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## LENTEN SUGGESTIONS; CONFIRMATION AIDS

# THE **Episcopalian**

MARCH, 1981

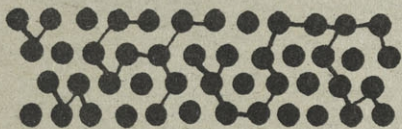
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Thanks, we needed that, a grateful nation said in pouring out its thanks for the safe return of 52 Americans.

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Not enough time, hope, or medics would be available in the wake of a nuclear disaster, doctors warn and urge prevention instead.

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Carlynn Reed practices the art of chancel dancing for the glory of the Lord.

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The need is too great and the disease too pervasive to ignore, these Clevelanders said and then set out to do something about it.

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Soar like an eagle, try this new music, and make a friend during this season of preparation.

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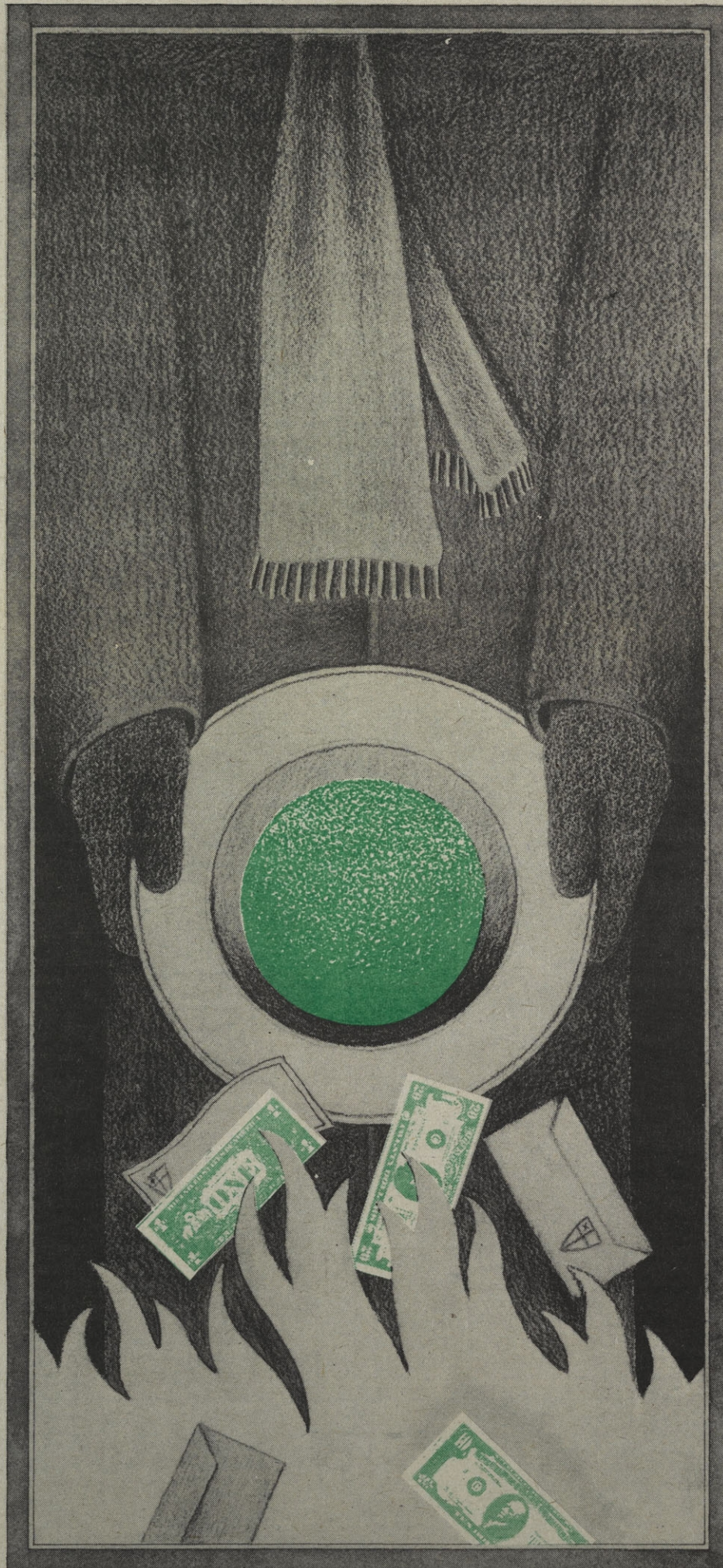
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## We're paying the price

by Judy Mathe Foley

*Parishes from Alaska  
to Florida discover that  
despite conservation,  
fuel bills keep rising*

**F**or the first time in the Church's history, Episcopalians could spend twice as much to heat, cool, and light their buildings in 1980 as they contribute to national and world mission. If the 7,000 Episcopal congregations in the U.S. spend 7 percent of the average parish budget of \$50,000 on energy, the \$24.5 million price tag is almost double the \$14 million Episcopalians contributed to national and world mission programs through their dioceses in 1980.

As fuel costs rise from a high of 5 percent of parish budgets 10 years ago to 10 percent and more in the 1980's, fewer churchgoers are paying much more for oil, gas, and electricity for buildings constructed when energy was cheap and church attendance higher.

In January, 1980, President Jimmy Carter challenged Churches to take the lead in conserving energy and to reach out to help people understand energy conservation as a stewardship issue. But outreach is difficult when rising energy costs strain parish budgets. Many typical parishes now find that energy costs, coupled with the rector's salary and expenses, comprise over one-half their operating budgets. In many cases, energy is now the second highest budget item.

Parishes are trying. Episcopalians have caulked; laid insulation; installed storm windows, plexiglas, and ceiling fans; and turned down thermostats. More and more larger parishes close their naves and sanctuaries and meet elsewhere during the coldest months of the year. "But having done all those things, they are still paying as much if not more because of rising fuel costs," says the Rev. Sherrill Scales, executive director of the Episcopal Church Building Fund, which now receives increasing requests for financial help with energy conservation. Eventually such burdensome costs will mean changes in building design, Scales says. In the meantime, how do parishes cope?

*The Episcopalian* ran a fuel-use check.  
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# World News Briefs



## NEW YORK

A Partners-in-Mission link between Province V of the Episcopal Church and the Anglican Province of Nigeria is a new model for inter-Anglican relations. Official announcement of the partnership was read in the churches of both Provinces on January 11. All 14 dioceses of the American Province have established links with the 19 dioceses of the African Province which was formally established in 1979. Visits and correspondence are underway. Keen interest is being shown in seminary faculty exchanges, leadership training, a revision of the Nigerian Prayer Book, evangelism, youth work, and prayer support projects.

## LONDON

Plans for Pope John Paul II to visit Canterbury, the spiritual center of the Anglican Communion, during his 1982 trip to Britain are being considered. Such a visit would be a major ecumenical event which Archbishop of Canterbury Robert Runcie would warmly welcome despite protests from some militant Protestant clergy who object to the Pope's visiting Britain at all.

## MINNEAPOLIS

Roman Catholic bishops in the United States are writing letters to President Ronald Reagan protesting the resumption of military aid to El Salvador. Minneapolis' Archbishop John R. Roach, president of the National Council of Catholic Bishops, suggested the letter-writing campaign based on a clear understanding by the majority of American bishops that past military aid has been—and continues to be—used to attack Roman Catholic offices and institutions. Four priests, three nuns, a lay missionary, and Archbishop Oscar A. Romero have been killed in El Salvador during the past year.

## NEW YORK

Presiding Bishop John M. Allin has announced four staff changes at the Episcopal Church Center. Bobbie Beville of Huntsville, Ala., has accepted the post of coordinator of youth and young adult ministry effective February 1. On the same date Marjorie A. Kivell of Bronxville, N.Y., became secretary to the Presiding Bishop, filling the post Nancy Marvel left when she was made assistant for administration for the Presiding Bishop's Fund for World Relief. The Rev. Arlin J. Rothauge of Portland, Ore., joins the evangelism/renewal staff to oversee two Venture in Mission projects.

## WEST PALM BEACH

The Anglican Catholic Church, formed in 1978 by people who left the Episcopal Church, will establish its first seminary, Holyrood House, on the grounds of a former hospital in Liberty, N.Y. The Rev. Richard A. Stevens will be dean. The

Board of Governors announced the decisions at a meeting held in this Florida community.

## BOISE

Bishop Hanford L. King of Idaho, 59, has announced his early retirement in September of this year for medical reasons. He has called for the election of a successor. King became bishop of the diocese in 1972.

## CHICAGO

The Diocese of Chicago has received an \$8,000 grant from the Presiding Bishop's Fund to help airfreight surgical supplies, antibiotics, and other drugs to Uganda, which is experiencing an acute shortage. MAP International of Chicago provided the medical supplies, valued at \$66,000.

## CAMBRIDGE

Peace is part of the Church's mission in the 1980's, evangelist Billy Graham and former Archbishop of Canterbury Michael Ramsey agreed when they met in this English town to debate at the University Church of Great St. Mary's. Ramsey expressed misgivings about those who use the formula, "The Bible says. . .," because God used a great variety of literary forms in revealing His truth. He also said the Kingdom of God was not "a kind of sanctified American way of life." Graham admitted that in the early 1950's he had tended to identify American nationalism with Christian understanding. He has also stated recently, "We have to stand in the middle in order to preach to all people, right and left. I haven't been faithful to my advice in the past. I will be in the future."

## NANKING

Following the Third National Christian Congress held here in October, a new organization called the Chinese Christian Council has been established to aid the Three-Self Patriotic Committee in guiding, directing, and controlling the Christian movement in China. The Congress also

elected Anglican Bishop K. H. Ting (Ding Guangxuan) to be president of the Three-Self movement, whose purpose Ting believes is to unite all Christians in China. Some observers believe the election indicates Chinese religious authorities will recognize the formerly unlawful home churches where five to 20 members gather privately for worship. When Ting visited the United States in September, 1979 (see *The Episcopalian*, October, 1979), he said, "Although we are reopening some of the churches, the [home churches] are the main form of existence of Chinese Christianity."

## JOHANNESBURG

South Africa's Minister of Internal Affairs ordered Anglican Bishop Desmond Tutu's passport returned to him January 22. Tutu's passport was withdrawn in March, 1980, and repeated requests for its return by both Tutu and the South African Council of Churches, of which he is general secretary, were denied. A Council spokesman believes the passport was returned as a result of prayer and the intervention of world political and religious leaders.

## INDIANAPOLIS

An East German cleric here on an extended teaching and study tour of North America said he was appalled at the casual war talk he has heard in America. Bruno Schottstaedt said, "Americans do not know the suffering of having war on one's homeland."

## WASHINGTON

By rejecting appeals from two churches in the Episcopal Dioceses of Newark and New Jersey, the U.S. Supreme Court reiterated the legal doctrine first stated in 1872 that hierarchically governed church bodies control local church property even though the congregation secedes from the denomination. Justice Thurgood Marshall, an Episcopalian, abstained.

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Time for Heroes

Thank you. We needed that. Now we have welcomed our 52 men and women back from Iran and wished them well in their resumption of the everyday, how do we feel about the experience? And what have we learned about them and ourselves through the tumble of words and images that carried them from their captivity to their homes?

First, perhaps, we learned that we could still rise to an occasion of great joy and thanksgiving. As the most self-critical people on earth (often helped by the most powerful and sophisticated communication industry on earth) we watched, we waited,

Editorial

we wept, and we rejoiced publicly and privately.

The triumphant return was a badly needed catharsis for the people of the United States, washing away in one electric moment years of anger, frustration, humiliation, and powerlessness over Vietnam, the Iranian revolution, crude seizure of our property and people, the bungled rescue attempt, the bitter election campaign.

What a mixture of irony and Divine Providence. Our defeated President and his staff work night and day to solve the problem which helped defeat them. Our new President sends his defeated opponent to represent him in first greetings to the returnees. As the saying goes, "Only in the United States. . . ."

Second, we watched the innate faith, strength, and resilience of the U.S. people glow in the faces, words, and movements of the 52 and their families. They were tossed into the valley of the shadow, found ways to cope, and persevered.

L. Bruce Laingen, the Washington Episcopalian and chief ranking diplomat when the takeover occurred, kept communications open and spirits up whenever he had the opportunity and served as a skilled and sensitive spokesman after the group was reunited in Tehran on January 20. Kathryn L. Koob, the Florida Lutheran, spoke briskly but movingly of the faith that sustained her and thanked her parents for the Christian nurture which helped provide that strength.

Third, we learned that we could become good receivers. We usually think of ourselves as the ultimate givers, as the people who solve problems for others. This time we needed a lot of help, and we received it—from the Algerians, the British, the Canadians, the West Germans, the Swiss, and others in the seemingly endless negotiations. We took this aid with dignity and responded with warmth and grace. For any strong nation to receive help under such humiliating circumstances is not easy, but we did so with remarkable maturity.

We also learned more about the quiet and effective help several unofficial U.S. visitors to Iran gave our cause. These people, mostly clergymen and professors (see *The Episcopalian*, February, 1980), talked with Iranian leaders, the militant students, and others most hostile to the Shah and the U.S. government. They worshiped with the U.S. captives and the Iranians and helped arrange other visits. They allowed

the Iranians to unload 23 years of grievances and were quite accurate in their assessments of the situation. Many of us didn't believe—and didn't like—what these observers had to report, but they helped bridge the awesome gap in understanding between the U.S. and Iran.

We can never forget what the Iranians did to our citizens and our country during these past two years. But on the other hand, a look at the cold facts now shows: (1) In a time of anarchy, animal brutality, and bloody execution in Iran, none of our seized people was seriously injured. (2) When one of our people became ill, he was returned. (3) Every one of our citizens seized during the Embassy takeover has come home safely.

The world is still in a mess. The United States has problems galore. The doomsayers are running amuck. But as we Christians enter the Lenten season, taking time for reflection and repentance, we surely can say, "Thank you, Lord. We needed that." —H.L.M.



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# Switchboard

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

## BOAT PRIESTS

We wish to thank everyone throughout the Church who offered prayers and support to us throughout our crisis. We have been deeply touched by the compassion and concern the Episcopal Church has demonstrated, individually and corporately.

Your readers should know the Presiding Bishop and his office, as well as several members of the Executive Council, have been active on our behalf. Because they believed the most effective efforts would be low-keyed and behind the scenes, most are unaware of their involvement. We can honestly say they did everything they could, including some efforts we are not privileged to reveal.

Thank you to Bishop Allin, Charles Cesaretti, Joseph Hargrove, Terry Holmes, Virginia Ram, and so many others who were willing to go out on a limb for us. Most of all, thank you to those of you bishops, priests, deacons, and lay persons who supported us individually in so many ways.

Joe Morris Doss  
Leo Frade  
New Orleans, La.

## ONE TRUE PEACE

We resent *The Episcopalian's* giving four pages to a particular political pressure group to air its personal convictions! (Arms Race, January issue.)

Peaceniks come and peaceniks go, but the only true, lasting, and possible peace is the sure knowledge of the love of Jesus Christ.

Violet R. Givens  
Butte, Mont.

There are two sides to every argument, and it is a disservice to your readers to present

only one side. The majority of the members of our Church nationally and of [other] Americans do not believe the protection of our country should be placed on the good faith of the Russians. Why not list the organizations that can argue the other side of the question, such as The Committee for Peace Through Strength and various veterans' organizations?

Lewis E. Nichols  
The Dalles, Ore.

## THINK TWICE

I was concerned with the slant of the article, "Aluminum gives old church new life" (January issue), and thought readers needed to be aware of additional information.

[The article] continued the theme of recent aluminum and vinyl siding advertising that new siding is the answer to regular maintenance required in keeping wood siding in good condition. However, aluminum and vinyl sidings also require maintenance and have a finite life span at which time total replacement may be necessary. In terms of expense, these sidings must be maintenance-free as long as two or three paintings before the owner can break even on expenses.

Other serious problems may also result from application of aluminum and vinyl sidings. An impermeable layer of siding can trap moisture, which normally moves through the wall, within the wall cavity and create conditions favorable to deterioration due to rotting wood or staining fungi. Siding prohibits periodic inspection of the underlying building fabric.

A major factor with some buildings, however, will be the loss of historic character with the application of siding. The Heritage Conservation and Recreation Service of the U.S. Department of the Interior has prepared a detailed study of this ques-

tion. Write to HCRS, Washington, D.C. 20243, and ask for Preservation Brief No. 8 entitled, "Aluminum and Vinyl Sidings on Historic Buildings."

David J. Brown  
Atlanta, Ga.

## ORDAINED—PRIESTS/DEACONS

The article "Ordained women: Where are they now?" has a misleading headline. [It should be] "Female priests: Where are they now?"

The Episcopal minister to the University of North Dakota, Grand Forks, is the Rev. Dr. Bonnie Jean Christensen. While it is unfortunate that she remains a deacon, she is an ordained woman.

It would be helpful to *The Episcopalian's* readers to know how many ordained women deacons are experiencing blocks to becoming priests. Also, how many dioceses with zero female priest population have ordained females to the diaconate.

Bonita Braun  
Grand Forks, N.D.

# Exchange

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

## SUMMER EMPLOYMENT OPPORTUNITIES

The Episcopal Camp and Conference Center (Incarnation Camp, Inc.), located in Ivoryton, Conn., and operated under the sponsorship of a group of parishes in the Dioceses of New York and Connecticut, has openings for counselors and auxiliary staff members (RN's, office and kitchen staff, etc.). Applicants must be at least 19 years old and have completed at least one year of college. The camping season runs from June 17 to August 23 with opportunities for post-season work. Salaries start at \$550+ for the nine-week season. Write to Mr. Andrew Katsanis, ECCC, 209 Madison Ave., New York, N.Y. 10016.

## HAVE

Chaplain Jeremy H. Knowles, USAF, has a complete set of finely done altar, pulpit, and lectern hangings with corresponding veils and burses. Make an offer for a swap to him at 6406 Edgewood Dr., Rome, N.Y. 13440.

Holy Trinity Church, P.O. Box 455, Ocean City, N.J. 08226, has 150 pew size 1928 Prayer Books which it would like to give to any parish which could use them.

## WANTED

Rural mission churches need vestments, choir robes, banners, and other supplies. If you have such items you are not using, they would be deeply appreciated. Please write to the Rev. Edward T. Cate, St. Alban's Episcopal Church, P.O. Drawer 151, Gainesville, Ala. 35464.

Bangor Episcopal Church, a mission in Churchtown, Pa., would like donations of used acolyte cassocks and cottas. Any combination of sizes and colors is acceptable. If any church has ones no longer used, please write to lay reader Neal T. Burruss, R.D. 3, Box 131, Narvon, Pa. 17555.

The congregation at Spring Village, St. Vincent, West Indies, has just completed building a church all on its own. Now parishioners would like to have a bell to "ring to the glory of God." If you can help, write to the Rev. O. Colbert Lewis, St. Patrick's Rectory, Barrovalle, St. Vincent, W.I.

Aida Pirk is interested in obtaining a used *Interpreter's Bible* (12-volume set) and used/new copies of the book, *Sometimes There's a Hole in the Ceiling*, by Barry L. Johnson. If you know where these are available, please write to her at 355 Beverly Rd., Camp Hill, Pa. 17011.

# The Episcocats



"Almighty God, . . . Make speed to help thy servants who are assaulted by manifold temptations. . . ."

Lee-Adah Drake



# Urban Caucus II: Old problems, new directions

by Henry L. McCorkle

For the second straight February, some 500 lively and articulate Episcopalians, seminarian to septuagenarian, representing more than 40 dioceses, met to discuss and act on urban problems.

The second assembly of the Episcopal Urban Caucus, meeting for three and a half packed days in Louisville's riverboat gothic Galt House, charged into a multi-layered agenda based on the work of arms race, energy, economic justice, policy/evaluation, and parish revitalization task groups the Caucus had set up following their organizing assembly last year.

The delegates, most of whom came from dioceses east of the Mississippi River, knew they had plenty to do. Their mandate to live the Gospel of Jesus with the poor and oppressed had been challenged by the Moral Majority and apparently by the election of a new national administration in Washington. As one of their leaders, stalwart Mattie Hopkins of Chicago, remarked, "I thought we were in bad shape last year, but look at us now."

Keynote speaker Hazel Henderson, economist and author, said, "We have overburdened the economic system beyond belief" and called the current Washington scene "politics of the Last Hurrah." Boston city planner Norman Faramelli admitted, "I am not in favor of nuclear energy, but I am worried we may have to use some of it." University of Texas economics professor Lloyd Dumas said U.S. military expenditures are turning the country backward, and "unless we change, we will either be blown up or bankrupt." Festival Eucharist preacher the Rev. Paul Washing-

ton reminded Caucus worshipers of still smoldering U.S. racial tensions.

With these and other statements of the factors that helped create the Urban Bishops' Coalition, the Church and City Conference, and the more widely-based Caucus which grew out of these movements in 1980, the delegates moved into a series of workshops, caucuses, and plenaries.

The importance of these deliberations drew many church leaders to Louisville, including Presiding Bishop John M. Allin who greeted the assembly at its opening session; Dr. Charles M. Lawrence, President of General Convention's House of Deputies, who attended two days of meetings; and several dozen bishops and Convention deputies. The Society for the Preservation of the Book of Common Prayer also appeared with TV programs, newspaper ads, and showings of its TV film.

President Lloyd Casson of Washington set forth new directions for the group in his first state-of-the-Caucus address. Liking the Caucus to the Society for the Propagation of the Gospel—"a missionary society with a vision"—he said we need a "permanent and independent effort even in areas where people will be hostile."

Casson, canon missionary at Washington Cathedral, reported that the Caucus is incorporated, has a full-time administrative coordinator, has received memberships, plus special grants from New York, Ohio, and Pennsylvania. More than a dozen dioceses now have Caucus chapters.

He called for increased regionalization of the Caucus and a "research capability" to help develop new programs for the urban poor and oppressed. He challenged the

movement "to commit ourselves to a new life style in order to stand with the poor."

The delegates hedged on Casson's call for major regionalization, affirming the necessity of a strong national Caucus to reflect the "interdependence and mutual interaction of urban and rural areas, global and local economics, and all peoples."

The Louisville conferees voted to:

- ask Executive Council to make reversal of the arms race "a major programmatic activity of the national Church" and to distribute a 1982 study/action guide on the arms race;
- oppose the MX missile program and endorse a freeze on all Soviet and U.S. nuclear arms production;
- prepare and conduct a national energy survey for Episcopal congregations;
- develop videotapes on energy issues;
- structure more representation of poor people in the Caucus leadership, setting a goal of one-third of the Caucus governing board and standing committee members;
- add youth and racism networks to existing ones;
- back efforts to remove sexist language from Episcopal worship;
- urge the U.S. to stop military aid to the current El Salvadorean government;
- encourage local, independent urban ministries and "foster and salvage" excellent urban ministry projects which lack funds; and
- reelect Byron Rushing of Boston, Bill Bolling of Atlanta, Mattie Hopkins of Chicago, Sister Arlen Margaret of New Hartford, N.Y., Anne Schiebner of New York City, Eddie Mae Binion of St. Louis, Lydia Lopez of Los Angeles, Julio Torres of Cambridge, Mass., as lay representatives; Lloyd Casson, George Regas, Gibson Winter, and Barbara Harris as clergy representatives; Bishops Richard Trelease and Arthur Walmsley and elect two new bishops, Otis Charles and John Burgess, to the Board; and six people to be appointed.



With Esther Burgess, left, in 1964, Mary Peabody went to Florida where both women were jailed for civil rights activities.

## Mary Peabody: She was moral witness

Mary Endicott Peabody, 89, wife of the late Bishop Malcolm E. Peabody, and a proper Bostonian who was once described as having moral causes as her hobby, died on February 6 in a Cambridge, Mass., hospital.

Her most public witness to her concerns for social justice was a 1964 arrest during a civil rights demonstration in St. Augustine, Fla. Her two nights in a Florida jail made headlines across the country. She was then 72.

Mary Peabody was raised in Boston's Back Bay, attended the Farmington School, and married Bishop Peabody when he was a young clergyman. She served as a president of the Sewing Circle League and spent many years "doing the things the wife of a bishop is supposed to do" while her husband served in Syracuse as Bishop of Central New York.

She had had some experience with early integration efforts in Syracuse and when she heard that two bishops' wives from Massachusetts and Los Angeles—Esther Burgess and Hester Campbell—were going south, she decided to join them. She saw nothing unusual in her participation in the civil rights struggle, saying in a jailhouse steps interview that it was simply part of being an American. Neither her husband, then serving a Brookline parish, nor her son Endicott, at that time governor of Massachusetts, was surprised by her action. "That's the kind of thing she does," her husband told a reporter.

She is survived by a daughter, Marietta Tree, a former United Nations Human Rights commissioner; and sons Endicott, Malcolm, Samuel, and the Rev. George Peabody; eight grandchildren, among them Pulitzer prize-winning author Frances Fitzgerald; and two great-grandchildren.

Services were held February 9 at her parish, All Saints', Brookline, with Bishop John Coburn, the Rev. James Breeden, and the Rev. Christian Koch officiating.

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In one of his final acts as vice-president, Walter Mondale persuaded the General Services Administration to rename the Fort Snelling Federal Building on the outskirts of Minneapolis after Minnesota's first Episcopal bishop, the Rt. Rev. Henry B. Whipple. Whipple, who served from 1859 to 1881, championed Indian rights causes and they called him "Straight Tongue" as a symbol of his integrity.

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## Doctors warn of danger of nuclear war and its aftermath

*"We have become increasingly aware of the specter of atomic war and the threat of mutual destruction that hangs over us," House of Deputies President Charles Lawrence says in the guest editorial in the recently-arrived Episcopal Church Annual. "We stand now in mortal danger of global human incineration. . . . American responsibility for the world beyond us compels a moral outcry against the arms race."*

*Medical experts, too, are speaking of this danger as the following Associated Press report shows.*

by Daniel Q. Haney

Appalled by talk about the tactics of nuclear war, doctors are banding together to spread a sobering dose of realism about the scorched horror such a conflict would bring. Their message: A nuclear attack on a U.S. city would be the final epidemic, a medical catastrophe for which they have no cure.

Led by the elite of the American medical world, they argue that preventing nuclear war is an issue of public health, not just politics and diplomacy. So far their attention has resulted in the rebirth of one ban-the-bomb doctors' group, the creation of another, and a series of well-attended meetings across the country.

"This is the greatest health hazard that humanity has ever faced," Dr. James E. Muller, a Harvard heart specialist and one of the leaders of the movement, said in a recent interview.

Suddenly doctors are talking to their patients and each other about a subject most people would rather forget. They are telling them that the gore, the burns, and the suffering of a nuclear war would be far beyond the scope of doctors to practice their craft.

The doctors' campaign against the bomb formally began at a meeting at Harvard last February. Now even those who spearheaded the drive say they are amazed at the reaction from usually conservative physicians.

Almost 3,000 doctors have joined an all-but-defunct anti-nuclear weapons group called Physicians for Social Responsibility. The trustees of the American Medical Association voted to ask Ronald Reagan for a meeting to discuss the issue. And Soviet and American physicians have joined forces in a new organization called International Physicians for the Prevention of Nuclear War.

"I think it started with Iran and then Afghanistan and then the Carter administration's approach to the situation," said Dr. Helen Caldicott, a pediatrician who recently resigned from Harvard Medical School to work full-time as president of Physicians for Social Responsibility.

"The medical profession is conservative," she said, "but they see the immi-

nence of nuclear war if the arms race continues unabated, and it just seems to be the right time now to start talking about it again."

Activists in this effort are careful to say they are not endorsing any particular treaty or plan, such as SALT II, and they emphasize disarmament must be undertaken by all nuclear powers, not the United States alone.

One of the most active spokespersons for this new medical awareness is Dr. Howard H. Hiatt, dean of the Harvard School of Public Health. "In letters I've written to doctors, I've said I'm not articulating a security policy," he said. "I don't have any expertise in that sphere. But to the extent that our security policy is based on misconceptions concerning what doctors and hospitals can do in the event of a nuclear war, then it is our responsibility to speak out."

At a meeting sponsored by Harvard and Tufts, [Hiatt] described just what doctors can expect. In a carefully subdued monotone, he outlined what would happen if a 20-megaton bomb fell on Boston: The shock waves, heat, and radiation would spread a circle of death four miles into the suburbs. More than 90 percent of the 3 million residents would die or require immediate medical attention. But only 650 doctors would be alive to treat them. If all the doctors worked 16 hours a day, seven days a week, it would take 26 days to see all the victims for about five minutes each. But all the hospitals would be flattened, too.

That meeting was the start of the doctors' movement against the bomb. Among physicians who have since become involved are Jonas E. Salk, developer of the polio vaccine; Lewis Thomas, chancellor of the Memorial Sloan Kettering Cancer Institute; and Robert W. Berliner, dean of the Yale Medical School.

Muller [and two other Boston medical specialists] went to Geneva, Switzerland, last December [to meet] with three prominent Soviet physicians. . . . Afterward they issued a statement agreeing that nuclear war would be an unprecedented human disaster, that civil defense could not save a significant number of lives, and that the nuclear arms race is diverting money from medical research. . . .

"We're saying this is a public health issue," said Caldicott. "In the past, doctors have worked with the government to produce clean sanitary systems and clean water. Now, however, the vectors of disease are not rats or mosquitoes. They are the scientists in the military-industrial complex."

[Physicians for Social Responsibility has planned four meetings this year.]

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### American named to doctrine commission

The Rev. Richard A. Norris, Jr., professor at Union Theological Seminary in New York City, is the only American appointed to the 14-member International Anglican Theological and Doctrinal Commission. Archbishop of Canterbury Robert Runcie and Bishop John Howe of the Anglican Consultative Council made the appointments.

Archbishop Keith Rayner of Adelaide, Australia, chairs the Commission, which will meet biennially. Other members include the Rev. Messrs. George D. H. Conner of New Zealand and Rowan Williams

of England; Canons Sehon S. Goodridge of the West Indies, James Hartin of Ireland, and Martin Mbwana of Tanzania; Bishops Lakshman Wickremesinghe of Sri Lanka and Lawrence Zulu of South Africa; Dr. Jaci Maraschin of Brasil; Lady Helen Oppenheimer of England; Dr. Helen Milton of Canada; and Professor John Pobee of Ghana. The Rev. George Braund, associate secretary of the Anglican Consultative Council, will act as secretary.

The Commission will meet for the first time from July 20 to August 1 to study "Church and Kingdom in Creation and Redemption" with special attention to "the diverse and changing cultural contexts in which the Gospel is proclaimed, received, and lived."



## Bryan Green's evangelistic style draws fans

by William S. Lea

Bryan Green, Anglicanism's most eminent evangelist, is alive and well and proclaiming the Gospel with the same power which has marked his preaching for more than 50 years. Canon Green now lives in Thame, near Oxford, England, and has preached on every continent and in nearly every English-speaking country including recent missions in Florida, Oklahoma, and West Texas.

The gospel Green preaches is as simple and straightforward as the New Testament. It involves a personal encounter with Jesus Christ as the Lord who accepts us even when we are unacceptable and loves us even when we are unlovable. He begins with the proposition that we are all sinners who cannot save ourselves, but "Thanks be to God, we are redeemed by the Amazing Grace of Jesus Christ through His precious blood, shed on the Cross." From other lips these words might seem formal and traditionalist, but Green is neither a literalist nor a fundamentalist. He brings ancient texts alive by applying them to the world where modern men and women live.

Green's enthusiasm is matched by his intellectual integrity. He understands the anguish of doubt and the road which many have to travel before they reach a solid assertion of faith. Along this road people reach a place where they doubt their doubts and question their questions and finally become open to the life-changing power of the living Lord.

Green rejects the public relations techniques and expensive high pressure methods which make some of the mass evangelism today popular. Though he sees himself as a parish priest who works through the channels of his own church, he can draw crowds. In 1948 10,000 people came to hear him in New York; in Boston's Mechanics Hall he drew 13,000.

Green, an Englishman married to an English parson's daughter, was rector of Holy Trinity, Brompton, where he said he lost his congregation three times during World War II. The first time it was because he preached the Gospel straight rather than glorying in "peace in our time" and waving the flag for the "land of hope and glory." Then two more times when bombing made London a hazardous place, his congregation moved out rather than risk the bombs. But each time they returned to hear him.

Green says he is encouraged by a revived social consciousness in the United States, but worried that it is often unrelated to the Gospel. Liturgical revival, while displeasing older people, has strengthened the Church in America, he says.

Both clergy and laity, he says, have to be open to the Holy Spirit; develop a gospel-centered consciousness, "a gut feeling that Christ is Lord;" and learn to put the Gospel into everyday, natural words so people can share it.

The Holy Spirit is not a thing, but a person, Green says, and we must worship not the gift, but the Giver. "The Holy Trinity cannot be divided. When we think of the Holy Spirit, we think of the Living God, and we know the Living God as Christians only in the face of Jesus Christ."

Green emphasizes the Sunday sermon and is distressed by "five- to 10-minute homilies which pass as sermons in many places." Both words and sacrament must be emphasized, he says. "The sermon is the one place where real teaching can take place Sunday to Sunday."

Green believes evangelism can "only really happen through the Body of Christ and the parish is always the local office." The Gospel is our only product and preaching is the great instrument through which it is proclaimed year after year, century after century. Bryan Green quotes Christopher Brown: you never get evangelism until "the Name is named and the Story is told."



Rabbi Marc Tanenbaum

## Jewish leader says pluralism part of history

The "militant apocalyptic style" of some Christian evangelicals bothers him, Rabbi Marc Tanenbaum said at a Philadelphia, Pa., press conference in January. The interreligious affairs director of the American Jewish Committee said making America a "Christian republic" was not what the founding fathers had in mind.

He and other Jewish leaders have met with the Moral Majority's Jerry Falwell in recent months and have received assurances that Falwell agrees on: opposing voting only for born-again Christians; relaxing single-issue politics; organizing urban anti-poverty programs; religious pluralism; and unbroken support for Israel.

Acknowledging that "real and serious

moral issues" face America, Tanenbaum said a higher percentage of people are now affiliated with churches and synagogues than ever before. He is moderately confident and optimistic about the future and the Ronald Reagan administration.

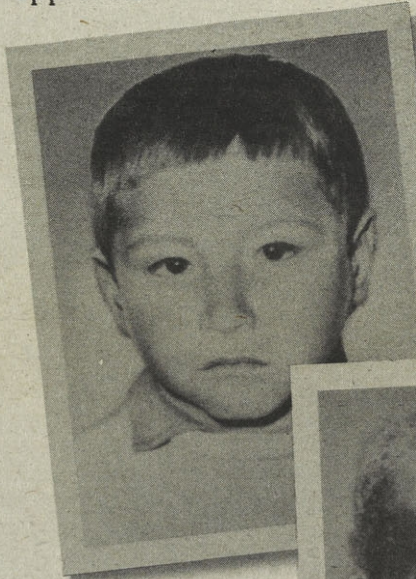
Tanenbaum credited evangelical leaders with launching a wide range of moral reform movements in America's frontier societies but emphasized that these were "internal, voluntary church resources rather than legislative means of dominating the government or the nation's political machinery."

He said, "The Civil War was rendered all the more intransigent and destructive by each side claiming God was on its side and by portraying the other side as 'infidel' and 'atheist.'" Repeating such history would not be helpful, he added.

Evangelism has sprung up at three points in American history, Tanenbaum said. "We may well be in the midst of the Fourth Great Awakening today."

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Photo By Grant Edwards



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# Canterbury is coming! What is a Canterbury?

by A. Margaret Landis

*When Robert Runcie arrives in the United States to preside over a meeting of the primates of the Anglican Communion in April, he comes as the 102nd person to hold the office of Archbishop of Canterbury, a see with a history of political and religious battles and even a few beheadings. The story begins in 597 A.D.*

"Once upon a time—a long, long time ago—in a kingdom by the sea. . . ." Such words conjure up images of knights and fair maidens, courts like Camelot, ermine-trimmed velvet and jewel-encrusted crowns. Indeed such words and some of those images are a real part of an Episcopalian's heritage.

Once upon a time—in 597 A.D. to be precise—a Benedictine monk named Augustine led a group of 40 monks to Canterbury, in the kingdom of Kent.

British Christians who had fled Anglo-Saxon invasions hundreds of years before now existed mainly in pockets in Ireland, Scotland, and Wales where the Celts, adding a little and subtracting a little, preserved the faith. Pope Gregory I wanted Augustine to introduce the Roman version of Christianity in Britain.

Happily, Ethelbert, the Kentish king, whose wife, Bertha, was already a Christian, was amenable to Augustine's proselytizing. After baptizing and establishing work at Canterbury, Augustine went off to Arles, France, and was consecrated archbishop. Upon his return to Britain, he consecrated Justus and Mellitus, two of the monks who had come to England with him, as Bishops of Rochester and London. Laurentius succeeded Augustine when he died about 607 and Mellitus succeeded Laurentius.

Pope Gregory wanted to divide England into two convocations of 12 dioceses each with archbishops based in London and York. Mellitus obediently accepted London as his see city, but the pagans were so displeased he was forced to flee to Canterbury which has remained the see city ever since. York did not acquire a bishop until 625 and became an archbishopric in 735.

The early archbishops came from the continent but in 655 Deusdedit became the first Anglo-Saxon to have charge of the Church in England. He was succeeded in 668 by Theodore, a 66-year-old Asiatic Greek educated at Athens and Tarsus.

His Greek upbringing was distrusted and several clergy were sent with him to guarantee his orthodoxy. Theodore reformed the Church's government and extended the episcopate. He also summoned and presided over the first important synod of the whole English Church, at Hertford, and several years later at the synod of Hatfield drew up a declaration of orthodoxy. During his 22-year tenure Theodore unified the English Church and established the metropolitan authority of the see of Canterbury.

The shifting political and religious sands, however, continued. When Stigand became Archbishop of Canterbury in 1052, Pope Benedict X didn't recognize him for six years. Then Benedict was deposed as schismatic and Stigand's position was again in doubt. William used this uncertainty as a pretext for invading England in 1066 and Stigand assisted at his coronation. In 1070 Stigand was deposed for his uncanonical election, leaving William free to choose his own man for Canterbury.

Archbishop Lanfranc, formerly advisor to William of Normandy, immediately had trouble with the newly-consecrated Thomas of York who refused to recognize Canterbury's supremacy. In 1071 the dispute was taken to Pope Alexander II who re-

ferred the matter back to a council of bishops and abbots meeting at Winchester the following year under the presidency of the papal legate. Lanfranc won, but the struggle for precedence continued for centuries. In the mid-14th century Pope Innocent VI gave Canterbury precedence when he styled Canterbury "Primate of All England" and York "Primate of England."

England had suffered numerous incursions by Danes, severing the Church of England's close ties with the continent. Lanfranc, who replaced Saxon bishops and abbots with Normans, brought the Church closer to Rome. At the Council of London in 1075, however, he displeased the Pope by adapting some of Pope Gregory VII's reform measures to suit English circumstances.

Lanfranc's successor, Anselm, was equally independent, an intellectual and master of reason. Some consider him the light between Augustine of Hippo and Thomas Aquinas.

Church and state were much entangled in 1138 when Theobald became archbishop, a situation that did not change during his rule and came to an infamous culmination for his successor, Thomas a Becket.

Thomas succeeded Theobald at Canterbury at King Henry's insistence. For Henry it was not a wise move: he lost a trusted friend and advisor who had not been a champion of the Church and gained an implacable supporter of the Church's prerogatives. When Henry had his son crowned by the Archbishop of York, he committed "a flagrant infringement of the prerogatives of Canterbury," which led to the dispute that culminated in 1170 in Becket's murder in the cathedral.

Baldwin, who became archbishop in 1184, was the first Archbishop of Canterbury to secure the supremacy of his see over the Church in Wales.

Hubert Walter, the next archbishop, was an able administrator who governed England while Richard was at the French wars. Stephen Langton, called "perhaps the greatest of medieval archbishops," supported the barons in their fight for the Magna Charta. He died in 1228 and thereafter followed a series of archbishops whose political involvement often meant they neglected their ecclesiastical duties. Among them were Simon of Sudbury who was beheaded by a mob, and Thomas Arundel who is apparently the only archbishop parliament impeached.

A lawyer and diplomat, William Warham became Archbishop of Canterbury in 1504 and was chancellor to Henry VIII. Eventually he helped the king obtain his divorce from Catherine of Aragon although probably only at Henry's threat to destroy all ecclesiastical property. When Henry demanded that all English clergy acknowledge him as Supreme Head of the Church, Warham added, "so far as the law of Christ will allow."

Thomas Cranmer, the first married Archbishop of Canterbury, had to banish his wife when the much-married Henry VIII (whom Cranmer married and unmarried) demanded clerical celibacy. Accused by some of swaying with royal breezes, he died at the stake in 1556 in Mary's reign for his belief in a Protestant form of religion and in separation of the English Church from Rome. Cranmer's greatest claim to fame are *The Books of Common Prayer* of 1549 and 1552.

During the almost 100 years between Cranmer's death and that of William Laud, executed on Tower Hill in 1645, archbishops included the royal catholic Reginald Pole; the erudite Matthew Parker who tried to maintain the new Church's links



Thomas Cranmer and Robert Runcie are two of the 102 men who have been Archbishop of Canterbury in that office's long history.



with her heritage; the Calvinist-leaning Edmund Grindal; the reforming John Whitgift who wanted a strong and unified Church of England impervious to papal influence and Puritan views; the anti-Puritan Richard Bancroft who considered the episcopacy of divine origin; and the Calvinist George Abbot who succeeded in arranging a union between the Churches in England and Scotland, thus spreading Canterbury's control even further.

In 1633 William Laud became archbishop and attempted to impose liturgical uniformity by force, which aroused intense Puritan hostility. In 1640 he proclaimed the divine right of kings but attempted no further change in the government of the Church of England. He never understood the hatred he engendered through the violent measures he imposed on those who did not share his views of ritual; eventually the Puritans imposed their views on Laud by beheading him. England was without an Archbishop of Canterbury for 15 years.

When the monarchy was restored in 1660, William Juxon was "the obvious choice" for Archbishop of Canterbury. He was a friend of Laud, but tolerant and generous. His successors included Thomas Tenison who helped found the Society for Propagating the Gospel; Charles Manners-Sutton who helped found the Anglican episcopate in India and Charles Thomas Longley who summoned the first Lambeth Conference.

The modern era began with William Temple who came to the see in 1942 and became increasingly known for his interest in social, economic, and international affairs, and for his support of the ecumenical movement. The three archbishops who followed him—Geoffrey Francis Fisher, Arthur Michael Ramsey, Frederick Donald Coggan—bring us to Robert Runcie who holds the see today.

By 1850 the term Anglican Communion had been coined, and at the Lambeth Conference in 1930 the term was defined. Dioceses, provinces, or regional Churches in communion with the see of Canterbury a) accept the faith as expounded in the Prayer Book; b) are national churches promoting a national expression of Christianity; and c) are a fellowship bound by mutual loyalty "sustained through the common counsel of bishops in conference."

The Church of England is Mother Church, nurturer of all other branches of the Anglican Communion. As in any family with grown children, the parent is loved, honored, listened to, but cannot expect orders to be automatically obeyed.

As head of Mother Church, Archbishop of Canterbury Robert Runcie will preside over the meeting of the primates of the Anglican Communion in Washington, D.C., in April. He will quite possibly be revered and consulted for who he is, but also for what he represents. When Runcie is referred to as "Your Grace," and "My Lord," the phrases conjure up images of a story that began "Once upon a time in a kingdom by the sea."



# Carlynn Reed dances the spirit

by Edward L. Schultz

"David danced before the Lord with all his might." The Psalmist "praised him with timbrel and dance." Today Carlynn Reed, an Episcopal minister's wife, dances in the Spirit.

"Sacred dance allows me to present my whole body as a living sacrifice to God," says this Canadian-born mother of two. After her marriage to the Rev. David Reed, rector of St. Paul's Church in Shelton, Conn., Carlynn Reed began studying ballet primarily for enjoyment. Several years later she decided to try modern dance. "It was as though my blood had finally found what it needed to praise the Lord."

Her first public appearance involved a dance choreographed to Perry Como's arrangement of the Lord's Prayer. It was the beginning of an intensely personal ministry and a growing relationship with the Holy Spirit. "I have had the experience of praying in tongues. Sacred dance is like that. Your body is held in the flow of the Holy Spirit, and He expresses himself through the dancer. It's like dancing in the Spirit."

Carlynn Reed is president of the Sacred Dance Guild, founded "to stimulate interest in dance as a religious art form and to provide a means of communion and training for dance choirs."

Sacred dancers believe their art is a genuine expression of biblical spirituality. "One can experience the nearness of God both by being a sacred dancer and by seeing sacred dance performed by others," Carlynn Reed says. "You see the dancer in communion with Christ, or you are in communion with Him yourself."

She relates a mystical experience she had several years ago. Rather depressed because of personal concerns, she had wondered whether she should go to a creative movement class on Good Friday. She decided to attend, and during an improvisation period she visualized Christ's crucifixion. She felt both pain and joy, agony and ecstasy. She wanted to approach the cross, but the suffering of her Lord made it painful. She danced through this struggle.

"The love of Jesus was so strong that it drew me to Him, and I imagined myself at the foot of the cross and held up my hands. At this point I stopped my conscious improvisation and the Holy Spirit began to work His wonders through my imagination. I sensed our Lord enfolding me in His arms. Even though He was in pain and suffering, still He had enough strength to love me. I wept."

Much of contemporary evangelical renewal is filled with praise, but sacred dance reminds us that suffering and pain are experienced in the midst of rejoicing.

During renewal weekends and prayer and praise services at St. Paul's, the rector's wife shares her ministry.

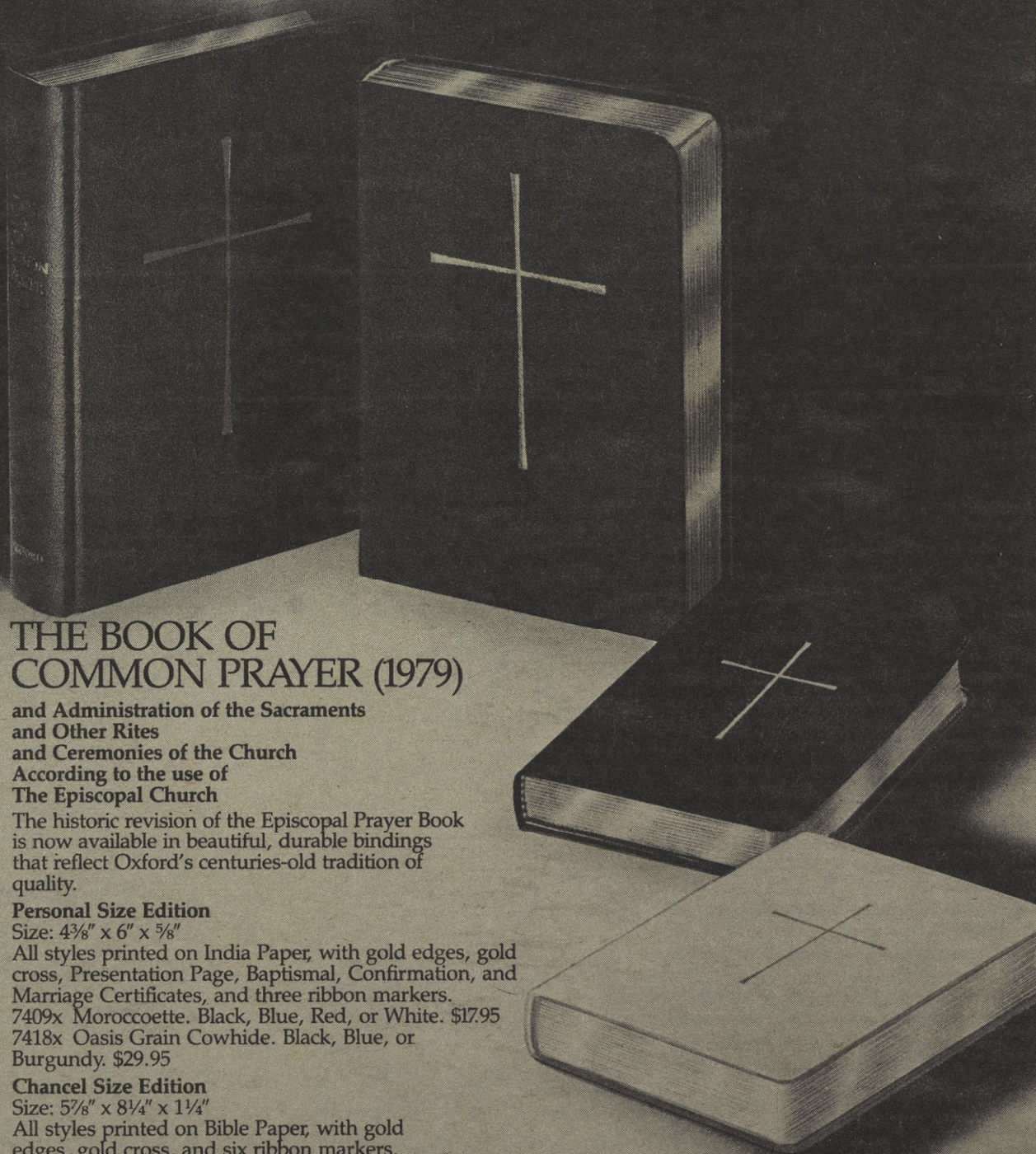
For four years before moving to Connecticut, Carlynn Reed led a sacred dance choir in Attleboro, Mass. When she arrived in Shelton, she formed a sacred dance group known as "With Timbrel and Dance," now disbanded. But "doing sacred dance alone is almost antithetical to the Christian way. We need community," she says. "Christians are members of the Body of Christ and need one another for support, prayer, and strength."

Slowly sacred dance is being accepted in the Church as a valid form of liturgical expression. People realize that, like any form of expression, dance can be used or abused. They have also learned from the recent interest in disco dancing of the need to use the whole self in communication.

"Disco is great fun, but it centers on self-gratification. It's an isolated experience. Sacred dance is done for the glorification of God and the uplifting of His community," says this modern evangelist who dances the beauty of God's love.



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## TWO WAYS TO IMPROVE CONFIRMATION

### 'Our class was a call to action'

by Patricia Cadwallader

The Rev. Patricia Cadwallader, a graduate student in counseling psychology, conducted a confirmation class at St. Patrick's Episcopal Church, Cheektowaga, N.Y., where her husband John is vicar. Here she shares information about that program.

When I read Scott Jones' strong message urging us to be more faithful to young people and his plea for the Church to stop conducting "rites to nowhere" (see January issue), I wanted to shout, "Amen." I share this information about a highly successful confirmation experience as an offering of good news to him in particular and to others for whom it may be of help.

Our confirmation class of June, 1980, numbered 21 teenagers. We met most of the year each Sunday morning in our vicarage living room—partly because John and I felt that meeting there rather than in the Sunday school rooms was a special privilege and partly because I wanted a

warmer and more intimate atmosphere to stage the learning experience. And we had refreshments—an important consideration for youth—secured through sign-up sheets for volunteers.

I used *Become This Gift* by Mary and Herb Montgomery because we had used it previously and found it helpful. During the entire preparation period for confirmation, I never, ever, lectured for I consider that the poorest form of teaching.

A successful educational model I have employed for several years is inviting students to take turns teaching the class. This procedure has three enormous advantages: (1) teaching something greatly reinforces one's own knowledge of the subject; (2) students enjoy learning from one another; and (3) much emotional energy is involved in the student presentations, thus no one can remain a passive observer.

Best of all, each class member was required to give a personal reaction to the presentation directly to the presenter at the conclusion of each class. This sort of activity encouraged a high level of intimacy among us all.

Subjects for student teaching models might be chosen from those given in "An Outline of the Faith" (*Book of Common Prayer*, p. 845), or a student might request a special subject. Each student was required to prepare with either John or me for several weeks in advance of his or her scheduled presentation. And each was instructed not to lecture but to create a truly unique learning experience. Educational models included games, films, small group experiences, prayer partners, poetry writing, banner and collage making, original crossword puzzles, trips away from the church, programs for parents, programs for the whole church, music, and role playing. Each class meeting was different, exciting, and great fun.

We covered the entire catechism in the most thrilling way possible. The student who taught us about the Holy Eucharist helped us write together a beautiful Rite III service which we shared. The student who led the learning about the Ten Commandments made a large poster shaped like Moses' tablets, and we cut out magazine pictures to represent each commandment. Today our artistic representations adorn the parish hall wall, but they remain misspelled. The Ten Commandments! We decided God did indeed commend those rules to us so this was OK.

We baked a Scripture cake and someone read John (Gospel) for John (Epistle), adding a wrong ingredient. As we shared the slightly strange-tasting confection, we learned some Bible facts.

On Maundy Thursday we ate the Seder supper together, and as we prayed we recalled Jesus' great love and care not only for His disciples and those who loved Him then, but for all of us right now. And we discussed how we could possibly respond to such a lover as Jesus the Christ.

When June came, class members—most of whom had never been absent from any of our weekly meetings—were extremely reluctant to encounter the final meeting. Some wept. As we problem-solved togeth-

er, an idea was born. "Why don't we keep meeting next fall?" "Sure," some added. "Let's," someone else said. So we did. We still do.

These most extraordinary confirmands, out of the sure knowledge of God's love for them, are responding to that love by sharing with each other and by creating together an original filmstrip to present to our whole church family to show everyone how much Jesus loves us.

The sacrament of confirmation was for all of us truly a "call to action" and not a graduation ceremony from the Church. A fact to which I gratefully respond, "Thank God."

### The Novation helps teach a covenant

St. Mary's Church, Manchester, Conn., uses a new confirmation preparation program other parishes might find useful. The two-year course, which begins in grade six, features a special service for each confirmand called "The Novation."

"Novation" is a technical term from English Common Law meaning a new agreement undertaken subsequent to an earlier contract. It is an opportunity for participants to acknowledge responsibility for their baptismal covenant with God while they anticipate the special sacramental graces of confirmation.

Both liturgical and historical, the Novation celebrates the Holy Spirit, using the colors and preface of Pentecost. The lessons, psalm, and collect reflect upon the work of the Third Person of the Trinity, and the homily the child gives focuses on the work of the Holy Spirit in confirmation. The service is also a deliberate adaptation of the Jewish practice of Bar Mitzvah, a liturgical framework for a rite of passage.

At the service, usually held in the chapel or choir, the child reads the Old Testament and Epistle lessons for the Holy Spirit (BCP, p. 927); leads the congregation in a responsive reading of Psalm 139: 1-17; delivers a short homily on what the Scripture passages mean to his or her life and how they relate to confirmation; and leads the congregation in Prayers of the People using Form III (BCP, p. 387). The child's parents are invited to offer prayers of their own composition at the appropriate time.

The Novation has been effective at St. Mary's. Not only does it enhance the child's preparation for confirmation, involve the whole family, and require the child to accept some personal responsibility, but since part of the process is for the child to meet regularly with the parish priest, it also helps develop a deeper personal relationship between the two.

Though child and parents sometimes feel anxious about the service itself, those at St. Mary's say both the child and family members share a real sense of accomplishment when the work is completed.

Persons interested in learning more about the Novation may write to the Rev. Stephen K. Jacobson or the Rev. J. Gary L'Hommedieu at St. Mary's or call (203) 649-4583.

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Being able to capture the mythic quality created by writers such as George MacDonald (for whose stories the illustration below was executed) has brought Craig and Janet Yoe, shown with their daughter Avarelle, a satisfying occupation.



## The Yoes love the work they do

by Elaine Haft

Craig and Janet Yoe, like the character in Voltaire's classic, *Candide*, think they have the best of all possible worlds. Together they do the work they love: graphic illustration at Yoe-Yoe Studio in Akron, Ohio, where they specialize in artwork for Christian organizations and church-related projects.

They formed the studio six years ago and since then have created posters, album covers, magazine and book illustrations, audio-visual materials for Christian education, and hundreds of slides and filmstrips. Recently they produced nearly 50 illustrations for *The Fantasy Stories of George MacDonald* (see book review, January issue).

At Church of Our Saviour, which he attended while growing up in Akron, Craig took a Saturday morning art class and had frequent contact with artists there. A "cradle to the grave Episcopalian," he says Janet was "grafted into the vine." They are now members of St. Luke's in nearby Bath where they belong to a house church.

The Yoes found the burgeoning market for Christian literature and music needed illustrators. Craig says they are called upon because "we understand what Christian authors are trying to communicate."

He believes, however, good "Christian" work can be enjoyed by both Christians and non-Christians and that the "Church has been behind in the artistic realm and expression. That is the reason we've had such great response—there's a crying need."

The Yoes seem to enjoy having all aspects of their lives in perfect harmony and see their art as their ministry.



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# Cleveland churchpeople find new hope for old problem

by Elaine Haft

*As far back as I can remember, Fred had a martini before dinner. He always kept beer in the refrigerator, and he mowed the lawn with a drink in his hand. Fred had business lunch drinks and drinks on out-of-town nights. We could find him on week nights at a certain lounge; Saturday afternoon meant the yacht club bar. Fred is my father, and I share him with four sisters.*

A frightening disease is attacking the tiny burbs and luxuriant suburbs which surround Cleveland, Ohio. The disease is alcoholism. Cleveland and its environs are no different from most towns except for one thing: In Cleveland some churchpeople are battling the life-threatening problem that surreptitiously and fatally sneaks into the homes of their friends, families, and neighbors. Church Alcohol Projects (CAP) is changing and saving lives.

CAP was begun several years ago to aid and educate clergy and laypeople about the problems of alcohol addiction. Nancy Morrison, a master's degree candidate in alcoholism services administration at the University of Cincinnati, decided that in lieu of writing a master's thesis she would develop a community action project. Her own parish—St. Christopher's-by-the-River, Gates Mills—seemed the logical place to start not only because it provided a ready-made group of people, but because Morrison believes alcoholism is fundamentally a spiritual disease.

With her rector, the Rev. William Shively, Morrison approached Bishop John Burt. When seven congregations in the diocese expressed interest in an alcohol program, CAP was launched. It now has centers in two churches, holds educational workshops in others, has a budget of over \$60,000, several full- and part-time paid staff, and during its three-year life span some 30 volunteers. CAP charges small fees for its services.

*Mary, my mother, never mentioned Fred's drinking problem when we were growing up. To us he was a god; he knew what he was doing. But as we grew older, Mary began to bring his alcoholism to our attention. Fred had been drinking for 30 years. He spent huge amounts of money on alcohol and neglected household bills. Credit companies called the house; credit cards were canceled. Since the checking account was in his name, Mary had to catch him in a sober moment to have him sign checks and pay overdue bills. My sisters and I took his neglect and deterioration in different ways, but we all thought we were to blame. Why did he treat us this way? Why didn't he stop drinking? But by then he couldn't stop. The disease had taken over.*

CAP consists of a lecture series and role-play demonstrations to educate the public—especially churchpeople—about alcoholism; a literature center to offer comprehensive information about alcohol dependency; and a family recovery center to give hope and help to those who have a friend or family member who is afflicted with alcoholism.

The first Cleveland-area educational project consisted of a 12-week lecture series and one- and two-day workshops taught by the late Edward Hinkle, a professor at Cleveland State University and a recovering alcoholic. Many of the people who attended were in some way affected by alcoholism. Many were church members. Hinkle showed films and discussed the medical and emotional aspects of chemical dependency, how it affects various groups and individuals, and how others can intervene to help the alcoholic break the lethal drinking cycle.



In CAP's literature center, Joyce Schulze, left, and Polly Hyde say their own lives have been enriched by participation in the program.

***'The opposite of love is not hate, but indifference and we cannot be indifferent to this need.'***

Present CAP steering committee chairman the Rev. Graham Smith, rector of Church of the Good Shepherd, Lyndhurst, says education is especially important. Alcohol is as addictive as many other drugs, but the stigma attached to drinking is not so great partly because liquor can be obtained legally. Ignorance abounds. Smith cites such parental attitudes as, "I'm glad my kid's not on drugs—he just drinks beer." Once an alcohol problem is detected, a family may not receive the information it needs because so much shame and denial surround the disease. "Things can be done before a person hits rock bottom," Smith says, if people know about the illness.

*The disease was reaching its peak. Fred came home staggering, falling against walls and passing out in his bedroom. He was killing himself, and his reckless driving often endangered others. We tried to ignore it; we joked about it; we listened to Mary's outbursts, sometimes agreeing with her but more often criticizing her for not understanding. We listened to him cry. All of us thought we were doing the best thing possible by keeping our mouths shut and not interfering.*

One of the most crucial elements in the success of a program like CAP—which leans on the Church, shares its space, and endeavors to help the spiritually sick—is the cooperation and education of the clergy. CAP's positive intervention technique in some ways "violates what clergy are taught in seminary," says Smith. "We're taught never to force anyone to do anything against his free will. But an alcoholic has no free will."

The Rev. Ernest DuRoss, rector of St.

Martin's, Chagrin Falls, says theological training is not always adequate in dealing with alcoholism because seminary courses in aggressive counseling are seldom offered. "And aggressively is how you must deal with alcoholism."

DuRoss urges clergy to swallow their pride and learn about alcoholism. "A parish priest needs help in dealing with a person in the clutches of alcohol. I can counsel until I'm blue in the face, but I don't have the skills to become involved like someone who is trained. CAP is a healing route. I'm so grateful to have the Family Recovery Center here in the building."

Frequently clergy and physicians, the first professionals people seek to discuss a drinking problem, become a party to the denial of reality as when a professional sympathetically says, "If I had your husband/wife, I'd drink, too."

CAP personnel believe that to know a problem exists and do nothing about it is to usher a person to death's door. An alcoholic will not recover until he/she admits to needing help. Helen Mitchell, director of CAP's Recovery Center, says when people don't receive help from their pastors, they quit going to church and lose communion with the very people who could help them most.

CAP's literature center, in the basement of Christ Church, Shaker Heights, assists both clergy and the general public to learn about the disease and how to treat it. When Morrison spoke to Christ Church members, parishioner Joyce Schulze asked, "What can I do?" She and her friend Polly Hyde set out to turn a storage room into an information center.

Schulze said, "Well, Lord, if you want this job done, you'll have to show me how." And the two women sought help

on their knees. Morrison donated the original stock. Ohio's department of health supplied free materials. A Jewish labor leader gave \$1,700. The manager's salary comes from a variety of sources.

Maintained on a shoestring budget, the center has information on what alcoholism is, what it does; literature for family and friends; children's materials; and information for the alcoholic. It distributes information to schools for teachers, guidance counselors, and librarians. Word of CAP's success means the center handles an increasing number of phone referrals and mails literature to those who request it. "We have seen miracles. My personal faith has been strengthened," Schulze says.

Many people are reluctant to acknowledge alcohol problems. A church is therefore an ideal place, CAP personnel believe, to house educational material on a sensitive subject: People can go into a church without fear of "being discovered." And Schulze and Hyde, in the cozy little sanctuary they have created within a sanctuary, say, "We think the main thrust of alcohol programs should be in churches. If we Christians don't care about our fellowman, who will?"

*I returned home one day and found Mary very upset after one of Fred's spells, and I knew how desperate the situation was. Two weeks later a family friend visited me. She told me how she and her mother had persuaded her father to go to an alcoholism treatment center in Cleveland. She told me about "family intervention," a new way to break through an alcoholic's denial system. I related the conversation to Mary and a sister, but none of us had the courage to act. Later my friend's mother gave us the phone number of the consultant who had met them in a church parlor and coached them in the fundamentals of intervention.*

CAP'S Family Recovery Center is in the basement of St. Martin's, Chagrin Falls. Warm and inviting, it suggests comfort and serenity, two desperately needed qualities for those who come for help. The center offers Family Hope classes for relatives and close associates of alcoholics and Positive Intervention classes for those who have identified the alcohol problem and are resolved to take action.

Family Hope classes help a friend, spouse, parent, or adult child to learn what chemical dependency is and how to respond to it, and then guides the suffering co-alcoholics, as people whose lives are affected are sometimes called, to learn how to cope. Mitchell says this is considered a pre-Al-Anon step.

Co-alcoholics learn that by excusing or enduring poor behavior they contribute to the problem. A spouse may become as addicted to living with the problem of chemical dependency as the alcoholic is to liquor. For a person to say, "I will not put up with this kind of behavior anymore," is a healthy, not selfish, step, Mitchell says.

*That evening I called the number. My stomach was knotted, but I tried to sound calm. The woman seemed skeptical of the short time we allotted for planning and preparation but urged us to attend Al-Anon meetings until a bed became available at a treatment center.*

Because both alcoholics and co-alcoholics tend to believe their lives are worthless, the Family Hope classes show participants how valuable they are as individuals. Through role-playing they learn to detect problem behavior and improve communication skills. The classes stress that chemical dependency is a "no-fault" illness. "We urge people not to seek out the why," Mitchell says. "There is no one



reason. If we get into the here and now, then things start changing."

In Positive Intervention classes, an alcoholic's family and/or friends prepare to confront him/her—in love—with the drinking problem and consequent behavior. The process usually requires a month, the concerned group meeting three times before confronting the alcoholic. The goal is the addicted drinker's voluntary treatment and recovery. While the alcoholic's reaction can never be predicted, Morrison says 16 of the 18 interventions she assisted in a nine-month period resulted in positive action. One group, braced for violent anger, was surprised when the alcoholic's response was a quiet, "What do you want me to do?"

Sooner than we expected, the treatment center called to say a bed was available. We had three days. Now or never. We prepared a speech. We tried to think of every excuse Fred might use. We would confront him the morning he was to go to the center, and we spent a sleepless night. When he came out of his bedroom that morning, we were waiting for him. He was not pleased to see us. We told him he was suffering from alcoholism. We told him of the many times we'd been proud of him. We also told him about the time he'd left the car in the driveway with the motor running and the door open, the times he'd embarrassed us, the times he'd scared us with his reckless driving. I felt like a traitor. I wanted to get up and run. It was the hardest thing I'd ever done. We told him we wanted him alive to see my youngest sister graduate. And we said we wanted him to go to a treatment center now, this minute. He made excuses, but we warded off each one. I said, "We're not taking 'no' for an answer." And he said, "All right." We sat for a moment, dumbfounded. He'd consented!

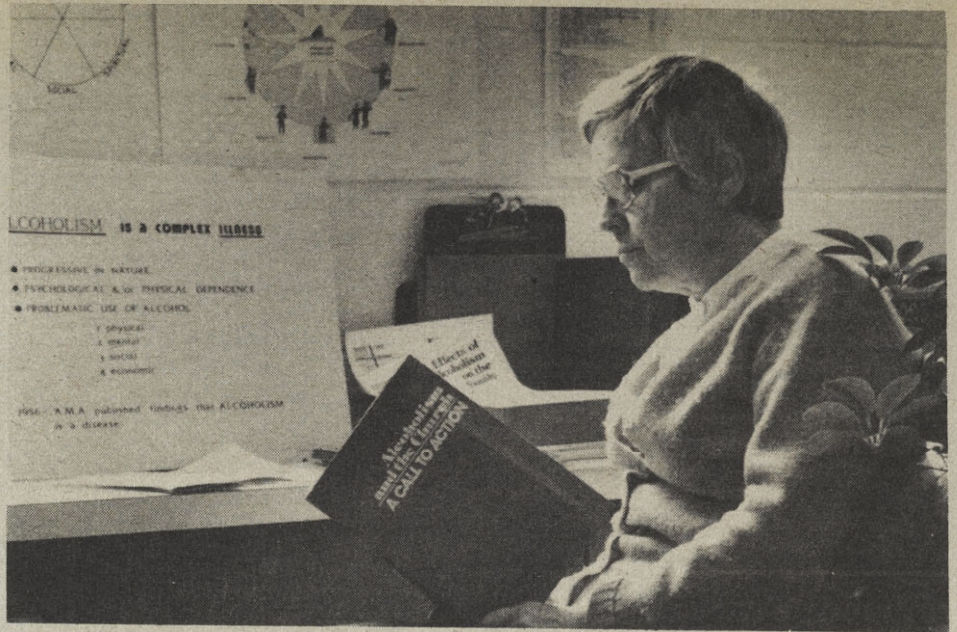
Alcoholism is a complex and mystifying disease. No hard and fast ways exist to prevent it or defeat it once it has staked a claim to someone's life. But as Morrison, CAP's new community development director, says, "Hope begins on the spiritual side, when each person—including the alcoholic—asks, 'Who is God?' 'Who am I in relation to God?' 'Does He care about me and what's happening to me?'" Hope begins in families, friendships, and churches where tough—not blind—love can bring healing to sick and broken lives.

We were physically sick from nerves that night. We visited Fred in the center on weekends and kept attending Al-Anon meetings. Although only four months have passed since Fred's discharge, we all feel

his treatment was successful. We are able to discuss the intervention with him positively and even joke about the funny parts. He goes to AA regularly, something none of us had dared hope for. He exercises at the YMCA and drinks his diet soda in the presence of those drinking alcohol. All of us are working to form the closest family ever. No matter what happens, we know we can cope—together.

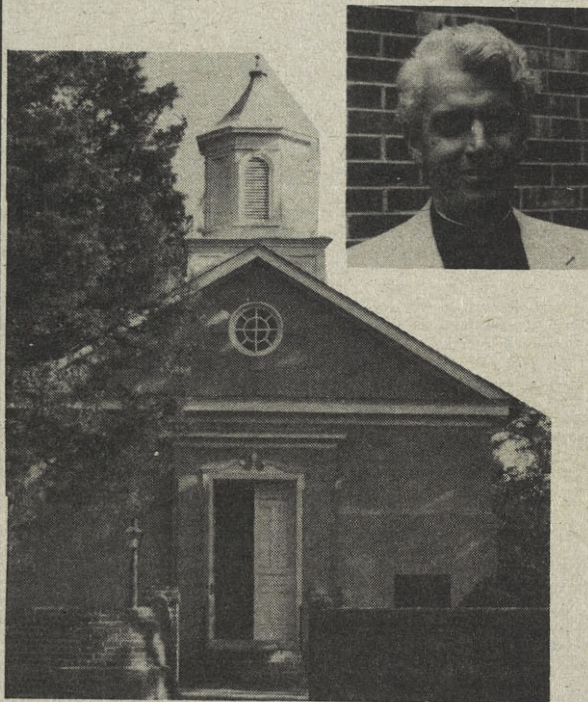
The running personal account is true.

**'We must begin with something concrete.'**



Nancy Morrison knows the importance of keeping abreast of the literature in a program in which education plays a vital role.

## Grace Church Yorktown, Virginia Is Linked With a SAMS Missionary in South America



Grace Church developed an interest in the South American Missionary Society after a visit by the Society's Executive Director in September 1979. This led the parish to host and support Doris Kirk, a nurse, who is now working among Lengua Indians in the Paraguayan Chaco. Grace Church had participated in mission work through its contribution to the Diocesan budget. We intend to continue this participation and believe the missionary efforts of the National Church to be of vital importance. However, the opportunity to involve our parish in a close relationship to a specific missionary, through SAMS, has opened up a new enthusiasm for foreign missions in the parish.

This year we are including SAMS in our parish budget, and are also encouraging individuals to give support through prayer and contributions directly to SAMS. We are excited to be a part of Doris Kirk's ministry, and we believe the excitement and commitment will grow in the coming years.

Claude S. Turner, Jr.  
Rector



Indian family outside home  
Makthlawaiya



Doris Kirk - nurse  
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#### UPCOMING EVENTS

CAP staff members are planning workshops and conferences in Ohio. Among them:

**April 21**—The Rev. Joseph Kellerman, author, on "Alcoholism: A Family Illness."

**April 28**—Kenneth J. Majcen, personnel executive, on "Alcoholism: Executives and Families in Transition."

**May 5**—Dr. Edith Gomberg, professor at the University of Michigan, on "Alcoholism and Women."

**May 15**—The Rev. Vernon Johnson, founder of the Johnson Institute, on "The Dynamics and Basic Methodology of Intervention."

**May 19**—Dr. Jay Thompson on "The Chemically Dependent Adolescent."

Other groups concerned about alcoholism are also planning events:

**March 18-20**—Continuing education seminar at Virginia Theological Seminary, Alexandria, on "Helping an Alcoholic Who Doesn't Want Help."

**May 1**—The Rev. Joseph Martin, Roman Catholic priest, on "Chalk Talk on Alcoholism" at Christ Church, 620 G St., S.E., Washington, D.C., for diocesan representatives of Province III.

Further information is available from: The Rev. Graham Smith, 23599 Cedar Rd., Lyndhurst, Ohio 44121, and Russ Horton, Diocese of Washington, Mount St. Alban, Washington, D.C. 20016.



Paying the price

Continued from page 1

across the nation and discovered that such variables as climate, seasonal differences, church design, and communicant and budget strength make a standard churchwide energy audit almost impossible. But despite differences, rectors echo homeowners in a common refrain: Energy costs are hurting us badly.

In colder climates vestry members are becoming as familiar with the "degree day" system as they are with the parish assessment formula. The Heating Degree Day (HDD) is a weather statistic that measures the number of degrees the average daily temperature falls below 65. A day with an average temperature of 50° has 15 Heating Degree Days while one with an average 65° temperature or higher has none.

Moving from one extreme—Caribou, Me. (9,767 HDD)—to another—Key West, Fla. (108 HDD)—along an east coast weather map gives an idea of the variations in the annual normal total Heating Degree Days.

St. Luke's, Caribou, is the northernmost parish on the east coast, and the Rev. Thomas Knox says heating problems are not new there. Last year's oil bill for the parish of 80 families was \$2,471. "In spite of conservation, prices keep going up. It's a losing battle." Knox, whose own home is heated with a wood stove, distributes special energy appeal envelopes throughout the parish twice a year.

St. Paul's, Key West, doesn't even have heating facilities, existing as it does in the country's warmest area. It could just ride out a 41° cold snap in January that broke an 1886 record, but what crimps its budget is the cost for electricity for air conditioning in the summer—\$6,000 in 1980. The church has many stained glass windows which are on pivots so they can be opened to catch ocean breezes, but last summer was "miserable," says Carolyn Smith, parish secretary. The Keys are isolated from the rest of the peninsula, and electricity costs keep climbing, aided by a "fuel oil adjustment charge."

In Williamsport, Pa. (5,934 HDD), Christ Church is a 140-year-old downtown congregation of 369 communicants with a total budget of \$95,000. The church is "much larger than we need and hideously expensive to heat," says the Rev. Roger Alling. When 1980's fuel bills hit 20 percent of the budget, the vestry took unanimous action. "It had been terrible stewardship," Alling says. "We weren't making our missionary quota, and the fuel bills were a large part of the reason why."

Now the thermostat at Christ Church is set at 50° from the first of November until Palm Sunday except for Christmas, the patronal festival, the annual parish meeting, and for weddings and funerals on request. The Sunday congregation of 65 to 100 meets in the parish hall where people gather on three sides of a central altar.

Alling says the new plan is working well. "We haven't experienced any serious attrition in money or attendance. In fact, the room is more appropriate to the size of the congregation, and the service is more intimate." The ushers have managed the right amount of dignity, and the organist has been creative in making the change.

Alling adds that he's been having fun with the new possibilities. He's not having fun, however, with the cold weather which the wind chill factor pushed as low as 50° below zero in January. "If I'd wanted to live in Duluth," he laughs, "I'd have moved there."

Duluth, Minn. (10,000 HDD), had 20° below zero temperature on Christmas Eve. The Rev. Robert Hardman thinks St. Paul's held its utilities bill to \$8,640 in 1980 because it, too, did not heat the nave in January and February but held services in the parish hall.

Detroit, Mich. (6,232 HDD), is energy conscious "from the governor on down," says the Rev. Ralph W. Parks of All Saints' who reports that during the past few years several churches have closed in the diocese as energy costs have risen 20 to 30 percent. "It's a real struggle," Parks says. "Maintenance and energy costs take over half our budget (\$63,000 in 1980). More and more money that should go to program goes to fuel."

In Boise, Idaho (5,809 HDD), St. Michael's Cathedral has an ambitious possibility for a new energy source. Dean James Dwyer, whose home is geothermally heated, says the state has just set aside \$200,000 to drill an experimental well for state buildings near the cathedral and perhaps the cathedral can hook onto it. Though retrofitting costs would be high, water is less expensive than oil or gas. Dwyer says, "If worst comes to worst, I guess we could drill our own well."

St. Andrew's, Rapid City, S.D. (7,345 HDD), spent only \$1,346 for utilities last year. A fund drive that never materialized may be the reason. St. Andrew's is housed in a 20-year-old structure originally intended as an educational unit with plans to add the church later when funds were raised. Since the latter did not happen, the building—with services held upstairs and church school downstairs—is one of the most inexpensive to heat our survey uncovered.

Rapid City, in the "banana belt," had unusually mild temperatures early this year. To celebrate the fact, merchants hung

branches of bananas on trees in January when temperatures were 60-70°.

In Elko, Nev. (7,433 HDD), St. Paul's 200 communicants have a "100 percent energy inefficient building," says the Rev. Bruce Braman of the cinder block, A-frame church. With a "barebones budget and everything we could do too costly for us," Braman says, "costs are killing us."

When Alaska joined the Union, it not only beat Texas to become the largest state, but it claimed the U.S. record for the coldest. Degree days in the state in most cases are over 9,000, and Barrow hit a U.S. high of 20,174. Though heating costs have been hard on places that use oil, Bishop David Cochran says travel is one of the biggest expenses with gasoline prices ranging from \$1.45 in Fairbanks to \$3 in Barrow.

One-quarter of the diocesan budget goes for travel, Cochran's own travel expenses reaching \$10,000 in 1980. To bring 80 people to a diocesan convention costs over \$15,000, and each parish is assessed \$225 per delegate. "For a small congregation with two delegates, \$450 can be half the budget," Cochran says, pointing to the irony of the distribution system. "We have refineries right here, but we get no advantage from them."

In Point Hope, where Cochran will soon dedicate a new church, wood stoves will help supplement the oil although wood is not plentiful. Parishioners hope to find enough driftwood to cut heating costs. All village churches in the diocese are wood heated.

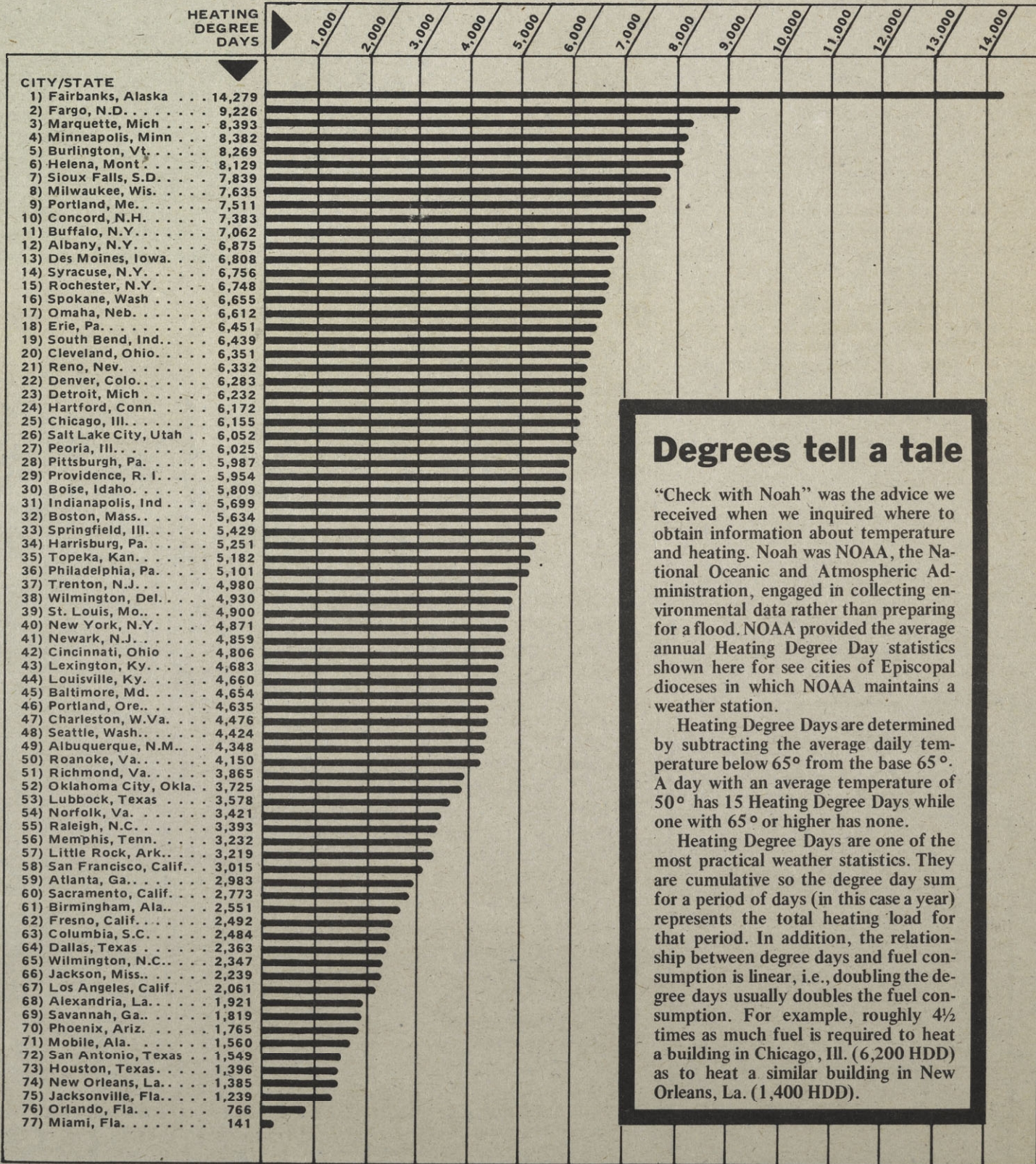
In Massachusetts the diocese now makes low-interest energy loans to parishes having problems. During 1980 it lent \$122,400 to 14 parishes at an average of \$8,743, Paul Wren, treasurer, reports.

The Rev. Walter Pragnell of Grace Church, Everett, Mass. (6,300 HDD), says the building seats 450 people but now has a congregation of 200, a problem typical of older parishes in that state. Heating costs are 33 percent of the annual budget.

Pragnell tells of the Boston Food Bank, an ecumenical operation through which churches contribute staples "to supply emergency food to people who have to make the choice between eating and heating."

Episcopal parishes may have a like decision forced on them. Fixed fuel costs could end the luxury of deciding which programs are priorities and which will be put on the back burner. Small parishes are already discovering they can't afford to keep that back burner lit.

How are you solving your parish energy problems? If you have a solution that could help another parish, please send us a report in 400 words or less. If we use the report, we will send you free copies of our two popular Episcopal books. —The Editors





Here's how to tell your parish's story

by Ruth B. MacFarlane

Does your church have a written history? Written in logical order? When and how the church was founded? Who the original members were? When the first building was constructed? What clergy served when?

If not, and if you aspire to be a writer, put your talents to work for the glory of God.

Your job will be two-fold—to make a comprehensive statement of your church as it is now and to compile a history.

Begin with the present. Record the church address and the names of clergy and parishioners.

When are worship services held? What is their usual form? Include several sample programs.

How many Sunday school classes are there? How many members in each class? Their names? Who are the teachers?

What are the groups within the church? Who are their leaders, their members? What does each group do?

What community outreach programs does your church support? What is the missionary program?

How much income do you have? Where does it come from? How is it allocated?

Does your church belong to a conference of churches, both of the same or different denominations? What duties and support are involved?

Who is on your vestry? When does it meet? What are its responsibilities?

When you have recorded in an orderly fashion the answers to these questions, and to any others which have occurred to you, you'll have compiled a document important to your church, to your community, and to later historians.

For the past you'll find your materials in old record books, church minutes, letters, and in the memories of older parishioners.

Fill out a 3 x 5 card for each separate source, including information such as "Minutes of church board, 1960-62, kept by John Smith, secretary," or, if a conversation, the date and the name of your informant. Assign each source a number.

As you take notes (5 x 8 cards are good), include the source number (and page number, if any). Record only one topic per note card. This will greatly simplify later organization of the material.

You need not have a final form in mind as you work. The material you gather will usually dictate the final form. You may, however, wish to organize your findings by year, at least at first.

As you talk with older members, you may glean priceless anecdotes to add to the bare bones of your account. A tape recorder will help you.

Take pictures or ask a photographer to work with you. Be sure to put dates and names on the back of each picture. Nothing is more frustrating than an old photo with no data.

Once you have searched out and recorded your facts, you must decide whether you are going to preserve the history and the statement on the present

BRITISH THEOLOGIAN TO LEAD SEMINAR

British theologian David E. Jenkins will lead a 12-day seminar at Ring Lake Ranch, an ecumenical retreat center in Dubois, Wyo., August 16-28. Head of Leeds University's department of theology, Jenkins taught many years at Oxford. This will be his first trip to the U.S., and he will speak on rediscovering Christian identity, belonging, and service. Accommodation is available for a few individuals and families. For information, write to the Rev. M. M. Kahin, Box 806, Dubois, Wyo. 82513.

church in outline form or as a narrative. In either case, organize. Arrange your notes by date. Group notes according to topics. If you've been careful and orderly in gathering your information, you've already done a service for your church and for the future. If you don't plan to take the task further, be sure your findings are labeled and placed with other church records. If you do the writing, simple, accurate statements are best. Prepare a rough draft, following a logical sequence, probably a time sequence. Ask some old-timers to read your first draft and to make corrections and comments. Polish the rough spots, eliminate repetition, correct errors. Type the final draft, lines double-spaced, and place it in a binder. Make copies for yourself, the church, the diocese, the local library, the historical society. Your local newspaper might publish your account, either in full or in an abridged form, so each church member can obtain a copy.



The Rev. J. Thomas Bagby, rector of St. Martin's Church, Houston, Texas, visits with parishioner Vice-President George Bush prior to Bush's move to Washington, D.C. The congregation said special prayers for the Vice-President during the service on his last Sunday in Texas and honored him with a reception afterward. Houston Chronical Photo

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# Mission Information

BY ONELL A. SOTO

The Rev. Roswell Moore, chairman of the Iran Diocesan Association, reports on the Church in Iran: "The Christian community in Iran continues to gather for prayer and Bible study, with some small groups meeting daily. The clergy are either dead, in prison, or exiled, but the Church Center in Tehran, St. Luke's in Isfahan, and the Blind School continue to be centers of Christian activity. The Church Missionary Society in England, the Dutch Church, and the Christoffel Blind Mission, are channels of support for the clergy families and the school. Bishop Dehqani-Tafti is in telephone contact with members of the Church in Iran, and reports that they are carrying on courageously. We continue to pray for the safety and early release of Dr. John and Audrey Coleman, Jean Waddell, the Rev. Iraj Mottahedeh, the Rev. N. Sharifian, and Dmitri Bellos, the diocesan administrator."

The Rev. Mortimer Downing, a former Roman Catholic priest, has been received into the Episcopal Church and is being appointed missionary to Argentina where he will be teaching at the Instituto Superior de Estudios Teologicos in Buenos Aires and will be helping in the local diocese. Dr. Downing will be accompanied by his wife Anita who shares the desire to serve overseas.

Jose Alberto Vasquez, a seventh grader from El Salvador, writes this letter for the

materials of the Church School Missionary Offering: "El Salvador is a small country in Central America and one of the smallest in the world. We have a grave situation in our country and a lot of fighting is going on. Many are being killed and massacred. A short while ago, they killed the Roman Catholic archbishop, Oscar Romero of San Salvador. And I don't go along with this killing of people and the burning of buses.

"This is not the only thing happening too. When we want to have meetings, they are forbidden; and we can't celebrate such days as Father's Day, Mother's Day, Teacher's Day, and the others.

"I ask your prayers for the people of God in our country."

In 1903 the Rt. Rev. Charles Henry Brent, first bishop of the Philippines, recruited a missionary to work in Manila among the Chinese residents. Soon afterward a night school, St. Stephen's, was established. Today this school is one of the leading educational institutions in the country with more than 6,000 students, mostly Chinese.

*Coming Together in the Spirit* by Frederick H. Borsch is a new book published jointly by Forward Movement Publications and the Upper Room. According to the introduction the miniature book is a "fresh understanding of, and approach to, ecumenical dialogue at the local level." The book is the result of a study on spir-

ity and ecumenism sponsored by the Commission on Faith and Order of the National Council of Churches. The Rev. William Norgren, associate ecumenical officer at Episcopal Church Center, says the book is a must for local ecumenism.

Twenty-three years ago, in 1958, the Lambeth Conference passed this resolution: "The conference calls on every Church member, clergy and laity alike, to take an active part in the mission of the Church. It is a mission to the whole world, not only in area but in all the concerns of mankind. It has no frontiers between 'home' and 'foreign' but is concerned to present Christ to people everywhere. Each generation needs to be evangelized, and to this all-important task we summon the people of God in every land." Are we still struggling with domestic vs. foreign? Hope not!

The Church in Africa continues to grow. Anglican Bishop Desmond Tutu says "One would have thought that Christianity, having come with foreigners, would have been rejected when independence came and the Church would have declined." But estimates show that while only 30 percent of the population of the continent was Christian in 1960, it is now almost 50 percent. Tutu and others cite various factors for the growth of the Church: 1. Tribal religion lost power as Africans began to move across tribal lines. Islam may have filled this void, but the Muslim surge, funded by new Arab oil money, has yet to materialize in black Africa. 2. The record of Christian missionaries, in spite of much criticism, made tremendous contributions in education and health and planted the Church in many places. Even today, many Africans are touched and surprised by the willingness of missionaries to struggle in the hinterlands, to help dig wells, and to teach reading and writing. They serve in time of famine and show love and care for the sick. 3. Another factor is the zeal of African leaders to put evangelism first in their Church priorities.

Last fall, the Public Christian Mission Committee of the American Baptist Churches in New York took a poll to determine its mission priorities. The Churches said world hunger, breakdown of the family, discardable people, world peace and disarmament, and emergency services were top priorities. Also listed are rights of oppressed groups, ecology and stewardship of energy, criminal justice and public safety, city/suburban inequities, and church-state relationships.

When members of the Church's Auxiliary for Social Action in India distributed blankets to the pavement dwellers during some bitterly cold winter days, they encountered some problems not faced by the Good Samaritan. The churchworkers had to convince people the blankets were not stolen. The pavement dwellers thought the teams were a posse of policemen come to arrest them for vagrancy. But many times disbelief gave way to joy, amazement, and tears because someone cared.

The United Thank Offering grant requests for 1981 must be mailed by March 31. Forms are available in diocesan offices. Each diocese is asked to submit no more than four requests. Maybe the traditional Blue Box can help you in some missionary project right where you are.

Douglas Webster, in *Yes to Mission*, reminds us that in all mission "the means is a cross, the end a resurrection. We know something of the meaning of the cross; we know little of the meaning of the end or the resurrection. But both are on their way, and every writer in the Bible expects them to be glorious."

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# New collection of hymns is comprehensive

*Hymns, Narnia, and the Episcopal Church are themes of three new reference works parishes might find helpful.*

The Psalmist said: "Let us make a joyful noise unto the Lord." Music has been a large part of the Judeo-Christian tradition since. In *American Hymns Old and New* (Columbia University Press, \$55), a fine two-volume work, Albert Christ-Janer, Charles W. Hughes, and Carleton Sprague Smith have compiled over 600 hymns ranging from those the Pilgrims sang to 40 pieces the editors commissioned especially. They chose hymns with native texts and native tunes and even did some crossing, combining texts with music they thought more appropriate.

The first volume ("A Historical Singing Book") has hymns arranged in chronological order; many are grouped by denomination. The second volume ("Notes on the Hymns and Biographies of the Authors and Composers") contains historical and biographical notes as well as concise analyses of words and settings.

Church history and music lovers will enjoy reading and singing 16th century versions of the psalms and 17th century devotional verse. The devotional hymns are quite personal and boast such epic poems as John Wilson's "Son of Deliverance" and Michael Wigglesworth's "Day of Doom," but among the treasures is Henricus Selwyn's beautiful:

"O Christmas night! day's light transcending

Who no beginning had or ending  
Till he a man became, was God."

Among 18th century denominational hymns are two by Jacob Duche, loyalist rector of Christ Church, Philadelphia, when the Revolutionary War began, and his son Thomas.

The hymn came into its own in the 19th century. Spirituals include such familiar titles as "When Israel was in Egypt's land" and "Let us break bread together on our knees." Hymns of reform praise "pure cold water," and among revival hymns is:

"The world, the devil, and Tom Paine  
Have tried their force, but all in vain,  
They can't prevail, the reason is  
The Lord defends the Methodist!"

Twentieth century themes range from God in the heavens to God in the cities:

"But in the city's grief and shame  
Dost thou refuse a part?

Ah, no; for burneth there the flame  
Of human help in Christ's dear name;  
There, most of all, thou art."

These volumes would be a marvelous addition to any church or choir library.

Another superb reference work is Paul F. Ford's *Companion to Narnia* (Harper & Row, \$12.95). Written in encyclopedic form, with informative footnotes, the book is a must for those who have read the Narnia stories and want to explore their "allusive sub-text." It will even help the casual reader. Ford says his *Companion* "means to help you to explore the various strands that [C. S.] Lewis weaves into the fabric of the [Narnia] Chronicles—literary, religious, philosophical, mythopoeic, homely, and personal images—the same fabric out of which our own stories are woven." Lorinda Bryan Cauley has contributed 24 full-page illustrations and maps very much in keeping with the Chronicles' original style.

And William Sydnor has produced a handy small introduction to the Church for those about to be confirmed and those who are simply inquiring. *Looking at the Episcopal Church* (Morehouse-Barlow, \$4.50 paperback) discusses "First Appearances," what one sees and experiences and why; "Essential Meaning," an historical sketch from the beginning of Christianity and belief; and "Commitment," a discussion of various ministry roles.



Paul and Janet Clasper

## China visitors say churches overflow

"Please don't come to services twice on Sundays because it makes the church too crowded for others to attend."

Can you imagine that announcement from the pulpit of your parish church? But at Moore Memorial Church in Shanghai,

China, one of three newly opened Protestant churches which now average a total attendance of 5,000 persons each Sunday, that really happened. The services were broadcast throughout 15 other people-filled rooms in the church-school complex. And many taped the services to play for those who couldn't attend.

Dr. Paul Clasper, professor at Chung Chi College, Shatin, Hong Kong, reported on this and other services he and his wife Janet attended during a trip to mainland China.

That same day another church in Shanghai had a baptismal service about which the Chinese people were proud and excited, Clasper said. It was apparently the first public baptismal service in that city in some time.

In Peking the Claspers attended a 6:30 a.m. service at the Roman Catholic cathedral, which was packed "wall to wall," and then an 8 a.m. Protestant service in a smaller building that "was packed upstairs and downstairs, on the stairways, and in every possible corner. There would be a

few tourists and perhaps embassy people, but most of the 350-400 people were local Chinese. The style was much like a Presbyterian service with the Holy Communion taken directly from the Chinese Anglican *Book of Common Prayer*."

Similar reports of heavy church attendance came from other pastors, Clasper said. "In Canton they reported an average of 1,900 a Sunday, with 40 percent being young people. (For Chinese, that means 30 years and under!)"

"In Hangzhou they reported an average of 3,000 in three Sunday services, with two-thirds being newcomers to Christianity. The previous Sunday 80 were baptized."

"We saw a group of 400 attending a Bible study in the church. When we asked how the faith was spread, they said it was from contacts in the home and from contacts with other Christians in the factories and on the farms."

Adapted from *World Mission News*, published by the Episcopal Church Center's Mission Information Office.

About a year ago (January 20, 1980) the column below, written by George F. Will, appeared in the *Washington Post* and was syndicated in over 300 newspapers across the nation. Since the time when Mr. Will visited St. Jude's and wrote of his findings, two new cottages have been built and the child population has risen to 54. Plans are on the drawing board for further expansion because the need is so great.

## The Best Way to Make the World Better

BOULDER CITY, Nev.

I am aware of, and share, the conviction of many readers that their daily diet of news is unnecessarily dismal because good works are not frequently enough considered newsworthy. That is why I came here to a stony bluff on the Mojave Desert, just over the horizon from the glare of Las Vegas, to St. Jude's Ranch for Children. It is a home - often the first real home - for abused children.

The sufferings that bring children here are - I was about to say - indescribable. Actually, they can be described easily, as case histories do, in a flat narrative, the very tonelessness of which somehow magnifies the horror.

I won't describe them because the newspapers are wrenching enough these days, and because I feel - I'm not sure why, but I'm sure I'm right - that to retell these children's stories is somehow to compound their hurts by violating their privacy. Suffice it to say that one of the invaluable volunteers assisting St. Jude's is Dr. Joseph Ferreria, a plastic surgeon from California who helps repair physical damage that has been done to the children. An even bigger challenge is repairing the psychological damage done to children like the one who said, "I'm lucky, Father, 'cause my little brother was smeared all over the kitchen wall and he's dead now."

Father Herbert A. Ward is a gray-haired, but otherwise young-looking, 42 year old Episcopalian priest. A fifth-generation Mississippian, he left a splendid job as a parish priest and headmaster of a fine school in New Orleans to come here to manage a struggling little institution named for the patron saint of lost causes. Here, he and a few aides shepherd the children - the youngest is 6 - through adolescence and into the world.

When physical injuries have healed, there often remain broken spirits in children who cringe beneath the gentlest touch. An abused child is apt to have a horrid self-image and no self-confidence. Children are all-too-ready to feel guilt, and often are vague sense that they must somehow have deserved what befell them.

During the most formative years of these children's lives they have been told, verbally and violently, that they are worthless. Father Ward and his three nuns (salary: \$10 a month) tell them otherwise.

Undoing what sick or evil adults have done is urgent, not only so that the children can blossom, but also for the sake of the children's children. Child abuse can be a communicable disease: A battered child is particularly susceptible to becoming a battering parent.

For four years Father Ward was, from his own modest salary, the largest donor to St. Jude's. The ranch still operates on a thin and frayed shoestring, and might not operate at all if Las Vegas stars did not help every year with a big fund raising bash. The operating budget this year (\$265,000) is much less than a big casino rakes in on a weekend.

There are 24 children here now. When a new dormitory is completed, there will be 36. In 14 years, St. Jude's has served 177 children. These are small numbers; the ranch is a small sponge in what is nationally, a sea of problems involving child abuse. But when an institution's task is to administer intensive care to small souls, small is not just beautiful, it is efficient, even essential.

Asked why he left a region, city and job he enjoyed to come here for what was a precarious undertaking, Father Ward answers with a directness that neither invites nor permits further inquiry. He says he was called by the trustees to see St. Jude's and when he saw it, he was called by a higher authority to serve it. "It is," he says, with St. Paul, "a fearful thing to fall into the hands of the living God."

There is really nothing strange about this healing enterprise in the desert. It is as American as the "errand into the wilderness" undertaken by the first Americans, the pilgrims who pushed inland for their own purposes, and explained their purposes the way Father Ward explains his.

It is in America's genetic code, this tendency for devout people to go off to unlikely places and start practicing what they are then almost too busy to preach. That is why the American landscape is flecked with little platoons like St. Jude's, hard at the business of making the world better in the best way, one person at a time.

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To assist in this worthwhile endeavor, or for further information please write:



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## LENTEN EXERCISES

### Try new music for stations of the cross

When a small Missouri parish planned Friday noon Lenten services based on *The Book of Occasional Services* "The Way of the Cross," members found little music for the 14 stations. The choir director wrote a 14-verse hymn, one verse to be used before the readings for each station of the cross. Other parishes might like to use it, too.

The hymn by Everett Hendricks of Shepherd of the Hills Episcopal Church in Branson, Mo., follows.

MELODY: RATHBUN, No. 316 "In the Cross of Christ I Glory"

CHORUS: (To be sung before each station preceding each stanza.)

At the cross her station keeping  
Stood the mother of our Lord.  
Bowed with anguish, deeply grieving,  
Felt the sharp and piercing sword.

**I. Jesus Is Condemned to Death**  
First condemned to death by Pilate,  
Scourged, accused and then denied.  
To the cross instead of Barabas.  
To the cross on which He died.

**II. Jesus Takes up His Cross**  
On His back, the cross with torture,  
Took the weight for you and me.  
More than tree the burden He carried,  
Carried then to set us free.

**III. Jesus Falls the First Time**  
Yes, He faltered under the burden,  
Earthly strength no more could bear.  
Even yet our burdens He carries,  
As our Lord He comes to share.

**IV. Jesus Meets His Afflicted Mother**  
As His footsteps led Him onward,  
Onward to His Calvary,  
Saw He Mary, softly and gently weeping,  
As He trod beneath the tree.

**V. The Cross Is Laid on Simon of Cyrene**  
From His back the cross was taken,  
Giv'n to Simon of Cyrene.

## Soar like the eagles God wants us to be

by Bob Spangler

An Indian legend, I think, tells the story of an eagle's egg that was stolen and placed in a prairie chicken's nest. The eaglet that hatched grew up with the prairie chickens, scratching in the dirt for seeds and insects, clucking and cackling, flying only a few feet off the ground. One day the eaglet saw a magnificent eagle soaring on the wind currents. "Gee," said the groundling, "what a beautiful bird. I wish I could fly like that." "Don't be silly," said his friend the prairie chicken. "You could never be like him." So the changeling never gave

flying another thought and died thinking it was a prairie chicken.

Sad, isn't it? Sadder still is the realization that so many of us were born eagles but live like prairie chickens. We were born to be fully human, fully alive, but we live only partially ourselves, partly alive.

We spend so much of our time denying our humanity, ignoring it, or being ashamed of it—pecking in the dirt, clucking and cackling—instead of using our God-given talents. We were meant to love and be loved, give and receive, cry and laugh, work and play, sleep and awaken.

Lent is a good time to resolve to stop messing around with the prairie chickens and be the eagles God wants us to be.

Adapted from *St. John's Newsletter*, Tulsa, Okla.

## ALLELUIA ALLELUIA ALLELUIA ALLELUIA

On March 4, the first Sunday of Lent, your parish might like to try an idea Suzanne Mulkin, church school coordinator at Holy Trinity, Bartow, Fla., developed last year. Children, youth, and adults made alleluias of all shapes, sizes, and sayings, then put them in a plastic shoe box and buried them.

"What a meaningful action this was as we buried them on a cold, blustery winter Sunday, reminding us of our old selves and entering into a solemn time of prayer, discipline, doing something for others and not thinking just of ourselves," Mulkin says.

On Easter Day the church school unearthed the shoe box and passed the alleluias around as everyone sang, "Jesus Christ is risen today, Alleluia!"

"We recovered these same alleluias given to God, made one with Him, to be raised up with us in newness of life on a warm, sunny Easter Day. The Lord is risen indeed. Alleluia! Alleluia!"

### Time to check your petals?

by Betty Rowland

The concept of "petaling" is a religious/psychological one. It means peeling off the outer layers of ourselves and reaching our center, or core. Petaling might be a way of self-examination this Lent. What petals keep us from being our real selves and fulfilling the potential God gave us?

One petal, for instance, might be amiability. One can go through life being agreeable and polite without really having close, warm relationships with other people. Such relationships call for being more open, perceptive, and caring.

Respectability might be another petal. Respectability is all right so long as it doesn't lead to self-righteousness and on to being critical, judgmental, and the town gossip.

Is your petal busy-ness? The busy people who bustle around a bereaved friend's home at the time of the funeral are often not around a few weeks later when the deep loneliness sets in.

Resentments—"poor me"—are a good place to hide. As are our preoccupations with our health, our families, our possessions, or with being popular.

Petaling has to do with being completely honest and open, with letting go some things that aren't important to make room for things that are, with caring for other people and their feelings and ultimately caring more about pleasing God.

An anthem proclaims, "A rose touched by the sun's warm rays/all its petals gently does unfold;/ so you, when touched by God's mercy,/ let joy and gladness win your soul."

Lent is a good time to check our petals and see if they're too tightly closed to let God in—or to let Him out.

Adapted from *The Arkansas Churchman*.

Even then He teaches the people,

"Take my cross and follow me."

**VI. A Woman Wipes the Face of Jesus**

From His brow no anguish was taken,  
On this mournful, mountain climb.  
In His eyes the world's desolation,  
Yet His love remained sublime.

**VII. Jesus Falls a Second Time**

Oh what pain our sins have inflicted,  
As He falls beneath the shame.  
But His love is our redemption,  
From the blot and for the blame.

**VIII. Jesus Meets the Women of Jerusalem**

"Do not weep," the Savior replying  
To the tears the women shed.

"Think upon your own salvation,  
For yourselves," the Savior said.

**IX. Jesus Falls a Third Time**

Thrice He fell, the burden still pressing  
On the man from Galilee.

Through the shame and sorrow  
Oppressing,

Learn from Him your cross to see.

**X. Jesus Is Stripped of His Garments**

Stripped of cloth, of earthly raiment,  
Spat upon, derided, scorned.

But a cup of gall for His quenching,  
For His head a crown of thorns.

**XI. Jesus Is Nailed to the Cross**

From the cross He spoke, "Forgive them,  
For they know not what they do."

Even then He pleaded for others,  
Asking mercy, life renewed.

**XII. Jesus Dies on the Cross**

Dark the hour, yet darker the future,  
Christ has died upon the tree.

"It is finished," echoed the hillside,  
Gone the day from Calvary.

**XIII. The Body of Jesus Is Placed in the Arms of His Mother**

Once again the man and child Jesus  
Lay in mother Mary's arms.

Through His death our God will receive us,  
Free at last from earthly harms.

**XIV. Jesus Is Laid in the Tomb**

In a tomb His body was resting,  
With a stone to guard the grave.

Oh Christ Jesus, hear us your children  
From our tomb, Oh come and save.

### Polish your friendly skills with Marty

"[Friendship] stands its best chance when there has been a renovation of the person, a move toward becoming open. When the first chink of openness appears in what was once a closed-circle personality, friendship has a chance. And once it begins to work, more openness follows and the open circle grows."

Martin Marty is tackling *Friendship* (Argus Communications, paperback \$3.50) in his latest book, but that description is a perfect goal for Lenten discovery as well. The book would be a lively Lenten discussion starter.

One has to resist the tremendous urge to quote Marty's revelations at length, thus depriving the reader of finding these gems for him/herself. Marty covers the rights and rites of friendships, their mak-

ing and breaking, family and collegial relationships.

Friends are those who can warn of danger, who can say, "Aw, come off it." Friendship and love are related but different. Divine love and friendship are different, and loving your enemy is a test. Marty provides vivid descriptions of Jesus' friends. John was special, "but this did not mean [he] became secretary of state or foreign policy advisor." Peter was eager to please but "not necessarily the one you'd like to finish off the wine with after the publicans and sinners have gone home to their friends."

Marty quotes Martin D'Arcy, Reinhold Niebuhr, Aristotle, Augustine, and Thomas Aquinas, but the most sparkling parts of the book are his own ruminations and revelations as he travels a relatively untrod path in search of the requisites, the bounds and bonds, the pains and joys of friendship.

—Judy Mathe Foley

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# Have You Heard

## RE: REBUSES

Perhaps because so many of the daily problems we encounter seem insoluble, many readers apparently share the editors' pleasure in solving these witty word puzzles. To Betsy, Flora, and Gret of Montclair, N.J., thanks for the rebus you sent which appears below; to Maxine Dayton of Towanda, Pa., who thinks rebuses are great for teenagers, glad you like our contributions; and to Mrs. M. D. Corbin of Waco, Texas, thanks for your sheet which included some new and clever ones. To the others, just thanks. This month we'll share an easy Episcopal rebus and several that have us stumped. We want the answers to 2, 3, and 4! So, to the first (by postmark) sender of correct answers, we will send a slightly used Eagles pennant soaked in genuine Philadelphia tears.

1	MITE	2	1 at 3:46
3	world world world world	4	no ways it ways

## TELLING IT LIKE IT IS

Our friend Bishop George Masuda reports from his retirement home in Lakeside, Mont., that in at least one TV commercial God has bested Mammon. The local ad says: *Welcome to the Montana Savings and Loan. It's across the street from The Christian Bookstore.* "Money takes a back seat to religion in Kalispell, Mont.," Masuda notes. Nice!

## REACH OUT AND REACH SOMEONE

With travel costs taking off faster than the jets themselves, we do a lot of telephoning to obtain our stories. Contrary to the ads, when we place long distance calls, often the person we're trying to reach is not in. We've resigned ourselves to leaving messages after the beep, but recently we found a happier situation in calling St. Paul's in Marquette, Mich. St. Paul's currently has an interim rector, but calls to the church are automatically switched to the diocesan office where someone answers, "St. Paul's Answering Service," and then directs you to another number. Much more satisfying than a recorded message—or no answer at all.

## IT MAY NOT BE TOO LATE...

St. Thomas' Church, Hereford, Texas, included some thoughts from columnist Erma Bombeck in its monthly newsletter, and we thought they were particularly timely in the cool light of early-Lenten mornings. "If I had my life to live over, I would have waxed less and listened more. I would have invited friends over to dinner even if the carpet was stained and the sofa faded... I would have burnt the pink candle sculptured like a rose before it melted while being stored. I would have sat cross-legged on the lawn with my children and never worried about grass stains. I would have eaten less cottage cheese and more ice cream... When my child kissed me impetuously, I would never have said, 'Later, now get washed for dinner.' There would have been more 'I love you's,'... more 'I'm sorry's,'... more 'I'm listenings's,'... but mostly, given another shot at life, I would seize every minute of it... look at it and really see it... try it on... live it... exhaust it... and never give that minute back until there was nothing left of it."

## NOW HERE'S AN EPISCOCAT WITH A LAY MINISTRY

You've heard about "full-service banking," but we want to nominate St. Stephen and the Incarnation in Washington, D.C., for service above and beyond. We're not even talking about the plethora of outreach programs for which it is known. What caught our attention was its loan of the parish cat to the family of a day care student who had a rodent problem. Carnation, who also appears in a weekly cartoon in the parish newsletter, *Bread*, returned to the church after two weeks with excellent references and sporting a new collar. Now, about the roaches...

## GETTING THE STORY

If you think church communicators just sit around the office all day, maybe this will change your mind. *Newslog*, the Associated Church Press publication, reported that editor Jay Mallin of the Diocese of Southeast Florida's *The Net* went to the Florida Keys last June to cover the Cuban sealift. He boarded a

sport fishing boat bound for Cuba and after spending two days in Mariel went by bus to the Hotel Triton in Havana where Cuban authorities restricted him to the hotel. Then he and 11 other journalists were escorted back to Mariel, put on a shrimp boat carrying refugees, and returned to Key West. That's really following a story!

## AND THE SECOND PRIZE IS...?

The Dominic Martuscelli family of Walla Walla, Wash., won 1980's most unusual prize in a contest sponsored by *The Inland Register*, newspaper of the Roman Catholic Diocese of Spokane. The prize? A five-day visit from Bishop Lawrence H. Welch. The visit with the Martuscellis, who have seven children, was part of a "listening" project during the diocesan celebration of the Year of the Family. The Martuscellis won the contest with a letter that said they thought the bishop could learn much by visiting them. The story about the event didn't list what the bishop learned, but it did quote him as

saying he'd re-learned "what it's like when six or seven people are trying to get into the bathroom at the same time."

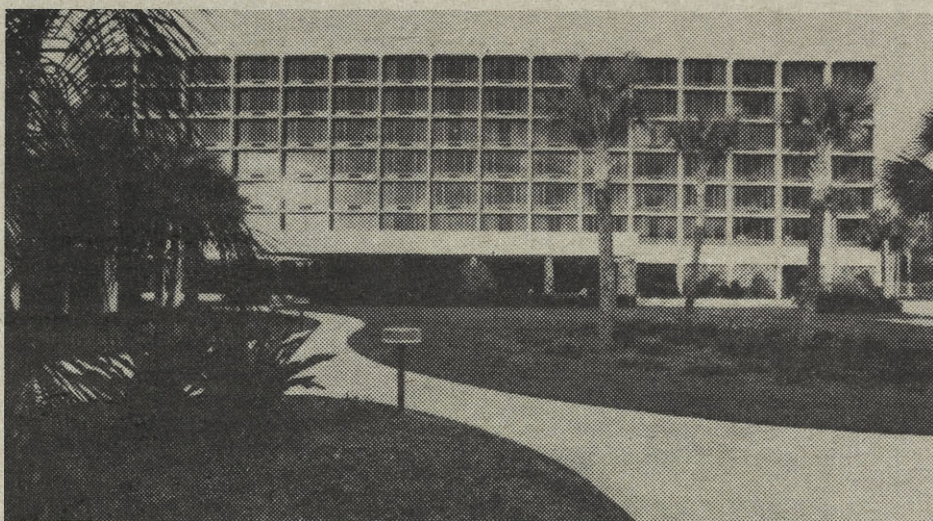
## YOUR SLIP'S SHOWING

Presbyterian ecumenicity stumbled momentarily when a typographical error in an article on unity in *Presbyterian Survey* (published by the Presbyterian Church in the U.S.) named a sister Church as the "Untied Presbyterian Church." Reader Bill Dotger wondered if the slip revealed PCUS's feeling toward the United Presbyterians and noted, "Surely those outside our Presbyterian camp have called us untied since the 1860's spat"—which has yet to be totally settled.

## ON BEYOND MARATHONS

Jogging seems to be a popular sport with Episcopalians, but for those who are looking for a stiffer challenge, we pass on the news of the annual Empire State Building Climb. Last year in the invitational event sponsored by the Road

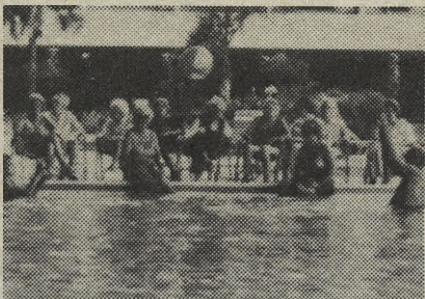
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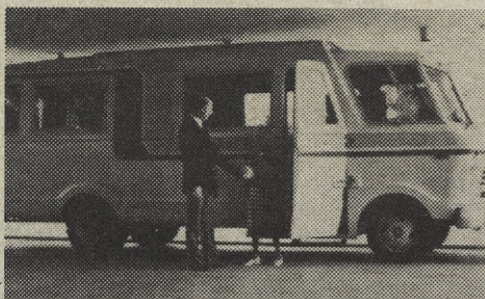
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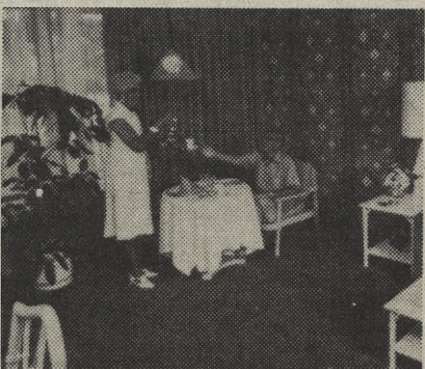
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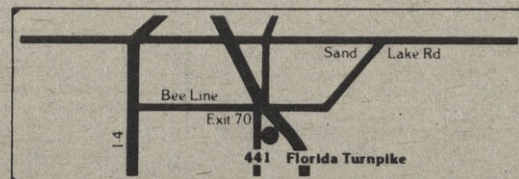
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# Have You Heard

Continued from page 19

Runners Club of New York, 36 men and women dashed up the 86 flights of stairs in the Manhattan skyscraper. Winning time posted was 12 minutes, 20 seconds. Stiff challenge? Stiff knees!

### IN A PUN-SIVE MOOD?

Martin Marty reports in his biweekly newsletter, *Context*, the following paragraph written by religious writer John Dart of the *Los Angeles Times* which has hidden in it the names of 13 thinkers all prominent in theologian Hans Kung's latest book, *Does God Exist?* Even after you read the answers below, the puns are so outrageous that the names may still be concealed. "Any intellectual in the market for meaning can shop an hour or haggle all day, cart along skepticism or bring faith, but he or she will find time well spent on Kung's *Does God Exist?* As for Catholic bishops, fewer back Kung than a dozen years before, but a prelate with white head of hair, no matter what marks he gets for looking wise, can't block Kung's niche in Catholic theology by calling him a fraud. In the future, whatever shall pass shall not ruin his reputation as a high digger on the plateau of intellectual inquiry."

Answers: Schopenhauer, Hegel, Descartes, Feuerbach, Whitehead, Marx, Kant, Bloch, Nietzsche, Freud, Pascal, Heidegger, and Plato.

### SINNING ON SUNDAY?

Are you breaking the law on Sunday morning in your parish? You are if you have mimeographed or photocopied the words of a copyrighted hymn or song. According to Bob Turnbull, president of Omega Publications, and the copyright

laws, that's illegal. But if you do, you're not alone. Turnbull says so many churches and religious organizations do it that some music publishing companies have gone bankrupt. "Christians [who] would never think of entering someone's house and stealing his hard-earned income. . . unknowingly do exactly that when they photocopy a writer's song rather than purchase a copy."

### A SPIRITUAL KICK

Mark Gibbs, the articulate co-editor of *Audenshaw Papers* published in England, says evangelism is an awkward subject and makes Christians nervous, but being a witness to the Lord is a duty because "a living Christian faith is not something you ooze into unconsciously. It is not a cultural habit you adopt like drinks before Sunday lunch." It is, Gibbs says, "a personal response to the marvelous grace and generosity and love of God as shown in Jesus Christ." But to such a response, he says, "people have to be nudged, challenged, maybe kicked somehow into a thoughtful consideration" of their spiritual lives.

### IN THE NEWS

The Rev. J. Kenneth Major, Church of the Incarnation, Miami, Fla., was a guest panelist on the NBC special, "Inner Cities: A Dream Deferred." . . . Rand Lee Reasoner, the first recipient of a Bishop Gooden Scholarship from the Los Angeles Daughters of the King, was ordained a deacon at All Saints', Beverly Hills, Calif. . . . The Rev. Murdith McLean succeeds Canon James Brown as warden and vice-chancellor of St. John's College of the University of Manitoba, Canada. . . . The Rev. Victor Hunter of St. Martin's Church, Lancaster, Texas, took an unexpected ride on the outside of a hot air balloon engaged to publicize a parish sale. . . . Bishop Stanley Atkins of Eau Claire and Dr. Robert Burns of the University of Wisconsin are associated with an academic project to publish the papers of English abolitionist William Wilberforce. . . . Canon Charles H. Osborn became executive secretary of the National Council of the Evangelical and Catholic Mission on January 1, replacing the Rev. James C. Wattley.

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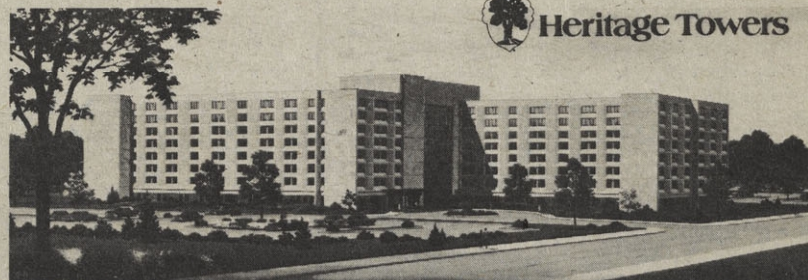
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