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EPISCOPALIAN



Bishop Desmond Tutu learned he had won the Nobel Peace Prize on a Tuesday. That night he flew to South Africa to celebrate with his congregation there. The next Monday he was back at



General Seminary, receiving congratulations, left. On the way to Johannesburg, he stopped in London for a hearty laugh with his old colleague, Archbishop of Canterbury Robert Runcie.

UPI/BETTMAN ARCHIVE

Africa's Department of Plural Affairs, an agency to control black people. "[You might] call us 'the Plurals,'" Tutu said. "One of us would be a singular Plural. If he lived out of town, I suppose he'd be a rural Plural."

But, as the Nobel Prize recognizes, Tutu can also talk tough. At the General Convention he said South Africa's leaders "are trying to defend the indefensible. Like other tyrants before them—Nero, Hitler, Amin—these men will end up as the flotsam and jetsam of history." At the United Nations he gave a detailed account of how security forces shot a 6-year-old in the back and said that the country, "a land that I love deeply," is covered "with a pall of despondency."

Yet, as Huddleston notes, Tutu demonstrates "heartbreaking charity toward those who persecute and attempt to destroy the very best people in South Africa." At the U.N. Tutu said white South Africans "are not demons. They are human beings who are scared." And because they are only one in five in the population, "perhaps they have a reason to be scared."

Both Presiding Bishop John M. Allin and Archbishop of Canterbury Robert Runcie have supported Tutu, using diplomatic channels, investment pressure, and personal intervention to win freedom of speech and movement for him, and both men were elated at the award. Now Tutu is visiting professor at General Theological Seminary in New York City where a peal of bells intoning Easter hymns, an overflow crowd, and a service of thanksgiving greeted him after the prize was announced.

Accolades flowed in the United States, but Tutu, who has been described as impassioned, was sobered following a return visit to South Africa after winning the prize. Although SACC staff members met Tutu and his wife Leah and two of their children at the Johannesburg Airport and 350 of his black parishioners gave him a tumultuous welcome in Soweto, the white minority leaders of the country ignored the event. "It was as if I had raped a white woman," a visibly-weary Tutu told a gathering of alumni and friends at General Seminary.

Tutu knows, too, that the prize won't have any immediate impact on South Africa's apartheid policies, but he said it would be "tremendous for the morale of the black people. In the face of the new constitution, the awful unemployment, it is a kind of sacrament, a wonderful symbol."

For Tutu's beloved country, Prize is a sacrament

The 14-year-old son of a Methodist schoolteacher was hospitalized with tuberculosis. Every week for 20 months an Anglican priest visited him in the hospital. The boy and the priest became fast friends. The priest later became a bishop. The youth recovered and became an Anglican bishop himself, naming his own son after the priest who had visited him.

The visitor was Trevor Huddleston, late Bishop of Mauritius and Archbishop of the Indian Ocean but then priest-in-charge of a black suburb of Johannesburg, South Africa, and an outspoken opponent of that country's apartheid policies. The tuberculosis victim was Desmond Tutu, later Dean of Johannesburg, then Bishop of Lesotho, a post he resigned to become secretary general of the South African Council of Churches (SACC).

Huddleston once called Tutu "a voice of Christian prophecy, compassion, and, perhaps surprisingly, Christian humor." For those qualities which he used to become "a unifying leader figure in the campaign to resolve the problem of apartheid in South Africa," Tutu was awarded the Nobel Peace Prize in October. On Decem-

ber 10 he will receive the award in Norway.

In a sermon from the same pulpit where Samuel Seabury preached in 1785 as America's first bishop, Tutu, who has called himself "as South African as the Kruger-rand," explained his belief that comfort for the troubled and justice for the oppressed are essential parts of the criteria for entering heaven. And, typically, he illustrated his constant reference to this theme with a humorous story.

At Trinity Church, Newport, R.I., the South African bishop told of a curate who constantly used the theme of sacramental confession in his sermons. In an attempt

at variety, the rector asked him to preach on St. Joseph. The curate obeyed, beginning his sermon, "St. Joseph was a carpenter and as such must have built many confessionals. . . ."

Tutu's message is consistent with that he brought to the United Nations' Security Council late in October. "We will be free. We ask your help so it will come peacefully, with the least violence, and that it will come soon." But his style is just as consistently gentle and humor-filled.

At the 1982 General Convention, where one listener called him "the most gifted witness I've ever heard," Tutu cited South

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World News Briefs



BLUEFIELDS, NICARAGUA

The diocesan convention of Nicaragua, a member of Province IX of the Episcopal Church, reaffirmed the diocese's 1983 resolution calling for non-intervention in Central America on the part of other countries, particularly the United States. The resolution also asks all Anglicans, especially the Episcopal Churches in Central America, to do all they can to "influence their members, their communities, and their governments" to help efforts for peace and thereby help avoid war. It calls on all Nicaraguan Episcopalians to "defend by concrete actions the lives and future of our children, our youth, and our aged people. . . ."

NEW BRUNSWICK, NJ

The Rev. Arie R. Brouwer was unanimously elected to be the fifth general secretary of the National Council of Churches when the 266-member governing board met here. A native of rural Iowa, Brouwer had been a pastor and chief executive of the Reformed Church in America and for the last year deputy general secretary of the World Council of Churches in Geneva, Switzerland. The Rev. Donald Shriver, who headed the search committee, said Brouwer combines "a proper evangelical piety alongside a devotion to peace and social justice." He will succeed retiring general secretary Claire Randall. The Council also elected Bishop Philip Cousin of the African Methodist Episcopal Church to be president.

BIRMINGHAM, AL

Bishop William Dimmick, 65, died in a hospital here October 19 following open heart surgery. Dimmick had been Bishop of Northern Michigan (1975-1982), Assistant Bishop of Minnesota, and chief executive for Seabury-Western Theological Seminary. On September 1 he had begun duties as Assistant Bishop of Alabama.

JOHANNESBURG, SOUTH AFRICA

Nobel Laureate Bishop Desmond Tutu has been named the first black Bishop of Johannesburg, one of South Africa's nine Anglican dioceses. The Church's bishops made the appointment after the diocesan Synod failed to elect either Tutu or the closest contender, the Rev. Peter Lee, a white priest. Opposition to Tutu reportedly came from white South African Anglicans who see him as "more political than pastoral." Tutu, who presently heads the South African Council of Churches, will succeed Bishop Timothy Bavin.

CHICAGO, IL

On the third ballot, a special convention of the Diocese of Chicago chose a Philadelphia, Pa., rector, the Rev. Frank T. Griswold, III, to be bishop coadjutor. Griswold, 47, has spent his ministry serving churches in the Philadelphia area. At the time of his election he was rector of St. Martin-in-the-Fields, Chestnut Hill. Griswold, who is married and the father

of two daughters, will succeed Bishop James Montgomery when the latter retires.

DALLAS, TX

Viola Mae Terwilliger, 65, wife of Suffragan Bishop Robert Terwilliger of Dallas, died here early in September following a long illness. She is survived by her husband and a daughter, Anne Elizabeth of Huntington, N.Y.

WASHINGTON, DC

Treatment of the 9.1 million refugees created by unstable conditions worldwide has deteriorated in the last year, an American Council for Nationalities Service report issued here says. The Council's U.S. Committee for Refugees cites "savage acts of piracy, armed attacks on refugee camps,



SEE CHICAGO

actions of forcible return or rejection at the frontier, unjustifiable detention, and manifestations of xenophobia toward refugees." Positive developments the report cites include continuing tolerance of refugees by many countries, efforts to stop piracy in the Gulf of Thailand, and U.S. initiatives for the release of political prisoners and Amerasian children in Vietnam.

LONDON, ENGLAND

Church representatives met here in October to establish an international Peace and Justice Advisory Group for the Anglican Communion. Last summer's meeting of the Anglican Consultative Council approved formation of a peace network, and 20 of 27 member Churches have already appointed representatives. The advisory group will assist the network by sharing resources and information, by responding to other Anglican agencies, and by exploring opportunities for ecumenical cooperation on peace and justice. The Rev. Charles Cesaretti, the Episcopal Church's public issues officer, convened the meeting which included representatives from Canada, Australia, England, Ireland, and Scotland.

NEW YORK, NY

The Church's Education for Mission and Ministry unit reports that over 200 new Episcopal congregations have been formed in the past five years. The Rev. Arlin Rothauge, coordinator of congregational development, says many are still small, but some have already become self-sustaining. The new congregations share an emphasis on community experience and openness to new members. The new churches typically have "a large percentage of people from any number of Protestant denominations" and have come into existence to serve those who seek "a dignified liturgy and a Christian community with subtle spirituality."

LAWRENCEVILLE, VA

St. Paul's College here is one of the 42 colleges which will participate in—and benefit from—the United Negro College Fund's 12-hour telethon December 29. Last year St. Paul's received \$574,089 from the Fund.

LISBON, PORTUGAL

Funeral services were held at Sao Paulo Cathedral here on November 8 for retired Bishop Luis Pereira of the Lusitanian Church, which is a full member of the Anglican Communion. Pereira, 76, was a practicing physician and for much of his career a non-stipendiary priest. He was a leader in forging links with the Portuguese-speaking Churches in Portugal, Brasil, Mozambique, and Macao and in bringing the Lusitanian Church into the Anglican Communion, being seated for the first time at the 1978 Lambeth Conference. The bishop is survived by his wife Edith, three sons, and a daughter.

BISCAYNE PARK, FL

Church of the Resurrection here won approval for its anti-pornography resolution presented to the 15th annual convention of the Diocese of Southeast Florida. The resolution expresses opposition to selling pornographic magazines and video cassettes, particularly in family-oriented shopping centers and convenience stores, as well as the showing of pornographic films on local pay television. The congregation—and diocese—plans to be "ready to take positive and direct action to prevent pornography in our community."

CANTERBURY, ENGLAND

By a 307-183 vote, the General Synod of the Church of England has agreed to draft legislation that would permit ordination of women to the priesthood. The legislation must be approved by a majority of the Church's 44 dioceses, all three orders—bishops, clergy, and laity—of the Synod, and by Parliament. Because of the complexity of the process, even with approval at all levels, women will not be able to be ordained until 1990. Prior to the vote, the Archbishop of Canterbury had advised against taking action at this time.

Roman Catholics engage in debate on nation's economy

The 29-member Lay Commission on Catholic Social Teaching and the U.S. Economy released on election day a 120-page document called *Toward the Future: Catholic Social Thought and the U.S. Economy*.

Chaired by William E. Simon, former secretary of the U.S. Treasury, and Michael Novak, writer and theologian, the Roman Catholic Commission wanted to avoid partisan politics by waiting to release the document until the Presidential election was over. The National Conference of Catholic Bishops, meeting in Washington, D.C., has released a draft pastoral which also suggests restructuring the welfare system. The Lay Commission's statement is more conservative, praising the free-enterprise system.

Novak cautioned against drawing conclusions without reading the entire document, which he said "resists simple categorizations. It balances economic considerations with political and moral considerations."

The document contains a preamble, a section on the principles of Roman Catholic social thought in the American context, one on a "theology of creativity" which outlines dynamic forces of market economies, and a third which delineates five concerns: the family, poverty and welfare, employment generation, global interdependence, and social cooperation and providence.

Using the Gospel of St. Matthew as a leitmotif, the preamble says the Gospel "instructs us to be provident, to make good use of our talents, and to care for

the poor and the needy. As to whether that care should be personal or institutional, we affirm the traditional Catholic response: Both."

The preamble cites the three "American habits [of] the practice of free association, the habit of cooperation, and the principle of self-interest rightly understood." These, the document says, seem "especially significant and transferable to other peoples, other countries."

Creation is unfinished, and humans are co-creators "through discovery, invention, and the realization of their own potential," the Lay Commission says, and a materialistic civilization that treats a person solely as "an instrument of production" is disordered.

Properly understood, a capitalistic economy does not disregard the social system as a whole and does not exclude the political system.

"We address particularly questions concerning unions, profit, self-interest, the profit motive, markets, multinational corporations, and the relations between the rich and poor," continues the preamble, which defines those terms.

Free labor unions are a "litmus test of the degree of freedom with nations." Profit is "a reward for risk-taking and invention, an incentive for creative growth." Economic self-interest is, in a Gospel sense, "a neutral concept." The market is a "social institution," and multinational corporations are "among the most creative institutions of the modern era," which if they did not exist would have to be invented.

The Lay Commission says a measure of a good society is "how well it cares for the weakest and most vulnerable of its citizens."

Further commentary on *Toward the Future* will appear in the January issue of *The Episcopalian*.

Triennial meeting sets speakers

by Salome Breck

The Triennial Meeting of the Women of the Episcopal Church is both old and new. Old because it dates to 1874 when the first of these once-every-three-years sessions was held in Philadelphia, Pa. New because each Meeting is the product of a different planning group of members and officers.

When Triennial meets in Anaheim, Calif., next September 7-14, its theme, "One body, one spirit," will be carried out by three speakers—Emma Lou Benignus, Virginia Ramey Mollenkott, and Cynthia Wedel—says Sylvia Corey of St. Petersburg, Fla., who chairs the Triennial Committee.

Benignus, an authority on theological studies for the laity, will emphasize spiritual growth and how to attain it. Formerly a teacher of religion on the college level, Benignus became the Episcopal Church's first associate secretary for adult education and later worked for the World Council of Churches. For seven years she taught pastoral theology at Episcopal Divinity School. She is the author of a number of articles, most recently on aging, and now works on a program on aging for American Baptists.

Mollenkott will speak of self-expression and development for women. A professor of English at William Paterson College, Mollenkott is a prolific writer with more than 40 articles in scholarly publications as well as 20 on women's liberation. Author of seven books, the latest being *The Divine Imagery of God as Female*, she conducts workshops and seminars, most recently addressing Church Women United on feminism, equal rights, racism, and political and economic imbalance.

Wedel will speak to Triennial delegates of the needs of the world and ways to meet them. A staunch supporter of ecumenicity, she has been a president of the National Council of Churches and a president of the World Council of Churches. She is a former president of Church Women



COREY



BENIGNUS



MOLLENKOTT



WEDEL

United and a lecturer in psychology at American University, Washington, D.C. Wedel often speaks on volunteerism and the changing roles of women as well as on the ecumenical movement.

The Triennial Committee is now planning workshops, panel discussions, special events, ethnic participation, and worship for the Meeting in Anaheim.

Corey says the Meeting's logo, a gold cross with a white nimbus superimposed by a stylized calla lily, emphasizes the "One body, one spirit" theme. "The lily was Mary's flower. It is a symbol which speaks to us of Christ's humanness. The words of our theme circle the cross, and the spaces between are 'Mary blue.'"

The Triennial Committeesays the theme speaks to "our oneness and connectedness to all creation, as symbolized for us in the Holy Eucharist. By opening ourselves to God, we become light-bearers, affirming our gifts and using them in God's service. By reaching out to others in love, we can accept our diversities and can heal our brokenness. By turning to self, as Peter did when asked by Jesus, we can ask, 'Who do you say that I am?'"

Salome Breck is editor of *The Colorado Episcopalian* and press officer for the Triennial Meeting.

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Switchboard

So that we may print the largest possible number,
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LOOK BELOW!

Though partial to felines, I was nonetheless amused by Wilbur Tyte's letter in the November issue objecting to The Episcopocats. Perhaps he and I should consider swapping denominations. I am a Lutheran, and my Church's periodicals seem to be hung up on German shepherds.

Leo L. Riddle
Spruce Pine, N.C.

A CORRECTION

Faithful reader Betty Lingle of Toms River, N.J., notes an error in our reporting of the parish where Bishop Allen Brown's golden anniversary was held. The correct location was St. Timothy's, Massillon, Ohio.

ABSOLUTELY CORRECT!

In re William Muniz, "From Managua to El Paso" (November issue) by Ellen Thompson: PLEASE! Not again! We Puerto Ricans do not need "documents" to cross the U.S. border from Mexico. Puerto Ricans are American citizens, and this is our country, believe it or not. We might be transplanted, but we are not uprooted.

Raul H. Mattei
Trenton, N.J.

CHECK IT OUT—PAGE 448

In "Teen Suicide" (October issue) Peg Weaver reveals she has had the experience to qualify her to speak on this alarming subject. I take no exception to anything she said but am disturbed that she fails to mention the most effective means of reducing the appalling number of suicides among teenage boys and girls. That is the means our Lord provided for the salvation of souls—the practice of the sacrament of penance.

I have been acquainted with a few

youths who have taken their lives when the only plausible supposition is they were suffering a sense of guilt they unduly magnified. Had they been easily and naturally able to turn to a father confessor and lay upon him the burden of their sin, as God's representative he could have been the means of starting them out afresh—"The Lord has put away all your sins. . . . Go in peace and pray for me, a sinner" (Book of Common Prayer, page 448).

How tragic it is that more of our clergy do not so much as inform the faithful of the availability of this sacrament, much less emphasize its importance and provide a stated hour for hearing confessions. In response to my inquiry, one priest in abysmal ignorance replied, "Sacramental confession is not for Anglicans."

Quintard Joyner
Sewanee, Tenn.

RISE DOWN?

In regard to the hymn, "O praise ye the Lord!" previewed in the October issue: Can all the great choral composers have been wrong? Since when should the second phrase, "Praise him in the height," be sung to a descending scale?

David H. Fenton
Fallbrook, Calif.

Raymond Glover responds: Some composers do paint musical pictures with their melodies, rhythms, and harmonies. Strophic music, however, creates problems. In one verse the image might be descending, but in another it might be ascending at the same musical point. For 41 years we have been singing "O love how deep" and the melody goes up, and then "how broad, how high" and we hit rock bottom!

DO YOU KNOW ABOUT...

I'm surprised how few parishes are mak-

ing use of *El Libro de Oracion Comun* and *Le Livre de la Priere Commune* as options for Episcopal students of the Spanish and French languages. The Prayer Books, along with the economical Spanish and French Bibles from the American Bible Society, add welcome dimensions both to the students' prayers and their ease with another language.

William S. Winston
Tahlequah, Okla.

A FEAST INDEED

Virginia Richardson's column, "Feast for Feast Days," is so informative, and the recipes we've tried are delicious. We would like to express our thanks to *The Episcopalian* and Mrs. Richardson for enriching our lives, keeping us informed, and feeding our souls and bodies. God bless you all.

Clyde and Liz Wilson
Jacksonville, Fla.

Exchange

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

HELP!

St. George's Church, Central Falls, R.I., with an active ministry for senior citizens, is asking for your help in obtaining eucharistic vestments and altar furnishings to replace those lost in a recent theft. Needed are a chalice and paten, chasubles (all colors), stoles, burse, and veils. If you can help, please send to the Rev. Walter M. Hotchkiss, St. George's Church, 12 Clinton St., Central Falls, R.I. 02863.

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CHAPTER AND VERSE

AN INQUIRER'S PURSUIT OF NOT-SO-TRIVIAL
FACTS AND FIGURES TO CHALLENGE AND
CONFOUND. PULL THIS SECTION OUT AND
CUT THE CARDS APART. SAVE THE KEY. ▶

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* LITURGY AND LITERATURE * LL
‡ HITHER AND YON ‡ HY

<p>† PP Who preached the sermon credited with starting the Oxford Movement?</p> <p>■ RR What is the Church's most popular hymn?</p> <p>• FF What form of government is used in the Episcopal Church's legislative body?</p> <p>★ PP Who served longest as Presiding Bishop?</p> <p>* LL Who are the main characters in <i>Don't You Just Adore Gothic</i>?</p> <p>‡ HY What Ugandan bishop was martyred by Idi Amin?</p>	<p>† PP What rite has its beginnings in the Via Dolorosa?</p> <p>■ RR What two sacraments were ordained by Christ?</p> <p>• FF If you had a croquet, a quoin, and a boss, what might you be building?</p> <p>★ PP Who traveled through enemy-controlled territory in China to become the first ordained Anglican woman?</p> <p>* LL Who wrote the play, <i>The Man Born to Be King</i>?</p> <p>‡ HY What version of the Prayer Book does the Church of England call "authorized"?</p>	<p>† PP Who was Jeremiah Leaming?</p> <p>■ RR What is a bishop's chair called?</p> <p>• FF What is a glebe?</p> <p>★ PP What is the Niobrara Convocation?</p> <p>* LL What does "Golgotha" mean?</p> <p>‡ HY Who was Sarah Cadle?</p>
<p>† PP What is significant about July 29, 1974?</p> <p>■ RR What are the first two words in the marriage service?</p> <p>• FF What international group of bishops, clergy, and laity serves as a representative advisory body to the Anglican Communion?</p> <p>★ PP Where was the 1978 Lambeth Conference held?</p> <p>* LL Who is the bureaucratic demon whose superior's name is Screwtape?</p> <p>‡ HY What is the name of the Anglican Church in Japan?</p>	<p>† PP Who was the Episcopal Church's first black priest?</p> <p>■ RR What does the Greek root word for "Eucharist" mean?</p> <p>• FF What is glossalalia?</p> <p>★ PP Who wrote "O little town of Bethlehem"?</p> <p>* LL Who wrote <i>The Irrational Season</i>?</p> <p>‡ HY The Church of England is still an established Church. True or False?</p>	<p>† PP Why did the rector of Trinity Church, New York City, give Queen Elizabeth 279 peppercorns when she visited there in 1976?</p> <p>■ RR Name four principal feasts of the Church.</p> <p>• FF If a colporteur comes to your door, what is he selling?</p> <p>★ PP What Episcopal seminary professor wrote "Twas the night before Christmas"?</p> <p>* LL Who wrote the poem that begins, "Death, be not proud. . .?"</p> <p>‡ HY If you took the road to Mandalay, would you find an Anglican bishop there?</p>
<p>† PP What parish's Sunday school started the Church School Missionary Offering?</p> <p>■ RR How many times has the Hymnal been revised?</p> <p>• FF What contribution did Julia Emery make to the Church?</p> <p>★ PP What is the 23rd Presiding Bishop's full name?</p> <p>* LL What were <i>Forth</i> and <i>The Spirit of Missions</i>?</p> <p>‡ HY Where is the Diocese of Moosonee?</p>	<p>† PP Where did Cheyenne deacon, David Pendleton Oakerhater, work?</p> <p>■ RR With what Church did colonial Anglicans enjoy an ecumenical relationship?</p> <p>• FF A bishop coadjutor automatically succeeds a diocesan bishop when the latter retires. True or False?</p> <p>★ PP Who wrote the theological cookbook, <i>The Supper of the Lamb</i>?</p> <p>* LL Who was murdered in T. S. Eliot's <i>Murder in the Cathedral</i>?</p> <p>‡ HY What is delaying approval of a revised Prayer Book for the Church of England?</p>	<p>† PP What two Anglican priests' evangelism led to a new denomination?</p> <p>■ RR Where in <i>The Book of Common Prayer</i> does the priest remind people to make a will?</p> <p>• FF What legislative body of priests, deacons, and laypeople has over 900 members?</p> <p>★ PP Who was the first bishop consecrated in the United States?</p> <p>* LL Who commissioned the King James Bible?</p> <p>‡ HY Who were the Church's first two overseas missionary bishops, and where were they sent?</p>
<p>† PP What bishop translated the Bible into Mandarin?</p> <p>■ RR When is Mothering Sunday?</p> <p>• FF What is significant about the numbers 281 and 815?</p> <p>★ PP What is John Hines' middle name?</p> <p>* LL What did the Wise Men bring the Christ Child?</p> <p>‡ HY What is a primate?</p>	<p>† PP The Nicene Creed is believed to be the work of three Councils. Name them.</p> <p>■ RR What is the "Zebra Book"?</p> <p>• FF How many bishops are required to consecrate another one?</p> <p>★ PP What is the meaning of the name of California's newest diocese?</p> <p>* LL Who wrote <i>Mere Christianity</i>?</p> <p>‡ HY Does Jerusalem have an Anglican Church?</p>	<p>† PP What was the first diocese west of the Mississippi?</p> <p>■ RR In how many languages is the Prayer Book published?</p> <p>• FF How many domestic dioceses does the Episcopal Church have?</p> <p>★ PP What three American bishops were consecrated in England?</p> <p>* LL The Old Testament ends with a curse. True or False?</p> <p>‡ HY In what country was the Gospel translated into Grebo?</p>
<p>† PP What Episcopalian became a Roman Catholic saint?</p> <p>■ RR What does <i>Kyrie Eleison</i> mean?</p> <p>• FF What is the Domestic and Foreign Missionary Society?</p> <p>★ PP Bishop James A. Pike caused furor when he proposed to ordain her a deacon. Who is she?</p> <p>* LL Where should Jonah have been when he was in the belly of the great fish?</p> <p>‡ HY If you visited the Bishop of Aba, in what country would you be?</p>	<p>† PP What historic act did Bishops Kilgour, Skinner, and Petrie perform?</p> <p>■ RR When is Easter?</p> <p>• FF Name the three orders of ordained ministry.</p> <p>★ PP Who was the first woman to head the National Council of Churches?</p> <p>* LL What Anglican poet attended church in New York City wearing blue bedroom slippers?</p> <p>‡ HY What language would you speak at coffee hour following a service in Rio de Janeiro?</p>	<p>† PP Which bishop had charge of colonial Anglicans before the American Revolution?</p> <p>■ RR During which church season is the alleluia "buried"?</p> <p>• FF What did the Black Manifesto demand?</p> <p>★ PP Who was the Episcopal Church's first missionary bishop?</p> <p>* LL Who is the only Old Testament character who never died?</p> <p>‡ HY Who founded the monastic community at Iona which became the center for Celtic Christianity?</p>

CHAPTER AND VERSE ANSWERS

ADD YOUR OWN CHAPTER AND VERSE QUESTIONS

Some suggestions:

Who was first rector of our parish?
Who is our diocesan bishop?
Who is head of our vestry?

Who is president of our altar guild?
What year was our parish organized?
How many Episcopalians live in our state?
To which Province do we belong?
What percentage of our parish funds is used for mission work outside the parish?
...The possibilities are endless.

<p>† PP Connecticut clergy's first choice for their first bishop.</p> <p>■ RR Cathedra.</p> <p>● FF Land belonging to, and yielding revenue to, a parish.</p> <p>* PP Annual Episcopal gathering of Dakota Sioux.</p> <p>* LL Place of a skull.</p> <p>‡ HY The Church's first unmarried woman missionary.</p>	<p>† PP Stations of the Cross.</p> <p>■ RR Communion and Baptism.</p> <p>● FF A church or cathedral.</p> <p>* PP Florence Li Tim-Oi.</p> <p>* LL Dorothy Sayers.</p> <p>‡ HY 1662.</p>	<p>† PP Oxford don John Keble.</p> <p>■ RR "Come, thou long expected Jesus."</p> <p>● FF Bicameral.</p> <p>* PP William White—31 years.</p> <p>* LL Episcocats.</p> <p>‡ HY Janani Luwum.</p>
<p>† PP King William III, when he granted Trinity its charter, had assessed an annual rent of "one peppercorne."</p> <p>■ RR Easter, Ascension, Pentecost, Trinity, All Saints, Christmas, Epiphany.</p> <p>● FF Bibles.</p> <p>* PP Clement Clarke Moore.</p> <p>* LL John Donne.</p> <p>‡ HY Yes.</p>	<p>† PP Absalom Jones.</p> <p>■ RR Thanksgiving.</p> <p>● FF Speaking in tongues.</p> <p>* PP Phillips Brooks.</p> <p>* LL Madeleine L'Engle.</p> <p>‡ HY True.</p>	<p>† PP 11 women were "illegally" ordained priests.</p> <p>■ RR Dearly beloved.</p> <p>● FF Anglican Consultative Council.</p> <p>* PP Kent University, Canterbury, England.</p> <p>* LL Wormwood.</p> <p>‡ HY Nippon Seikokai.</p>
<p>† PP John and Charles Wesley.</p> <p>■ RR In the Thanksgiving for the Birth or Adoption of a Child.</p> <p>● FF House of Deputies.</p> <p>* PP Thomas John Claggett of Maryland.</p> <p>* LL King James I of England.</p> <p>‡ HY Horatio Southgate to Turkey, William Boone to China.</p>	<p>† PP Oklahoma.</p> <p>■ RR Lutheran Church.</p> <p>● FF True.</p> <p>* PP Robert Farrar Capon.</p> <p>* LL Thomas a Becket.</p> <p>‡ HY Parliamentary approval.</p>	<p>† PP St. John's, Bala-Cynwyd, Pa.</p> <p>■ RR 9 times.</p> <p>● FF Helped found the United Thank Offering.</p> <p>* PP John Maury Allin.</p> <p>* LL Early mission publications.</p> <p>‡ HY Canada.</p>
<p>† PP Louisiana.</p> <p>■ RR 170.</p> <p>● FF 98.</p> <p>* PP William White, Samuel Provoost, James Madison.</p> <p>* LL True.</p> <p>‡ HY Liberia.</p>	<p>† PP Nicea, Constantinople, Chalcedon.</p> <p>■ RR <i>Authorized Services, 1973.</i></p> <p>● FF 3.</p> <p>* PP The King's Highway (El Camino Real).</p> <p>* LL C. S. Lewis.</p> <p>‡ HY Yes.</p>	<p>† PP Samuel Isaac Joseph Schereschewsky.</p> <p>■ RR Fourth Sunday in Lent.</p> <p>● FF Numbers of addresses of two Episcopal Church Centers.</p> <p>* PP Elbridge.</p> <p>* LL Gold, frankincense, and myrrh.</p> <p>‡ HY Bishop in charge of a national Church or Province.</p>
<p>† PP Bishop of London.</p> <p>■ RR Lent.</p> <p>● FF Reparations for past inequities to blacks.</p> <p>* PP Jackson Kemper.</p> <p>* LL Enoch.</p> <p>‡ HY St. Columba.</p>	<p>† PP Consecrated Samuel Seabury.</p> <p>■ RR First Sunday after the full moon that falls on or after March 21.</p> <p>● FF Bishops, priests, deacons.</p> <p>* PP Cynthia Wedel.</p> <p>* LL W. H. Auden.</p> <p>‡ HY Portuguese.</p>	<p>† PP Elizabeth Ann Seton.</p> <p>■ RR Lord, have mercy.</p> <p>● FF Legal entity of the Episcopal Church.</p> <p>* PP Phyllis Edwards.</p> <p>* LL Ninevah.</p> <p>‡ HY Nigeria.</p>

No sale now for Church Center

by Janette Pierce

"I believe the Council will be wiser not to sell [the Episcopal Church Center] at this time," said Presiding Bishop John Allin in his opening remarks at the fall Executive Council meeting. Allin cited "a widely shared desire" on the part of Episcopalians to have the next General Convention participate in any decision on the Church Center's future.

Council, in a strong but unanimous vote, agreed with Allin and rejected a \$28-million conditional sales agreement signed August 27 with the Republic of Trinidad and Tobago. The location committee, headed by Harry Havemeyer of New York, was involved in the sales negotiation and will continue to research and develop options for both style and future location of the Church Center. Such a report will be presented to General Convention when it meets next September.

After Council's vote in June to negotiate a sale of the center the Church has occupied since 1963, the Diocese of New York and Province II protested the haste of the proposed sale. A later resolution from Province VII echoed this sentiment. Other churchpeople supported the sale and a move for the Church's headquarters. Allin, however, said both the function and image of the Church's headquarters must be studied and a report presented to General Convention "so church leaders in various parts of the country might suggest locations."

During its October 29-November 1 meeting at New York's LaGuardia Airport, Council approved a \$25.7 million budget for 1985 and discussed its own operations style.

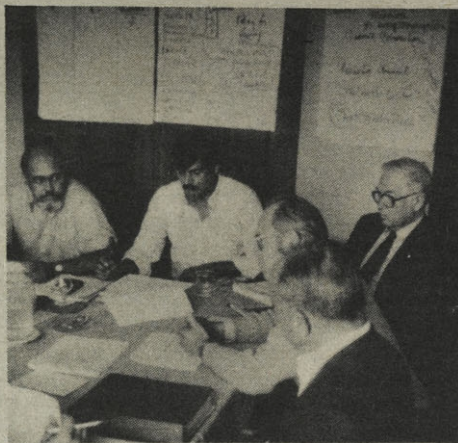
During plenary reports, Council members acted on a number of resolutions concerning South Africa. Two congratulated Bishop Desmond Tutu on winning the Nobel Peace Prize, and four stockholders' actions questioned U.S. business procedures in South Africa.

Council called on the South African government to reconsider its 21-year banning of Winnie Mandela who has never been charged with, or tried for, any crime. Since 1963 she has not been able to go to church, leave her home on weekends, or meet with more than two adults at a time. She has been jailed for traveling by train rather than plane when visiting her husband, Nelson Mandela, who has been incarcerated since 1965 for political activities as one-time president of the now-outlawed African National Congress.

Council expressed "sorrow and dismay" that the U.S. was the only country to abstain from the U.N. Security Council's 14-0 condemnation of South Africa's apartheid policies. It also asked the U.S. government to review its present policy of "constructive engagement" with the South African government.

In two sessions, members examined Council's budgeting process and operation. Council has already begun to be more active in the budgeting process, and 12 Council members met with staff members to work on the 1986 budget for the next triennium. Among changes suggested were a more open forum than is now possible under the committee system, more worship opportunities and better community building. Members also considered—but rejected—returning to a four-meetings-a-year schedule (it now meets three times). Some changes may be incorporated in the February, 1985, meeting in Phoenix, Ariz.

Before approving the 1985 Program Development Budget, Council made some changes. It restored both Jubilee Ministry



Council's life is the subject and newsprint is the media as Executive Council members, left to right, Arthur Williams, Luis Ornelas, and Walter Righter listen to staff member Louis Gill. John Carson, back to camera, looks on.

Development and the Coalition for Human Needs to 1984 levels by transferring \$100,-

000 from the former to the latter. Then, using Roanridge Trust funds, it increased the total budget \$105,000 and restored \$100,000 to Coalition 14 (aided domestic dioceses) and \$5,000 to APSO (Appalachian People's Service Organization).

In the approved 1985 budget, the World Mission department heads the list of expenditures with a \$9 million budget, followed by \$5.5 million for National Mission, \$3.9 million for Education, \$3.6 million for Administration and Personnel, \$1.2 million for Finance, \$1.1 million for Communication (which includes elements inherited from the defunct Seabury Press), and \$630,307 for Stewardship.

In other financial matters, Council heard that \$165.1 million has been raised through Venture in Mission and some \$30 million have gone to fund projects in the national Venture casebook. Council approved a \$50,000 Venture grant to explore possible formation of urban congregations for Indian Episcopalians who have left reservations but do not participate in existing urban parishes. It also approved us-

ing \$250,000 of undesignated Venture money to create a fund for refinancing overseas loans in areas where the strength of the U.S. dollar has made repayment almost impossible. Several examples were cited: In Brasil, when the loan was made, the exchange rate was 100 to 1, but now it is 2,000 to 1; in Mexico, the rate went from 12.5 to 1 to the present 199 to 1.

Council also responded affirmatively to the Presiding Bishop's request that the Episcopal Church's membership in the National and World Councils of Churches be evaluated. Allin stressed he is not recommending withdrawal, but he noted that the National Council's present efforts at restructuring would be aided if member Churches would "raise tough, penetrating questions." He considers the "NCC needs more overhaul and streamlining" than is presently being recommended. Council agreed to ask the Standing Commission on Ecumenical relations to make the evaluation and report its findings and recommendations to Council in November of 1985.

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Bishops comment on qualities for next Presiding Bishop

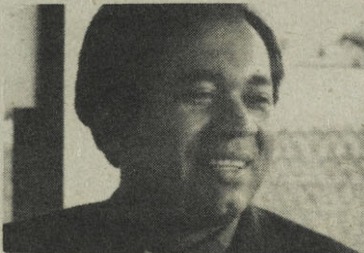
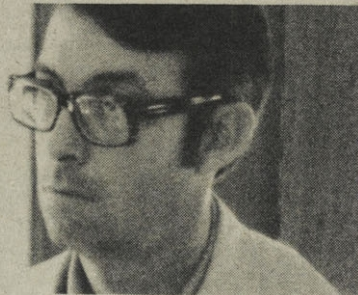
by Janette Pierce

The meeting of the Episcopal House of Bishops in Jackson, Miss., was the last

episcopal gathering prior to the 1985 General Convention, during which the House will elect the next Presiding Bishop. Several bishops responded to a reporter's questions concerning the qualities the Church needs in its next Presiding Bishop and what, in their opinion, is an important area the new Presiding Bishop will have to address early in his term.

Bishop Rustin Kimsey of Eastern Oregon:

"The need is for a pastoral style that balances the needs of both Church and society. There's always a double agenda. Also, he needs the ability to discern and act on certain visions, particularly in the economic and political arenas. The overriding issue is the global village, living in community in the global village. I think the Episcopal Church has an enormous gift to offer in this area."



Bishop Armando Guerra of Guatemala:

"He must be pastoral. We need not just a *presiding* bishop, but a *pastoral* bishop. He must have a prophetic voice for justice in the United States plus play some international role. There are so many problems in other countries, not just the United States. All countries are affected, for example, by the arms race."

Bishop Walter Righter of Iowa:

"The qualities necessary for the person who is to be Presiding Bishop? First, an ability to be unflappable, which involves a mixture of being constantly involved as well as having a sense of detachment when serious judgments must be made. Second, an inner courage based on a substantial interior life which goes deeper than some outward form of spiritual discipline and is based on living in the spirit of God. Third, a willingness to believe we can influence the future and a desire to do long-range planning in order to affect that influence."

Bishop Donald Parsons of Quincy:

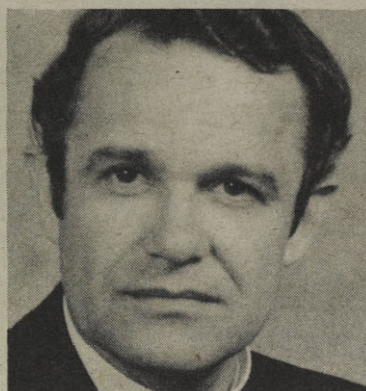
"What qualities? The fundamental reality of spiritual depth in order that, first, he can stand the guff and unfairness that will be visited upon him; second, he can appreciate what different people and groups can contribute; and third, while giving some direction, he will not insist that everybody walk the same path."

Bishop William Wantland of Eau Claire:

"He must be fair and open to all people in the Church. Of necessity, he must have administrative and leadership skills to guide the Church at a time of great stress in society. Above all, he must have great spiritual depth and insight. Asking me what he should address is asking me what the world will be like in 1985, and I'm not sure I know, but some great problems in the Church and nation will, I think, be exacerbated in the future—for instance, fragmentation and the alienation of the power structure from religion."

Bishop Lyman Ogilby of Pennsylvania:

"Sensitivity to, and experience with, people affected by the economic realities of the world. Awareness of those facets of national life which continue to hold people in certain pockets—educationally, economically, socially, and politically."



Bishop Donald Davis of Northwestern Pennsylvania:

"I think the most important thing is he understand that leadership comes from many places in the Church, not just from one office. Important area? He must address God's mission—in tiny rural communities, in urban centers, in the industrialized world, in the Third World. I mean God's mission to the poor, the depressed, the oppressed wherever they are found."

Suffragan Bishop Quintin Primo of Chicago:

"He's going to have to delegate, to listen and act upon what he hears. He can't be one who controls everything. He has to be prophetic, a bishop who is out there championing the rights of the poor, oppressed, and downtrodden. The Episcopal Church used to have an image of speaking and acting on their behalf, but we're losing that image."

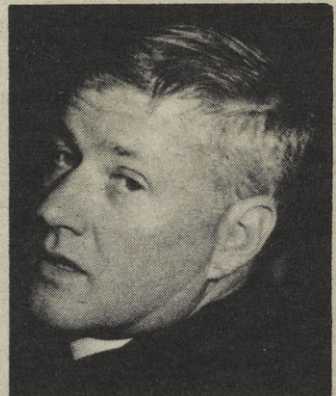


Bishop Edward Jones of Indianapolis:

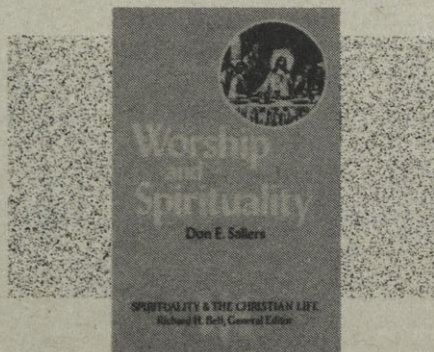
"The Church needs someone with the ability and sensitivity to listen and to articulate a theological, ecclesiological, and a social vision that can help people think about what the Church and society can be. We must address the agenda the world provides—peace, human rights must be on the front burner. But we can't begin to address these concerns unless the new Presiding Bishop can develop an ecumenical style. I don't mean just accepting COCU, but a way of working collegially with others."

Bishop Calvin Schofield of Southeast Florida:

"Qualities? A sense of integrity. He must also be able to do the things that need doing and then stand behind them; he must take risks but also take responsibility. The issue for me is authority. There is a libertinism as regards authority which can only be restored by integrity, validated by word and action. Leadership is by example. I think you must be involved and restore your own structure before you go into the marketplace."



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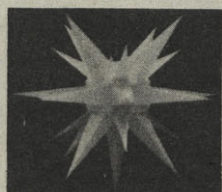
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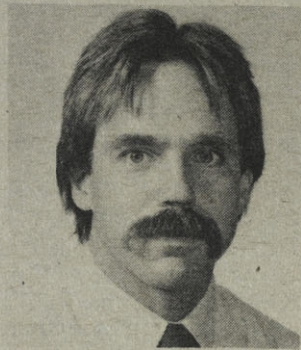
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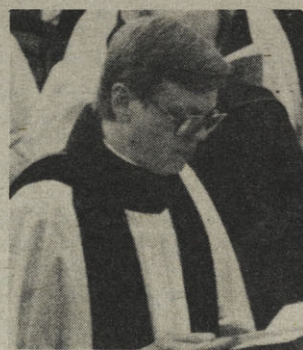
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WILLIAM PETERSEN

The Very Rev. William H. Petersen was installed as dean of Bexley Hall, the Episcopal seminary which is part of Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary in Rochester, N.Y. . . . Louis H. Gill, assistant treasurer of the Domestic and Foreign Missionary Society at the Episcopal Church Center, has an additional job as treasurer of the Church Periodical Club; Mary Lou Sharp of Minneapolis, Minn., is CPC board's new secretary, and Mary Athey of Pittsford, N.Y., is member-at-large. . . . Alma Wyden Simmons, an information specialist for the American Red Cross in Detroit, Mich., and Alfonso A. Narvaez, a *New York Times* general assignment reporter and candidate for ordination in the Diocese of Newark, were elected to the Board of Directors of The Episcopalian, Inc., late in October. . . .

Dean Harvey Guthrie of Episcopal Divinity School in Cambridge, Mass., intends to retire at the end of the current academic year; two women scholars—Dr. Elizabeth Schussler Fiorenza, formerly of Notre Dame University, and Dr. Katie Cannon, formerly of Harvard University Divinity School, have been appointed to EDS's faculty. . . . Kenneth Stanczyk is the new youth coordinator at Trinity Church, Wauwatosa, Wis., a position created after the parish did a self-study using the national SWEEP program. . . . The Rev. John P. Streit, Jr., is the new chaplain at Boston University. . . . Former Church World Service head Paul F. McCleary is now associate general secretary for research of the United Methodist Church's General Council on Ministries, Dayton, Ohio. . . .

Attorney Peter Coppelman and business executive John W. Lyon, both of Washington, D.C., have joined the board of Cathedral College of the Laity in Washington. . . . Actress Bonnie Bedelia portrays an Episcopal priest in a new movie, *Death of an Angel*. . . . Dr. Tollie L. Caution has presented to St. Mark's Library at General Theological Seminary papers relating to his 23 years with the Executive Council staff of the Episcopal Church. . . . The Very Rev. Scott N. Jones, Episcopal chaplain at Northwestern University, Evanston, Ill., and vicar of St. Thomas a Becket Parish, received an honorary doctorate from his alma mater, Virginia Theological Seminary. . . . The Rev. Ernest A. Harding, for 22 years rector of historic Christ Church in Philadelphia, Pa., died in September. . . . In voting that included drawing lots to break a deadlocked ninth ballot, Dixie Hutchinson of Dallas, Texas, an Executive Council

member, was elected president of Province VII, the first layperson in the Province to hold a position historically held by a bishop and the first woman Provincial president nationwide. . . .

The Rev. Patricia Merchant has joined the staff of St. Luke's, Atlanta, Ga. . . . The Maryland State Drug Abuse

Administration has honored the Rev. Herbert K. Lodder of Baltimore for his work with drug addicts. . . . Yale University professor B. Davie Napier was the guest lecturer for St. Luke's Convocation and DuBose Lectures at the University of the South this fall. . . . Sister Marcelle Louise, CT, now serves on the board of Total Living Concepts, Inc., which assists disabled people to be self-sufficient. . . . Episcopal theologian Paul van Buren will direct the National Conference of Christians and Jews' new Jerusalem-based study program, the Center for Contemporary Theology. . . .

The Rev. H. Boone Porter, editor of *The Living Church*; Bishop William Weinbauer of Western North Carolina; Assistant Bishop William Spofford of Washington; Archdeacon Webster Simons of East Carolina; and Dr. Nathan D. Baxter, chaplain of St. Paul's College, Lawrenceville, Va., will lead the Small Church Leadership Training Program for leaders of congregations of less than 200 persons. . . . Alva Phillips Mooney now

directs Episcopal Community Services in the Diocese of Northwestern Pennsylvania. . . . The Rev. James Simpson, formerly editor of *The Anglican Digest*, is now a member of the staff at St. Michael's Church, New York City. . . .

Alice A. Brickach, a member of St. Martin's Church, Pawtucket, R.I., attended a summer conference of newspaper editors from New England and the Soviet Union. . . . The Rev. Sally Lambert is the new editor of *The Prairie Spirit*, newspaper of the Diocese of Western Kansas; David Skidmore is the new managing editor in the Diocese of Alaska; and the Rev. Donald B. Hill is the new editor for *Churchfacts* in Western New York. . . . The Rev. Jacqueline Means is the first woman rector in her home Diocese of Indianapolis. . . . An Episcopal hospital chaplain, the Rev. Robert Demery, was found stabbed to death in his Baltimore home in September. . . . Verna Dozier and Dorothy Brittain will lead a national conference on Total Ministry in Dayton, Ohio, in February.

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DIXIE HUTCHINSON

Walker explains refusal of 1928 services

by Janette Pierce

In a statement explaining his refusal to allow the 1928 Prayer Book to be used in a service at Washington Cathedral, Bishop John Walker said he used both the legal authority of General Convention and the Cathedral's charter and bylaws as well as offering the pastoral option of another form of service.

Walker, who is dean of Washington Cathedral as well as Bishop of Washington, said continuing "public debate" on the subject led him to explain his refusal to allow the Prayer Book Society to use the 1928 book in a service at a national meeting held in mid-October in Washington, D.C.

Quoting both the 1979 General Convention resolution which says that the

1979 *Book of Common Prayer* is the "official liturgy" of the Church and the Cathedral's bylaws which say the dean is responsible for "the ordering of services in the Cathedral," Walker said he offered the Society a pastoral option.

"I believe I have in every instance attempted to be pastoral in dealing with this as well as other matters affecting the use of *The Book of Common Prayer* (1979) which is the only *Book of Common Prayer* that the Church owns."

Walker offered the Society, which as the Society for the Preservation of the Book of Common Prayer lobbied against the 1979 revision, a pastoral solution in which it could hold a service of Evening Prayer using the Rite I service which is written in the language of Tudor England. "They refused that pastoral effort and erroneously believed they could pressure me into acting in defiance of the constitution of our national Church."

Walker said the Cathedral's identification as a house of prayer for all people

led the Society to believe that as Episcopalians they could hold a service at the Cathedral and use the 1928 book, but, he said, any religious group which requests use of the Cathedral must submit liturgical texts for prior approval. Such approval is not automatically given.

Other Episcopal bishops have voiced support for Walker. Among them is Bishop Maurice Benitez of Texas who said, "He acted properly and pastorally. The Prayer Book Society is a pressure group. . . I don't have much sympathy for a group of supposedly mature and knowledgeable people who promote defiance and disregard for the actions of General Convention. There are many more important things for Christians to be about in the promotion of the mission of the Church in the difficult times in which we live."

Walker said he hopes "we can lay this matter to rest. . . Continuing to cling to the past and to fight specifically for the restoration of a particular expression is

beginning to seem idolatrous."

In what he himself called a "strong letter" addressed to "All Episcopalians," the Rev. Gerald L. Claudius, rector of St. John's, Kansas City, Mo., and a Prayer Book Society member, urged removal of "whatever measure of our support we have given [to Washington Cathedral] even to the point of returning their lovely and most attractive Christmas [sic] cards."

TUTU TAPES AVAILABLE

The Episcopal Radio-TV Foundation is expanding its videotape service to provide tapes of Bishop Desmond Tutu's speech to the 1982 General Convention. Responding to interest created because the Anglican prelate won the Nobel Peace Prize, the Foundation increased its supply of tapes in all formats available for purchase or rental. Write to: Episcopal Radio-TV Foundation, 3379 Peachtree Rd., NE, Atlanta, Ga. 30326, or call (404) 233-5419.

Noted church editor dies



One of the grand men of the Episcopal Church died early last month. Trim, jaunty, always well-dressed, and never without an apt comment except when an ominous attack of bulbar polio paralyzed his vocal cords, whitened his hair, and almost killed him in 1945, Bill Lea provided a voice for the Church in numerous ways over the past 40 years.

As writer, editor, author, preacher, educator, and pastor to several of the nation's most challenging congregations, William Sentelle Lea never lost his curiosity about people, ideas, and change even though the body that housed his brilliant mind and firm spirit finally stopped November 1 in Evanston, Ill., at age 72.

Little happened in Christendom since World War II that Bill Lea did not observe, help shape, or chronicle. He was a Middle East correspondent, covered World Council and Anglican Congress meetings from Evanston in 1948 to Cambridge in 1979, attended more than 10 General Conventions as deputy and reporter, and served on the original committees that created the Seabury curriculum, *The Episcopalian*, and Venture in Mission.

Graduated from Davidson College, he received his divinity degree from the University of the South and studied at Oxford University and St. Andrew's in Scotland. He was ordained priest in 1935.

He was the first full-time editor of *Episcopal Churchnews* in the early 1950's, an associate editor for *The Living Church* and the *Anglican Theological Review*, author and editor of many books, and a founding member and regular contributor to *The Episcopalian*.

The offering of these gifts would have been enough for many a person, but Bill Lea was also a remarkable pastor and preacher with a special calling to the large, influential urban congregation. Starting with St. Paul's, Chattanooga, Tenn., he honed his skills at Advent, Spartansburg, S.C.; Christ, Raleigh, N.C.; and St. John's, Knoxville, Tenn., then as dean of one of the nation's largest Episcopal congregations, St. John's Cathedral, Denver, Colo. He was rector of Christ Church, Winnetka, Ill., for 14 years until he retired in 1977. Since then he shared time between Sarasota, Fla., and Door County, Wis.

Bill Lea is survived by his wife Jean, two daughters, a sister, and eight grandchildren. May he rest in peace. Amen.

-H.L.M.

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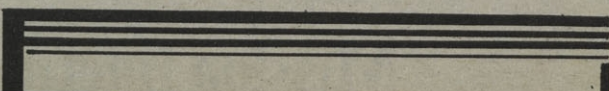
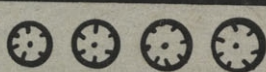
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Greenwich church observes 150th

by Rhoda Votaw

"Anniversaries such as this remind us of how the Kingdom of God breaks in upon our lives in all its fullness," Bishop Bradford Hastings, Suffragan of Connecticut, said at a Heritage Week Celebration at Christ Church, Greenwich, Conn.

Heritage Week began October 1 when the Seabury Cross, which has been visiting each parish in the diocese in this bicentennial year, arrived in a procession that stopped traffic for 20 minutes. It ended when Hastings, a former rector, celebrated the closing Festival Eucharist.

Bishop Robert Appleyard, a former rector and now in charge of the Convoca-

Bishop Bradford Hastings talked with parishioners at the parish's 150th anniversary, above, right. The Rev. John Bishop and William Finch, with mike, participated in the Seabury Cross procession.

tion of American Churches in Europe, preached at the closing Eucharist. The service followed an early Prayer Book form, the King Edward VI edition. "A Song of Our Anglican Heritage" with the antiphon, "This is the 150th anniversary of Christ Church, a story of great heritage," was also used for the occasion.

Other activities included special services, a concert, exhibits, and weekday tours of the church's stained glass windows and the historic graveyard and Memorial Garden. Some 325 people, including 10 clergy formerly associated with the parish, attended a banquet where they reminisced about early parish life.



The Lord Bishop of London, Graham Leonard, came to St. George's, Schenectady, N.Y., late in October. In the colonial period, the Bishop of London had oversight of all American churches so Leonard came to help St. George's celebrate the 250th anniversary of its founding—at a wintry service conducted in 1735 by the Rev. Thomas Barclay. The ecumenical service at which Leonard preached included Bishop David S. Ball of Albany; the Rev. Darwin Kirby, Jr., St. George's rector; Roman Catholic and Greek Orthodox bishops; and clergy from many denominations.



IN RACINE, WIS., St. Stephen's Episcopal Church celebrated 100 years of faith and 30 years of parish status with a service from the 1928 Prayer Book and reminiscences of Helen Lockwood, who told, among other stories, how she and her brother used to light the wood stove for 8 a.m. worship. Honored for service on the 1954 vestry were Frank Higgins, shown seated with Helen Lock-



wood, and, left to right, Willis Lockwood, Russell Belz, and William Benson. The mission, begun in 1873 by students of the Rev. James DeKoven, is now a parish with 93 families. The building will soon be moved from its urban location to the suburban west side of the city where a larger church will be built, but the 21-pew chapel will be retained.

TEXT AND PHOTOS BY NANCY K. MULLEN



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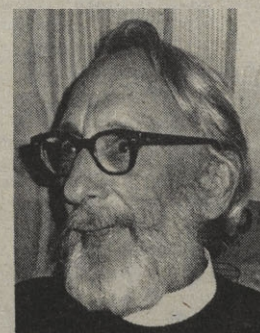
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TO BE BURIED IN THE CHURCH . . .

A number of our parishioners were impressed by the Armento ads for a Columbarium and were intrigued by the idea that one can be buried not from the church, but in the church. Being buried in church seemed, until then, a privilege of nobility, bishops and prominent ecclesiastics, but after all, don't we all make up a "holy nation" and a "royal priesthood"?

Following preliminary telephone discussions, sketches of what the congregation wanted were sent to Mr. Louis Armento, who saw that every detail was handled to our complete satisfaction. Armento's unique modular construction style allowed us to install at this time two units of eight niches each, one on either side of a lovely terra cotta Madonna, on what had been a plain wall, at one side of the chancel. The installation of an altar created a simple and dignified "Lady Chapel" and shrine where the Holy Sacrifice can be offered at the place of interment. The unique Armento design will make it possible to add additional units in the future as needed.

Cremation has always been acceptable in our Anglican tradition which does not encourage elaborate and costly funerals, preferring the beauty and reverence of the Prayer Book's rites over material grandeur or ostentation. Interment of the

cremated remains within the church building makes possible later visits by family and friends in comfort and privacy.

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At Saint Andrew's two families provided funds for the purchase and installation of the Armento Columbarium, thus no parish funds were required. Since the two families do not need all 16 units, other church members have already purchased units at a modest price.

Bishop Montgomery blessed and dedicated the Columbarium on July 1 as part of Saint Andrew's annual episcopal visitation.

by Pam Nussbaum

St. Andrew's Church, El Paso, Illinois 61738

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Photo by Jane Cluver, El Paso Record



JUST FOR FUN

Try this "true-false" quiz about the Episcopal Church's real teachings about some important questions.

1. T F The Episcopal Church believes in abortion on demand.
2. T F The Episcopal Church teaches and practices "open communion," the position that any baptized Christian may routinely receive Holy Communion in the Episcopal Church.
3. T F The ordination of women to the priesthood is the law of the Church with which every loyal Episcopalian must comply.
4. T F It's permissible for Episcopal parishes to use the so-called "inclusive-language lectionary" in Sunday services.

If you answered "False" to all four questions, believe it or not, you were right! (1) The Episcopal Church regards abortion as a grave matter — a cause for penitence, not for acceptance as a means of birth control. (2) She opens her altars to other churches members who believe in the Real Presence of Jesus in the Eucharist and on a basis of their spiritual need without abandoning the expectation of confirmation or reception for those who plan to communicate at her altars regularly. (3) The House of Bishops recognizes the right of *any* Episcopalian to decline to accept the ordination of women on grounds of conscience. (4) The "inclusive language lectionary" is in no way authorized for use in this Church.

In spite of what you may have heard and read, this is what the Episcopal Church *really* and *officially* teaches.

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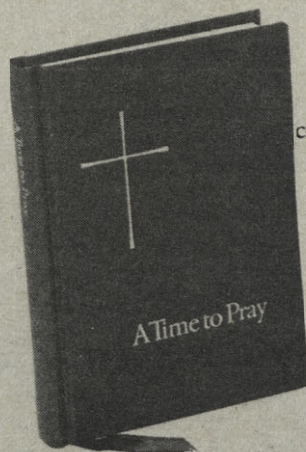
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Allin creates women's division

For the first time in 15 years, the Episcopal Church has an office specifically concerned with women.

In his opening remarks to the recent Executive Council meeting, Presiding Bishop John Allin explained that he redefined the role and moved the office of Ann Smith, who has been working in the Church's education section as educational coordinator for women's ministries. With the new title of coordinator of Women's Ministries, Smith will work with a staff drawn from several programs and will report directly to the Presiding Bishop.

Smith, who has been a member of the Administrative Group since the retirement of former executive Alice Emery, will now belong to the Group *de jure* as well as *de facto*, Allin said. The new arrangement in some ways parallels the office of the Suffragan Bishop for the Armed Forces and other chaplaincies, and Women's Ministries will have its own budget. Allin made the change in part, he said, in response to churchwomen's requests, and he suggested that funds to develop the new office might come from the reserve to initiate new mission opportunities.

Smith's new office is heir to the Women's Auxiliary (1871-1958), the General Division of Women's Work (1958-1968),

and the Committee for Women which in 1968 issued the challenge to study the second-class role of women in the Church. For the next decade and a half, women's work was included under Lay Ministry and then under Education for Mission and Ministry. The former became awkward after 1970 when women were ordained to the diaconate, and the latter appeared to limit the advocacy aspects many women leaders thought important.

The Women's Ministries office will continue to work with existing groups such as the Triennial Committee, the Task Force on Women, and the Council for Women's Ministries and will try to develop an Anglican Network of Women. It will also provide educational programs in leadership, spiritual life, and social issues for all women of the Church. Allin discussed this new arrangement with women Council members during the meeting.

Allin also announced he would like to send a five-woman deputation to the United Nations' world conference to review and appraise the results of the 1975-1985 U.N. Decade for Women which is to be held in Nairobi next summer. The Episcopal deputation would be chosen from women on Executive Council and from Episcopal Church Center staff.

HISPANIC VOCATIONS

At its recent meeting, Executive Council designated the first week of Advent each year as a Week of Prayer and Concern for Hispanic Vocations.



TRY YOUR OWN YULE GALLERY

by Dora and Lester Strother

Our family has a Christmas tradition which costs us little or nothing but lifts our spirits and gives our holiday special meaning. It is our own private art gallery of Christmas masterpieces.

One Christmas we received a card with a lovely reproduction of the Raphael masterpiece, "The Alba Madonna." This serene picture of the Virgin Mary with the infant Jesus and the young John the Baptist brought back childhood memories of Christmases spent with grandparents, and we saved the card in a desk drawer.

Another year we added a copy of Murillo's "The Divine Shepherd," depicting the Christ Child with sheep, and still another Christmas we added a small reproduction of children with innocent faces as seen in Sir Joshua Reynolds' "Angels' Heads." Our stack of little picture cards grew, and as each Christmas approached, we'd remove them from the desk, smiling at the memories they evoked, recalling the beauty of the original art.

One year, searching for seasonal trim for our hall, we found two long pieces of green velvet ribbon, three inches wide. We tacked them along the hall as horizontal color lines and suddenly imagined them as a background for a small picture gallery of our Christmas cards. We attached the cards of the season to the ribbon with double-sticky tape. The ribbon on top held cards portraying only the Madonna and Child, the one below held cards of the Holy Family.

We and our visitors are intrigued to see that in some art pieces Mary is pictured as a blond with blue eyes and in others with dark hair and dark eyes. In some, Joseph appears as a young man; in others, he is bald and has a gray beard. Some cards de-

pict the Holy Family as Anglo-Saxon, others as Mexican, another as oriental.

As the years progressed, our miniature gallery grew until it now goes down both sides of our entrance hall, a total of about 30 feet. The two ribbon lines have grown to four. We assemble the gallery—now augmented by cards we buy at museums—in stages which correspond roughly to the events of the church calendar and the Christmas story.

During Advent the first group of cards goes up to proclaim the coming of Christmas: Botticelli's stately angels and, of course, Reynolds' "Angels' Heads."

On Christmas Eve we add the Madonna and Child and the Holy Family groupings. A few days later, up go the pictures of the shepherds. And on the twelfth day of Christmas—Epiphany—we add the cards depicting the adoration of the Magi.

When the Christmas tree comes down and most of the decorations are put away, we bring out the last of the cards, those depicting the flight into Egypt.

Our miniature gallery adds to our Christmas joy and our fund of knowledge. It has not only been useful as a decoration, it has triggered floods of family memories and serves as a conversation focal point when friends and relatives visit.

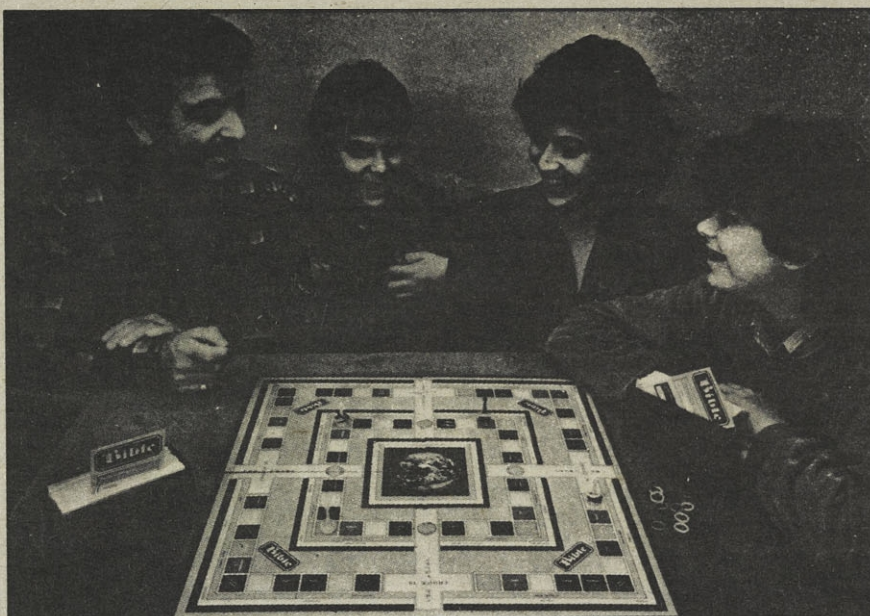
Perhaps best of all, it emphasizes to all the special seasons of Christmas and the sequence of events and troubles lived by the Holy Family so long ago in a faraway land. It reminds us again of the varied faces of the family of God and the timelessness of the events of the original Christmas story.

Dora Strother is a consultant for Time-Life Books and a well-published journalist. Her husband, Lester Strother, writes on assignment for publications such as Reader's Digest.

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Olympia job training goes nationwide

Job Finding Power, a program soon to be started in churches throughout the nation, aims at reducing structural unemployment as it affects blue- and white-collar workers.

Based on a six-year pilot program begun in the Diocese of Olympia, the project is now ecumenical. Job Finding Power is a development of Bernard Haldane, an expert in career motivation, planning, and advancement, and was initiated by the Episcopal Church's Office for Ministry Development.

The program attempts to help unemployed persons—and those about to become unemployed—clarify their strengths, skills, and talents to see how these can be recombined to meet the demands of the changing job market. The basic training, which includes techniques for marketing skills and talents, is usually accomplished over a two-week period. For 12 weeks following the initial sessions, participants meet in small support groups as they test and apply the Job Finding Power process.

Over the next year, Bernard and Jean

Haldane, the latter a lay ministry educator, expect to lead four trainer programs in six to 10 dioceses. These people will return to their respective dioceses and, acting in pairs, will lead weekend training programs for up to 24 volunteers, all of whom have committed themselves to help lead three Job Finding Power workshops during the following two years. The volunteer leaders will be aided by manuals obtained from the Office of Ministry Development. Over 100 leaders have already led Job Finding Power workshops in Seattle and other western Washington cities.

The Haldanes invite congregations in each diocese to sponsor the local Job Finding Power workshops, each of which should involve 16-20 unemployed people and four volunteer leaders. Participants register for seven three-hour training and practice sessions, usually starting with two seminars on a Saturday followed by five evening periods over the next two weeks. The Haldanes estimate that 70 percent of the trainees should receive a job offer within 100 days.

For information: The Rev. John T. Docker, 815 Second Ave., New York, N.Y. 10017, or Dr. Bernard Haldane, 4502 54th Ave., NE, Seattle, Wash. 98105.

Feasts for Feast Days

VIRGINIA RICHARDSON

St. John
December 27

John and his brother James were among the first-called of the Apostles, but we have little to tell us what manner of man John was. The brothers came, apparently, from a well-to-do family. Their father Zebedee owned his own boat and had employees. Their mother Salome became one of the small circle of faithful women who followed Jesus, even to the cross.

The brothers had such volatile tempers that Jesus himself termed them "Sons of thunder." But when one emotion is readily expressed, others often are as well. John must have been equally as free and open in displaying his deep love and passionate devotion. Traditionally he has been identified as "the disciple Jesus loved" and to whom Jesus gave the care of Mary, His mother.

John and Peter were among those closest to Jesus during His ministry, and when the time came to begin their own mission, they continued together. Proclaiming the Gospel, teaching, and healing, they were, with James, the Lord's brother, the pillars of the Church in Jeru-

salem. They were still the leaders when Paul returned 14 years after he first spoke to them, but that is the last certain reference to John.

The fourth Gospel is generally accepted as John's work. Here for the first time we find an account of the significance and spiritual meaning of the events of Jesus' life. John saw Jesus as the "light that enlightens every man" and "the word made flesh." Three letters and the richly symbolic Book of Revelation are also credited to John.

According to tradition, John eventually settled in Ephesus, became a bishop to the congregation there, and lived to an advanced age. When old and frail, he preached to his flock: "Little children, love one another." Soon after this he died a peaceful, natural death, the only apostle to do so.

Ephesus was an ancient city on the west coast of Asia Minor in what is now Turkey. A Turkish menu to honor St. John is not only appropriate, but offers a change from rich Christmas fare. Try *borek* (a good way to use leftover turkey), lentils and rice, wilted spinach salad, and fruit ice.

Borek

- 2 cups finely chopped cooked meat or poultry
 - 1 medium onion, minced
 - 1/2 cup white wine
 - 1/4 tsp. salt
 - 1/2 tsp. pepper
 - 1/4 tsp. thyme
 - Pinch cinnamon
 - 3 tbs. raisins
 - 1/2 cup warm water
 - 2 tbs. olive oil
 - 1 medium onion, finely chopped
- Pastry for 2-crust pie

Preheat oven to 400°.

Place meat, minced onion, wine, salt, pepper, thyme, and cinnamon in saucepan and simmer until liquid is evaporated, about 15 minutes. Place raisins in warm water; when they are plump, drain them. In a small skillet, heat olive oil; add chopped onion and raisins and fry until onion is pale gold, not brown; add to meat mixture which should be moist but not runny.

Roll pastry 1/8-inch thick; cut it into 8 6-inch squares. Spread each square with meat mixture almost to edges; roll each like a jelly roll. Place borek seam sides down on oiled cookie sheet. Bake 15 minutes. Serve hot or at room temperature. (Serves 4.)

Fruit Ice

- 1 cup sugar
- 2 cups water
- 2 cups fruit puree
- 1 tsp. lemon juice

In a 2-quart saucepan, bring sugar and water to a boil and boil for 5 minutes; cool. Stir in puree and lemon juice. Taste; add more lemon juice if desired. Pour into freezer-proof bowl and freeze until solid on outside but soft in center. Remove from freezer and beat with electric mixer until smooth and foamy. Spoon into serving glasses. Garnish with piece of fruit or sprig of mint. (Serves 4-6.)

(For puree, blend any fresh, canned (drained), or frozen (thawed) fruit until smooth. Firm fruits, such as apples, or dried fruits should be cooked until soft, then drained well before blending.)



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God in an atheistic society

by David B. Reed

For 14 days in October, Bishop David Reed of Kentucky and 14 other representatives of American Churches visited the Soviet Union at the invitation of the Moscow Patriarchate of the Orthodox Church. This is the third such visit in 30 years sponsored by the National Council of Churches, who initiated these contacts in 1956.

Little did I imagine the rich experience of worship I would have on this trip. However different from our concept of religious freedom, when Russian Christians come to church, they are searching for the same presence of God in their lives for which we search in the United States.

They do this at some peril to themselves, but they do so by the thousands—no, by the millions. Reliable figures are not available, but the most conservative estimate is some 30 million Christians make some practice of worship in the course of a year. By comparison, the Communist Party has some 12 million members. This will be radically affected by government policies at any given moment, but the overwhelming experience I had was of Christians at worship. And it was far more diverse than I had expected.

In 12 days, I worshiped with Baptists in Moscow and Leningrad, Lutherans and Roman Catholics in Latvia, and Russian Orthodox in every city visited, including Odessa on the Black Sea. When we had official ecumenical meetings in the Publishing House of the Moscow Patriarchate where 200 employees produce materials

Events today seemed staged and manipulative. Am I just paranoid? This morning Metropolitan Sergei received us at an elaborate mid-morning "snack" with caviar, brandy, his 60th-birthday cake, bonbons, and other goodies. . . . From the moment I was introduced to the "local religious leaders" who were included, I felt uncomfortable—Baptist, Seventh Day Adventist, Roman Catholic, Jewish, and Pentecostal. Why did I feel they were more like KGB than religious leaders? Because I am not aware of what it is like to be religious minorities in an atheistic state? Whatever the reasons, I sensed no spark nor warmth. They seemed to be a group that had been told to appear, and they did. When they spoke, they said all the right things—particularly about peace. The many toasts with brandy as the morning wore on may have had their effect on me. But, finally at the end, at the Metropolitan's closing words, I felt the real man speaking to us. It was the same message of unity and peace but seemed different now, from the heart. Or was it the brandy?

—An excerpt of a personal diary
David Reed kept on his trip.

for the Church, also present were an Armenian Oriental bishop—from a Church with five bishops and an independent Patriarch in Soviet Armenia—and a metropolitan of the Georgian Orthodox Church.

The Baptist services resembled those in the United States. The Lutherans in Latvia were surprisingly Germanic, and the Roman cathedral in Riga felt like a Polish Catholic church. I must point out that the Moscow Baptists are no missionary offshoot of the U.S. Baptists. To me, one of the most stirring parts of the Baptist services was the authentically Russian feeling about their hymns. This is a truly indigenous Church.

The richest worship experiences, however, were in the Orthodox churches. Their

ancient forms of chanting, iconography, and deep piety are unchanged over the centuries. In every church, people—mostly older women—some kneeling, most standing—lit candles before icons, chanting responses to a priest celebrating the liturgy or transfixed in rapt devotion before an icon.

I suspected that a few activities we witnessed were staged for our benefit, but I had no doubt about the authenticity of the worship life of the Orthodox Church which operates within a tightly controlled state system. The people do not have freedom as we know it, but they have much more religious life than I would ever have imagined. The difference between religious groups that register—and therefore subject themselves to government control—and those who do not—and are frequently victims of harassment and punishment—is obviously of crucial importance. The Soviet society is a controlled society, and we could never forget that. Every moment of every day was programmed and enforced during our visit.

The state decides what church buildings may be used, by whom, and under what circumstances. The state also decides when a church may be reopened and recently has turned ancient St. Daniel's Monastery back to the Church, which has begun restoration with a curious combination of church money and state building materials and engineering. Education is the total and exclusive prerogative of the state so no Sunday schools, catechism, or Church-run schools exist. The state does allow a few seminaries—three Orthodox, one Roman Catholic, and correspondence courses for Baptists and Lutherans—but these may not teach anything remotely political.

We were guests of the Orthodox Church's Department of External Affairs, and such lavish hospitality is hard to imagine. Banquets with many lengthy toasts with vodka, cognac, and champagne were prepared in each city we visited. Actually, toasting is a formal way of making a short speech, and often important messages were communicated via this medium. Three days around the conference table were

structured formally with highly trained simultaneous translators using individual transistorized receivers and earphones. We discussed the document, *Baptism, Eucharist, and Ministry*, the significance of peace to the Churches, and parish renewal as seen from our differing perspectives. Some of us might have chosen to sightsee at this time, but we were guests of the Orthodox and could only hold to the officially agreed-upon agenda.

On two occasions His Holiness, Pimen, Patriarch of Moscow and All Russia, entertained us—at the Zagorsk Monastery when we first arrived and at an elegant restaurant the night before our departure. This was obviously a special event, and the aura of his presence made them highly formal occasions. The presence of the Patriarch himself seems to create a charged atmosphere. You know that no matter what the limitations on his ministry, this man is the spiritual leader of millions of devout Christians who do their best to find the transcendence of God in the midst of an officially atheistic society.

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Bread for the World proposes and achieves reforms in U.S. food aid designed to make poor nations more agriculturally self-reliant.

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Bread for the World successfully focuses congressional attention on the Cambodian and Somalian food crises and orchestrates a transfer of \$42.8 million from government furniture to emergency famine aid.

1981

Bread for the World proposes and wins passage of Hunger & Global Security reforms designed to make the elimination of hunger the focal point of U.S. relations with Third World countries.

1982

Bread for the World helps turn back efforts to cut the U.S. contribution to UNICEF by more than one-third.

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Bread for the World's Preventing Hunger at Home resolution is passed by Congress and helps bring a halt to two successive years of deep cutbacks in food and nutrition programs serving poor Americans.

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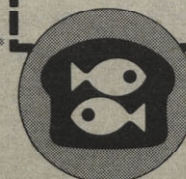
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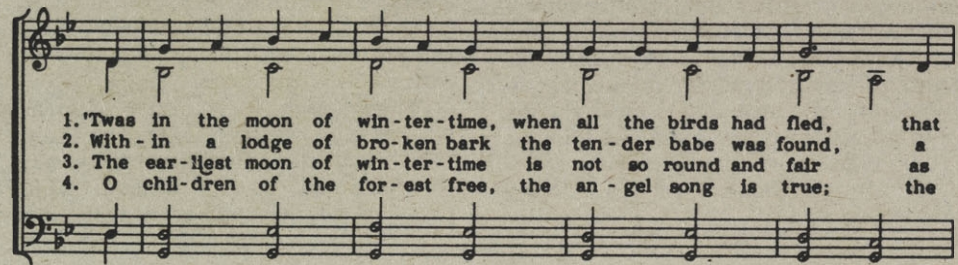
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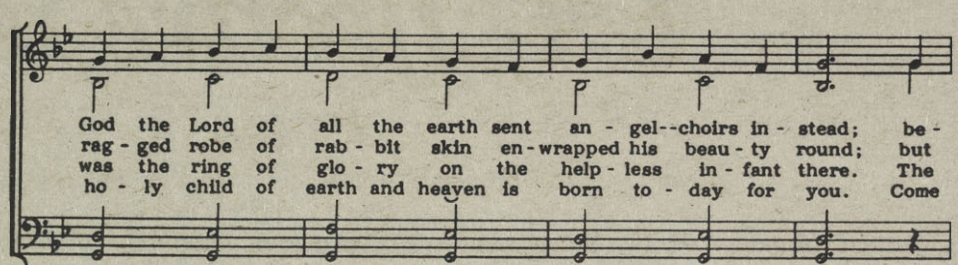
With 17th-century American roots, "Twas in the moon of wintertime" is based on the earliest Canadian carol in existence. The original is attributed to Jean de Brebeuf, a Jesuit priest

who founded a mission in about 1626 among the Huron Indians in what is now Midland, Ontario. The words are by Jesse Edgar Middleton (1872-1960), and the tune, *Une Jeune Pucelle*, is a 16th-century popular French folk song with harmonization by Frederick Jackish (b. 1922). The *Hymnal 1982* will also contain an alternative harmonization of the tune by Healy Willan.

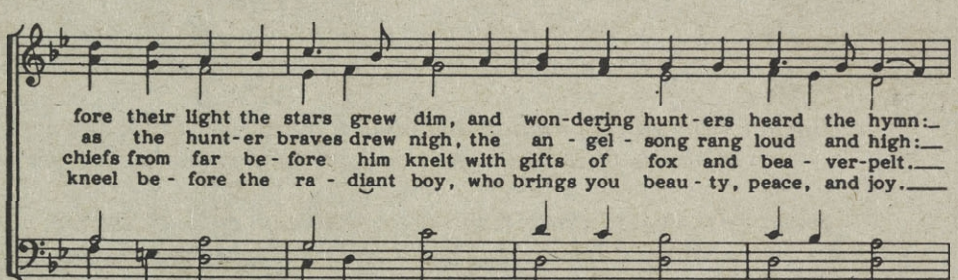
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1. 'Twas in the moon of win-ter-time, when all the birds had fled, that
2. With-in a lodge of bro-ken bark the ten-der babe was found, a
3. The ear-liest moon of win-ter-time is not so round and fair as
4. O chil-dren of the for-est free, the an-gel song is true; the

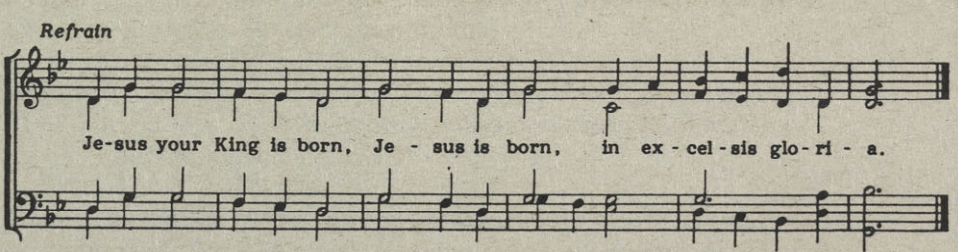


God the Lord of all the earth sent an-gel-choirs in-stead; be-
rag-ged robe of rab-bit skin en-wrapped his beau-ty round; but
was the ring of glo-ry on the help-less in-fant there. The
ho-ly child of earth and heaven is born to-day for you. Come

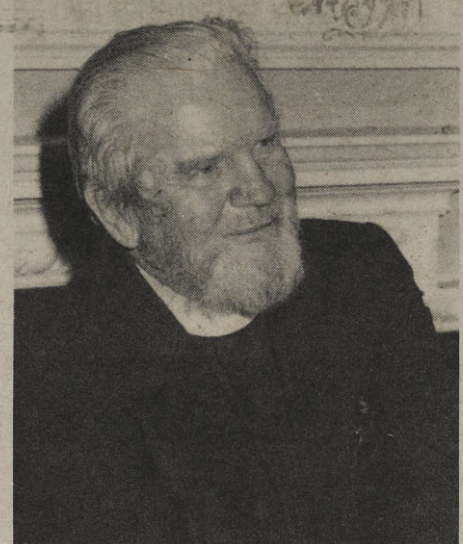


fore their light the stars grew dim, and won-dering hunt-ers heard the hymn:
as the hunt-er braves drew nigh, the an-gel-song rang loud and high:
chiefs from far be-fore him knelt with gifts of fox and bea-ver-pelt.
kneel be-fore the ra-diant boy, who brings you beau-ty, peace, and joy.

Refrain





Je-sus your King is born, Je-sus is born, in ex-cel-sis glo-ri-a.




A MAGNETIC FORCE who, like Moses, "knew what it meant to stand alone against great odds" was one way Bishop John S. Spong of Newark described former Presiding Bishop John E. Hines at an October 27 celebration of the 50th anniversary of Hines' ordination to the priesthood. Citing the tumultuous times of Hines' term as Presiding Bishop (1965-1974), Spong said Hines "responded by moving the Church to be incarnate in the pain of the nation. He claimed the center of life as turf for the Gospel." Some 100 people attended a dinner and 350 a service of thanksgiving for Hines, 74, and his wife Helen. In testimonials prepared for the occasion, Bishop Wilburn Campbell told how he had resigned from the General Convention Screening and Review Committee in the early 1970's, but despite disagreements with Hines, they remained friends. Other tributes came from Bishops Roger Blanchard, John Burt, John Coburn, John Krumm, and Bennett Sims as well as from the Hon. Messrs. Charles Crump, Hugh Jones, and Charles A. Wright, from the Rev. Barbara Harris and the Rev. Messrs. Paul Washington and Stephen Hines, and from Cynthia Wedel.

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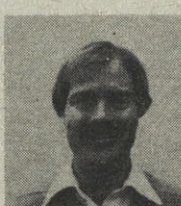
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with
NANCY J. CASSEL

Dr. Seuss' latest, *The Butter Battle Book* (Random House, 1984), has created a stir. Some say it's a parable of our uneasy times; others say it trivializes a serious subject. Seuss tells the story of two neighboring peoples, the Yooks and the Zooks, and shows how their distrust of each other's eating habits—one butters bread on the top, the other on the bottom—has led them to develop increasingly complex and absurd weapons. At story's end, each side's general sits on a wall while a child observer wonders which one will use the super weapon that could destroy them all. Those who accuse Seuss of trivialization seem to say that to destroy the earth because of ideological differences is more acceptable than to kill the people next door because of the way they eat bread.

Some people find this book too frightening for children. Nonetheless, we need to be honest with our children, to admit that the process by which we have come close to destroying the earth is in some ways as absurd as the war between the Yooks and the Zooks. We must teach our children that God is a God of love, that all people—not just Christians—are God's children, and that war anywhere in the world is civil war.

Nancy J. Cassel is parish librarian at St. Andrew's Episcopal Church, State College, Pa.

Our Family Christmas Book, compiled by Mary Batchelor, \$9.95, Abingdon, Nashville, Tenn.

Excerpts from classics, recipes for holiday treats, histories of Christmas traditions, and instructions for gifts to make—they're all here and nicely packaged.

Christmas: The Annual of Christmas Literature and Art, Volume 54, paperback \$6.50, Augsburg, Minneapolis, Minn.

With seasonal stories, full-color artwork, and music for family celebrations, this book appears annually. This year's volume contains "A Pioneer Christmas"; an article on Alfred Burt, an Episcopalian who was a composer of well-loved carols; and a piece on Serbian, Russian-German, Creole, and Vietnamese Christmas traditions. The book comes with an envelope for mailing it as a gift and notation space in the back for recording family holiday events.

Christmas: The King James Version, illustrated by Jan Pienkowski, \$17.95, Alfred A. Knopf, New York, N.Y.

Luke's and Matthew's telling of the Nativity story is brought to life here in detailed silhouettes that resemble old-fashioned cut-art and in decorative gold ink against dramatic textured color backgrounds. Pienkowski is an English commercial artist who has illustrated two medal-winning children's books as well as three pop-ups. An attractive gift of the season.

Love All and Busman's Honeymoon: Two plays, Dorothy L. Sayers, \$19.95, Kent State University Press, Kent, Ohio.

The drawing-room comedy, *Love All*, is printed here for the first time; *Busman's Honeymoon*, which Sayers later wrote in novel form for the last of the Peter Wimsey

books, has long been out of print. Alzina Stone Dale presents these two plays with a perceptive introduction that details the partnership between Sayers and Muriel St. Clare Byrne, collaborators on *Busman's Honeymoon*. The plays marked a transition in Sayers' career from novelist to playwright. Both embody her view on female independence and her pugnacious spirit.

Madonna, \$19.95 (paperback \$9.95), Winston Press, Minneapolis, Minn.

This sturdily bound, full-color art book which joins Winston's *Easter and Nativity* will not rest on coffee tables, but will be leafed through again and again. The oversized volume includes 40 traditional masterpieces which, woven together with biblical quotations, poetry, and ancient hymns and prayers, produces a mosaic of Mary's life. To aid appreciation of the splendid reproductions of works by such artists as Botticelli and Raphael, the book includes a glossary of Marian symbols. Art lovers and devotees of Mary will welcome the book for its content, and gift-givers will welcome its modest price tag.

Colonial Anglicanism in North America, John Frederick Woolverton, \$30, Wayne State University Press, Detroit, Mich.

Former chairman of Virginia Theological Seminary's Department of Church History and now rector of Trinity Church, Portland, Me., and editor of the *Historical Magazine of the Protestant Episcopal Church*, John Woolverton gives detailed treatment to the Chesapeake Bay of Maryland and Virginia; to the New York center with spokes to Boston, Albany, and Burlington-Philadelphia; and to South Carolina with its satellites of North Carolina, Georgia, and the Caribbean. This is an administrative, political, religious, and theo-

logical recounting that includes excerpts from letters and journals still unpublished. It will no doubt become a basic reference work on the formation of Anglicanism in this nation.

This Planted Vine: A Narrative History of the Episcopal Diocese of New York, James Elliott Lindsley, \$25, Harper and Row, New York, N.Y.

This chronicle of three centuries of grace and folly will delight New York Episcopalians but need not be confined to them. The history of the Episcopal Church in New York—city and state—often overlaps dramatically with national history: from Alexander Hamilton to Washington Irving to Franklin Roosevelt, from the denomination's founding of what would become Columbia University to recent decades' influence on matters of public conscience and controversy. It is, in short, a good story well told. In his treatment of 13 New York bishops, for example, the author, who is rector of St. Paul's, Tivoli, N.Y., and editor of *The Episcopal New Yorker*, gives insightful portraits, with darks as well as lights—humor not excluded—to render dimension. The author seems to respect most those bishops who pragmatically embraced New York and its teeming humanity. Pragmatic embrace of a vivid subject, without prodigious philosophizing or psychoanalyzing, is his style in tending this planted vine.

—Barbara Hall

Bread for the World, Arthur Simon, paperback \$4.95, Paulist Press, Ramsey, N.J.

Not an academic exercise, but a call to action, Simon's update of his earlier book appears on the 10th anniversary of the movement of the same name, which he directs. Simon suggests legislative and public policy remedies for the 750 million people (outside of China) whom the World Bank says live in "absolute poverty."

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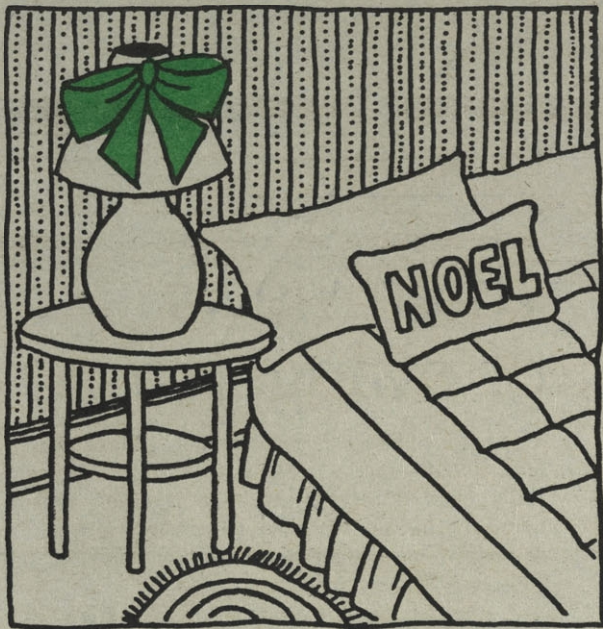


Illustration by Jackie Ducl

NOEL, HOLY MOTHER

In the weak December light the bed sits in front of the double windows, a disheveled wad of blankets and quilts, a sea of wrinkles still warm from our bodies. As always, I begin by setting off the pillows to fluff them and pulling the bottom sheet taut again. I lay back the covers to air, my hands moving in and out of the night's warmth and a life's memories. For 25 years we have slept here, conceived nine children on this bed and brought seven of them to birth. Here I always rested afterward and here they have continued to join us in the mornings, cold feet and knees hammering against our warmth.

A scuttle of clouds blows over the lemony sun outside, and the gray pattern swims across the exposed sheets, moves up the bedroom wall and diasappears on the ceiling. The wind is too cold today, and I draw the drapes shut, blocking both the light and the cold for a while longer.

So it begins again, the dying of our year. The long nights I yearn toward, the stripped trees and tan grasses, the graying of the sun. I tie a ribbon around the lamp on the dresser. In a little while one of the children will bring a pine cone or a holly branch in from the field and slip it through the ribbon without my asking.

It is two weeks yet to the Holy Night, and I have much to do. But first I must pull the covers back up and smooth the spread. Always here, in this place of beginnings, is the center, the order of my day. This first must be right. A pillow or two set just so and then on them the special one that says "Noel." "Birth." All over the world this fortnight people will wish each other birth; I will do it here.

This two weeks will be hard for me because they spend my dearest treasure; our decorations and our feasting are paid for with my privacy. I will buy gifts for people I don't care about and think, however briefly, on the wonder of not buying gifts for some whom I love deeply. Loving me, they would think it a sham and reject both me and the thing I had bought. The children, too young still to know that distinction, will go through the stores, allowances in hand, and love for itself every gift they buy. Things belong in one's growing up or else one never overcomes the need of them somehow. So we will go, and we will spend, and we will have great joy—they in the doing and I in the not doing.

We will bring in the greens and the cones and consider (but not mention to each other) the dreary December. We will talk much in the kitchen about the bounty of the past summer's produce and cheerily assure each other that the whole thing will come again once the cold is over.

He and I will go out an evening or two and spend the money we have saved for this. Even more, we will spend time walking the aisles, handling toys that charmed us 40 years ago, buying gifts for the children

we remember being. Then weary from so much travel through dimensions we usually respect, we will spend more time drinking coffee or chocolate in some little shop until it closes and will come home to this bed and the pleasure of sleeping with a stranger whom we each only thought we knew.

Sometime this two weeks I will put some extra money in the collection box for the children of Bangladesh and Cambodia, wishing it were more, knowing it cannot be. Sometime this two weeks he will write a check for the children of the Holy Land and one for those of Memphis, wishing it could be more, knowing that it can't. Each one's children in their own place, in their own time, always the inequity.

We will go out each day and wish "Noel" to our friends and neighbors. We will attend open houses and drink eggnog from crystal cups. Before it is all over, we will dress a king or two to make his long trek, blue jeans under bathrobe, down an aisle or two. Knowing that he doesn't know why, we will make him do it anyway. In just a little while he will understand the painted gold and the fake frankincense and weep for the wonder of it when his own son bears the eternal gifts down some other aisle, and Time, that great mirage, pales before the truth of bathrobes and carols.

And I, as every year at this season, alone somewhere in some church or card shop or in front of some cheap, dime-store nativity, will stop before a plastic madonna, arrested by the lie of her. Standing there, I will make a brief prayer to the memory of the real one who, like me, was highway to the world. Hers was the rapture of the Magnificat and mine the fullness of pleasure, but it is our only difference. Ours together is the tearing of the flesh and the pushing, forever the pushing out of the thing from the body into some other life.

So, Mary, even on Christmas morning, I will make this bed first, knowing there has never really been anything other than this for you and me.

Noel, Holy Mother, Noel. It is time I went downstairs.

Phyllis Tickle, who is senior editor of St. Luke's Press in Memphis, will write again from her rural Tennessee home for the March issue of The Episcopalian.

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MINISTRY

Information about Episcopalians in ministry prepared by the Office of Communication at the Episcopal Church Center, 815 Second Avenue, New York, NY 10017. Editor: The Rev. Richard J. Anderson

1 priest for every 2 laypersons by the year 2010? Maybe!

by William C. Frey

THE FRONT PAGE of one of our newspapers recently spoke of a "shortage of priests threatening the Church." My steel-trap mind instantly told me they weren't talking about the Episcopal Church. If we're threatened by anything in that department, it may be a surplus of priests.

Please don't get me wrong. I have nothing against priests. (What, never? Well, . . . hardly ever!) After all, I am one. But I do become concerned by statistics that show church membership barely inching up the scale while the number of clergy increases by leaps and bounds. Some glib critics have predicted one priest for every two laypeople by the year 2010!

World War II caused a shortage of clergy, and afterward successful recruiting of future priests became a point of honor, and sometimes a measure of vitality, among congregations and clergy.

Whenever a man (we weren't ordaining women in those days, remember) showed more than a cursory interest in anything religious, or began to take the Christian faith at all seriously, we would snare him and sign him up. Things have really changed! The Episcopal Church has an apparent over-supply of ordained persons, many clergy cannot find jobs, and the line of applicants for ordination in our diocese and in many others is clogging the screening mechanism.

Sensitive readers will, by this point, have noticed a sense of frustration.

Part of that frustration is simply mechanical. We can't keep up with the paper work and interviews required. But part of the frustration comes from another source.

SOME YEARS AGO, when I asked a man why he thought God had called him to be a priest, he said that, having discovered and experienced the transforming love and power of Jesus Christ, he wanted to give himself to Christ completely and share His love with as many people as possible. I told him he was speaking of baptism, not ordination.

I keep asking myself what we are doing that seems to obscure the validity and legitimacy of our baptismal ministry. What are we doing and saying that makes so many feel that in order to exercise "true" ministry they must be ordained?

My baptismal certificate gives me the right to an intimate, personal relationship with the Lord, membership in the worldwide fellowship of all Christian believers, and the power and presence of God's Holy Spirit in my life.

It gives me the right, and the commission, to bear witness daily to the good news of God in Christ. It gives me the power to minister in Christ's name to the homeless, the hungry, the lonely, the forgotten. It gives me the privilege of striving daily to extend in my society the kingdom of Christ, the right to let the life of Christ be worked out within my own life, to be a missionary among those around me, to help my congregation grow and prosper, and to participate in responsible decision-making in the Church at local, diocesan, and national levels.

My ordination certificate, on the other hand, gives me the right to preside at celebrations of the Eucharist and holy baptism, to pronounce absolution and blessing in the Name of God and the Church, to preach the Gospel publicly in the Church, to vote in the clerical order at conventions, and to be an extension of the public ministry of the bishop in whose diocese I serve.



William C. Frey

IN OTHER WORDS, I don't need to be ordained to have a ministry. Indeed, I have more than I can manage simply by virtue of having been made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

The Church needs the ordained ministry—the Church has never been without it—but its function is to enable the people of God to accomplish the ministry of Jesus Christ in the world, not to usurp that ministry from those to whom it rightly belongs. I suspect we sometimes tend to look upon the ordained ministry as the Church's ruling class instead of its servant class.

Every person brings many unique and valuable gifts and experiences to the practice of ministry, baptismal and ordained. But the prerequisite gift is that of a heart bent on serving. Without a servant heart, we are useless to God. With a servant's heart, we will never lack a ministry.

No, we don't currently have a shortage of priests. But we may have a shortage of servants.

The Rt. Rev. William C. Frey has been Bishop of Colorado since 1973. A native of Texas, he served congregations in Colorado and New Mexico before being consecrated Bishop of Guatemala in 1967. This article is reprinted from the September, 1984, issue of The Colorado Episcopalian.

Editor's Report

Three views of evangelism

At the end of this past summer, I found myself confronted—quite suddenly, so it seemed—with the subject of evangelism. The Presiding Bishop asked me to join a task force investigating the possibility of reestablishing the Church Army in the Episcopal Church.

I attended a task force meeting in Colorado and on the way there wondered if this were to be but another example of the Church trying to breathe new life into a dead horse (trite expressed, yes, but a reflection of what I felt). I came home convinced that the Church Army has survived some rough times and that with a little encouragement and support, it can once again be a strong force for evangelism. You have possibly read reports of that meeting and of what has been happening since. I just want to register that the task force seemed to agree completely upon the Church's need for stronger groups whose major focus and interest is evangelism.

I came home from Colorado to find on my desk a copy of a book just off the press: *Handbook for Evangelism* by A. Wayne Schwab of the Office of Evangelism Ministries at the Episcopal Church Center. Someone on the task force in Colorado had said something about a lack of evangelism material or information produced by the Episcopal Church, and the handbook seemed just what the task force people said is needed. It is a basic resource for giving new life to evangelism ministries in congregations large and small. If you can't provide your own model for such a program, the handbook provides one for you. If you are good at planning, the handbook will be a good index for suggestions and reference. Write to the Office of Evangelism Ministries, 815 Second Ave., New York, N.Y. 10017, for more information.

And then, just after looking over the handbook, I picked up the September, 1984, newsletter from a small congregation in Iowa which I once served as vicar. During the season of Pentecost, St. Paul's Church, Durant, devoted special effort to evangelism, devising a "program of seeking out people we know who are not attending a church" and asking them "to participate with us in both play and worship."

"Have you thought of an individual or family whom you can invite into the full life of St. Paul's?" wrote the Rev. Rick Simpson to the congregation. "Have you taken that extra step and tried to include them in our work or play or worship? If we are to be about our Lord's work, we must be intentional about our evangelistic efforts. The inclusion of other people in our life of faith and hope in our Lord Jesus Christ is of paramount concern."

"St. Paul's has begun an effort to include others in our personal and corporate life under Christ," continued the newsletter. "Our approach might be low-keyed, but it is not casual and should not be taken lightly. Contemplate your own ministry of evangelism, and begin to take your work seriously."

Evangelism has been of concern of late to the task force which met in Colorado in August, to the person at the Episcopal Church Center who has the word in his job description, and to a small congregation in eastern Iowa.

Nothing is special in all of this for these Episcopalians are simply expressing concern about something that they—and all other Christians—ought to be concerned about.

—Dick Anderson

Pointers on clergy selection

by James L. Lowery, Jr.

Recruiting and selecting future clergy were once pretty much taken care of by the clergy themselves. The only non-clerics involved were the doctor giving the physical exam and the psychiatrist doing the psychological workup. Things are quite different now. Parishes and vestries play an active role before candidates reach the diocesan level. Diocesan commissions on ministry include laypersons who play a tremendous part in the selection process. Thus both laity and clergy play a role in the selection of our future clergy.

What is desired in our future clergy leadership? Some literature is available on this subject on which I wish to draw, and then I want to add my own distillation and opinion—as if I could avoid doing so anyway! Before sailing into an enumeration, however, we need to keep in mind several things. We are dealing here with parish clergy, not specialists, non-parochial priests, archdeacons, bishops, and such like. Certain qualities are as important or more important than specific skills, and people are looking for both.

Small congregations want primarily a lover who will be present; medium-sized (the normal ones denominations do their planning for) want a generalist with a defined cluster of qualities and skills; and large (multi-staff) congregations want a rector with definite management skills. Certain negative qualities people want to avoid are just as important as the positive qualities they seek. The best predictor of future effectiveness is past performance. If we look for it, we can find a performance pattern in a young seminarian just out of college. If we can't, we should wait a bit till there is one.

Lutheran Study

A Lutheran study offers data which is most applicable to Episcopalians (see select bibliography). Lutherans want four qualities in their future pastors. The first is personal faith and spiritual depth. They want someone who "knows God—and not at secondhand." The future ordinand is primarily to be a person of God. Lutherans look for dedication to serving others. They desire a person aware of the distinctive religious heritage needed to serve a congregation. And, finally, they desire an ability to enable others, to strengthen and comfort and challenge others to ministry.

Then the Lutherans look for five skills, listed in order:

1. Ability to create community through word and sacrament. (No longer is the community a given already in existence.)
2. Administration (the person has to run a parish in most cases).
3. Counseling (especially listening skills).
4. Outreach to community and the world. (The Holy Spirit is active out there, and many needs exist.)
5. Liturgical leadership. (We are a Prayer Book people.)

Lastly, these negative qualities screen people out:

1. Domination.
 2. Insecurity and instability.
 3. Impersonality.
 4. Self-isolating behavior.
 5. Undisciplined behavior.
 6. Manipulative and self-aggrandizing behavior.
- My reaction is this is pretty sharp and that it aims at a perfection which is well nigh impossible. One does no harm in shooting for the stars; mediocrity, blandness, playing games are too much around.

Readiness for Ministry Study

The Association of Theological Schools study is similar to the Lutheran. Much of the design and data-gathering were done by the same competent Minneapolis-based people. Note the qualities: Positive qualities desired:

1. Service without regard for acclaim—likes strokes but does not need them.
 2. Personal integrity—does what he/she says.
 3. Christian example in the community.
 4. Responsible functioning—conscientious, responsible, professional, trustworthy.
 5. Community builder.
- Ruling one out:

1. Manipulative, insecure.
2. Irresponsible to congregation—committing their time and money without authorization.
3. Emotional immaturity.
4. Indiscipline.
5. Self-serving ministry—feathering one's own nest.

Lowery's Laundry List

Now comes my own chosen list of qualities:

1. **Competent**—a modicum of this above all. The Church has too much well-meaning incompetence which takes away people's respect for religion. Grace perfects nature; it does not avoid it. Therefore, the Holy Spirit does work through brains and ability and skills.

2. **Caring**—a close second. Dedication and sacrifice are makers of love, and Christianity is above all a religion of love. The love of God most powerfully shows in His gift of Christ.

3. **Creative**—the late Dean Urban Holmes of Swanee used to say he looked above all for somebody just a bit "creatively weird." We want someone who transcends the ordinary and has something special to offer, who somehow is able to leap over the gaps that open up before us. Remember, a person focused on God is not going to be considered normal in this pragmatic, competitive (and rather lost) society.

4. **Faithful**—last but not least. Can be counted on to stick through thick and thin. Will come when called. Plugs away. A faithful pastor. We are not called to be successful or famous or witty, but we are all called to be faithful. And in this way we are always available for God to work in and through.

As for skills, for the parish ministry I would want a minimal competency by ordination time in the following areas:

- (1) priestly—prayer and liturgy, (2) preaching, (3) teaching, (4) pastoral care, (5) administration, and (6) organization, with an ability or experience which is way above average in one of these fields.

How to Judge

How do we judge the candidate in these areas?

First, have confidence in yourself if you have some godly church life and ministry experience behind you. Your intuition may be quite, quite good. Secondly, base your judgment on past experience. Concerning a priest with 10 years of ministry, ask bishop or archdeacon, a clergy colleague, a warden, a parishioner, and some sensitive soul outside the parish but in the town. Ask references from an employer, a teacher, a pastor, a colleague in work or studies, and a sensitive person outside the Church who knows the person. Collate the results, and you may see a pattern which reveals what you want to know. Of course, your questioning is after you have chosen the qualities and skills that you wish to test. Stick to your guns. The call of a man or woman to the ordained ministry must be ratified by the Church to be effective.

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The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy development agency which is communicator, consultant, and catalyst to clergy support groups and systems. He also provides executive services to the National Center for the Diaconate and consultant services for the New Directions Program of the Standing Commission on the Church in Small Communities. Comments about this column are welcome. Write to him at 14 Beacon St., Room 715, Boston, Mass. 02108.

A clergy immigration problem?

by Jeanette L. and Robert W. Renouf

The report of the special task force of the National Commission on Hispanic Ministries is good news. An encouraging document entitled "The Hispanic Challenge to the Episcopal Church: Opportunity for mission in the 80's," the report summarizes the Episcopal Church's need to have a strategy for outreach to Hispanics at national, diocesan, and local levels. Various alternatives are offered.

But the report has bad news, too. As encouraging as the report is, one aspect bears close attention: The report states that 99 percent of Hispanic clergy working in the U.S. were *not* recruited or trained in the U.S., but in the different countries of Latin America. Sixty-one U.S. dioceses want help with their Hispanic work. An additional 16 dioceses, now without Hispanic work, see its development within the next five years. Where are the clergy to come from?

One step toward autonomy for Latin American Churches is development of an indigenous ordained ministry. When national priests leave their Latin American countries for jobs in the U.S., they create a void. Often national priests are replaced, at higher pay, by non-Hispanic, U.S. missionary priests. This process is a classic illustration of the exploitation of the natural resources (in this case clergy) of third world countries. It also helps to keep the Latin American Churches dependent (some would say colonial) due to lack of ordained indigenous clergy.

A Latin American national Church must be viewed by U.S. church officials as a complete, uni-

fied organism. When one part of an organism is removed or altered, the entire system is made unstable. If a national Church is not seen as a system, then its natural resources are seen as fair game for recruitment to fulfill the need for Hispanic ministry in the U.S.

Here, then, is an issue of great importance. An essential part of the task force's report concludes "that a serious and meticulous recruitment of Hispanic postulants for holy orders needs to be initiated at the national level" of the Episcopal Church. Many creative alternatives for ordained ministry are presented in the report. For instance, viable alternatives are non-stipendiary, part-time, locally trained ordained ministers recruited from local leadership. Such ministry could include deacons and priests.

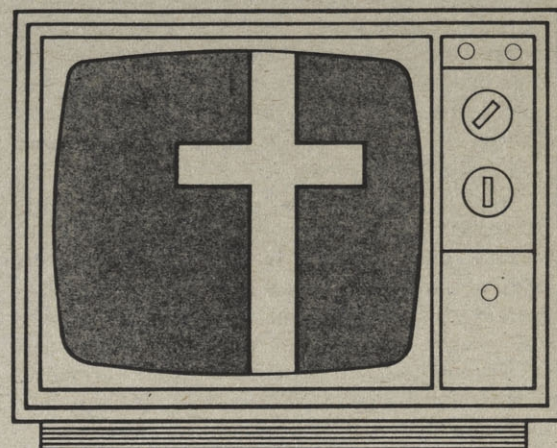
The Churches in Latin America have had to experiment with alternative ministries. When the Episcopal Church, U.S.A., exercises some of its alternatives, it can then produce its own indigenous Hispanic ordained ministry. When that happens, the Episcopal Churches in Latin America will be able to retain many of their key priests and deacons for leadership in autonomous national Churches. Then the Episcopal Churches in Latin America and the Church in the U.S. can more fully become partners in mission.

Jeanette L. and Robert W. Renouf are directors of the Anglican Institute of the Episcopal Church in Nicaragua where they engage in ministry development and leadership training. They are missionary appointees of the Episcopal Church who come from the Diocese of Northern California.

815: *More than an address*, a booklet of information about the people and ministries of the Episcopal Church in New York City.

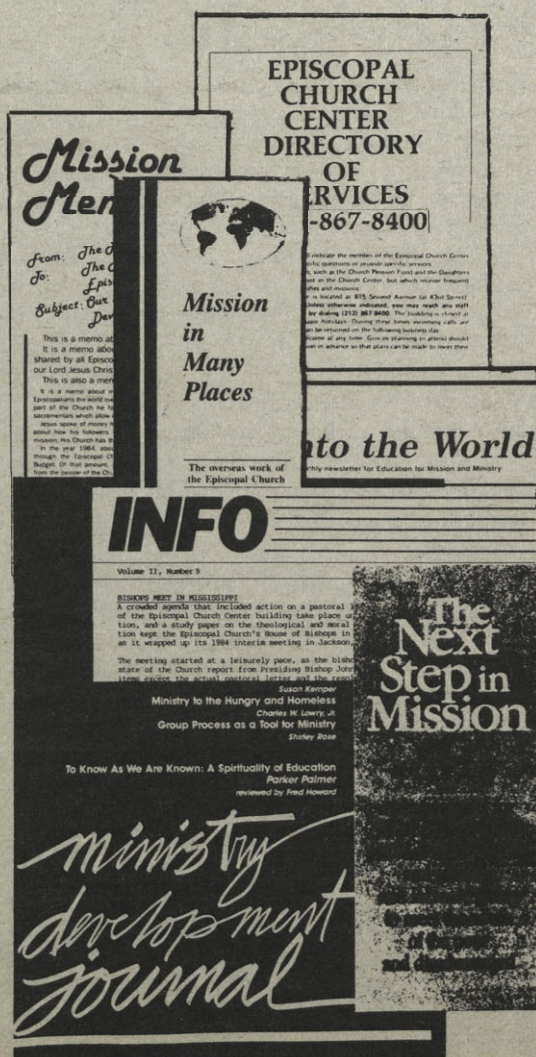
The following programs are available from the Communication Office for use by congregations or civic groups and may be requested in 3/4-inch Umatic format or in VHS or Beta format (please specify which format is desired when ordering). Cost is \$28 for the Umatic format and \$23 for the Beta and VHS formats on a sale basis only. Unless otherwise indicated, all programs are 28 minutes in length. Longer tapes will be priced slightly higher.

1. **Black Ministries of the Episcopal Church** documents how blacks have ministered in and to the Church in the past and highlights some of the people and places presently engaged in this dynamic area of our Church's outreach.
2. **Ireland Today**, a timely discussion of current political/religious tension in Ireland and the responses of the Anglican Church as explained by two active and involved members of the Church of Ireland.
3. **Apartheid**, a discussion/interview with the dean of Capetown, South Africa, the Very Rev. Edward King, examining the historic realities of this multi-racial nation and the Church's role in creating solutions.
4. **Caring About Cities**, a documentary showing the activities of the Diocese of Connecticut in the area of urban ministry with particular attention to its work in inner-city areas.
5. **Sing a New Song**, a musical examination of current Hymnal revision by Ray Glover and Alec Wyton with a live audience sharing in the singing of some new and some revised hymns from the *Hymnal 1982*.
6. **The Word With Pictures**, a sampler of the various types of video materials being produced for broadcast by our Church, includes various types of spots as well as pieces taken from longer programs for broadcast uses.
7. **Together . . . To Make a Difference**: Highlights of the 1982 Episcopal Youth Event in Urbana, Ill., are documented together with the hopes, the thoughts, and the concerns of many of those who participated.
8. **A Year of Reconciliation** celebrates in word, music, and pageant the 75th anniversary of our National Cathedral in Washington, D.C., and its place as a house of prayer for all people.
9. **Into All the World**, a discussion of the overseas mission work of the Episcopal Church in today's changing world by three persons actively involved in carrying out this command.
10. **In Common Cause** documents the first interim eucharistic sharing between Lutherans and Episcopalians at the Washington Cathedral in January, 1983, together with a discussion by leaders of both denominations. (CC)
11. **Families Matter** examines our Church's concern for the family unit with insights into both the problems and the opportunities for the Church today. Produced at the Family Ministry Project Conference. (CC)
12. **More Than Money** deals with stewardship and concepts of tithing as expressed by several Episcopal families shown in their homes in various parts of the country and by leaders in the field of stewardship. (CC)
13. **Why We're in the World Council of Churches** examines the reasons the Episcopal Church, together with other Anglican bodies, participates in the ongoing missions and debates of the WCC.
14. **The TV Generation Discovers Church Video** looks at the creative results possible when young people and interested adult advisors have the opportunity to make use of current video equipment for church use.
15. **That All May Have Life** examines two major programs of the 1982 General Convention one year later—Next Step in Mission and Jubilee Centers—



24. APSO: Ministry in America's Own Third World: The effects on human lives and communities of 10 projects supported by the Appalachian People's Service Organization is explained by some of those directly affected by this ministry to our own citizens in six of the Appalachian states.

NOTE: Programs followed by (CC) have been closed captioned for the hearing impaired. Captioning shows only when the program is played through a special decoder. No captioning is seen when played through a regular VCR or used for cable broadcast.



CHAPTER AND VERSE

AN INQUIRER'S PURSUIT OF NOT-SO-TRIVIAL
FACTS AND FIGURES TO CHALLENGE AND
CONFOUND. PULL THIS SECTION OUT AND
CUT THE CARDS APART. SAVE THE KEY. ▶

† PAST AND PROLOGUE † PP
■ RITE AND RITUAL ■ RR
• FORM AND FUNCTION • FF
★ PEOPLE AND PLACES ★ PP
* LITURGY AND LITERATURE * LL
‡ HITHER AND YON ‡ HY

<p>† PP Who was the first Archbishop of Canterbury?</p> <p>■ RR Why is "hallelujah" also spelled "alleluia"?</p> <p>• FF What has over 1,000 members and votes twice on everything?</p> <p>★ PP Name two former First Ladies who were active Episcopalians.</p> <p>* LL What is <i>Le Livre de Priere Commune</i>?</p> <p>‡ HY Who is the patron saint of England?</p>	<p>† PP How many people did South Carolina's first bishop, Robert Smith, confirm during his six-year episcopacy?</p> <p>■ RR In what three places in the Prayer Book is the word "Yahweh" used?</p> <p>• FF In what year did women become voting deputies to General Convention?</p> <p>★ PP Where was the Great General Convention of 1835 held?</p> <p>* LL What is the Golden Number?</p> <p>‡ HY What is the name of the Chinese Anglican Church?</p>	<p>† PP Which Presiding Bishop had a saint as his middle name?</p> <p>■ RR The books of the Apocrypha may not be read in services. True or False?</p> <p>• FF What gift does a bishop give a newly ordained deacon, priest, or bishop?</p> <p>★ PP What priest—later Bishop of Idaho—won a weightlifting contest to become Mr. Montana?</p> <p>* LL What is meant by "to translate a bishop"?</p> <p>‡ HY Which is the Francophone Province?</p>
<p>† PP What was the first American revision of the Prayer Book?</p> <p>■ RR What are "Elohim," "Adonai," and "YHWH"?</p> <p>• FF What does PECUSA mean?</p> <p>★ PP What are the two most common surnames among Episcopal clergy?</p> <p>* LL Where does the phrase, "to judge both the quick and the dead," appear?</p> <p>‡ HY Where is the Pilgrims' Way?</p>	<p>† PP Early Episcopalians in Colorado worshipped in saloons. True or False?</p> <p>■ RR What is the Four-Letter Name?</p> <p>• FF An Episcopalian can be both a nun and a priest. True or False?</p> <p>★ PP Name the only seminary founded by the Episcopal Church.</p> <p>* LL Who translated <i>The Book of Common Prayer</i> into Hawaiian?</p> <p>‡ HY Who was involved in the slave trade, was converted following a storm at sea, became a priest, and wrote "Amazing grace"?</p>	<p>† PP Who was the Church's first black bishop?</p> <p>■ RR Compass points notwithstanding, in which liturgical direction is the altar found?</p> <p>• FF To celebrate the Eucharist, a priest wears (a) a credence, (b) a lavabo, (c) a censer, (d) a stole.</p> <p>★ PP Which Episcopal bishop was the son of an Igorot witch doctor?</p> <p>* LL The Apostles' Creed was written by the Apostles. True or False?</p> <p>‡ HY What Anglican bishop won the Nobel Peace Prize in 1984?</p>
<p>† PP What English Queen supplied Communion vessels to many colonial churches?</p> <p>■ RR In the Psalms, what does an asterisk signify?</p> <p>• FF What do the crosslets on the Episcopal Church shield represent?</p> <p>★ PP Where are the Episcopal Church's archives?</p> <p>* LL What is Sexagesima?</p> <p>‡ HY What are Ballarat, Bendigo, and Warratatta?</p>	<p>† PP Who was the first missionary priest sent to Liberia?</p> <p>■ RR How many chalices are on the altar during the Great Thanksgiving?</p> <p>• FF Why was a Lambeth Conference not held in 1940?</p> <p>★ PP What Anglican priest gave the opening prayer for the Continental Congress?</p> <p>* LL "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith" is the first line of what creed?</p> <p>‡ HY What queen appealed to another queen for the Anglican faith?</p>	<p>† PP Who was the first Chippewa ordained priest?</p> <p>■ RR Who was Oestra?</p> <p>• FF What bishop's vestment is distinguished by full, flowing sleeves gathered at the wrist?</p> <p>★ PP What American Episcopal church is 800 years old and was once a monastery in Spain?</p> <p>* LL The Lambeth Quadrilateral names conditions necessary for (a) salvation, (b) church unity, (c) baptism, (d) ordination.</p> <p>‡ HY What Anglican wrote <i>Cry, the Beloved Country</i>?</p>
<p>† PP Who was the first presiding officer of General Convention?</p> <p>■ RR When was the first <i>Book of Common Prayer</i> published?</p> <p>• FF What is a catechumenate?</p> <p>★ PP What early bishop was a great friend of the Oneidas?</p> <p>* LL What is Epiphany?</p> <p>‡ HY How many jurisdictions are in the Anglican Communion?</p>	<p>† PP What Episcopal priest, whose great-grandfather was the "Father of American Lutheranism," helped revise the Hymnal in 1926?</p> <p>■ RR When in the Eucharist is the celebrant supposed to receive Communion?</p> <p>• FF How many Provinces does the Anglican Church of Canada have?</p> <p>★ PP In what city is <i>The Episcopalian</i> published?</p> <p>* LL "Of the Holy Ghost," "Of Original or Birth-Sin," and "Of Free-Will" are sub-heads of what document?</p> <p>‡ HY Name two bishops deported from South Africa because they opposed apartheid.</p>	<p>† PP Whipple and Hare are (a) clerical vestments, (b) sites of House of Bishops' meetings, (c) bishops who befriended Indians, (d) parts of a cathedral.</p> <p>■ RR What heresy was the Nicene Creed written to combat?</p> <p>• FF What is a verger?</p> <p>★ PP Which is the largest Gothic cathedral in North America?</p> <p>* LL What are the original source and meaning of "Gospel"?</p> <p>‡ HY Who founded a religious community in England called Little Gidding?</p>
<p>† PP What diocese was organized in 1785 but did not have a bishop for 30 years?</p> <p>■ RR What church has a piece of moonrock in a stained glass window?</p> <p>• FF What is a lady chapel?</p> <p>★ PP What early Pennsylvania Congressman, later a priest, did Henry Clay challenge to a duel?</p> <p>* LL To what sect did Nicodemus belong?</p> <p>‡ HY What is the Wider Episcopal Fellowship?</p>	<p>† PP What contemporary of Florence Nightingale started the first women's religious order in the Episcopal Church?</p> <p>■ RR What are the four traits of the Church stated in the Nicene Creed?</p> <p>• FF How many Provinces does the Episcopal Church have?</p> <p>★ PP Name the three laymen who have been President of the House of Deputies.</p> <p>* LL To what does the Hebrew name <i>Tehillim</i>, "songs of praise," refer?</p> <p>‡ HY What Caribbean country's cathedral has a brown-skinned Christ above its altar?</p>	<p>† PP What American bishop, who was also a Confederate general, was killed in battle at Pine Mountain, Ga.?</p> <p>■ RR What is the Tetragrammaton?</p> <p>• FF Name three bodies the Presiding Bishop presides over.</p> <p>★ PP What given name is most popular among American bishops?</p> <p>* LL "Amen" is a Greek word. True or False?</p> <p>‡ HY What English Archbishop was beheaded for defending the divine right of kings?</p>

CHAPTER AND VERSE ANSWERS

ADD YOUR OWN CHAPTER AND VERSE QUESTIONS

Some suggestions:

- Who was first rector of our parish?
- Who is our diocesan bishop?
- Who is head of our vestry?

- Who is president of our altar guild?
- What year was our parish organized?
- How many Episcopalians live in our state?
- To which Province do we belong?
- What percentage of our parish funds is used for mission work outside the parish?
- ...The possibilities are endless.

<ul style="list-style-type: none">† PP Henry St. George Tucker.■ RR False.● FF A Bible.* PP Hanford King.* LL Move a bishop from one diocese to another.‡ HY The Church of Burundi, Rwanda, and Zaire.	<ul style="list-style-type: none">† PP None.■ RR Ps. 68:4, Ps. 83:18, and Song of Moses.● FF 1970.* PP Philadelphia, Pa.* LL Indicates date of full moon on or after spring equinox and is used in computing the date of Easter.‡ HY Chung Hua Sheng Kung Hui.	<ul style="list-style-type: none">† PP St. Augustine.■ RR The first is Hebrew, the second Latin.● FF General Convention.* PP Eleanor Roosevelt, Bess Truman, Betty Ford.* LL Prayer Book in French.‡ HY St. George.
<ul style="list-style-type: none">† PP James Theodore Holly of Haiti.■ RR East.● FF (d) A stole.* PP Edward G. Longid.* LL False.‡ HY Desmond Tutu.	<ul style="list-style-type: none">† PP True.■ RR YHWH, Yahweh.● FF True.* PP General Theological Seminary in New York City.* LL King Kamehameha IV.‡ HY John Newton.	<ul style="list-style-type: none">† PP Deletion of prayers for King George and the royal family.■ RR Terms for God in the Psalms.● FF Protestant Episcopal Church in the United States of America.* PP Smith and Williams.* LL Nicene Creed, Apostles' Creed.‡ HY Road from Hampshire to Kent, England, ending at St. Thomas a Becket's shrine in Canterbury.
<ul style="list-style-type: none">† PP En-me-gah-bowh.■ RR Teutonic goddess of spring from whose name "Easter" is derived.● FF Rochet.* PP St. Bernard of Clairvaux, Miami, Fla.* LL (b) Church unity.‡ HY Alan Paton.	<ul style="list-style-type: none">† PP Joseph R. Andrus.■ RR 1.● FF England was at war.* PP Jacob Duche.* LL Creed of St. Athanasius.‡ HY Queen Emma appealed to Queen Victoria to send missionaries to Hawaii.	<ul style="list-style-type: none">† PP Queen Anne.■ RR A pause.● FF The Church's original nine dioceses.* PP Austin, Texas.* LL Second Sunday before Lent.‡ HY Dioceses of the Anglican Church of Australia.
<ul style="list-style-type: none">† PP (c) Bishops who befriended Indians.■ RR Arianism, which denied Christ's divinity.● FF Literally, the official who carries the mace at formal affairs; in America, a sexton, a groundskeeper.* PP St. John the Divine, New York City.* LL The Anglo-Saxon <i>godspel</i>, meaning "good news."‡ HY Nicholas Ferrar.	<ul style="list-style-type: none">† PP William Augustus Muhlenberg.■ RR As the people come forward.● FF 4.* PP Philadelphia, Pa.* LL Articles of Religion.‡ HY Edward Crowther, Colin O. Winter, Ambrose Reeves, Robert Mize, Jr.	<ul style="list-style-type: none">† PP William White.■ RR 1549.● FF Period of instruction before baptism.* PP John Henry Hobart.* LL Manifestation of Christ to the Gentiles.‡ HY 28.
<ul style="list-style-type: none">† PP Leonidas Polk of Louisiana.■ RR YHWH, the Four-letter Name probably vocalized as Yahweh.● FF General Convention, House of Bishops, Executive Council.* PP William.* LL False. It's Hebrew, adopted without change.‡ HY William Laud (1645).	<ul style="list-style-type: none">† PP Anne Ayres.■ RR One, holy, catholic, and apostolic.● FF 9.* PP Owen J. Roberts, Clifford P. Morehouse, Charles R. Lawrence.* LL Jewish hymns, or psalms.‡ HY Holy Trinity Cathedral, Port-au-Prince, Haiti.	<ul style="list-style-type: none">† PP New Jersey.■ RR Washington Cathedral.● FF Chapel dedicated to the Virgin Mary when it forms part of a larger church.* PP James Milnor, late rector of St. George's, New York City.* LL Pharisees.‡ HY Churches with an historic episcopate with which Anglicans are in full communion.

Effective mission comes from small boxes

by Henry Free

Some 111 projects for mission extension are being financed, all or in part, by grants made in 1983 from the United Thank Offering. A seminary dormitory in Haiti, a renovated Seamen's Church Institute in Rhode Island, the start of a hospice program in Spokane, a Chinese ministry language program in Massachusetts, a refrigeration truck for a food bank in Georgia, a protective fence for a school in the Central Philippines are just a smattering of where the \$2,503,930 is being spent.

The UTO is an offering collected coin by coin in countless households in hundreds of parishes in every diocese of our Church. This "giving in gratitude" program is no new thing. Willeen Smith, UTO coordinator for the past year, is already making plans for a unique celebration of the Offering's centennial birthday in 1989.

"One hundred years . . ." Smith says, "and ever more vibrant and growing."

UTO grants for 1983 were at an all-time high. The needs keep growing, and the UTO keeps meeting the challenge.

The UTO success story is not the result of any one individual's work. Success depends upon a host of volunteer workers ranging from the parish to the Provincial level. The only full-time professional is Smith, who is based at the Episcopal Church Center in New York City. Therefore, as the ABC Olympic commentator said last summer, "Let's get up close and personal."

Willeen Smith is a Jerseyite by birth and a midwesterner by upbringing. After obtaining a master of social work degree from the University of Minnesota in 1974, she spent nine years as executive director of the Butler County, Ohio, Council on Aging. She initiated and created the program and then administered it. The work was heavily funded by obtaining grants so her current role as a grantor is the opposite of her former role as a grantee.

Smith was reared a Methodist but in her adult years came to know and love the Episcopal Church. She joined Trinity Church in Hamilton, Ohio, a congregation of 500 members, and plunged into her parish's life with the same enthusiasm she had displayed in the Council on Aging. She was soon on the vestry and later became senior warden.

Smith joined the Episcopal Church Center staff early in January, 1984, with the grants for 1984 already screened and selected by the UTO Committee.

tee. This fall she has served as the committee's resource person with special responsibility for overseas grants. The committee consists of one representative of each Province, three members of last year's committee, and one Executive Council member.

Willeen Smith is building on strong groundwork established by her two immediate predecessors, both of whom went on to other roles at the Church Center. Judy Gillespie is now deputy to the executive for World Mission, and Alice Emery, now retired, served as executive for National Missions.

Smith sees herself primarily as an educator. In her own life, she has a strong sense of stewardship which she shares with others. Through daily prayer and the use of the Blue Boxes, UTO participants display their sense of thanksgiving to God for blessings realized in both spiritual and material ways. This sense of thanksgiving has always pervaded the UTO movement, and Smith seeks to help more church members share in this experience. While it began as a women's movement, men and children have joined and become Blue Box participants. At the Spring and Fall Ingatherings of the boxes, both men and women now serve as parish custodians.

Originally, the Offering would serve only as the sole source of funding for any project in which it was engaged. Today, such funding may be only a part of a grantee's budget, and other Episcopal and non-Episcopal agencies may be assisting. Smith helps to provide the integration needed as well as deal with fluctuating exchange rates when overseas projects are involved.

Money sent to help with the free food program at St. Stephen's Church in Los Angeles or to rebuild the Cathedral School of the Lusitanian Church in Lisbon, Portugal, or to improve housing for nuns in Bangladesh is the UTO at work. The money collected coin by coin in a host of small boxes has made it possible. Willeen Smith and the United Thank Offering are working hard to make giving in gratitude a gift offered by even more Episcopalians.

The Rev. Henry J. Free, Jr., is a free-lance writer. He served as associate for stewardship at the Episcopal Church Center from the time of his ordination in 1978 until last year. Before ordination he was an executive in the women's clothing business.



A 1980 United Thank Offering grant made possible the laying of the cornerstone for Holy Trinity Parish Hall in Rangoon, Burma.



The United Thank Offering has enabled the building of a church for Iglesia La Natividad in Saltillo, Mexico. The cornerstone was laid by Bishop Leonardo Romero.



Willeen Smith has been United Thank Offering coordinator on the staff at the Episcopal Church Center in New York since January, 1984.

1985 Program Development Budget MISSION MEMO



From: The Presiding Bishop
To: The People of the Episcopal Church
Subject: Our 1985 Program Development Budget

There is a danger in writing about mission. The danger is that in using a word—*mission*—that is used so often by so many to mean so much, we lose our focus on just what we are talking about. We try to find other words, catch phrases, suitable alternatives to the word *mission*.

But nothing seems to fit.

That is because mission is unique, unique when it is thought of in conjunction with the Gospel of Jesus Christ and the response to that Gospel that is required of all who have entered into the Christian community through Baptism.

So it is *mission* that is the message of this memo.

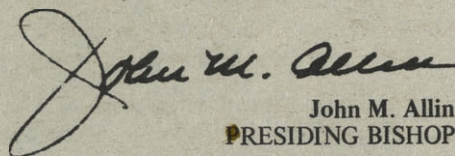
It is *mission* that is the responsibility of all Christians.

It is *mission* that provides us with the opportunity to serve together the Lord who draws us together so that each of us can be enriched by our diversity.

In the year 1985, about \$25,800,000 will be spent through the Episcopal Church's Program Development Budget. Of that amount, about \$20,200,000 will come from the people of the Church through tithes and offerings received in congregations and dioceses. About \$5,600,000 is expected from trust funds and other investments.

There is a danger in talking about mission. But there is more danger if there is only talk and no action. This memo indicates how Episcopalians throughout the world are doing more about mission than just talking or writing.

Think and pray about your participation in mission. Make a financial pledge in the congregation where you worship and serve in mission. By doing so you will be increasing participation in the mission of Jesus Christ, making it more possible for the Gospel to be preached and heard in many places and enabling the Good Life to be shared more abundantly.


John M. Allin
PRESIDING BISHOP

Memo: Education for Mission and Ministry

From: D. Barry Menuez
To: The Episcopal Church

As Executive for Education for Mission and Ministry, I can report that about \$4,000,000 will be spent in 1985 on the development and support of the Episcopal Church's mission in education, evangelism, worship, youth and college work, pastoral care, congregational development, and women's ministries.

Some of our specific programs in these areas include:

- "Next Step in Mission" training opportunities for parishes and dioceses and the publication of materials such as *Guide for Congregational Self-Evaluation* and *Guide for Congregational Action* to aid in this effort;
- resource-sharing in a covenant relationship with three dioceses and one Province to try new ways to nurture the Service, Worship, Evangelism, Education, and Pastoral Care ministries of each congregating unit within those jurisdictions;
- 1985 sponsorship of a National Student Gathering;
- support for three Episcopal colleges in Virginia, South Carolina, and North Carolina whose student membership is predominantly black;
- chaplains who minister to the men and women in military service and in many prisons and hospitals;
- staff and program assistance for the Council for the Development of Ministry, the Board for Theological Education, the Church Deployment Office, the Office of Pastoral Development, the Standing Liturgical Commission, the Triennial Meeting of the Women of the Church, and the Council for Women's Ministries.

It is my privilege to work with 15 staff officers and 17 support staff persons in carrying out this part of the General Church Program.

Harry Griffith of Winter Park, Florida, is chairman of the Executive Council's Standing Committee on Education for Mission and Ministry.

Memo: World Mission in Church and Society

From: The Rt. Rev. G. Edward Haynsworth
To: The Episcopal Church

As Executive for World Mission in Church and Society, I can report that the Episcopal Church plans to spend about \$9,000,000 in 1985—more than a third of the Church's national income—in Christian mission beyond the borders of our own land.

Some specific programs in this worldwide effort to share the Gospel are:

- total or partial support for 1,000 clergy and lay missionaries serving primarily in 21 overseas jurisdictions;
- additional programs in 18 other Anglican Provinces throughout the world;
- Volunteers for Mission—allowing many Episcopalians to volunteer for overseas and domestic ministry;
- Overseas Development Office—providing administrative, logistical, and training support for self-help development projects in Churches overseas;
- base support for ecumenical agencies such as the National Council of Churches (\$78,000) and the World Council of Churches (\$107,800);
- administrative staff for the Presiding Bishop's Fund for World Relief and the United Thank Offering.

There are 20 staff officers and 15 support staff persons who work with me in this part of our General Church Program.

The Rt. Rev. A. Donald Davies, Bishop of Dallas, is chairman of the Executive Council's Standing Committee on World Mission in Church and Society.

Memo: Stewardship

From: The Rev. Thomas H. Carson, Jr.
To: The Episcopal Church

The Stewardship staff is responsible for developing stewardship programs and educational materials for Episcopal congregations, for the supervision and oversight of the Venture in Mission program, and the initiation of planned giving programs in the several jurisdictions of the Episcopal Church. To this end, some \$600,000 will be spent in 1985 to assist Episcopalians in their quest to become good stewards of their resources.

In particular, this money will pay for:

- regional workshops and training sessions for clergy and laity to improve their leadership effectiveness;
- writing and publishing material to assist congregations with their ongoing stewardship programs and other local stewardship efforts;
- the use of area representatives to give diocesan stewardship commissions additional support as they seek to implement the tithing resolution adopted by the 1982 General Convention;
- assisting the Church in becoming more knowledgeable about how estate planning, deferred giving, and other specialized programs can assist the Christian mission;
- coordination of Venture in Mission as it continues in several dioceses and as funding is made increasingly available for designated projects.

Working with me are four staff officers and five support staff persons. Together we are seeking to help the Church understand that stewardship is a dimension of every aspect of mission.

Pamela C. Chinnis of Washington, D.C., is chairman of the Executive Council's Standing Committee on Stewardship.

Memo: Communication

From: The Rev. Canon Richard J. Anderson
To: The Episcopal Church

I can report that about \$1,100,000 of the Episcopal Church's Program Development Budget will be spent in 1985 assisting church members to know and understand the life and work of the Episcopal Church.

Some specific ways in which this will be accomplished are:

- providing information about the Church on a regular and frequent basis through a press service that is used by general-circulation as well as church-related newspapers, magazines, and television outlets;
- production of television programs about the Episcopal Church and about Episcopalians for airing on cable television stations (nearly 500 stations were reached by satellite in 1984);
- preparation of posters, pamphlets, and other material in support of the United Thank Offering, the Church School Missionary Offering, the Presiding Bishop's Fund for World Relief, the Next Step in Mission, and some additional special offerings and programs;
- provision of slides, photographs, and film strips to congregations and dioceses;
- coordination of media relations at such meetings as the House of Bishops and the General Convention;
- participation in the ecumenical production of television network programs and religion-oriented advertising.

A staff of 11 officers and six support persons works with me at the Church Center in New York to implement this ministry.

William Baker of Lake Quivera, Kansas, is chairman of the Executive Council's Standing Committee on Communication.

Memo: Finance

From: Matthew Costigan
To: The Episcopal Church

The Finance Department is responsible for managing an international operation. As Treasurer of the Executive Council and of the Domestic and Foreign Missionary Society (the corporate name of the Episcopal Church), I can report that about \$1,254,000 will be spent in 1985. This money will pay for:

- the financial administration of the Program Development Budget as well as the General Convention Budget, Trust Funds, and Pension Funds;
- management of \$16,500,000 in designated funds which come in each year from the Episcopal Church's special offerings, from Venture in Mission, and from other sources;
- the tabulation of national statistics;
- data processing and accounting, using sophisticated computer services;
- financial consultation and auditing services for aided U.S. dioceses and 23 overseas dioceses;
- regional and national seminars for parish and diocesan administrators;
- legal and financial services to fulfill the corporate functions of the Domestic and Foreign Missionary Society.

An additional \$476,000 is used for other supportive costs, including a small fund for contingencies not foreseen at the time of budget preparation, as well as a reserve for anticipated expenses related to the General Convention, and for emerging mission needs.

Eleven officers and 26 support staff persons work with me in carrying out this aspect of the Program Development Budget.

Memo: Administration

From: The Rt. Rev. Alexander D. Stewart
To: The Episcopal Church

Three million dollars sounds like an excessive amount to spend on paper clips and scotch tape. If only budgets were that simple! Utilities are costly anywhere. Medical insurance and Social Security continue to exceed the cost of living. Equipment must be purchased, insured, and maintained. Sound stewardship dictates wise maintenance and even small reserves for our Episcopal Church Center. Even postage is about to increase 10 percent. Costs are carefully scrutinized! Economy is our watchword! What kind of tape would you expect me to buy?

Scotch, of course. . . .

The Rev. Donald Hungerford of Odessa, Texas, is chairman of the Executive Council's Standing Committee on Finance and Administration.

Copies of this page, together with a list of 1985 diocesan apportionments and pledges, are available in brochure form in quantity and without charge from: Office of Stewardship, Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

Memo: National Mission in Church and Society

From: The Rev. Canon Edward B. Geyer, Jr.
To: The Episcopal Church

In 1985, National Mission staff energy and \$5,500,000 of church funds will be expended in continuing ministries related to the United States:

- support of the common mission and ministry of Coalition Fourteen (C-14, the former Domestic Missionary Dioceses);
- programs to assist the development of our work among American Indians/Alaska Natives, black Americans, Spanish-speaking persons, and Asian Americans;
- aid to those ministering to persons with special needs, such as the deaf, the aging, and the blind;
- programs aimed at stimulating discussion and action on justice issues and on social and public policies which either cause or relieve human suffering.

In addition, a major new emphasis has been placed on the developing Jubilee Ministry Program. These initiatives include:

- formation of the Jubilee Associates (the members of which are directors of the Jubilee Centers);
- beginning of the Jubilee Internship Program;
- continued publication of the *Jubilee Journal*;
- publication of *Effective Ministry* (No. 3) *Training for Congregational Service Programs*;
- implementation of the Public Policy Network.

Thirteen staff officers and 14 support staff work with me in carrying out this part of the General Church Program.

John K. Cannon of Bloomfield Hills, Michigan, is chairman of the Executive Council's Standing Committee on National Mission in Church and Society.

Can planning keep Venture momentum?

Can good long-range planning and intentional development efforts maintain the stewardship momentum of Venture in Mission which has raised over \$165 million?

The General Convention Standing Commission on Stewardship and Development thinks so, and it sent Bishop Gerald McAllister to the fall Executive Council meeting to suggest such planning.

McAllister said the Commission thinks long-range planning is Executive Council's responsibility, and while Council has made several attempts to fulfill this task, it has met without much success. The Commission recommended giving an existing Council standing committee adequate staff support to bring together a planning group.

The work might be done by a Mission Planning Group composed of Council members and representatives from General Convention Commissions on World Mission, Stewardship and Development, Human Affairs and Health, Metropolitan Areas, the Church in Small Communities, and the Anglican Consultative Council as well as several appointees of the Presiding Bishop. Such a committee, McAllister said, would "give breadth and continuity to the planning function" because it could consider "the whole spectrum of mission concerns."

This high-level planning group, which McAllister said could "spell out for the whole Church the contemporary expression of our obedience to the Great Commission," would be supplemented by a Resource Development Group to plan strategy for continuous resource development.

Episcopalians are generous givers, but they give as much to charitable institutions as they give to the Church, McAllister said. Part of the reason is those institutions have well-organized and staffed development offices. Many would respond to church requests if they had an indication "that we have a plan and priorities and a channel for giving."

McAllister did not expect immediate Council action, but he hoped Council would debate and refine the suggestions.

"I like the plan," Dean Allen Bartlett of Louisville, Ky., said. "A new group, not a new structure."

Bishop Walter Righter of Iowa said, "If

Prayer Book Society hears Gallup report

About 200 people participated in the first National Conference of the Prayer Book Society. Those attending the October 12-14 event heard George Gallup, Jr., report that both lay and clerical approval of the 1979 *Book of Common Prayer* is growing.

The Society, successor to the Society for the Preservation of the Book of Common Prayer, seeks continued use of the 1928 Prayer Book. In the past, the group used Gallup-generated figures to claim "the majority of Episcopalians" shared its views. The persons Gallup has polled who approve of the 1979 Prayer Book, the Washington gathering learned, have increased by 7 percent since the book came into common usage; those opposing the revision have declined by 6 percent.

Gallup concedes that opponents are not regular churchgoers. Church statisticians have challenged Gallup interviews on the basis that respondents call themselves Episcopalians whether they have a parochial affiliation or not. Gallup's total membership figure for the Church is generally higher than that upheld by annual parochial reports.

Church Pension Fund President Robert A. Robinson, also chief executive officer of the Church Hymnal Corporation which publishes the Prayer Book, told participants he has remained silent in the past, but he was speaking in favor of the Society at this time "because it is necessary."

—Diocesan Press Service

there's planning going on, you're more intentional."

Others suggested that raising dollars for national projects should not be done at the expense of local parishes or dioceses and that the planning and development function might come directly under the Presiding Bishop's office rather than through any of Council's standing committees.

In other actions, Council:

- heard Bishop Edmond Browning of Hawaii and the Rev. Frederick Borsch report on their participation in last summer's Anglican Consultative Council meeting;
- approved renewal of companion diocese relationships between Central New York and Egypt and between Southern Virginia and Bukavu in Burundi, and established new relationships between El Camino Real and Madras in South India, between Florida and Cuba, and between Kentucky and Sunyani and Tamale in West Africa;
- learned that Bishop Shannon Mallory, the Rev. Clifford Waller, and Canon Samir

Habiby will represent the Episcopal Church at next year's Partners-in-Mission Consultation of the Church of Uganda;

- expressed opposition to moving the U.S. Embassy from Tel Aviv to Jerusalem;
- affirmed Jubilee Center designations for Emmanuel Church in Cleveland, Ohio; the Western Maryland Regional Council; St. David's Church, San Diego, Calif.; and Christ Church, Fairfield, Ala.; and
- welcomed Richard Crawford, new publisher of The Episcopalian, Inc., and John Reinhardt, vice-president of its board.

PB's Fund asks Ethiopia aid

The Presiding Bishop's Fund for World Relief issued a special appeal for Episcopalians to help meet the food crisis in Ethiopia.

The Fund works with other denominations through Church World Service which is sending the first 10 flights in a month-

long airlift. Airline personnel are on the scene to transport food from Asmara, in northern Ethiopia, to Makele where in November 50,000 persons were without food and another 50,000 were coming to seek food.

Church World Service has allocated \$60,000 for the first 10 flights and provided another \$200,000 toward the purchase of 10 trucks to be used by relief workers.

Hunger and starvation in Ethiopia have reached mammoth proportions—far exceeding the 1973 drought and famine which killed 200,000 persons. Many observers believe the current death toll already exceeds 200,000 and estimate another 6 million are likely to perish without massive relief efforts.

To contribute to the relief in Ethiopia, send your donations marked "African Appeal for the Ethiopian Famine"—with checks made payable to the Presiding Bishop's Fund for World Relief—to the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

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Have You Heard

NO DOGGONE PARTIALITY HERE

Just to prove we have no bias in the cat/dog debate that reader Wilbur Tyte cited last month in reference to The Episcocats, we wish to mention the Diocese of Los Angeles' item from *Episcopal News*. "Ecclesiastically Impeccable Puppies" was the headline on an ad for Labrador puppies delivered by Bishop Robert Rusack himself. The pups, according to the ad, are grandchildren of the bishop's own Shasta.

AND THE TEMPLE OF DOOM?

When Episcopal bishops meet, a number of heads turn when someone calls for "Bishop Jones." Six by that name are listed in *The Episcopal Church Annual*. At the recent House of Bishops meeting, Secretary Scott Field Bailey found a new way to differentiate the Jones Boys. In one of his early announcements he referred to Missouri Jones to identify Bishop William Jones of Missouri. But that cowboy-like designation didn't draw as much laughter as when he identified Bishop Edward Jones of Indianapolis as Indiana Jones.

POLITICS TOOK IT FROM US

Charisma is a quality one most often associates with politics, but the German sociologist Max Weber originally borrowed it from theology where its Greek original meant the "gift of grace." Whether running for president or not, we could all use some charisma in our lives.

COCOONS IN THE CHURCHYARD

Courtyards of churches the British persist in calling "redundant"—no longer in use—are being sought as butterfly habitats by the British Butterfly Conservation Society. The Society plans a national survey of butterfly-colonized churchyards to show the richness of life on some of the properties in question. The county of Norfolk already has five such sanctuaries whose locations are kept confidential to discourage butterfly collectors.

POPE-POURRI

We thought we'd heard it all when we learned our Canadian cousins were considering "Pope-corn" as a sales item on the Pope's recent Canadian visit. But no. Dover Publications, right here in the U.S., tells us it is publishing a Pope John Paul II paper doll book: "Four paper dolls, 19 costumes, and many accessories—all in full, authentic color." The dolls cover Pope John Paul's career from schoolboy athlete—soccer ball included—through actor and dressed "for labor in a stone quarry during the Nazi occupation."

PURPOSELY PORTABLE

A man needs to be well-read to find a limerick suitable for a parish's new baptismal font! St. John the Evangelist, Lansdowne, Pa., received a font that can be moved into the congregation. To introduce it to the parish the rector, the Rev. Hugh Dickinson, found a limerick. Although he does not know the source, he assured his newsletter readers it was "unquestionably Anglican." And we assure Bishop Robert S. Kerr that it is also unquestionably fictitious.

*A New England parish has want
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A large portrait, enframed,
Of the Bishop-elect of Vermont.*

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