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# CHRISTIAN EDUCATION SECTION

MAY, 1980

# THE Episcopalian

## In This Issue

### THE CHURCH GREETES A NEW CANTERBURY



Page 6

### DO-IT-YOURSELF CHURCH SCHOOL

With filmstrips, crayons, paper, and imagination you can create a church school program for only \$50.

Page 10

### SUNDAY SCHOOLS CELEBRATE 200 YEARS

From Robert Raikes' efforts to keep children off city streets in 1780 to a new idea from Colorado and a New Hampshire experiment, Christian education is alive.

Page 11

### UGANDA REBUILDS

After the terror and devastation, the Church of Uganda faces the future.

Page 12

### SILVER THREADS AMONG THE GOLD



A religious order in Oregon proves love can make a big difference for young and old.

Page 14

### REVIEW OF THE MONTH

Jesus is faithful, but choppy.

Page 18

### BUILDING IN JAMAICA

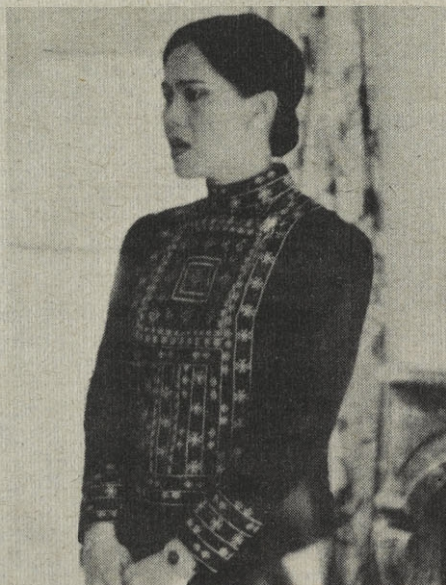
Cooperative planning helps this community grow.

Page 20

## Ohio coalition bids for time to buy steel plant

Lawyers for Ohio steelworkers have appealed Federal Judge Thomas D. Lambros' April 14 decision to dissolve his March 20 injunction, an injunction which prohibited U.S. Steel from closing two Youngstown plants for 60 days. The grace period would have given workers or community groups the opportunity to make an offer to purchase the plants. The Diocese of Ohio and other religious bodies have strongly backed the worker ownership effort.

On April 16, Bishop Robert Appleyard of Pittsburgh, chairman of the Tri-State Conference on the Impact of Steel, released a report, "Shut Down and Destroy: U.S. Steel vs. the Public Interest," which contends that U.S. Steel has used its profits to diversify rather than modernize. The report contends the firm gives the appearance of wanting to withdraw from steel-making while blocking others from buying, modernizing, and using local steel facilities.



"May I stand in a gesture of respect to all of you," Her Majesty Queen Sirikit of Thailand told representatives of American religious and secular voluntary agencies in a special audience in New York City. The Queen, in a departure from protocol, stood and thanked the Americans for their help in resettling Indochinese refugees. Queen Sirikit, president of the Thai Red Cross, became involved because soldiers expressed concern at having to repulse Khmer refugees at the Thai border. She said she'd visited refugee camps and seen the "compassion and care" of Americans providing refugee assistance. Presiding Bishop John M. Allin and Marnie Dawson, assistant director for migration affairs for the Presiding Bishop's Fund for World Relief, represented the Episcopal Church at the audience.



The 1978 Lambeth Conference in England provided a chance for many American bishops to meet Bishop Desmond Tutu. Here he and Presiding Bishop John M. Allin, left, talk during a break in the sessions.

## South Africa action against Bishop Tutu draws church protest

Across the country and the world, churchpeople, legislators, and government officials are dismayed and indignant at the government of South Africa's confiscation of Anglican Bishop Desmond Tutu's passport (see April issue). While no official reason was given for the action, it came shortly after Tutu expressed outrage at the sentence imposed on the Rev. David Russell for violating a government banning order.

Tutu, former Bishop of Lesotho and general secretary of the South Africa Council of Churches, is a recognized advocate of nonviolent opposition to South Africa's apartheid policies and is seen as a key figure in achieving a peaceful resolution to the racial tension in that country. A number of observers see as a setback this move against such a moderate.

In the U.S. Presiding Bishop John M. Allin moved quickly to protest the confiscation and to rally support from American bishops, many of whom met Tutu at the 1978 Lambeth Conference in England.

Editorial support has come from a newspaper in Boston, a city Tutu visited last year. The U.S. State Department has protested the action, and in the Senate Paul Tsongas (Mass.) and Mark Hatfield (Ore.) expressed concern on the chamber floor.

Bishops of the Anglican Communion, the National Council of Churches, the British Council of Churches, the World Council of Churches, and Canadian Minister for External Affairs Mark MacGuigan are

among the Anglican, ecumenical, and public agencies which have indicated their dismay at what the Anglican Church of Canada calls "continuing repression of Christian opposition to apartheid."

While South Africa gives no reason for confiscating Tutu's passport, South African Ambassador Donald B. Sole, in a conversation with Bishop John Coburn of Massachusetts, said freedom of travel is a privilege, not a right, in his country. Sole told others he was not privy to the reasons for the action against Tutu but was assured the decision was made at the highest levels. He indicated that U.S. "interference" in the matter is resented.

Among those in regular communication with Tutu and his family is the Rev. Hays Rockwell of St. James' Church, New York City. Last summer Rockwell visited with the bishop and his wife (see January issue), who have three daughters in school and a son who teaches in England. In a telephone call late in March Rockwell found Tutu in good spirits and optimistic. The bishop's message was, "What a great privilege I feel to be a part of the Body of Christ, upheld by the prayers of so many."

Episcopalians may express their concern about Tutu's treatment to Ambassador Donald B. Sole, Embassy of South Africa, 3051 Massachusetts Ave., N.W., Washington, D.C. 20008. They can send greetings to Bishop Desmond Tutu at the South Africa Council of Churches, P.O. Box 31190, Braamfontein 2017, South Africa.



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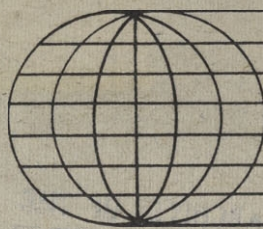
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# World News Briefs



#### MEXICO CITY

The Diocese of Puerto Rico is now the Iglesia Episcopal Puertorriquena. In a simple ceremony here Presiding Bishop John M. Allin and Bishop Lemuel B. Shirley of Panama, president of Province IX, signed documents to transfer metropolitan authority from the General Convention to the Synod of Province IX. The new Church requested and received extra-Provincial status from the 1979 General Convention although the Episcopal Church will continue some budget support, expected to amount to \$218,000 this year. At the same meeting the Province IX House of Bishops recommended that Nicaragua be put under the oversight of Bishop Cornelius Joshua Wilson of Costa Rica because it had failed to elect a bishop for that diocese.

#### WASHINGTON

President Carter has signed Bill S. 643 which triples the number of refugees regularly admitted to the U.S. each year from 17,500 to 50,000. The President and Congress may also admit more than 50,000 during crises, as is the case now with Indo-Chinese refugees. The act creates an office of resettlement within the Department of Health, Education and Welfare; provides for a coordinator of refugee affairs to represent the U.S. in international negotiations and in consultations with state and local governments and non-profit organizations; and authorizes \$200 million per year through 1982 for refugee services, including English training.

#### CHICAGO

Carlos Alberto Torres, a self-styled freedom fighter for Puerto Rican independence and a suspected member of an urban terrorist organization known as FALN, was arrested early in April in suburban

Evanston. Torres has been on the FBI's most wanted list because of his alleged involvement in a series of bombings, including the 1975 bombing of Fraunces Tavern in New York City in which four people were killed. At one time Torres had served on the Episcopal Church's advisory Hispanic Commission, and the FBI's subsequent 1977 manhunt led to an after-hours search of the Episcopal Church Center and imprisonment of two church employees who refused to answer questions relating to the matter.

#### SALT LAKE CITY

Bishop Otis Charles of Utah, citing not ecological or economical reasons, but moral ones, is urging cancellation of the proposed underground MX intercontinental missile system which would be virtually undetectable and thus unlikely to be destroyed in a nuclear first strike. The system would, however, require hundreds of square miles of land in Utah and Nevada. Charles said he thought Utahans would not object if the system were a tolerable development in armament technology but questioned whether it might not encourage nuclear war. In a letter of support Presiding Bishop John M. Allin said he would have Episcopal Church Center staff sup-

port an "analysis and evaluation of the complexities of such an intertwined problem of defense and life-threatening systems."

#### BILLINGS

St. Luke's Church here has given Montana the distinction of having the first registrants for the Church's National Conference on Evangelism and Shared Ministry. Bishop Michael Marshall of Woolwich, England, a proponent of reasoned catholic theology and a renowned preacher, is the keynote speaker for the conference to be held September 18-21 in St. Louis, Mo. Major topics include evangelism in the Episcopal Church, shared ministry, education of the disciple, and support for total ministry.

#### EDDYSTONE

Chester Olszewski, a deposed Episcopal priest who calls himself Bishop Chriszekiel Elias, the only true Vicar of Christ, has agreed to vacate the premises of St. Luke's Parish in this small river town south of Philadelphia. The Diocese of Pennsylvania, which had been working for a voluntary move rather than forceable eviction, is now considering the best use for the reclaimed property.

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TUNING

ADDITIONS

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Richard Anderson

*During the recent New York City transit strike, Hank Morales, left, greeter at the Episcopal Church Center, had a new task: to help employees store their bicycles. Joan Baumet, right, a Church Center secretary, biked from her home in Queens, a round trip of almost 20 miles including a breezy ride over the Queensborough Bridge. Presiding Bishop John M. Allin expressed appreciation to staff who made extra efforts to go to work during the strike.*





Ames Daily Tribune

of Iowa College of Law.

In announcing his candidacy, Goodland cited several Ames issues which needed attention, including the problem of trains disrupting city traffic, energy related problems, and zoning difficulties. He has discussed the train issue with railroad and Iowa DOT officials and has appointed an emergency committee to investigate solutions.

Another campaign issue which captured voter attention was the office hours he proposed. Goodland set formal office hours in the city administration building for two mornings and two afternoons each week. He also established informal "breakfast hours" at three Ames restaurants and at the cafeteria in the university's Memorial Union. "I've always gotten some of my best information about the community at such breakfasts and see no reason why they shouldn't be continued."

Goodland and his wife, Sally, look toward two "busy and hectic but manageable and exciting" years ahead.

## Lay ministry exploration will be Kanuga topic

Roman Catholics and Episcopalians professionally engaged in lay ministries within the institutional Church will meet June 28-July 4 at Kanuga Conference Center near Hendersonville, N.C., for "The Ecumenical Conference for Laity Professionally Engaged in Ministry." The gathering will be for support, celebration, validation, and resource sharing meant to encourage and inspire laypersons.

Conference coordinators are George Noonan, a private school chaplain from the Roman Catholic Archdiocese of Hartford; Barry Menuez, coordinator of lay ministries for the Episcopal Church; and Denise Simeone, director of Diocesan Service Corps in the Roman Catholic Diocese of Albany.

The conference staff is made up of Episcopal and Roman Catholic lay professionals who expect strong representation from their denominations—and from other Churches since the joys and frustrations unique to lay ministry are not unique to just one Church. The conference will deal with those joys and frustrations as well as with such personal issues as isolation and loneliness, one's "call," accountability, compensation and rewards, career development, and the effects of this work on one's home life.

As in most Kanuga-sponsored conferences, families are welcome and an activities program is offered daily for children.

For more information, write: Kanuga Conferences, P.O. Drawer 250, Hendersonville, N.C. 28739. To register, send a \$35-per-person deposit.

## Episcopal priest new mayor in Iowa

by Bill Kunerth

Several decades had to pass, but the Rev. Paul Goodland's political instincts finally surfaced. As a result, he's the new mayor of Ames, Iowa.

Goodland, rector of St. John's-by-the-Campus in Ames, comes from a long line of politicians. His great-great-grandfather was Lord Mayor of Taunton, England. His great-great-uncle, Walter Goodland, was a two-term governor of Wisconsin. And other relatives have held mayoral and judicial seats in that state.

"Uncle Walter got started even later than I did," Goodland says. "He was a successful newspaperman in Madison, Wis., for 20 years before studying law when he was about 65. He was 83 when first elected governor." In the Ames campaign Goodland used one of the governor's slogans: "Independent in All Things; Neutral in None."

Goodland says he was motivated to seek office by a "desire to serve Ames in a new way." The 49-year-old mayor has been rector of St. John's for 19 years and heads the four-priest staff of St. John's and St. David's, which form the Episcopal Parish of Ames.

In the three-way race with a retired Ames police officer and a bank president, no one received a majority of votes. In the run-off election Goodland won by 270 votes.

"The campaign was a great volunteer effort. And it was fun. Our workers maintained a sense of humor throughout," Goodland says. "We weren't all that well organized. No formal fund drive was conducted. People just showed up to help when they were needed, and, without urging, they contributed enough money to take care of our needs." Goodland's campaign cost about \$1,600 compared with about \$7,000 for his major opponent.

Election analysts attributed his victory mainly to a nightly two-hour, door-knocking tour of Ames which Goodland and 10 Iowa State University students conducted. They pounded the pavement for more than a month and visited an estimated 3,500 Ames homes. According to Goodland, "Whether I had won or lost the election, those nightly walks gave me a much better understanding of the people of Ames and their concerns."

He says the issue of separation of Church and State was seldom broached. When it was, he responded, "If I were denied the right to run for public office, then it would mean I was disfranchised by ordination."

Goodland answered critics who suggested his background was too narrow by pointing to his B.S. degree in accounting and management from the University of Colorado and his two years at the University

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# Switchboard

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

### DRAFT AND PEACE

A church publication is not supposed to rouse one's anger, but *The Episcopalian* [March issue] which arrived this morning has me upset. I refer to that lily-livered article on the draft. We went through this sort of thing during the Vietnam [period]. Leaving the rights or wrongs of that situation aside, I [quote from] the article: "How does the Church perceive its ministry to the young people? I hope the Executive Council will take prime responsibility for draft counseling."

In this context "draft counseling" means teaching the young men how to avoid responsibilities due their country and fellowmen. Unfortunately, there will always be wars as long as man exists. Is it the duty of the Church to counsel its young people thus: "You are members of the Church. You should be able to hide behind that with holier-than-thou statements. You are too good to be drafted." This is a sickening philosophy. OK. Evade your responsibility, and when the enemy prevails, shout, "Where are our armed forces? Why were we not protected?"

At this moment there is no suggestion of an imminent draft; it is merely registration so that if an emergency comes, valuable time will be saved in locating the available men. Fortunately, there are already many young men mindful of their obligations and fearful of dangers ahead already deciding to volunteer. The flower of the flock are in this group, leaving the slackers at home to cower behind the Church and trying to avoid their duty.

*Edythe L. Chiles  
Atherton, Calif.*

Denver's General Convention vote and the Lambeth statement (opposing, first, peace-time registration and then war as a means

of resolving disputes) notwithstanding, the Episcopal Church is not known as a "peace" Church. There is no doctrinal statement opposing war or military action. The Peace Fellowship is a tiny minority in a vast sea of bellicose Christians, an anomaly if I ever heard one.

When will the Episcopal Church come to grips with this issue? Are we to follow Christ's teaching, "Blessed are the peace-makers," and commandment, "That ye love one another," or are we merely to pay lip service to an ideal?

It is time the Episcopal Church declared that peace and pacifism are basic tenets of Christianity or withdraw from the Body of Christ in acknowledgment of our hypocrisy.

*Patricia O. D. Wood  
Wynnewood, Pa.*

### NOSTRA CULPA

We goofed! In the March World News Briefs we said Senator Russell Long is from Alabama. He is in fact from Louisiana. We apologize!

### WATCH THOSE SEMANTICS

Mary Morrison's article in the March issue is headlined: "You are invited to God's feast—Sinners welcome—Rich, poor, women, madmen, lepers—No Pharisees." The subtle power of linguistic exclusion classifies women so that unequal status is implied. Christ's message of liberation included women as equals, not as a subordinate class. We must follow Christ's teachings by inviting all to God's feast equally. "Sinners welcome—Rich, poor, men, women, madpeople, lepers—No Pharisees."

*Mary Jo Stirling  
Malibu, Calif.*

### ALL THOSE GEORGES!

The March issue article about a 1729 Prayer Book in Beaufort, S.C., states it was used "during the reigns of Kings George I, II, and III" and speculates that manuscript changes in the prayers for the king and royal family might reflect "the accession to the throne of one of them." George II had already been on the throne for two years when the book was printed, and the accession of his grandson as George III in 1760 would not have required a change in the text of the prayer for the king; thus, the crossing out in the Beaufort copy would have been done at the time of the Revolution. In the prayer for the royal family, all the changes mentioned would have been done during the reign of George II.

*Lawrence N. Crumb  
Eugene, Ore.*

### THANKS FOR SHARING

Special thanks and appreciation to everyone who generously sent cards, books, and other materials for the work of the Church of South India. The volume of response did not allow a personal acknowledgment to be sent to everyone, but all contributions are appreciated and have been forwarded to India.

*David Sumner  
Raleigh, N.C.*

### WE'RE LUCKY

In response to "Are We Getting Through" (February issue)—yes! My rector preaches skilled and passionate sermons every Sunday. He is the Very Rev. David Warner, rector of Christ Ascension Church, Richmond, Va.

Come and rejoice with us.

*Cynthia B. Ambler  
Richmond, Va.*

## Exchange

*The Episcopalian invites you to make use of the Exchange column. Send items to Exchange, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.*

### NEEDED

The Episcopal Churchwomen's Guild of St. Mary of the Snows Church is seeking an old-time church bell. Do you have one available? If so: what size and what terms? Write to Mrs. Chris Adraktas, P.O. Box 24, Eagle River, Wis. 54521.

Good, discarded women's size 20 clothing, preferably tall, as a continuing thing. Write to Barbara Gray, 138 S. Willard St., Burlington, Vt. 05401.

A reader wants to buy a copy of the Dorothy Sayers' book, *Unpopular Opinions*, which has been out of print for some time. If you have one you can do without, please send your name and address and your asking price to Isabel Baumgartner, 1913 E. Sevier Ave., Kingsport, Tenn. 37664.

The Centennial Springs Nursing Home, 333 Newtown Rd., Warminster, Pa. 18974, needs the following items: Bingo prizes, sewing machine, yarn, Halloween costumes for next year, old Christmas cards, book case, and volunteers. Volunteer musical groups to entertain the patients would be most welcome. Send materials to above address or telephone Sharon Dellago (215) 672-9082.

In 1982, Grace Church, Honesdale, will celebrate its 150th year. The parish would like to hear from others who have celebrated their 100th, 150th, or 200th anniversary, especially about programs and festivities observing these special dates. Please write to the Rev. Michael J. Fill, Jr., 210 9th St., Honesdale, Pa. 18431.

## The Episcocats



*"You can stay in bed, Mommy. It's Mother's Day and I'm making breakfast!"*





## PB's Open Letter

### We should all try to be princes of peace

"Prince of Peace" is one of the descriptive names we use in addressing Jesus Christ. For Christians, peace is a state of being, a cause, a concern that is theological and not merely social or political. Peace is a word that describes what we need and hope for as well as how we ought to act.

To believe in peace is to be opposed to war. To believe in peace, however, is also to know that war is a possibility. Americans were reminded of this possibility a short time ago when President Carter sought to reinstate selective service registration as a response to increased military aggression by the Soviet Union.

The threatening moves by the Soviets and the President's action evoked responses of one sort or another from all of us. Our national Executive Council, for example, reaffirmed the General Convention resolution against reinstating the military draft except in times of war—but with the explanatory note that draft registration would not be in conflict with this resolution.

Here are some suggestions I want to place before Episcopalians as we seek to witness in these days of unrest:

1. Pray daily for peace—peace in our personal relationships, in our families, in our communities, in our nation, in the world.
2. Be peaceful persons—the same sin that causes wars also causes us to over-react, to talk instead of listening, to be angry instead of understanding.
3. Discourage in every way we can the so-called arms race—the maintenance of an adequate and well-prepared military force is essential, but the stockpiling of nuclear and other arms is foolish in a nation that has so many other pressing needs.
4. Support the draft counseling efforts of your Church, both locally and nationally—our task is not to persuade our young people to serve in the armed forces or to register as conscientious objectors and serve in some other way; our task is to listen to them, understand them, point out as best we can the several courses that might be open, and then to support them in supporting their country.
5. Take more interest in the global and ecumenical natures of the Church's mission and community—I have been to the Soviet Union, and I feel my talks with Russian Church leaders about the issues of human rights and armament are examples of the sort of non-political contact among nations we so badly need.

Jesus is not only called the Prince of Peace, He is the Prince of Peace. The Church is the body of Christ. I see our task as attempting—as best we can—to live up to our role as princes of peace and witnesses to peace. Our task is to do this corporately as a Church and both privately and publicly as individuals.

The task is difficult for us sinners. But to tackle it is an honor.

*John M. Allin*  
John M. Allin

### Try this stewardship idea

St. Peter's Church, Brentwood, in the Diocese of Pittsburgh, scrapped the customary boxes of offertory envelopes in favor of once-a-month mailings of envelopes to its 230 pledging families.

The envelopes are wallet-flapped and self-addressed, and the lower back contains space for the amount and the donor's name. They are mailed to each household at the beginning of the month.

Tithing, in the St. Peter's system, is divided into seven categories of "Shares for Total Ministry": benefactor (\$60 or more monthly); fellow (\$50); patron (\$40); sponsor (\$30); associate (\$20); donor (\$10); and participant (\$5).

At the conclusion of the annual solicitation the Rev. Richard Davies, rector, makes a Certificate for Shares for Total Ministry for each household. These certificates are offered on the altar in thanksgiving and then mailed to each family or individual.

St. Peter's also participates in two local Pay-by-Phone systems.

Adapted from "Trinity Newsletter," Diocese of Pittsburgh.

## Australian doctor finds clergy suffer poor health from stress

Regicide, genocide, infanticide, and suicide are subjects which have cropped up with some regularity over the years. Now an Australian doctor has coined another "cide"—revicide.

Dr. Cedric L. Taylor, concerned about the early death of clergy, has begun a campaign to improve their health and life expectancy. Pointing to alarming statistics on the toll stress is taking on ministers, he has discussed revicide with five Protestant denominations in Australia and visited many countries in North America and Europe to confer with church leaders.

Taylor, whose growing medical specialty is preventive health care for clergy, notes that a study of premature death among ministers found 54 percent had an elevated serum cholesterol level, 20 percent had high blood pressure, 16 percent were obese (and a fourth overweight), and 24 percent led sedentary lives (walking less than one mile a day or exercising the equivalent).

Taylor says if Lutheran Church of Australia ministers would increase their exercise and decrease their smoking and obesity, they could add the equivalent of 67 men to that Church's ministerium for 40 years.

To combat stress, Taylor suggests pastors "talk it out with a sympathetic friend, walk it out on a proper exercise program, and plan it out by careful forethought and scheduling of each day."

To attack revicide, he suggests:

- regular medical check-ups for clergy by doctors aware of their working conditions and problems;
- special clergy health consultants who can review both mental and physical health and provide holistic help;

- retreats bringing together bishops, other ministers, and doctors;
- small groups in which clergy can meet each other and share mutual problems; and
- renewal weekends.

Clergy should examine elements in their life styles such as marital relationships, family time, nightly meetings, extra studies, the parsonage situation, rest, exercise and eating habits, and mental attitude toward work, according to Taylor.

► Other health news shows that although Americans hold stronger anti-drinking views than the rest of the world, they have one of the highest rates of alcoholism, pollster George Gallup, Jr., says.

About three in 10 Americans are total abstainers and nearly half of all Americans disapprove of drinking, according to Gallup's surveys. Thirty-six percent of those who abstain say they don't like to drink, 16 percent say it's unhealthy, 9 percent have religious reasons, and 10 percent have ethical reasons.

Fifty-four percent of those who drink do so to be sociable and 18 percent to relax, Gallup reports.

Noting that surveys show clergy have been ineffective in dealing with alcoholism in their congregations, Gallup proposes a five-part action plan for ministers:

- encourage parents to discuss drinking problems with their children;
- attend a good workshop on alcohol abuse;
- speak openly about the subject from the pulpit and in counseling;
- establish a team program with parents so the church and family can reinforce one another; and
- stress religious reasons for moderation or abstinence.

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Ancient pageantry and precedent-shattering innovations filled an historic city and cathedral when Robert Alexander Kennedy Runcie, 58, was enthroned March 25 as the 102nd Archbishop of Canterbury.

On hand were Presiding Bishop John M. Allin, one of 23 primates of Anglican Churches who came to greet the new archbishop. Episcopal notables included Bishop and Mrs. Robert Rusack of Los Angeles, Bishop William C. R. Sheridan of Northern Indiana, Bishop John M. Krumm of the Convocation of American Churches in Europe, retired Bishop Horace W.B. Donegan, and the Rev. John Andrew of New York City who had been a chaplain to one of Runcie's predecessors.

But Anglican participants, even such luminaries as Princess Margaret and the Prince of Wales, were not the real news. That was made by the ecumenical dignitaries, including American evangelist Billy Graham—there at Runcie's personal invitation—who not only sat in the pews but participated in the service.

The ecumenical dimension was a sign of Runcie's well-known and continuing interest in this area. For the first time since the Reformation a Roman Catholic bishop, Basil Cardinal Hume, took part in an enthronement service; he read the Epistle. Worshipers prayed for the Pope, represented by Jan Cardinal Willebrands, an intercession unheard of in more than 400 years. Other Roman Catholic representatives were Giovanni Cardinal Benelli of Florence, Francois Cardinal Marty of Paris, and Leo Cardinal Suenens, retired of Malines-Brussels.

National and world leaders of other Christian Churches attended, and a number took part in the ceremonies. Dr. Philip Potter, General Secretary of the World Council of Churches, read the Old Testament lesson. Greek Orthodox Archbishop Methodios of Thyateira and Great Britain read an intercession, as did the Rev. Robert Latham, Moderator of the United Reformed Church in England, and the Rev. Robin Barbour, Moderator of the Church of Scotland. Another intercessor, Dame Betty Ridley, Third Estates Commissioner of the Church of England, was the first woman to lead prayers at an enthronement.

The afternoon service did not include the Eucharist, facilitating Roman Catholic participation. Recitation of the Nicene Creed without the Filioque Clause, to which Eastern Churches object, was indicative of Runcie's ecumenical history with the Orthodox Churches; he had been a co-chairman of the Anglican-Orthodox Joint Doctrinal Commission. Sources say his opposition to women's ordination is based on his concern for unity with the Roman and Orthodox branches.

And for the first time in history representatives of non-Christian religions at-



tended the enthronement of an Archbishop of Canterbury, taking part in the procession of secular and church dignitaries.

Promptly at 3:00 p.m., when all were in place, Runcie knocked at the cathedral doors where the Dean of Canterbury and the people welcomed him. After leading the congregation in the Lord's Prayer and hearing the lessons and intercessions, Runcie was enthroned in the episcopal seat of the See of Canterbury and was given the Canterbury Gospels, a gift from Pope Gregory to St. Augustine, the first archbishop, nearly 1,400 years ago.

Then he was escorted to the Chair of St. Augustine and enthroned as spiritual leader of the world's nearly 70 million Anglicans. The senior Anglican primate, Archbishop Moses Scott of West Africa, pronounced a special blessing on the communion's new leader.

During his sermon Runcie touched on several subjects. He spoke first of the authority of the Christian community. "Our proper authority comes by being like [Jesus]," he said and warned that Christians must resist "the temptation to gain the Church's end by using the world's means. . .to organize ourselves like any other party. . .to compete more aggressively. . .to recruit new members with a strident self-confidence. . .to persuade with a loud voice. . . Aggression and compulsion was not the way of Jesus Christ."

He spoke of his desire to gain further knowledge of worldwide Anglicanism and said he would soon attend an enthronement in Central Africa which would be very different from his own: "No cathedral, let alone trumpets, there."

He spoke of ecumenism and said negotiations aimed at merging institutions have only a limited usefulness: "Brotherhood grows not by . . . obsessively discussing each other's personality, but by . . . looking in the same direction, working together, and experiencing things together." He also said he would speak to and learn from those "who stand outside the Christian Church" who could teach Christians much about living in "the maze-like muddle" of today's world.

Following the service Runcie spent 15 minutes outside the cathedral greeting well-wishers, including "Runcie's Angels," an ecumenical group of youngsters from his home diocese of St. Albans.



*Princess Margaret and Prince Charles, at left, and Prime Minister Margaret Thatcher, far right, watch the new Archbishop of Canterbury process into Canterbury Cathedral.*



# California public issues group supports Stevens boycott

The Diocese of California's Department of Public Issues recently approved a resolution endorsing a nationwide consumer boycott of the J. P. Stevens textile firm. The resolution cites the company's neglect of U.S. health and safety laws and the general welfare of its workers. As the nation's second largest textile manufacturer, J. P. Stevens employs 44,000 persons in 85 plants, mainly in the south.

The diocesan resolution cites court judgments against the company, including statewide tax evasion in North Carolina, industrial piracy, price fixing, and electronic surveillance and harassment of union organizers. For years, the resolution says, the company has ignored National Labor Relations Board rulings and Occupational Safety and Health Administration standards. According to the resolution, the judicial system has failed to amend the situation.

After hearing speakers on both sides, the public issues department noted the following concerns: that health conditions in textile mills improve through lower levels of cotton dust and noise, producers of "Brown Lung" and deafness; that employees be adequately trained in the use of

## Milton Society observes Helen Keller anniversary

by William H. Gentz

The childhood of Helen Keller, the blind deaf-mute who became one of the world's greatest citizens, is known to many Americans through the stage, screen, and TV dramatizations of *The Miracle Worker*. On this 100th anniversary of her birth, the John Milton Society for the Blind and many organizations are honoring her.

Left blind and deaf from a disease during infancy, Keller was a wild, unruly child until a young teacher, only partially sighted herself, came from the Perkins School for the Blind in Massachusetts to help her. This remarkable teacher, Anne Sullivan, broke the communication barrier that separated Keller from the rest of the world.

Through the years Sullivan, a Baptist, had great influence on Keller's spiritual development. But her pupil's mature faith in God did not arrive without difficulty. As a girl, Keller read some Braille literature that implied that handicaps were the result of sin and inflicted on people as God's punishment. Later, during visits with the famous Episcopal cleric, Phillips Brooks, she came to realize the error of this belief and replaced it with a strong, radiant faith in the love of God that lasted until her death in 1968.

In her young adult life, Helen Keller was influenced by the writings of Emanuel Swedenborg, the Swedish philosopher. She was comforted and reassured by the thought of God's ministering angels guiding her, protecting her, breathing God's love upon her, and radiating out from her to the most lonely, afflicted, and forgotten.

"I have read the Bible," Keller said, "with an ever broadening sense of joy and inspiration, and I love it as no other book. The Bible gives me a deep comforting sense that things seen are temporal and the things unseen are eternal."

Keller sought to bring spiritual guidance, biblical inspiration, and religious materials to the handicapped. She persuaded leaders of several Protestant denominations to develop a ministry with the blind which continues today. She was a founder, in 1928, of the John Milton Society for the Blind and was its president for 30 years. During that time, the society began publication of a monthly Braille religious magazine (now also published in large print for the partially sighted) and a Braille religious magazine for children.

dangerous machinery to reduce serious injuries; that a contract be negotiated with the union as agent; and that employees and union organizers have a working climate free from fear and intimidation.

In addition to supporting a general boycott of J. P. Stevens products, the resolution calls upon the U.S. Justice Department to require accountability from J. P. Stevens' Board of Directors for the firm's actions; asks Episcopal shareholders to voice their objections to the firm's policies and work for necessary reforms; and asks that other dioceses join California in its stand.

The diocesan department justifies its actions in the Stevens case on the theological ground that Christians are responsible

for how the powerful treat the poor. Among Scripture passages quoted are Prov. 14:31, "He who oppresses the poor insults his Maker," and Isa. 1:17, "Seek justice, correct oppression."

George Edsell cast the single vote opposing the resolution. He contends that "for the Church to investigate conditions and hazards in the textile industry as a whole" might be proper but that it should not intervene in an industrial dispute between an individual corporation and a trade union. Edsell, who believes the Church's involvement in corporate disputes is "divisive and disruptive of her public mission," proposed that if the corporation defies repeated court orders, a petition to hold the directors in contempt would bring instant compliance. He notes that, to date, no such petition has been filed.

The diocesan group acted at the request of the Appalachian Peoples Service Organization (APSO) which asked support.

## Milton Richardson dies

Bishop J. Milton Richardson of Texas, 67, died March 24 at his home in Houston. He had suffered from cancer since 1977 and on March 3 had delegated ecclesiastical authority of the diocese to the standing committee. Plans were already underway for election of a coadjutor; now a special convention will probably be scheduled for late spring. Bishop Roger H. Cilley is suffragan.

Richardson, a Georgia native and Virginia Theological Seminary graduate, was dean of Christ Church Cathedral, Houston, prior to his election in 1965 to be bishop. He chaired the Church Pension Fund Board and was a trustee of the Episcopal Radio/TV Foundation, as well as serving on other national and diocesan agencies.

He is survived by his wife Eugenia, four children, and seven grandchildren. Services were held March 26 at Christ Church Cathedral.

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— **CONFERENCE ON SPIRITUALITY & PERSONAL GROWTH, June 28-July 4.** The Rev. Randall Chase, Jr., the Rt. Rev. William H. Folwell.

— **RETREAT FOR SPIRITUAL GROWTH, July 5-11.** Led by the Rev. Ron DelBene, Sister Teresa Mary Dolan, the Rev. Henry Atkins, Jr.

— **JULY CHRISTIAN EDUCATION CONFERENCE, July 5-11.** The Rev. Canon Robert Cook, Jr.; Ms. Megan McKenna.

— **INTENTIONAL LIVING IN CHRISTIAN COMMUNITY, Aug. 16-22.** Cathy and Bill (the Rev. William) Coolidge.

— **KANUGA RENEWAL CONFERENCE, Aug. 24-30.** The Rev. Canon Forrest Mobley, the Rev. Gray Temple, Jr.; Dr. Carol Graf.

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## People

### Douglas Everett Enjoys The Gentle Sports



Douglas N. Everett, who has been in the insurance business 50 years, shares his abilities with his town, his friends, and his Church.

A member of St. Paul's, Concord, N.H., Everett has served on the vestry, as junior warden, and as parish treasurer. He was diocesan trustee from 1928 until 1976, serving as treasurer for 20 years, and was a deputy from New Hampshire

to two General Conventions. He also served on the diocesan standing committee and was treasurer of the Diocesan Advance Fund.

Active in his community, Everett has been on the boards of the New Hampshire Savings Bank, the Concord Hospital, and the Regional Development Corporation, among others. He has also been a trustee of Holderness School and treasurer of Coit House, an orphanage the Church formerly sponsored in Concord.

The Douglas N. Everett skating arena in Concord is a testimony to his interest in sports and his town. A hockey and tennis player in his youth, he played on the U.S. hockey team at the 1932 Olympics and is one of six amateurs elected to the U.S. Hockey Hall of Fame.

Everett is still "somewhat active" in his insurance firm, Morrill & Everett, and engages in the "gentle" sports of snowshoeing and cross country skiing. He and his wife enjoy travel and usually manage two trips a year.

—Bill and Helen Ferguson

### Betse Rockwood's Book Strengthens Muscles

"Thou didst give a wide place for my steps under me, and my feet did not slip."

—Psalm 18:36, RSV

With that help from the psalms, Elizabeth Rockwood, known as Betse to her friends at Christ Episcopal Church, San Antonio, Texas, begins her book, *A Wide Place for My Steps*.

"As a little girl, I remember loving to cross a rushing brook near my home. I would plunge my feet up to the ankles in the cold, swiftly moving water and try to find, amidst the sliding rocks of the stream bed, those smooth wide stones which would enable me to reach the far side," Rockwood says in her introduction. "The Lord God, I have found somewhat to my amazement, loves us—his wobbling, wayward children. Prayer is one of the smooth, wide stones He provides us."

In this her first book (Word Books, Waco, Texas, \$6.95) Rockwood deals with "the realities of prayer." A native of Philadelphia and wife of San Antonio business executive William R. Rockwood, she drew the material in it from her extensive experience as a conference and retreat leader in a variety of denominational and interdenominational settings.



Photo by Charles Parish

The book is both practical and sensitive and provides helpful "pegs to hang our prayers on."

In a chapter called "Lighthouse Prayers" Rockwood writes, "I have the prayer," wrote a friend, "on my refrigerator where amid menus, recipes, and grocery lists it meets me where my anxieties surface most evidently." Rockwood then gives examples of prayers people might keep on their refrigerator doors or wherever their anxieties surface.

Catherine Marshall calls *A Wide Place for My Steps* "a book to strengthen faith-muscles."

### The Flying Jacobs Keep Active Lives



"As usual, Evelyn does the flight planning and navigating while I tend to the gas, oil, and flying duties," reports Fred E. Jacob from Glendale, Calif. "Been that way since our first plane in 1928."

The Jacobs—he's a retired newspaperman and she's active in Daughters of the King—maintain their flying schedule in their own plane despite Fred's statement that "I think our 80 years are beginning to catch up with us."

Among the Jacobs' special projects are a scholarship fund for seminarians established to honor the late Bishop Robert B. Gooden, which has made four awards.

The Anglican Fellowship of Prayer, too, is a favorite organization for the pair who "love to fly even though we weren't born in the 20th century."



# Have You Heard

## JUDGE NOT

Among the most readable of the books in the new Church's Teaching Series is Earl Brill's *The Christian Moral Vision*. Brill's wit gleams through the pages as in his caveat on making moral judgments: "God both loves us and judges us. . . . We are called to love one another. . . . But He has reserved for himself the function of judging, possibly because He knows how much we enjoy it and how poorly we manage to do it."

## SHORT RATIONS FOR THE SHEEP

Robert E. Burns, executive editor of *U.S. Catholic*, laments the teaching opportunity the Holy Office missed in the Hans Kung affair. If Kung is wrong, why not use the criticism to explain and teach, asks Burns. "With public interest already aroused, an incomparable opportunity is offered to make clear what the deposit of faith really means." But instead of teaching, the Holy Office produced a "murky," "turgid," "written in a kind of constipated officialese" document. "If it occurred at all to the framers. . . that millions of faithful Catholics deserve a careful explanation of the matter, they concluded either that we wouldn't understand or that it was really none of our business," Burns says sadly.

## THE ULTIMATE ANSWER?

Managing editor James Taylor of *The Observer*, published by the United Church of Canada, says we must halt the arms race before projections for World War III come true. Besides, he adds, it's expensive: The nations of the world are spending money at the rate of nearly \$1 million a minute on the arms race. "Of all the world's problems there is only one the arms race is capable of solving," Taylor says. "It could cure the population explosion. Permanently."

## GETTING ON THE BALL

Will identical twins make identical bishops? Only the Church of England will know for sure when Michael Ball becomes Suffragan Bishop of Jarrow. His identical-in-looks-and-voice brother, Peter Ball, is Suffragan of Lewes. Michael's shown a lifelong tendency to follow Peter: He was born half an hour after Peter, became a priest 14 years after Peter, and now follows him into the episcopacy. Imitation is the sincerest form of flattery.

## HEY, TIME, WE FOUND SOME

A while ago this column mentioned a *Time* magazine story of the top preachers in U.S. congregations and lamented the dearth of "passionate and skillful" practitioners of homiletics. Noting no Episcopalians had been tapped, we invited nominations. Martha McRobert of Detroit, Mich., suggests the retired dean of St. Paul's Cathedral there, **Leslie G. Warren**, calling him "one excellent preacher." Cynthia B. Ambler of Richmond, Va., invites all to "come and rejoice" at the fine sermons of the Very Rev. **David Warner** of Christ Ascension Church. And the Rev. **Almus Thorp** suggests *Time*'s criteria might have been too rigid. Some of the "very best" no longer preach each and every week, according to Thorp, who nominates **Clement Welsh** of the College of Preachers and retired Presiding Bishop **John E. Hines**.

## WINNERS. . .

Sister **Theresa Kane**, the Roman Catholic nun who spoke up to Pope John Paul II, whom St. Joan's International Alliance has named woman of the year. . . . The Rev. Messrs. **Robert M. Cooper** and **Robert B. Hibbs**, who will join the faculty of the Episcopal Theological Seminary of the Southwest on July 1. . . . Fuller Seminary's **Geoffrey W. Bromiley**, who was the only author with two top-10 books on *Eternity* magazine's list. . . . Novelist **Kurt Vonnegut, Jr.**, who was guest preacher at St. Clement's, New York City, on Palm Sunday, and Broadway stars **Raul Julia**, **Danny Aiello**, and **Marion Seldes** and author **Madeleine L'Engle**, who offered meditations there on Good Friday. . . . The Rev. **Edward Rodman**, who has been made a canon of St. Paul's Cathedral, Boston, Mass., in addition to his work as diocesan Missioner to Minority Communities.



*The Year of the Child of God* was the theme of this year's National Association of Episcopal Schools poster contest. Here the Rev. Douglas S. MacDonald, chairman, admires the winning entries. Christian Barber, a fourth grader at Trinity Cathedral Day School, Trenton, N.J., won first prize for her poster of smiling children with Jesus. Jennifer Bacon, an eighth-grade student at St. John's School in Agana, Guam, placed second with her poster of cutouts of children of various races and colors, and Betsy Hilton, a sixth-grader from Trinity Cathedral School, placed third. The 1980-81 theme will be "Into All the World."

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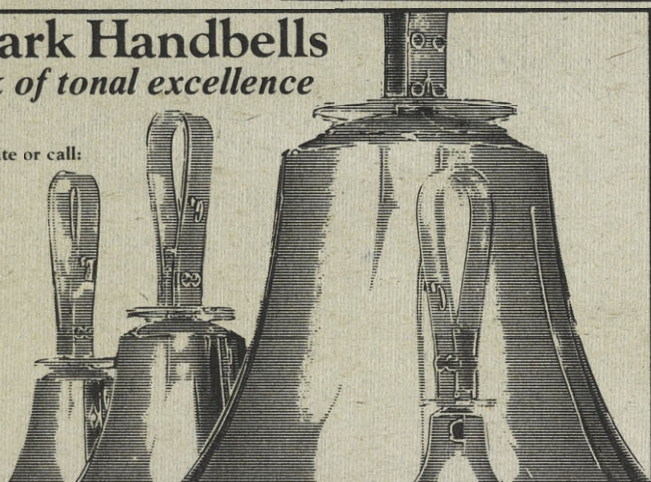
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## Formula for a \$50 church school

Using films and these tips, a small parish can operate a nongraded church school for almost no cost.

by Mary E. DiBonaventuro

Small Episcopal church schools are too frequently a schizoid combination of Bible stories, weak theology, spotty church history, and a nauseating stew of "God loves you so be nice to each other and keep your room clean."

While I admit the appeal of keeping your room clean, a good church school must begin with a firm biblical foundation. Before reading, you must learn the alphabet; before making music, you must

### How To Do It

learn the notes; and before Christianity comes the Bible.

The proposed class includes children from the third grade down to babies in diapers and relies heavily on the diocesan film library. (If your diocese does not have one, encourage it to start one. Also investigate the resources of your public library, local museums, and universities.)

You need two teachers because tiny tots require a lot of supervision. Try one adult with a teenage assistant.

Everyone will not arrive at the same time so think of a project each child can do as he/she arrives. A good idea for the first part of the year is to have children draw animals, two of each kind. The teacher can outline them for the little ones. One of the older ones can make Mr. and Mrs. Noah. Cut out and placed upright in front of a picture of the ark, or in a diorama, they make an attractive display. For the second part of the year a mural of the feeding of the 5,000 is appropriate. Using a long piece of butcher's paper, the class can do the background as a group, and the figures can be done individually and pasted on—with larger figures in front and smaller in back to maintain perspective.

When everyone has arrived, show the week's filmstrip. Generally one of the older children is eager to run the projector—so eager, in fact, that you should keep a chart marking turns so you can alternate the job fairly. If you are blessed with a few good readers, they can read the script for the films which have no

audio.

The films should feature Old Testament stories for the first part of the year. Begin Advent with the Annunciation and prepare for Christmas. From then on follow the life of Christ as closely as possible, and whenever appropriate intersperse lives of the saints—St. Patrick in the middle of March, for instance. Keep things in chronological order—it's confusing if Joseph doesn't come after Abraham and Moses after Joseph, and so on.

After showing the filmstrip, discuss it for about five minutes, then distribute crayons and paper and ask everyone to draw a picture of the week's lesson. The results may surprise you. I never knew Jacob's ladder had a priest at the top, but after a few questions I discovered he was God. And why did almost everyone picture the whale spitting Jonah out?

As you can see, everything has been moving smartly along. Remember that each child, each age, will comprehend the lesson on his or her own level. This is true of all of us—adults, too, grow and mature in their spirituality.

If church school is held at the same time as services, children are appropriately taken into church, preferably during the offertory hymn. The tiny ones can stay with the second teacher.

If your church has a coffee hour, scoot out during the closing hymn and tape the children's pictures to a wall for everyone to admire. The children can take them home when they leave and tell their parents what they learned in Sunday school.

The program is ideal for small parishes which may not have enough children for regular grade-level classes. The total cost should not exceed \$50 per year. If the group grows beyond 15 or 20 children, it should be split in two, by age. Older children can learn about the Acts of the Apostles and the journeys of St. Paul.

This program is flexible, comprehensive, inexpensive, and workable. The only problem I foresee is if too many parishes try it at once and if all order the same filmstrips. . . I haven't worked that out yet. Best to order now, in advance. It would be a nice problem to have to solve.

MARY E. DIBONAVENTURO was "thrown into a church school as a stop-gap measure" at the Church of the Good Shepherd, Rosemont, Pa., without any material. She devised this program and used it successfully for five years.

### Here are some sources of films

If your diocese does not have a film library, see if you can start one! In the meantime, try the film departments of local ecumenical councils of churches, public libraries, museums, and universities. Some industries sponsor free films and filmstrips which you can borrow. For from \$6.75 for a filmstrip with guide to \$276 for a series of 24 filmstrips with cassettes and study guides, you can buy films and filmstrips from commercial suppliers. (Some of these companies rent films; check the catalogs.)

**For catalogs for free films and filmstrips:**  
Educators Progress Service, Inc.  
Randolph, Wis. 53956

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Cathedral Films  
P.O. Box 4029  
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Augsburg Films  
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Concordia Films  
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Helen Barron coordinates project.

## Colorado offers new curriculum

It began as a simple idea in 1976. Why not plan a church school curriculum based on *The Book of Common Prayer's* three-year lectionary cycle? In the Diocese of Colorado that idea led to production of "Living the Good News," now in use in parishes in every state.

A mostly volunteer staff under the direction of the Rev. James H. Short, now rector of Church of the Ascension, Denver, produced the three cycles of material. Helen Barron coordinates the project.

A new concept in Christian education, the curriculum brings together families and the church community in shared faith and worship. Using Scriptures appointed in the lectionary, lessons are geared to six age levels—preschool, primary, intermediate, junior high, senior high, and adult—and integrated with eucharistic worship.

"When the diocese began this project, the intent was to produce materials for use here," Barron says. "But from the beginning others heard about the curriculum, and orders started to come in." The curriculum has just received its 800th subscriber.

Short lists some ingredients that make "Living the Good News" successful: "It's versatile and can be used in all kinds of congregations; it's Bible-centered; it's integrated at all age levels; and it provides a continuing faith learning experience."

The curriculum costs \$320 per cycle for out-of-diocese subscribers. Samples are available free from Lectionary Curriculum, 600 Gilpin St., Denver, Colo. 80218.

### and some helpful books

**Church School Teaching Can Be Fun!**, Carol Schmelzel, paperback \$6.95, Seabury Press, New York, N.Y. This book's nine chapters—covering games and puzzles, role playing, projects and gifts, tape recording and photography, bulletin boards and library activities—are packed with clear instructions, practical suggestions, teaching techniques, and methods particularly suitable for grades 4-6. Every activity Schmelzel includes is designed to teach something specific about Christianity—dioramas of Jesus' tomb, board games about Christian symbols, sand table time lines of the Old Testament, role playing for Christian values. Nothing requires expensive materials or equipment although the teacher will need to spend time and effort in organizing the activities. Schmelzel believes children learn through doing and encourages their participation in making their own games, puzzles, tapes, and so on. She warns, however, of the potential danger of activities becoming mere entertainment or busy work. A good resource book. —A.M.L.

**Feed My Lambs**, The Catacomb Community, paperback \$5.95, The Anglican Book Centre, 600 Jarvis St., Toronto,

Ont., Canada M4Y 2J6. In 1971 a group of Toronto parents initiated an experimental, non-denominational Christian ministry for children. Teachers become members of the Catacomb Community; children between the ages of 5 and 14 (divided into four age groups) attend mid-week Catacomb Club meetings. The experiment grew and prospered; this illustrated resource manual is one result. The book will interest people involved in running church schools whether they seek traditional or innovative suggestions. One delightful inclusion is the famous recipe for Scripture Cake; another recipe is for Saints Loaf. —J.A.C.

**How to Teach Bible Stories for Grades 4-12**, Mary Nelson Keithahn and Marilyn H. Dunshee, paperback \$3.95, Abingdon, Nashville, Tenn. This practical, well-designed book helps relate Bible events to children's lives as well as teaching teachers how to tell stories in song, recordings, or kamishibai theater.

## Sunday Schools celebrate 200 years of service

For many people Sunday school conjures memories of construction paper, white paste, and Christmas plays. For others it brings to mind their earliest spiritual awakenings and the base of their Christian faith. No matter how individual perceptions differ, one thing may be said unequivocally for the Sunday school: It has had a profound influence on millions of lives since its inception in the streets of England 200 years ago.

Robert Raikes, a Gloucester newspaperman and Anglican layman interested in prison reform, pursued the idea of a Sunday school in 1780 primarily to keep children—who worked in factories the rest of the week—off the streets and out of trouble on the Sabbath. Raikes' maxim:

"It is better to prevent young people from becoming criminals than to deal with them after the fact." With the help of his parish priest and one paid worker, he began his "ragged schools" to teach children reading, writing, arithmetic, rules of cleanliness and morality, the Bible, and religion.

Eleven years later Episcopal Bishop William White of Pennsylvania brought Raikes' idea to America where conditions were not so severe for children, but where education was sorely needed in most areas. With Dr. Benjamin Rush, White helped establish the First Day Society in Philadelphia in 1791, from which can be traced the development of modern Sunday schools and the public school systems of

*Continued on page 15*

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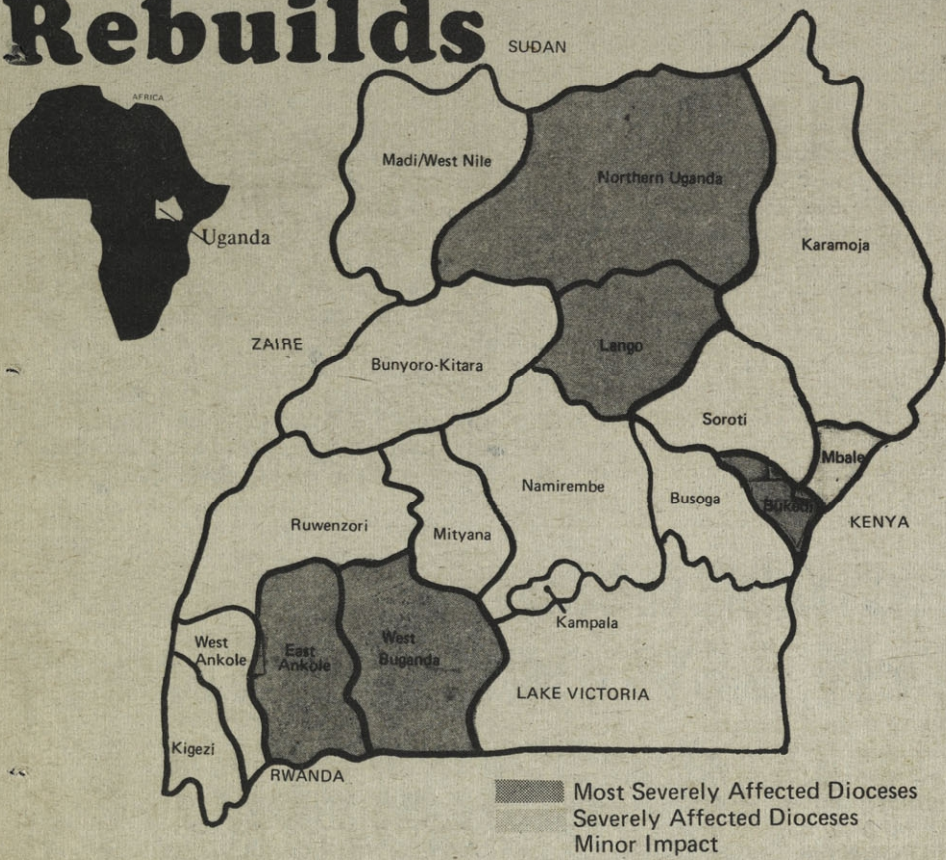
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# Uganda Rebuilds



Uganda has embarked on a great mission of evangelism and renewal. After eight years of brutal oppression under Idi Amin, the people of Uganda are rebuilding their broken and war-torn nation. Untold thousands were tortured and murdered, including Anglican Archbishop Janani Luwum. Looting, black-marketeering, and petty theft became commonplace means of survival among a people conditioned by fear and mutual distrust. But, in the words of the present Anglican Archbishop, Silvanus Wani, "Even during the darkest days of the nation, we were convinced that the Lord was with us."

The Anglican Church of Uganda is spearheading rebuilding efforts for Church and nation. Through its Relief and Rehabilitation Committee, chaired by the Rt. Rev. Festo Kivengere, the Church of Uganda is in the first phase of a massive renewal effort with special emphasis on:

- spiritual renewal and moral rehabilitation;
- reconstruction of the Church of Uganda's infrastructure;
- establishment of a diocesan rehabilitation fund;
- community and rural rehabilitation and reconstruction;

coordination of provincial planning and administration; and pilot projects in evangelism and pastoral reconciliation.

The Episcopal Church, working through the Presiding Bishop's Fund for World Relief, is joining sister Anglican Churches and other Christian bodies throughout the world to help the people of Uganda. The Fund has already sent \$260,000 for pastoral care programs, rebuilding churches and church schools, communication assistance, and the purchase of desperately needed transportation and office equipment.

Presiding Bishop John M. Allin has called upon all Episcopalians to pray for the healing of Uganda and to give toward a \$1.25 million goal for the Presiding Bishop's Fund Uganda Appeal. Contributions to the Presiding Bishop's Fund should be marked "Uganda Appeal" and sent to the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

The people of Uganda have endured great hardship and tragedy. The political and economic uncertainty which Uganda faces in these crucial days of reconstruction and resurrection bear witness to the immense task which lies ahead. Uganda needs our prayers and our help.



Seven tons of food and medicine arrived in the first convoy of trucks to enter Uganda after Idi Amin was routed. An Anglican priest, the Rev. John E. H. Wilson, shown at left surveying some of the war's devastation in Kampala, organized the convoy; the Anglican Church continues to take a leading role in the material and spiritual rehabilitation of the shattered country. Already on its economic knees as a result of Amin's rule, Uganda, once one of Africa's leading countries, was left in a state of physical devastation after the war. The shaded areas of the map show those dioceses of the Ugandan Church most severely affected.



WORLD VISION INTERNATIONAL PHOTOS



## A joyous new beginning

Archbishop Silvanus Wani, right above, joyfully welcomed home Bishop Festo Kivengere, left, after a two-year exile. Thousands came for worship and praise and to hear the well-known preacher spell out the Church's role in helping to rebuild the country.



## PRESIDING BISHOP'S FUND AID SENT TO UGANDA TO DATE

Equipment for diocesan offices vandalized after collapse of Amin regime	\$ 5,000
Support for Relief and Rehabilitation Committee—pastoral programs; rebuilding churches, seminary and other schools; purchase of transportation vehicles	120,000
Ecumenical support for pastoral and material reconstruction	50,000
Travel assistance for a communication volunteer (through Volunteers for Mission) sent to aid in reconstruction program	5,000
Additional support for Relief and Rehabilitation Committee, as of April 14, 1980	80,000
<b>TOTAL</b>	<b>\$260,000</b>

Produced by the Office of Communication, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.



# 'I see the way ahead'

by J. Golan Root

A week before he was killed in 1977, Archbishop Janani Luwum presided at a meeting of the House of Bishops in Kampala, Uganda's capital city. Gathered in the commons room of the Namirembe Guest House, just a few minutes downhill from the lovely Namirembe Cathedral, Luwum led the bishops in a meditation before the last day's business. He told the story from Matthew 8 of the disciples and their Lord in the storm-tossed boat, "making headway with difficulty." The Church of Uganda was like the boat, Luwum insisted, making headway with difficulty. "But," he added, "I see the way ahead."

Three years later, Uganda has seen the Archbishop martyred; it has experienced a war of liberation, inflation, corruption, looting, and killing. Idi Amin sent running from the country, and two more presidents. Through all of this, the Anglican Church of Uganda is "making headway with difficulty," faithful to the Lord who is in the boat with her.

I visited many parts of Uganda during the last three months of 1979 and saw firsthand effects of eight years of Amin's dictatorship and the effects of the war and consequent looting. Roads had not been repaired and were often treacherous; people and animals had received no inoculations, and disease was common throughout the country; artillery fire destroyed homes, stores, office buildings, and public property. The towns of Masaka and Mbarara were devastated. The Tanzanian army did its best to avoid destroying church property, but the looting which followed caused millions of dollars' worth of damage to church buildings and lands.

And, of course, there were the deaths—the terrorism and killings during Amin's reign; the war-related fatalities; the disease-caused deaths; and the children in Karamoja dying of malnutrition, hunger, and spear and rifle injuries.

In May of 1979 the Church of Uganda set up a Relief and Rehabilitation Committee to help the different dioceses in the Church of Uganda set priorities among all the great needs. The Committee has been a channel through which Churches and other donor agencies have been giving aid. This Committee has been doing a gargantuan job and has been doing it well, in spite of all sorts of handicaps that are part of the post-war conditions.

The United Nations High Commission for Refugees contracted with the Relief and Rehabilitation Committee to deliver food for famine relief in Karamoja because the United Nations knew that the Church of Uganda was one of the best-organized institutions in the country. And the project was a success. Overcoming obstacles of poor transportation, of inadequate communication (no telephone connections between Karamoja and the capital city), and of raiding renegades from Amin's army, food was delivered and hunger needs were met at least for the immediate future.

The point is that the Church of Uganda has been receiving aid from around the world and has been effectively and responsibly using this aid for the good of all of Uganda. The church leaders are good Christian stewards.

The beginning of 1980 marks a turning point for the Church of Uganda. Most of the immediate relief work has been accomplished although a new hunger crisis is now developing in the north.

Now the Church moves into the more difficult stage of rehabilitation. As I traveled around Uganda and spoke to all kinds of Christians, two major needs were expressed: transportation and rehabilitation. The first was slowly being met as the Episcopal Church and other agencies donated vans and pickup trucks. Rehabilitation is another matter.

Ask Christian leaders in Uganda, and they will tell you that every person who remained in Uganda was affected by the evil of those eight years of Amin's terrorism. To stay alive, people had to become involved in the corruption around them. If you wanted your children to go to school, you needed money. If you wanted clothing, you needed money. If you wanted food, you needed money. Smuggling, black marketeering, bribery, inflating prices, lying, and stealing became a way of life.

The human spirit has been restricted and restrained. Even the faithful Christian has had spiritual growth re-

tarded. A whole generation of young people only remember Amin's reign of terror. The joy of the Gospel has been taught to them, but in an atmosphere of fear it is difficult to learn joy. Adolescents in their formative years have had to flee with their families into the bushes because their homes were targets of terrorism. Amin's spies were everywhere, and once-trusting Ugandans learned to be suspicious of everyone. A careless word of criticism could end up with you and your family in prison—or worse.

As the Tanzanian army went through Uganda liberating the country, they left in their wake a people so angry with eight years of having to do without that they released their frustrations on those around them and looted with a vengeance, grabbing whatever they could, whether or not they needed what they stole. Church leaders were shocked by the revelation that corruption was even deeper and more widespread than they had anticipated for the Christians were not only among those looting, often they were the heads of crowds looting church property!

And so the Church of Uganda has the difficult and long-term task of repairing the twisted strands in the moral fabric of the Church and society of Uganda.

Money from the Presiding Bishop's Fund for World Relief is earmarked for this purpose. The Relief and Rehabilitation Committee is in the process of setting up programs, new and old, to meet these spiritual needs. Sixty workers in Christian Rural Service are being retrained, having skills upgraded, and being financed to work throughout the country to raise the living standards of the peasant and to lead programs of Christian education. Other programs have begun to help the clergy educationally and spiritually. Continuing education courses are being offered. Spiritual renewal missions are held for clergy, for other Christian leaders, for all the people of Uganda. Christian education has become a high priority.

I have been tremendously impressed by the organizational strength of the Church of Uganda and its resolution to serve all the people of Uganda, not just its own. They are working ecumenically, multi-nationally, Church helping State, in a tremendous cooperative effort.

The church leaders also realistically understand that very quickly the eyes of the world will be directed away from Uganda to other areas of tragedy and crisis. Christian groups will continue to remember the Church of Uganda, but other donor agencies will soon be working elsewhere. Therefore, they know the importance of using relief aid wisely while they have it. And they know the importance of rebuilding for the future when Ugandans can again take care of themselves.

Receiving help right now is necessary, and the Church of Uganda is doing it graciously. But the Church also realizes that its own people must give for if they only receive aid at this crucial period in their history, their spirits will not grow. In October, Archbishop Silvanus Wani initiated a nationwide appeal for all Christians to give generously for the good of the Church and the country.

The Church of Uganda is "making headway with difficulty." The government of the country is young and inexperienced; the leaders are making some mistakes, but I believe the intentions of most of them are honorable. They want their country to be free and democratic. They want their religious groups to be free to grow in peace. They have asked the Church to help rebuild the country, and they definitely need the Church.

The Church of Uganda will continue to need help for a long time. It will also need Christians from other countries as well as money. We will need to continue helping Ugandans in colleges here in the United States. Clergy and other church leaders will continue to benefit by visiting and studying in our seminaries.

Equally important, the Christians in Uganda will continue to benefit from our prayers. How gratefully they have appreciated and acknowledged the prayers offered for them over the last eight years.

*The Rev. Canon J. Golan Root, Springfield, Mass., worked in Uganda as a Volunteer for Mission during the last three months of 1979.*



JANANI LUWUM 1925-1977

On February 16, 1977, the Most Rev. Janani Luwum, Archbishop of Uganda, was brutally murdered by Idi Amin's soldiers. Archbishop Luwum was an outspoken critic of the brutality and oppression of the Amin regime. He refused to compromise the teachings of our Lord and carried that conviction to a martyr's death. On June 29, 1980, the Feast of St. Peter the Apostle, the Archbishop's remains will be moved from his native village of Kitgum to their final resting place at St. Paul's Cathedral in Kampala. St. Paul's, known as the Martyrs' Cathedral, serves as the cathedral church for the Bishop of Namirembe.

*Almighty God, who gave to your servant Janani boldness to confess the Name of our Savior Jesus Christ before the rulers of this world, and courage to die for this faith: Grant that we may always be ready to give a reason for the hope that is in us, and to suffer gladly for the sake of our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.*

"My visit to Uganda on behalf of the Episcopal Church and its Presiding Bishop's Fund for World Relief took place shortly after the liberation of that war-ravaged nation. There was a real sense of joy tempered with the pathos of suffering—a nation and a Church that survived a systematic effort at the annihilation of its leadership. The mismanagement under Amin's government had wiped out the many rich natural resources existing in Uganda, as well as its once ample reserves. Every aspect of economic and cultural life has to be reconstructed.

"It is into the challenging environment of rehabilitation and reconstruction that the Church entered with vigor, careful planning, and patience. Anglican Church leadership, beginning with the Archbishop, quickly recognized that a well coordinated plan had to be implemented if the relief, rehabilitation, and reconstruction program was to succeed. Such a plan was devised and is being implemented. The Church of Uganda is some 5 million strong, and as I visited the heavily war-damaged and looted cities which were in the path of the ill-disciplined and unruly remnants of Amin's retreating soldiers, I was deeply moved by the vibrancy of the church members, by the excitement of liberation on the one hand and the unwavering commitment to the Church on the other. Uganda will need extensive international assistance for many years, and in this the Church will indeed play an all-important and critical role that will have a direct influence on the future course for many generations."

—The Rev. Samir J. Habiby, Executive Director, Presiding Bishop's Fund for World Relief

"I have been humbled by the thanks which were lavished upon me by a grateful Church. I have never felt more like the symbolic recipient representing countless numbers of people whose prayers and gifts and actions have helped to give Uganda a new day. But the real thanks belong to the people of Uganda, especially the Christians there, for their stubborn faith—some even to exile and death—in the Risen Lord. Uganda has become for me a holy land—made so by the blood of martyrs, the flight and now the return of exiles, and the constant faith of those who endured."—The Rev. J. Fletcher Lowe, Jr., chairperson of the Episcopal Church's National Hunger Committee, upon his return from a fact-finding tour of Uganda, July 1979, on behalf of the Presiding Bishop's Fund

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# Silver Threads among the Gold

Does Christ make a difference? Does a Christian nursing home make a difference?

To judge from a visit to St. Jude's Home, an 83-bed facility operated by the Episcopal monastic Society of St. Paul in Sandy, Ore., one must say, "Yes." Everywhere the difference is tangible. Smiles, touching, caring conversation between staff and residents—not the grudging service and apathy one so often sees elsewhere.

Into this Christian environment every Monday and Wednesday afternoons, in an afterschool program, some 40 to 50 children from Sandy Intermediate School come to visit for an hour and a half, part of a ministry of friendship called Silver Threads among the Gold. They bring an activity with them—a game, a craft, something both young and old can share—but most importantly they bring their love, their youthful exuberance, their joy.

Sometimes residents of the home who can do so visit the school where they share their stories with the children and take part in other activities.

Before beginning the program, a cooperative venture between St. Jude's Home and the Mt. Hood Community College-Sandy Community School, adult leaders at the school explained to the children what they should expect. St. Jude's supervisors did the same for staff and residents.

At the beginning of the first year about one-third of the children wanted to participate; by the year's end the whole class did. Activities were planned during the summer because enthusiasm was high and all involved wanted the meetings between young and old to continue.

Two mornings each week 3- and 4-year-olds arrive at St. Jude's for a regular preschool program. Residents help them with their activities. Residents also cuddle, read to, and give bottles to toddlers who come with their older brothers and sisters. Those confined to bed love to have a child crawl onto their beds for a special time together.

This year up to 200 local children are involved at St. Jude's, from preschool through 8th grade. Many of them have developed close relationships with individual residents, accompanying them on shopping expeditions, to the movies and the zoo; celebrating birthdays; and working on community projects.



Brother Andrew Rank, rector of the Society of St. Paul, says involving residents in the larger community has been part of St. Jude's philosophy since the order founded its nursing work in 1958. Since children don't have the fears adults do, they succeed beautifully in helping to increase that involvement.

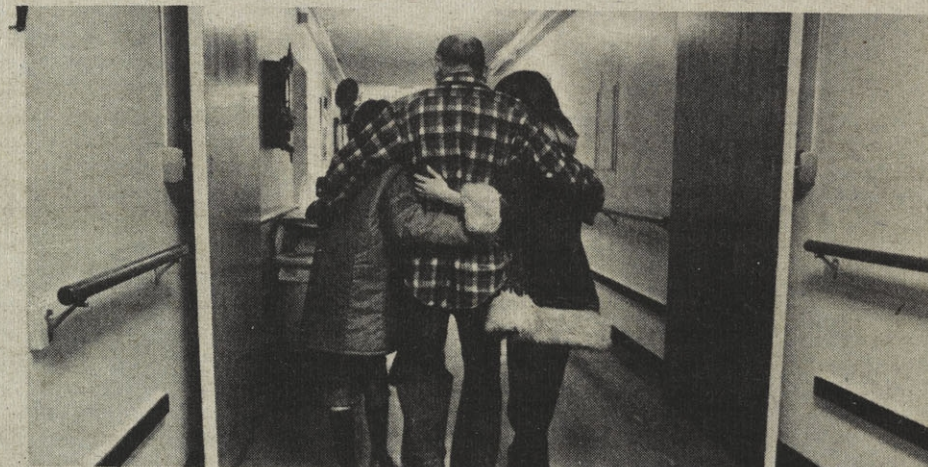
Parents, as a result of their children's interest, volunteer at St. Jude's, visiting the residents and even taking part in a potluck supper.

"Individual attention is a cherished commodity for nursing home patients," says Marilee Swarthout, administrator. "With Silver Threads, the patients are literally wrapped in attention as the children hug and greet their elderly friends."

The benefits for the children are also significant. They have the opportunity to be with older people, to learn from them, to have a receptive outlet for their abundant love. Swarthout hopes the attitude the children develop toward older people will last into adulthood, that they will continue to believe older people have value.

Silver Threads won national acclaim when it was honored by the American College of Nursing Home Administrators. And, says Brother Andrew, it has the advantage that any group can do it with little expense—just love and time.

For more information, write to: Marilee Swarthout, General Administrator, St. Jude's Home, 39641 Scenic St., Sandy, Ore. 97055.



## Triennial plans underway

While some are still wiping the dust of Denver from their shoes, Episcopal churchwomen have turned their minds to New Orleans and 1982's Triennial Meeting.

The 1982 Triennial Committee met at Seabury House in Greenwich, Conn., for several days in March. The committee is composed of 18 members: one from each Province, five elected by the 1979 Triennial, two elected from the previous committee, and one representative each from the United Thank Offering Committee and Executive Council. The 1982 committee elected Scott Evans of North Carolina to chair the group, assisted by Kay Harlan of Colorado.

When the committee meets again in October, it will elect the Presiding Officer and Assistant Presiding Officer.

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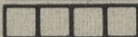
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## Sunday Schools

Continued from page 11

Pennsylvania, Delaware, and New York.

Pioneer communities beyond the Appalachian Mountains had children but no schools and few churches. Devout parents did the best they could to nurture their children spiritually, and Sunday schools helped them, often before adventuresome preachers arrived on horseback to serve the people who lived in the forest and prairie lands. In hundreds of villages in the mid-west the Sunday school was founded first, and a church congregation grew out of it.

### Uniform Lesson Outlines

In 1823 the American Sunday School Union was formed and a series of interdenominational Uniform Lesson Outlines developed. According to the Division of Education and Ministry of the National Council of Churches, "The Uniform Lesson Outlines are still being developed by the Committee on the Uniform Series and represent the basis for the development of denominational curricula which remain to this day the most widely read Bible study resources for youth and adults in the country."

Although the Sunday school exhibited massive growth and influence in the 19th and much of the 20th centuries, today attendance has begun to decline. The Southern Baptist Convention, the nation's largest Protestant Church, lost nearly 100,000 Sunday school participants in the past two years, and the Roman Catholic Confraternity of Christian Doctrine, which provides religious education for public school children, reports attendance problems.

Monsignor Wilfred Paradis of the U.S. Catholic Conference's education department cited several reasons for this happening in both Roman Catholic and Protestant Churches, among them the perception that "religion is something for children" and, perhaps the greatest problem, "competition with the secular social activities of young people."

### Social justice, too

Attitudinal changes are being taken into consideration in developing new Sunday school curricula. Some publishers are stressing social justice issues in contrast to the traditional strict emphasis on Bible material. They are turning from rote memorization to inductive Bible study methods which encourage children to ask how biblical teachings and principles apply to them. Some curriculum writers are attempting to remove so-called sexist language from their courses while trying to make materials as interesting to men as to women.

The Sunday school as a vital church ministry is facing a critical time. According to a survey David A. Cook Publishing Company did for *Christianity Today* magazine, "The last decade has been one of severe changes in the Sunday school, and unless the pattern [of severe changes] is continued in the next [decade], this educational ministry of the Church will fail. The public changes. . . If Sunday schools and the materials they use can't change as quickly, they are targeted at no one."

Suggestions have been made for using the Sunday school bicentennial observance to launch new efforts in Christian education as well as in evangelism and ecumenism. Roy H. Ryan of the United Methodist Section on Church School Development advises that "the church school is indeed the number one evangelistic arm of the local church. If you are reaching persons and teaching them the Good News, your church will prosper."

A complete 200th anniversary resource packet is available from the National Council of Churches, 475 Riverside Dr., Room 708, New York, N.Y. 10027. Price: \$3 plus \$1 handling charge if check accompanies order; \$3 plus \$1 handling charge plus postage if billed. Quantity prices are available on request. For additional materials, write to denominational headquarters.



Al Votaw and Lois Stephens

## New England dioceses get education grant

The world is changing, and education changes with it. To recognize this fact, the Office of Religious Education of the Episcopal Church has awarded a grant of \$9,200 to a research team representing three New England dioceses.

Sylvan Heath, Christian education consultant for the Diocese of Rhode Island and regional religious education coordinator for Province I, will work with the Rev. V. Alastair Votaw, Diocese of New Hampshire coordinating officer. Lois Stephens, Christian education consultant for the Diocese of Massachusetts, will evaluate their findings.

A self-assessment questionnaire based

on observations of 15 regional religious education coordinators and several national Christian education leaders has been sent to every diocese. Early response to the questionnaire indicates that the research project answers a real need.

Rapid and continuing changes in community and parish life, in curriculum and resources, and in the theology of Christian education have made increasingly difficult the parish's or mission's task in planning and carrying out its educational ministry.

The funded project, which will be completed early in 1981, will produce a resource package.

—Helen Ferguson

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by Ty Harrington

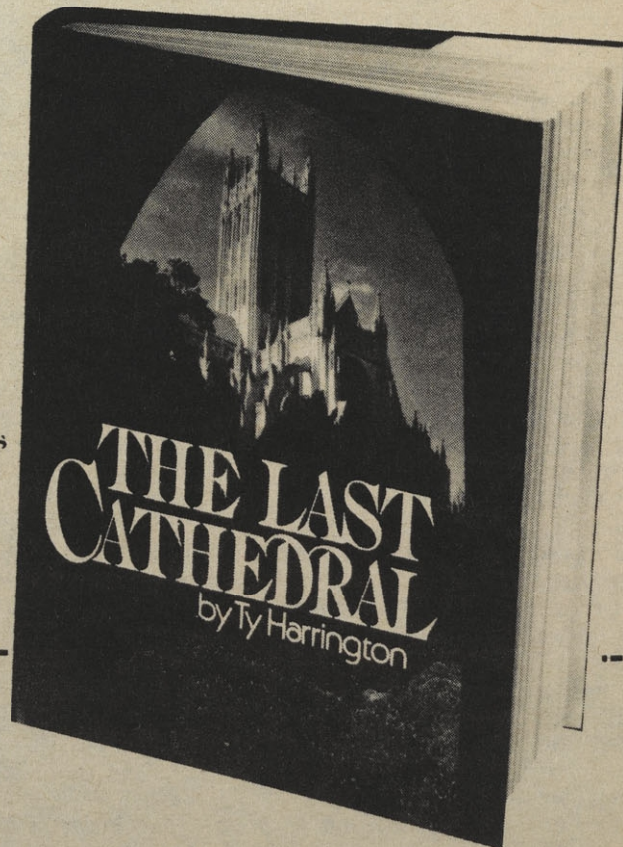
Towering high above the skyline of Washington, D.C., one of the most remarkable structures in the western world reaches majestically toward the sky. Visited by a half million people each year, it has been the site of many important state funerals, weddings, religious observances and public events. It's the National Cathedral (also known as the Washington Cathedral and the Church of Saint Peter and Saint Paul), and it's almost certain to be the last great Gothic cathedral that will ever be built.

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# Coalition meeting human need throughout the nation

- An urban parish wants to launch a series of criminal justice clinics.
- A small parish is concerned over the way Bigbucks, Inc., in which it owns stock, handles its South African policies.
- A native American congregation in New England needs an emergency fuel grant.
- An Hispanic community wants to put up housing for the elderly.
- A diocese wants information about the Episcopal Church's position on capital punishment.
- A black congregation wants help in seeking welfare reform.

Chances are any of those groups can find help, knowledge, resources and guidance from the Episcopal Church Center's National Mission in Church and Society offices.

Now mix it up. Match any issue mentioned above with any group mentioned. Throw rural, elderly, deaf, handicapped, any race or group of the human condition into the pot, and the National Mission office is still the place to go.

And the unique value to the Church is that, whatever the focus of a project, proposal or need, it is likely to be enhanced by the experience, resources and networks of the whole unit and those of the Education for Mission and Ministry unit as well.

That element of cross-fertilization—of collaboration—was affirmed recently when more than 100 Episcopalians met in Washington for two days in a unique forum of churchpeople meeting human needs.

What emerged from those days and nights of talk was a consensus that a structure created four years ago to coordinate ethnic and social ministries by developing issues, and providing program and grant support, had grown from a mere tool into a real coalition—a vehicle for solidifying the Church's response in society.

"It occurred to me this morning that this is exactly what we were aiming for three or four years ago with the change-over after the Moore-Lawrence report," said the Rev. Everett Francis, rector of St. Luke's, Scranton, Pa., and former public affairs officer of the Episcopal Church Center. "I thought it was dead," he continued, "but it's really coming alive now, and I'm grateful."

Francis was one of the staff who worked with Bishop Paul Moore and Dr. Charles Lawrence of New York on the 1975 survey that pressed for a coordinating agency for the Church's social, ethnic and specialized ministries. The General Convention of 1976 created the Coalition for Human Needs to undertake the issue and program development that was needed and to provide an umbrella granting agency in which the other ministries would have a voice. Representatives from the program committees, Executive Council and members at large make up the Coalition for Human Needs Commission.

As it has developed over the years, the Coalition Commission provides grants for programs that address root causes and

issues that cut across specific ministries. The ethnic and social offices concentrate on congregational development funding or specific programs.

The meeting was organized by the Executive Council's standing committee on National Mission in Church and Society to bring together members from each of the sub-committees and commissions, staff officers and members of Council for orientation—more than half the members are new to their posts—and for shared planning and reflection.

Plenary sessions were used to explain the history of the unit, the structure and role of the Executive Council, the coalition style of working and, through a slide show, the overall work of the Episcopal Church. Two workshops allowed participants to learn in detail the work of each program: black, Indian, Asian, Hispanic, housing, hunger, social welfare, Washington relations, public issues, national mission development and investment responsibility.

Most of the time was taken up with meetings of the separate committees/commissions authorized by charters which the Executive Council has approved. These committees and commissions make recommendations for Executive Council response, carry out programs and allocate limited funds.

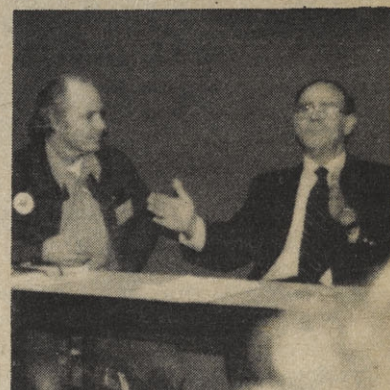
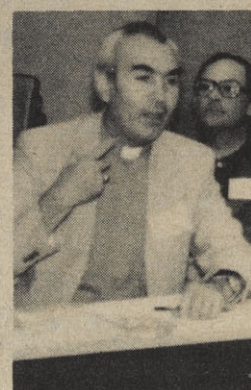
The participants learned—or were reminded—of the unique and far-reaching nature of the National Mission structure. Each 12-27 member board in turn works with either networks or convocations or other more specific boards. These include convocations for each major grouping of Asian and Pacific peoples and many of the Indian nations, regional conferences for Hispanic ministries, special ministries to the aging, deaf, Appalachian people, a 4,800-person hunger network reaching deep into the parochial life of the Church, black seminarians, and close ties with General Convention committees on urban and small communities.

Many of these concerns were voiced as participants examined a series of goals and priorities that the Coalition for Human Needs Commission had set in April. These emerged under five area headings: family life, migration concerns, criminal justice, employment, land and energy/ecology issues. The committees explored these and agreed that they could be collaboratively dealt with through sharing in training, funding, education and more active communication and program development. It was agreed that all programs should be examined to assure that they contain no elements of racism, sexism or classism.

Referring to these concerns, Council member Marge Christie of Newark, N.J., noted that there were parallels to the mid-February meeting in Indianapolis from which emerged the Episcopal Urban Caucus and added: "This group [the National Mission section] should be the one to pull things together."

Standing on the threshold of the 21st century many issues emerge which afford opportunity for the Church to create a caring and sharing world community. Prime among these issues are: energy/ecology; meaningful work to ensure adequate income; quality of public instruction; complexities of immigration; racism; sexism; urban-suburban-rural relationships; impact of mechanization and computerization; criminal justice—prison reform, humane treatment, law, victim; human rights/civil liberties; quality of family life; hunger; health care; taxation.

—Coalition for Human Needs Commission  
statement on issues



Plenary sessions of the National Mission in Church and Society conference, top, captured the attention of Executive Council member Joseph Hargrove, left. The Rev. Carlos Plazas of Chicago, center, participated in a panel discussion, and the Rev. Messrs. R. Baldwin Lloyd and Everett Francis led discussions in another session.

## NATIONAL MISSION IN CHURCH AND SOCIETY NETWORKS

### General Convention Joint Commissions

- Standing Commission on Church in Metropolitan Areas
- Standing Commission on Church in Small Communities
- Standing Commission on Health and Human Affairs
- Joint Commission on Peace

### Executive Council Committees and Related Groups

- Executive Council Standing Committee on National Mission in Church and Society—Joseph L. Hargrove, chairman
- Coalition for Human Needs (the combined staff and committee of the following):
  - Episcopal Commission for Asiamerica Ministries (and the related ethnic convocations)—The Rev. Canon John H. M. Yamazaki, chairman
  - Episcopal Commission for Black Ministries (plus constituent groups)—The Rev. Harold T. Lewis, chairman
  - National Committee on Indian Work (and diocesan and provincial committees plus convocations)—Mrs. Owanah Anderson, chairman
  - National Commission on Hispanic Ministries (and diocesan and provincial committees where they exist)—The Rev. Leopoldo Frade, chairman
  - Community Leadership and Development (CLAD)
  - Executive Council Housing Organizing (ECHO)—The Rev. Canon Junius Carter, chairman
  - Hunger Committee (provincial, diocesan and parish network)—The Rev. J. Fletcher Lowe, chairman
  - National Commission on Social and Specialized Ministries (with constituent groups—e.g. Deaf, Aging, etc.)—open
  - Social Responsibility for Investments Committee (with some diocesan committees)—John K. Cannon, chairman
  - Coalition for Human Needs Commission (made up of representatives from the above plus others)—The Rev. Robert Wainwright, chairman
- Coalition 14 (the aided dioceses and the Navajoland Area Mission)
- Appalachian Peoples Service Organization

### Other Episcopal Organizations directly related to Executive Council Programs

- Church and City Conference
- Committee of Diocesan Executives (CODE)
- Episcopal Conference of the Deaf
- Episcopal Society for Ministry on Aging
- Episcopal Peace Fellowship
- Episcopal Rural Workers Fellowship
- Leadership Academy of New Directions
- Organization of Black Episcopal Seminarians
- Urban Bishops Coalition
- Union of Black Episcopalians

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 Hunger—Dr. David Crean  
 Black Ministries—The Rev. Franklin Turner  
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# Adelynrood schedule includes spiritual growth opportunities

Adelynrood, in Byfield, Mass., is the home and conference center of a group of over 650 Episcopal women known as the Society of the Companions of the Holy Cross. Companions seek to walk in the Way of the Cross, sharing in intercession and thanksgiving with special concern for social justice, Christian unity, and mission.

This summer Adelynrood will host a number of conferences and retreats open to both men and women.

**June 13-15—Prayer and Outreaching Love.** Mother Anne Marie, SSM, superior of the Society of St. Margaret, will lead the conference whose goal is to stimulate growth of the spirit God-ward while continuing to reach out to one's neighbor in love and service.

**June 17-19—North Conway Institute 26th Annual Assembly: Alcohol and the Family.** Address inquiries to Miss Helen Packard, North Conway Institute, 14 Beacon St., Boston, Mass. 02108.

**June 27-29—Life Context Intensive Journal Workshop, Unit I.** Francis Hall, Journal consultant with Dialogue House in New York City, will lead a workshop on the basic principles and work of Ira Progoff's Intensive Journal workbook. The goal is to help individuals draw their lives into focus while enlarging their capacities and their vision of the future.

**June 29-July 1—Feedback Meditation Workshop, Unit III.** Hall will also lead an advanced workshop for persons who have attended a Life Context Workshop, adding the important dimension of meditation.

**July 4-6—Readers' Interlude.** This is a quiet, unstructured weekend to be spent enjoying Adelynrood's libraries.

**July 8-10—Altar Guild Conference.** The Rev. Christian Koch, rector of All Saints',

Brookline, Mass., and SCHC chaplain, will lead a conference on "The Holy Space." Included will be a film and talk on the kneelers at Washington Cathedral; flower arranging; meditations on the use of space in worship; and preparation for worship.

**July 11-16—From the Foot of the Cross.** The Rev. Leslie Fairfield of Grace Church, Amherst, Mass., will conduct a silent retreat with a daily Eucharist and homily.

**July 25-27—The Healing Christ: A Personal Encounter.** The Rev. Morton Kelsey, professor of theology at the University of Notre Dame, and his wife Barbara will lead a conference on spiritual healing.

**August 15-17—Prayer Unites Clergy and Laity for Effective Ministry.** The Rt. Rev. Shannon Mallory, for eight years Bishop of Botswana, saw the result of prayer in the "fire of Christianity" that has swept across Africa. Mallory will lead the conference with the Rev. Samuel Johnston, chairman of the Board of the Anglican Fellowship of Prayer (AFP), and Helen Shoemaker and Polly Wiley, former AFP codirectors.

**August 22-24—The Christian Approach to Dreams.** Dr. Andrew Canale, a psychologist from Newton Center, Mass., will develop the theme within a Jungian framework, using archetypal symbols to deepen Christian understanding. The Rev. Christian Koch will discuss biblical dreams worked into liturgical themes.

**September 5-7—Thankful Living.** The Rev. Mason Wilson, rector of St. Andrew's, Framingham, Mass., will conduct the silent retreat. Meditations will focus on the General Thanksgiving in Morning Prayer.

For information, write: Joan Y. Russell, Director, Adelynrood, Byfield, Mass. 01922, or call (617) 462-6721.



The Rev. John Harmon, rector of Church of the Messiah, Gwynedd, Pa., had a house, and the Rev. Richard Turk (right), assistant rector of St. Thomas', Whitmarsh, Pa., needed one. They discussed the matter and together provided a home for the Khop Nhors (center), a Cambodian refugee family St. Thomas' is sponsoring. The 19th century Victorian house was once the Church of the Messiah rectory. Instead of leasing it, vestry members decided to incorporate it into the parish's Outreach Program, cooperating with their neighbors for the combined good of the Khop Nhors.

## Special Sunday in May invites everyone to examine aging

Pending discovery of the Fountain of Youth, people will have to face the prospect of aging. Actually, the aging process is part of God's natural created order, the reality of which may be shared and celebrated by all generations.

Aging begins at birth, says Lorraine Chiaventone, executive director of the Episcopal Society for Ministry on Aging (ESMA). "It is a growing process, a process of living and experiencing that leads us to wholeness and salvation in God's kingdom."

With this premise, ESMA will initiate on May 4—Age in Action Sunday—an educational program involving the entire parish community that will underline the importance of aging to each person by reviewing the aging process, the role the Church can play in this process, and also stress individual and community responsibility in affirming the values inherent in the aging experience.

The program's aim is to change attitudes, Chiaventone says. To do this ESMA recruited the Rev. Joseph P. Russell of St. Peter's Church, Albany, Ore., who developed a curriculum for each school grade level and for adults. Through grants from Executive Council and Trinity Parish, New York City, ESMA was able to send intergenerational discussion guides, suggested liturgy and sermon guidelines using the Propers appointed for the first Sunday in May, and a bibliography for further study to every congregation and diocesan Christian education office.

As a part of the Age in Action program, first through third graders will be asked to bring baby pictures of themselves to church school. Then the children will compare the photos with themselves as

they are now. The children will discuss the changes they've undergone since the time the pictures were taken and answer questions like: "What can you do now that you couldn't do then? What were the advantages of being a baby and what are the advantages of your life now?"

They will also talk about recent experiences they've had with younger children and with older people. They will be asked to talk about someone they know who makes them feel good about being the age they are.

Older classes will discuss "the passage through life." They will look at the whole process, discussing what is gained in each new age and the advantages of each stage of life.

Adult discussion will focus on becoming aware of the problems and possibilities at all stages of life.

The program's concept is unusual, says Chiaventone, because it deals with all aspects of life in a contemporary manner.

Just as a kindergartner in his first days of school experiences a phase of growing older, at each new stage of life people share a "shock" of aging. ESMA's program focuses on the concerns of youth as well as those of people over 65 to foster communication between age groups and to help participants recognize the contributions to life people of every age make.

"Life opens up as we grow older," Chiaventone says, emphasizing that through each stage the support of others is important. Age in Action Sunday—decreed by General Convention in Denver to honor older people and discuss their roles in society—should help each person to appreciate the common struggle that all share in the process.

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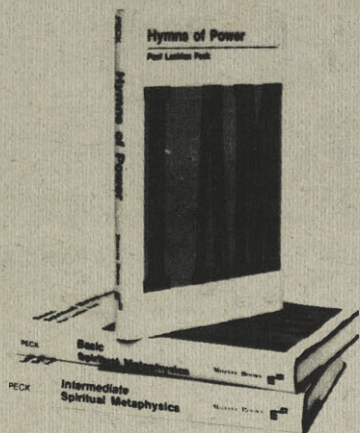
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# Review of the Month

BY LEONARD FREEMAN

## 'Jesus' is faithful, but results are choppy

What will the Church do in the post-literate age? More and more studies are finding Americans dropping out, falling behind, or simply not bothering to read so how will the people of the Holy Book spread the Word? Will we need to go out of the book business? Can we? Do we have an alternative?

Thereby hangs the Genesis Project's mission strategy: to produce cinematic Scriptures—*The New Media Bible*—precisely for the post-literate masses who cannot or will not take the time to read.

Since 1975 the media project has completed the Book of Genesis (18 15-20-minute films) and the Gospel of Luke (15 films); the Acts of the Apostles is on the drawing board. The films are made essentially for private sale to churches and other institutions, but *Jesus*, a sample of Genesis Project's labors, is currently playing in commercial theaters. *Jesus* is a feature-length condensation of Luke, distributed by Warner Brothers.

Actually, the project's strategy is not so new. The Church has continually used various means to convey biblical stories and insights to non-literate or pre-literate peoples. The medieval mystery plays, the stories in stained glass windows, the stations of the cross, and the lessons read in worship were all techniques adopted for the missionary purpose of proclaiming the Gospel to each in his or her own tongue when people were incapable of dealing with that tongue in print.

To convey Holy Scriptures outside of print, however, is a risky business, and the failures of previous attempts are legion. One of the biggest temptations has been to improve upon the original by making one's production more "relevant," by adding sub-plots or filling in the blanks left in biblical narratives.

The offerings of the past year—NBC's *Mary and Joseph: A Story of Love*, an admittedly made-up version of the life of Jesus' parents, and CBS' *The Day Christ Died*, about which *TV Guide* was to proclaim: "Has TV Gone Too Far?" in its docu-drama approach to reality—are examples of such attempts gone badly astray.

Does a decent way exist to translate the Bible to a visual form without intrinsically violating it? *Jesus* provides some clues.

*Jesus* is a good job—thorough, workmanlike, and orthodox with some creative spots. Clearly the producers wanted not a version of the Jesus story, but a visual translation of Scriptures, by which they mean a line-by-line, verse-by-verse visualization of the actual words and incidents recorded. In this they succeed.

The non-theatrical version of Luke's Gospel has the background dialogue done in the original Hebrew, Greek, or Aramaic while the biblical text is heard "voice-over" in the purchaser's choice of either King James, Revised Standard, or New American Bible texts. *Jesus*, the theatrical version, differs only in length (condensed to two hours from four-and-a-half) and language (the actors speak their lines in English).

Great attention has been paid to detail, such as original sites wherever possible and authentic costuming. The producers made good creative use of the options available, such as having Jesus deliver the

Sermon on the Mount in a ramble through a hillside community where marvelously touching, living examples give immediate life to His words. ("Judge not, and you will not be judged," Jesus reminds a group of self-important merchants as they ogle a prostitute.)

But in an odd, round-about way, the film's competence and technical faithfulness become showcase examples of the limitations inherent in a cinematic setting. Something is lost in moving from one medium to another.

Just as the biblical books about Jesus cannot and do not give us all of the "real" Jesus, as He himself was the Word made flesh, so a film translation of a book puts us automatically one step further away. The distance is tangible.

The film is choppy because the biblical texts are choppy. They do not present a narrative, rather a series of events, pieces and snatches of Jesus' public life; and the film wisely limits its scope to "a documentary of the public life and ministry of Jesus." When Bible passages are presented piecemeal in public worship, as was their original use, they are understandable. But when these non-narratives become visual, they also become disconcerting.

The disparities between the various aspects of the public Jesus—sometimes warm and close and human, then distant and mystic and divine—are accurate to the words of the Bible but non-productive in the immediacy of the cinematic image. Perhaps when the pieces are viewed separately—as in *The New Media Bible's* 15 films on Luke's Gospel—this disparity is less glaring, but in *Jesus* it is a serious handicap.

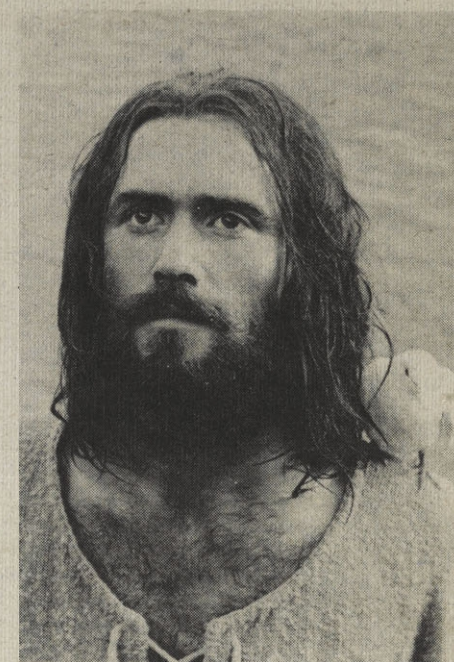
This disparity also has a positive side because it reminds the viewer of the difficulty of knowing the fullness of the historical Jesus. No matter how we try, He is always at a distance from us, and the choice of faith must always be a leap of faith.

*Jesus'* more glaring limitation lies in its lack of power. The Scriptures, as we have always had them, have the power to reach out and touch people's lives and bring them to God. Perhaps in private reading and meditation or in a communal service the recesses of the human heart are more available to God's touch. Whatever that contact advantage is, it is frankly lacking in this particular approach to the Bible.

The problem with so many of the doctored, fill-in-the-blanks versions of the Jesus story is they often give us a mirror image of the producers' opinions and prejudices rather than a better view of Jesus, but their strength is they often *are* relevant, they often *do* make connections between what concerns us right now and the person of Jesus. To that extent they are apologetic and evangelistic in the best sense of the terms.

*Jesus'* literal visual-translation approach to the Bible is a valuable teaching tool—a way to provide content to a non-literate populace—but it fails to provide an evangelistic context. The price paid for orthodoxy is lack of power; the distance and the difference are too great to overcome.

If one is concerned about translating the Bible to film solely in terms of accuracy to the words on the page, then *The New Media Bible* and *Jesus* prove it can be done—and done well. But if one is concerned about conveying the *power* of the Gospel as well as the form, then one must conclude that film alone will not suffice.



Top, Brian Deacon as Jesus performs the loaves and fishes miracle and, above, is baptized by John the Baptist in Jesus, distributed by Warner Brothers.

## Finding 5,000 ancient faces is not easy task

Zeev Ziegler, extras manager for the film *Jesus*, had one of the toughest jobs in film-making history: finding 5,000 people with 2,000-year-old faces. The search took more than three months and involved driving and walking thousands of miles throughout Israel.

Normally, Ziegler says, such a casting job would be easy and he could have found the people he needed on the streets of Tel Aviv. "But Tel Aviv is a modern city, and the people have modern faces. I had to find people with the same types of faces Christ would have seen when He was on earth."

He found the faces he needed among Moroccan and Yemenite settlers, people whose characteristics have changed little over the centuries. Then the problems began.

The people were unfamiliar with schedules and would not take directions from outsiders. Consequently Ziegler appointed one or two organizers from every village. "Once I had found the faces I was looking for, the organizers would get them all together and explain—often to people who had never seen a movie—just what was going on."

Research showed that Palestinians of Christ's time wore beards, yet many of the extras were clean-shaven. "I had to persuade them to start growing beards in July and August to be ready for the start of filming in November," Ziegler says. "But as soon as the beards began to itch and scratch, a lot of them got fed up with the idea and shaved them off. Then we had to start all over again."

"When we actually started filming, I had to arrange for hundreds of people to be in the same place at the right time and different places at different times. It was like a military operation—with radio-controlled trucks, buses, and cars. They started to call me Colonel Ziegler."

Ziegler spent seven months transporting 5,000 people around the Holy Land. And, he notes with relief, "we never lost one of them."



# Mission Information

BY ONELL A. SOTO

The tragic assassination of Roman Catholic Archbishop Oscar Romero of El Salvador has left that Central American country in sorrow and anguish. The archbishop's prophetic ministry has been cut off. He was the "voice of the voiceless." In a cable to the archdiocese, the Presiding Bishop called Archbishop Romero a "modern-day Christian martyr." Now the people whom he served, the poor and underprivileged, want to rebuild the religious radio station that was bombed on February 19 as a tribute to his memory. The money for the radio station is being collected locally, with a few donations from sources outside the country.

The Rt. Rev. Manuel C. Lumpias, Bishop of the Central Philippines, writes in his diocesan paper: "If the Church closed the 1970's with significant developments, the 1980's began with the Church at the crossroads. Financial autonomy, still a distant reality, will continue to be the issue of the new decade. The main flaw in our plans

to achieve self-support has been the fact that these plans are hitched to the Venture in Mission program. Like a comet, VIM blazed before our admiring eyes and, as suddenly as it had come, disappeared into the horizon, leaving us wondering whether it will ever come again. Now we are back at the drawing boards. New plans must be made. New timetables must be set."

A revision of the constitution in Egypt has led to fears among Christian groups that they will be discriminated against. The fears are based upon the possibility that the Koran will be the only source of reference for Egyptian legislation and that, as a result, non-Muslims will not be able to take up positions of responsibility, construct or restore churches, nor acquire and possess land. In court, a non-Muslim would not be permitted to file a lawsuit against Muslims.

Many people may be surprised, but the Episcopal Church was born of a great mis-

sionary tradition. It came into being as a result of the missionary enterprise of many members and, in due course, of newly-founded missionary societies of the Church of England. The preface to *The Book of Common Prayer* declares: "The Protestant Episcopal Church in these States is indebted, under God, to the Church of England for its first foundation and a long continuance of nursing care and protection."

By the time this edition of *The Episcopalian* is in your hands, more than 500 people from around the world will be meeting in Melbourne, Australia, at a world conference on mission and evangelism.

One of the preparatory materials sets the tone for the conference: "Confronted with the struggles of the world and the ambiguities of history, we find ourselves in a situation like that of the disciples of Jesus when they had their final conversation with the risen Lord: 'O Lord! Will you restore the kingdom to Israel?' We ask: 'O Lord! Will you bring peace upon the earth? Will all earthly powers be defeated by the power of your kingdom? How long, O Lord, shall we see the suffering of the innocent, the inability of humankind to solve the basic problems of justice?'"

"In our despair, we listen to the words of the risen Christ: 'It belongs to God to care about the time and the season of the coming kingdom. It is for you to be my witnesses in the power of the Spirit, beginning in Jerusalem and to the ends of the earth!'"

The Melbourne Conference is expected to recover the vision of the kingdom.

## Education Guide

Because this is a time of greatly increased demand for better schools and educational standards, *The Episcopalian* reserves this section for listing of qualified institutions of learning. To list your school contact Advertising Manager, 1930 Chestnut Street, Philadelphia, Pa. 19103, or phone (215) 564-2010



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# Jamaica's Woburn Lawn builds for the future

"Welcome to Woburn Lawn Human Development Project" reads the bright yellow sign standing amid whitewashed stones and tenderly cultivated flower beds. While preschool children sing, their elders make other sounds with hammer and saw, cutlass and fork, pick and shovel. Some evenings you might hear the drum corps rehearsing quadrille tunes, farmers discussing the best type of fertilizer for coffee or red peas, or a youth group planning a disco night. The people of Woburn Lawn are active, engaged, have a purpose.

A dream? A model village? Not quite. Woburn Lawn in Jamaica is a small district where 600 persons live on about 600

steep acres in the foothills of the Blue Mountain Peak, 26 miles from Kingston.

Two years ago the Rev. Javan Gentles, rector of Trinityville Cure of which Woburn Lawn is a part, led a group of 17 young people to Venezuela to attend the eight-week Human Development Training School in Cano Negro, near Caracas. The Institute of Cultural Affairs, a voluntary organization which emphasizes practical training of local churchpeople, developed the school.

When Gentles and the group returned, the village sponsored a two-week consultation at St. John's Anglican Church, inviting experts in education, health, construction, agriculture, business, and



community development from both Jamaica and abroad to volunteer to help them build their own local development plan.

Over 100 persons, representing every church, vocation, and age group in the district, participated. They stated their community's vision, identified local contradictions, dreamed practical proposals, planned tactical implementation, and organized the community's development programs.

Eleven programs emerged, including programs aimed at realizing economic self-sufficiency and practical self-reliance. An activities association, neighborhood service network, and preventive health care system were also planned.

Task forces, called "guilds," will implement the programs on a self-help basis. People meet weekly in five neighborhood groups, called "stakes," to sing, study together, and plan their workdays and projects.

Quarterly assemblies allow everyone to gather, town meeting-style, to report, evaluate, and plan the community's next steps. Celebrations like the recent "Jamaica Night" bring young and old together to rehearse both their roots and their new vision.

The Community Council is planning a multi-purpose cooperative to manage new economic ventures. The consultants continue to offer advice and help. And the project's auxiliary staff, consisting of those trained in Venezuela and four volunteers from abroad assigned by the Institute of Cultural Affairs, works with the stakes, guilds, and Council.

Woburn Lawn is not a young village.

Before 1800 the land was attached to Arntully Great House. One can still see the remains of an old stone gutter which once carried water one mile from the great house to irrigate the common pastures, now part of the glebe land surrounding St. John's, a congregation dating back to the late 1820's.

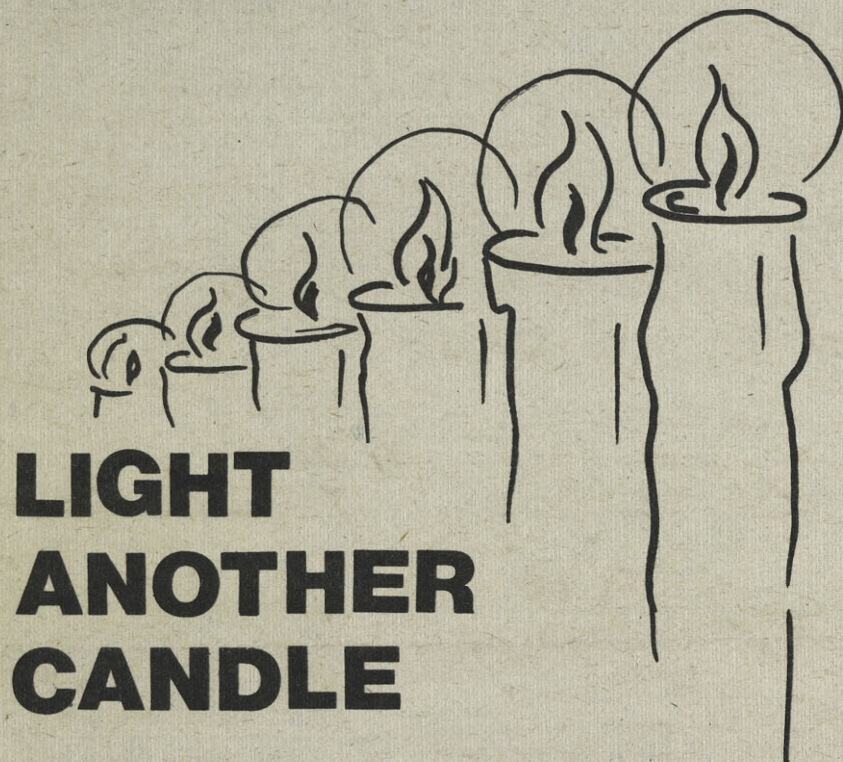
Today this once sleepy village is wide awake and moving. In two years the community has begun a basic school with 65 students and six volunteer teachers, created a one-acre demonstration garden, launched a furniture industry with two craftsmen and four apprentices, and held many workdays to beautify the village square and erect bus sheds and benches.

Volunteer Health Caretakers conduct nutrition and sanitation drives and operate a small first-aid station. A Cooperative Tool Pool lends agricultural and construction tools to the village workforce. Construction has begun, with volunteer labor and donated materials, on a new building to house the basic school.

The citizens of Woburn Lawn are proud of what they have done and are eager to share their learning with others. They have helped to conduct a Women's Forum for churchworkers and a diocesan Youth Forum, and they have traveled to other districts to assist them in holding town meetings.

They are demonstrating the capability of local communities to work together to create a new self-confidence and to become more self-sufficient. Theirs is the evangelism of action and deed, a witness to the possibility of authentic living in every human settlement.

—Adapted from the *Jamaica Churchman*



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## Sweet and Sour Christians

by Elaine Haft

"How sweet it is!" comedian Jackie Gleason would croon to his adoring audiences.

Sweet indeed is the promise of forgiveness and eternal life for those who believe in the words of Jesus. But the reality of the temporal Christian life, truly lived, is not a Marathon candy bar. It is a sweet-and-sour experience tinged with the saltiness we are required to have to season a

### Reflections

trouble-filled, unbelieving world. Unfortunately, many Christians wear the sourful parts of their lives on their faces and in their demeanor, looking for all the world as if they've been sucking acidulous citrus fruits.

I remember seeing a woman a few months ago whose mouth was noticeably drawn down at the corners. She looked terribly hard and bitter and exuded an air that said, "Don't touch me." I thought what a fierce-looking woman she was. Then, to my mixed gladness and chagrin, I noticed a pin on her lapel which proclaimed, "Jesus is Lord."

I tried to envision what I would think if I weren't a Christian, and some sad words I once heard came back to me: If she's a Christian, I don't want to be one.

A few days ago, while waiting to board an overcrowded bus, I paused to let a middle-aged woman go before me. I smiled

and said, "Go ahead." She didn't smile but went ahead. As I stood next to her on the bus I happened to notice her profile. The drawn-down mouth and stiff countenance looked familiar.

Then, with morbid curiosity, I craned my neck to see her lapel. Yes, she was the same woman. This time I was tempted to say something to her: "Isn't it wonderful?" "Have a nice day, sister." Or, "Smile, God loves you." But my motives were accusatory and wrong. A little sad and a bit resentful, I remained silent and got off the bus.

As I walked the few blocks home, I thought sardonically that she was probably one of those people who delivers hellfire sermons to her children, sighs with deep disgust when her husband belches, and purses her lips in disapproval when someone wears a pantsuit to church. I mentioned the encounter to my husband that night, and he said, "Maybe her husband beats her."

I thought about that. And I thought about the other times I had felt disdain toward some sugar-coated, permanently-smiling Christian who seemed to know nothing about suffering humanity and lived in a happy-to-be-saved, cloudless world. And I thought about Jesus, who loved purely and simply the lovable as well as the unloved, whose joy and zest for life were tempered only by His wisdom, and whose grace covered the lemon-sucker, the sweetie-pie, and me.

Quietly, I put away my bag of stones.