

Title: *The Episcopalian*, 1973

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THE Episcopalian

OCTOBER, 1973

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Christian Education

The Chicken or the Egg?

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Special issue with resources galore

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About this issue...

Trying to separate what we can call Christian education from evangelism and both of them from mission would be like trying to unravel one color thread from an intricately woven pattern.

Try this chicken and egg: Did the explosion of activities we label renewal, evangelism, or charismatic experience reveal a need for education, or did a Christian education revival in some places give rise to renewal and evangelism? Perhaps both occurred and continue to occur over a wider span of years than we are accustomed to contemplate. John Snow (*see page 16*) intimates that the development and use of the Seabury Series curriculum may have been the real forerunner of it all.

To hear once again that the primary Christian educators are parents is not strange. Certainly parents who have taken part in Faith Alive weekends, inspirational prayer groups, retreats or conferences, and experienced renewed commitment are going to place more emphasis on seeing that their children receive the Good News. Often their feelings of inadequacy about how to proceed on this task lead them to call for adult education as the next step.

Sometimes a caring parish will take the responsibility to help it happen the other way. “Who is God?” is a question some parents dread more than “Where do babies come from?” When it’s asked, Mom and/or Dad rushes Johnny and Mary to the nearest Sunday school. In this case an accepting parish can draw the parents into a relationship that will dispel fears and guide them toward answering questions about the Faith with more confidence.

Parishes are trying to do this in various ways—ways which suit their own parish community. Most religious education experts feel the basis of a person’s religious education does come from home and parents. Dan Barrett of the Church Federation of Greater Chicago says, “If [children] learn a basic respect for life and a sense of awe about everything around them, then parents can gradually weave God’s role as the Creator and source of love into it.”

This issue contains many articles on Christian education—from survey results from across the country (*page 13*) through the life of Bishop Festo, an African evangelist (*page 26*), to the happy reminiscences from Chandler Sterling’s new book (*page 15*). Beginning on page 19 are four show-and-tell examples any parish can use as models. The resources section beginning on page 40 offers other practical suggestions.

In addition, Quiz and Questions (*page 18*) gives you a chance to take this issue, as suggested by Jean Weir (*page 38*), and use it immediately as a Christian education tool. Start a discussion group and ask each person to define Christian education without ever using the concepts of renewal, evangelism, or lay ministry, for example.

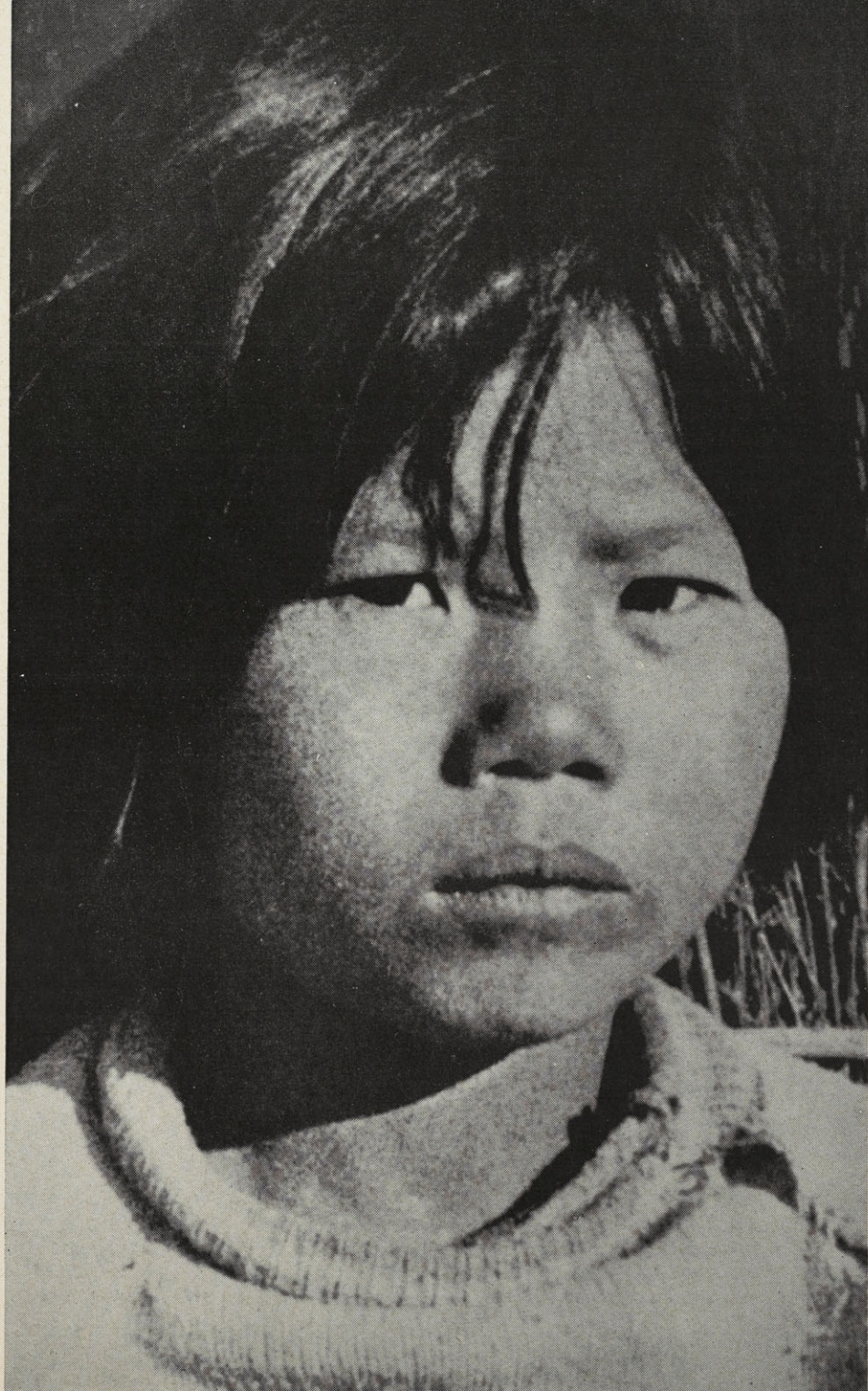
Or imagine that you have no Christian education program at all in your parish and begin to construct one from scratch, using ideas gleaned from the Kanuga conference (*page 8*). We believe it is impossible to read this issue without learning something about the nature of parish life and the Faith we share.

—The Editors

The Episcopalian

If you had to put a price on a child's life, what would it be?

You can help save Boo Sun for \$15 a month.



To 10-year-old Boo Sun in Dong Myun, Korea, poverty means a family of nine existing in a straw-thatched hut. No heat. No electricity. No plumbing. Father totally disabled. Mother working 10 hours a day in a rice field. Total monthly income: \$35.

Through Save the Children Federation you can sponsor a child like Boo Sun for \$15 a month. That's money to keep her in school so she can become a teacher. And your \$15, combined with money from other sponsors, will help all the families in her village. To reclaim farm land and raise silk worms. You see, helping people help themselves is what our SAVE programs are all about.

For you—educated, involved, and in touch with your own heart—there are many rewards. Correspond with a child. Receive a photograph and progress reports. Reach out to another human being. This is your chance to help. Please take it.

Save the Children Federation, founded in 1932, is indeed proud of the handling of its funds. An annual report and audit statement are available upon request. Registered with the U.S. State Department Advisory Committee on Voluntary Foreign Aid. Contributions are income tax deductible.

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Switchboard

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

POINT OF ORDER

In the article, "How We Elect a Presiding Bishop" (August issue), the author states on page 12 that when the House of Deputies acts on the matter of confirmation of the election of a Presiding Bishop by the House of Bishops:

"Either a standing or a voice vote will normally suffice at this point. A group of deputies can, however, demand a vote by order and by diocese."

Evidently the author had not read the Rules of Order of the House of Deputies for Rule XIV, Section 56, provides:

"The election of a Presiding Bishop shall be by individual secret ballot unless otherwise ordered by vote of the House or unless a vote by orders be required by the entire clerical or lay representation from any diocese before the balloting begins."

A voice or standing vote will be in order only if the House has voted to dispense with the requirement of an individual secret ballot and if no call for a vote by orders from any diocesan representation has been made. The deputies have a right to an individual secret ballot unless they vote to waive the right.

Francis W. Read
Pelham Manor, N.Y.

SOMETHING OLD, SOMETHING NEW

For the past several weeks I have had a nagging thought that concern for "Preservation of the Prayer Book" is not the first instance of Episcopalian concern for long-cherished worship practices.

I dredged up from the recesses of my mind what I was searching for. In the late 1940's and early 1950's an outcry was heard throughout the Church when the Revised Standard Version of the Bible was published—the New Testament in 1946 and the Old Testament in 1952. Many people were downright hostile, vocal, argumentative, threatened to cancel their pledges if it were used in Sunday worship, presented petitions to the clergy and vestries, and went to churches where it wasn't being used. The Episcopal Church and other denominations were accused of destroying the beauty, cadence, and lilting language of Shakespearean beauty.

On the other hand, there was great resurgence of Bible reading and study. The most heard comments went something like this: "The Bible makes sense in the modern idiom. For the first time

in my life I'm reading it regularly."

The King James Version did not fall into the "mastodon" category. It is still treasured by many of us for its beauty. Since that time we have had even more improvements: *The New English Bible*, the *Jerusalem Bible*, *Good News for Modern Man*. Our worship life and understanding are much enriched and improved.

One can hope that the General Convention in Louisville this fall will have the corporate wisdom to decide that never again will the Episcopal Church limit itself to only one form of corporate worship. Let there be a valid variety to suit the needs of all.

Douglas R. Vair
Warren, Ohio

TALES AND TAILS

Re "A Whale of a Tale" (page 7, August issue): whales are an endangered species, and I do not believe this kind of article belongs in *The Episcopalian*.

Concerning the reporting in the piece, may I say that while it is possible the kitchen women were Christians, in their difficult lives even if they were atheists, they would have worked well together. To them it is a matter of life and death.

I find small excuse for the article.

Elisabeth D. McGowan
Woodcliff Lake, N.J.

ARE WE WILLING?

I read with interest but concern the article in the August issue of *The Episcopalian* by Bishop David E. Richards, "Is the Church Willing to Help the Alcohol-ic?"

My concern is not that the Church might be interested but rather that the Church might NOT be interested or even care what happens to her members and clergy who are affected with this disease.

One seminary holds a semi-annual, required seminar on alcoholism for its students, but, as far as I am aware, the rest of the schools slip it in with pastoral theology in a general and superficial way or offer some sort of a class as an elective. How are the men who are being trained to care for souls in a pastoral situation going to meet the disease of alcoholism—as a moral problem or a weakness of the will? Are they going to find, after being in the parish for a while, that they never really did learn anything about alcoholism?

Assuming the last comment and going on from there, will they find anything to help them learn about this disease? There are several good texts on the

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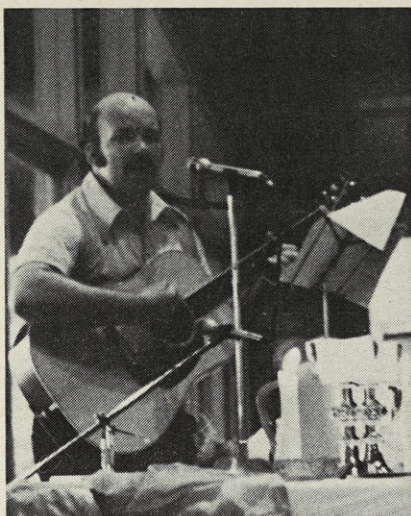
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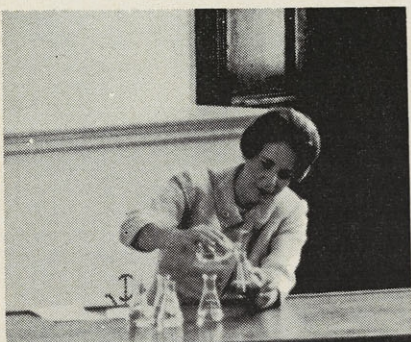
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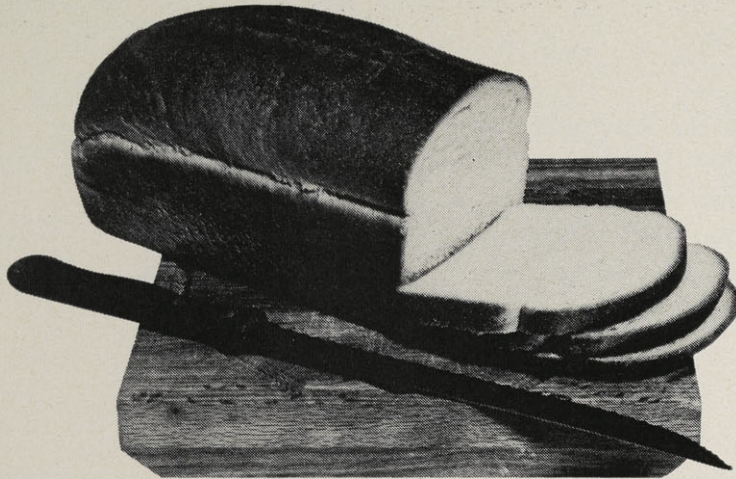


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BREAD.



They'll break bread at a special meal during the General Convention at Louisville. Early in October.

A symbolic meal. A meal of remembrance for the millions and millions of children and parents and grandparents on this earth who have not enough to eat, who are malnourished and starving. In India, right now. In Saharan Africa. In parts of Latin America. Even in the slums of our cities.

Those attending Convention will be asked to contribute the price of the meal, to feed the hungry.

Many of you, we hope, will make your own contribution through a Feed-the-Hungry Dinner in your own parish.

And many of you, we hope, will feel moved to send food to the hungry through the Presiding Bishop's Fund for World Relief, by mailing in the coupon below and a check.

Hunger is a terrible thing.



here is my contribution to:

**THE PRESIDING BISHOP'S FUND
FOR WORLD RELIEF**

Name _____

Address _____

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(Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N. Y. 10017.) Contributions are tax deductible.

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Switchboard

Continued from page 4

subject, but even these cannot hope to teach a man how to deal with alcoholism. Think where the Church would be if we studied Scripture or theology in this way!

Bishop Richards is perfectly right when he presents his argument on a spiritual level. I am sure anyone who has any success in working with alcoholics will be quick to agree. In my limited experience with alcoholics, I have seen men and women come to a spiritual stand-still and begin a rapid back-sliding, but with the help of God they begin to come back.

Nothing is more heartening than to hear recovering alcoholics talk openly and sincerely about how God has become the center of their lives. They do not talk in a vague, general way but in specific accounts of how the Spirit has entered their lives and how they have accepted this and worked with it in daily private prayer and in their public lives.

Alcoholism referral agencies, treatment centers, half-way houses, local, state, and federal agencies also give instructive information.

When the people in the pews begin to be concerned, they will start talking to their priests, and then perhaps we will do something about this disease.

*George Stamm
Clear Lake, Wis.*

CALENDAR OF EVENTS OCTOBER

- Sept. 29-Oct. 4 34th Triennial Meeting of Episcopal Churchwomen, Louisville, Ky.
- Sept. 29-Oct. 11 64th General Convention of the Episcopal Church, Louisville, Ky.
- 7 Seventeenth Sunday after Pentecost
- 7 World Communion Sunday
- 12-15 Meeting of the Governing Board, National Council of Churches, New York, N. Y.
- 14 Eighteenth Sunday after Pentecost
- 18 St. Luke the Evangelist
- 21 Nineteenth Sunday after Pentecost
- 21-28 Episcopal School Week
- 23 St. James of Jerusalem, Brother of Our Lord Jesus Christ and Martyr
- 28 Twentieth Sunday after Pentecost
- 29 St. Simon and St. Jude, Apostles



...but just look at her now!

When little Betania first came to our affiliated Children's Home in Brazil, she was nine months old and so undernourished her skin broke at the slightest touch. Her destitute mother had fed Betania on water sweetened with sugar—nothing else . . .

And the nurse was afraid to double the sheet that covered the little girl because any added weight might injure her fragile skin.

But less than a year later—just look at Betania! You'd hardly know she was the same child. Good food, clean clothing, medication and love—have made the difference between a starving infant and a healthy, laughing child.

Your love can help make such a difference for another boy or girl. For only \$12 a month you become a CCF sponsor and help a needy child get a start in life. You will receive a Personal Information Folder telling you about the child you are helping, the child's name, date of birth, personal history, special interests and a description of the CCF Project. Plus—a small photograph of the child.

You will receive complete instructions telling you how to write direct to your child. Then will come a happy day when you receive a reply from your child—the original and an English translation.

You may be wondering: just what does my \$12 a month provide? Well, this depends on the Project. The child—like Betania—may live in an Orphanage which receives aid from other sources, but still must struggle to give children the basic needs of life. Your gifts help make possible the extra advantages so necessary to a child in today's world . . . shoes that fit, school books, nourishing food, a loving housemother . . .

Or the child may be in one of our Family Helper Projects—a youngster with a widowed mother, impoverished parents or from a broken home. Your sponsorship will help keep the child with the family by helping supply food, clothing, school books, family guidance and a variety of services directed by a trained caseworker.

So please look again at the picture of little Betania. She is only one of thousands of children who need someone to care. Let a child know about your love. Why wait another day? Thanks so much.

Sponsors urgently needed this month for children in: India, Brazil, Philippines, Indonesia and Guatemala. (Or let us select a child for you from our emergency list.)

Write today: Verent J. Mills

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Box 26511, Richmond, Va. 23261



I wish to sponsor a ☐ boy ☐ girl in (Country) _____

☐ Choose a child who needs me most. I will pay \$12 a month.

I enclose first payment of \$_____.

Send me child's name, story, address and picture. I cannot sponsor a child but want to give \$_____.

☐ Please send me more information.

Name _____

Address _____

City _____ State _____ Zip _____

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kanuga

KEY TO RENEWAL

Kanuga is an Indian word which means 'scratching an itch,'" Bishop George Alexander of Upper South Carolina told us, and Kanuga is an Episcopal Conference Center in the North Carolina Blue Ridge where the insistent itch of Christian education is being most effectively scratched.

Once an exclusive vacation area, complete with casino, Kanuga was bought by the Episcopal dioceses in North and South Carolina in 1928 as a camp and conference center. Located only a few miles from Hendersonville, North Carolina, the Center caters to families; boys' and girls' camps are well-established, but whole families have been coming to Kanuga for generations, frequently staying in the same cottages every summer. Now Kanuga also boasts a modern stone-and-glass lodge with mammoth lounge, lobby, double dining room where meals are served family style, meeting rooms, and a three-story bedroom wing.

Kanuga is becoming a by-word in the Church in regard to Christian education. In 1972 the Rev. Robert L. Haden, Jr., director of Christian education at Trinity Church, Columbia, South Carolina, was the leading light and coordinator for a Province IV conference which we call Kanuga I. Eminent names in the field appeared on the conference staff.

Applications for Kanuga I far exceeded the 300 who could be accepted, indicating great interest throughout the Province. The experiment proved so successful (see *The Episcopalian*, September, 1972, page 18), it inspired several dioceses to have their own Christian education conferences at which they discovered untapped resources. Individuals wrote during the year to conference staff to discuss their successes and failures.

Interest generated by Kanuga I was so great, Kanuga II was held this year in two parts, in June and July. And a survey of this year's conferences shows

them also to be highly successful.

The Kanuga conferences have identified Christian education's most serious problems and through free discussion and vital leadership have suggested some solutions. Although similar conferences have been held in other places, no other province has attempted anything like Kanuga, nor have other conferences had such impact over such a wide geographic area.

Throughout this year's June conference, several points were emphasized over and over again. The basis for a healthy religious life is laid in the family before the age of 7. A key ingredient to learning Christ is an active imagination, and this is encouraged in the family. And the parish must be a supportive community for and an extension of the family.

The most crucial years in a person's life are the very early years, the 20's, and the 40's and 50's—all years when new foundations are being laid, new directions being investigated—and in these crucial years the parish must be a support. But Christian education for all adults is one of the Church's most pressing needs—for adults themselves and to enable them to teach their children.

Christian education is not confined to Sunday school but is a continuing process from the cradle to the grave. As many envision it, Christian education cannot and will not be delivered in a neat package from a national Church. For that reason and because only the parish can set its own goals, planning and resources must be developed on the local level and possibly across denominational boundaries.

We—Jean Weir, *The Episcopalian's* parish consultant, and I—arrived at Kanuga on a Sunday afternoon in June after a busy, hot Philadelphia week. Immediately we began to sense the restful atmosphere of tall trees, quiet lake,

pine-needle-carpeted paths; the stillness which carried birdsong, cricket-chirp, frog-harumph, and the voices of laughing children—the glorious respite offered the visitor from the turbulent world.

But the quite real restfulness belied a tangible vitality. Kanuga II offered spiritual refreshment, mental stimulation, and an amazing amount of hope for and trust in the future. The Very Rev. Urban T. Holmes, the new dean of the School of Theology at the University of the South, even has hopes that we shall be able to "speak of the late twentieth century as the golden age of Christianity in this country."

To achieve any semblance of a golden age requires work, and clergy and lay people in Province IV are doing tremendous things to make Dean Holmes' hope come true. To begin with, they cooperate with each other throughout the whole Province.

Bob Haden was again the coordinator for this Kanuga conference. He was ably assisted by the Rev. William A. Jones of Johnson City, Tennessee, and Estelle Warren, the quiet but indefatigable Christian Education Consultant for the Diocese of Atlanta. Bishop Alexander, who had once been rector of Bob Haden's church and dean of Terry Holmes' seminary, acted as pastor. The score of "faculty and staff" included Episcopalians with expertise in diverse areas.

The orientation program Sunday evening was held in the old camp recreation hall, a pavillion open on one side and which that night had a roaring fire in the huge stone fireplace. The conference staff was introduced, and a joyous, musical get-together followed.

More than 300 people—men, women, and children—clergy, nuns, and laity—and assorted dogs and cats came together in the magical atmosphere of Kanuga. Not all were from Province IV. Some came from as far west and north as Texas and Maryland.

Everyone had come to Kanuga as a

by A. Margaret Landis

The Episcopalian



dedicated Christian, determined to learn something which he could share with his parish at home. As a collection of people, therefore, Kanuga conferees had a common bond. After the orientation program they had a sense of fellowship. What happened next day gave them a sense of community.

Trying Koinonia

"*Koinonia* [a Greek word meaning a quality of fellowship brought about by the Holy Spirit, active sharing] is not a once-in-a-lifetime miracle," says the Rev. Lyman Coleman of Serendipity House in Newtown, Pennsylvania. "It can happen any time you take the time to get to know each other. It's a marriage-like relationship of openness and honesty. . . where needs can be brought and ministered to. It's more than a group. . . *Koinonia* is a group that has the addition of Jesus Christ in the midst, and this addition releases us to a far deeper oneness than is experienced or possible in just a human relationship."

So Monday morning, following the daily 7:15 Eucharist, a bugle dating surely from World War I summoned us to breakfast where we were told the program called for a day-long serendipity workshop to be directed by Lyman Coleman. And since Lyman Coleman was intent on helping the 125 adults become a group prepared for *koinonia*, they went through a series of role-playing and history-giving exercises and a tremendous sharing of innermost feelings which moved them around a figurative ball diamond: first base, information giving; second base, group response; third base, goal setting; and fourth base, *koinonia*.

While the experience was good for many, total oneness was not achieved. Some people felt they were being manipulated, and four walked out. Others followed up the experience in workshops held by the Rev. George Foxworth of Sumter, South Carolina.

In contrast to the intensity of the serendipity session, we sang that evening in the Inn's grassy courtyard. The Rev. Charles A. Sumners, Jr., of Atlanta, Georgia, was resident musician for the conference, a position he will also have at General Convention. With his guitar he was a modern Pied Piper. The Rev. Harry Pritchett, Jr., of Huntsville, Alabama, also played and sang, teaching us some of his own compositions.

Continued

The next four mornings we met in the chapel and sang Eleanor Farjeon's "Morning Has Broken" and then heard talks by Dean Holmes on "The Way We Learn Christ" (see box).

When we arrived at Kanuga, we found sheets of newsprint along one wall of the double dining room. On these were posted the veritable smorgasbord of morning and afternoon workshops and seminars which conference leaders and staff were offering. They ran the gamut from such erudite titles as theology and action, transactional analysis, and education in the 1970's to the how-tos of creative drama and art in liturgy, cross-age and theme-centered curriculum, and how to plan Christian education for the small parish. Each person had the opportunity to choose seven.

In the theology and action seminar, led by Dean Holmes and the Rev. Gray Temple, Jr., of Boone, North Carolina, we heard the judgment of God against the culture from Isaiah and concluded that the Church too often takes its agenda from the culture, that while God may love the world, He doesn't necessarily love the culture.

The agenda for the Episcopal Church in the 1960's—race, peace, the poor, and civil rights—was dictated by the Federal government, according to Gray Temple, a problem dating from 1789. Yet now with a swing toward neopietism, some are concerned the Episcopal Church may ignore action. After all, we were reminded, Jesus was a troublemaker. Gray Temple said we have two choices of what we can do until the Messiah comes: either we can do work through which He can come, or we can simply huddle together for warmth.

Martin Thornton has said, "Prayer is." We added that prayer is the experience of being caught up in God; prayer changes us, it doesn't change things. Sister Ellen Stephen of the Order of St. Helena said prayer does not change God's will but releases it, making us open to risk. We can't risk anything without a base to risk it from. But many fear contemplation—that God might not answer or that they might be changed through His answer. These comments offer an interesting corollary to the worry about action and agenda.

A representative of the Executive Council, the Rev. Robert C. Martin, Jr.,

The lovely wooden gothic Chapel of the Transfiguration (right) was the setting for Dean Holmes' lectures on "The Way We Learn Christ." Harvey Clinch (below), chats with other conferees after a flying mid-week trip to New York to complete a business deal.

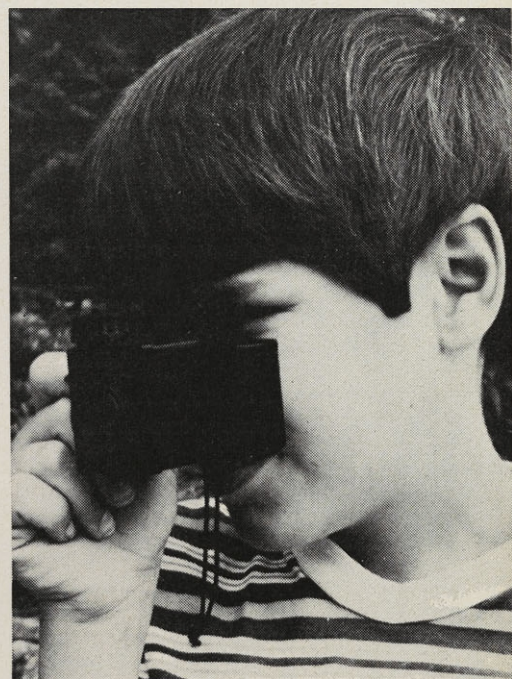


gave a talk on the realities of Christian education. He began by commenting on the research done by experts who discovered the greatest need to be Christian education of adults. The 1952 General Convention congratulated John Heuss and his colleagues for a job well done but demanded Sunday school material.

The Seabury Series resulted, and it might have had more success if its explicit instructions had been followed. But this required commitment and time on the part of parents, teachers, and clergy. And parents, teachers, and clergy tended to trust to forty-five-minute-a-week instant Christianity.

Now the people of the Church are again acutely aware of the need for adult education. Whether they will get it remains to be seen.

But they will not get another package like the Seabury Series. Besides saying it cannot be done because it is much too costly, Robert Martin says no national body can determine the goals and strategy of a class or parish. The decisions must be made at the local level. "I think parishes in the next ten years or so are going to need to be faced constantly, patiently, firmly, lovingly, and supportively with one of the facts of



A young shutterbug (above) uses a camera put together from one of Clyde Ireland's kits. Harry Pritchett swings and sways to his joyous composition, "God is a Surprise" (right).



life, namely that nobody can make those decisions for you. If you don't make them, they're not going to be made. That's frightening news to a lot of parishes."

The role of the people of the diocesan, provincial, and national level is to provide the fiscal resources to move under-utilized, skilled people from here to there so their talents can best be used and challenged by the Church. "What happens educationally in our Church happens, if at all, in the parish church."

Tapes and Photos

The Rev. Clyde Ireland of Birmingham, Alabama, conducted a workshop on teaching the Gospel in the electronic age. We learned, among other things, how to make and use taped interviews. Interviews with troubled youngsters can help parents to understand their own children and to prevent potential disasters.

Besides explaining sources of inexpensive audio-visual projects for youngsters, he showed us a project his young people did, collecting pictures—commercial and their own photography—of women aged 1 minute to 90 years which they mounted as slides and flashed onto a screen to the accompaniment of "I Am Woman." The same pictures, used with different music, produce different reactions.

Dean Holmes conducted a seminar on young children and the Eucharist. He said, "I don't know anything which has been happening in the Church in the past five years which creates quite as much feeling, quite as much confusion, polarizes people quite as rapidly as the whole question of the rearrangement... of Christian nurture."

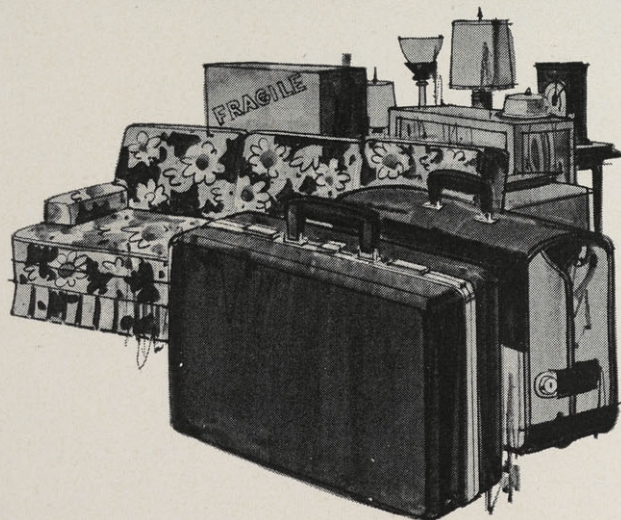
He gave us a short history of confirmation and of the General Convention decision of 1970. After learning that confirmation was an invention of the middle ages, the consensus was young children should be allowed to partake of the Eucharist. Sending them out in the middle of the service is like asking them to set the table and then telling them they can't have dinner. Besides, having been sealed with the Spirit in baptism, children cannot legitimately be denied Communion.

Preparing young children for Communion is a parental responsibility and should be done at home with support from the parish. And the parish should make a special event of a child's first

Continued on page 48



What will happen to your minister after retirement?



When a minister reaches retirement age, another minister is brought in as a replacement.

Which means that the first minister has to leave the parsonage. And must face the prospect of finding a new home and living on whatever savings or funds have been provided.

This is a critical period for your minister. Even a modest home may cost more than can be afforded, and there are all of the day-to-day expenses which must be taken care of. Denominational retirement pensions are often inadequate.

In a survey, 27% of ministers felt they would not have enough retirement income. And 85% say that if inflation and the cost of living continue to rise (which it almost certainly will), their income will not be adequate.

Ideally, at this time of life, your

minister should be able to do the things that there has never been time to do before — to travel, to enjoy life.

Church members today are addressing themselves to this problem. They are finding that it can be a great help to set aside special funds for minister retirements. One way of doing this is through a tax-sheltered annuity, a supplement to your denominational pension plan. An inquiry to Ministers Life will bring the details.

A programmed retirement can mean peace of mind to your minister and to concerned laymen.

Reprints of this public service message for distribution to your local church officials are available on request.



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TRENDS AND MOVEMENTS

Christian Education/Summer '73

Interest in all phases of Christian education has certainly mushroomed this past year. The evidence spans the gleanings of the Executive Council's listening process to reports in diocesan and parish papers.

In an effort to discover just what is happening, we sent a questionnaire containing three questions to people identifiable as Christian education experts in their respective dioceses. Although this was far from a scientific sampling, we received more than 50 percent response—quite surprising in the dog-days of August. The replies indicate some definite trends.

1) There is a rapidly growing trend in many dioceses to give an increasingly high priority to Christian education. If this is true in your diocese, how is it evidenced?

Diocesan Christian education directors and heads of diocesan Christian education committees and commissions responded with ample evidence of the rising interest in and excitement about Christian education. Many places listed budget increases for Christian education; appointments of new Christian education personnel on both diocesan and parish levels; increased requests from parishes for aid in teacher training, curriculum planning, and finding resources; revitalization of diocesan Christian education committees; and in at least one case diocesan restructuring to make committees more productive.

Maryland's restructuring will include

a Board of Education and Training and a coordinating committee for Education and Training with lines of accountability to bishops, staff, and regional councils and subcommittees. The target for school year 1973-74 is to involve a minimum of 600 individuals in twenty parishes, ten missions, and eight regional councils in a variety of education and training experiences.

Dioceses are making special efforts toward adult lay Christian education, including programs in addition to lay reader training and expanded and better used camp and conference centers. One report spoke of heightened interest and the "greater willingness of parishes to develop innovative programs."

2) We have seen some evidence toward family-centered education programs and also diocesan encouragement to parishes to set up a curriculum, drawn from many sources, to fit a particular community. Do you have examples of either or both of these activities in your diocese?

The answers show definite movement toward the planning and setting up by individual parishes of their own Christian education programs, based on their needs and goals and drawing from a variety of materials, including those of their own creation.

Family-centered programs, which involve all ages working on the same theme simultaneously, were reported by

a dozen dioceses. Some are parish programs, such as that at Christ and St. Luke's Church, Norfolk, Diocese of Southern Virginia (*see page 22*). Some have been summer vacation schools. Others have been family conferences such as those held at Kanuga in North Carolina (*see page 8*).

The Diocese of Southwest Florida plans to "staff and conduct a diocesan conference for parents out of recognition that parents are the primary teachers of their children and they express themselves as being poorly trained for the task." Some replies indicated no family-centered programs in the diocese, "but we'd like to hear more about it."

The Diocese of Atlanta reports: "Increasingly our parishes are responding to diocesan help in the planning process in education; we seek to offer training in goal-setting and planning, as well as resources for the kind of educational approach a parish expects to use; and we encourage 'custom built' educational efforts. A number of our parishes have developed innovative programs, including several using the open space concept with children." This is another idea which seems to be spreading (*see page 40*).

Parishes in several dioceses avail themselves of professional consultant services from either diocesan staff or from nearby organizations which provide consultation on a fee basis.

3) The Rev. David Perry, formerly Oregon's diocesan director of Christian

by Martha C. Moscrip

Christian Service Corps

Church's "Peace Corps"



Teaching Adults to Read

Anne Eberle, one-time Clerk of the Vestry of St. Stephen's Episcopal Church, Middlebury, Vt., now serves on the Church Council in Salisbury, Rhodesia. While on assignment with the Adult Literacy Organization, Anne is one of the many dedicated Corpsmen serving around the world for two-year terms, trained and placed by the Christian Service Corps.

The Corps is making it possible for Christian laymen between the ages of 18 and 70 of all denominations—single, married, or with families—to give at least two years of their lives in fulltime service and witness . . . a truly unique concept in missions. Immediately needed within the Episcopal Church abroad are skilled corpsmen to train nationals in domestic arts and building trades, medical assistants, doctors and nurses. In addition there are inter-denominational openings for teachers, secretaries, engineers, agriculturists, etc. worldwide.

To learn how you can serve, contact the CSC now.

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TRENDS AND MOVEMENTS CHRISTIAN EDUCATION/SUMMER '73

Continued from page 13

education, now mans the Christian Education desk at the Episcopal Church Center, New York (see page 33). What do you hope the national office will be able to do for you and your program? What do you need most from such a source?

The most frequent response to this question was to suggest that Father Perry's office be a disseminator of resources and a medium for exchange of ideas and experiences. Notions of particulars varied from "a source for ideas and programs actually experienced" to the need "for a wide variety of published resource materials of high quality based on a sufficient variety of life styles, particularly ones that are not urban-metropolitan," and published evaluations of taped materials. One diocese suggested Father Perry continue on a national scale the newsletter he produced in Oregon.

Many dioceses said they needed help with teacher training and adult education. Several suggested the national office promote or conduct regional conferences so Christian educators can learn about new developments and exchange ideas. Several hoped national personnel could visit the diocese to encourage and guide new programming.

In only one case did the response suggest the national office might develop new curriculum or a packaged program. One diocese said adequate curriculum resources are now available to all, that the national office should present new ideas of the dare-risk-challenge variety.

The response from Estelle Warren, Christian education consultant for the Diocese of Atlanta, was so perceptive it deserves quoting. "The national church office, with David Perry as the one person devoting full time to education, can do very, very little, and it is unrealistic to think otherwise. We are glad Mr. Perry is on the job but feel he has a frustrating road ahead of him.

"A diocese with a staff like ours can struggle along and do some effective work with the resources we have dis-

covered and developed and with the help and support of others in our province. . . . But many dioceses do not have these resources.

"Also, the work the Episcopal Church had begun on a national level, working ecumenically especially through JED, is going down the drain without national staff persons to carry it on. This is one particular need that cannot be filled without national staff personnel.

"We are in a day when we need to work much *more* with other denominations than we ever have before. There is a vast job to be done in advance thinking, planning, and setting of broad goals for the future that can be done only on the national level in cooperation with other Christian bodies. Middle judicatory people like diocesan consultants do not have the time to devote to this kind of top-level, long-range planning.

"So—we have little hope for anything happening that is significant on the national level without more full-time staff. The growing grass-roots interest in Christian education is going to wither and die in those sections where some sort of diocesan and provincial guidance is not strong.

"This is an exciting new dawn for Christian education—in terms of interest, of new ideas, of possibilities now seen that were not seen a few years ago, of readiness to experiment, innovate, create, and learn by experience. This new life. . . is going to require feeding, directing, nourishing from someone beyond [the diocesan level]."

In summation, response to our survey seems to say Christian education is alive and well at the local level; many innovative programs are being developed there. The three visible trends are 1) family-centered programs, 2) open space or open classroom teaching, and 3) self-tailored parish programs. The most frequently mentioned hope for the national office is that it provide information about resources and a way to exchange experiences and ideas between Christian educators.

Chocolate Cake, Church, Grandma and Me

by Chandler W. Sterling

This was the September that I started doing lots of things that I hadn't ever done before. I began school and I started Sunday school and I started going to church every Sunday, too. My mother and my father both said it was a terrible thing to inflict church on a little boy, and Grandma said, "Fiddlesticks." And that was the end of that.

I went to church with her. Anyway, my mother was the only alto in the choir, and she could hold off six sopranos. My father said that when my mother died all the altos in the New Jerusalem would be out of a job and would have to take up harp playing.

But my father was an usher, so he stood in the back of the church and during the sermon he went out on the steps with George Hawley, the senior warden, and they smoked and talked while everybody else had to sit and listen to Mr. Garnett deliver his "tedious homily of love," as my father called it.

But I was in church and I didn't have to listen. When it came time for the sermon hymn—which was usually "Fling Out the Banner High and Wide," only sometimes it was "Holy Offerings Rich and Rare," unless the choir decided to do that one during the collection—when the sermon hymn started Grandma would motion me to sit down on the kneeling bench and face the empty pew. Then she would hand me a piece of chocolate cake and the funny papers.

All the time that the old people had to listen to Mr. Garnett's sermons, I was looking at Old Doc Yak and Bobby Make-Believe and I didn't have to listen, so it wasn't so bad for me or my father or Mr. Hawley. Just Grandma.

But I am ahead of my story which had to do with starting Sunday school, which was a confusing affair. I started Sunday school for the first time last January on my birthday. I didn't like it very much, and every time I went I got sick and so I didn't have to go until I was bigger which was now when I started school and church officially.

I remember that first time because Mrs. Kent said that everybody who had a birthday had to come up to the table and put a penny in the glass bank with the slot on top for every birthday he had ever had. I went up front and dropped in my five pennies one at a time and everybody counted out loud, and then they sang "Happy birthday to Jamie," and I had a

penny left over because my father gave me six pennies.

But the next thing Mrs. Kent did was to go out in the kitchen and bring back a big turkey platter with a picture of Independence Hall painted on it in blue. Miss Cooper started playing "Praise God from Whom All Blessings Flow." We marched around the table and made our offering and Mrs. Kent led the singing and watched the pennies, and I gave my last penny and there wasn't any money to buy candy or gum for any of us because Mrs. Kent and the Sunday school got all our money. That's the way it always was for me at church. I didn't like that idea very much.

Then we sang another hymn to a pretty song. I thought it was called "Conrad's Sister's Shoulders," but Grandma told me later it was "Onward, Christian Soldiers," and it did make more sense. I always did have trouble understanding Mrs. Kent, especially when she sang the "Marshall Aze," which she sang the Sunday after Bastille Day every year.

I had a hard time understanding what "Bastille" was because we had bastille soap at home, and I didn't think that it was anything to make a song about in church because that kind of soap hurt my eyes when it got in them. It was sort of dumb. My father said that the bastille was the city jail, and I asked him why Mrs. Kent didn't go there and sing it because anyway she lived right across the street from the jail. My father laughed and said, "Forget it, son." But I didn't.

Excerpted from *Beyond This Land of Whoa* by Chandler W. Sterling. A Pilgrim Press Book from United Church Press, 1973.



THE SEABURY SERIES WAS NO EDSEL

by John H. Snow

The point of theology, the point of the institutional Church, the point of the parish or congregation, is to bring the Good News to the world so the world will have the One worth worshipping to worship. No Good News, no theology, no Church, no One to worship.

By this theory, then, the preaching of the Gospel of Jesus Christ is what it's all for and what it's all doing, for better or for worse. Currently, it seems to be doing it for worse, but this follows a particularly spirited two decades of church history.

That I could call the last two decades of church history spirited may come as a surprise to some people. This immediately leads me off on one of my pet peeves. The Church has been all too quick

The Church is always too quick to trivialize its own accomplishments

to take over one of the worst habits of contemporary society: the compulsion to trivialize its own accomplishments. It is as quick as Madison Avenue to use the words bit or fashion or kick.

The fifties? Oh yes, the Church was on its group-dynamics kick then, wasn't it? That was during the religious boom. The sixties? Oh yes, that was the civil-rights bit for the Church. I believe sensi-

tivity training is currently fashionable. It will probably be the thing of the seventies.

So much for the tremendous amount of energy, intelligence, and human life which the Church has channeled through Jesus Christ during the past twenty years. Fashions, trends, kicks. Anything in American life which does not solve a problem, which does not succeed—which of course means everything serious in American life—is immediately trivialized.

The Seabury Educational Series was not an Edsel. Its failure involved the changing and deepening of hundreds of thousands of human lives. How quickly we forget the terrible beauty and seriousness of the old Parish Life Conference, the superb training many of us received in Group Life Labs. It prepared us for taking on and understanding and knowing something about how to deal with the unrelenting hostility and tension of civil-rights involvement a few years later.

How quick we are to relegate Reuel Howe's *Man's Need and God's Action* to the quaint, forgetting that for five or six years so many church people found a common theology in this deceptively simple synthesis of Buber and Tillich. It was a common theology which made preaching the Gospel a lively matter indeed. And for all its lack of a social dimension, it still prepared us for the inevitable question: Which is more important, I and Thou or black and white?

The Church has gone through twenty years of preaching the Gospel in a rather vigorous fashion. She preached it in the suburbs, and she preached it in the cities. And if she is currently dying on the cross, that, too, is a part of her honest, undiluted preaching of the Gospel.

Things will unquestionably get worse before they get better, but one does feel the gathering of a term of history, a moment of *kairos*, a time to look for signs to interpret the coming apocalypse. For twenty years we have been preparing for this trial, this martyrdom, so it is not surprising if we feel a certain dread now it is upon us.

Immediately after World War II the Episcopal Church went through its first modern evaluation of itself as an institution and came up with some rather appalling statistics.

Statistics are always appalling and often irrelevant, and I always

try to forget them as quickly as possible. But I do remember this study discovered that a majority of people raised in the Episcopal Church—baptized in infancy, Sunday schooled, and finally confirmed (I use the word finally advisedly)—left the Church in their teens, never to return.

The adult Episcopal Church at the end of the forties was made up of converts (as they were then unabashedly called) rather than of those people whom she had raised to be her own. A lifelong Episcopalian was a rarity in the Episcopal Church. The conclusion drawn by Convention from this statistic was not that we had made a major contribution to the ecumenical movement but that there was something terribly wrong with our religious education and that it required radical reform.

The young turks, just back from the war and intensely serious about what they were doing, would say privately this reform of religious education was going to become a reform of the Church. In many respects they were proved right.

The point of what emerged under the innocuous, almost ironic, title of the Seabury Series was, through the use of the most modern discoveries in developmental psychology and learning theory, to shear away a great deal of what was the most patent nonsense weighing down the Church at that time and to get down to some basics which a modern man could live with, or rather live by.

That the inspiration for some of the most effective techniques evolved should have come out of Bethel is reassuring in itself, even if it was Bethel, Maine. My own opinion is the Episcopal Church got on top of group dynamics and put it to its proper use, which is the preaching of the Gospel.

The Parish Life Conference was probably the most effective evangelical tool developed in our century. Like any powerful psycho-

logical tool, including the classical preaching form, group dynamics in general and the Parish Life Conference in particular could be put to the uses of exploitation or manipulation and no doubt *were* on occasion. But taken as a whole, the Parish Life Conference led many people to go deeply into the significance of their individual lives and the corporate life of the Church during one of the most conformist times in American history. It helped people to discover how many false gods they worshiped and how false these gods were. Most important of all, it provided a setting which opened people to a personal, direct confrontation with the living God.

Those who were saved at Parish

The tragedy was that the Seabury Series was in conflict with the society in which it took place.

Life Conferences experienced salvation as liberation, which was literally being liberated from the demonic powers of this world. After having been told all their lives, by every cue and hint and gesture of their institutional existence, that the truth would destroy them, they discovered that on the contrary the truth seemed to heal and free them.

And they returned home from the transfiguration to have their rectors say to them, "Let us build three booths. One will be a larger church, one will be a larger office, and one will be a larger church school plant where you can teach Sunday school." It was kind of a comedown until the new curriculum was put into their hands, and then for some of them the excitement returned.

I must say it irritates me to realize how few people see how great an achievement was in that curriculum. The point is not that it failed. The point is its failure was a tragedy and a potentially illuminating tragedy, at that. What was contained in those teachers' manuals is just now being dis-

covered in schools of education as the public schools come to face what the Church faced in 1949. That is, masses of children are not learning what schools are teaching because it is not only irrelevant but also in conflict with what the children's environment is teaching them.

The tragedy of the Seabury Series was it was so far ahead of its time in method and philosophy that it was as much in conflict and out of phase with the society in which it took place as the book of Ezekiel. And just as the book of Ezekiel will turn on a hippy quicker today than any other book in the Bible (I dig those bones, man), so the Seabury teachers' manuals will turn on teachers ten years from now, long after they are out of print and forgotten.

I maintain that the superb synthesis of Gesell and Erik Erikson to be found in the developmental sections of these manuals is the most helpful material I know for understanding children and their interests and abilities at particular ages.

I also maintain that the most effective church school teaching to take place in the twentieth century took place in the Episcopal Church in the fifties. But I must admit that where it happened, it was the exception rather than the rule. There is probably no worse classroom shambles than an untrained, unconverted church school teacher trying to get the children to read Seabury storybooks not written to be read by children but to be read to them by their parents.

It is intriguing to note that in the early fifties the Church was providing what high school and college students are demanding today: the opportunity for young people to participate in the planning of their own curriculum. In a time of social change and disin-

The parish stood alone against the dehumanizing forces of the fifties.

John H. Snow, author of *On Pilgrimage: Marriage in the 70's*, is professor of Pastoral Theology at Episcopal Theological School, Cambridge, Massachusetts.

The Seabury Series was no Edsel

regating cultural values, this participation is essential because the authority of expertise is doubtful in a totally new situation. The resistance to this kind of participation on the part of church school teachers in the fifties is paralleled by the resistance today on the part of professors and college administrators. But no one can say the Church was blind to the issue or tried to avoid it.

Thus those people converted in the process of instituting the new curriculum came to see that the teaching task given them, though a noble and Christian one, was impossible in the cultural context of the United States during the fifties. The rigid conformism of the newly created consumer society overwhelmed the freedom and grace of this brief, ecstatic moment in history.

These people became a restless leaven in the Church and in society; and when the civil-rights movement began to make itself felt in the sixties, they had the freedom and the grace to break with the lockstep to oblivion which suburban American life had become. They involved themselves and their parishes in this movement to exorcise our society of its three fatal demons: racism, political injustice, and economic injustice.

Having seen something beautiful and creative destroyed by the ugly pathology engendered by the new direction of our society, they came to understand two things: that the Church is inevitably an institution of that society and that there can be no reformation of a Church apart from the reformation of society.

This realization caused great anguish and tension, an anguish and tension with which we have not yet come to grips theologically. The message of the fifties revival was the Church should and could become a kind of pure core of community which would transform society.

Again, one is tempted to trivialize this grandiose scheme by laughing at it. Strangely, it didn't work. Suburban, white, middle class men, living rather well together in Christ, somehow did not transform the world. But to this I add something which I think is often missed. *The grass-roots religious enterprise, the parish, congregation, or synagogue, was the single countervailing, humanizing, educating force working against the massive dehumanization of the American middle class in the fifties.*

For Christians, the parish and congregation provided the only community left in white America. They were like stockades in a jungle of status competition, money grabbing, impulse buying, and rootless, aimless despair. ◀

QUIZ & QUESTIONS

Quiz

1. A survey by *The Episcopalian* shows that Christian educators would like to have a packaged curriculum sent to them from the national Church. True or false?
2. What three trends did the survey mentioned above uncover among diocesan Christian educators?
3. Both David Perry, page 33, and John H. Snow, page 16, agree that the Seabury Series curriculum, developed in the 1950's, is now outdated. True or false?
4. What tools did Lois Lowry, page 21, use to draw her students out and create poetry?

Questions

1. How many different methods of Christian education can you find in this issue? Example: family-centered, page 22. What elements do the projects on pages 19-24 share in common?
2. One of the best things about the experiment reported on page 20 was that parishioners worked together and made new friendships. Can you think of times that's happened in your parish? Are there ways—perhaps mentioned in this issue—in which you could make this happen if it hasn't?
3. Chandler Sterling, page 15, says his grandmother took him to church though his parents thought that was a "terrible thing to inflict" on him. Do you think this feeling about excluding youngsters from "adult" church still persists. Why or why not?
4. Eleanor Spinney, page 19, says people in her parish were looking for an intimacy, a smaller community, in which to relate to each other. Has this been true in your parish? Can you list some of the other items you think people look for in a parish?
5. How would you answer the questions which were put to Ben, page 30? A group in your parish might share answers in a discussion session. Or how about making your own list of questions for a General Lay Ministries Examination? What are the issues lay people should discuss before beginning their ministries?
6. Do you agree or disagree with David Perry, page 33, and with us, page 2, that Christian education cannot be separated from evangelism, lay ministry, renewal, overseas mission? Try to construct a Christian education program that excludes the other subjects.

ANSWERS TO QUIZ: 1) False; 2) family-centered programs, open classroom teaching, and self-tailored parish programs; 3) false—both say it is still valuable; 4) records, imagination, imagery, and other poetry.

Try Small Churches

by Eleanor B. Spinney

Small Churches are for growing, for learning, for fun, and maybe for your parish.

Over the past several years, we have felt something in our parish—a wind blowing, a spirit of refreshment, a willingness to be still and listen, a caring, a coming-together.

We came to the place where many of us could forget our human hang-ups and honestly ask, "What do we really want for our people?" and mean it. Could forget the threat of abandoning old concepts. Could reach the point where we could put into words the Spirit that was there.

On the day before Palm Sunday, 1972, some of us met to consider the question, "What do we want for our children?" because we were at last willing to face the fact that our traditional church school might no longer be the answer. We quickly agreed we wanted the same thing for them that we wanted for all of us—to know the Lord. To know He is present in our lives. To recognize Him. To learn to listen to Him. To allow Him to act in and through us.

Soon we were deciding the way to know Him is through one another. Phrases were thrown out: "Through others. . . . Whenever two or three are gathered together. . . . He is present in Christian community." The words were coming faster now, and we were aware of Another Presence as we talked. "We sound as though we need to be back in the early Church," someone said.

Then one of us spoke the words that seemed to be in all minds. "What if we had a whole parish full of Small Churches?" The idea spread beyond the room, and, over a year later, we have that parish full of Small Churches. We have learned much and are ready to share our experiences.

As the people gathered become a Christian group—truly a Small Church—they want to learn more about their Christian heritage. Learning, teaching, sharing are all interwoven with Christian love. Small Churches are a replacement for church school at Trinity. Small Churches are Christian education for all ages. Small Churches are Christian fellowship. Small Churches involve all aspects of Christian life.

What, specifically, do Small Churches mean at Trinity?

● A young man in his late 20's sits in our parish library on a summer Sunday talking with three men, three women, a teenager, and two older children. He knows only the Small Church leader, who is one of the men present. All have been in morning worship

Eleanor B. Spinney, lay associate at Trinity Church, Concord, Massachusetts, has become known as Small Church Godmother.

together and have come out for their regular meeting time. The guest is that fortunate Christian who can tell in simple, straight-forward language what a change the Lord has made in his life. Such a change!

The people sit wide-eyed as this prison inmate, soon to be discharged after spending over half his life inside, shares what has happened. "I was such a hard nut to crack," he says, "that the Lord had to let me get into solitary confinement before I could begin to hear Him." Guest and Small Church members share questions, answers, speculations. The talk flows long after morning service is out, and parents who come to fetch their children become absorbed.

● On a winter's day, two fifth-grade girls bustle into the parish house, lugging a record player and a record. They begin stacking Bibles on the library coffee table. "We've been dismissed from choir early," they tell me, "because Mr. Baker can't be here, and we volunteered to lead the Small Church." Leaders they are, the two youngest in a group of boys and girls, teenagers, and adults. Eighteen are present that Sunday. The subject they have chosen is a discussion of the parables in "Godspell"—comparing the interpretations in the musical with those of Small Church members.

● On a Tuesday evening I come into the parish house and follow the sound of chatter to a basement meeting room. People of all ages are drawing pictures on large sheets of paper spread on the floor, the table, the bookcase, anywhere a free space can be found. A girl sits on the windowseat, playing the recorder. The visitor sinks quickly to her knees on the floor beside one of the mothers in this Small Church, lest she break the flow of talk. "We just read the story of Joseph," the mother explains, "and I am drawing a picture to show how the brothers feel."

"Why are they so colorless, so unhappy and withdrawn," the visitor asks, "while Joseph is colorful and happy?"

"See his father's hands," she says. "They are blessing Joseph and turning the brothers aside."

"Why?" asks the visitor and then realizes three children are beside her on the floor, their own drawings forgotten.

"Yes, why?" they chime in.

"Because I have always thought about the brothers," the mother replies. "How did they feel? Joseph's father always loved him best, and then things worked out just fine for him in Egypt."

"You think about that?" the children ask. One of them is the mother's own daughter. They are off, on their knees in the church basement, on a real discussion of sibling rivalry, parental love, and all the rest.

● A woman is speaking to members of her Small

Continued on page 50

Talents Anyone?

by Katrina Van Alstyne

The letter paraphrased Luke 19:13-26: "The first servant returned ten pounds for the one given him, and the Lord gave him praise and authority over ten cities. The second servant returned the pound that was given him without even trying to make a gain. The Lord was angry and took the pound away and gave it to the one with the ten pounds."

The letter arrived in an envelope which also contained a \$1 bill. Every member of St. George's, Kansas City, Missouri, all 430 of them, received the letter and \$1 with the instructions, "Through the use of your talents and this dollar, you are now being asked to go to work and multiply this dollar as many times as you possibly can.

The money you earn in whatever manner you choose will then be used to multiply God's ministry at St. George's. Each person, or a group of persons, will figure out in what manner he can increase his dollar over a five-week period. If you feel you absolutely cannot participate, return the dollar to the church."

Not everyone had a good reaction to the project: "Frankly, I disapprove of this method of getting money. So many do not give their limits or tithe. This is the best I can do." (The money was returned with an increase.)

"Herewith is returned your \$1 bill as I am not a member of your church and I do not wish to receive further letters or bulletins. I have this date sent \$10 to my church affiliation, the Court Street Methodist Church."

Some people approved but said:

"I would like to help, but I'm 84 years old. . . ."

"The only 'talent' for which I have energy, strength, and time these days is my livelihood. Here is a small additional share of it."

"\$1.55 is all the profit from a Kool-Aid stand set up by Justin and a small friend."

One person said he'd been forgotten during Every Member Canvass and was glad to be remembered.

The talent multiplication scenes were varied. Our family and a friend took a booth at the Farmers' City Market one Saturday. We sold plants, garden produce, flowers, home-decorated candles, and embroidery. My husband played his banjo to attract business. One man even gave him a quarter for his



talent. We made \$15 profit, but the best part was the people we met.

Inadvertently I made some talent money, too. A friend asked me to pick up some old newspapers, and the sale of her 410 pounds netted \$2.05. Another friend I drive to church started dropping envelopes labeled "For the talent box" into my purse, and another time she dropped into my lap a clinking envelope labeled "Digging up half a teacup of good dirt is a talent." She is an apartment dweller with whom I'd shared some earth.

One parishioner, who has had bad breaks and bad health, arranged a coffee hour in her home. She invited friends from the church and others. She netted \$22, lots of pleasant encounters, and, most wonderfully, an almost miraculous healing of a serious illness that had troubled her for years.

During the five weeks of the talent project, one never knew what to expect at church: a friend selling violets; a men's bake sale with the youngest baker a 5-year-old; a parish breakfast; a flower and plant sale; the luscious smell of baking bread—108 loaves to be sold after services and at two home organ concerts—which had been in progress in the undercroft kitchen since 4:30 a.m.

Youngsters begged copper from an electrician and made jewelry, invited friends to a slide show, fried marbles, helped in the kitchen, performed in talent shows, and organized a porch sale.

A retired school nurse, now living in a retirement apartment building, multiplied her talent 4,200 percent with the sale of her homemade peanut brittle.

The talents are still multiplying although the talent project is over. Among the completed projects are a cartoon showing, a do-it-yourself hire, a chow mein dinner, an arts and crafts sale, a wine tasting party, a church laundry, neckties made and sold, dog sitting, a used clothing sale, chauffeuring, hair cutting, and an ice cream social.

Numerically speaking, at time of writing \$430 had been sent out; \$32 was returned; 218 persons have responded with talent money or donations; and \$1,980 has been turned in with an average of about \$9 for every participating man, woman, and child. ◀

If I were a paint brush I'd feel yucky

by Lois Lowry

Here I was with this group of expectant-looking kids who were sitting in a circle and staring at me. Not only would I have to tell them to write something, but they expected me to tell them *how* to do it.

I was here by default, really. Trinity Church, our parish in Portland, Maine, was sponsoring a series of classes for children, taught by lay people in whatever fields they were proficient. My own children had already attended and enjoyed classes in art, weaving, photography, birdwatching, gravestone rubbing, and a variety of other skills and crafts.

I had been increasingly impressed by the talent and enthusiasm of the adults who had volunteered to lead groups—and at the same time increasingly and depressingly aware of my own inadequacies. What could I teach? How to cook a pot roast? Shorten a gym suit? Sew on Boy Scout badges? My proficiency in each of these endeavors had more than once been disparaged by assorted pot roast eaters, gym suit wearers, and Boy Scouts and maybe justifiably so.

But I did have some writing experience. I had majored in English in college, had had a few things published, and had managed to elongate my academic career to the extent I was now working on a master's degree with my own four children fast approaching college age themselves. So, armed with no teaching experience but with a genuine love of poetry coupled with a real affection and appreciation for children, I volunteered to conduct a course called "Creative Writing" for kids from 8 to 14.

My decision to limit the course to poetry was one of practicality. With time limited to only slightly more than an hour for each class, I wanted to concentrate on a genre in which the children would be able to see finished results: no going home with half-written short stories, no homework, no having to get back in the mood next week for what you'd started in *this* week's class.

In addition, poetry is a field in which, I think, children can excel. Their spontaneity need not be too fettered by grammar, punctuation, or even spelling; and if encouraged to free themselves of adult-imposed inhibitions and clichés, most children will release an imagination filled with fun, fantasy, and fanciful innovation.

We sat in a circle the first day, twelve kids and I, and talked about what poetry is—or what they thought it should be. As I had anticipated, their criteria for poetry were pretty clearly circumscribed: "It has to rhyme," said one little girl, and eleven other children nodded their heads solemnly.

Kathy, age 9, had some specific ideas: "The first letter of each line has to be a capital letter. And the lines must go in and out—one in and the next one out and then the next one in, like that." There were lots of nods to that; the ins and outs of lines seemed to be of some importance. Stanzas were considered vital. But mostly rhyme. Rhyme was the really big deal.

I hated to undermine years of public school instruction.

(Well, to be truthful, I loved it!) But I told the children to forget all that nonsense. They wrinkled their foreheads and looked suspicious. I suggested that poetry had to do two important things. First, it had to have a special sound to it—something that made it different from reading a history book or a letter from grandma or a newspaper. Every word has a sound to it, I pointed out, and the way you put these sounds together makes poetry.

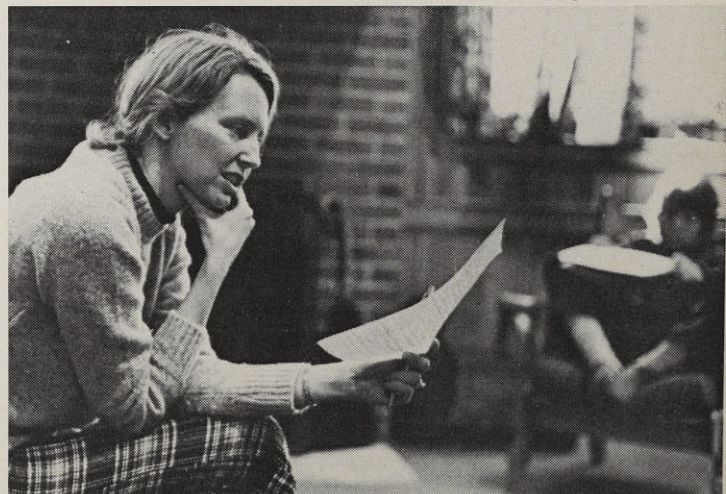
I think T. S. Eliot once said the nicest-sounding phrase in the English language was "summer afternoon." I told the kids to pretend they couldn't speak English but were listening to the words "summer afternoon." How do they sound? We sat in our circle, murmuring "summer afternoon, summer afternoon," trying it out, and it didn't sound bad, we agreed. Not bad at all.

To illustrate the use of sound, I played a brief excerpt from a recording of Dylan Thomas' *Under Milk Wood*. Kids that age can't sit still for a lot of listening, particularly when the recording is something they can't understand easily. But Thomas' sonorous and sensual poetry can transcend age barriers and go a long way toward quelling wriggling and giggling.

They listened to the opening lines: "It is spring, moonless night in the small town, starless and Bible-black, the cobblestones silent and the hunched, courtiers' and rabbits' wood limping invisible down to the sloeblack, slow, black, crow-black, fishingboat-bobbing sea. . . ." And when they finished listening, they knew something more about the use of sound and language. Thomas made a kind of magic with those sounds. *And it didn't rhyme.*

The second important thing is poetry must make you look at something in a new way. They weren't sure what I meant by that. I passed around copies of the first twenty

Continued on page 45



Lois Lowry, shown here teaching, is author of a book, *Be Proud, My Race*, scheduled for 1974 publication.

Photo by Richard Kochis

Learning Together in Norfolk



At Christ and St. Luke's Church, Norfolk, Virginia, Christian education means a new experience each week.

"The Parish Program for life and growth is so radically different from anything we have experienced prior to now, that the first thing the reader needs to do is disabuse himself of every assumption [he knows] concerning Sunday school.

"In our world of Marshall McLuhan and Future Shock, Dwight Moody's model is like a buggy whip. It never was intended by Moody to be an unchanging sacrament to carry us through to eternity. . . .

"Many voices are saying that within ten years Sunday school as we have known it will no longer exist. If the 'patient' is to survive, radical surgery is in order," wrote the Rev. Robert M. Claytor in a paper which introduced a new Sunday morning life, a new style of parish program and educational process, to the 800 parishioners last September.

While each Sunday is different, all follow a similar pattern. The life together begins with a continental breakfast accompanied by guitars and group singing. All ages—children, teenagers, parents, grandparents, and other members of the parish family—begin with breaking bread, fellowship, and conversation. All ages work with the same curriculum.

Contribution from the clergy at the opening plenary session is pitched at first grade level. Somewhere between 9:45 and 10:00 a.m. the lower grades leave with their teachers to work with the issue. (Example: One Sunday the question was "How do I risk receiving and giving real love?") About 10:30 the whole congregation reassembles to share insights.

The curriculum is one whole throughout the year, focusing on two subjects—"The



Opposite page: Young folks and adults illustrate "The Giving Tree." Above: The Spirit can change us as chemicals can change the color of the fluid. Left: A birthday cake and party for the Church on Pentecost.

Learning Together in Norfolk



Above: Celebrating Eucharist as Christians may have done in 500 A.D. Below: Christmas, 1972, at Christ and St. Luke's.

Rites of Passage": baptism, confirmation, marriage, death; and "At All Times and in All Places": the Holy Communion. It is, however, divided into self-contained segments of four to eight weeks each. With all ages concerned with the same theme each Sunday, family members are encouraged to share their experiences with each other, both at church and at home.

Mr. Claytor says, "Our goal is to live into some whole and healthy life together and to have some fun in the process. Our purpose is to know true worship which helps us to relate to ourselves, our families, our God, and the world around us."

A member of the congregation, Mr. Ricks Voight, took pictures throughout the year, illustrating the life in process.





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He teaches Christ

by W. D. Erving

The Anglican Diocese of Kigezi is located in politically troubled Uganda, in East Africa. Although many people have been killed during the last few years in struggles and reprisals, the Lord is working His purpose out through the thousands of Ugandans who turn each year to Christ. For many this has meant torture and death, but for all who believe, it means a new, eternal life in Christ Jesus.

One man whom God has raised up from this torn and bleeding land is the Rt. Rev. Festo Kivengere, Kigezi's Anglican bishop. An outstanding evangelist, Bishop Festo has for more than thirty years exercised a ministry which has taken him to all parts of the world to teach the Good News. As a chief spokesman for the East African revival, he has been deeply involved in one of the twentieth century's greatest movings of the Holy Spirit (see *September issue*, page 8).

Bishop Festo, his face alight, tells with great joy of his enthronement as bishop in December, 1972, when nearly 11,000 church people crowded into the outdoor church below St. Peter's Cathedral in Kabale, Uganda, to join in prayer and praise to the Lord. They also thanked and praised God for many gifts, including new vestments from the Episcopal Diocese of Pittsburgh.

Although the Lord is using Bishop Festo in a mighty way, this was not always apparent. Born about 1920, the first son of a non-Christian family in Kigezi, Western Uganda, Festo was initiated into the mysteries of worshiping his tribe's gods through the spirits of dead ancestors. Both his mother and father died while he was still a small child, and his uncle, the chief of the clan, took him in.

When young Festo was about 10, an African evangelist with the Ruanda Mission, an affiliate of the Church of England Missionary Society, came to his community and began to preach and teach. Being unable to write or read, all the children, Festo included, were amazed and delighted at seeing marks on paper spring to life with meaning and purpose. After three months of studying, Festo had learned to read and became a teacher, instructing his grandparents and friends.

The evangelist gave Festo a copy of the Gospel of St. Luke. This was his first knowledge of Christianity, and the love of Jesus impressed him deeply. He read the Gospel to his brothers and sisters as they were tending the cows, and they would cry when he reached the Crucifixion.

Although he was baptized at the Mission's primary school in 1931, his first real encounter with Jesus did not take place until five years later while he was at boarding school. Through the witness

and prayer of a visiting evangelistic team, Festo felt a need in his heart and knelt and accepted Christ.

His conversion was real to him for a time, but when he went to high school and normal school, Festo says, "I became worldly and backslid. For the four following years I was in the wilderness. I was wild over drinking, smoking, and doing everything possible to drown the convicting voice. I considered myself an agnostic, was rebellious, and at 18 had given up the churchianity I had. I didn't want to go back to my father's religion because that was a bit outmoded, but somehow I couldn't accept myself and felt empty."

In 1940, after completing his teacher's training, Festo was assigned to the first school he had attended. In his village a Christian revival was shaking the people and countryside. Hundreds were accepting the Lord as Savior every week, and many wrongs were being made right by the people who had committed them years before.



The Episcopalian

Festo, however, fought the revival like a bull.

Less than a year later, at the age of 19, he considered ending his life. Although he liked his work, was successful, and had many friends and good health, everything he put his hands on seemed to lack purpose and meaning. Festo describes what happened next—his encounter on the road.

“One Sunday afternoon I was coming home from a drinking party to which I had intentionally gone because the evening before a young girl told me I was going to be saved that day. This was in October of 1941. I was cycling madly, with drink in my head, when I was stopped by a young teacher friend. He looked me full in the face with the glow of Jesus in his eyes.

“He said to me, ‘Do you know?’

“And I said, ‘What?’

“He said, ‘I found Jesus just a short time ago, and I want to tell you I know He’s in my heart right now. I want to say good-bye to you, my dear friend, and I want to apologize for the sort of things we did together and the things we said against Him. I’ll never be like that again; I belong to Him.’

“He left me and went on. I was standing there with my bicycle, but I felt like a shadow. I saw that that friend had the reality I had missed continually for all that

time.

“I went into my bedroom in my house, and I had a funny feeling that that fellow was telling the truth. I wished I hadn’t met him because he had puzzled me, he stirred me up.

“That afternoon, alone in my small house, I knelt by my bed for the first time and said,

“‘God, if you are there, and if Christ actually died for sinners like me, and if He can change me as I have seen others changed, and if the Bible is not a mere storybook cooked up by Europeans to deceive us, here am I: save me. I know I am a sinner. I know the judgment for sin is over me. Here is my heart. I accept the finished sacrifice of Christ on Calvary.’

“The next moment was wonderful. My burden had fallen off. Judgment was gone. I saw, as it were, my name written over Christ’s on the cross. It seemed too good to be true for me at that time, but it was true beyond doubt.

“I went outside my house a liberated man. There was a woman passing by, so I told her what God had done—to her amazement. I began giving my testimony immediately, and I have never been the same since!

“Monday morning I walked into my classroom full of African boys, ordinary boys, but I heard something say to me, ‘You owe

them an apology.’ At that moment I saw them not as mere boys but as precious boys for whom Christ died. I asked them to forgive me for things I had said and done. They sat up and listened to me, and we started a new relationship from that day. I continued teaching.

“At that time the British were still ruling us; Uganda was still a protectorate, and I had a lot of hang-ups with English people, missionaries and all. In particular there was one who was in education and under whom I worked. I hated that man. I don’t know why. I don’t think he was a bad man, but I just didn’t like him. One day Christ said, ‘You hate that man, and yet he is your brother.’

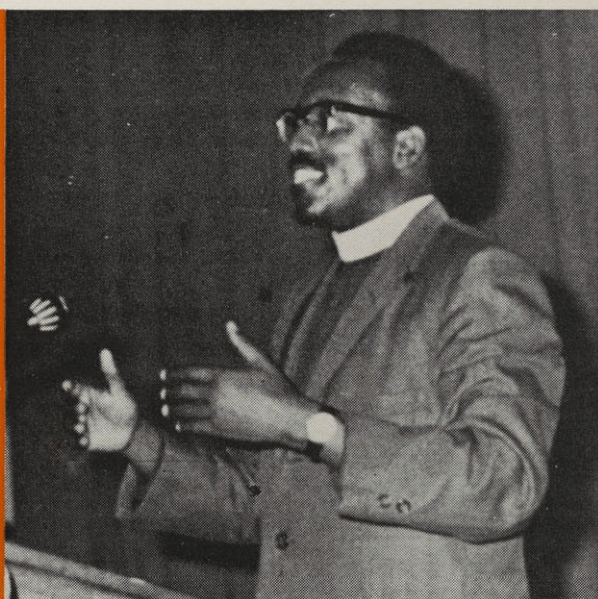
That was a revolutionary word: brother! English, color and all? How does this happen? Jesus said, ‘Because I love that man just as much as I love you, and I tell you that he is your brother. You go to him.’

“‘What shall I say?’

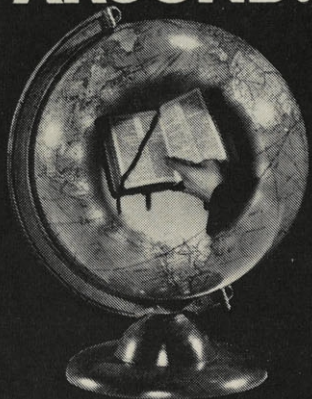
“‘Go and tell him you are sorry that you hated him.’ So I took my bicycle on the weekend and cycled fifty miles through the mountains of Western Uganda in the tropical sun to go to this Englishman. When I came near his house, I was terrified and began to hope he was not at home. I was embarrassed, but I knocked on the door, and



At 19, Festo Kivengere considered ending his life, but one October he met a teacher friend on the road.



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there he was.

"When the door opened, however, he was not the same man whom I hated. He looked wonderful, and I didn't know where the change had come from. I walked into the room and embraced this man. He didn't know what it was all about, poor thing. He was English, and the English don't embrace you.

"I said, 'Please forgive me. I have hated you for the last six years, and I've come to tell you it's all over now. Jesus' love has shown me that you are my brother.' Do you know, we both wept in each others' arms? Outside later when I took my bicycle to go back, I felt as if it had an engine! My world had changed now that I had a brother in that house, not a lonely Englishman whom I hated."

The young teacher who stopped Festo on the road that Sunday is now his brother-in-law. Festo and Mera had known each other all their lives, but after finding Jesus, they met in a different way at the mission school where they both taught. They were married in Kabale in 1942. After five years of teaching in Uganda, the Lord called them as teaching and witnessing missionaries to Tanzania where they remained for thirteen years.

Under the auspices of the Australian Anglican missionaries of Central Tanganyika, the Ugandan schoolteacher went on a preaching tour through Australia in 1959. During the next two years, he was a school supervisor in his home district of Western Uganda, but his vision of sharing Christ caused him to become a full-time, free-lance evangelist. The Kivengeres now had four daughters growing up—Peace, Joy, Hope, and Charity—but even with this family to consider, they were ready to step out in faith at the Lord's call.

In the early 1960's, Festo traveled throughout much of the world, giving a fresh testimony to the Grace of God. One of the highlights of this period was a trip through East Africa as interpreter for Billy Graham. That fall he was invited to a conference in Switzerland with thirty-five internation-

ally known evangelists, and the Lord used him in sharing with many of those leaders the secret of a simple walk with Jesus.

While attending a United Presbyterian Missionary Conference at New Wilmington, Pennsylvania, in 1964, Festo was granted a three-year scholarship for study at the Pittsburgh Theological Seminary. While he earned his Bachelor in Divinity degree, he continued to preach the Gospel in the Pittsburgh area and throughout the United States. Near the end of his training, he was ordained deacon in the Episcopal Diocese of Pittsburgh.

The Rev. John Baiz, rector of Calvary Episcopal Church in Pittsburgh, says of Bishop Festo: "He was the most mature and convinced Christian man, let alone seminarian, whom I had ever met. He had a delightful quality of contagion about his faith and witness. He served with grace and influence in the life of the parish and won many dear friends. Calvary has always been a fairly sophisticated parish, and it was fascinating to see in a time of some racial turmoil that the parish opened its arms wide to receive this beautiful black Christian."

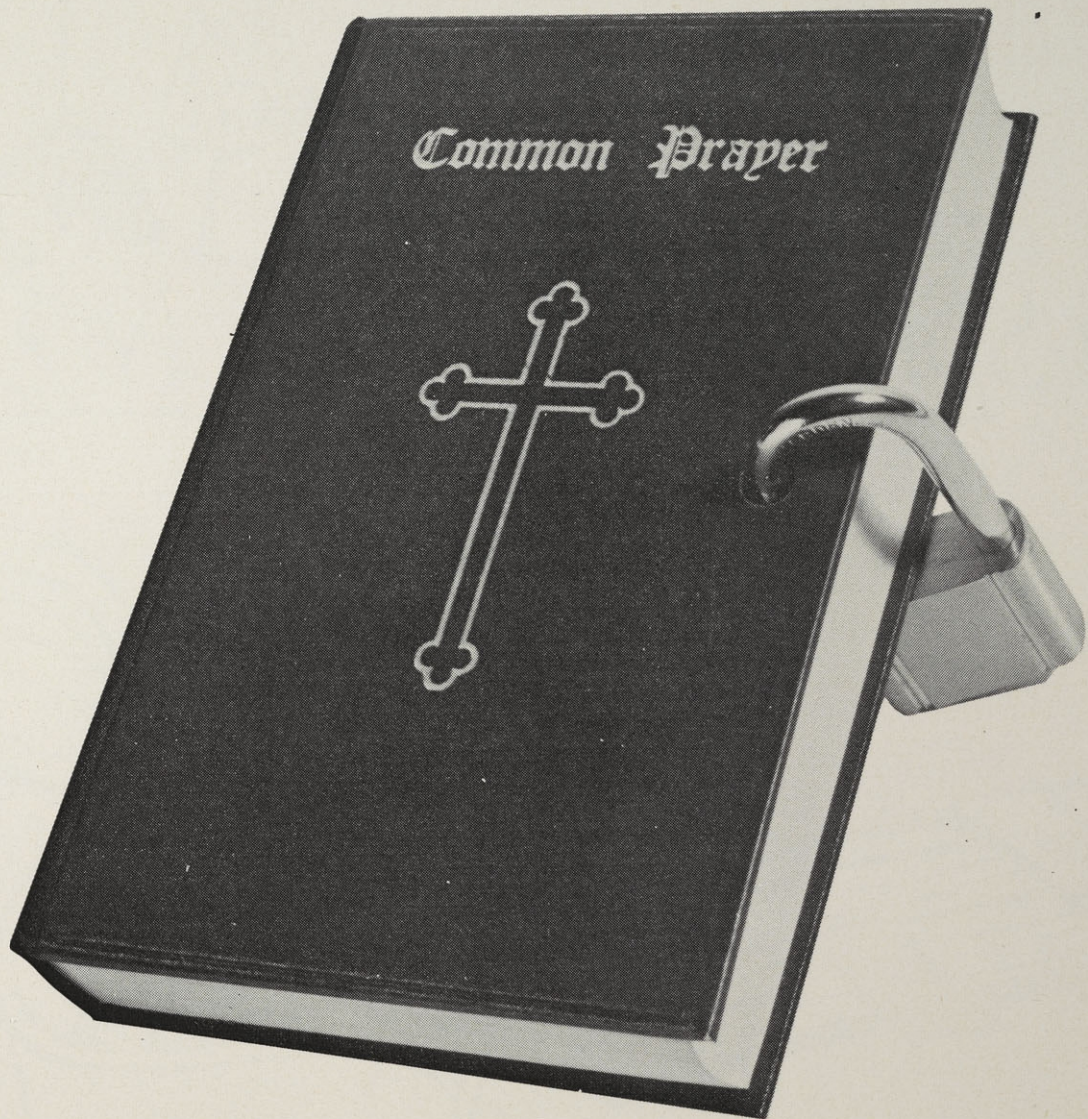
A year later, in Uganda, he was ordained priest without a parish by Bishop Richard E. Lyth of Kigezi and by the Archbishop of Uganda, Rwanda, and Burundi, his long-time friend Erica Sabiti. He held this position until called to be bishop late last year. His consecration ended years of tribal disputes during which the Christians of his area could not agree on an African bishop.

Although now a diocesan, Bishop Festo Kivengere still spends nearly half of his time in sharing his testimony and the Good News of Jesus Christ in all parts of the world as leader of a group called the African Enterprise team. He gives all honor and glory to God and witnesses by his message and life to the eternal truth expressed so beautifully by the Apostle Paul:

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

—II Cor. 5:17 (KJ)

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SIX DAYS IN WINTER

*A Morning
in Spring*



After years of college and seminary,
a candidate for Holy Orders faces a final intense week of searching questions.

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Sunday, 28 January: Ben is a student minister at morning prayer and asks for the congregation's prayers for himself and the 282 others who will begin the General Ordination Examinations tomorrow. At coffee hour many people speak to us. We explain that the General Ordination Examinations, or "canonicals" as they are familiarly called, are something new in the Church and have evidently been worked up to establish a uniform standard for determining the qualifications of persons who hope to be ordained to the diaconate.

In the past each of the ninety-two dioceses administered its own examinations to candidates for the priesthood; some of them still do, and we feel sorry for those who will have to pass not only the national but also diocesan canonicals before they can be ordained. Our bishop—lovely man!—has ruled that one set of examinations is sufficient for candidates from this diocese.

People want to know what the exams contain. Ben says he'd like to know that, too! This is only the second year general ones have been given, and if they are similar to last year's, the questions supposedly common to the ministry, and the answers will be expected to show how the candidate draws on his academic background to meet "real life" occurrences.

A candidate is expected to be proficient in seven canonical areas: Scriptures, Church History, Christian Theology, Ethics and Moral Theology, Liturgics, Theory and Practice of Ministry, and something nebulous called Studies in Contemporary Society. As many of these seven canonical areas as possible are to be drawn into the answer to each question.

The exams are open book, with freedom given to consult professors, which indicates the examiners are interested not so much in testing the candidate's accumulated knowledge as they are in discovering what use he can make of

his learning. This makes sense but puts an added strain on the examinee.

Somebody wants to know how long the exams last, and Ben tells him six days, adding that the examination is in three parts. He will get Part I tomorrow, work on it tomorrow and Tuesday, turn in Part I and pick up Part II on Wednesday, and so forth.

Someone else wants to know what will happen if Ben should fail. Failure would be disappointing, and Ben would feel he'd let the bishop down, but it wouldn't be the end of the world. There'd simply be additional testing at the diocesan level.

A parishioner introduces her grandfather, a very old man who retired from the priesthood eighteen years ago. "Well, young man," he says to Ben, "who was the Tahchemonite* who sat in the seat? That's the sort of question we had to answer in my day." From the look on Ben's face I can tell he has never heard of a Tahchemonite, seated or otherwise, and I hurriedly ask the old man for his opinion on the ordination of women.

Late in the afternoon a lovely woman stops by. She brings a bowl of beautiful camellias and a prayer she has typed. "Take a break often," she advises, "and read the prayer, and offer every word you write to the glory of God." That woman is a minister!

Ben spends half an hour in looking through various concordances for the old priest's Tahchemonite. No such critter seems to exist. "We could begin at Genesis and read through to Revelation," I suggest.

"Very funny," says Ben.

We go to bed early, but neither of us sleeps well.

Monday, 29 January: Ben is excited and challenged by the questions in Part I. It is divided into three sections: section A lists three situations, the others two each, and he must answer one question from each group. From Group A he will outline how he

would counsel a young couple who want to make a pre-marital agreement to limit their family to one child. He could instead have chosen to discuss his response to a homosexual pair who want him to perform a marriage ceremony or to a person who believes himself possessed of a demon, but the pre-marital agreement interests him most.

Choice is difficult throughout the examinations. Some of the questions are so tempting, he'd like to tackle each one; others don't strike a responsive chord at all. Group B is "analysis of situations," whatever that means, and Ben decides to analyze a situation in which a male person of undisclosed age and race asks the question, "Is God black?"

Group C is an exegetical sermon outline. As far as I have ever been able to understand, exegesis means taking a passage from the Bible and explaining what it meant then, deducing from that what it means now, and tying it all together to apply to a sermon topic.

Ben is stuck on the "Is God black?" question. I type up a final draft of the marriage question and a rough draft of the exegesis of I John 1:1-17.

It is mid-afternoon; the two girls come home from school and tell me that while we have been busy upstairs, the puppy has pulled all the stuffing out of the easy chair in the den. I say we needn't mention it to Daddy just now because he is busy trying to decide what to write about God's being black.

"That's stupid," scoffs the seventh grader. "Everybody knows God is a spirit."

We go to bed about midnight. Ben hopes to have everything wrapped up by noon tomorrow and to be able to spend the rest of the day reconsidering and rechecking his work.

Tuesday, 30 January: The doorbell rings about 7:30. Little Natalie Snyder wants to see Ben. She has heard he needs to know whether or not God is black and

Six Days in Winter—

A Morning in Spring

offers to ask the rabbi, who, she assures him, knows everything about God. The sweetheart! Ben hugs her and explains he must make up his own mind. She is old enough to understand this.

During the night the puppy chewed Volume I, borrowed, of Bultmann's *Theology of the New Testament*. I call the vet and arrange to drop off the dog for the duration when I take the little boys to nursery school.

Ben is tired but feels stimulated and hopeful that he's done a competent job on Part I. We spend the evening clearing the decks for Part II.

Wednesday, 31 January: Oh dear! Part II seems dreadfully hard. Group A is to be a theological essay on the Windsor Statement on the Eucharist, Black Power, or Copernicus.

Group B is abortion or a situation in which a young man is being kept alive by machines, and the parents need advice on how long to continue this while at the same time the young man's girl friend has just discovered she is pregnant by him.

The exegetical questions turn on St. Paul and women's liberation or the relevance of political and economic issues to the Church. Ben chooses Copernicus, abortion, and the political-economic message he can pull out of Romans 13, verses 1 and 2.

I look up Romans 13:1-2 and decide if a political message can be exegeted from that, there's more to exegeting than I'd thought. I consult the dictionary and discover exegete is a noun; no verb for the process seems to be given. Will investigate this, once canonicals are over.

Thursday, 1 February: I hover over Ben, offering tea and sym-

pathy, and it speaks a good deal for him that he endures my attentions. It's a long, hard day, and we are discouraged. Ben feels his answers to all the questions on Part II are inadequate and superficial, and I fear he is right.

We speculate about the men or women who will read the exams. Two persons, not necessarily clergymen, read each set of papers and come to independent conclusions as to its adequacy. They meet, compare their views, and write a joint evaluation which will be reviewed by a member of the board of examining chaplains. In case of disagreement, which sometimes happens, a third party will be called in.

Who will read Ben's papers? A rigid Anglo-Catholic? A far-out liberal? A poet? A housewife? Ben says it is wrong to worry about the readers; he trusts the Holy Spirit to guide his pen, and as surely the readers will invoke His aid in making their evaluations.

Friday, 2 February: Thanks be to God, Ben is enthusiastic about Part III. He picks a question in which he must respond to a man who wonders what, if anything, the Eucharist "says" to Auschwitz, chooses to analyze a situation in which a seminarian is not recommended for ordination, and decides to write a sermon about whether will power has any relevance to Christian living. He passes up questions about fundamentalism, the trial rites, and an unclear situation which seems to hinge on semantics.

The Auschwitz answer writes itself. Ben spent World War II behind enemy lines, and his family was singled out for some extremely unpleasant attention from the secret police. He can speak from the heart about Christianity and evil and the significance of the Eucharist to the Christian.

No school tomorrow, of course. The children have been remarkably good all week, but they feel the strain, in their way, more than we do. Number One Son,

with 4-year-old logic, thinks God ought to make Daddy's "sam-nations" go away.

Saturday, 3 February: I run into a neighbor at the A & P. The fourth-grader has been generous in sharing with the neighborhood her daily impressions of Daddy's examinations, and I gather that a number of people have enjoyed discussing how they, in Ben's place, would answer the questions.

Late in the afternoon Ben tears up the sermon on will power. He begins again, using a different text, and this time it goes well. I read an Agatha Christie while I wait for the draft to type. Miss Marple is a breath of fresh air after a week of what to me are pretty incomprehensible words about *creatio ex nihilo*, *imago dei*, and the like.

At midnight Ben assembles Part III. We forgot to eat supper and have scrambled egg sandwiches before we fall into bed.

Sunday, 4 February: For better or worse, the exams are on their way. Now we wait, probably until mid-March, for results. Ben sleeps all afternoon. I am too wound up to rest, so I tackle the piled laundry.

Thursday, 15 March: Results are delayed. I ease the strain of waiting by making a vigorous search for the Tahchemonite, whom I finally discover through the disconcertingly obvious process of checking the concordances for "seat" rather than "Tahchemonite." I am disturbed to realize how badly I live with uncertainty; this indicates I lack the Christian maturity which enables us to place our cares on the Lord.

Friday, 23 March: Ben telephones around 10:00 and reads the final sentence of his evaluation: "We have no hesitation in stating that this person has written a thoroughly satisfactory examination and would seem to be well qualified for the ministry."

Praise God, from whom all blessings flow! Amen. ◀

* Tahchemonite buffs see II Samuel 12:8

—Ed.

What help can 815 offer Christian educators

by Jeannie Willis

Formerly Director of Christian Education in the Diocese of Oregon, the Rev. David Perry is now Education Officer at the Episcopal Church Center in New York. He would like to change his title to religious education coordinator because he thinks the current title sounds too much like "raining down from 815." He thinks coordinator is a more apt description of the job he hopes to do. Editor-at-Large Jeannie Willis talked with Father Perry recently about how he hopes to go about his new job.

Willis: How do you see your new job?

Perry: I see it not as a program directed from 815 but as coordinating whatever resources may already be available as well as creating some new ones. I see the possibility of broadening the concept of education. I think many people have seen Christian education in a little box, all separate from social action, evangelism, public affairs, or lay ministry. I see a lot of connections with different areas of the Church's program. Two of the major areas are evangelism and lay ministries.

Willis: Can you speak specifically about church school education?

Perry: We've done some really good things in the past. For all the bad talk about Seabury, I think it's a fine curriculum. I'd want to build on that. People

question how effective the church school is, but I think we can look at a lot of different kinds of church education for children. This is where resources and sharing will also be valuable. Perhaps we can assist those congregations which choose a Sunday morning church school format, helping them to revitalize themselves or build some new enthusiasm for their program.

Willis: Would that include teacher training materials?

Perry: It might. I want to provide some tools or get tools into the hands of the local congregations so they can evaluate their own religious education program. If this means they want to have a major emphasis on the church school, then it's important they have the tools they need to do it. If it's teacher training materials, some of the Seabury Series materials are outstanding and workable with whatever curriculum is being used.

**The Rev. David Perry,
new national coordinator
for Christian Education,
wants to broaden the defi-
nition of education.
Here, in an interview, he
tells some of his plans.**

Willis: Wasn't one of the most serious criticisms of the Seabury curriculum the time involved? Aren't you pretty lucky if you can get teachers together for one week-end of training?

Perry: For me there is still no substitute for an adequately trained and prepared teacher. Whatever time it takes, the teachers have to be prepared. You can't do it Sunday morning before class or for ten minutes on Saturday night. The problem is also the time involved for families with children—which brings up the issue of irregular church school attendance. When the kid averages maybe eight attendances a year, I don't care what the curriculum is, you're still going to have problems. We need to look at a lot of different styles and times, not only for children but for everybody.

Willis: Will the evaluations you're planning include show-and-tell? Will you evaluate or just share what people are doing?

Perry: I hope we can help make some evaluation by identifying and gathering religious educators from all regions of the country. I hope to involve these people in the creative process of developing new ideas and new areas, not just explaining what is available.

If nothing else, a major thing I'm concerned with is enthusiasm-building, hope-building for congregations. I hope that encourage-

ment and support can be shared and will enable congregations to be creative and innovative in their religious education programs. So we can say here is St. So-and-so; it was in the same spot. It had nothing to lose and came up with a creative program. That doesn't mean the same program will work for another congregation, but I feel it's important to share enthusiasm.

Also I see some switchboarding, not just saying "This is a model someone else is using." Say a congregation in Kansas is ready to begin the investigative process of goals and objectives for education and a parish in Southern California is already doing this. Maybe we can get these people together to talk about it. I think we desperately need enthusiasm building. We've had a lot of negative thinking about the Church in general, and most of it has been related to education when in fact it's an exciting time.

Willis: How about totally new programs?

Perry: I think it's possible for this office to provide opportunities for people who are doing creative things to get them published or exposed so they can be shared. Maybe we can reproduce and publish some things here—not as the answer to the earth's religious education problems but to say "Here is a possible model."

Willis: What do you think the people in Executive Council's listening process said about Christian education?

Perry: Christian education means different things to different people. Some people are anxious to recover the past—another time and form of Christian education when churches were filled, when the coffee-hour class by the rector was a sell-out. You know that era. Sometimes it's hard to pin-point just when it was.

Some people mean history and tradition, especially of the Episcopal Church, when they say Chris-

tian education. They want the teachings of the Episcopal Church to be known and shared by all our congregations. That's a reasonable expectation. Some people are anxious for new forms—not the novel, fad kind of thing, but serious new forms of education in a renewing Church.

Willis: You mean re-packaging?

Perry: In some sense, yes. The content of the Faith isn't going to change much. We have a real hunger for some tools for renewal. We haven't had them—or perhaps we haven't used them? We must have the tools to cope with changes of all kinds, not just for the sake of change but for a renewing Church responsive to God. That is, God's

revelation right now as well as one which is aware of its past.

A renewing Church is the Church which is educating by its very being, by its life. The education process isn't seen as a narrow kind of Sunday classroom kind of thing. It is a continuing process which happens every day, happens in the liturgy, in the streets, in social actions; it happens between children and adults, between children and children, and between adults and adults.

Willis: How do I in a parish know what kind of tools to ask for?

Perry: There are tools, materials, and consultants which can aid a congregation in evaluating its own goals. These tools for motivation and evaluation are vitally important. Asking "What are we really about as a congregation? What is our mission?" Not to separate education out but to say "How can we function as Christians in this community?"

Willis: Is there any uniformity in the tools you can offer?

Perry: One plan probably won't work for everyone. We can give models from which people can choose and adapt for themselves.

Willis: We talked about what you think people mean by Christian education. What do you think it should mean?

Perry: Christian education is for the whole community, not just a teacher telling how it ought to be. Every person—2 months or 200 years old—shares the Faith with another person, sharing experience and something about how God has spoken in his life. I think Christian education should be education in the sense of everybody in the family of the Church, every moment of the Church's life, in what it says and does and also in what it says and doesn't do. We can teach the wrong things by our actions and words. For me this is a much wider and much more exciting concept of education.

CELEBRATION

by Thomas John Carlisle

He fascinates
Exhilarates
Communicates
Illuminates.

He extricates
He renovates
He advocates
He vindicates.

He motivates
He liberates
He integrates
He validates.

He captivates
He dominates
He re-creates.
I celebrate.

FELLOWSHIP OF WITNESS OF THE PROTESTANT EPISCOPAL CHURCH



The Fellowship of Witness is a young vital movement within the Episcopal Church. It held its first conference in the fall of 1967.

We are united in two basic commitments:

1) "... The historical Christianity, revealed in the Scriptures, summarized in the creeds and Thirty-nine Articles, and expressed in the Book of Common Prayer."

2) "... fellowship with each other to witness to Christ our Redeemer and Lord in the power of the Holy Spirit."

quotations from Basis of Fellowship

While on the one hand we witness renewal, on the other we see the Episcopal Church shrinking. (In 1972 it lost a total of 40,000 communicants.) Such an exodus must have many reasons. No doubt we have lost some of the crowd which joined the "club" in the "fashionable fifties." Many of the "turned on" have gone elsewhere to find encouragement. Others have been deeply saddened over financial grants made to basically humanistic groups which had more in common with Karl Marx than Jesus Christ. Still others, weary of a thin diet, hadn't the life to sustain them, and they just quit — the secular world finally won the day in their meager spirits.

It is little wonder that after a steady dose of "demythologized object lessons" (you don't have to believe it really happened) and "existential relativism" (each man finds his own truth) the spiritually famished are clamoring for a taste of Christian reality, unaware of their heritage in the Episcopal Church.

**In the midst of such a situation
the FOW has these following goals:**

1) To affirm the new life God is pouring out in our generation, and set it firmly upon a biblical and historical foundation. *Biblical*, because subjective experience is frequently being made the criterion of what is true. *Historical*, because we must rediscover the evangelical heritage left us by the founders of the Anglican Church, which formation cost them their lives.

2) To encourage the ministry once again to give bold affirmation to the power of God to redeem lives and institutions. "The pathological fright of Anglicans at the mention of the word *evangelism* must give way to open

acceptance. Sermons must become proclamations of 'Good News' rather than scholarly discourses or rambling reflections." (Bishop Alexander D. Stewart, Diocese of Western Massachusetts)

3) The initiation of *Christian* social action.

Many of our urban churches have been closed and confiscated, and others struggle on to stay open — while we give generously to the secular and humanist. We would see our urban ministries strengthened — retrained and redirected, if necessary — but the Church can do its own job best. We dare not abdicate *mission* in the name of *funding*.

We dare not surrender the heart of our cities, in the name of *humanism*. Because we have failed our cities does not mean that we add folly to our failure and give all away.

We believe there is Christian money for Christian ministry. The financial atrophy would reverse if our Church once again took on the mission committed to it by its Lord.

The Fellowship of Witness sponsors:

Conferences at various locations around the U.S.A.

Newsletter containing book reviews, essays, and news of Fellowship activities, on a quarterly basis.

Speakers and *evangelists* for special programs, seminars, retreats, parish and diocesan missions, etc.

In all of this it seeks to influence the Episcopal Church at large through its publications and activities.

Obviously, the Fellowship depends entirely on the gifts and prayers of individuals who share its vision.

**Mail to
Fellowship of Witness
c/o St. Stephen's Church
Sewickley, PA 15143**

Please add my name to your mailing list.

☐ Enclosed is my contribution.

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

Parish _____

The Night Ed Died

by Edward M. Covert

Talk about death and dying with your youth group? Confront the "celebrate life" generation with the fact of their own death?

That's exactly what happened when the E.Y.C. of St. Michael's and St. Philip's Churches in Charleston, South Carolina, decided to create an evening program that would approach death physically, intellectually, and emotionally.

The exact content of the evening was kept secret to heighten the impact.

Upon arrival, the eighty-four teenagers present were asked to fill out a questionnaire which started out with "low-threat" questions like "What happens when you die?" The final questions were "high-threat" questions like "How will you die? How old will you be?"

As the questionnaire ended, a prearranged "happening" took place. Two people placed a bench in the center of the room. Ed, a member of the group, collapsed on it and "died." The Rev. Ralph Byrd and the Rev. Edward Covert, advisors to the group, read his obituary and pronounced last rites.

Then his friends were asked to come up one by one and say the last thing they would have liked for Ed to hear from them.

There was hesitation and great anxiety—people had to be coaxed. Later one girl said, "It was almost too real. Ed really died."

Then, sitting on the floor, careful to be out of touching distance from anyone else, they were led through a taped exercise that simulated the feeling of death—touching no one, seeing no one (at this, the lights were turned out), know-

ing no one. Then, to everyone's relief, the lights came on.

For the concluding exercise, everyone was asked to write his own obituary and talk about it. "It came easy," one person said, "after what we had first been through."

Then everyone was invited to participate in resurrection by touching, knowing, and seeing the people around him.

Reactions varied. "Morbid," said one. "I needed to do this," said another. One member, whose mother is in the terminal stages of cancer, said, "My mother's death will be much easier to face after this."

They planned to continue this theme by viewing the movie, *Incident at Owl Creek Bridge*, on another Sunday night and discussing their reactions to it.

THERE MUST BE A REASON WHY

THE UPPER ROOM IS READ BY MILLIONS EVERY DAY

FIND OUT

**ABOUT OUR BULK ORDER PLAN FOR YOUR
CHURCH BY WRITING DEPT. 0-4 ,
THE UPPER ROOM, 1908 GRAND AVE., NASHVILLE, TENN. 37203**

COMMITTEE FOR THE APOSTOLIC MINISTRY

THE REVEREND JOHN L. SCOTT, JR., Chairman
1 St. Paul's Place, Norwalk, Connecticut 06851

August 1, 1973

Dear Bishop Burt:

Your letter as Chairman of the House of Bishops' Theological Committee requesting me "to summarize on a page or two the principal reasons, Biblical and theological, why you and your colleagues believe ordination to the priesthood and episcopate should forever be denied to women" has reached me in Maine, where I am on vacation with my family. Since many of my colleagues are on vacation, I am sending you a personal reply which I believe to be consonant with our position. That could not---even if we met---be packed into one or two pages.

In a previous letter to you I attempted to stress that, as a Committee, we have not adopted an irrevocable, absolute, or unanimous position against the ordination of women. In our understanding of what it is God calls us to do, that would be on a par with "reasons" for ordaining women tomorrow, or the claim made in one diocesan convention that "the Church cannot deny ordination to women because to do so would oppose the New Jersey Fair Employment Practises Act"!

We believe the Church has yet to answer two questions: *Can* women be ordained priests and, if so, *should* women be so ordained at this time? We are united firmly on one point: General Convention 1973 must take no such step, either by changing the Constitution of the Church or by the subterfuge of re-interpreting its definitions. The latter course we believe would be contemptible and an affront to the integrity of the Body of Christ.

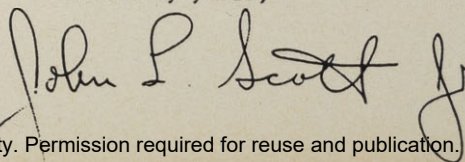
In the pressure of these times, with the possibility that General Convention might take a tragic step in 1973, we have been caught between two necessities. The first is to open honest debate, and to provide substantial Biblical and theological studies of the basic question: *Can* women be priests? The second necessity---forced on us---is to insure time for the Church to answer that question.

In pursuit of our primary objective, CAM has sought to encourage study of books raising Biblical and theological questions, such as *Priest and Priestess* and *Sexuality, Theology, Priesthood*. Articles in the latter book, which you have just received with the compliments of the editor, raise questions from an ecumenical viewpoint as well as Anglican. Your Committee will wish to address itself to them. You ask about several statements quoted in our Pentecost advertisement. Its purpose was to give at-random samplings of the thousands of responses from individuals, vestries, and other Church groups. They reflect what the Church is saying, and why we must take time to listen.

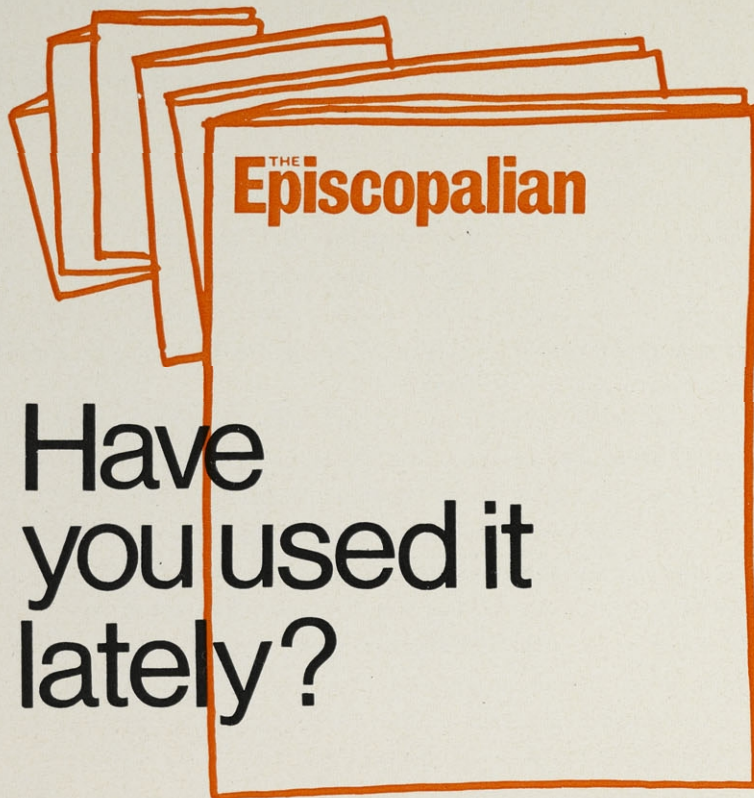
To address personally the three quotations you question: (1) Whether General Convention can give a bishop power to make a female priest. Is there not in these Watergate days room to question limitations of power? Could General Convention for instance declare that homosexual marriage is possible? (2) While the likelihood of an ecumenical council seems to many hard to envision, Christians are faced increasingly with similar problems, and have seen a dramatic growth of consultations in recent years. Only a very hard-nosed conservative would want to picture an ecumenical council as a gathering of gray-beards, or restrict it to Romans, Orthodox, and Anglicans---to the exclusion of others. (3) The need for mutual agreement has a further dimension or corollary: Can we decide anything essential to faith and practise in the Universal Church in a unilateral way? The conscientious imperative to act must be balanced by a big "but": the responsibility to act deliberately and with fullest sense of obligation to other Christian communions. We Anglicans have been quick to criticize the Roman Church's lack of responsibility in its Councils of Trent and Vatican I.

Thank you for your letter. I hope mine will assure your Committee of our agreement with you that "the right of a woman to seek ordination to the priesthood or episcopate must be faced on doctrinal and Biblical grounds."

Sincerely yours,



To the Right Reverend John H. Burt, D.D.



Christian education, with its first and strongest expression at the adult level, is the prime concern of the Episcopal Church for 1974-75.

Christian education is teaching and learning Christ together or, in the words of the Office of Development's Summary Report, "To know Christ and to make Him known." We share our lessons in faith. We illumine our world and our place in it by the light of the Gospel. We gain strength from our fellow Christians, and, working together, we are the Church.

The Church can neither function nor grow without our concerted efforts. We are Mission and missionaries. If we become fragmented, our evangelical zeal is diluted and can hardly bring our own neighborhoods, much less the world, to Christ.

What part does *The Episcopalian* play in this process? *The Episcopalian* is in touch with every parish, disseminating news and ideas which frequently are put to further use via discussion, announcement, and sermon. Many parishes reprint short articles in parish bulletins, which touch a few more lives. Parishes which decide that those who give their time, effort, and money to the Episcopal Church deserve to know its pain and progress send *The Episcopalian* into the home of every supporting family.

Four forward-looking dioceses insert their diocesan news within *The Episcopalian*. This double-duty publication is available to every Episcopal home in each diocese as a giant step toward total Church communication as well as a monthly aid to more thoughtful Christian living.

These dioceses and parishes which use the magazine have developed many creative ideas for

putting it to work to enliven Christian education.

In the Diocese of Pennsylvania a thoughtful priest increases reader awareness by asking a different parishioner each month to select and review a favorite article or to rebut a piece with which he disagrees. The review is printed in the parish leaflet. That Sunday the priest comments on it from the pulpit or uses it as a basis for his sermon, thereby giving both lay and clergy opinion to the congregation. A particularly provocative issue is further discussed in adult forum following the church service. This approach can launch an in-depth study where other resources are brought to the group.

A large church in New Jersey used *The Episcopalian* in its Lenten program this year. Various stories were discussed following supper and worship on Wednesday evenings. Each member of the parish received copies of the February and March issues, and the article to be read was announced on Sunday.

Quoting from the rector's let-

ter, "Last week we used Margaret Mead's 'The Neighborhoods We Need for Growing,' which proved stimulating, and last night John Snow's 'Letter from Laura.' We had quite a lively discussion on that one with widely divergent views as to what society today and corporate life in particular can do to us.

"Next week we will use the article, 'To keep a True Lent.' . . . However, we feel the discussion provoked by the Snow article is going to be the basis of further study. What happened last night demands it."

This same "Letter from Laura" was used effectively in a New Hampshire parish with a cross-age group consisting of adolescent and older unmarried people and the young, middle-aged, and long-time mates. Laura should have been present to hear the debate her letter stirred.

John Spong's article, "The Seagull Within Us," in the January, 1973, issue, intrigued many parish groups when used along with the book about Jonathan.

We have heard of so many thought-provoking sessions sparked by material in *The Epis-*

by Jean B. Weir

copalian, it is impossible to share them all with you. We include here a few titles of those used most often this year with a comment or two from the users.

Groups of all ages and all sizes talked of "Women in the Priesthood," "The Right to Die with Dignity," and "Mrs. Sherwood's Legacy." ("Mrs. Sherwood is in every community; I've ignored her myself," said one clergyman.)

The brotherhood of man was tested in "I Grew Up on Welfare" and "Marks of a Christian." ("Can we . . . should we overcome the puritan work ethic?")

The June issue provided good ideas for evangelism and positive witness in "The Enablers" and "Dr. Wynne's Dream." ("Enabling is the 'in' word. How do we make it the 'in' thing?")

Ways and means of worship engrossed many discussion groups, launched by articles from the December, 1972, *Episcopalian*: "How We Learn Liturgically," "Trying Trial Use: First Returns," "Why Change the Prayer Book?" and "The Kiss of Peace." ("In our church the Peace is received as though you had just passed a cockroach," says a young Virginian.)

Is the Peace given and received by one another with grace in your church, or has it become a mere verbal greeting from priest to congregation? What would happen if your youth and adult groups tried a cross-age discussion on the subject?

Many churches keep a file of *The Episcopalian* in the parish library. If yours is one, look up the December, 1972, issue and turn to page 18 to see if "The Kiss of Peace" wouldn't set a good discussion in motion. Talking things out in your own parish groups strengthens corporate life.

Many people find leading a discussion session difficult. Now most issues of *The Episcopalian* contain a Quiz and Question column so even with short notice a lay person can lead a group.

Possible discussion starters can always be found in the Leaders Digest, the preview and planning guide which is sent free to those churches which subscribe to *The Episcopalian* on a group plan.

Leaders Digest also contains action ideas and bright suggestions for creative, educational uses of *The Episcopalian*. One issue suggested burlap-covered display boards. A church in Pennsylvania followed the "Leader" and now has displays of all the areas of mission both here and overseas which were mentioned in the past year.

In January, *The Episcopalian*, gave readers an opportunity to share their feelings on ministry. In April it highlighted a special talent section, a marvelous collection of crafts and creativity to celebrate Christianity. A few excerpts from past Leaders Digests illustrate suggestions:

1) Having meetings of your Christian Education Committee to prepare for the Fall? Why not ask one or several members to make a mobile to hang in the church school to greet returning students? One large one or several small ones could highlight aspects of the subject matter for the coming year.

2) Displays can be easily and inexpensively mounted on corrugated cardboard covered with burlap in natural or bright colors. Bend along the vertical lines of the corrugation for a multi-use display unit which stands by itself. Brightly colored tacks can be used to attach the photographs and lettering to get your message across.

3) Advent, the first season of the Church's year, begins in December. Why not make Advent banners? The color for Advent is violet, signifying a period of penitence and preparation for the coming of the King. Symbols for the season include a sun form, a branch (Zechariah 3:8), many small stars with a larger one representing God's promise to Abraham, and a rose for the coming of the glory of God. St. John the Baptist's signs—a locust and a lamb—are good for banners, too.

In addition to saving magazines, many churches keep Leaders Digests on file for teachers and lay leaders to use. It helps kindle their imaginations.

Clergymen have found that leaving a copy of *The Episcopalian* with a prospective new member extends the time of the visit. Some have a copy sent to the local library. Others write that the greatest value the magazine has is in keeping them up to date on resources, on what fellow Episcopalians are doing, and on what directions the new movements are taking.

I suggest you imagine today is the first time you have ever seen *The Episcopalian*. It's a brand new idea, and you are going to explore all its possibilities for continuing education at home and in the parish.

If you would like more specific information on the Leaders Digest and on group subscriptions, write or phone Mrs. Jean Weir, The Episcopalian, 1930 Chestnut Street, Philadelphia, Pennsylvania 19103.

The author, an artist and longtime church school teacher, is parish consultant for *The Episcopalian*.

RESOURCES: IDEAS FOR ACTION

PEOPLE & PLACES

From Texas

The parishioners of All Saints, Austin, Texas, have been laboring all summer to change their Church school rooms so that they can begin an open classroom discovery-oriented program this fall. To create an open flexible area the men of the parish removed the walls between five classrooms. In this space will be a Bible area, Church history area, a science center, a music center, art center,

From Ohio

St. Paul's Church, Akron, Ohio, spent an estimated \$20,000 remodeling their church school facilities this summer in preparation for the creation of a Learning Center approach to Christian Education beginning this fall.

From Atlanta

"I have a firm conviction that education is the payoff from any parish renewal effort, even if the

Sacramento, expanded its operations to include "on-the-road" classes for laity in Redding, Santa Rosa, and Eureka.

As described by the Rev. John Bogart, center director, the survey course, "Introduction to Christian Faith and Practice," and Bible study is designed not only for lay readers but for all lay persons who feel the need for a post-Confirmation class emphasizing the Bible; worship, including the trial liturgies; and the theological, moral, and spiritual heritage of the Church.

From Maryland

The Church of the Redeemer, Baltimore, Maryland, has developed its own family-centered curriculum which has been published by Seabury Press as *Parents, Children, and Communication*. Unit 9 of the Parish Teacher/Leader Training Units Series.

In each session, leaders, parents, and children participate in activities and discussions as fellow learners and as equals. Redeemer has since developed a second series for families who participated in the first. This has not been published yet but information on it can be obtained from the Rev. Perry Burton, Associate Rector, Church of the Redeemer, 5603 N. Charles St., Baltimore, Md. 21210.

From Los Angeles

The Rev. Peter Snow, youth program officer of the Diocese of Los Angeles, has some advice if your parish youth program is dying on the vine. Based on his own general experience in the two years on the job, Father Snow feels that certain problems of most parish youth programs could be cleared by the young people themselves. There are three things they can do, says Father Snow.



social studies and mission center and a liturgy area with a child-size altar and baptismal font. The learning center will also house the Children's Memorial Library which was begun with a very generous gift.

Mrs. Betsy Baldwin, the Christian education director, says, "My goals for Christian education of our children are: To give the children factual information about the Bible and the Church and to give them an experience of Christian Faith. I think by moving toward individual education in an open atmosphere both of these goals can be best accomplished."

effort is not totally successful. To develop and claim a larger vision of ourselves as Christians and leaders in a local setting is, it seems to me, adult education in the best sense."

So says the Rev. William P. Baxter, Jr., Associate Rector of All Saints' Church, 634 Peachtree Street N. W., Atlanta, Ga. 30308, which has a theme centered, open classroom church school program for which the parish developed the curriculum.

From Northern California

In Northern California the Center for Continuing Education,

- First, church youth organizations should stop hanging around the church. They should hold their meetings in people's homes.
- Second, they should get rid of their officers—president, vice-president, secretary, and treasurer—and not elect new ones.
- Third, they should start meeting every week, whether they want to or not.

All three suggestions give a different feeling to the youth organization, bringing in air, warmth, and new consciousness. "To a lot of young people, a church is a public meeting place but a home is sacred," he says.

"As for the officers the ones you elect are the ones that everybody elects and they're too busy with too many things. Without them, you are rid of a pecking-order newcomers can recognize and be turned off by. People will be able to talk to each other instead of addressing the chair. Work projects will break up into small workable groups. When leadership is needed it will emerge without being minded or particularly noticed.

"Weekly meetings are important. Without them, there is no continuity. It's the bread-and-butter, week-by-week ministry that counts."

From Chicago

This summer about thirty lay people from the Diocese of Chicago helped design a new educational program for lay adults to be started this fall by Seabury-Western Theological Seminary.

Called The Seabury Academy for Religious Studies, the courses will carry academic credit and be taught by the seminary faculty one evening a week for a full quarter. For the first year two courses will be offered each quarter.

The Rev. David E. Babin, Professor of Liturgics and Preaching and director of the new academy said, "The Academy is our attempt to respond to an educational need being increasingly felt and expressed by lay people. . . . These courses are intended for people who are serious about furthering their theological education but who have no intention of becoming

ing full time seminarians. . . . They will call for a fairly high level of commitment from the students who will pay tuition, have a reasonable amount of reading to do, and may be assigned papers and examinations."

From Hawaii

Last February Christian Education took on a new dimension in Hawaii with the beginning of classes in the Lay Academy at St. Andrew's Priory, Honolulu. For the first time in Hawaii, adults could continue their growth in the Church through formal education.

The Saturday classes offered three subjects. The Life of Prayer and Worship, Our Christian Heritage, and a course on Christian doctrine and theology applied to today's problems. The hour long classes were held on the second and fourth Saturdays of the month from 9:00 a.m. until noon, tuition \$5.

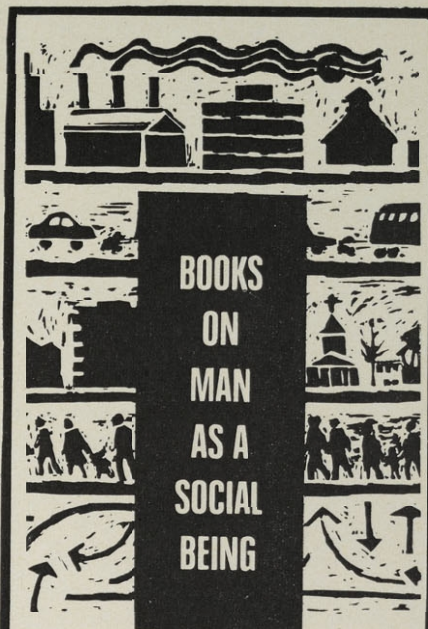
From Northern Indiana

St. Andrew's Church, Kokomo, Indiana, offers its entire congregation an unusual education program. According to the Rev. Richard Cooper, rector, following the Eucharist on Sunday mornings, seven settings are provided in which biblical and prayer book material used in the service can be explored further.

The seven Learning Centers are: a media center; Bible story and reading; two craft centers, one directed to God and His World, the other directed to God and His Church; a music center; a worship or liturgy center and a Question/Answer room (which usually turns into a discussion group). There is a ready made outline. St. Andrew's is at 602 West Superior St., Kokomo, Ind. 46901.

From Louisiana

The Rev. Roger Grummer, Grace Lutheran Church, Houma, Louisiana, had a telephone installed in his pulpit as a device to hold the children's attention during the sermon. When it rings Sunday morning the pastor answers. The calls always seem to come from a little French boy, "Pierre Poceaux." The congrega-



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RESOURCES: PEOPLE & PLACES

tion's many children are largely Cajun. Pierre is an imaginary character but his "conversations" with Pastor Grummer provide real-life lessons for the congregation's children.

A cassette recorder, some push buttons and a large dose of imagination are Pastor Grummer's tools. One Sunday in February "Pierre" called to ask Pastor Grummer if he had "received the big red valentine I sent you?" After some conversation about the valentine which said "I Love You" on the outside, the Pastor said, "Oh, you wrote something on the inside, too?" The valentine was then handed to the first pew to be admired and passed on. When the children opened it up, it said, "And Jesus Loves You, Too."

From Alaska

"We need to develop materials for home use. Teaching tools for parents to use with their children and with themselves. Family activities in Christian education. This is not to displace what might take place in a church school setting, but to supplement it and perhaps give it some real substance. Then this material could be included in a take-out supplement in *The Episcopalian*," says the Rev. Donald P. Hart, 1541 "I" Street, Anchorage, Alaska 99501.

"Here is a crude example of what might be done. Take 'Aware-

ness' as the subject matter, or as the focus. A short paragraph to the parents points out that we learn to be aware of many things through experience, including the presence and nearness of God.

"During the week preschool children can be helped to exercise their capacity to be aware by looking carefully at potato peels or at the dog. School children can sharpen their awareness capacity by looking at things they are doing: friendships, relationships with teachers, or potato peels if that's where they are in life at that moment.

"Then parents do the same thing. They don't ask their children to do something they are not willing to also do. Perhaps they use the story of Jacob fighting with the angel, or the temptations of Jesus as a focal point in sharing with each other their ability to be aware of the many things that make up their lives. Perhaps a picture is used, which can also be crayoned by a young one in the family.

"There are a growing number of small groups of people who come together outside of the 'official' church setting to share their faith. More and more there is a need to share these experiences with children. If *The Episcopalian*, or something like it, could give some tools, some models of how families or small groups can use their time effectively, I think we would have a small revolution in Christian education."

PRINT & AUDIO VISUAL

JED SHARE Yearly subscription: \$2.50. SHARE is published by the United Church Press for Joint Educational Development (JED) to provide a forum for exchange of ideas between Christian educators. Beginning with the November issue, an Episcopal insert will be included in the unified edition. The August issue has some particularly interesting material, ideas, and resources for those churches engaged in curriculum planning and those interested in family grouping, open classrooms, etc. Send to JED SHARE, Dept. 16, 1505 Race St., Philadelphia, Pa. 19102. Make checks out to Division of Publication and note your denomination.

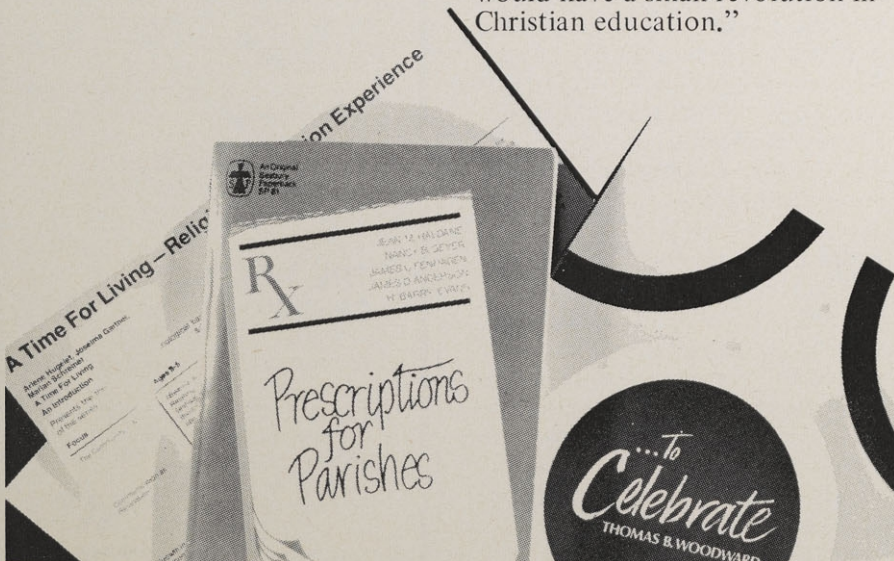
The Seabury Press 1973 Christian Education Catalogue Free, Seabury Press, 815 Second Ave., New York, N. Y. 10017. Includes books on Parish Renewal, Liturgy, Drama, Youth Work, the Seabury Series Curriculum material, and other books for Christian educators.

Program Planning for Adult Christian Education James R. Schaefer, Paulist Press, \$7.50 cloth, \$4.95 paper. A guide for local planners of adult Christian education.

Episcopal Radio/TV Foundation catalogue, 1973, is a descriptive booklet on films and cassette recordings available from the Foundation, 15 Sixteenth St., N. E., Atlanta, Ga. 30309.

Neither Autocratic nor Unplanned Cynthia Wedel, Audenshaw Paper No. 31. Available through Frank P. Foster, Jr., 174 Scituate St., Arlington, Mass. 02174. This is an excellent paper for those responsible for planning meetings and conferences that include teacher training sessions and Christian education conferences. It is practical, insightful, and educational.

Educational Resources Produced by the Board of Christian Education, United Presbyterian Church. A compact inventory of resource materials for parish Christian Ed-



ucation programs. Write Leadership Development, 1104 Wither-
spoon Building, Philadelphia, Pa.
19107.

AVRG The ninth edition of the
Audio-Visual Resource Guide,
(\$8.95) Seabury Bookstore, 815
Second Ave., New York, N. Y.
10017.

MINI-CATALOG John and Mary
Harrell offer a catalog of excellent
audio-visual materials they have
produced in the past three years.
Write for *Audio Visual Materials
for Christian Education in a Multi-
media World*, to John and Mary
Harrell, Box 9006, Berkeley, Calif.
94709.

The Stray A film about twelve
children who visit the zoo with
their adult chaperone, who is also
the driver of their yellow bus. One
of the children gets lost. Time: 12
minutes. Available from Tele-
KETICS, Division, the Franciscan
Communications Center, Los
Angeles, Calif.

A Series of Films on the Sacra-
ments: Baptism, Sacrament of Be-
longing (8 minutes); Penance,
Sacrament of Peace (11 minutes);
Confirmation, Sacrament of Wit-
ness (11 minutes); and Eucharist,
Sacrament of Life (10 minutes).
All available from Tele-KETICS
Division (see above).

Film List used at Kanuga Con-
ference (see page 8) is available
from the Rev. Clyde Ireland, 3736
Montrose Rd., Birmingham, Ala.
35213.

Free Catalogue of free films for
loan, write Association-Sterling
Films, 866 Third Ave., New
York, N. Y. 10022.

Religious Freedom in America
Friendship Press Distribution Of-
fice, P. O. Box 37844, Cincinnati,
Ohio 45237. \$10 for 10 copies,
larger bulk orders proportionately
less. This 40-page study guide on
religious freedom in America is
designed as an imaginative pro-
gram tool for individual and group
use in 1973, 1974, and 1975 to
encourage a more meaningful 1976

Bicentennial celebration. It in-
cludes an illustrated and fairly
complete history of religion and
religious freedom in this country
as it affected Protestants, Roman
Catholics, and Jews, and has sug-
gestions for study and activities in
connection with its use.

Articles, Pamphlets, Kits, Cassettes
Recycle is a little paper pub-
lished nine times a year by Dennis
Benson (\$5.00 per year), pro-
viding an exchange of ideas or re-
cycling of experiences for creative
communicators. Some samples
from the June issue: *Recycle Chris-
tian Education*, *Recycle Worship*,
Recycle Grandparents. Available
from P. O. Box 12811, Pittsburgh,
Pa. 15241.

"Teacher With a Leaf," Presby-
terian Life Edition of A. D.,
August, 1973. Report of a Presby-
terian Church Education Resource
Fair in Washington, D. C., in
which Episcopalians participated.
Full of ideas from painting with
string to teaching with puppets.

Mission Impossible—Unless...
by Cyril Powles and Rob Nelson,
\$2.95, Friendship Press, Inc. An
envelope with three packets. Each
packet contains sufficient material
for a group of nine, including the
leader. Designed for groups of
high school students through to
adults, in a weekend retreat setting
or in five two-hour sessions.

"Let Us Pray," Paulist Press, six
kits at \$35 each, bulk rates avail-
able. Each Let Us Pray kit has a
cassette of music and commentary
included. Commentary is sequenced
to slides for use in worship and
weekend encounters. Write Paulist
Press, 400 Sette Drive, Paramus,
N. J. 07652 for information.

**A Practical Guide for Parents,
Teachers, and Other Friends of
Children**, by Ned O'Gorman, \$.95,
A Today Paperback, Claretian
Publications, 221 West Madison
Street, Chicago, Ill. 60606.

"Give Children the Childhood
They Possess" is the title of the
opening chapter of this practical
and inspiring little book and is

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RESOURCES:

also a good description of the book's contents. Recommended not only for parents, teachers, and friends of children to read singly and together, but would be excellent for adult discussion groups, a teacher training workshop or best of all perhaps, for a group of teachers and parents to discuss together. A rare bargain.

By Water and the Holy Spirit, New concepts of Baptism, Confirmation and Communion, by John M. Hones, Foreward by Alfred R. Shands, A Crossroad Book, Seabury Press, \$2.95; 1973.

This book is to help the parish prepare for the new rite of baptism and approaches it through the experience of children. "Perhaps this book is not so much about Baptism Confirmation and Communion as it is about children in the Church and our response as adults to them." "This book deals more with practical observations and resources, than with theological truths."

To Celebrate, by Thomas R. Woodward, Seabury Press, New York, \$3.95.

I am always surprised and delighted when I hear about something new, creative and good going on in one place and suddenly I hear about it in a number of places and am asked about it by others. Good news also travels fast sometimes.

When *The Episcopalian* sent out its questionnaire on Christian Education (see page 13) a number of places sent back descriptions of family centered Sunday programs—enough to discern the beginning of a new creativity in Christian Education planning. Then along came Thomas B. Woodward's book of "explorations and discoveries in Christian learning for families in the home. . . children in the church school. . . the congregation in the family service. . ." to quote the frontispiece.

This book is an answer to those who said, "I know of no family centered program in our diocese

but would like to know more about it."

Besides individual contributions to the text, families and church schools and congregations tested and evaluated the course during its many experimental stages. The course is built around a set of themes that "involve common areas of our daily lives and reflect in a special way the life of God in his world." Besides the fact that all age groups in the parish are exploring the same theme at the same time, there are specific helps for the families to engage in this exploration at home together.

To Celebrate is more than a text, more than a new Sunday School course—it is an idea expanded into many examples and definite suggestions. Parishes might well wish to celebrate together by using it, and adding their own ideas to fit their own situations.

—M.C.M.

The Shalom Curriculum, newly created through the interdenominational efforts of the Joint Educational Development program (JED) is an educational approach that takes the vision of shalom as its unifying principle. Shalom is a common Hebrew word of greeting and parting but is also a word that carries the idea of wholeness, liberation, justice, harmony, peace, and fullness of life.

Not simply a package of printed materials the Shalom Curriculum refers to a course to run, a direction to travel and affirms the need for local churches to plan their own educational ministries. An essential aid, both for the leadership effort and for congregational use is a basic guide book, *Signs of Shalom*, by Dr. Edward A. Powers. A variety of

resources, too, are now ready for use. Contact: Dr. Edward A. Powers, United Church of Christ, 1505 Race St., Room 618, Philadelphia, Pa. 19102.

The Gospel in a Broken World, by John H. Snow, (United Church Press, \$4.95). Rarely do you read a book that can change your perspective on life and religion as much as this book does. It is like doing a jigsaw puzzle and being unable to fit the last few pieces. Then you walk to the other side of the table and suddenly you see how to make the finished whole. Nothing was changed but your perspective.

Have you been asking yourself lately "What is the Good News?" Have you been trying to convince the next generation—or your next door neighbor—that there is Good News? John Snow tells you what it is with clarity and passion, humor and compassion. His is a prophetic book, and in the Old Testament sense, disturbing. Like all prophecy it is full of hope, providing you have ears to hear and eyes to see. For clergy, laity, educators, and all witnesses—Gospel in a Broken World preaches the word.

Life, Love, Joy, prepared under the auspices and direction of the National Center of Religious Education—CCD, Washington, D. C. For grades 1 to 7, each grade includes *Pupil's Book*, *Teacher's Manual*, and *Parent's Notes*. Invaluable aid for the beginning teacher and a springboard for the imaginative veteran teacher. The *Teacher's Manual* contains step-by-step instructions, plus a list of printed and media resources.



"IF I WERE A PAINT BRUSH, I'D FEEL YUCKY"

Continued from page 21

lines of "Birches," by Robert Frost, and I read it aloud to them as they followed along. I played a recording of Frost himself, in his 80's, reading "Birches."

I talked briefly about the background of each author at whose work we looked. The kids were especially impressed by Thomas' flamboyant career and prodigious drinking capacity. Frost couldn't compete for their interest on that level, but the combined fragility and intensity of that old man's reading is something special, and the kids felt it.

They were also interested in the fact that so far we had talked only about *men* poets. My class included only two boys, and both had appeared somewhat dubious when told that we would concentrate on poetry. I was glad I hadn't started with Emily Dickinson or Edna St. Vincent Millay.

The lines I emphasized in "Birches" were those that describe the remains of an ice storm as heaps of broken glass from the fallen inner dome of heaven and those that compare the bent-over trees to kneeling girls with their freshly washed hair spread to dry in the sun. The similes seemed ones the children could visualize and relate to; here in Maine most of us have birches in our back yards, and Frost's description of an ice storm was particularly apt for this January Sunday.

The kids responded to the images with enthusiasm, and, to my surprise, they picked out another line as well. "Hey! Listen to that!" exclaimed a child. "'Soon the sun's warmth makes them shed crystal shells. . . .' Listen to the sounds of S!"

We read the line several times again. I didn't bother to remind them that "Birches" doesn't rhyme. I think they'd forgotten all about that. And they'd learned that poetry has a special sound in addition to a special vision.

The kids still hadn't written anything, and I had promised them that by the time we finished we'd have a compilation of their work. It was time to get to it. And that's when they sat with their pencils in their hands and looked at me—suddenly tensed into inhibited automatons.

I had a horrible feeling that if I asked them to write something now, it would come back to me in tortuous little

verses with lines ending in night, white, fright, and light.

So we played a game instead. I had each child write a line beginning with "if" and containing the word "but" in the middle.

I had read, prior to teaching this group, Kenneth Koch's marvelous book, *Wishes, Lies, and Dreams*, in which he describes teaching New York City school children to write poetry by this game-playing technique. It seems to me too confining to evoke real, spontaneous poetry but a fun way to start.

With a minimum of eraser-chewing, each child completed his line. Then we passed the papers to the left and wrote a second line beginning with "so"; another pass to the left, and a third line prefaced by "I try to" (suggested by Andrea, 14); then a final line, starting with "then"; and the poems were finished.

Poems? Well, hardly, but they were writing and giggling instead of giving me that frozen and panicky group stare with which they had confronted me earlier. We read the finished efforts and had a few laughs and went on to try something more creative.

I asked them to close their eyes for a moment and think about how it might feel to be flying: how things would look, what would be different. Then they should write briefly about it without worrying about spelling, punctuation, or any of those boring trivialities. I assured them I wouldn't read aloud anything they wrote without their permission.

Steven, age 12, let me read:

*I'm in the sky
looking down at my world
and at the fleet of flying people
by my side
making way for me, the king,
Their leader.*

And that was the end of the first class.

At the next meeting I introduced e.e. cummings. Even the youngest member, giggly 8-year-old Gretchen, could see what was unusual about cummings' work when I passed around a copy of a poem. "Wow," she remarked, with wide eyes. "Look at that. No capital letters. My teacher would *really* get mad at me if I did that."

Together we read the cummings poem, which was a simple and appealing one about a Christmas tree. Cummings made the readers know how it felt to be a Christmas tree; he had given an in-

animate object emotions and sensitivity that a vivid imagination can rightfully give. I pointed this out to the class, but they were way ahead of me again—each child in the class was already feeling like a Christmas tree.

We talked briefly about how it would feel to be a *thing*. Then I asked each of them to decide what kind of object he would write about, to put himself mentally in the place of that thing, and to write about his feelings. The results were delightful:

PENCIL AND PAPER

*tall and thin
wide and flat
sharpened and shortened
torn and written on
upside down upside right
scribbled on and written on nice*
Doris, age 11

PAINT BRUSH

*If I were a paint brush
I would feel awful
And yucky.
I would be very sad.*

*Sometimes I would feel
Very happy.
I would be very happy
To paint a very
Nice picture.*

Gretchen, age 8

We continued along the same course, varying it a little; I asked the children all to write about the *same* object, again trying to put themselves in its place. Arbitrarily I selected a piece of driftwood as the subject. Like birches, driftwood is something coastal Maine children know well. And now, with the second group of poems, it was obvious the success of the first was not accidental:

DRIFTWOOD

*All wet and soggy on the beach
Covered with sand and seaweed
Then suddenly I'm gone. . . .*

*I feel the warmth of a home.
The heat is getting closer,
Then suddenly I'm dying. . . .*

Debbie, age 14

DRIFTWOOD

*Floating on the water
very cold and wet
Seaweed everywhere
seaweed all over me*

Continued on page 47

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**"If I Were a Paint Brush,
I'd Feel Yucky"**

Continued from page 45

*Ships sail by every day
just leaving me there
Floating*

*Washed up on the beach
sitting on the sand
Someone picked me up.*

*Sitting on the shelf
with some seagulls and
Shells stuck on everywhere
sitting on the shelf
Day after day after day*

Doris, age 11

For a final exercise that day I played three separate pieces of music. The recordings had been selected in advance because of their disparate qualities: Respighi's *Pines of Rome*, Bach's *Second Brandenburg Concerto*, and finally an unusual recording of authentic Japanese folk music that I happened to have at home, eerie and mysterious with off-rhythms and discordant instruments. I played each excerpt briefly and asked the kids to write of their impressions while listening.

HORSE (to Bach)

*A horse is what I am:
A proud horse in a parade,
Everyone thinks I am great,
Walking on and on and on.*

*Then we come to a stop,
I leap into the air
So proud. Another horse
Could never stand it.*

*I am walking in front of
The Queen of England.
She loves the grace
In my steps.*

Kristin, age 11

Several things were apparent as I re-read the children's poems after the second class meeting and thought about their work. They had relaxed enough about writing and had had their confidence bolstered by the evident quality of their work (for everyone in the class had produced competent and sensitive poetry), so game-playing was no longer necessary.

All the children were interested in expressing themselves well and lyrically; they had overcome their original natural

KEYS TO PARISH RENEWAL



Elisa L. DesPortes
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Foreword by Cynthia C. Wedel

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timidity. I decided now was the time to present, for them to accept or reject, some established patterns of poetry writing.

Things like alliteration, assonance, enjambement, pagination, and even Eliot's awe-inspiring phrase, the objective correlative, were things they were using naturally and unselfconsciously. I hoped I could make them briefly aware that they were participants, through their writing, in the non-exclusive adult world of literary regimen without de-

stroying their exuberant spontaneity.

I could have, with these children, ignored terminology and techniques completely, and their poetry would not have reflected the ignorance. But I think adults too often have a tendency to condescend to the young intellect. On the merits of their poetry alone the kids deserved the opportunity to know that what they were doing had been considered worthy of ponderous and sophisticated consideration for a long

Continued on page 62

KANUGA: Key to Renewal

Continued from page 11

Communion. Dean Holmes says too many priests feel they may not have another opportunity to air what they learned in seminary so conduct mini-confirmation courses for small children. And bishops are worried children will not go on to confirmation, depriving them of pastoral contact.

In the seminar on youth ministry the Rev. Frank Allan of Macon, Georgia, stressed that young people *are* the Church today by virtue of their baptism. Yet young people are a rather large minority group, and we tend to be threatened by minority groups. Those who work with young people should like them, be open, honest, willing to say what they think and feel, not strive necessarily to be relevant, and above all should not feel threatened by them. A youth worker should be a youth advocate.

Frank Allan noted there is a distinction between mores and morals. The mores of young people in this culture are certainly changing; the morality may also be changing. An adult leader can take strong issue with young people on the question of morals; but if he cannot tolerate their mores, he should not work with them.

We tend to forget young people are a part of the Church. They want to be, and should be, included in the over-all plan, not just relegated to the youth group. Young people are capable of, and enjoy, doing things for others. They can help with parish meals and events. They can be Scout leaders, work with the handicapped, run play schools and summer day care centers. With activity their own sense of community develops, as well as their sense of ownership of the Church and its work.

Parish Time Bomb

Estelle Warren led a workshop entitled "Putting It Together in the Small Church." It proved an opportunity for people from small congregations to plan for their home situations.

The group first reflected on the big ideas gleaned from the conference and then sat in consultation pairs to discuss how to implement their new knowledge. First they defined possibilities. They then assessed their resources and possible hindrances. Finally they decided what might be possible next steps.

Dean Holmes on Education/ A Summary

Learning Christ

Learning Christ is a continuous process.

"No one can learn Christ as long as he rules out the possibility of Christ," said Dean Holmes. And how we learn depends on how we develop our sensitivity to the symbolic, how we interpret our experiences. This is decidedly helped if we have eyes which see, ears which hear, and imaginations which are active. But society conditions what we hear and see. "If our society is disenchanting today, it isn't that God isn't here but that we cannot see Him.

"Unless we are sensitive to the nature of the symbolic, can live with it, love it, enjoy it, embrace it, we're going to find building any kind of religious meaning in our life difficult. Christ is the principal symbol of the Christian Church."

While Christ engages us first on the level of symbolic meaning which begins with feeling, we must also use common sense meaning, thinking meaning, and intuitive meaning. "The symbolic gives us the power to live as Christians, but the thought meaning gives us the ability to act intelligently as Christians. We need both."

To develop sensitivity to the symbolic, we need imagination. And imagination is best developed in the family, from birth to age 7. Read bedtime stories, imaginative stories, and poetry ("good theology is always poetry") to your children. Give them creative toys ("Barbie and Ken are death to the mind").

Parents should be encouraged to set examples of imagination. Have a place to display children's art and give them pride in their imaginative efforts. Encourage symbols ("the marriage bed and the dining table, symbols of love and the altar") and the keeping of

seasonal and Church feasts and fasts. Don't forget birthdays and anniversaries.

All these things are the training for the knowing of Christ. "Christ becomes manifest to us in the community of the family where in many symbolic ways we have shown the love that is promised, the compassion that is promised, where Christ is present in our midst. The best time to begin to articulate this in the family is in grace at meals. . . . This therefore makes the family meal at which we pray the natural lead-in to the Eucharist."

Most of us have strong feelings pro and con the Sunday school, but since we cannot "make Christians" by forty-five minutes in the classroom on Sundays, we should concentrate on supporting parents so they can—in their seven-days-a-week contact with their children—lay the groundwork to "make Christians."

Since the parish is an extension of the family, it can and should support the family. But while the early years are the most crucial years of a child's life, the most crucial years for his parents are the 20's and the 40's and 50's. During the 20's people are setting their goals, becoming established in fields of work, are young marrieds with fears about having children, fighting, setting up a home, getting to know one another. They are at a time when they want to know why and have the intellectual and natural curiosity whereby they can learn why.

In the 40's and 50's, when children are leaving home, parents need help. They have difficult adjustments to make, yet they are at a time to gain perspective and hope. When people most need and are looking for support, they are most open and receptive. These are the times on which the parish and the clergy should concentrate. —A.M.L.

We spent one evening with the Rev. Loren Mead and the Rev. James Fenhagen of Project Test Pattern in Washington, D. C.

Some of their words to remember: "We don't learn from experience. We learn from reflecting on experience. . . . A parish is a total environment for learning. What happens in one part of a parish affects the total parish. . . and can be counteracted by what happens in another part. . . . Education takes place constantly in the little transactional points in that system."

Loren Mead says the parish has certain assets of which it should be aware and which it should use. 1) It

has people, and most of those people are in it because they believe in Jesus Christ. 2) It has a minister—most do, at least part-time—and every one of them is in the business because he believes in Jesus Christ. "Maybe he's lousy. He doesn't know how to preach, is not couth in dealing with the vestry, steps on people's sensibilities, but that's a piece of what he brings. . . . Every minister. . . even the worst. . . is in this thing because of Jesus Christ." 3) It is the only place where the Scriptures are regularly used. "Where the Scriptures are read, things happen to people." 4) It dispenses the Sacraments. "The people who participate in the Sacraments

regularly, week in and week out, are different people; they keep growing."

Everytime he looks at a parish, Loren Mead thinks of the barren, rocky Island of Iona off the coast of Scotland where in 563 God sent an Irish monk who became His instrument in conquering Northern Europe for the faith. He says we are, in a sense, heirs to what happened on that little island.

A parish, even a dreadful parish, is "like a time bomb: it has all the assets, and when the pin's pulled out, things are going to start ticking to explode. That's what God's trying to do. So when I walk into a parish, I walk in with pretty high expectations. And the funny thing is, when you look at them with high expectations, lots of times things start happening. I want you to take that back to your parish."

The following morning Harry Pritchett, who had served as a consultant to St. Bartholomew's Church, Florence, Alabama, continued the Project Test Pattern theme. He discussed the process involved from the time a parish applies to Project Test Pattern to the evaluation of progress two years later. This parish's story is included in Loren Mead's book, *New Hope for Congregations*. The ending is rather like a fairy tale's—"and they lived happily ever after," although not without hard work, constant vigilance to preserve what they've gained, and imagination and faith to move forward.

Magic Paint, Magic Kites

Exciting planning of liturgy through the incorporation of art and drama was done in workshops led by Mrs. Marjorie Northup, an art consultant, and Mrs. Marley Willard, educational consultant for the Towne Theatre, both of Winston-Salem, North Carolina. The workshops made banners and chasubles, planned a liturgy which incorporated a question-and-answer format and another which included a mock baptism, and used dramatics to reinforce the Gospel. Both adults and children were in these groups. One of our choice memories is of tiny, white-haired, blue-eyed Mrs. Alexander on her knees, creating a stole with a child.

In line with Dean Holmes' plea for developing the imagination, exuberant Marley Willard talked with one group of children about kites. They made magic kites with magic tools and magic paints, thus becoming whatever the children wanted them to be. With magic words

the children became these kites and soared into the air.

Marley Willard uses creative drama as a base for creative writing. She says you must feel before you can write, otherwise writing is sterile. After the kites had returned to earth, they wrote a composite poem about their experience.

All this freeing of the imagination and allowing the Spirit to enter in culminated in the final Eucharistic celebration on Friday evening which left an emotional impact on all. Children and adults had decorated the chasuble. Several workshops together planned the liturgy. Sister Ellen Stephen, wearing the stole made by Jean Weir and friends, administered the chalice. Then joy burst forth in the singing of "Morning Has Broken" and in dancing.

Long before this I had become so enthralled, I had lost all objectivity. I was infected with the Kanuga spirit. According to Dean Holmes, all through history certain places have been holy places, and they have been holy not just to one religion; people naturally are drawn to them because of the aura of the holy: they know there they can be with God. I was aware of the presence of the Holy Spirit at Kanuga and in God's people there.

This was not an evangelistic prayer meeting. It included a group of hard-headed businessmen, teachers, housewives, professional church workers, teen-agers, clergy, and children. They came from the city and from the country, from big parishes and newborn parishes, from marble altars facing east to tables and folding chairs, from Anglo-Catholic background to low-church, and from 1928 Prayer Book to Green Book.

They came as separate individuals with a common incentive—to do the best they could for Christ and their Church. They left a family—a large family whose members did not always agree but who granted more than one way could be used to do a thing and do it well, who cared for each other and were concerned for each other.

Ripples on the Lake

Sister Ellen Stephen said of Kanuga II, "How we learn Christ, how we learn to witness and share our knowledge which is love. A week at Kanuga of stimulation to mind and imagination and the skills of human interrelation-

ship. We experienced the beauty of new learnings and new skills in a context of caring celebration."

Billy Shand, a high school teacher and sports announcer from Columbia, South Carolina, said: "I have completely changed my concept of Christian education as a result of the broadening force of this conference. I no longer see Christian education as those activities confined to the Sunday morning classroom; rather, it is the total way our parishes, and we as members of parish families, learn and communicate Christ to others."

The conferees' evaluation report on the June conference, which we have just received, lists Dean Holmes' lectures, Marley Willard's creative drama in liturgy, Charlie Sumner's music and his work with young people, the working together of children and adults, and the affirmation of the individual as the most important, positive results.

Clergy staff and conferees acknowledged their need to be a part of the revitalized enthusiasm for Christian education in the Church; too much of their enthusiasm is lost in the parish's day-to-day routine. They thought Kanuga gave them stimulation, helped them to grow. They had an opportunity to present their ideas and weigh them beside the ideas of others.

The staff, in their evaluation of the conference, said they felt the need of attending each other's workshops but couldn't because they had their own to lead. They also gave high marks to Dean Holmes' theological contributions and Bishop Alexander's pastoral care.

Some of this year's conferees had attended Kanuga I and expressed an interest in seminars with greater depth. Others wanted more how-to workshops. Others requested more breathing time.

Next year Kanuga III will again be in two parts. Leaders suggest a more sophisticated lab school be incorporated in both parts and possibly several "majors" for conferees. A tentative idea is to design the weeks as a total parish program, the way we would really like to see the parish. This would involve naming the parish and would deal with all facets: education, stewardship, worship, vestry, and so on.

No matter what the future style Kanuga conferences take, I am convinced the results of this one, in this place, are immeasurable and will continue to spread out, like ripples on the lake from a child's skipped stone.

Try Small Churches

Continued from page 19

Church. "I never felt part of the parish, not in twenty years of coming here to worship. Now, through you, something wonderful has happened. Something bigger than I am. How can I tell you what it means?"

● "It's strange, and I don't mean to sound egocentric, but I know my Small Church wouldn't be quite the same if I didn't get here to be one part of it."

● "My 17-year-old son and I came to the place where we could tell each other how we feel inside. Do you know what that means to me?" a mother says.

● "We've decided we want to understand more about the Eucharist. Will you come to supper with us and talk about it, Nigel?" Nigel, the rector, comes to supper three times and the last time celebrates the Third Service Eucharist.

What are Small Churches?

All year, three families, parents and children, plus a child from another family, have met in one another's homes after morning worship at Trinity. The simple shared Sunday dinner has been followed by Bible study. Another three families, plus children from two other families, have met all year in the parish house for Tuesday night supper, worship in the chapel choirstalls, and then study or "doing things."

At 9:00 a.m. every Sunday we have four Small Churches involving people of all ages, each with a different area of interest. After the children's chapel service we have Small Churches for adults and beginning readers, for adults and early readers, for adults and children of 7, 8, or 9.

Trinity has an "exploratory" Small Church in which older children, teens, and adults explore their heritage as Christians and as Episcopalians. We also have an activity-oriented group for those children unable to make a commitment to regular Small Church

participation as well as a pre-school.

Small Church for adults interested in hearing tapes on healing prayer, and intercessions meets Sunday evening. One of our Guild Bible Study groups has recognized itself as a Small Church, as has our early Thursday morning men's Bible study and prayer group.

The most important thing about Small Churches is the people and what happens within them. "Letters from Small Churches" has burst into being as an opportunity for people to express their enthusiasm and joy. The continuity of attendance, the commitment, is astounding. In October, 1972, 180 people were involved each week; in April, 1973, 180 people were involved each week. Of these, 100 are children, fifteen are teenagers, and sixty-five are adults.

What have we learned?

We have recognized that Small Churches are a response to the leading of the Holy Spirit. As He led us into an enormous groundswell of Christian community manifested throughout the whole Christian Church, we responded as the persons we are, in our own way. Our response seems to be right for Trinity Parish. The whole parish had a chance to join in the planning. A sermon on the concept of Small Churches preached by the rector in April, 1972, was followed by two lively all-parish discussions, and these resulted in widespread involvement.

In the late spring, as some Small Churches phased out of their own accord, others have evolved.

Small Churches are constantly growing and changing. Small Churches are—they are not a program to be implemented. No one on the staff goes out to recruit anyone. Each Small Church happens because someone offers to bring others together.

We learned the difficulty of overcoming the parental mind-set of "putting the kids in church

school." When the children's chapel service is over, we have far too many children for far too few adults. We are working on that. Some children aren't involved in Small Churches at all. Some Small Churches are apparently more vital than others.

We know we don't have all the answers, but we are willing to learn together.

Small Churches are based on the centrality of parish worship. Another basic premise is a commitment to regular attendance. After all, how can one become part of a Christian community if one is present only once in a while?

Our experience shows formal commitment to be particularly important for children in Small Churches. Adults, we find, come regularly because the commitment comes from within and because they can drive. Children, unfortunately, are at the mercy of parents to bring them in this suburban town.

We had at least one failure. But, because of the nature of Small Churches, this posed no particular problem; they can dissolve as well as grow, evolve, re-form.

Two age groups, young people in the teen years and grandparents (great-grandparents, also) are slim in representation. The Small Church for beginning readers (christened The Small Church of the Purple Waters) is actively hunting for at least one resident grandma or grandpa.

Response to the Lord involves responsible, if hopefully invisible, planning. Leaders need support; the parish should develop resource people, keep open the channels of communication. Interestingly enough, a core Small Church of leaders and resource people developed out of what was expected to be only several evenings of specific help. It flourished all fall until Christmas and then ceased to exist. We expect another will appear this fall.

Perhaps Small Churches are for you, too. Not just like ours, of course, but a response to the Holy Spirit in your own way. Perhaps you are ready to ask one another, "What do we really want?" ◀

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WORLDSCENE

What Is a Diocese?

General Convention will have that question to ponder because it is being asked to create a Diocese of the Navajo Nation, which would require the Dioceses of Arizona, Rio Grande, and Utah to cede part of their territory to the new one.

Initiated by the Navajos themselves, the resolution asks Convention to recognize several large scattered areas inhabited by the Navajos as a distinct political and geographic unit. The total territory involved is slightly larger than New England.

Creation of such a diocese would involve changes in the concept of canonical and diocesan structures as well as work on Navajo liturgy and music. The new diocese would be responsible for work with Spanish- and English-speaking people within its territory.

Kentucky Clericals For Colorful Bishops

Thanks to Mr. George Casperian, an Executive Council member and lay reader at Trinity Church, Fulton, Ky., the House of Bishops should be a colorful gathering this fall. Some time ago a purple sweater-shirt with a white collar band went to all the bishops with a letter signed by Mr. Casperian (the donor) and Bishop Gresham Marmion and Bishop Coadjutor David Reed of Kentucky.

One bishop wrote to them: "Many thanks for the delightful Kentucky Clerical. The only problem I have... is... my two daughters insist it looks better on them than it does on me..." Another wrote: "A million thanks for instant-bishop-slip-on-shirts..." The members of the House of Bishops will not only be able to keep their shirts on and look like wall-to-wall

purple while in session, but in a time when yesterday's nest egg won't even buy tomorrow's birdhouse, we will own at least one shirt with collar attached..."

General Convention: Keeping in Touch

A professionally staffed radio/TV press room will be in operation throughout the Louisville General Convention. It may be reached through the Convention switchboard number: (502) 361-8881. Local radio/TV stations may call (502) 363-3565 to receive broadcast quality facts of under 60 seconds, up-dated daily at 2:00 p.m.

Clergy and church people may call (502) 361-2537 for three-minute reports of Convention action, revised daily at 6:00 p.m.

Executive Council Nominees

The General Convention will elect two bishops, three presbyters, and 10 lay persons for full terms on the Executive Council. A Joint Committee on Nominations, co-chaired by Bishop C. Gresham Marmion of Kentucky and the Rev. Paul Washington of Pennsylvania, has submitted the names of six bishops, 10 presbyters, and 21 lay persons as nominees.

The nominees are:

Bishops: John Harris Burt of Ohio; William J. Gordon, Jr., of Alaska; George T. Masuda of North Dakota; Quintin E. Primo, Jr., of Chicago; Robert Rae Spears, Jr., of Rochester; and Frederick Barton Wolf of Maine.

Presbyters: Canon Theodore R. Gibson, Miami, Fla.; Robert E. Holzhammer, Iowa City, Iowa; Dr. Grant

A. Morrill, Jr., New Canaan, Conn.; Robert Ray Parks, New York, N.Y.; Luis A. Quiroga-Gil, Brooklyn, N.Y.; Robert F. Royster, Lakewood, Colo.; Charles Boone Sadler, Jr., La Crescenta, Calif.; Dean John Clarke Sanders, Wilmington, Del.; Edward Raymond Sims, Cincinnati, Ohio; and Paul M. Washington, Philadelphia, Pa.

Lay Persons: Dupuy Bateman, Jr., Pittsburgh, Pa.; Mary Maxine Boyd, Compton, Calif.; the Hon. Chester J. Byrns, St. Joseph, Mich.; Virginia W. Culley, Baltimore, Md.; Marcus Augustus Cummings, Cincinnati, Ohio; Frank P. Foster, Arlington, Mass.; Robert F. Gaines, Sacramento, Calif.; Theresa Gillett, Walpole, Mass.; Dr. Karl D. Gregory, Inkster, Mich.; George T. Guernsey, III, St. Louis, Mo.; Barbara C. Harris, Philadelphia, Pa.; Paul L. Hinckley, Worcester, Mass.; Jean Cooley Jackson, Lake Oswego, Ore.; Howard Kellogg, Philadelphia, Pa.; Leonore Whitman McNeer, Montpelier, Vt.; Gerald One Feather, Pine Ridge, S.D.; Robert S. Potter, New York, N.Y.; Virginia Cuento Ram, Los Angeles, Calif.; P. James Roosevelt, Garden City, N.Y.; Gordon MacLean Tiffany, Concord, N.H.; and Mrs. Alexander Wiener, Grosse Pointe, Mich.

Odetta to Sing At Louisville

Odetta, who has been called "the most glorious voice in American folk music," will sing two nights at General Convention. According to the Rev. Ian Mitchell, coordinator, her appearance will highlight the second weekend of the Convention when she performs Saturday, October 6, and Sunday, October 7, in the Executive Inn's Canterbury Room, which has been designated the evening Gathering Place for Convention delegates and visitors.

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WORLDSCENE

Hunger Relief Programs Threatened

Reductions in U. S. food surpluses are crippling and may kill overseas anti-hunger programs run by religious relief agencies and other voluntary groups. The U. S. Department of Agriculture has informed the agencies it will not be able to buy commodities for the Food for Peace program in August and, possibly, not in September.

For 20 years voluntary organizations have been able to obtain surpluses for overseas distribution under the provisions of Public Law 480. CARE (The Cooperative for American Relief Everywhere) and Roman Catholic Relief Service have the largest of the food programs. Substantial operations are maintained by Church World Service (CWS—an agency of the National Council of Churches), Lutheran World Relief, and the American Jewish Joint Distribution Committee. Many other smaller operations have religious sponsorship.

Collectively, religious organizations are the major shippers and distributors of U. S. commodities which aid some 80 to 100 million persons. In recent years, surpluses have consisted mainly of wheat or flour, corn meal, rolled oats, vegetable oil, and a high protein mixture of corn, soya, and dried milk. All of the groups are attempting to stretch out existing supplies.

Among the factors which contribute to the reduced surpluses is the large sale of grain to the Soviet Union. This not only cut surpluses but sent prices soaring. With current prices, spokesmen for the religious relief groups say they cannot make up shortages by buying on the open market. Other reasons for the cutback in surpluses are droughts and floods in grain-producing areas and generally poor harvests.

A CWS official noted that all supplies have not been terminated. Availability has been cut from one-third to one-fourth. A gradual increase is anticipated if the next crop improves and Russia requires less wheat.

Officials of religious distribution units assess the situation from "calamitous" to "very serious."



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Notice to Convention-goers

The hotel at which the Church Periodical Club will hold its Triennial has changed hands and names. The new name is The Ramada Inn/Watterson City. The full name is important because Louisville has two Ramada Inns. The Ramada Inn/Watterson City is located at 1465 Gardner Lane, Louisville, Ky.

Canadian Dioceses React To Synod's Decision

Canadian diocesan synods, which convened this summer displayed a generally negative reaction to General Synod's decision to approve, in principle, the ordination of women, the *Canadian Churchman* reported.

Unlike the General Synod debate (see July issue, page 19), diocesan-level discussions were lengthy, emotional, and often angry. The *Frederickton* Synod passed what amounted to a motion of censure when, by a vote of 67 to 64, it decided to tell the bishops it "deeply regrets and disapproves" of General Synod's action. In other places the words "imposed," "precipitous," and "high-handed" were used to describe General Synod's action.

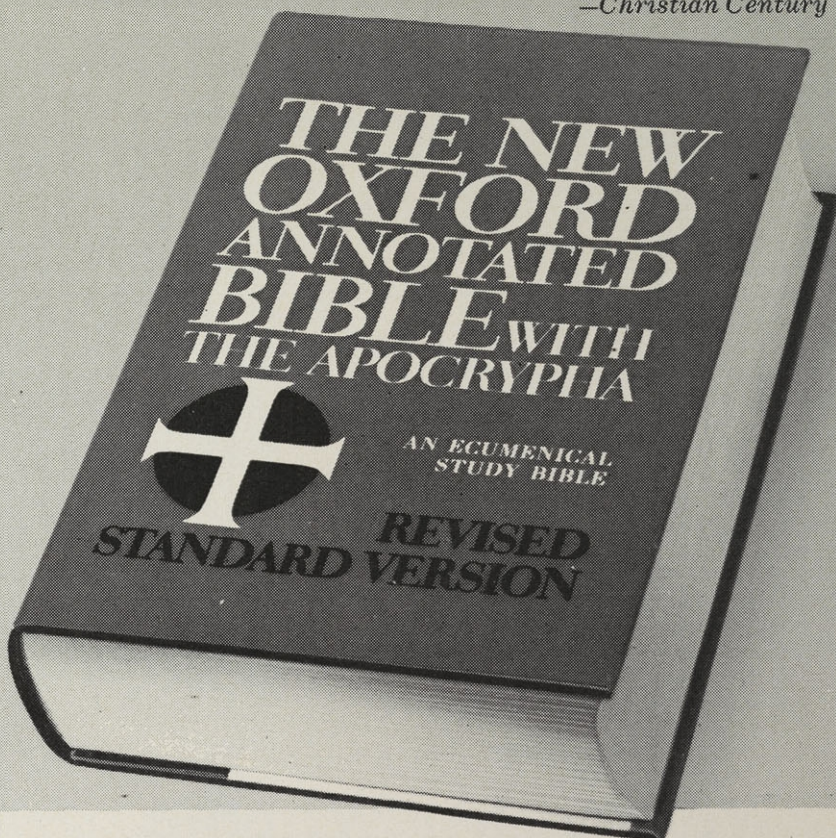
Toronto voted to urge the bishops to delay implementation until each diocese has had ample opportunity for further study and reports back to General Synod 1975; *Huron* approved a motion for study programs in each deanery and full debate at next year's synod; an *Ottawa* resolution, bogged down with amendments, was deferred to a special synod, probably this fall.

In Victoria, *British Columbia*, Bishop F. Roy Gartrell said debate should be postponed until each delegate had time to study the subject. His remarks came after 34 of the diocese's 55 active clergy signed a letter objecting to General Synod's decision. The bishop said he wondered whether the clergy would have signed the letter "if they had studied all the documents and had been present. . . to struggle with the problem after sincerely seeking the guidance of the Holy Spirit."

The Rev. Reginald B. Stockall, in a statement to the *Frederickton* synod which will be sent to each Canadian bishop, criticized the fact that the minority report of the Primate's task force, which opposed the ordination of

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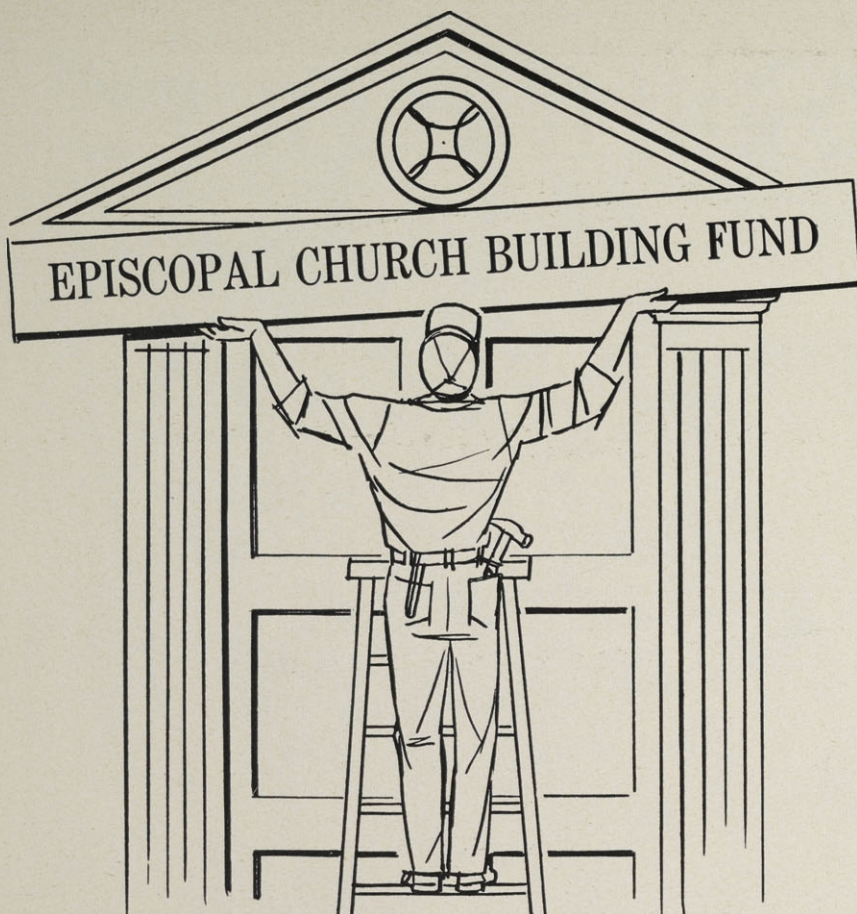
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WORLDSCENE

women, was not circulated. "Many of us are convinced General Synod has not the right to set aside catholic consent and validate an action which is so questionable as the ordination of women. . . ."

Participation by women in the debate was limited in many synods. Angry women delegates at *Toronto* said they were given no chance to speak, and men outnumbered women speakers 11 to 2. Bishop Lewis S. Garnsworthy apologized.

In the Diocese of *Athabasca* women had more opportunity to make their opinions known. The diocesan Anglican Church Women met simultaneously with the diocesan synod. When the time came to reply to the bishop's charge, including the ordination of women issue, the women joined the majority-male synod in the vote. Result: by a vote of 68 to 12 the majority favored the principle of the ordination of women to the priesthood.

An Act of God?

According to the Associated Press, non-believers in the small, central Iowa community of Roland are feeling a little shook up.

One night in August a loud thunderclap shook the small town of 800 inhabitants and evidently triggered the chimes at Salem Lutheran Church. The hymn, "How Great Thou Art," rang through the town.

World Council of Churches: Twenty-fifth Birthday

The worship service in Geneva, Switzerland, which marked the twenty-fifth anniversary of the World Council of Churches (WCC), emphasized challenges of the present and possibilities of the future more than events of the past.

"We're not only here to celebrate the faithfulness of our fathers but [also] to face fearlessly our own calling today," said Dr. Philip Potter, WCC General Secretary, preaching in French from the elevated pulpit used by reformer John Calvin in the Cathedral de S. Pierre.

"What is involved in this today for

us? The whole of life and the whole of mankind is the sphere of our calling in the ecumenical movement. That is the meaning of the 'today' of Jesus Christ." He pointed out the obligation of member Churches to be concerned about poverty, oppression, and despair everywhere.

Formally launched on August 26, 1948, at Amsterdam, the WCC comprises over 260 Protestant and Orthodox Churches. It has working relationships with the Vatican and, since 1968, Roman Catholics have been members of some program units.

Two former General Secretaries took part in the service. Dr. W. A. Visser't Hooft, Dutch theologian, gave the invocation. Dr. Eugene Carson Blake, United Presbyterian clergyman from the U. S., led a liturgy based on the themes of the WCC's past four General Assemblies.

Echoing words from Amsterdam, the liturgy began: "O God, we remain divided from one another, not only in matters of faith, order, and tradition but also pride of nation, class, race, and sex." The response, "How long, O Lord, how long?" was repeated after each of the five confessions which deal with Christian separateness.

More than 1,400 worshippers—Protestant, Roman Catholic, and Orthodox—filled the centuries-old cathedral that towers over Geneva's central Old Town area. Thousands more watched elsewhere as the service was beamed to many countries linked to Eurovision Network.

Canon Almon R. Pepper Dies

Canon Almon Pepper, 74, director from 1936 until his retirement in 1967 of the Episcopal Church's department of Christian Social Relations, died of a heart attack on September 3 in White Plains, N. Y.

Canon Pepper was long active in work for displaced persons and refugees from persecution and a founder of what became in 1946 Church World Service, the National Council of Churches' relief arm.

Born in Sheboygan, Wis., he graduated from Kenyon College and completed his theological studies at Nashotah House. Before his national appointment he had been executive director of the Diocese of Ohio's social service department and rector of

Grace Church, Cleveland. Since retirement, Canon Pepper had been a consultant on community service for the Overseas Department of the Episcopal Church.

Canon Pepper is survived by his widow, the former Alpha Catherine Larsen, and a daughter, Mary Mallory Pepper.

Women Conduct Service At National Cathedral

A service conducted almost entirely by women to mark the observance of the fifty-third anniversary on August 26 of the 19th Amendment, which gave women the right to vote, was held at Washington's National Cathedral. Canon Jeffrey Cave was the sole male participant since the celebrant is necessarily male.

Dr. Cynthia Wedel, past president of the National Council of Churches and prominent Episcopal lay woman, was the preacher. She put her comments on women's liberation in a religious context and saw the women's movement as part of a struggle for liberation generally.

Dr. Wedel said that creating human beings free, as He is free, is God's "great adventure," and the Bible reflects "God's unrelenting efforts to help us achieve and enjoy freedom—and our just as energetic efforts to avoid being free or allowing freedom to others."

In a world of exciting developments in science and technology and where the knowledge and skill needed to provide decent lives for all is present, "theologians are suddenly rediscovering the Gospel as liberation.

"At last we may begin to realize what God meant when he created us free. Each of us can be free to develop the talent God has given us. . . . As a woman I rejoice in the growing liberation of women to be full human beings. But I rejoice mostly because this is one more step in moving God's creation toward the glorious liberty of the children of God."

Judge Margaret Haywood, recently elected moderator, the top position in the United Church of Christ, read the Gospel lesson; Pam Chinnis, president of the Church Women's Board of the Diocese of Washington, read the Epistle; and Margaret S. Uitor, a Lutheran seminarian, read from the Old Testament.

Continued



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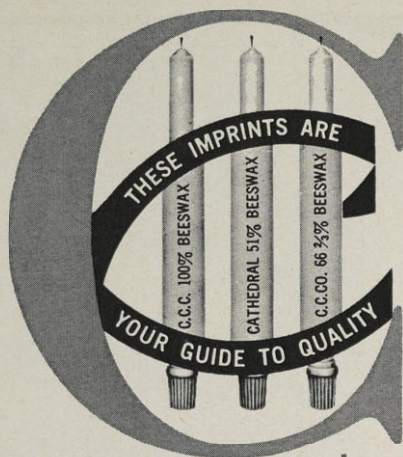
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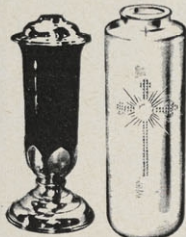
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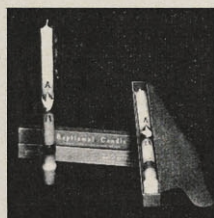


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Louis Windholz Dies

Louis Windholz, former general manager of *The Episcopalian*, died September 3 at New York University Hospital, following an extended illness. He came to the magazine as circulation manager in 1962, as the magazine moved from New York to Philadelphia, and remained until May, 1972. He was most recently employed with the Church Pension Fund, New York.



A life-long Episcopalian, Mr. Windholz was an active layman in the Diocese of Western Massachusetts—a member of the Chapter of Christ Church Cathedral, Springfield, and chairman of the Property Committee. In Philadelphia he joined St. Peter's Church where he was elected to the vestry, serving as accounting warden. He was also a member of the Executive Committee of the Diocese of Pennsylvania's Southwark Deanery.

The Rev. F. Lee Richards officiated at a Memorial Eucharist in St. Peter's, Philadelphia, on September 7. The funeral service was September 6 at Calvary Church, New York City, and interment was in Springfield, Mass.

Christians and Jews:

Major New Statement

A major new statement on Christian-Jewish relations declares that "in Christ the Church shares in Israel's election without superceding it." The statement, prepared by the Faith and Order Study Group on Christian-Jewish Relations of the National Council of Churches in cooperation with the Secretariat for (Roman) Catholic-Jewish Relations of the National Conference of (Roman) Catholic Bishops, represents a four-year effort.

The statement goes on: "The sur-

vival of the Jewish people, despite the barbaric persecutions and the cruel circumstances under which they were forced to live, is a sign of God's continuing fidelity to the people dear to Him.

"For our spiritual legacy and for all that the Jews have done for the whole human race, we Christians are grateful to God and to the people whom God has chosen as a special instrument of his kindness."

The traditional view of many Christians that Judaism's validity ended with the coming of Christianity and that God's covenant with the Jews was dissolved when they failed to accept Jesus as the Messiah conflicts with New Testament teachings, particularly St. Paul's assertions in Romans 11, the study group concluded.

Death Comes to Bishop of the Burma Road

The Rt. Rev. Quentin K. Y. Huang, director of the Oriental Center in Gibsonsia, Pa., since 1962 and retired Bishop of Kunming, China, died July 2.

Bishop Huang—diocesan of the province nearest Burma and bishop of the area where the Burma Road, lifeline of the Chinese resistance to Japanese aggression, terminated—was known during World War II as the Bishop of the Burma Road.

After the war, when the Communists overran his diocese, he was taken prisoner for 79 days. He declined the Communist offer to be their "religious director" of all the various forms of religion of the entire Southwest China area.

His escape over 800 miles of hostile territory through the offices of the Presbyterian Mission and subsequent journey to the U.S. is told in his book, *Now I Can Tell*.

Born in An Wei Province, China, in 1902, he was educated at St. John's University, Shanghai; University of Pennsylvania, Philadelphia, Pa.; and the Philadelphia Divinity School. Elected by the House of Bishops in 1946, Bishop Huang was the first indigenous bishop in the Anglican Church in China.

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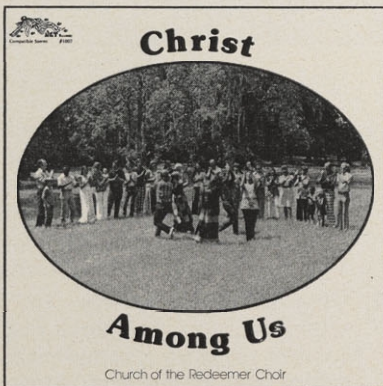
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WORLDSCENE

Catholics and other Christian denom-
inations in the United States over the
past decade have already brought
about major changes in mutual under-
standing. The implications for com-
mon worship and pastoral activity are
being explored and tested in all parts
of the country and will bring drastic
changes in the style and shape of
Christian life.

An interconfessional conference
sponsored by the Graymoor Ecumen-
ical Institute at Graymoor, Garrison
New York, voiced these conclusions.
The conference explored the dialog-
ues currently in progress between Ro-
man Catholics and other Christians.
The Institute, a branch of the Fran-
ciscan Friars of the Atonement, acts
as a clearing house for ecumenical
news and information and sponsors
retreats and other meetings

The dialogue which has progressed
furthest is that between Roman Cath-
olics and Episcopalians. According to
Father Thomas, director of the In-
stitute, the official conversations go-
ing on with the Anglican Communion
at both national and international
levels have established that "there is a
basis for finding one communion of
faith" and that "this should become
organic union."

The Rev. Roland Foster, Dean of
General Theological Seminary, New
York, and Peter Day, the Episcopal
Church's ecumenical officer, agreed.
Dr. Foster pointed to the Windsor
statement on Eucharistic Doctrine
issued by the Anglican-Roman Catho-
lic Commission two years ago and
said that the General Convention will
be asked to welcome "the substantial
agreement on Eucharistic Faith it ex-
pressed as an important contribution
toward overcoming the separation of
our two Churches." He believes we
can "associate Anglican and Roman
Catholic ministries in this century."

Dr. Day stressed the covenant rela-
tionship developed with episcopal ap-
proval between Anglican and Roman
Catholic parishes, first in Worcester
and Western Massachusetts, later in
Milwaukee, Chicago, and New York.
This covenant commits the parishes
to programs of common worship,
work for "social justice and the com-
mon good," and an explicit involve-
ment in prayer and effort in favor of
reunion.



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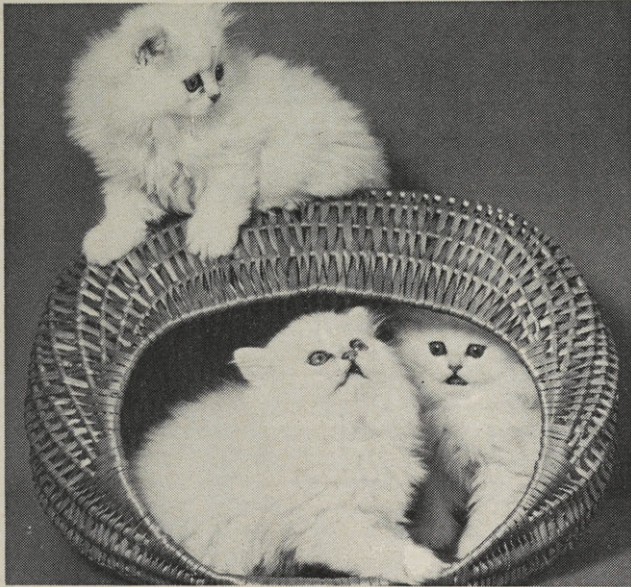
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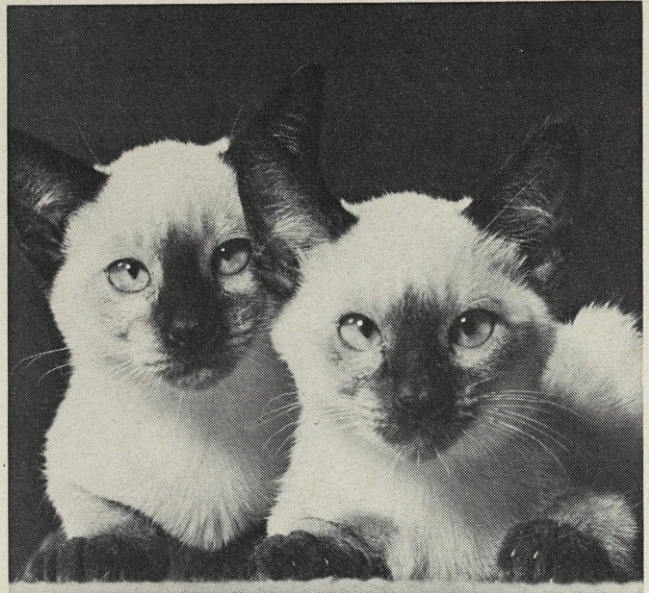
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Robert F. Campbell



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"How are you enjoying your visit to General Convention?"

"If I Were a Paint Brush, I'd Feel Yucky" *Continued from page 47*

time.

At the next class meeting we briefly discussed some of these things. Years from now in some college freshman English class, Joyce or Lisa or Benjamin or Pam may be confronted with "assonance" on an exam and remember seeing it written on the board for them when they were kids. Eleven-year-old Doris, who wrote this winter of "whales wide-eyed and weary" before I spelled out the word for her and explained what she'd been doing, will encounter the concept of alliteration again and again as she continues her education.

It was puzzling and somewhat disturbing to find that many of the children, independently and without any discussion or collaboration, had included thoughts, fears, and feelings about death in their work. Gretchen, with her sparkling smile and contagious giggle, wrote to music:

*I would be very happy
to be able to sing,
I would be very sad
if I were dead and
Could not sing at all,*

*I would not be at all
happy if I were
Dead.*

While death was not a morbid pre-occupation, it seemed of concern to a

significant number of children and deserved, I thought, to be dealt with—not, certainly, in any amateur pseudo-psychiatric way but simply as a topic for discussion, for audience, for writing. They felt free to put on paper some fragile and personal feelings, and I felt it was valid to suggest they write about these in poetry.

Along with the theme of death, I introduced Emily Dickinson, and we read in class her poem beginning "I heard a fly buzz when I died." We talked about her method of using homely descriptive details to draw attention to the grandeur of an occasion—as, in this instance, death. Realizing some of the children were reluctant to consider this subject (Kathy announced, "Ugh—I don't even like to think about dying"), I suggested they choose either birth or death as a topic and try writing of observations and sensations during these processes.

Some of the most poignant and moving poetry emerged from this session; insights that would be profound from an adult came from these child-poets as the lyric vision of the life and death experience was patterned by young minds into poems of gentle pain and wistful loneliness:

DYING

*Suddenly I cannot breathe...
I know I must be dying slowly...*

I am in a gasp. . .

And then

I'm dead

at last!

So that was the end of me. . .

My mother is still weeping. . .

My father is sorry too. . .

And my brother

is full

of glee;

He is sort of happy now I'm dead. . .

Because now he can have my room. . .

(All by himself in a lonely room,

I bet he

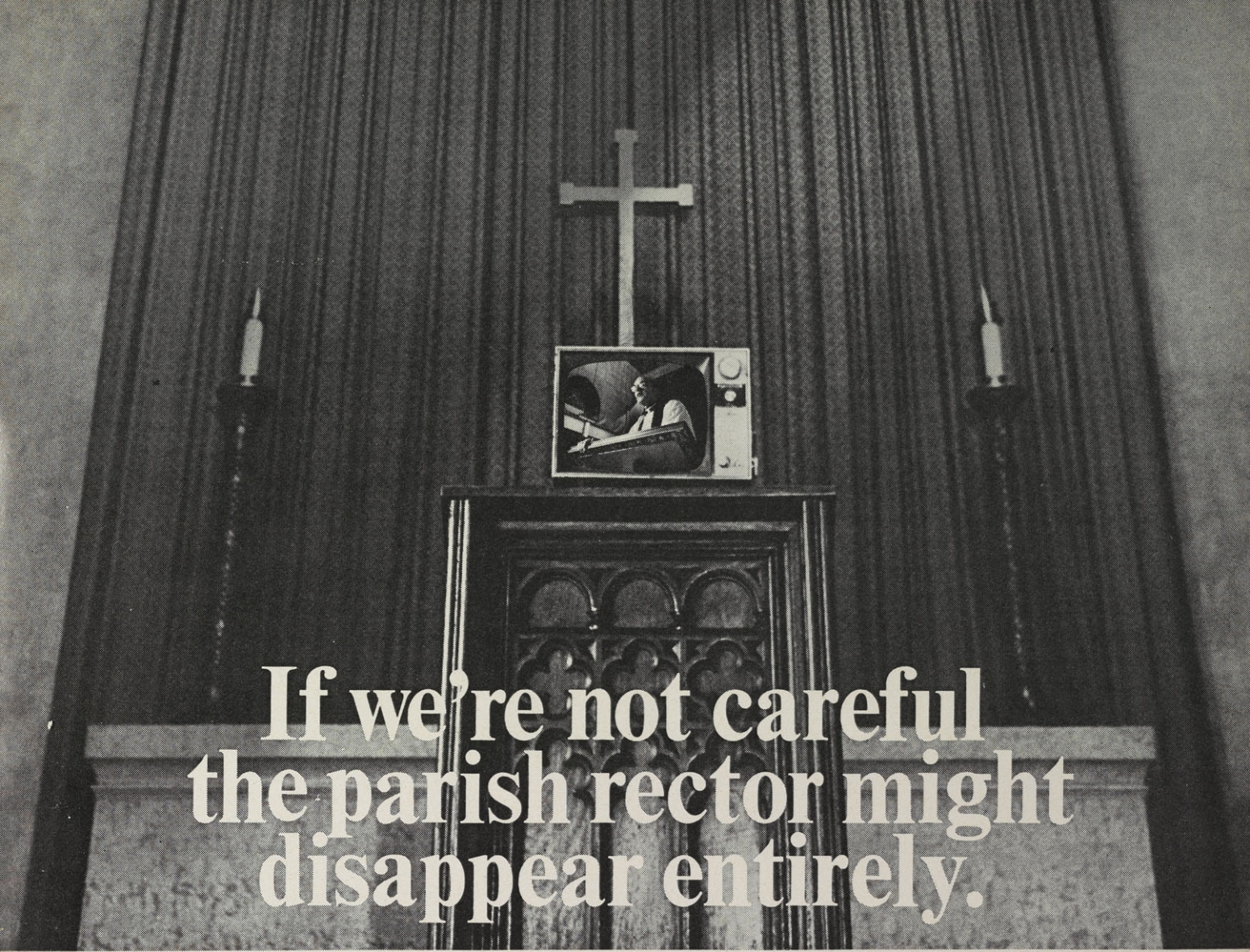
wishes I

were there!)

Laurianne, age 11

None of these young writers was a prodigy, nor an introvert, nor a misfit; they were all ordinary kids with scabs on their knees, braces on their teeth, and music in their hearts. I saw them for an hour once a week for a brief time, and presumably for the rest of the week they were watching television, fighting with their brothers and sisters, telling the moronic jokes of their generation, and spilling corn flakes on their kitchen floors.

Each of us adults, I think, should look at every child we know and try to see deeper than we have before and listen with a new ear; we can hear poetry in each of them, and when we help them to release it, it is worth listening to.



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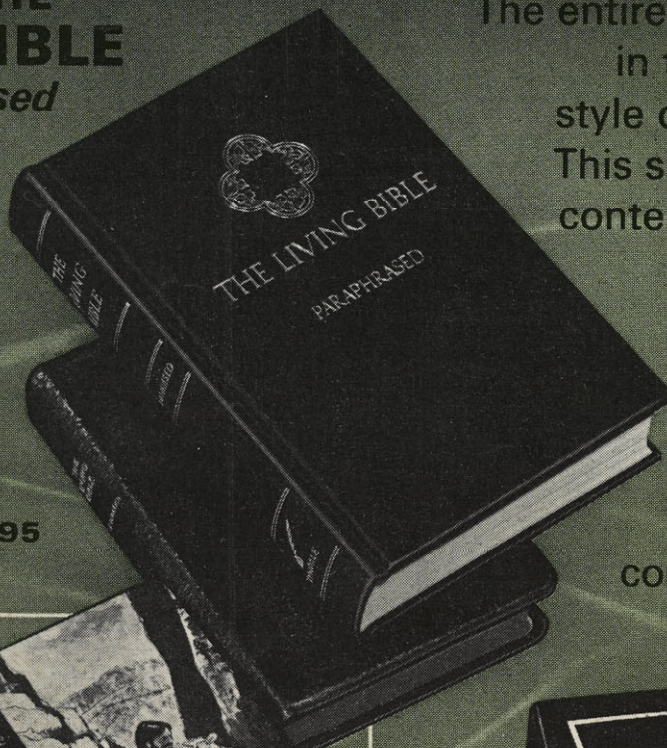
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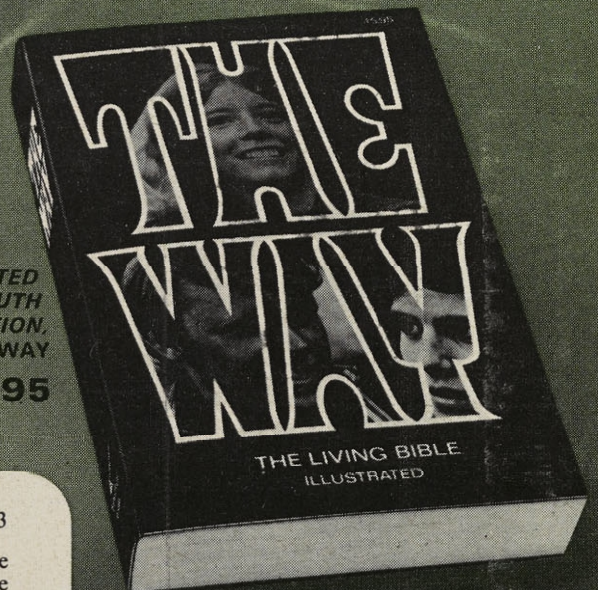
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Characteristics of love

1 CORINTHIANS 13

"All the special gifts and powers from God will someday come to an end, but love goes on forever. Someday prophecy, and speaking in unknown languages, and special knowledge—these gifts will disappear. "Now we know so little, even with our special gifts, and the preaching of those most gifted is still so poor. "But when we have been made perfect and complete, then the need for these inadequate special gifts will come to an end, and they will disappear.

ish things. "In the same way, we can see and understand only a little about God now, as if we were peering at his reflection in a poor mirror; but someday we are going to see him in his completeness, face to face. Now all that I know is hazy and blurred, but then I will see everything clearly, just as clearly as God sees into my heart right now. "There are three things that remain—faith, hope, and love—and the greatest of these is love.

"It's like I spoke and thought and reached out to him, but I didn't know what I was aiming; nevertheless, ask also for

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