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Religion at the Olympics

William Hayes and his fellow chaplains are busy in Lake Placid. Page 16.

THE Episcopalian

MARCH, 1980

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Bishops report Prayer Book use guidelines

Diocesan bishops see themselves as having liturgical responsibility in their respective dioceses and hope for eventual sole use of the 1979 *Book of Common Prayer*. In the meantime, most bishops want to give "special help" to congregations where people are reluctant to use the new book.

This is a summary of findings of a survey taken in late October, 1979, by Bishops Otis Charles, Donald Davies, David Reed, and Robert Witcher following Convention's adoption of the 1979 book as the Church's official liturgy.

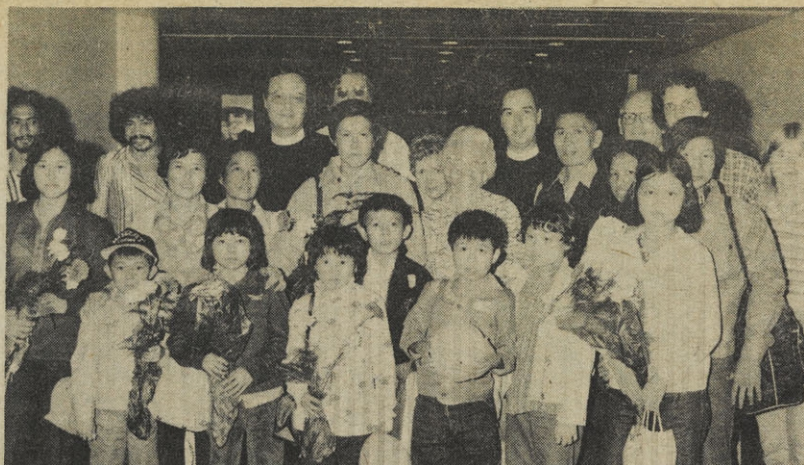
The four bishops received 33 responses to their query and only Bishop Wilbur Hogg of Albany said people in his diocese "need not have the bishop's permission for continued use of 1928 texts. . ."

The survey results were released after a January 31 meeting called by Presiding Bishop John M. Allin. Among those attending were the four bishops; the Rev. K. Logan Jackson, president of the Society for the Preservation of the Book of Common Prayer; Bishop Alexander Stewart of Western Massachusetts; and the Rev. Canon Vincent Pettit, president of the Conference of Diocesan Liturgical and Music Commissions.

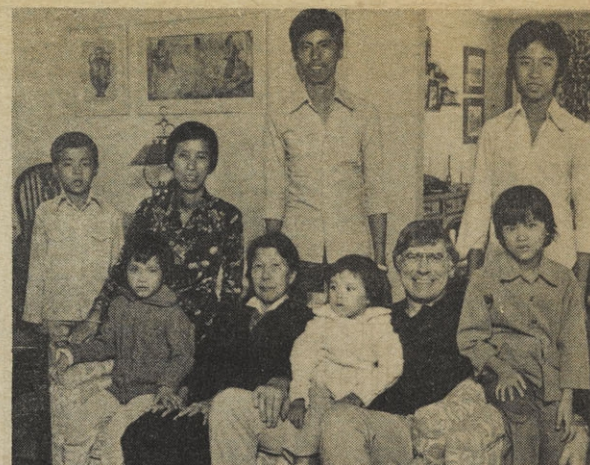
Pettit's group had previously asked the Presiding Bishop to help clear the air about the statements made by the Society for the Preservation of the Book of Common Prayer following the Denver General Convention.

The Rev. K. Logan Jackson said in a recent newsletter, "No bishop has the right to dictate liturgical use at the local level on a sustained basis. . . Nowhere in the canons is the bishop described as the 'chief liturgical officer' " as the Conven-

Continued on page 5



HAPPY FAMILIES: St. Paul the Apostle, Baltimore, Md., welcomed the Boun Kip Hauv family, and St. John's, Niantic, Conn., resettled Au Thi Nga and her family.



Olympia, Los Angeles lead in refugee aid

Since 1975, when South Vietnam fell to the North Vietnamese and Cambodia to the Pol Pot regime, millions of people have sought refuge from the terror and famine in southeast Asia. Church groups of all faiths have helped resettle these refugees and have given great financial assistance.

As of Dec. 31, 1979, the Episcopal Church, through its Refugee Resettlement Office which Isis Brown heads, had brought 3,608 displaced persons to the U.S. It had also accepted another 1,500 who have not yet arrived. The Church also, through the Presiding Bishop's Fund, had issued a special appeal for

Cambodian relief which at year's end had reached \$453,584.

In an Olympian effort, the Diocese of Olympia contributed \$30,000 to the Fund. The diocese's Hunger Commission chairman, Mel Matteson, added a special Cambodian relief appeal to the front of his regularly published hunger newsletter and distributed it throughout the diocese. The Rev. Todd Fast, *The Olympia Churchman* editor, assisted the effort which was bolstered by ecumenically sponsored television and radio spots urging contributions to Cambodian emergency relief.

Contributions in \$5, \$10, and \$25 amounts, supplemented by an occasional individual gift of as much as \$1,000, were added to parish contributions to make the \$30,000.

Olympians have given much more than money. Bishop Robert Cochrane happily told the last diocesan convention that the diocese is second only to the Diocese of

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WORLD NEWS BRIEFS

BOSTON—Bishop John B. Coburn has been elected Dean of St. Paul's Cathedral here. Plans for the cathedral call for a step-by-step expansion of its role in the life of the diocese and the city and that it will serve as the focus and symbol of the commitment of the diocese to city ministry. Assisting Coburn will be the Rev. Louis W. Pitt, Jr., canon pastor; the Rev. Jeanne Sproat, canon chaplain, Canon Burgess Carr, working part-time; and the Rev. Norman Far-amelli, working part-time on urban mission. The Rev. Sarah Motley will continue as deacon.

LONDON—The General Synod of the Church of England voted to press the government for a full-scale parliamentary debate on proposed amendments to the nation's abortion law. The amendments are in a Private Member's Bill, which means that the time allotted for discussion is at the government's discretion. The amendments would tighten the existing abortion legislation.

ACCRA—The Roman Catholic Church of Ghana, which has had an independent hierarchy since 1950, is celebrating the 100th anniversary of its establishment. Approximately 12 percent of Ghana's population is Roman Catholic.

WASHINGTON—In 1964 when Congress passed the first civil rights legislation, Sen. Russell Long of Alabama said, "It was the liberal Churches of America who forced this civil rights bill on us." And church representatives were among those who gathered here early in February to recall and measure the progress of civil rights. "Everything has changed and nothing has changed," said the Rev. Wyatt Tee Walker, pastor of Canaan Baptist Church in Harlem. Mayor Marion Barry of Washington said the 1960's were only the beginning: "We did something to change the lives of some people but not nearly enough to change the lives of enough people."

WASHINGTON—A special inter-faith service for families of American hostages in Iran was held at Washington Cathedral on February 5. Bishop John T. Walker officiated, assisted by Roman Catholic Auxiliary Bishop Eugene A. Marino, Rabbi Daniel Polish, and Louisa Kennedy, wife of a hostage. A special litany was written for the service which was also attended by Secretary of State Cyrus R. Vance, and Canadian charge d'affaires Gilles Mathieu. The first service for the hostages was held in November. Prayers have been said for them hourly at the cathedral since then.

CLEVELAND—The National Council of Churches (NCC) may begin a program of exchange visits between American Christian clergy and Iranian religious leaders, M. William Howard, NCC president, told the Diocese of Ohio's annual convention. Howard, the convention's keynote speaker, said the exchange would be one way to ease tensions between the two countries and that religious leaders have become involved because it is the task of Christians to bring reconciliation.

WARWICK—The clergy association of this Rhode Island town received assurances from the town's schools and boys clubs that they will not schedule athletic or other events before noon on Sundays. The Rev. Howard C. Olsen, rector of St. Barnabas', is president of the clergy group which had expressed concern that such scheduling made young people choose between athletic and other activities and "their duty to attend church or church school."

Episcopalians say COCU document needs more study

The 20-year-old Consultation on Church Union (COCU) took a giant step toward unity when it approved a statement on ministry late in January. But immediately after endorsing the statement, Episcopal delegates asked for additional study.

The ministry statement—which recognizes bishops, presbyters, deacons, and lay ministers—is the latest chapter of a document entitled *In Quest of a Church of Christ Uniting*. The new chapter will now be circulated to member Churches for response by December, 1981. Six previous chapters on membership, faith, worship, and the unity of the Church have been treated in a similar fashion.

The chapter on ministry lays heavy stress on the ministry of all baptized members of the Church and explains the various ministries largely by function with ordained ministers being those per-

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Weiler heads D.C. office



William Weiler

Between the Senate Office Building and the Supreme Court, facing the U.S. Capitol dome, stands a venerable office building whose directory reads like a roll call of ecumenical concerns and agencies. It is the headquarters of the Churches' witness in Washington. The newest addition to the interior decor at 110 Maryland Avenue is a pristine Episcopal Church seal on the door of room 508. Behind that door lies the Episcopal Church's Washington Office which formally opened Nov. 30, 1979.

Staffing the office—in order of appearance—are Betsy Martin and the Rev. William L. Weiler.

Betsy Martin greets visitors, answers phones and questions, tries valiantly to juggle Weiler's busy calendar, and gives every evidence of enjoying her ground-breaking job. The Episcopal Church has never had a Washington Office, and Martin and Weiler are still trying to determine what being "the Washington Office" entails.

Weiler knows what needs to be done: "We want to convey to the Congress and the Administration the positions of the Executive Council and the General Convention. And we monitor national legislation and alert our staff members in New York."

The how to do it is beginning to take shape. A top priority has been to meet the 69 members of Congress who identi-

fy themselves as Episcopalians. Weiler has reached perhaps half.

Weiler's colleagues of other denominations with offices in the capital join together as the Washington Interreligious Staff Council. This group—usually known as WISC, pronounced "whisk"—researches and develops ecumenical positions which can be presented to Congress. Weiler admits consensus is not always possible: "On some issues our Church has taken positions that are quite distinct from the other Churches, but we are all eager to work together where our stands coincide."

At present Weiler and his ecumenical associates are arranging the annual Congressional briefings for church leaders

late in February. WISC cosponsors these with an information/action network called IMPACT. Weiler, who will be host to Episcopal participants, is planning a dinner at which they can meet each other and is encouraging them to make appointments with their own Congressional representatives while they are in Washington.

Often the Churches' work in Washington is called "lobbying," but Weiler prefers the word "witnessing." "Our presence here is in the age-old tradition of the prophets, telling the Churches' story to those in power. The Churches are called to bear witness for those who have no voice. The Churches' voice should be loudly raised where decisions are made which affect the poor, the hungry, the unemployed, for those who cannot speak for themselves in our own nation and overseas."

Weiler admits that the Churches' pos-

ture often seems to be confrontation, but he feels this is not the whole picture. "We often cooperate with government. I think the hunger issue and the situation of overseas relief and refugees are good examples of cooperation between the Churches and the government."

Perhaps his background in Jewish-Christian relations makes Weiler particularly comfortable with the prophetic stance so obvious in the Old Testament. He received his doctorate in biblical studies from Hebrew Union College in Cincinnati, Ohio, and taught Hebrew and rabbinical literature for three years at the University of Muenster, West Germany, before pioneering an office for Christian-Jewish relations at the National Council of Churches in 1974.

The Weiler family, which includes three teenagers, lives in Arlington, Va., where on Sundays he assists the rector of St. George's Church. —Janette Pierce

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Connecticut begins largest Venture drive

An update on diocesan Venture in Mission fund-raising campaigns shows the Diocese of Connecticut launching the largest campaign to date and other campaigns in progress. Connecticut's goal is \$6.8 million, of which half will go to national mission opportunities.

Having raised one third of its \$3 million Venture goal, the Diocese of Florida recently entered the parish phase of its fund-raising drive, which means it has begun to solicit individuals through parish drives.

Also beginning its parish phase is the Diocese of Newark with a \$6 million goal, of which \$1.5 million will go to national projects.

The Diocese of Virginia is halfway to its goal of \$5 million. One half of the pledge will go to national programs.

Indianapolis designated \$2 million of its \$4.3 million diocesan goal for use in the national Volunteers for Mission program whose purpose is to finance mission volunteers.

The Diocese of Western Kansas exceeded its \$353,000 goal, raising \$425,000. Bethlehem plans to contribute \$300,000 to support of the Diocese of Puerto Rico.

Executive Council's Accountability Committee for Venture meets in mid-February to authorize and approve distribution of funds already received and designated for national mission projects.

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1729 Prayer Book Comes Home to Beaufort



SAVED IN A YANKEE ATTIC, this 1729 edition of *The Book of Common Prayer* has been returned to St. Helena's Episcopal Church, Beaufort, S.C. Mr. and Mrs. Gerhard Spieler are shown with the book.

by Gerhard Spieler

A long lost *Book of Common Prayer*, printed in London in 1729 and used by St. Helena's Episcopal Church, Beaufort, S.C., throughout the colonial period, was returned last October to St. Helena's by Diana and Robert Thompson of Roxbury, Conn.

On a small rectangle of faded white, blue-lined paper is the inscription, "This Book was taken from an Episcopal Church in the City of Beaufort, S.C., during the War of 1861." On a similar but newer sheet of paper are the words, "Returned to its proper owners in October of 1979, after over 100 years in a Yankee attic. Robert S. Thompson, Diana L. Thompson."

A number of handwritten inscriptions inside the cover reveal the history of the book and of St. Helena's and Beaufort.

In old English script, on the upper right hand corner of the inside cover, is written, "Parish Prayer Book, Beaufort, St. Helena, Port Royal Island, South Carolina." In the same handwriting are notations giving the names of the rector, warden, and vestry with the date, May 15, 1773.

The book has a lengthy title: *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, According to the Use of the Church of England; Together with the Psalter or Psalms of David, Pointed as they are to be Sung or Said in Churches: and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.* The book contains a royal coat of arms and the words, "London, Printed by the Assigns of His Majesty's Printer, and of Henry Hills, deceased. MDCCXXIX."

Although founded in 1712, St. Helena's was not built until 1724. Although this was probably not the first *Book of Common Prayer* to be used here, it surely is one of the first and continued in use most of the 18th century, until the American Revolution.

Some parts of the prayers have been crossed out in pen strokes resembling those made by quills. In Evening Prayer, two phrases have been thus deleted: "our most gracious Sovereign Lord King George" and "our Gracious Queen Carolina, their royal highnesses Frederick, Prince of Wales, the Duke, the Princesses, and all the Royal Family." Written in hand in the margin are the words "the issue of ye Prince & Princess of Wales."

These changes were not necessarily

made because of the American Revolution for the *Book of Common Prayer* was used during the reigns of Kings George I, II, and III, and the changes may have been made during the accession to the throne of one of them.

The influence of the American Revolution is evident, however, in some of the words crossed out in the prayers of the Litany and the handwritten substitutions. The phrase "thy servant George, our most gracious King and Governour" is heavily inked out and the words "the delegates of our American States" written after them. On the same page the words "the Lords of the Council, and all Nobility, with grace, wisdom, and understanding" are also inked out and the words "Magistrates of this State" are substituted in the margin.

This Prayer Book survived despite occupation of Beaufort by British, Hessian, and Loyalist troops. The church itself was used at times as a stable for British calvary horses; its pews were broken for firewood. The Prayer Book was hidden, perhaps, along with the Communion silver for the duration of the war.

The book was probably removed from the church by a Union soldier or civilian after the occupation by Northern armed forces in November, 1861. By that time the book was no longer used in the pulpit. An inscription inside the book reads, "Church Library, Beaufort, S.C.," and on the linen cover is also the date 1829.

Several mimosa leaves are preserved inside the pages of the book. Could they have been plucked from the churchyard

trees by the person who acquired the book?

This Prayer Book is one of the few volumes to be preserved from Beaufort's ante bellum libraries. Federal authorities confiscated the contents of a number of libraries during the Civil War and took them to New York to be sold at public auction. Following protests by people who said the war was not against books, they were sent to the Smithsonian Institution in Washington, D.C., only to be destroyed in a fire shortly before the end of the war.

Only a few books, which were "borrowed" by private individuals, have found their way back to Beaufort. This Prayer Book may be the oldest and most important of these books which have been returned home, thanks to two compassionate Yankees, Robert and Diana Thompson.

Mozambique churches being restricted

Since 1975 when Marxists gained control of the government of Mozambique, Christian Churches—especially the Roman Catholic—have been subjected to various forms of attack, including confiscation of church property.

In a recent broadcast President Samora Machel accused the Roman Church of collaborating with the Portuguese during the colonial period and with obstructing the country's development. He also charged that religious divisions among Muslims, Roman Catholics, and "numerous Protestant sects" were splitting the people.

Anglican Bishop Dinis Sengulane of the Diocese of Lebombo (the name of

the Anglican Church in Mozambique) last spring indicated the gravity of the situation. He wrote that churches were being closed, clergy restricted from visiting parishioners, women's and youth groups banned, and worship forbidden outdoors and in private homes.

Truman Dunn, staff member of the non-profit American Committee on Africa, who visited Mozambique last summer, confirms this assessment. Pointing to the continuing socialist revolution, Dunn says the government has restricted worship services, church publications, and clergy leaders who are permitted to participate in church functions only.

Sengulane wrote, "We have not felt discouraged or embittered. We are sure the prayers of brethren have helped immensely."

—Elaine Emmick Haft

Prayer Book Continued from page 1

tion guidelines call him.

Allin asked Pettit to help name some people to form an Advisory Committee on the Prayer Book as approved by the House of Bishops in 1979. Pettit said he would do so from among members of his organization representing each of the provinces.

In a statement after the January meeting, Allin said whatever was done about worship needs in parishes should be done within the framework of the *Standard Book of Common Prayer*.

"The General Convention's guidelines do not support the concept of two Prayer Books existing side by side as alternatives," Allin said. "They support the one Standard Book that was adopted and provide for material from previous books to be used within the framework of the Standard Book."

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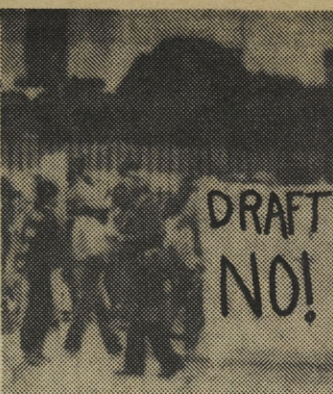
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THE CHURCH AND THE DRAFT



by Janette Pierce

Ornithology may be Washington's newest sport—counting the doves and hawks gathering on Capitol Hill. They are flocking in response to the President's recent message which called for—among other things—registration of 18- to 26-year-olds.

The hawks seem to have arrived first. George F. Kennan, a former Ambassador to Moscow, wrote in *The New York Times*, "Never since World War II has there been so far-reaching a militarization of thought and discourse in the capital."

Hawkish sentiments are not confined to Washington, and some observers wonder if a General Convention held today would repeat Denver's 2-1 vote opposing peacetime conscription and calling upon Executive Council "to provide adequate resources to implement and maintain an ongoing program of draft counseling for young people if faced with a resumption of the draft."

And would the American Church again reaffirm the Lambeth, 1978, statement that "War as a method of settling international disputes is incompatible with the teaching and example of our Lord, Jesus Christ?"

A second resolution, calling for a draft counseling program, also encouraged "young Episcopalians who consider themselves to be conscientious objectors to war to register that belief with the Executive Council of the Episcopal Church in the Register maintained for this purpose since 1940. . . ."

The Council made Elizabeth Crawford,

youth and young adult ministries coordinator, the registrar. Over the past year or so she has received a small number, half she notes from women, but is expecting interest to increase as possibility of registration and future conscription become more real. "For those who have made this decision, it is important to have their statements on file in advance of any possible call-up."

Crawford is also concerned with the mandate to provide draft counseling and training for counselors. "Last time it was not well done."

The Rev. Nathaniel Pierce, president of the Episcopal Peace Fellowship and sponsor of the two Convention resolutions, agrees both with the need and the fact that counseling could be better done than in the past. "During Vietnam it was often not draft counseling, but resistance counseling," he said. He is concerned that a network of people be trained to help young people look at the biblical, theological, and ethical dimensions of the issue and then arrive at responsible decisions as Christians.

"How does the Church perceive its ministry to young people? I hope Executive Council will take prime responsibility for draft counseling," he said.

The Rev. Everett Francis, the Episcopal Church's former public affairs officer and a member of the new Peace Commission, also sees the issue as an obligation Convention placed on Executive Council. While nothing in the resolutions objects to a registration system, he noted that an existent counseling system

is important should the draft resume. "Convention is clearly on record."

Both priests thought the inclusion of women in any registration or conscription plan to be inevitable and perhaps appropriate. Pierce said, "Women have an obligation to our country as much as men. Perhaps with women in the military, we will make very sure our cause is just."

Francis said he would tend to push for their inclusion. "We will perhaps see the effect of military life more clearly

when we see its effect on our daughters."

Crawford believes that for women who are conscientious objectors to register their position with the Church is as important as for young men.

Forms for registration are available from Elizabeth Crawford, Youth and Young Adult Ministries, 815 Second Ave., New York, N.Y. 10017. Crawford is currently updating education material in this area and does not expect to have packets available until early in April.



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Much of the cathedral furniture—chalices, candlesticks, cathedra, ciboria, altar marbles—were stored to be used in a not-yet-selected new location, but the "attic" had to be cleared before the wreckers' ball arrived. The cathedral held a "garage sale" to dispose of pews, desks, banners, kitchen dishes, small stained glass windows, chancel rails, altars, doors, and an electric lawn mower.

—Stephen C. Monroe

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Refugee Aid Continued from page 1

Los Angeles in sponsoring Indochinese refugee families.

Some of the individual sponsorship stories throughout the Church follow:

- Anthony and Linda Camarra of St. John's, Niantic, Conn., were moved by a 60 Minutes television broadcast in July about the refugees' plight. They spoke with their rector, the Rev. Steven Hulme, who phoned the Refugee Resettlement Office. St. John's decided to sponsor the Aus, a Vietnamese family of nine.

Rental space for so many people was unavailable so the Camarras offered to share their home. Now the family, consisting of Au Thi Nga, her six children, brother, and mother, are in their own home—which the parish bought—and settling happily into the community. They all take English lessons, attend church regularly, and have chosen English names for themselves.

Except that Au Thi Nga's husband is still a political prisoner in Vietnam, the Aus' story has a happy ending. "I think it was the most worthwhile thing the parish has ever done," says Hulme. "We have all benefited by the giving, loving, and sharing."

- When the Church of St. Paul the Apostle in Baltimore, Md., decided to sponsor some refugees, it was the end of a four-year nightmare for Boun Kip Hauv and his extended family of 14.

Boun Kip Hauv owned a small electrical factory in Phnom Penh. When Cambodia fell, the family was relocated on a farm. After Vietnam declared war on Cambodia, he and his family fled into the jungle. Always fearful of discovery, they had no personal property and insufficient food, eating leaves, tree bark, snakes, frogs, and mice—whatever they could find—to survive. In a translated account Boun Kip Hauv described the horrors of their ordeal.

Reaching a refugee camp in Thailand, they were nearly returned to Cambodia—and almost certain death—with 40,000 other refugees. Fortunately they were among 1,500 people rescued by Church World Service, which works closely with the Presiding Bishop's Fund.

When the family arrived in Baltimore, the Rev. Samuel Logan housed them and found jobs for two of the young men—one in a box factory and one helping a neighbor for hourly wages. "Their coming has brought unalloyed joy to me and this parish," Logan says.

- Family reunions are perhaps the most joyful aspect of refugee resettlement stories. In the case of Le Thi An, separation from her husband, Do Xuan Hung, came in 1975 when the Viet Cong cut off his Vietnamese infantry division and he was airlifted out of the country. He was able to join his mother and stepfather in Orlando, Fla.

Li Thi An took a bookkeeping job in Saigon to support herself and their two small sons. While nearly starving, she managed to save enough money to buy passage on a small boat bound for Malaysia. What followed was a series of pirate attacks, beatings, and eventual rejection by Malaysian authorities. When their damaged boat began to sink, Li Thi An began to pray to the Jesus she had heard about in a Roman Catholic school. She told her children to pray too and vowed if the Lord let her reach America, they would all be baptized as Christians. They were shortly rescued by a military gunboat.

Meanwhile her husband, relatives, and parishioners at Christ Church, Longwood, Fla., prayed for her and her sons, sustaining them through many months of deprivation and waiting. Li Thi An's papers were finally processed, and she and the boys arrived in Orlando early in September. On Sept. 23, 1979, she kept

her vow: the family was baptized, and Li Thi An and her husband had their marriage blessed by the Church.

- In October, Helen and Edwin MacNeil of Christ Church, Exeter, N.H., opened their home to 10 Laotian refugees who are still with them. The Samaluk family—mother, four children, daughter-in-law, and four grandchildren—is adjusting extremely well to their new country. The married couple, Bixay and Chanphone, have jobs with a leather company in nearby Hampton, and the children are making "remarkable" progress in school. Their presence in the community has caused others to think about sponsoring refugees.

- Marilyn and Bart Thomte of St. Ai-

dan's, San Francisco, Calif., gave a home to the Ngo family from Viet Nam for over a month while they settled. Marilyn Thomte described the warmth and gratitude the family of eight—grandparents, parents, and four children—expressed continually and their willingness to help "earn their keep" at every opportunity. Thai Thuan Trinh, the mother, cooked and did housework; Ngo Tong, the grandfather, vacuumed and cleaned the family cars every morning before he went to work. Both Thai Thuan Trinh and her husband Ngo Minh are now studying English.

Although communication was often a problem, on Thi Thuan Trinh's birthday it was not. The Thomtes gave her a ring with the letters L-O-V-E on it. Before Mrs. Thomte could explain the meaning of the word, Trinh said, "I know—love. I love you and Bart."

- Not all refugee stories end happily. Parishioners of Grace Episcopal Church,

Hulmeville, Pa., who had decided to sponsor a Vietnamese family, received anonymous threats of violence. The callers vowed to "get those gooks and gook lovers" if the family came. When the threats persisted, the church felt compelled to notify resettlement authorities and cancel their patronage. The saddened rector, the Rev. Richard Ditterline, hopes the Pham family will be placed near King of Prussia, Pa., where their relatives live.

If you or your parish wishes to sponsor a refugee family, write to Mrs. Robert Dawson, Refugee Resettlement Office, 815 Second Ave., New York, N.Y. 10017, or phone (212) 867-8400.

Compiled by ELAINE EMMICK HAFT from conversations and reports in THE PICTORIAL and THE NEWS (Niantic, Conn.), MARYLAND CHURCH NEWS, THE NEW HAMPSHIRE CHURCHMAN, THE PACIFIC CHURCHMAN, DIOCESE (Central Florida), and THE PHILADELPHIA INQUIRER.

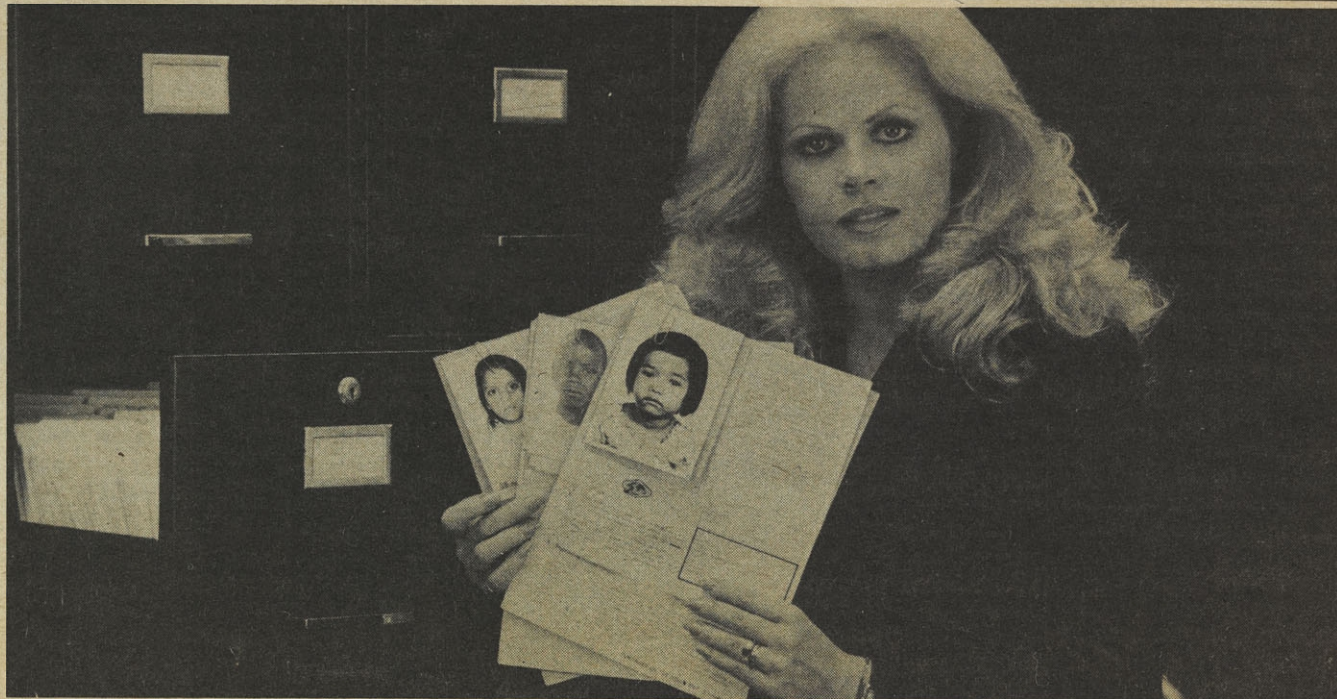


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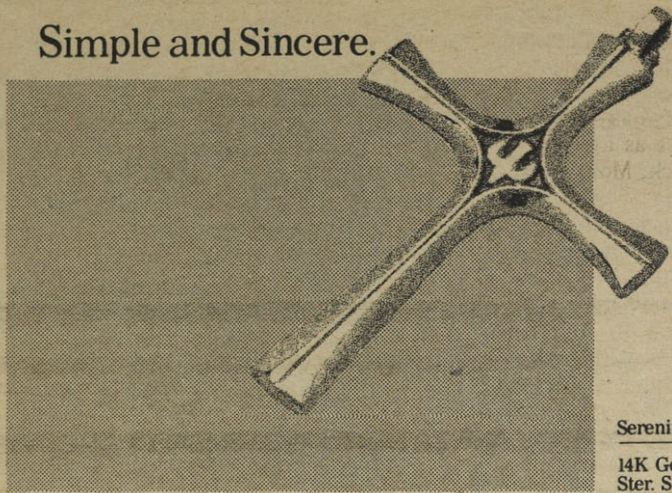
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PEOPLE

Edward Leche ferries the faith



Following in the wake of the Rev. Ed-
ward Leche, a seagoing pastor in Wash-
ington's San Juan Islands, may not be
easy. In his 22-foot Bayliner motorboat,
the "Archangel," Leche travels to hold
regular Sunday services at St. David's in
Friday Harbor and at Grace Church on
Lopez Island. In addition to his Com-
munion kit, he also carries books, clothes,
and games for children, and he some-
times ferries hitchhikers from one island
to another. A member of a radio emer-
gency action communications team,
Leche says he once towed a power boat
with a broken shaft back to harbor. "It
nearly made a believer out of the skip-
per to have a minister show up and res-
cue him so quickly." —Joanne Bailey

Marjorie Green tithes her goats

Marjorie and Julien Green have a
computer terminal in the bedroom of
their 180-year-old farmhouse in Flemington,
N.J., and goats in the back yard. The
computer is their profession; the goats
are Marjorie's hobby.

Last summer at Calvary Episcopal
Church, of which the Greens are mem-
bers, Marjorie heard Marion Morey, as-
sistant director of the Presiding Bishop's
Fund for World Relief, talk about the
Fund and its relationship with Heifer
Project International which sends food-
producing animals to poor countries
around the world.

"I consider my goats a gift from the
Lord," Marjorie says, "and I wanted to
send some to Third World countries, but
you don't just ship a goat." When she
heard about Heifer, she knew what to do.

Marjorie bought her first goat, Fog-
gles, in 1972 as a pet. Foggles—whose
full name is Lurich Jo Jo Foggles—pro-
duced twins and continued to produce
kids, all does except for one buck. "I
took that as a sign I was supposed to
develop a herd, and that's what I did,"
Marjorie says. She's still particularly
proud of Foggles, whom the American
Dairy Goat Association named no. 1 Tog-
genburg milk producer in the U.S. for
1978.

Foggles' grandson Mark went to Be-
lize with Heifer in August for use as a
sire for 21 does in a 4-H program in



which young people receive goat man-
agement training and a goat of their own
upon completion of the course. Marjorie
also gave two other goats and has prom-
ised Heifer a fourth.

A computer consultant, Marjorie
chairs the data processing committee of
the American Dairy Goat Association.
Recently her husband, also a computer
consultant, took a full-time job, and
these days Marjorie is devoting most of
her time to her herd of 34 dairy goats.

Of her contribution to the Heifer proj-
ect, she says, "This is my tithe of my
goats."

Sue Harper pilots for bishops



first trip she's been back several times,
and she sometimes flies Heistand around
the 114,000-square mile diocese.

"Flying makes the bishop available
to more of his people," Harper says, and
because she charges only for fuel, it also
saves money, time, and episcopal energy.

When Harper began asking questions
of her pilot husband, Bill, who is also a
pediatrician, he suggested she learn to
navigate for him. She went to ground
school and in 1965, while pregnant with
their fourth child, obtained her pilot's
license. The new baby took rides in an
airplane instead of a stroller.

Harper is a member of "The 99's,"
an international organization of licensed
women pilots that Amelia Earhart found-
ed in 1929. She is enlisting other 99'ers
to help fly church missions she can't do
herself. This is the "Episcopal Air Force"
to which Heistand refers.

Harper says her flying for the Church
gives her a good excuse to "fly around
the diocese and learn more about the E-
piscopal Church." She thinks flying can
pull this far-flung diocese—with places
separated from each other by as much
as six to eight hours driving time—closer
together.

—Elaine Emmick Haft

A look at new books for Lent

by Peter F. Hewitt

Lent provides us with one of the best opportunities to gain greater insight into the teachings of Jesus and the Church as well as preparing us for an even greater appreciation of Jesus' resurrection. Many excellent books, with which clergy and church librarians are familiar, have been available for years. The following is a selected list of new books published for Lent. They are listed alphabetically by publisher rather than in order of specific recommendation.

Beginning at the End, by C. Welton Gaddy, communicates the relevance of the last week in Jesus' ministry to the experiences we undergo today. (\$3.95 paperback, Abingdon)

The Double Cross: Messages on the Seven Deadly Sins and the Seven "Deadly" Virtues, by Stephen O. Swanson, interprets and applies the classic seven deadly sins showing our temptation to turn the opposite virtues into sins, e.g. pride and humility. (\$3.75 paperback, Augsburg)

Word and Wonders of the Cross, by Gordon H. Girod, has messages for devotional reading during Lent. The 12 chapters explore the words of Jesus from the cross and the related wonders that occurred on the day of crucifixion. (\$2.45 paperback, Baker Books)

Lent: A Time to Celebrate, by F. Matthew Fox, describes Lent as a preparation for springtime, for rebirth, and for resurrections. (\$.50 paperback, Claretian)

Up to Jerusalem Where He Must Suffer: Sermons and Dialogues for Lent, by Richard E. Bauerle and Frederick W. Kemper, provides a choice of two mid-week Lenten series: Bauerle's sermons on the Psalms of Ascent and Kemper's dialogues to be used as a script for two presenters. (\$4.95 paperback, Concordia)

The Life of All Living: The Philosophy of Life, by Fulton J. Sheen, is designed to aid understanding and implementing of God's plan for creation. It discusses creation, knowledge, the pursuit of wisdom, grace, and the final unification of all things according to God's plan. (\$2.95 paperback, Doubleday. This is an Image Book reprint.)

A New Heaven, by Richard Holloway, focuses on the crucifixion of Christ as the witness of God's love for all humanity, exploring both the historical event and its lasting significance. (\$2.95 paperback, Eerdmans)

Lent, by Marianne H. Micks and Thomas E. Ridenhour, and **Holy Week**, by Richard J. Clifford and Hays H. Rockwell, are part of the Proclamation 2 series and offer interpretations of suggested readings for Sundays and holy days plus hom-

iletic suggestions. Other seasons are also included in the series. (\$2.50 each, paperback, Fortress)

Programs for Lent and Easter, edited by Vincie Alessi, describes successful plans for worship services, church school programs, plays, pageants, and sermons from around the country. (\$2.95 paperback, Judson)

Tested by Temptation, by W. Graham Scroggie, investigates the significance of Jesus' temptation in the wilderness. (\$2.50 paperback, Kregel)

Contemplative Prayer: A Guide for Today's Catholic, by James Borst, MHM, explains the meaning of contemplative prayer and ways to achieve it. (\$1 paperback, Liguori)

A Time of Hope: Family Celebrations

and **Activities for Lent and Easter**, by the Rev. Robert Miller, Margaret Ehlen-Miller, Loretta and Carl VanderVeen, provides participation for all members of the family and is designed to emphasize the significance of Lent as a time of understanding and Easter as a time of new life. (\$2.95 paperback, Morehouse-Barlow)

The Resurrection Letters, by Jack Sparks, is a modern translation of the Festal Letters of Athanasius in which the Bishop of Alexandria announced the dates of Easter to the churches under his care. They are letters of encouragement and point to the meaning of the Easter Feast. (\$4.95 paperback, Thomas Nelson)

How to Find Happiness, by the Rev. Bartholomew Gottemoller, OCSO, is an invitation to prayer by a writer who shares all he has learned about the spiritual life

during 45 years as a Trappist. (\$1.95 paperback, Our Sunday Visitor)

Meditations in Depth, by Klemens Tillmann, argues that most people's prayer is relatively superficial and offers a prescription for greater depth in prayer, particularly in silent meditation. (\$4.95 paperback, Paulist Press)

And Still Is Ours Today: The Story of Jesus, by F. Washington Jarvis, is told in the words of the Gospels and expanded upon with commentary. (\$9.95 paperback, Seabury) This is the official 1980 Seabury Lenten Book.

God Present, by Dom Georges Lefabvre, translated by the Rev. John Otto, explores spirituality and prayer, combining an explanation of prayer with the actual experience of contemplative prayer. (\$3.95 paperback, Winston)



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UTO grants aid mission

by A. Margaret Landis

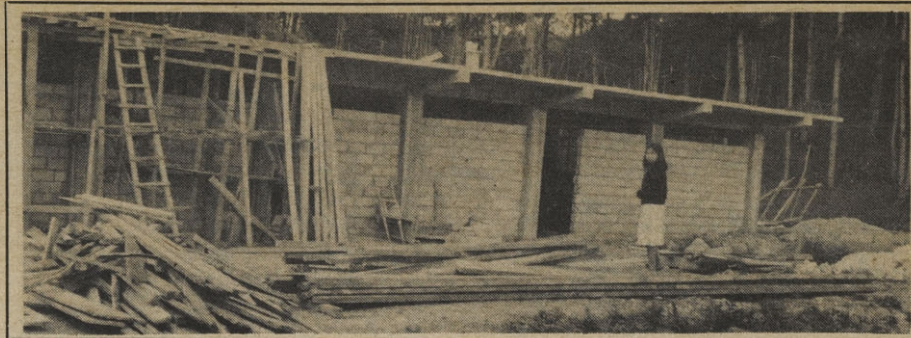
The United Thank Offering is a 90-year-old Episcopal tradition of acknowledging blessings in a concrete way by saying a prayer of thanks and dropping a coin in a "blue box." The funds collected in this way fill a variety of needs.

In 1979 the United Thank Offering made 82 grants totaling \$1.9 million. Forty-three percent went to domestic dioceses, 23 to overseas dioceses, 29 to other dioceses in the Anglican Communion, and 5 to international projects. Here's a sampling of projects that benefited from those funds.

- West Ankole is the newest diocese in Uganda, a country ravaged by war. The diocese has begun a five-year development plan which includes creating employment for youth in rural areas, teaching job skills, and helping increase the nation's food production. A community center/headquarters for young people which will house a hostel, a cafeteria, and a job training center will, the diocese believes, attract them to stay in the area rather than drift into the city where they will have difficulty finding jobs and housing. UTO has granted the diocese \$26,000 toward this project.

- For more than 35 years the Rev. H. Baxter Liebler has served the Navajos in Utah. When he retired from St. Christopher's, Bluff, in 1966, he moved to Monument Valley, to land he owned, and developed a ministry there, building St. Mary of the Moonlight Mission. Helping him were his wife Joan, Helen Sturges, and Brother Juniper. Now aged 90, 65, 83, and 79 respectively, the Lieblers and their friends want to retire—again. Father Liebler has offered his property to the Navajoland Episcopal Church. A \$25,000 UTO grant will enable transfer of the title and provide a prefab home on the mission property for four people who, not understanding the meaning of retirement, will become resource people for the new vicar.

- "As never before in the history of this diocese native people are flocking into the Church," says Bishop Basil Hewes of Kuching, Malaysia. "It is evident the Holy Spirit has gone ahead of us, and there is real need for efficient follow-up by qualified lay workers." A six-months training course for 14 men will provide



BLUE BOX COINS BUILD a classroom at St. Mary's School, Sagada, The Philippines. Destroyed by fire in 1975, the school has been housed in a dormitory. A \$42,000 UTO grant is helping the rebuilding.

priests in large, scattered rural parishes with qualified teaching assistants. A catechist can be posted to live with the people of a community and remain with them until their instruction for baptism and confirmation has been completed. A priest cannot; he must cover too many stations. An \$8,693 UTO grant will pay for textbooks, room, and board for the men while they are in training and support for their families.

- Trinity Church, St. Louis, Mo., is in an area which has experienced severe urban blight. For the past five years, however, both parish and neighborhood have shown signs of dramatic renewal. Trinity and two other churches work together on many neighborhood programs. Trinity has initiated an Emergency Food Program, Meals on Wheels, and a Resource Counseling and Referral Service, but its physical facilities are limited.

Since 1972 the parish, local merchants, and community groups have rented and made repairs on a former auto parts store in the same block, turning it into a church school/community center. By purchasing the building—with help from a \$24,000 UTO grant—Trinity was able to continue to provide a meeting place for the more than a dozen church-related and neighborhood groups which were using it as well as for new groups. Renovation of the building will also probably prevent demolition of adjoining buildings which are more valuable to the community than the parking lot urban developers had proposed.

- In 1904 the Rev. John Staunton and his wife went to the mountainous area of the northern Philippines to establish a mission. Living in a goat shed on a coffee plantation, they dispensed medicine and celebrated Communion in the doorway. They began to teach the children who came to them.

More than 70 years later St. Mary's

School, Sagada, a secondary school rich in the tradition of an Igorot-Anglican-Filipino community, has helped educate nearly 65 percent of both clergy and lay workers in the Philippine Episcopal Church as well as a significant number of workers in government and business. In May, 1975, the school, including its well-stocked library, was destroyed by fire. Classes and offices found makeshift quarters in an old girls' dormitory. A \$42,000 UTO grant, added to volunteered materials and labor and funds from other sources, will help complete a much-needed one-story classroom building.

A complete listing of grants is available from Judith Gillespie, United Thank Offering Coordinator, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Two WCC leaders die

Two former presidents of the World Council of Churches (WCC) have died, one in London and one in Peking.

Dr. Ernest Alexander Payne, 77, former general secretary of the Baptist Union of Great Britain and Ireland, died January 14 in London. A pastor as well as lecturer in comparative religion and history of modern mission at Oxford University, Payne held many leadership posts in ecumenical organizations, including the Free Church Federal Council and the British Council of Churches.

Dr. Chao Tzu Chen of China, the last of the original group of WCC presidents, died in Peking in November at age 91. News of his death only recently reached WCC headquarters in Geneva. Dean of the School of Religion at Yenching, Chao was elected to the WCC presidency in 1948. He resigned in 1951, and a Chinese newspaper reported that his resignation was in protest of the WCC's condemnation of North Korean aggression.

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HAVE YOU HEARD

SARTORIAL SPLENDORED POPE

If the Ayatollah Khomeini can be Man of the Year, why shouldn't Pope John Paul II make the Best Dressed List? Why not indeed, said the Fashion Foundation of America which named the Pope Best Dressed Statesman of the Year. Not only did Foundation members like the design and fit of the Pontiff's clericals, but they complimented the fabric and his personal grooming. "Impeccable in his appearances," they said. Wonder if he'll share the name of his tailor with the ecumenical community?



THAT STRIPED PIG HAS TO GO

The Lord doesn't appreciate His angel helpers awakening Him with trumpets, but a shower and a good breakfast improve His mood, and He sets out to create heaven and earth. Avoiding the obvious dangers of being too cute, Ron and Atie van der Meer have produced a Valentine's Day book, *Oh Lord!* (Crown, \$5.95), done in cheerful color and cartoon style to retell the creation story. Assisted by angels who sometimes become carried away, the Lord separates light from darkness with a paint roller but rejects the angels' suggestion of a striped pig with polka dots. And on the seventh day they rest—at the beach.

TRACK STEWARD(ship)

A novel tithe came to light in the Letters to the Editor section of *The Rio Grande Episcopalian*:

"Dear Editor: I disagree with the many changes in the Church that have been effected. However, I enclose 10% of my New Mexico State Fair Horse Race winnings. Use it to continue the publication."

ENUF SAID

DIVORCE TOTALS FALL IN POLAND BUT ALCOHOL CONSUMPTION RISES

(headline in a January 14 news release from Religious News Service, New York)

EVERYBODY'S TALKING...

We bet inflation has been a common topic of conversation at your house the last few months, but how well will you do on this inflation quiz from *U.S. News and World Report's* "Washington Letter"?

- 1) Consumer price index went up 13% in '79. Check 3 biggest risers. (a) food; (b) housing; (c) transportation; (d) apparel; (e) entertainment; (f) medical
- 2) Select the three items that increased most over the past year. (a) coffee; (b) fuel oil; (c) milk; (d) gasoline; (e) eating out; (f) mortgage interest
- 3) Check the three that showed greatest decline in prices in 1979. (a) fresh chicken; (b) ham; (c) eggs; (d) bacon; (e) frozen vegetables; (f) sausage
- 4) Families are shifting budgets about because of inflation. If you think they spent relatively more in '79 than '78, mark "M". If less, mark "L". (a) on food items; (b) on housing; (c) on

transportation; (d) on wearing apparel

Answers: 1) a, b, c 2) b, d, f 3) b, d, f 4) a-L, b-M, c-M, d-L.

How did you do?

SERVANTHOOD?

"In the United States it is now possible for a person 18 years of age, female as well as male, to graduate from high school, college, or university without ever having cared for, or even held, a baby; without ever having looked after someone who was old, ill, or lonely; or without ever having comforted or assisted another human being who really needed help. The psychological consequences of such deprivation of human experience are as yet unknown. But the possible social implications are

obvious," says Urie Bronfenbrenner in *The Ecology of Human Development*.

The implications for the Church should be equally obvious—and compelling.

FOOTNOTE ON

THE BISHOP OF ROME

A lot of stories and jokes are circulating about Pope John Paul II. Most of them would not find a place in *The Episcopalian*—and you've probably heard them anyway. But in a Philadelphia suburban parish newsletter we found one we couldn't resist.

"The story is told of a successful clothier who, on a European trip which included Rome, managed to see the Holy Father at a public appearance. When eagerly asked back home, 'What was the Pope like?' he replied, 'Definitely a 42-regular.'"

(The Rev. A. Hugh Dickinson in *St. John's Messenger*, Lansdowne, Pa.)

A SHIFT IN THE CONTEXT?

The Hunger Project, brainchild of Werner von Ehrhardt, the guru of est, is well known for its contributions to language nuances. And a recent thank you to contributors published in the Project's newspaper, *A Shift in the Wind* 7, was a classic of the genre. Joan Holmes, Project director, wrote donations are "the expression of your own sufficiency through contribution to The Hunger Project that is creating the worldwide commitment that will end hunger in this century. In funding the creation of a context, in funding an idea's time coming, you are quite literally financing the elimination of starvation. I am inspired by the audacity with which you have intruded into the conditions that have held hunger in place."

We know all the words but have trouble with the shifting drift of the combinations! Translation anyone?

Bring a needy child into your life

Let us introduce you to a child you can love and help

A child needs you

Each day, thousands of weakened, impoverished children die quietly in the streets of India, Haiti, Bolivia and other "third world" countries. Many others, like the little one pictured at right, die in spirit as they realize that life holds absolutely no hope for them...they will never have the strength, education, or medical care to lift themselves from abject poverty and hopelessness.

You can bring one desperate child such as this into your heart and life as a Childcare sponsor.

What is a sponsor?

A sponsor is a concerned individual (or family or group) who wants to love and uplift a completely destitute child. You may choose a boy or girl from the country of your choice (see coupon).

The child you help remains in his own country. You receive his photograph and personal story, and you provide for many of his basic needs by sending regular monthly support.

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Cooperating with Christians overseas

Care for your child is supervised by Compassion's field staff, who cooperate with evangelical missions and local churches overseas.

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What is my commitment?

The cost of providing this important, life-changing care for one child is just \$18 a month. In the impoverished areas of our world, your \$18 will go a long, long way and will be vital to the health and well-being of your child.

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You can begin without sending any money. Mail the coupon below, and we'll send you a photo and information packet introducing you to one needy child on our waiting list.

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Please write today! Your love will make a crucial difference in the life of a needy boy or girl.

Compassion Childcare works closely with evangelical missionaries, pastors and church leaders from many Christian missions. Here is a partial list:

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- American Baptist Churches
- Assemblies of God
- Evangelical Free Church Mission
- Free Methodist Church of North America
- Evangelical Mennonite Church
- OMS International, Inc.
- World team
- Church of the Nazarene

Organized in 1952, Compassion now cares for over 50,000 needy children in 27 countries.

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- ☐ I have already decided. My first support check for \$18 is enclosed.
- ☐ Enclosed is a special gift of \$_____ to help needy children.
- ☐ Please send more information.

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You are
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No Pharisees

IN PART I Morrison showed how Jesus overcame the traditional exclusiveness of the Hebrew tradition. He invited everyone to His party. That caused some problems among His followers.

by Mary Morrison

But all this freedom and unconditional openness troubles Jesus' righteous hearers and reopens a question they had thought settled. What is the proper relation of good to evil? That good should keep itself separate and pure, of course. So when Jesus actually encourages one of the despised quisling tax gatherers to become His follower and, much worse, defiles himself by being a guest at the tax gather's party and sitting with all the sinners and outcasts there, some of the onlookers ask about it.

In His reply Jesus begins with a proverb, "It is not the healthy that need a doctor, but the sick"—an analogy that opens a new way in which the righteous might look at sinners. He goes on to invoke the tradition they all share: "Go and learn what that text means (Hos. 6:6 in which the 'I' who speaks is God): 'I require mercy, not sacrifice.'" Hebrew tradition had stressed the God who demanded sacrifices—animal sacrifices on His altar and human sacrifices in lives of narrow purity. But with complete assurance Jesus points toward the God He knows, who would rather give than get and who wants His own merciful nature expressed in the open and outgoing lives of His chosen ones.

Jesus adds a clinching statement with an undertone of irony (for who after all is not a sinner?): "I did not come to in-

vite virtuous people, but sinners. . . ." (Matt. 9:9-13 NEB)

"Invite"—the word suggests a party. Here is that feast again, God's feast, which is the basic theme of Jesus' teaching about inclusiveness. And it leads directly into more questions, this time about the touchy subject of defilement. Jesus' disciples are careless about washing their hands before eating, as the law requires. What about it? In His reply Jesus first points out a notable peculiarity of all law and tradition—the tendency to focus on some petty part of it to the neglect of other, far more central parts. Then He goes to the heart of the pollution question: "Hear and understand: not what goes into the mouth defiles. . . but what comes out of the mouth, this defiles. . . . Do you not see that whatever goes into the mouth passes into the stomach and so passes on? But what comes out of the mouth proceeds from the heart, and this defiles." (Matt. 15:10-18 RSV)

According to this insight, the response to God's feast that is the process of righteousness moves not by law from the outside in, but by grace and growth from the inside out. The process has its own laws, as the Sermon on the Mount stresses, but they must never be applied to other people, only to oneself, and they are laws of growth (as the seed parables of the Kingdom show) and not restriction. With other people our relationships are to be those of grace and mercy, not law and condemnation.

So Jesus moves with assurance, openness, and grace in the closed and rigid areas of the life around Him.

He is gracious toward the sick—a more difficult inner process for a first-century Jew than for us, for it was a basic concept in Jewish culture (see Deuteronomy 28) that sickness was a direct punishment from God for sin. Jesus does not question that concept. He deals with it positively and directly when a paralyzed man is brought to Him for healing. "Your sins are forgiven." He says with none of the moralizing that has made Job's comforters proverbial. And the man, freed by this assurance, and this acceptance, can pick up his bed and walk.

Mercy for Madmen

Jesus is gracious toward the neurotic and mentally disturbed though His approach is more challenging. Again working within the concept of His time—that mental illness is an invasion of a devil—He confronts and challenges the devils and, having invoked sanity, accepts the restored person peacefully and easily.

One story gives an especially vivid glimpse of such a moment. A dangerous madman rushes out at Jesus from the tombs where he has been living. When Jesus asks his name, the man replies simply, "My name is Legion; for we are many"—a fine description of the severely self-divided states humankind has known from the beginning and in this century calls schizophrenia. Jesus casts out the Legion. When the people of the area hear about it, they come to Jesus and see "the demoniac sitting there, clothed and in his right mind, the man who had

had the legion." They are afraid and ask Jesus to go away. The man asks to go along, too, but Jesus sends him back to live among these frightened people and tell them "how much the Lord has done for you and how He has had mercy on you." (Mark 5:1-20 RSV)

Mercy: there it is again—as if Jesus were walking through the world bringing home God's message, "I desire mercy and not sacrifice."

A Fearful Woman

He is gracious to the outcasts of His society. He moves among lepers speaking the words of healing. And there is a woman, permanently polluted by a flow of blood that she has had for 12 years, who comes up secretly and touches Jesus in a crowd. It takes the courage of desperation to inflict defilement on an unsuspecting person; and she is rightly fearful when she is thrust out into the open and has to admit what she has done. But she meets no withdrawal, no condemnation; Jesus says to her, "Your faith has cured you. Go in peace." (Mark 5:25-34 NEB) Her faith? Or His acceptance? Or both?

He is gracious also to the less obviously needy, an unusual quality in a prophet. There is the rich young man who has kept all the laws and possesses all the material goods but feels no life in his life. Jesus says to him gently, hopefully, "One thing you lack: go, sell everything you have, and give to the poor and you will have riches in heaven." (Mark 10:21 NEB)

A Revolutionary Move

There is a woman, Mary, at home and comfortable, presumably endowed with everything a woman might want, who nevertheless has a longing unrecognized in a Hebrew woman of her time—to sit at the feet of a teacher and hear his words directly rather than relayed to her by one of the men of her family. Jesus tells her—and it may be the most revolutionary statement of His life—that her desire is right and should be gratified. There are two women whom it would be easy to dismiss as gauche and ridiculous: one who intrudes upon a polite feast and makes an emotional scene; one who, at another feast, pours a fortune's worth of ointment over Jesus' head in an extravagant gesture of honor. The bystanders are critical, but Jesus affirms each woman, just as she is, emphatically and with gracious acceptance.

There are subtler ways of preaching and practicing inclusion, and Jesus develops them in His parables. He mentions, in a casual but deadly way, that it is one of the despised Samaritans who finally helps the victim of a roadside attack (Luke 10:30-37), a quisling tax gatherer whose prayer reaches God (Luke 18:9-14), a mere woman who resembles God in her rejoicing over the lost refund (Luke 15:8-10). Where exclusion is so taken for granted as to be invisible to those practicing it, Jesus' inclusion is easy and low key, powerfully subliminal in its effect.

No Care for the Jotters?

One group seems excluded, however,

from the wide sweep of Jesus' inclusiveness—the people designated in the Gospels by the various terms of Pharisee, scribe, chief priest, elder. In modern terms we might call them the traditionalists, the legalists, the authorities; perhaps the word "Establishment" covers it. Jesus seems throughout the Gospels to be uniformly critical, condemnatory, and accusing toward them, and His attention falls chiefly on the first two, the Pharisees, who move carefully within the tradition, and the scribes, who dissect the law jot by tittle.

Why? Condemnations of legalism, the thinking of the scribes, would seem to flow naturally from the openness with which Jesus met the world; but why was He closed to the Pharisees? The great Hillel, a slightly earlier contemporary of Jesus, represented and still represents the kind of Pharisaic thought from which modern Judaism takes much of its depth and strength. Many of his teachings are almost identical with those of Jesus and are models of the best that Jews and Christians hold in common.

Why then the specific antagonism toward the Pharisees? There may be a historical reason in the fact that by the time the Gospels were written down, lines of division between Christian and Jew had hardened, creating a blanket condemnation that has only recently begun to be questioned and dealt with in formal Christianity.

There remains the possibility that in the Gospels we have authentically represented Jesus' attitude toward the Pharisees. They differed entirely from Jesus in one important part of their thinking: they were fervent and unabashed exclusionists—of foreigners, of women, of common and unlearned people. In an interesting article, "Jesus, the Prophetic Pharisee," William Phipps suggested that Jesus was himself a Pharisee and finds in His comments the angry response of a dedicated member of a group to some of the flaws in its thinking. We never get so angry as with those we care about, and it seems possible that here we find still another example of Jesus' loving concern for all expressed for once in its reverse form of anger.

Who knows? But if so, this would only confirm our sense that what Jesus asks of us most consistently is inclusiveness. The early Church was wide awake to this demand, and its visions and actions kept it growing in grace and moving, as Peter did with Cornelius (Acts 10), into the new areas of inclusion and acceptance that its times opened to it.

If we can move in the same way, the earth will be filled with the glory of God as the waters cover the sea—the glory that shows us all to one another as children of God and citizens of the Kingdom.

MARY MORRISON, author of "Jesus: Man and Master," wrote "Jesus as Includer" as one of three new chapters of that book which is being republished as "Jesus: Sketches for a Portrait." The book is available from Forward Movement, 412 Sycamore St., Cincinnati, Ohio 45202, for \$2.50. Copyright © 1979, Mary Morrison.

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Some simple structure can enrich prayer life

by Brother Andrew, OSB

Our prayer life needs structure to give it regularity, but the actual structure and the time devoted to prayer must depend on the person and what is possible, given other tasks. Liturgy, spiritual reading, and mental prayer are the three basic elements for a rule of prayer.

Regular corporate worship is basic to Christian spirituality. Praying the divine office or other universal prayers of the Church, such as the Psalter and the Lord's Prayer, reminds us we are members of the Body of Christ and that, important as individuality is, ours is a social religion.

HOW TO DO IT A way to pray

Praying with a multitude of the faithful transcends time and space. But daily participation may not be possible so incorporate the Church's liturgy into your personal devotions. Use the four daily offices of the new *Book of Common Prayer* or put together your own set of prayers, giving the Psalter a prominent place since it is the heart of the office.

Prayer is a gift from God; liturgical prayer reminds us of this. A liturgy may seem a mere stream of words, offering little for the interior spirit, but on days when we feel no sense of prayer inside ourselves, it flows on and carries us with it. Liturgical prayer also keeps us aware of religious experiences other than those we sense at the moment. This is especially true of the Psalter where every kind of feeling toward God is expressed—from adoration to anger, from joy to despair.

Spiritual reading helps us feed on the Word of God. Holy Scripture, of course, is the best source, but one should do meditative reading of devotional books as well. Read slowly, stop, reflect, pray about what you have read to allow insights to sink into the subconscious and continue to operate long after the actual content is forgotten. This seems to work particularly well with books other than the Bible. Read a variety of books on spirituality to be aware of various aspects of the tradition. Choose interesting books. No sense reading dull ones.

Mental, or silent, prayer is the most difficult kind of prayer to describe because it is the simplest. Silent prayer moves away from the structure of liturgical prayer or spiritual reading to the freedom of the Holy Spirit. In silent prayer we cease to think about anything and simply spend time with God. Here we learn faith existentially. By giving up the security of our ideas about God and our thoughts on anything else, we are flung against God and must trust Him in the period of darkness after our own thoughts have fled. We let ourselves go so God himself can gently catch us and hold us.

To overcome distractions some people prefer a structured meditation to focus concentration. Ruminant on one phrase of the Lord's Prayer for five, 10, 15 minutes. Or imagine a Gospel scene as vividly as possible. Or repeat a short, simple prayer like the Jesus Prayer.

To experience silent prayer we must go beyond every method of focusing our attention to the place where it becomes riveted on God of its own accord. This will not happen automatically; we will have ups and downs. The point is to be aware of the times our attention becomes drawn to God so strongly that we need make no effort to keep our attention there.

The three elements of the prayer life are not as rigid as they may first appear, and each person will put the recipe together in his or her own way depending on time, temperament, and preferred form. A person who easily experiences

deep prayer in silence may find liturgical prayer stultifying, but without liturgy even a rich interior prayer is robbed of much of its guidance. On the other hand a person who resists silent prayer runs the risk of maintaining a far shallower level of prayer than he or she is called to. These three basic forms of prayer feed each other.

The most discouraging thing about a rule of prayer is sooner or later it becomes boring. Don't give up. Learning to pray takes time. Only through the tedium in prayer can we be softened so the Holy Spirit can enter our hearts. This boredom is not a blind alley. It is the way to a lover more beautiful than we can imagine.

Adapted from an article in "Abbey Letter" of the Order of St. Benedict.

A bell for St. Boniface

Members of St. Boniface's Church, Tinley Park, Ill., had thought from time to time they'd like a bell for their church. But nothing happened until Agnes Sinclair, altar guild director, had the idea of an aluminum drive.

The church members collected aluminum (soda and beer cans, pie plates, sheds, storm windows and doors, etc.) which volunteers took to Reynolds Aluminum for recycling at \$.23 per pound. Most people thought they would need a long time to raise the necessary amount, but with some contributions, the parish raised over \$3,000 in three years.

On Apr. 30, 1979, a 1680 John Martin bell arrived from England. It originally hung in St. Nicholas' Church, Queenhill, Worcestershire. On June 5, St. Nicholas' patronal feast day, Suffragan Bishop



Agnes Sinclair

Quintin E. Primo of Chicago blessed and rang the bell at a service of Solemn Evensong.

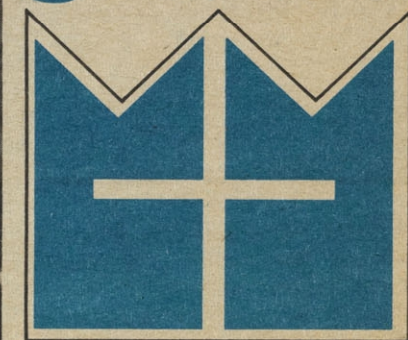
Members of St. Boniface's are still collecting aluminum so the bell can have a clapper, be fitted with a headstock and frame, and have a tower designed and built for it. The bell is now on display in the church.—James M. Riihimaki

THE REV. JAMES M. RIIHIMAKI is vicar of St. Boniface's.

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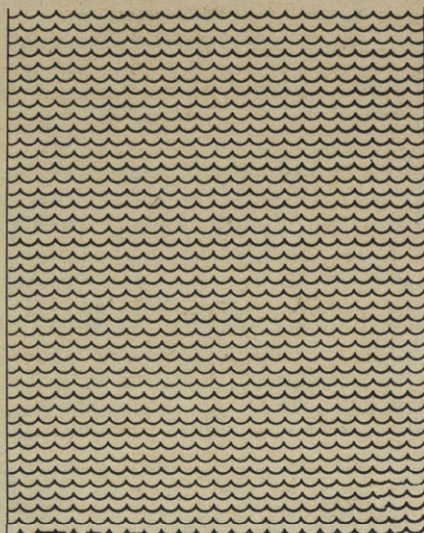
Some people are so attached to "Alleluia" they cannot bear to give it up, even for the mere 40 days of Lent. We still hear an occasional "Alleluia" whispered during the service when the rubrics are quite clear that it is properly omitted. Even worse, informed sources tell us that several weeks ago an underground Lenten discussion group shamelessly sang a whole chorus of nothing but "Alleluia!"

Bumper stickers, T-shirts, even frisbees proclaim the message or its English equivalent, "Praise the Lord." Despite this current popularity, "Alleluia" has not yet regained the status it had in days gone by.

The Hebrew word *Alleluia* was accepted into the liturgy of the Christian Church from the beginning. The Bible describes how at the end of the world the saints will crowd around the throne of God and shout, "Alleluia!" (Rev. 19:1-6), and many people have thought it a good idea to practice for that day. Early Christians commonly used lots of "Alleluias" in their private devotions.

By the fifth century "Alleluia" was in use everywhere. Farmers and tradesmen sang it as they worked, and soldiers used it as a battle cry. The Roman poet and bishop Sidonius Apollinaris described how the river banks of fifth-century Gaul resounded with the "Alleluia" song of rowing boatmen. Even children got in the act. The first word babies were taught to pronounce was not "mama" or "papa," but "Alleluia."

Elaborate farewell-to-"Alleluia" customs came into use as Lent began and the people bid an emotional farewell to their beloved song. "We part from the 'Alleluia,'" wrote Bishop William Durant in 1296, "as from a beloved friend



whom we embrace many times and kiss on mouth, head, and hand before we leave him."

The Saturday before Septuagesima Sunday (the third Sunday before Lent) was the people's last chance to use "Alleluia" until Easter. And use it they did. The Saturday evening service was full of "Alleluias"—sometimes as many as 28. The occasion also inspired tender poems which were sung or said in honor of the sacred word. The most famous of these is "*Alleluia, dulce carmen*" ("Alleluia, song of gladness"), composed by an un-

known author in the 10th century. It was translated into English centuries later and eventually found its way into our own Episcopal Hymnal (no. 54).

In some French churches a type of burial service for the "Alleluia" became popular. The clergy generally looked down their noses on these quasi-liturgical ceremonies as being no better than pagan superstitions; but the congregations enlisted choir boys to fill in for the clergy and went right on with the services. In Toul they marched down the aisle with a small coffin, mourning and sprinkling holy water as they went. The coffin was

then buried in the cloister. In Paris a straw figure bearing in golden letters the inscription "Alleluia" was carried out of the choir at the end of the service and burned in the churchyard.

But even though "Alleluia" was burned in the churchyard, it was still alive in the hearts of "Alleluia" lovers everywhere. Then, as now, hard-core "Alleluia" fans simply went underground for Lent, whispering "Alleluia" when no one could hear them and looking forward to the joyous cry of Easter, "Jesus Christ is risen today, Alleluia!"

—Christine Dubois Bourne

The Lord or the Landlord?

It's not easy to be a light in the world today. Especially if you live in a big city. Especially if you are a woman.

The law of Jesus says not to hide your light under a bushel. The law of urban America says to pull your shades and triple lock your door. "Love your neighbor," says the Lord. "But don't trust him," says the landlord.

Every ounce of Christian love within me wants to smile warmly at that haggard-looking man on the street corner. But I might give him the wrong idea if I do. No sense asking for trouble. I look down and walk straight ahead.

Last week on my way to work I drove past a young woman in a tattered gray coat, thumbing a ride to somewhere. Hollow-eyed, straggly-haired, thin, pale, she stared blankly into space.

"Probably a junkie," I rationalized. I knew I should have stopped, but I didn't.

"You're a coward and a hypocrite," my conscience accused. "She was your responsibility. Only a girl—what are you afraid of?"

"Yes, but . . ." I tried to excuse myself, "she might have been desperate for money, might have had a knife."

"She looked too weak to hurt a fly."

"I was only going 20 blocks. That wouldn't have helped her much."

"Suppose she wanted to go only 15 and didn't have bus fare?"

"It's not that cold out," I countered.

"Then why is your heater on?"

"Well, everyone tells me never to pick up hitchhikers—of either sex."

Where do we draw the line today—especially we women—between being faithful and being foolish?

The line of demarcation isn't easy. Inevitably we will sometimes draw it in the wrong place. But God asks us to seek prayerfully the guidance of the Holy Spirit and to ask for His leading in each new experience and encounter.

Human frailty, as well as morbid detail from the media and well-meaning friends, will cause us to fear being the beacons of light we desire to be. But God forgives us, and we must learn to forgive ourselves when our light grows dim before men—or even other women. We can wholeheartedly claim His promise, "My grace is sufficient for you for my strength is made perfect in weakness." And be strong!

—Elaine Emmick Haft

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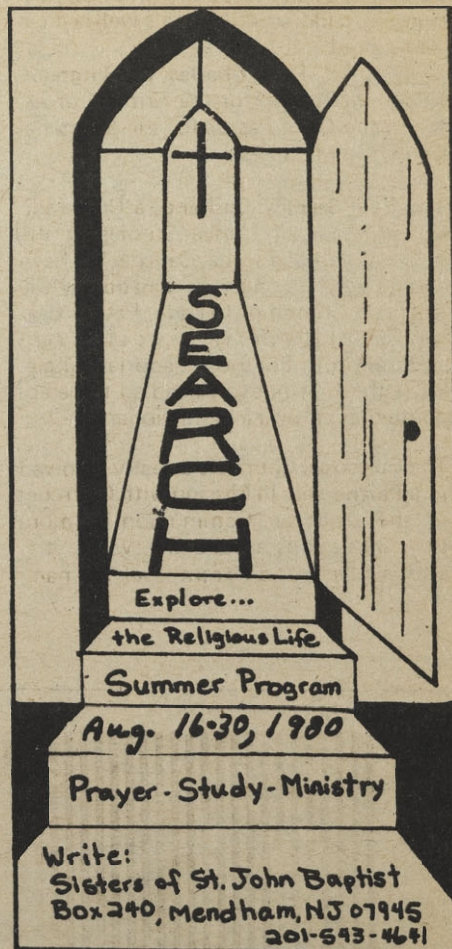
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A workshop on the renewal of the Church held in **Zambia** has this recommendation: "Church members should take seriously the words of our Lord, 'Go into the world,' and the clergy should face the question whether they are salaried employees of a cult or emissaries of the Lord Jesus Christ with their whole being." Another line from the same event: "Christians, clergy and lay, should not be asked to do things for the Church; they should be told what God expects of them."

The Episcopal Church in **Micronesia** is the largest "diocese" in the Episcopal Church because it is composed of more than a million square miles. However, if you pushed all of the islands together, you would probably have a land mass about the size of Rhode Island. It is mostly salt water, with the Pacific Ocean on one side and the Philippine Sea on the other.

The Episcopal Church is represented on **Guam**, the main island of the Episcopal Church in Micronesia, by two congregations: St. John the Divine on Tumon Bay and St. Andrew's by the Sea in the village of Agat. There is also a preaching station on the island of Saipan, just north of Guam.

St. John's Preparatory School, with more than 500 students, provides an educational program for children of all nationalities and races. Many military dependent children attend this well accredited school.

The Rt. Rev. **Charles L. Burgreen**, who is the Bishop for the Armed Forces, is also the Chief Pastor for the Episcopal Church in Micronesia.

The Rev. **Stanley Cuthand**, a Cree Indian professor of Native Studies at the University of Manitoba, Canada, has been appointed missionary to **Ecuador** by the Anglican Church of Canada. Father Cuthand and his wife will work in an agricultural project in the Ecuadorian jungle. He is the first native Canadian to be appointed as an overseas missionary.

The Episcopal Church is directly involved in a **Partnership in Mission** with Churches of the Anglican Communion in more than 30 nations around the world. It is also involved, at different levels, in many

cooperative programs with other Churches and agencies, both private and governmental. When you travel overseas, please visit your "Christian relatives."

Want to **pray** for mission? Here is a short prayer: "Draw us together, O Lord, as partners in your mission. Challenge us not only to give graciously but to receive. Send us out to express in our individual and corporate lives the eternal purpose of Jesus Christ our Lord. Amen."

The book, **A Communion of Communion**, edited by J. Robert Wright (302 pages, \$9.95, Seabury Press), is a "must" for Episcopalians, other Anglicans and "those with whom they are in dialogue," according to William A. Norgren, associate ecumenical officer at the Episcopal Church Center in New York. The book represents three years of work by committees at different levels. It also has a valuable collection of documents related to the visible unity of the Church, approved by the Lambeth Conferences and General Conventions.

Are you receiving **WORLD MISSION NEWS**? The fifth issue is in circulation now, and you can receive it free of charge simply by writing to: Mission Information Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

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"We thank God for those faithful Christians who individually and collectively witness to their faith and conviction in the face of persecution, torture and martyrdom; and for those who work for and advocate human rights and peace among all peoples; and we assure them of our prayers, as in penitence and hope we long to see the whole Church manifesting in its common life a genuine alternative to the acquisitiveness and division which surround it, and indeed penetrate it."

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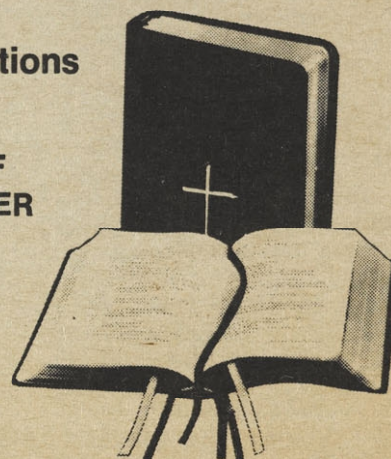
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Chaplains add spiritual dimension to Olympics

by Robert D. Keel

The silver-haired fine-featured woman kneeling in the pew of St. Eustace Episcopal Church, Lake Placid, N.Y., is Cornelia Bonsignore. A communicant of this parish for 57 years, she has just completed 22 hours of instruction, passed stringent written and oral examinations, and is now certified an International Olympic Luge Judge. She has one of the best reserved seats at the Mount Van Hoevenberg Luge course as the competitors on their 48-53 pound canvas-seated sleds come hurtling down the 3,375.92 foot ice-coated chute at speeds of up to 70 m.p.h.

Bonsignore's Olympic participation is only the latest sign of this parish's deep involvement with and love for winter sports. A well-polished plaque on the church wall commemorates the life and activity of Godfrey Dewey, sometime warden of St. Eustace. Called "Father of Lake Placid Olympics," Dewey made a personal trip to England where he is said to have convinced the International Olympic Committee to hold the 1932 winter Olympics in Lake Placid.

Another longtime communicant, George Martin, laid out all the Nordic Ski Trails for the games that year. Martin watched this year's games on TV while recovering from a broken hip sustained in cross-country skiing earlier this winter.

Well over a third of St. Eustace's 355 communicants are involved in Olympic activity, says the Rev. William D. Hayes, rector since 1969. They helped design and direct the transportation system to move 50,000 visitors and spectators from site to site along narrow mountain roads, entertain the King and Queen of Sweden (you first greet them as "Your Majesty" and then use "Sir" and "Madam"), provide decorations each night for dinner tables for the prestigious members of the International Olympic Committee, and some were "runners" for ABC-TV crews.

Hayes has his own Olympic involvement. Originally co-chairman, and now chairman since his co-chairman moved from the area, Hayes heads the Religious Affairs Committee, especially created by the Lake Placid Organizing Committee in 1976. The first of its kind in Olympic history, the religious committee consists of 10 clergy representing seven denominations who provide "human services" and "religious functions" during the games.

A full-time professional coordinator runs a "Human Services Center" in an American Legion Post on Main Street. The center cares for lost children, does crisis counseling, maintains a 24-hour hot line, and provides drug and alcohol detoxification. The Salvation Army created temporary shelters within a 50-mile radius of the Olympic Village to support this service. Winter storms are sometimes sudden, unpredictable, and deadly in this part of the world.

Local parishes have their doors wide open while the games are on to provide

an alternative to local bars. Some simply dispense coffee and offer a quiet place; others, like the Adirondack Community Church, run a continuous "Coffee House" with theater, storytellers, folk singers, string bands, magicians, and Vespers.

Proselytizing is definitely outside the scope of approved activity, but the American Bible Society provided a special three-language Scripture booklet, available in all the churches, and produced a special Olympic edition of the New Testament.

The clergy's primary concern is for the 1,567 young athletes from 35 nations and various religious and non-religious backgrounds, all hoping to win the 73 Olympic gold medals. Even with a number of silver and bronze medals, the win-lose ratio is high and the accompanying tension great.

For this ministry the Rev. Philip Allen, pastor of St. Agnes' Roman Catholic Parish, assembled a 15-member team of chaplains—three women, 12 men—representing 18 languages. The Rev. Matti I. Terho, a 36-year-old Finnish Lutheran College chaplain at Concordia University in Montreal who speaks five languages, is chaplain coordinator.

Terho, himself a veteran competitor in ice hockey, semi-pro soccer, and Canadian cross-country ski marathons (two days, 160 kilometers), knows well the athletes' problems—homesickness, conflict among team members, disappointment, euphoria, and accidents. Terho cites the announcement of the "Official Olympic Banana" as the kind of overblown commercial hype that creates additional pressure on athletes at the games. Extreme nationalism and growing professionalism are equally important forces with which Olympic contenders must cope.

The 15 chaplains operate from a chapel and office in the Olympic Village. They share meals and entertainment and have access to all competition and training sites. Terho hopes to help develop an "awareness of body and spirit" among athletes and the sense of humility about accomplishment he sees in the religiously oriented person though he says the vast majority of the athletes are not religious.

The Lake Placid Olympic Organizing Committee, whose theme for the games is "Olympics in Perspective," hoped for an explicit religious dimension without competing with the games themselves. The Religious Affairs Committee's task was to fulfill this function. Hayes, who spearheaded this effort and helped plan the ecumenical service held on February 11, says, "We hope to engage people in a prayerful and aesthetic experience to demonstrate mankind's spiritual nature, to complement the physical aspect demonstrated in the Olympics."

The International Olympic Committee reacted to this goal with a "degree of hesitance." It didn't want to offend the "non-religious countries." In 1978 it passed a rule banning any religious observance from the official opening cere-



GETTING TO KNOW THE ATHLETES is a large part of the job of the members of the Religious Affairs Committee at the Olympics. Left, the Rev. William Hayes talks with Fred Nimny of Boonton, N.J., fourth man on the U.S. Men's Luge Team. At right, Hayes listens to a conversation between Carol Keys of Montreal, member of the Canadian Luge Team who just completed a run, and Bob Williams of the Canadian staff.

monies, and it made some attempts to eliminate portions of the clergy's program.

Wrangling between the IOC, RAC, and LPOOC over the religious issues continued through 1979 and surfaced again just prior to the opening of the games on February 9.

In executive session the IOC decided that Cardinal Terence Cooke, whose name was already printed in the program, would be replaced by a tape-recorded prayer. The RAC objected. Father Hayes finally was allowed to read a 55 second prayer of his own, following the lighting of the Olympic fire, in which he prayed for God's guidance and strength for all involved in the games and that "this gathering of athletes and spectators [might] become a symbol of hope, an example of your light."

Two nights earlier 8,000 came from as far away as Albany, N.Y. (130 miles to the south), to take part in an "ecumenical festival of celebration" sponsored by the RAC in the new banner bedecked,

Olympic ice center. Following an opening chorus by the 400-voice choir and 100-piece orchestra of the Crane School of Music in Pottsdam, N.Y., and an invocation by Chaplain Terho, the 52 Olympic runners brought the flame here from Yorktown, Va., led a torch light procession of 65 ecumenical leaders and the flags of the 35 competing countries into the darkened arena.

A homily by the Rev. Bernard Fell, president of the LPOOC, stressed the hope and the critical need for peace and understanding in the world now. An ice dance by Allen Schramm, a dramatic antiphonal reading of "Let the Spirit soar" by chorus and congregation, and a period of silent prayer concluded the unique ceremony. The thousands of flyers which were mailed out by RAC inviting people to this festival read "celebrate God with us!"

"What hopes we have!" said Father Hayes—and not a little faith. Godfrey Dewey would be proud.

COCU document needs study Continued from page 2


sons whom the Church designates for particular tasks and purposes. Several of the member Churches do not have bishops, but all have offices of administration and oversight similar to the functions of bishops.

Episcopal delegates think these functional descriptions—particularly "orders" and "offices"—need more study. They also want clarification of "the sacramental nature of the orders of ministry in relation to the sacramental nature of the Church herself." Episcopal delegates also questioned what effects "all this may have on our several Churches' conversa-

tions with the Roman Catholic Church."

Despite some questions, the Episcopalians acknowledge "a welcome convergence with contemporary thinking in our Church about ministry."

The Rev. William A. Norgren, the Episcopal Church's associate ecumenical officer, said, "It isn't as if we had answers to these questions that we want to impress on people. . . . We are trying to ask the Consultation to grapple with its own statement of purpose of seeking a 'truly catholic, truly reformed, and truly evangelical Church.'"



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