

September 14, 1980

45 cents

THE LIVING CHURCH

**Parish
Administration
Number**



“... Everything is the creation of the one, true, eternal God, who is our Father in heaven” [see page 2].

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THE LIVING CHURCH

Volume 181 Established 1878 Number 11

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief source of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS. THE LIVING CHURCH cannot assume responsibility for the return of photographs. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

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From time to time we mention that the title of this column refers, not to its place in the magazine, but to the First Article of the Christian Faith, namely the Doctrine of Creation. This is the underlying and universal truth that everything is the creation of the one, true, eternal God, who is our Father in heaven. He is the maker of everything we perceive and know about, but also of that vastly greater number of things we do not know about — the corners of the universe our telescopes do not reach, the laws of nature we have never discerned, perhaps of life in worlds unknown.

This doctrine is in a sense the foundation of Christianity because if it were not true, all the other things that we believe in would be out of joint. The entire Christian story hangs on this beginning. Nor is this simply a question of the old medieval hierarchy of intellectual truths. The greatest and most profound intellectual challenge of our time is the relationship between religious faith, seeking meaning in the universe, and natural science, seeking to describe and understand the universe. We say "relationship" rather than conflict. There have been and are areas of conflict between the two, but there also have been areas of agreement. The ultimate relationship between the two approaches, with their multitude of implications and indirect effects, will be the most demanding area of disciplined thought and human reflection for as far ahead as we can foresee. Our government and laws, our education and the exchange of ideas, our literature and culture, are all touched by this question, or rather this galaxy of questions.

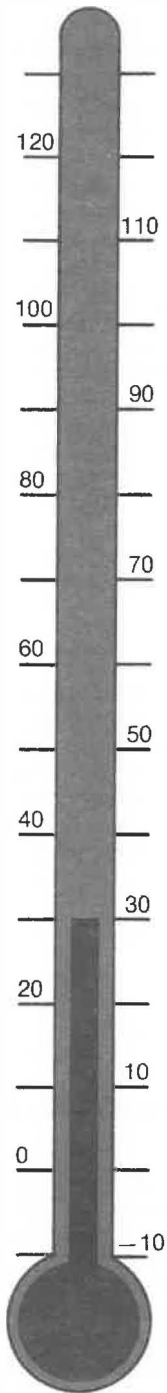
Like other Christian doctrines, creation has both its objective and subjective sides. Objectively, God makes everything, whether we know it or not, whether we like it or not — this is true everywhere, in every instance, and for all time. On the other hand, man is a most peculiar creature. Our fall has in some measure frustrated God's creative purpose in us. Within us, creation is in some way incomplete, and because of our dominating position on this planet (and no doubt some day on at least some other planets) the rest of this world is held back and blemished by man. So for us, and for this planet earth, there is also

a subjective side to the Doctrine of Creation. It is only when we come to know God — who is fully known only through Christ in the power of the Holy Spirit — that our created being becomes fulfilled. God is not completely and perfectly our Father and Creator until we have come to recognize and acknowledge him as such.

These many long words and many intricate ideas are not simply abstract intellectual fodder for theologians and philosophers to graze upon in their academic pastures. Every member of the church, young and old, is called on to reaffirm creation again and again. We do so very explicitly every Lord's Day when we recite the Nicene Creed. But to make this truth our own, for us to chew upon it and assimilate it into our own personal thoughts and feelings, this requires reflection about ourselves, our lives, and the setting which we inhabit. God does disclose himself, at least in some small degree, to those whose spirits are anointed by his Spirit. We may not see, as Moses did, a bush flaming with fire, but we can see a maple tree turned red or orange in the autumn.

For us this seeing is not simply a momentary pleasure at a bright color. Reflective Christians can pause longer, can open their eyes wider, and allow what is perceived to enter in more deeply. What a wonderful thing color is. How can what was so very green suddenly go to the other end of the spectrum? How can the death of living matter be so beautiful? Before the beauty of God's creative acts we are called to stop, to interrupt our business, to allow a clearing of our thoughts, to recognize that earthly life rests on something greater than earthly life. To do so is a first step on the road to spirituality.

Why is this tree so red? Was Jesus crucified on maple beams? In any case, because it is a tree, it is at least remotely kin to the cross, which is "above all other, one and only noble tree" (Hymn 66). In some little way, these leaves point to the mystery of all things, "Earth, and stars, and sky, and ocean," being tintured by the blood of him whose work it was "to reconcile to God all things, whether on earth or in heaven, making peace by the blood of his cross" (Colossians 1:20). THE EDITOR



As the thermometer
goes down

The number of church
fires goes up

After arson — the greatest cause of church fires lies in faulty or neglected heating systems — and spasmodic forcing of systems to meet peak loads.

Protect your church. Have your entire heating system thoroughly cleaned and inspected NOW — BEFORE THE PEAK HEATING SEASON ARRIVES . . . and take immediate action to correct any defects.

Be sure to include chimneys, smokepipes and the housekeeping of your furnace room.

Now, too, is the right time to make a complete safety check of all other facilities in your church, parish house and rectory in cooperation with your local fire department. As fall comes on, every area of your buildings will be in greater use both for worship and social activities. This includes meeting rooms and kitchen facilities.

Be sure your safety check takes in your entire electrical system, kitchen equipment, general housekeeping of closets and storage areas, location and operating condition of all fire extinguishers and alarm systems.

Taking steps now to protect your church and prevent loss may seem bothersome and time consuming, but those who have been through a severe fire will guarantee this is one of the best investments of time and effort you can make.



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LETTERS

THE LIVING CHURCH welcomes letters from readers. Letters selected for publication must include the correct name and address of the writer. We cannot print personal attacks on individuals nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Contributors are asked to limit their letters to 300 words. The editors reserve the right to abridge.

Where the Church Is

I am writing in response to a letter to the editor [TLC, July 20] concerning "where the church is." The writer asserted that despite the "ignorant anti-New York bias so rampant throughout the 'heart of America' . . . New York happens to be where the Episcopal Church is."

What a pathetic statement, if it were true! It is a sad commentary indeed when a churchperson boasts that the Church Universal's vitality is confined to a few parishes in a single city.

How fortunate we are that this claim is wrong. Think of Grace Cathedral, San Francisco; St. Michael and All Angels, Dallas; the Cathedral of St. Philip, Atlanta; St. John's Cathedral, Denver; the National Cathedral in Washington, D.C.; St. Clement's, Philadelphia; All Saints', Pasadena. These, along with scores of small but dynamic parishes across the country, these are "where the Episcopal Church is."

GINNY GARRARD

Sherman, Tex.

• • •

After reading Page Tredway's letter [TLC, July 20], I anticipate we will soon see a new series in TLC appearing opposite "The First Article" yclept "Tales of Our Second Class Congregations."

Does Mr. Tredway actually think that his seven cardinal parishes are supporting our headquarters all by themselves? According to the 1979 Episcopal Church Annual there are 7,467 congregations out here in the wilds west of the Hudson. We have real dioceses with real live clergy and lay people.

After deducting the 6,100 plus communicants of the seven congregations of Mr. Tredway's hierarchy, there are 2,073,627 of us left. That is where the Episcopal Church really is.

ROYAL B. DUNKELBERG

Prescott, Ariz.

• • •

In response to Page Tredway's letter, I am sorry to see that some of God's people continue to have no idea of what the "church" is. I too have remembrances of personal observations of church build-

ings that I have seen around the country and indeed the church buildings that were mentioned are some of the most beautiful in style and architecture. But what has this to do with the national headquarters of the church?

I am not necessarily a proponent of moving 815 Second Avenue, but the "people of God" are alive and well all over this country and are no different from those who worship in New York's finest. We all are the "people of God" serving Christ in the world, which encompasses a little more than New York City or America. I am truly appalled at THE LIVING CHURCH for printing such a misunderstanding letter without a proper and educated editorial reply. May I suggest that everyone see the Presiding Bishop's film entitled *Yes, a Difference*. After viewing this no one should have a question of what the "church" truly is.

(The Rev.) JAMES M. ADAMS, JR.

St. Michael and All Angels

Albuquerque, N.M.

{ Our editorial opinion has already been indicated in the issue of June 22. Ed.

Correction

Just a note to point out that in the third column on page 8 of my article "Reality and Faith" [TLC, Aug. 10], your typesetter left out a "no," reversing the meaning of my sentence. The last paragraph, first sentence, should read: "But secondly to say that truth is approached through experience and reasoning about the experience is also to place no artificial limits on the nature of experience."

(The Rev.) F. EARLE FOX

St. Stephen's Church

East Haddam, Conn.

Eucharist in Summer

The letters from two gentlemen who found trouble with my editorial "Summer by the Sea" [TLC, June 29] came from opposite directions. Their distinguished ministries are known to me from Massachusetts days - indeed unless the years dim the memory, I had the privilege of examining Fr. McCloskey in liturgics before ordination.

I would hope, with an average of three articles per year over a 25-year ministry, under three editors, they might have known "where I am coming from" just a bit better. First, to Dr. Wickersham: There is nothing you say I disagree with. It does not rule out "the more excellent way" of Word and Sacrament together. To Fr. McCloskey: I unashamedly confess that if pushed to what kind of Episcopalian I am, I am an Evangelical Catholic, who feels the church's first need right now to an unbelieving generation is an evangelical revival of great preaching, biblical integrity, and personal com-

mitment to Christ. After that, comes the Eucharist. Twenty-three years ago I wrote that "An Evangelical who is an Episcopalian is also a Catholic and must come to grips sooner or later with the centrality of the Eucharist." I prefer to do this in a 148-year-old parish by teaching my people to love the Eucharist instead of imposing it upon them – and we have made great strides. The main service is the Eucharist twice a month, and is *very frequently* offered after Morning Prayer for those who will stay.

My main point is still important – that summer chapels (in contrast to parish churches, perhaps even in resort areas) are not in "business as usual," that preaching in that situation is "hit or miss" and that the Sacrament indeed makes the effort worthwhile.

Saturday night Eucharists are not a "cop out" – our biblical tradition (via Judaism) teaches us that the day begins with the Eve (see BCP, any edition). And finally, to Fr. McCloskey, the "occasional worshipers" you see in the summer, are probably "Every Sunday Christians," or you might not see them at all when they are on vacation, and the effort to accommodate them is a ministry I hope you will continue to find worthwhile and rewarding.

(The Rev.) J. ROBERT ZIMMERMAN
St. Mark's, Frankford

Philadelphia, Pa.

Crowning Irony

In the past few months I have sent off approximately 25 copies of my resume and profile to various parishes listed in the Clergy Deployment Office Positions Open Bulletin. Like other of your correspondents I have found the response "underwhelming." Two committees replied that they were in the process of finishing their parish profile and would write when they were ready to consider names. Two replied with copies of their profile and a questionnaire to be filled in. One replied after a few months – and this was the first I had heard from them – that my replies to their questions did not match their expectations. And one bishop wrote to say that while the vacancy was listed in the CDO bulletin, it was really only open to priests in his diocese.

I think that is a poor record. Perhaps in the future I will put return postcards in the resumes and see what happens. The crowning irony was last weekend when a house guest asked me why I hadn't applied for the vacancy at her home parish. I said I had, months ago, and heard nothing. She, it turned out, was a member of the search committee and knew that my name had never been presented. Whoever opened the envelope made an executive decision and put it straight in the circular file.

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The Preacher

PREACHING WITH CONFIDENCE: A Theological Essay on the Power of the Pulpit. By James Daane. Eerdmans. Pp. 80. \$3.95, paper.

This strong effort to call the clergy to elevated reverence for, dedication to, and understanding of their role in preaching has a very high criteria for preaching.

"A preacher is not God, of course. This would hardly even need to be said if it were not for the amazing and mysterious truth that the preacher does sound like God, because the preacher speaks the very Word that God himself once spoke and still speaks through the human being in the pulpit. God is present in preaching; indeed, God himself speaks his Word in the church's proclamation and gives utterance to his voice in the voice of the preacher. The pulpit is, therefore, where the action is. . ."

God speaks to nothing and makes it something; he speaks to the dead and they hear. Illustrations of this kind abound in the author's effort to lead his peers to a conviction that preaching is the single most important thing they ever do.

(The Rev.) CHARLES EDWARD BERGER
Chevy Chase, Md.

Everything for Funerals

BURIAL SERVICES. By B.J. Bernardin. (Revised Edition). Morehouse-Barlow. Pp. 200. \$12.95.

Bernardin's older collection of material for funerals and related rites was widely used. In his extremely helpful

revision, the author has solved the awkward need to flip from one segment of the Prayer Book to another by providing, in order, all authorized texts (i.e. creed, canticles, etc.) of the Burial Office and eucharistic rites. The inclusion of the authorized lections in both Rites I and II allows the celebrant the added "peace of mind" of having to deal with only one book.

The Scripture lessons in Rite I are according to the King James Version of the Bible. Although this is not offensive, I feel that the Revised Standard Version would have provided better conformity with the emerging norm of the Episcopal Church today. The Scripture readings in the Rite II office are from the New English Bible and contribute to the flow of the service.

The traditional language of the additional prayers and services, not found in the 1979 Prayer Book, is most appropriate in offering a sense of timelessness not always deeply conveyed by Rite II.

Burial Services would be a welcome addition to any priest's working library.

(The Very Rev.) LLOYD G. CHATTIN
Trinity Cathedral
Trenton, N.J.

Case Study

A WAY TO BELONG. By James R. Adams and Celia Allsion Hahn. Alban Institute. Pp. 70. \$4.00.

This is a case study of a confirmation class at St. Mark's, Washington, D.C., a class designed to include people in the inner life of that parish. For maximum benefit, it should be read after Peter Wagner's *Your Church Can Grow* and Lyle Schaller's *Assimilating New Members*, which provide a good general background to the specifics of this short work. The book asks interesting questions and offers real challenges to every parish - e.g., What is unique about your church? - but is by no means intended as a recipe for every situation.



(The Rev.) JOHN D. LANE
Church of the Holy Comforter
New Orleans, La.

Leadership in the Little Church

PREACHING AND WORSHIP IN THE SMALL CHURCH. By William H. Willimon and Robert L. Wilson. Creative Leadership Series. Abingdon. Pp. 126, \$4.95 paper.

During recent years, Lyle E. Schaller has been on the forefront of pastoral thinking. The Creative Leadership Series, to which this book belongs, is under his able editorship. The two authors are members of the faculty of Duke University. They begin their discussion by considering the importance of small churches, to which so many American Christians belong, and also

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the "problem" of the small church. It fits the specifications neither of the typical pastor, who was trained in seminary to expect a larger operation, nor of the church headquarters official, whose programs are also usually geared to the middle-sized and or bigger parish.

Yet the small church can do its own job well. In contrast to the activity and program-oriented large parish, preaching and worship are central to the life of the little church. The Sunday morning service is its principal and sometimes almost its only organized activity. The very best skills that the pastor has, both in homiletics and liturgics, are called for, rather than the casualness or absence of planning too often encountered. Although addressed to a general Protestant readership, much here is applicable to Episcopalians. The authors urge pastors to have reverent respect for the customs of the congregation, but at the same time to use informed leadership to promote frequent celebration of the eucharist and the public administration of baptism.

H.B.P.

Episcopal Resource for Bible Study

INTRODUCING THE BIBLE, Pp. x and 142; **GUIDE TO THE OLD TESTAMENT AND APOCRYPHA**, Pp. x and 152; **GUIDE TO THE NEW TESTAMENT**, Pp. 144. By Alice Parmelee. Morehouse-Barlow. \$3.50 each paper.

These three handy little volumes are the first of a projected series called "All about the Bible." Alice Parmelee, who has previously written several popular aids to the study of scripture, knows her Bible well and is thoroughly conversant with modern scholarly literature in the field. These new books may be unhesitatingly commended to Sunday School teachers, interested lay people, and to the clergy, as excellent and reliable guides to an intelligent, critical understanding of the scriptures.

Though not primarily devotional, the approach is positive and in accord with traditional Christian theology. The first volume contains general information about the Bible as a whole, the history of translation, and several useful tables of readings, divine names, "quintessential" verses, etc.; the other two deal with individual books, discussing very briefly such matters as setting, authorship, outline and themes; a happy feature is the inclusion at the end of each discussion of two or three odd bits of information from history, archaeology, or literature which help to spice up the text and lighten the load of academic information.

(The Rev.) **ROBERT C. DENTAN**
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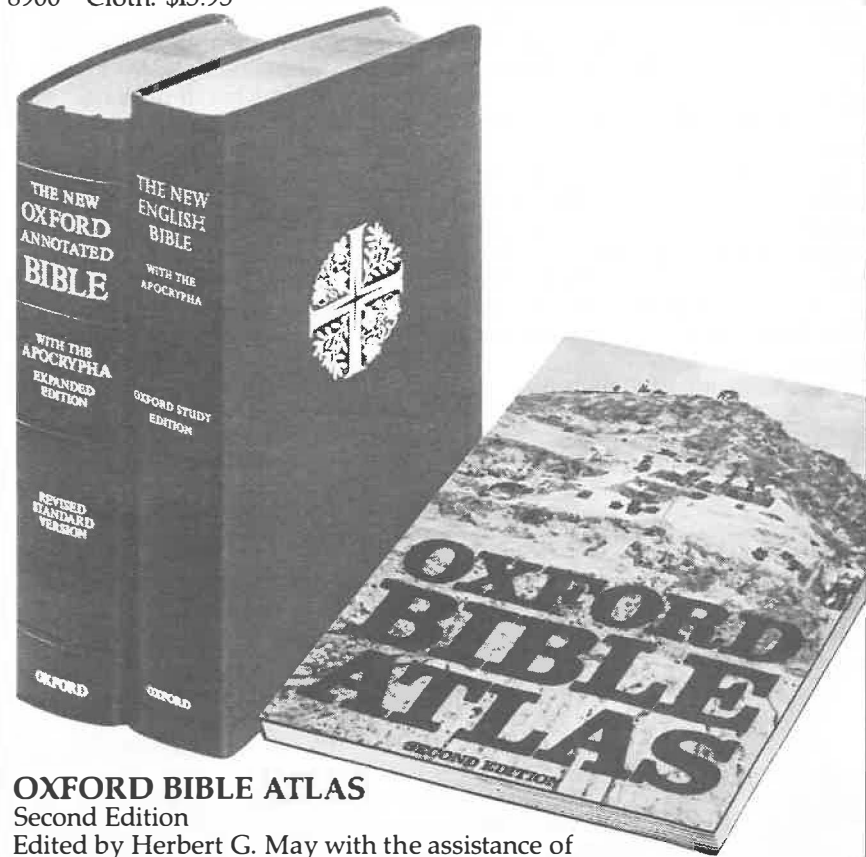
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P.B.: "Concern and Sympathy"

The Rt. Rev. John M. Allin, Presiding Bishop, has expressed "concern and sympathy" for the Rev. Joe Morris Doss and the Rev. Leo Frade, following their indictment by a Miami federal court for bringing Cuban refugees into the United States aboard a refurbished World War II submarine chaser in June [TLC, Aug. 17]. Fr. Doss, rector of Grace Church, New Orleans, and Fr. Frade, his curate, who had begun preparation for their expedition prior to President Carter's May 14 order banning the so-called Freedom Flotilla project, proceeded with their mission despite the order. The mission of the priests' independently sponsored ship, *God's Mercy*, was in addition to a series of refugee plane flights to transport former political prisoners from Cuba in the spring. The Presiding Bishop's Fund for World Relief had provided grants to the Dioceses of Louisiana and Southeast Florida to charter the flights.

The text of Bishop Allin's statement follows:

"My concern and sympathy go out to the Rev. Leo Frade and the Rev. Joe Doss, clergy of the Diocese of Louisiana, for their recent indictment in a Miami Federal Court. I have consulted with the Bishop of Louisiana and I am sure many in the Episcopal Church join me in this expression.

"The independently sponsored ship

God's Mercy was intended as a mission of mercy to deliver the Cuban ex-political prisoners and Cubans with families in the United States. Unlike the refugee plane flights for this purpose previously sponsored by the Presiding Bishop's Fund for World Relief, the timing of the refugee ship came in the midst of the confusion which resulted from President Carter's change from an open arms policy. It was unfortunate that this effort was underway when the change in policy occurred. I hope and pray that they will receive the same concern and mercy, as the name of the ship *God's Mercy* expresses their own humanitarian mission on behalf of refugees from Cuba."

Anglicans, Orthodox Meet in Wales

The Anglican/Orthodox Joint Doctrinal Commission met from July 14-21 at St. Michael's College, Llandaff, as guests of the Church in Wales. The discussions were a continuance of those held in Athens in July, 1978.

The commission welcomed its new co-chairman, the Rt. Rev. Henry Hill, Bishop of Ontario (Canada) and Archbishop Methodios of Thyateira and Great Britain. Bishop Hill's predecessor as Anglican co-chairman was the then Bishop of St. Albans, the present Archbishop of Canterbury.

The 30 delegates attended meetings of

three sub-commissions, dealing with the following subjects, on which each delegation presented papers: The Church and the Churches; the Communion of Saints and the Departed; the *Filioque* Clause.

At the request of the Anglican Consultative Council, the Anglican delegates agreed to send to the synods of all their provinces two short papers composed by their own members, explaining the reasons for recommending the removal of the *Filioque* Clause from the Creed.

The Anglican Eucharist and the Orthodox Divine Liturgy were celebrated on alternate mornings, and each evening either Anglican Evensong or Orthodox Vespers were sung. The delegates were entertained at Cardiff Castle and at St. Michael's College. On the last day of the conference, the conferees travelled to London, where they were received by the Archbishop of Canterbury at Lambeth Palace.

"An Exciting Future"

The 13-year-old four-seater, Morris Minor, used by three successive Archbishops of Canterbury, has been sold to a British collector of antique and off-beat automobiles for just over \$4,000. Lord Montagu of Beaulieu, who runs a car museum, said the Morris Minor — a model now out of production — would first be "souped up" for a grueling 3,000-mile auto race in India before being put on display in the museum.

The car was purchased by the Church of England for Archbishop (now Lord) Michael Ramsey in 1967, passed on to Archbishop Donald Coggan in 1975 and, last March, handed over to Archbishop Robert Runcie.

Handing over the keys to the car at a ceremony in Lambeth Palace, Archbishop Runcie said, "I shall miss the car, but I am thrilled it will have an exciting future."

New Head for BCC

The Rev. Philip Morgan, a British Churches of Christ (Disciples of Christ) executive, has been named head of the British Council of Churches. A longtime ecumenical activist, Mr. Morgan was previously a member of the British Council of Churches executive committee and represented his denomination at the World Council of Churches assem-



Cuban refugees aboard *God's Mercy*: Humanitarian mission.

blies in Uppsala, Sweden, in 1968, and in Nairobi, Kenya, in 1975. He currently represents the British Disciples on the British Churches Unity Commission which is seeking a stronger expression of "visible unity" among the major Protestant bodies and the Roman Catholic Church.

The Rev. Paul A. Crow, Jr., president of the Disciples Council on Christian Unity in the United States, hailed the appointment as a "recognition of the ecumenical witness of a denomination with a very small membership which has taken leadership roles far beyond its size." With a membership of about 3,600, the Disciples Church in Great Britain is one of the smallest members of the BCC.

Mr. Morgan will be installed as head of the council in an ecumenical service September 30 in London. The Most Rev. Robert Runcie, Archbishop of Canterbury, will preside at the service and the preacher will be the Rev. William Johnson, moderator of the Church of Scotland (Presbyterian).

South African Encounter

In an encounter England's *Church Times* termed "historic," South African church and government leaders met in Pretoria on August 7. Another meeting is to follow before the end of the year.

After the three hour meeting, a representative of the South African Council of Churches (SACC) — long a thorn in the government's side — expressed the hope that the government "could rise above political interests and demonstrate the kind of statesmanship which alone would save South Africa."

Prime Minister Pieter Botha led the government's delegation, which said it would consider the church leaders' call for a national convention. It would also decide whether to grant the four concessions SACC deems necessary before violence and other forms of opposition to governmental policies can cease.

The Rt. Rev. Desmond Tutu, general secretary of the council, outlined SACC's demands: a commitment by the government to a common citizenship for all South Africans, an end to "population removals"; a uniform education system.

Bishop Tutu promised, "If they do these things, we would be among the first to say, 'Give the government a chance, because now it seems to us that they are embarking on a course of fundamental change.'"

Before Mr. Botha would agree to the August 7 meeting, he laid down several pre-conditions. He demanded that the council first must have "openly rejected communism, stopped undermining national service, denounced all organizations which supported violence, and rejected attempts by the ANC (the banned African National Council) to disrupt orderly government in South Africa."

In response, SACC executives met at the end of June, and unanimously adopted a statement that said that, although they would have preferred to meet with the Prime Minister "with no conditions other than the only one that fellow Christians in dialogue can in sincerity require of one another; namely, to listen to the truth and to the Word of God as he speaks through them," they would spell out their stands on the issues raised by Mr. Botha.

"1. The SACC does not and has never supported communism or any other ideology.

"2. The SACC does not undermine national service. We believe that all South Africans of all races have an obligation to perform national service as citizens of the one country. We insist, however, on the right of every citizen to conscientious objection. . . .

"3. The SACC rejects and always has rejected violence as a means of maintaining or overthrowing the authority of the state, including institutionalized violence such as the deprivation of citizenship; migratory labor; detention without trial; and forced population removal schemes.

"4. The SACC does not identify with the ANC or any other political movement. It is superfluous therefore to ask the SACC to disassociate itself from or denounce the methods of the ANC or any other organization. . . .

"The SACC and church leaders believe that all ideologies and institutions, including the state and the church itself, stand under the authority of the Gospel of Jesus Christ."

Animist Beliefs Reappear

The Suffragan Bishop of Mashonaland is concerned about a revival of tribal animist religion now taking place in the new nation of Zimbabwe (Rhodesia), and believes it threatens the continued growth of Christianity.

"The resurgence of African traditional religion is, I think, a direct threat because it is not an organized or institutionalized religion, but it is below the skin," the Rt. Rev. R. Peter Hatendi said after a two-month trip through his diocese.

He speculated that with the war over and white rule deposed in Salisbury, blacks are freer to express the tribal religious beliefs that they may have maintained covertly before. Tribal religion forbids the worship of foreign gods, and Jesus Christ is seen by many as a white man who is worshipped primarily by white believers.

Other developments seem to have shaken the more tentative Christians from the fold, Bishop Hatendi said. Large numbers of so-called "rice Christians" used to visit the missions to

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BRIEFLY . . .

The General Synod of the **Episcopal Church of Brazil** has rejected a motion to permit the ordination of women to the priesthood. Although there was a clear overall majority in favor of the motion, it did not receive the required two-thirds majority in each house. The House of Bishops voted overwhelmingly in favor (five to one) and among the clergy it failed to reach the two-thirds majority by only one vote. However, among the laity there was a five to five tie with two abstentions.

As part of its observance of the **International Year of Disabled Persons** (1981), the National Council of Churches has announced that a new booklet on the handicapped is available for distribution. The 20-page booklet, entitled *Toward Free Participation of All Disabled Persons in Church and Society*, is a guide for congregations who wish to work with the physically or mentally handicapped. It offers practical tips on finding employment for disabled persons, providing them with adequate transportation, and planning educational opportunities with and for them.

The trustees of the Kresge Foundation, Troy, Mich., have voted a \$100,000 challenge grant to Nashotah House for the theological school's new library. The new building, which will honor the ministry of the Rt. Rev. William H. Brady, who will retire this fall as Bishop of Fond du Lac, will more than double the size of the present library. The Kresge grant will be made if Nashotah has all of the rest of the funds pledged or on hand by February 15, 1981. Total cost of the project is \$1,206,950.

Pueblo Indians near Los Alamos, N.M., are attempting to prevent construction of a power plant in a 746 acre Jemez Mountain tract because, they contend, it will destroy wildlife and streams sacred to their religion. "This is the beginning of a new energy development and the destruction of the Indian tribe," said Paul Tafoya, governor of the Santa Clara Pueblo. The Department of Energy would like to determine whether or not it is infringing upon the Indians' religion, but the very nature of their beliefs forces them to maintain secrecy about specific sites. "The whole mountain range is sacred," Mr. Tafoya said. "That's why so many people talk about the Jemez Mountains as our church."

Evangelism, Renewal, and Church Growth

A Diocesan Officer's Perspective

By JOHN M. POVEY

Proclamation is at the heart of evangelism, or so we have been told. The proclamation is that in Jesus Christ, God has reconciled the world to himself. Alongside this proclamation comes the call to repentance and faith in the Lord Jesus. There are ample definitions of evangelism but most include these twin elements of proclamation and response.

This word proclamation presents a problem. Just as soon as we think in terms of proclamation we assume that the responsibility rests in the pulpit, therefore with the ordained priest. I suggest that we should take another look at the word proclamation. Who is to do the

proclaiming? Is it the pastor? The teacher? The administrator? Or is it the one with the gift of evangelism? I put it that our reluctance to proclaim might well be overcome if we discovered that it might *not* be the job of the rector or vicar to do the proclaiming, but that God has sometimes given to others in the community the gifts of evangelism. Maybe our task would then be to enable those so gifted in our parishes to use the gift.

I believe that it will not be hard to get people to come into our churches. A little imaginative hard work and they will come. The real problem is in assimilation. How do the hearers become disciples? We have an Anglican heritage which we all love; let's use it in our evangelism. Those of you with great musical traditions in your parishes might use music as a method of evangelism. Those of us who are hot on pot-luck suppers might use those! We all have a rich and glorious liturgy which bears the Word. Let us above all seek a form of evangelism which is rooted in our sacramental life. Each baptism is a proclamation. Each Eucharist declares

The Rev. John M. Povey was born and educated in England, and came to this country to serve a parish in Fitchburg, Mass. He is now the diocesan field officer for Evangelism, Renewal and Church Growth in the Diocese of Western Massachusetts. He also serves as part-time vicar of St. Christopher's, Fairview, a mission of the diocese. This article is adapted from a paper given to the clergy of his diocese.



Fr. Povey and Mrs. Samuel Rodman, a member of the Diocese of Western Massachusetts evangelism commission: Who is to do the proclaiming?

the Gospel. The sacraments are not enemies of faithful evangelism; rather, I believe that non-sacramental evangelism is truncated and weak.

When we begin to think about renewal we are once again confronted with the difficulty of definition. The term is bandied around and not always clearly defined. Perhaps with our Anglican edifice complex we most naturally think of a building fund when we hear the word renewal. Let's "renew" the men's room!

Let us try to define the word by identifying where renewal has happened. I am sure that it has not escaped your attention that there has been considerable *liturgical renewal* of late. I believe that it is only now that we are seeing the full fruit of the Oxford movement, the catholic renewal of the 19th century. It has filtered to us through the parish communion movement in Europe, picked up here by, I believe, the Associated Parishes, a renewal that has not just been about words and forms of liturgy, but one which has clearly placed the Eucharist at the heart of our Christian experience. Thank God for liturgical renewal and our fine Book of Common Prayer.

We have also experienced *charismatic renewal*. I imagine that each parish has at least one card carrying, resident charismatic. Some parishes have charismatic prayer and praise groups. The Holy Spirit has come out of the closet as a result of charismatic renewal. Thank God for the breath of fresh air that has often come with charismatic renewal.

Then there is *catholic renewal*. We have the embryos of such renewal in the Evangelical and Catholic Movement and we trust and pray that that body will soon establish an identity beyond reaction. Certainly in England there is the beginning of catholic renewal, with the great catholic renewal conference held in Loughborough in 1978. Thank God for stirrings of catholic renewal.

Fourthly, there is also *evangelical renewal*. Again, we see this in embryo in these United States. We have a new seminary in Sewickley, Pa., calling us to evangelical renewal. There is the whole PEWSACTION emphasis, a coalition of those who would broadly be identified as evangelicals.

Then, there is *prophetic renewal*. We are in very early days but I draw to your attention the new revitalized group, the Urban Coalition, a new response to the bleeding wounds of the city. A possible renewal of the prophetic ministry of the church.

This list is not exhaustive. There is also ecumenical renewal which relates to the life of the body as the church searches for ways in which to express or achieve its unity. There is also monastic renewal which has made such a tremen-

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The Selling of a Church

By a VESTRY VETERAN

Our church building had to be the most impractical, hard to maintain, old-fashioned, messy, and obsolete building in the entire diocese. Some of our people always said it was beautiful, but if it hadn't been their parish church, they wouldn't have dreamed of going into such a gloomy old place. Some of us knew this too. Bit by bit a building fund had been accumulated, and it had been enlarged by two legacies.

Some years ago, we had a bad winter and the roof began to leak all over. We had to put buckets on several pews to catch the water, and the Sunday services were performed to the *plunk, plunk, plunk* of water dripping into those buckets. When spring came, we had a lot of patching done, but the insurance company was getting uppity and we saw that in a year or two a major roof job would be needed. It was then that some of us on the vestry started to talk seriously about moving to a new location and putting up an efficient modern church building.

Within a year the chance for a very remarkable deal came up. One of the vestrymen was vice president of a company in town that was seeking a site for a new home office. After some preliminary talks, they expressed an interest in acquiring our entire church property. In return they would give us a very attractive smaller property they owned several blocks away on a nicer street. They would assume the cost of tearing down our old church — this was quite something in itself with the thick old stone and brick walls — and would take out for us the stained glass windows and whatever else we wanted to save. They would also make a significant donation toward the building of our new church. Did you ever hear of a deal like that?

Right away the vestry sent a committee to talk with an architect and it seemed as if we could get a good, clean, practical modern church. A lot of space

could be saved and the whole thing would be much better.

In order to have a clear idea of all of our needs in the new building, we scheduled a Saturday when every organization and group in the parish would be represented in the church and parish house and would show us their needs for space and equipment. That was where we made our biggest mistake.

Beginning at nine in the morning, five of us from the vestry started off. Our first stop was the tool room of the sexton (as we have always called our janitor). It was a dingy, dirty oversized closet and he was delighted to know we would probably give him a better place in the new building.

Next we went to the Boy Scout Troop room. That was also under the church. I had never been in there before and I was shocked. It was a big, ugly, horrible basement room, with rough masonry walls. The floor was covered with old pieces of green carpet — I guess it was what used to be in the church before we got new carpeting some years ago. Two windows were high up on one wall. The place was filled with all sorts of junk. Hanging on the walls were maps, flags, skulls of animals, deer horns, a big turtle's shell. Charlie Mendoza, our parish deacon, works with the scouts, and he was there with three boys. They had on their uniforms.

"Good grief," I said. "Where in heaven's name did all this stuff come from?"

"The boys have collected it over the years," Charlie said. "They are kind of proud of this room."

"Yeah," one of the scouts said, "this is the best meeting room any scout troop has in the whole state."

Meanwhile one of the vestrymen broke out laughing. Over in the corner was a flea-bitten old stuffed bear, wearing an old scout hat like Smokey Bear on the posters. "I remember this," said the ves-

tryman. "Without the hat, he used to stand in the hallway outside the principal's office in the old South Side High School forty years ago!"

"He's sort of a mascot," said one of the scouts. "Isn't he neat?"

That was not the adjective I would have chosen. I had intended to explain to them that in the new parish house they could have a well-lighted, clean, smaller room, but what can you say to a bunch of kids?

Afterwards we went to the choir room. The organist showed us through the inside of the organ, and explained that it really needed a thousand dollars of repair work. One of our committee began to assure him that in the new church we could have a new electric organ and would not need to worry about all this old-fashioned tubing and woodwork. To our surprise the organist flared up at that. He said this was the finest organ in town and it was only because of it that he continued in his low-paying job. If the new church was to have an electric organ, he would resign at once. It isn't easy to argue with a musician.

Next we went to the Herb Gardeners. I had not even heard of this organization. They used an isolated little nook of the grounds between the back of the church and the parish house. Mr. and Mrs. Harris, a pleasant elderly couple, were there. They said that everyone over 65, or whose spouse was over 65, was invited to join their group, but about seven or eight were most active.

"We have an herb tea party every Thursday afternoon in the parish house in the winter, and then we have Evening Prayer afterwards," said Mrs. Harris. "In the summer we have iced herb tea and lemonade out here in the garden. We will have some today, since so many people are here. Older people can come anytime. We also grow all the mint for the iced tea served at the coffee hour after

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EDITORIAL

Putting It Together in the Parish

Many people continue to wonder why there is such an emphasis today on the role of lay people in the parish church. They contrast this with the situation in past generations when some parishes had more members, more money, and more activities, and the priest shouldered almost all the responsibility – or at least appeared to.

Without answering the entire question, we would offer several observations. In past generations, in most parts of America, as in most parts of the English speaking world, most people were at least nominal Christians, and there was some public understanding of what a parish church was supposed to be and do. Certain things were expected, and if these expectations were fulfilled, some degree of response and support would be forthcoming. If the priest worked hard and if the laity supported him, the church would be reasonably full on Sunday morning. Today this is not where we find ourselves. Large numbers of people, including many who profess to be church members, have little idea of what to expect of a parish church, and may have no particu-

lar desire to find out. The priest can work himself to the point of collapse – as some do – and there will be no widespread response. The laity can encourage and cooperate with his efforts, but still the community as a whole will have little awareness or concern.

Some clergy try to meet this situation by involving themselves heavily in community activities. By this means, some indeed do make the church better known and appreciated. For others, it means a gradual loss of their own spiritual life and declining standards of priestly competence – meanwhile the secular community simply gobbles up their time and energy without gratitude or regard. Some clergy of course have special talents as evangelists. Generally speaking, however, it is recognized today that the people who must interpret the church to the community are lay people. For they are themselves part of that community. The priest meanwhile must pursue his own distinctive calling of providing spiritual nurture to his people. He is to be a leader, a source of stimulation and inspiration, a teacher, one who brings people together in the unity of the Body of Christ, one who absolves, blesses, and offers sacrifice. This is a big order, and in various ways lay people also share in aspects of all of this. They also have their distinctive talents and abilities, and in various ways the priest shares in those too. There are a thousand dimensions to putting all of this together in the administration of a parish, and to these we repeatedly address ourselves in Parish Administration Numbers.

NEWS

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receive food, temporary shelter, and other services. But when the missions "no longer delivered the goods," and the new government of Prime Minister Robert Mugabe offered more health and education services, people stopped coming to the missions, the bishop said.

"I think for a long time we will go without the large numbers we used to have, especially in the country," the bishop said. He suggested that evangelism and the continued offer of social services could spark a Christian revival.

A Call for Help

The diocese of Rhode Island, itself no stranger to the awesome power of hurricanes, has received a plea for help from its companion diocese in the Windward Islands in the wake of the "storm of the century," Hurricane Allen.

In a pastoral letter, the Rt. Rev. George N. Hunt, Bishop of Rhode Island, reported that except for one cable received from an Anglican church on the island of St. Lucia, communication had been cut. The message was received by St. Matthew's Church in Jamestown, R.I. "Hurricane devastated church and rectory. Need immediate funds to repair roofs."

Bishop Hunt said he had sent telegrams to Rhode Island's senators, ask-

ing for their help in expediting aid to the Caribbean islands. He said he was also attempting to make contact with the Most Rev. C. Cuthbert Woodroffe, Archbishop of the West Indies.

The call for help is the second in a year that Rhode Island's Episcopalians have received from their sister diocese. Last year, an appeal for funds and clothing was made to help the islands recover from a powerful volcanic eruption that drove thousands from their homes on the island of St. Vincent.

Pope Shenouda Denounces American Coptic Group

Pope Shenouda III, Patriarch of the Coptic Orthodox Church, has issued a statement denouncing the American Coptic Association and declaring that it "does not at all express the church's point of view, but is completely contradictory to it."

Dr. Shawky F. Karas, president of the association, said that the patriarch's statement was "issued under threat" and that he did not condemn the Coptic leader for making it.

In the statement, Pope Shenouda said the church "strongly objects to the behavior, writings and harassment" caused to Egypt by the association. He said the association and its writings "are against the principles of the church, its spiritual life, its known patriotism and

love for Egypt, and its loyalty towards its rulers, as well as its long national history."

The association has periodically issued reports alleging that the government of President Anwar el-Sadat has failed to protect Copts from Muslim extremists. In some cases, the association has charged, the Egyptian government has given Muslims special privileges at the expense of the country's Christian minority.

One of the association's recent releases was headed: "President Sadat's tactics of terrorism, intimidation, and threats against Egypt's Christians." It said the Egyptian leader had charged the country's Christians with conspiracy because the Coptic Church had directed its members to curtail religious celebrations during the Easter holidays to protest harassment by Muslim extremists and terrorists.

In late March, Pope Shenouda was reported to have left Cairo and gone into retreat at a monastery near Alexandria. Dr. Karas, whose association is based in Jersey City, N.J., said the patriarch has been placed virtually under house arrest and that he was pressured to make the statement "for the safety of the church."

Despite the statement's denunciation of his association, Dr. Karas said, "We have great respect for His Holiness. We will not condemn him for doing anything."

Medicine and Food

Dr. Engola Omodi, a pediatrician who is a medical consultant for both the Ugandan government and the Anglican Church in that country, reported to the World Mission in Church and Society staff at the Episcopal Church Center in New York that their most recent shipment of 87 cartons of drugs had arrived safely and was being used to treat a host of diseases.

Dr. Omodi lived in exile in the United States from 1971 to 1979 and worked on the staff of the Downstate Medical Center in Kings County, N.Y. He fled Uganda following the ascent of President Idi Amin to power and was able to return to his native country when the dictator was finally overthrown. Before his exile he had been a surgeon in a government hospital.

Dr. Omodi said that the greatest medical needs of Uganda were for antibiotics and drugs to treat certain curable diseases, such as malaria. He said that the hospitals in his country are not able to function because of disrepair and lack of equipment.

"United States church agencies have done far more to help us than the U.S. government," he continued.

Of special concern to him is the fact that polio, which was almost eradicated from the country, returned under the regime of President Amin, when medical services were limited. The pediatrician said the health problems of Ugandans are compounded by a severe drought in the Karamoja area in the northeast section of the country.

In late July the Episcopal Church's Presiding Bishop's Fund for World Relief made an emergency grant of \$30,000 to the Church of Uganda for Karamoja famine relief. The grant was made possible by a gift of \$50,000 from the Venture in Mission program of the diocese of Southwest Florida for the alleviation of world hunger.

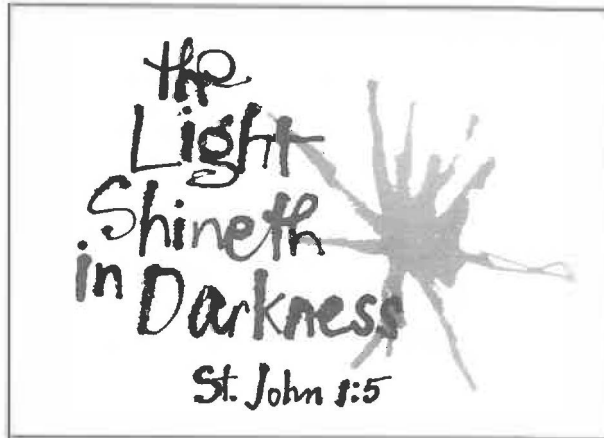
The Presiding Bishop's Fund designated \$30,000 for the Ugandan crisis and the remaining \$20,000 for a food distribution program in Cambodia.

Promised Land

The Cathedral of St. John the Divine in New York City sponsored an ecumenical service in August attended by many delegates to the recent Democratic Convention. The Rev. Andrew Young, former U.S. Ambassador to the United Nations and a minister of the United Church of Christ, preached the sermon. Mr. Young is an honorary canon of the cathedral.

He told the congregation that people today are "looking for a new spiritual promised land," and that only religious faith can conquer the "paralyzing anxiety" gripping many Americans.

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**The Ten Commandments for Enabling
Your New Rector to Keep His Sanity**

By **CARL G. CARLOZZI**

Commandment 1: Never say to the new rector, "That's not the way Fr. Carlozzi did it!" And I say this because your new rector probably doesn't want to do things the way I did, and even more, given the kind of man you will be looking for and I trust you will find, he will probably do things a lot better than I did anyhow.

Commandment 2: Don't tell your new rector what a louse Fr. Carlozzi was, or what a wonderful priest Fr. Carlozzi was, because in either instance, your new rector will have enough on his mind without having to deal with the ghostly skeleton of a by-gone regime.

Commandment 3: If you invite your new rector out to dinner or over to your home for cocktails and he politely says that he's busy, don't tell your friends, "That ungrateful so and so doesn't realize just who I am and all I can do for St. Christopher's. He'll be sorry he turned me down." Just remember, your new rector has probably received 15 other invitations on the same day he received yours, and even more, he just might like to reserve a little time to be home with his wife and family.

Commandment 4: Let the rector's wife be the rector's wife. Don't expect her to be a slave to the parish, more religious than you are, or some kind of dowdy old frump just because she is married to a clergyman.

Commandment 5: Always speak to your new rector first and tell him your name because in spite of his clerical collar and his mystical look he only has a fallible brain and not a computer inside of his head. And by remembering this, you'll save yourself the trouble of saying to your friends, "Can you imagine, my new rector doesn't even know my name."

Commandment 6: Don't blame your new rector for the lack of your own dedication because the person who says, "I don't go to church because I don't like the rector" is really only looking for an excuse to stay in bed, go play golf, or avoid making a pledge. In short, true Christians go to church to worship God; they don't go to worship the rector.

Commandment 7: Pray for your new rector because he will need your prayers just as much as you need him.

Commandment 8: Expect much of your new rector but don't allow him to become a workaholic because if you do, you have failed in your ministry to him.

Commandment 9: If you've got a gripe or complaint or criticism, do your new rector the favor of telling him first-hand, because if you don't, the person you told it to probably won't have the courage to tell him either, and you will end up running around and saying, "That new rector of ours never listens to anything I say."

Commandment 10: Never ask your new rector to invite me to preach, marry someone, or take part in the services when I am in town. And I say this because former rectors, like some antiques, should be kept on the shelf and only admired from a distance.

Hold me kindly in your memory and pray earnestly for the man who is to come. Your new rector will be able to keep his sanity and will find as I did that St. Christopher's is one of the finest and most loving of parishes.

The Rev. Carl G. Carlozzi is the former rector of St. Christopher's Church, Chatham, Cape Cod, Mass. He is presently rector and headmaster of All Saints' Church and Day School, Phoenix, Ariz.

MUSIC REVIEWS

By J.A. KUCHARSKI

THE EPISCOPAL CHOIRMASTER'S HANDBOOK. 24th Edition. Handbook Foundation. 524 Fourth Street. Sauk Centre, MN 56378. \$8.00 per copy.

If you do not already have a copy of the 1980-81 *Handbook*, now is the time to order one. For parishes that take the liturgy seriously, this manual is a must. It is reassuring to know, when considering the many new canticles and supplemental hymnals available, plus the scope of the expanded lectionary and various options provided in the new BCP, that one, clear, concise reference tool exists which contains useful information and helpful suggestions. The 1980-81 handbook will be the last edition to contain a separate guide for the 1928 BCP. Plans are now in process to provide additional services and information for the coming edition. A postcard is included on which comments and suggestions to the Handbook Foundation are welcomed.

For those readers not familiar with the format, *The Episcopal Choirmaster's Handbook* lists all Sundays and holy days outlined in musical order. Each day's proper psalms, preface and lessons are given along with a listing of hymns appropriate for the particular theme. Hymn selections are drawn from *The Hymnal 1940* and subsequent hymnal supplements. Directives are given for good worship habits including the choir's participation in the liturgy. Guidelines are also provided for weddings and funerals. The 24th edition contains useful information for a festival of lessons and carols, a service of Tenebrae, and a complete ceremonial for the Great Easter Vigil. Reference books on music, a list of publishers and a selection of available service music complete this valuable worship aid.

CANTATE DOMINO. Hymnal Supplement G-2264. Compiled and edited by the Bishop's Advisory Commission on Church Music. Episcopal Diocese of Chicago, G.I.A. Publications, Inc., 7404 South Mason Avenue, Chicago, Ill. 60638.

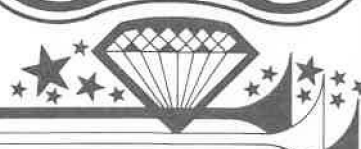
Cantate Domino is a fine, compatible supplement to *The Hymnal 1940*, created to complement the new lectionary. Hymns are numbered from 800 to 962

thus avoiding confusion when used with other hymnals. In addition to many fine hymns taken from all traditions, seasonal responsorial psalms with antiphons for use at the gradual, and an ample selection of hymns especially appropriate for the offertory and communion, will make this supplement particularly appealing to the eucharistically oriented parishes. Music for many of the new hymns has been composed by Thomas Harris, Herbert Howells, John Ireland, Francis Jackson, Erick Routley and Ralph Vaughan-Williams to name a few. Three settings of the Holy Eucharist Rite II are also included: *A Community Mass*, Richard Proulx; *Mass for the New Rite*, Calvin Hampton; and the plain-song *Missa De Angelis*, arranged by Roy Kehl. This hymnal also includes The Hymnal Board, compiled by James M. Rosenthal II, which lists hymn choices for each Sunday and holy day of lectionary years A, B and C.

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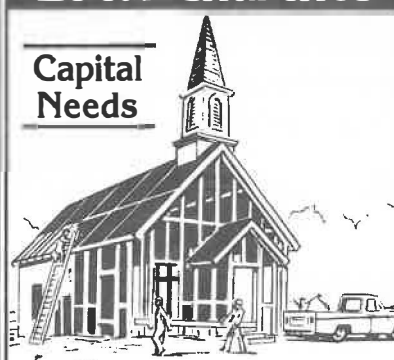
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SELLING A CHURCH

Continued from page 11

church in the summer. See our mint?"
She pointed to a large clump surround-
ing a buttress of the church building.

"We also give the herbs for the young
people's spaghetti party in the fall. We
just do hope that at the new church we
can have a special little corner of land
like this so we can transplant our peren-
nials and start new beds there."

I wanted to tell them that the new
property would not have any wasted
yard space, but the words choked in my
mouth. What could you say to such a
nice old lady?

Our committee held a hurried confer-
ence on the parish house stairs. It was
obvious we were not making much head-
way. In the hours that followed, we met
with Sunday School teachers in their
classrooms, the volunteer cooks in the
kitchen, the altar guild in the sacristy,
and so on.

One of the worst problems was the
Guild of the Magi, which organizes the
annual Christmas pageant. They had a
room full of old costumes and every sort
of junk you could imagine — including a
suit of tin armor and a stuffed sheep!
The only good things I saw were the four
spigots of the automatic fire sprinkler in
the ceiling.

Ailene Cunningham, one of the pret-
tier young women in the parish, was
there. She explained how they not only
did the Christmas pageant, but did other
theatricals for the Sunday School, had a
Bible play each summer for the Vacation
Bible School, and also gave a secular
play in the community play house each
year. I was about to ask why they need-
ed so many piles of old costumes when
Ailene said, "We have costumes for any
part you can think of. See, we can make
you a king in a minute!"

With that she slipped a tin crown on
my head and threw a red cloak around
me, and everyone laughed. What can
you say to a pretty girl?

To make a long story short, our com-
mittee met to go over the wreckage of
the plan for a simple, economical,
modern building. As one of the vestry-
men said, our parish just wasn't ready to
enter the twentieth century. I was so
frustrated I felt like resigning. After the
meeting, our rector took me by the arm
and said in his quiet way, "Come on
downstairs. There's plenty of herb tea
left. It will cool you off."

That summer we redid the roof of our
old church, insulated the parish house,
and made some miscellaneous repairs.
That used up the building fund. To make
a long story short, this is how we didn't
sell our church.

The Holy Cross

Love Divine came down:
Him we lifted up
Upon a cross.

But Horror, Grace-transformed,
Becomes the clearest sign of
Love Divine come down,
A Holy Magnet for us all.

How wondrous are your works, O Lord,
Surpassing human understanding.
Our greatest shame shines now
Our only boast.

So joyfully, once more,
Now not in shame,
We raise your Holy Cross.

Elizabeth R. Sites

EVANGELISM

Continued from page 10

dous contribution to Christian life in different places and in different periods of Christian history.

I have given you a list of areas in which I see renewal happening: In the liturgy, the charismatics, Catholic renewal, evangelical renewal, the Urban Coalition and ecumenical and monastic life. As an aside, my prayer is that these disparate groups do not become mutually exclusive, that there should be no retreat into the ghetto. But I do see a common factor in all these aspects of renewal. It is a renewal of body life. "We are the body of Christ," and renewal always leads to a fresh appreciation and understanding of body ministry. We are more and more seeing the church not as hierarchical and institutional, but as living and organic. We are the body of Christ. This body is made up of many members, each endowed by the Spirit with a spiritual gift. Renewal, of whatever ilk, is a renewal of body life, and how well this fits in with our week by week celebrations of the Holy Mysteries of the Body and Blood of Christ.

So much for renewal. I am also the diocesan field officer for church growth. I was handed the title but perhaps would not have chosen it. It is vaguely reminiscent of American imperialism, of the ambitions of big business in a day when small is beautiful. What is church growth? It has to do with growth in spirituality, a depth growth. It has to do with growth in understanding, an educational growth. It has to do with growth in outreach, a missions growth. It has to do with growth in social ministries, a prophetic growth.

It has to do with growth in numbers, and here we begin to panic. Is the Lord really interested in numbers? The Great Commission certainly implies a growth in numbers. You do not make disciples and get smaller. Many of the parables of the Kingdom have to do with growth, and numbers are surely here implied. I am aware of all the negative thinking which arises when numbers are mentioned, but the question remains, does our Lord intend his church to grow?

Suppose we want to grow. Where do we start? I've said before that I do not believe the problem to be in attracting people to worship; if our worship comes from the heart as well as the head; if there is a spirit of joyful expectancy in priest and people that Jesus Christ will actually be present in the Eucharist. If we believe that we are truly feeding on the Body and Blood of Christ, then there ought not be too much difficulty in bringing people in. As a matter of fact, over 80 percent will come because they have been invited by a friend or relative. We can bring them in, but how do we keep them? The back door is often as big as the way in. We

have a problem of assimilation.

Let me propose a game plan to you. Just suppose that 10 percent of your core group have the gift of evangelism. They are busy doing their evangelizing, bringing people to Christ and to his church. Then suppose that the other 90 percent are using their spiritual gifts. Teaching, pastoring, leading, administering, to name but four. If the body is functioning as the body, with rich and full use of spiritual gifts, then the assimilation will happen. Well rounded ministries can emerge as growing churches discover and develop the gifts of the Spirit.

Church growth can happen. It has to do with numbers, but not only with numbers. The possibilities of ministries are as varied as the numbers of spiritual gifts. As the gifts are used, so the church grows to the biblical aim of mature humanity, the measure of the stature of the fullness of Christ.

I believe that a discovery and development of spiritual gifts, and their use and function within the parish, might well be a key to a renewed understanding of evangelism, renewal, and church growth. We are the body of Christ. Let us then pursue all that makes for peace and builds up our common life.

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Refer to Key on page 20.

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The Rev. **George Gordon Riggall** is assistant, St. George's Church, Nashville, Tenn. Add: 4715 Harding Rd., 37205.

The Rev. **James Lemuel Sanders** is rector, St. John's Church, Knoxville, Tenn. Add: P.O. Box 152, 37901.

The Rev. **William P. Scheel** is headmaster, Berry Academy, Mount Berry, Ga. 30149.

The Rev. **Robert A. Schiesler** is rector, Trinity Church, Belleville, Mich. Add: 45250 Venetian, 48111.

The Rev. **Paul Shaffer** is rector, St. John's Church, Shenandoah, and deacon-in-charge, All Angels Church, Red Oak, Iowa. Add: 403 Church St., Shenandoah, Iowa 51601.

The Rev. **Malcolm F. Slayter** is assistant rector, St. Nicholas Church, Midland, Texas. Add: P.O. Box 3562, Midland, Texas 79701.

The Rev. **Kermit W. Smith**, of the Diocese of West Missouri, is executive director of the College of Chaplains, the division of chaplaincy services of the American Protestant Hospital Association. Add: Suite 311, One Woodfield Place, 1701 Woodfield Rd., Schaumburg, Ill. 60195.

The Rev. **Roy S. Turner** is rector, St. John's Church, Frostburg, Md. Add: 58 Broadway, P.O. Box 229, 21532.

The Rev. **Robert L. Wicha**el is rector, Trinity Church, 204 East Fifth St., Ottumwa, Iowa 52501.

Armed Forces

The Rev. **David Bena**, chaplain (major) USAF, has been transferred from Fairchild AF Base to Maxwell AF Base, Alabama.

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The Rev. **Edwin E. Hitchcock**, as vicar, St. James' Church, Cashmere, Wash. Add: 3040 22nd Ave. West, Seattle, Wash. 98199.

Deaths

The Rev. **Edward W. Andrews**, retired priest of the Diocese of Chicago, and former executive editor of **THE LIVING CHURCH**, died August 13th at his home in Lombard, Ill., after a long illness.

Fr. Andrews was born April 20, 1910, in New York City. He was ordained deacon in 1953 and priest in 1954, and began his ministry in the Diocese of Montana, serving Calvary Church, Roundup, and Trinity Church, Martinsdale. In 1956 he became rector of St. James' Church, Dillon, Mont. Fr. Andrews served as executive editor of **THE LIVING CHURCH** from 1957 until 1960 when he moved to Pierre, S.D., to assume the rectorship of Trinity Church, a position he held until 1964, when he was called to be rector of St. Mark's Church, Plainfield, Ind. He was editor of **Church Militant** during the years 1966-69. Prior to his retirement in 1975, Fr. Andrews served as priest-in-charge, St. Benedict's Church, Bolingbrook, Ill. He is survived by his wife Eve, and two children.

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BOX E-451. The advertisers wish to thank all who responded. The position is now filled.

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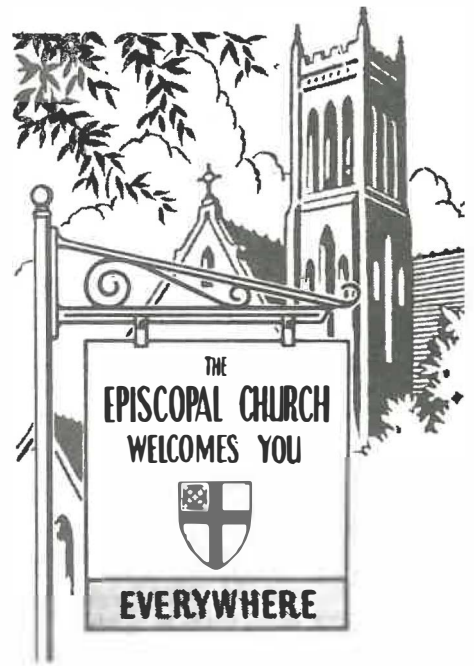
THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

CHURCH DIRECTORY

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ST. MARK'S 1957 Pruneridge, Santa Clara
 The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie, the Rev. Frederic W. Meagher
 Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.
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 2015 Glenarm Place 623-7002
 The Order of the Holy Family
 Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
 HC Mon-Fri 12:10

WASHINGTON, D.C.
ALL SAINTS' Chevy Chase Circle
 The Rev. H. Stuart Irvin, D.Min.
 Sun H Eu 7:30, Service & Ser 9:30 & 11:15 (H Eu 1S & 3S). Daily 10

ST. PAUL'S 2430 K St., N.W.
 The Rev. James R. Daughtry, r
 Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 8:15; MP 8:45, EP 6; C Sat 5-8

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
 Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.
OUR SAVIOUR 1068 N. Highland Ave., N.E.
 Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.
CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
 The Very Rev. Eckford J. de Kay, dean Near the Capitol
 The Rev. Gus L. Franklin, canon
 Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed. Daily office at 12 noon. Cathedral open daily.

BOSTON, MASS.
ALL SAINTS' At Ashmont Station, Dorchester
 Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill
 35 Bowdoin St., near Mass. Gen. Hospital
 Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

OMAHA, NEB.
ST. BARNABAS 129 N. 40th St.
 The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
 Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
 The Rev. Karl E. Spatz
 Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401
ST. JAMES Pacific & No. Carolina Aves.
 The Rev. Russell Gale
 Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

NEWARK, N.J.
GRACE CHURCH 950 Broad St., at Federal Sq.
 The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
 Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat 10; Organ Recital Thurs 12:30; C Sat 11-12

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily MP & HC 7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, Thurs Wed HC & healing 12:15.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
 The Rev. Thomas D. Bowers, r
 Sun 8 H Eu (Rite I); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S. Wkdy 12:10 H Eu Tues & Thurs; 8 & 5:15 H Eu Weds; EP 5:15 Tues & Thurs. Church open daily 8 to 6.

EPIPHANY 1393 York Ave., at 74th St.
 Ernest E. Hunt, D.Min., r; C. Coles; J. Kimmey; J. Pyle
 Sun 8, 10:30, 12:15; Wed 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
 Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West End Ave.
 The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff
 Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
 The Rev. Marlin Leonard Bowman, chap. & pastor
 Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
 46th St. between 6th and 7th Avenues
 The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the Rev. John L. Scott
 Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50, Daily after 12:10 Mass

ST. THOMAS 5th Avenue & 53rd Street
 The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley Gross, honorary assistants
 Sun HC 8, 9, 11 (1S), 12:05. MP 11. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to 6

NEW YORK, N.Y. (cont'd)
TRINITY PARISH
 The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
 The Rev. Richard L. May, v
 Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
 Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.
ST. PAUL'S Third and State Sts.
 The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes, d; the Rev. Canon Robert A. Jordan; Donald Ingram, org./chm.; Mrs. Robert A. Jordan, d.r.e.
 Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu 12:05; Ev & HD anno

CHARLEROI, PA.
ST. MARY'S 6th and Lookout (off Interstate 70)
 American Shrine of Our Lady of Walsingham
 The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V. Dolan, d
 Sun Mass 8:30, 11. Daily: as announced

BROWNWOOD, TEXAS
ST. JOHN'S (EVANGELIST) 700 Main St., 76801
 The Rev. Thomas G. Keithly, r
 Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS
INCARNATION 3966 McKinney Ave.
 The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Aitman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
 Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORTH WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd. 76107
 The Rev. Canon James P. DeWolfe, Jr., r
 Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

RICHMOND, VA.
ST. LUKE'S Coward In Ave. & Bainbridge St.
 The Rev. Walter F. Hendricks, Jr., r
 Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.
SAINT DUNSTAN'S 6201 University Ave.
 Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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.