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EPISCOPALIAN

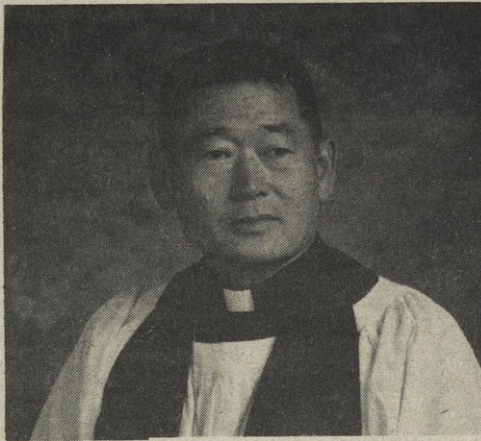
ROBERT RUNCIE



"War springs from the love and loyalty which should be offered to God being applied to some god substitute."

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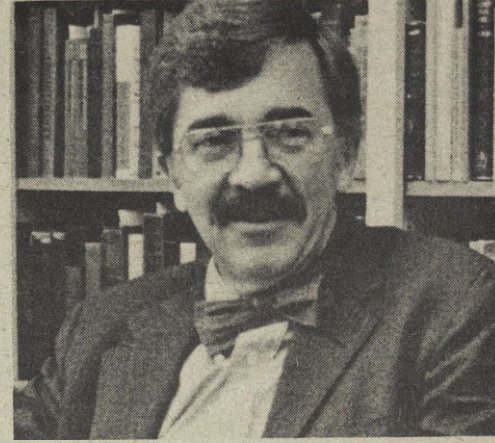
RICHARD KIM



"Would we have said to the multitudes who gathered around Jesus, 'Sorry, we cannot feed you?'"

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JOHN WOOLVERTON



"Do we forget our roots when we speak of infallibility and papal primacy?"

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We give You thanks for
the fruits of the earth
and for the labors
of those who harvest them.

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felt the divine wind'**

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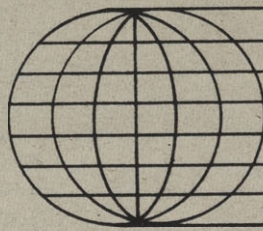
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World News Briefs



MADISON

The 70-member commission named to form the new, united Lutheran Church, to be launched in 1988, met in this Wisconsin city for its first session since the American Lutheran Church, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches agreed to merge. The Commission for a New Lutheran Church began its work by appointing a 14-member planning committee and two task forces—one to study the theological basis for the new Church, the other to look at its cultural, political, and sociological characteristics. The commission represents a wide variety of Lutherans and includes 33 ordained pastors, 28 women, and 14 members of ethnic minorities.

WASHINGTON

In a debriefing here, an ecumenical team ended a two-week U.S. visit which included tours of some 20 cities. World Council of Churches team members from 12 countries included Methodist, Presbyterian, Lutheran, Orthodox, Baptist, Anglican, and United Church members who visited church and business leaders as well as denominational and ecumenical agencies, state officials, and a number of social assistance projects. The U.S. trip was one of 70 visits to over 90 countries designed to give participants an understanding of church concerns around the world in preparation for the WCC's Sixth Assembly to be held in Vancouver, Canada, in 1983.

KAMPALA

The Ugandan House of Bishops has accepted the resignation of Archbishop Silvanus Wani, to become effective at the end of 1983. The Archbishop's wife died last spring, and he has just recovered from gunshot wounds received when bandits stole his car here during the summer.

NASHVILLE

The third annual Celebration for Outreach was held October 31 in Nashville's National Guard Armory. Conducted by Episcopal Ministries of Middle Tennessee, the program included booths and displays by local outreach organizations, a musical review by the Rev. John Hatcher, and a supper at which Bishop William Sanders of Tennessee spoke.

ARLINGTON

In October this Virginia city was host to the third statewide conference of Episcopalians and Roman Catholics. The meeting focused on the Final Report of the Anglican-Roman Catholic International Commission. Speakers were Episcopal Bishop Arthur Vogel of West Missouri and Roman Catholic Bishop Raymond Lessard of Savannah, chairmen of the U.S. consultation.

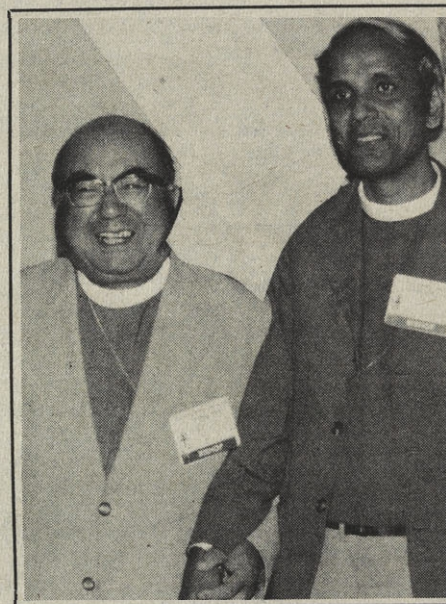
LONDON

Four Anglican church officials with jurisdiction in the Middle East say they are "particularly appalled by the recent massacres in the Beirut and Palestinian camps." In a recent statement Bishop-in-exile H. B. Dehqani-Tafti of Iran, Bishop Faik Haddad of Jerusalem, Bishop Leonard Ashton of Cyprus and the Gulf, and Canon Brian de Saram, Vicar General of Egypt, said, "In no way can the perpetrators of these atrocities be regarded as Christians.

If they are so called, this is merely to identify them as non-Muslims or non-Jews. The followers of the way of Christ could not possibly participate in such evil acts." The churchmen added that probably no section of the Anglican Communion is in greater turmoil than theirs and asked fellow Christians to pray for the Churches of the Middle East.

WASHINGTON

Episcopal churches throughout the country are acting on General Convention's call for a ministry of reconciliation for the Vietnam war by designating November 14 a day of special remembrance, a part of the November 10-14 National Salute to Vietnam Veterans. The 58,000 American casualties will be remembered during a two-day vigil at Washington Cathedral. On November 12 the noon Eucharist at the Episcopal Church Center in New York City will be dedicated to the victims of the war and the work of reconciliation.



SEE HARRISBURG

CLEVELAND

Trinity Cathedral launched the celebration of its 75th anniversary with a service highlighting its historic role in this Ohio city. Invited representatives of community organizations, local businesses, neighborhood groups, foundations, and universities linked with the Cathedral heard Dr. Donald Shriver, president of Union Theological Seminary, define a great city as one "wherein the Lord God is truly worshiped, . . . wherein people are organized to meet the needs of the weakest and most needy, . . . a place where hope is winning out over despair." Additional 75th anniversary events are scheduled during 1983.

MIAMI

Canon Theodore Roosevelt Gibson, Episcopal priest, civil rights activist, and one-time vice-mayor of Miami, died here late in September. An editorial in *The Miami Herald* said, "The city owes Father Gibson's memory an enormous debt." Rector of Christ Church, Coconut Grove, from 1945 until his retirement last March, Gibson was a leader of the National Association for the Advancement of Colored People and played an important peace-

making role in the Miami riots of 1980. A city park and a community health center bear his name. Funeral services at Christ Church drew black and white civic and religious leaders from throughout Florida.

HARRISBURG

Bishops from one of the world's richest nations—Japan—and from one of the poorest—Bangladesh—were guests in September of the Diocese of Central Pennsylvania, which has a companion relationship with Bishop Paul S. Saito's Diocese of North Kanto and Bishop Barnabas Dwijen Mondal's Church of Bangladesh. For two weeks the bishops traveled through Central Pennsylvania, talking about their Churches and ministry challenges. Prior to their visit to Pennsylvania, the two leaders had attended the General Convention in New Orleans.

CINCINNATI

A joint venture of Forward Movement Publications, with headquarters in this Ohio city, and the Anglican Consultative Council, based in London, England, will give Anglicans around the world a new international prayer calendar. The calendar will retain the name, *The Anglican Cycle of Prayer*, but like the former *Partners in Prayer*, it will promote informed intercession on behalf of the 411 Anglican dioceses throughout the world with specific prayer requests provided by each diocese. The booklet can also be used with *For All God's People*, the World Council of Church's prayer calendar.

AUSTIN

Louis Traycik has been appointed editor of *The Christian Challenge*, which is published in this Texas city. Traycik, 35, an attorney and a member of St. Augustine's Anglican Church here, succeeds the late Dorothy Faber.

NEW YORK CITY

The American Bible Society has designated November 21 Bible Sunday. The theme of "Share the Word with the World" focuses attention on those countries where Bibles are still unobtainable or are not available in the language of the people. The Society, founded in 1816, is a non-profit, interdenominational agency whose sole purpose is to translate, publish, and distribute Bibles without doctrinal note or comment.

CHICAGO

In September Bishop James Montgomery celebrated the 20th anniversary of his consecration with a special service at St. James' Cathedral here. Bishop John Krumm preached, and the Cathedral choir sang a new hymn, "Banners of Peace," written for the occasion. Montgomery was ordained priest in 1949 and has served the Diocese of Chicago ever since.

BAKERSTOWN

A 92-year-old Presbyterian got in the Guinness Book of World Records when he attended 4,161 consecutive sessions of Sunday school at his parish in this Pennsylvania town. F. Otto Brechel beat the previous attendance record of 4,160 in his 80 years of church school going.

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'Lift Every Voice' selling well

by Richard Walker

The Episcopal Church's recently-published *Lift Every Voice and Sing*, a collection of black spirituals and gospel songs, has far exceeded the Church Hymnal Corporation's expectations, according to the editor who compiled it. The hymnal has gone through its first printing of 20,000 copies and is now in a second printing.

Dr. Irene Jackson-Brown, interviewed after she participated in a dedication service for the hymnal at a Louisville, Ky., parish, said publication of *Lift Every Voice* is a sign the Episcopal Church is "at last" starting to recognize the "cultural contributions of its various constituency groups."

Subtitled "A Collection of Afro-American Spirituals and Other Songs," the hymnal has 126 selections drawn mainly from traditional black spirituals, gospel

songs, and evangelistic hymns. It also has 25 settings for the liturgy of *The Book of Common Prayer*.

Among the selections are classics such as "Take my hand, precious Lord," "There is a balm in Gilead," "Swing low, sweet chariot," "Go, tell it on the mountain," "Were you there," "Down by the river-side," and "My Lord, what a morning."

"These are songs which have sustained a race of people," Jackson-Brown said. "They are songs of the faithful, songs of the oppressed, but songs of a people who believed God would make a way out of no way."

Freedom songs used in the civil rights movement are also included, such as "We shall overcome" and "Oh, freedom." The hymnal's name is taken from a James Weldon Johnson song commonly referred to as the U.S. black national anthem, a song also included in the Hymnal General Convention adopted in New Orleans.

Jackson-Brown commended the songs to all members of the "community of the faithful," regardless of race. [A recent sur-

vey by national church officials indicates that 3 percent of the nation's 2.8 million Episcopalians are black.]

Introduced last February, *Lift Every Voice and Sing* was produced under the direction of the Rev. Franklin Turner, Episcopal Church Center staff member. Presiding Bishop John M. Allin said he would like to see the book in every church "and then some."

A COMPELLING TALE

"A helpful introduction to some of the characteristics of the Episcopal Church, and, beyond that, [the author is] a delightful companion with whom to share one's personal journey," says Bishop William Evan Sanders about *Episcopal is Compelling* by William T. Patten. The little paperback is available for \$2.95 (or \$1.95 for five or more copies or 95¢ for over 100) from St. Alban's Episcopal Church, 6422 Lake Shadows Circle, Chattanooga, Tenn. 37443.

CHICAGO

The Brotherhood of St. Andrew will celebrate its 100th anniversary in 1983 in the city in which the organization started. From a modest beginning with a 12-man Bible class at St. James' Church here, the Brotherhood spread rapidly to every continent. Today it lists 4,000 members and 400 chapters. The Brotherhood's Chicago Assembly under the leadership of Brother Harold Hawkins is in charge of the centennial arrangements.

ROCHESTER

Bishop Robert Spears of this New York diocese plans to retire in June, 1984, and has called for the election of a bishop coadjutor in 1983.

NEW YORK CITY

Dr. Edward Schillebeeckx, Dutch Roman Catholic theologian, will be the opening speaker at the January, 1983, Trinity Institutes here and in San Francisco. This will be Schillebeeckx's first appearance before a national audience in the United States. Other speakers at the two conferences include Dr. Ann Ulanov and Dr. Penelope Washbourn, Canon Arthur M. Allchin of Canterbury Cathedral, England, and Bishop Anselmo Carral, formerly Bishop of Guatemala. The Parish of Trinity Church, New York, sponsors the Institutes.

ATLANTA

Fifteen persons, including two Episcopalians, are on the planning committee for the constituting convention of the North American Lesbian/Gay Religious Congress, scheduled here this month. Frank Scheurin, international president of Dignity, the organization for homosexual Roman Catholics, is the local convention coordinator.

ST. PAUL

A 1962 survey done here by a Minnesota college professor disputes the Reagan administration's rationale for a constitutional amendment allowing voluntary school prayer. A White House background paper said such an amendment would restore what had been "a widespread practice for 170 years." But Richard B. Dierenfield's survey, done the year the Supreme Court ruled against state-sponsored school prayer, shows that 91 percent of the school systems in the West and 74 percent in the Midwest did not conduct homeroom devotionals. Homeroom prayers, the survey revealed, were common only in the Northeast and South.

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(Signed) Henry L. McCorkle
Publisher and Editor

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

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

You can make a difference!

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

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



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

KKG

Holy Land Christian Mission International
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☐ OR, choose a child that needs my help from your EMERGENCY LIST.

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NEW THIS FALL:

CHRISTIAN UNCERTAINTIES

by
Monica Furlong

In *Christian Uncertainties* the popular biographer of Thomas Merton describes how the ambiguities and difficulties of prayer, sex, and death reveal to her a church for real people, not for plaster saints. She has written about the fuzzy, haunting problems of divorce, homosexuality, sin, love, and the place of prayer in ways which certainly display her own views, but which also help us come to our own decisions about her subject. This book is a way for us to think again about some aspects of the Church which long acquaintance has rendered too familiar or too distant.

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Switchboard

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

WITH SOME HELP

At General Convention attention was once again drawn to the *God's Mercy* Rescue Mission and our subsequent conviction. Some of the strong behind-the-scenes support of the Episcopal Church and particularly the Presiding Bishop was made public for the first time.

We wish to express our sincere and deeply felt gratitude for all that Bishop Allin and so many others have done on our behalf, especially for Joe Hargrove of the Executive Council who worked tirelessly and continually from the beginning, through the trial, and up to our present efforts to raise legal defense funds.

Joe Morris Doss
Leo Frade
New Orleans, La.

ED NOTE: The rescue mission refers to use of a boat named *God's Mercy* to aid some 430 Cubans to come to the U.S.A.

HAPPY HOLIDAY

We answered an advertisement in *The Episcopalian* for a Parish Holiday with members of the congregation of Sts. Peter and Paul in Kimpton, England. Our experience was delightful and unforgettable.

For a reasonable fee we were guests for a week and were shown the surrounding area, visiting small homes and churches as well as large and stately homes. We attended services, met church leaders, toured glorious gardens and Roman ruins. Some of the other activities we shared were a barn dance, a Patronal Festival Evensong, country dancing on the vicarage lawn, seeing George Bernard Shaw's home, and to top it off, attended an Elizabethan banquet.

Most of all these charming people opened their homes and hearts and shared their lives with us.

Mary Ellen Daggett
Millington, N.J.

PEACE COMMENTS

Congratulations on "Views on War and Peace," August issue. It's a great presentation, and I salute you.

How about doing a similar job on the environment?

Paul T. Schultz
Livingston Manor, N.Y.

I was disheartened to read Michelle G. Liewehr's letter in the August issue. If one way we, the people, can demonstrate to our officials our desire for a world at peace is by demonstrating in the streets, more power to us!

Susan DeBremaecker
Buckhannon, W. Va.

Bishop Maurice Benitez speaks (September issue) for many Episcopalians who proudly serve in the defense establishment of this country and who feel no less Christian for doing so. His article is a realistic account of the arms situation and the dilemma facing us in this complex and imperfect world.

Ann and Peyton Cook
Sewanee, Tenn.

I want to thank the editors for publishing the thoughtful article by Bishop Benitez of Texas on the questions posed by the growing Peace Movement in the Church and in our nation. He presented a point of view deserving of our careful consideration.

Charles G. Stefan
Gainesville, Fla.

"Another Point of View" by Bishop Benitez is so full of non sequiturs that to answer all would require a reply of equal length.

Reuben Lee
Baltimore, Md.

WHEN, OH, WHEN?

When are we Episcopalians going to learn that 5 percent is not a tithe? The obviously necessary redundancy (tithe 10 percent) on the front page of the September *Episcopalian* shows how little Episcopalians remember the meaning of *tithe*.

Lillian Weidenhammer
Hattiesburg, Miss.

NOT THE LAST WORD!

ED. NOTE: We received many comments on the then-proposed changes in the Hymnal, all of which arrived too late for printing before General Convention. We would like to make note of some who wrote to us: Paul F. Wegehaupt, Royal Oak, Mich.; Virginia Coomer, Malvern, Pa.; Sam C.

Fleming, Shelby, N.C.; Darrell L. Ford, Changuinola, Panama; Dr. and Mrs. Charles G. Hamilton, Aberdeen, Miss.; James P. Harbour, Indian Springs, Nev.; and John B. Patrick, Spring City, Pa.

A VITAL WORD MISSED

A World News Brief item (October issue) should have reported that the Rev. Margaret Phillimore of Wheeling, W. Va., was the first woman *priest* to preach at Canterbury Cathedral. After creating that bit of church history at a Sunday Evensong, she preached at several other churches and cathedrals during her visit to Britain.

Exchange

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

AVAILABLE

The Church of the Advent has 126 small size 1940 Hymnals to give to anyone who is willing to pick them up or pay for shipping. Write to the Rev. Randolph L. Williamson, Church of the Advent, 12 Byberry Rd., Hatboro, Pa. 19040, or phone (215) 675-5737.

LOWELL'S LETTERS

Brother John-Charles, SSF, hopes to publish a book of the spiritual letters of Miles Lowell. If you know where copies of letters of spiritual counsel written by Lowell are available, please write to Brother John-Charles at P.O. Box 399, Mt. Sinai, N.Y. 11766.

HELP CUTTINGTON COLLEGE

Mrs. Harriet Van Meter, of the International Book Project, appeals to anyone who can contribute books of all kinds to this church-related Liberian college. Please write to her for details on how to wrap packages to ensure safe delivery and where to send them. Her address is: 17 Mentelle Park, Lexington, Ky. 40502.

FANCIFUL FISHING

Poet Gail White can dip into a Bible story and extract the essence of its humanity. In *Fishing for Leviathan* (\$2.95, Wings Press, RFD 2, Box 325, Belfast, Me. 04915), God is surprised when Creation "turned out so well, this being the first time./ Artists can never tell/ quite how a medium/ will act until they've tried/ with various techniques./ But when the palette dried/ He liked it very well." Amos' warnings are too successful, and now he's out of work. White's fanciful poetry is well honed. One only wishes this small press' proofreader's eye had been likewise.

—J.M.F.

The Episcocats



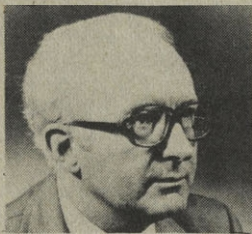
"I didn't know choir mothers had to check for sore throats."

Phoebe Sipple

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Jesus' night visitor felt the divine wind

BY HERBERT O'DRISCOLL



Nicodemus came to see Jesus by night. People in high places have to be careful. Peer criticism can be devastating, and the last thing is to give people the impression you are letting down the system. When you are highly placed in public life and have everything to lose by making a careless move, you watch yourself carefully if you wish to survive. But what if you are haunted by something which won't rest until you track it down? Half of you wants to do this and the other half is afraid of real danger. So Jesus' vis-

itor came by night.

Nicodemus' assured role and position were at the very top in the national cabinet called the Sanhedrin. Nicodemus was the custodian of a great tradition. He was supposed to be, and expected to be, a national expert on God!

He had met a stranger—we don't know how. But Nicodemus had been at first interested in a patronizing way, then intrigued, and finally, to his surprise and alarm, magnetically drawn.

The conversation between Jesus and Nicodemus is one of the great shining jewels of the New Testament. Nicodemus begins by trying to reassure this rural teacher who might be overawed by such a visitor. Jesus has certain powers; He must then be genuine. It's quite logical. But with devastating directness Jesus dismisses the cool deductions of Nicodemus and speaks of the need to experience the presence of God and offer oneself to Him. Nicodemus

counters with levity. The Rabbi must be joking with this image of being born again! Surely they are chatting as intelligent men, are they not?

Again Jesus moves in without mercy. Nicodemus has a magnificent system of religion in which God is categorized and analyzed. Jesus does not so much say this is evil or even undesirable. Rather, He says it is not enough. Jesus speaks of another level of knowing God. He uses a tantalizing image—a wind, an unpredictable wind which you cannot order at your wish nor predict when it blows.

Something deep down in Nicodemus is drawn to what Jesus is saying. Layers of being, beyond thought and analysis and speculation, live within him like ancient instruments not played for many years. And this voice plucks at those half-forgotten strings of his being, making far-off music that is wild and fierce and joyous.

Months afterward, when his peers on

Reflections

the Sanhedrin are preparing to move against Jesus, Nicodemus manages to postpone the inevitable clash, not without risk to his position. Still later Nicodemus assists Joseph of Arimathea with the body of the man who had argued him above reason.

Nicodemus had become haunted by the distant sound of the wind of which Jesus had spoken. He had begun to suspect there is more to the relationship between God and His creatures than merely a law or system. Nicodemus had begun to suspect God is a lover who wishes to possess and be possessed, to be known not merely as information, but to be experienced as friend, as Lord, as Savior.

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Fast for a World Harvest

Oxfam plans November 18 fast to aid poor

by Scott Paradise

This month college students in Iowa and a youth group in a Massachusetts parish will learn firsthand about hunger. They will participate with persons in 3,700 other religious and civic groups in Oxfam America's Fast for a World Harvest on November 18, the Thursday before Thanksgiving.

Oxfam America, a small international development agency with headquarters in Boston, believes people can overcome poverty only by participating in a process of self-reliant development. It receives no government funds, relying solely on voluntary contributions. The Fast, now in its eighth year, has contributed more than \$2 million to help fund Oxfam America self-help projects in 33 of the poorest countries in Asia, Africa, and Latin America.

"Fasting is a tradition of the Church," says the Rev. Ronald Osborne, the Episcopal chaplain at the University of Iowa in Iowa City. "Fasting makes the appropriate connection between prayer and action." Osborne expects this year's Fast in Iowa City to draw several hundred students and community people.

But only a handful of people is needed for success. The Rev. Lee Ferry, associate rector of Trinity Episcopal Church in Concord, Mass., first organized a Fast in 1980 with a confirmation class. "Oxfam America's projects allow my students to take a concrete step toward alleviating some of the root causes of world hunger," says Ferry. "It also builds solidarity among the kids."

The agency's belief in self-help leads it to support locally-initiated projects, such as a farmers' cooperative in the West African nation of Upper Volta. There a \$200,000 grant provided cold storage facilities for locally grown vegetables so farmers could bypass intervening steps and sell directly to local people, many of whom added vegetables to their diets for the first time.

Oxfam America receives corporate Episcopal support from parishes like Ferry's as well as from the Presiding Bishop's Fund for World Relief, which has given \$111,000 to the agency since mid-1979. But the organization believes that when Episcopalians contribute in the Fast for a World Harvest, their contributions are a vote of confidence that, given help, poor people in the Third World can build a better life. And by fasting, people face the pangs of hunger, experiencing a slight suggestion of what being poor means.

Scott Paradise, Episcopal chaplain at Massachusetts Institute of Technology, Cambridge, Mass., is an Oxfam America board member.



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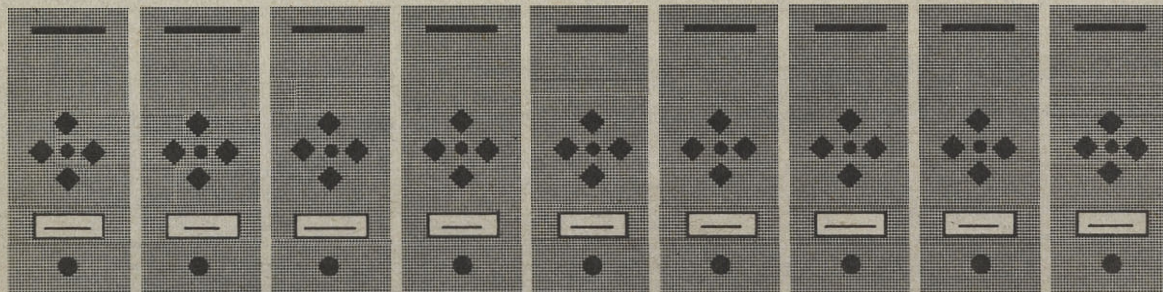
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HALF THE PEOPLE YOU MEET DON'T GO TO CHURCH

BY JANETTE PIERCE

Does that headline sound like a generalization? It isn't. A recent study of 112.5 million Judeo-Christian adherents in 111 denominations shows that only 49.7 percent of Americans have any affiliation with a Christian or Jewish group.

The new report, entitled *Churches and Church Membership in the United States* was sponsored by an ecumenical coalition of the African Methodist Episcopal Church, the Sunday School Board of the Southern Baptist Convention, the National Council of Churches, the Lutheran Council in the U.S.A., and the Glenmary Research Center, a Roman Catholic organization. The study updates church membership statistics gathered in 1952 and 1971. New to this study is participation by four black denominations, four Orthodox Christian groups, and full participation by Reform and Conservative Jews. Information on congregations and their adherents is broken down by county or county equivalent and reported in regional summaries which correlate to census regions.

For the purpose of the study, *adherents* means all members—full members, their children, and other regular participants who are not considered full members. In Episcopal terms, it means baptized persons, including children.

The study shows that for the first time in 30 years, the growth of religious adherents lags well behind population growth.

Further, the county-by-county report indicates that while many denominations have lost members, they also report congregations in a wider geographical spread. This may indicate, the researchers say, a trend toward smaller congregations.

Increased pluralism on the local level is

particularly apparent on the color-coded map that accompanies the study. Counties in which no denomination claims at least 25 percent of the population are left white. Since 1971 the number of such counties has increased from 84 to 217. For Episcopalians this means that six areas of the

country where the Episcopal Church was predominant have shrunk to one area—Bennett County in South Dakota.

The 1979 figures show that at least one of the Episcopal Church's 7,291 congregations is in 65 percent of the nation's political subdivisions. With 2,823,399 adherents, it is also the sixth largest denomination in the study. It ranks well behind the Roman Catholic (47,502,152), the Southern Baptist Convention (16,281,692), and United Methodist (11,552,111) but close to the United Presbyterian Church in the U.S.A. (2,974,186) and the Lutheran Church in America (2,911,817).

Episcopalians represent 2.5 percent of those who claim a religious affiliation and 1.2 percent of the total population. In the Episcopal Church the ratio of adherents to active communicants has changed over the last 20 years, showing a small but steady trend for a higher percentage of adherents to be active communicants.

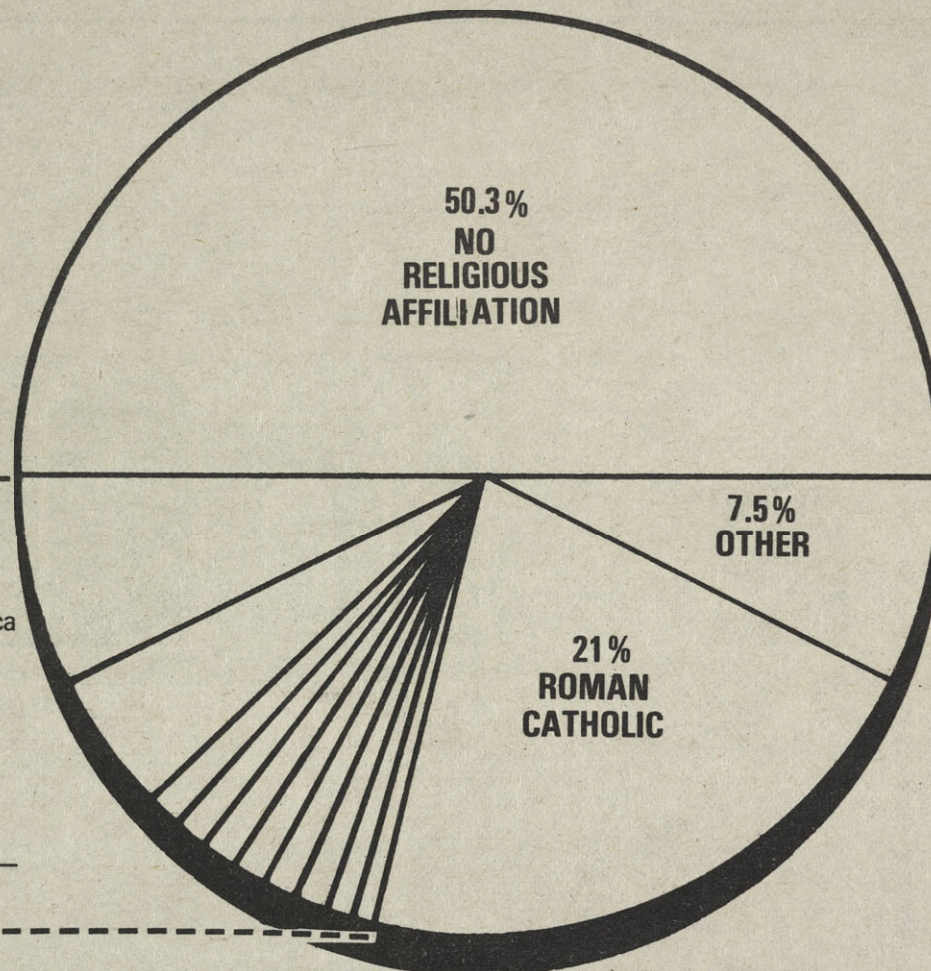
The variation in the percentage of the population which claims any religious affiliation is wide—29.3 percent in Nevada to 75.2 percent in neighboring Utah.

Finally, while the downward trend in most so-called mainline denominations is well documented, comparing past and present Episcopal statistics is difficult because of the changes in parochial report forms and in understanding of "membership."

Over the past 30 years, however, the number of active, attending, and presumably working and pledging Episcopalians has actually increased, as has the number of congregations. In 1950 Episcopal communicant strength stood at 1,638,377 in 6,287 parishes and missions; in 1960 it was 2,080,522 communicants in 7,060 congregations; in 1970 it was 2,235,798 communicants in 7,069 congregations; and the present report, based on 1979 figures, shows 2,070,422 communicants in 7,291 congregations.

While the Episcopal Church has experienced a 3 percent rise in congregations over the past nine years, it has also had a 7.4 percent drop in the number of communicants. The loss of 165,376 communicants is serious, but the increase in congregations is a factor which cannot be ignored in evaluating the state of the Church today.

Almost half of all religiously affiliated Americans are Roman Catholics. An almost equal number belong to one of the 10 denominations whose membership, broken down according to Episcopal Provinces, is detailed below. In all areas Episcopalians make a respectable, but not dominant, showing except in occasional areas such as Bennett County, S.D. (37.1 percent), and Washington, D.C. (16 percent).



7.2%	Southern Baptist
5.1%	United Methodist
1.3%	United Presbyterian
1.3%	Lutheran Church in America
1.2%	Episcopal
1.2%	Latter Day Saints
1.2%	Lutheran/Missouri Synod
1%	American Lutheran Church
.9%	United Church of Christ
.8%	American Baptist
21.2%	TOTAL

PROVINCE I	PROVINCE II	PROVINCE III	PROVINCE IV
TOTAL ADHERENTS 7,451,972 Total Episcopalians 339,425	TOTAL ADHERENTS 12,709,569 Total Episcopalians 454,471	TOTAL ADHERENTS 12,486,735 Total Episcopalians 461,606	TOTAL ADHERENTS 21,613,798 Total Episcopalians* 478,710
United Church of Christ 5.1% Episcopal 4.6% United Methodist 3.1% American Baptist 2.8% Lutheran Church in America 0.9%	United Methodist 5.4% Episcopal 3.6% United Presbyterian 3.3% Lutheran Church in America 2.1% United Church of Christ .8%	United Methodist 15.3% Lutheran Church in America 7.3% United Presbyterian 4.6% Episcopal 3.7% American Baptist 3.1%	Southern Baptist 42.3% United Methodist 14.9% Episcopal 2.2% Lutheran Church in America 1.1% United Presbyterian .6%
Roman Catholic percentages range from 59.8% in Maine to 84.3% in Rhode Island.	Roman Catholic percentages range from 71.8% in New York to 74.2% in New Jersey.	Roman Catholic percentages range from 12.7% in Virginia to 53.7% in Pennsylvania.	Roman Catholic percentages range from 3% in North Carolina to 54% in Louisiana.
PROVINCE V	PROVINCE VI	PROVINCE VII	PROVINCE VIII
TOTAL ADHERENTS 23,727,795 Total Episcopalians** 361,429	TOTAL ADHERENTS 7,987,513 Total Episcopalians 149,656	TOTAL ADHERENTS 12,851,043 Total Episcopalians 249,056	TOTAL ADHERENTS 13,709,885 Total Episcopalians 329,046
United Methodist 9.9% Lutheran Church/Missouri Synod 4.9% United Presbyterian 3.5% American Baptist 2.1% Episcopal 1.5%	American Lutheran 13.7% United Methodist 10.4% United Presbyterian 4.4% United Church of Christ 2.7% Episcopal 1.9%	Southern Baptist 32.6% United Methodist 13.8% Episcopal 1.9% United Presbyterian 1.5% Lutheran Church in America .6%	Latter Day Saints 14.9% United Methodist 3.9% United Presbyterian 3.2% Episcopal 2.4% Lutheran Church in America 1.3%
Roman Catholic percentages range from 29.5% in Indiana to 57.2% in Illinois.	Roman Catholic percentages range from 29.9% in South Dakota to 40.3% in Montana.	Roman Catholic percentages range from 4.4% in Arkansas to 56.7% in New Mexico.	Roman Catholic percentages range from 5.4% in Utah to 65.6% in Hawaii.

* Includes whole state of Louisiana even though W. Louisiana is part of Province VII.

** Includes whole state of Missouri even though W. Missouri is in Province VII.

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- ☐ **\$15** will pay for maternal health care for a new mother and her baby for a year.
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Should Episcopalians accept Papal primacy?

by John Woolverton

In a research survey, *Profile of Episcopalians*, published prior to General Convention, 61 percent of Episcopalians favored increased cooperation with other Protestant Churches, but only 41 percent favored intercommunion and closer relations with the Roman Catholic Church. The 67th General Convention received for study the report of the Anglican-Roman Catholic International Commission that contains the statements about a "universal primate," on which John Woolverton comments here.

Should Episcopalians accept the "primacy" of the Pope, the spiritual and ecclesiastical head of the Roman Catholic Church? Today many Protestants and Anglicans believe we should in some form or another.

With justification they point out that as the Roman Church has changed since Vatican II, so should—and have—we as Protestant and Catholic draw closer together. Indeed, only soreheads can fail to regard with profound gratitude our new fellow-feeling toward each other. Evangelical David Wells of Gordon-Conwell Seminary acknowledges appreciatively "a rapidly changing Catholicism" whose positions grow "in importance" as we move toward unity.

Reformation scholar B. A. Gerrish of the University of Chicago suggests Protestantism today faces a different papacy from the one Luther faced. Thus Gerrish concludes that if "one says an unreformed papacy must be resisted because it tyrannizes over Christian consciences, there appears to be no reason for resisting a reformed papacy that does not."

Now that the ink is nearly dry on the statements of the Anglican-Roman Catholic International Commission (ARCIC), Archbishop of Canterbury Robert Runcie and other Anglicans pledge themselves to proceed through concrete "stages of unity." In the meantime, the Roman Catholic Church for its part carries on separate "dialogues" of the most serious nature with nearly every Christian tradition from Lutherans and Baptists to the World Evangelical Fellowship.

Current wisdom suggests as a result that the Lord Jesus Christ himself leads us to unity through the agency of papal primacy. That message came clearly when Pope John Paul II visited Canterbury Cathedral this past May and, in a moment of strong emotion, declared, "My dear brothers and sisters of the Anglican Communion, whom I love and long for" (Phil. 4:1), how happy I am to be able to speak directly to you today in this great Cathedral."

In the light of these stirring and remarkable developments, Episcopalians should, I believe, ponder three questions: (1) Does our Lord call us through the Holy Spirit to acknowledge the "supremacy" or the "primacy" of the Pope as the appropriate way to achieve unity? (2) Does our Episcopal tradition in America support this attitude? (3) Are there any issues of tyrannizing Christian conscience that would deter us from this course?

Given human blindness, we can only approach the question of God's will in greatest humility. We cannot read the cards in God's hand before He plays them. And just there is where ARCIC's *The Final Report* (1982) fails. The fault is not Rome's, but ours.

Anglicans forgot their roots in the Reformation when they tacitly, it would seem, agreed *not* to speak of a fallible Church and papacy but of an infallible one: "We also recognize," the key sentence of the *Report* runs, "the need for a universal primate who, presiding over the *Koinonia*, can speak with authority in the name of the Church. Through both these agencies [papacy and general councils] the Church can make a decisive judgment in matters of faith and so exclude error" (italics mine).

How square such a statement with the spirit and intent of the Thirty-Nine Articles' Article XIX: "As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith." Thomas Cranmer and other shapers of our tradition implied strongly that *all* Churches are fallible and error-prone, even the Pentecostal Jerusalem Church! Following their New Testaments, the reformers refused to allow any kind of "infallibility" save that of the Word cradled in Scripture, that is Christ himself, who alone mirrored and spoke for God.

At the same time they recalled that Peter, the first "pope," was cowardly and apostate and that Paul was, as he himself said, a "wretched man." The Church's existence was therefore provisional, and neither it nor its unity, as Karl Barth recognized in our time, could be an end in itself.

This noble insight was recently revived by Martin Marty when he suggested our "protesting note is born of a sense of human fallibility, the fragility of earthly powers, the mark of the demonic in all our doings." Thus it would seem our Lord directs our attention to another kind of supremacy and primacy.

Second, does our Episcopal tradition support the acceptance of papal primacy? Were one to consult the minds of the founding fathers of the American Episcopal Church, the answer would clearly be "No." American churchpeople need to recall that we dismantled the last vestiges, we thought, of the pretensions of the medieval episcopate in the 1780's. We then insisted not only that the laity be represented throughout the Church's government, but that bishops, elected by ballot, be the servants, not the lords, of the Church. In large measure "primacy" was restored to the laity, as F. V. Mills' recent study, *Bishops by Ballot* (1978), makes abundantly clear.

Once again we seem to have forgotten our roots. When Anglican primates—who now meet regularly and alone, presided over by the Archbishop of Canterbury—begin to look increasingly like an Anglican college of cardinal bishops, the point can be made more strongly. Surely the significant turn in the political, ecclesiastical road taken in America after the Revolution might make us wish to see Rome do some dismantling before we begin to copy Roman structures. One wonders if Archbishop Runcie and others have availed themselves of the opportunity of reading Professor Mills' book.

Finally, are there issues of Christian conscience that would deter us from accepting papal primacy? I noted earlier the use of the word "tyrannize." While neither the Roman Catholic nor Protestant Churches can any longer wield that direct political power the word usually implies, there are Christian consciences which are troubled and many who suffer for what the papacy, with its great influence, has failed to teach. I refer to what for an increasing number of exceptionally thoughtful people is the greatest threat after the nuclear to what our Eucharistic Prayer C refers to as "this fragile earth, our island home." Overpopulation.

From it all other ecological problems

Continued at top of next page

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Papal primacy? *Continued*

ultimately derive, as a moment's reflection will convince. A decade ago the report of the Committee on Resources and Man of the National Academy of Science dispelled any illusion that "technology will cure all," as Professor Preston Cloud put it in *Science*.

Earth's carrying capacity is such that, as the Academy's report said, "to delay progress toward full self-regulation of population size is to play 'Russian roulette' with the future of man." On this great human issue of "artificial" birth control—I am not speaking of abortion—papal intransigence can only be described by some of us as evidence of a deeply immoral position.

Though we should ascribe no greater infallibility to the National Academy of Sciences than to the papacy itself, I am aware that Professor Garrett Hardin, not Mother Teresa, spoke of the hypocrisy of blaming one-half million deaths in Calcutta on a November, 1970, cyclone and not on overpopulation, "thus relieving ourselves," in Hardin's words, "of responsibility for this and future catastrophes. Fate," Hardin concluded, "is so comforting."

Should we accept papal primacy? Our theology, our history, and our consciences may find the price too high under present circumstances. But whatever the case, as our leaders move seemingly ineluctably toward that acceptance, the questions need to be aired, debated, and understood fully by Episcopalians everywhere.

Better still, if Episcopalians have the revolutionary right to elect their bishops, then surely they have the right to elect their primate with full knowledge of what they are doing.

John F. Wolverton, is professor of church history at Virginia Theological Seminary and editor of the *Historical Magazine*.

Cathedral building on the move again



Photo by Alexander Szabo

Aerialist Philippe Petit joined Dr. Robert Ray Parks, left, Bishop Paul Moore, center, and Dean James Morton at the cornerstone-laying ceremony at St. John the Divine. (Another photo on page 18.)

by Janette Pierce

On September 29 aerialist Philippe Petit crossed upper New York City on a wire 150 feet above the ground to present Bishop Paul Moore, who was standing on the roof of the Cathedral of St. John the Divine, with a silver trowel. The feat signalled resumed construction of the world's largest Gothic cathedral after a 41-year hiatus.

A few days later, in the more traditional setting of a dinner at St. Alban's School in Washington, D.C., Bishop John Walker announced successful completion of a three-year drive which raised over \$16 million for Washington's Cathedral of Sts. Peter and Paul. /Continued on page 18



Don Lewis knew a good appraisal

by Daniel Benson

Where once he helped develop a 410-acre, 539-unit, \$100 million complex in the burgeoning real estate market of Beverly Hills, Don Lewis now directs a \$3.5 million church and school building plan for a mission in San Juan Capistrano. Between those two real estate ventures he made a major career change and became an Episcopal priest.

As president of Willard J. Lewis and Associates, a real estate, investment counseling, and building firm, Lewis had two secretaries. "One did business work for me and the other did mostly church work for me, particularly during the time I was senior warden of All Saints", Beverly Hills, and a committee chairman for the Commission on Ministry of the Diocese of Los Angeles."

As his church work secretary became more overworked, Lewis also began to think of the Church as a vocation. He tested the waters for two years at the Episcopal Theological School at Claremont and then, to make sure, consulted Dr. H. Newton Malone at Fuller Seminary in Los Angeles. "He did an in-depth career study for me," Lewis says, "and reinforced the fact that I wasn't into just a middle-age ego trip."

That's when I decided to seek ordination." When he attended Church Divinity School of the Pacific, his wife Huntley studied for and received a master's degree in marriage, family, and child counseling. The call to St. Margaret of Scotland Mission in San Juan Capistrano came from the Diocese of Los Angeles, and Lewis found himself involved in a new real estate venture, the school which will expand from 300 to 344 students this fall.

Lewis' only regret is construction oversight takes too much of his time. "If I had the time, I would dearly love to take a more active role in the movement to reverse the nuclear arms race," he says. His pastoral duties include work with the parish's 150 families in "rootless and seeking" Orange County.

Lewis says a priest has all the hard administrative work that an executive has, but he must also be able to react to trauma and other emergencies as well as meet pastoral needs. And, he says, although ordination was the right decision for him, "You don't have to wear a collar to serve God."

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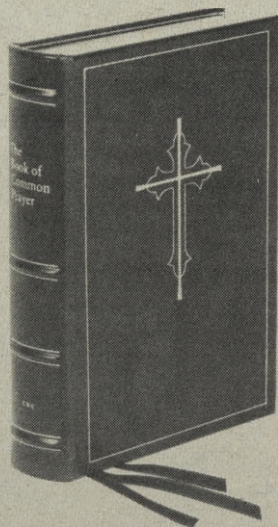
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Back home in the pew

Did Convention change anything?

by Isabel Baumgartner

How will things change for you, there in the eighth pew back on the Epistle side, because General Convention has met again? How will what happened in New Orleans affect you and your parish? Not much—if.

If you've found a fulfilling ministry. If you tithe. If your parish offers well-rounded programs for Christian growth and has successful outreach programs which its budget generously supports. If your congregation already gives \$1 out of every \$100 of its budgeted income to an accredited seminary. If you're not near a Lutheran church.

The New Orleans decisions speak quite directly, setting before us in new ways the familiar demands and opportunities of the Gospel. "The ministry of the laity is truly in the world but supported, affirmed, and grounded in the Church." To be sure these last conditions obtain where you live, General Convention (by canon) asked each diocese to assign responsibility for lay ministry to its Commission on Ministry or some appropriate group. And Convention asked you directly to commit yourself to one hour a week of volunteer service to people in need right in your own community.

Convention also endorsed the biblical tithe as the minimum standard of giving to the Church. Whether you change the size of your checks to the parish is your decision, but you are asked to increase your giving until you reach at least a tenth of your income.

As your part in what the Presiding Bishop calls "The Next Step," pay fresh attention to what your congregation is doing in five aspects of its life: Service, Worship, Evangelism, Education, Pastoral Care. A clean SWEEP, in fact, to recognize strengths and reinforce areas that are weak. And the next step is also a challenge to give generously, to share what you have with the less fortunate. Annual

goal: \$5 million in extra-budgetary giving.

Convention also urges your congregation, when designing its budget, to place mission beyond itself first. What portion of its expenditures went outside your own church this year? And your delegates to diocesan convention will help decide on the process that will ensure every congregation gives its financial support to one or more of the Church's accredited seminaries, beginning in 1984.

Should political action be your interest, Convention has lots of work for you to do regarding peace and justice, responsible land use, humane laws for refugees and immigrants, and the Asian-born children of American servicemen, to name just a few of the areas in which Convention took a stand.

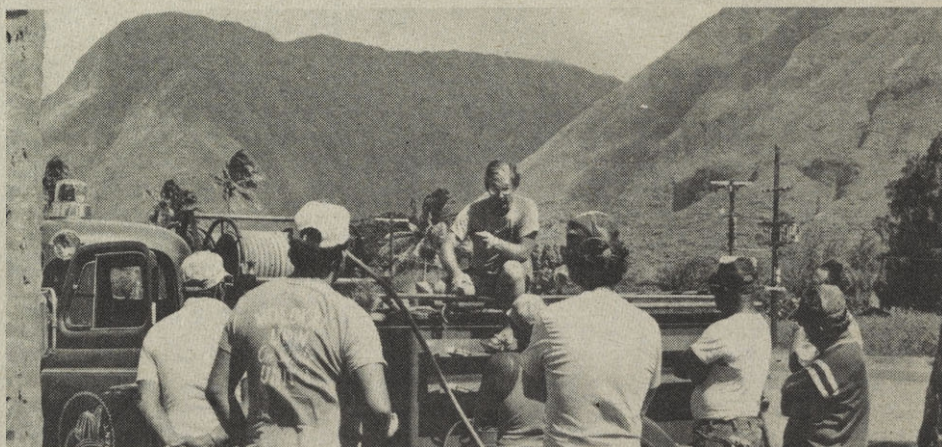
The new Hymnal won't be in print for quite a while, and when you do see it, you may miss a few old favorites, but you'll welcome having some new songs, such as "Amazing grace!" and "Go tell it on the mountain," right in your hands so you can sing all the verses. And you'll be glad to know that *The Hymnal 1940* will still be around for your rector to choose from.

Perhaps one of the most exciting things will be discovering how the national statement on Interim Sharing of the Eucharist between Lutherans and Episcopalians works out when you visit the Lutheran church down the street or participate in a joint religious education class on the traditions and histories of the two Churches.

You can also tell your deacon he or she is now eligible to be elected a deputy to General Convention because of an approved change in the Constitution. And if someone you know did an outstanding job in your local Venture in Mission campaign, you can give him or her a gift shingle, with the letters "VIM" burned in by the Presiding Bishop's own branding iron, just by writing the Venture office at the Episcopal Church Center in New York City.

With all these new things to think about and do, you may also applaud the fact Convention declined a request to direct the Standing Liturgical Commission to write us all directions on how to pass the Peace.

Peace!



Atop his fire truck, Robin Pendergrast explains its operation to Kalaupapa residents.

Illinois paramedic aids Hawaiian town

by Frederick John

Robin Pendergrast is a marketing executive and a paramedic with the Northfield, Ill., fire department. Last year he decided to send a fire truck to the Hawaiian island community of Kalaupapa, home of 135 victims of Hansen's Disease, formerly called leprosy.

"Now if you were to ask me why I decided to get a fire engine for Kalaupapa, I would just have to tell you I don't know the reason," says Pendergrast, an Episcopalian who previously led a campaign to buy smoke detectors for homes in the Northfield-Winnetka area. "It was just something deep inside me I felt I had to do."

From a newspaper article Pendergrast learned that Kalaupapa, founded more than a century ago by Father Damien, was "constantly bothered by brush fires and their only fire engine was an antique. I decided to see how I could help."

Pendergrast persuaded a Chicago fire equipment company to donate a 1953 fire engine which the Northfield maintenance crew overhauled. It was flown free to the west coast and shipped free to Hawaii.

Last summer Pendergrast went to Kalaupapa to meet the people. "They are so kind, so gentle. Most of them are over 50 and have lived on the island most of their lives. Making do is a way of life for them." He discovered, too, that they needed fire detectors and a special sewing machine and that their water supply pipes needed overhaul.

A Northfield high school staged the play, *Damien*, last February, and the townspeople became involved in Pendergrast's campaign, clearing \$6,000—"more than \$1 for every man, woman, and child in Northfield." This spring Pendergrast took 35 donated smoke detectors to Kalaupapa as well as other supplies.

This is only the beginning," he says. "In the years and months ahead we plan to do many things to help the people on Kalaupapa. The best is yet to come."

An Advent chain can give season meaning

"A few years ago The Episcopalian printed an Advent program which we at St. Andrew's, Interlachen, Fla., used gratefully. Now here is another offered with the same intention," said Ruth S. Fletcher when she sent us this idea which we print early enough for parishes to plan before the first Sunday in Advent, November 28.

The Advent Chain of Events Leading to Christmas is designed for parish celebration on the four Sundays of Advent and at the Christmas service. Form a chain gang party in the church school, asking children to make chains of one-inch wide construction paper links, then glue the chains together to make five chains. Make five one-and-a-half-inch wide white links bearing the inscriptions printed here. They can be cut out or photocopied and applied.

At the beginning of the service young children stand at the front of the church holding the five chains; older children do the readings and, if a wreath is used, light the Advent candles. Paper clips will fasten the chains together easily.

ADVENT I READER: Without four important events we might not have Christmas as Christians know it. The first is Isaiah's prophecy to the people of Israel that God

planned to send His son to save them. God told Isaiah. . . (Read Isa. 7:14, 11:1-3a. Light the first candle and join the first two chains, using THE PROPHECY.)

ADVENT II READER: Last Sunday we added the prophecy of Isaiah. Hundreds of years later an angel told the Virgin Mary God had chosen her to bear the son Isaiah promised. This is recorded in Luke. . . (Read Luke 1:26-35, beginning with "the angel Gabriel," and Luke 1:38. Light the second candle; join the second and third chains with THE ANNUNCIATION.)

ADVENT III READER: Today to Isaiah's prophecy and the angel's message to Mary we add Joseph's agreement to this plan. We read about it in Matthew. . . (Read Matt. 1:18-25. Light the third candle; add the fourth chain, using THE AGREEMENT.)

ADVENT IV READER: We are about to add the final link in the chain of events leading to Jesus' birth. Caesar Augustus decreed that all citizens must go to the city of their ancestors to sign up to be taxed. In Luke we find the story of Joseph and Mary's journey to the City of David, Bethlehem. . . (Read Luke 2:1-5. Light the last candle; THE DECREE link completes the chain.)

CHRISTMAS READER: Isaiah's prophecy, the angel's message to Mary, Joseph's agreement, and Caesar Augustus' decree have led us to Christmas and the birth. The familiar Scripture is from the second chapter of Luke. . . (Read Luke 2:6-20. Light the Christ Candle; add THE BIRTH link to the end of the chain.)

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THE PROPHECY

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The General Budget of the Church

The 1983 Program Development Budget of the Episcopal Church

Summary of Income

	1982 Budget	1983 Estimated Income
FROM DIOCESAN SOURCES		
Apportionment—U.S. Dioceses	\$15,145,000	\$16,649,000
Voluntary—Overseas Dioceses	35,000	33,000
FROM OTHER SOURCES		
(including trust fund income and special gifts)	3,501,000	4,201,000
Grand Total INCOME	\$18,681,000	\$20,883,000

Summary of Expenditures

Education for Mission and Ministry	\$3,337,759
National Mission in Church and Society	4,956,499
World Mission in Church and Society	7,287,610
Communication	827,083
Stewardship	572,960
Finance	852,919
Administration	2,687,049
Reserves and Contingencies	361,121
TOTAL	\$20,883,000

This budget accounts for that portion of the Episcopal Church's total income* administered by the Executive Council, the Presiding Bishop, and Church Center staff.

Booklets giving more detailed information are available in quantity and without charge from the Office of Communication, Episcopal Church Center, 815 Second Ave., New York, NY 10017-4594.

*total income received from membership of all congregations



RNS Photo

Kentucky clergy fail to stop Klan march

by Richard L. Walker

Episcopal clergy played a prominent role in the unsuccessful court battle and community campaign to block the white-supremacist Ku Klux Klan from using a public high school for an anti-busing rally in Louisville, Ky., early in September.

Much of the religious community became concerned over potential for trouble after learning that the Klan wanted to stage its rally at suburban Valley High School, the site of rioting by whites protesting court-ordered busing for desegregation in September, 1975. The Klan chose to hold its activities at Valley High in response to a rally held at one of Louisville's inner-city high schools in June. The earlier rally featured Communist Party leader and black activist Angela Davis.

The Rev. Spenser Simrill, canon of Christ Church Cathedral, said he became a co-plaintiff in a federal court suit to block the Klan rally because "it was natural for churchpeople to get involved. My motivation was to take the Klan seriously. Not to get involved would be to remain silent, and I couldn't do that in good conscience."

"Here was a group that preaches that black people don't have souls. We have black people in our Church, and that deeply offended me. I think it's part of the prophetic tradition for the Church to get involved."

Christ Church Cathedral Dean Allen Bartlett, an Executive Council member, wrote to most Louisville-area clergy to ask for expressions of concern over the impending Klan rally. That resulted, he said, in more than 100 clergy signatures on petitions asking that the Jefferson County school system rescind its decision to rent Valley High to the hooded order.

"My attention was called to it by all of the articles appearing in the local papers," Bartlett said. "It seemed to be a clear signal there would be a lot of people working to attract people to the rally and the newspapers would keep giving them publicity."

Simrill and Bartlett said their sense of possible trouble was heightened because the rally featured Imperial Wizard Bill Wilkinson of the KKK's Invisible Empire faction. They noted that Wilkinson has been called the most violence-prone and militaristic national Klan figure. They also pointed to their own backgrounds in the south and their knowledge of the Klan's legacy of cross-burnings, of beatings, floggings, and terrorizing of blacks.

"The lines between good and evil are seldom so clear-cut," said Bartlett, an Alabama native.

The lawsuit which sought to bar the Klan from the school contended the Wilkinson rally would be a "clear and present danger" to the community and would violate the rights of black students at Valley High. It was heard by U.S. District Judge Charles M. Allen, an active Episcopalian

Continued on page 16

'No thunder,' but life changed after accepting Christ

by Dee and Lew Feuerstein
Watertown, S.D.

As dyed-in-the-wool Episcopalians, only a few years ago both of us would have found writing about Christ's effect on our lives a bit ridiculous. After all, what effect could Christ possibly have? We were doing quite well by ourselves, thank you! We had four beautiful little girls, a nice home, a thriving business. In short, the world was our oyster, and we were busy harvesting all the pearls the oyster could offer.

Oh, we attended church regularly enough. That hour or so in the pew on Sunday was frequently the only quiet spell in a week of frantic activity. Life was full, but it was also remarkably empty.

Our rather rude but now-so-welcome awakening began the day our priest asked us to what we attributed our bright "success" and Lew blithely responded with something akin to "I control the events in my life" while Dee sat horrified at the raw arrogance of that belief of ours.

Not long after that the Lord saw fit to put a local evangelical department store manager squarely in our lives. In his office the manager asked Lew, "Have you ever asked Christ into your heart and life?" Lew had to say, "No."

To the next question—"Would you like to?"—Lew answered, "Well, it can't hurt me, can it?" So there on the floor of that office both knelt and prayed and Lew made the request. The manager repeated the scene for Dee a few days later, and life has not been the same since.

No thunder clapped. No lightning flashed. No hurricane whammed the Dakota plains. But little by little, day by day, imperceptibly, without any conscious effort on our part, our lives did begin to change—not always for the better in the short run, but definitely different and unquestionably better in the long run.

We didn't immediately join Bible classes or prayer groups. Quite the contrary. We were still "busy" people, but we began to see the shallowness of continuing to collect all the right "new things." We began to see some of our superficial friendships pall. And then our priest asked, "How about going to Cursillo?"

We found ourselves on the way to this silly three-day religious meeting dragging our heels every step of the way. The stunning impact of that wonderful weekend lives on today, nearly five years later. To say it turned our lives inside out is to understate its power seriously.

We truly met Christ for the first time at Cursillo. We met Him in the chapel, in the music, in the people, in the unutterable love that poured out of every door, every minute of that incredible three-day excursion to study Christianity.

Once you've seen Christ, you'll never be the same again. Oh, you'll still be fat if you're fat, gray if you're gray, short if you're short. You'll still swear (but you'll hear it); you'll still sin (but you'll suffer); but now you'll seek and search and struggle and strive for more glimpses of Him, thirst for more knowledge of Him, hunger for more communication with Him. Your spiritual world will become a vacuum sucking up anything and everything that looks as though it might be your salvation.

Your kids will still fight, and you'll still spat with your mate and neighbors.

The bills will keep coming. Life keeps right on. But with Christ continuously moving into sharper focus, coming nearer to the center of your focus, everything seems to take on a different color or luster.

Since having our first glimpse of the living Christ, we've laughed and cried and been through a monumental financial and business upheaval, buried some dear friends and rejoiced at the birth of new souls and new friends. But somehow, even on the days when Christ seems far, far away and on the verge of abandoning us, just knowing He's there somewhere has been all we've needed to hang on.

He's closed a dozen doors and scores of windows while He has simultaneously opened many dozens and scores of others. We're only infants in this quest, but we've found the quest so refreshing, so life-saving for us and our family, that we urge you, too, to seek and meet Christ. He is there with arms so loving you'll wonder why you took so long to find out who really is in control of your lives.

Adapted, with permission, from *South Dakota Episcopal Church News*.

CORRIE'S CLIPPINGS

"Never be afraid to trust an unknown future to a known God." Corrie ten Boom, who survived Ravensbruck concentration camp, speaks with conviction about God's love as she has been doing all her life. In *Clippings from My Notebook* (\$14.95, Thomas Nelson, Nashville), which contains many photos of peoples and places around the world, ten Boom continues her advice: "There is an ocean of God's love available. . . . May God grant you never to doubt that victorious love—whatever the circumstances."

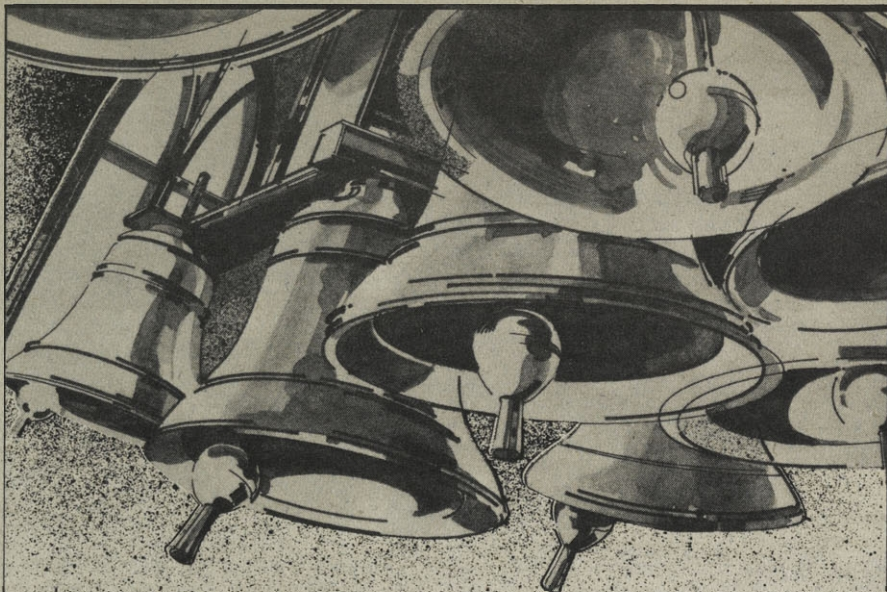


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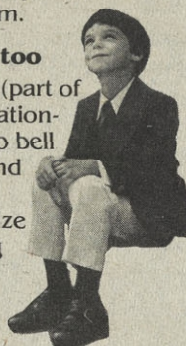
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California youth work, sing during Irish summer trip

by John Hinman

For three weeks this summer 150 young people from the Diocese of California dug canals and reservoirs, laid building foundations, brought in the hay, and did farm chores at the 7-year-old Glencree Centre in the Republic of Ireland.

Under the direction of three California priests—the Rev. Messrs. Gary Collins, Jeffrey Patnaude, and Edward Shippey—members of the California Wind Children and Youth Song traveled together to Ireland to work at Glencree, a center for reconciliation, and to England, Wales, and other parts of Ireland to give concerts.

Members of the two groups met regularly before the trip to learn carpentry, plumbing, and other manual skills; to practice singing and dancing together; and to learn about Irish history, traditions, and values.

At Glencree the young Californians lived in tents, joining other American, Irish, and English teenagers working at the compound.

And they learned something to take home. One youth said, "I feel much older because of the past week. It troubles me and delights me."

Photo by Scot Jackman



PHOTOS BY SCOTT KEMP



Helping Glencree become self-sufficient was a big part of the young Californians' task. Jeff Steele helped pitch hay; the canal crew worked "up to our knees in muck" opening channels for a hydro-electric installation that will reduce energy costs; and Minoru Akuhara cut and stacked peat in the bogs. But all work and no play. . . . John Clary took a break on a wall at Glencree, and the group sampled the wares at a town fair near Beaminster, England.



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With the celebration of its 165th Anniversary, General Seminary seeks to complete its capital campaign to raise \$12 million. Three years ago, we began what many felt would be an impossible task. Today we have reached \$10 million in gifts and pledges. (\$8 million is actually in hand.) We are tremendously grateful to all those who have worked and given so generously to bring us to this point.

The remaining \$2 million is needed for three special areas: building restoration, endowment of the Field Education Program, and endowment of the Stephen Bayne Chair.

Special Challenges

Buildings

The General Theological Seminary occupies one of the most distinctive and beautiful sites in the City of New York. Twenty landmark buildings surround a park-like Close in Chelsea Square. Besides Chelsea Square, an entire city block, there are three townhouses immediately adjacent to the main property.

Since the erection of the buildings in the 19th century, some renovations have taken place. But the Seminary is facing a very substantial cost in upgrading and repairing a majority of these buildings, especially in terms of carrying out the work within the restrictions placed by landmark status. In fact, the cost is such that consideration had to be given to selling the property and relocating to a suburban area. After months of study of the physical plant and careful deliberation, the Trustees, Administration, and Faculty committed themselves to remaining in Chelsea. General is unique in terms of its long history in Chelsea and its ability to offer its students the opportunity to engage in ministry where it is most needed during theological preparation.

General has earned the reputation of being in the forefront of urban ministry. The landmark buildings are the physical symbols of General's long and dedicated commitment to the Church and the people. All involved felt Chelsea is where the Seminary can best continue its work.

To date, the Campaign for General has been largely successful in meeting the goal for instructional endowment. It is in the area of repair and renovation of landmark buildings that it now must concentrate. The Campaign goal for the first phase of this work is set at \$4.5 million. First phase work is the renovation of the three townhouses on Twentieth Street for married students' apartments and repairing and renovating the block of buildings on the Close comprised of Pintard, Dehon, Sherred, Dodge, and Kohne.

It is essential that most of the remainder of the Campaign goal be available for these two projects.

Projected Need	Raised To Date	
\$3,000,000	Married Students' Apartments	\$1,249,000
\$1,375,000	Pintard, Dehon, Sherred, Dodge, and Kohne	16,000
\$ 100,000	Chapel	100,000
\$ 25,000	Seabury Hall	25,000

Field Education Program

General is an uniquely urban seminary. The Dean and the faculty of General are convinced that the primary responsibility of the seminary is to take advantage of this intensely urban setting in preparing its students for ministry. Under a newly designed curriculum, a significantly increased portion of the student's time and commitment will be directed toward service and outreach.

The student works 10 hours per week in a carefully structured and supervised field placement. There are 75 accredited parochial and institutional placements, the majority of which are urban. Students work in the crucial areas of the South Bronx, Harlem, Astoria, and the west Midtown area of Manhattan. Seminarians are placed in chaplaincy programs at Covenant House (Times Square), at the Brooklyn House of Detention, and at Lenox Hill Hospital. New field placements include Pratt Institute, West Side Ministry to the Elderly, the Queens House of Detention, the Women's Prison at Rikers Island, and parishes in Elizabeth, West New York, and several suburban areas. Within these placements there is a variety of experiences. Ten of the 75 supervisors are Roman Catholic, 2 are Lutheran, and 6 lay.

Within the span of a year, the seminarians minister to some 5,000 to 10,000 people in need within the institutions they serve. The Field Education Program offers an opportunity to engage in ministry in unfamiliar settings. It raises questions of the mission of the church to the poor and disadvantaged and helps the student discover and develop his particular gifts or work on his inadequacies. There is vocation clarification before he leaves the Seminary and not after he has gone into the wrong parish. The program has had the effect of providing motivation for classroom studies. The student brings an energy to his classwork because of his practical experience.

New York, more than any other place, provides the opportunity for interaction between classroom and parish or prison, systematic theology and next week's sermon. It means seminarians can be there—now, and in the life to which God has called them.

The Arthur Vining Davis Foundations have made a conditional grant in the amount of \$150,000 to be used in endowing the Field Education Program. Under the terms of the grant, the Foundations will give \$50,000 for each \$150,000 raised. This means that the Seminary will receive \$150,000 from the Arthur Vining Davis Foundations when it has raised \$450,000. The endowment of this program is an exciting and highly important part of the Campaign for General.

The Bayne Chair

The Rt. Rev. Stephen Bayne, Jr., one of the most respected and beloved figures in church history, had already established himself worldwide as a scholar and theologian before he became Dean of General Seminary in 1972. Upon his premature death, a chair in his honor was established. To date \$200,000 toward the \$600,000 needed has been given for the endowment of the Bayne Chair. Trinity Church has come forward with a matching grant of another \$200,000. The Seminary will receive the money and thus complete the endowment of the Bayne Chair when it has raised an additional \$200,000.





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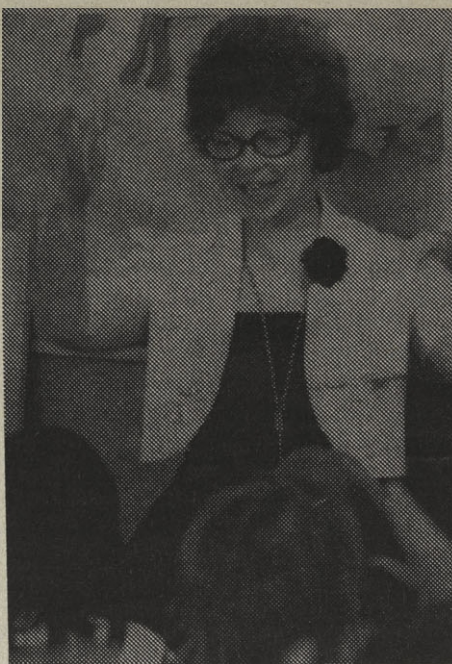


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She lets her fingers do the teaching

by Joanne Hooker

Shoes off, legs curled under her, first-grade teacher Janet Thompson sits on the classroom floor surrounded by 22 youngsters at Hawthorne Elementary School in Everett, Wash.

"What do we use our hands for?" she asks, and immediately arms are up, waving in the air.

After several children give their answers, J. R. Townsend says proudly: "To do sign language."

"For Eric, so we can talk to him," adds Gina Reinertsen, a young girl with flowing blonde hair.

"Yes, for Eric," smiles Thompson, a member of Trinity Church, Everett. The question, "Are your fingers ready?" brings an enthusiastic "Yes" from the children gathered on the floor.

"Brown bear, brown bear, what do you see," recites Thompson, simultaneously repeating in sign language the words of the

age-old children's poem. Like 22 mirror images the children mimic every signing motion Thompson makes.

When the poem ends, Thompson says, "I love you," in sign language. The children respond to the message and sign back, "I love you." If Eric had been there, he would have understood every word. Eric is the 7-year-old son of Thompson and her husband Milton, also a teacher.

Hearing-impaired since birth, Eric attends classes at College Place Elementary in Edmonds, Wash. One day, at the request of Hawthorne's special education teachers, Thompson brought Eric to class with her as a handicapped visitor. On that day Thompson offered this explanation to her students: "Eric's ears are broken." Her first-graders understood and accepted.

Of course, Eric's acceptance was not hurt when he climbed on a cabinet next to a fish tank and signed, "You are my friend," to the swimming creatures.

Thompson has been teaching the language of the deaf to her students for the past six years as well as instructing many of the school district's special education teachers. Her husband teaches it to his students at Everett's Garfield Elementary.

The lessons did not begin because Thompson felt her students needed to know sign language. Rather, she had a desire to share her own growing knowledge.

"As a parent, you die a little bit when you have a child with a handicap," she says. Her grief, after she learned Eric was deaf, began to affect her teaching adversely, she felt. But the following summer she and her husband learned sign language and in September she began sharing her new-found knowledge with her students. "It helped me overcome my feeling sorry for myself," she says.

Through the year, Thompson will teach her students the signs for colors, animals, the numbers 1 through 10, and words to holiday songs. "It has helped me adjust to Eric's handicap because the kids think it's so neat," she says.

"At times it brings tears to my eyes to watch them."

Joanne Hooker originally wrote about Janet Thompson for the Everett (Wash.) News Tribune.

Klan march

Continued
from page 13

who, ironically, had ruled earlier this year to allow the Angela Davis rally at a public school.

After a hearing September 2, the judge ruled that the rally could be held as planned but with the stipulation that since Valley High is a public school, all persons, regardless of race or religion, must be admitted. He cited the First Amendment's guarantees of free speech and assembly as among the most precious of the freedoms in the Constitution.

"I thought going in that there was a possibility we could win the case," Simrill said. "I have the utmost respect for the judge. He is committed to peace and justice, and I know it was agonizing for him."

A local Klan spokesman said opponents of the rally had magnified the event and actually helped attract more people [it drew 800] than would have attended had the controversy not arisen.

Despite loss of the suit, both Simrill and Bartlett said their efforts were worthwhile. "It's a distorted, semi-sophisticated response," Simrill said of the Klan's claim that opponents had helped them by

drawing attention to their rally. "The sad thing is they now are taking in families and having some success in recruiting women. I can empathize with the plight of the so-called redneck because in many ways they've had a history of oppression. But they take it out on another race."

Bartlett said the religious community's vocal opposition to the Klan served a "useful purpose in putting the spotlight on what was going on." And he said the issue of who can use the public schools is still a live one.

Richard Walker, a former UPI reporter, writes for Reuters News Service and several publications.

MAKING YOUR EDIFICE LESS COMPLEX

Architect, Episcopal deacon, teacher, and writer Robert C. Taylor covers organization to grounds care in *Building Maintenance for Churches* (\$13.95, Carrol Gate Press, 951 W. Liberty Dr., Wheaton, Ill. 60187). Financial planning, using volunteer labor, building exteriors and interiors, and mechanical and electrical systems all come under Taylor's purview. He includes a chapter on energy conservation.

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Who says we can't do it?

Churches can--and must--respond to needy, hungry people

by Richard Kim

Evidence that these are difficult times is everywhere. Federal funding for human services has been cut, unemployment is at an all-time high. With no relief in sight, the poor continue to suffer.

Incredible, then, in the midst of this reality, we hear church leaders say Churches can't do it, they can't fill the gap left by cuts in federal spending.

In the Name of God, the time has come for church leaders to proclaim again and again the message of Holy Scripture—that with Christ all things are possible and that we find our strength to respond in the Lord. Through the centuries our Churches—rich in people resources—have been involved in humanitarian efforts. Is this not the time for the Church, which has too long depended on government funds to provide for the unfortunate, to resume her traditional role and reach out to the thousands of needy in our land?

In Michigan, where I live, we have be-

gun a program with which people in the community can readily identify. It is called Project Blessing, quite literally a network of churches in our community that involves its members in responding to individual and family needs. It is the Thanksgiving and Christmas spirit of caring and concern exercised not seasonally, but daily.

Volunteers—who give freely of time, skills, food, clothing, and prayers—are at the heart of Project Blessing. The Project maintains a central file of volunteers and resources. Non-perishable food is brought to a central depository and made available to anyone who may call at one of the churches or social services agencies. Project Blessing distributes food until a family is able to provide for itself. Local grocery stores contribute edibles they can no longer keep on their shelves. Aside from reminding the public from time to time that foodstuffs are needed, we make no appeals, yet we have never turned anyone away.

The Project keeps a file of clothing do-

nors and clothing available. A group of churchwomen provides layettes for the newborn. Others offer professional services for the unemployed and those on welfare. The Project also offers services such as carpentry, plumbing, and transportation.

Project Blessing exists and functions regularly—it is there and available! Sometimes demands are heavy, sometimes light. With no fixed format or procedure, it continues to evolve, and the only paper work is to record in a central file the nature of services people are willing to furnish.

Churches need to be in the forefront, acknowledging we believe in miracles. Would the people who say it can't be done have said of the multitudes who gathered around Jesus, "Lord, it can't be done; there is no way we can feed them"? The boy with the five loaves gave not half a loaf or one loaf to the Lord. He gave the five loaves—all he had—and the Lord performed the miracle. We need to be willing and obedient in giving our tithes so miracles can indeed be performed.

Whether in a rural or densely populated area, when the people who make up the Body of Christ catch the vision to work in concert with one another to minister to the needs of the poor, all things become possible. The immense resource of God-loving and God-fearing people does make

a difference when those people are encouraged to share their abundance. And perhaps best of all is the changed attitude that comes to those who have been encouraged to participate. They understand that much is given to those who willingly sacrifice.

The Church must teach ever more boldly the truth that Jesus performs miracles when we give of ourselves to those who are hungry, naked, and imprisoned. Our calling is to concentrate our energies to preach this crucial truth in these times of the gathering of the multitudes who are hungry, lonely, hurt, and rejected. We find true meaning in our lives by coming forth with our tithes and our offerings in thanksgiving.

"It can't be done." Nonsense. The Gospel of Jesus promises otherwise. Does not the Holy Spirit dwelling in us enable us to see opportunities in which to serve our Lord? Seize them.

Our very best is all we have to offer, however imperfect that may be. We believe God redeems and saves, not human ingenuity. With God we are never limited. The calling of the Church is to proclaim that truth boldly, vigorously, and with conviction.

Richard Kim, rector of Trinity Episcopal Church, Lexington, Mich., is delighted the General Convention affirmed the principle of tithing.



Board games don't bore Ronald Harrison.

Here war is bad, but war games are good

by John Poniske

On the last Saturday of each month the Rev. Ronald Harrison urges his parishioners to gather in St. Timothy's parish

hall in Apple Valley, Calif.—to wage war.

Though Harrison does not consider himself a warmonger, he has a keen interest in historical simulation wargaming and once a month invites others to share his favorite armchair excitement.

"Game Night was a spontaneous thing," Harrison says. It arose from a discussion he had with several church members. Although initial reaction was lukewarm, Game Night soon became a monthly function at St. Timothy's. Now attendance averages 15 adults and eight children who gather to pray and enjoy a potluck supper before setting out the board games.

Game Night features historical confrontations ranging from the siege of Constantinople to that of Stalingrad and allows participants to realize the actual conditions historical figures such as Napoleon and Alexander faced on the eve of battle.

Games like "Kingmaker," based on England's Wars of the Roses, or "Wooden Ships and Iron Men," based on Napoleon's naval battles, are hauled onto tables. One might see "Machiavelli" or "War and

Peace" or games such as "Dune" and "Starship Troopers," based on science fiction.

Once everyone gathers and chooses a game, players don their mental military garb and go at it—sometimes for five to six hours in an atmosphere not unlike a championship chess tournament.

Harrison, who holds an M.A. in history, says he views "war as destructive and in a real sense reprehensible. But we have to recognize it as a fact of life... because we live in a fallen world." He compares wargaming to football, "as a competitive sport. But instead of being a contest of brawn, it's a contest of brain."

Harrison cites Romans 8, saying war is a necessary evil. "Basically what Paul says is civil government has been allowed by God, and in a sense it has been the evolutionary advancement of humanity... We have to have some type of structured society for law and order to exist. We need police. We need the military. That's just the way the world is."

But Harrison says people enjoy Game Night because it offers "relaxation from

the humdrum of routine life," allows people to live out a "fantasy where [each] can be more than he or she actually is, and it brings the players into closer contact with the individuals who are their opponents."

Gaming enthusiasts eagerly await St. Timothy's Game Night. And why not? Who wouldn't want to be the Napoleon who won at Waterloo?

John Poniske is a free-lance writer from Victorville, Calif.



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Photo by Alexander Szabo

On the high wire, bearing the silver trowel he's taking to Bishop Paul Moore, Philippe Petit executes his 150-foot high journey.

Cathedral building Continued from page 9

The events marked new beginnings for two of the Episcopal Church's most famous "urban churches."

In New York, Moore traded his mitre for a hard hat to bless the Jerusalem Cor-

nerstone, a gift from Jerusalem's Mayor Teddy Kolleck. Some 24,000 individually cut-to-fit pieces of Indiana limestone will join the cornerstone to become a Gothic tower which will soar 291 feet

above the Cathedral's floor. The tower, and its twin to the north, will be built to architect Ralph Adams Cram's design by a small crew of stonecutters and setters being trained at the Cathedral.

The huge building on Morningside Heights was the dream of Bishop Horatio Potter, and when construction began in 1892, the design was Byzantine-Romanesque. By the time the apse, choir, and crossing were completed in 1911 both Potter and the original architects were dead. Cram convinced Bishop David Greer to change the design, thus the 601-foot long, 320-foot wide nave and the facade are Gothic. When construction stopped in 1941, the interior was largely complete, but the towerless facade remained unfinished for four decades.

Post-World War II Episcopalians thought building a lavish cathedral in a poverty-stricken neighborhood to be incongruous, but interest revived when Dean James Morton realized that construction itself could provide skills training and jobs in the community. The apprentice program which trains young men and women in stonecutting and construction has become as important to the project as building the edifice.

In Washington, too, the money raised has an outreach component. While funds

now in hand or pledged will pay for construction completed in the mid-1970's and the newly dedicated Pilgrim Observation Tower, some \$1.6 million is earmarked for the Cathedral's ministry and outreach programs. Some \$.5 million will endow maintenance of the building, which has just celebrated its 75th anniversary.

Walker also announced a \$500,000 grant from the Mabel Pew Myrin Trust of Philadelphia which will allow construction to begin on the Cathedral's west towers. Work will continue on a pay-as-you-go basis.

Campaign chairman Huntington Harris of Leesburg, Va., praised all who worked on the campaign, noting particularly the generosity of the donors: Almost \$12 million has already been received, and the remaining \$4 million in pledges is expected by mid-1985.

A debate can go on endlessly as to whether building a cathedral in the 1980's is a symbol of the Church's commitment to a city or a gigantic waste of resources. But Paul Goldberger, writing in *The New York Times*, could have been speaking for Washington Cathedral as well when he said St. John's will stand "as a reminder that there remains a place in this city for a noble public building."

Try No Frills faith?

by William Hicks

Generic products had their start in the pharmaceutical industry and spread to the supermarket. Everything from grape jelly and pet food to beer and cigarettes now comes in plain white packages with black lettering. One publisher even offers generic paperback books!

The idea is to deliver the basic product without any frills, at less cost and more benefit to the consumer. How would this idea apply to generic or basic Christianity?

The first basic would be belief in God, our Creator. That's the most basic thing Christianity has.

Next would come belief in Jesus the Christ who is God coming into the lives of humans to demonstrate His love for us, to die for our sins on a cross so we might be one with Him again.

The third basic of Christianity is a belief that on a day about 2,000 years ago, a day we celebrate at Pentecost, God's Holy Spirit came among His people, giving them courage, giving them strength, and

giving them comfort. On that day what we call the Church began.

Another basic of our generic religion is what people do because these things are true. We come together to enjoy being together, to praise God for what He has done, and sometimes to have a special kind of meal which Jesus told us to have. We bring new people into this religion through a procedure known as baptism, and we do it because Jesus told us to. When we fail at living the kind of life God asks of us, we are sorry and ask God to forgive us. And because we have such good news, we want others to know about it. So we tell people and try to live our lives in ways that make people take notice and want to discover what we have.

That's about it for a generic, basic garden or supermarket variety Christianity. The facts can be found in a plain white wrapper with black lettering on it. You'll find them on pages 304 and 305 of *The Book of Common Prayer*

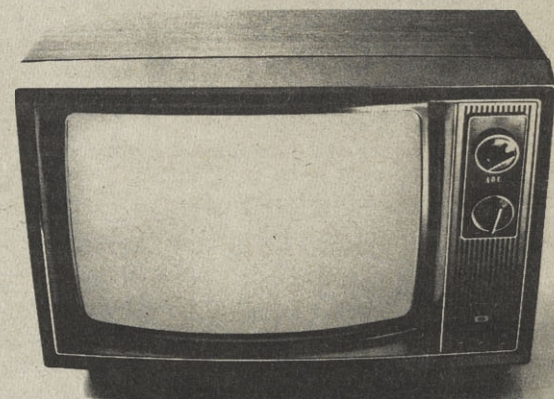
William L. Hicks is rector of Church of the Resurrection, Greenwood, S.C., and although he takes basic, generic Christianity seriously, he also thinks the Episcopal Church has "some pretty good frills."

NEW ADS AVAILABLE

TV Christianity is the subject of one of four new ads on social issues produced by the Episcopal Ad Project, a ministry of St. Luke's Church, Minneapolis, Minn. A second one is headlined, "God didn't give His only begotten Son to be a spokesman for the moral majority." A third shows a man kneeling to pray with the headline, "Announcing a religious experience without hallucinations, dizziness, or slurred speech." The fourth has a loaves and fishes theme. The ads are available for local use from the Project at 4557 Colfax Ave. S., Minneapolis, Minn. 55409.

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St. Paul's words come to life in Australian exchange

by Edwin Leidel

Australia, to me, was the new frontier, a place where it might be fun to live. Now that I've done that, my mind hasn't changed one bit. Australians know how to enjoy life and not take themselves too seriously. Living there for a year I learned something else. Australia is a harsh, dry land and its people, Aboriginal and European, have had to learn how to contend with the immense outreach of a rich and treacherous earth. The folk music and epic poems of Australia all tell the same tale: One never defeats the land. To survive, one learns to be part of it.

Four years ago I responded to an invitation by Dean Clyde Wood in *Christian Ministry* magazine to exchange places with him. After a year or so of information exchange and negotiation with our respective congregations and bishops, we decided to risk the dream. Clyde, his wife Margaret, and their 19-year-old son Mark exchanged places with me, my wife Ira, and our two boys, Andy, 14, and Jim, 13.

Our parish, St. Timothy's, is an active one of 300 communicants in suburban Indianapolis. Christ Church has 400 communicants in Darwin, Australia, a city of about 60,000 people. It is the cathedral of the Diocese of the Northern Territory, one of the least populated areas of the world. Both churches had assistants, a fairly active lay ministry, and each has contemporary buildings. Most important, each congregation was willing to risk inviting a pastor the members had never seen or talked with to share in the leadership of their life together in Christ.

During the two years we took to build toward the exchange, Clyde and I were convinced that God's hand was leading us. During the exchange, as we faced difficult obstacles, we all—clergy and congregations—changed. The people at Christ Church learned to share their gifts voluntarily with a foreigner who just couldn't "do it all," especially when the assistant was called to another parish one month into the exchange. St. Timothy's vestry learned to discuss differences openly and to be more accountable for its decisions. Clyde and I both learned how to receive love from generous brothers and sisters, and I learned about giving over the reins of "control" to the Lord and to those other members of our corporate family who were open to the guidance of the Holy Spirit.

I have so often read from St. Paul that in Christ we are one. I always believed that in my head. Now I believe it in my heart. The Church is different to us now that we know we truly have brothers and sisters in Christ on the opposite side of this earth.

Now, three months after the exchange, the Christ Church Cathedral Council has decided not to seek a second full-time priest, but to share the ministry with the dean and to use the money to support new evangelical outreach. St. Timothy's is also working with just one clergyman (me) and seeking to supplement the rector's ministry with a lay parish visitor and a lay hospital visitor.

We learned about the country as well. Christians are a minority in Australia's total population. While 78 percent of Australians say they believe in God, only 18.8 percent attend church regularly. Generally the people are antagonistic toward the organized Church while open to the idea of being "religious," a dichotomy that can perhaps be traced to the early colonizing roots of Australia 200 years ago. Australia's earliest immigrant population consisted of 160,000 unwilling British convicts transported to the country to empty Britain's overcrowded prisons. These early settlers were understandably anti-establishment. Much of that strong-willed, inde-



Life on the new frontier for Edwin Leidel, top, center, included the company of his hosts, Bishop Kenneth Mason of the Northern Territory, top, left, and Bishop John Grindrod, Primate of Australia; hikes with his family in Alice Springs; preaching from the aisle at Christ Church Cathedral in Darwin; and joining Aborigines for a hunt on which they shot and ate three wallabys.

pendent spirit prevails today.

Dr. David Milikan in *The Sunburnt Soul* suggests that no indigenous Christianity ever developed in Australia in contrast to America where we have hundreds of denominational expressions merging Christianity with our culture. Interestingly, financial donations to the Church are not tax-deductible, but earnings from state-run gambling establishments are. The evangelical task in Australia is an exciting frontier.

The Anglican Church is the largest Christian denomination with the Roman Catholic running a close second and gaining. Only 10 percent of those who claim to be Anglican attend church weekly while 35 percent of Roman Catholics do so. The Church in the "outback" (out back of the populated southeast of Australia where almost three-quarters of Australia's population resides) tends to be more informal, more flexible, and therefore more popular with the people. We experienced mature charismatic renewal occurring in the Diocese of the Northern Territory whose bishop, Ken Mason, is open to risking new ways to "Australianize" the establishment image of the Church.

Christ Church Cathedral's people were responsive to "personalizing" the liturgy. For example, preaching from the aisle without notes would cause a flurry of conversation and exchange during the "coffee and toast" hour. Australians appear to be

especially thirsty to hear the Word of God, but they want to hear it straight, in a way that doesn't beat about the bush.

Particularly fascinating to my wife and me was the phenomenon of "matesmanship" which tends to put male companionship and faithfulness on a scale slightly above other relationships and makes it a model for all others—male-female, parent-child, female-female.

In about 30 pre-marital counseling sessions I spent an average of seven hours with each couple. We noted that the traditional role of husband and wife was still slightly favored over the egalitarian roles which are more universally favored in America. Most of those who came to be married were "fallen-away" Anglicans who had lost touch with the personal reality of God in their lives but wanted a relationship that was right in God's eyes and which promised a deep commitment to faithfulness. These marriage sessions were a tremendous evangelical opportunity.

Australians, bombarded with a great deal of American programming on their one national TV network, know more about us than we about them. The two relatively new Australian movies, *Gallipoli* and *Braker Morant*, give some revealing glimpses into the Australian personality.

We loved Australia, but, more importantly, we loved its people who have much to teach us.

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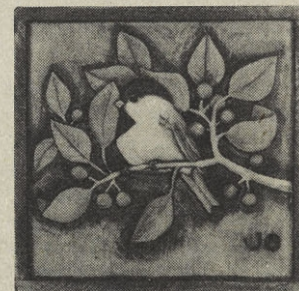
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ATLANTA

At St. Luke's: 'In giving, we receive'

by Bill Bolling

St. Luke's Episcopal Church in downtown Atlanta, Ga., has been involved in feeding people for the past seven years—through St. Luke's Community Kitchen, which feeds 300-500 men, women, and children a day, and through the Atlanta Community Food Bank, which is housed in a building St. Luke's donated.

The Atlanta Community Food Bank is an independent program which grew out of St. Luke's outreach program some four years ago and is part of the Second Harvest Network of food banks. It serves 215 non-profit agencies in metropolitan Atlanta as well as satellite food banks all over Georgia. This represents over 1 million pounds of food distributed yearly to over 25,000 people a month.

Through consultations with the outreach program at St. Luke's, over 20 feeding programs have begun throughout the southeast. Each one is unique for its own city or parish.

The theology of the feeding programs at St. Luke's is simply stated, "In giving we receive," and our experience throughout the years has been that we have received much more than we have given. The Community Kitchen is run by volunteers (over 50 people a week) and by donations from friends and supporters. We consider this a "faith" ministry.

The question is often asked, "How do you sustain a program such as yours for so many years?" We have found from our experience of serving that we can all hunger on many different levels simultaneously: physically, emotionally, and spiritually. We all desire to be needed, to realize our self-worth, to understand our purpose in life. We all hunger for acceptance and affirmation. At the same time we can feel isolated from others and their needs. By serving at St. Luke's or working at the Community Food Bank, we put names with faces and stories with those people we serve. We serve each other, and through serving we build community.

Learning to "be" with another person, just to "listen" without the need to respond automatically can nourish the speaker as well as the listener. To begin to expand our consciousness to include another person and his or her point of view can bring about great peace.

Food can be the vehicle to respond in creative ways to the tremendous hunger and loneliness so many people feel among us. Our purpose is to feed the hungry. Our purpose is also to experience the being of Christ in each man, woman, and child we serve.

The Church is struggling to respond this year to the tremendous increase in need in our community. The need for networking and creativity, for ecumenical efforts and partnerships with local business and government agencies is obvious. Hunger should not exist on any level in a country with so much to share.

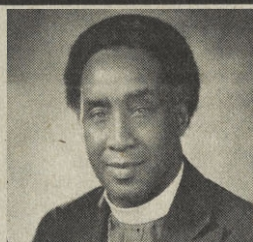


Bill Bolling is director of Community Ministries at St. Luke's Episcopal Church as well as founder and director of the Atlanta Community Food Bank. He is a national board member of the Episcopal Urban Caucus and a board member of Atlanta's Episcopal Charities Foundation.

A harvest of solutions from the field



THE HUNGER CHALLENGE



'Raise our voices, act together'

by John Walker

It is still said by some that the Church should not speak on political issues, that the economy is a matter for the President and Congress, not for pulpit or religious discussion. But, of course, we do not accept that. The urgency of the situation today demands not only that voices be raised, but that together we act to bring help to those who are economically oppressed.

The great urgency of this matter can best be grasped if we start with the word "poor." Keep in mind that we are not talking about budget cuts in the arts or in research or in public radio. We are not talking about the many more or less urgent changes in Federal policy about which Christians may or may not have something to say. We are speaking about those persons and families among us who are designated as the *POOR*. On this subject the Church is not permitted to be silent!

In the Old Testament, the exploitation of the poor is a fundamental disorder in the life of Israel, a radical contradiction of the justice, mercy, and peace in which the people of Israel are commanded to exist. The cause of the poor is therefore God's cause. Their vindication is the vindication of God's right, honor, and glory. "Woe to those," writes the Prophet Isaiah, "who decree iniquitous decrees, and the writers who keep writing oppression, to turn aside the needy from justice and to rob the poor of my people from their right. . . What will you do on the day of punishment, the storm which will come from afar? To whom will you flee for help, and where will you leave your wealth?" (Is. 10:1-4)

The exploitation of the poor, because it violates the order of the covenant community, is apostasy from the covenant and therefore from God as Lord of the covenant. But unlike the other great transgressions against covenant order, unlike idolatry and neglect of the sabbath, it is a form of apostasy that can hide beneath the appearance of worship. Israel's elaborate show of religion, its sacrifices and festivals are denounced by the prophets as a pretense and self-delusion when they coexist with violence and oppression (Amos 5:21, 23-24).

How does the Church respond?

- (1) We must educate our people to the realities of budget cutting. We could, for example, study the Sugarman Report issued last year on the projected impact of the 1982 budget on the poor.
- (2) We need to work cooperatively with ecumenical and interfaith groups at the parish and diocesan level to help those who are hungry.
- (3) We must be prepared to appear before congressional committees and local and state groups, advocating the cause of the poor.
- (4) We must seek relief through the budgets of the Church.

John T. Walker is Bishop of Washington and was founding president of the Episcopal Urban Bishops Coalition.

WASHINGTON

Searching questions bring faith responses

by Joyce Walker

The work of the Interfaith Conference of Metropolitan Washington (D.C.) seems to begin with someone's vision. Someone asks a question—"Why can't we do something about the street people?" or "Can't we increase the amount of food available to those who are hungry?" or "I wonder how the infant mortality in D.C. got so high, and what can we do about it?"

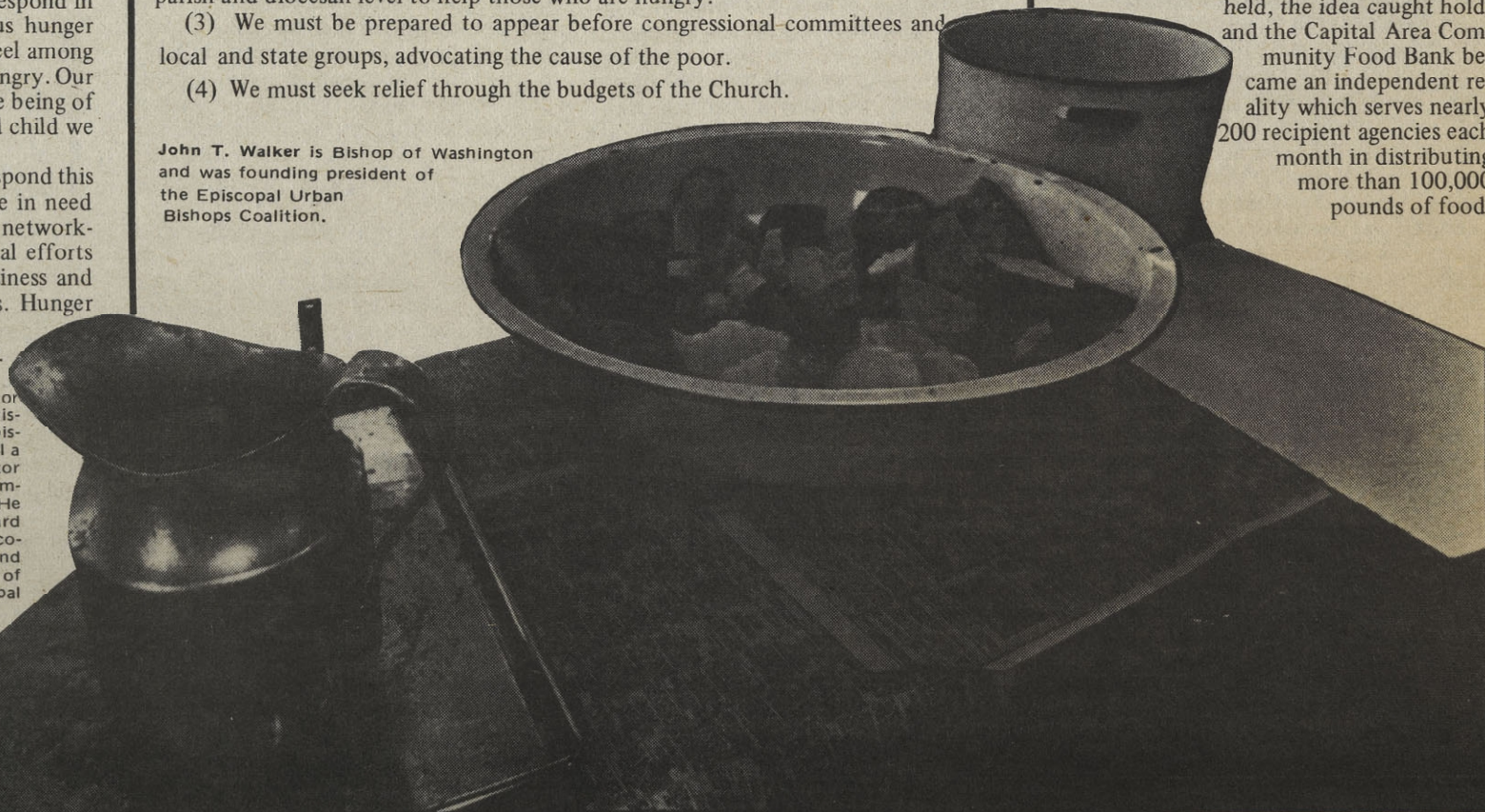
These are questions which spark people of faith to stretch their imaginations for solutions to problems which never seem to go away. The questions force us to look at our respective statements of belief and acknowledge that, Christian, Jew, or Muslim, our beliefs are in fact *one belief*, one statement of faith, one call from the one God to seek justice for those who are denied it.

Out of this questioning come ideas for making existing structures work better, for developing new programs, for some "judicious nagging" of the power structure to change the way things work or don't work, for increasing awareness in our various faith groups of the growing need for decent food in far too many segments of our metropolitan area.

And so, for example, one day in 1979 the Hunger Task Force conducted public hearings on the question of infant mortality without waiting for the city to do so. We learned—and the city learned—that lots of people shared this concern, and at least one community coalition was born which helped to bring a WIC (Women, Infants, Children) Supplemental Food Program to the nation's capital. Now in 1982 more than 9,000 mothers and babies are receiving the nourishing extra food they need but cannot afford.

Another Task Force member heard about something called a "food bank" being developed in nearby Baltimore. Such an institution could help reduce the deplorable waste occurring in grocery warehouses and food processing plants all around the country. How could we find the money for a food bank? How would we become licensed? We didn't want to go into the food distribution business, so who else could help us give birth to such an agency? The phone calls started, the meetings were

held, the idea caught hold, and the Capital Area Community Food Bank became an independent reality which serves nearly 200 recipient agencies each month in distributing more than 100,000 pounds of food.



A horticulturist came to one of our meetings: "Do you realize how much vacant land there is around the city just waiting to be planted?" We didn't know much about gardening, but over the next few months we learned. During "Hunger Awareness Month" last year we called a conference on urban gardening, out of which grew a permanent coalition of folk who believe fresh produce is superior to and cheaper than canned stuff and who are willing to help others learn about gardening even in the tiniest plot on a street corner. Now right across the street from the imposing Smithsonian Air and Space Museum, right there on the Mall, is a thriving vegetable garden. Some of the beds are raised so older people don't have to bend to tend the plants; some have all the plants mixed up rather than in rows—and all of it looks delicious. The Harvest Festival is taking place as you read this.

A couple of years ago the groups who minister to homeless street people challenged us to become more involved in the lives of those who seem to have nothing. People did not seem to be talking to each other about a problem reaching crisis proportions, but the interfaith community seemed a safe place to meet. Now two years later we have a strong network of shelters and people who work for the rights and needs of the homeless. Street people now sleep and eat in safe places—all because someone asked a question.

My job in all of this is mostly to talk on the phone, write letters, rush around to meetings and clinics and churches. Sometimes I seem to be simply a tool. And that's OK. I so appreciate Mother Teresa's statement about our call to be faithful rather than successful.

Being an educator, being an advocate mean I should be a tool, and I'm grateful for the chance to be used however God would have it happen. My strength comes from the Eucharist—for as we are fed, so shall we feed others. As God loved us, so we can love others. And food and love are inseparable. Thanks be to God.

In addition to being a staff member of the Interfaith Coalition, Joyce Walker represents the Episcopal Church on the Domestic Nutrition Committee of the Interreligious Task Force on U.S. Food Policy. An active lay reader in her parish, she is pursuing a master's at Virginia Theological Seminary.

CHICAGO

Meeting rising needs with fewer resources

by Curtis Waltemade

Cathedral Shelter of Chicago is the oldest continuing full-service social agency in the city. Begun in 1919 by the late Rev. Canon David E. Gibson, The Shelter has ministered to the indigent, transient people on the west side of Chicago for 63 years. It has never borne the mantle of a "Skid Row Mission," rather it has sought to serve people in seemingly hopeless situations with love and understanding as they have been taught us through the Gospels. Perhaps Christ's statement, "Even though you have done it unto one of the least of

FOOD ON THE MOVE..... Atlanta's distribution process....CROP walkers raise money in North Carolina.



these my brethren, you have done it unto me," best sets forth the agency's philosophy.

In 37 years I have seen the city's west-side population shrink from 25,000 to about 5,000. One after another, the old residences, hotels, "flops," and "\$5-a-night shelters" have been removed and not replaced, and remaining housing is decaying. So housing is a crucial problem.

With the historic "Skid Row" now dwindled in population, Chicago has four new areas where indigent, transient people locate. For The Shelter this means its work of providing food, shelter, and clothing is now city-wide.

Clients come to The Shelter in three ways: (1) Walk-ins from the street; (2) word of mouth referrals; and (3) referrals from other agencies and churches. Many of those who come for emergency assistance return and ultimately become a part of our counseling program, which is sometimes short-term, sometimes longer. Some have to be referred to other agencies equipped to handle deep-seated problems. We find alcohol and other substance abuse present in about 57 percent of our clients and/or their families.

The Shelter's third phase of program service comes into play here—working with alcohol/substance abusers in the realms of confrontation, intervention, education, treatment, and rehabilitation. The Shelter operates one of the oldest halfway houses for alcoholics in the United States and the oldest in Illinois.

Another Shelter operation is education, a resource for teaching some aspects of social work. Nursing and medical schools and university schools of social work use The Shelter in their programs. Seabury-Western Theological Seminary has for many years sent students to The Shelter for field education experience. In 1981 The Shelter and the Jane Addams School of Social Work of the University of Illinois at Circle Campus began a program for undergraduate and graduate degree field-hour service. In summer students from Norway, England, and Nigeria study our operations and work here.

Traditionally we serve 8,000 to 10,000 persons a year through emergency services. Some statistics show the scope of this work: 55,000 items of foodstuffs—through parishes and missions, the amount of food being donated is up appreciably; 45,000 articles of clothing—more is coming in this year than ever before; 1,200 nights lodging a month—this, in the face of shortage of facilities; \$1,200 a month in emergency

meal services—local restaurants help; \$250 a month in carfare—to get to jobs.

Suddenly we are cast into a new political administration that seems insensitive to the needs of people in hopeless situations. Suddenly we face grant and financial cutbacks. Suddenly there is mass unemployment. We see people coming to us who have never experienced unemployment. We have to deal with people suffering the cultural shock of "lowering themselves" to go on welfare and receive food stamps. People are scared about their survival.

The agency caseload is up approximately 50 percent. The recession has cut our income, and inflation is increasing our costs. We are faced with a critical future, and our survival depends on the people in our area becoming more aware and awakening to their responsibilities as concerned persons

to deal with and help those in seemingly hopeless situations.

The Shelter, fortunately, has never been heavily dependent on governmental grants or support. It is carrying on an active development program, seeking to meet the increased demands that confront it. It shall continue to be a viable witness to the Gospel of Jesus Christ our Lord on the west side of Chicago.

The Rev. Curtis A. Waltemade is a consultant to the Bishop of Chicago's Commission on Metropolitan Affairs, president of the National Forum of Episcopal Social Service Agencies and Special Ministries, and a member of the Presiding Bishop's Commission on Special Ministries, among many other activities.



NORTH CAROLINA Advocacy in a hard place

by Jennifer Henderson

A private, non-profit citizens' organization, the North Carolina Hunger Coalition grew out of a small group of committed churchpeople who in 1973 were appalled by the hunger and malnutrition in Mecklenburg County. This group began with a drive to raise the level of Food Stamp participation, and in less than 18 months participation rose from 15,000 to 40,000, or from 30 percent to 74 percent of those eligible. In 1976 the coalition began hiring advocates and now has six advocates, 20 citizens' advocacy boards, and a legislative network.

North Carolina is experiencing the highest unemployment rate since the Depression. The annual income of 20 percent of the state's citizens falls below the poverty line. Having one of the lowest wage rates in the nation means many persons are unable to provide adequate nutrition for their families, and 200,000 children suffer from iron deficiency, stunted growth, anemia, and 50 percent more illness than children in higher income levels. Inadequate medical facilities in the mountain areas and the eastern part of the state help to contribute to North Carolina's infant mortality rate—the nation's sixth highest.

Poverty affects a wide spectrum of the population: old and young; black, white, and native American; employed, unemployed, and underemployed. The present Administration's budget and policy changes have increased these people's hardship, and the Hunger Coalition is challenged to develop hunger advocacy projects that meet both long-range and immediate needs.

Working with other groups, the Coalition has a four-pronged program. Through citizens' advocacy boards in each county, volunteers work to implement a rural model of Food Stamp and WIC programs. Satellite certification centers help reach elderly persons and families without transportation who had not been included previously in feeding and income-support programs. The Coalition is trying to expand WIC benefits in three counties which are still unserved.

Emergency food relief, the second

component, helps newly laid-off or unemployed persons receive Federal Feeding Program certification. Local churches recruit volunteers and share in screening and making referrals. Ecumenical and community organizations cosponsor CROP Walks. Nearly 2,500 persons have been served through these services to date.

Through the financial and spiritual assistance of Episcopal Bishop Hunley Elebash of East Carolina, the Coalition plans to open five additional emergency food relief projects in the eastern part of the state. The diocese is providing funds for staff transportation and the names of Episcopal contacts throughout the region. These projects will be linked with the state's network of food banks, gleaning projects, and farmers' markets.

The Coalition's third effort is to inform North Carolinians about alternative food systems and nutrition/consumer education.

The Coalition maintains a legislative network. During the past five budget sessions the Coalition campaigned for Federal Feeding Programs, including the Food Stamp Program, and this spring it helped lawmakers meet and talk with poverty-stricken constituents where they live.

Coalition funding comes from local and national hunger funds of major denominations, including the Episcopal Church. The Community Services Administration and the Governor's (4 percent) Discretionary Fund have financed special projects. Private foundations—The Field Foundation, Mary Reynolds Babcock Foundation, and Z. Smith Reynolds—also help.

Local citizens have worked hard for the Coalition's successes of the past nine years. The steering committee is now a statewide committee of dedicated North Carolinians whose single-minded goal is economic justice through the elimination of hunger and poverty in their state.

Just before she was graduated from college, Jennifer Henderson met Kathryn Waller, who was recruiting young people to be Coalition advocates. Henderson, a Presbyterian who will be a delegate to the 1983 Assembly of the World Council of Churches, signed up and is now the Coalition's executive secretary.



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

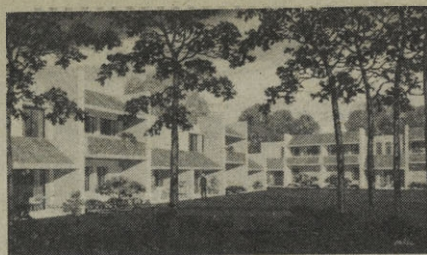
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Nationalism as god substitute is dangerous, Canterbury says

On July 26 at St. Paul's Cathedral in London, England, Archbishop of Canterbury Robert Runcie preached at a service to commemorate the Falkland Islands battle. In so doing he preached a statesmanlike sermon on the Church's role in matters of war and peace that goes beyond that immediate situation.

Runcie, who was a World War II tank commander, began with praise for the British forces. "I have experienced battle myself and know that it is no mean achievement to preserve the restraint and display the courage shown by so many involved in this conflict. . . . It is right to be proud of such men."

But while giving thanks that so many returned, he said, "There are many in this Cathedral who mourn the loss of someone they love, and our thoughts go out to them. We must not forget: Our prayers for remembrance will not end this day. They remind us that we possess the terrifying power for destruction."

"War has always been detestable, but since 1945 we have lived with the capacity to destroy the whole of humankind. It is impossible to be a Christian and not to long for peace. . . ."

"War is a sign of human failure, and everything we say and do in this service must be in that context," Runcie said. "Our hope as Christians is not fundamentally in Man's naked goodwill and rationality. We believe that he can overcome the deadly selfishness of class or sect or race by discovering himself as a child of the universal God of love. When a man realizes that he is a beloved child of the creator of all, then he is ready to see his neighbors in the world as brothers and sisters."

"That is one reason why those who dare to interpret God's will must never claim Him as an asset for one nation or group rather than another. War springs from the love and loyalty which should be offered to God being applied to some god substitute, one of the most dangerous being nationalism."

Returning to the Falklands situation, Runcie said, "People are mourning on both sides of this conflict. In our prayers we shall quite rightly remember those who are bereaved in our own country and the relations of the young Argentinian soldiers who were killed. Common sorrow could do something to reunite those who were engaged in this struggle. A shared anguish can be a bridge of reconciliation. Our neighbors are indeed like us."

"I have had an avalanche of letters and advice about this service. Some correspondents have asked, 'Why drag God in?' as if the intention was to wheel up God to endorse some particular policy or attitude rather than another. The purpose of prayer and of services like this is very different, and there is hope for the world in the difference."

"In our prayers we come into the presence of the living God. We come with our very human emotions, pride in achievement and courage, grief at loss and waste. We come as we are and not just mouthing opinions and thanksgiving which the fashion of the moment judges acceptable."

"As we pour into our prayer our mourning, our pride, our shame, and our convictions, which will inevitably differ from person to person, if we are really present and really reaching out to God and not just demanding His endorsement, then God is able to work upon us. He is able to deepen and enlarge our compassion and to purify our thanksgiving."

"The parent who comes mourning the loss of a son may find here consolation



Robert Runcie

but also a spirit which enlarges our compassion to include all those Argentinian parents who have lost sons.

"Man without God finds it difficult to achieve this revolution inside himself. But talk of peace and reconciliation is just fanciful and theoretical unless we are prepared to undergo such a revolution. Many of the reports I have heard about the troops engaged in this war refer to moments when soldiers have been brought face to face with what is fundamental in life and have found new sources of strength and compassion even in the midst of conflict."

"Ironically, it has sometimes been those spectators who remained at home, whether supporters or opponents of the conflict, who continue to be more violent in their attitudes and untouched in their deepest selves."

"Man without God is less than man. In meeting God a man is shown his failures and his lack of integrity, but he is also given strength to turn more and more of his life and actions into love and compassion for other men like himself. It is necessary to the continuance of life on this planet that more and more people make this discovery."

"We have been given the choice. Man possesses the power to obliterate himself, sacrificing the whole race on the altar of some god substitute. Or he can choose life in partnership with God the Father of all. I believe there is evidence that more and more people are waking up to the realization that this crucial decision peers us in the face here and now."

"Cathedrals and churches are always places into which we bring human experiences—birth, marriage, death, our flickering communion with God, our fragile relationships with each other—so that they may be deepened and directed by the spirit of Christ."

"Today we bring our mixture of thanksgiving, sorrows, and aspirations for a better ordering of this world."

"Pray God that He may purify, enlarge, and redirect these in the ways of His kingdom of love and peace. Amen."

SEND THE CAT OUT FOR AN OLIVE BRANCH

Guilt, avarice, fast food, and Phil Donahue are subjects for Toby Devens Schwartz' talks with God in *Mercy, Lord! My Husband's in the Kitchen and other Equal Opportunity Conversations with God* (\$2.95, Avon Books, New York). To family relationships and cultural anomalies she brings a droll good humor: "And save the realtor from perdition/ who lied for six percent commission/ So bless this house, O Lord we pray/ and keep it standing one more day." After three rainy days spent inside the house with small children, Schwartz empathizes with Noah: "Tell him I understand./ I just sent the cat out to find an olive branch."

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Two stories set in Egypt in the first century speak of life and death and gifts and love. *The Sphinx at Dawn* (\$7.95, Seabury Press, New York) is illustrated with wood engravings by Vivian Berger.

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Mission Information

BY ONELL A. SOTO

I wonder how many of our children would have the experience of 11-year-old Patrick Bailey who lives in **Zaire** with his father, a Volunteer for Mission teaching at a theological college. Writes Pat: "In Kinshasa I had a little brown monkey, but it was killed by a boa snake. I like living in Africa, but it is sad sometimes because so many children die because they don't have enough protein. Their hair turns red, and then they die. Also, lots of children die of measles and polio because they don't get shots. I wish more people in America would help the children who need food and clothes and medicine." Pat's fascinating letter will appear in the upcoming issue of *World Mission News*. Don't miss it!

Bishop Yohanna Madinda of Central Tanganyika, **Tanzania**, reports that 18 men who are on death row at Dodoma Penitentiary have successfully completed a course on theological education by extension. The bishop went to the prison to deliver the sermon and to give the prisoners their certificates, all in an atmosphere of joy and sadness.

The Rev. Asa Butterfield has accepted the post of diocesan Hispanic missionary for the Salinas Valley in the Diocese of El Camino Real in **California**. Butterfield, a missionary of the Episcopal Church in Panama since October, 1980, served as rector of San Marcos Church in Panama City and chaplain to the Bella Vista Children's Home, an orphanage sponsored by the Episcopal Church.

The last synod of **Igreja Episcopal do Brasil** approved the formation of its sixth diocese, which will be named **Brasilia**. The new jurisdiction, formed out of the territory of the Central Diocese whose see city is Rio de Janeiro, was created to expand the Church's missionary work in the growing area around the country's capital and to facilitate administration of the Central Diocese. Brasilia's bishop is still to be elected.

Wonder how Christians in other latitudes think about militarism? Read this report from the **Christian Conference of Asia**: "Militarism is more than domination by the army or by military ideals—it is the positive preference for such domination which results in a policy of aggressive military preparedness. It assumes that the use of force is the most effective way of ordering society and of solving international problems. This has today become an insidious temptation to many of our governments in Asia.

"Militarism manifests itself in the persistent arms race from which none of our countries is free. It is evident in the nuclear ambitions to which a few of our governments have already succumbed. It is an effect of militarism that our nations abdicate public persuasion and reconciliation and opt for counter-insurgency measures. Growing militarism has already subverted the old values of our religion and the inherent sensitiveness of our ancient cultures."

A note from Sister Leslie Anne, SSM, the nun in charge of Holy Trinity School in Port-au-Prince, **Haiti**: "Remember the bus we used to transport over 100 children from four orphanages daily to and from Holy Trinity School? The diesel engine block cracked, and to our astonishment we have found it must be replaced and

that it will cost \$6,000! At General Convention many people contributed generously to this emergency, but we are still lacking several hundred dollars." Sister Leslie Anne adds that the bus is essential to their ministry and that lack of transportation will prevent these children from receiving an education and eating their only hot meal of the day. Sister Leslie Anne is on a speaking tour in this country and can be reached through the mother house of the Society of St. Margaret, 17 Louisburg Sq., Boston, Mass. 02108.

An overseas visitor at **New Orleans** told me she was overwhelmed by the plush atmosphere of the **General Convention** hotels. "It is difficult, if not impossible, to talk about the reality of suffering or the plight of the poor when one is surrounded by so much luxury. I wonder what has been our testimony to the hundreds of people who waited on us or served us in different capacities. They are the poor, the oppressed, and yet we are philosophizing about abstract conceptions," she said. Something to think about!

Trustees of St. George's College in **Jerusalem** have announced the appointment of the Rev. John L. Peterson to be the college's new dean. Peterson, canon theologian and administrative assistant in the Diocese of Western Michigan, has been since 1976 the principal liaison between the college and the U.S.A. and Canada. The college's current newsletter, *Chronicles*, lists the 1983 courses for laity and clergy, all of them related to the Bible and the "land of the Bible." You can receive *Chronicles*, free of charge, by writing to the Rev. Nick White, 350 E. Massachusetts Ave., Southern Pines, N.C. 28387.

Mission in Many Places is a slide-and-tape presentation on the overseas work of the Episcopal Church which is available on loan, free of charge, from the Office of Communication at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017. In 112 color slides you will see many of the things that are being done with your offerings. The 16-minute presentation is narrated by the new Bishop of Idaho, the Rt. Rev. David B. Birney, former overseas ministries coordinator at the Church Center.

The Rev. Paul Clasper, a missionary of the Episcopal Church, has been appointed dean of St. John's Cathedral, **Hong Kong**, becoming the first non-British subject to occupy that post.

What are the duties of a member of the Church? In order that no one may misunderstand, the Diocese of **Belize** has printed the list of duties on cards that can be found almost everywhere. Here are the duties of "Anglican Church Membership: (1) To follow the example of Christ in home and daily life and to bear personal witness to Him. (2) To be regular in private prayer day by day. (3) To read the Bible carefully. (4) To go to church every Sunday. (5) To receive the Holy Communion faithfully and regularly. (6) To give personal service to Church, neighbors, community, and country. (7) To give money for the work of the parish and diocese and for the work of the Church overseas. (8) To uphold the standard of marriage entrusted by Christ to His Church. (9) To care that children are brought up to love and serve the Lord."

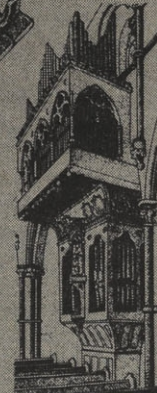
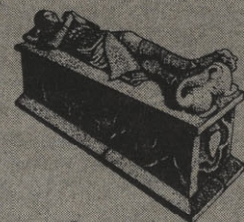
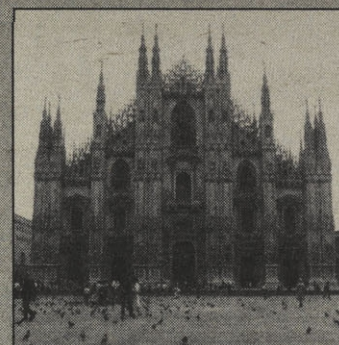
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Have You Heard

HAND IN HAND OR FOOT IN MOUTH?

High-level ecumenism has always been fraught with difficulty, and not even the highly touted, historically significant visit of the Pope to England could provide enough after-glow to overcome the hurdles. The British Council of Churches and Roman Catholic authorities had planned to issue a joint open letter to British Christians. An optimistic press officer arranged a press conference to launch the letter to be entitled "Hand in Hand." Unfortunately, the two sides could not agree on the text and, declining to elucidate the differences, were forced to issue a laconic but most British statement that the principals were "no longer able to proceed with the press conference."

COPPER FOR COOPER

When the women of St. Andrew's Church in Port Angeles, Wash., were looking for a fund-raiser to involve the whole parish, they decided to raise a mile of pennies to support the Rev. Andrew Cooper's street ministry in Antigua. According to their calculations, 16 pennies make a foot and 84,480 pennies make a mile. Reportedly, the project is going nicely. One hopes, however, the proceeds will be converted to some less weighty means of exchange before Cooper is inundated with all that copper.

WITH COLLEAGUES LIKE THIS, ENEMIES ARE SUPERFLUOUS

One need not assume that church publications always value Christian charity. Witness Lutheran pastor Richard Neuhaus defending his lukewarm anticipation of the new Lutheran-Episcopal agreements in last July's *Forum Letter* published by the American Lutheran Publicity Bureau. He calls Episcopalians "insufferable, . . . doctrinally vacuous, evangelistically anemic, stylistically precious, and ecumenically pretentious. I cannot say it is my favorite church body." Just as nasty was Chilton Williamson's assessment in *National Review* as reported by Martin Marty in *Context*. Williamson says, "Today the United Methodist denomination is little more than a Sunday picnic society for intramural socialists to whom a funny thing happened on their way toward the Moral Majority but whose leaders are often dangerous and anything but risible."

GALL IN THE FAMILY

Few who enjoyed Atlanta's Bishop Judson

Child's choral sessions during General Convention realized he was recovering from gallbladder surgery. One of his (lower case) episcopal brothers offered this thought: "A bishop without gall/ is hardly a bishop at all." Ah, but if you have kept your charisma. . .

LIVE FROM LEXINGTON, KY.

Christ Church's softball team lost only one game during the regular season, but going into the seventh against First Christian for the B Church League championship it trailed 0-2. Brandon Johnston's walk started a rally. Bob Breeden, just off injured reserve, put a screaming line drive down the center. Now with runners on second and third, a pair of walks forced in the first score and a grounder to short brought Breeden home. The tie remained until the bottom of the ninth. Breeden singled, and then Eddie Peterson's slow liner to right center brought speedy Breeden home from first to win the game and the championship. Why do we tell you all this? Probably because the division champs are called The Episcocats.

SERENDIPITOUS SLIP?

The *Maryland Church News*, probably inadvertently, coined a new word people might find handy: *prophectic*. Prophecy often is, after all, hectic for those involved in living through it.

MOVING RIGHT ALONG: Thomas G.

Riley of Holy Comforter Church, Vienna, Va., is new chairman of the board of Faith Alive. Newly elected board members are Bishop Shannon Mallory of El Camino Real; the Rev. Messrs. Willard Lynn, Robert Miller, and Jack Wolter; and Merle Hansen, Charles Howe, Keith Nelson, E. F. Siegfriedt, and Howard Tischler. . . St. Bartholomew's Church, Burroughs, Ga., is now on the National Register of Historic Places. . . John R. Harris, director of administration for the Diocese of Iowa, spent five weeks as a consultant for the Scottish Episcopal Church under a Partners in Mission Consultation. . . Richard A. Morrison, a member of Trinity Church, Easton, Pa., is the new communicator for the Diocese of Bethlehem, succeeding Agnes Rosander, who resigned. . . Betty Rowland, author of a recently published piece of fiction, "The Summer before the War," has resigned as editor of *The Arkansas Churchman*. Cary Swanson, a member of Grace Church, Pine Bluff, is the new editor. . . The Rev. Charles G. Hamilton added another award to those garnered during 50 years of ministry in Aberdeen, Miss., when he was named 1982 Minister of the Year. . . Some 500 people, including Bishop Robert Anderson, gathered last spring in St. Paul, Minn., to commemorate the retirement of the Rev. Thomas R. Taylor of St. Paul's on the Hill. . . Ranlet Lincoln is the new director of development for Washington Cathedral. . . An original composition, "Songs of Day," won a choral competition for John Corina, organist/choirmaster of Emmanuel Church, Athens, Ga.

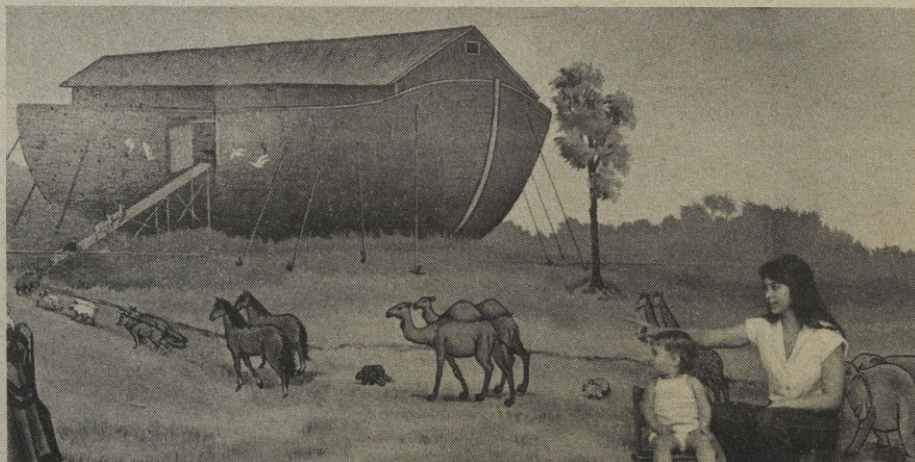
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Photo by Ottawa Herald



Two-by-two the animals board the Ark in the children's section of the basement of Grace Church, Ottawa, Kan. Jane Taul, shown here with daughter Jennifer admiring the full-color scene, did the mural after water damaged the church's walls.