergy but also offer library resources, extension courses, and special seminars. In this connection, EFMM's role is to work with seminaries to coordinate their goals toward the education of the broader Church.

EFMM's production of materials for the Church will be refined in the next few years with the addition of a resources developer to the staff in the person of Irene Jackson-Brown. Dr. Jackson-Brown will also produce an EFMM Newsletter that will become the primary quarterly communication piece for all education coordinators' concerns.

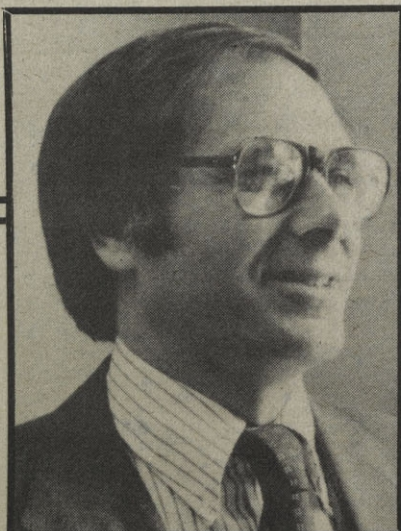
Two new staff members who have joined the EFMM unit within the past month are the Rev. Mark Harris, coordinator of ministries in higher education, and the Rev. John Dock-er, coordinator of mutual ministries.



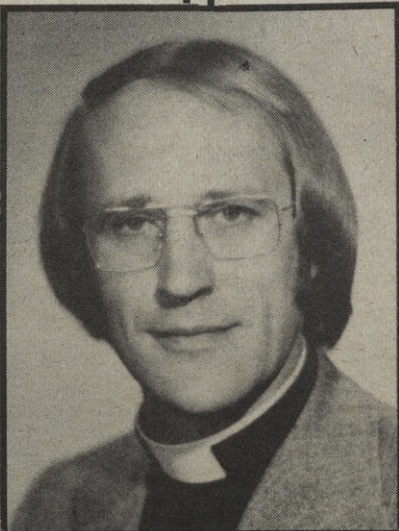
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## Preaching in America:

### Speaking Truth to Power

You are invited to the Second Fosdick Convocation on Preaching at The Riverside Church of New York City. Opening at 1:30 p.m. on Monday, October 18, and closing at 5:00 p.m. on Thursday, October 21, 1982.

- 9:00 Worship with Professor James Forbes, Tu, Wd, Th  
10:00 Lectures by Professor Robert Bellah, Tu, Wd, Th  
"Christian and Citizen: Social Responsibility in a Time of Confusion"  
1:30 Monday—Dr. William Sloane Coffin  
"Speaking Truth to Power"  
Tuesday—Dr. Rosemary Ruether  
"Developing a North American Liberation Theology for the White Middle Classes"  
Wednesday—Dr. Gustavo Gutierrez, Lima, Peru  
Thursday—Dr. Gustavo Gutierrez  
Monday—Dr. Rosemary Ruether  
"The Challenge of Feminism to Liberation Theology"  
Tuesday—Vice-President George Bush (invited)  
Wednesday—Mr. Bill Moyers, CBS commentator  
Thursday—Dr. Alan Boesak, South Africa  
Preaching Service with the Riverside Choir  
Monday—Dr. Joseph Roberts  
Tuesday—Professor Elizabeth Bettenhausen  
Wednesday—Dr. Coffin  
11:30 Luncheon Seminars (\$5.00 ea. meal charge) (seminar seating limited)  
Dr. Ernest T. Campbell, Tu, Wd, Th  
"Preaching to Controversial Issues"  
Dr. Jeanne Audrey Powers, Leader, Tu  
"Women in Ministry: Dealing with Domestic Violence"  
Dr. Walter Mueider, Tu  
"Prophetic Preaching"  
Dr. Robert Polk, Leader, Wd  
"Inner-City Churches: Change and Challenge"  
Ms. Valerie Russell, Wd  
"Theological/Urban Symbols"  
Professor Max Stackhouse, Th  
"Toward a Public Theology"  
Dean Jose Caraballo, Leader, Th  
"Challenge of Hispanic Protestantism"  
5:00 Dinner Seminars (\$7.00 ea. meal charge)  
Pastor Jim Wallis, Leader, Mo  
"Making Common Cause with Evangelicals"  
Professor Frederick Swann, Leader, Tu  
"Music, Major Factor in Worship"  
Dr. Paul Sherry, Wd  
"The Media Critiques the Churches"

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## Fathers and daughters

### Bible, novels offer insight to paternal role

by Gordon Dalbey

"Why do I always feel like a fat, ugly little girl around him?" Jane Fonda cries out, shattering the peace of Golden Pond. And the search goes on among us all for the accepting, approving, nurturing father who truly helps his daughter grow up. The brief scene later, in which father Fonda nods smilingly at his daughter's diving form, only underscores the problem as it skims over a lifetime of pain and longing.

*Coal Miner's Daughter*, in its very title, at least recognizes how powerfully fathers and daughters affect each other. But again the model is the negative one of a father who clings desperately to his daughter, and her feelings for him so often draw her back from a life of her own. "You're my shinin' bride," he protests when she is about to become another man's wife. Similarly, *Norma Rae* succeeds in the world only by overcoming her father, who storms about demanding that she account to him for her time and activities—even when she is widowed with a child.

Yet far from filmland, nearer to our hearts, a powerful little Bible story points the way for the truly loving father and daughter. Jesus, we read, was walking along—"people crowding Him from every side"—and:

Then a man appeared—Jairus was his name, and he was president of the synagogue. Throwing himself down at Jesus' feet, he begged Him to come to his house because he had an only daughter, about 12 years old, who was dying. (Luke 8:40-42 NEB)

Here we see the distinguished president of the religious community on his knees in the dirt, begging aloud in behalf of his beloved daughter. Surely this shameless public display of a father's caring for his daughter was shocking in a time when fathers were publicly proud only of sons. Jairus' humbling act demonstrated a profound love for his daughter, a devotion

deeper than his pride before other men.

Any cowboy can tell you that nothing in this world matters more than looking tall in the saddle before other men. As the Psalmist said, "Like arrows in the hand of a warrior are the sons of one's youth. Happy the man whose quiver is filled with them!" (Ps. 127 NAB) You might bend to lift your son—your power, your arrows—but your daughter? Well, that's women's business!

In going to Jesus for help, Jairus accepted his own limitations and relinquished his image of independence and self-reliance, so often considered essential to a man's self-esteem. In confessing he could not provide everything his daughter needed, that he could not heal his daughter himself, Jairus knew he was not God.

This pain of self-acceptance and letting go is poignantly portrayed in *The Promise Beyond the Pain* by Robert Herhold, who describes a crisis of middle-aged fathers:

The fact that a man's paid vacation has reached a plateau increases the pain of ending his career as a father. . . . The dream of becoming president of the firm. . . has vanished. Then he discovers he can still be "president" in his daughter's eyes. As he tightens his grip on that role, an inner voice tells him that he cannot have that job either. In his pain, he struggles to hold on to his child. "She still needs me a little longer. I understand her better than her friends, who are as confused as she is. I will let go as soon as she can stand on her own two feet. My role is just to support her a little longer. . . ." Then a painful voice from within whispers, "Yes, but quit while you're ahead."

This story's 12-year-old girl on the threshold of womanhood has very likely believed that no danger can befall her so long as Daddy is near. But the terrible onset of a fatal illness has forced her to face the fact, along with her father, that Daddy is not God, that he cannot save her from every evil and danger in the world. Daddy, in fact, is altogether human and sometimes helpless.

While this may be a blow to the father's ego, it is a terrifying threat to the child's life. Here, of course, lies the turning point in faith beyond which a daughter can become a woman precisely as Daddy becomes a person.

An excellent road map for this passage from girlhood to adulthood is Madeleine L'Engle's *A Wrinkle in Time*. Twelve-year-old Meg Murry is the daughter of world-

famous scientists. When her father disappears, she and her little brother Charles are transported to where a deadly Evil Power holds him prisoner behind a glass wall. Meg is also transported through the wall but realizes she and her father must go out again to Charles:

"Put your arms around my neck, Meg," Mr. Murry said. "Hold on to me tightly. Close your eyes and don't be afraid." For a moment, it seemed that the chill darkness would tear her from her father's arms. . . . Her father's arms tightened around her and she clung to his neck with a strangle-hold, but she was no longer lost in panic. She knew that if her father could not get her through the wall, he would stay with her rather than leave her; she knew that she was safe as long as she was in his arms.

When Meg and her father are free, they find the Evil Power is about to swallow them all: "Do something," Meg implored her father. "Do something! Help! Save us!" All Mr. Murry can do is whisk Meg and himself away, leaving Charles and hoping to rescue the boy later.

Meg is clearly not accustomed to seeing her father's weaknesses. She shouts angrily at him, "You're supposed to help! You'd better take me back to get Charles right away!"

The ugly words tumbled from her lips even as she herself could not believe that it was to her father, her beloved, longed-for father that she was talking this way. . . . She had found her father, and he had not made everything all right. Everything kept getting worse and worse. If the long search for her father was ended, and he wasn't able to overcome all their difficulties, there was nothing to guarantee that it would all come out right in the end. There was nothing left to hope for.

In a word, the Daddy-god idol has fallen. Here lies death for idol-worshiping girls—or the beginning of new life for faithful women. For, indeed, only when idols fall can God arise in our lives. "Whoever loves father or mother more than me is not fit to be my disciple," Jesus said. (Matt. 10:37 GNB)

In the midst of this shattering realization, when all Meg's childish hopes are lost, angel-women announce that only one person is capable of wrenching little Charles away from the Evil Power, Meg herself, because only through knowing and loving can the Evil Power be overcome, and Meg has come to know and love Charles better than anyone else in their father's absence.

Facing this dangerous mission by herself, the task she had thought only Daddy could handle, at last she turned to her father:

"I'm—I'm sorry, Father." He took her hand in his, bent down to her with his short-sighted eyes. "Sorry for what, Megatron?" Tears almost came to her eyes at the gentle use of her name. "I wanted you to do it all for me. I wanted everything to be all easy and simple . . . so I tried to pretend that it was all your fault. . . because I was scared and didn't want to have to do anything myself—" "But I wanted to do it for you," Mr. Murry said. "That's what every parent wants." . . . Mr. Murry sighed. He drew Meg close to him. "Little Megaparsec. Don't be afraid to be afraid. We will try to have courage for you. That is all we can do."

Like the Bible story of Jairus, this story says the finest thing a father can do for his daughter is not to promise her protection forever, but to overcome his own ego and introduce her to a power larger than himself—The Power which is love and healing and newness of life, The Power which alone can overcome darkness and evil, The Power which calls all little girls to become women, all fathers to become persons, and all human beings to become children of God.

Gordon Dalbey, a United Church of Christ minister in Torrance, Calif., has written for *Christian Century* and *America*.

### St. Jude's offers hope

Not far from the fantasy land of Las Vegas is a facility which treats the dismal reality of child abuse, what the Department of Human Services calls a "national epidemic." St. Jude's Ranch, Boulder City, Nev., takes youngsters aged 8 to 17 who have been beaten, raped, used as prostitutes, and, in some cases, made to watch while a parent murdered other family members.

Currently housing 54 youngsters, St. Jude's is run by the Rev. Herbert A. Ward who is assisted by Anglican Sisters of Charity and a staff which includes a social worker, psychologist, counselors, and a plastic surgeon who volunteers his time. Four married couples and several single counselors are houseparents in St. Jude's six cottages. Sacraments, Scripture reading, and prayer as well as psychological testing and counseling are used to help the children overcome their past experiences.

St. Jude, the "patron saint of hopeless causes," is the ranch's namesake, but, says Ward, "we always insist that in Christ all things are possible."

St. Jude's is supported by private contributions and through fund-raising efforts.

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# Mission Information

BY ONELL A. SOTO

Bishop David Leake of Northern Argentina reports that all the missionaries of British nationality have left the country but that the work of *Iniciativa Cristiana*, a large program which defends the rights of the Indians and provides agricultural, medical, and educational assistance to them, continues under local leadership. "We are most encouraged that the temporary absence of expatriate missionary personnel has proved to be the opportunity for the Indian and Argentine leaders to assume greater responsibilities in our work here. We are particularly grateful for our Argentine national missionaries who are working with the Indians," says the bishop.

El Salvador is not much in the news lately, but the problems continue. A friend sent the following statement from the late Archbishop Oscar Romero, assassinated two-and-a-half years ago while saying Mass at a hospital chapel. My friend says: "Without being arrogant, I feel the same way." Here is the statement: "I have been frequently threatened with death. I must tell you that as a Christian, I do not believe in death without resurrection: If they kill me, I will be resuscitated in the Salvadoran people. As a pastor, I am obliged by divine mandate to give my life for those I love, even for those who are going to kill me. If the threats should become a reality, from this moment on I offer myself to God for the redemption and resurrection of El Salvador."

The Church Hymnal Corporation has announced that the new *Book of Common Prayer* in Spanish will cost \$12.95. Reacts Bishop Telesforo Isaac of the Dominican Republic: "It will be extremely difficult for our people to purchase the book at that price. This is equivalent to a week's salary in most cases." In this country, the Rev. John B. Kelly, former missionary to Costa Rica and presently working with Hispanic congregations in Connecticut, asserts that this price is "anti-missionary" and that as an essential tool for mission work, the book must be at a price low-income Hispanic Episcopalians can afford. Joseph Arbell, vice-president of the Church Hymnal Corporation, says the price is due to the high cost of producing the first 15,000 copies and that the price will be considerably lower for future editions.

In a recent issue of *St. Margaret's Quarterly*, Bishop Luc Garnier of Haiti describes the mission of the Episcopal Church in his diocese: "We believe in preaching not only by words, but also by actions. The Church cares about whole human beings, not just the soul. The soul needs the body. The body needs to learn to read and write, and so we give education in the name of God. The Church has also realized that too much education for education's sake is not help because you can't eat your school diploma. People who have their baccalaureate expect to sit behind a desk, have a pencil, give orders, and they don't want to dirty their hands. There is need for more education for life, and for this reason the Church has two vocational schools where hundreds of young people are learning the necessary skills to earn a livelihood."

Do you play the violin? Are you capable of teaching others—in French? The School of Music run by the Society of St. Margaret in Haiti needs two professors who are willing to share their knowledge as part of

their missionary vocation. One of the professors must be able to teach high level courses. For more information, please write to Sister Leslie Anne, SSM, Boite Postale 857, Port-au-Prince, Haiti.

The synod of Province IX is requesting General Convention to admit Venezuela as an extra-Provincial diocese under the Province's House of Bishops. Until now, Venezuela has been part of the Church in the Province of the West Indies. All the dioceses of Province IX are in Latin America, and Venezuela is one of the leading countries in the area. Ultimately, Venezuela will be part of a new Province which will comprise the dioceses of northern South America.

A General Convention Joint Commission is recommending that the Episcopal Church adopt a series of missionary policies. Some of them read as follows:

- To insure that the twin thrusts of mission—witness and service—are effectively integrated and coordinated.
- To assist the development and growth of indigenous leadership, both lay and ordained.
- To encourage the development of new models of ministries adapted to local conditions.
- To assist the overseas jurisdictions of the Church (17 since Liberia joined the Province of West Africa in March) to assume responsibility for self-government, self-support, and self-propagation of the Gospel with the intention of building national or regional expressions of the Church.
- To help in supporting local ministries overseas and to send missionaries and volunteers at the request of overseas Churches.
- To respond with compassion to victims of natural and man-made disasters through sharing human and material resources.
- To respond to the needs of refugees and immigrants.

These are just a few things the Episcopal Church is doing on behalf of all its members throughout the world, and that means you and me! Thus, when you make your pledge, think what your offering is doing in the extension of God's kingdom.

Are you receiving *World Mission News*? The 22nd issue is in circulation now, and you can receive it free simply by writing to: Mission Information Office, The Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

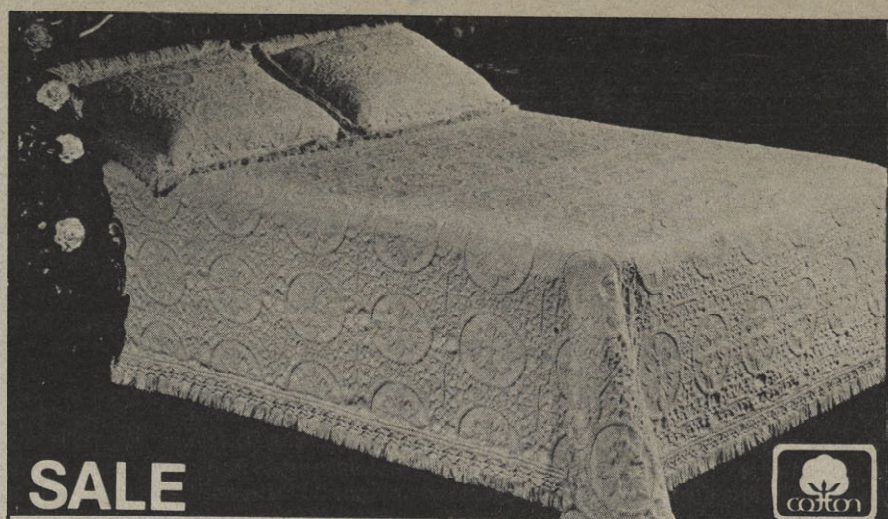
## EDITORIAL

*Continued from page 3*

Many non-profit publications have already been hit hard since January. At least one long-time national church periodical, *The Sign*, has gone out of business. Dozens have cut issues or pages, and many have switched from second-class to third-class delivery. Most have had to raise rates or ask for more help from their sponsoring bodies. Further huge increases in October would just accelerate these changes and further diminish the U.S. charitable communication network.

What about *The Episcopalian*? So far we have been blessed with the support of understanding readers and patient diocesan partners. We applaud each and every one of you for your Postal Emergency dollars. We still need your help, but we have managed to contain costs and keep on schedule since January.

—The Editors.



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# Have You Heard

## DEFUSED

Lester Kinsolving, religion journalist and sometime Episcopal priest, apparently did not modify his confrontative approach to press briefings as he moved from religious circles to the White House and Pentagon circuit. *The New York Times* recently identified Lester as a "self-appointed gadfly who comes on like a cluster bomb." It then reported the following exchange between Lester and Pentagon spokesman Henry Catto, whom Kinsolving interrupted in mid-briefing: "If you were Secretary of Defense, Henry, and the State Department suggested you allow armed PLO people to come aboard the ships over which you had supervision, you'd resign rather than allow that, wouldn't you, Henry?" Catto: "Lester, I am reminded of another Henry, in this case Henry II, who at a point of exasperation with Thomas a Becket said, 'Who will free me of this turbulent priest?'" Kinsolving: "He was murdered in the North Transept, and Henry went and scourged himself every year for the rest of his life, remember that?" Catto: "By George, it might be worth it, Lester!"

## MAKES FOR A NICE CHANGE

Most of the time controversy over the gender of ministers involves discussion of the role of women in orders. So we were intrigued by a recent press release which said the Lutheran Church in America Deaconess Community has recently expressed its "willingness to study the implications of its reorganization to include men." Definitely in the "man bites dog" category of recent religious news.

## GO WEST, HE SAID, AND THEY DO

For the first time since the census nose-counting started in 1790, the population center of the United States is west of the Mississippi River, according to 1980 census figures. For those interested in exactitude, the data puts the center one-quarter mile west of De Soto, Mo. To be completely honest, this may in fact be the second time the population center is west of the Mississippi. Archeologists tell us the true "first" Americans came via a landbridge from Asia.

## HAVE YOU HERD?

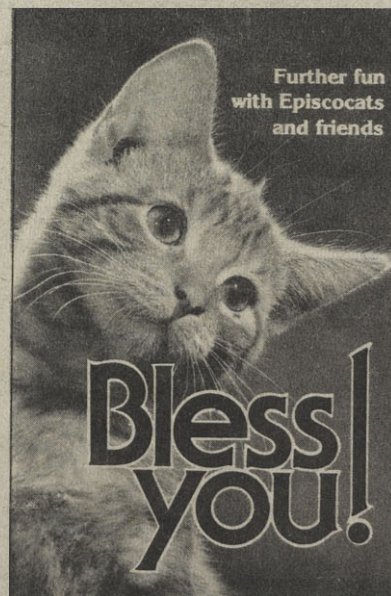
Every so often, when volunteers for Heifer Project took a break from shipping breeding stock around the world, they wondered what happened to the milk cows they shipped to China in 1947. Volunteer Paul Janzen tracked down the answer at the Double Arches Commune near Peking. He discovered a fine herd of Holsteins—300 cows milking, 300 dry ones and heifers, and 1,200 expected in 1985. With signs, smiles, and drawings because he knew no Chinese, Janzen managed to ask, "Where did you get these cows?" and a herdsman wrote "100-USA-1947." Finally Janzen could answer the 34-year-old question.

## WORTH NOTING

U.S. congregations are a major provider of day care for children, according to the 24,900 responders to a National Council of Churches survey. Almost half said they either operate their own programs or rent space for such programs.

## SLOGANNED WE STAND, PROGRAMMED WE FALL

As journalists in search of specificity—just the facts, ma'am—we often read pages of churchly prose which leave us asking, "But what are they going to do?" Yale University theologian Paul S. Minear, writing in *The Ecumenist*, cast some light on why we have this problem when he reframed an old axiom into: "Programs divide; platitudes unite."



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