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Professional Edition

THE Episcopalian



At a Cambodian camp in Thailand Sen. John Danforth, an Episcopal priest, photographed refugees so he could bring the story home.

Church groups hope aid can avert massive starvation in Cambodia

by Janette Pierce

"Most people have seen photographs of emaciated children, of people dying of starvation. When you see it in a photograph, it seems so distant. . . . But hour after hour we walked through the refugee areas, . . . saw children wizened up like little old men, . . . people so weak they couldn't get off the ground, . . . couldn't travel 100 yards to get what little medical attention was available. . . . We were told the situation within Cambodia is even more wretched."

In these words John Danforth, U.S. Senator and Episcopal priest, described his recent official visit to a refugee camp in Thailand. Danforth also took his camera to record what he saw, to try to persuade people that aid must be distributed to needy Cambodians despite the political situation.

Cambodia suffers a still raging civil war. A decade of disaster has reduced a prosperous rice-exporting country of 7.5 million people to a wasteland with a population which may be as low as 4.5 million. Instead of exporting rice it must now import at least 1,000 tons of food a day to avert the death by starvation and illness of perhaps half its remaining population.

"The survival of the Khmer race is in jeopardy," Danforth says.

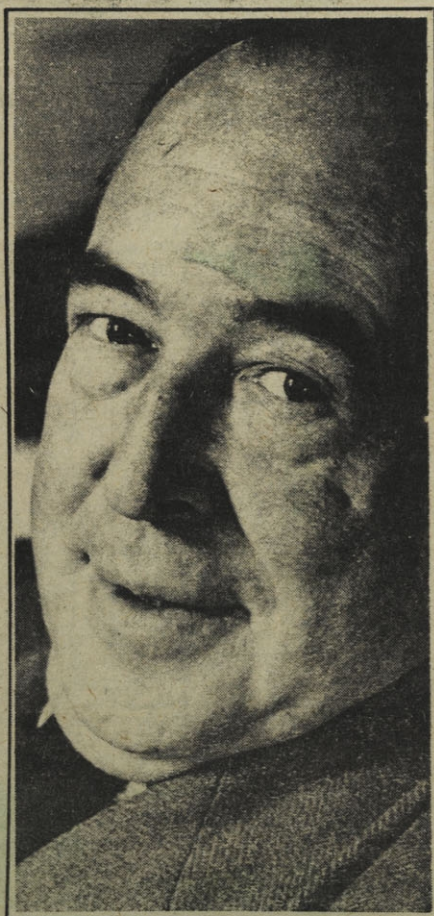
Recent on-the-spot visits by people

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C. S. Lewis Redux

by Leonard Freeman

A mere Christian's case for the faith finds new fans



C. S. Lewis. . . resurgent

Pix Incorporated—W. Suschitzky

Picture a rather bookish, donnish sort of man, large, somewhat ungainly, balding, plump in the belly though not obese. Give him a pipe and comfortable clothes, tweedy but in no way fashionable. You have a rather odd picture of the primary Christian hero of our age. But if book sales and other signs are any indication, this man, C. S. Lewis, has captured the hearts and—more importantly—the imagination of Christians around the world.

Clive Staples Lewis is, pardon the expression, one of our boys—an Anglican layman who, disguised as a mild-mannered professor of medieval and Renaissance literature at Oxford and Cambridge for some four decades, produced a prodigious amount of readable and sensible Christian literature whose scope and depth contemporary Christian writers find hard to match.

He died quietly on Nov. 22, 1963, the same day John F. Kennedy was assassinated. The irony that both these men achieved such posthumous popularity would not be lost on Lewis, who had a strong aversion to the "personal heresy."

While he lived, Lewis was a well-read author and recognized apologist for Christianity, but in recent years his work and person have attained even greater popularity. Sales of his books, now running higher than ever before, are moving toward the 50 million mark. The most recent offering, *They Stand Together*, comprising a lifetime of letters (1916-

1963) to his friend Arthur Greeves, was published in October.

His *Chronicles of Narnia* are receiving new attention. Walter Hooper, Lewis' friend, private secretary, and biographer, has just published *Past Watchful Dragons*, a paperback on how they came to be written, how they can best be enjoyed, and how they may be interpreted. *The Lion, the Witch, and the Wardrobe* won an Emmy for best animated television program of the year. The first three of the *Chronicles* (*The Lion, Prince Caspian*, and *The Voyage of the "Dawn Treader"*) have recently been handsomely recorded and released by Caedmon Records with narration by distinguished British actors Ian Richardson, Claire Bloom, and Anthony Quayle.

Publications of all kinds from *Psychology Today* to *National Review* are quoting and wrestling with him. And, as if in confirmation of his own concern with the personal heresy, articles, academic theses, and productions of all types about him are appearing with studied regularity.

Currently touring the country is a charming one-man show, *C. S. Lewis on Stage*, by Tom Key which has played to audiences in theaters, on college campuses, and at a medical convention's ski-retreat weekend.

Similarly a film of Lewis' life, *Through Joy and Beyond*, billed as a "feature-

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WORLD NEWS BRIEFS

ATLANTA—*What Think Ye of Jesus* will be the subject of a 12-week radio series featuring the Rev. John Stone Jenkins, rector of Trinity Church, New Orleans, La. Prepared by the Episcopal Radio-TV Foundation here, the program runs weekly from December 9 to Feb. 24, 1980, on stations in 45 states and Puerto Rico. Check local listings for time and station.

CAMBRIDGE, Mass.—Episcopal Divinity School students here object to the Church's "unjust and inadequate theological position" adopted in its General Convention resolution on the ordination of homosexuals, and say they won't participate in its implementation. In a statement 75 students said they would refuse to answer questions about the "relational behavior" of candidates for ordination. The students say "any questions pertaining to sexual or relational activity are a violation of the integrity of an individual and his or her privacy."

GREENWICH, Conn.—Community opposition may delay plans of Seabury House's board of trustees to sell the 50-acre property to a firm which plans to develop it as a retirement facility. The Episcopal Church purchased the property which includes Seabury House, Brugler House, Dover House, and three other buildings, as a national conference center in 1947. Seabury hosts some 75 conferences yearly but Episcopal use has fallen off. If the sale is completed, the proceeds, estimated at \$3.5 million, will go into a trust fund, the income from which would help finance meetings of national church groups such as Executive Council.

DENVER—Bishop Frederick H. Belden of Rhode Island, 70, died in a hospital here on November 4. He had been hospitalized since September 8, the opening day of General Convention, when he was admitted with an ap-

parent heart attack. Funeral services were held in St. John's Cathedral, Providence, on November 8. The bishop, who became diocesan in 1972, is survived by his wife Dorothy and four children. The diocese will select a new bishop on November 30. The election date was set before Bishop Belden became ill.

MALAWI—The first meeting of the new Council of Anglican Provinces in Africa was held at the Chilema Lay Training Center in this country. It was the first such gathering attended by representatives of all the nine Provinces of the Anglican Church in Africa. Members of the Francophone Council—about to become the tenth member—also attended the meeting which discussed establishing a continent-wide training center at St. Julian's, Nairobi. Some 300,000 new members are joining African Anglican Churches each year; 40 percent of all confirmations in the entire Anglican Communion take place in Africa. The group will meet again in 1981 and invite all 120 African bishops to a 1983 meeting.

SEATTLE—Archbishop Edward W. Scott of Canada will lead a group of Canadians to participate in the 17th National Workshop on Christian Unity in this city March 10-13, 1980. Scott will be keynote speaker.

PASADENA—Conveners of an interfaith conference on reversing the arms race asked for an end to funding for nuclear weapons and a three-year moratorium on testing. Over

1,000 persons attended a conference here convened by the Rev. George Regas of All Saints, one of the largest Episcopal west coast parishes, and Rabbi Leonard Beerman, president of the Southern California Board of Rabbis.

BOGOTA—RAPIDAS, the Spanish language religious news bulletin produced in Province IX for eight years by Onell and Nina Soto who now live in the U.S., will be turned over to the Latin American Council of Churches (CLAI) which will continue to publish it. The newsletter, mailed to 8,000 people, will continue to report Anglican news. Should CLAI not be able to publish, ownership will revert to the Province.

WINSTON-SALEM—The Rev. Robert W. Estill, rector of St. Michael and All Angels, Dallas, Texas, was elected Bishop Coadjutor of North Carolina here on the second ballot.

English Church okays 1662 Book changes

The Church of England's General Synod voted 225 to 3 to modernize the 1662 *Book of Common Prayer*.

In the new version of Archbishop Thomas Cranmer's Prayer Book—adopted after 10 years of study—"thy" becomes "your," "Give us this day" becomes "Give us today," and "our trespasses" are now "our sins." The new liturgy—which is not compulsory—was adopted despite an effort by David Martin, professor of sociology at the London School of Economics, to retain the old book.

Although priests may continue to use the old book, it has disappeared from the pews of many Church of England churches, and booklets of the new liturgy are being used in many places.

Helen Hines hospitalized

In mid-October Helen Hines wife of former Presiding Bishop John E. Hines, was severely injured when an open jeep she was driving went off the side of a mountain near their home in North Carolina.

Mrs. Hines was following a car driven by her husband, who was able to hail another car and obtain medical help. Injuries to an arm and leg and a crushed elbow will probably keep her hospitalized for some time. Friends who would like to write her can do so c/o Hermann Hospital, Room 6449, Fannin and Ross Sterling, Houston, Texas 77030.

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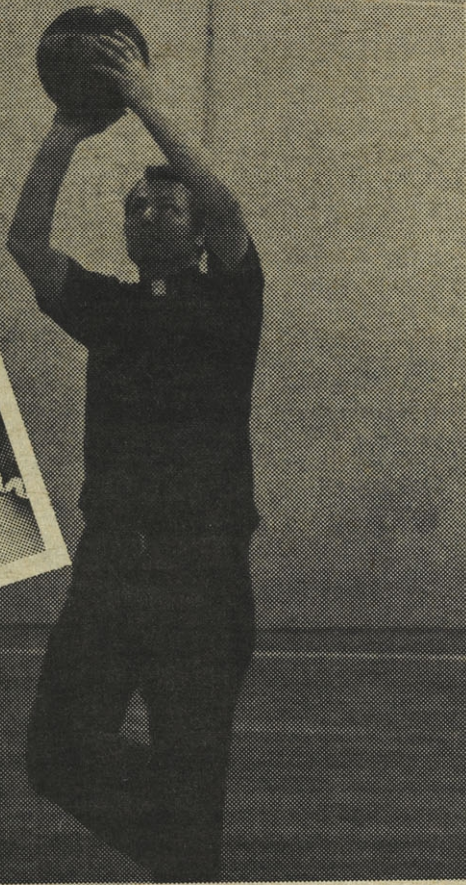
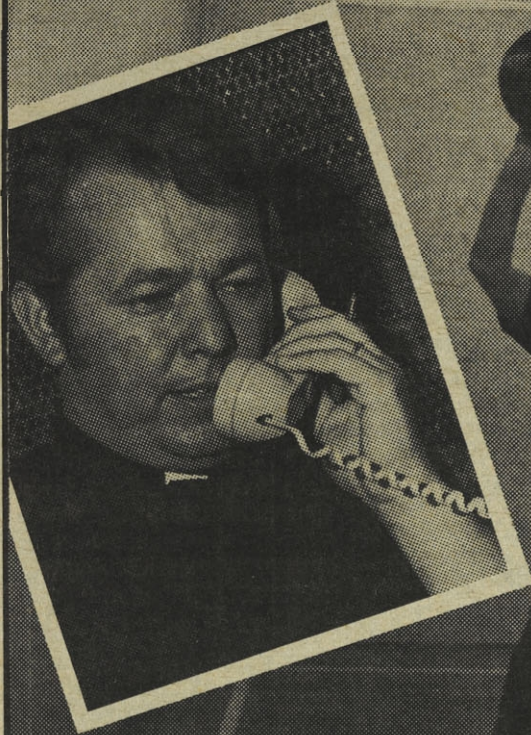
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IN PROFILE



New Cathedral dean George Werner entered the Church through the gym and now wants to take a shot at serving Pittsburgh's community

by Bob Libby

In an accent and idiom which reflect his urban roots, the new dean of Pittsburgh's historic cathedral approaches his cure with this philosophy: "Like the Coney Island barker says, 'You can't accumulate if you don't speculate so step right up!'"

"I told the call committee, 'We've got to be willing to try a lot and to fail in a lot of things in order for the presence of the Church to be felt in the city.'" Then he added, "Maybe that's why they called me to be dean. We will take risks together."

The Very Rev. George L. Werner thinks only a strong church can have a significant impact on the problems of the city. He points with pride to the fact that Trinity Cathedral is one of the oldest Episcopal churches in the country. "Ever since 1799 there have been daily services at Trinity. Its history and Pittsburgh's are intertwined."

"Many people think of urban ministry as dealing with the victims of the inner city, the poor and minorities. But it's more complex than that. Right now the jobs of 13,000 steel workers are on the line because U.S. Steel may move. That affects the city, and it affects the Church because it affects people."

The many layers of problems in the downtown area occupy Werner's atten-

tion. And those problems are perhaps the reason some Venture in Mission funds for urban work will be allocated to the cathedral. In an almost machine-gun delivery, laced with enthusiasm, Werner ticked off some of the problems he and the vestry are addressing.

Trinity is located only a few blocks from the "combat zone," the city's pornography and prostitution center. "We are particularly concerned about young runaways, male and female, who land in Pittsburgh's bus station without any money and are recruited for prostitution." To this end he's investigating the possibilities of a street presence. "Perhaps a priest to work in the streets. Maybe we ought to set up a crash pad. The Roman Catholics and Young Life are into this. Maybe we can work on an ecumenical basis. I'm also talking with the Christian Athletes about this. They're heroes to these kids and are not afraid to say that Jesus is important in their lives."

Trinity is not too far from the Hill Section, Pittsburgh's Harlem. Werner recalls that as rector of St. Luke's, Bridgeport, Conn., "I was only five blocks from the Black Muslim temple, and I was the only white guy allowed to eat at the Shazz Restaurant," a Muslim gathering place. He's now meeting with all Episco-

pal clergy in the downtown convocation as well as with black clergy of other communions to develop joint strategies for ministry in the black community.

As for the business community, Pittsburgh is a metropolitan area of 2½ million and has the third largest concentration of corporate headquarters in the country. Tens of thousands of executives and white-collar workers pour into the Golden Triangle every day. A midday Eucharist ministers to this community. So does a lunchroom that feeds 300 a day. "But we're not just in the restaurant business. We've got to find ways to bring these folks from the restaurant into the Church." A group of young lawyers now meets weekly for breakfast, Bible study, and prayer. "We're also learning to schedule things around the corporate working day: early morning, noon, and after 5:00 are good times for us."

"We want to be ecumenical, and we welcome Christians of many traditions to use our resources as well as community service agencies." Pittsburgh's Pastoral Institute, an ecumenical counseling group, is committed to come in one day a week, a week.

Werner also has his eye on the cathedral's gymnasium, "which hasn't been used for 15 years." He recalls with thanksgiving that an invitation, at age 15, to play basketball on a church team brought him into the Episcopal Church. Now, at 41, he wants to establish a noon-hour exercise program and basketball team.

The dean sees the cathedral in a strategic position to extend its ministry through the mass media. He is considering using cable TV and working with the ecumenical Christian Associates of Pittsburgh. In Manchester, N.H., where he served as rector of Grace Church for 11 years, one of his hobbies was to be a sports-caster on WGIR. He also did a local telephone talk show.

Werner recalls with some nostalgia that Manchester was also the media center for the Presidential primary every four years. "I met every candidate who came through with the exception of Gerald Ford. Even though Jimmy Carter is having a hard time right now, don't underestimate him; he was impressive."

Behind all of Werner's excitement is a search to discover what being a cathedral means. "We have a wonderful tradition of cathedrals in the Anglican Communion. A cathedral is a place where all kinds of liturgies can take place, a place to do things a parish church can't do, where people can experience occasional services that are not available in their parish. We're asking the question, 'How can we open up Trinity to be the cathedral and to be more than a parish church?'" (Trinity is a parish of 1,000 baptized Christians of whom 700 are communicants.)

Werner fully endorses the call for a "strengthened Christian presence in the cities" which came from General Convention, and he states modestly, "Too many people look to the new dean as a man who gets dressed in a phone booth." Nevertheless, given a convenient booth, and with the help of the good Lord, one has the distinct impression that Pittsburgh's new dean would take the risk and give it a try.

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SWITCHBOARD

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

A BELL FOR AVUTO

Since last January I have been acquainted with a fine young churchman from Nigeria, Nkemjika Ekah, who is in Troy, N.Y., working on a graduate degree at Rensselaer Polytechnic Institute. He attends St. Paul's every Sunday (which is more than can be said for most American college students these days).

I have learned that Nkemjika's church, St. Paul's Anglican Church, Avutu, Obowo, Unulogho, Umuahia, Ibo State, Nigeria, West Africa, has about 1,200 members who dearly desire to have a church bell to call the faithful to worship. Although the congregation is large, they are desperately poor in worldly goods, and the purchase of a bell is quite beyond their reach.

It wouldn't have to be a very large bell. I think even a railroad bell or a big dinner bell, such as was once used to call farmhands, would do. If we can obtain a bell, Nkemjika could take it back with him when he returns home. He seems to doubt that it would ever be delivered if it made the journey unaccompanied.

Anyone wanting more information may contact me.

Patricia J. Moss
Joseph St.
Troy, N.Y. 12180

TO EACH HIS OWN?

I wonder how many of the bishops who signed a conscience clause at General Convention against the resolution on homosexuality voted to table the conscience clause regarding women priests that the bishops had already approved.

It appears to me that these bishops are playing God—accepting only the dictates of their personal consciences while invalidating those of others.

Steve Heimann
Iowa City, Iowa

EXAMPLES SET

Those of us who are concerned with the image given of Episcopalians at General Convention were encouraged this September in Denver to observe that (1) at least one liquor store in the convention area had experienced no increase in business

during that time; (2) a bartender at a well-known hotel described the delegates as "cheap" because they generally ordered only one drink at his bar; and (3) during the 24-hour fast for world hunger, a restaurant cashier was curious to know what had caused the drop in receipts.

Although economic conditions probably contributed, we feel that the adoption of a simpler life style was evident. We are indebted to the Hunger Committee for providing alternative menus for those confined to the immediate convention area.

Mary H. Polom
Wilbraham, Mass.

With reference to Dr. William Eversmann's comment (October issue) of having treated only one bad hangover during General Convention.

Even ONE hangover is one too many! Alcohol consumption during General Convention, let alone drunkenness, should not be tolerated. What sort of Christian witness is this?

Dan E. and Gilda Houser
Lincolnton, N.C.

SPEAK OUT

I am deeply disappointed that the House of Deputies at Denver did not call for Senate ratification of SALT II. *The Episcopalian* reported that the deputies wanted to leave it to individual decision. Considering that on other "social" issues such as abortion, ERA, death penalty, and the Middle East crisis the Convention did take a stand, one wonders why on an issue so crucial for this nation and the world the deputies could not also take a position either for or against ratification. Could it be that they did not consider it important enough? Or perhaps they were not well enough informed?

Since it will soon be debated on the Senate floor, it is important that we urge our senators to ratify the treaty and not be swayed by the rhetoric of those seeking to win votes for their reelection by presenting an image of being tough on Communism.

G. W. Buchholz
Clearwater, Fla.

WHAT IS AN AGREEMENT?

It is indeed a topsy-turvy world in which we live, and every area of life is affected by illogic, incomprehensibility, and general insanity. The most recent to surface in the area of the Episcopal Church is the praise given to the recent affirmation of the General Convention on the documents presented by ARCIC looking toward unity with the Roman Catholic Church.

Shortly after these documents were unanimously approved (and especially the one relating to Ministry and Ordination), Pope John Paul II announced in

his visit to this country that there would never be women priests. Of what value can such a document be when our two Churches hold different and opposite views as to who may be ordained priest? And because eucharistic doctrine must by necessity depend upon a valid ministry, how can that document have any meaning?

Some have been so zealous as to proclaim that the acceptance of these documents was one of the greatest acts of General Convention 1979. I see no value nor promise in the affirmation of the above documents as regards future ecumenical progress in relationship to the Roman Catholic Church. The prophet Amos puts it most succinctly in 3:3, "Can two walk together except they be agreed?"

Gerald L. Claudius
Kansas City, Mo.

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Jo-ann Price Baehr

"Hark! A thrilling voice is sounding/ Christ is nigh." 1940 Hymnal, 9

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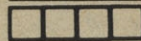
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PB'S OPEN LETTER

We need the key to keep away the snapping dog



Did you see the human interest item, one of those filler stories newspapers use, concerning the man who agreed to go daily and feed a friend's

ferocious watch dog? The dog was locked in a pen in the fenced-in back yard.

The man had been given a key to both the back gate and rear door of his friend's house to gain entrance and secure food for the dog. The food was to be slipped beneath the gate of the dog's pen.

On the first visit, when the man unlocked the gate and started up the walk to the door of the house, the dog—not understanding his friendly mission and seeing him as an intruder—rushed in such a forceful frenzy at the gate of his own pen that the latch gave and the dog bounded into the yard with the startled man.

So startled was the man that he dropped the key to the entrance gate (which had swung closed and locked) and to the house.

Instantly, a race was underway around the yard, the man trying to stay ahead of the dog. At the same time he was attempting to determine how he could pause long enough to find the key and open either the gate or the door, through which he could be free from the yap and snap, and gain a better approach to the feeding job he'd agreed to do.

The report concludes with the man of intended good deeds hanging precariously on a high fence, calling loudly for help. The story ends with the note that shreds of evidence of his predicament remained behind.

The plight of that unfortunate fellow strikes empathetic/sympathetic cords in most of us contemporary human beings. Experiencing life as racing in circles with a yapping-snapping at one's heels is a widespread occurrence in our culture.

"Rat race" is obviously not an obsolete figure of speech. The "stop the world, I want to get off" syndrome is frequently encountered in the daily rounds. Many who have gone forth with high hopes and good intentions have come to feel trapped in a round-and-round routine with yapping-snapping at the heels.

Certainly, such a predicament prompts a search for the key to a gate of a more leisurely pace or a doorway to a more refreshing space. All of us, creatures of time and space, need occasional place and opportunity to determine a better means of exercising responsibility.

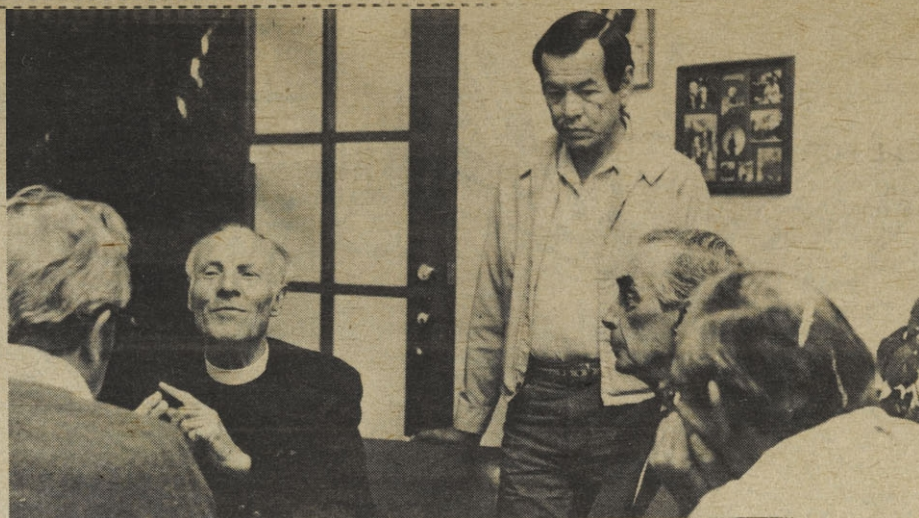
The wear and tear of most routines in this life, even loafing, require times and places for healing and mending and the recognition or rediscovery of purpose. Dull routines as well as dangerous or demanding routines develop vicious dimensions if pace and space are not reasonably altered.

So often in the daily rounds and pressured routines there is not provision to pause long enough to search for a key to escape the circle rapidly becoming vicious. Like the man struggling to keep ahead of the dog, help is needed from the outside world.

"The Way," as the Christian life is described in the New Testament, and those who share "The Way" include as part of mission helping one another out of the vicious circle. If the Church is to bear witness to the good and beneficial values in life, such as faith and hope and trust, we must assist one another in gaining space and time for reflection, evaluation, prayer, and refreshment in "The Way."

This is not only part of the clergy's ministry to affirm and strengthen the laypeople. At some time or other the clergy need such ministry of affirmation and reassurance from laypersons as well as from other clergy. We need to open gates and doors for one another whenever possible and not leave weary souls hanging precariously on fences or feeling as if they are going rapidly to the dogs.

—John M. Allin



BIRTH OF THE MESSIAH was the subject when Reginald Fuller (seated left, facing camera), professor of New Testament at Virginia Theological Seminary, and Massey Shepherd, Jr. (seated right), professor of liturgics at Church Divinity School of the Pacific, met recently for a seminar at CDSP. Standing between the two scholars and authors is the Rev. Philip Allen of Good Shepherd Mission in Navajoland.—Dick Snyder



"As we celebrate the birth of our Blessed Lord, I would ask you in his Name to share the gift of abundant life with those in desperate need."

John M. Allin
The Presiding Bishop

Broadcasting, Scripture topics of upcoming conferences

Nicholas Johnson, former commissioner of the Federal Communications Commission, will be part of the staff for a conference on "Christianity and Broadcasting" to be held Jan. 7-11, 1980. Working with Johnson during the conference at the College of Preachers in Washington, D.C., will be the Rev. D. Williams McClurken from the National Council of Churches; Sonia Francis, Executive Council's broadcast representative; the Rev. Jon Paul Davidson, Trivideo Productions of California; the Rev. William Gray, Trinity Parish, New York City; and the Rev. Robert Morse from the Diocese of Minnesota.

While the College of Preachers usually provides continuing education on preaching in the local church, this conference is offered in recognition of broadcasting's potential for spreading the Word. The conference is one of the major events planned for the College's 50th anniversary year and is open to all. Persons wishing to register should send the full \$200 conference fee, which includes room and board, or a \$25 deposit to the College of Preachers, 3510 Woodley Rd., N.W., Washington, D.C. 20016.

Scripture will be the theme of the

11th national conference of the Trinity Institute which will begin Jan. 24, 1980, in New York City and January 27 at Grace Cathedral in San Francisco. Trinity Episcopal Church in New York City operates the Institute under the direction of the Rev. Durstan R. McDonald.

McDonald recently announced the speakers for the East and West Conferences on "Scripture Today, Handling the Word Rightly." They will include Dean Frederick H. Borsch of Church Divinity School of the Pacific; Roman Catholic theologian, the Rev. David W. Tracy of the Divinity School of the University of Chicago; Dr. Peggy Way, assistant professor at Vanderbilt Divinity School; and Jim Wallis, editor of *Sojourners* magazine and a member of the Theology in the Americas project. In addition various scholars will lead Bible study sessions.

The east coast Institute will open with a service at Trinity Church at which the Rev. James A. Forbes, Jr., of Union Theological Seminary will preach. Dean O. C. Edwards of Seabury-Western Theological Seminary will preach at the west coast opening service at Grace Cathedral.



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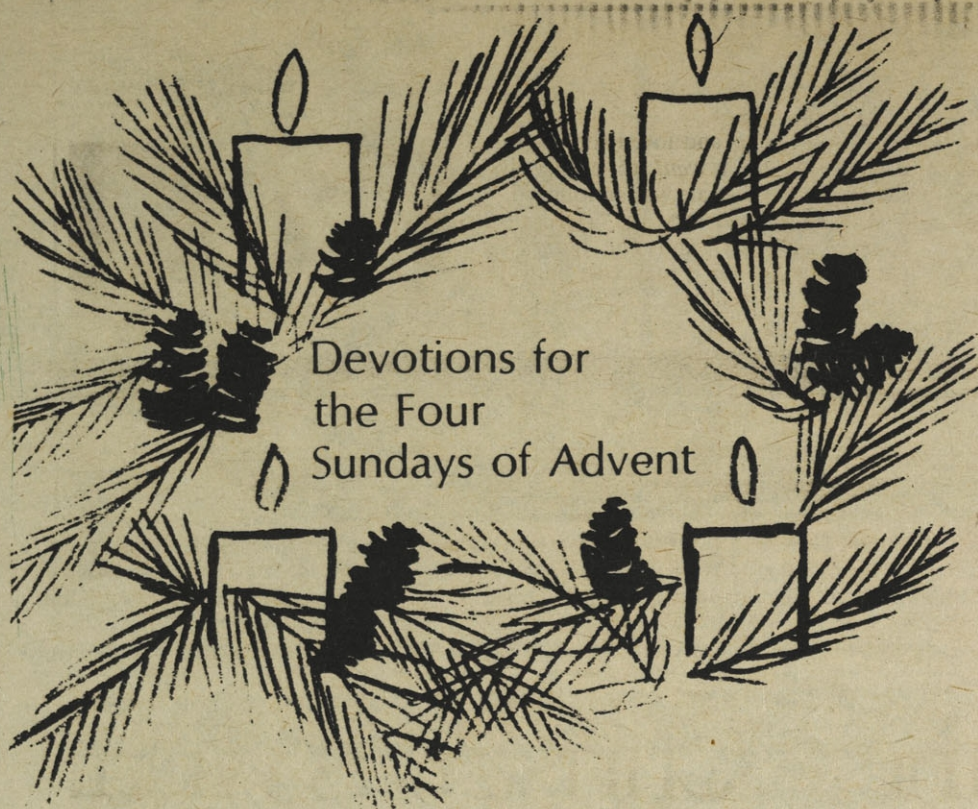
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Devotions for the Four Sundays of Advent

FIRST SUNDAY IN ADVENT

Say together: "Our King and Savior draw-eth nigh; O come, let us adore Him."
(Light first candle of Advent wreath.)

The first candle is for the prophet Isaiah, who spoke of the coming of the Savior more than 700 years before Christ was born. This is the Candle of Prophecy which tells of the time of waiting for the Light that came into the world on that first Christmas. Our hearts are filled with wonder, and we thank God for His gift of wisdom.

Scripture (read one each day): Isa. 53:1-5; 55:6-13; 11:1-10; 13:6-13; 1:1-9; 2:5-11.

Prayer: Almighty God, we want our hearts and minds to be ready for the coming of the Lord Jesus. Help us to be free from discouragement, fear, and anxiety so the bright beauty of the Star can shine in and through us. In the Name of the Lord Jesus we pray. Amen.

Poem: Come, thou long-expected Jesus,
Born to set thy people free;
From our fears and sins release us,
Let us find our rest in thee.

Hymn: First verse of "O Come All Ye Faithful."

SECOND SUNDAY IN ADVENT

Say together: "Our King and Savior draw-eth nigh; O come, let us adore Him."
(Light two candles of Advent wreath.)

The second candle is for the message the angel brought to Mary. This is the Candle of Hope which stands for our readiness to receive Jesus into our hearts, our homes, and our cities. We think of the joy that comes to us by the message of the Holy Bible. We thank God for the gift of faith.

Scripture (read one each day): Isa. 7:10-15; Mal. 4:1-6; Luke 1:5-17; 1:18-25; 1:26-33; 1:34-38.

Prayer: Almighty God, who has taught us that thy Word is a lantern unto our feet and a light to our path, grant that we, with all who devoutly read the Holy Scriptures, may realize our fellowship one with another in thee and may learn thereby to know thee more fully, to love thee more truly, and to follow more faithfully in the steps of thy Son Jesus Christ. Amen.

Poem: On Jordan's bank the Baptist's cry
Announces that the Lord is nigh;
Awake and hearken, for he brings

Announces that the Lord is nigh;
Awake and hearken, for he brings

Glad tidings of the King of Kings.
Hymn: First verse of "Joy to the World."

THIRD SUNDAY IN ADVENT

Say together: "Our King and Savior draw-eth nigh; O come, let us adore Him."
(Light three candles of Advent wreath.)

The third candle is for Mary's visit to Elizabeth, the mother of John the Baptist. This is the Candle of Sharing, standing for the act of sharing Christ. We think of the gifts we plan to give to others—not just material presents, but the gifts of sympathy and understanding. We especially thank God for the gift of hope.

Scripture (read one each day): Mal. 3:1-5; Isa. 60:1-7; Luke 1:39-45; 1:57-66; 1:67-80.

Prayer: O God our Father, who did send thy Son to save the whole world, we pray thee to bless all who work for thee. Make us glad to help in thy work so all people everywhere may learn to know thy love and to share with us the joy that comes through our Savior Jesus Christ. Amen.

Poem: Ye Christian heralds, go proclaim
Salvation in Emmanuel's Name.

To distant climes the tidings bear
And plant the Rose of Sharon there.

Hymn: First verse of "Away in a Manger."

O wisdom, who came from the mouth of the Most High, reaching from end to end and ordering all things mightily and sweetly.

Come! and teach us the way of prudence.

O Lord and Ruler of the House of Israel, who appeared to Moses in the flame of the burning bush and gave the Law on Sinai.

Come! and redeem us with outstretched arm.

O Root of Jesse, who stands for an ensign of the people, before whom kings shall keep silence and unto whom the Gentiles shall make supplications.

Come! to deliver us, and tarry not.

O Key of David, and Scepter of the House of Israel, who opens and no man shuts, who shuts and no man opens.

Come! and bring forth the captive from his prison, he who sits in darkness and in the shadow of death.

O Dawn of the East, brightness of the eternal and Sun of Justice.

Come! and enlighten them that sit in darkness and in the shadow of death.

O King of the Gentiles and their desired One, the Cornerstone that makes both one.

Come! and deliver man, whom You made out of the dust of the earth.

O Emmanuel, our King and Lawgiver, The expected of the nations and their Savior.

Come! to save us, O Lord our God.

FOURTH SUNDAY IN ADVENT

Say together: "Our King and Savior draw-eth nigh; O come, let us adore Him."
(Light four candles of Advent wreath.)

The fourth candle is for John the Baptist, who loved our Lord even before he saw Him in person. This is sometimes called the Angels' Candle, a symbol of love and the coming of Jesus into this world. We especially thank God for giving us our family, relations, and friends to love. So the greatest of all gifts is love.

Scripture (read one each day): Isa. 52:7-10; 9:2-7; Luke 3:2-9; 3:10-20; John 1:19-28.

Prayer: Lord Jesus, the Son of God, come into our hearts and dwell there forever. Help us to cast out all that is unworthy of your Holy Presence. Grant the peace and good will of which the angels sang may shine in our lives, for thy Name's sake. Amen.

Poem: Born thy people to deliver,
Born a child and yet a king;
Born to reign in us forever,
Now thy gracious kingdom bring.

Hymn: First verse of "Silent Night."

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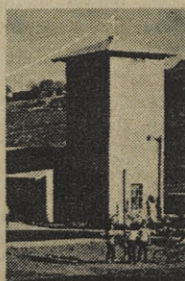
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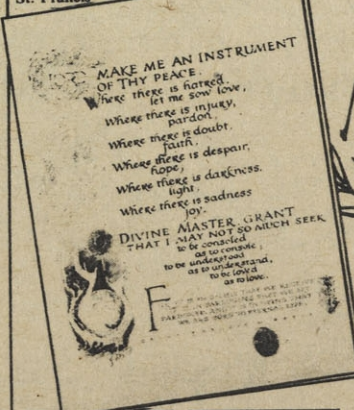
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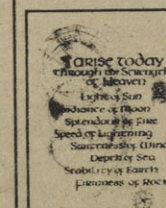
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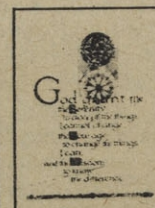
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Watch for two TV specials

Two television programs on this year's holiday scheduel will brighten the Christmas season for Episcopal tele-viewers.

Nearly 300 Public Broadcast Service (PBS) stations will premier a one-hour program on the life and music of Johann Sebastian Bach. In most of the country the program will be aired at 8:00 p.m. (EST) on Sunday, December 23. The program, *The Joy of Bach*, was produced by Lutheran Film Associates which calls it "a musical Christmas gift to the American people." Filmed in five countries, including Bach locales in East Germany, it includes both vignettes from the composer's life and illustrations of the broad appeal of his music over the centuries. The music will be presented through individual artists, choirs, ensembles, and dance.

On Christmas Day viewers can participate in the pageantry of *Christmas at Washington Cathedral*. The 10:00 a.m. program will be aired by NBC-TV in cooperation with the National Council of Churches. Bishop John T. Walker of Washington will preach at the special Christmas service and Canon Charles A. Perry will be the celebrant.

Gospel music review makes parish rounds

"A spark of faith in your heart will glow in the dark." So goes the title song of the gospel musical revue, *A Spark of Faith*, currently making the rounds of Episcopal parishes. It's a production that really does glow. What began seven years ago as a parish project by composer/musician Anne Phillips has finally taken wings as a movable musical feast.

In 1971 Phillips, a professional Madison Avenue jingle writer ("What has Sheraton done for you lately?" and "Taste that beats the others cold") put the show together as a benefit for her parish—then St. Paul's, Montvale, N.J. Using professional friends from the New York City talent pool in a "cast of thousands," the show played once at a large hall in New York—and then sat. It seemed at a dead end.

The breakthrough came at Phillips' marriage to the Rev. Ernest Young, an Episcopal priest. He wanted one of the numbers, "In Remembrance of Me," as an anthem for the wedding, and four friends performed it. After a replay at another friend's wedding, they realized that four voices sounded as good as—or better than—40.

So with Ernie as producer and Anne as composer, they tightened the show in which they cast four young musical theater people—Jeff Bates, David Currie, Chelli Jackson, and Mary Young—and went on the road. The show has played the Denver General Convention; the Episcopal Cathedral of the Incarnation on Long Island; a county fair; and a number of east coast parish churches—largely with rave reviews.

The show's essence is upbeat though insightful music interspersed with biblical dramatizations focusing on the lift Jesus brings into a believer's life and how that contributes to reaching out to others. The tunes range from top-40 to country and western to gospel and "traditional," each with a hook that betrays the composer's background in the you-gotta-catch-'em-in-the-first-10-seconds advertising business.

A recording is available, and bookings can be arranged through Anne Phillips Productions, 170 West End Ave., New York, N.Y. 10023. The music has been arranged for choirs and will be published soon.

—Leonard Freeman

'Wrinkle in Time' movie rights sold

Devoted fans of Madeleine L'Engle's *A Wrinkle in Time* will greet the news of the sale of the book's movie rights with mixed feelings: pleasure at the thought of seeing Meg and Charles Wallace in the flesh; fear that the tale of love's triumph over evil will not be faithfully reproduced on the big screen.

The latter is a fear L'Engle has shared and has insistence on keeping the theme and the characters intact has defeated any past sale despite a reported 900 inquiries over the 17 years since the book was first published.

The purchaser, Norman Lear, perhaps best known as creator of television's *All in the Family*, has no intention of changing anything and has agreed to consult with L'Engle on both script and casting. Part of the reason for the devo-

tion to fidelity may lie in the advocacy of Lear's executive assistant, Kathy Hand, who read and loved the book as a child. "I don't want to change it," she said when the sale was announced.

Lear sees the story as "a cross between *Star Wars* and *The Wizard of Oz*." He estimates it may cost between \$25 and \$30 million to produce the special effects necessary for the intergalactic travel in the book and would like to interest film maker Stanley Kubrick in directing it.

Hand and L'Engle believe the children will have to be played by unknowns, but both would like to see Katharine Hepburn, Eva Le Gallienne, and either Judith Anderson or Ruth Gordon in the roles of the children's guardian angels.

—Janette Pierce



MADELEINE L'ENGLE

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"Since I became her sponsor, I know Marites has daily meals, medical help and a chance to go to school. And the kind of love that every child needs.

"But all that I have given seems like nothing when I think of the new meaning she has given to my life.

"You can know the richness, the joy of giving to a child who needs your help.

"You can know it in time for Christmas.

"You can become a sponsor through Christian Children's Fund.

"All it costs is \$15 a month, but you help give a child so very much.

"Regular meals, medical attention, the chance to go to school, or whatever that child needs most to live a healthy, productive life.

"You needn't send any money now.

"First learn about the child who needs you.

"Just send the coupon.

"We'll send you a child's photograph and tell you about her way of life—her age, health, interests and family background.

"We'll also tell you how this child can be helped, and give you details on how you can exchange letters and share a very special part of her life.

"After you find out about the child and Christian Children's Fund, then you can decide if you want to become a sponsor.

"Simply send in your check or money order for \$15 within 10 days. Or return the photo and background materials so we can ask someone else to help.

"Get to know a child who needs your help. Somewhere there is a child who wishes she could share something special with you this Christmas. Love."

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☐ I cannot sponsor a child now but would like to contribute \$_____

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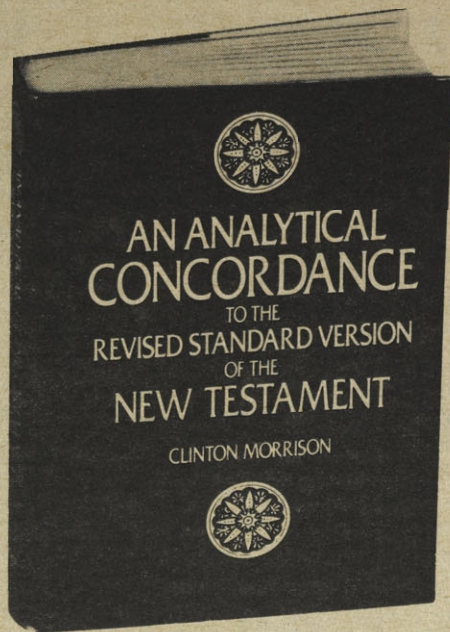
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Christmas Books

L'Engle's 'Ladder of Angels' is a real sparkler

*There was nothing.
There was chaos.
The Spirit of God brooded over darkness...
There was nothing.
And then God, in his infinite joy, Created.*

That's how it all began, according to Madeleine L'Engle in *Ladder of Angels*, a book of Bible stories illustrated by 8- to 14-year-old children from around the world. L'Engle's bright prose and poetry play point counterpoint to the drawings.

Illustrations for the book came from an International Year of the Child competition which Teddy Kollek, mayor of Jerusalem, sponsored. A panel chose the book's pictures from more than 12,000 submissions by children in 70 cities in 26 countries.

The book is economical in words and rich in meaning because L'Engle's straightforward stories play so nicely off the spontaneity of the children's drawings. L'Engle went to Jerusalem to see the paintings on display before beginning

John the Divine in New York City where she works as a librarian.

One of the charms of *Ladder of Angels* is its down-to-earth exposition, a L'Engle trademark. Of Jacob's dream she says, "Perhaps in those days, when one's pillow was a stone, it was easier to attend to dreams." Another is its quest for answers to timeless questions: "Will the day come when once again we will all understand one another?" L'Engle asks in the tower of Babel story. Another is its universal appeal: "Joseph, like most of us, had mixed motives. And, like most of us, he paid for them." Throughout she maintains a surety of purpose: Noah "heard. And he listened. And he obeyed. And that made all the difference to the human race."

A year-round Christmas gift, *Ladder of Angels* is Seabury Press' Christmas book, available at bookstores or from Seabury Service Center, Somers, Conn. 06071, for \$17.50 plus 50 cents postage. Phone: (203) 749-2271. —J.M.F.

Some other Christmas books

When Jesus was Born by Maryann J. Dotts, illustrated by Paul Zepelinsky, \$4.95, Abingdon Press, Nashville, Tenn.

With a dedication to parents, "the first teachers of religion," this small book is written to help children identify with the place and feeling of Jesus' birth. While the nice line-drawings evoke the proper moods, the story is occasionally disjointed and inaccurate.

The Family Advent Book, \$5.95, Doubleday and Company, New York, N.Y.

In words from the *Good News Bible* and with full-color illustrations, this one tells the Christmas story from Isaiah's prophecy to Jesus' birth.



JACOB'S DREAM as seen by Fernando Moreano, age 12, Quito, Ecuador, in *Ladder of Angels*.

to write; the result is this sparkling partnership suitable for all ages.

The stories—which follow the narrative sequence of the Old Testament—go from "The Creation of the World" to "Nehemiah Comes to Jerusalem." Along the way some familiar ones are retold—Adam and Eve, Jonah and the whale, Noah and the ark, Jacob's ladder—and some lesser known ones given new status—the death of Moses, the plague of frogs, and Obadiah's dream.

L'Engle, whose *The Irrational Season* won many Episcopal hearts as the 1977 Lenten book, writes for both children and adults and is a lecturer who often speaks to Episcopal Church groups (most recently at the Women's Triennial in Denver).

"I'm primarily a storyteller," she says of her work, most of which is fiction. Her storytelling ability is illuminated by a strong faith. Reared an Episcopalian with several years in Anglican boarding schools, she is now a part of the worshiping community at the Cathedral of St.

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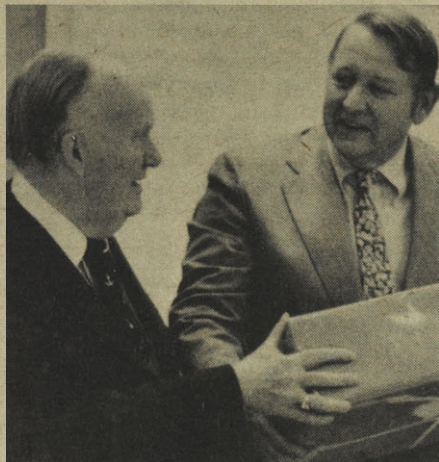
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Cambodia aid

Continued from page 1

like Danforth—and most recently Rosalynn Carter—brought the full plight of Cambodia to public attention. United Nations member-countries have pledged \$210 million in aid. Russia, in sympathy with the present Vietnamese-backed Cambodian regime, is reportedly sending both relief and development supplies. Ecumenical groups such as Church World Service (through which the Episcopal Church works) have pledged \$5 million in aid; Lutheran World Federation has



HONORED EDITOR: Henry McCorkle, right, was honored for 20 years of service as editor of *The Episcopalian* by the publication's board of directors late in October. John Reinhardt, left, Robert E. Kenyon, Jr., and Samuel W. Meek, three members of the original board, paid tribute to McCorkle, who started with *Forth* and became *The Episcopalian's* first editor in April, 1960. During his tenure as editor, the original magazine changed to tabloid newspaper format. Letters of appreciation from Presiding Bishop John M. Allin and Bishop Lyman C. Ogilby of Pennsylvania praised McCorkle's editorial skills as well as his participation in his parish and diocese.

MORE CHRISTMAS BOOKS

The Story of Christmas for Children by Beverly Rae Wiersum, illustrated by Lorraine Schreiner Wells, \$2.25 paperback, Ideals Publishing, Milwaukee, Wis.

The birth of Jesus told in verse with full-color illustrations.

Amanda's Tree by Jo Jones, illustrated by Bruce Bond, \$2.95, paperback, Ideals Publishing, Milwaukee, Wis.

Amanda's green plastic Christmas tree, which she received while hospitalized as a child, stays with her throughout her life to spread the Christmas spirit. Nicely illustrated. The only drawback is the tree tells the story.

The Life of Christ in Stained Glass, edited by Samuel S. Walker, Jr., \$25, Walker and Company, New York, N.Y.

With text from the Bible to provide the story line, this collection of photographs of stained glass illustrates the major episodes in the life of Christ. The windows photographed are in chapels, country churches, and cathedrals in Europe and the United States.

Peculiar Treasures: A Biblical Who's Who by Frederick Buechner with illustrations by his daughter, Katherine, \$7.95, Harper and Row, New York, N.Y.

Buechner is always witty, often irreverent, always pointed, frequently poetic, and sometimes open for argument. Always the characters come alive clothed in an added dimension. A fun book if you—or those on your Christmas list—are not stuffy about religion. Read it one entry at a time or curl up with it for an illuminating hour or two. —A.M.L.

committed \$1.5 million; and the evangelical World Vision International has pledged \$5 million. Oxfam (an English relief group), UNICEF, and the International Red Cross are all heavily involved.

Supplies are reaching the burgeoning refugee camps in Thailand, some of which may eventually hold as many as 200,000 to 300,000 people. Here the problem appears to be lack of sufficient personnel to distribute the supplies on hand. Refugees too weak to walk have died within a few feet of aid.

Inside Cambodia relief efforts are hampered by political considerations which limit entry points to the port of Kompong Som and the Phnom Penh airport. Since the port was virtually destroyed, all supplies come into it on ocean barges which must be unloaded manually by untrained—and malnourished—dockhands.

Early in November, 9,500 tons of food reportedly had been handled,

enough to meet the needs for just 10 days. Some small amounts of emergency supplies and medicine—about 15 tons per plane—are being airlifted. Both methods fall short of supplying the necessary 1,000 tons a day. The government's recent decision to use the Mekong River for relief traffic may help with the distribution.

Danforth and most observers believe a truck route, the so-called "land bridge," from Thailand is the humanitarian solution. The current Cambodian government of Heng Samrin—still fighting a bitter civil war with the Khmer Rouge forces of former President Pol Pot—apparently does not feel it can make such a decision on humanitarian grounds alone.

During Pol Pot's three-year reign from 1975 to 1978 the Khmer Rouge uprooted and separated families and murdered millions in an attempt to drive out all western influences. Teachers, doc-

tors, engineers, even those who wore glasses and might be literate, were systematically exterminated. *Time* magazine reports that of 500 physicians practicing in 1975, only 57 survived the purge.

Driven out of the capital, Pol Pot and his followers still control pockets of land in the area through which a truck route from Thailand would have to pass so the Phnom Penh government, weighing military strategy against humanitarian concerns, has not agreed to opening the route.

But Danforth says he will try "to rivet the attention of the world on the situation until the regime of Phnom Penh allows those trucks to start rolling and those lives to be saved."

Contributions to support Cambodian relief efforts should be sent to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017.

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C. S. Lewis Redux

Continued
from page 1

length docu-memory" by producer Bob O'Donnel, shot on location in Northern Ireland and England and narrated on camera by Hooper, is currently making the rounds and is available for rental.

Tapes Lewis made on *The Four Loves* are good sellers for the Episcopal Radio-TV Foundation which brought Narnia to television. And a number of C. S. Lewis societies as well as college courses, seminars, and weekends continue to flourish.

"This is clearly no transient reputation," Chad Walsh points out in his recent *The Literary Legacy of C. S. Lewis*. "In particular, one cannot explain and discuss Lewis as a shallow religious popularizer. . . . His books are read by sophisticated atheists as well as the simply pious—and the sophisticated pious."

Why this resurgence of interest? Some easy answers are available. Watergate hatchet man Chuck Colson credited his conversion to reading Lewis' *Mere Christianity*, and that triggered a surge in the title's sales. But one faddish reading doesn't produce the kind of across-the-board support the current Lewis market displays.

One must look deeper. Lewis clearly hit a nerve and tapped a hunger. His works appear to be providing nourishment to feed, rather than just fan, the hunger.

Lewis "does not so much argue a thesis as simply show us by example," says theologian Mary McDermott Shideler in a review of a recent book about Lewis. That is the difference between acquiring information and coming to *know* it from within. Shideler continues, "This is the stuff to live on: nourishing, satisfying, and in every sense of the word edifying."

What one receives when one comes to Lewis is straight, classic Christianity. Whether his idiom is fantasy, science fiction, or theology-out-front, what shines through is *mere Christianity*, by which Lewis meant Christianity not in any of its partisan forms, but in its most direct, most traditional embodiment.

The force to be reckoned with here is not just Lewis' considerable storytell-

ing skill, but solid theology. Hope Kirkpatrick, secretary of the New York C. S. Lewis Society, says, "People are feeling a little bit lost today. They want an anchor, something steadying, something that conveys an order in life, a purpose. Lewis provides that, a point of reference, a clarity, a stability."

That clarity and solidness was quite conscious on Lewis' part. "Everyone has warned me not to tell you what I am going to tell you. . . . They all say 'the ordinary reader does not want Theology; give him plain, practical religion.' I have rejected their advice. I do not think the ordinary reader is such a fool. Theology means 'the science of God,' and I think any man who wants to think about God at all would like to have the clearest and most accurate ideas about Him which are available. You are not children; why should you be treated like children?"

William Griffin, one of Lewis' editors at Macmillan, says Lewis' popularity confounds him as an editor. "There's every reason why some of these books should not be popular. *Mere Christianity* is a catechism, after all, hard to read by modern standards, and people generally loathe catechisms. But it seems to be the way people are getting back into Christianity—or at least considering it."

Not everyone, of course, unequivocally hails the Lewis resurgence. Some say it's the thirst for easy answers. A number of reviewers, especially of fantasy literature, have taken to pillorying Lewis for what they see as his "antiquated and conservative" Christian world view.

In one recent literary set-to, three *New York Times* reviews attacked Lewis, saying his fans were either children or already committed Christians who are more likely to "accept myths as forms of truth telling." In response the *National Review* ran a lengthy defense, "Why Does the New York Times Not Like C. S. Lewis?"

Lewis' view of women, too, is a source of controversy. A believer in a hierarchical and differentiated universe, he saw gender as "a fundamental polarity which divides all created beings." He wrote one

brief article against the possibility of women priests.

Lewis' appeal is "difficult to classify," says Michael J. Christensen in a new book, *C. S. Lewis on Scripture*. Christensen cites Lewis' "tendency to speculate on religious matters" as bothersome to conservatives and his "relentless defense of the supernatural" as a point on which liberals fault him.

Perhaps the real basis for Lewis' renewed popularity is best stated by Lewis himself in a rejoinder he wrote to an attack by Dr. Norman Pittenger. "When I began [writing on religion], Christianity came before the great mass of my unbelieving fellow countrymen either in the highly emotional form offered by revivalists or in the unintelligible language of highly cultured clergymen. Most men were reached by neither. My task was therefore simply that of a translator—one turning Christian doctrine, or what he believed to be such, into the vernacu-

lar, into language that unscholarly people would attend to and could understand."

Times are not much different now when the choices seem to be "bornagain" rhetoric or the vague wanderings of all-too-often death-of-a-thousand-qualifications intellectualizing. The recent visit of Pope John Paul II demonstrated that people may not always agree with the content of a message, but if it comes through with clarity, with intellectual integrity, and on a level they understand, people will respond. We know solid food when we see it even if it's not the particular diet we would choose.

This is C. S. Lewis' strength. This is why his work and his person are resurgent today. His voice has a clarity and integrity that people can discern and understand. He is a translator, an innovator only in style, a conveyor of the faith once delivered to the saints for an age adrift and hungry for solid food.

THE QUOTABLE LEWIS

On his conversion

In the Trinity Term of 1929 I gave in and admitted that God was God and knelt and prayed: perhaps, that night, the most dejected and reluctant convert in all England.

On self-knowledge

I sometimes pray not for self-knowledge in general, but for just so much self-knowledge at the moment as I can bear and use at the moment, the little daily dose.

On morality

There is a story about a schoolboy who was asked what he thought God was like. He replied that, as far as he could make out, God was "the sort of person who is always snooping round to see if anyone is enjoying himself and then trying to stop it." And I'm afraid that is the sort of idea that the word *morality* raises in a good many people's minds. . . . In reality, moral rules are directions for running the human machine.

On "ready-made" prayers

To pray successfully without words one needs to be "at the top of one's form." . . . When the golden moments come, . . . who but a fool would reject the gift? But he does not give it—anyway not to me—day in, day out.

On other religions

As in arithmetic, there is only one right answer to a sum, and all other answers are wrong. But some of the wrong answers are much nearer being right than others.

On heaven

Joy is the serious business of Heaven.

"...by far the best translation in English that exists." —Francis A. Schaeffer
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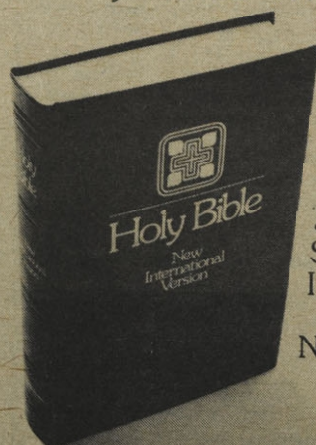
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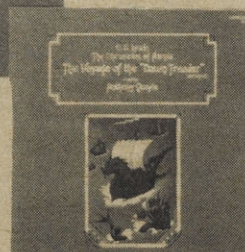
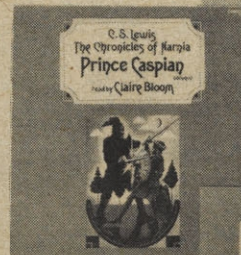
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Two parish clergy reflect on their summer exchange

Last year the editor of Professional Pages received a letter from the Rev. Robin Murch, vicar of Holy Trinity Parish, Queenboro, in the Church of England's Diocese of Canterbury. Robin was interested in a parochial exchange with an Episcopal priest, and he was eventually successful in making arrangements with the Rev. Robert Miner, rector of St. Saviour's Episcopal Church, Old Greenwich, Conn. During June, July, and August of 1979, Bob Miner and his family lived in Queenboro, an industrial city about halfway between London and Canterbury in the south of England, while the Murch family took up residence in Old Greenwich, a small suburban village in Connecticut's Fairfield County. The editor, who received Robin Murch's letter last year, interviewed the two priests on September 3, the day the Murches left Kennedy Airport for England.

—R.J.A.

"I have an agreement with the vestry here at St. Saviour's that every fifth year I get a three months refresher leave." The Rev. Robert Miner relaxed in the rectory living room and sipped a cup of coffee as he spoke. "Glee and I decided we wanted to do something as a family during the three months, something that would help us grow spiritually and professionally."

Bob Miner—a man who smiles easily, whose talents as a pastor and teacher are well-known in the Greenwich area—explained how he and his wife had decided they wanted to use the three months "to do some traveling, to get to know people, and to have the experience of parish life under a different flag." The letter from Robin Murch, he said, sounded like a good lead, a lead that eventually turned into a three months parish exchange between the two priests and their families in the summer of 1979.

The letter also fulfilled the wishes of the Murch family. It allowed them to live and work in the United States—to see some of the eastern states, to become acquainted with Americans and with American church customs.

Both Bob and Robin agree that the two parishes were enthusiastic about the exchange idea and both say they were quickly able to become a part of their new church communities.

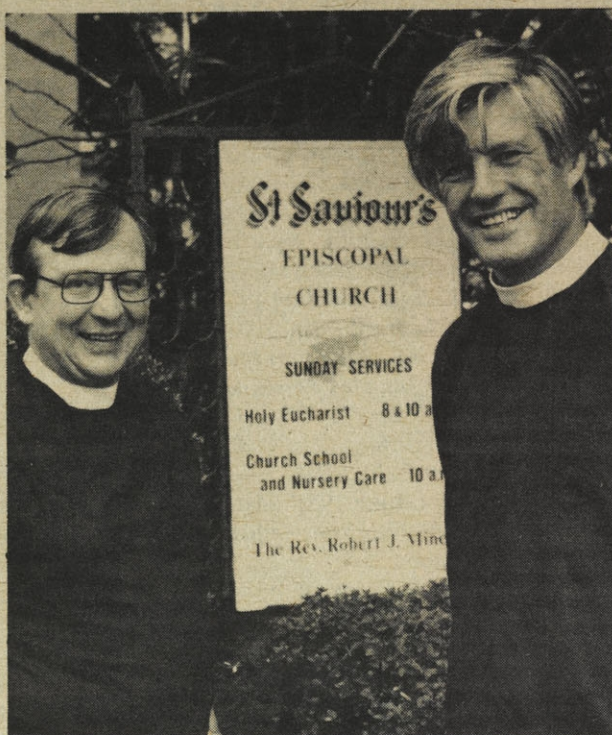
"The people were just super to us, just super," commented Bob.

"Yes, we were well received, I think, and we were very nicely entertained," echoed Robin.

A difference they spoke of during the interview was the "summer season" at St. Saviour's, a decrease in many church activities due to the departure of parishioners for summer vacations. In Holy Trinity, Queenboro, vacationing is not so common, and church life goes on full-steam ahead on a year-round basis. "This meant I had a quieter time, with more visiting in homes and talking with people individually, while Bob had more organized activities to deal with," Robin said. His interest in people and keen commitment to parish life kept the 1979 summer season at St. Saviour's more active than usual.

What about the differences in environment, facilities, style, and such qualities in the two congregations?

"For one thing," said Bob Miner, "there is much more involvement by English clergy in the life of the community." He spoke of the public school assemblies clergy conduct on a rotating basis. English students asked him a variety of questions—about places he had been in the United States, about Hells Angels groups, about the



Bob Miner (l) and Robin Murch

police: do they carry guns and wear uniforms and are there women police? "Very few questions about the life of the Church," he admitted.

The American was also surprised by the uniform salaries paid the English clergy. "The parish clergy aren't paid directly by the parishes, but through a diocesan system. All clergy make basically the same salary with little acknowledgment of varying responsibilities."

He said set "stole fees" received for baptisms, weddings, and funerals are reported to the diocese and that amount is deducted from the next year's stipend. "If you had a huge number of baptisms and weddings, you might wind up paying the diocese for the privilege of working in the parish." Bob doesn't think the British system is a good one.

While Robin was not critical of the Church of England salary system, he did admit "the British clergy are up against it." While the parish does not pay the priest, the diocese sets high financial quotas that have to be met, sometimes as much as 50 percent of parish income. He said English clergy have a difficult time living on the set stipend of US \$8,500 per year because of an extremely high cost of living.

"There is a shortage of clergy," said Robin, "and this makes parishes desperate to just get someone."

The English vicar said Queenboro is more of a natural community than Old Greenwich. "We're an industrial, downtown type city. We lack the facilities at Holy Trinity that St. Saviour's has. But in worship the American Church seems to be quite a bit behind us. I'm surprised at the controversy over liturgy in the United States. I think the Church of England is more down the tunnel toward the future than the U.S. Church is. Church life here is like it was in England at the end of the 1950's."

The exchange was good for the two families. The Murch children enjoyed summer camping and the beaches in the Greenwich area and also visited Disney World. The Miner children spent some weeks in school in Queenboro, and Glee Miner sang with a local choral group.

Both priests recommend the exchange idea to others but say it must be the result of local initiative and spontaneous.

"It wouldn't work if the whole thing were imposed from on high," commented Bob Miner.

"It's been very much like Partners in Mission but at a more telling level," said Robin. "Partners in Mission for us was just a big mass meeting with brief talks by a few people plus some discussions. It didn't go over. But what we've done is what they were talking about. Bob has stimulated the life of Holy Trinity, and I hope I've done the same here. We will both benefit greatly, too, I am sure. We've been engaged in what you might call down-to-earth mission."

Editor's report

The real message is not a good one

I read about 30 parish newsletters each month—some of them weekly, some of them monthly, most of them pretty well done.

Last month, however, one of them conveyed a message to me that I didn't like, a message I had read before in other such publications.

The message: the parishioner is responsible for letting the rector know when a hospital call is needed or when any other such pastoral ministration is needed—the rector can't be expected to be responsible for this—or something to this effect.

The message happens to be the truth, maybe.

The real message that comes through, however, goes like this: I am your rector, and it has been brought to my attention that I didn't call on a parishioner or two while they were in the hospital, and this is not my fault; it is the parishioner's fault.

It's true that a hospital call is missed, even by the most conscientious of clergy, now and then. It's true that this upsets people. It's true that the priest receives some flack, generally, that is not deserved.

What isn't true is publishing veiled hints that "it is not my fault" solves the problem.

What does solve it is establishing the sort of pastoral relationship that enables both priest and parishioner to understand goofs when they occur, to accept them and not be threatened by them.

When I was a rector, I published some of those "it's not my fault" messages in the newsletters of parishes I served. Reading the ones published by others has convinced me I'd never do it again. I don't think anybody should.

—R.J.A.

...about books

Helping cancer victims and small churches

Delectable Mountains, Moira Mathieson, \$2.50 paperback, Forward Movement Publications, Cincinnati, Ohio.

The "miniature books" Forward Movement has published in recent years have made a large contribution to the education and spiritual renewal of Episcopalians and others. This number in that series was published in cooperation with the Alban Institute of Washington, D.C., and is one of the best. The terms "team ministry" and "Canon 8 ordinations" and "sacramentalist" are becoming known throughout the Church. This book identifies those terms in telling the story of how Episcopalians in one rural Maryland area experienced renewal, both personal and congregational. This book won't solve the problem of what to do about small congregations that can no longer afford to keep going, but it uses some strong signals to point toward possible solutions. It is designed for tract racks and mass distribution, hence it has a good chance of bringing new vision to laity as well as clergy—perhaps through laity to the clergy! No easy success story, this one, but a good start in the right direction for those who can perceive its message.

Still a Lot of Living, Robert O. Beatty and his family, \$8.95, Macmillan Publishing Co., New York, N.Y.

Some statistics: over 54 million Americans, now living, will have cancer at one time or another, and at the present rate only a third will survive five years or more; 350,000 Americans died of cancer last year; an estimated 1.5 million Americans alive today once had cancer and have defeated it. These statistics are important. They mean that most parish priests in the Episcopal Church are either now ministering to someone with cancer or will be in the near future. More than mere statistics, however, are included in this well-written book which is the personal story of how one family coped with cancer when the head of that family, Bob Beatty, learned he had been afflicted. The book is not trite or sticky-sweet. It is realistic and practical. Through it the late Robert Beatty is able to minister to cancer victims and their families as well as to all of us who are involved as counselors and pastors. You will want to buy a copy for yourself, and you will want one in your parish library.

Professional Pages is published in clergy editions of *The Episcopalian* six times each year. The Rev. Richard J. Anderson, 41 Butler St., Cos Cob, Conn. 06807, is editor. Clergy changes should be sent to *Professional Pages*, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103.

Clergy can help with alcohol problems

by James L. Lowery, Jr.

The 66th General Convention is only just over. Let me share with you some impressions which make for thinking about problem drinking and the role we Episcopal clergy play.

General Convention sees the publication of a new version of the Church's Teaching Series; the book on ethics says the Episcopal Church drinks too much. The Rev. John Jordan of Southern Virginia tries unsuccessfully to pass a resolution asking all clergy to refrain from imbibing (save with wine at the Eucharist) for one year. Bishop Frey of Colorado, in the issue of his diocesan newspaper distributed as a welcome to all Convention-goers, states that most Coloradans expect Episcopalians to be heavy drinkers and that he hopes churchpeople will bear a good witness. A Denver newspaper says editorially that the Episcopalians handle themselves better, in regard to liquor, than the state legislature when it is in town! A resolution passes General Convention, requesting each diocese to form a commission on alcohol abuse and to develop written guidelines on education, prevention, intervention, and treatment for its own employees and instructing Executive Council to do the same for its own staff. The Recovered Alcoholic Clergy Association man a booth in the exhibit hall. And one of the resource persons testifying in hearings states that Episcopalians are one of the best resources in the country in reaching people early and sobering them. A movement is abroad to add education and prevention to treatment and intervention.

Clergy are key in the area of alcohol problems and problem drinking because, on the whole, they imbibe. Clergy are key because a number are alcoholics. Clergy are key because pastors are still the number-one resource people those in trouble turn to. Clergy are key because, as public persons, they can set an example. And clergy are key because they are in places where they can affect the context of drinking.

In the total situation are three factors. The first is the alcoholic; 14 million Americans are problem drinkers. The second is the people problem drinkers injure; their number is estimated to be 70 million. The third is the context of alcoholism; we live in a chemical comforter society. Booze is pushed on us, as are drugs—patent medicine, ethical drugs, and drugstore aspirin—and we frequently use them to avoid facing problems.

Over the last 20 years, since publication of the classical Episcopal Church study on alcohol problems in 1958, a network of intervention and treatment resources for those afflicted with the treatable disease of alcoholism has mushroomed in parishes, communities, and regions all over the country. Churchpeople have been active in the growth of community resources and also in the explosion of federal funding for them, now reaching \$400 million per year. The influences churchpeople have generated through Presidential Assistant Sherman Adams in the Eisenhower administration and through church liaison to native American programs have been very important. Most clergy on the local level can tap into community and regional resources for intervention and treatment once they know the services available. And the social context of pastoral work is such that most resources can openly and easily be sought.

People turn to pastors even if they are not church folk. Pastors plug people into local resources. And if resources are not available, churchpeople help establish them by asking for aid from persons in neighboring communities or regions. Episcopal clergy have a particularly good reputation in this area. Many good things are happening all over.

But we need to prevent as well as rescue. We need to deal with the context which pushes many people into problem drinking. Here much less has been done, partly due, perhaps, to ambivalence on the part of our Church and our clergy. So much education is of the scare and fear type without affirming facts and standards to which we can repair. Many persons feel guilty because of their irresponsible practices but recoil from the total-abstinence approach because they do not want to be typed with Southern Baptists!

Affirmation, not scare and fear, is a way forward from this anxious state. We affirm the presence of alcoholism as the lot of one-seventh of the people around us.

These resources are available

Selected Key or Specimen Literature

1. *Alcohol, Alcoholism, and Social Drinking*
Joint Commission on Alcoholism, Episcopal Church
Seabury Press 1958, reprinted 1979
2. *Responsible Decisions about Alcohol*
North Conway Institute 1977
14 Beacon St., Boston, Mass. 02108
3. *A Review of Alcoholism as a Factor Among Medically Disabled Episcopal Clergy*
The Rev. Halsey M. Cook, Old St. Paul's Church
24 W. Saratoga at Charles St.
Baltimore, Md. 21201
4. Resolution from 195th Maryland Diocesan Convention on Alcohol Policy and Guidelines to General Convention
Secretary of Convention, Episcopal Church Center,
New York, N.Y.
5. *Drinking Fraternity Style*
Bacchus Program
Campus Alcohol Information Center
124 Tigert Hall
University of Florida
Gainesville, Fla. 32611

But we then affirm the making of responsible choices about drinking, as a standard to which we should repair, dependent upon the effects on us and those around us and in the light of choosing goals of positive health. We affirm a *total* approach which addresses: (1) drinking education; (2) prevention of drinking abuse; (3) intervention; and (4) treatment. We call for networks at local, regional, and national levels which move in this direction, as consensus becomes more and more evident, and we hope for action. People are available as resources; clergy who know their flocks and know their areas can always find them. Money is available—the federal government has it to dispense—but churchpeople in general, and Episcopalians in particular, have not always been knowledgeable about tapping government funds. A list of literature and resources at the end of this article points to some persons and places who can introduce us to the right helpers and funders.

The forgoing sounds highblown, but we can begin education and prevention work in two very practical ways now. The first is to identify, learn from, and adapt to our own purposes successful current programs. A freshman coming through the registration link at the hard-drinking University of Florida at Gainesville, along with a multitude of other literature, has placed in his hands an attractive brochure entitled "Drinking Fraternity Style." The prose titillates him in the direction of Shakespeare—"Drink provokes the desire, but it takes away the performance!" (*Macbeth*)—and in the direction of Greek and Eastern mysteries (the Bacchus project). What is revealed to the eager reader is a network of students interested in helping anyone make responsible decisions about drinking and alcohol abuse. Those interested in the lovely and effective people behind this literature and the program that goes with it should address themselves to Dr. Gerardo Gonzalez, mentioned below.

A second practical means of prevention is establishing effective role models, setting good examples ourselves or, in more churchly language, "being effective Christian witness." To this end the General Convention resolution just passed addresses itself (although we might not know it after reading Convention summaries in the *General Convention Daily* as well as in many diocesan newspapers). It resolves that every diocese should have a committee on alcohol abuse to broker area resources, to provide materials for education and training (note how we are moving outward beyond intervention and treatment), and to set written policy in several areas. Written policy includes, first, the treatment of clergy and their retention of diocesan employment if they are under treatment—not the old practice of dismissal and sweeping the

Resources for Intervention and Treatment

1. The Rt. Rev. David E. Richards
Office of Pastoral Development
116 Alhambra Circle
Coral Gables, Fla. 33134
(305) 448-8016
2. Recovered Alcoholic Clergy Association
P.O. Box 95
Albion, Ill. 62806
3. The Johnson Institute
10700 Olson Memorial Highway
Minneapolis, Minn. 55441
(612) 544-4165

Resources for Prevention and Education

1. The Rt. Rev. Roger Blanchard, Chairman
North Conway Institute
14 Beacon St.
Boston, Mass. 02108
(617) 742-0424
2. Education Committee of the States
1860 Lincoln St.
Denver, Colo. 80203
3. Dr. Gerardo Gonzalez
Alcohol Abuse Prevention
124 Tigert Hall
University of Florida
Gainesville, Fla. 32611
(904) 392-1261

drinking problem out the door. Second, setting a policy on alcoholic beverages at church functions and on church property to include non-alcoholic choices. Third, health insurance coverage for those undertaking recognized treatment. Further, the Episcopal Church's Executive Council is instructed to comply with the above provisions as they relate to employees at the Church Center in New York City. Our 100-odd dioceses and our national staff organization can indeed set a powerful example by such action.

All this amounts to a movement in our Church from alcoholism to alcohol problems and problem drinking, from rescue to prevention, from bandaging to dealing with a total problem, from only intervention and treatment to also education and prevention. That is if we heed the General Convention resolution, if we latch onto good available programs and methods, and if we are willing to witness in our own dioceses and national office.

The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy service agency which is communicator, consultant, and catalyst to clergy support groups and systems. Feedback, criticism, and suggestions about this column are welcome. Write him at 14 Beacon St., Room 715, Boston, Mass. 02108, or in care of Professional Pages.

Diocese of New York offers new assistance

Steps are being taken in the Diocese of New York to provide various kinds of support for clergy who wish to move from a ministry within the institutional Church to a non-stipendiary ministry and for seminary graduates who have chosen to be non-stipendiary.

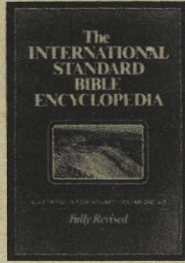
Bishop Paul Moore, Jr., has established a committee to aid clergy interested in making such a move. The Rev. Lincoln Harter of Staten Island is chairman.

In a letter to clergy of his diocese, Moore said he sees "the need for support from other clergy who have been through this, of vocational guidance, perhaps some professional psychiatric counseling to deal with the emotional fall-out from such a change, then a vocational testing of some sort, and finally assistance in preparing resumes and contacts in finding a position."

Stephen Bell, vice-president of the Episcopal Church Foundation, and Peter Weir, a layman in the diocese who is on the Foundation, will assist the committee.

YOU'RE INVITED... TO A MEETING OF SOME FASCINATING MINDS

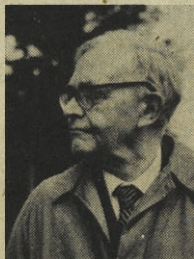
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Based on lectures delivered during his visit to the U.S. in 1962, here is what Barth described as "a short account of what, up to now, I have basically sought, learned, and represented from among all the paths and detours in the field of evangelical theology."

November 1819-6 paper, \$4.95

AN INTRODUCTION TO THE THEOLOGY OF KARL BARTH, by Geoffrey W. Bromiley

"To provide some simple but real knowledge of Barth's theology" is Bromiley's stated purpose in preparing an introduction to the work of one of this century's most influential thinkers.

December 1804-8 paper, \$5.95

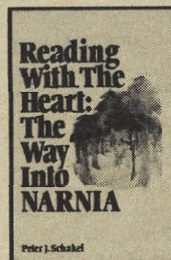
A HOSPICE HANDBOOK, edited by Michael Hamilton and Helen F. Reid; Preface by Senator Edward M. Kennedy



Written out of both personal and professional experiences, these essays present a humane alternative to conventional methods of care for the dying.

January, 1980 1820-X paper, \$3.95

READING WITH THE HEART: The Way Into Narnia, by Peter J. Schakel



Inviting readers to enter imaginatively into the world of Narnia, this insightful introduction affords a deeper appreciation of C.S. Lewis' immensely popular *Chronicles of Narnia*.

December 1814-5 paper, \$3.95

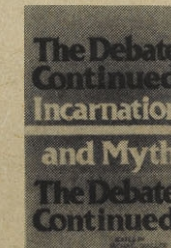
A NEW HEAVEN: by Richard Holloway



The timeless significance of Christ's death and resurrection is central to this discussion of God's unconditional love for and involvement with His universe. An Episcopal Book Club selection.

Published 1811-0 paper, \$2.95

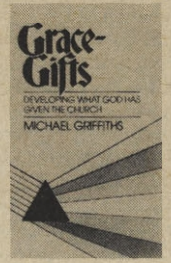
INCARNATION AND MYTH: The Debate Continued, edited by Michael Goulder



John Hick, Don Cupitt, C.F.D. Moule and Leslie Newbigin are among the contributors to this printed exchange of views on a subject of profound interest and importance to every Christian.

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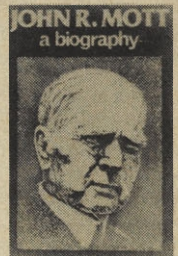
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Clergy changes....

ALDRICH, Kenneth D., Jr., from St. Luke's, Westville, NJ, to Trinity, Red Bank, NJ
AMUSSEN, Donald S., from St. Paul's, Fayetteville, AR, to director, Northwest Arkansas Hospice Association, Fayetteville, AR

BAINBRIDGE, Harry B., III, from faculty, Sewanee Academy, Sewanee, TN, to St. Thomas, Monroe, LA

BECK, Natalia V., from director, Julian Mission, Indianapolis, IN, to St. Peter's, Lebanon, IN

BEMIS, Harlan A., from St. John's, San Francisco, and assistant director, Walden House, San Francisco, CA, to chaplain, Episcopal Seamen's Service, San Francisco, and port representative, American Merchant Marine Library Association, San Francisco, CA

BERCKMAN, Edward M., from non-parochial to St. Stephen's, Elwood, and communications officer, Diocese of Indianapolis, IN
BIEGLER, James C., from St. James, Alexandria, LA, to St. Patrick's, West Monroe, LA

BINGHAM, Willie C., from chaplain, University of Northern Colorado, Greeley, CO, to St. Michael's, Arkadelphia, and director, United Ministries in Higher Education, Henderson State College and Ouachita Baptist University, Arkadelphia, AR

BLAIR, Thom W., Jr., from St. Stephen's, Richmond, VA, to St. Matthew's, Warson Woods, MO

BOUGIE, Laurence L., from St. Timothy's, Forest Lake, MN, to program director, Minnesota Dept. of Corrections, Circle Pines, MN

BOWEN, P. Roger, from St. Paul's, Nuku'alofa, Tonga, to chaplain, Church Farm School, Paoli, PA

BURGESS, Bishop John M., from Berkeley Divinity School, New Haven, CT, to St. Paul's, New Haven, CT

CHERRY, Charles S., from St. Peter's, Gilbertsville, KY, to St. George's, Asheville, NC

COVAL, Robert P., from St. Luke's, Patton, and St. Thomas, Barnesboro, PA, to St. John's, St. Johns, MI

DERAGON, Russell L., from St. Paul's, Westbrook, CT, to non-parochial
EDSON, John B., from St. Luke's, Niles, OH, to All Saints, Spokane, WA

EHRICH, Thomas L., from St. Stephen's, Elwood, and communications officer, Diocese of Indianapolis, IN, to St. Francis-in-the-Fields, Zionsville, IN

EVANS, William L., from St. James, Grosse Ile, MI, to St. Andrew's, Drayton Plains, MI

GRAY, Francis C., Jr., from St. John's, Melbourne, FL, to Emmanuel, Orlando, FL
GRIFFIS, Terrell H., from St. Mary's, Bolten, MS, to St. Stephen's, Innis, and St. Nathaniel's, Melville, LA

HARKINS, James R., from chaplain, Convent of the Transfiguration, Glendale, OH, to Epiphany, Santo Domingo, Dominican Republic

HARRELSON, Larry E., from St. John's, Woodward, OK, to Emmanuel, Kellog; Holy Trinity, Wallace; and St. Andrew's, Mullan, ID

HAYDEN, J. Carleton, from visiting scholar, Howard University School of Religion, Washington, DC, to chairman, Dept. of History, Morgan State University, Baltimore, MD. He continues at St. George's, Washington, DC, and as professor, Virginia Theological Seminary in Alexandria, VA.

HERLONG, Bertram N., from Trinity, New York, NY, to St. Paul's Cathedral, Detroit, MI

HOLIFIELD, Lloyd W., Jr., from St. John's Military School, Salina, KS, to St. Timothy's, Littleton, CO

HORGAN, Hunter, H., III, from Trinity, New Orleans, LA, to St. Paul's, New Orleans, LA

JONES, Frederick L., from chaplain, University of Arkansas, Fayetteville, AR, to St. Paul's, Fayetteville, AR

KELLER, John S., from Christ, Little Rock, AR, to Grace, Kirkwood, MO

KING, Kale F., from St. Matthew's, Glasgow; St. Mary's, Malta; and All Saints, Scobey, MT, to St. Agnes, Sandpoint, and St. Mary's, Bonners Ferry, ID

KOONS, William D., from Ascension, Refugio, and St. Stephen's, Goliad, TX, to Grace, Port Lavaca, TX

KUKOWSKI, Richard G. P., from St. James, Greenfield, and St. Andrew's, Turners Falls, MA, to Transfiguration, Silver Spring, MD

LITTMAN, Guy J., from director, Ohlhoff House, San Francisco, CA, to St. Cyprian's, San Francisco, CA

MacKENDRICK, Gary W., from St. Stephen's, Spokane, WA, to Grace, Astoria, OR

MAYER, Robert J., from St. Jude the Apostle, Cupertino, CA, to archdeacon for non-stipendiary clergy, Diocese of California, San Francisco, CA

McLAREN, James A., from St. Michael's, Grosse Pointe Woods, MI, to director, Crossroads, Detroit, MI

MILLER, David W., from Grace Cathedral, San Francisco, CA, to St. James, Los Angeles, CA

MITCHELL, Robert O., from St. Mary's, Hillsboro, TX, to St. Augustine's, Baton Rouge, LA

MORRIS, Clayton L., from St. Mark's, King City, CA, to organist and choirmaster, St. Paul's, Oakland, and studies, Graduate Theological Union, Berkeley, CA

NERI, A. David, from Christ, Los Altos, CA, to director of camps and conferences, Diocese of Nevada, Reno, NV

PARSELL, Joseph G., OHC, from Holy Savior Monastery, Tower Hill, SC, to Holy Cross Monastery, Bolahun, Liberia

PERRIN, Henry K., from St. Mark's, Jonesboro, and All Saints, Paragould, AR, to St. John's, Vinita, OK

PRESTON, James M., II, from non-parochial to St. George's, Houston, TX

REYNOLDS, Robert E., from All Saints, Richmond, WA, to Christ, Lake Oswego, OR

SCANNELL, John S., from St. Thomas, Bethel, CT, to St. Michael and All Angels, Portland, OR

SNIFFEN, E. Timothy, from All Saints, Richmond, VA, to St. Paul's, Fort Fairfield, ME

SORENSEN, Robert L., from non-parochial to St. John the Baptist, Otter Lake, MI

STEWART, David E., Jr., from chaplain, William S. Hall Psychology Institute, Columbia, SC, to chaplain, Aiken-Barnwell Mental Health Center, Aiken, SC

STRETCH, Jerome B., from Anglican Church of Canada to Trinity, Oroville, WA, and St. Christopher's, Osoyoos, B.C., Canada

TITCOMB, James R., from All Saints, Phoenix, AZ, to Holy Trinity, Sunnyside, WA

TRAPP, Grace J., from chaplain, St. Luke's Hospital, Racine, WI, to chaplain, Stuart Hall, Staunton, VA

TURNER, Maurice E., from Redeemer, Delano, CA, to St. Stephen's, Orinda, CA

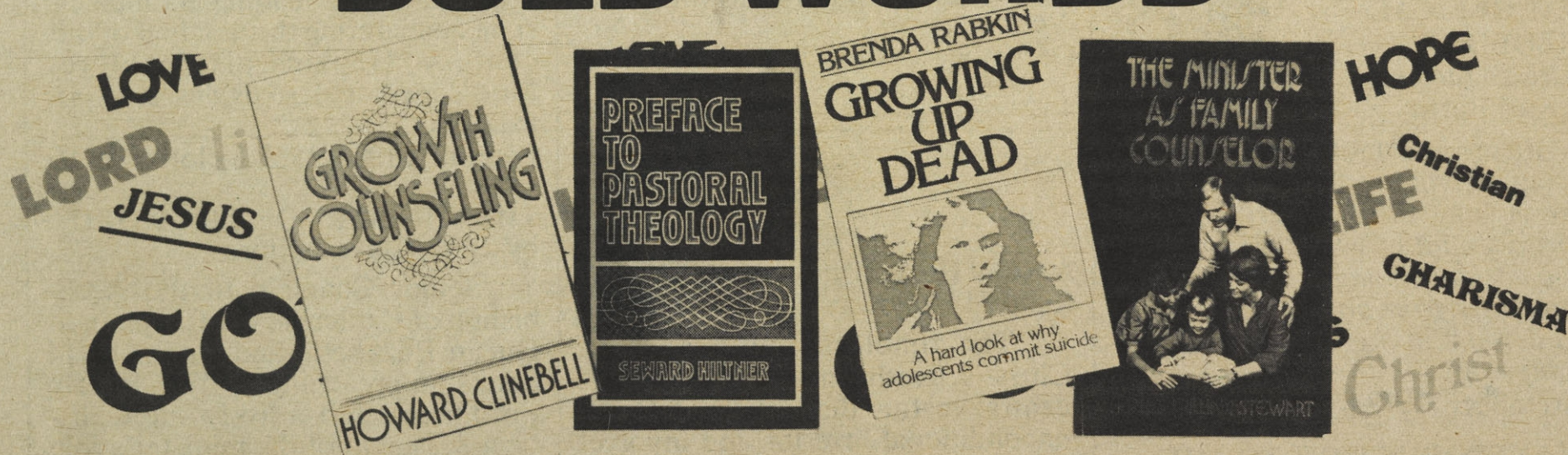
WAGGENER, Robert F., from Holy Cross, West Memphis, AR, to St. Paul's, Washington, DC

WILSON, James G., from St. Luke's, Bohemia, and St. John's, Oakdale, NY, to St. John's, Waterbury, CT

DEATHS

BARRY, Raymond R., age 63
BELL, Gibson, age 100
BUTT, E. Dargan, age 80
CADIGAN, Charles H., age 73
CHARTERS, Lloyd S., age 84
CONKLING, Wallace Edmonds, age 82
CONLEY, Herbert N., age 52
CUTHBERTSON, Hugh E., age 63
DAVIS, John P., age 43
ELDRIDGE, Elsom, age 64
EVANS, George L., age 69
FAIN, Galen C., age 89
FRYSINGER, George P., age 87
HANDSBURY, Willis J., age 57
HANNER, William O., age 77
HAVENS, Henry W., Jr., age 57
HOLT, Nicholas H., age 46
HUNT, Jon S., age 37
HUTCHENS, Joseph Warren, age 69
PORTER, William L., age 63
REGAN, Michael P., age 49
RIVERS, Burke, age 71
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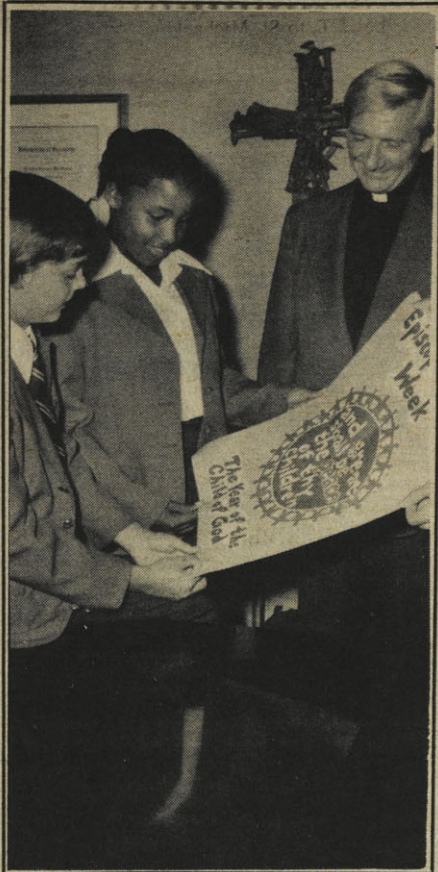
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FOR EPISCOPAL SCHOOL WEEK the National Association of Episcopal Schools sponsored a poster contest on the theme "And great shall be the peace of thy children." Jeff Guido, a student at the Fort Lauderdale Art Institute, designed the winning Year of the Child of God poster. Shown with Guido, left, are Dr. Douglas MacDonald, principal of St. Mark's Episcopal School, Fort Lauderdale, and student Monica Dupont.

C. S. Lewis resources

Recent Books

Past Watchful Dragons, Walter Hooper, paperback \$2.95, Collier Books, New York, N.Y.

The Longing for a Form: Essays on the Fiction of C. S. Lewis, edited by Peter J. Schakel, paperback \$5.95, Baker Book House, Grand Rapids, Mich.

C. S. Lewis at the Breakfast Table and Other Reminiscences, edited by James T. Como, \$9.95, Macmillan, New York, N.Y.

C. S. Lewis on Scripture, Michael J. Christensen, \$6.95, Word Books, Waco, Texas.

They Stand Together, C. S. Lewis, \$13.95, Macmillan, New York, N.Y.

The Literary Legacy of C. S. Lewis, Chad Walsh, \$10.95, Harcourt Brace Jovanovich, New York, N.Y.

Societies (with bulletins)

New York: Mrs. John Kirkpatrick, 466 Orange St., New Haven, Conn. 06511.

Portland: Rachel Sullivan, 1135 N.W. 180th Ave., Beaverton, Ore. 97005.

Southern California: George Musacchio, California Baptist College, Riverside, Calif. 92504.

Play

C. S. Lewis on Stage, Tom Key, 4558 Roswell Rd., Apt. L1, Atlanta, Ga. 30342.

Recordings

"The Chronicles of Narnia," \$7.98, Caedmon Records, 1995 Broadway, New York, N.Y. 10023.

"The Four Loves," \$29.95 for four cassette tapes with study guides, Episcopal Radio-TV Foundation, 3379 Peachtree Rd., N.E., Atlanta, Ga. 30326.

"The Screwtape Letters," Lord and King Associates, \$25 for six-record album, \$50 for six-cassette album with study guides, Episcopal Radio-TV Foundation (see above).

Film

The Lion, the Witch, and the Wardrobe, 2-reel weekend rental \$100, 4-reel five-week study \$125, Episcopal Radio-TV Foundation (see above).

Venture receives \$3 million in gifts for education

In the past two months Venture in Mission has received three major gifts totaling over \$3 million. All three donations will benefit educational projects on the campaign's askings list.

A gift of \$500,000 to "strengthen and broaden the Christian ministry" at the University of the South, Sewanee, Tenn., came from Mr. and Mrs. Robert M. Ayres and Mrs. Ayres' father, Fred W. Shield. The gift was given through the Venture campaign of the Diocese of West Texas where the Ayreses lived before he was named vice-chancellor and president of the University of the South.

Venture seeks similar gifts for ministry at other Episcopal Colleges: Bard,

Kenyon, and Hobart in the United States and Trinity College, the Philippines.

A gift of \$1 million from the Brown Foundation of Houston, Texas, was announced in September. Part of the gift—\$750,000—will go to the Episcopal Theological Seminary of the Southwest in Austin, Texas, to begin a ministry training program among Mexican-Americans. This program will not only encourage preparation for ordination, but will provide outreach training for both lay and ordained people.

The remaining \$250,000 of the Brown Foundation gift is undesignated.

Ruth McCormick Tankersley of Tucson, Ariz., one-time vice-president and

publisher of the *Washington Times-Herald*, donated her Maryland estate to Venture. The Montgomery County property includes various buildings and 50 acres of land valued in excess of \$1.5 million. The majority of the Tankersley gift is undesignated, but \$100,000 of the proceeds are allocated for a projected new Episcopal school.

Venture in Mission spokesmen report the national Venture program has received \$15 million in firm pledges from dioceses and special gifts. As of November 1, the national program has received just over \$2 million of the amount pledged.

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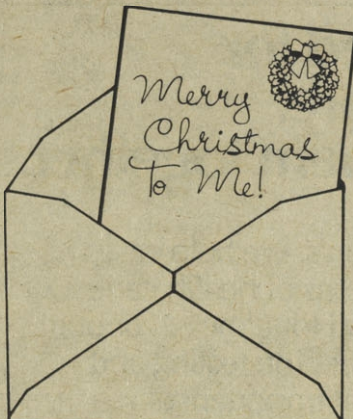
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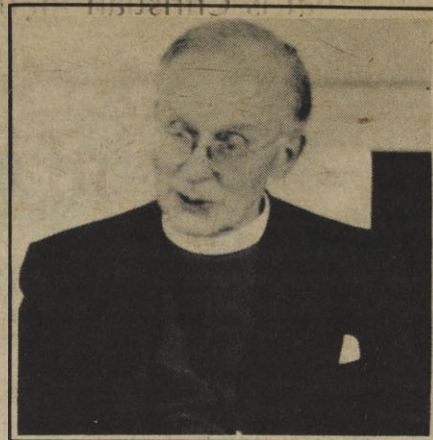
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Archbishop Coggan challenges Pope

Just a few days after Pope John Paul II, at an ecumenical service in Washington D.C., reiterated his Church's position that Romans and non-Romans cannot receive Communion together until they have "complete unity in faith," the Archbishop of Canterbury challenged that policy from the pulpit of the National Cathedral in the same city.

Dr. Donald Coggan, preaching at the Cathedral on October 14, said the Roman Church's policy was an impediment to evangelizing the world, a matter of deep concern to him. "The Church is not a club. If so, it is a travesty of what it should be. It is not a comfortable club, but a base of operations from which to serve the world. . . . We must be willing to give our lives to this, or we are not entitled to be called Christians."

At a press conference following the service, the Archbishop acknowledged his disagreement with the Pope on intercommunion and on women's ordination. He said that since Anglicans and Roman Catholics agree on so many basics of Christian faith that intercommunion should be authorized. "A great many Roman Catholics in different parts of the world are now receiving Holy Communion from Anglicans, and I hope



we will soon see the Roman Catholic Church take cognizance of this."

On ordination of women he said, "What I hope is the Roman Catholic Church will take note of the fact that there are great numbers of men and women, not the least within their own orders, who themselves desire (ordination of women)."

He also endorsed the General Convention—approved revision of the Prayer Book and expressed his approval of the newly stated policy regarding ordination of homosexuals.

The sermon at the Washington Cathedral was, in effect, Coggan's farewell address to the American Church. He is due to retire Jan. 25, 1980. His successor will be Bishop Robert A. K. Runcie of St. Albans, who will be installed as the 102nd Archbishop of Canterbury on Mar. 25, 1980.

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God made sex — and marriage

In the fall the United States hosted a considerable visitor—a native of Cracow, Poland, a man of rugged warmth, a fearless man, resonant. Who can help but rejoice when holiness is mediated so richly through humanness?

In contrast the Episcopal General Convention met that same time, and the event was not nearly so exciting or newsworthy. But I trust you share with me gratitude for the democratic way in which we Episcopalians make decisions.

I would draw your attention to the fact that despite the contrast, the one point on which both Pope John Paul II and the Episcopal Church coincide is their affirmation of Christian marriage as the ideal intended by God for the relation of the sexes.

Our two branches of Christendom differ in their positions on abortion, on the purpose of sex in marriage and contraception, and on divorce. The Episcopal Church does not interpret Jesus' teaching on divorce as a moral absolute, but interprets His teaching redemptively, it seems to me, rather than punitively. But on the affirmation of the institution of Christian marriage, our Churches agree:

God made them male and female.

Therefore a man leaves his father and his mother and cleaves to his wife,

And the two become one flesh.

(RSV Mark 10:6, Gen. 2:24)

Thus does the first book of the Bible deal with simplest and most fundamental form of human community: two become one flesh. Thus did this book, which originated in a polygamous culture, contemplate monogamous marriage as the ideal.

Marriage, as a teacher of mine used to say, creates the "porcupine dilemma": the closer you come, the more you can be hurt. And sometimes the hurts are so great, so irrevocable, that divorce seems to be the most loving solution though I would hope every avenue of help is sought by both parties before that solution is reached and enacted. No spouse is perfect, as no parent is perfect and no child is perfect. All close relationships have their problems.

With that qualifying preface, we can say some things about marriage and about male and female that are absolutely basic to Christian teaching.

The first is God made sex.

Sex is not the creation of Mother Nature nor the result of mere chance. No less an intellectual than Albert Einstein said God does not roll dice. By no mere cosmic accident do humans reproduce in a fashion different from the amoeba who just hauls off and divides. But "in the beginning. . . God created man in his own image, in the image of God he created him; male and female created he them. . . And God saw everything that he had made [including the maleness of man and the femaleness of woman], and behold, it was very good." (RSV Gen. 1)

Second, sex is sacramental.

It is, as you will recall from confirmation instruction, "an outward and visible sign of an inward and spiritual grace given

unto us by God." In other words, the gift of sex is intended by God to be a sacrament.

When you give a gift that you deeply mean, it expresses something inward—love, commitment, loyalty, gratitude—and something outward which the physical thing "gets across," bears, communicates. Sex is sacramental and a gift God intended to be an outward sign of love. The Christian heritage holds that the supreme expression of our sexuality belongs in the context of marriage.

Third, marriage is God's idea, and ideally it is until death us do part, by God's help.

Christian people entering into marriage are asked to make that commitment to lifelong intimacy, "forsaking all others." That is the part, of course, that creates the challenge. That's the part that once prompted a fellow to say: "Marriage is a small gold band that cuts off your circulation." Perhaps it does at times feel like that—a choking, restricting, inhibiting arrangement—even in the best of marriages. But the positive side is lifelong fidelity restricts our behavior and frees us for the possibility of closeness, of true intimacy, with at least one other person.

Andrew Greeley, the Jesuit sociologist, suggests that without the standard of fidelity until death us do part, one might never "really be challenged to trust someone, to become deeply considerate of someone, to sacrifice something for someone, to be patient, tender, giving, supportive."

Fourth, Christian marriage speaks of love, not romantic feelings.

Or, to phrase it differently, the kind of love two people are asked to promise to each other at a Christian altar is not romantic feelings. It is caring behavior.

When you think about it, you cannot help but realize that you cannot promise to sustain romantic feelings until death you do part. You would break that promise in the midst of your first quarrel. Even though romantic feelings may be desirable, love in marriage has little if anything to do with romance.

The ideal of Christian marriage is divinely grounded, as is our sexuality. God made us male and female. Behold it was very good. And the two shall become one flesh. The goal of a lifelong relationship of mutual fidelity is the establishment of a truly intimate relationship of mutual care and respect.

We need to use all the resources at our command—marital counseling, premarital counseling, marriage encounter, psychotherapy, sex therapy—to make a living reality of the Christian ideal of marriage.

In the meantime, the world and our relationships will continue to be imperfect, and we, as Christians, will continue to rely on Him who totally accepts us even when we are totally guilty, on Him whose property is "always to have mercy."

—Alfred M. Niese, Jr.

The Rev. Alfred M. Niese, Jr., is rector of Christ Church, Short Hills, N.J.

How can the Church help couples understand what Christian marriage means before they enter it?

See pages 18 and 19 for some ideas now being tried.

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Church School Missionary Offering 1979-1980

The Needs of the Child: Children of Haiti



*"L'enfant Haitien? Un arbre planté au-dessus d'une source."
(The Haitian child? A tree planted above a spring.)*

Haiti: A brief overview

The work of the Episcopal Church in Haiti is tightly linked to the social and economic situation of the country. One cannot understand the mission of the Church there if one is not aware of the different aspects of the Haitian life.

Haiti belongs to the Caribbean. The island, which was discovered and named Hispaniola by Christopher Columbus, is divided into two parts. The Dominican Republic in the eastern part occupies two-thirds of the island; in the western part is the Republic of Haiti. The western point of the Northern Department of Haiti is approximately 50 miles east of Cuba, while the southwestern portion of the country is approximately 100 miles east of the island of Jamaica. With an area of 10,714 square miles, Haiti is covered by mountains which reach 9,000 feet. Two-thirds of the country is covered by highlands. The rugged terrain makes it difficult to build roads to reach the remote areas whose people cannot benefit from public health and education programs. Most of the mountains were once heavily forested but are now denuded by erosion, which plays an important negative role in the economy of the country.

In Haiti we grow coffee, bananas, sugar, sisal, cotton, rice, and castor beans. But these crops, because of a lack of good irrigation systems, rely mostly on rain. The country possesses considerable mineral resources. A lot of corporations are testing everywhere, searching for minerals such as bauxite, copper, and mineral oils. The amount of arable land is negligible.

According to the last census taken by the Bureau of Statistics in 1975, there were 4,583,785 people in Haiti. Eighty percent of this population lives in the rural areas. But as in many parts of the world, the migration toward the big city is strong. For example, Port-au-Prince, the capital of Haiti, which had 135,687 inhabitants in 1950, now has 458,675. This migration is chiefly the result of a pattern of rural neglect. The economy, based on agriculture, has gone downhill in recent years because of a lack of rain and

The Haitian Child? A Tree Planted Above a Spring. This theme was given to us by a Haitian child, Jean Val Duperval, who describes its meaning as "children are precious as new trees who take from the earth water and nourishment necessary for growing. The spring water is life-giving. The children of Haiti, like new trees, are signs of promise and hope."

We are grateful to many children and adults in schools and churches of Haiti who provided most of these materials for the Children's Resource Poster and the Leader's Guide.

then a series of hurricanes which increased erosion and carried off the topsoil.

The rest of the urban population is concentrated in big cities like Cap-Haitien (46,217), Jeremie (17,624), St. Marc (17,623), Jacmel (11,397), Gonaives, Les Cayes, and Port-au-Prince.

The rate of infant mortality is high and life expectancy is about 47.5 years. More than half the population, 52 percent, is in its 20's; and 42 percent are younger than 14. The population grows at a rate of 2.2 percent; each year we are facing the needs of 100,000 "new" people.

The economy of Haiti is based on cash crops. But agricultural techniques are still rudimentary. The use of modern farming methods hasn't yet reached the peasant farmer who is living in extreme poverty. The per capita income is estimated at \$125 and because of inflation its real value is going down. For the last few years the government has been trying to raise the salary scale but we still have a long way to go.

The average annual income for the peasant farmer is \$60 per family. In order to live the peasant often has to sell his crops before harvest time at a very low price or is forced to borrow money at usurious rates from 25 to 100 percent per month from a money lender. Moreover, the lack of storage facilities prevents him from keeping his crops which he is obliged to sell immediately after the harvest. As we have previously mentioned, erosion is another factor which slows down the peasant economy. The

farmer produces less than he could. This is a serious problem facing us now. The income is low at all levels, and life is expensive. Unemployment is high here. New horizons are being created by corporate investment, and we hope the economic situation will improve in the near future.

In Haiti there are two languages—Creole and French. Creole is spoken by most—if not all—Haitians and is based on an African language brought to the west by slaves. Although French is the official language, only 10 percent of the population can speak it.

The peasants believe in all kinds of gods and deities inherited from the African slaves. Their principal religion is Voodoo. At least 70 percent of the people in Haiti are illiterate. In the rural areas only one child out of five attends school. Some peasant families are so poor they cannot afford tuition, books, and uniforms for their children.

Inadequate health care is also a major problem in Haiti. According to recent statistics there are 0.6 medical doctors for 50,000 people in the rural area; 0.8 nurses for 10,000; and 1.5 nurses' aides for 10,000 inhabitants.



Children's Resource Poster

The CSMO children's poster is intended as a working resource. With visual images of Haiti on the front side and descriptive boxes about Haitian life on the reverse, it may be used as one piece or cut into several small posters. Each section may be used as the focus for one or more session plans. You may wish to have one poster for each child.

History of the Episcopal Church in Haiti

The work of the Episcopal Church in Haiti begins in May, 1861, with the arrival of the Rev. James Theodore Holly, an American black born of free parents. Ordained a deacon in June, 1855, Father Holly made a trip to Haiti a few months later to study the possibility of the emigration of black people to Haiti.

On May 26, 1861, Father Holly and 110 immigrants landed in Haiti to start an Episcopal Church mission. The colony was established on the estate of President Fabre Geffard at Drouillard, three miles from Port-au-Prince. During the first year malaria and typhoid claimed 43 lives among the immigrants, and many of the remaining returned to the United States. Father Holly and his two sons, Fautin and Augustin, stayed, having survived the fever which took Mrs. Holly and the other children.

The first parish to be founded in Haiti was Holy Trinity in Port-au-Prince. A few Wesleyans—whose foreign missionaries had been withdrawn—turned to Holly for leadership. The first work outside the capital, therefore, was established by Wesleyans who became members of the Episcopal Church.

In 1863 the Episcopal Church took the first step toward recognition of Holly's work when Bishop Alfred Lee of Delaware visited the country and confirmed 36 persons.

Three missions were organized in the rural areas around Cap-Haitien in the north coast and Cabaret-Quarter in the mountains near Leogane, about 30 miles west of Port-au-Prince. In 1866 Bishop George Burgess of Maine ordained a priest and a deacon.

As the Church expanded it became more difficult for visiting American bishops to tour the whole diocese. Bishop Arthur Cox of Western New York was deputized by the General Convention of 1867 to visit and survey the field. He recommended that the House of Bishops establish a missionary district under the care of a Haitian bishop.

After long deliberations, the Rev. James Theodore Holly, who had since become a Haitian citizen, was elected the first bishop of the new Haitian Orthodox Apostolic Church. He was consecrated in Grace Church, New York City, November 8, 1874.

By 1874 the Church in Haiti had grown to include six priests, four deacons, 18 missions and several mission stations and 1,000 baptized members of whom 210 were communicants. The work continued to progress but not as rapidly as during the beginning years. As an independent Church, L'Eglise Orthodoxe Apostolique Hatienne received no great financial support either from the American Church or the Church of England. The infant Church was in constant financial need. A small yearly clergy salary grant did not supply even a living wage and clergy were forced to engage in secular work, some teaching, some farming.

Bishop Holly felt the Church should meet the needs of the people. By 1880 three private schools were operating in Port-au-Prince with additional schools in Les Cayes, Jeremie, Gross-Morne, and Trianon. In 1881 a normal school (teachers' college) was organized in Port-au-Prince and in 1882 an elementary school was opened. In 1884 an agricultural school was added, staffed by three native priests. Bishop Holly, in need of funds, was forced to close the school but finally reopened it in 1901. In the south at Les Cayes, another school to train men in that part of the country was opened.

After 50 years of ministry Bishop Holly died on March 13, 1911. He left a

Produced by the Office of Christian Education and the Office of Communication, Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

growing and vigorous Church with 12 priests, two deacons, 2,000 members of whom 650 were communicants, 26 missions and several mission stations. In addition the Church operated nine primary schools, a teachers' training school, and an agricultural school with 54 teachers and a seminarian working part-time.

In 1913 the Haitian clergy requested of General Convention that the Church become a missionary district of the American Church. The Convention approved the request. Ten years of confusion and disorganization passed during which many bishops of the Caribbean visited the diocese.

The Rev. Harry Roberts Carson, Arch-deacon of Panama and the Canal Zone, was consecrated first Missionary Bishop of Haiti on January 20, 1923. At the bishop's invitation the Sisters of St. Margaret arrived in 1927 to help with religious education. Under Bishop Carson the work in the provinces expanded and spread to other parts of the country. Slowly over the years small but substantial buildings were constructed. At Bishop Carson's retirement the Church in Haiti had 23,200 baptized members with 9,220 communicants, 63 missions, 12 schools, and 18 Haitian clergy aided by 88 lay readers.

Under Bishop C. Alfred Voegeli, who was consecrated December 16, 1943, the existing work was strengthened and expanded slowly and steadily. New church buildings were constructed in principal centers. Emphasis on education led to formation of a Department of Education to hold seminars and teachers' workshops. At the same time the Sisters of St. Margaret founded St. Vincent's School for Handicapped Children which is still the most important school of its kind in Haiti. In 1957 a new secondary school, College St. Pierre, was opened in Port-au-Prince. Clinics were established in many missions and ministered to more than 20,000 people per year.

Bishop Voegeli encouraged the development of Haitian art and the outstanding murals of Holy Trinity Cathedral stand as a testament to that contribution. He retired on April 21, 1967, at which time the Church had 39,260 members, 15,738 communicants, 23 priests, three deacons, 207 lay readers, 82 missions, 61 schools, and six clinics.

Bishop Voegeli was succeeded by Bishop Luc Garnier, the present bishop. Today Haiti has 80,000 baptized members making it the largest overseas Episcopal diocese in this hemisphere.

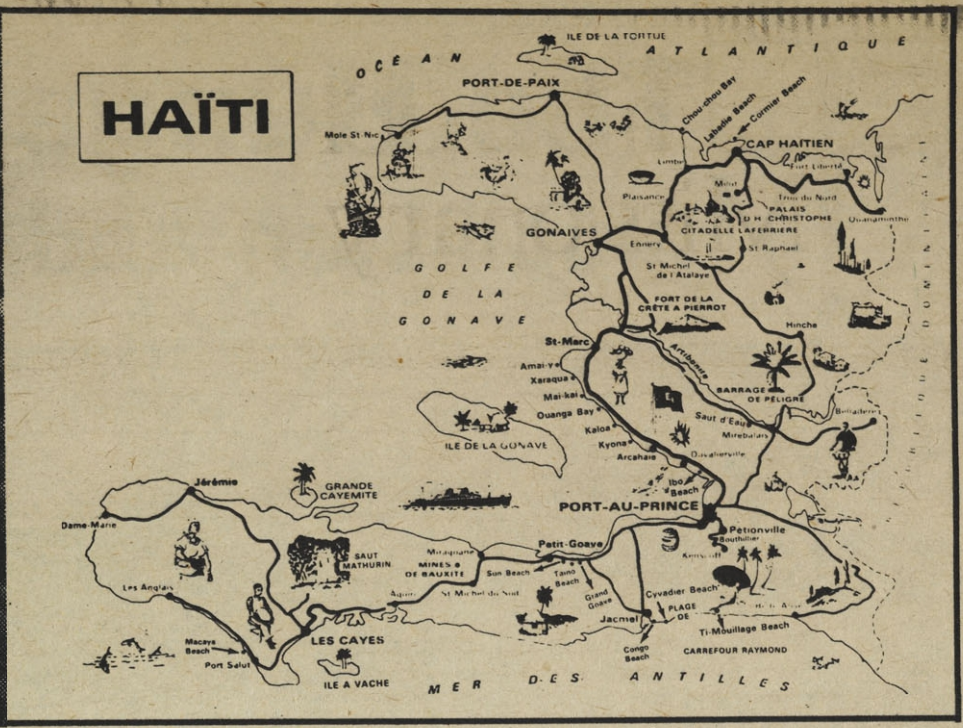
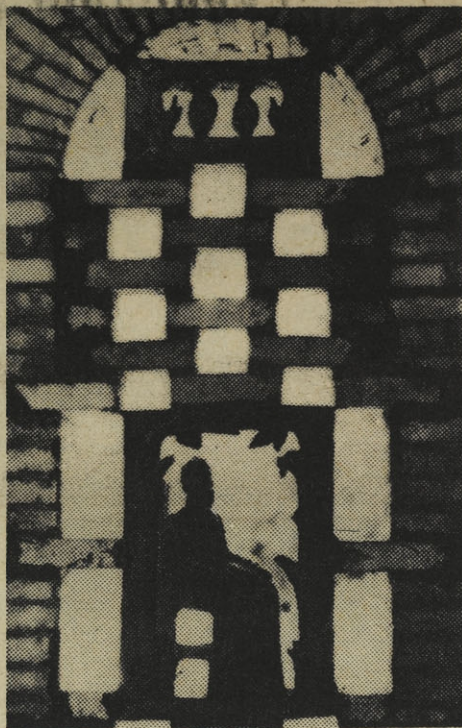
PRESENT WORK

The Episcopal Church of Haiti bears the burden of the past. Its work reflects the country's situation. With most of the population being farming peasants—80 percent of its 4,583,785 people live in the countryside—the Church resides in the rural areas. In 1976 the Church had 40,529 baptized members, 16,729 of them communicants, 82 missions and 70 mission stations, served by 22 active priests aided by 166 lay readers.

Sixty-five of the 82 missions are in rural areas. The big cities like Port-au-Prince, Cap-Haitien, Petionville, Les Cayes, Arcahaie, Mirebalais, Croix-des-Bouquets, Gonaives, Port-de-Paix, and Hinche have 17 churches with 12,856 baptized members and 6,702 communicants.

Travel and communication are difficult, and once a month or once every two months a priest visits a parish located in remote areas which can be reached only on horseback. This trip can take six to seven hours. One priest may serve two to eight missions and as many or more mission stations.

The priest has a special ministry in Haiti—he must often be a community leader, a development agent, a school principal. He may have to serve in lieu of a doctor or nurse in emergency first aid cases. He is aided by lay readers who take care of parishes in his absence and who play a great role in the mission work of the Church in Haiti.



Letter from the Bishop of Haiti

My dear children,

It makes me very happy to be with young people. For some reason being around you makes me feel hopeful about the future for all of us. For one thing, young people have a good deal of courage. And making a better world requires great courage.

You know the human race is still learning how to live on earth in peace and love, and it seems to me that you young people have special potential for making things better. You have all the requirements—real humanity, enthusiasm, the ability to love, bright new ideas, sincerity, and good hearts.

Since this is the International Year of the Child, it is the perfect time for you young people to show the world what you can accomplish—in school, in your families, and in church, where children and the spirit of childhood are mentioned so often. We adults really can learn a lot from you, you know.

Jesus often spoke of children and the spirit of childhood when he tried to point the way to his kingdom—a place of truth above all, and of peace and love.

Yours in Christ,
The Rt. Rev. Luc Garnier
Bishop of Haiti

Where the offering goes

Among the needs that the 1979-80 Offering will help to meet are these:

- Writing and producing native religious literature and materials for Christian Education.

The imported items now in use simply do not come to grips with the conditions and culture of the Haitian people. Needed are locally done booklets, pamphlets, Bible illustrations, etc., appropriate to the reading levels and general understanding of the children.

- An apprentice training program on the island of Gonave.

This island, in Port-au-Prince Bay, is agricultural and isolated. The young people there, by learning some simple skills using island materials (such as weaving hats and mats from sisal), could make a

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contribution to family incomes, most of them now below normal standards.

- A summer training camp at the Mont-trous Center.

Here, visiting children from other rural areas could share learning experiences with the children from Gonave.

- A professional training center in the Delmas section of Port-au-Prince.

Industry is taking hold in the capital city, and with it a demand for skilled mechanics and electrical workers, especially for building and repairing refrigeration units. Establishing such a program would bring real opportunity to young people with presently uncertain futures.

- A primary school at Lascahobas.

Schools are basic mission tools in Haiti.

BISHOP JAMES HOLLY, who first arrived in Haiti in 1861 and began Episcopal Church work there, is memorialized in decorative stonework in Port-au-Prince's Holy Trinity Cathedral. Haiti's 10,714 square mile area is mostly mountains, some rising to 9,000 feet.

Photo courtesy Cathedral Age

I AM PROUD TO BE A STUDENT by Daniel Joseph

Child, hope of your family;
you, sole hope of the world;
you, who will create our tomorrows,
tell us about yourself.

You, who unite the people of the house;
you, who bring joy and happiness;
you, who make the world know the grief, the deceptions you see,
what should we do?

Child with your openness, your smile,
you, whom the sickness of our time has not yet marked,
what do you hope for?

You, who are alive with goodwill and search for love and justice;
you, who give and share everything you possess,
tell us what we should do?

Look, don't be shy;
we have to know
what you propose to do
with this hell we call a world.
Hurry up, there's not much time,
tell us who you really are
and what you're going to do.

translation by John Ratti

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The Hunger Report

Nutrition and Lifestyles



The Right to Adequate Nutrition and Medical Care is the theme of the Hunger Office's poster for the International Year of the Child. It's available free.

Hunger Committee sets goals, approach

With a commitment for training and empowering hunger issue advocates, the National Hunger Committee of the Episcopal Church drew up plans and hopes for the 1980-82 Triennium.

Meeting at the DeKoven Foundation in Racine, Wisconsin, for two days in late June, the Committee drew up a purpose statement to govern its work for the next three years and undertook a careful review of its work for the past Triennium and especially the last year.

In its purpose statement, the Committee lays out three major tasks:

- 1) To uphold the right of every human being to adequate food and nutrition;
- 2) To engage in a process of consciousness raising and action which identifies the root causes of hunger, malnutrition, and poverty and identifies appropriate responses;
- 3) To continue to train, empower, and support a network of people who are advocates of hungry people and to raise up among them advocates of issues of justice and liberation.

From this basis, the panel committed itself to two major thrusts: an active role in refugee assistance and a three-year examination of the issues of lifestyle. Both of these will be undertaken through the diocesan and provincial structures that have been built up over the last three years and which proved effective in the Churchwide Lenten Hunger Program.



In the refugee issue, the Committee passed a resolution calling on the network to "stir the conscience and response" of the Church on this issue and "strive to increase the number of domestic sponsors."

On the lifestyle question, the Committee plans a full three-year examination which will be carried out on three levels according to the Rev. Charles A. Cesaretti, hunger staff officer at the Episcopal Church Center. The entire effort will be modeled on this year's Lenten Hunger Program with strong provincial and diocesan training and involvement and local initiatives as the key factors.

"We discovered early on that the whole hunger issue was enormously complex and, to some, potentially threatening," said Father Cesaretti. "And that is especially true of this facet of the issue. A multi-level approach, with strong diocesan and provincial leadership, allows people to explore and respond to an issue in ways in which they are comfortable and effective."

Father Cesaretti noted that one of the great benefits of the Lenten Hunger Program was the "plethora of local initiative" that developed as people become involved in the approach and looked at their own communities. This program will involve corporate, communal, and personal examination and response and the Committee and staff are already at work developing the resources and preparing for study guides for the work.

—Diocesan Press Service

The Politics of Hunger

The Rev. Stephen K. Commins, associate rector of St. Augustine's-by-the-Sea, Santa Monica, Calif., is the Province VIII representative on the Episcopal Church's National Hunger Committee. The following article about Father Commins' "Politics of Food" course at the University of California at Los Angeles originally appeared in the UCLA monthly journal and is reprinted with permission.

No one need starve. Every day, over 3,000 calories of grain alone are available for every person on earth. Yet the Green Revolution and all the foreign aid doled out to the Third World have not reduced the number of empty bellies.

In rich and poor nations alike, people with money and power always have enough to eat. Whether or not the rest of humanity is fed will depend not on changes in technology but on changes in the minds of those who formulate governmental and international policies.

Innovative instruction at UCLA is being directed toward this end. The first such course at UCLA and one of the few in the nation is an undergraduate class titled "The Politics of Food." It was instigated by the Rev. Steve Commins, a young Episcopal minister who is also a lecturer in the UCLA African Studies Center. After undergraduate work at UCLA, Commins entered seminary and graduate work and worked in Mexico. He slept on the

same floors, ate the same food, got sick on the same water, and dug the same latrines as the poorest of the people he lived among.

Like many of his fellow clergymen in underdeveloped regions, he was influenced by the emerging "theology of liberation." "The closeness between Latin American clergy and the poor has given rise to a strong segment of the Church committed to very drastic social change," he says.

Commings' goal now in higher education is to influence those who will formulate tomorrow's agricultural plans. His class has been translated into a graduate seminar under the direction of Dr. Michael Lofchie, Director of the African Studies Center. Eventually, Commings hopes to see the development of a three- or four-year food policy research program at UCLA, designed to train not agronomists but leaders who could bring the greening of world food policies.

"Theoretically, the Green Revolution can work," says Commings. So far, however, the miraculous strains of wheat and rice that quadrupled production per acre have brought bounties chiefly to the more affluent farmers. Such plants require the expensive support of fertilizer and irrigation that only wealthier land owners can afford. This is a new twist on an old story.

The underlying problem is the often disastrous consequence of attempts to transplant western technology

to a nation with a different soil and cultural background. In some regions of Africa, for example, the French government planted huge tracts of cotton and peanuts on land that depended on its indigenous vegetation for nutrients. The western crops leached the soil. The result was drought and the spreading of the deserts.

"Virtually all people educated in agriculture for Africa, whether Africans or Europeans, were trained in temperate zone agriculture," explains Commings. "African soil is very different. It's never been glaciated, and it doesn't have rich top soil. To cut down forests or graze certain types of cattle on semi-arid land is to invite environmental disaster."

Similarly, grandiose projects such as dams have often turned into a curse. A prime example is the Aswan Dam in Egypt. The mammoth structure brought status and income for those in power, but it backed up water and spawned parasites that infested the bodies of thousands of the poor who lived upstream.

Such effects do not result simply from bad planning. Even more fundamental is the inherent lack of respect for a country's background and a lack of concern for the majority of its people, Commings believes. Many current policies stem from the days of colonialism, when many traditional social structures were destroyed and inappropriate agriculture was imposed.

"Central and Southern Africa are examples of lands whose people were definitely impoverished to make way for white plantations," says Commings. "European settlers took the best land, put the Africans on the worst land, and then accused the natives of being bad farmers."

Kenya's best land (now known as the "White Highlands") was reserved exclusively for whites. This put enormous pressure on lands set aside for Africans.

The story varies around the world, but the power theme is always the same. The *latifundia* system in Latin America, which has its roots in the Spanish conquest, allows a small group of people to control huge plantations on which they grow bananas, sugar, coffee, and other crops for export rather than to feed their own people. Many studies have shown that this arrangement is wasteful of both natural and human resources, is not ecologically sound, and even produces far less food per acre than would a network of small farmers.

"The purpose of the system is not to grow enormous amounts of food," says Commings. "As long as the peasants are kept from owning land, cheap labor is available. There is no incentive for the peasants to work hard for low wages on land owned by someone else if they own their own land. Much of the time is spent keeping the peasants in their places."

Thus the system is effective only for those in power, who are not trying to achieve maximum profitability per acre so much as striving to maintain a system of social control.

The goal is not even to keep the poor tied to the land, only to keep them powerless. "In Guatemala and El Salvador, the peasants often don't live on the land. They live in the ditches by the side of the road," says Commings.

What organized mass political power exists in underdeveloped countries invariably rests in the cities, and the nation's leaders usually respond to the beck and call of their cities or western interests rather than the internal needs of their own countries.

Commings is hopeful that his students will not be corrupted by the status quo. Many are foreign students from developing nations who will return to influence the political systems of their own countries. Others are U.S. students who plan careers directing the course of international food programs. "Our students are not naive about what it takes to change systems," he says.

And the winds of change are beginning to blow in a receptive direction, he believes. Both the World Bank and the U.S. Congress have at least made a verbal change, mandating that aid programs focus on the poorest segments of a population.

"The way world agriculture is being handled now is a disaster," says Commings. Despite all the wonders of modern technology, he points out, per capita world food production is declining. "So many problems have been created by the way things were done in the past that governments and agencies are being forced to open to new ideas."



Nicaragua rebuilds in wake of strife

Last August the Rev. Luis Serrano, chairman of the Province IX Social Betterment Committee, visited Nicaragua in the aftermath of that country's civil disturbance to survey the situation and assess the needs. Following are excerpts from his letter to the Presiding Bishop and the bishops of Province IX.

Nicaragua needs our help.

Yesterday I came from Nicaragua; it was Thursday, August 16, 1979. The Council of the Ninth Province requested me, at the meeting held in Guadalajara on the 25th and 26th of July, to go to Nicaragua as Coordinator of the Social Betterment Committee of the Province, in order to see the real necessities of our diocese and of our brother country.

I saw much and spoke a lot with the people. I visited the neighborhoods which were most affected by the present situation: Barrio Bello Horizonte, where our Church has a good number of heroic parishioners; Nicaraio, Barrio Rigüero, Santa Rosita, where children aged 12 gave a response of incredible human bravery so that the peace of God would return to Nicaragua; Barrio Monimbo in Masaya, etc. Destroyed homes, districts impacted by a pitiless war of a country which has lived through decades of pain and death.

Who won? Who lost? What matters only at present is

pardon and a future of reconstruction.

Our Episcopal Church in Managua gave an incalculable response (one day it will be calculable as an example for many people) for the peace that our Nicaraguan brothers now enjoy.

Nicaragua has resurrected!

Everybody breathes enthusiasm, peace, freedom, thanking God for all that He has given them. Nobody wants to "leave"—many want to "enter." Eucharistic services for the dead and of thanks for the living are celebrated in every square and on every street. God is present because He, once more, has resurrected in His brought-to-life country of Nicaragua.

But, as in the Resurrection of Jesus there was anguish among His followers, among His disciples, they now have anguish due to hunger, lack of health facilities, housing. Thousands of citizens suffer from all these maladies that the war left to them—without their daily bread.

Nicaragua needs 300 tons of food daily. And they only receive 100 tons between food, clothes and medicines. One million Nicaraguans suffer authentic hunger! They need rice, beans, corn, grains, milk.

Children underfed by war and post-war conditions now suffer the consequences. They need vitamins, antibiotics, anti-malaria medicines, anti-diarrhetics.

Many adults, sick or wounded, need plasma, anti-

tetanus serums, bandages, medical cotton, sterile gauze and surgical instruments for minor surgery.

One of the institutions that is presently helping the suffering people of Nicaragua is CRISOL (Christian Committee of Solidarity with the People of Nicaragua), founded more than one year ago. It is an ecumenical institution whose director is an Episcopal priest, the Rev. Victor Lopez.

Nicaragua needs our help! Any contribution in kind (food, medicines, surgical instruments) can be sent to CRISOL, P.O. Box 2458, Managua, Nicaragua. Donations in money can be sent to the Presiding Bishop's Fund for World Relief, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

Nicaragua has resurrected. We as Christians can participate in the alleluia of this resurrection.

To date the Presiding Bishop's Fund for World Relief has sent more than \$28,000 to Nicaragua for emergency relief and rehabilitation work. In addition, an offering of more than \$1,000 collected during a special Hunger Eucharist at the General Convention in Denver was sent to Nicaragua through the Fund. Contributions for Nicaragua may be sent to the Fund at the above address. Please make checks payable to the Presiding Bishop's Fund and mark them "Nicaragua."



Mary Webber and the Rev. Sandi Michels, standing, lead a group in playing the board game "Dignity" in Missouri's internship program.

High school intern reaps big rewards

In the summers of 1978 and 1979 the Hunger Task Force of the Diocese of Missouri sponsored an internship program for high school students. Participants toured depressed areas of St. Louis and met with staff persons from agencies involved in social service. The student interns also visited the Missouri Bootheel, an area of nationally recognized rural poverty of epidemic proportions, and spent three successive weekends living and working with Missouri's urban and rural poor. The following report, written by one of the student interns, originally appeared in Interim, a monthly publication of the Diocese of Missouri.

Participating in the Hunger Task Force Intern Program this summer is one of the most meaningful hap-

penings to take place in my life. I wish that many more people could share this same experience by visiting the places I have been and by meeting the people I have met. I am now deciding what I can do to put all this information I have been given to help other people.

During the first weekend when we were with Otis Woodward (Coordinator of Lutheran Family and Children Service Outreach Office), helping scrub, sweep and wash a tiny, shabby crickety apartment, I thought to myself, if only some of my friends could be here to see this place. Everyone hears about poverty and sees pictures of children suffering from malnutrition but once you are actually there in a room where there is no refrigerator or lights and the ceiling is falling apart and three little children who need baths are standing around asking if they can have something to eat you KNOW this is a problem which involves real live people.

Then, to imagine that the rent is \$65 and the mother has no husband to give her some kind of financial support and she still has to buy food to survive, it is hard to understand how they can go on living. Also, standing in the kitchen made me realize how much I really take for granted. We had decided to wash the dishes and scrub the stove, even though it did not work, but there wasn't any sponge or "Handi-Wipes" and very little detergent. Just these simple everyday household items were not available and I always thought everyone had them.

Since we were spending the nights in different parishes and we were worshipping in different churches than our own on Sunday, we were introduced to many members. It seems as though the people from these small towns and churches are very happy and close to one another. One afternoon while walking around Caruthersville, down in the Missouri Bootheel, the girls we were with told us who lived there and who that was. Caruthersville covers just a small area but the people make up a large united community helping each other in times of need. When I think of times that a new family comes to our church and I do not stop and introduce myself I feel ashamed.

There we were, seven white people in an all-black section of town sitting in their Pentecostal Church clapping and singing all together. I have never felt so welcome. The joy and happiness spread throughout from them to

us and we were one. Worshipping certainly was different from the way we were used to but even though there was a great contrast from our following the same routine every week and their shouting "Amen!" and "Praise the Lord!" over and over, we still all believe in the same God and that is what makes us all the same.

Most of all I have learned there are places where we can give food and know it will be put to very good use. There are also places like Christian Ministries and Hosea House which need people to volunteer a few hours separating clothes and making up food packages. Hunger is a REAL problem and I hope that within your church or by yourselves you can go and see with your own eyes and hear with your own ears that there is a lot to be accomplished and we CAN help!

One last comment. Remember it really is true when Mother says, "Finish what is on your plate—children are starving in China." The only thing is, there are hundreds in St. Louis, too.

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

- ___ Send me a sample copy of the monthly newsletter, *Hunger Notes*.
- ___ Send me a copy of the Hunger Response Packet.
- ___ Place me on the Hunger Office mailing list.

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The Episcopal Church Center
815 Second Avenue
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How can the Church improve the American way of dating?

Statistics show that two out of every five American couples marrying for the first time will divorce. Though leveling off, this is the world's highest divorce rate and is seldom mentioned without the adjective "alarming."

Episcopal canon law recognizes that an ounce of instruction before marriage is worth a pound of "labor that the parties may be reconciled" after it falls apart.

Churchpeople have developed three new aids to help clergy fulfill their premarital counseling duties. The Premarital Inventory, Engaged Encounter, and Pre-Cana are different methods with the same aim—to help couples more fully understand the sacrament of Christian marriage which lasts "as long as you both shall live."

Premarital Inventory: An aid for counsellors

We agree on who will handle the money in the family.

Getting married is a good way to solve many of my own problems.

I feel good about the ways we show love to each other.

We agree about what a father does in raising children.

We agree that marriage joins us together with Christ for life.

Those five statements are among 143 which appear in The Premarital Inventory, developed to assist clergy in premarital counseling. The brainchild of an Episcopal priest, the inventory covers children, finance, in-laws, interpersonal communication, interests and activities, marriage readiness, personal adjustment, religion and philosophy, role adjustment, and sexuality.

Not designed as a test with right and wrong answers, the inventory is an aid to help counselors discover strengths and potential problems in a future marriage. It has become much more popular than its designers expected.

When the Rev. T. Tim Solon was divorced from his wife of 14 years, he began to wonder what could have been done before marriage to prevent this from happening. He discussed the problem with several people working in related fields in Casper, Wyo., where Solon is rector of St. Stephen's Episcopal Church.

The result of their discussions is The Premarital Inventory (PMI) published by Bess Associates, a name derived from the initials of its four authors: Charles K. Burnett, a child psychologist; Jamie Egolf, a psychiatric social worker; the Rev. Gerald Sullivan, a Roman Catholic priest active in Catholic Social Services; and Solon.

Originally the three men and one woman were going to use the inventory in their own work, but others heard about it and wanted to use it. In the first version the statements about the sacramental aspect of marriage were contained only in a separate clergy edition but are now incorporated in the more popular 143-statement version. A simplified language

version, originally developed for use among people with limited knowledge of the English language, is now in great demand.

Solon, who has since remarried, says he and his colleagues are not primarily marriage counselors but developed the inventory as a "gift from God." As more people learn of their work, however, the authors have found themselves involved in a small business and are now field-testing Spanish and French translations.

The inventory is part of pre-marriage counseling required by the Roman Catholic Diocese of Phoenix. Bishop James S. Rausch of Phoenix has developed a system whereby Roman Catholics must notify their priest six months in advance of a pending marriage and use that time to undergo a structured course. Rausch says, "We need to move our young people beyond romance or physical attraction to the sound foundations of love."

The Episcopal Church, which requires that ministers of the Church determine that both parties "understand that Holy Matrimony is a physical and spiritual union of a man and a woman" and that it shall "be lifelong," also requires the minister to give premarital instruction to both parties.

The PMI authors stress that the inventory is not a substitute for "what can be revealed through the dynamic flow between the pastor and the couple." It is rather a "structure for analysis of the many facets of a relationship."

Solon's experience has been that "people are going to get married regardless—few realize when they ought not to marry. But the PMI does help get them to face problems when they arise." And he says it also seems to help them return for counseling when they recognize problems later in the marriage.

"It also helps them deal better with the Church's view of the sacramentology of marriage."

—Pat Batta

The PMI packet of materials, including reusable questionnaires (75 cents each) and answer sheets (15 cents each), is available from Box 4148, 4700 S. Poplar St., Casper, Wyo. 82604.

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Engaged Encounter: Weekend Retreats

"I hope Episcopal Engaged Encounter might help curb the alarming divorce rate among Christians which, I believe, is due in no small measure to the ease with which people can get married and the lack of any substantive preparation the Church offers engaged couples." So said Bishop Robert H. Cochrane in a letter to clergy in the Diocese of Olympia.

Episcopal Engaged Encounter, a weekend retreat for couples contemplating marriage, was begun in May, 1977. The aim of the program, successfully operating in the Roman Catholic Church since 1969, is to reduce the number of potential divorces, strengthen family life, and reaffirm the biblical idea of covenant.

The Engaged Encounter Weekend focuses on the relationship of the couples and on their relationship with God. It is

planned to give engaged couples "insights into their attitudes, expectations, and values" by offering them time together when they can discuss, free from distractions, the responsibilities of love, sex, marriage, family, Church, and community. The weekend is patterned to help couples develop successful communication techniques and sound, mutual decision-making methods.

Two especially trained Episcopal married couples and a priest volunteer their time for the weekend, which is usually offered through a diocese and costs \$75. The leaders receive training from the national headquarters in New

For more information, contact Dan and Lilly Gioia, 123 N. Richmond Ave., North Massapequa, N.Y. 11758.

York to maintain uniformity and quality.

Dan and Lilly Gioia, coordinators of Episcopal Engaged Encounter, call it "comprehensive, challenging, and practical." A General Convention resolution suggested churchpeople become familiar with it and other resources for premarital preparation.

Episcopal Engaged Encounter is now holding weekends in Massachusetts, Rhode Island, New Jersey, Pennsylvania, Georgia, Texas, California, Nevada, Washington, and Illinois. Other states are in the planning stages.

With the motto "A wedding is a day/ A marriage is a lifetime," Engaged Encounter attempts to give the marriage sacrament, the heart of the Christian family, an adequate and intensive preparation period.

—Pat Batta

Pre-Cana: Borrowed from the Romans

In 1977, after hearing a presentation on the Roman Catholic Pre-Cana program for engaged couples, the Rev. Robert Magnus of Holy Communion Episcopal Church, Fair Haven, N.J., began to gather support for a similar program in Monmouth County's Episcopal parishes. Magnus and his wife Pat are national executive clergy couple for Episcopal Marriage Encounter. Here he reports on his experience with Pre-Cana.

Results have been promising. Two series of instructional sessions for engaged couples were held in 1978 and two in 1979. A total of 45 engaged couples from 13 Episcopal parishes attended these four conferences. Lay couples, clergy, and a gynecologist representing six parishes, led the sessions.

Each series is usually divided into at least two sessions, typically a Saturday evening and the following Sunday after-

noon. The series begins with an ice-breaking communication questionnaire for couple discussion and perhaps a film on communication problems within a family.

Communication is usually the topic of the first formal presentation. Other subjects covered are finances, sexuality, and spirituality. A volunteer lay couple talks for 15 or 20 minutes on each topic; small discussion groups follow. The doctor presents a film on natural childbirth and a down-to-earth talk about sexual relationships from both a psychological and physiological point of view. The priest (and his wife if he is married) contributes his particular gifts in support of the lay couples' offering. The program culmi-

For more information, contact the Rev. Robert Magnus, Church of the Holy Communion, P.O. Box 208, Fair Haven, N.J. 07701.

nates in a Eucharist with special prayers for the deepening of each couple's relationship.

Although sprinkled with factual information and colored with the lay couples' experiences, the real benefit of Pre-Cana is the growth the engaged couples experience in their relationships. This may occur far away from and perhaps long after the actual program but is a direct result of the volunteers' sharing of themselves. The program brings home to all who participate the fact that there can be much more in our marriage relationships if we only reach for it.

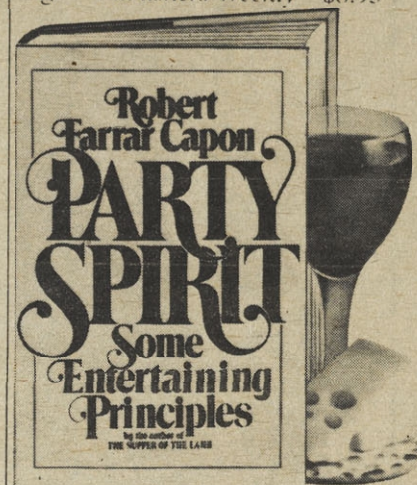
The Pre-Cana program as conducted by the Episcopal parishes in Monmouth County is not meant to replace time the couple spends with their own priest. It is, rather, a helpful addition to his efforts. Bishop Albert W. Van Duzer of New Jersey has given his encouragement to the program.

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CONFERENCE FOR ADULTS WHO WORK WITH YOUTH — June 14-20

KANUGA FAMILY CONFERENCE — June 21-27, The Rev. Peter Thomas, coordinator.

JUNE CHRISTIAN EDUCATION CONFERENCE — June 21-27, The Rev. Pat Sanders, coordinator.

SPIRITUALITY & PERSONAL GROWTH — June 28-July 4, The Rev. Randy Chase, coordinator.

CONFERENCE FOR PROFESSIONALS IN LAY MINISTRY — June 28-July 4, An Episcopal/Roman Catholic presentation. Staff includes Mr. D. Barry Menez.

RETREAT FOR SPIRITUAL GROWTH — July 5-11, The Rev. Ron DelBene, coordinator.

JULY CHRISTIAN EDUCATION CONFERENCE — July 5-11, The Rev. Canon Robert Cook, Jr., coordinator.

CONFERENCE ON INTENTIONAL LIVING IN CHRISTIAN COMMUNITY — August 16-22
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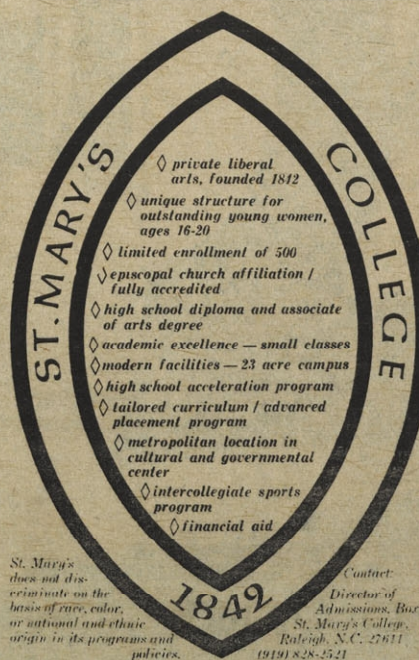


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