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# THE Episcopalian

MAY 1981

## A nation prays for its children

by Janette Pierce

Atlanta, Ga., is beautiful in the spring. But this year the warming sun and lengthening days bring dread instead of joy. Soon Atlanta's schoolchildren will be out of school, not having even those six hours of safe, supervised time in a city which is experiencing one of the most horrifying crimes of the 20th century. Now 23 black children and young people between the ages of 7 and 21 have been murdered, and two more are missing.

These young people have been snatched from their daily lives, declared missing, and then days, weeks, or months later their bodies have been found. In the wake of fear and manhunts for the killer or killers, people across the nation are searching for ways to help. In Philadelphia, Pa., a grandmother, Georgia Dean, originated wearing a green ribbon to show concern.

Atlantans held a 24-hour prayer vigil in St. Philip's Episcopal Cathedral late in February. Bishop Bennett Sims has spoken with the families of all the victims, often making personal, pastoral calls. In Washington, D.C., people can participate at any time in the continual prayer vigil at the National Cathedral. In Pennsylvania, Bishop Lyman Ogilby began a chain of prayer when participants took prayers for Atlanta's children from a diocesan conference to their home parishes. Other groups have developed similar programs.

Since schools will soon close and rising costs have curtailed public recreation programs, churches are moving quickly to provide a measure of security for the city's children, particularly the estimated 80,000 who live in the hot, crowded buildings of Atlanta's public housing projects.

The Christian Council of Atlanta plans an ambitious program called "Help the Children." Ecumenical leaders, including Episcopal layman Bill Bolling of St. Luke's Church, meet weekly. Some 50 churches have agreed to hold day camps on their property. In addition, the Christian Council has received commitments and is seeking more from church camps in other parts

of the country to accept Atlanta campers for regular or special sessions.

Another aspect of the program is for inner city teenagers to work at minimum wage for 20 hours a week and spend an additional 20 hours in training programs. Dorothy Lara-Braud, Christian Council staff associate, says the cost of workers, bus rental, and lunches could run as high as \$455,000 over the next few months. A \$5,000 grant from the Diocese of Atlanta and \$10,000 from the Presiding Bishop's Fund for World Relief are "a big shot in the arm."

The Council would like to use a cluster concept to link suburban and city churches for ministry to the city's housing projects. This idea is modeled on the successful cluster ministry of St. Bartholomew's Episcopal, Trinity Presbyterian, and First Presbyterian teamed with the city congregation of Cascade United Methodist to aid Carver Homes, which has become one of Atlanta's more stable housing projects. A tenant association, day care, and vocational training are part of the program.

Atlanta needs volunteers and money. Money can be contributed through the Presiding Bishop's Fund (marked for Atlanta) and through the Diocese of Atlanta.

Throughout the country, too, people can pray, corporately and privately. The Diocese of Atlanta offers this prayer to be said at 12:30 p.m. daily: "Almighty God, surround us with your presence. Grant us a vision of our city: A city of justice where none shall prey on others. A city of generosity where vice and poverty shall cease to exist. A city of companionship, a city of peace, a city of love. Hear thou, O Lord, the silent prayer of our hearts for the capture of the person or persons responsible for the deaths of our children and for those who are missing. Hear our prayer, O Lord. In the name of thy son, Jesus. Amen."

To volunteer: The Christian Council, 848 Peachtree Rd., N.E., Atlanta, Ga. 30308. For contributions: The Presiding Bishop's Fund, 815 Second Ave., New York, N.Y. 10017, or The Diocese of Atlanta, 2744 Peachtree Rd., N.W., Atlanta, Ga. 30305.



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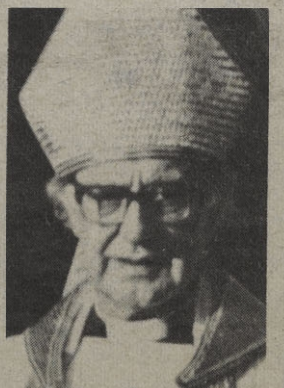
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### The Archbishop of Canterbury visits U.S.

Arriving in the U.S. April 22, Dr. Robert Runcie will receive a degree in Tennessee, celebrate an anniversary in Maryland, then attend a bishops' meeting in Washington, D.C. He will visit California, Iowa, Illinois, and New York and return to Great Britain May 12. His wife Rosalind, an accomplished pianist, will give concerts in Los Angeles and New York City.

See pages 16 and 17 for related stories.





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# World News Briefs



**LONDON**

After the release of English missionaries held more than six months in Iranian prisons, Iranian leaders of the Anglican Church have also been released. With Bishop Dehqani-Tafti in exile here, the tiny Church had been without leadership since August. Those released were the Rev. Iraj Muttaheddah, the Rev. Nusratullah Sharifian, diocesan administrator Demitri Bellos, and a Mr. Mugadam.

**GARDEN CITY**

The Diocese of Long Island has chosen one of its own clergy, Archdeacon Henry B. Hucles, III, of Brooklyn, to be suffragan bishop. Hucles, 57, was elected on the seventh ballot from a field of 15 candidates which included a woman priest, Canon Mary Michael Simpson, OSH, of the Diocese of New York.

**NEW HAVEN**

The Rev. Henri J. M. Nouwen, a Roman Catholic theologian and author on the Yale Divinity School faculty here, has announced he will quit his teaching post "to learn from being with" the poor in Lima, Peru, where he will be a guest of Maryknoll missionaries. Nouwen was a principal speaker at this year's Trinity Institute. His last U.S. appearance before moving to Peru will be at the National Workshop on Christian Unity in Boston, May 4-7.

**GUADALAJARA**

A special convention of the Diocese of Western Mexico on the third ballot elected the Rev. Samuel Espinoza, vicar of Church of St. Peter the Apostle, Mexicali, to be bishop coadjutor. When consecrated, Espinoza, 38, will be one of the Episcopal Church's youngest bishops. He will succeed Bishop Melchor Saucedo, who plans to retire for health reasons in the near future.

**WASHINGTON**

As President Ronald Reagan lay in surgery, Senator John Danforth, an Episcopal priest, led the Senate in prayer. "Father of all mercies, and God of all comfort, our only help in time of need, we humbly beseech Thee to relieve Thy servant, the President of the United States. . . ." Danforth prayed just prior to the Senate's evening adjournment on the day the President and three others were shot.

**BOSTON**

The Church's role in educating young people about the use of alcohol and helping them reach responsible decisions about whether to drink will be one of the topics explored at the June 16-19 Annual Assembly of the North Conway Institute. The institute's 27th meeting, to be held at Adelynrood Conference Center in Byfield, Mass., will also include informal discussion of the ways churchpeople can be active in their communities in education, prevention, and treatment of alcohol abuse. The Rev. David Works is the institute's president; Bishop Roger Blanchard is chairman.

**NEWARK**

New Jersey's Essex County Jail Annex was the setting for the baptism of four prison-

ers by the Rev. James Snodgrass, rector of the House of Prayer. Officials said it was the first such ceremony in the prison. Each of the men—Francisco Garcia, Antonio Sanchez, and Vincente Gondera, all formerly of Cuba, and Julio Negron of Puerto Rico—was accompanied by his godparents, some of whom were inmates.

**DETROIT**

After lengthy negotiations three Church-related groups, including the independent Episcopal Church Publishing Company, reached an agreement with General Motors Corporation by which the auto firm will publicize a policy on advance notice of plant closings and conduct a study of additional retraining and other measures to help dismissed workers find jobs. GM's agreement to study needs the church groups identified and its proposed policy of giving at least six months' notice of plant closings



See Hong Kong

led the groups to withdraw a stockholder resolution they had filed. The Adrian Dominican Sisters and the Missouri Province of the Society of Jesus also participated in talks with the auto firm.

**HONG KONG**

The Rev. Peter K'Wong, dean of Ming Hua College and diocesan secretary, is the first Chinese to become Bishop of the Diocese of Hong Kong and Macao. He was consecrated March 25 to succeed Bishop Gilbert Baker, an Englishman. K'Wong, representing the Chung Hua Sheng Kung Hui (Holy Catholic Church in China), will be one of the Anglican dignitaries Edwin Newman will interview for a special NBC television program on the meeting of Anglican primates in Washington. The program will be aired May 3. Check local NBC stations for time.

**LOUISVILLE**

The Consultation on Church Union (COCU) has established a lectureship to honor past president Rachel Henderlite, COCU officials announced at a conference in this Kentucky city. A group of seminarians offered the initial funds for the lecture-

ship which will provide speakers for future COCU plenaries. Henderlite, the first ordained woman in the Presbyterian Church U.S., is professor emeritus at Austin Theological Seminary and has represented her denomination for the past 15 years in COCU deliberations, in which the Episcopal Church has also participated.

**RICHMOND**

Anglican Bishop Festo Kivengere of Uganda canceled a 10-day preaching mission in the Diocese of Virginia because of growing unrest in his country and the arrest of one of his four daughters. Kivengere fled Uganda after Idi Amin's forces murdered Archbishop Janani Luwum, but he returned following the liberation and now heads the Church of Uganda's Relief and Rehabilitation Committee. Civil unrest has risen sharply since Milton Obote's election in December. The northern part of Uganda is plagued by drought, and many people are starving. Civil unrest has prevented economic recovery, and economic forecasts are not encouraging. The Presiding Bishop's Fund for World Relief has established a special appeal to raise funds for Uganda.

**NEW YORK**

Richard Ostling, religion correspondent for *Time* magazine, won the 1980 William E. Leidt award for excellence in religious reporting in the secular press. Kenneth Woodward of *Newsweek* magazine placed second in the field of 46 entries. Runners-up were Michael Clark of the *Memphis Commercial Appeal* and Ann Rodgers of the *Concord (N.H.) Monitor*. The Episcopal Church established the award in 1968 to honor Leidt, a long-time church communications expert.

**BERKELEY**

Friends throughout California's San Francisco Bay area gathered at Church Divinity School of the Pacific here to honor Dr. Massey Shepherd on the 40th anniversary of his ordination to the diaconate. The event also spotlighted publication of *Worship Points the Way: A Celebration of the Life and Work of Massey Hamilton Shepherd, Jr.*, a collection of essays in which 14 colleagues pay him tribute by writing about his field. Shepherd has been Hodges Professor of Liturgics at the seminary since 1954 and expects to retire from full-time teaching in June. He is a world-renowned authority on liturgics and early church history and the author and editor of numerous books and articles. From 1947 to 1976 this liturgical scholar was a member of the church commission which revised *The Book of Common Prayer*.

**SPRINGFIELD**

Bishop Albert W. Hillestad of this Illinois diocese has submitted his resignation for health reasons. He has been diocesan since 1972.

**GENEVA**

Pope John Paul II will visit the World Council of Churches' headquarters here June 5 to meet with its leadership on their common witness. This is the second Papal visit: Pope Paul VI visited in 1969.



# Bishop decries Klan violence in Texas

by Lucy Germany

Bishop Maurice M. Benitez of Texas sent a strongly-worded letter to his diocese's 250-plus clergy, protesting Ku Klux Klan activities. The letter recognizes the tense and potentially violent situation existing between American and Vietnamese fishermen along the Texas gulf coast. The difficulties began early in 1979 when a number of Vietnamese boats in certain areas doubled the size of commercial fishing fleets and stiffened competition for diminishing natural resources. That year a fisherman was killed in Seadrift.

Early this year the Ku Klux Klan held a rally in Houston to join cause with the Texas fishermen in forcing the Vietnamese out of the area. Several crosses and a shrimp boat hull were burned.

"We cannot tolerate KKK harassment, intimidation, or terrorism in our society," Benitez wrote. "If they succeed against the refugees, will they next declare war on sport fishermen, who are also competitors of our commercial fishermen in our fishing waters?"

Benitez said he was concerned about the Klan's increasing activity and specifically the increasing harassment, intimidation, and threat of bodily harm directed by its members against the Vietnamese. He called the Klan's tactics "an outrage contrary to the Christian religion as well as American ideals."

"A fundamental tenet of our Judeo-Christian heritage is brotherly love extended to the 'stranger in our midst.' Furthermore, we can remind ourselves that unless our ancestors were native Americans, they arrived on these shores as immigrants or refugees in one form or another."

Benitez requested all diocesan clergy to "do all in your power to mobilize public opinion in our diocese against the resurgence of the KKK and specifically against the public standing idly by while a small minority group is being subjected to intimidation and threats of bodily harm."

He further asked that they "communicate to both public officials and law enforcement officers our insistence that these Vietnamese refugees as well as all others residing in this area enjoy full protection of their constitutional rights and certainly the freedom from the threat of bodily harm while engaging in their livelihood."

He said, "It is clearly Christ's mission for us to take a strong stand against injustice in our society and doubly so when directed against minority groups."

## Adelynrood offers summer programs

Adelynrood Conference and Retreat Center, Byfield, Mass., offers innovative one-day events this year, including A Day with C. S. Lewis, Workshop on Prayer, and an exploration of The Place of the Retarded in Our Community. Six such days have been scheduled as well as silent retreats which the Rev. Mark Dyer will lead in June and the Rev. Christian Koch in September.

Among the many conferences planned are three units of the Intensive Journal Workshops; Jewish-Christian Conversations II; and a workshop on The Mote and the Beam, which treats the phenomenon of projection.

Scholarship funds may be available.

Members of the Society of the Companions of the Holy Cross, which sponsors these programs, hope they provide a setting in which God may work to open people's lives to new possibilities.

The summer calendar, including application forms, will be sent on request to those who write to Adelynrood, Byfield, Mass. 01922. A brochure describing the facilities is available for those who want to plan their own retreats or conferences.

## Parish will rebuild historic St. Luke's

The congregation of St. Luke in the Fields, New York City, has decided the church's 160-year-old Federal-style facade will reemerge from the ashes of the fire which destroyed this lower Manhattan landmark in March. Dr. David R. Hunter, retired Episcopal Church national staff officer, will head the rebuilding project, which is expected to cost several million dollars. In the first week after the fire friends and neighbors gave the Rev. Ledlie I. Laughlin, rector, gifts totaling \$50,000, thus encouraging rebuilding efforts. Hunter reports that all community programs based in the church will continue in either temporary quarters or in other parish buildings.



The Rev. Ledlie I. Laughlin, rector, and the Rev. Lucia Ballantine, assistant, survey the rubble shortly after fire destroyed the 160-year-old Federal-style building which the parish is now planning to rebuild.

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# Switchboard

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

## LEGEND? GOSPEL?

The March issue (page 18) carried a new hymn for The Way of the Cross with 14 stations. The Episcopal Church has not scorned tradition, but it has insisted on not confusing Scripture and tradition. So why do it in The Way of the Cross? Five of the "stations" are legend, not Gospel. In 1958 Seabury Press published an excellent *Way of the Cross*, edited by Massey Shepherd, with the authentic Gospel stations and devotional material drawn from the 1928 *Book of Common Prayer*. When we have such fine material available, why go back to the middle ages?

Howard R. Kunkle  
Fort Scott, Kan.

## NO SUBSTITUTE FOR GRACE

Having spent 30 years in those Churches strongly associated with the type of religion being purveyed by electronic media today, my response to David Burkett [March issue, Switchboard] is: What is wrong with the electronic Church is simply that it does not present the Gospel of Jesus Christ—rather a gospel of fear, emotionalism, and easy answers.

R. R. Johnson  
Taylor Mill, Ky.

## ANIMALS ARE BEAUTIFUL: EXPERIMENTS ARE NOT

Poor Dorothy Miller [who protested against The Episcocats, see April issue]. I am one of those curious people who think that of all God's creatures who share this earth with us, the cat is one of the most beautiful, gentle, endearing, and comforting. But I would gladly have The Episcocats' space given to [exposing] cruel experiments on animals. If God's Church

cannot protect God's creatures, it makes a poor showing.

I would like to mention "World Day for Laboratory Animals," to take place April 24 in England. If Westminster Abbey and the great cathedrals of Canterbury, Chichester, Ely, Gloucester, and Norwich can offer prayers for animals on that day, surely the Christian churches of America could do the same.

Rosamond Reinhardt  
New York, N.Y.

Who could claim to be a Christian and not love cats? Animals are God's children, too.

Joanne Frye  
Moundsville, W. Va.

No one is twisting her arm. . . .

Jeanne Hummel  
Philadelphia, Pa.

Granted this is a serious and dignified publication, it isn't made any less so by the humor and enjoyment. . . .

Doris Hall  
New Albany, Ind.

## INSPIRATION

Sometime back you published Elizabeth Post's views on whether it was correct for women to wear slacks to church. It inspired me to write the following:

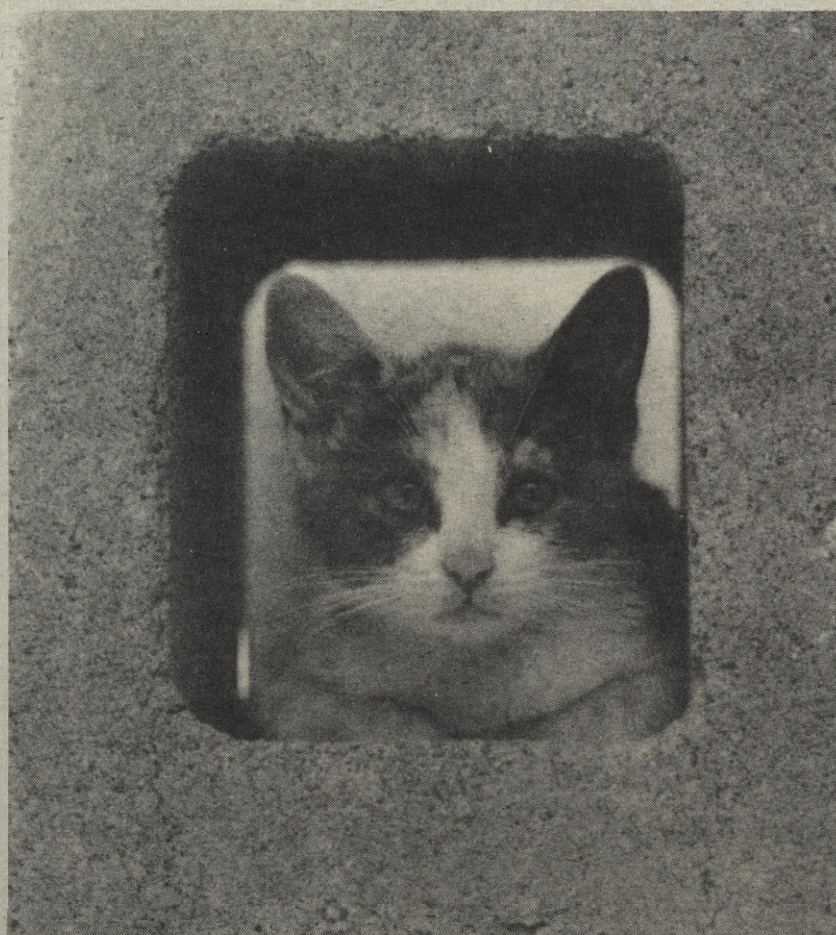
Your garment should be a courageous character, first immersed in baptismal water. Your headdress should be adorned with wisdom.

Your shoes should be worn ones in which another has walked.

The covering on your legs should help support your active body as a Christian.

The outer jacket should be woven with the "threads of life."

# The Episcocats



Nancy Mathe

*"I know this is a tiny apartment but maybe it will help conserve energy."*

The handkerchief you carry should be wet with empathy for the hungry and imprisoned.

The bright smile you flash should show the joyfulness of a Christian.

Dorothy DeLong  
Allentown, Pa.

# Exchange

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

## ENGLISH CLERGY EXCHANGE

An English priest is seeking an east coast exchange for August, 1981. His family includes three adults and two children. Write to: The Rev. Peter Vowles, The Rectory, Cottingham, N. Humberside, HU16 4DD, United Kingdom.

An English priest desires a parish exchange in the eastern U.S.A. for three or four weeks in July or September, 1981. He offers a three-bedroom house (and car) near Bath, Bristol, and the Cotswolds. Sunday and one midweek services. Write to: The Rev. Peter Walters, Church House, Hollyguest Rd., Kingswood, Bristol BS15 3RT, England.

## WANTED

The Bishop's Committee is searching for a bell to place in the tower of St. Luke's Church, Excelsior Springs, Mo. If you know where one is available, please write or call the committee's chairman: M. Eric Ferrell, c/o Exchange Bank of Richmond, P.O. Box 160, Richmond, Mo. 64085, (826) 776-5444.

If your church has a bronze censer and boat to give or sell, please write to St. Paul's-on-the-Hill Episcopal Church, Ganung Dr., Ossining, N.Y. 10562.

## AVAILABLE

St. Bartholomew's Episcopal Church, P.O. Box 427, Hartsville, S.C. 29550, offers to any congregation which can use them: a set of green hangings (superfrontal is 75 inches wide) including four Bible markers, burse, and veil, as well as four white and four green Bible markers. Please write to the above address.

Could your parish use a complete phone system? Christ Church, Alexandria, Va., offers the following: eight phones, capacity for four outside lines, intercom, conference call, and entire exchange box. Interested persons should call the Rev. Mark S. Anschutz at (703) 549-1450.

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Religious News Service

## 'Good to be free,' Bishop Tutu says

"It is good to be out of South Africa, . . . breathing free air," Anglican Bishop Desmond Tutu told Episcopalians at the Church of the Intercession in New York City. Tutu, secretary-general of the South Africa Council of Churches, was in the U.S. to receive an Onassis Foundation award for his work against racism. He is also a nominee for the 1981 Nobel Prize for Peace.

This visit is Tutu's first abroad since the South African government returned his passport in January. The lifting of the passport for nine months evoked a worldwide storm of protest.

At a press conference, Tutu said American Churches must urge the U.S. government to pressure South Africa to change its policy of racial segregation. He warned that time for peaceful change is growing short and that advocates of non-violence are losing their credibility. Anything less than abolition of apartheid is simply an attempt to "apply inhumane laws humanely." Tutu added that if the U.S. does not support such abolition, people will believe "the free world doesn't care about their freedom."

## Michigan nurse's work remembered

Marie Campbell had just finished hospital duty as a registered nurse when she and her husband Hugh came to the logging community of Ralph in Michigan's Upper Peninsula. Settling into the lumberjack life she found there, she practiced her medical skills, earning the title of "Little Angel of the North." When a trapper she'd nursed died and left her his cabin, she added a locomotive bell and turned the building into the only church the tiny hamlet ever had. On a cold, snowy night in 1896 Archdeacon William Poyseor, shown below, arrived, having traveled over 400 miles by dog sled to minister in the area. In 1930, Episcopal bishops honored Marie Campbell, shown on the right above with a nursing school colleague, with the Order of the Sangreal for service to God and humanity. Only 11 people—nine male priests and two laywomen—have ever received the award. While the congregation of St. Mary's in the Pines has dwindled over the years, its bell tolled again at a wedding in 1980—the first time since 1951.

—Ida M. Nord



## Use TV to teach with new guide

Your television set will become a daily teaching tool rather than an evening's sedative if the etc's have their way. Etc is a lower case acronym for Episcopal Telecommunicators, which has produced *The Episcopal Church Video Resource Guide*, now in every diocesan office.

Edited by Worley Rodehaver of Southern Ohio, with technical sections by Theodore Baehr, executive director of the Episcopal Radio/TV Foundation in Atlanta, Ga., and designed by Baehr's wife, Lili, the guide is a three-ring binder with loose-leaf material organized in standard sections similar to the Christian education resource, *AWARE*.

The editors have divided the guide into two parts: a section listing available programs in 13 categories and a section Theodore Baehr edited which provides articles and papers on equipment, production, distribution, and new technology.

The program section has almost 100 entries of individual programs or series in one or more of the following categories: Children's Programs, Christian Education, Evangelism, Healing and Health, Inspirational, Liturgy, Model Programs, Music and Drama, Social Issues, Special Ministries, Stewardship, Theology, and Vocational. It also provides helpful ordering information.

That the largest number of programs is in the Social Issues category is not surprising, but the paucity of Evangelism offerings and the lack of any under Stewardship and Inspirational is. Liturgy, one of the Church's most basic—and visual—aspects is barely covered, a matter that may be remedied as more listings are submitted and dioceses and church agencies begin to take video ministry seriously.

For more information about the Guide, write to: Worley Rodehaver, Video Resource Guide, 412 Sycamore St., Cincinnati, Ohio 45202.

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E-5-81



# NUCLEAR BRINKMANSHIP

## MUST THE GAME GO ON?

### Headlong toward a precipice?

by Earl Louis Mountbatten

Earl Louis Mountbatten, supreme allied commander in Southeast Asia in World War II, was killed by a terrorist bomb in 1979. Earlier he wrote an article on the dangers of nuclear war which appeared in The Defense Monitor. Excerpts are reprinted here, courtesy of Nevada's The Desert Churchman.

Do the frightening facts about the arms race, which show we are rushing headlong toward a precipice, make any of those responsible for this disastrous course pull themselves together and reach for the brakes?

The answer is "no," and I only wish I could be the bearer of the glad tidings that there has been a change of attitude and that we are beginning to see a steady rate of disarmament. Alas, this is not the case. I am deeply saddened when I reflect on how little has been achieved in spite of all the talk, particularly about nuclear disarmament. . . .

The western powers and the U.S.S.R. started by producing and stockpiling nuclear weapons as a deterrent to general war. The idea seemed simple enough. Because of the enormous amount of destruction that could be wreaked by a single nuclear explosion, the idea was both sides might be deterred from taking any aggressive action which might endanger the vital interests of the other.

It was not long, however, before smaller nuclear weapons were produced and deployed for use in what was assumed to be a tactical or theater war. The belief was that were hostilities ever to break out in western Europe, such weapons could be used in field warfare without triggering an all-out nuclear exchange leading to the final holocaust. I have never found this idea credible. . . .

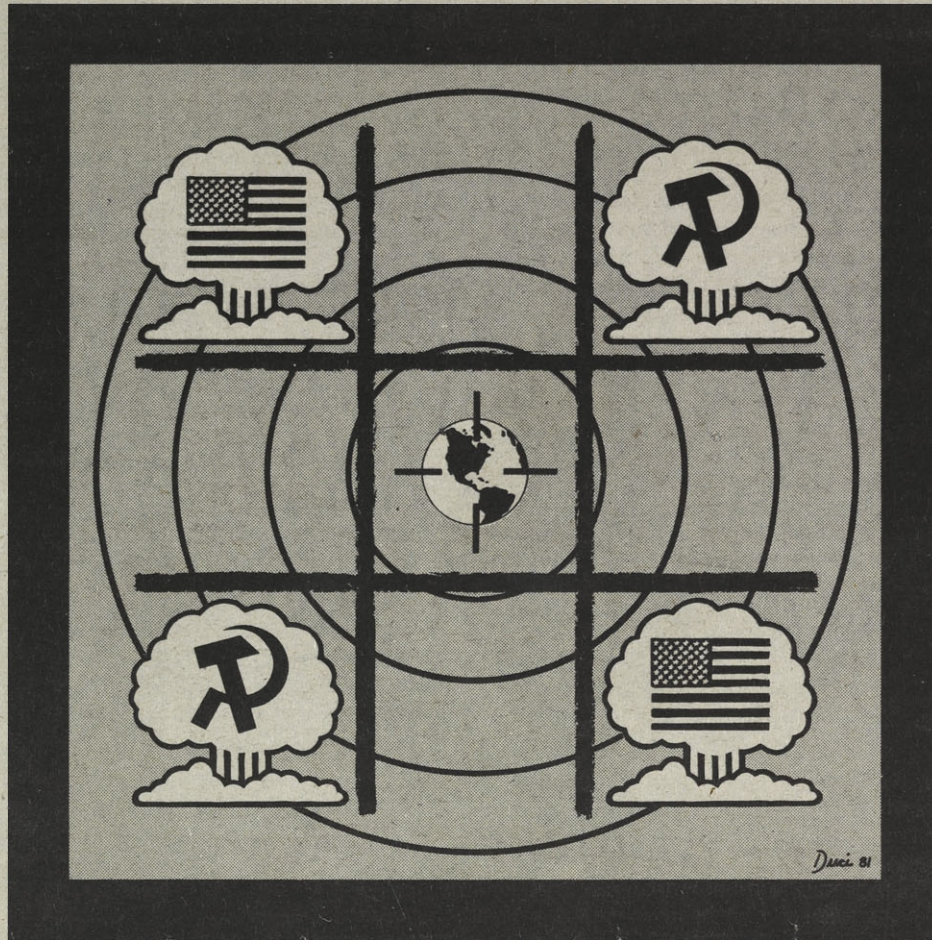
Next month I enter my 80th year. I am one of the few survivors of the First World War who rose to high command in the Second, and I know how impossible it is to pursue military operations in accordance with fixed plans and agreements. . . . I cannot imagine a situation in which nuclear weapons would be used as battlefield weapons without the conflagration spreading. . . .

How can we stand by and do nothing to prevent destruction of our world? . . . As a military man who has given half a century of active service, I say in all sincerity that the nuclear arms race has no military purpose. Wars cannot be fought with nuclear weapons. Their existence only adds to our perils because of the illusions they have generated.

There are powerful voices around the world which still give credence to the old Roman concept: If you desire peace, prepare for war. This is absolute nuclear nonsense, and I repeat it is a disastrous misconception to believe that by increasing the total uncertainty one increases one's own certainty. . . .

The world now stands on the brink of the final abyss. Let us all resolve to make all possible, practical steps to ensure that we do not, through our own folly, go over the edge.

Copies of Mountbatten's entire article are available from Center for Defense Information, 122 Maryland Ave., N.E. Washington, D.C. 20002.



### Finite blessings and approaching terror

by Kay Atwater

*We don't want to fight, but, by jingo, if we do,  
We've got the ships, we've got the men, we've got the money, too.  
We've fought the Bear before, and while Britons shall be true,  
The Russians shall not have Constantinople.*

Jingoism derives its name from this music hall song of 1878. Webster defines a jingo as "a person who boasts of his patriotism and favors an aggressive, warlike policy; chauvinist." Substitute "Americans" for "Britons" in the ditty and "El Salvador" for "Constantinople," and that's where U.S. policy seems to be today. After all these years, you'd think we would have learned something!

The world is in bad shape, and it's becoming worse. Check the daily papers. If you still don't agree, visit the nearest urban ghetto and take a stroll through your local munitions factory. Increased military spending leads to economic hardship, which in turn gives rise to all kinds of violence. And just down the road is the worst possible kind of war imaginable.

So God sighs and goes back to the drawing board. Humans aren't succeeding with life, intelligence, freedom (and even baseball)! Try something else on another planet for Earth will be radioactive for several thousand years.

From my kitchen I am watching a particularly beautiful sunset through a wood of slender maples. A cardinal and her mate are busy on the bird feeder. This is a peaceful time of day, and I'm thankful for my life, my family and friends, my work, my garden. But I can't help being aware of the sheer finitude of all these blessings in the face of the terror fast approaching.

Ironically, in quiet, carpeted offices with shiny brass doorknobs and huge leather chairs the most dreadful schemes are hatched. People speak to people about the relative power of deadly weapons and the new hard line that promotes their production and deployment. Is the world to be divided into two hostile camps, each pitted against the other in a hair-trigger stand-off, proud and ready for a fight to the finish if need be? The finish, indeed!

The Bikini Islanders who were evacuated in 1946 so nuclear bombs could be tested in their area found they could not return home in 1979 as had been projected. Radiation was and still is dangerously present, and they will not be able to return for 60 years, two generations. So the islanders and their descendants are suing the United States for \$450 million. Do we face a future in which those unlucky enough to survive the blast will be sentenced to 90 years in a bomb shelter?

Those who question jingoism reap the scorn of the military-industrial complex. In the last few decades Daniel and Philip Berrigan have been recipients of this scorn, as well as of judicial wrath, by their willingness to break civil laws to demonstrate their understanding of and obedience to divine law. Their biblical foundation is sure and sound.

Last September they and others who call themselves the Plowshares 8 (after the

Old Testament prophecy that "they shall beat their swords into plowshares and their spears into pruning hooks") committed an act of conscience. At the General Electric missile reentry facility in King of Prussia, Pa., they pounded two missile nose cones with hammers and poured human blood on them and on some designs. They explained their action to the workers, prayed, and were arrested—as was expected.

In the same way a parent might risk his or her life to disarm a child with a handgun, God sent these people through that doorway to destroy parts of two deadly weapons whose mere existence degrades not only those who make them, but also those who pay for them because they signal a complicity in the destruction of life in whatever name, for whatever cause. Such is the cost of jingoism and such the divine authority that forbids it.

God is not defeated nor diminished by the conviction of Plowshares 8 any more than Jesus the Christ was defeated or silenced by the extreme sentence of crucifixion. Dietrich Bonhoeffer and countless others through the centuries have trusted and obeyed higher authority and were not quashed by imprisonment. Instead, their witness gives us new hope.

The threat of nuclear war is so frightening and the task of preventing it so gargantuan that we have tended to avoid thinking about it, but if we look, we see that international politics is now an expert game of bully. Contrary to popular opinion, bully is a game for cowards. A coward distrusts any move toward reconciliation; he is scared to drop weapons for fear of the adversary's next move and takes comfort in stockpiling an arsenal more costly and more deadly than the adversary's.

The scenario is grim, to say the least: grown men shouting at each other across the world, adding and pointing weapons, hurling accusations, threatening retaliation and conditions, stalling, denying accusations and refusing conditions. They don't want to fight, of course; they say, but stand ready and willing "if it becomes necessary," whatever that means.

Like thermonuclear jingoism, the game of thermonuclear bully assumes the expendability of millions of lives. This new dimension demands the attention of every citizen who wants to have a world left for the rising generation. In our human family no one is expendable, even those who say they're willing to die for their country. Ask anyone who has lost a child in war. How much more senseless for us to agree to be incinerated in our own homes in a war in which civilian population centers are likely targets! A nuclear exchange is a no-win situation. The game of bully must be stopped.

Peace and disarmament initiatives at the highest level will not be forthcoming so long as the courage for them is lacking. People aware of the imminent danger of war, who refuse to be considered expendable, do not lack courage. Plowshares 8 and groups like it are on the rise in our society. A nationwide event called Ground Zero is planned for the spring of 1982. International Physicians for Social Responsibility, headed by Dr. Helen Caldicott, has begun meeting with doctors on both sides of the Iron Curtain, proposing that since nuclear war would be medically impossible to handle, it must be prevented. (See March issue.)

That kind of concern brings new hope. Conventional types of resistance include letters to the press and to Congress or the President, workshops on peacemaking, marches, and demonstrations. Not-so-conventional methods are conscientious ob-



jection to military conscription and non-payment of taxes for the military budget.

In addition, our prayers are needed. The realization that God is ultimately in charge should not give way to a dreary fatalism, rather lift us all to courage, resolve, and intent to succeed in reversing this demonic situation.

Kay Atwater, who attended the Plowshares 8 court sessions in Norristown, near her Blue Bell, Pa., home, is currently editing a book on the victims of nuclear accidents. She and her husband, a priest, have two daughters.

## Protection YES Annihilation NO

by Charles M. Judd

"What are we defending with our military might?" "How best can the U.S. be responsible in this world when we have real fear about Russia?"

These are questions I should like to explore although the answer to the first may seem elementary to most people. We're defending a way of life, others might say a form of government, still others might respond simply, "We're defending freedom."

The late Professor Denham Sutcliffe of Kenyon College answered that question by saying we are defending human greatness. "The obvious expressions of that greatness are grand ideas and imaginative constructs, works of the mind and imagination."

Poets, playwrights, painters might agree. Entrepreneurs might say they want a place where they can make money; scholars might answer they need a place where resources are readily available and they can freely discuss their work with their peers; religionists need to live where they can worship God in a manner important to them; and the bulk of citizens want a place where they can earn a living, enjoy their families, and spend their free time as they choose.

What we wish to protect is hard to define, rather like asking a GI why he is defending the Dow Jones Industrial Average or the Museum of Fine Arts Drive. We're defending an idea—nebulous as it is—that Sutcliffe said was "made lovely by poets and clothed with dignity by the historians." That idea is people. As Sophocles said, "Nothing is more marvelous than man."

True, this idea is not unique to the United States, but our forefathers determined that our government exists for people, to insure their dignity, not for the GNP nor the standard of living.

Having determined that we wish to defend an idea, what specifically do we need to protect? We need to protect the land in which we live; we need to prevent takeover by forces inside our country and outside it which want to dictate to us; and, in an atomic age, we must protect ourselves from those who would blackmail us.

The record shows that whenever our government has tried to judge subversiveness of citizens' activities, the dignity of all citizens has been soiled. Vigilante groups, the CIA, and the House Unamerican Committee are examples. We need only to enforce laws that protect civil rights and liberties, hold elections frequently enough to vote out tyranny, and make sure that members of our armed forces are citizens, not professionals, to maintain security within.

Without, we may need to help protect other countries, but we must guard against having our judgment clouded by competition with the Soviet Union. In Iran and Nicaragua, we made "friendships" based on protection or arms supply rather than on a commonality of interests and ideals. We may, however, need some militarily

pragmatic friendships to protect our ability to insure human dignity.

Now the questions become: "How should our Armed Forces be armed?" and "What kind of tactics should they be trained for?"

I think we need to guard against covert activities—where no one is watching and the human propensity for "playing to win" can take over—and I think we should leave the decision of how we arm ourselves to the experts with a caveat on the use of atomic weapons.

Atomic weapons are to me a denial of human life. This can be said of almost any weapon, but I see a difference. Conventional weapons still give people a chance to survive and need not be used on civilians although the military now seems to think civilians are legitimate targets. Atomic weapons offer no choice. Wherever they are used, death from radiation attacks everyone—soldier and civilian alike—in a large surrounding area.

If our enemy has an atomic bomb, I agree we must have one to keep from be-

ing held hostage. But we have at least three systems today—submarines, silos, and bombers—to deliver bombs automatically to predetermined targets if anything nuclear comes our way. A first-strike capability without retaliation is impossible for either Russia or the U.S. I think that's all either needs to keep honest. Why do we want more? We have enough bombs to destroy Russia three times. Will four times make us safer?

The Trident, a nuclear submarine under construction, will be able to destroy 408 cities at one time, each with a blast five times more powerful than the Hiroshima bomb, giving the U.S. first-strike capability. The U.S. plans 30 Tridents—enough to end all life on this earth. Will we, with first-strike capability and today's feelings about Russia, keep from using it?

I worry we may become immune to the real nature of atomic weapons. We now call them "strategic" weapons; we talk about a "limited nuclear exchange," and the new Secretary of State says this is a realistic possibility. Robert Oppenheimer,

when asked if a nuclear exchange would have survivors, said, "Yes, but I doubt if they will still be human."

The armaments argument, I think, must be analyzed without patriotic emotion even though we rightly choke up about being Americans. We must understand we are defending more than a homeland. An idea—the dignity of individuals—and the climate to nurture that idea are what we're defending. Winning a war by destroying a country denies that idea. Keeping a stand-off is *really* winning.

As Americans begin to understand they are not protecting nationalism, but a place where all people are appreciated, and that radiation is terrible, perhaps their attitude about A-bombs and enemies will change. The old axiom about changing the world by changing people applies here.

Charles M. Judd, now retired, was president of Breneman, Inc., a medium-sized manufacturing and distribution company. He is a trustee and former chairman of the Council on Religion and International Affairs, chairman of the Faith and Life Committee of the Diocese of Southern Ohio, and a member of Christ Church, Cincinnati.



## Sally And Mike Want You To Join Their Team.

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"Now she goes to a special center every day where she is fed a good, wholesome meal. Her mother goes, too, and learns how to prepare better food. Soon Marta will be strong and healthy and then she'll have a chance to

go to school like other children.

"Since 1975, I've been sponsoring a little girl in the Philippines named Marites. And because of the love I've been able to share with her, I'm now helping more children have the chance for a happier life.

"Now I have two little boys to care for. I sponsor 5 year old Damiano in Uganda and David, who is six and lives in Bolivia.

Neither of these children has had enough to eat, and both are suffering from poor health. I'm helping to change that. I know how much my love and support can do for each child. Because I know what it's doing for Marites.

"Giving a child the opportunity to live a normal, productive life is what a team like Christian Children's Fund is all about. For just \$15 a month you can help provide a needy child with nourishing meals, proper clothing, medical care, a chance to go to school, or whatever is needed most.

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## GROWING TOWARD MAJORITY

**S**ome 29 million persons in the U.S. are over 65. Within 50 years one of every five Americans will be 65 or older with one retired person for every two of working age.

Surveys indicate 98 percent of older persons identify themselves with formal religion and that 71 percent say religion is very important in their lives. The religious community is entering into partnerships with this large segment of the population, finding new ways to serve and be served.

More and more, people see aging as the whole journey from birth to death we're all taking. Monsignor Charles J. Fahey, director of Fordham University's Center of Gerontology, uses "third age" to describe older people, in contrast to the first in "which a person is growing to adulthood and the second in which a person assumes the responsibility of family life," parenting, and community status. The third age, he says, offers a rich resource for the Church in every facet of its life.

Margaret E. Kuhn, 75-year-old founder of the Gray Panthers and perhaps the best-known advocate of the rights of the elderly, says, "When you look at the graying of America, you have to look at the full age spectrum. Aging doesn't begin in the late 40's or 50's—aging begins at birth.

"Age separatedness of society today is cruel. We need to proclaim a continuum of age. Aging is a universalizing force in a fragmented society; the youngest member and the oldest member of that society have something in common: They are both aging."

This assumption lies behind this year's

Episcopal Church celebration on May 3 of Age in Action Sunday. The Episcopal Society for Ministry on Aging chose A Celebration of Generations as the theme to emphasize the interrelationship between generations.

*Generation*, a monthly newsletter for Roman Catholics over 55, cites the work of Brother James R. Zullo who believes that as the body declines, the spirit matures. He argues for "a sacramentalization of aging" just as other parts of the life cycle are sacramentalized through baptism, confirmation, and matrimony.

"As long as we think caring means only being nice and friendly to old people, paying them a visit, bringing them a flower, or offering them a ride, we are apt to forget how much more important it is for us to be willing and able to be present to those we care for," says Roman Catholic teacher/writer Henri Nouwen. "We cannot care for the aging until we enter their own world and allow them to get us in touch with our own aging process."

With new recognition by both Church and society of the needs and abilities of older people have also come new ways of ministering to, with, and among them. Jerry Miller, editor of *Coping with Aging* which offers a course model for ministry with aging, says, "We offer [the] model to those who do not see older persons as 'little children' who need to be protectively treated, but rather see them as 'pioneers' who have a great deal to teach about the personal issues of life."

On pages 9 to 15 *The Episcopalian* gathered profiles of some of those pioneers as well as some of the pioneering projects available throughout the Church.

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Dame Cicely Saunders  
wins Templeton Prize.  
See page 14.



# Marguerite de Angeli

## A PRIZED LIFE



by Elaine Haft

As I walked away from Marguerite de Angeli's cozy apartment in Cathedral Village on the outskirts of Philadelphia, Pa., I thought to myself, "I want to be just like her when I grow up."

Wait a minute. I *am* grown up. Well then, I hope to grow older as she has grown older—loving life and people, unafraid of challenges and changes, and continually discovering her creative potential. At 92, despite a full, rich life as an award-winning author and illustrator of children's books, she is still quick to respond kindly to a visitor.

"Your grandmother's 93rd birthday is the day before mine? Oh, I must send her a card! Please leave me her address."

That warmth and spontaneity, that interest in small details, are allied to her empathy with children and have undoubtedly helped push her book sales to the millions.

Born Marguerite Lofft on Mar. 14, 1889, in the small town of Lapeer, Mich., she was surrounded by relatives in her early years. As she tells the story, her uncles owned shops on practically every corner in town. In Lapeer she developed her reverence for family life that is the focus of her many stories and illustrations.

From her artist father and her devout Baptist mother, de Angeli acquired confidence in herself and a love of drawing. In early childhood she knew she wanted to be an artist, but when the family moved to Philadelphia in the early 1900's, she became contralto soloist with several city churches and was offered a position with an opera company. She opted instead for marriage to John de Angeli.

As a mother of three, de Angeli met Maurice Bower, who tutored her in illustration for a year and introduced her to the Presbyterian publishing company, Westminster Press, which commissioned her first story illustration.

The studio in her Collingswood, N.J., home had no door "because I always wanted to know what was going on with the children," she says. "They didn't disturb me. I'd say, 'I have a drawing to finish,' or something like that, but I never shut them away from me." To appease one son, she brought his playpen into her studio, set her easel inside it and painted there, giving the child free run of the room.

The commissions came—from *Ladies Home Journal* and *Country Gentleman*, among others. For three consecutive years her illustrations appeared every month in some publication. Then, at 43, she discovered another talent.

One day, on a whim, she walked into the office of a New York editor who had used her illustrations. During their conversation the editor suggested de Angeli write children's books. "I know you can," the editor said. "I know I can, too!" the artist replied.

The ideas came, stories and illustrations came, and eventually awards came. In 1946, *Bright April*—one of the first children's books about racial prejudice—was named an honor book in the Herald Tribune Children's Book Festival. In 1950, de

Angeli received the Newbery Medal—the "Pulitzer Prize" for children's literature—for *The Door in the Wall*, the story of a brave crippled boy in medieval England. Eleven years later the Lewis Carroll Shelf Awards Committee of the University of Wisconsin selected that book as "worthy to sit on a shelf with *Alice in Wonderland*."

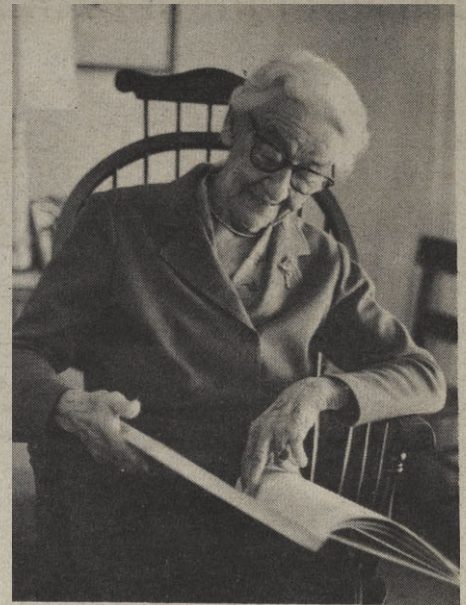
At 92—with nearly 30 books already to her credit—de Angeli has written a new one entitled *Friendship and Other Poems*, released in March by Doubleday, her sole publisher.

Several years ago she wrote her autobiography. Typical of the good humor which pervades her relationships with her five children was her son's response when

de Angeli suggested she might find a more suitable title than *Butter at the Old Price*. "Why should it be a dignified title when it's not a dignified book?" he said. So she stayed with her original idea, which came from a family story about an "untidy" woman who sold butter of questionable quality to an uncle in Lapeer.

After her husband's death de Angeli lived in a center-city Philadelphia apartment, moving only recently to Cathedral Village, a Diocese of Pennsylvania-sponsored retirement community. She has her own apartment but takes her meals with other residents, all of whom seem to adore her.

Her literary and artistic achievements aside, perhaps the most outstanding characteristics of this most remarkable woman are her ardent love of people and family, her sunny outlook, and her humility in light of many successes. "I've been so fortunate," she says. "I need people."



Marguerite de Angeli in her apartment at Cathedral Village near Philadelphia.

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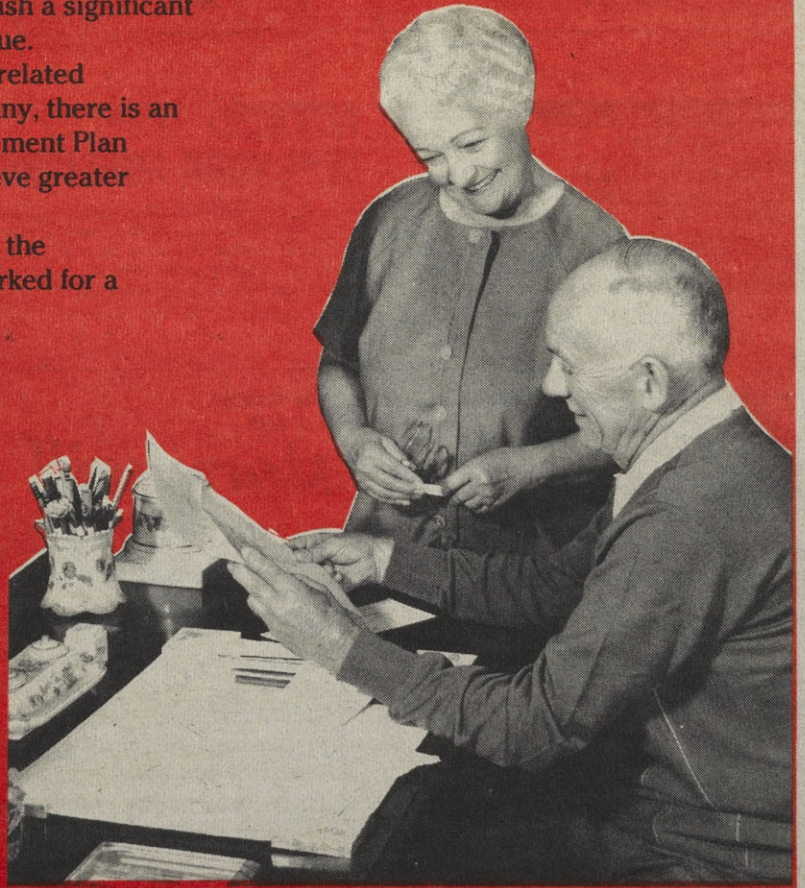
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## Scranton shop boon to arts and artisans

by Janette Pierce

Shoppers once visited the basement of St. Luke's Church, Scranton, for bargains in white elephants and rummage. Now they come to the Senior Craftsmen Shop for its selection of some of the finest 20th century handicrafts in northeastern Pennsylvania.

The shop is the brainchild of Gale Francis, wife of St. Luke's rector. As a volunteer for Meals on Wheels, she visited homes where she found older people creating beautiful items she was sure others would buy.

Senior Craftsmen, opened in 1979, gives older citizens an opportunity to share their talents and augment their incomes. It now has over 500 people over 60 years of age who contribute crafts and volunteers who staff the shop six days a week. The non-profit shop receives work on consignment and returns 80 percent of the sale price to the producer.

One of the fastest-selling artisans has never seen the shop. Carmella Denisco is 87 years old, and a heart condition keeps her house- and chair-bound. Her skill with a crochet hook comes from 80 years of practice. Her daughter, Eleanor Menichello, delivers her mother's work to the shop. Menichello says the money her mother makes is great, but, more importantly, the activity "really gives her an incentive to keep going."

Carolyn Bednarczyk learned quilting as a child and returned to it 10 years ago when she wanted to make a special present for a niece's wedding. She now makes and sells approximately one crib-sized quilt a month as well as doing special orders. Bednarczyk became involved with the shop when she retired early to care for her mother. Her reduced income had made keeping her car doubtful, but the money she earns has changed that.

Francis would like to extend the shop's success. She would like to offer other seniors the opportunity to learn needlecraft, sewing, rug-making, and wood-working. This part of the project received a boost last year with a \$10,000 grant from the United Thank Offering.

Last November a shop based on the Scranton model opened in the First Presbyterian Church of Wilkes-Barre, Pa. Supported by area churches, it also received a grant from the Episcopal Diocese of Bethlehem.



The Scranton Times

Serendipitously, the shop also benefits young people: Some of its most enthusiastic customers are students at the University of Scranton. "Young persons seem to find special satisfaction in handmade crafts," Francis says. She adds that by encouraging traditional crafts, some skills are preserved that might otherwise be lost.

The shop, which supplies yarn and thread to its consignors at cost, is the largest purchaser of quilting thread on the east coast. Francis thinks Scranton may become a quilting center as more and more customers from New York and New Jersey discover their way to the shop's door.

Everybody seems to benefit at the Senior Craftsmen Shop, and this might be what led a visitor to describe it as "a place where happy people sell goods that reflect pleasant spirits."

Located at 232 Wyoming Ave., Scranton, Pa. 18503, the shop is open from 10 a.m. to 4 p.m. Monday through Friday and from 10 a.m. to 2 p.m. on Saturday.

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## Couple shares family

by Elaine Haft

First came Share-A-Home, where a group of ambulatory elderly people live in a single household as a family unit with someone to manage the home's finances, laundry, cooking, cleaning, and transportation needs. Now comes Share-A-Family which tries to meet those same needs in a different way.

For the elderly who are too well for nursing homes and yet unable to live alone, few suitable alternatives are available. Lucas and Irene Serra of Marietta, Ga., sought a better life style for themselves and found one for the elderly, too.

After Lucas, who owned his own real estate business, had suffered several heart attacks, the Serras needed a slower pace and moved south from New Jersey. With their children grown, they decided to start a new family—one which included elderly persons on fixed incomes.

Depending on whether one chooses a private or semi-private room, an elderly person receives shelter, meals, and personal services for \$400 to \$700 per month, plus \$20 to \$25 for personal expenses, at the Serras' home. Their guests use the house just as family members would and share holidays, birthdays, joys, and sorrows with

them. In fact, their Share-A-Home venture is a modified version of a dream they once had before Lucas' heart condition: to run a restaurant. Cooking is their specialty.

Irene worked for a cancer specialist for seven years and had done volunteer hospital work; both Irene and Lucas had cared for elderly parents and friends. Other than those experiences and their willingness to share their home, they have no special qualifications for what they do and emphasize that theirs is not a nursing home. Yet they receive referrals from hospitals, social workers, senior citizen centers, and volunteer agencies—and much praise from relatives of their elderly charges.

One woman wrote to Irene, "The fine physical and psychological care you are giving my mother-in-law pleases us more than we can tell you. . . . After a month or so with you she began seeming like a different person than the one who had been in a nursing home. . . . We cannot thank you adequately."

Although the Serras occasionally have vacancies in their Share-A-Home, they must be selective in choosing occupants who are of basically sound health and who will relate well to members already there.

Says Irene Serra, "The elderly are not forgotten here—indeed, they are beginning a new life."



## Good care principle is her aim

Janice Vaughan is a "people" person. For more than 20 years she has been involved with people of all ages on a one-to-one basis. Now she is manager of Central Park Lodge, a unique, full-service retirement facility in South Orlando, Fla.

"What old people need most is involvement. Instead of isolating these people, I believe it's essential to integrate all age groups." Vaughan has staffed the residence with people from teenage to middle age because "all have worthwhile contributions to make to one another."

Vaughan's advocacy stems, in part, from her childhood, a time "when grandparents lived with you." She always regarded her grandmother as her best friend, confidante, and counselor. "This brought me to the realization that people are people no matter what stage their physical exterior is in. The image of what society thinks you are is what separates people. Something must be done about it."

Vaughan believes that when changes need to be made, only people who care can make them happen. Upon graduation from nurses' training at Norton Infirmary in Kentucky, she helped open the first Miner's Memorial Hospital in eastern Kentucky. She later worked with several other hospitals throughout the state, specializing in infant delivery and care.

She came to Orlando in 1963 when her husband, an engineer and technical writer, was transferred to Martin Marietta. She became involved with older children and teenagers, fighting against child abuse and drug abuse.

Vaughan's awareness of the senior population and the abundance of problems facing it increased when she served as secretary of the Winter Park (Fla.) Council of Churches. An opening at Central Park Lodge provided her with an excellent opportunity to work more closely with them.

Vaughan soon became a proponent of "the good care principle," believing people are happiest when they're given the opportunity to be as mentally, physically, and spiritually active as they want to be. The residence has such programs as a nurse-supervised Prevent-A-Care exercise class and Aqua Fitness.

So guests will be involved in the community, the community is often brought to them via such programs as a lecture series by local Alcoholics Anonymous members and the annual Senior Safety Seminar presented by the Central Florida Safety Council. A local Episcopal church holds weekly ecumenical services, and the women's guild of St. Mary of the Angels Episcopal Church is actively involved with the residents.

"Everyone has to have something to look forward to the next day, and that's what we provide," Vaughan says.



Janice Vaughan



Lois Bishop

## Lois Bishop: Ecuador duty

"My work is enjoyable, especially when doing a translating project such as a long study the bishop made. We proofread for a whole day. Latins speak in paragraphs, quite a contrast to American writing which is done with more brevity. Once I pretended to gasp for breath. The bishop laughed and said, 'Ah, eso es Latino!' (Ah, that is Latin.)"

In the high altitude, sunshine, and blue skies of Ecuador, Lois Bishop serves as bilingual secretary to Bishop Adrian Caceres in Quito. Retired in 1978 from a position with Southwestern Bell Telephone, Bishop offered herself and her skills to the Episcopal Church's Volunteers for Mission. So helpful has she been that her two-year stay has been extended to June, 1982.

Bishop's home parish—Christ Church Cathedral, St. Louis, Mo.—supports her with both funds and prayers. Fluent in

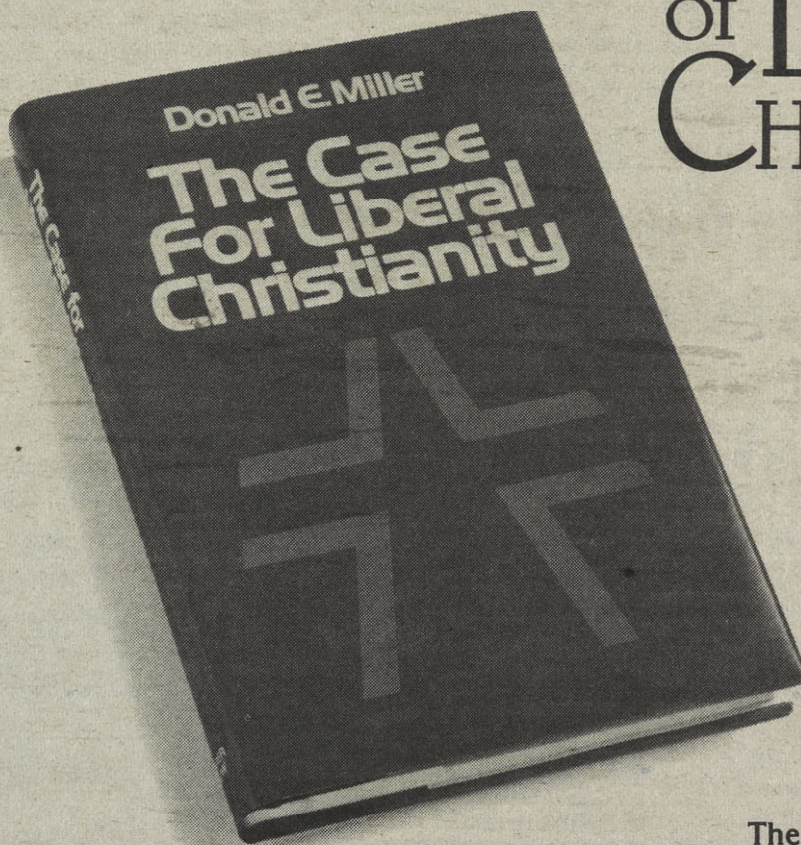
Spanish, she helps with translating, does administrative work, and assists in the diocesan library and bookstore. She also communicates with volunteers at an agricultural project in the Ecuadorean Amazon.

Quito's society is family-centered and people "have little or no interest in anyone outside the family," Bishop reports. "A single woman living in Latin America has a difficult time." She keeps busy, however, with her work and her hobbies of painting and photography.

Another aspect of society Bishop reports on is the Ecuadorean attitude about older people. "A friendly woman who was born here but who lived in the States 29 years told me the reason you don't see many older people, especially women, in public is because they are expected to stay in the house, in their rooms, and think about their death."

Lois Bishop is one of more than 50 Volunteers for Mission serving in projects overseas. Eleven of those volunteers are between the ages of 50 and 80.

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# Organize now to assist kin

Active in the American Association for Retired People, Herman S. Theonebe of St. Philip in the Field, Oreland, Pa., knows that the rector is usually the person called first when a death occurs. His parish offers an "Exit Bank" where parishioners can file information on final arrangements.

Into the file folder for each participating family goes such information as name and location of undertaker; name and location of cemetery or crematory; location of deed to cemetery plot; names of people and organizations to be notified; names

of close friends and relatives; a biography, updated from time to time, and perhaps a recent photograph; the type of service desired; hymns to be sung; verses of favored Scripture; any other funeral details, such as participation of Masonic or other groups; and bequests or provisions made to the church in the will.

If your parish does not offer such a service, you might fill out and file the form below which provides helpful information for relatives and clergy.

## PUTTING MY HOUSE IN ORDER Final Directions and Information

Name (full) \_\_\_\_\_

Address \_\_\_\_\_

Birthdate: \_\_\_\_\_ Place of birth \_\_\_\_\_

Father's full name \_\_\_\_\_ Birthdate/place \_\_\_\_\_

Mother's full name \_\_\_\_\_ Birthdate/place \_\_\_\_\_

Occupation \_\_\_\_\_ Employer \_\_\_\_\_

Social Security no. \_\_\_\_\_

Last executed will dated \_\_\_\_\_ Located \_\_\_\_\_

Executor's name and address \_\_\_\_\_

Bank savings accounts by account no. & bank \_\_\_\_\_

Safety deposit box number and location \_\_\_\_\_

Other valuable papers can be found \_\_\_\_\_

Armed Forces: Dates of service \_\_\_\_\_ Serial no. \_\_\_\_\_

Discharge certificate located \_\_\_\_\_

Life insurance: List amount, company, numbers, beneficiary for each policy \_\_\_\_\_

Policies can be found \_\_\_\_\_

My lawyer \_\_\_\_\_

My insurance agent \_\_\_\_\_

My investments broker \_\_\_\_\_

My church membership \_\_\_\_\_

The following are suggestions which may be modified if circumstances warrant:

My preferred funeral director \_\_\_\_\_

I have/have not preplanned my funeral \_\_\_\_\_

Organ donation arrangements have been made with \_\_\_\_\_

Organ donation arrangements have not been made, but I desire my \_\_\_\_\_ to be donated if possible.

I desire to be buried in (place) \_\_\_\_\_ where I have/have not bought space.

I desire to be cremated and the ashes disposed of as follows: \_\_\_\_\_

I desire in lieu of flowers that donations be made to: \_\_\_\_\_

I desire the total cost of my funeral to be within the following cost limitations: \_\_\_\_\_

I desire my funeral service to be from the church/the funeral home \_\_\_\_\_ with the following suggested: scripture \_\_\_\_\_

music \_\_\_\_\_

prayers \_\_\_\_\_

other \_\_\_\_\_

Persons to notify upon my death:

Name Address Phone no.

Suggested pall bearers: \_\_\_\_\_

Obituary notes: \_\_\_\_\_

Other information for my survivors: \_\_\_\_\_

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# His secret is knowing how to be thankful

by Elaine Haft

Thomas John Carlisle, a retired Presbyterian minister and flourishing poet, is one of those people for whom retirement may be the busiest time of life. Pastor of Stone Street Presbyterian Church in Watertown, N.Y., for 30 years, he spent half of his weekly day off in writing poetry. Now 67, he is "writing constantly" and to date has published roughly 1,100 poems in 125 publications, including *The Episcopalian*. His six books of poetry have sold over 30,000 copies.

In 1980 Carlisle taught a poetry workshop in Sante Fe, N.M., wrote and published poems and articles about Emily Dickinson, preached an average of one Sunday in every three, conducted a seminar at Princeton Theological Seminary, and was visiting scholar at St. Lawrence University. He led poetry sessions for grade school children, had some poems set to music, began writing a monthly poetry column for *Church Management*, and published 64 poems in a dozen newspapers and magazines.

Carlisle believes the secret to a full, enriching retirement is to develop creative interests throughout life. Then one needn't mourn a lost vocation upon reaching seniority. "If a minister is only job-oriented, then he is lost when he retires. If that were my case, I'd be a problem for my present minister. Instead, I'm doing the things I want to do now."

The poet chose to stay in the town where he spent most of his ministry, living in the home one of his four sons built for him and his wife Dorothy. He remains a member of Stone Street Church, substituting when his successor is ill or away.

Last summer Carlisle learned how others view the elderly when a woman approached him and his wife at a New Mexico conference and confessed she was surprised to discover how much they had to offer. "She had automatically pigeonholed us as 'old' people," Carlisle said. The incident inspired him to write several poems about aging.

Both Carlises are prize-winners—he for poetry and she for photography. Dorothy started a volunteer literacy program for adults in Watertown and is now learning hand-signing for the deaf, taught by the Rev. Alan Smith, rector of St. Paul's Episcopal Church.

One suspects romance adds to the Carlises' health and happiness. Thomas has written Dorothy a poem every birthday since she was 16 and they went to high school together.

"We have so much to be thankful for," Thomas Carlisle says. "People who don't know how to be thankful have the most personal problems."



**A CARLISLE FAMILY PORTRAIT**  
Tom, Dorothy, Thomas Dwight,  
Christopher, Jonathan, and David.

## MY SPECIAL ACOLYTE

by Gerald L. Freeman

Inflammatory arthritis knocked me out of most activities I considered important for fruitful living. After struggling through the day at the office, I had little energy left to work with youngsters at the Boys Club, an activity I had enjoyed for a number of years. My weekly hikes through the

woods—often with some youngster whose constant wonderment kept my own senses fresh—were also gone.

The only activity that did not suffer was my weekly church attendance. And this relatively passive act led to unexpected blessings. An acolyte who usually served was absent for several weeks. I asked the rector why, and he told me the youngster lived in a children's home and no one was available to bring him to church. I volunteered. All I had to do was get up half an hour earlier, a simple, physical act with no other implications.

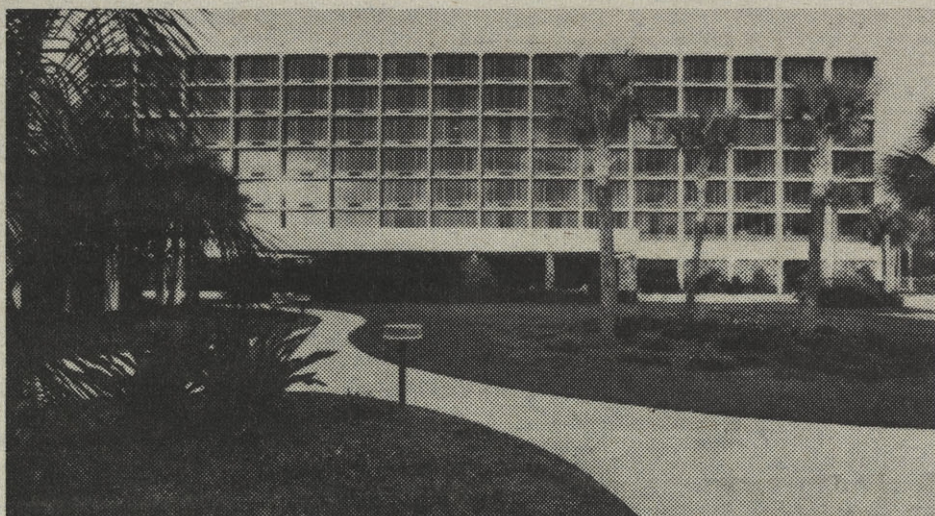
How wrong I was!

I began to look forward to seeing the kid. He became a high point in my week with his flood of observations about life—some saved for the two of us because he felt comfortable talking with me about any

subject. We became important to each other. Many Sunday mornings when arthritis pain made me think seriously of skipping church, I went only because I needed to deliver my special acolyte to the altar. I always felt better for it.

Since I was relatively new to the church, my acolyte became the means for meeting a number of warm, accepting people. He knows just about everyone, and through him I met people of all ages.

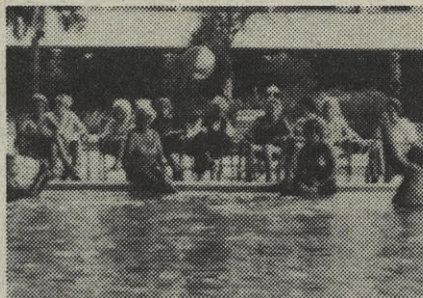
Recently our rector used as the basis for his homily Luke 6:30: "Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap." To this I say an awe-filled "Amen" because I certainly did not anticipate the blessings that would flow simply by giving a 14-year-old boy a ride to church.



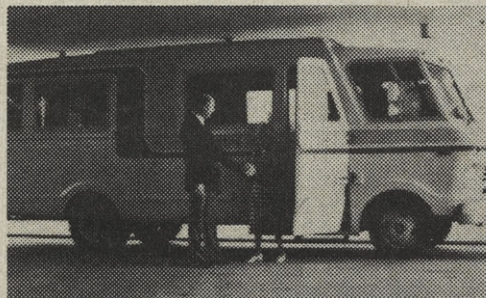
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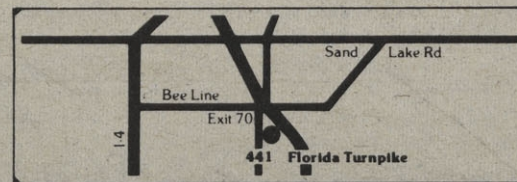
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# Cicely Saunders changed death's face

by Judy Mathe Foley

On May 12, at Buckingham Palace in London, Prince Philip will present the Templeton Foundation Prize for Progress in Religion to a woman who symbolizes the triumph of faith and loving medical care over life's last act—dying.

Dame Cicely Saunders, a 63-year-old specialist in pain control, will receive the \$220,000 Templeton prize because she "challenged the materialistic assumption that underlay much of modern medical practice and reinstated the spiritual and personal methods for the treatment of the terminally ill."

The prize, established in 1972 by investment counselor and Presbyterian layman John M. Templeton, was first awarded to Mother Teresa of Calcutta. Judges include the Dalai Lama, Anglican Archbishop Stuart Blanch of York, U.S. Senator Mark O. Hatfield, violinist Yehudi Menuhin of London, and Justice P. N. Bhagwati of India.

Dame Cicely, an Anglican, announced she will use part of the prize to sponsor an international conference on the psychological and spiritual aspects of health and that the remainder will be used to construct a day center for families of patients and fatally ill people who do not yet require full-time hospice care.

An Oxford University graduate, nurse, and hospital social worker, Saunders did volunteer nursing of the terminally ill and then decided this required additional medical training. She graduated with honors from medical school, did clinical work at St. Joseph's Hospice in London, and was awarded a fellowship to study pharmacology as it applies to the terminally ill.

In 1967 Saunders opened St. Christopher's Hospice in southeast London, modeling it on earlier work done at St. Joseph's Hospice, run by the Roman Catholic Irish Sisters of Charity. St. Christopher's is, Saunders says, "a Christian foundation, and its members have various denominational ties."

Saunders developed the hospice as a therapeutic community, pioneering in helping the dying to live until they die and their families to live on. "The hospice movement sets out to insure that every person who can no longer benefit from the increasing complexity of the general hospital will have the support he and his family need," Saunders has written. "The whole family is the unit of care and should also be seen as part of the caring team."

In addition to this family-centered philosophy, hospices pioneered pain control. Anglican Bishop John Taylor of Winchester cites clinical evidence that pain is not a necessary adjunct to terminal illness. "In almost three-quarters of cases admitted to St. Christopher's, pain has been a serious problem, yet over the past six years the total number of patients whose pain remained a problem is only 1 percent of all admissions." Hospices use pain-killing drugs and the "Brompton Mixture" which,

when adjusted to an individual's needs, allow pain control with minimal impairment of alertness.

An example of the personalized care hospice patients receive is given in Saunders' writings. "Small choices become more important as physical dependence increases. For example, to have the drink of choice in place of the alcohol usually included in the Brompton Mixture and, still more, to visit the hospice bar and pay for one's own round are therapeutic in themselves."

Medical advances which lengthen the time between discovery of a fatal disease and death bring increasing fear of pain, dependency, loss of self-esteem, and progressive dehumanization, and into this situation the hospice movement stepped, bringing hope.

"Terminal illness, when it has been accepted, can bring about great victories," Dame Cicely says. "In my experience resentment, bitterness, and difficulty are very much the exception among both patients and their relations once they have been welcomed and listened to and once the physical distress has been eased. . . .

"It is not so much death itself as the actual process of dying that most people fear, but the reality when it comes is almost always painless and peaceful for a patient who dies of malignant disease. Mental and physical pain usually recede during the last few days before death and almost always in the last hours. Patients and their relatives often need to be told this."

An example of St. Christopher's brand of caring is the card sent to next of kin on the first anniversary of a patient's death. "We are remembering you" is all it says, but it "seems to be both welcome and helpful," Saunders says.

As a patient dies, many hospices use short commendatory prayers such as this one from Royal Victoria Hospital in Montreal, Canada: "Our God, in whose presence we come into life, in whose care we live and die, we come at this moment of death to remember with one another the life of (name) who has lived with us. Our love goes with him/her as we now, in silence, commend him/her to your care."

"The care of the dying should not be an individual work but one that is shared," Saunders believes. "Shared with relatives, with all the various members of the staff—spiritual, medical, and lay—and, as far as we can, with the patient. Where this is so, we are left with the sense of completion and fulfillment which makes this such a rewarding branch of medical and nursing care."

Dame Cicely's description of St. Christopher's makes one hope and pray for the spread of this final healing ministry: "St. Christopher's Hospice. . . is a community in which the patients are the central members. It is a place where some people are trying to live together with as much honesty as they can muster. It is the work of Christ in an area of great human need."

## Their dancing brightens lives

Nearly four years ago his wife died. Eighteen months before that he lost his 37-year-old daughter. Friends and acquaintances showed understanding and did much for him. He wanted to repay them.

So 84-year-old Henry M. Harris of Roanoke, Va., and the woman he is dating, Mantie Hurley, have given more than 50 dance exhibitions—in retirement homes and elsewhere—and several rounds of dinner parties.

A member of Christ Church, Roanoke, where he was acolyte director, Harris says he "seems to be a curiosity to some people,

that at my age I date, dance, and swim." His other two children and his friends encourage it.

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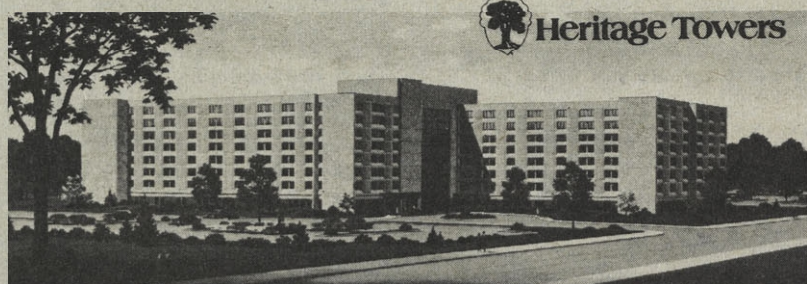
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Dora Wallace, Edna Hale, and Jane Curtis formed Forward when their spouses died.

## Group supports widows, widowers

by Emily McDonald

Forward, an ecumenical support group for widows and widowers, was formed in Chattanooga, Tenn., a year ago to help those who have lost a spouse and to educate the public. "Other people need to know how to treat us," says Jane Curtis. "They don't know how to approach" a person whose husband or wife has died.

Curtis, Dora Wallace, and Edna Hale of Forward offer these suggestions:

- Don't be afraid to talk about the spouse's death. Encourage the widow or widower to talk and open your heart as you listen.
- Go to see the bereaved person. Invite him or her into your home; this is especially important after two or three months "when all the excitement has died down and there you are, with the four walls." And, adds Wallace, "where is it written that a dinner party must have an even number of guests?"

- If you can give concrete help, such as raking leaves or repairing a leaky faucet, do so.

The death of one's life partner is a traumatic experience. Wallace says it is the most critical thing that can happen to a person. A communicant of St. Paul's, Chattanooga, Wallace works part-time with older parishioners and began Forward because "through my own pain and sorrow I realized there was no place" for the widowed to receive practical help. "I went to the library and got every book on the problem I could find."

St. Paul's agreed to sponsor Forward, and Gene Hunt, Sandra Neeley, Sally Reeve, and the Rev. Messrs. John Bonner and Robert Williams joined Wallace, Curtis, and Hale on the steering committee. Attendance has climbed from 12 at the first meeting to 30 now. "To meet others in the same boat is such a help," Wallace says.

Hale adds, "You feel really good to be in a group of others who've had the same experience. It creates a rapport almost

without anybody saying anything."

"Just to see another survivor" means a great deal, says Curtis. The group helps widows and widowers realize that their reactions are normal for grieving people.

"Get your husband to teach you how to be a widow before you become one," Wallace counsels wives. For those without this prior knowledge, Forward helps with legal advice, home maintenance, and money management.

Forward meets monthly at St. Paul's for coffee, lunch, and a program on topics such as travel, recreation, volunteer opportunities, health, nutrition, and dating and sexuality. Daytime meetings are best for the group made up mostly of widows who are reluctant to go out at night.

Forward takes its name from the Episcopal publication of daily devotions, *Forward Day by Day*. "The idea is to look forward instead of back."

Emily McDonald is staff writer for The Chattanooga Times and a communicant of St. Paul's. She wrote this for The Tennessee Churchman, from which it is adapted.

## ESMA honors generations

The Episcopal Society for Ministry on Aging (ESMA), inaugurated by the 1964 General Convention, is the Episcopal Church's official agency primarily directed to the ministry of, for, and with the aging. Its officers and board of directors are clergy, lay, and professional persons working or interested in the field of aging.

Each diocesan bishop appoints a person to work with ESMA in an advocacy role, coordinating responses to clergy and lay requests to meet the functional, psychological, pastoral, and sacramental needs of the aging in their dioceses. ESMA receives a grant from the General Church Program budget but relies heavily on contributions.

Sunday, May 3, is Celebration of Age in Action Sunday sponsored by ESMA and designated by General Convention. Presiding Bishop John M. Allin had urged all Episcopal parishes to observe the day with special services to "celebrate the diversity and unity which our universal experience of aging gives us."

Dr. Massey Shepherd wrote a meditation as part of this year's Celebration of Generations in which he says, "There is a fantastic gift to be shared between the generations. The more life we live, the more memories we have to recall and offer out of our life experiences."

"May our hearts burn within us as words of memory, power, and hope are shared and we are 'membered' one to another and to Our Lord."

ESMA has developed a resource packet to help celebrate Age in Action Sunday. It includes Shepherd's meditation, liturgical aids, parish experiences, study guides, and a bibliography. Nancy McGarrigle is president of ESMA, whose business address is RD 4, Box 36, Milford, N.J. 08848.

## Beatitudes for a journey

Blessed are they who understand my faltering steps and my palsied hand.  
Blessed are they who know my ears today must strain to catch the things they say.  
Blessed are they who seem to know that my eyes are dim and my wits are slow.  
Blessed are they who looked away when coffee spilled at the table today.  
Blessed are they who never say, "You've told that story twice today."  
Blessed are they who know the way to bring back memories of yesterday.  
Blessed are they who make it known I'm loved, respected, not alone.  
Blessed are they who know I'm at a loss to find the strength to carry the cross.  
Blessed are they who ease the days on my journey Home in loving ways.

—Author unknown

Reprinted from Bread, St. Stephen and the Incarnation, Washington, D.C.

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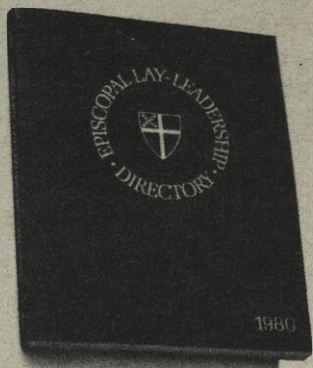
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# A COLLEGIAL COLLATION

Some write books; one raises poultry. They share the same faith, but the bishops coming here are more diverse than you might imagine.

As leaders of the Anglican Communion gather in Washington's College of Preachers for four days of conversations under the spiritual leadership of the Archbishop of Canterbury, they will serve as representatives of the some 60 million Anglicans worldwide. More than representatives, however, they are a diverse and interesting group of men.

Anglican primates come in assorted shapes and sizes. Palmer of Melanesia is possibly the youngest while Loane of Australia, at 70, is the oldest. Several were consecrated bishops at a tender age—Hand of Papua New Guinea and Bazley of the Consejo Anglicano Sud Americano were in their early 30's—while Haggart of Scotland was a respectable 60. Ndahura of Burundi, Rwanda, and Zaire is the winner for speed in reaching primacy—ordained deacon in 1973, priest in 1974, bishop in 1975, and chosen primate in 1980—but Burma's Hla Gyaw is scarcely far behind. The primates' average age today is 58.

The prelates' backgrounds run the gamut. Many were educated in England, even those who are not British. Nearly all were once parish priests. Many were either school teachers or university instructors, especially in theology and church history. A number have written books or edited newspapers. Hla Gyaw contemplated a medical career before his call to the priesthood.

Churchmanship varies. Some are low church, some high. Huddleston of the Indian Ocean is a monk, a member of the Community of the Resurrection based in Mirfield, England. And many are evangelical. Burnett of Southern Africa is born again, and Bazley has had a conversion experience.

Some of the church leaders fully intended missionary careers when they entered the ministry, notably Hand and Bazley. On the other hand, Makhulu of Central Africa and Scott of West Africa are the first blacks to head their Provinces. Burnett is the first African-born primate of Southern Africa. Reeves of New Zealand is the first person of Maori descent to become bishop of an Anglican diocese: Previous Maori bishops had been especially appointed to serve Maoris.

A number have had military careers. Runcie of England was with the Scots Guards in World War II, and Loane was an Army chaplain serving in New Guinea. Burnett was a pacifist until 1940 when he joined the South African Defence Force. He was captured by the Germans at Tobruk, escaped from a POW camp in Italy in 1943, and remained on the run until he met British forces in 1944.

A number have endured persecution for their faith. In Uganda, Idi Amin's regime persecuted Christians. Sylvanus Wani was elected to succeed Janani Luwum, killed by Amin's men. Dehqani-Tafti, the first Persian Bishop of Iran and head of the Church in Jerusalem and the Middle East, is in exile and his Church decimated. The situation in China is still unclear.

Hla Gyaw's Burma has passed through a repressive regime in which churchpeople have not been able to travel to spread the Gospel. Now they can, and he says, "After a long period of isolation and many hardships, the Church in Burma is emerging with renewed strength and is looking to the future with hope and confidence. Thank God, we have kept the faith and our membership has increased."

Archbishops are more than colorful figureheads or ecclesiastical spiritual leaders. Scott of Canada believes "if the Church really wants to say anything to the world, it must be involved in worldly problems

and needs to channel its ideas into decision-making structures." Olufosoye of Nigeria is a justice of the peace. Reeves is chairman of an environmental council. Burnett is vice-chairman of his country's Institute of Race Relations. Huddleston, as a young priest, worked in South Africa's Soweto area, becoming such an outspoken foe of apartheid that he was forced to leave the country. He returned to the continent as Bishop of Masasi, Tanzania, and has not changed his stance now he is Archbishop of the Indian Ocean.

In all the glory and majesty of the Anglican Communion, the spirit of ecumenism is not lacking. Reeves, who was once on the managing board of the Methodist Church's national newspaper, said at the time of his consecration, "If Anglicans really believe what they say about bishops—that they are consecrated not to the Anglican Church, but to the whole Church—we'd better realize what the implications are. This is one of the most ecumenical things we do, placing the bishop within the broad stream of the Church of God."

Kahurananga of Tanzania and Wani of Uganda included among their consecrators bishops of the Lutheran Church of Sweden, giving credence to the stated oneness of the Christian Church. Runcie is chairman of the Anglican-Orthodox Joint Doctrinal Commission. Scott of Canada is moderator of the World Council of Church's Central Committee, of which Burnett has been a member. Williams of Wales served on the WCC's Faith and Order Commission. And Makhulu was on the staff of the WCC's CICARWS in Geneva when appointed Bishop of Botswana.

Although their jobs seem quite removed from the everyday world of the average Christian, these church leaders relax with remarkably ordinary pursuits. Many enjoy reading, walking, and listening to music—type not specified. Williams likes fishing; Reeves enjoys sailing and swimming; Olufosoye raises poultry; and Haggart admits to a predilection for asking questions. Woodroffe of the West Indies has been a church organist.

And in Washington, while they confer on matters of the Church, they will learn more about each other and renew old acquaintances. For one pair of archbishops the meeting should be especially rewarding. In 1974, as Bishop of St. Albans, Runcie ordained to the priesthood an African named Bezaleri Ndahura. Last spring Runcie, archbishop of the Anglican Communion's oldest Province, enthroned Ndahura as archbishop of the Church's youngest Province.



Archbishop Robert Runcie  
Anglicanism's spiritual leader





## Planning a 350th Birthday Party

Mink, marten, deer, bear, beaver, flying squirrels, and friendly Matapeake Indians roamed this island when in 1627 William Claiborne, a young Virginian, found it while exploring the Chesapeake Bay. And 354 years later church officials roam and measure this hill overlooking the bay, preparing for a tent seating 2,200 people to celebrate the 350th anniversary of Christ Episcopal Church, Stevensville, Md., and a visit April 25 from the Archbishop of Canterbury.

Parishes of the Diocese of Easton, encompassing nine counties on Maryland's eastern shore, will participate in the colorful procession and orchestral fanfare

that will greet Archbishop Robert Runcie. He will preach at an ecumenical service of thanksgiving within view of the headwaters of Broad Creek where in 1631 the Rev. Richard James, an Anglican, came to conduct the first Christian service ever held in Maryland.

Christ Church Parish on Kent Island is the oldest parish in continuous existence in Maryland and one of the oldest in the nation. The church seats 140 people and is filled each Sunday, with almost half the congregation made up of young people under 17 years of age. The Rev. Robert Gourlay, rector, says a service to be held at the church will be one of rededication of the congregation to its missionary task here where many parishioners serve tourists who move from west to east and back again between their homes and the large ocean resorts of Maryland and Delaware.

## Authority, unity, poverty, war are bishops' topics

Authority, ecumenism, world poverty, and war are the main topics to be considered at the meeting in Washington, D.C., of the primates of the Anglican Communion.

The 26 leaders of autonomous branches of the communion, who will gather at the College of Preachers on the grounds of the Cathedral of Sts. Peter and Paul, are coming at the invitation of Presiding Bishop John M. Allin. Archbishop of Canterbury Robert Runcie, Anglicanism's spiritual head, will chair the meeting.

The conference opens at 4 p.m., April 26, with a Festival Evensong; Runcie will preach. The primates will worship privately each morning and evening in the college's chapel, and Bishop John Walker of Washington will give a daily homily.

At the opening plenary on April 27, each primate will report on his own Province. The meeting will then consider the question of authority within the communion. Papers by Professor Stephen Sykes of the University of Durham and Bishop Neville deSouza of Jamaica will form the basis for discussion. Small discussion groups will follow the plenary session during the afternoon of April 28.

At noon that day Runcie will address the National Press Club in Washington.

The sessions April 29 and 30 are planned as group discussions of the three other issues. Archbishop Edward Scott of Canada, who is also chairman of the Central Committee of the World Council of Churches, leads the discussion on ecumenical and interfaith policy; Archbishop Khotso Mokhulu of Central Africa chairs the discussion on world poverty; and Primus Alastair Haggart of Scotland leads the discussion on attitudes to war in a nuclear age. On the afternoon of April 30, the prelates will review points raised in previous discussions.

Bishop John Howe of the Anglican Consultative Council is also scheduled to make a presentation during the meeting.

On May 1, the church leaders will meet again in plenary to receive recommendations arising from their week's work and to take appropriate action on matters brought before them. The meeting will adjourn at noon.

Although the primates' deliberations are closed to the press, daily briefings will be held, and a press conference is slated for 2 p.m., May 1, following adjournment.

The final conference event is a Festival Evensong in the Cathedral at 4 p.m.; Mokhulu will preach. The diplomatic corps are invited and will be guests at a reception following the service.

The primates plan to leave Washington May 2. Each is to visit one or more American dioceses before returning home.

## You should get to know people like Theodora

### It's not every day one meets a woman bishop



Bishop Theodora

Not long ago a Catholic theologian, Dr. Dorothy Irvin, came to the conclusion that **women priests and bishops** had served in the early Christian church. As evidence, she produced photographs of mosaics, frescoes, and inscriptions. One fresco depicted seven women priests celebrating the Eucharist. A mosaic in Rome's Church of St. Praxedis showed the head of a woman bearing the inscription, "Theodo Episcopa" (Bishop Theodora).

The report caused quite a stir when it first appeared in *THE WITNESS*, the monthly magazine of social commentary published by the Episcopal Church Publishing Company. But it was not surprising that Dr. Irvin chose *THE WITNESS* in which to raise the question of whether our fore-fathers had rewritten women out of church history. No other publication — religious or secular — provides a more provocative yet lucid forum for the salient issues of our time:

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# A Venture in Mission



# BECAUSE WE VENTURED *Dreams are becoming reality*

At its February meeting the Executive Council of the Episcopal Church authorized grants for the following 11 Venture projects, bringing the total number of funded national projects to 49. The Council is authorized by General Convention to disburse Venture monies as they are received from the dioceses.

- \$200,000 to the Diocese of Northern Brazil and the Igreja Episcopal do Brasil from the Diocese of Oregon;
- \$100,000 to the Diocese of Haiti from Virginia, Missouri and Delaware;
- \$77,000 to the Diocese of Northern Mexico for self-development investment;
- \$1,000 from the Diocese of Ohio to Self Support for the Northern Philippines for the library of St. Mary's, Sagada;
- \$5,000 for the Asian Seminaries Exchange program with the Church Divinity School of the Pacific, part of a \$30,000 pledge from Hawaii;
- \$12,000 for partnership projects at Coddington Col-

lege, Barbados, as part of a \$20,000 pledge from Central Pennsylvania;

- \$17,502 from the Diocese of Central Florida and other donors for the Diocese of Jerusalem's capital development, the funds to be used for St. Luke's Hospital, Nablus;
- Funds from Central Pennsylvania, Colorado, Easton and others to establish special ministries to aid family life, to be administered by the social welfare office of the Episcopal Church Center;
- \$15,000 from the Diocese of Western Massachusetts to help the Offender Aid and Restoration program in recruiting, training, and supporting volunteer ministries to help prisoners and parolees;
- \$21,893, largely from the Diocese of Oklahoma, to help the Episcopal Conference of the Deaf expand its training projects;
- A permanent trust to begin the Development Fund for National Mission for support of several categories of rural and small church projects and budget support.



## Aid to children in Recife, Brazil

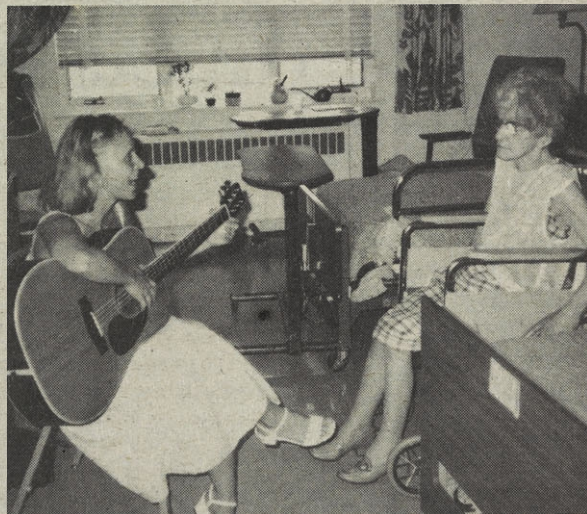
There is something in all of us that cannot bear to think of children left homeless and alone, so that when the chance to respond to such a situation presents itself, we are more than eager to accept the challenge.

Missionary Expansion and Outreach in Brazil is one of the projects which Venture is offering under "Opportunities for Expanding Mission through World-Wide Partnerships." With the help of a \$100,000 Venture gift from the Diocese of Oregon, the Episcopal Church in Brazil will be able to purchase the property which houses the Monte Alegre Orphanage in Recife.

This program, dedicated to saving the lives of abandoned infants, was founded two and a half years ago by Doris Jean Stewart. Since then, 230 babies have been saved and placed for adoption. Mrs. Stewart, who has recently become a member of the Episcopal Church, proposes to continue her work.

In addition to the orphanage, the property contains several other buildings which are being developed for use as a diocesan conference center. The center sponsors such evangelism and outreach programs as marriage encounter, youth encounter and cursillo. Some 350 couples, 200 young persons and 80 children have been involved in these programs during the past two years.

With acquisition of this valuable property by the Church, the ministry already underway can and will be greatly expanded.



## Parish education on aging

AGING BEGINS THE DAY WE ARE BORN. . . . WE'RE ALL DOING IT! These words were proclaimed on a banner prepared by a church school class on Age in Action Sunday last year. Indeed, all of us can relate to the inevitability of aging. It is not easy to grow older, and that problem is not confined to senior citizens. We face challenges in every stage of life.

The 1979 General Convention voted unanimously to have a Sunday in May of each year designated by the Presiding Bishop as Age in Action Sunday. A \$20,000 Venture grant from Trinity Parish, New York City, helped the Episcopal Society for Ministry on Aging (ESMA) to develop educational and liturgical materials for use throughout the Church on Age in Action Sunday 1980 and 1981.

Several churches reported having baptisms at the 1980 observance, with a sermon built around the concept of growth and the wisdom of experience. Other parishes began new programs for young people to visit the elderly who are homebound or in facilities for the aging. Intergenerational planning teams evolved in many parishes, resulting in a greater appreciation for the particular gifts of each age group. ESMA's theme for this year's Age in Action Sunday, May 3, is "A Celebration of Generations."

Parish education is only one facet of a much broader program which ESMA hopes to implement with help from Venture in Mission. As new funds are received, work will begin in such areas as continuing education for clergy and training of seminarians for ministry with older adults.



## Ministry to Native Americans

For nearly 100 years the Episcopal Church has been in the forefront of Native American ministries. There are now more than 150 churches and mission chapels which serve Native American congregations across the United States. A principal goal of the Church's ministry with Indians and Eskimos has been the development of an indigenous ordained leadership. As Native American congregations continue to grow, the need for well trained Indian and Eskimo clergy is more pressing than ever before.

NATA, the Native American Theological Association, is an ecumenical consortium of seminaries, colleges, training centers and judicatories responding to this need for training. The traditional path to credentials and ordination is long and expensive and has not responded to the unique problems and opportunities of ministering within a Native American community. The member institutions of NATA are committed to an alternative, quality program of theological education.

The Diocese of Nebraska has contributed \$30,000 in Venture funds to this project, with a pledge for an additional \$70,000. This is the largest single grant NATA has received. With this kind of support, more Native Americans like Marvin Red Elk (shown above with Bishop Robert Anderson of Minnesota) will soon be trained and ordained to serve the people among whom they live.



# New from Seabury

The inside story of the Iranian revolution by the Episcopal Bishop of Iran . . .

## THE HARD AWAKENING H. B. Dehqani-Tafti

Written by Bishop Dehqani-Tafti, Episcopal Bishop in Iran and President Bishop of the Episcopal Church in Jerusalem and the Middle East, *The Hard Awakening* is the autobiographical, historical account of life in Iran during the final days of the Shah, the violent revolution, the return of the Ayatollah Khomeini, and the post-revolutionary "reign of terror."

Bishop Dehqani-Tafti, now living in exile, saw his wife assaulted and his 24-year old son assassinated in the turmoil that followed the fall of the Shah. He describes the events that befell his native land eloquently and objectively. *The Hard Awakening* is the inspiring story of a man who has survived the nightmare of seeing his Church destroyed and his family and friends terrorized, and who has emerged with a new hope for the future and a faith of such strength that he beseeches God to "Remember . . . and forgive" the plunderers of his nation and the murderers of his son.

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Aukerman looks to stories, parables, and images found throughout the Bible in his unique analysis of the meaning and implications of the nuclear arms race. His book is a plea for all-out Christian resistance to the nuclear momentum and a statement of faith and hope in the rising of Jesus as the one reality stronger than death's dominion manifested in nuclear weapons. With a foreword by Jim Wallis.

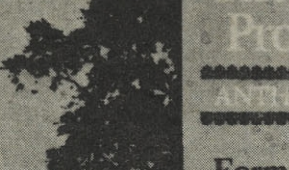
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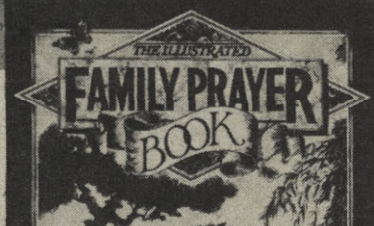
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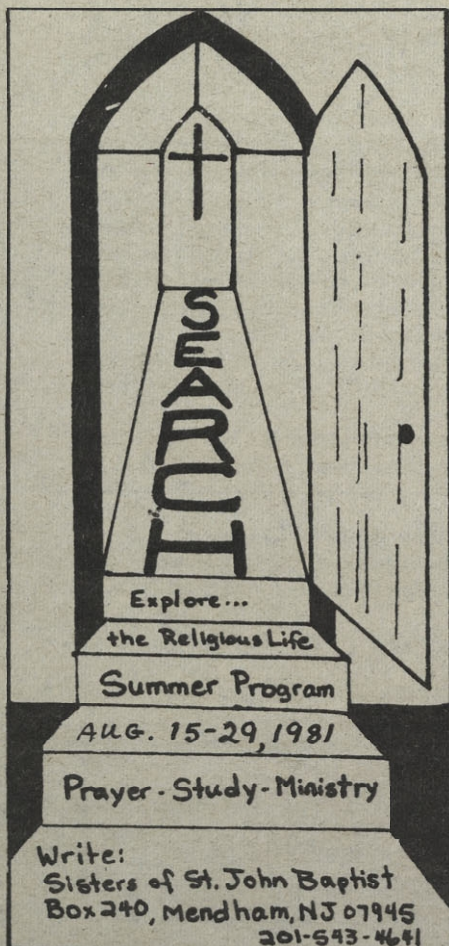
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If you think home gardens are only  
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you're wrong. According to a recent  
survey released by Gardens for All, a  
national gardening association with  
headquarters in Vermont, gardeners  
harvest other valuable things as well.  
Gardens for All says gardeners are more  
inclined than non-gardeners to heed the  
55 mph speed limit and to drive less—by  
a ratio of three to two. They are three  
times more likely to rely on  
non-conventional home heating sources,  
three times more likely to recycle waste,  
twice as likely to have weatherized their  
homes, and three times more likely to do  
their own home repairs. Gardeners are  
also thrifty: They do less impulse buying,  
buy fewer convenience products, budget  
more carefully, and use credit less often.  
Good fences may make good neighbors,  
but good gardeners make good citizens.

## WOULD YOU RECONSIDER IF WE BROUGHT OUR SMALLEST BICS?

Prodigious preparations to erect a tent  
to house 2,200 people for the Archbishop  
of Canterbury's visit to Kent Island, Md.,  
have been underway for months. Thanks  
to Norman Harrington, press releases have  
been plentiful and informative. At the risk  
of seeming ungrateful, we were surprised

to see the notation on the tent's floor  
plan, "Delete space for press and musical  
instruments."

## HOW DO YOU SPELL RELIEF?

Four people in Bellingham, Wash., think  
they've found the 20th-century answer to  
the age-old problem of guilt. They suggest  
spraying it away as one does other modern  
demons, such as split ends and bad breath.  
The eight-ounce bottle of GUILT AWAY  
("Spray on relief from guilt") is selling  
well, and the investors predict they'll sell  
a million bottles this year.

## FEELING RIGHT AT HOME IN INDIANAPOLIS

A British-born rector and a 13th  
century-style church certainly seem  
appropriate hosts for the first midwest  
showing of one of four extant copies of  
Magna Carta, the famous English bill of  
rights. And indeed, the Rev. Roger J.  
White was instrumental in arranging for  
the 766-year-old document to be  
displayed at Trinity Church in  
Indianapolis, Ind. Although Trinity was  
completed in 1952, it resembles a  
13th-century church in Suffolk. The  
document should feel right at home even  
though this copy has spent most of its  
seven centuries in Lincoln Cathedral,  
begun in 1072.

## ONE NEEDS ALL THE FRIENDS HE CAN GET

And from Loren Mead at the Alban  
Institute comes the story of a town  
reprobate run over in front of the church.  
The vicar rushed out and said, "Willy,  
you've lived a terrible life, but you are  
about to die. Don't you want to be  
baptized finally?" Willy replied, "Vicar,  
I guess my time is up. Yes, I do want to  
be baptized." "Well, Willy," the vicar  
began, "do you renounce the devil and all  
his works?" Painfully, Willy paused, closed  
his eyes and said, "Vicar, I'm in no  
condition to be making enemies!"



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