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EDITION

# THE Episcopalian

DECEMBER, 1980

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Vice-President elect George Bush and his wife, Barbara, celebrate his November 4 victory with Republicans in Houston.

## New vice-president is Episcopalian

George Bush, Vice-President elect, goes to church regularly "because it is like eating and breathing to him—not because it is good politics." That's the assessment of the Rev. Thomas Bagby, rector of St. Martin's, Houston, Texas, the Bush family's home parish.

In a period when being "born again" seems a prerequisite for political leadership, George Bush represents mainline Protestantism. As Bagby explains, "I was born, baptized, and confirmed in the [Episcopal] Church. So was George. Ours is the typical restrained [Episcopal] Church membership." Bagby adds that though deeply religious, Bush is "very private" about his beliefs and probably will not make much of them in public.

George Bush is a cradle Episcopalian who was born in Massachusetts but moved to Greenwich, Conn., as a child when his father, Prescott Bush, joined a Wall Street brokerage house. The younger Bush was educated at Greenwich Country Day School, Phillips Academy (Andover, Mass.), and followed in family footsteps at Yale.

Between high school and college, during World War II, he was a Navy pilot aboard the *USS San Jacinto* in the Pacific. Shot down and rescued at sea, he earned the distinguished Flying Cross and three Air Medals. After the war he married the former Barbara Pierce.

Then Bush took his family to Odessa, Texas, and entered the oil business where he was a pioneer in off-shore drilling. In

Texas, the Bushes' 4-year-old daughter Robin died of leukemia.

Bush founded the Bush-Overby Development Corporation and then the Zapata Petroleum Company and the Zapata Off-Shore Company. But his father's example of public service—the elder Bush was once a senator from Connecticut—was an inviting model, and though he lost a U.S. Senate race, he served two terms in Congress representing Houston's Seventh Congressional District.

After a second senatorial defeat, President Richard Nixon named Bush Ambassador to the U.N., and later he was U.S. Envoy to the People's Republic of China and CIA director. During Watergate Bush held the uncomfortable post of chairman of the Republican National Committee.

Bush had several times been considered, but never chosen, as a Vice-Presidential nominee: in 1968 by Nixon, in 1973 by Nixon to replace Spiro Agnew, and in 1974 by Gerald Ford for the post which went to Nelson Rockefeller. When Ronald Reagan chose him, political observers were surprised, not only because he had been a strong opponent in the primaries, but because many conservatives opposed him, including leaders of the Moral Majority, for his support of the Equal Rights Amendment and his opposition to a constitutional amendment to ban abortion.

When a reporter asked Bagby, a registered Democrat, what he thought of his former vestryman, Bush's rector gave a hearty endorsement. He added, "For years we had [an annual] breakfast with Bush at the parish. My ambition is to have breakfast with Bush at the White House."

## Christmas comes not once, but daily

by John M. Allin

Christmas comes but once a year!

It is a statement that is true enough when made from the perspectives of calendar and date book. There is a sense, however, in which it is not true from the Christian point of view.

Christmas is the celebration of the Incarnation, of that great event of God's coming into the world as Jesus of Nazareth. But every day is a celebration of the Incarnation. We celebrate the Incarnation regularly and often by allowing God to come into His world through us, as we work and play, as we serve and suffer, as we gather around the altar for the sacrament of His Body and Blood.

It is right that we have the one great feast each year we call Christmas. It is also right that we do not forget to relate this special day to all of the other days of our lives. The person who worships God only at Christmas is merely including Christian worship in his or her Christmas celebration. But the person who worships throughout the year worships at Christmas to include Christmas in his or her Christian celebration.

Christmas comes but once a year for some. But the experience of the Incarnation is with us daily. May God continue to bless you as you celebrate His Incarnation at this season and in every season.



## Racial violence causes concern among Episcopalians

by Elaine Haft

Racist terrorism is on the rise in the United States.

The evidence is compelling: 11 black children murdered in Atlanta, Ga., and four more missing while the murderer remains at large; in Buffalo, N.Y., six black men brutally murdered; in Chattanooga, Tenn., five black women gunned down by an admitted member of the Ku Klux Klan; and in Lakeland, Fla., the recent arrest of a white man who may be responsible for the sniping deaths of two black men in Salt Lake City, Utah, a biracial couple in Johnstown, Pa., and another in Oklahoma City, Okla., and two black teenagers in Cincinnati, Ohio, as well as the attempted murder of National Urban League leader Vernon Jordan in Fort Wayne, Ind.

The record of recent violence in the

U.S. is as grim as the work of Italian assassins or the bombing at Munich's Oktoberfest, and Episcopalians have been speaking against it.

During their October meeting in Chattanooga, Episcopal bishops condemned the Ku Klux Klan terrorism as "a moral outrage, totally contrary to God's laws and the teachings of Jesus Christ as well as an affront to all civilized persons."

In Atlanta—where the murder of children continues despite community concern, intense police work, and the offer of a \$70,000 reward—Bishop Bennett Sims joined an ecumenical group to express sympathy to Atlanta's black community and to urge all citizens to "join in prayer on behalf of the bereaved families and to ask God's help in bringing to an end the killing of innocent children."

In Buffalo the six murders and an attempt on the life of a hospitalized patient drew black and white clergy together at a mid-October press conference. Bishop Harold B. Robinson of Western New York read the group's statement which said, in part, "The religious community—black and white—is not going to stand by complacently tolerating violence and racism. . . . Racism is a condition in our society as a whole and in our community which provides fertile soil for sick persons to act out their violent and inhumane impulses. . . . We call upon every person. . . to recognize, struggle with, and overcome racism."

The clergy asked people to support the black community by wearing official black arm bands of mourning and observing the 21-day mourning period designated by local government leaders.

executive director on January 1. Baehr, an attorney and communications expert, succeeds Caroline Rakestraw, who is retiring. The foundation is an independent, unofficial arm of the Episcopal Church in the use of radio and television.

### OSLO

Norwegian Church Aid's information officer says between 300 and 500 Christians are left in Kampuchea (Cambodia) and that only two pastors survived the Pol Pot regime. Svein Tornas, who recently visited that country, says Christians are now tolerated but are not allowed to discuss their religion in public. "The Church has been as close to extinction as possible, but it is still alive," Tornas reports, adding that personal evangelism has resulted in some 30 converts this year.

### ST. PAUL

The first time the Roman Catholic Cathedral of St. Paul in this Minnesota city was ever used for a Protestant denominational service was for United Church of Christ members' recent celebration of Reformation Sunday. The Protestant denomination requested permission to use the cathedral because it did not have a church large enough to hold the anticipated 2,000 worshippers. Participants used a litany which said, in part, "It seems strange to celebrate the birth of Protestantism in a Roman Catholic cathedral." The litany continued, "Our common denominator is that of 'Christian,' not 'Protestant' nor 'Catholic.'"

### WARSAW

Poland's Roman Catholic bishops are supporting the efforts of the new independent trade unions in this country to achieve legal status. The courts are delaying the application for legal status filed by Solidarity, the new unions' organization. The bishops broadcast a statement not only supporting working people's rights, but urged workers to "fulfill their obligations to the nation."

## Women to gather history

A group of Episcopal women met in New York in August to establish the Women's History Project whose goal is the research, writing, and publishing of the history of Episcopal women's contributions to Church and society.

The project's founders aim to increase Episcopalians' awareness of women's historic place in the Church and are interested in documenting contributions of laywomen, deaconesses, and women religious as well as those of ordained women.

Mary Donovan of Little Rock, Ark., and Joanna Gillespie of San Francisco, Calif., convened the meeting. The group formed a 35-member coordinating committee and named a seven-member executive committee to carry out the project's initial organization, funding, and preliminary planning for a future conference on Episcopal women's history.

In addition to Donovan and Gillespie, executive committee members include the Rev. Alison Cheek, Philadelphia, Pa.; the Rev. Columba Gillis, OSH, Betty Gray, and Betsy Rodenmayer, all of New York, N.Y.; and Maggie Woolverton, Williamsburg, Va. Dr. V. Nelle Bellamy, Episcopal Church archivist, has agreed to serve the project as a consultant.

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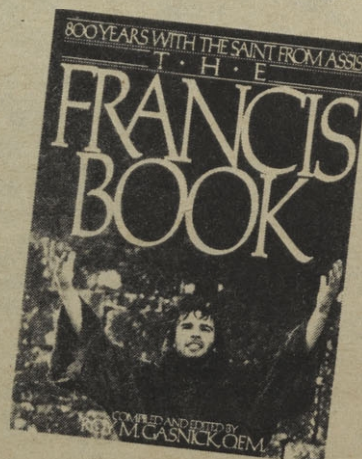


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MUCH ADO HERE AT HILLSPEAK. The Father Founder's retirement has been followed by appointment of a new Director, new policies for *The Anglican Digest*, and really interesting seasonal selections for the Book Club. The first, coming in early December, is a gorgeous, lavishly illustrated 210-page anthology — FRANCIS: 800 YEARS WITH THE SAINT FROM ASSISI. It will retail for 9.95, but EBC members will receive it for only five. All you have to do is send your check for \$20., prepaying FRANCIS and the books for spring, summer and autumn of 1981. Your participation is vital to us at this time; we offer you a good bargain; we hope you will offer us your support.

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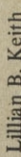
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*So that we may print the largest possible number,  
all letters are subject to condensation. The Editors*

With two exceptions, the 10 "most used" hymns listed in *The Episcopalian* (October issue) belong to Advent, Christmas, Easter, and Thanksgiving.

Would the Music Commission please tell us the 10 most used—and presumably the best liked—hymns in the “general” category? Our new small mission church would like to know.

*Helen Murphy  
All Angels' Episcopal Church  
Red Oak, Iowa 51566*

Please! No revised Hymnal—not just yet. Have we learned nothing from the turmoil our Church has just been through? I do not object strongly to a new Hymnal, but I know many will.

Paul Andersen  
Jenkintown, Pa.

When asked if "Onward, Christian Soldiers" will be in the new Hymnal, general editor Raymond Glover commented, "There is a strong feeling about eliminating military images."

Since the Bible proclaims life is warfare, we will have to rewrite it so it will be in sync with the new Hymnal. Ephesians 6:12 ff., for example, will read something like this:

“For we are not in dialogue with flesh and blood, but with principalities, powers and such. Therefore take the cravat and Hart, Shaffner and Marx of God—that you may be able to discuss. . . . Above all, take the maniple of faith, the chapeau of salvation, and the baton of the Spirit, and having done all, sit in conference.”

*Robert O. Reddish, Jr.*  
*Evergreen, Colo.*

I was surprised to read that the Standing Commission on Church Music is even con-

sidering the elimination of "Onward, Christian Soldiers" from the new Hymnal. In the past century this great hymn has probably helped to convert more people to Christianity than any other. When Stanley finally found Dr. Livingstone in Africa, the happy native converts were singing it.

I have always thought the Episcopal Church would be served better to move toward evangelistic music instead of toward choir music. Many people would rather sing than listen to a concert.

Norman Blake  
Ronceverte, W. Va.

I was surprised to read Bishop Allin's remark—in his letter on prayer in public schools (October issue), that he faults it not "because it is wrong, but because it is unnecessary." I agree with Bishop Allin when he says the issue should not be a political football. I share his fears about the infringement on the rights of others in a pluralistic society.

I am fortunate to be teaching this year in a public high school where some expression of religion is allowed. A Fellowship of Christian Students meets once a week for prayer before school. After announcements over the public address system each morning, a Fellowship member is allowed to read a brief selection from the Bible and to say a brief prayer. No one is required to join in. This brief public expression of belief in God is strengthening to me as a teacher and, I believe, to the student body.

*Claudia C. Scott*  
*Russell, Ky.*

Grandfather taught me that two words in the language should be avoided as much as possible. They are: *if* and *except*.

"...rational Christians know God is everywhere at all times, that we cannot withdraw Him from any place nor add His

presence anywhere," writes Allin, which is a little like saying, "Everything is fine," *except . . .*"

Life is fragile. It's important to handle it with prayer. School may be the only place to teach some children self worth. Perhaps the Church could contribute to the development of teachers who feel better about themselves. In that case the teachers would not mind a planned program of meditation, leadership in better understanding, *if* the arguments against it could be happily *excepted*.

*T. Kalmar Aageson*  
*Jacksonville, N.C.*

The courageous and prophetic actions of the Rev. Messrs. Leo Frade and Joe Morris Doss (see September and October issues) in bringing Cuban refugees into this country should receive the Church's highest commendations. This example of putting Cross before flag is a powerful witness to the relationship of Christians to the civil authority.

The evidence of careful planning, sponsorship, and job placement shows this was not a wild romantic venture; rather, it was undertaken with the greatest of seriousness and responsibility. Let our prayers be with them and their families as they face the legal consequences of their civil disobedience.

*J. Scott Turner*  
*Clarendon, Texas*

I was happy to see the picture and article in the October issue about Louise MacLeod of San Francisco. A couple of years ago, I had the privilege of awarding her a special pin for her long volunteer service to the Red Cross. At age 96, she is indeed a great lady.

Cynthia Wedel  
Alexandria, Va.

I am greatly amused by the caterwauling of the ecclesiastical left and the liberal press at the current advocacy by so-called fundamentalists of conservative and patriotic causes. All of a sudden the left has discovered the separation of Church and state doctrine!

Not very long ago the National Council of Churches, the General Convention of the Episcopal Church, and the clerical liberal-humanists were pushing and preaching every peacenik, one world, and left wing cause. One recalls when a certain dean implied from the pulpit that the Lord desired the defeat of General Eisenhower and when a bishop paraded in front of the

*Continued on next page*

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

Mickie Kimball writes that as part of her graduate work she is exploring ways different generations can be part of each others' lives. She would like to hear from anyone who has experience or ideas to share. Mickie Kimball, 2620 Ainaola Dr., Hilo, Hawaii 96720.

St. James' Mission would like to purchase two or four used torches. Responses should be sent to the Rev. Robert Burchell, 2020 Bundy Ave., New Castle, Ind. 47362.

A native American mission needs used clothing, toys, gospel literature, and seeds. They have winter onion sets and hollyhock seeds to give. Write to: The Widow's Mite Mission, Jim and Betsy Frazier, P.O. Box 243, Cameron, Ariz. 86020.

## A black and white photograph of three small puppies resting on a decorative pillow. The pillow features a floral border and two large mushrooms. The puppies are dark-colored with white markings on their chests and faces.

Lillian B. Keith

"THAT'S a Christmas tree?"



Millions of people in a dozen countries from Ethiopia through Mozambique are victims of a famine that has overrun much of East Africa. Presiding Bishop John M. Allin issued a special Christmas/Epiphany Appeal asking for contributions to the Presiding Bishop's Fund for World Relief to aid these people. Contributions may be sent to the Fund at 815 Second Ave., New York, N.Y. 10017.

Photos by UNICEF

## Bishop Spong seeks dialogue on issues raised by Rome

In a month of Papal pronouncements on subjects ranging from Galileo to lustful desire, an Episcopal bishop has asked to meet with two New Jersey Roman Catholic prelates to examine whether their two communions can discuss issues freely.

Late in October Pope John Paul II attacked "irresponsible" medical research and warned against organ transplants. Earlier he said "lustful desires and adultery committed in one's heart" diminish human dignity and that lust "is applicable to the unmarried and to husbands and wives." He issued new guidelines that will allow clergy to leave the priesthood and marry but remain in the Church and said Roman Catholics remarried outside the Church "can and ought to participate in the life of the Church" but may not receive Communion unless they "live in complete continence, that is, by abstinence from acts in which only married couples can engage." In addition, the Vatican announced it would reopen the 16th century case of Galileo Galilei who was condemned as a heretic for saying the earth revolves around the sun.

Episcopal Bishop John S. Spong of Newark acted, however, not in response to these October pronouncements. In August the Vatican announced that married former Episcopal priests could become Roman Catholic priests (see October issue), and at that time Spong postponed talks with Romans in northern New Jersey. His position has been misinterpreted, he said,

as breaking all ecumenical ties.

Continuing ecumenical discussions are not at issue, according to Spong, and now he would like to explore with the Roman Catholic Archdiocese of Newark and the Diocese of Paterson whether a proposed covenant relationship between the two communions will allow "the freedom to witness publicly to each other on vital issues."

Spong cited two areas of concern: the Roman Catholic Church's hardening of its conservative theological stance and its recent human sexuality pronouncements as well as the specific issue of accepting former Episcopal priests who oppose women's ordination.

Spong said, "Truth that has to be protected from question, challenge, and penetrating inquiry cannot possibly be the truth." He noted that "negativity toward women" has long been justified by the phrase, "sacred tradition," and added that he wants "the world to be aware there are other voices, equally Christian, equally Catholic, which are in significant disagreement on these matters. I want the Roman Catholic Church to be confronted lovingly but firmly by a sister communion with another viewpoint."

Spong said he remains eager to sign the covenant if free and open dialogue can be maintained but does not want to do so if it means the Episcopal voice would be muted.

## Switchboard Continued from page 4

White House for some radical cause. The Church, we were told, must "speak out."

It just depends on whose ox is gored!  
J. P. Parker  
New York, N.Y.

### THAT R. C. OFFER

In reference to the lead story on the Roman offer to certain Anglican priests to enter that priesthood and remain married, friends of mine at the Archdiocese of New York confirm your quotation and evaluation by the Rev. Richard O'Brien of Notre Dame, that the gist of this Roman Catholic decision is primarily to reaffirm the Catholic position that women may not validly be ordained to the priesthood. As such, it is an important support for Catholics in the Episcopal Church: women

may be Protestant Episcopal ministers, but they certainly are not Catholic priests.

Winston F. Jensen  
Superior, Wis.

I hope the news item in the October issue, "Rome's new offer not so new," will put to rest among Protestant Episcopalians and among traditionalists of the various "continuing" Anglican groups any notion that the Roman Catholic Church wants to take in (what the world often views as) a group of bickering Christians who cannot appreciate their own reformed brand of religion and, more recently, on the thorny question of priestesses.

David Pizarro  
Mt. Vernon, N.Y.

## Additional charges brought against two who aided Cubans

by Elaine Haft

Two Episcopal priests indicted in June for illegally bringing Cuban refugees into the U.S. (see September issue) now face additional charges of conspiring to bring in illegal aliens and operating a vessel in a negligent manner.

The Rev. Messrs. Joe Doss and Leo Frade were in Miami for their November 3 trial when they learned a federal prosecutor had filed the additional charges which would constitute two felonies and a misdemeanor.

Frade says theirs was "one of the safest boats in the flotilla" and the new charges are a way to "block our way into court." They are appealing for their right to a

speedy trial because "it's important to prove we are innocent."

Charges against three crew members and the doctor on the boat have been dropped, but Speck Demming of Houma, La., who helped organize the trip, and a nurse, Oselia Hutchinson, remain as codefendants with the priests.

Support from parishioners at Grace Church, New Orleans, and from Louisiana's Bishop James Brown as well as from other bishops and from Louisiana parishes has helped pay legal costs, but the trial postponement will now compound those expenses. "They're breaking us," Frade says.

He adds that he fears "this will drag on forever, but I have faith in my Lord still."



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John M. Allin  
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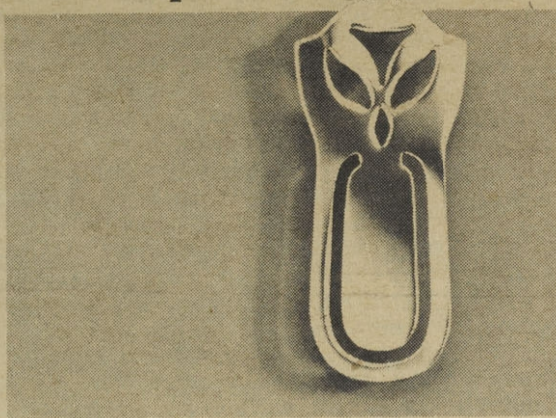
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## In Zaire they came—by foot, landrover, plane and canoe—for an Advent experience

Early in September in Zaire a true story of Advent expectancy took place as the Diocese of Boga-Zaire prepared to consecrate three bishops for the Francophone Province of Burundi, Rwanda, and Boga-Zaire. The former Bishop of Boga-Zaire tells the story.

by Philip Ridsdale

We'd all been waiting for the day at Boga when we would more than double the number of bishops in Zaire. In the days leading up to the service people gathered food—cows, goats, sacks of cassava, bananas, and potatoes—and the forest people collected firewood to cook it. The women worked long hours sorting the rice from the grit, pounding the cassava flour with wooden mortar and pestle, and then sitting round smokey fires to cook it in large handleless saucepans called *sufurias*.

People began pouring in—Isura choir members with their beautiful six-, eight-, and 10-stringed African harps walked 35 miles. An 80-year-old schoolmaster walked 40 miles from Uganda, accompanied by a 75-year-old rural dean. Would at least two other bishops arrive for the consecration to make the minimum statutory three?

Our joy was overflowing when Missionary Aviation Fellowship brought two bishops from Goma in the south: Archbishop Bezalieri Ndahura of Burundi, Rwanda, and Zaire and Bishop Justin Ndandali of Butare in Rwanda and his archdeacon as well as Andrew Kayisali, the Provincial treasurer. We had our three consecrators, thank God, and during the Saturday rehearsal, for good measure, in came Archbishop Silvano Wani of Uganda and Bishop Remelia Ringtho of Madi and West Nile.

A delegation from Bunyoro, Uganda, came across Lake Mobutu by canoe, and the Archdeacon of Maniema arrived after covering 1,000 kilometers in eight days of hard traveling. Representatives from Kisangani, 800 kilometers away, became stuck in the mud and arrived late.

By 8 a.m. the Cathedral drums were throbbing their rhythm 40 feet up in the tower as people squeezed into the building. An hour before the service the Cathedral was full, and even the windowsills were occupied! Nobody wanted to miss this auspicious occasion, but many had to re-

main outside, catching only glimpses of the proceedings through the windows. The local chief arrived to drumroll, accompanied by other government personnel.

An hour later and another burst of drums, and the procession started—the catechists, the evangelists, the deacons, the pastors, the archdeacons, the dean, the chancellor, the bishops, and the archbishops—and so we moved into the service of Holy Communion and the consecration of three bishops.

The three men come from different tribal areas in Zaire. The Rev. Mbona Kolini—taller, lighter in color than the others, and wearing robes obtained by Commissary Canon Harold Lewis—is at 35 the youngest. He radiates the love of God. Before being vicar and archdeacon, he studied at Bishop Tucker College in Mukono, Uganda, and at Buye in Burundi.

The Rev. Mugeru Tibafa, small in stature but big in heart, is now bishop of the newly-formed Diocese of Kisangani. He will have to travel for days by Landrover to reach the most distant parish in his diocese. Certainly not an easy task, but Bishop Tibafa has had much experience, including time spent at St. Mark's College in Dar es Salaam, Tanzania, and working with Bishop Festo Kivengere in the Diocese of Kigezi, Uganda.

The Rev. Patrice Njojo, father of 10 children, was enthroned as the new Bishop of Boga-Zaire. [Bishop Ridsdale retired and became Commissary General.] Bishop Njojo stood before the people of his diocese resplendent in his robes, the chimer and rochet donated by the Canadian Mothers Union. Njojo spent a year studying under Canon Tony Capon at Montreal Diocesan Seminary attached to McGill University.

The Isura choir brought our thoughts together as they sang the beautiful *Te Deum* set to a new and excitingly authentic tune these young people composed themselves. And so the service ended, and the procession once more moved slowly through the Cathedral and out to the waiting crowd for the feast.

Now the 180,000 Anglicans in Zaire, with its vast distances and many tribes, have four bishops to serve them.

## Two conferences explore evangelism

Out of two consultations this fall—one in Melbourne, Australia, and one in Pattaya, Thailand—came some definitions of what evangelism means and what to do about it. The Melbourne meeting concentrated on justice for the poor, the one in Thailand on the evangelization of the unreached.

Participants at the Melbourne meeting expressed dissatisfaction with "this polarization between social action and verbal proclamation. We hope to overcome it."

"Both are part of our Anglican heritage, belong to the mission of the Church, and set forth the lordship of Christ. Evangelism is the proclamation of salvation, by word and deed, of salvation through Christ's death and resurrection. Witness without service lacks authentication."

In Bangkok, Thailand, Anglican evangelicals called on the Anglican Communion to bury once and for all the myth that the Church is not interested in evangelism. The Evangelical Fellowship in the Anglican

Communion, meeting after the larger Pattaya conference, asked Anglican Churches to keep evangelism uppermost in its planning; analyze each diocese for unreached peoples; train seminarians in evangelism; appoint full-time people to train others for evangelism; and give encouragement to lay initiatives and voluntary associations to further the Church's mission.

—Anglican Press Service

## Computers aid female clergy, Baptists find

Ordained women who use the American Baptist Churches' computerized job search system are more likely to find jobs than those who don't. That finding from an American Baptist study of their system, similar to one the Episcopal Church's Deployment Board uses, encouraged the Rev. Roddey Reid, Jr., director of the Episcopal effort.

The study found that whereas two-thirds of the 1977 senior female seminarians who used the system were placed, none of those who did not were placed.

## The EPISCOPALIAN is "a good deal"

"Before our partnership—our mailing list of 41,000 was in absolute chaos. THE EPISCOPALIAN staff organized the list by parish and now sends annual printouts to all rectors. This cuts down on duplications and waste and makes my job a lot easier. THE EPISCOPAL NEW YORKER has found that publishing with THE EPISCOPALIAN is a 'good deal'...because we all benefit."

Jan A. Maas, editor, THE EPISCOPAL NEW YORKER

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# Have You Heard

*I'M NOT A "BORN AGAIN CHRISTIAN," WITH ME THE FIRST TIME TOOK!*



## SELF-PORTRAIT

To most Episcopalians Fred Pope is a witty observer of the Church and shares his observations through his cartoons. To the parishioners of St. Stephen's Church in Ferguson, Mo., he's their rector and in that capacity they recently honored him. His Sunday "Chalk Talks" to the parish are as justly renowned as the pungent sayings of his cartooned clerics, who all seem to have lost more hair than their creator.

## BELLWETHERS REVISITED

As we reported last issue, Palo Alto County, Iowa, home of Trinity Church, Emmetsburg, and Crook County, Ore., home of St. Andrew's, Prineville, have both called Presidential elections and voted in proportions similar to national percentages. They did so again. Not only that, but *exactly* the same number voted in each county. The national tally was Reagan, 51 percent; Carter, 41 percent; Anderson, 7 percent. According to Chris Keirse, wife of Trinity's new rector, Palo Alto County hit right on the nose: Reagan 51.3 percent; Carter, 41.7 percent; Anderson, 7 percent. Judge Richard Hoppes, St. Andrew's senior warden, reported a slightly different story: Reagan, 53 percent; Carter, 36 percent; Anderson, 7 percent. But Oregon heard of Carter's defeat almost two hours before the polls closed, and 3.4 percent of late voters did not mark a Presidential preference.

## WORTH REPEATING

This story has made the rounds, but with parking space at a premium in most communities, gas prices notwithstanding, we'll pass it on: "A priest parked his car in a no-parking zone and attached this message to his windshield, 'I circled the block 10 times. I have an appointment to keep. Forgive us our trespasses.' When he returned, he found a ticket on his car along with this note, 'I've circled the block for 10 years. If I don't give you a ticket, I'll lose my job. Lead us not into temptation.'"

## GOD CREATED GRANNY WICKER

George Booth, who creates the high-strung cats and the frizzy-haired women in his *New Yorker* cartoons, gave a hint about how he does it in a *Philadelphia Inquirer* interview with Kay Raftery. "You work at it, I suppose, like a preacher works every week for a sermon. I wonder how they get their ideas? Cartooning is a God-given gift. A lot of people laugh at that, but I don't care. It's my way of giving something to the world. I don't take the credit for it any more than I do breathing. I can't breathe on my own, either."

*Phillies Phanatic-ism wasn't limited to Philadelphia! Two former city residents, Immaculate Heart Sisters Elaine Anthony and Brian Maureen, exported the fever to St. Matthew's School in Bristol, Conn. The nuns' prayers to St. Peter and St. Rose were "answered" when the Phillies' first baseman helped clinch the first World Series win in the team's 97-year history. Why are we telling you this? Because our offices are in Philadelphia and our staff was as infected as the rest of the city. The club's president and executive vice-president also happen to be Episcopalians. For that one glorious day in October, we were Number One!*  
—RNS photo



# Sally Struthers' Christmas Wish.

"Somewhere in the world there is a child who will spend Christmas Day the same way she spends every other day.

"Hungry. Poor. Helpless.

"I know, because I found such a child six years ago. I became a sponsor through Christian Children's Fund.

"I wish you could know the joy and love I have known these past six Christmases I've shared with Marites.

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

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

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

"You can know it in time for Christmas.

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

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

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

"You needn't send any money now.

"First learn about the child who needs you.

"Just send the coupon.

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

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

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

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

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

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## Christian Children's Fund, Inc.

PEPND0

# FROM HERE TO EPIPHANY CELEBRATES THE SEASON

Last year St. Paul's Cathedral, Springfield, Ill., commissioned parishioner Jacqueline Jackson to write something for Epiphany. The result was *From Here to Epiphany*, a play in which children build a biblical time-machine from bicycle and organ parts. Their journey is to "the first manifestation of Christ to the Gentiles in the coming of the Magi," the Epiphany, to give a birthday party for the baby Jesus.

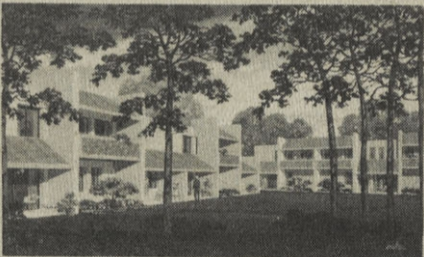
Though their priest, Father Gus, is skeptical, lo and behold, with smoke and tumultuous sound effects, he and the kids go zipping back in time to find three sheepish Wise Men who have been trying to find their way home after visiting Jesus. The plot thickens when the Wise Men direct

the children and the bewildered priest to Jesus' home in Nazareth.

What they find there is not a baby, but a 7-year-old boy. Father Gus is surprised with this result, but the children have a great time, and Mary and Joseph are jolly hosts who serve refreshments. The children do not want to leave. Jesus comforts them, saying he will "be with all of you always, even to the very end of the earth."

The return to the 20th century yields a surprise and a fitting end to a delightful chancel drama other parishes might adapt.

For information write: Jacqueline Jackson, 816 N. Fifth St., Springfield, Ill. 62702.



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# Bronx storefront parish success

by Jan A. Maas

The tall, plate-glass windows of St. Joseph's look onto a shopping mall nestled among 33 high-rise apartment buildings in the East Bronx. The setting is a 12-year-old New York City project known as Co-op City. And St. Joseph's is the Diocese of New York's only storefront church, alive and well and celebrating 10 years of growth.

The parish started as a dream of several Episcopal laypeople who began St. Joseph's as a house church in one of the Co-op City apartments and then moved to a small rented room. Three years ago St. Joseph's relocated to a storefront in one of the shopping plazas in the high-rise complex and a year later expanded to another storefront next door.

Today the parish has a membership of 275, three Sunday services, and a Sunday school attendance of 90. It operates an after-school program that provides tutoring for 80 children. The Rev. Robert Gendreau, priest-in-charge, points proudly to greater communicant strength at the 8 a.m. service than at the main (11 a.m.) Eucharist only three years ago.

Asked the secret of St. Joseph's growth in a community that is 70 percent Jewish, Gendreau credits the people of the parish, most of whom are West Indian. "But then," he says with a smile, "I've always tried to make people feel welcome. I'm a gregarious guy who believes in patting people on the back."

Led by Gendreau, the people of St. Joseph's worked hard to renovate the storefront for their 10th anniversary celebration late in September. They installed new rugs, paneling, and a public address system. One parishioner made and donated a new altar.

The Diocese of New York, which has supported St. Joseph's financially in the past, gave \$5,000 toward the renovation. Gendreau praises the confidence and support both the diocese and Bishop Paul Moore, Jr., have shown.

"We are an unconventional church," Gendreau says, "probably the largest storefront parish in the Episcopal Church. People in other dioceses are referred here when they think of setting up their own storefront operations." He has recently consulted with the Diocese of Western Kansas about a model storefront there.

One thing that makes a storefront church attractive, he claims, is the low maintenance cost. "It's all rented space. If the roof were to leak, we'd just call the landlord." St. Joseph's currently spends \$1,100 a month in rent, which includes heat and electricity.

The Co-op City community, which faces Long Island Sound, has approximately 60,000 middle income residents. Gendreau, 49, lives with his wife Jeanine in one of the high-rises. He says he likes the challenge of building a church in an unusual setting. He was ordained only 10 years ago, after working for the Internal Revenue Service and the Firestone Rubber Company. A decorated Korean War veteran, he received a bachelor's degree in psychology from the American International College in Springfield, Mass., and his master's from Berkeley Divinity School at Yale.

Doing ministry throughout 33 buildings can be frustrating, he says, but the environment also provides unique opportunities to bring in new members. "One day," he reports, "I was taking my laundry up from the basement, wearing my clerical collar, and I got to talking with a woman in the elevator. She came to church the next Sunday and has been an active member ever since."

Jan A. Maas is editor of *The Episcopal New Yorker*.



# Vanden Hengels find love and mission

by Elaine Haft

For Bart Vanden Hengel the old saw about college expanding horizons came true. Through a professor at Eastern College near his Malvern, Pa., home, Vanden Hengel spent three years as a lay missionary in Niger, a country in sub-Saharan Africa.

Dr. Anthony Campolo, of Eastern College, and Interlink, a group of Christian

*Bart and Kim Vanden Hengel pose for a picture on assignment in the Sudan where Bart manages a mission and Kim teaches.*

businessmen from Wheaton, Ill., seek to help the hunger ridden people in Third World countries. Their work interested Vanden Hengel, a member of Good Samaritan Episcopal Church, Paoli, Pa. After a crash course in how to build a cannery, he went to Maradi, Niger, to build one and teach the people there how to preserve their scant food supply.

The cannery, with help from Ball Jars Company of Muncie, Ind., now puts out several hundred jars of food per day, and Interlink uses it as a model for projects in other countries.

For Vanden Hengel love also bloomed in Africa. He and an Australian missionary met, married, and are now serving the Sudan Interior Mission where Bart manages a mission school and his wife Kim teaches. They are responsible for their own support, receiving help from friends, from Good Samaritan, and from Australian congregations.

There are many ways to do this. Giving money is the most obvious. But giving time can be equally important . . .

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# A D V E N T

## A TIME TO PLAN AHEAD

by Beatrice Pasternak


Advent is a time of preparation, but for too many it's a time of dread that the preparation will not culminate in joy at the birth of Christ, but somehow find us alone, in difficult family situations, or just somehow unsettled by the season.

Statistically alcoholic wards begin to empty and people discontinue visits to therapists, hoping that first Thanksgiving, then Christmas will somehow make things better. But in January and February alcoholic wards and AA meetings are filled and therapists have more patients than time.

AA publishes a special program, "Twelve Steps on Keeping Your Holiday Season Sober and Joyous," which clearly says some people have to work at being joyous and need more than ever to plan ahead to avoid depression and disappointment. AA's chief tenet—H.A.L.T., don't get hungry, angry, lonely, tired—is good advice for anyone.

TV depicts stories that have happy endings, with warmth and smiles around the yule log, but reality for many people is much different. Those with families feel the pressures—parent and child expectations don't always mesh, grandparents are used to a slower pace.

How can we prepare for being alone or for these stressful situations? First, don't try to do it alone. More than ever, plan ahead, reach out, demand help. Make

30	7		14	21
NOVEMBER	DECEMBER		DECEMBER	DECEMBER

plans now so you have something to look forward to. And remember to plan what's right for you, not what is socially acceptable or portrayed on television.

The more reality we have in our lives, especially at this time of year, the more likely we are to celebrate the real joy of Christ's birth and to begin the new year with hope and a sense of happiness in remembering a holiday period we survived—again!

## A KNOCK AT THE DOOR

God often comes to us through interruptions. Make an act of imagination. Think of the front door of your house or the main door of your apartment or the place where you live. This door gives us privacy, separating our indoor, safer world from the world outside. If a home is a castle, this door is where the castle begins. It divides our public life from our private life. Suddenly, there is a sharp knock at the door or a push on the doorbell. A member of the family cries out, "Someone's at the door."

"Someone's at the door." All kinds of things begin to happen. A husband and

wife, in the midst of an argument, must call time, compose themselves, and put on a public face. A person alone may be startled out of a private mood and head for the door with a mixture of confusion and anxiety. Sometimes the reaction is curiosity. More often it is annoyance. We are looking at an exciting football game on TV or a dramatic soap opera. Someone's at the door.

That's the flavor of Advent. That's the mood to cultivate if we are to get in tune with the mood of this ancient season. It is a time for watchful waiting, for anticipation, for expecting. Someone's at the door.

—George Bean, Lynchburg, Va.

## AN UNTIDY SEASON

Advent is a season of the church year that comes at an untidy season. Not simply in terms of ice on windshields or the prospect of January bills, but something about the sobriety of Advent liturgies clashes with the festive rush of streets and shops. Yet there is one characteristic of the secular preparation for Christmas which is consonant with the spirit of Advent. That is the note of urgency, the air of expectancy, the anticipation that God is coming once more to humanity. In Advent the Church asks us to prepare ourselves in joy and thanksgiving for that arrival and to celebrate for all we're worth!

—A. T. Blackmon, Washington, D.C.

## THE BABY CAME FIRST

This year the baby came first when I opened the box in which last January I had stored the manger scene which means—I suppose—that the baby came last when I packed the Christmas figures. It isn't only in December that the baby comes first or the person the baby became. I am trying to see that things and people come in the proper order. I am trying to see.

—Thomas John Carlisle

## A LIGHT FOR DARK PLACES

Advent begins in the dark.

The fear of the dark begins in early childhood. The child who is afraid at night used to be you—and me. We grow up. We learn not to be afraid of the dark. We learn not to speak of fear or admit it, even to ourselves.

Advent begins in the dark—darkness without and darkness within, the fear of darkness and the darkness of fear.

The special character of Advent is its unflinchingly realistic emphasis on the darkness of the human condition. In this most profoundly rich and dramatic of all seasons of the church year, we the people of God refuse sentimental comforts and cheap cheerfulness and face the truth about ourselves in order to bear witness before the rulers of this world to the great proclamation of John's gospel, "The light shines in the darkness and the darkness has not overcome it." It is this same gospel of John that tells us that Jesus of Nazareth said, "I am the light of the world."

The light of the world. What good would it be to have a light if it failed at the darkest hour of the night when we really needed it? If Jesus Christ is really the light of the world, this means there is no corner so dirty, no abyss so deep, no secret so shameful, no misery so profound, no disease so deadly, no crime so wicked, no deed so dark as to be out of reach of the beams of His transforming and glorious radiance.

Each of us has a darkness pervading our public and private life.

Self knowledge, self-understanding is highly prized in today's psychology. What is often forgotten, though, is something Christians have known for thousands of years—to know myself is to know I am a sinner. I invite you to look deeply, this Advent season, into your own heart, to touch, identify, and name the dark places there, the pain, the anxiety, the loneliness, the fears. Advent begins there, in the dark.

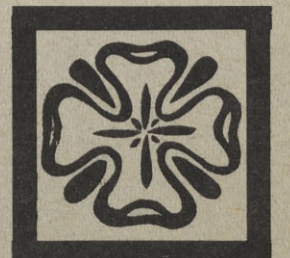
That is not the end of the story. It is the beginning of the end. We stand in a dark place, make no mistake about it; but all our faculties are straining, straining toward the watchman who stands on the heights with his face to the dawn—one of the most wonderful of all the biblical symbols. "Watchman, tell us of the night." Tell us of the one who comes, the sun of righteousness, risen with healing in his wings. —Fleming Rutledge, Rye, N.Y.

The Gospels depict Christ's advent in history as the babe of Bethlehem; in theology as the judge; in experience as the presence in the heart; and in the literary event as he approached the gates of Jerusalem on the First Palm Sunday. So says Robert D. Hershey in *Advent Landmarks* (Fortress Press, 1975). But Hershey says, "What makes the difference is not the manner of his advent but the manner of our reception of him."

Symbols of this season include the branch as the messianic symbol from such biblical passages as "Behold I will bring my servant the branch" (Zech. 3:8).

The sun, source of light, and the Chi Rho, familiar symbol of Christ, are combined to represent "the sun of righteousness" (Mal. 4:2).

The messianic rose has various meanings in Christian symbolism. In the thirty-fifth chapter of Isaiah, the prophet writes that the desert shall blossom as a rose at the coming of the glory of God. This advent of God is in Jesus Christ.



SYMBOLS OF THE SEASON



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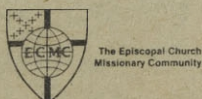
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# God Searches for All Peoples

"I must preach the kingdom of God to other cities also, for I was sent for this purpose" (St. Luke 4:43).  
"As the Father has sent me, I also send you" (St. John 20:20).



Who will go today to the Hidden Peoples in the cities and villages of the world?

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Orientation for missionaries, including National Church appointees and volunteers for Mission, is given in the form of two-week introduction to cross-cultural work at ECMC's training center, Pasadena, California.

The ECMC also offers training in cooperation with SAMS (South American Missionary Society of the Episcopal Church) at SAMS training center in Union Mills, North Carolina.



**COMMUNITY:** J. Creasy, the Schackenbergs & V. Lewis, studying, worshipping and eating together.

### PREPARING FOR PIONEER MISSIONS

#### A CALL TO PRAYER

A support network for missionaries is provided by individuals, parish groups and congregations offering regular intercessions. ECMC provides information to prayer groups and individuals who want to pray more effectively for missionaries, overseas churches, and **PEOPLES BEYOND ANY CHRISTIAN WITNESS.**

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2. **A DAY OF MISSIONS**, a six-hour seminar for organizations, parishes, deaneries and dioceses, is held upon request. Participants learn about the past, present and future of missions and how they can play a significant role in world-wide outreach, whether they stay home or go abroad.

#### ENCOURAGING ADVANCED TRAINING

Guidance is offered to persons considering missionary work in respect to: pre-field training, training on the field, and graduate programs for experienced missionaries. Training in missionary anthropology, theology, linguistics and church planting is readily available to Episcopalians working in the U.S. cross-cultural ministries and for missionaries going overseas.

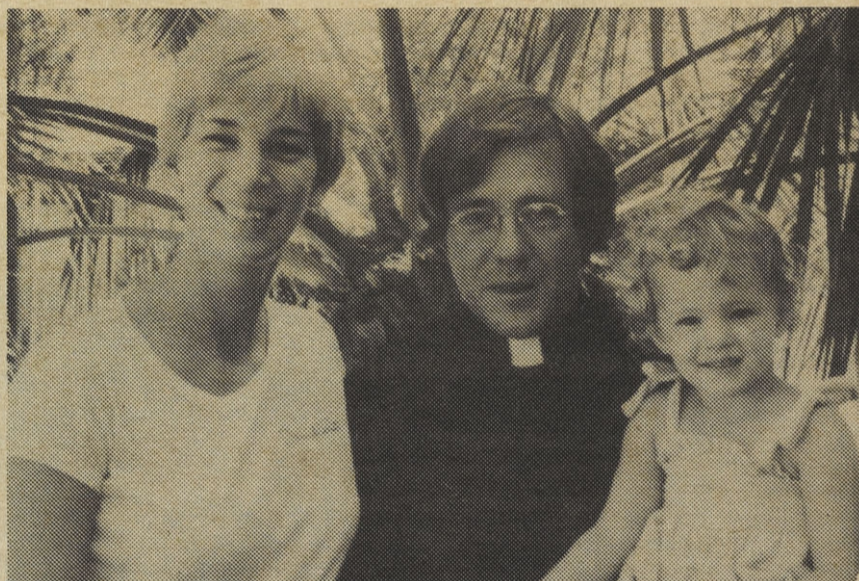
#### CHALLENGING YOUTH

Episcopal youth are encouraged to attend mission conferences and take introductory courses in Understanding World Missions at Pasadena at various times during the year and at Sewanee's (U of S) summer school.

Front Cover: Muslim, Hindu, Chinese and Tribal peoples are large blocks of the unreached. Artist — Albert Wilson, a Ugandan.



**VOLUNTEER:** Vera Lewis, RN (left), missionary for Uganda, is introduced to language learning.



**APPOINTEE:** Charlene, James and Jennifer Creasy. Jim is chaplain at St. John's School, Agana, Guam.



Speakers at Sewanee World Mission Conference: W. Hannum (ECMC), D. Birney (National Church), D. Hawksbee (SAMS), R. Ayers (University of the South).

## Doc understood all of us vicars

The sign beside the office entrance of his home said he was J. E. Christiansen, M.D., but to the vicars of St. Paul's, Durant, over the years he was always Doc.

I was one of those vicars. When I arrived in Durant fresh from CDSP in 1961, Doc and his family were among the first persons I met. I was with him and with them during my four years as vicar on many occasions—but always on Sunday morning when Doc, Florence, and the children would completely fill the third pew on the Epistle side. Doc had a special relationship with me, as he had had with the vicars who preceded me at Durant and as he has had with those who have served there since. Some of us just out of seminary, full of eagerness, often possessing more enthusiasm than common sense. Some of us near retirement, pondering long years of service with questions about the future. All of us making mistakes of one kind or another, but all of us trying very hard to help the people in this particular small town know Christ and of His love for them. Doc understood—our dreams, our hopes, our failures, our frustrations, our problems, our joys. Doc understood.

Doc had come to Durant some years before the Episcopal mission congregation was reestablished in the 1940's. He had come from the medical school in Iowa City, some 30 miles away. The story is he came to town, borrowed some money from the bank and rented the white frame house on a corner a block north. He hung out his shingle. He and Florence reared six children, five of whom are "away from home now, on their own." A sixth is buried in the Durant cemetery, a victim of Viet Nam. Doc eventually bought the house, enlarged it, added new equipment to the office. He became a director of the bank from which he had first borrowed money. When the Bishop of Iowa began assigning clergy to St. Paul's, Durant, Doc was there waiting for us.

The call came October 18, in the morning: Doc had died during the night.

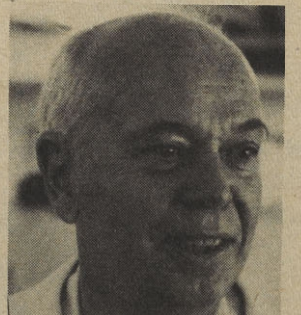
He was prepared to die. He had lived with death almost all of his adult life: accident victims, suicides, cardiac cases. How many times had Doc been the one to tell the wife, the husband, the parents? More importantly, however, he was prepared to die because he was a Christian—a Believer, if you please!

Because so much of his ministry as a small town doctor put him in contact with human error of all sorts, Doc didn't let such imperfections bother him—his own nor anyone else's.

Doc deserves some sort of tribute because of his medical practice, because of his many contributions to the life and work of the Church, because of his giving of himself to the people of Durant in so many ways. But this is not that tribute.

This tribute is to Doc because he understood us, the vicars of St. Paul's Church. You have met those in your congregations who have had that wonderful capacity really to understand their priests. You have met them, and you have reason to give thanks for them. So it is that the vicars of St. Paul's have reason to give thanks for the life of J. E. Christiansen, M.D.

The day Doc died, October 18, is the Feast of St. Luke



Doc

the Physician. Some hours after his death on that date the Iowa Hawkeyes—his one and only team—defeated Northwestern in a homecoming game at Iowa City.

When Doc enters the Kingdom, I expect he will look up St. Luke—Doc and I had many conversations about that particular practitioner—and before anything else, the doctor from Durant will tell the doctor from Antioch that "Iowa really handed it to Northwestern. . . ."

I can't imagine it happening any other way.

—Dick Anderson



Bill and Sunny Kolb at the scene of the crime.

## The burglary epidemic has hit home for the rectory family in Mamaroneck

by William Kolb

The burglary epidemic has hit home. My home. Your rectory.

Last Thursday night, on returning from dinner at the home of parishioners, Sunny and I found our belongings turned upside down and many of our possessions gone.

We are not the first in our parish. Since midsummer at least three other homes have been invaded and valuables stolen. This is the first time in my life that my home has been entered illegally. The incidence of burglaries increases all the time.

Why?

Short-term: inflation, unemployment, and drug addiction.

Long-term: Back in the sixties I attended a weekend church conference on hunger and poverty. I remember vividly a picture of a luxurious yacht, occupied by happy people eating and drinking. Surrounding the boat were hungry sharks, circling menacingly. The lecturer likened the people to America and the sharks to the starving nations of the world. He asked, "How long do you think it's going to be before the sharks attack in order to survive?"

That picture came back to me Thursday night. This time I thought not of other countries, but of our own United States. Fifteen years of unabated inflation and now heavy unemployment is steadily increasing the ranks of the poor, and the gap between the haves and have-nots is widening daily. All of us are struggling with the effects of inflation, especially the elderly and those who were poor to start with. I sometimes wonder, seeing how difficult it is for many of us who are in middle-income brackets, how the really poor manage to eat.

Now I know one of the answers. My wife and I have

shared some of our belongings. But unwillingly, by means of violence and thievery. It is an ugly and helpless feeling.

I do not have any answers. Before the robbery, I had been thinking more and more lately that we are in danger of losing our middle class, a situation which often sets up revolutions. I have been thinking lately that many aspects and areas of life in this society have been visibly and negatively affected by rampaging inflation.

Last Thursday night I felt the effects more clearly and more painfully than ever before.

*The Rev. William A. Kolb is rector of St. Thomas' Episcopal Church, Mamaroneck, N.Y.*

## Want to swap? Here's your chance!

The Episcopal Vacation Exchange (EVE) is the result of an idea conceived by Barbara Mackey of Bedford, Pa. It is a non-profit service designed to bring together clergy families from different areas who might be interested in exchanging homes and parish responsibilities in order to enjoy a low-cost summer vacation.

For a membership fee of \$7.50 (\$5 for each subsequent year), one may be listed in a newsletter which will be published in February and April, 1981. In addition to names, the newsletter will carry information about rectories or other homes, vacation facilities in a given area, and other useful facts. Each listee will also receive a booklet listing hints on house swapping. EVE will not do the actual negotiating for those listed, but members will be free to write to each other to make vacation arrangements.

According to Mackey, EVE "can help reduce vacation expenses for clergy and their parishes. It can help to prevent burglary of homes by keeping them occupied. It can help develop fellowship."

Any profits that result from the plan will be sent to the Episcopal Franciscans. Additional information is available from Barbara Mackey, 309 S. Richard St., Bedford, Pa. 15522.

*Professional Pages is published in clergy editions of The Episcopalian six times each year. The Rev. Richard J. Anderson, 41 Butler St., Cos Cob, Conn. 06807, is editor. Clergy changes should be sent to Professional Pages, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103. All ordained members of the Episcopal Church receive The Episcopalian at no cost because of a financial grant from the communications section of the Episcopal Church's national General Church Program.*

# Wanted: more house-going parsons

by James L. Lowery, Jr.

This column is a plea for parish calling—restructured and revalued for the present world—discussed in terms of its mission, its structure, and its values.

## A Fact of Life

Parish calling is a fact of life. Long a central element of pastoral care, it is much less done in the Episcopal Church these days. Most of the clergy do not like to do it, but laypeople expect it—or at least hope for it—and say so at key times, as when calling a rector or reviewing his/her effectiveness. Thus parish calling is an ogre threatening many clergy.

## A Few Outside Pieces of Information

Let's remember a few background things. First, ministry is labor-intensive, whether lay or clergy. Clergy will therefore always have time binds and experience many simultaneous demands on their time. Second, the pastor is expected to do some calling; it is a core expectation. As James D. Glasse says in his classic *Putting It Together in the Parish*, it is part of "paying of the rent" that every pastor must do. Only after the core expectations are fulfilled is the clergyperson free to use the remaining time as he/she deems best. Third, it does not generate better church attendance. My former bishop used to say, "A house-going parson makes a church-going people." This is simply no longer true. If not, what is parish calling for?

## Mission

The mission of parish calling is two-fold. First, it is linkage within the Christian fellowship. Life together is a vital function of the Christian Church and its most front-line cell, the local congregation. Parish calling links members with other members through the caller. This is especially true of the sick or shut-in or those unaware of certain actions, persons who would or could not be expected to attend parish functions which would knit them into and keep them abreast of the life of the local Christian community. One can think of Christianity as the way of life (and death and resurrection) of a body of people and the parish caller as the switchboard who facilitates that body's inner life by sharing information and running errands for the purposes of common life and growth in worship, ministry, and outreach.

Second, parish calling is "preventive spiritual maintenance"—learning of needs and troubles in time to minister to them and treat them before they explode and one can no longer do anything with a positive result. The point is for information about a situation to reach the people who can help or who need at least to be informed and watching and praying. A visit may show the observant pastoral caller that a marriage is under stress. Several times when visiting I have noted trouble with children early enough to help parents use special resources they had previously been unaware of and so helped to turn the situations completely around.

Parish calling may require different approaches for different constituencies. The clergy supposedly know the *core nucleus* well because of their activities at the church, but an occasional call in the home is still worthwhile; the in-church relationship may be so oriented around those activities that the pastor is unaware of the personal and familial stress such parishioners may be experiencing. The *regularly active member* is seen involved in parish activities an average number of times but is perhaps not so noticeable as the nucleus. The *sparse attender* is not seen so often, and the need is greater to go out and learn the bare facts of where he/she is and what his/her concerns are. The *indifferent* are only around for hatching, matching, and dispatching, but the parish acknowledges responsibility for them. Since the Church these days has less social éclat and is more a minority movement, this group is smaller than it used to be.

## Structure

Since ministry, lay and clergy, is labor-intensive, communication must therefore be personal. It can, however, have mechanical or electronic aids. I have a tentmaker pastor friend whose secular work keeps him at a distance from his parish, where he is physically present only on

Wednesday nights, weekends, and for emergencies. But the parish secretary, who is also a school nurse, constantly gathers information on which basis the rector does a certain amount of very effective parish calling by telephone.

Much parish calling is and can be done by trained lay pastoral teams. The question is what pastoral visitation is to be especially reserved for the clergy. This depends on the situation and the talents of the rector, not just on inclinations, if you please. One well-covered parish uses a lay team for initial visitation of newcomers and regular parish calling. The rector does crisis visitation, special referrals, and confirmation class calls (a special interest of the priest). Sick and shut-ins are shared 50/50. Other arrangements may be indicated. Everyone in the parish is visited regularly. This is how the unexpected problems are unearthed in time and the preventive spiritual maintenance is accomplished.

Today the home may not be the only possible or best place to call. Calls can be made at hospitals or institutions and at work as well as at 11:00 a.m. over coffee in the neighborhood Greasy Spoon. One suburban rector with many in-town business and professional churchpeople calls by appointment in their offices and finds his parishioners are pleased and make time for him. Another takes parishioners to breakfast at the House of Pancakes. And another, when he moves into a new parish, begins calling in selected geographical sections, identifies key people in each, and then makes area pastoral visits to groups of families gathered in the homes of the key persons. He thus quickly learns the names and faces of his flock.

The possibilities for parish calling are legion if it is seen as of central importance. A specific amount of time should be allotted to it, and it should be organized intelligently to be done at the most effective and likely times of day. Also, it need not consume a disproportionate amount of time if it is a shared ministry. The idea is to "work smarter," not necessarily harder, in the words of the classic time-management expert Allan Lakein.

## Values

Certain values are connected with parish calling, and certain values are fostered by it. By it we are saying the Church is the *people* of God. We are saying there is no substitute for one-to-one or one person-to-small group relationships. One sign of trouble in a parish is a rector's suddenly decreasing number of parish visits; when conflict arises he/she does not want to have to deal with it in numerous face-to-face encounters. We are reminding the world that in a time of much anonymity and formality places still exist where the personal is central. Above all, we are plumping for *caring competence*; pastoral visiting is a vital way to show care and love and render help, and done with competence and intelligence, shared and done participatively, it enables effective common life and preventive spiritual maintenance.

My plea to the clergy is to do it, not to do it all yourselves, to do it with competence, and to do it because you care.

For help in training lay pastoral care persons, you can latch onto no better resource than the National Institute for Lay Training, 175 Ninth Ave., New York, N.Y. 10011.



The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy service agency which is communicator, consultant, and catalyst to clergy support groups and systems. He also provides executive services to the National Center for the Standing Commission on Churches in Small Communities. Comments about this column are welcome. Write to him at 14 Beacon St., Room 715, Boston, Mass. 02108, or in care of the Professional Pages.

## She's more than just John's wife

The April Professional Pages included an article by Dixie Warren of Chattanooga, Tenn., on how she views her life as a clergyman's wife. Her article motivated Letetia Brown of Lynchburg, Va., to write the following words on the same subject. Letetia Brown is a member of St. Paul's, Lynchburg, where her husband happens to be the rector.

A strong feeling of irritation arose in me as I read Dixie Warren's article, "Being a clergy wife is a rewarding life," in the April Professional Pages. This feeling was especially provoked by the statement: "The clergy wife who finds herself a victim of her husband's profession is probably the person who would be a victim no matter what her husband's profession might be."

Statements like this are a discounting of the problems and feelings of many wives, clergy and otherwise, who find the demands and the limitations which their husbands' professions place upon the wife and family to be burdensome, disruptive, and sometimes downright intolerable.

On a more positive note, I hope more and more of my fellow clergy wives are self-confident and strong enough in their own sense of identity that we can perceive with Mrs. Warren that the enthusiastic invitations we receive to take part in everything going on in the parish are indeed just that—invitations—and not expectations of us in our role. And I will go on trusting that is indeed what those invitations mean.

Reading a *Time* magazine article on political wives some time ago, I felt I was reading about myself although my husband has never run for office. Despite all attempts of the total ministry movement to change this, we are still a strongly clergy-centered Church. Like the politician, the clergyman is often being either damned for doing all the wrong things about the Prayer Book, the liturgy, and the young people or adored as if he were the

epitome of all talent, understanding, and love. Rarely is he seen as a servant of his Lord, striving to carry out His will through service in the Lord's Church.

Little imagination is required to see where these two extremes leave the clergy wife who sees her man as a human being with all the strengths and weaknesses of a Greek god. If he is being canonized, she is well aware of his human frailties and all the pain he has caused her; if he is being damned, her best wifely instincts rise to his defense even if she does agree that worship and youth programs are less than perfect. You see, she is one of the few women in a wife role who knows what her husband does and how he performs in this work. Has anyone ever given thought to the pain of being married to one's priest? It is an impossible conflict of roles.

A later insight was more positive. We live in a medium-sized city where we are blessed to have clergy friends in many denominations. Among the wives are several teachers, full-time mothers (some with college degrees), a number of active volunteers (including two presidents of the League of Women Voters), a champion golfer, and a doctoral candidate in anthropology as well as members of other professions and organizations. As far as I know, we all love our husbands and are proud to call ourselves Christians, and many of us take active roles in our churches.

But more important, we have all taken a place in this community in our own right and by our own initiative. Either because we are driven by a need to be someone other than "John's wife" or because we know who we are and want to be, we have been able to define our roles within and outside our parishes and our husbands' lives.

I realize this raises questions and responses which can't be dealt with in an article. I simply want to stand in behalf of the clergy wife whose unique gifts and abilities are not being utilized and whose potential is not being fulfilled in being "John's wife" and belonging to that elite club. Hers is a plight we should not take lightly.

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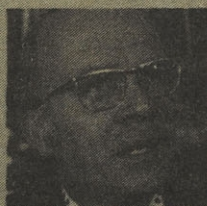
## Hope Is an Open Door



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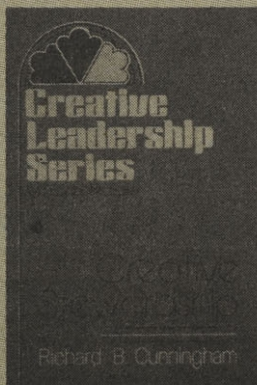
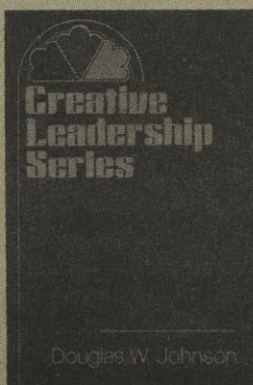
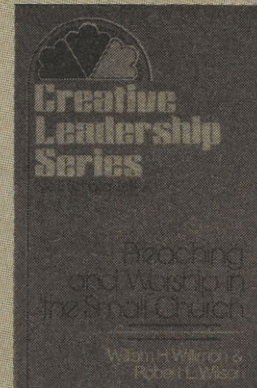
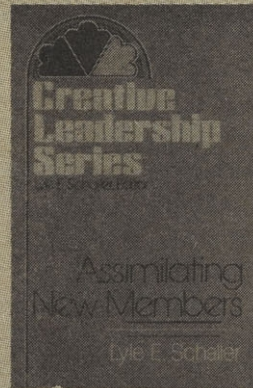
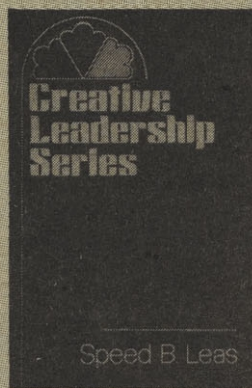
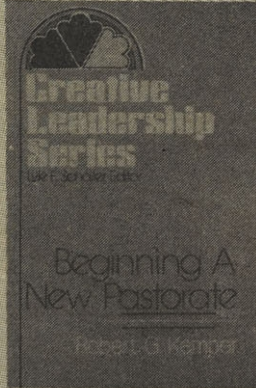
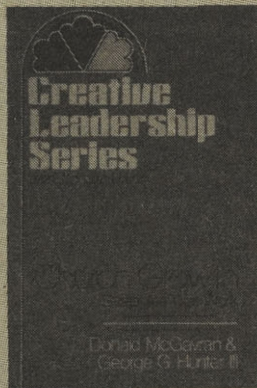
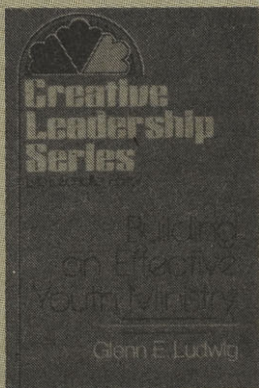
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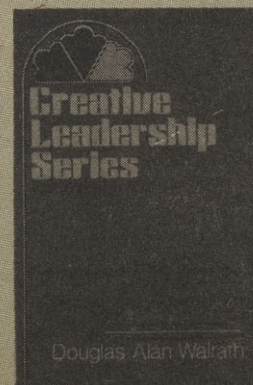
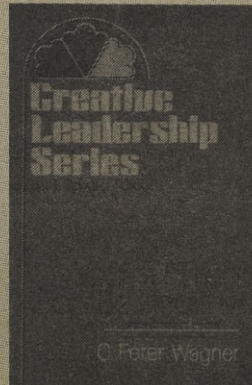
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ADEBONOJO, Mary B., from non-parochial to coordinator of youth ministries, Diocese of Pennsylvania, Philadelphia, PA  
 ALLEN, George C., II, from Trinity, Martinsburg, WV, to Annunciation, Oradell, NJ  
 BAGAY, Martin J., from St. Martin's, Chagrin Falls, OH, to Trinity, New Philadelphia, OH  
 BAGBY, William R., from St. Paul's, Kansas City, KS, to San Juan Mission, Farmington, NM  
 BEBBER, Gerald, to Advent, Plum Point, Newfoundland, Canada  
 BECHTEL, Russell A., from non-parochial to St. Mark's, Philadelphia, PA  
 BELL, Carl W., from St. Mark's, Philadelphia, PA, to Crucifixion, Philadelphia, PA  
 BELLE, Rawle C., to St. John's, Christiansted, St. Croix, VI  
 BINGHAM, Fletcher R., from St. John's, Quincy, IL, to St. Matthew's, Fitzgerald, and Christ, Cordele, GA  
 BIRDWELL, Harland B., from St. Mary the Virgin, Big Spring, TX, to St. Andrew's, Roswell, NM  
 BLUE, Eddie, St. Mary's, Chester, PA, to also St. George's, Philadelphia, PA  
 BROADLEY, Roger C., from Redeemer, Bryn Mawr, PA, to St. Luke and the Epiphany, Philadelphia, PA  
 BURNS, Samuel M., Jr., from Holy Apostles, Sioux Falls, SD, to St. Mark's, Casper, WY  
 CARNEY, Susan R., from St. Luke's, Trenton, NJ, to St. Martin's, Martinsville, and St. John Baptist School, Mendham, NJ  
 CHEEK, Alison M., from non-parochial to Well Woman Project, Philadelphia, PA  
 CLAPP, Robert A., from Diocese of Los Angeles, CA, to St. Ambrose, Claremont, CA  
 COOK, Robert B., Jr., from dept. of Christian education, Diocese of Southeast Florida, Miami, FL, to St. David's, Lakeland, FL  
 COOKE, Bruce H., from chaplain, U.S. Air Force, to St. Thomas, McLean, VA, and graduate studies  
 CUNNINGHAM, William P., from St. Paul's, Fremont, OH, to St. Mark's, Ft. Dodge, IA  
 DANIEL, Clifton, III, from St. Thomas, Ashok, NC, to St. Paul's, Dayton, OH  
 DEACON, Robert C. S., from St. James, Philadelphia, PA, to Immanuel, Bellows Falls, VT  
 DETTWELER, Walther R., from non-parochial to asst. headmaster, St. John Baptist School, Mendham, NJ  
 DUNNAM, T. Mark, from Order of St. Benedict, Three Rivers, MI, to non-parochial  
 FORREST, James A., from St. Peter's, Germantown, Philadelphia, PA, to St. Peter's, Uniontown, PA  
 GAERLAN, Sancho A., from St. Augustine's, Dallas, TX, to St. Barnabas, San Francisco, CA  
 GILBERTSON, C. Lee, from chaplain, U.S. Navy, to Redeemer, Elgin, IL  
 GILL, Raymond A., OHC, from Holy Cross Monastery, West Park, NY, to St. David's, East Greenbush, NY

GOODSON, Mercer, from St. Matthew's, Bogalusa, LA, to Holy Trinity, Port Neches, TX  
 GRACIE, David M., from St. Barnabas, Kensington, Philadelphia, PA, to chaplain, Temple University, Philadelphia, PA

HARTE, Bishop Joseph M. (retired), to All Saints, Phoenix, AZ  
 HENLEY, Robert E., St. Paul's, Gladwin, MI, to also Grace, Standish, MI  
 HIESTER, Ronald N., from St. Peter's, Poolesville, MD, to St. Mark's, Perryville, MD  
 HITCHCOCK, Edwin E., from St. James, Cashmere, and St. Luke's, Wenatchee, WA, to corrections counselor, Olympia, WA  
 HOLFIELD, Loyd W., St. George's, Englewood, CO, to also St. Thomas, Denver, CO  
 HOYT, Timothy L., from St. Paul's, Holley, NY, to Hispanic missioner, Diocese of Oregon, Lake Oswego, OR  
 IMRIE, Matthew H. (retired), from Lahaska, PA, to Pennswood Village, Low 112, Newtown, PA 18940  
 JENKINS, Al W., from special assistant to the vice-chancellor, University of the South, Seawane, TN, to Christ, Bradenton, FL  
 JENSEN, Winston F., from Mt. Calvary, Baltimore, MD, to St. Alban the Martyr, Superior, WI  
 KEEN, George C., from St. Mark's, Cocoa, FL, to Holy Trinity, Melbourne, FL  
 KEIRSEY, Robert D., from Diocese of Iowa, Des Moines, IA, to Trinity, Emmetsburg, IA  
 KERR, Norman S., from non-parochial to Holy Trinity, Philadelphia, PA  
 KIMBALL, John C., from St. Mary's, Warwick, PA, to non-parochial  
 LAWRENCE, John E., from All Saints, Bayside, NY, to St. Ann's, Sayville, NY  
 LLOYD, James E., from St. Luke and the Epiphany, Philadelphia, PA, to St. Barnabas, Burlington, NJ  
 MACPHERSON, D. Bruce, from Diocese of Los Angeles, CA, to St. John's, La Verne, CA  
 MAHOLM, Richard D., from St. James the Fisherman, Islamorada, FL, to St. Luke the Physician, Kendall Lakes, FL  
 MARTIN, William T., from Redeemer, Bryn Mawr, PA, to All Hallows, Wyncote, PA  
 MOORE, Rudolf A., from All Saints, Darby, PA, to St. Luke's, Bustleton, PA  
 MOREAU, J. Raoul, from Holy Trinity Cathedral, Port-au-Prince, Haiti, to Grace, Jamaica, NY  
 NELSON, John N., from St. Mark's, Gordon, and St. Mary's-Holly, Rushville, NE, to St. James, Fremont, NE  
 OGLESBY, Patricia A., from non-parochial to chaplain, American Oncologic Hospital, Philadelphia, PA  
 PARKER, Ronald W., from St. Luke's, Metuchen, NJ, to St. Paul's, Bound Brook, NJ  
 PLUVIOSE, G. Auguste, from House of Prayer, Philadelphia, PA, to Haitian Church Community Project, New York, NY

PRESCOTT, W. Clarke, from Zion, Washington, and St. Paul's, Washington, NC, to St. Helena's, Beaufort, SC  
 RICH, Noel, from Vina-del-Mar, Chile, to St. Francis-by-the-Sea, Kenai, AK  
 RIGGALL, George G., from St. James, Philadelphia, PA, to St. George's, Nashville, TN  
 SACHS, Leonard J. (retired), from Hatboro, PA, to Apt. 227, Foxcroft Sq., Jenkintown, PA 19046  
 SCHULENBERG, Michael A., from St. Paul's, Flint, MI, to St. Mark's, Aberdeen, SD  
 SCHULTZ, Edward L., Jr., from St. Stephen's, Ridgefield, CT, to Holy Nativity, Philadelphia, PA  
 SCOTT, Douglas G., from St. John the Divine, Hasbrouck Heights, NJ, to St. Thomas of Canterbury, Smithtown, NY  
 SHIER, Pamela C., from chaplain, University Hospital, Ann Arbor, MI, to chaplain, West Virginia University Hospital, Morgantown, WV  
 SHOEMAKER, John G., from chaplain, Asheville School, Asheville, NC, to chaplain, Punahou School, Honolulu, HI  
 SOMERVILLE, Ben L., II, from St. Andrew the Fisherman, Mayo, and St. Luke's, Annapolis, MD, to Trinity, Hartford, CT  
 STEVENS, Herbert W., from Advent, Kennett Square, PA, to St. Peter's, Germantown, Philadelphia, PA  
 STOKES, David L., from St. Edward's, Romford, Essex, England, to Good Shepherd, Rosemont, PA  
 SUMMERS, Charles R., from Grace, Pemberton, NJ, to St. Aidan's, Cheltenham, PA  
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 TWO BULLS, Robert, to Christ, Red Shirt Table, SD  
 ULLMAN, Richard L., from Redeemer, Springfield, PA, to director, Miami Valley Episcopal Council, Dayton, OH  
 VER STRATEN, Stanley W., from Christ, Douglas, WY, to Shoshone Mission, Ft. Washakie, WY  
 WEATHERHOLT, F. Allan, Jr., from St. John's, Hagerstown, MD, to St. Thomas, Hancock, MD  
 WHARTON, Willard D. (retired), from Cheboygan, MI, to 2750 Haverhill Ct., Clearwater, FL 33519  
 WHITNEY, Kenneth W., from All Saints, Phoenix, AZ, to St. Paul's, Palm Springs, CA  
 WILLIAMS, James L. S. (retired), to Anglican Chaplain to Sicily, Palermo, Italy  
 WILLIAMS, Robert H., from chaplain, U.S. Navy, Philadelphia, PA, to chaplain, U.S. Navy, Norfolk, VA  
 WINTERROWD, W. Jerry, from executive director, Episcopal Community Services, Philadelphia, PA, to administrator, Episcopal Community Services, Minneapolis, MN  
 WOODROFFE, Eleanor T., from St. George's, Philadelphia, PA, to St. Stephen's, Philadelphia, PA  
 YOUNG, William K., from Holy Mount, Ruidoso, NM, to All Saints, Watsonville, CA

DeVRIES, Barbara, to St. John's, Royal Oak, MI  
 DUGAN, Jeffrey, to Christ, Grosse Pointe, MI  
 EVANS, Ralph E., Jr., to St. Mary's, Wayne, PA  
 HARVARD, John, to Arequipa, Peru  
 MEDICINE EAGLE, George, to Holy Spirit, Ideal, SD  
 MESTETH, Robert, to Pine Ridge Reservation, Pine Ridge, SD  
 MOOSE, Charles, to Messiah, Wounded Knee, SD  
 O'BRIEN, Scott T., to faculty, Westover School, Middlebury, CT  
 PETERSON, Richard T., to St. Timothy's, Mountain View, and chaplain, Beverly Manor Convalescent Hospital, Mountain View, CA  
 PRICE, Stephen W., to Holy Trinity, West Chester, PA  
 TYON, Benjamin, to Pine Ridge Reservation, Pine Ridge, SD

## LIFE PROFESSION

Sister JOHANNA LAURA in the Community of the Transfiguration

## RETIREMENTS

ALBERT, John J., from All Saints, Wynne-wood, PA, on July 28  
 ARMSTRONG, Paul C., from St. Philip and St. Stephen, Detroit, MI, on October 15. His address is: 3860 N.E. 37th Ave., Ft. Lauderdale, FL 33334  
 GRAY, John G., from chaplain, Lankenau Hospital, Overbrook, PA, on October 15. His address is: 121 Lewfield Circle, Winter Park, FL 32792  
 HOOFNAGLE, Otho S., from St. Aidan's, Cheltenham, PA, on April 1  
 KOLB, John C., from Holy Apostles, Penn Wynne, PA, on July 31  
 MCGARREY, John P., from Trinity, Collingdale, PA, on October 1  
 PETTIGREW, Robert, from Good Shepherd, Richmond, VA, on August 31. His address is: 962 Lissan Crescent, Richmond, VA 23225  
 RAPPLEY, Elizabeth M., from Redeemer, Bryn Mawr, PA, on June 29  
 SCHIPPLING, Roy F., from Good Shepherd, Hemet, CA, on September 1. His address is: 652 S. Harvard, Hemet, CA 92343  
 SYKES, A. Theodore, from Good Shepherd, Buras, LA, on November 1  
 TRAUGER, David O., from Good Shepherd, Kensington, Philadelphia, and Emmanuel, Kensington, Philadelphia, PA, on August 31. His address is: 223 E. Moreland Ave., Hatboro, PA 19040  
 ZAVADIL, LeRoy L., from Christ, Sag Harbor, NY, on October 1. His address is: Box 642, Sag Harbor, NY 11963

## RESIGNATIONS

CANNON, Carl T., from Holy Family, Orlando, FL  
 PHELPS, Nicholas B., from Trinity, Buckingham, PA, on June 30  
 ST. CLAIRE, E. Kyle, Jr., from Holy Trinity, Lansdale, PA, on July 1  
 SIMPSON, John P., from St. Matthias, Philadelphia, PA, on August 31  
 WEEKS, Philip E., from Good Shepherd, Maitland, FL  
 WINN, Richard C., from St. Augustine of Hippo, Norristown, PA, on September 14

## DEATHS

HARRIS, Chester H., age 69  
 HOLT, Alan E., Jr., age 64

## NEW DEACONS

AMERICAN HORSE, Leonard, to Pine Ridge Reservation, Pine Ridge, SD

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Robert A. Raines, Editor

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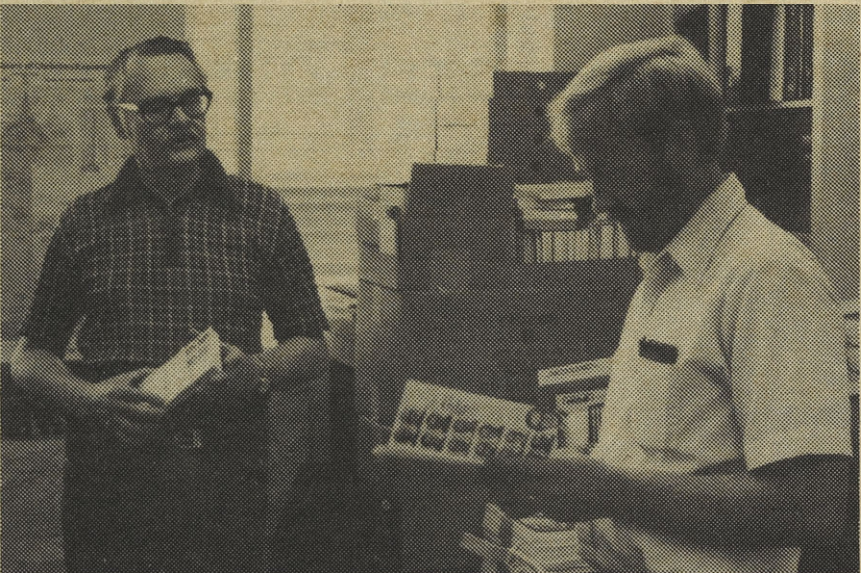


JOURNEYS IN FAITH  
Robert A. Raines, Editor

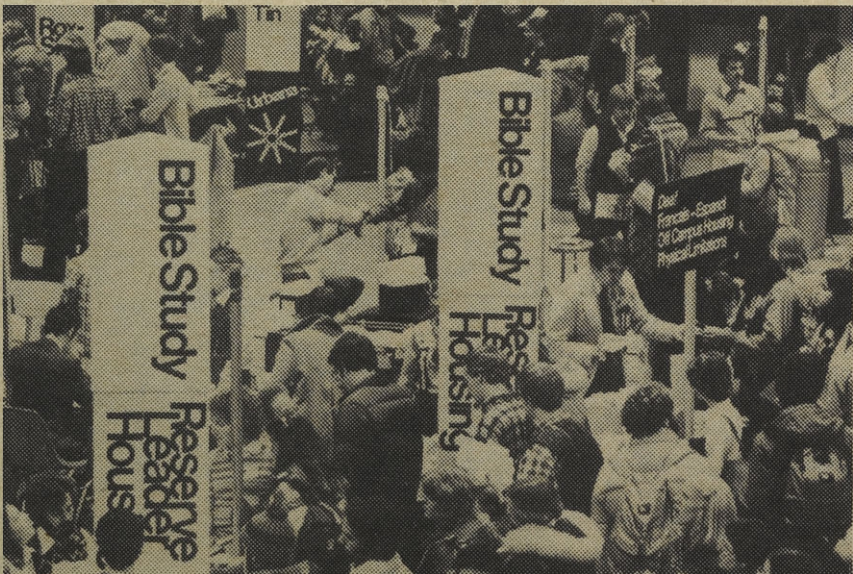
# Pioneer missions to unreached.



SAMS missionary candidates, staff and teachers.



The Rev. Gerald Schackenberg (right), one of the VFM team from Colorado, investigates missionary correspondence courses that he can take in Malawi.



Over 200 Episcopalian students, including five seminarians on ECMC scholarship, attended Urbana '79 at the University of Illinois.

## EPISCOPAL CHURCH MISSIONARY COMMUNITY



is an autonomous, voluntary society in the **EPISCOPAL CHURCH** giving training and education to missionaries, mission committees and parishes.

**MISSIONARY:** The ECMC is dedicated to helping Episcopalians join with Christians around the world in fulfilling the Great Commission (Matthew 28: 19-20). It seeks to develop an informed, active and effective concern for missions at all levels of the Church.

**COMMUNITY:** Recognizing the importance of caring fellowships in the calling, sending, training and continuing support, ECMC members make a commitment to join others in praying, learning, giving and working for the extension of God's kingdom at home and throughout the world.

**LEADERSHIP:** The ECMC is under the direction of Walter and Louise Hannum. Walter has 20 years experience as a missionary priest, pastor-teacher and archdeacon. Louise is a trained cross-cultural teacher. Since receiving their advanced degrees in missions, they have developed an orientation program for missionaries.

### COMING EVENTS

Bishop William Frey of Colorado and Rosalind Rinker will be speakers at a Day of Prayer for World Missions sponsored by the ECMC at All Saints Church, Pasadena, California, January 17, 1981.

The Second World Mission Conference will be held at Sewanee on June 10-13, 1981.

Sewanee School of World Mission will be held June 10-July 10, 1981, for college students, potential missionaries, mission committees, ECMC members, etc. Instruction will be given by Walter and Louise Hannum.

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# THE WORK OF ANGLICANS IN WORLD MISSIONS

## Period I Colonial Chaplaincies

1701 - (SPG) Society for the Propagation of the Gospel (Church of England) began.  
1770 — About 300 SPG missionaries in American colonies alone.

## Period II Church Planting in coastal areas

1799 - Church Missionary Society formed following Wm. Carey's lead "to go to the heathen." 1800 - Many Anglican missions on the coast of Asia and Africa.

## Period III Church Planting in continental interiors

1865 - Hudson Taylor founded the China Inland Mission. He awakened the churches to extend missions to the heartland of each continent.  
1902 - Bishop Brent started Episcopal missions in interior of the Philippines.

## Period IV Churches to be planted among remaining unreached (hidden) peoples

1934 - Cameron Townshend founder of Wycliffe Bible Translators discovered peoples cut off by language from the Bible and Churches.  
1975 - US Center for World Mission is founded to focus on the "HIDDEN PEOPLES." Collated research finds 16,750 different cultural groups - 2.4 billion cut off from existing churches.

**EXAMPLE:** 1835 Episcopal Church sends missionaries to the coast of LIBERIA  
1922 OHC-Order of the Holy Cross starts missions in interior LIBERIA

## LIBERIA TODAY: ITS RELIGIOUS COMPOSITION

Population .....	1,700,000
70% tribal religion .....	1,190,000
10% Islam .....	170,000
20% Christian .....	340,000

OF THE 20% CHRISTIANS THERE ARE

15,000 Anglicans
32,000 Roman Catholics
293,000 Protestants

# of tribes	% Christian
8 .....	20%
1 .....	15%
3 .....	10%
2 .....	5%
2 .....	0%

(World Vision International MARC 1976)

# TRAINED MISSIONARIES ARE STILL NEEDED OVERSEAS

## PARTNERSHIP WITH NATIONAL CHURCHES

### Volunteer for Mission:

- fill requests from overseas bishops for culturally sensitive persons with skills in the field of medicine, accounting, education, mechanical or agricultural development.

### Chaplains & Other National Church Appointees

- encourage fellowship among expatriates and overseas congregations.
- train and develop lay ministries in teaching, witness and service.
- train and expand national and local church leadership.

### South American Missionary Society

- actively recruits and trains Episcopalians to serve in South America.

## PIONEER WORK AMONG

### Who are the 2.4 Billion "HIDDEN PEOPLES?"

The hidden people are peoples who are not aware of the Gospel because of a significant cultural, linguistic, political, geographical, or caste barrier.

### What Will it Take to Reach Them?

It will take many pioneer missionaries from the world Church who are mature in their faith, grounded in Holy Scripture, and trained in culture sensitivity and their individual specialty.

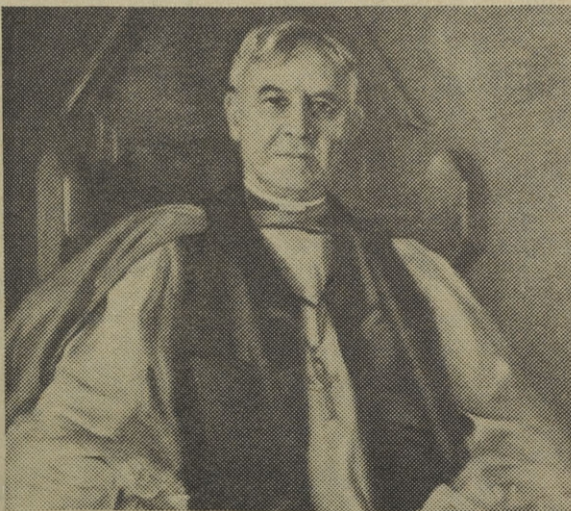
### How Can Episcopalians be Involved?

- We can learn how God through his Holy Spirit is drawing the nations closer to himself through his witness.
- We can pray for the unreached.

- We can pray that missionaries be identified from our parishes to be trained and sent.
- We can give generously and knowledgeably to Episcopal (Anglican) World Mission endeavors.

### Looking to the future . . .

The task of worldwide outreach requires a dedicated cadre of career missionaries capable of developing and implementing strategies for sharing the Gospel cross-culturally. The ECMC plans to expand its orientation program and to act as an information clearinghouse for missionaries already in the field, giving them access to relevant research and alerting them to continuing educational opportunities.



Bishop Rowe  
Pioneer Missionary in Alaska



Margaret Arulefela, Nigeria  
received ECMC scholarship for MA in Counseling



Walter & Louise Hannum, founders of the Episcopal Church Missionary Community and directors of the training program.



The master mason (in cap) directs the work of apprentices as, with concentration and newly-learned skill, they fashion 22,000 blocks of Indiana limestone into the facing for the towers of St. John the Divine.

## Building a Cathedral stone by stone

The Cathedral of St. John the Divine in New York City has begun to build after a 38-year hiatus. "We have been assailed from time to time by the argument against spending money on bricks and mortar," says George Wickersham, Cathedral consultant, but St. John's, which attracts over 10,000 visitors per week to whom it "speaks, as with all great art, in accents loud and clear," has found its own answer.

"Our work," Wickersham says, "is being done entirely by young men and women taken from the community." Under the tutelage of experts from Liverpool and Wells Cathedrals in England, multi-racial crews recruited from Harlem, the Bronx, and Brooklyn are fashioning the eight-ton limestone blocks. "Two-thirds of our building fund goes to this crew," Wickersham says. "Building money goes to men and women, and it is a joy to watch them."

In less than six months' time an apprentice is doing beautiful work. "In fact, it has been an enormous surprise to our Englishmen how quickly and how well our Harlemites, Brooklyn Dodgers, and Bronx Bombers take to this work," he reports.

The combination of cultures has been amusing, not the least being language influences. "We do not have a schedule,"

Wickersham says, "we now have ashedjool. Coffee breaks are out, and tea is in. And the lavatory, heaven help us, is now the loo."

With mallets and chisels which are essentially the same as those used in medieval times, the apprentices shape the stones to implement Ralph Adams Cram's designs. They also "boast" every surface, which means applying a herring-bone pattern to the exterior of each stone. James Bambridge, master builder of Liverpool, lays out Cram's designs, cutting templates when necessary, and Christopher Hannaway, master mason of Liverpool, instructs the apprentices in applying Bambridge's drawings to stone. Alan Bird of Wells assists him.

The bricks-and-mortar fund is also keeping alive a craft which had virtually died in New York. When the city's brownstones are due for repairs and universities begin to need stonecutters for their Gothic halls, the Cathedral of St. John the Divine may be the only source of help.

Thus, Wickersham says, the bricks-and-mortar argument fades in the face of the Cathedral's superb building program. Jobs are being created, and the finished project will bring joy to thousands.



## Episcopal diplomat killed in Central America unrest

From Nicaragua, El Salvador, and Uganda come reports of violence against churchpeople. In El Salvador's capital a guerrilla group assassinated Archibald Dunn, South African ambassador to this Central American country and a prominent member of the Episcopal Church. The 60-year-old diplomat was kidnapped last November, and Roman Catholic Archbishop Oscar Romero, himself assassinated in March, had pleaded repeatedly for Dunn's release.

Dunn was a vestry member at St. John's, San Salvador, where he and his wife Daphne worshiped regularly. In a memorial service the Rev. Luis Serrano deplored violence as a means of solving social problems.

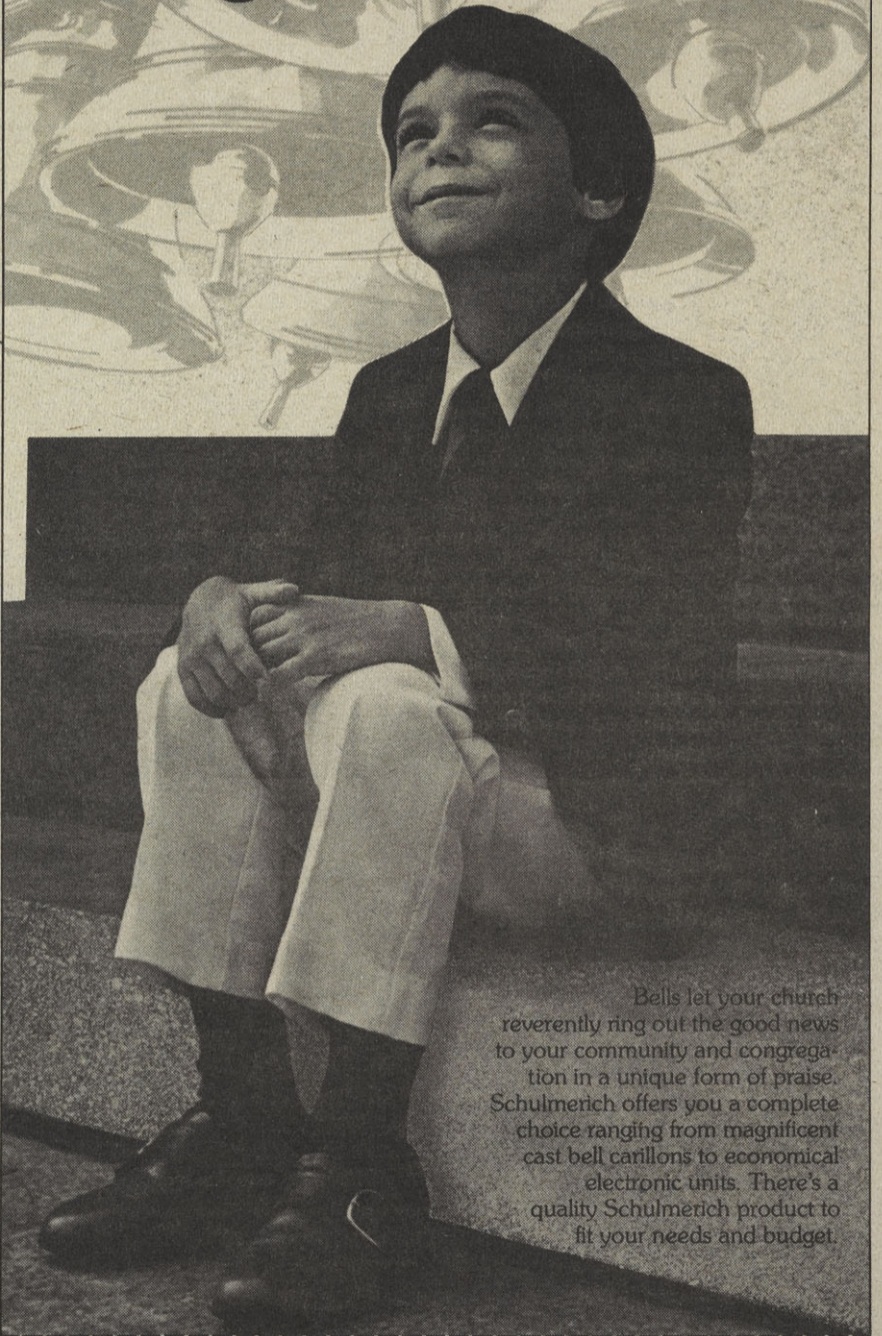
In Managua, Nicaragua, the Rev. Willie Allen, an Episcopal deacon, was arrested

with some 45 other persons for allegedly demonstrating against the presence of Cuban nationals in Bluefields, a city on Nicaragua's Atlantic coast. Witnesses of the demonstration say Allen was actually trying to save lives and property when he persuaded a mob not to take over a radio station. The Sandinista government has refused visitations for the 54-year-old leader who worked with the mostly West Indian population in Bluefields.

One American and three British missionaries, feared wounded at their hospital in the northwestern part of Uganda following an attack by soldiers from ousted dictator Idi Amin's forces, are now reported safe. The fate of 17 other missionaries remains unknown.

ANDREW DALSIMER

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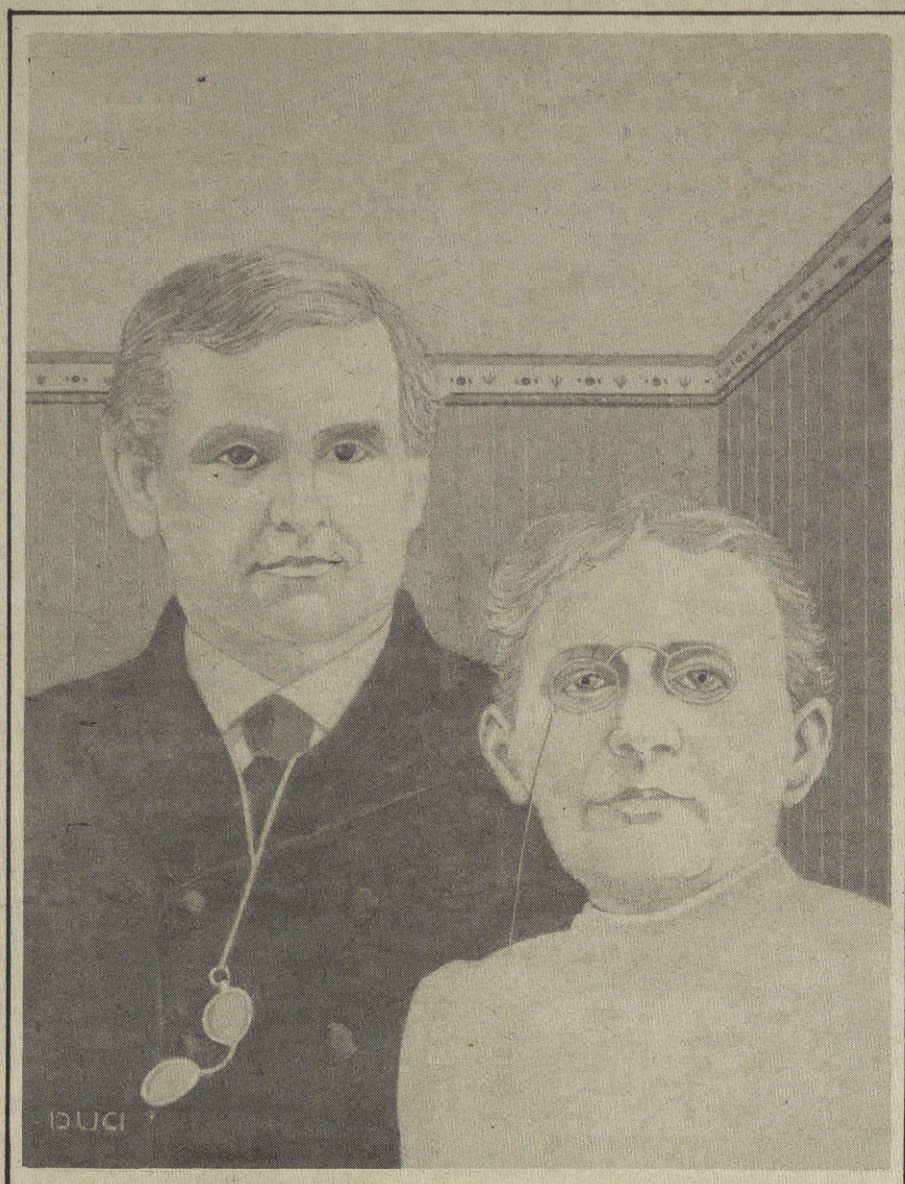
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# BELOVED FRIENDS

PHILLIPS BROOKS AND LUCY WOODS

BY ELSIE PRENTISS BRIGGS



As this issue arrives in your hands, Elsie Prentiss Briggs will be celebrating her 84th birthday. A Smith College graduate, she began doing professional public relations as she approached 40 and in her middle 60's decided to do only volunteer work for the Episcopal Church or "good causes." She is a trustee of the Brookline (Mass.) Historical Society and a member of the Saturday Morning Club founded by Julia Ward Howe for her daughter 104 years ago. The club requires an annual paper from each of its members and Miss Briggs wrote this story to fulfill that requirement.

**A**FTER PRAYERFUL CONSIDERATION IT SEEMED

right for me to make a contribution to the knowledge of the life of Phillips Brooks. I can do this because I finally solved for myself a family mystery which concerned not only Bishop Brooks, but also my godmother, Lucy Rice Woods, my Auntie Lu.

Pictures of Brooks were often visible on the Phillips Brooks calendars, of course, but more intriguing to me was the close juxtaposition of his picture with that of Auntie Lu in the houses of several of my relatives.

My roots at Brooks' Trinity Church, Boston, are deep. When my grandmother, Katharine Elizabeth Briggs Briggs, and I approached it from the trolley, she would hold up her hand most imperiously and effectively to stop traffic on Boylston Street. Once inside the Clarendon Street entrance, we would make our way to the transept near the pulpit where not long ago I sought out and sat in my grandmother's pew. I chuckled over the memory of my grandfather's habit of stroking the miter-shaped knob at the end of the pew and the memory of his dismay the day he discovered he was absent-mindedly stroking the bald head of a man seated nearby!

I also remembered the time I was in disgrace there. At Eastertide, accompanied by my grandmother Arma (our nickname for her came from a grandson who could not pronounce "Grandma"), I went to the chancel with other children to receive a red geranium. I asked Dr. Donald [the Rev. Elijah Winchester Donald, rector 1892-1904] for a pink one instead. Arma sternly rebuked me: "No, she will take what you gave her." Once, too, our Sunday school teacher, Miss Sally Lawrence, invited our class to tea with her parents, Bishop and Mrs. William Lawrence who lived in the Back Bay. That was a real privilege.

Phillips Brooks, who lived from 1835 to 1893, needs no introduction to senior or middle-aged churchpeople, but you are apt to meet with puzzlement from young people, even those who daily pass his statue in front of Trinity. An internationally known preacher, Brooks was the popular rector of Philadelphia's fashionable Holy Trinity where in 1867 he wrote the well-loved Christmas carol, "O Little Town of Bethlehem," after a trip to the Holy Land. He began his ministry at Trinity, Boston, in 1869. In 1891 he was elected Bishop of the Diocese of Massachusetts and died January 23, 1893.

Many of his summer vacations were spent in travel, and he developed a wide acquaintanceship in England, counting among his friends and hosts Alfred Lord Tennyson and Arthur P. Stanley, dean of Westminster Abbey. Though American clergymen were rarely invited to preach at Westminster Abbey, Brooks did so at a Sunday evening service in June, 1874, when according to Bishop William Lawrence's biography, "the nave was packed closer than ever, every foot of standing room taken."

I looked in vain in the indexes of several leading biographies of Phillips Brooks for mention of Lucy Rice Woods. Nor is she mentioned in the printed histories of Trinity Church. But I am fortunate to possess a much-prized, leatherbound, gold-tooled copy of a book entitled *In Memoriam, Lucy Rice Woods, 1847-1904*. There

I found a report from Miss Ellicott, whom I remember as one of Auntie Lu's friends, that Miss Woods in 1870 asked Mr. Brooks if she could have a Sunday school class at Trinity. On being told that the number of teachers was sufficient for the number of students, she said she would bring her own. Sometimes her class drew as many as 70 pupils.

Dr. Samuel Eliot was headmaster then of Girls' High School in Boston. He had first enrolled Lucy Woods as a pupil and later had her join the faculty to teach ancient history and English literature. The Bible class was taken on in addition to her five-days-a-week teaching schedule at Girls' High.

There came a day when my mother told me we were to go into the Back Bay to call on Auntie Lu, that she had sent for us. We knew she would be at home where she boarded at 42 Newbury Street because she was too ill to continue her teaching. When we found her, she was happy to have finished her *History of the Girls' High School of Boston, 1852-1902*. Her room was bright with flowers, and she was lying on her daybed whose end would crank up or down. This is one of my few vivid memories of Auntie Lu, who I now realize had the wisdom to talk to me and treat me as a grown-up. That understanding was probably the secret of children's love for her.

I was only 7 years old at the time of our visit to Auntie Lu, not old enough to realize this would be the last time I would see her. About three weeks later she died of what I've now learned was dilatation valvular heart disease.

I remember seeing my mother, dressed in black, departing for the funeral and her return along our winding lane called Walnut Place in Brookline. It was not the custom then to have small children attend funerals. I wish it had been.

However, years later when I was perusing a Phillips Brooks biography by A. V. G. Allen, several obituary clippings fell out and unexpectedly in that way I found myself attending Auntie Lu's funeral.

Such a multitude as assembled for Lucy Rice Woods' services in Trinity Church in March, 1904, had not been seen there since Phillips Brooks lay in that vast church which seats 1,800. This fact was indicated in the *Boston Transcript* of March 28, 1904, following Auntie Lu's death on March 24. The obituary was headed, "Not Death, but Consecration."

It began, "In Trinity Church on Saturday last was gathered a large company in reverential observances of the last services the church could render to one of its beloved and loyal children, Lucy R. Woods. At no such services since the day Phillips Brooks lay there, when this day was laid his old-time co-worker and valued friend, has such a multitude assembled—to honor a woman unknown to fame, yet whose name was writ large on the heart of everyone present."

"For over a quarter of a century had the treasures of her richly stored mind been given in unsparing service, with skillful ingenuity and stimulating enthusiasm, to the young girls who, as pupils in the Girls' High School, had come under her charge. To share with older students on Sundays at Trinity the wealth of well accumulated knowledge which entitled her to be considered the best biblical scholar among women in this city was a sincere pleasure to both giver and receiver."

So even in death, Lucy Woods was associated with Phillips Brooks. Louise R. Taylor writes, "For many years two kindred spirits, close friends, worked together in Trinity Church, the famous preacher,

Phillips Brooks, and the teacher, Miss Woods. One striking resemblance in the faces of those two comes back to me today, the divine light which shone out when, lifted above the things of this world, they spoke to us of heavenly things until they were transfigured before us."

Auntie Lu was short and petite, and the Rev. R. B. Allen, writing in the *Transcript*, recalled with delight her friendship with Phillips Brooks. "Where many who more nearly equalled him in stature were overcome with awe in his noble presence, she met him as an intellectual equal and in the play of argument was recognized by him as his spiritual peer. In soul proportions, they were comrades."

In searching Auntie Lu's antecedents, I learned that her grandfather Jonathan Loring, who served in the Massachusetts state legislature, evidenced a strong sense of civic duty in such organizations as Rapid 13 (a voluntary fire brigade), the Board of Health, Overseers of the Poor, and the Common Council. Lucy Woods seemed to share his sense of dedication.

When young, Auntie Lu had founded the Trinity branch of the Dakota League and later served as an officer of the Women's Auxiliary to the Board of Missions. She was also an associate of the Girls' Friendly Society at Trinity. Her vigorous activity was carried out despite intermittent ill health. Girls' High headmaster John Tetlow memorialized her by concluding his talk to the school after her death with, "She was a woman of exceptional moral strength. Her body was frail, but her spirit was not. I have rarely known a person who illustrated in so marked a degree the superiority of moral to physical strength."

Her former pupil and friend, Florence Dix, wrote a brief history of her life which had begun with the early loss of both parents so she was brought up in the family of my grandmother, her first cousin. Mrs. Dix writes, "On Christmas Day, 1847, and on Sunday was born in old Boston, the Boston of steep streets and quaint houses, a little daughter whom they named Lucy as if the light she was to shed around her must be at once prophesied by her name, which of course came from the Latin *lux*."

"A Christmas child of light she proved indeed—bright, beautiful, and strong until her sixth year when a sickness that bowed the little shoulders and brought months of suffering came to cast its shadow on her childhood." Mrs. Dix added that the disease (probably tuberculosis) left her nearsighted.

Lucy Woods taught at Girls' High School for 31 years, until one month before her death. Mrs. Dix provides a physical description of her then: "Her whole being was alive and mirthful in those days. Her hair

## 'In soul proportions, they were comrades.'

gathered in bright curls on her shoulders, her vivid face with its sensitive color coming and going, her slender expressive hands, her quick movements, her joyous laughing voice, the hint of physical defect that put the touch of pathos to all her marvelous achievements. . . ."

I caught a hint of just how much her physical condition had influenced her life when I was 20 years old and searching for an answer to the family mystery.

I was visiting my grandmother in her house on Allerton Street, Brookline. In her bedroom hung the familiar photographs of Phillips Brooks and Auntie Lu. It was a crowded room with a Hepplewhite and an Empire bureau, a black walnut feather bed and at its foot Auntie Lu's handsome Victorian tufted daybed with mahogany underpinnings which I've since had reupholstered and am willing to Trinity Church.

I was remembering how close to my family Phillips Brooks had seemed, illustrated by a remark made years ago by my mother: "Phillips Brooks would have married your father and me if he hadn't died when he did." I also have two tickets to his consecration to be bishop addressed to my grandmother by her nickname, Kate.

I questioned my grandmother, then, weighing every word for fear she would stop me.

"Arma," I said, "were Phillips Brooks and Auntie Lu in love with each other?"

"Yes," she answered.

"Did he want to marry her?" I continued.

"Yes," was the answer.

"Then why didn't he marry her?"

And my grandmother, with what seemed the pent-up exasperation and indignation of years, exclaimed, "She *would* not marry him because she had such a bad curvature of the spine."

I did not ask any more questions. Now I wish I had.

Phillips Brooks loved children, and when he was in his early 20's he wrote to a friend, "If the customary allowance is made for ministers' sons, you may count on the proper number of little Brookses in years hence." In fact, his desire to tell the story of the birthplace of Christ to the children in his Sunday school led him 10 years later to write the words of his famous Christmas carol.

After Sunday night services he would go to his brother William's house and wake the children, often tossing them in blankets. He complained in 1875, "Whatever shall I do for a bright, cheerful, tidy wife with clean children: These I cannot beg, borrow, or steal, and it's too late now to come by them in the regular way."

Auntie Lu's love of children in her family circle and those of her friends was well known. Elizabeth Smith in *In Memoriam*, says, "Miss Woods was a true lover of children and had the rare gift of loving them wisely and with wise and tactful expression. She is 'Auntie Lu' to dear children of two generations in her own family, and I love to think what that name must mean to them."

Lucy Woods could never have been anything but unselfish. She probably realized Phillips Brooks wanted to have children from his marriage and, fearing she was too frail to give them to him, hoped her refusal would mean a different marriage and eventual happiness. But Phillips Brooks never married.

Studying *Focus on Infinity*, Raymond Wolf Albright's biography of Phillips Brooks, I realized Albright groped hard for the woman in Brooks' life. Never a confirmed bachelor like his brother Fred, Brooks writes of a beautiful Jenny Fairfax he met while at Virginia Seminary. And he told friends he had definite ideas of what he wanted in a wife: "She must be small, beautiful, not know too much, and must, of course, be good."

His feelings on marriage are documented, too, in a comment made when he heard of his brother Arthur's engagement: "Life is a poor, imperfect sort of thing unless a man is married." When at 33 he accepted a friend's invitation to be his groomsman, he showed only too plainly his forlorn state of bachelorhood when he said, "One of these days I'm going to do better."

When his friends and relatives speculated about this, that, or the other woman in his life, he often said he was looking for the right woman. The Rev. George Blackman, rector of Our Saviour, Brookline, to whom I showed this manuscript, said he knew a woman who told him Phillips Brooks was deeply in love. She knew the name of the woman but did not tell Blackman, but she knew the woman's frailty was the only thing that blocked the marriage.

I have a few memorabilia which fell out of the Allen biography when I opened the two volumes. Surely the most important missive, in Brooks' own handwriting, is the following letter to Miss Woods dated December 13, 1892. The formality of the day no doubt dictated the formal address contained in this letter written after many years of friendship.

My dear Miss Woods,

You must let me thank you for these kind and friendly words which have made my birth-day morning very bright. It has been a great privilege to have your friendship all these years. To begin another year with this pleasant assurance that I have it still is very good and I am very grateful to you for your kind thoughtfulness. May God bless you always.

Your friend,

*Phillips Brooks*

Lucy Rice Woods' friends seemed to find consolation in gathering to honor her memory. My sister, the namesake Lucy Woods Briggs Litchard, was invited to a celebration of the 50th anniversary of the founding of Miss Woods' Bible class.

Soon after Auntie Lu's death a stained glass memorial window had been ordered, probably from England, and I, at the time about 10 years old, was invited to the dedication when it was placed on the south wall of what is now the Theodore Parker Ferris Library. The window's present location is beyond the elevator near the Clarendon Street entrance and merits a complete article which I am writing for Trinity Church.

The window now on the south wall of the library, designed by Sarah Wyman Whitman in memory of Phillips Brooks, has a small medallion which carries the legend: "With thee is the foundation of life/In thy light shall we see light."

I wish I could know who "planted" a pink plastic rose in front of the dark gray granite cross which marks Lucy Rice Woods' grave next to my family's lot in the Walnut Hills Cemetery in Brookline. I found it last Christmas and, of course, have left it there.


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# Books for Christmas giving



*Inevitably Christmas brings a rash of gift books. The following are a few of this year's selection, plus some older goodies.*

**Geography of Holiness: The Photography of Thomas Merton**, edited by Deba P. Patnaik, \$15 until December 31 and then \$17.50, Pilgrim Press, New York, N.Y. Includes 100 black-and-white photos of locales and friends with Merton's writing as accompanying text.

**The Thomas Merton 1981 Appointment Calendar**, text and photos by Thomas Merton, \$7.95, Andrews and McMeel, Kansas City, Mo. A select collection.

**A Celebration of Christmas**, Gillian Cooke, \$16.95, G. P. Putnam's Sons, New York, N.Y. A colorful 173 pages of holiday folklore, poetry, music, games, and "A Christmas Memory" by Truman Capote. It also includes how to make Advent cards, a gingerbread house, straw wreaths, and Christmas wrappings.

**The Christmas Story in Stained Glass**, photography by Sonia Halliday and Laura Lushington, \$6.95, Wm. B. Eerdmans, Grand Rapids, Mich. Contains photos of some of the finest examples of stained glass from Europe's famous cathedrals with Christmas narrative from the New International Version Bible.



**Once Upon a Christmas**, S. Scott Ralston, \$2.60, Margaret Alburn Bookseller, Inc., 929 S. High St., West Chester, Pa. 19380. This is a perfect stocking stuffer at a perfect price which makes it possible for use as a greeting card, too. Ralston calls it a fable about "Christmas and other endangered wonders," and as with most fables, it has good and bad guys, love and greed and warmth and beauty. It will mean different things to each person to whom you give it. Illustrated by Gemma Reidy. (Pennsylvania residents add 12¢ sales tax.)—J.M.F.



**Introducing the Bible, A Guide to the Old Testament and the Apocrypha, and A Guide to the New Testament**, Alice Parmelee, paperback \$3.50 each, Morehouse-Barlow, Wilton, Conn. Parmelee has written three little books that contain a wealth of well-written information in this "All About the Bible" series. Others in progress include the Holy Land, a Bible dictionary, and a history of the people of Israel.—J.M.F.

**Jesus: A Pictorial History of the New Testament**, text by Eugen Weiler and photography by Erich Lessing, paperback \$10.95, Seabury Press, New York, N.Y. Colorful words and photographs combine to present beautiful images of the life of Jesus and the land in which He lived and taught. Informative, easy to read, and delightful to look at, the book can be enjoyed equally by a seasoned Christian or one approaching the Gospel story for the first time.—E.H.

**Fishers of Men: The Way of the Apostles**, text by Robert J. Bull and B. Cobbey Crisler and photography by Gordon N. Converse, \$14.95, Prentice-Hall, Englewood Cliffs, N.J. Black-and-white photos of the Holy Land as well as of the bridges of the Tiber, the harbor at Troas, and the market at Athens. Though photos are of historical interest, they are not particularly appealing as art.

**Dictionary of the New Testament**, Xavier Leon-Dufour, translated by Terrence Prendergast, \$16.95 until December and then \$19.95, Harper and Row, San Francisco, Calif. A comprehensive dictionary of important words, names, and concepts by a renowned Bible scholar. The clear presentation will appeal to laymen and the scholarship to serious students and teachers. The introduction is an excellent overview of the setting and text of the New Testament. Charts and maps.—A.M.L.

**Saints: Their Cults and Origins**, Caroline Williams, paperback \$8.95, St. Martin's Press, New York, N.Y. The ordinary worshiper, says the author in her introduction, has historically found monotheism demanding and uncomfortable so has venerated "a communion of saints," making them intermediaries in "pleading the supplicant's causes with a distant and awful God." Noting that saints "reflect a remarkable variety of human dispositions and activities—they are usually benign and always intriguing"—Williams has gathered "a random and personal" collection, from the famous to the bizarre. In this beautifully illustrated book she looks at how the saints have and continue to influence our folklore, historical tradition, and daily lives.—A.M.L.

**For the Greater Glory, A Church Needlepoint Handbook**, Mary P. Olsen, \$17.50, Seabury, New York, N.Y. Written to help groups plan and execute projects for churches, the volume contains black-and-white sketches and some color photos of finished needlepoint.

**Church Furnishing and Decoration in England and Wales**, Gerald Randall, \$34.50, Holmes and Meier Publishers, New York, N.Y. An historical introduction through the 19th century, the result of visits to more than 1,000 churches. This beautiful book is clearly written and illustrated with more than 250 black-and-white photographs.—A.M.L.

**Feeding Fire**, John B. Coburn, \$6.95, Morehouse-Barlow, Wilton, Conn. The Episcopal Bishop of Massachusetts, in a poetry collection, reflects on Identity, Junk, Honor, Friend or Enemy, Presence, and Coming to Terms as well as on Flux, Aching, and Eternity.

**C. S. Lewis, Spinner of Tales**, Evan K. Gibson, paperback \$8.95, Wm. B. Eerdmans, Grand Rapids, Mich.

**Brothers and Friends: An Intimate Portrait of C. S. Lewis, The Diaries of Major Warren Hamilton Lewis**, edited by Clyde Kilby and Marj Mead, \$14.95, Harper and Row, San Francisco, Calif.

**The Screwtape Letters**, C. S. Lewis, \$9.95, Collins, Glasgow, Scotland.

If your shopping list contains one of the burgeoning number of fans of C. S. Lewis, three new books might please. The first is an examination of the theological and literary content of Lewis' books with a chapter devoted to each. The second, a distillation of several decades of the diaries of Lewis' older brother, reveals the sympathetic relationship they shared. The third is a gift edition—complete with drawings by Papas—of the classic in which a senior devil has all the good lines, that timeless collection of the corkscrew thinking of an old demon whose job is to oversee the acquisition of more souls for Hell.—J.M.F. and E.H.

**Children, Go Where I Send Thee**, Kathryn E. Shoemaker, \$6.95, Winston Press, Minneapolis, Minn.

**How the Hibernators Came to Bethlehem**, Norma Farber, \$6.95, Walker and Company, New York, N.Y.

**An Artist**, M. B. Goffstein, \$7.95, Harper Junior Books, New York, N.Y.

If the children on your list believe in the adage about small packages, try one of these three charmers for children of all ages. *Children, Go Where I Send Thee* is an old spiritual which Shoemaker has retold in delightful biblical illustrations. The "itty bitty baby" and the "six who got all fixed" are all here with the history of the song, the lyrics, and the melody with guitar chords. "With a slender silver shovel, the star dug open his earthen door," and the Badger followed the star to Bethlehem, as do all the other hibernating animals in Farber's book with beautiful illustrations by Barbara Cooney. For pure fun, try *An Artist* who is "like God, but small." God created heaven and earth and the ever wondering artist who travels this book's pages and tries to "make paint sing."—J.M.F.



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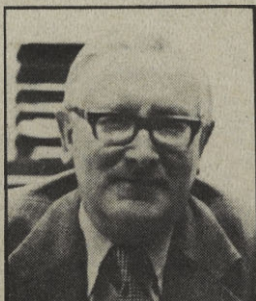
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**Joan of Arc**, Maurice Boutet de Monvel, \$12.95, Viking Press, New York, N.Y. A beautiful re-creation of the Frenchman's 1896 illustrations of the Maid of Orleans' life, complete with a commentary on the color and composition of this classic of children's book art which later illustrators would copy. The introduction also warns against taking all the facts of the Maid's life at face value since the book was written at a time of fierce patriotism. A delight for both adults and children.—J.M.F.

**All Times, All Peoples: A World History Of Slavery**, Milton Meltzer, \$8.95, Harper Junior Books, New York, N.Y. In Sumer, Babylon, Greece, China, Africa, and the Americas—slavery has existed for 10,000 years; it exists today primarily in Arab peoples. All countries, all continents, at some time have known slavery—"not even the great thinkers of ancient Greece ever thought of doing away with slavery"—until the 18th century when English traders became angry because pirates were enslaving their crews. Meltzer notes, however, that one ancient community—the Essenes—outlawed this "old, old example of a terrible urge human beings have to dominate others." Whites have enslaved whites and blacks enslaved blacks with power being the determining factor, but the U.S. developed racism—a belief in the inherent superiority of a race—as a justification for slavery. Leonard Everett Fisher's strong black-and-white illustrations lend power to this book which, while hardly a merry Christmas present, deals objectively with a sorry part of our history the young people for whom it's written should know so future generations won't repeat it.—J.M.F.

**Dorothy L. Sayers: A Pilgrim Soul**, Nancy M. Tischler, \$7.95, John Knox Press, Atlanta, Ga. Dorothy Sayers was not only a woman for her time, but for ours. And she fares better at the hands of this author than she has in previous biographies. Her contemporary, C. S. Lewis, is enjoying a new popularity which Sayers also deserves. Like Lewis, Sayers was a conservative; but unlike Lewis, she was a feminist. Her book, *Are Women Human?*, is as applicable today as in 1938. Her work—whether Peter Wimsey stories, theological inquiry, or scriptural drama—is based on "solid theological foundations. The intellectual laziness of lukewarm Christians appalled her," Tischler says. She portrays Sayers as a pilgrim who traveled not only through the Nicene Creed and Dante's *Divine Comedy*, but through Victorian England's attitudes about women. At the cutting edge of Christian searching as well as the dawn of feminism, this "lady of great wisdom and dignity and faith" deserves our attention at a time when conservatives are saying feminism and Christianity are incompatible. Tischler's book will help focus attention where it belongs. Another entry, *As Her Whimsey Took Her* (Kent State-University Press, \$15), offers critical essays on her work.—J.M.F.

**The View from 80**, Malcolm Cowley, \$6.95, Viking Press, New York, N.Y. A man and his wife—both octogenarians—were lost in the Pennsylvania mountains. A 70-year-old man called them through a bullhorn from the back of a jeep driven by a young forest ranger. When he tired, the 70-year-old handed the bullhorn to another passenger. In a few minutes, however, the driver said, "Give the bullhorn back to the old man. He's better." My father—the "old man"—chuckles when he tells that story of recognition of his own aging. "You know, I honestly looked around with a 'who me?' kind of attitude." This is an example of how "we start by growing old in other people's eyes, then slowly we come to share their judgment," as Cowley tells it. Tell it he does in a sparse but rich "report submitted as a road map and guide to some of the principal monuments" of aging. He tells how to "untangle the plot of the play" that is our lives to "help us possess our own identities

as an artist possesses his work." I'm giving the book to my father for Christmas. (By the way, the search not only yielded a new perspective, but the lost were found, no worse for wear. Cowley would want to know.)—J.M.F.

**Stronger Than Steel: The Wayne Alderson Story**, R. C. Sproul, \$9.95, Harper and Row, San Francisco, Calif. Wayne T. Alderson is a coal miner's son and former steel company executive committed to a work world reformation. The author, a theologian and friend, documents Alderson's life and work in a book that is a history, adventure story, philosophical dictum, theological treatise, love story, and how-to manual. As vice-president of operations for Pittron Steel Company, Alderson was often caught in the crossfire between labor and management; he knew lack of respect and compassion, not money, were often the real reasons laborers strike. Alderson's "Operation Turnaround" at

Pittron—which included a volunteer Bible study attended by both white- and blue-collar workers—yielded a monetary profit of \$6 million from a \$6 million deficit and a 64 percent increase in productivity in 21 months with greater benefit to workers' lives. The book also documents the beginning of the First International Prayer Breakfast, attended by labor, management, and government officials. Anyone who thinks God doesn't work from 9:00 to 5:00 should read this.—E.H.

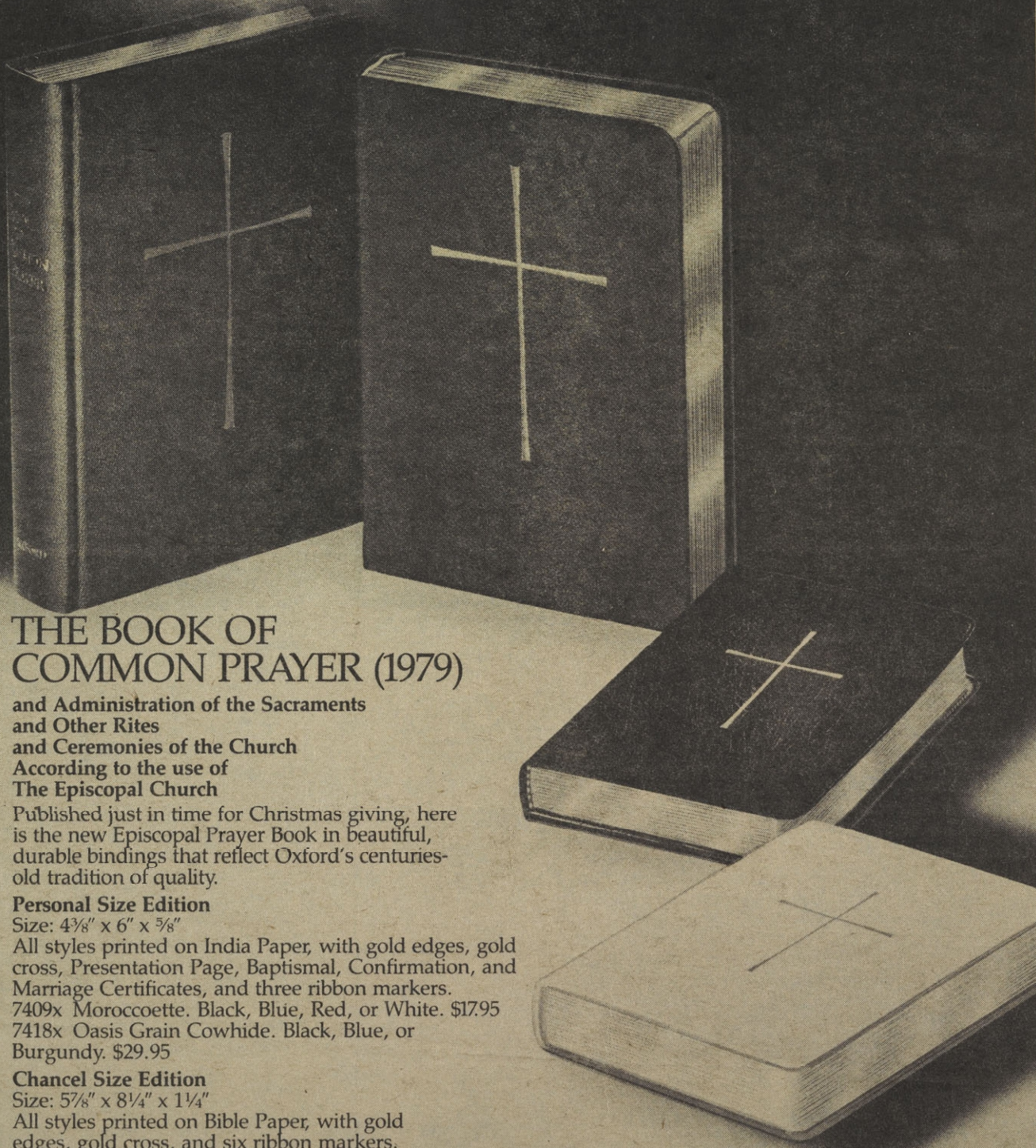
**Bring a Covered Dish**, Avela H. Daly, \$5, Box 1197, Afton, N.Y. 13730. If your giving list includes a cook or two, you can make your gift give twice by buying this spiral-bound collection of regional American recipes gathered over 50 years. The book includes equivalency charts and descriptions of house plants. Proceeds benefit St. Ann's Church in Afton.

**The Handbook of Nonsexist Writing**, Cas-

ey Miller and Kate Swift, \$8.95, Lippincott and Crowell, New York, N.Y. For the writer, speaker, or editor on your list—or just a friend whose eyes you'd like to open—try this style manual which not only cites endless examples of written sexism, but offers ways to avoid it. The coauthors take particular and humorous aim at "Man as a False Generic," which can bring such unlikely results as "Development of the Uterus in Rats, Guinea Pigs, and Men."—J.M.F.

**Hagar**, Lois T. Henderson, \$7.95, Christian Herald Books, Chappaqua, N.Y. Most of us are familiar with the story of God's promise to Abraham to make his descendants as numerous as the stars in the heavens and with the story of Sarah's giving birth to Isaac long after she had any hope of conceiving a child. But Hagar, the Egyptian slave girl Sarah gave to Abraham, and Ishmael, the child she bore him, are merely names. Henderson's gripping novel makes Hagar real.—A.M.L.

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# Mission Information

BY ONELL A. SOTO

From deacon to archbishop in seven years? Yes. The new Archbishop of the Church of Burundi, Rwanda, and Zaire, the Most Rev. Bezaleri Ndahura, was ordained deacon in 1973, priest in 1974, and bishop in 1975 and just a few months ago was elected archbishop of this new French-speaking Province in Africa. He and Mme. Ndahura, who have seven children, are themselves children of Anglican priests.

The Rev. Paul Clasper, our missionary at Chung Chi College, Hong Kong, is the author of *Eastern Paths and the Christian Way* just published by Orbis Books. The book is already on Orbis' best seller list. The Rev. Joseph M. Kitagawa, dean of the University of Chicago Divinity School, says Dr. Clasper takes seriously "the plurality of religions as a distinctive characteristic of the modern world." The book is written in simple language and tries to explain to both the Christian and non-Christian the values of Christianity and the Eastern religions. The cost of a copy is \$5.35, including postage, and can be ordered from Orbis Books, Maryknoll, N.Y. 10545.

A letter from El Salvador states: "Widespread violence remains one of our perennial problems. Please pray that peace and justice may prevail and that we may be faithful even unto death in the midst of this terrible situation."

*Partners in Prayer* (1981), the guide to intercession for persons and places throughout the Anglican Communion which Forward Movement Publications produces, is already in circulation. The pocket-size, 128-page book contains the names of all the Anglican jurisdictions around the world with specific prayer concerns, plus maps and Provincial addresses. Order your copy from Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 44202. The price of a single copy \$1.50; please add 50¢ for mailing and handling. *Partners in Prayer* is an excellent way to become aware of the problems and opportunities facing the Church around the world. Archbishop Edward W. Scott of Canada says in the foreword: "Our prayer should not be that our load be made light, but that our shoulders be made strong for service—for facing and grappling with the situations which confront us."

"The Bible in the life of the Church" is this year's theme at the Ecumenical Institute of Bossey, near Geneva, Switzerland. Some 55 participants from 36 countries will take part in the lectures, workshops, and discussions designed to explore the role and authority of the Bible throughout the ages and in the various confessions today. The institute, a place of real ecumenical encounter among Christians of the most varied backgrounds and places, has been in operation for 29 years.

Church of the Good Samaritan, Paoli, Pa., recently celebrated a Mission Awareness Week. Seven distinguished speakers from different parts of the country developed relevant mission themes. One of them, the Rev. Walter Hannum, director of the Episcopal Church Missionary Community of Pasadena, Calif., challenged participants to "play a significant role in world mission whether you stay at home or go abroad." He said that prayer, concern, and witness are ingredients of commitment no

matter where our mission is. For more information you can write to Father Hannum at 1567 E. Elizabeth St., Pasadena, Calif. 91104.

By faith Abraham obeyed when he was called, . . . and he went out not knowing where he was to go. Mission is like that. Some demands of mission are clear, some we only see dimly. Where are we in this pilgrimage?

The Primates of the Anglican Communion will meet in Washington, D.C., from April 26 to May 2. Before and after the meeting, the archbishops and bishops will visit several U.S. dioceses. Be sure your diocese is ready to take advantage of this unique opportunity. If you need information on the Anglican Communion or the Episcopal Church's overseas missionary work, write me a note and I will try to help you. By the way, are you receiving *World Mission News*? I would be happy to add your name to our mailing list. Write to Mission Information Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Peace is the central theme of this year's message of the World Council of Churches. Dr. Konrad Raiser, WCC's acting general secretary, says: "The peace our Christmas prince bestows is the fruit of justice and righteousness, as Isaiah warns those who are obsessed with security. Not a conflict-absent, but a justice-present peace; a state of shalom marked by fair distribution of resources, mutual respect for persons, and a caring relationship between humans and nature; a society that is just and sustainable; a community where all may belong, contribute, and share, all ages, races, and abilities. Such a peace is costly."

In his book *Solidarity with the Poor: A Test of Ecclesial Renewal*, the Rev. Nestor Miguez, son of the well-known theologian Jose Miguez Bonino of Argentina, states that where the Church has undertaken to be on the side of the poor and oppressed, a new understanding of ecumenism is discovered. In predominantly Roman Catholic Latin America, he says, ecumenism is not mainly a theological discourse, but an appreciation of what really unites us and what divides us. "We discovered that solidarity with the poor is a focal point of Church unity today and also one of the conflicts among the faithful."

An Episcopal chaplain at the boycotted Moscow Olympics? Yes. The Rev. Juan Ramon de la Paz of Camaguey, Cuba, worked with Orthodox clergy as a chaplain at the international sports event.

The Rev. Robert Carlson, one of our missionaries in Honduras, writes from his center of operation in Tela: "Our school is self-supporting for there is no outside source of income. This means, however, that the parents must pay tuition. Although the fees are low (\$90 a year for kindergarten, \$150 a year for first or second grade), it is hard for many parents to afford this. We should like to be able to offer scholarships to those who cannot pay; anyone who wishes to sponsor a child may also have the pleasure of writing to that child and receiving letters in return. This is a wonderful way to enrich one's own life with an additional friendship and to help another in his education." Father Carlson's address is Apartado 6, Tela, Honduras.

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# Church School Missionary Offering

## The Needs of the Child: Children of Province IX

The Offering this year serves to remind us that there is more to the Episcopal Church than just our particular parish and diocese.

For starters, our diocese is part of a still larger unit—a province. And there are nine provinces in the Episcopal Church—eight that cover all the different sections of the United States (Province II also includes Haiti and the Virgin Islands) and one province—the ninth—that is completely outside the United States. Province IX encompasses nine countries south of our borders, and the following dioceses, north to south: Northern Mexico, Western Mexico, Central and South Mexico, the Dominican Republic, Guatemala, Honduras, San Salvador, Nicaragua, Panama, Colombia, and Ecuador.

The Offering brings home to us that these Latin American Episcopalians are not strangers to us; their lives are intertwined with ours and we are each in the other's keeping.

Special materials are now available to you for making the 1980-81 CSMO promotion an enjoyable and memorable part of the parish program. One item, the *Guide for Leaders*, offers a bonus—a well-planned six-session series, building to a parish-wide Abundant Life Festival that could be a highlight of your church year. The sessions are described in detail and are eminently practical.

In choosing a time to observe the Church School Missionary Offering, you must be the best judge; but try to include it some time before Advent 1981. Please, also, try to set aside several weeks for it; six weeks is recommended. The materials are undated and give you complete flexibility. One caution, though: be sure to send for the materials well ahead; orders often backlog, and parcel post delivery can take as long as 15 workdays.

Order whatever you need for an effective promotion, but—please—no more, because the costs of the materials must come out of the Offering moneys that come in. A generous offering may be a means of evaluating the success of your educational program.



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### To the Children of the U.S.A.

Love and peace to you all in the name of Jesus Christ!

In the 9th Province each child is seen also as a child of God, one for whom Christ died. We are all our brothers' keepers. Each child has the same need for food, shelter, care, love, learning, clothing and spiritual nurture. But, as many of these needs go unfulfilled, your help is necessary. Will you help?

It is true that each child has the same needs, but each child is different, with different customs, habits, and traditions of each country.

The child, rich or poor, neglected or cared for, wants to witness, to do something for Christ. Will you witness with our children?

The Church School Mite Box is one main action of children in sharing and caring. We need each other and we are one in the Spirit and in the Lord (Somos uno en Espíritu y en el Señor).

To all of you, therefore, Dios les bendiga. (God bless you).

Your friend in Christ,

Lemuel B. Shirley, Bishop  
President, Province IX



### Projects to be funded by CSMO

#### 1) Escuelas Dominicales (Church Schools).

There is a constant cry for adequate materials for church school activities. Funds will be made available to dioceses to respond to specific needs.

#### 2) Campamentos (Camps).

Leadership training is a high priority of our dioceses. Opportunities will be provided for dioceses to develop leadership, especially among young people.

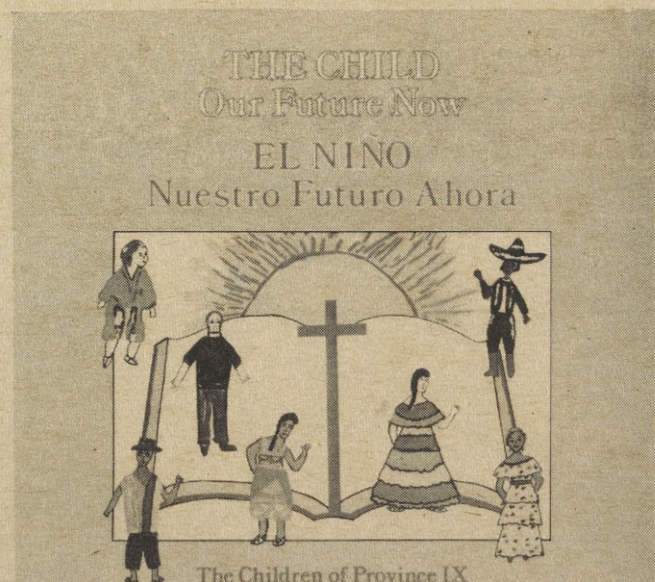
#### 3) Guarderías (Day Care Centers).

Working mothers who are the sole bread winners in their family must very often abandon children during the day, to work or to seek employment. Guarderías are a much needed service in our communities.

#### 4) El Comité Provincial de Educación Cristiana (Provincial Christian Education Committee).

The planning of Provincial events, providing of resources when solicited, switchboarding information, coordination, the publishing of *Conciencia*, are some of the tasks of this committee.

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# Review of the Month

BY LEONARD FREEMAN

## 'Ordinary People' shows family life on the edge

Family relationships are some of the hardest relationships in the world. Families are the source of our greatest joys but also of our deepest hurts. We go to them for comfort and solace and a place to stand, but sometimes we find hurt, anguish, and an undercutting of our souls. Families are the boon and bane of ordinary people, and in *Ordinary People* we have a statement of poignancy and profundity, a portrait of insight and integrity that reaches to the heart of this family and our common struggle for decency and meaning amidst adversity.

Based faithfully on Judith Guest's book of the same title, and marking Robert Redford's directorial debut, *Ordinary People* is, bar none, the best film of the fall and probably of the year. It is a masterpiece of mood and statement, cinemagraphic and verbal challenge. It is about life in the suburbs, life in the family, life on the edge where the thin veneer of "a place for everything and everything in its place" has been shattered by an act of chaos.

The place and people it portrays are ordinary—ordinary upper middle class suburbanites who represent the positive side of American aspiration: decent people, husband successful at work, wife the homemaker and hostess par excellence; two boys, the firstborn a leader, athlete, zest-for-life type, the second appropriately more introverted, bookish, quieter; all living an ordinary life in the above-average suburb of Lake Forest, Ill.

Then life and death intervene. The older boy, Buck, drowns while boating with his brother. The younger son, Conrad, attempts suicide out of his remorse at surviving. The film's opening brings us into the aftermath of this trauma, into the midst of a family and individuals struggling for sanity and survival in a world rent asunder.

Incipient cracks in human lives can be filled and covered with the polish and protection of the everyday worlds we create for ourselves, but under stress they give way and we must either mend them properly or risk falling into the chasm. "Once to every man and nation comes the moment to decide," says the grand old hymn, and that moment will come for failings long overlooked or denied. The people in this film exemplify that truism. Failings they could handle within the confines of limited routine become death-dealing in this after-

math of upheaval.

The neat and competent mother/hostess/wife Beth (Mary Tyler Moore) withdraws into the ice maiden with the fixed smile and rigid patterns of her denial. She will hold off the world and the surviving son who has done this to her. The destruction of her carefully constructed world by the reality of death and emotion is a violation she cannot endure. She explodes, in her agony of isolation, at her in-laws: "Tell me the definition of happy, but first make sure your kids are all safe, that none's been hit by a car or fallen off a horse or drowned in that pool you're so proud of!"

Her husband Calvin (Donald Sutherland) is a man who thought he was lucky, who thought that with a little hard work along the way life was constantly "coming up roses," and now must confront his fear that "the whole of life is an accident" in which he can see his wife and child "just drifting away, and I can't do anything to help."

For all the magnificence and poignance of Moore's and Sutherland's performances, the heart of this film lies in Conrad's struggle and victory. Connie (Timothy Hutton), like so many suburban youngsters, has come-a-cropper on reality in a sheltered environment that has ill prepared him for it. Also like too many of his peers, in his anguish he has tried suicide.

The ultimate Christian knowledge is not that life will be without pain or terrible happenings, but that God will be with us to face the trials and help us survive. The knowledge of faith is to live *is* good, is *better*, despite the alternative's deceptive attractions. "This day choose life," says the Scripture, and in secular parallel Conrad comes to victory through psychotherapy where nothing is hidden and one is enabled to face internal demons with the aid of another's love.

The American Psychiatric Association should give Judd Hirsch an award for his realistic and compelling performance as a psychiatrist who is neither magician nor pseudo-priest, but compassionate counselor and caring friend who makes the crucial difference in helping Conrad to face his fears and failings and to choose to live.

Paradoxically, Conrad's internal struggle and movement back toward health, not the death of the firstborn, precipitates the family crisis. A simple loss can be buried and defended. The movement of health and growth and grace toward life destroys the barriers and shakes the troops. The growth is both welcomed and resisted, and



*Ordinary People's Donald Sutherland and Mary Tyler Moore, above, attempt to pick up their shattered lives, but son Timothy Hutton has leftover anguish.*

therein lies the basic tension of the film's compelling plot.

"Things happen in this world—people don't always have the answers, you know," Calvin tells Conrad. That is not a statement of despair. Rather it reflects the confrontation with our limitations and our failings, the breaking *down* that must occur before the breakthrough to hope and survival. We Christians call it repentance. It is the precursor of victory for ordinary people.

This film does not offer God or the Church as the source of ultimate salvation and help, but it does not deny or ignore them. That door is left open. For those with eyes to see, the Lord of Truth and Victory and Compassion is evident here, as in all human drama, as the final resource and victor for ordinary—and extra-ordinary—people. We see it in the hand of honest care given in love, in the compassionate call to confrontation with the demons within, in the salvation that comes through forgiveness of oneself as well as of others.

*Ordinary People* has "Oscar" written all over it for it not only touches important bases in people's lives, it does so skillfully, subtly, and with integrity and validity of approach.

It is a fine film. You should see it.

## Bibles for China

"Twenty-five of us were preparing to go into the People's Republic of China, almost like heading for another planet. But our real excitement was because of a much more worthy cause than sightseeing in the Middle Kingdom. We were carrying over one ton of Bibles!"

So Wesley Smith of Full Life Crusade, a 14-year-old non-profit corporation, describes one of four trips the group has made to China to distribute Bibles since January, 1980.

Smith says the group made its contacts through indigenous Churches over the past seven years and was able to send a few Bibles through native Chinese. A Bible in China, he reports, sells on the black mar-

ket for three months' wages. "But a trickle of Scriptures to a nation of one billion souls is like trying to empty out the vast Pacific Ocean with a teaspoon. Even if we were able to take in 3,000 Bibles every day, it would take almost 700 years just to reach the present population."

When China opened its doors to the west, the group moved. They passed customs with no problem, and Smith met with a Christian pastor who had spent over five years as a prisoner of Mao. "I felt I had been given the privilege to speak face to face with the Apostle Paul," he says.

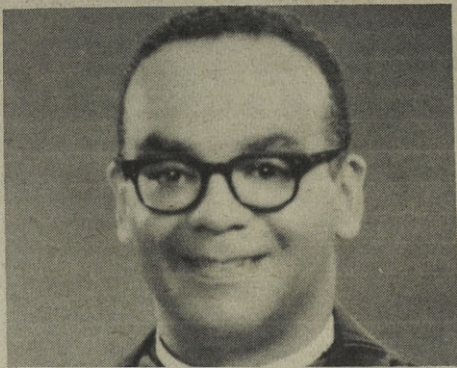
Smith recounts that when he asked what the west could do for the suffering Church in China, the pastor answered, "In China God's people have suffered much. There are provinces in the north

where people have no blankets or coats for sub-zero weather. We have mass famine, and hundreds of people die every day from starvation. But what we need and desire most are Bibles!"

Smith tells of a 90-year-old minister with both legs shot off leading a church of 5,000 with not a Bible in the entire congregation. And the pastor asked the visitors to lend him a Bible for two years so it could be hand copied.

Can you imagine, Smith asks, "the tears of that pastor as boxes full of New Testaments are opened before his very eyes? This crippled old saint exclaimed, 'These are the most exciting days of my ministry!'"

Smith says a printing press can now be set up in the People's Republic of China.



The Rev. Edward B. Geyer, Jr., rector of Church of the Good Shepherd, Hartford, Conn., has been named executive assistant to Presiding Bishop John M. Allin. Geyer is president of the Union of Black Episcopalians and a member of one of the founding groups of the Episcopal Urban Caucus. He will be Allin's deputy to church organizations and will assist in correspondence, scheduling, planning, and news relations.

## Rector finds gains in own housing

by W. Perry Winterrowd

While filling out the census form last spring, I realized it was the first time in my adult life I had been counted. For 15 years I had lived in church rectories on church property; our personal mailing address was the same as the church's. A year ago last December we moved into our own home, a new house in a development not far from the church.

The day the vestry offered us the option of a housing allowance, we began looking at houses. The purchase of our own home makes me feel more financially secure because I'm building equity, but the most important advantage is psychological.

The three rectories we had lived in were adequate and attractive, but none suited me or my family. Living in a rectory forced us into a parent-child relationship with the property committee. As much as we loved the parishioners, we disliked their trooping into our home with paint brushes. I don't think they liked it much, either. Most of them needed those Saturday afternoons to work on their own homes. And we were embarrassed to have to call the property chairman to report a stopped up toilet and a flooded bathroom.

Since owning our own home I realize I have far more mechanical ability than I had thought. Several weeks ago I felt quite pleased when I was able to unstop the garbage disposal although I broke a broom handle in the process. I've gained a new hobby—gardening. And we enjoy rearing our young sons in a community instead of being isolated behind the church. We offered a prayer of thanksgiving the day we moved and looked out to see one son playing ball with the boy across the street—previously we'd had to import children as playmates.

Owning our own home has allowed me to be related to the community in a new way. I've become president of the local P.T.A., and I don't feel left out when conversations turn to utility bills and taxes. This experience has even provided some rather amusing sermon illustrations.

We approached the move with apprehension both about the financial responsibility we were taking on and the parishioners' reactions, but residing off church property has not reduced my pastoral availability. The rectory is now rented, and that money defrays a large part of my housing allowance. After almost two years the congregation's general attitude is acceptance.

This may not be the answer in every parish, but others should explore programs to assist congregations and clergy interested in this alternative to rectory living. My own experience serves as testimony to how well it can work.

The Rev. W. Perry Winterrowd is rector of St. Bartholomew's Church, Cherry Hill, N.J.

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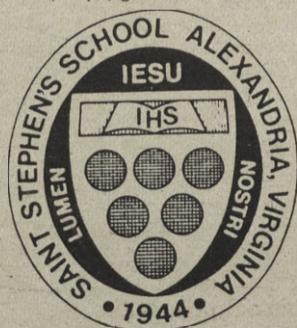
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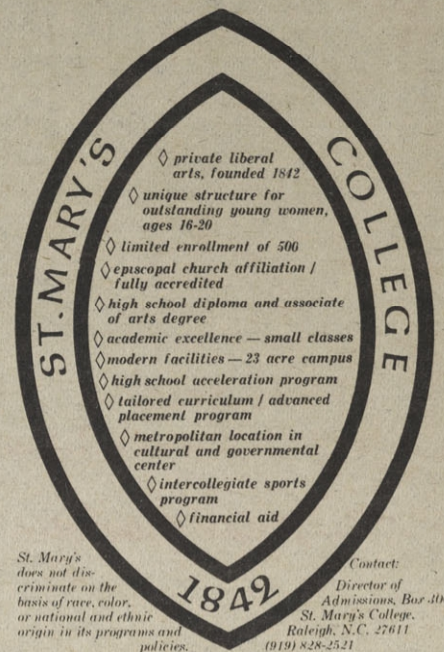
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