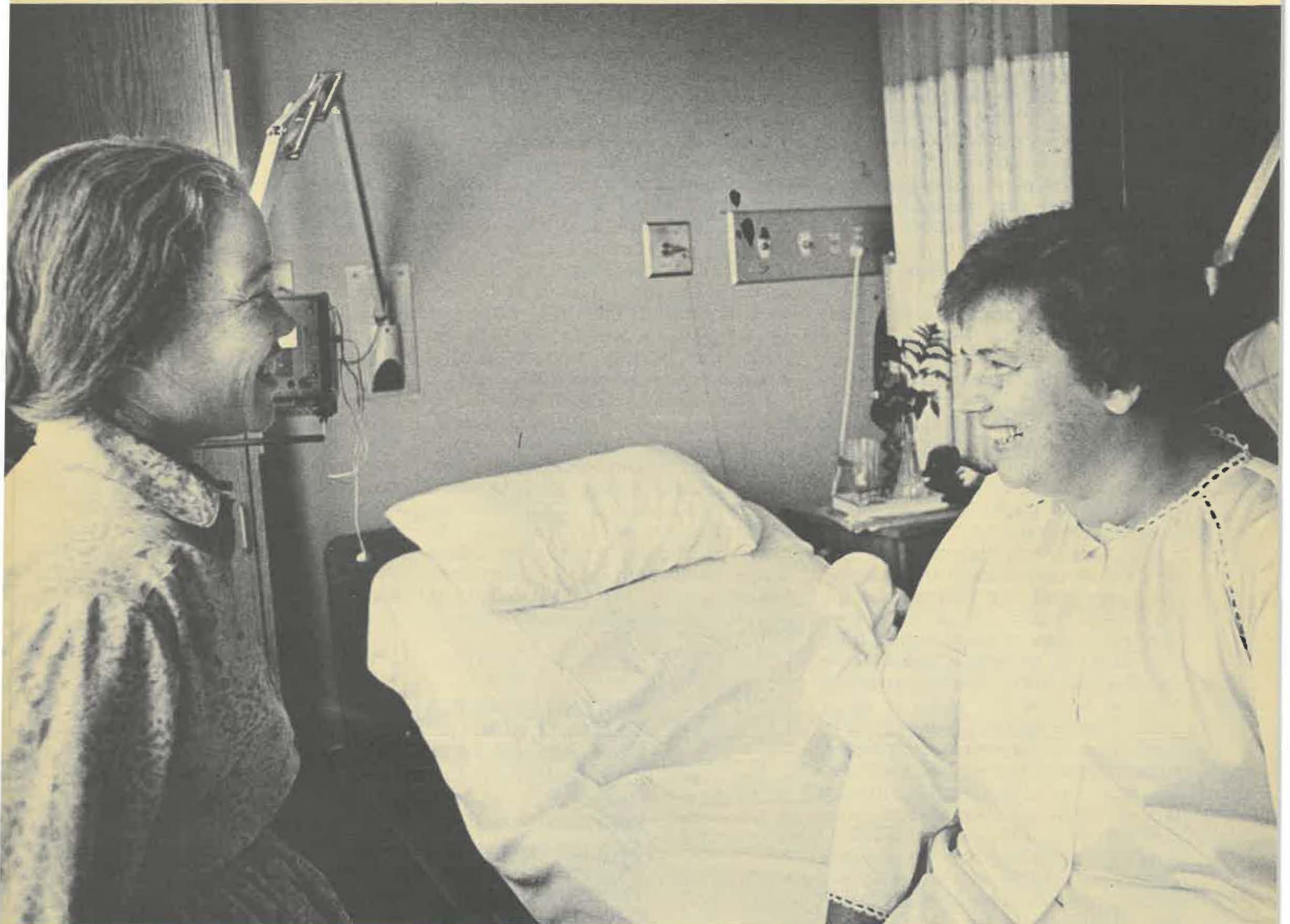


THE LIVING CHURCH



Sharon Wilson

Lay-minister-of-the-day, Gretchen Reed, visits a parishioner of Trinity Church, Easton, Pa.: From hospitals and nursing homes, "rave reviews" [see page 10].

Parish Administration Number



The Church in a Time of Limits I

By G.P.M. BELSHAW

Another possible title for this is "The Church in the Post-Petroleum Age." For many Americans there is, for the first time, the realization that they are playing in a completely new ballgame. Some resist the thought, some think nothing can be done about it, while others in accepting the advent of a time of limits believe that through it God is speaking to them and calling them to new awareness of what it means to be created in the image of God — to be human.

A phrase going around these days is that this winter we face a crisis of "hunger and heat" in many places in our country, and that there will be violence in some American ghettos because of it. A recent news story had this heading, "Number of poor in U.S. tops most populations." The 25 million Americans who fall into the category of poverty exceed the population of more than half the nations of the world.

It is easy for us to ignore such statistics. But we cannot ignore the crunch of the energy crisis. We know what it has done to our family budgets, not to mention the budgets of our parishes. Inflation cannot be ignored; it strikes every one of us and the institutions we love. I have yet to speak to a rector or vestry about finances and not hear some comment about fuel expenses, escalating insurance premiums, and plans about cutting back. Our clergy salaries, although they are often less than adequate, coupled with the cost of maintaining church buildings, has made the comment once used almost exclusively with reference to the urban church apply to all of us — that all the money goes into salary of clergy and maintenance of buildings,

Our guest columnist, the Rt. Rev. G.P. Mellick Belshaw, is Suffragan Bishop of New Jersey. This article, Part I of which appears here, was originally presented as an address to the convention of the Diocese of New Jersey in November, 1979. Part II will appear in this column next week.

leaving nothing for program. As a church we face the ominous future of being an institution forced into a survival mentality, unequipped to meet the challenge of mission.

The greatest danger we face is a loss of spirit, defeatism. "Accommodation" has been singled out as the main obstacle that people caught in poverty in rural areas of the world face. "The accommodation to the culture of poverty remained an unbroken barrier to change," wrote the economist John K. Galbraith, with reference to India (*The Nature of Mass Poverty*, p. 106). Is that to be our mind-set as we enter the 1980s, accommodation to the problems before us?

I don't mean by accommodation trying to make the best of a bad situation, but in the sense of giving into the evils we are called as human beings and Christians to resist. For example, is the arms race, a major cause of the inflation we experience, something that can't be changed? The course the global arms race is taking, draining this nation at an annual cost of 138 billion dollars in

military spending, has caused international tensions to remain at dangerous levels. Now that is compounded by the fact that "there is an absolute limit to the ability of the earth to support or tolerate the process of industrial activity, and there is reason to believe that we are now moving toward that limit very rapidly" (Heilbroner, *An Inquiry into the Human Prospect*, p. 47).

What is the church saying to the issues evoked by the words "hunger," "heat," "arms race," in a future conditioned by limited resources, scarcity?

In a nation where there is enormous waste, and where the drive to consumerism and expansionism is accommodated to by most of us most of the time, what is the church's role? The words "restraint," "stewardship," "conservation," open up vast possibilities for action.

The Christian doctrine of creation centers upon a creation that is good. As a prayer on page 827 in the Book of Common Prayer states:

Almighty God, in giving us dominion over things on earth, you made us fellow workers in your creation: Give us wisdom and reverence so to use the resources of nature, that no one may suffer from our abuse of them, and that generations yet to come may continue to praise you for your bounty; through Jesus Christ our Lord. The doctrine of creation, introduced in Genesis and fulfilled in the Word made flesh, Jesus Christ, is proclaimed in that prayer. Here dominion is seen as responsible stewardship, not exploitation; here wisdom is seen as restraint, not expansionism; here reverence is seen as conservation, not pietism. This earth has a most delicate balance of nature. With little regard for future generations, how often in the history of the race it has been raped rather than nurtured!

Are you the one who twinkled, little star,
To give a hint of Godhead near, and led
The shepherds, while the others were abed,
And three prophetic wisemen from afar?
Or can you tell — How did the vision bar
Such understanding from the human head —
As if the eye and insight both were dead —
That still we dare to ask you what you are?
Then hear the blindest of the blind this night
When I, in selfish hope of sight, commend
You do not send your diamond point of light
To prick the merely outer orb, but send
It deep inside, instead, and there redress
A lusting heart's world-dazzled sightlessness.

William Henry Scott

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LETTERS

SPBCP

Fr. Sydnor's letter [TLC, Nov. 25] is one of the most illuminating and disturbing ever to appear in THE LIVING CHURCH.

It is illuminating because it indicated unambiguously where the real issue in the interior life of the Episcopal Church is located. It is not a battle of Prayer Books. That is only the field of battle. The issue is the nature of the Episcopal authority. This is perfectly clear in the oceanic and bitter mail received by the SPBCP from bishops and priests.

The letter is disturbing on several counts. One certainly is that Fr. Sydnor, along with many (or most) others, thinks he knows what the Episcopal authority is. The canons never say much more than "godly counsel." Many priests over the last decade removed the then Standard Book of Common Prayer from their pews, and some seminarians have never experienced it, "because the bishop told me so." Now the bishops have another standard, and do they therefore mean to enforce it, as they did not the other? Perhaps Fr. Sydnor and the bishops should read Milton "On Praelatical Episcopacy."

But most disturbing of all is the dreadful spectre raised about ordination vows. I presume Fr. Sydnor, like Fr. Jackson, took vows to uphold the doctrine, discipline and worship of the Episcopal Church. But suppose that by changing discipline and worship you have also changed doctrine? Where then is the vow? I wonder if Fr. Sydnor has ever considered the advice given to the Anglican clergy by Bishop Sanderson during the Commonwealth, when there was an oath of conformity that excluded the Prayer Book services? He is free to

look it up. It will not offer him a comfortable precedent.

Part of that 1928 ordination service contains a hair-raising admonition about the members of the church, and the horrible punishment that will ensue to those who offend them. The correspondence files of the SPBCP are open to Fr. Sydnor or anyone else who cares to read what the clergy, bishops and priests alike, have done to the laity of the Episcopal Church these last ten years.

The thing that really gives me pause is that people said exactly the same thing to and about Fr. DeKoven that Fr. Sydnor is saying about Fr. Jackson.

(The Rev.) WILLIAM H. RALSTON
 St. John's Church

Savannah, Ga.

• • •

It doth appear that the SPBCP hath now become the "Society for the Preservation of the SPBCP."

(The Rev.) DONALD L. WRIGHT
 Dabney House Center

Java, Va.

• • •

I think the SPBCP is struggling very hard to get back to the real BCP. The problem seems to me to be a shift in English Law. I was celebrating Communion and carefully doing the ablutions as my high church training taught me. Dr. Howard Hageman [well-known liturgical scholar of the Reformed Church] was serving as acolyte and deacon in the service of Thanksgiving Day, and I was wondering about the rubrics — and a number of things.

First of all, the Sanctus as a culmination of the offertory was dragged out — with offertory hymn plus doxology and people wandering about — and then re-duplicated in the "what-I-used-to-call canon of consecration." There we had two or three distinct "climaxes" of one simple act; the Reformed Church people are in a position to be detached about this. Then at the end where I was consuming the bread and wine I got to thinking, "Here I am fulfilling an Anglican canon proper to the 17th century. I wonder what Dr. Hageman thinks."

Afterwards I asked him what he thought and he made a kind and thoughtful observation regarding the two aspects, i.e., the scattered Sanctus and the atavistic nod to civil authorities, Romans 13.

Merrily on High, by the late Colin Stephenson, says much about our atavisms. But, for myself, I cannot drop certain 1928 pastoral offices. I think the real issue between the SPBCP and future-oriented liturgiologists is that the latter have recognized the "gene change" in a church which has no more "Acts of Uniformity," Erastian lay leadership, or

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any significant juridical rulers to demand conformity to this or that BCP.

Challenging the discretion of the bishops causes me to marvel: what kind of Episcopalians raise the issue of the right of the bishop to direct the liturgy? I believe the question, "Is our episcopate the best guardian of the tradition?" is justified from time to time. In some ways our seminaries and faithful seminary professors, as doctors of the church, may be better. But the recent SPBCP letter quoted by Dr. Sydnor suggests another recourse, and I'd like to have that addressed clearly and openly in forthcoming issues of TLC.

(The Rev.) DAVID LANGDON
Rural Dean, Adirondack North
Diocese of Albany
Elizabethtown, N.Y.

Reality of Evil

The article "All Hallows' Eve" [TLC, Nov. 4] struck a bell because I am currently rereading G. K. Chesterton. One of the places where Chesterton's biographers tend to "lose" him and insist that he is "old hat" is his insistence that evil is real and his clear, constant preoccupation with the warfare he, too, saw going on in the world. Perhaps we all need to reread these "old fuddy-duddies" again, too.

ALZINA STONE DALE
Chicago, Ill.

Thoughtful Piety

What a fine piece on "The Anglican Mind" [editorial, TLC, Nov. 11]. Some of the anti-intellectual mood of today stems from a one-sided view of intellect — seeing it as merely discursive or

analytic reason and omitting the intuitive grasp or understanding of things. Add to this the loss of a sense of history and you open the gates to nonsense, fads, and second-hand ideas. Anglicans have at best nurtured a thoughtful piety, a reasoned spirituality that does not oppose reason with mystery. In the words of Kant, we need reason to set the limits of reason (ratio).

(The Rev.) WILLIAM A. EDDY
All Saints Church
East Lansing, Mich.

Pension Increases

Roy Webber [TLC, Nov. 4] has misread my letter "GC and Clergy Pensions" [TLC, Sept. 23]. I did not say that my pension "had been increased by a total of 60 percent." What I said, on the basis of information supplied by the CPF, was that "while CPF benefits from 1968 to 1978 went up by .60%, the Consumer Price Index from 1967 to May 1979 rose by 114.4 [%]." I did not become eligible for CPF benefits until May 1973; and from that date to May 1979 the CPI rose to 62.8%, while CPF benefits — at least my own — went up by only 15.5%.

I am grateful, however, to Fr. Webber for helping to keep the issue alive.

(The Rev.) FRANCIS C. LIGHTBOURN
Wilmette, Ill.

Boxes of Life/Work

The interview with Richard Bolles [TLC, Oct. 21] was excellent. I am glad you brought his expertise and insights to your pages.

Having done some Life/Plan counseling with others, and having read and used *What Color Is Your Parachute*, I was interested in hearing Dick talk about *The Three Boxes of Life*: "education, work and leisure." I had worked out for my own use three parts of a life journey, being: family, work and leisure. It was not that I had left education out. For one who is an adult-educator, I know well the importance of life-long learning. I simply had made the assumption that education was part of vocation or work. I now agree with Dick that it should be separate. Likewise, I would expect that Dick sees family somewhere in the trio of boxes.

I am ready to propose a change, and say let's go with four boxes or parts of a life journey: family, education, work and leisure. These are the areas where our lives — pluses and minuses — get lived out and too often compartmentalized. A major role for ministry in my estimation is to help people take responsibility for bringing these parts of life together in a meaningful way. It is called wholeness. The process by which we get there is called redemption.

(The Rev.) JAY DEAN
Portland, Maine

THE LIVING CHURCH

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Primates Meet at Ely

From all over the Anglican Communion, bishops and archbishops who head various provinces around the world went to Bishop Woodford House, Ely, [England], for the first meeting of Anglican primates.

The Most Rev. Donald Coggan, Archbishop of Canterbury, chaired the sessions and described the meeting as a "great success." "We've learned a great deal from one another and have been united in a personal way." Discussions took place in the context of worship.

At the conclusion of the sessions, the primates released a set of guidelines covering visits by lawfully ordained women priests to provinces which do not ordain women.

The guidelines reaffirm statements made by the 1978 Lambeth Conference on this issue, and assert the autonomy of each Anglican province, calling on all those concerned to abide by the customary procedures and courtesies which apply in the exercise of ministry by both women and men. Those seeking to enter other provinces are called upon to abide by "the formal resolutions or regulations of that province" and where no formal decision about women priests has been made, the guidelines say that the direction of the diocesan bishop should be followed, after consultation with the primate of the province. Resolution 15 of the fourth Anglican Consultative Council which asks for continued discussion of the whole issue of women priests was affirmed also.

Some other issues discussed include:

Ecumenism: Asked what was meant in the official statement released after the meeting that "the tide was not flowing strongly for inter-church conversations," the Primate of the Episcopal Church in Scotland, the Rt. Rev. Alastair Haggart, said that after the initial euphoria, where it looks as if good will and a little intelligence will overcome every obstacle, "gradually you move on to areas where the deep, not very well understood factors that divide the churches and people become apparent. You begin to suffer from weariness in well doing." The primates warmly encouraged continued deepening of relationships between Christians, both internationally and at the local level.

Iran: Following a report by the Bishop of Iran, the Rt. Rev. Hassan Dehqani-Tafti, the primates sent a confidential

letter to the Ambassador of Iran in London, aimed at improving the situation of Christians in the country.

China: The meeting heard a report by the Bishop of Hong Kong, the Rt. Rev. Gilbert Baker. Archbishop Coggan told the press that news was now coming out of corporate worship and churches reopening. "After this long seclusion of the Chinese Church from the West from 1950 onwards, it's difficult to get an overall pattern. But a certain number of Chinese Christians have recently visited America and Canada," he said. Asked about the state of the Anglican Church in China, he said one Anglican bishop was still alive but was not functioning in that capacity. The Rt. Rev. John Howe, secretary general of the Anglican Consultative Council added, "Apart from Roman Catholics, the position of China seems to be that the denominations, as known in the West, hardly exist any more. People worship in the main in private houses. . . . Any shaping of Christians in China will be decided from China - by the church in China, which does not want to be told how by enthusiastic people in the West."

The primates emphasized the international nature of the Anglican Communion. They pointed out that while English was their common tongue, the range of language spoken by particular primates "rivaled the disciples on the day of Pentecost - from the more familiar Spanish, Portuguese, French and Swahili to Krio, Mende/Temne, Moru, Orakaiva and Roviana."

The enthronement of the new Archbishop of Canterbury on March 25, 1980, will provide a visual expression of this. Primates will be invited to play a distinctive part "to emphasize the fact that the Archbishop of Canterbury enjoys a primacy of honour and respect in the world-wide fellowship of Anglican Churches."

While they were in session the primates heard of the death of the Primate of the West Indies, the Most Rev. Alan Knight, who had been prevented by illness from attending.

Clerics Assail Sex Book

The Bishop of Colorado, the Rt. Rev. William C. Frey, and at least two of his priests are distressed about a book called *The Sex Atlas*, published by Seabury Press in 1978. The more than 500-page book by Erwin J. Haeberle,

deals with many aspects of human sexual behavior, both normal and deviant. It is illustrated with diagrams, charts, and photographs.

Bishop Frey said he was "sorry Seabury published the book . . . there's a difference between describing all possible variants of human sexual behavior and in assigning values to them . . . it [the author's value system] bears no resemblance to the Christian understanding of sex."

The Rev. Edward S. Gray, rector of St. Mark's Church, Denver, and his curate, the Rev. Louis R. Tarsitano, object to the explicit photographs illustrating the book, its alleged lack of condemnation of homosexual behavior, and the passage about child molestation.

The president of Seabury, Werner Mark Linz, said certain parts of the book were taken out of context in the priests' objections. He said the book was commissioned by Seabury five years ago, and "100,000 copies are now in use. There has been no question since we commissioned it not to confirm our judgment of publishing it."

Fr. Gray said he heard of the book only recently, though it has been on the market for more than a year, and it was on display at the recent General Convention in Denver. He called the book "unbelievable. It is contrary to all studies in mental health and psychiatry. . . . It's not what I want coming out of a church publishing company. The church is supposed to print useful and edifying works. Seabury Press publishes the Book of Common Prayer. The company was started because the church needed Sunday school materials."

Roman Catholics: Signs of Secularization?

A prominent Dutch theologian, an American priest who expresses strong views in favor of the ordination of women to the priesthood, and the whole Society of Jesus are in trouble with the Roman Catholic hierarchy.

Dominican Father Edward Schillebeeckx has been summoned to Rome by the Vatican's Sacred Congregation for the Doctrine of the Faith (formerly known as the Holy Office of the Inquisition), in connection with his controversial book, *Jesus, An Experiment in Christology*. A group of 30 American and European theologians who make up

the editorial board of the distinguished international journal, *Concilium*, have protested the summons, and 144 Roman Catholic theologians from North America have signed a petition asking the Vatican to turn its secret hearings into "an authentic dialogue" and expressing deep concern over the procedure of the inquiry.

The Belgian-born professor at Nijmegen University in the Netherlands suffered a nervous collapse caused by "overwork, stress, and acute anxiety," according to his doctor, following the summons to Rome. Fr. Schillebeeckx is 65.

In Mt. Rainier, Md., Fr. William J. Callahan has been ordered by his Jesuit superiors to leave the activist Quixote Center after refusing to stop advocating the ordination of women to the priesthood. He has also been accused of criticizing Pope John Paul II's views on the issue. According to the *New York Times*, it marks the first time that "public disciplinary action has been taken by the church against an American priest or nun in connection with criticism of the Pope's stand regarding women."

As for the Jesuits, Fr. Pedro Arrupe, the head of the order, and other high-ranking Jesuits were called to a private audience by the Pope in September. The pontiff urged the Jesuit leaders to do everything possible to "remedy" what he called the "lamented shortcomings" of some members of the order. In response, Fr. Arrupe has sent a letter to all Jesuit communities around the world asking members to examine their consciences. They are to ask themselves the following question: "Are there any signs of secularizing tendencies in the community and any of its members, for example, a lack of community life, independence of superiors, questionable relationships with others, failures in the observance of

vows, or is there evidence of apostolic work incompatible with the priestly character which ought to mark our activity, however varied and difficult it may be?"

In his letter, Fr. Arrupe pointed out that John Paul's criticisms of the Society of Jesus were similar to those made by Paul VI and the late John Paul I, who died before he could deliver certain prepared strictures.

"A call from three popes," said Fr. Arrupe, "leaves little room for doubt that it is the Lord himself who, surely with love, but also with insistence, expects something better of us. We cannot wait any longer."

Diocesan Musicians and Liturgists Meet

Albuquerque, N.M., was the setting for this year's conference of Diocesan Liturgical and Music Commission chairmen which met early in November. The conference has met for the last ten years to assist in the development of the new Book of Common Prayer.

Because this year's General Convention voted to accept the 1979 Book as the standard Book of Common Prayer, the conference devoted itself to larger liturgical concerns with the theme, "The Meaning of Space and Its Use in Liturgy." Leaders were the Rev. Samuel Garrett, professor of church history at the Church Divinity School of the Pacific, the Rev. Ralph Carskadden, rector of All Souls Church, San Diego and director of *Opus Anglicanum*, a center for liturgical design, Richard Felciano, professor of music at the University of California, Tedd Welsch, dancer and choreographer, and Toby Pugh, an architect.

The conference passed a resolution chiding the Society for the Preservation of the Book of Common Prayer, stating that SPBCP mailings "are distorting the

clear voice of this church in General Convention and creating damaging confusion," and resolved "that this conference . . . calls upon the Presiding Bishop to use the authority of his office to carry out the will of General Convention. . . ."

Participants toured several local churches and pueblos, and discussed aspects of space. A Eucharist and baptism at St. John's Cathedral concluded the conference, at which the Rt. Rev. Richard M. Trelease, Bishop of the Rio Grande, preached and presided.

Partners in Mission Meet in Hong Kong

The garden party and grounds of a 19th century bishop's house in a colonial setting may seem an odd focus for the work of the church in Asia. But, a garden party given in November by the Bishop of Hong Kong did provide a clue to the life of the Council of the Church in East Asia. That garden party had a dotting of British civil servants and "old Asia hands," but it was dominated by clergy and lay people from varying parts of Asia. The variety of their colors and the differences in their dress was evidence that all Asians are not alike and that they are often far from the stereotypes of western minds.

The second Partners in Mission Consultation of the Council of the Church in East Asia was held in Hong Kong November 12-15. That meeting was followed by a plenary session of the Council. The CCEA is composed of Anglican dioceses all over Asia but does not include the Church in Japan.

Attending the meeting as overseas partners from the Episcopal Church in the United States were the Rt. Rev. George Masuda, Bishop of North Dakota, the Rev. Samuel Van Culin, executive officer for national and world mission at the Episcopal Church Center in New York, and the Rev. Winston Ching of the national staff. Also attending were the Rt. Rev. A. Donald Davies, Bishop of Dallas, the Rt. Rev. Robert Rusack, Bishop of Los Angeles, and the Rt. Rev. Robert H. Cochrane, Bishop of Olympia. In addition, the Ven. Courtland Moore of Dallas, the Rev. Canon Oliver Garver of Los Angeles, and the Ven. Robert F. Hayman of Olympia, were part of the delegation. The Dioceses of Dallas, Los Angeles, and Olympia have ongoing programs in Asian ministry and have been active in the resettlement of Indochinese refugees.

To American observers it became obvious that the organization was devised by the North Atlantic administrative mind and was not indigenous to Asia. The scope of CCEA suggests that all Asian Anglican Christians can be put into one neat administrative grouping. That grouping is not realistic. A number of dioceses in Asia with a British heri-



At the Diocesan Liturgical and Music Commission conference the congregation mimes the Sanctus and Benedictus while singing the setting by Richard Felciano.

tage are extra provincial. They are not part of any province of the Anglican Church, and they look to the Archbishop of Canterbury for metropolitanical jurisdiction. Obviously, the Archbishop of Canterbury can devote very little attention to their concerns.

The British Empire may be a thing of the past but the activity of English Christians in Asia is not. The several British missionary societies, independent of the synodical government of the Church of England, maintain vigorous missionary work in Asia. Their financial support of the CCEA is strong and exceeds the \$20,000 a year that the American church contributes. Nevertheless, it should be noted that the entire revolving loan fund of the CCEA, \$500,000, was a gift of the American church, and that there have been a number of United Thank Offering grants made within the dioceses of CCEA. In addition, those dioceses in the Philippines and Taiwan which have an American heritage continue to receive support from the American church.

Because we are used to complete religious freedom in this country, it came as a shock to us to realize that many of our Anglican brethren in Asia practice their faith in an atmosphere of repression or even persecution. The presence of the Archbishop of Rangoon at the conference was a joy to many as it had not been possible for Burmese Christians to attend such conferences since 1962. In both Malaysia and the Philippines there are strong and vigorous Moslem communities. It became evident that renascent Islam is not limited to the Middle East, but is to be found in Asia and Africa as well. In some places the Moslem majority makes the proclamation of the Gospel very difficult and threatens the survival of the church.

The possibility of beginning Christian work again in China hovered over the conference like a tantalizing temptation. The report on China suggested strongly that the best thing that outsiders could do at the moment was nothing. Even so, Anglican churchmen from China have been in the western world and some Christians from Hong Kong have been to the Peoples Republic. The general feeling of the conference was that we are on the edge of seeing renewal in the church of China.

The overseas partners consisted of the Anglican churches in the United States, New Zealand, Canada, and the United Kingdom, and Japan. It was thrilling to see the Nippon Seikokai, a church of only 55,000 baptized members, making generous contributions to the budget of CCEA, adopting the Church in Korea as its particular interest and demonstrating that interest by financial support.

The American observers came away from the Hong Kong conference with a

intensified realization of something we had all known intellectually. Not all Anglicans are Caucasians and not all Anglicans speak English. We were humbled by the quality of Christian faith and commitment which we saw in the witness of our Asian brothers and sisters.

(The Ven.) ROBERT F. HAYMAN
Archdeacon of Olympia

Church Sends Doctors to Africa

Seven doctors from North Carolina are spending two weeks in southern Africa as part of a medical mission sponsored by St. James Church, Hendersonville, N.C., according to an article in the Hendersonville *Times-News*.

Dr. Kenneth Bartells, a general surgeon, Dr. Dunn, a urologist, Dr. Chris McConnachie, an orthopedic surgeon, Dr. Richard Irving, an anesthesiologist, Dr. Frank McGuire, an optometrist, Dr. Ed Crouch, an ophthalmologist, and Dr. David Love, a gynecologist, are paying their own transportation costs for the trip. Support for the effort has come from a number of area churches, drug and surgical supply companies, and private individuals as well as St. James.

The Rev. John H. Wilson, director of the Anglican Relief Effort in Uganda, addressed the mission before departure, and praised the efforts of St. James Church in providing medical relief and training. He said the people of Africa welcome the medical mission since Christ, Christianity, and its people are non-political, and are doing God's will in helping people.

Dr. Dunn, Dr. McConnachie, and Dr. McGuire are Episcopalians.



The Rev. John E.H. Wilson (center), director of the Anglican Relief Effort in Uganda, talks with the Rev. H. Alexander Viola (left), rector of St. James Church, Hendersonville, N.C., and the Rev. William A. Potter, associate rector.

BRIEFLY...

St. John's Church, Los Angeles, has sent a check for \$1,880.47 to the Rt. Rev. James H. Kauluma, Suffragan Bishop of Damaraland, for the purchase of a printing press for his diocese, which includes the whole territory of Namibia in Southwest Africa. Included in the check was \$500 from All Saints', Pasadena. St. Augustine-by-the-Sea, Santa Monica, sent additional funds for the project.

The board of the Anglican Theological Review (ATR) met for a second time last year in November at Seabury-Western Theological Seminary, Evanston, Ill. In accordance with a new policy, annual board meetings will be held in November in the future. ATR serves as an unofficial organ of the theological seminaries and colleges of the Episcopal Church, although its contributors include a representation of various Christian traditions, Judaism, and other faiths. The Rev. Charles U. Harris is president of the board and the Rev. W. Taylor Stevenson, professor of theology at Seabury-Western, is editor.

Henry L. McCorkle recently was named publisher as well as editor of *The Episcopalian*, the official monthly publication of the Episcopal Church. The publication's board took the action in recognition of Mr. McCorkle's 20 years of service through journalism to the church.

The Brotherhood of St. Gregory, an Anglican community for men founded in 1969, recently celebrated the tenth anniversary of its founding with a service at St. Bartholomew's Church, White Plains, N.Y. The Rt. Rev. Paul Moore, Jr., Bishop of New York and visitor to the order, was celebrant and preacher. The Brotherhood is a monastic community that does not maintain communal living. Its members believe that they are more effective in their ministry and witness in the world, rather than removed from it. The order's founder and superior is Br. Richard Biernacki.

A federal judge in Philadelphia has ruled that the city violated the U.S. Constitution by paying for the building of a platform on which Pope John Paul II celebrated an outdoor Mass. The order instructs the city to seek reimbursement of \$204,569 from the Archdiocese of Philadelphia.

LAY MINISTERS OF THE DAY

*A parish responds
to the challenge of shared ministry*

By JAMES L. GILL

As I vacationed last summer at a lakeside in Maine, I had a conviction about my parish that has not been present in the past ten years of my ordained leadership there — namely, that Christ's ministry through Trinity Church, Easton, was continuing full-speed even though its rector was away.

My liberated feeling came from the knowledge that most of the specific acts of ministry which I perform at Trinity were being done by "Lay Ministers of the Day" during my absence.

To back up for a moment,

We are in the third year of an intentional experiment called "Shared Ministry at Trinity, Easton," and these years of raising consciousness in each of us that we do share in Christ's ministry are beginning to change the structure of the parish in exciting ways. "Lay Ministers of the Day" is but one of the aspects of that consciousness and that change.

Three years ago we made a decision both difficult and challenging. As a downtown parish of some 600 communicants we just did not have the financial capacity to *maintain* the commitment we had made two years previously in hiring a full-time ordained assistant (a first

for Trinity during its 167-year history). The pain of saying goodbye to this fine priest, younger than I, skilled in Christian education and youth work, was felt parish-wide. The challenge in the situation ahead was less widely appreciated at the time, though it is my feeling that the disposition for a positive response was latent at Trinity.

I believe that there are three aspects of Trinity's life, developing for a decade or more, which have contributed to the particular ways in which this parish is responding to the challenge of shared ministry. One strength is a strong commitment to the parish's *responsibility for the continuing education of its ministry*. (I stepped into an existing rector's sabbatical leave agreement — six months off with full benefits after every six years service — which is unique in the diocese in its generosity — and may have its support in Trinity from the various Lafayette College faculty who serve as vestry members.) As the realization of the shared ministry has grown, so has this support for continuing education. In 1978, over \$2,000 of parish funds were expended for *lay continuing education*, and it seems sure that the total will increase this year.

A second aspect of Trinity's life style which has been supportive of the newer project is that *local leadership was recognized, affirmed, and empowered*. Fred Conine, a chemist with Binney & Smith (the Crayola people) and a life-long resident of Easton and acknowl-

edged leader in various civic and service activities, was one of the first two men to be ordained "perpetual deacons" in the Diocese of Bethlehem in 1965 after extensive training within the diocese. In 1973, when diocesan policy shifted to allow ordination to the priesthood in such cases, Fred was so ordained by Bishop Lloyd Gressle. He has served Trinity, Easton, in a non-stipendiary capacity with a faithfulness and zeal which serves as a model for others seeking such ordination. Equally important, the parish knows by experience that leadership for ministry (not only the ordained variety) exists locally and that Trinity is called to affirm and empower such leadership.

Thirdly, a sense that *this parish is itself a training center for a team- or shared-ministry* developed in the early 1970s. The varied scope of the parish's outreach to urban problems, to Lafayette College, the hospital, the county jail, etc. and the heterogeneous composition of its membership led diocesan authorities to send a series of young seminary graduates to Trinity for a succession of one-year internship experiences. It was after having three such interns serving on our staff that we yearned for permanence and hired an assistant in 1974. Financial realities in 1976 led us to end that mode of ministry expansion, as I have said. Supervisory diocesan interns within our team ministry, always with lay involvement, made us aware that our parish life is a fine location for training for ministry. Within our shared ministry phase this parish-based approach to training for ministry (not for ordination) is seen in the two Theological Education by Extension groups now studying the Swanee seminary program.

I have digressed from the "Lay Min-

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Sharon Wilson

Husband and wife team, Ray and Diane Kirwan, check rolodex file and Lay Minister's Log Book for a telephone number.

isters of the Day" project this long in order to describe the foundations which Trinity, Easton, built upon in this experimental period. One further point. The parish used its limited financial resources in 1976 to employ two qualified lay persons as enablers of Shared Ministry – each on a half-time basis. They functioned as trainers and consultants. One of these, Mr. David Burkett, stayed on for the two succeeding years more specifically as a trainer and guide for the program. We found their lay perspective essential. It saved us from the danger of a clergy-oriented program of Shared Ministry. I was reminded, time and again, that I was not sharing Christ's ministry with the laity; we are all sharers in that ministry on an equal basis.

A core of ten persons presently staff the Lay Ministers of the Day program. They "cover" the parish office (also staffed by a professional parish secretary and daily "office volunteers") from 9:00 a.m. to 4:00 p.m. This coverage is often by one person – though sometimes by two or three at a time. One young insurance salesman monthly teams up with a real estate agent, each of whom can give a part of the day to the ministry.

Originally I developed a check list for the lay minister. Experience in the program has lead the participants to expand and modify the list. My suggestions included: (1) A morning walk through the facilities to look for lights left on, thermostats untended, etc. Many civic groups use our facilities on

weekday evenings, and the possibilities for energy-wasting mistakes are great; (2) Reading daily Morning Prayer. The lay minister of the day joins others in the parish in reading the three lessons appointed for each day. A calendar, listing the psalms and lessons, is distributed in our monthly newsletter; (3) Perusing the Rolodex file of parishioners (and praying for those in special need). This "praying through the Rolodex" helps to increase the lay minister's recognition of the breadth and variety of our parishioners; (4) Discussion of daily office tasks with the secretary (preparation of service bulletin, newspaper releases, etc.); (5) Recording attendance in the service register; (6) Responding to the numerous requests for help from transients who drop in at the office (following a set procedure of referral calls to community resource agencies); (7) Telephone calls of concern and reassurance to persons whom I know to be in some situation of stress; (8) Visits to Episcopalians in local hospitals and nursing homes – properly identified as Trinity's lay visitor. The secretary is in the office daily to receive calls when the lay minister is out for these visits; (9) Keeping of a daily log.

These excerpts from the log (which I read every evening) show the variety of aspects covered in a typical day by the lay minister . . . "Mike and his widowed mother staying at Hotel _____ have no money until S.S. and disability checks arrive on July 1st; called Housing Authority for appointment"; . . . "called Caroline K. re: chairing bishop's

dinner for district one on October 10th. She agreed"; . . . "Prison chaplain's schedule. Made a couple of calls with some success and have passed the roster and schedule on to office volunteer for completion"; . . . "got crew of volunteers lined up to mimeograph, staple and fold the *Citadel* (monthly newsletter) on Friday"; . . . "called Blanche W. She said her eye doctors confirmed that she has no center vision. I called at a good time. She seemed to want to talk. Went on and on about the warmth of Trinity. *Someone should go see her Thursday or Friday* – lay minister of the day take note"; . . . "I struggled with announcement insert for Sunday bulletin one hour! Fr. Jim's notes were very helpful"; . . . "Was able to read Morning Prayer and the appointed scripture. As I read the account of the men on their way to Emmaus and their encounter with Christ, I wondered who I would be encountering today . . . and prayed that whoever it would be, I would always keep before me, the person of Christ!"

Where am I during all of this? Visiting newcomers and parishioners, concentrating on my teaching function with the parish, serving as spiritual director to individuals – as well as fulfilling the community and diocesan responsibilities which have long been part of my ministry. The lay minister of the day and the parish secretary know my itinerary in detail and can reach me quickly when needed. Each evening I call that day's participant in the program and discuss his (or her – we are four males and 6 females at the moment) impressions of the day. The core group also meets regularly for sharing and planning. One member is recruiter; another is developing the check lists and guidelines in typed format. The group has asked for training in visiting with the sick, and the request is being answered by one-day seminars in such skills conducted by two social workers in our parish.

Does the average parishioner resent the rector's absence from the office? Are the lay ministers of the day doing a sensitive job in visiting and praying with their fellow parishioners?

We are keeping track of any comments we hear. Most are "rave reviews," especially from hospital and nursing home patients who appreciate the lay visits which supplement my own calls on them (often to bring them Holy Communion). Next spring there will be a parish-wide evaluation of the Shared Ministry Program as a whole. I have a hunch that the lay minister of the day program will have registered more approval and progress than the more difficult experiments which are dealing with our ministries in Christ where we work in the world.

I can tell you that being rector of Trinity, Easton, is getting more exciting every day.



RNS

"The Nativity," lithograph by John Copley: "The wise men are not the heroes of the story. . . ."

WE ARE THE GENTILES

An Epiphany Meditation

By JOHN L. KATER, JR.

The Epiphany season is the time when we are reminded once again what it is like to be gentiles.

It's true that God's power made itself known in the birth of his Word; but most people had no idea what was going on. God's presence became as clear as a baby's cry, and most people heard nothing. His promises came true to a Chosen People, and the world never even noticed.

The birth of Jesus was no fluke of religious history. The Word made flesh was only the last of many words that had made it clear how and where we can expect God to show himself. Jesus was the fullest demonstration that God visits the wretched of the earth. When he chose a people, it was a tribe of slaves in bondage in Egypt. When he dreamed his dream, it was of an orphan people brought home. So it should be no surprise that when his Word is born among us, his neighbors should be peasants and village folk. No wonder Luke recorded Mary's song at his birth the way he did: "He has put down the mighty from their seat, and has exalted the humble and meek; he has filled the hungry with good things, and the rich he has sent away empty." The song simply puts into words God's priorities as his people understood them. And nothing in Jesus' life caused them to change their mind; after all, it was a Samaritan woman he sought out at the well, and poor farmers and fishermen with whom he spent his time. God's Word is always addressed to

those who need it most — the earth's wretched ones. Who needs a word of hope if not the hopeless?

To be a gentile would seem to be placed outside the community of hope. But Epiphany is the season of the gentiles — the time of the wise men.

Tradition makes them kings, those visitors from the East; and if they weren't kings, certainly their style of living demonstrated power and affluence. A royal court made them welcome, and a king sought their advice. They were respected and heeded: "Tell me where he is born so that I may go and worship him too." The wise men were men of influence — and therefore, from God's perspective, outsiders. What they lacked was a sense of his presence: Why else would they travel halfway across the earth looking for him? There was no sign of him at Herod's court; their search took them elsewhere. He was absent because, after all, the Word made flesh was at home with peasants and shepherds, beggars and vagabonds. To find God, the wise men had to leave behind the pomp and power with which they were at home, the comfort and luxury, and follow a star to

a stable. It was only when they joined the shepherds that they found him.

What made the wise men really wise was that they knew that they would never find God's Word where they were accustomed to be, and having learned that, to go looking for God where he chose to make himself known. They needed the courage to place their gifts — costly, useless gifts — in the filthy straw of a stable. They had to admit that the life they saw in the stable was worth infinitely more than the gifts they gave. They had to be touched and changed, so that when they went home they bypassed the seat of power altogether.

The wise men are not the heroes of the story; they are outsiders who barely found their way. The heroes of the story, as in all God's story, are the wretched ones.

And the truth is, we have more in common with the wise men than with Mary and Joseph and the shepherds. The wise men are learned and at home with books; so are some of us. They were affluent, at ease with their treasure; so, in comparison with the vast majority of humankind, are we. They were used to

The Rev. John L. Kater, Jr., is rector of Christ Church, Poughkeepsie, N.Y.

wielding power, to making things happen; just as we are. They were at home among the great, and awkward with the dispossessed; so are many of us. Certainly if the world is divided between the "ins" and the "outs," we are on the inside. We are the lucky ones, the chosen ones – but *because* we are familiar with power and affluence and respectability, we are the gentiles, the outsiders, from God's point of view. God came to make his home among the poor and the weak and the forgotten. Christ spoke of hope for the prisoners, and we are not in jail. Hope for the hungry; but we are well-fed. Hope for the penniless; but we have enough to give away. We are the outsiders, the gentiles.

But Christ came and proclaimed Good News, not only to those who were nearby but even to us who were far off. "You are no longer aliens in a foreign land," wrote Paul, "but fellow citizens with God's people" – the wretched whom he loves (Ephesians 2:11-22).

Is there hope even for us?

Epiphany is the season of the gentiles, God's outsiders. He came to visit the peasant girl and the village carpenter and the shepherds; but the wise men were not turned away. The Christ accepted their gifts. The gentiles found a place in the story – but *only because they looked for God where they knew he would be found*. They found the child Jesus in the manger because they didn't waste their time looking for him in Herod's court or the palaces of his cronies. The hope God held out to the gentiles depended upon their willingness to accept God on his terms, to kneel in the straw rather than build Jesus a mansion.

God's promise reached even to the wise men; but only because they let God be God.

Hope for us gentiles begins where these other wise folk started: seeing ourselves as we really are, and admitting that neither power nor plenty nor honor is enough – that without God they are dust and ashes. Our path must take us to where Christ chooses to be: if not by becoming poor, at least by being set free from bondage to our riches; if not by becoming hungry, at least by sharing his passion for the starving; by bringing our gifts, such as they are, and offering them to the One who had nowhere to lay his head.

This is our time, this Epiphany season: the time when we learn with wonder that God's promise reaches even to us, and that if we look for him where he chooses to be (and not where we wish he was) then we too can find and be found by him. This is our time, we gentiles, we outsiders – when we can kneel in straw and be changed. This is our time, when we can look into the face of love – and having seen, continue our journey by another way.

Distress Signals

By W. DAVID CROCKETT

IF THE LIVING CHURCH were printed in color, I would head this article with international distress flags to underscore the title and the actual facts that many parish treasurers and vestries are facing. With galloping inflation and the rapidly rising costs of fuel these people are very much aware of the distressing state of parish income as compared with expenditures. Unhappily, the distress flags have been flying for a long time but have either gone unrecognized or have been ignored.

For over a decade now, the Diocese of Western Massachusetts has had an in-house computer and pledge records for the majority of our parishes and missions have been carefully recorded. Sufficient data has been accumulated to make possible certain conclusions. I would suspect that if similar statistics could be garnered from other dioceses the picture developed would be strikingly similar.

In the past decade dollar amounts pledged have increased steadily, although fewer people are giving them. Surely, this speaks to our concern for evangelistic outreach. Between Every Member Canvasses few new pledging units and only a small amount of new money is ever reported. This indicates the lack of formal programs for new family visitation. Stewardship, evangelism and education need to be seen as integral parts of the whole picture.

More than half of our pledgers never pay their financial commitment in full. We show that the percentage of active pledging units in arrears averaged out to 54.5 percent during the past 10 years. On an average, 10.7 percent of the money pledged is lost. This exceeds the tithe! Of course, some will rationalize

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most of this arrearage away by suggesting that, like business, most outstanding monies for a prior year will be collected in the following January or February. It is true that most that will come in does appear in these two months, but our records indicate that only slightly more than 5 percent of the total delinquent dollars are ever recovered. This is truly distressing!

Most treasurers, judging from the begging notices seen in parish newsletters, worry about the "summer slump," but this is primarily a matter of cash flow. Pledge payments in July and August do drop in the summer, but our study indicates that this is not alarming. Pledge delinquency only increased 00.5 percent in July and 00.6 percent in August. Actually, our highest percentage of pledge delinquency occurs in the months of January and February and the rate has remained most consistent over the years. Let's take a look at our ten year averages:

Jan.	Feb.	March
34.6%	27.4%	19.8%
April	May	June
17.5%	17.1%	16.7%
July	Aug.	Sept.
17.2%	17.8%	16.2%
Oct.	Nov.	Dec.
14.5%	17.1%	10.9%

Some of the delinquency rate in the early months of the year may be caused by some people catching up on last year's pledge, but the overwhelming evidence says that January and February, when energy costs are at their highest, are the critical months in financial stewardship. Because of the weather, illnesses, and perhaps a mid-winter funk, absenteeism from church is also at

Royal Straw

My spirit genuflects
before God's promise
made real. I sing
Him praise, raising
my faith to span
the wonder of His Light
touching me.

The twelfth night
stable smells are mingled
with the myrrh;
dark is prophecy fulfilled.
The coming day is spun
in strands of hope
because this straw
has held this infant king.

Kay Odekirk

its highest during these two months. When parishioners are not present, their pledge envelopes stay at home, and some of us know how difficult it is to catch up when we are a few weeks behind, but when it becomes six, eight or 10 weeks it becomes almost impossible.

Most parishes mail quarterly statements of pledge records to their parishioners and these do help to improve the delinquency scene. The monthly averages already given show that there was a 2.3 percent decrease in April and another decrease of 1.6 in September. However, quarterly statements cover a three-month period and people who have fallen badly behind are not helped by them. If commitment is lacking, other events will take priority and alas by the time the quarterly statement arrives IRS is a first concern, the seashore or mountains have beckoned, it is back-to-school time, or it is next year.

Frequently, it is the practice to send quarterly statements only to pledge delinquents and this leads to all sorts of resentment. They are quite rightly regarded as bills. Oh yes, we try to explain this away, and we do save postage, but a bill is a bill!

We know that it is easier to catch up on three or four weeks of delinquency, but 12 is a different matter. Monthly financial teaching letters mailed to every pledger are not bills and our experience has proven that they do cut delinquency. In some cases, it has been cut to a manageable 4 or 5 percent by the end of the year. Of course, mailing costs are tripled, but if hundreds and even thousands of dollars are recovered it surely bears investigation.

Every monthly financial letter should be a vehicle for stewardship education. One or two paragraphs of teaching should precede a bare statement of the amount pledged per week, what was due as of the last Sunday in the month, and the dollar amount received at that time. Let the recipient do his own subtraction! Your letter then becomes an educational vehicle and a statement. It is not a bill! If the program is properly explained it will not be resented and the letters will serve the dual purpose of teaching and reminding.

Distress flags can be lowered, but it requires looking at Christian stewardship in much broader terms than our usual single effort at fund-raising each fall. New family visitations throughout the year and securing a financial commitment early is better stewardship, evangelism and education than offering a "free ride" until next year; regular follow-up throughout the year makes more sense than worrying about a "summer slump." Monthly letters which help to recover dollars already promised is surely better than contributing to delinquency; and teaching really is better than billing.

The Sunday Bulletin

By LEWIS W. TOWLER

Take a brief look at what happens in many of our congregations during a given week. From the amount of time and energy expended, what would you say is the most important activity which occurs? Is it parish calling or is it training of church school teachers? Is it perhaps careful staff preparation for the Sunday liturgy? Is it none of the above? If you answered "none of the above" you are probably right, for the correct answer for many churches is: the nurture, care, feeding and production of the Sunday bulletin. Here are just a few of the components which go into the Sunday bulletin process: First you have a parish secretary who wants the bulletin copy by _____ (fill in any day of the week; it will probably be a day or two earlier than the bulletin is usually ready). Next, you have clergy who take Monday off, have seven different crises on Tuesday and then realize they must go to work on the bulletin on Wednesday. Then, there are parishioners who phone the office on Friday to say they will cancel their pledge unless their announcement gets in the Sunday bulletin.

Look at your own scene and ask yourself if the Sunday bulletin is worth all the time and effort. To help you decide, consider some of the assumptions which encourage the Sunday bulletin process. First, no one is intelligent enough to find the way from page 19 to page 20 of the Prayer Book without a written or verbal direction (or often both). Second, when the cleric or lay reader announces Hymn 276, no one is really listening, so it needs to be printed in the bulletin as well as posted on the hymn board. Third, it is impossible for anyone to remember anything from last week, so any announcement about parish programs must appear on three consecutive Sundays.

Perhaps there are some alternatives. Here are some other ways creative congregations have found to communicate what needs to be communicated.

1. At the beginning (or a few minutes before) the Sunday service, a cleric or lay

reader stands before the congregation, and (preceded by very careful preparation!) welcomes them and says a few words about the service which is to follow. The welcomer points out any new features which might come as a surprise, further notes any possible points of confusion, and, in so doing, helps everyone (regulars as well as visitors) to feel more at ease about the service.

2. At the conclusion of the service, there is a brief sharing of concerns. Anyone may make an announcement or introduce a visitor. Then people are encouraged to greet each other and continue the fellowship in the parish hall.

3. Worship is worship, and activities during the week are just that. So, you suggest to people that they read a psalm or two or look at the words of a hymn before the service rather than read (and sometimes become confused or angry about) the program for the coming week. At the conclusion of the service, someone stands at the door and hands each person a list of announcements which pertain to the coming week.

4. Have a kiosk, board or some other visual aid in the parish hall or narthex. Encourage people to make posters, signs, cards of any shape or color to announce what needs to be announced.

5. Instead of message boxes for clergy only, have a message box in a convenient place (hall or room where Sunday social hour is held) for each family of the parish. Place messages as well as a calendar for the week in each box. Encourage parishioners to check their boxes regularly and have someone other than the parish secretary delegated to phone them when they become full.

6. Finally, encourage each individual organization or group to be more responsible for its own communication. Resist the temptation to load everything on the parish secretary and the Sunday bulletin. There is no reason why, week after week, a hundred or so people should be compelled to listen to or read announcements which pertain to only a dozen or so persons.

Not all of these suggestions will work for every congregation, but some of them may be worth trying in yours. The result may be time, money, and energy saved as well as providing better communication.

The Rev. Lewis W. Towler, of Lansing, Mich., is engaged in ministry to students, writing, and consultation work in continuing education and other fields.

EDITORIALS

This January

In this first issue of 1980 we welcome the feast of the Epiphany, and present our Parish Administration Number. We hope the information contained will be of widespread interest. Encourage the members of your vestry to read it.

Next week's issue, on the feast of our Lord's Baptism, will continue to reflect Epiphany themes. The following week, during the Octave of Prayer for Christian Unity, we will have, as on previous years, articles relating to this topic. This month, the column "Feasts, Fasts, and Ferias" will come next week. We are glad to have a guest columnist for "The First Article" during the first two weeks of this month.

When Is a Date?

Conflicting dates are a headache. We all know the frustration of making plans and arrangements for some meeting or significant activity — only to discover that half of the people involved are already committed to some other program or event at the same time. Clearing dates and establishing calendars well in advance is an important aspect of administration for a parish, a diocese, or a national organization or agency. In the recent past, Episcopalians have not been doing too well at this.

Early October, right after the General Convention, was the last straw. A great variety of significant activities, including the consecrations of bishops, took place all over the country at more or less the same time. A number of organizations, (including The Living Church Foundation) found that some of their members could not attend important meetings. This kind of situation does not help anyone, and THE LIVING CHURCH would like to help solve, or at least reduce, this nagging problem in the future.

We are accordingly beginning in this issue [page 18] a new feature, "Calendar of Things to Come," to be published monthly. It will cover a six-month period, and we hope it will help individuals and organizations make plans that will not involve conflicts. But this is only a beginning. It has been difficult, the Episcopal Church being as it is, to gather even this much information so far in advance. We hope that other dioceses and organizations will send us their projected meeting dates at once so that we can bring out another fuller installment of the calendar in the near future. Address information to Calendar Editor. We respectfully call attention to the fact that we must receive information here in our office at least a month before the date of publication, but this kind of calendar is most useful if the information is projected three months or more in advance. Our calendar will concern itself with meetings of diocesan conventions, provincial synods, national church agencies, and church-related societies and organizations of national scope. In cases of doubt as to what is appropriate for inclusion, our editorial

staff will judge. It should be understood that announcement of a date does not imply that the general public is invited. Where organizations wish to encourage the public to attend, a star will be placed in the calendar after the entry. We sincerely hope this calendar will be helpful, and we wish to thank the individuals and agencies which have already contributed to it.

The Question of Worship

As we look ahead in 1980, we see that one of the major questions Episcopalians need to resolve is that of worship. We believe that THE LIVING CHURCH, as a nationally circulated independent journal, is strategically well placed as an organ of communication to help resolve this problem. We respectfully pledge ourselves to this effort during the months ahead.

Are we referring to the question of whether, or how, the 1928 Prayer Book can remain in use? Yes and no. The complex relation between the yes and the no is the question we are talking about. Prayer Books, new or old, are intended for use in worship. Of course they are also doctrinal statements, examples of fine printing, good confirmation presents, examples of English literature, etc. But all of these functions can be easily carried out in other ways. The primary and unalterable purpose of Prayer Books is for the worship of God — otherwise the publication is a farce. The greatest loyalty to the Prayer Book is expressed by using it so often in public and private worship that one knows all the regular responses, General Confessions, etc., by heart and hence one can attend church on Sunday without needing to touch the book at all, except for the recitation of Psalms or rarely used canticles.

Our congregations need reverent, prayerful, and beautiful services of worship, and in too many cases, for too many years, they have not been having them. Such services have always required careful planning, whether a new liturgy, or 1928, or the American Missal has been used. They require carefully prepared sermons, well chosen music, well trained ushers and acolytes, and conscientious altar guilds. Such services require the backup of good Christian education for young and old. They also require priests who spend enough time in prayer and Bible reading daily so that it will inform and mold their liturgical leadership on Sundays.

These concerns are basic for the life of the church. They are also light years away from most of our recent political debates about the Prayer Book. Political controversy seems necessary for parliamentary government (and we much prefer it to tyranny). Yet the political process consists largely of helping one's friends and defeating one's opponents, aggrandizing one's own organization and discrediting the rival organization. That context does not set the stage for worship "in spirit and in truth." The acceptable sacrifice to be offered at God's altar is simply not this kind of political program. Until we all get this through our heads and hearts, continuing debate over Prayer Book usage in America or elsewhere only makes Anglicanism look silly. If we do get it through our heads and hearts, such Prayer Book debate will be obsolete.

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Issues for Small Parishes

ST. SWITHEN'S IN THE SEVENTIES. Filmstrip and tape. Produced by The *Sindicators*, obtainable from The Resource Center for Small Churches (Box 752, Luling, Texas 78648. Specify slides or filmstrip). Pictures, tape and resource packet \$40.

St. Swithen's in the Seventies is a 78-frame filmstrip or slide presentation with a twelve-minute sound tape produced by the *Sindicators*, an informal organization concerned with the development and evolution of ministry. The script was written by Lynne Davenport and Charles R. Wilson, the cartoon work by Scott Fisher, and the narration by Bill Elrod. It is being distributed as a visual aid for church groups that wish to explore what has been happening in the latter part of the past decade to the parishes in the Episcopal Church that are made up of less than 300 communicants and, more particularly, how these years have affected their own parish or parishes. "St. Swithen's" is a statistical amalgam of 60 parishes that fall into this category. It should be pointed out that nearly 70 percent of all the parishes in the Episcopal Church do also.

The central message of the presentation is that there are three main factors affecting the life of the congregation. These are (1) resistance to change, (2) confusion over new forms of ministry, and (3) inflation. It states that concern over the first two have prevented St. Swithen's from really coping with the latter. It then goes on to show graphically how church costs have risen more rapidly than the inflation rate and points out what is happening to important items such as fuel and labor costs. Though the research is only a few month's old, the jump in fuel costs has already risen beyond the projections made.

Clergy salaries have risen at a slower rate, but are within reason when one considers the increasing value of benefits such as housing, pension, and car allowance. The statistical method here is a little confusing because it states that St. Swithen's is now only paying 85 percent of a clergy salary. What this evidently shows is that the 60 churches that make up the statistical base are actually paying for fewer clergy.

The presentation ends with its basic message, that when realities are faced it is time for change from traditional ways to seek new forms of ministry and church life. It mentions examples in Alaska, Maryland, and Vermont.

I checked out the presentation with a member of a vestry of a church in St. Swithen's category who had just returned from a difficult vestry meeting where finances were discussed. I received comments such as, "It's not sharp enough"; "Too many charts"; "It doesn't speak to a church that is really in the hole"; "It doesn't show enough of the possibilities or solutions".

The vestry member's reaction is a guide to the proper use of this visual aid. First of all, a user must remember that it is very short - 12 minutes. Obviously it is not designed to give a message that answers a problem. It is a discussion starter. It faces reality and presents a true picture in a rather gentle way. Each church group that sees it must fit its own situation into it. It directs them to explore where they really are, and opens them to search for new possibilities. Church leaders using it must have explored and thought through possibilities for creative change open to the churches in their area. Since the possibilities suggested are for change in patterns of ministry, options held up should be in this direction. The time has passed in small churches when one more stewardship campaign, or a new fund-raising attempt will solve the problem. Leaders must be aware of such things as Bishop Gordon's TEAM approach, the work of the National Institute for Lay Training, or the overall approach of the New Directions Program which combines new ministry forms with area ministries and coalitions of parishes. Economic and social forces beyond our control are moving us toward new ways of being the Body of Christ, proclaiming the Gospel, and living the ministry of Christ. The implied message of *St. Swithen's in the Seventies* is that forces like inflation can be sources of renewal.

(The Rev.) RAYMOND CUNNINGHAM
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CONVENTIONS

The 51st convention of the **Diocese of Eau Claire** was held on November 9 and 10, in Cable, Wis.

The Presiding Bishop, the Rt. Rev. John M. Allin, speaker at the dinner, was warmly received by the 165 people of the diocese who attended, after his rather harrowing drive through snow and ice from Minneapolis, 250 miles away.

In his pastoral address at the Eucharist the next morning, the Bishop of Eau Claire, the Rt. Rev. Stanley Atkins, announced that he has notified the Presiding Bishop and the standing committee that he wishes to vacate his see September 30, 1980. He will be 68 years old on March 8, 1980, and said that after 10 years, a new voice is needed. He asked for no other testimonial than a successful Venture in Mission program.

In other business, the convention passed a resolution reaffirming its commitment to Venture in Mission. The Journey in Mission study was to begin in Advent, and the campaign will wind up on May 25.

Other resolutions passed include the increase of mission through the deaneries; the establishment of a long-range planning committee; a resolution affirming and encouraging civic and religious organizations which promote the sanctity of human life.

A diocesan budget of \$207,692 for 1980 was adopted.

• • •

The 105th convention of the **Diocese of Western Michigan** was held in Kalamazoo at the Cathedral Church of Christ the King on Friday and Saturday, November 2-3, 1979. The Rt. Rev. Charles E. Bennison, Diocesan, presided at the business sessions and the convention Eucharist. The Rt. Rev. Edward W. Jones, Bishop of Indianapolis, was the preacher at the convention Eucharist.

The theme of Bishop Bennison's

charge to convention was Shalom! In the context of Shalom he discussed the diocese's support of the 1979 Standard Book of Common Prayer, Province V's work in Nigeria, human sexuality, and lay ministry. He called the church to a new commitment to Christ that "we may worthily serve the world in his name." Following the charge, the convention gave the bishop a standing ovation.

The most important legislative action was changing the method under which parishes and missions will be sending delegates to convention. In the past, each parish was allowed three delegates and a mission one delegate. Now based on communicant strength as reported in the annual parochial report, each congregation will be allowed to have not more than five nor less than one delegate at Convention.

Other significant business transacted by the two-day meeting included:

- By an almost unanimous vote a budget of \$462,227.08 passed for 1980;

- The Church Insurance Corporation's Insurance Program will be put into effect January 1, 1980 for clergy and lay employees for the diocese;

- Each parish and mission of the diocese is asked to appoint a hunger awareness person, and each congregation is to observe a "Hunger Awareness Sunday," as designated by the bishop, and take up a special offering on that day;

- A canon for the establishment of a Commission on Lay Ministry was passed.

- Endorsed and encouraged individual efforts for energy saving in addition to governmental and institution action, and recommends all communicants in the Diocese to sign a "fuel pledge";

- A Diocesan Commission on Aging was created, the purpose of which will be two-fold, (1) to establish and maintain a diocesan program devoted to the true needs of the older Episcopalian, (2) to encourage and assist in the study of the needs of older Episcopalians and the establishment of programs in each parish and mission to respond to these needs.

Stable Things

Three gifts
 Three dusty kings
 Three chances, maybe, left
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 and with (amazing) wings.

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ROLLINS COLLEGE Winter Park
ALL SAINTS' Winter Park
 338 E. Lyman Ave.
 Donls Dean Patterson, r
 Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thurs 6:30, 9:15; C Fri 11:15

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL Tampa
 The Rev. Robert Giannini, Ph.D., chap
 Wkdys EP 5:30, Wed. HC 5:30

GEORGIA
GEORGIA TECH Atlanta
ALL SAINTS Atlanta
 The Rev. Paul R. Thim, chap.
 Sun 8, 9, 11:15; Tues Supper 6; Fri 12:05 HC

ILLINOIS
LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT Lake Forest
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 The Rev. F.W. Phinney, r; the Rev. R.W. Schell, chap.
 Sun 7:30, 9:15, 11; HC Tues 7, Wed 10, Thurs 6

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S DeKalb
 900 Normal Road
 The Rev. C.H. Brleant, v; the Rev. William Bergmann, chap
 Sun HC 7:30, 9:30, 5:15. Mon 8; Wed 9, Thurs 7; Sat 5:30. Of-
 fice hours 9-12, Mon-Fri

UNIVERSITY OF ILLINOIS Champaign
CHAPEL OF ST. JOHN THE DIVINE Champaign
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 The Rev. Timothy J. Hallett, chap
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 Sat 9, EP daily 5:05

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 Wilkes, d
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 3:30 (1S)

OHIO
MIAMI UNIVERSITY Oxford
HOLY TRINITY Oxford
 Walnut & Poplar
 The Rev. John N. Gill
 Sun 8, 10; Wkdys as announced

OKLAHOMA
CENTRAL STATE UNIVERSITY Edmond
ST. MARY'S Edmond
 325 E. First (Univ. at First)
 The Rev. Robert Spangler, r & chap.
 Sun 8, 10:30; Wed 6:30; Thurs 9:30

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UNIVERSITY OF PITTSBURGH Pittsburgh
CARNEGIE MELLON UNIV. Pittsburgh
ST. MARY'S COLLEGIATE CHAPEL Pittsburgh
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 6

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 Cor. of Church & Jackson
 The Rev. G. Donald Black, r
 The Rev. John T. Spicer, c & chap
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 Bennett House, 221 Willey St. 26505

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Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicates projected location of the event.

January

- 6 The Epiphany
- 7-11 "Christianity and Broadcasting," Col-
lege of Preachers (Washington, D.C.)
- 18-25 Week of Prayer for Christian Unity
- 20-23 Standing Commission on Church
Music (New York)
- 24 Trinity Institute opens (New York)
- 25-27 National Episcopal Event for
Christian Educators (San Antonio)
- 27 Trinity Institute opens
(San Francisco)
- 27-29 General Convention Committee on
Planning and Arrangements (New
Orleans)
- 28-30 North American Event for Church
Educators — major ecumenical
meeting (San Antonio)

February

- 4-6 Standing Commission on the Church
in Small Communities
(New Harmony, Ind.)
- 5-6 Meeting of same with seminary
representatives
- 13-15 Executive Council
- 13-16 Organizing assembly, Episcopal
Urban Caucus
- 13-15 Readers' Sessions, General Ordination
Exams (5 locations)
- 14-16 Alabama Diocesan Convention
(Huntsville)
- 20 Ash Wednesday
- 29-Mar. 2 Kentucky Diocesan Convention

March

- 10-13 17th National Workshop on Christian
Unity (Seattle)
- 28 Steering Committee, Leadership
Academy for New Directions
(New York)
- 30 Palm Sunday

April

- 6 Easter Day
- 14-18 815 Staff "in house days"

May

- 9-10 Election of Bishop Coadjutor for
Fond du Lac, followed by
Annual Council of diocese
(Fond du Lac)
- 11-12 Episcopal Communicators (Nashville)
followed by
- 12-13 Religious Communications Congress
Ascension Day
- 14-16 Worship 80 — Canadian national
liturgical conference
(London, Ontario)
- 15 Pentecost
- 20-25 Council of the Associated Parishes,
Inc. (New Orleans)

June

- 1-13 Leadership Academy for New
Directions (Racine, Wis.)
- 5-6 Executive Council

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Michigan - Robert P. Henley, priest-in-charge, St. Paul's, 1006 N. Anchor, Gladwin, Mich. 48624.

Nebraska - Richard Edward Shields, curate, St. Andrew's Church, 925 S. 84th St., Omaha, Neb. 68114.

Northern California - Stephen M. Carpenter, serves at Trinity Cathedral, Sacramento.

Southwest Florida - Ron Delbene, assistant, St. Boniface Church, Siesta Key. Add: 5615 Midnight Pass Road, Siesta Key, Fla. 33581. Henry G. Williams, assistant, St. Peter's Cathedral, St. Petersburg. Add: 140 4th St. N., St. Petersburg, Fla. 33701.

Western Massachusetts - Russell Church Burchar, assistant, St. Stephen's, Pittsfield. Add: 24 Williams St. 01201. Jerry Erwin True, assistant, St. Michael's, Worcester. Add: 340 Burncoat St. 01606. Leonard C. Cowan, curate, Christ Church, Fitchburg, director of Camp Monomonac, and education advisor for North Worcester Deanery. Add: 23 Pleasant St., Fitchburg, Mass. 01420.

Deacons

Colorado - Mark David Meyer and Elton Stanley Wright.

Iowa - Robert Dean Keirse, St. Martin's Church, Perry 50220.

Michigan - David J. Horning, assistant (non-stipendiary), Messiah Church, 231 E. Grand Blvd., Detroit, Mich. 48207

Northern California - Jeanette H. Myers, serving Christ the King Mission, Quincy, Calif.

Perpetual Deacons

Western Massachusetts - Janet Morgan, Grace Church, Amherst. Add: 22 Snell St., Amherst, Mass. 01002.

Deaths

The Rev. William V. Albert, former editor of the *Episcopal Clerical Directory*, and a member of the staff of St. Luke's Church, Borough of the Bronx, N.Y., died in late October. He was born in Boston in 1914, and received his training at the DuBose Memorial Church Training School and the University of the South. Fr. Albert was ordained to the priesthood in 1943 and had parish posts in the dioceses of Mississippi, Louisiana, Dallas, Connecticut, and Newark. He was rector of Grace Church, Jersey City, N.J., from 1966 to 1975, and had also been editor of *The Christian Year Calendar* and *The Episcopal Church Lesson Calendar*.

Gertrude Selzer, a retired missionary, died following a stroke at a nursing home in Portland, Ore., where she had been resident for several years. Born in 1892, she was appointed a missionary of the Episcopal Church and served as a nurse in Shanghai from 1923 to 1952. Following a leave of absence, she was sent to the Philippines where she continued her service until her retirement in 1960. She is survived by a sister, Mrs. Edna M. Barton, Rainier, Ore.

CLASSIFIED

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KEY — Light face type denotes AM, black face PM; add, address; anno. announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

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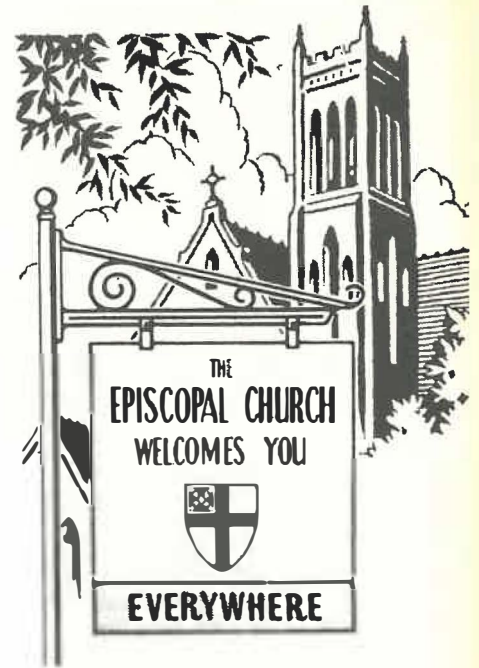
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