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EPISCOPALIAN

Groups host Irish youth

Churches try to promote friendship, divert youth from violence

BY A. MARGARET LANDIS AND ELAINE HAFT

Kieran McVarnock's brother Bobby was arrested in Belfast in July for throwing bombs and rocks at a policeman. Catherine Gaston's aunt had both legs blown off when she touched a booby-trapped door. "Catholics hate us so we hate them," says 11-year-old Thomas Black of Belfast.

These youngsters spent this summer in American homes, their visits arranged by ecumenical programs designed to take them out of Northern Ireland where not only violence, but segregated lives, foster the stereotypes Thomas Black states with such surety.

Over 2,000 Northern Irish children have visited the United States in one program or another,



some secular, some Church-sponsored, since 1975 when the Irish Children's Summer Program began. They came this year to communities such as Cape Cod, Mass.; Westchester County, N.Y.; and Greensboro, N.C., to meet each other away from the Protestant and Roman Catholic divisions which are the hallmark of life in their homeland.

Ulster Project, a program for teenagers founded in 1975, has brought over 400 Northern Irish young people here to help them develop leadership skills to employ at home. Roman Catholic Brian Knox, pictured here, says, "There is one Protestant I didn't know when we started, but I'm as close to him now as I am to Tim," his American host.

Increased tensions this year made the interchanges more difficult, but Agnes Hughes, director of the Greensboro summer program, says sectarian lines have been crossed in the most appropriate ways—through meeting each other and becoming friends while here.

Marilyn Sullivan, who runs the Westchester summer program, says the Irish children who come, "if not personally affected, know someone who has lost someone—a neighbor, a cousin, an aunt." The American hosts' children, she says, learn about the reality of life outside their affluent county. One boy who visited last year was later shot and wounded. "It hits home."

Continued on page 12

What Makes Us Episcopalians?

John E. Booty begins a series on four strands of authority we use to determine the truth.

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Changing in Zimbabwe

Richard Walker reports on the Church's role as this country begins nation-building.

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REFLECTIONS:

John Westerhoff talks about how to answer children's questions of faith

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continuing *Forth and The Spirit of Missions*. An independently edited, officially sponsored monthly published by The Episcopalian, Inc., upon authority of the General Convention of The Episcopal Church.

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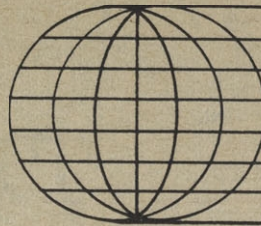
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World News Briefs



NEWCASTLE

South Africa's only black diocesan bishop will address the Anglican Consultative Council when it meets here in England this month. Bishop Lawrence Bekisisa Zulu of Zululand will discuss the situation of the Anglican Church in South Africa. The Zulus' tribal lands have been part of the Province of Natal since the English conquest in 1879. Zulu, a graduate of Selwyn College, Cambridge, with honors in Greek and theology, succeeded his uncle, Bishop Alphaeus Hamilton Zulu, South Africa's first black bishop.

ARLINGTON

The Anglican Episcopal Church of North America and the American Episcopal Church, which both split from the Episcopal Church over a decade ago, have appointed a committee to make plans for merger. The announcement came at a panel discussion held during the Anglican Episcopal convention in this Virginia town. Members of the Anglican Catholic Church and the Jurisdiction of the Americas, which left the Episcopal Church after 1976, also participated in the discussion. Further unity talks between splintered former Episcopalians were scheduled for late summer.

NANKING

In a gesture reminiscent of England in the 16th century, the Chinese Catholic Patriotic Association has elected and consecrated five bishops in defiance of Rome. Of the 22 bishops who participated in the consecration service, only one had Vatican approval: Bishop Francis Wang Hsueh-Ming of Inner Mongolia, consecrated in 1951. The government-sponsored association had recently protested Vatican appointment of an Archbishop of Canton as "rude interference" in the affairs of the Chinese Church.

SEWANEE

Dr. Edward McCrady, 74, biologist, lay leader, and president (1951-1971) of the University of the South, died here in July after a heart attack.

MOSCOW

Seven Pentecostal Christians are beginning their fourth year as refugees in the U.S. Embassy. Pyotr and Augusta Vashchenko, with their three daughters Lidiya, Lyubov, and Liliya, and Maria Chmykalov and her son Timofei spend their days praying, studying English, making craft items, doing odd jobs around the Embassy, and hoping Soviet authorities will issue them exit visas. The authorities say they must return to their Siberian home before visas can be processed. U.S. officials see no end to the situation, and the most they can do is let the "Siberian Seven" stay.

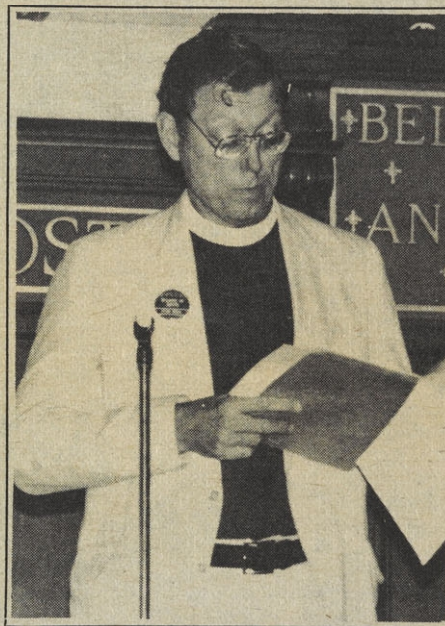
CAPITOL HILL

Church communicators gained partial victories in actions by two House-Senate conference committees. A compromise postal bill headed off an immediate 100 percent increase in postal rates which would have driven many church publications out of business. Instead, the conferees reaffirmed commitment to the gradual phase-out of

postal subsidies for non-profit publications; this previously approved 16-year process resulted in a 15 percent increase in non-profit postal rates in July. Another conference committee on the budget rejected a scheme to deregulate radio and television which many church and public interest groups opposed. Complete deregulation would permit broad marketplace competition, supporters said, but opponents feared monopolies and less attention paid to community service and minorities. Opponents of the deregulation scheme felt, however, the issue should have been debated on its merits, not included in a budget bill.

SALISBURY

In the sermon following his enthronement, Anglican Bishop Ralph Peter Hatendi of Mashonaland says the Church in Zimbabwe must "focus on those areas the state



Chris and Pharis Harvey

SEE WASHINGTON

is not equipped to deal with." He said the government of Prime Minister Robert Mugabe has assumed much of the work the Church formerly did in education and health care for the poor and that the new "division of labor" will allow the Church to work toward strengthening "the moral fiber of the nation and the spiritual state of men" and "to act as a catalyst in building a better society."

CHAPEL HILL

A University of North Carolina professor has released results of a study which show that going to church is good for your health. Dr. Berton Kaplan of the university's school of public health studied 400 people in Evans County, Ga., and found that those who go to church or synagogue once a week have lower blood pressure than those who attend less often.

DALLAS

As "an individual Christian," the Rev. Spurgeon Dunnam, III, a Methodist minister and editor, has challenged Moral Majority leader Jerry Falwell to a public debate. Dunnam, who edits the nationally

distributed *Texas Methodist-United Methodist Reporter*, feels God is calling him to this debate. "I believe the public needs to recognize that not all Christians are narrow-minded, unthinking Bible thumpers who spout anti-ERA, anti-abortion, and anti-humanism slogans while ignoring those aspects of the biblical message which do not support New Right political ideology." Falwell said he will consider the challenge when he knows what Dunnam "really has in mind." Falwell said Dunnam, in criticizing President Reagan's hour-long phone call to Falwell to discuss Sandra O'Connor's appointment to the Supreme Court, was exhibiting envy. "His [Dunnam's] real problem... was the President... didn't call him."

ST. LOUIS

After a stormy 12-year relationship, the Lutheran Church-Missouri Synod voted to terminate its fellowship with the American Lutheran Church. The decision means pastors of the two branches of Lutheranism are no longer free to preach or conduct services in each other's congregations and that members may no longer receive Communion in each other's churches. The action taken by the Missouri Synod's regular convention came after much debate and the defeat of an amendment to allow continuation of fellowship in certain circumstances and another calling for continuing dialogue between the two Churches. The resolution did, however, affirm continued doctrinal conversations between the two bodies.

PASADENA

The Interfaith Center to Reverse the Arms Race, located in this California city under the co-chairmanship of the Rev. George Regas, was among the many peace organizations across the country which sponsored events August 6 to commemorate the American bombing of Hiroshima. Here, as elsewhere, white cranes of folded paper were used to symbolize peace-making efforts. The crane symbol comes from the story of an 11-year-old Japanese girl who was dying of radiation sickness in the aftermath of the bombing. She wished to live, and according to Japanese legend, anyone who can fold 1,000 paper cranes will have her wish. The girl, Sadako, died after she had completed 644.

WASHINGTON

Members of the Episcopal Church's Task Force on Women were among those attending the National Prayer Vigil for the Equal Rights Amendment. The ecumenical evening service attracted some 2,000 supporters to mark the final 12 months of the drive to have the Equal Rights Amendment ratified. The Rev. Jack Woodard represented the Bishop of Washington as a leader in the service at this city's New York Avenue Presbyterian Church. A candlelight march and vigil in front of the White House followed.

KANSAS CITY

The Episcopal Church's evangelism officer, the Rev. Wayne Schwab, was among those who planned the July 27-30 American Festival of Evangelism here. The ecumenical program featured some 200 workshops.

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Between the Margins

Come along with us this month as we explore what make us Episcopalians with church historian John E. Booty as our guide. News editor Janette Pierce approached Booty about this series last fall when we began to receive questions here in the office: What does the Christian New Right mean? How do Episcopalians relate to their political actions? Where do we fit in?

"I am committed to the vital importance of history for present understanding and action," Booty says. "Americans are to a large extent a-historical. I mean to do what I can to correct that." And, indeed, he does so admirably.

John Westerhoff, author of 11

books, is in great demand as a speaker throughout the United States, but what he does best is teach. He defines teaching thusly, "All of life is a journey, a pilgrimage. And a teacher is simply someone who goes on a journey with us, knows where the water is, sings, dances, and points a lot."

In this issue Westerhoff kicks off a new column, *Reflections*. Authors Verna Dozier, Mark Gibbs, and Madeleine L'Engle will be featured in forthcoming issues to "tell us where the water is."

Margaret Landis and Elaine Haft returned to the office with a "wee" bit of a brogue and strange speech patterns as they followed Northern Irish children visiting the United States. Irish children call their sneakers "gutties," and something well done is "brill." One American teenager was anxious to learn the identity of the character "Argem" to which his Irish visitor constantly referred. After questioning, the person was revealed as his brother, "Our Jim."

—The Editors



Transitions

Urban T. Holmes, III, 51, left, dean of the School of Theology at the University of the South, Sewanee, Tenn., died August 6 in an Atlanta, Ga., hospital after suffering stroke. Widely-sought lecturer, author, member of Executive Council since 1976, and a member of the steering committee of the Church's Teaching Series, Holmes is survived by his wife Jane Neighbors Holmes, two sons, two daughters, and two

sisters. A memorial service was held August 10 in Sewanee, and the funeral was August 12 in Chapel Hill, N.C.

P. James Roosevelt, center, of P. J. Roosevelt, Inc., Oyster Bay, New York investment counselors, has been named vice-president for development of the Episcopal Radio-TV Foundation in Atlanta, Ga.

Bishop Anselmo Carral was elected first executive director of the Center for Hispanic Ministries in Province VII. Currently Bishop of Guatemala, Carral will take up his duties when his successor is chosen.



Sparks from the fire

The rebuilding of St. Luke-in-the-Field, an historic lower New York City landmark, has attracted interest and support from a variety of people.

Among them is book illustrator Judith Gwyn Brown whose new book, *I Sing a Song of the Saints of God*, chronicles a children's pageant from the choristers' arrival to the post-performance tea party in the garden. Brown was using St. Luke's and its people for models at the time of the fire. Her book, the proceeds from which will help in the rebuilding costs, not only captures the fun of the pageant and some real people at St. Luke's, but also the architectural details the fire destroyed. Seabury Press is the publisher.



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St. John 1:5

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Runcie's Royal Advice

Archbishop of Canterbury Robert Runcie alluded to an Eastern Orthodox wedding custom during his homily at the royal wedding and in so doing underscored his interest in ecumenical affairs. The service's most notable ecumenical feature was participation by England's Basil Cardinal Hume, the first Roman Catholic Church official to take part in a royal wedding since the time of Henry VIII. The moderator of the Presbyterian Church of Scotland also offered prayers, as did Dr. Donald Coggin, former Archbishop of Canterbury, who quoted the lyrics from the *Godspell* hit, "Day by Day."

Runcie's sermon highlighted the fact that "on a wedding day it is clear God does not intend us to be puppets, but chooses to work through us, and especially through our marriages, to create the future of His world. Any marriage which is turned in upon itself, in which the bride and groom simply gaze obsessively at one another, goes sour after a time. A marriage which really works is one which works for others."

In addition to emphasizing the public function of marriage, Runcie stressed the community that upholds that union. "May the burdens we lay upon them be matched by the love with which we support them in the years to come. However long they live, may they always know that when they pledged themselves to each other before the altar of God, they were surrounded and supported not by mere spectators, but by the sincere affection and active prayer of millions of friends."



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Switchboard

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

A PARABLE

In response to "No end to clergy oversupply" (July issue):

There were once two generals who each discovered they had 100 more officers than required to serve as company commanders. The first thereupon sent his excess officers home.

The second, upon reflection, called in his excess officers to assess their talents above and beyond commanding companies. Then, according to their gifts, he commissioned some as scouts to explore the land ahead of his army; some to live among the populace and report back on conditions; some to form a special troop of cavalry to undertake missions the larger army could not perform; some as a reserve for company commanders injured in battle; and some even to infiltrate enemy territory to develop pockets of support.

Which general do you think was victorious?

Jackson H. Day
Petersburg, W. Va.

ASSOCIATE GENERAL SECRETARY FOR COCU

The Executive Committee of the Consultation on Church Union is seeking an Associate General Secretary to work with the General Secretary and other staff in collegial style to achieve the goals set by the 10 participating denominations through the Consultation. This is a continuing effort of Churches with differing traditions and polities to form one Church truly catholic, truly evangelical, and truly reformed.

The Associate General Secretary will join in developing and maintaining communication links with participating Church-

es; in providing staff services to committees, commissions, and task forces; in assisting in planning and serving the Executive Committee and the plenary meetings; in interpreting through speaking and writing the goals of the Consultation; and in sharing the administrative workload of the secretariat. The Executive Committee prefers a person with theological competence but does not require ordination. The salary range is \$25,000 to \$28,000, including housing. The offices of the Consultation are in Princeton, N.J.

Interested persons are invited to send resume or dossier to Search Committee, Consultation on Church Union, 228 Alexander St., Princeton, N.J. 08540, not later than Sept. 30, 1981. Equal Opportunity Employer.

DIMENSIONS OF MINISTRY

A reply to "Ordination is a collar, not a carrot" by Douglas Evett (July issue).

Christian ministry by clergy and laity is to be encouraged by the local parish outward to the diocese and to the world. A healthy diocese is one where the bishop, clergy, and laity are consubstantially engaged in building the Body of Christ's Church in the three orders.

Mr. Evett states that we need to recognize "that the function as lay ministers is enough, and more." I believe this to be too restrictive to the action of the Holy Spirit who calls laypeople either to stay where they are in Christian ministry or to move to another dimension of Christian ministry by the sacrament of ordination.

I agree that laypeople should be licensed freely to carry Communion to the sick and shut-in. One cannot separate the Body of the Lord from the Blood. If li-

censed laypeople can carry the whole sacrament to the altar rail, then they should be able to go into the homes and hospitals.

Robert B. Hunter
Washington, D.C.

AGE OR MATURITY?

Please receive my serious concern regarding the article "Dallas parish greets newcomers" in the July issue.

My concern, and strong objection, is you portray the confirmation of pre-adolescent children when this Church, by General Convention discussion and guideline, has indicated the appropriate age for this decision and liturgical confirmation is high school age or older.

I understand that no one can tell a bishop what the age for confirmation will be in his diocese. I believe, however, it is your responsibility as the official newspaper of this Church to reflect the mind of the Church on matters such as confirmation.

John M. Smith
Leesburg, Va.

ED. NOTE: see page 14

TIMES LEFT OUT HALF

Antonio Ramirez' article (July issue) responding to one in *The New York Times* provided a telling and warm picture of the "very rich diversity" in our Church.

Tony was president of a reform Democratic club in the late 1960's to which I belonged. I had only recently returned to the Church after an absence of over 30 years. Tony, perhaps unknowingly, was a big influence then in easing my transition from a secular activism to social outreach within the Church. A few years later I succeeded Tony as club president and then sought ordained ministry, studying nights and Saturdays while still working full-time in a secular position. I was ordained deacon in 1974 and priested in 1975.

As Tony said, "The Lord moves in mysterious ways, His wonders to perform."

Arthur Korthauer
Charlotte, N.C.

AND ECUMENICAL, TOO

It was a joy to witness the royal wedding on television and to hear the service spoken without yielding to the modern fad of substituting circumlocutions and invented words for simple generic terms.

Our English heritage was retained in the name given to the third person of the Trinity in all but one instance.

John F. Elsbree
Brighton, Mass.

GREETING CARDS QUERY

One of our readers has asked for the names and addresses of organizations which collect all kinds of greeting cards. Please let us know so we can pass the information to her.

Don't wear sabots

Did you know some people wear sabots without realizing it? Originally, sabots were the shoes peasants wore in the Middle Ages. When they became angry with their landlords, the peasants often showed it by putting on their heavy wooden shoes and trampling the landlord's grain.

From this custom came our modern word *sabotage*. Sabotage in times of war is used to cripple the enemy's efforts but in times of peace people also use it against other people. One person does something mean, and the other person does something mean in return.

"Vengeance is mine; I will repay, says the Lord." We should think of those biblical words when someone wrongs us instead of putting on our sabots.

A person who takes the Lord's law into his or her own hands is a person thinking only of hurt feelings and wanting to even the score. Yet getting even solves nothing and is far from the Christian attitude of turning the other cheek.

Don't put on sabots. You'll find them heavy and uncomfortable. Rather let your feet be guided by Paul's words: "Be ye kind to one another." This is the "last" that lasts!

—Evelyn Witter

The Episcocats

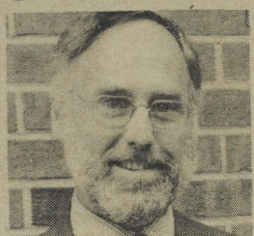


"If I could reach the light switch, I could hide here until the first day of school is over!"

Kathy Ryan Askren

Talking to children about God and faith

BY JOHN WESTERHOFF



Children are always asking religious questions. We once asked the same questions; perhaps unconsciously we still do, but we put them aside or repress them. Children surface them for us, leaving us sometimes baffled or embarrassed. We need to acknowledge that many of their questions have no factual answers. But from the perspective of faith they all have answers.

Children deserve a response to their

questions, an affirmation of their quest. We need to help them come into touch with the struggles, pains, doubts, and insecurities their questions reveal. Our children are really asking us to reveal and share ourselves and our faith, not to provide dogmatic answers.

We need to make our faith available to them as a source of learning and growth. We can offer our own experience, doubts and fears, questions, insights, and stories. We can say, "I don't know the answer, but I will help you search." You see, it is in the relationship between us during our shared quest that God is revealed.

First, however, we need to learn to listen—not just to the spoken question, but to the child who is speaking. Children can help us ask our own questions, and if we will let them, they can push us to new insights, helping us to hear God's voice.

The most important aspect of question-

ing is the dialogue it establishes between us and God. I share questions children have put to me and my answers not because they tell you what to answer, but because they illustrate a testimony to faith. *Who is God?* God is someone who knows you by your name. You are special to God, and God loves you.

Can I see God? No, not directly, the way you see me. God is so different from us. We can't see Him with our eyes, but we know God is with us.

Is science right, or is the Bible right? They both are for they ask different questions. Science asks how something happened, and the Bible asks why.

Why didn't God heal my grandmother when I asked Him to? When you pray for someone you love, you always should ask God to give that person what God thinks is best. We may not understand, but we can put all our trust in God.

Reflections

Is God going to punish me because I was bad? God never punishes us. We punish ourselves when we do things that are wrong. God always wants to help [and] forgive us. God always loves us, no matter what.

What is heaven? I don't know except I long for it very much. It will be the happiest and best surprise party we will ever attend. Jesus tells us we will be alive and happy as never before.

In one sense, none of my responses answers the question asked, but each is an attempt to share my faith in the mystery that is God. That is what it means to listen and talk together.

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Bishops' meeting features speeches

Repeating last year's successful format, Presiding Bishop John M. Allin has designed an agenda for the October 2-9 House of Bishops' meeting that will provide food for thought and time for reflection. This year the bishops will meet at the Bahia by the Bay Motor Hotel in San Diego, Calif.

Each of the bishops' workdays will begin with a 50-minute meditation led by the Very Rev. Herbert O'Driscoll, a native of Ireland and, since 1968, dean of Christ Cathedral, Vancouver, B.C. O'Driscoll recently addressed the Executive Council's special long-range planning meeting (see August issue).

Following the meditations, the bishops will hear their principal daily speakers. On Saturday, October 3, John Naisbett of *The Trend Report*, also a recent Executive Council speaker, and Thomas Franck of the United Nations Institute for Training and Research will report on contemporary conditions and trends. On Monday, October 5, the speaker will be former Secretary of State Cyrus Vance and on Tuesday, October 6, Margaret Bush Wilson of the National Association for the Advancement of Colored People. Vance and Wilson are Episcopalians and lawyers. Los Angeles' Mayor Thomas Bradley has also been invited to address the bishops.

On Wednesday, October 7, the bishops will receive reports from the Standing Commission on Church Music, including a preview of Hymnal revision plans from Dr. Alec Wyton, Commission consultant, and Suffragan Bishop C. Judson Child of Atlanta, Commission member. The Episcopal Conference of the Deaf and the Board for Theological Education expect also to report.

On Thursday, October 8, Dr. Massey H. Shepherd, Jr., author and liturgical expert, will discuss the bishops' responsibility in worship.

The bishops will spend part of each afternoon in small groups to discuss what they have heard in the morning presentations. Later they may meet in business sessions although the bishops' gatherings between the triennial meetings of General Convention have no legislative authority.

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In Yorkshire, England, reports *The Chronicle* of Trinity, Swarthmore, Pa., each pew has a tall candlestick at the end. Each family, on coming to the evening service, brings its own candle and lights it. If a family is not in church that night, the pew remains unlit. Obviously, the amount of light within the church on a particular evening depends on the number of people who come.

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Sally Struthers, National Chairperson

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Guatemala	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>	Philippines	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>
India	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>	Thailand	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>
Indonesia	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>	Uganda	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>

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What makes us Episcopalians?



We use four strands
of authority
to search for the truth.

Roots in England; Testing in America

BY
JOHN E. BOOTY

How do Episcopalians in the 20th century know what is true? How do we choose a course of action? How do we make wise decisions? Who are we? How did we become this way?

To answer these questions, Episcopalians look to Holy Scripture. We interpret what we read there in the tradition not only of the Church of the first five or six centuries, but also of the Church of England in the 16th and 17th centuries. Then we try to understand, using reason—that rational, critical capability which is a significant part of what it means to be created in the image of God—and experience—that which we learn through living, working, loving, and dying in the present.

Scripture, tradition, reason, and experience all contribute to our quest as members of the Church to know the truth and do it.

Interwoven and interdependent, these four strands or elements of authority sometimes seem to fly apart as, given the human condition and the power of God's grace, individuals and groups emphasize one or discount another.

In the Church great effort is expended to maintain all groups with their differing views in dialogue with each other. When this fails, the bond of love dies, and we are in schism. But when disparate individuals and groups stay together, speak earnestly with one another of things that matter to them, and listen with great care to what others are saying, then out of this creative tension comes a harmony, a music that carries us to the truth and to action that most nearly corresponds to the truth.

This particular dynamic relationship of Scripture, tradition, reason, and experience that characterizes the Episcopal Church began in 16th-century England at the time of the Reformation. During the reigns of Henry VIII, Edward VI, and Eliz-

abeth I, the English Reformation began, developed, and matured so that by the beginning of the 17th century people had become accustomed to the change, internalized the results, and acknowledged a tradition subsequently called Anglican.

Thomas Cranmer, Archbishop of Canterbury under Kings Henry and Edward, with the first official English Bible in print, provided *The Book of Common Prayer* and the Articles of Religion. Both emphasized the overwhelming importance of Scripture as containing all that is necessary to salvation. Like Luther and Calvin, Cranmer sought to remove all that obscured

the Word of God in Scripture and in those visible words, the sacraments of baptism and Communion.

Grounded in the reform movement, Anglicans needed a way to distinguish between things essential and non-essential to salvation. This they sought to do through the use of reason or what English humanists called "right reason" because it was not mere rationalism, rather Spirit-filled reason. Richard Hooker called it "the moral law of reason."

Cranmer attacked superstitious abuses not only because they had no basis in Scripture, but also because they were irrational

and immoral. He, along with such Christian humanists as Desiderius Erasmus of Rotterdam, desired only that people might live by the precepts of the Gospel to build a Christian society.

English reformers retained from the Church of their youth that which could be proven ancient by reference to early church writings, and they therefore opposed the Puritans who condemned everything associated with the Middle Ages and thus with the Church of Rome. Consequently, as they sought to suppress all that inhibited the working of God's Word, they did away with minor orders and denied the authority of the Bishop of Rome. But the English Church retained the threefold ministry of bishop, priest, and deacon, and the Prayer Book consecration in Holy Communion retained much of the Canon of the Mass in a way no other non-Roman Church did.

Queen Elizabeth I let her Puritan subjects know she did not agree with them, and Richard Hooker, 16th-century theologian, supported her with reasonable arguments for toleration. The Anglican roots of reformation and Christian humanism were nourished by the earliest Christian tradition as transmitted through the medieval Church but cleansed of superstition and corruption.

These roots were nourished, too, by the experience of the reformers and of those for whom they labored. The 16th century was an age of great personal peril, a time of plagues and warfare, for which the dance of death was a chilling symbol. It was also an age of great social distress, inflation out of control, agriculture and husbandry undergoing costly changes, and the poor increasing in number, in suffering, and in restlessness.

The Scripture was read; the Word was preached; sacraments were administered; discipline was meted out in large part to condemn injustice, to minister to suffering, and to lead the people of God into the con-

Richard Hooker,
eloquent and forceful
defender of reason
during the Reformation,

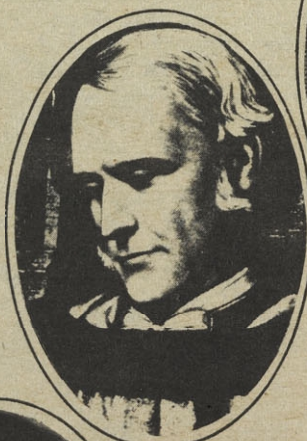


argued against
the Puritan view
that Scripture alone
is supreme.

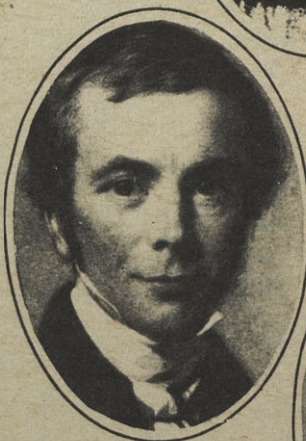


William Laud
and his followers
in the 17th century
tried to instill
respect for tradition.
Puritans and Calvinists
championed Scripture,
and Platonists argued
for reason.

Frederick Maurice,
whose 19th-century
social concern
gave rise to the
Christian Socialists,
was one of those who as
the Industrial Revolution
spread saw experience
as important to faith.



At times
the four interwoven
and interdependent
strands seem
to fly apart
as individuals and groups
try to emphasize one
or discount
another.



John Keble
was a leader of the
Oxford Movement which
sought to revive
practices abandoned
during the Reformation
and emphasize
tradition anew.



John Henry Hobart,
Bishop of New York,
proclaimed, "Evangelical
the High Churchman
must be!"



William White,
a founder of
the American Church,
valued tradition and
argued for the use
of God-given reason.



John Wesley
was a leader of
the 18th-century
Evangelical Revival that
sought to free
Scripture from bondage
and restore
its centrality.

struction of a godly kingdom. The Prayer Book emphasized Communion—with God and with neighbors—requiring communicants to cleanse themselves of their sins by the grace of God in Christ who died that they might be made new. The Prayer Book rhythm of repentance and thanksgiving was meant to affect personal and social behavior. Anglicanism was rooted in the realities of the time and in the ex-

The American scene provides experiences peculiar to our place on planet earth. Here the harmony of this quartet of elements is most severely tested.

perience gained by both the leaders and those whose fate was to be led.

In an important sense, the history of Anglicanism from the 16th century to the present is a history of the four strands or elements, the bases of authority, and of the individuals and groups that represent them.

In the Church of England in the 17th century, the Puritans and Calvinists championed scriptural authority, and the Laudians sought to instill a greater respect for tradition; the Cambridge Platonists emphasized the importance of right reason, the "candle of the Lord"; and one might suggest that in striving to maintain the most intimate relationship between religion and the new science, the botanist John Ray and the chemist/physicist Robert Boyle testified to the importance of experience for the Church of England and its members. But all acknowledged the necessity of all four elements.

In the 18th century, the Evangelical Revival, which Wesley and Whitfield led, sought to free Scripture from bondage to tradition, rationalism, and the corrosive errors of deists and atheists. They sought to emphasize its centrality in relation to tradition, right reason, and experience, maintaining what William Meade, third Bishop of Virginia, called the "law of proportion"—loving the Church, its ministry, and its sacraments without elevating any of them to the level of Scripture.

In the 19th century, tradition was emphasized anew by Tractarians and by the Anglo-Catholics who followed them. But John Henry Newman from the pulpit of St. Mary's, Oxford, explored the necessary use of reason, and John Henry Hobart,

Bishop of New York, proclaimed, "Evangelical the High Churchman must be!"

So-called liberals such as Frederick Temple and Mark Pattison, contributors to the controversial *Essays and Reviews* (1860), insisted on the critical use of reason and tradition to interpret Scripture. To some they appeared to be attacking Scripture in such a way as to deny divine inspiration although Benjamin Jowett in his essay, "On the Interpretation of Scripture," was trying, like Erasmus before him, to free the scriptures from the obscurities in which scholastic theologians had buried them, that the faithful might be awakened to "the mind of Christ in Scripture."

None of these groups could escape taking experience into account. The Evangelicals and Tractarians at times seemed to concentrate solely on *personal* religious experience; but the Evangelicals fought for the abolition of the slave trade and against slavery itself, and the Tractarians, chiefly through their successors, the Anglo-Cath-

olics, sought to minister to the poor in urban slums. The Christian Socialists in England and the Social Gospellers in America so emphasized experience in their struggle to convert society from ruthless competi-

It is safe to say that where Anglicanism is creative and lively, tensions will exist.

tion for profit to practical cooperation for mutual welfare that they stand forth as champions of experience.

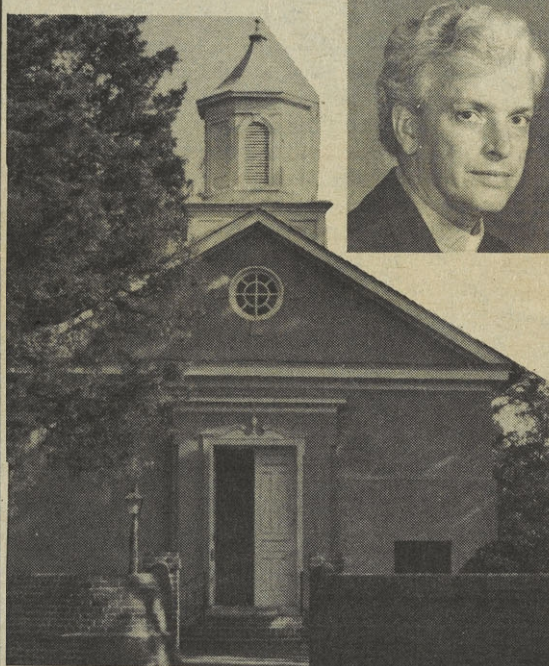
Frederick D. Maurice (1805-1872) in England and Vida Scudder (1861-1954) in America are representative of those who sought to confront the challenges of modern society while adhering to the heritage

contained in Scripture and tradition. Maurice's aim was to socialize Christianity and to Christianize socialism. Scudder, Wellesley professor from one of the first families of New England, highly educated, steeped in English literature, an ardent feminist and socialist as well as theologian, was outraged by injustice.

The American scene provides experiences peculiar to our place on planet earth, and here, perhaps, the harmony of this quartet of elements of authority is most severely tested. The 19th and 20th centuries have seen the Episcopal Church both enriched and troubled by them. The separation of Church and state together with proliferation of Churches and sects—all in tension but all compelled to live together—the amazing mixture of races and ethnic groups, the conquest of the frontier through the 18th and 19th centuries and the conquest of space in the 20th, rapid economic

Continued on page 16

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



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

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

Claude S. Turner, Jr.
Rector



Indian family outside home
Makthlawaiya



Doris Kirk - nurse
in Paraguay

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SAMS is officially recognized by and works closely with, but does not receive funding from the National Church. It encourages parishes and individual Episcopalians to commit themselves on behalf of missionaries working in South America.

The society was founded in Hamilton, Mass., December 1976, by Episcopalians who wished to take a more active role in spreading the Gospel in South America. It is patterned after the 136-year-old SAMS of the Church of England.

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England simmers through summer

REPORT FROM LONDON

by Christopher Martin
London correspondent

"Race is at the bottom of all the riots—there is a fissionable mixture of poverty and racism acting on these communities."

So says the Rev. Richard Wheeler, Anglican priest, staff member of the British Council of Churches' race relations unit. You meet him—fortyish, bearded, tartan shirt, sweatshirt, jeans, and ask, "Are you a 'Rev.' in uniform?" Yes, and one well qualified to speak on England's scaled-down version of a long hot summer.

Richard Wheeler was a curate in Brixton (too readily headlined "London's Harlem") for seven years. He had served his apprenticeship on Chicago's Southside. So when he has things to say he needs to be taken straight.

Remember your "long hot summer?" That was the summer of 1968. Thirteen years ago. As far back as from the 1789 celebration of the Federal Constitution to the 1776 Declaration of Independence—and, my, what an age that must have seemed!

It's a comparison worth making, otherwise nobody can begin to understand the latter-day horror of what has hit England now. These last few years when things seemed to have simmered down a bit, we've assumed we had survived in one piece: society intact, civilization intact (sorry about Vietnam, sorry about Watergate), the Moral Majority rules.

Pshaw! To use a good old Anglo-Saxon word. Pshaw! To use the kind of language Members of Parliament and bishops are struggling to find. You cannot sit on the kettle spout and think you won't get scalded.

Some facts then. Easter, 1980, dateline Bristol, England. Black quarter, police swoop down on drugs cafe, two days of riots, police chief later commended for having the cool sense to keep his men back from the fray. No deaths, a good deal of damage.

Three months later. Television yanked back to Bristol: A service from the Anglican Church in the middle of the mess. Focuses on black bus driver's ordination. So that was Bristol that was. We can sleep again.

As if we could! Palm Sunday, 1981, Brixton. A street scuffle, police pick up a black boy, whisk him off bleeding. All hell breaks loose. Three days of media-intensive rioting. Government calls for an enquiry. An eminent judge, Lord Scarman, is appointed to head it. Enquiry likely to take months.

Brixton has a high church profile. Not only does it have a wide awake Methodist Church in Railton Road, epicenter of the storm, but slap in the middle stands St. Matthew's—one of four south London churches erected by Act of Parliament at public expense to celebrate the victory at Waterloo. Improbable place you might think for something good now. But down in the crypt for several years now, "Matt's Place"—with everything from snooker to pinball, and a counsellor or two in the background—has been among the handful of centers in hard-hit Brixton catering to black kids, white kids, green, gray, any-color-you-like kids; the ones who had long ago given up thinking they might ever get a job and were bred to assume that the "dole" was their lot for life. And you cannot buy much on that.

I said Lord Scarman's enquiry was bound to take months. And it is still taking them, well-publicized, careful enquiries into whether the police overdid it. And the police—white to a man—don't help their own case by going with flimsy search

warrants and breaking up a dozen or more Brixton homes on a futile quest for drugs.

Mr. Kent, the Methodist minister, and the Rev. Bob Nind, the Anglican vicar, don't take that lying down. They go directly to the government's Home Secretary, the Rt. Hon. William Whitelaw. And as President of the British Council of Churches, the Archbishop of Canterbury, Dr. Robert Runcie, is brought in on the act as well.

Bristol and Brixton have sparked off a 250-year-long fuse—the fuse of poverty and racism. We had seven weeks of quiet until Pentecost and then—Southall, Toxteth in Liverpool, Moss Side in Manchester, Wood Green and Southall in London, Leicester, Derby, not to mention "copycat" acts of mayhem elsewhere.

Those places need explaining. Southall, "London's Bombay," Toxteth is "Liverpool 8," a sociological division which includes the poorest quarter of England's premier Atlantic port; Wood Green is in North London on the edge of another West Indian ghetto; Leicester is "Pakis;" Derby is the city where prosperity hung on Rolls Royce RB111 engines and the prototype 150-mile railway engines, since mothballed, now has high unemployment.

"The churches cling to reconciliation without realizing how much has to be done."

Yes, says Richard Wheeler. Yes, says the vicar of Croft, Liverpool, the Rev. Dick Williams, "poverty and racism" is the key. England looked at the U.S. in 1968 with something of a patronizing sigh. We would cope. It has hit us now. Second generation West Indian immigrant kids who know no home but England wonder why they are the ones upon whom the unemployment figures, now up to 1930's depression levels, bear far and away the hardest.

FOR IMMEDIATE RELEASE, BRIXTON, APRIL, 1981: "We sympathize profoundly with the people of Brixton. . ." (British Council of Churches). "Church of England clergy who minister in Liverpool's Toxteth district have made a six-point statement about the rioting. . ." (Anglican Methodist Information, Liverpool) "Anglican clergy of Toxteth Deanery today named four centres to which last week's

looters may return stolen property with no questions asked. . ." (Anglican Methodist Information).

And I'm told, "the rector of Toxteth went a week without a proper night's sleep, napping when he could during the daytime." And to go on, "Some members of the congregation also took coffee and soup to policemen on the streets. They said the police were helpful and good chaps. This view contrasted with some of the things being said by people involved in the disturbances."

Richard Wheeler: "Much church effort is superficial. The churches cling to the notion of reconciliation without realizing how much has to be done. We shy away from the facts of conflict."

Long before Brixton blew up on Palm Sunday, a television network had planned a religious documentary on Good Friday, a report on another hurt bit of London dockside Deptford ("Queen Elizabeth slept here, etc."). The program was called "A Party at Deptford," and showed Anglo-Catholic religion at its traditional best, using the crypt for a "knees-up" (well, that's what the English call it) where black and white could "let go."

"That approach," says Wheeler, "that 'Roll Out the Barrel' approach makes people feel better. If you're not feeling good, feeling better is a distinct gain. The whole battery of Anglo-Catholic religion makes people feel better *individually*. But the good news for the poor is bad news for someone else."

Rolling out the barrel is no short cut to shalom.

The London Times of July 25 leads its influential correspondence column with a letter about the riots signed by a dozen Church of England urban bishops arguing that we shall have to learn to live with the microchip. It is no use, they say, for Trade Unions to say "More Jobs." In May, eight Liverpool churchleaders defended a Trades Union "March on Jobs" to London and all along the 200-mile route churches supported it. But as they say, and as Wheeler and Williams and other Anglican communicators bear out, any real solution runs deeper.

Toxteth clergy, as one of the six points, ask for schools threatened with closure to be "assured of a continued life for a socially effective period of time." That generally is what the churches demand. Will they get it?

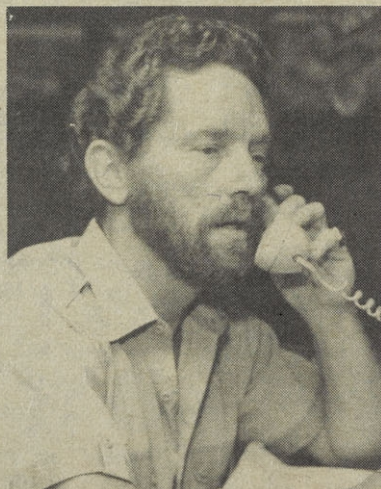
Christopher Martin is The Episcopalians' London correspondent and a broadcast executive with England's Independent Television Authority.

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Church in Zimbabwe changes with times

by Richard L. Walker



Bishop-elect Jonathan Siyachitema, left, stands with Bishop Robert Mercer and St. John Baptist Cathedral's subdean, the Rev. John R. Haynes, in the Cathedral's cloisters.

After some 90 years as the quasi-official Church of the British colony of Rhodesia, the Anglican Church in independent, majority-ruled Zimbabwe is undergoing some significant changes.

Perhaps the most noticeable, according to some Zimbabwean churchmen interviewed recently, is the expected Africanization of the hierarchy. The first step came in May when Suffragan Bishop R. Peter Hatendi became Diocesan Bishop of Mashonaland, whose see is the capital city of Salisbury. Hatendi succeeded Bishop Paul Burrough who reached retirement age. Dean Jonathan Siyachitema of St. John Baptist Cathedral, Bulawayo, is Bishop-elect of Lundi and Canon Elijah Masuko, also of Bulawayo, is Bishop-elect of Manicaland, two new dioceses carved from Ma-

shonaland and Matabeleland. Siyachitema and Masuko will be consecrated October 4, leaving Bishop Robert Mercer of Matabeleland as the only bishop of European ancestry in the Anglican Church of Zimbabwe.

Among Zimbabwe's small white population, the most recent religious census indicates that Anglicans are most numerous. At the same time Africans account for the majority of the country's Anglicans.

The largest segment of Zimbabwe's Christian minority is Roman Catholic. That Church has been in the ascendancy since Prime Minister Robert Mugabe's black nationalist government came to power in April, 1980. Mugabe, a Jesuit-trained socialist intellectual, was a leader of the guerrilla coalition which fought a seven-year bush war to bring an end to white-minority rule in Rhodesia.

The Rev. Keble Prosser, prior of the Anglican Community of the Resurrection's St. Augustine Priory at Penhalonga, says if any Church in Zimbabwe is the recognized Church, it's the Roman Catholic. "Being a former British colony, the Anglican Church was the semi-official Church here," Prosser notes. "It has now been eclipsed partly because some white Anglican church leaders did not behave well during the war. And since Mr. Mugabe is Roman Catholic, his Church receives the greatest recognition."

Roman Catholic leaders were regarded as more outspoken than white Anglicans in criticizing the segregationist practices of former Rhodesian Prime Minister Ian Smith. During the latter stages of the war, some Anglican figures who attacked the black guerrillas' tactics were seen by many blacks and liberal whites as apologists for the Smith regime. One Anglican priest even accepted appointment as a senator in Smith's parliament. By contrast, the Roman Church took a strongly critical stance toward the white regime, which in one instance provoked Smith's government to deport one of its bishops.

White churchmen often pointed to the black nationalist guerrilla leaders' professed Marxist leanings as evidence that a victory for Mugabe or one of his allies would spell persecution for the Christian Church. Prosser, however, has seen no sign of anticlericalism by the Zimbabwe government since Mugabe's election. Instead, a top Mugabe aide who had called for the depor-

tation of Bishop Burrough and the Anglican Dean of Salisbury—both conservative whites—was abruptly dropped from his cabinet post earlier this year.

Ironically, the demoted politician was Edgar Tekere, son of an Anglican priest and a former server at the high altar of Salisbury's Cathedral of St. Mary and All Saints.

Prosser is in a good position to gauge the views of Zimbabwe's African population. The school his mission operates was the territory's first secondary school for Africans, and many of Zimbabwe's black nationalist leaders are among its graduates.

Efforts to maintain a posture of neutrality at the Anglican mission at Penhalonga during the Zimbabwean civil war were prominently featured by *Time* magazine in July, 1978.

With Zimbabwe's attainment of majority rule, Prosser believes many of the country's problems are behind it. But, he says, the Church now faces not the anti-clericalism the conservatives feared, but widespread "indifference, particularly among the younger people. Many of them, having watched events transpire during the war, see the Church as simply irrelevant."

All of Zimbabwe's Churches are expected to take an active part in post-war construction, which religious leaders consider go hand-in-hand with evangelism of the 75 percent of the country's 7 million people who are not Christian.

A Bulawayo churchman says the Christian spirit shown in his city's African townships during an outbreak of fighting between rival former guerrillas last winter should inspire Christians everywhere. "The way Christians offered their homes to shelter people from the fighting, without regard to tribal differences, shows they are living their Christian beliefs."



English parish hopes wedding will boost funds

In Northamptonshire, in the heart of England, an Anglican parish is hoping some of the fascination and celebration around the royal wedding of the Prince of Wales and Lady Diana Spencer will have a salutary effect on fund-raising efforts.

Rich in church spires and ancient country houses, the county boasts Sulgrave, the home of George Washington's forebears, and Althorp House, the seat of Lady Diana's family. The two families are distantly connected as Laurence Washington, who bought Sulgrave Manor in 1539 from King Henry VIII, was a cousin of Lady Spencer of Althorp who lies buried in the neighboring church at Brington.

Another Northamptonshire village, Ecton, lies northwest of Sulgrave. From this village Benjamin Franklin's father sailed to the Colonies. In the churchyard of the 13th-century Church of St. Mary Magdalene is the gravestone of Thomas Franklin, Benjamin's uncle.

St. Mary Magdalene is attempting to raise £7,000 to restore the 14th-century church tower in which dry rot has recently been discovered. The Rev. Michael Payne, Ecton House, Ecton, Northamptonshire NN6 0QE, England, is coordinating this collection of funds.

A musical note

A new church music publisher wants to provide American congregations with access to "musical works of liturgical distinction," according to Eric Fletcher, president of Worldwide Music Services.

Fletcher, whose training includes King's College at Cambridge University, England, and service as a cathedral director of music before coming to the U.S., lists an extensive catalogue of anthems, settings for the Mass (both Rites I and II), morning and evening canticles, and music for special occasions. He says many selections in his catalogue have heretofore been out of print.

Fletcher also seeks new compositions by Episcopal composers. At present his list includes Jackson Hill's prize-winning "An English Mass," compatible with Rite II, and Erick Routley's "Christ in Glory."

Inquiries may be directed to Eric Fletcher, Worldwide Music Services, 1966 Broadway, New York, N.Y. 10023.

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THE JOURNEY OF A CLERGYWIFE

by Carolyn Taylor Gutierrez

When I was asked to report on a conference, "For Better or Worse...for Women Married to Clergy," I thought I would go, hear what was said, take copious notes, come home and write a 1,500-word piece, and be done with it. But having spent that weekend with 35 other women married to clergy, I felt overwhelmed by the task and my inability to present it in capsule form.

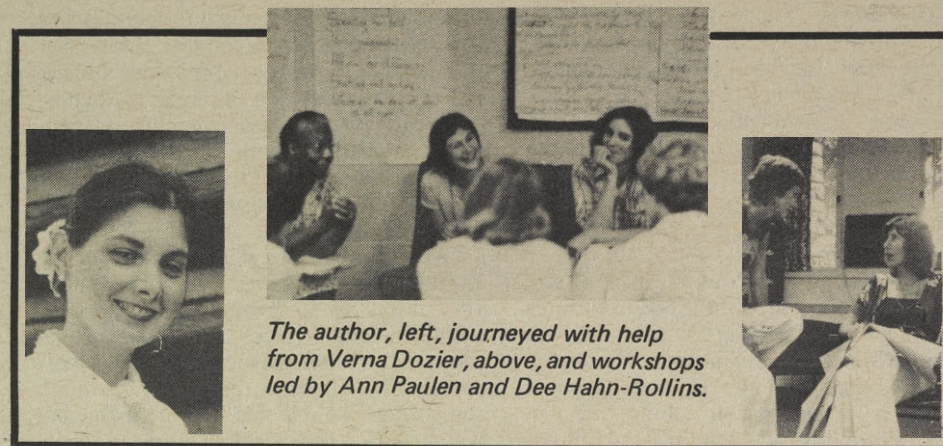
The energy, the thirst, the need, the emotion, the sorrow, the joy, the love, the pain, the healing, the brokenness, the wholeness, the tenderness, the honesty, the courage, the trust, the fear, the risks, the anger there were awesome.

The demographic facts are we were an ecumenical group from all over the United States, young and just married or remembering our 25th anniversary. One was not married and some of us had been married, divorced, and remarried. You could give us more labels than should wisely be gathered in one room—feminists, non-feminists, high church Anglicans, liberals, middle-of-the-roads, conservatives.

Those demographics leave the skeleton without flesh and rushing blood. So take a deep breath, Carolyn, and tell about your own curious journey, different from those of all the other women but mystically, I believe, in concert with them, with the common denominator of the conference as a "safe place," a trust-filled, open, responsible atmosphere.

During the weekend someone said, "If anybody finds the mold for a clergy wife, please break it." Here we were no longer viewed as ecclesiastical mannikins waiting to be wound up to do good deeds and set into a monolithic group of "Clergywives Anonymous." In fact, being blithely treated as a non-person was the painful pressure point referred to most among those women.

I arrived with a job to do, not really as a sister traveler in an uncertain journey. I was there as a reporter. I didn't expect any surprises, nor did I want any. But during the opening session, as we introduced ourselves, I found a number of women who had read my articles in *The Witness*, and my new-found status as "resident author" was about to be blown. While I was wrapped in fear about this, Verna Dozier, that towering woman who makes you feel as though you've arrived at the Pearly Gates and she's waiting there for you with loving



The author, left, journeyed with help from Verna Dozier, above, and workshops led by Ann Paulen and Dee Hahn-Rollins.

arms, offered some theological reflections.

She defined spirituality as "paying attention to one's life," what we do, how we feel, what our fears are, and what the experience says about our relationship with God. And with that, she sent us to pay attention to our lives in a Community of Faith yet to be discovered.

In support groups we were asked what we'd like the group to know about us. I replied, "I have a penchant for wanting to hide." "Another woman said, 'I'd like you to know only the best about me.'" Another spoke with tears streaming down her face of how she'd reached the end of her strength and was being engulfed by pressures; she wanted us to know she is usually a strong person. Still another said that 25 years of marriage to a clergyman had eroded her self-confidence, that she felt used by the Church and was about to suffocate.

Interesting that the next day the workshop on anger filled first. So I found myself in a three-hour discussion of sexuality where Ann Paulen, workshop leader, explained that sexuality is closely related to woman's self-esteem and her growth.

We listed the messages about sexuality we had received as young girls, and as we

progressed into our attitudes about sex as teens, I began to understand a bit of my avoidance. At 13 or so I decided it was all too complex, too dangerous, and too much trouble, and I didn't deal with it until a certain brazen, irresistible Cuban came along and we decided to marry a few days after our first date. That's another story!

Women in the workshop began to assemble messages about sex we'd received as women married to clergy. Things like: don't be too attractive; always be pure and proper; relate only to women in the parish; don't feel jealous of another woman's flagrant advances toward your husband; don't smart when other women are jealous of your place with him. Wow! I didn't have a thing to add to that list, and I realized over the next thought-filled days that I deny my own sexuality so quickly that no one has to "put me in my place." I'm the first in line for purity badges.

How unnecessary that is, a denial of me as a whole person and of God's gifts. I do plan to be faithful to my husband, but that doesn't mean I have to deny myself as a sexual being. In fact, I think being in touch with my sexuality will only assist our marriage.

On to self-identity. We were to make a

design for self-definition, highlighting the major turning points in our lives. Some of the lifelines were neat, showing orderly progression, but mine was a muddled mess. I realized my past life held things I'd rather not reflect upon.

At the close of that group one woman said she had been able to understand herself better because she paid attention to her inner feelings. It dawned on me that I had wound a tight band around my body, keeping my emotions on a steady but uncomfortable "cool."

In the next few days everything began to fall together. I always had to control my emotions to be the referee between my alcoholic father and my mother. I'd carried that ban on emotions into my role as clergy wife where I'd felt they, like the rippling caused by a pebble thrown into water, would affect my husband's ministry and possibly the well-being of the parish.

Part of this problem is in me, and part is in the subtle messages I've received in the Church. This knowledge brings a new-found freedom, one which I think will free the jubilant child in me, the joyous soul that rises to kiss the sunbeam and which for so long has mostly seen shadow in the Church.

My song of new-found freedom was echoed in the closing service the Rev. Elizabeth McDonald conducted. Women offered thanks, saying they'd seen the Good News of the Gospel, they'd felt the spirit of grace, they'd been ministered to and had a sense of being loved and cared about.

Mine is but one story. The other women have their own, each significant and, I sense, empowering as we journey toward wholeness, a journey of inner reflection which will bear fruit in our lives in society as we learn to live as women married to clergy—not as adjuncts, but as separate, marvelous people.

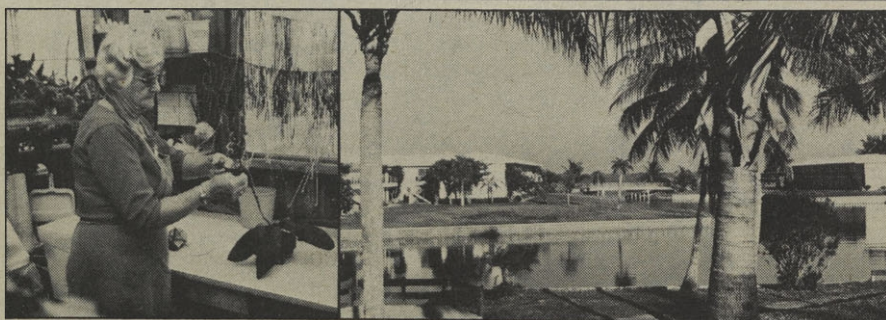
As for me, I'm going to obey Verna's words to pause every day to reflect on the progress of my life. I'm going to live proactively, affirming and using my gifts, talents, even my weaknesses.

Maybe next time you are with a woman married to a clergyman, you might let her be herself. And she, I hope, will have the courage to be that to you and then to others.

For information, write Dee Hahn-Rollins, 2736 Carter Farm Ct., Alexandria, Va. 22306, or Polly Spofford, 4116 Harrison St., NW, Washington, D.C. 20015.



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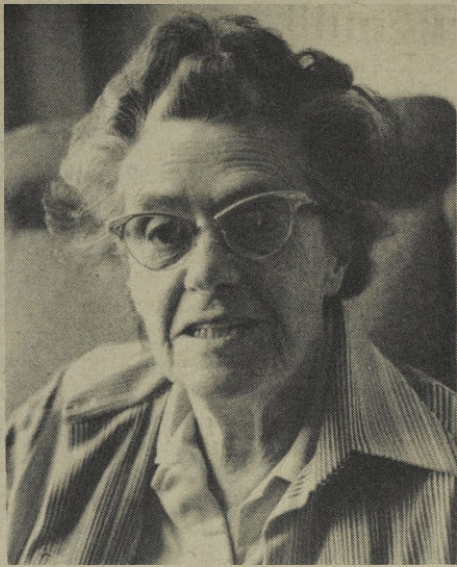
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Miriam Cooper
Child of Geneseo

by Irene Beale

Every member of St. Michael's, Geneseo, N.Y., is a child of the parish, but one person can claim that title in a special way. Miriam Cooper, daughter of the former rector, the Rev. J. W. Denness Cooper, grew up in its rectory.

She remembers her father's innovation of Christmas Eve services and the bagpipers who used to serenade the village on that night. She remembers running up and down the stairs, chasing her brother and sister, with several cocker spaniels joining noisily in the fun. The window in the church given in memory of her parents includes figures of a cat, dog, rabbit, and squirrel.

Mim Cooper was a parish worker at Grace Church, New York City, taught at Briarcliff Junior College, was teacher and headmistress of Riverdale Country School for more than 40 years, and finally taught world literature at New York State University at Geneseo before she retired.

While at Grace Church, she wrote and staged chancel dramas despite her bishop's disapproval. At Riverdale she played the part of Buttercup opposite a young actor, Vincent Price, in a performance of *H.M.S. Pinafore*. Her love for the arts is shown in the illustrated Christmas cards she does each year, to which she often adds original poems. While Arthurian legends are a particular favorite with her, she plans to write a juvenile book about Indians of pre-history because she's distressed that all books about Indians begin with the Iroquois.

Miriam Cooper lives at the Episcopal Church Home in Rochester but is a true child of Geneseo, to which she frequently returns. Though she holds a doctor's degree from Columbia Teachers' College, she never uses the title, explaining, "It's better that way. When you've grown up in a place, you don't want to put on the dog. After all, there are plenty of doctors but only one Mim!"

Adapted, with permission, from *Diocese*, published by the Episcopal Diocese of Rochester.

A TRIBUTE TO VOCATION

"Ours" is a term Jesuits use to describe themselves. For nine years New York University professor F. E. Peters was one of Ours, and he tells of those years in *Ours* (Richard Marek, \$11.95), a witty and revealing book. The days of softball, silence, and self-denial leave their mark, and he admits he still views life through Jesuit eyes and greets it "with Jesuit laughter." Without rancor or sentimentality, he tells of the regimen honed sharp by tradition that turns raw Roman Catholic high school graduates into those feared and fabled members of the Society of Jesus. For those who seek to understand California's Jerry Brown, once one of Ours, or former Congressman Robert Drinan, still one, this story offers clues. Or for those who would explore vocation, here is a graceful tribute to one of the Church's most demanding.

—J.S.P.

They gave faith
a face-to-face test

Two days before graduation in May, 1980, from the University of the South, Sewanee, Tenn., Bob Ayres and Margy Bowers made a one-year commitment to Volunteers in Mission. Three weeks after their August wedding they piled as much as they could into their VW bug and headed for the Pacific coast.

As community service volunteers in the social outreach program of St. Augustine by the Sea, Santa Monica, Calif., they were going to work at St. Joseph Center in nearby Venice, a community best known for its sunny beaches and roller skaters.

Only blocks from the beach, however, lies the largely minority section characterized by overcrowded housing, unemployment, and violence, often gang-related. The area also has many senior citizens on fixed incomes. St. Joseph Center ministers here, providing emergency assistance,

counseling, mediation, and transportation as well as English classes for a largely Hispanic population.

Margy helped manage the Thrift Shop and kept the books to relieve administrative pressure on the two Roman Catholic nuns—Sister Marilyn Rudy and Sister Louise Bernstein—who operate the center.

Bob, who was a Spanish major at Sewanee, kept an updated file of people looking for work, trying to match them with employers and job training possibilities.

The Ayreses report that the experience "moved us out of our comfortable and protected college environment and brought us face to face with the poverty experienced by millions of Americans. We struggled daily to remain open and compassionate when we desired to protect ourselves from the pain and brokenness around us."

Left unanswered after their year of service are questions about the future, of lay versus ordained ministry. But their year



Bob and Margy Ayres at St. Augustine's gave them, according to Bob, "a personal experience of ministry, a vision of what a parish community can be, and a deeper understanding of the Christian gospel."

The Association of Episcopal Colleges has arranged for the Ayreses to visit Episcopal schools to stimulate student participation in the Association's Christian Service Internship Program.



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Irish youth

Continued from page 1

The Irish Children's Summer Program—as does Ulster Project—tries to foster the habit of peaceful coexistence which can be difficult to maintain in Northern Ireland. Families fear retaliation for consorting with the enemy.

Kieran McVarnock, 10, a Roman Catholic, made friends with David Harris, a Protestant. "But when we get back, I don't want to see him. If I go there, the Protestants will beat me up," Kieran says.

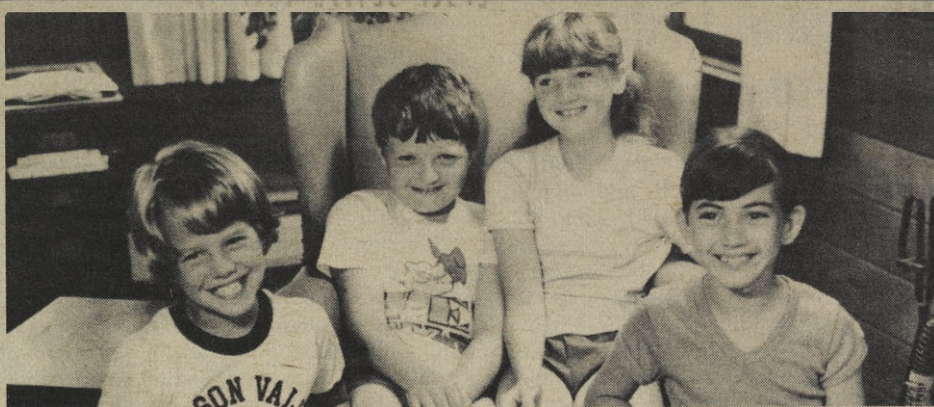
Andrew Bingham, 12, a Protestant, made friends with Thomas O'Neill, a Roman Catholic, but they won't be able to see each other back home in Belfast. They are separated by barbed wire.

Youngsters are also actively recruited for paramilitary groups. One child who came to Greensboro last year was beaten twice for his refusal to join such a group. Sponsors of the summer program say, however, that to their knowledge none of the participants has joined a militant group.

Protestants and Roman Catholics have been fighting in Northern Ireland since Queen Elizabeth's armies subjugated the island in the 16th century and William of Orange's forces defeated an Irish Catholic Army in 1690. When the Irish Free State, now the Republic of Ireland, was created, the Protestant majority in Northern Ireland insisted the area remain under British rule, and it did, strengthening the religious-political differences. The present warfare erupted in 1969. Since then more than 2,000 people have died in bombings, shootings, and riots, and 13,000 British soldiers are needed to patrol the province.

Morris Fraser, a Belfast psychiatrist, described in *Children in Conflict* the effect on Northern Irish children. Despite their extraordinary resilience, he found many were becoming anxious and fearful. Young boys were joining either IRA clubs or the Junior Orange League. Children were killing and maiming and being killed and maimed in return.

These children grew up in Protestant and Roman Catholic communities segregated from each other, frequently by barbed wire. They attended separate schools and did not know anyone of the other faith. Fraser suggested that the only way to break the cycle of handing stereotypes down from generation to generation was to get the children together while still young. Many in Northern Ireland agreed.



Visitors from Belfast, Sean McGuigan in chair with Catherine Gaston, pose with their American friends, Bradford Meikle, left, and Katie Burke.

'Love the pizza miss the porridge'

Catherine Gaston, with her fair skin, perky freckles, thick auburn braids, and bright eyes, looks as though she stepped out of a Celtic folktale. Decked in a white cotton blouse and blue jeans, doing a heel-and-toe at a hootennany, one could easily envision her spending early summer evenings romping through a country meadow with a pet lamb.

Sean McGuigan is a round-faced redhead: outgoing, outspoken, competitive, hyperactive, and always hungry. An energy bomb, he is constantly ready to explode into a fit of mischief or giggles.

Together Catherine and Sean came from troubled Belfast, not from romantic meadows, into the homes—and hearts—of two American families, the Burkes and Meikles of Rye, N.Y.

"Catherine is a gift," says Dee Dee Burke. "So many people say, 'Oh, what a wonderful thing you're doing!' But that makes me feel guilty because I am the one—and my family—who is really benefiting. She is such a caring, unselfish, and generous child."

Dee Dee and Kerry Burke and their two children—Katie, 8, and Jamie, 5—loved Catherine instantly. Within a week they were dreading her departure. They've postponed the agony: Catherine will stay with them for a year and go to school in Rye.

In spite of her storybook appearance, Catherine has known the prejudice and tragedy that touches so many lives in Northern Ireland. Her family is the only Roman Catholic family on an otherwise Protestant

block, and Roman Catholic children are not allowed to play with her on her street. Her aunt's legs were blown off one night as she was locking up the local pub. The door had been booby-trapped.

Louise Meikle says Sean McGuigan wasn't exactly the quiet, withdrawn little boy she'd expected to have to "draw out" with her "earth mother" instincts. In fact, he'll ask anybody just about anything, especially if it has to do with food. Bright, artistic, and full of fun, he's learning to play the piano under Louise's instruction and has mastered swimming and bike-riding.

The oldest of four boys, Sean had to jockey with Bradford, 8, when he came into the Meikles' household which also contains Sarah, 3. But now he's "a member of the family—with all his faults."

The children didn't talk much about conditions in Northern Ireland, but Brad pumped Sean for answers to questions about guns and bodies and the color of blood. Louise says she and her husband John sometimes had to remind Sean and Brad about why Sean was staying with them.

The Irish consensus on favorite American foods is pizza, spaghetti, blueberry pie, cheeseburgers, and grilled cheese sandwiches—in that order. "Sean likes everything but zucchini and eggplant," Brad chimes in.

When asked what they miss about home, the children pause thoughtfully. Catherine misses her family and "real porridge." Sean misses his dog.

In the 1970's a group of Belfast children visited the Netherlands for a summer vacation. In 1973 a group went to England. And in 1974 the Rotary Club of Hibbing, Minn., brought the first group to the U.S. The Rev. George T. Cobbett, then rector of St. Mary's Episcopal Church, Barnstable, Mass., contacted the Minnesota group and brought 54 Protestant and Roman Catholic children to Cape Cod in 1975. Since then the program has spread.

Children are 8 to 12 years old, and the program costs about \$500 per child. Aer Lingus (Irish Airlines), described by program sponsors as "marvelous, super," handles travel arrangements.

Their priests and ministers must approve American host families' applications, which a committee screens, using the criteria of "love, room, and board, in that order," Cobbett says. Irish children are not placed in families with two working parents because "the Irish wouldn't accept such a situation," and while childless families are not sought, one match with a retired single schoolteacher was particularly successful.

School principals in Northern Ireland select children who would most benefit by mixing with other denominations. Many come from families where there has been death or imprisonment.

Irish families have become more relaxed about sending their children and no longer request placement in homes of the same faith. Vera Pressimone of Ossining, N.Y., an Episcopalian, and her Roman Catholic husband hosted a child. She thinks if children see love in mixed marriages, they will learn religion need not be a barrier.

Gene Clancey, a Roman Catholic Northern Irishman who has lived in America for 18 years, took 12-year-old Steen Watton, a Protestant, into his Purdy, N.Y., home for the summer. "Perhaps it was more difficult for me as a Catholic from Northern Ireland," says Clancey. "There are little things within me that I have to overcome." Clancey refers to the fact that he is "still an Irish Republican at heart." They didn't discuss religion or politics, however. Says Clancey: "Steen is a perfect gentleman."

Robert and Tracey Kelly of Ossining, N.Y., who are childless, hosted Heather Graham and Cathy O'Neill, one Protestant and one Roman Catholic, and report they "got along very well together." So segregated are the neighborhoods at home that the girls didn't know if they live near each other in Belfast.

Continued on page 16

Child Abuse is a Terminal Disease.

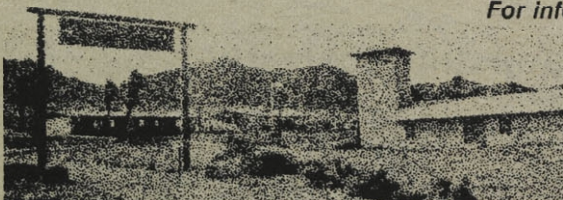
"I'm lucky, Father, my little brother was smeared all over the kitchen wall and he's dead now."

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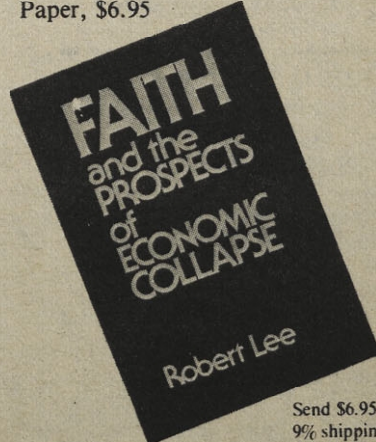
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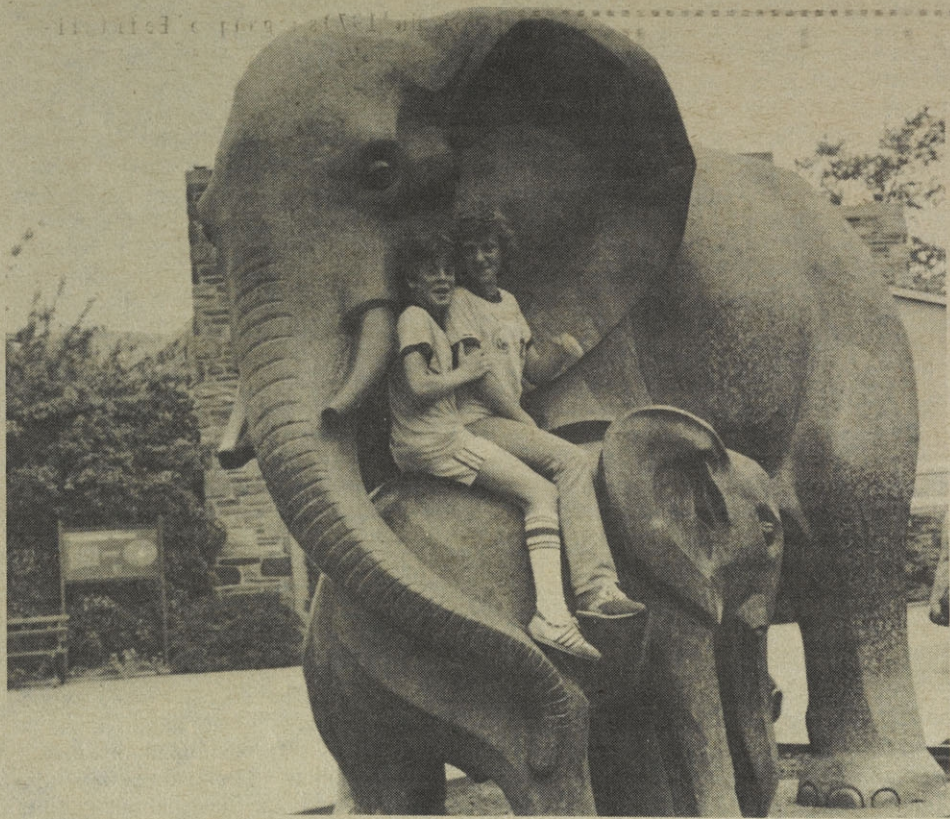
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Away from strife, youth taste summer

National boundaries make no difference when kids are having fun. The spirit of camaraderie between Chris McGinley of Wilmington and Michele Friar of Portadown is real even if this elephant at the Philadelphia Zoo isn't.

Below, Sam Mullan, 12, of Belfast, has a mellow moment in the Cunningham family pool in Bronxville, N.Y.



Dad came along

'I wanted to see for myself'

by Elaine Haft

"Like son, like father" might be the motto of Michael and James Neeson of Portadown, Northern Ireland. So impressed was Jim by his son Michael's stories of the hospitality and interfaith friendships the teenager experienced last summer in America through Ulster Project Delaware (UPD) that "I wouldn't be content until I came along to see for myself."

Come he did. This year Jim accompanied Michael on his return trip to Delaware where they stayed with the Abernathy family of Elsmere, with whom they had begun a friendship through phone calls and letters. The elder Neeson says he's been "gladdened and humbled" by American hospitality. "We consider ourselves hospitable, but I think we've been outdone," he smiles.

"I was apprehensive about letting Michael come [to America the first time]," says Jim, "but my wife said, 'If you don't let him come, he'll regret it the rest of his life.' I didn't fully grasp the full intention of UPD."

Jim, a Roman Catholic, approves of Ulster Project's reconciliation aims and sees UPD as a "beginning" of future peaceful relations between Roman Catholics and Protestants in his country. He thinks such programs disprove the theory that the two groups can't get along. "It's as if they've known each others all their lives," he says of the teens of both faiths laughing and joking near him on a trip to the Philadelphia Zoo. "It's wonderful for me to see Catholic and Protestant kids getting together here. They don't get that chance at home."

"We've been to inter-church services" at both Protestant and Roman Catholic churches, he says. "It lets the children see it's possible to coexist. Hopefully this seed



The Neesons

will be planted." One ecumenical service moved him greatly. "We're all worshipping the same God but from a different viewpoint."

Like many people from Northern Ireland, Jim has difficulty explaining his country's situation to an outsider. "You've got to tell the truth about the thing. People tend to defend their own corner. We've all been wrong somewhere."

Jim believes the Ulster Project experience probably dispelled any ideas his son might have had about joining a paramilitary group, and he thinks the same is true for other UPD participants. As added insurance, however, he plans a "heart to heart" talk with Michael when they return home.

Hard economic times add to the troubles in his country by aggravating old grievances. "If only we could get people back to the religious way of thinking. Religion teaches love and tolerance."

"We've got to start somewhere," Jim Neeson says thoughtfully. "This is the best place to start."

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What is confirmation?

by David E. Sumner

Episcopalians are confused about the meaning of confirmation. Some see it as a rite of adult Christian commitment while others see it as the "receiving of the Holy Spirit." For still others it is a chance for the bishop to visit parishes in his diocese.

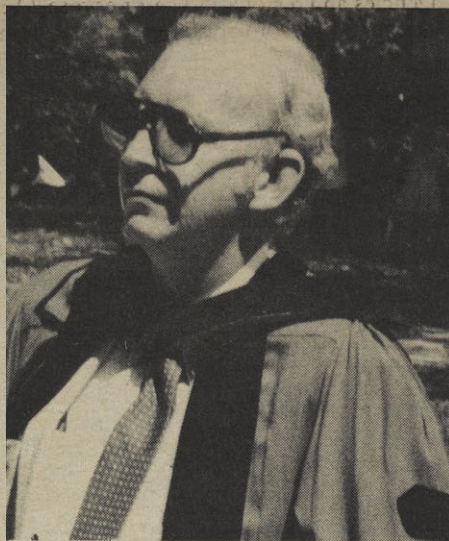
Historically, confirmation in the Anglican Communion has been the prerequisite for receiving Holy Communion and admission to full church membership. The 1970 General Convention, however, and subsequent Prayer Book revision changed that.

The 1970 General Convention affirmed that baptism conveys "full membership" and that those baptized—though not yet confirmed—may receive the Eucharist. The new baptism and confirmation services in the 1979 Prayer Book reflect this change in thinking.

Whatever the benefits of the change, it has left the meaning of confirmation clouded. Confirmation—often called the "rite in search of a theology"—is still searching. In a recent interview Dr. Marion Hatchett, professor of liturgies at the School of Theology at the University of the South, author of the recently released *Commentary on the American Prayer Book*, and a member of the Standing Liturgical Commission since 1977, shared some of his observations on the subject.

Hatchett confirms the confusion about confirmation. "It has meant different things at different periods all through church history. In contrast to the rest of the Christian world where there was one post-baptismal anointing by the priest with chrism, in the city of Rome baptism was completed with a second post-baptismal anointing with chrism by the bishop. This second anointing eventually came to be called confirmation." It was never seen as a rite of adult commitment or as providing "full membership" in the Church that had not been given earlier.

This second *chrismation*—confirmation



Marion Hatchett

—was part of the one rite of baptism of the early Roman Church. The two rites were separated for practical, not theological, reasons. As the Church grew, bishops could not be present at every baptism. So the rite was not completed until the bishop came around to perform confirmation.

Another development during the Reformation subsequently influenced Anglicanism. Says Hatchett, "In the Roman emphasis this second post-baptismal anointing would be supplied as soon as the bishop was close by. The Lutheran rite—of which the sacramental sign was not chrismation, but the laying on of hands—was to be done after the children could recite the Creed, the Lord's Prayer, and make a personal confession of faith. The 1549 confirmation rite in many ways is more analogous to the German rite called confirmation than it is to the late medieval Roman rite."

Hatchett summarizes differences in the 1928 and 1979 *Books of Common Prayer* by saying, "The 1979 rite tries to make more explicit that baptism is complete initiation into the Church and confirmation is not a completion of baptism."

In one sense, then, Anglicanism has inherited a Roman Catholic concept of baptism and a Lutheran understanding of confirmation. This causes a tension between those who feel that baptism is everything necessary for salvation and those who see an adult commitment as being necessary in confirmation.

Hatchett admits the tension. "The only time there was no real tension was among the first generation of Christians where

baptism equalled commitment equalled confession of faith equalled repentance. Once we got to children being brought up in Christian families, we began to get some tension."

The new Prayer book, Hatchett says, tries to take both views into account—"that baptism is full initiation and admits to all the privileges of church membership. On the other hand, there is an expectation of an adult commitment, that baptism is not just a magic ritual."

The historic Anglican view that confirmation is the "receiving of the Holy Spirit" is falling by the wayside, Hatchett says. "I think the new Prayer Book recovers baptism as the receiving of the Holy Spirit and confirmation as being *strengthened* by the Holy Spirit."

Hatchett says an anomaly of Anglicanism has been the use of the bishop for confirmation. "Anglicanism has absolutely confined it to the bishop. For the Romans, it could always be deputized by the bishop."

Hatchett says we haven't reached a point at which we can say, "This is it," to a theology of confirmation. He does note some ideas he thinks are important.

"I think the tie with the bishop is significant. This symbolizes the fact that the commitment is not to this particular congregation, but to the Church Catholic."

"Public commitment is important. It's not something to whisk someone off to the bishop's private chapel to do instead of waiting until the bishop is there."

"The Prayer Book makes use of the word 'mature.' It is intended to discourage herding all the fifth or sixth grade children through. I think we need to remove as much as possible peer pressure, parental pressure, and all sorts of pressures that cause people to be confirmed at earlier stages."

David Sumner is editor of *Interchange*, the newspaper of the Diocese of Southern Ohio.

UPS AND DOWNS Worship God, not ceremony

Canon Douglas Hodges of the Cathedral Church of St. Michael in Boise, Idaho, shared some thoughts on worship that others might find helpful.

"Canon, why can't we kneel for the

Collect any more?" a member of the Cathedral asked me last Sunday. I told her she could kneel, of course, but then began to mull the exchange over in my mind.

This particular woman came from a radically different background, and when she began coming to the Cathedral, she had difficulty dealing with the acrobatics we Anglicans do while we're saying prayers. Up for this, down for that, sit for this, stand for that—it took her awhile to see the rhyme and reason of it. Then about the time she had the hang of it, a new dean came, and things changed!

Her experience points out two things: the congregation's ceremony is important to us and has definite meaning, but the ceremony in and of itself is almost never rigid or essential in the long run. We don't worship the way we say our prayers. We worship God.

The Episcopal Church in recent years has been recasting its forms of worship with greater or less success, and many congregations have changed some of their liturgical customs. This one is no exception.

When I came here, I discovered this congregation's practice is to stand for all the first part of the Eucharist up to and through the first Collect. The congregation also generally stands for the other parts of the Eucharist where we once knelt.

But bear this in mind. These are not rules about which we have any hard and fast opinion. If someone wants to kneel for a part of the Eucharist when others are standing, kneel away.

Certainly we think what the congregation is doing is quite important—standing for the Gospel, kneeling to confess, sitting to endure the sermon. I also think seeing everybody in the congregation doing something entirely different would be distressing, especially to an outsider. We need parish norms for upping and downing.

Still, if posture is really coming between you and your prayers, then forget about posture and give every chance to prayer. I certainly hope nobody is going to be embarrassed by what somebody else chooses to do about prayer.

I suppose people have prayed in just about every imaginable way throughout the whole of human history. I have had perfectly honest and intelligent people tell me about prayers said while swinging a two-wood on the third tee though I think their praying had more to do with staying out of traps than with worship.

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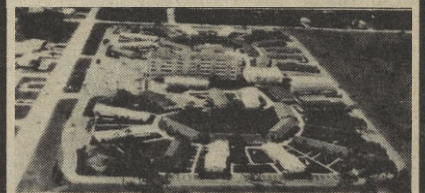
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Can Churches pick up what government drops?

By Jay Merwin
Religious News Service

Implicit in the Reagan administration's budget cut philosophy is the assumption that private institutions, including religious ones, will be moved to take up some of the slack.

"We might well argue with this turn of events, but we cannot stop it," said Donald R. Jacobs, director of the Mennonite Christian Leadership Foundation in Landisville, Pa. "What this means is Churches, businesses, and charitable agencies like mission boards are expected to make up the shortfall caused by the government's hasty exit from charity distribution."

In one of the last addresses before his retirement, Bishop Dean T. Stevenson urged the parishes under his jurisdiction in the Episcopal Diocese of Central Pennsylvania to form "outreach committees" to pick up services to the poor that federal, state, and local governments are about to drop.

The financial outlook, however, for Churches and other non-profit institutions indicates that these efforts may not go as far as their proponents might hope. Many non-profit institutions pleading before congressional committees for restoration of social programs that aid the poor are also pleading poverty themselves.

Giving to the nation's 300,000 non-profit institutions rose 10.2 percent, to \$47.74 billion in 1980, but a 12.4 percent inflation rate gobbled up that increase, according to the American Association of Fund-Raising Counsel. In a separate analysis, the association estimated that the proposed government budget cuts would eliminate \$127 billion in federal funds that might otherwise have gone to social welfare, health, education, foreign aid, and the arts over the next four years had former President Carter's budget plans gone through.

Association president John J. Schwartz translated these cuts into a direct loss of \$20 billion over the next four years for tens of thousands of non-profit organizations that depend on federal grants or some other form of "partnership" with the government to perform certain services.

Churches have experienced similar losses. In 1979, for the first time in five years, giving to the group of 10 major "main line" Protestant Churches failed to keep pace with inflation. The statistics, released in the latest *Yearbook of American and Canadian Churches*, revealed that these 10 Churches pulled in 8.8 percent more in 1979 than in the previous year but that this gain was converted to a slight loss by the 11.3 percent inflation rate.

According to yearbook editor Constant H. Jacquet, Jr., who is the statistics officer of the National Council of Churches, per capita contributions by full members of all Churches increased 186 percent between 1961 and 1979, from \$69 to \$197.44. But when measured in constant dollars using 1967 as a base, the comparison is only \$77.01 in 1961 to \$90.82 in 1979—an increase of only 18 percent in "real" terms over 18 years.

As has been the case in membership patterns, however, theologically conservative Churches continued to gain as the main line liberal ones lost. In his own study of a broader group of 44 denominations, Jacquet determined that per capita giving among the younger, more conservative

ones jumped 11.95 percent during 1979.

Among the major main line Protestant denominations, per capita giving is rarely higher than \$300 a year. In the United Church of Christ for example, it averaged \$166.45 in 1979. But among some of the conservative denominations which teach "tithing" 10 percent of one's personal pre-tax income to the Church, the figures are higher. The average Seventh-Day Adventist gave \$677.37 in 1979.

During chronic inflation, contributions not only lose value, but they tend to be held closer to the local source so that proportionately less money is forwarded to national church headquarters.

For example, in 1978 Episcopal parishes held on to 87.7 percent of all allocations, 1 percent more than they did in 1974. Peggy Shriver, NCC research director, found that churches in the Presbyterian Church in the U.S. increased their share from 84.9 percent to 87.8 percent.

At the same time, the share of the national Episcopal Church headquarters dropped from 2.9 percent to 2.3 percent and that of the PCUS agency went from 5.7 to 5 percent. Although these changes appear slight, "when they are combined with inflation since 1974, they create significant budgetary complications," Shriver said in her study.

As an example, she cited the Episcopal Church's national budgets in recent years. The 1974 budget was about \$10.9 million. The 1978 budget translated into 1974 dollars "was \$8.7 million—a loss of \$2.2 million in five years," she wrote.

National church discretion over income is restricted further by the growing trend of designating contributions for specific projects. Between 1974 and 1979, giving to the United Church of Christ national

agencies and regional judicatories rose 22.3 percent while contributions earmarked for special categories of the denomination's work increased 54.5 percent.

In 1978, United Presbyterians gave more money to mission projects outside their denominational program than to their own General Assembly programs. More than half the \$29,600,927 in the "other mission" category of church accounts went to causes not connected with the denomination.

According to Donald MacFalls, a United Presbyterian mission funding official, much of the designated contributions are for projects with "a conservative and evangelistic bent," such as overseas medical and preaching missions. However, these projects represent "a small and diminishing portion of what we're doing" as native peoples take control of more of the work, he said.

Regular giving has been a problem for organized Judaism as well. In their 1975 study entitled "Will the Well Run Dry? The Future of Jewish Giving in America," Paul Ritterband of City College of New York and Steven Martin Cohen of Queens College said Jewish causes could face a "chronic drought" because "Jewishness is declining."

In the midst of these grim economic trends and forecasts, national denominations have been forced to make serious cutbacks in some of their programs.

The National Conference of Catholic Bishops took such steps in 1979 when they voted at their November meeting in Washington to eliminate their spring meeting after May, 1980, and to boost diocesan assessments for the national budget by two cents per Roman Catholic.

The 25 percent increase in the assessments the dioceses pay to the bishops'

Catholic and Protestant coordinators.

For six years Waterstone and his wife Edie have been nurturing Ulster Projects in Delaware, Louisiana, Wisconsin, and Maryland. This year, in addition to whirlwind stops at potential project sites in Texas and Ohio, they visited Ulster Project Delaware which had 22 Northern Irish teenagers and four adult leaders. UPD is sponsored by an ecumenical Wilmington-based group, Pacem in Terris.

Teens meet together in Northern Ireland in preparation for their visit. Some sessions involve their parents. In American homes they live with families of the same faith. Toward the end of their visit in Wilmington, the Irish teens attend a 28-hour retreat called "Breakthrough" led by local Roman Catholic and Protestant clergy.

For greater impact, youngsters from one Irish town come to one American community. Thus, when they return home, they can meet more easily, and the feelings of friendship they have formed are more visible. The Wilmington group always comes from Portadown.

Irish children are selected by church and school officials. "We ask for young people who are potential leaders," Waterstone says. Coordinators assess the children's religious commitments and whether they will benefit and in turn help their parish and community. American families are screened equally well.

Waterstone believes that at 15—the "formative age"—children are best able to absorb and appreciate positive American attitudes and life styles. He also considers 15 the crucial year—perhaps the last chance to change a negative outlook and stave off attachment to a paramilitary group. No Ulster Project youngster has to date joined such a group.

"By the strangeness of life," Waterstone says, the Ulster Project seems to work. "Most of the young people keep in touch with each other, and some of the older kids become involved in reconciliation efforts."

"Two kids—one Protestant and one Roman Catholic—are sharing digs in Queens University in Belfast. That's unheard of!"



Edie and Kerry Waterstone

Ulster Project trains Irish teens

Ulster Project was born of a meeting between the Rev. Stephen Jacobson, then rector of St. George's Episcopal Church, Middlebury, Conn., and the Rev. Albert (Kerry) Waterstone of St. Catherine's Anglican Church, Tullamore, in the Republic of Ireland, when the two exchanged parish-ees early in the 1970's.

When he moved to Manchester, Conn., Jacobson learned that Irish religious problems can be carried to America and sought to reconcile differences. His new parishioners, many of Irish descent, also brought him alarming news of events "back home." After seeking Waterstone's advice, he and a neighboring Roman Catholic priest forged the Joint Manchester Project to bring Northern Irish children of both faiths and sexes to the U.S. for a respite from violence and a lesson in coexistence.

Since then the non-political and non-proselytizing program, now called Ulster Project, has involved more than 400 teenagers in 15 projects in the U.S. The program is parish-based with both Roman

conference met with some opposition from prelates who pointed out that many dioceses were already in debt.

At the last spring meeting in May, 1980, the bishops slashed \$857,000 from their budget and cut the staff by 36 persons. The ax fell heaviest on the conference departments of education, social development, and communications.

Last March, the Lutheran Church-Missouri Synod announced a hiring freeze at headquarters in St. Louis and called for a 10 percent reduction in staff travel. And in response to a lower income projection from church districts, the Synod board of directors reduced the 1981-82 budget by \$900,000 to \$29,850,000.

On the local level, although congregations generally have kept a greater proportion of what they take in, they have had to spend much of that money on rising utilities costs. In his recent survey of 50 congregations roughly representative of main line Protestant Churches, the Rev.

Continued on page 17



What you should know about Life Insurance

by CHARLES DOCKENDORFF
Vice President
Church Life Insurance Corp.
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Question: I am 50 years of age, and about to purchase a new home. Is it possible to purchase insurance to pay off the mortgage in case of my death—and not pay a very high premium?

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A. Much depends upon your family situation, of course, but our belief is that such insurance is usually important. In case of your death, mortgage protection life insurance turns a potential liability into a valuable asset. If such insurance is not purchased, your family must continue to pay off principal and interest each month, with probably a smaller income from which to make such payments. If the mortgage is paid in full by insurance when you die, your family has several options. They can continue to live in the house without having to make mortgage payments—in effect living "rent free." Or, the house might be rented, or sold with the proceeds invested, to yield a greater income than your family would otherwise receive.

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Bill Gilliland went to soccer camp this summer at Guilford College, Greensboro, N.C., where the coach spoke to the 10-year-old about someday attending the school on a soccer scholarship. When T-shirts were given to campers, Bill's came down to his knees. "When you can fill that T-shirt, I want your application," the coach told the youth.

Irish youth

Continued from page 12

Some Irish parents request cross-placement. Jim Mullan's Presbyterian parents last year asked that he stay with a Roman Catholic family, and he went to the Murphys in Yorktown Heights, N.Y. This year he returned to them, and his brother Sam visited another Roman Catholic family,

the Cunninghams of Bronxville, N.Y. Their sister Juanita stayed with the Holmes family in Greensboro. When the Cunninghams asked Mr. Mullan what to do about Sam's church attendance, the father said, "Take him to Mass with you."

Agnes Hughes tells how Bill Gilliland, a Protestant, came to live with her last summer after his assigned family had a crisis. Since Hughes and her husband are both Roman Catholics, she sent the boy to church each week with a Protestant neighbor. On the last Sunday, however, he balked and wanted to go to church with her. "Bill, some things you must do when you're a man," she replied. Then she confessed that she and her husband were Roman Catholics. "Oh," he said and shrugged.

This year Hughes and Bill have discussed religion quite a bit. "Bill is fortunate. He was brought up in a family which believes in love, not hate." Hughes adds that the ideal would be to place more children in families of a different religion.

Cobbett says a Jewish woman has asked that her family host an Irish child. He was startled by the request, but she said, "There was once a Jewish mayor of Dublin."

To 11-year-old Darren Kelly, a Roman Catholic who stayed with a Protestant couple in Dennisport, Mass., being American means getting along with people "who are different from me." But Brian Longridge, the 14-year-old guest of the John Hagon family of Centerville, Mass., says, "I don't ever expect to see Protestants and Catholics getting along in my country."

"Children must be given a vision so they won't be used for political ends," says the Rev. Herbert Cassidy, rector of St. Columba's Anglican Church, Armagh, Northern Ireland. He is also an Anglican facilitator for Ulster Project. (See page 15.)

Cassidy, who grew up in the Republic but has exercised his ministry entirely in the North, is able to identify with both

Nationalists and Unionists.

"Many clergy are sympathetic to one side or the other, and the Churches have to accept responsibility for their share in the conflict in Northern Ireland. The Church of Ireland, although it identifies with the Protestants, occupies a central position and is awaking to its special responsibility to help with reconciliation," he says.

The interchanges sponsored by Ulster Project are important, he says. "People must be educated to see that the other side of the community is good, too."

Poverty and unemployment, Cassidy says, exacerbate the problem and are not the sole province of either side. "There's high unemployment all over the island

although it's worse in Northern Ireland where it's up to 20 percent or more." (Some estimates go as high as 60 percent.)

Cassidy has hope for Northern Ireland, particularly in its young people. "The Irish go to church in great droves on Sunday. Now they're beginning to connect their religion with how they vote and their attitude toward their neighbor."

"We want to show these children there is a better way of living for all people," says Cobbett. With the experience of such programs behind them, sponsors hope the Irish youngsters won't be so quick to say, as Paul Park, 11, does, "Catholics don't like us so we don't like them." Nor Thomas Black, 11, to interrupt, "Catholics hate us so we hate them."

Roots in England; Testing in America

Continued from page 7

and industrial growth and the force of the idea of progress, the challenges of world power and global crisis, the struggle for civil rights and women's liberation, and much, much more have influenced the environment in which Scripture is read, tradition is received, and reason operates. All in one way or another differentiate the Episcopal Church from the Church of England. And one can safely say that where Anglicanism is creative and lively, tensions will exist.

The interplay of elements persists, and American Episcopalians struggle to live creatively through and in present experience while maintaining fidelity to Scripture as the rule of their lives, tradition as the interpretation of that rule, and reason as the God-given but far from perfect instrument by which we apprehend the truth and do it.

In this series we'll explore each of these four strands of authority without artifi-

cially isolating one from the others, rather focusing on one in the midst of the others, trying to discover just what makes us Episcopalians.

Without ignoring our heritage, we shall concentrate on the American experience. Dialogue with our history should help us to understand our past and recognize influences that have shaped us and help us to decide on the basis of Scripture, as interpreted by tradition, in the light of our experience, by the operation of God-given reason what is essential and what is non-essential, what should be adhered to at all costs, and what should change with changing times, peoples, and other circumstances.

The Gospel frees us from the tyranny of lesser things, frees us to serve God and our neighbors and thus to obtain that measure of human dignity and creativity which were ours at creation. Christianity is a faith deeply involved with history. Anglicanism from the beginning has acknowledged the importance of history. This appreciation is not a dedication to antiquarianism, but a result of our encounter with God in history, through Word and sacrament, ever working in history to judge and save us.

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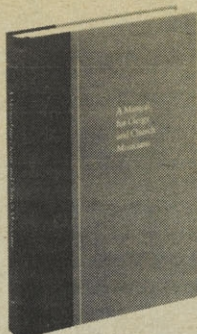
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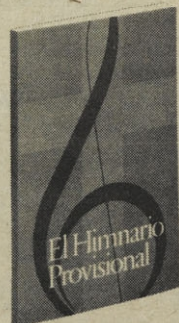
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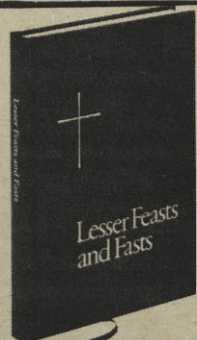
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Thompson's Tome

by Janette Pierce

For the first time since Johannes Gutenberg took 15th century Bible production out of the hands—literally—of monks and into the printshop, the Bible has been radically redesigned.

This is not a "new" Bible. Rather, graphics artist Bradbury Thompson, a descendant of Presbyterian missionaries, has broken tradition with the *Washburn College Bible* without changing one word of the treasured King James text. The Bible, first published in a three-volume limited edition but now generally available in a one-volume format, is probably the most beautiful Bible ever produced in the United States. And it may be the most useful.

What makes it so different is a design technique called "phrasing" in which each phrase or group of phrases is contained in a single line. The lines vary in length and end where a speaker would naturally pause. Verse and chapter numbers are outside the text so nothing distracts the eye from "hearing" the cadence of the traditional language.

For those accustomed to the close-set, regimented lines which are Gutenberg's legacy to Bible design, the words fairly leap off the 10 x 14-inch pages. Thompson's hallmark is mixing tradition and innovation, and the limited edition's 1,800 pages are set in a large type, a modernized version of a highly readable Roman typeface invented in 1532.

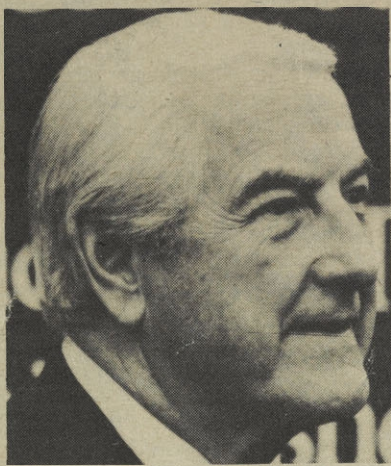
Thompson embellished the text with fine art. Each of the Bible's 66 books begins with reproductions of the best examples of religious art, from 3rd-century catacomb drawings to 20th-century Chagall. J. Carter Brown, director of the National Gallery of Art, chose each work especially. And each of the special edition's three leather-bound volumes contains an original screen abstract by the late Josef Albers.

As one might suspect, none of this comes cheaply. The limited edition has a \$3,500 price tag. But Thompson designed the Bible to be reduced in both size and price, and the one-volume edition, complete with Brown's selections, comes from Oxford Press for \$75.

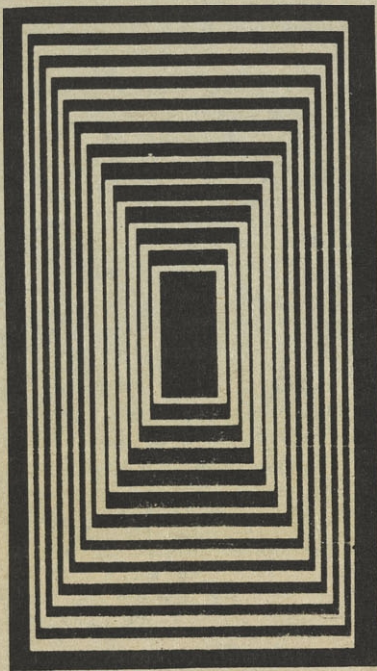
Despite the quality of the art, extraordinary in a modern Bible, the text is what Thompson focused on. "I wanted the pages to be beautiful, yes," he says, but he also wanted "immediate availability to the eye and ear of the words so the reading would make sense to the listener in the pew as well as to the student of the Bible."

The 398 sets of the limited edition produced by Tennessee's Kingsport Press, the same company that produced the 1979 *Book of Common Prayer*, were published at the same time the stage reading of *The Gospel According to St. Mark* was setting attendance records in London and New York and when seminary professors were encouraging students to memorize and recite, rather than read, the Gospel. Thompson says Elizabethan stage punctuation, which the editors of the King James version used, aided him and his consultants in the proper phrasing.

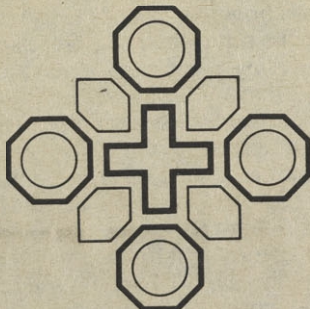
Oxford Press still has a few of the leather-



Bradbury Thompson



A Josef Albers print



Ancient cross design

bound sets for sale and says they are actually a bargain. Albers' prints sell for more than \$1,000 and are appreciating, thus one receives the Bible, with text on acid-free paper and tipped-on art reproductions, virtually free.

Thompson is as interesting as the book

he has produced. He has designed many of the Postal Service's special Christmas stamps, including that for 1981. He tells the story of a stamp he didn't create—the detail from a Washington Cathedral window used in 1980. The then-Postmaster General, who passed the Cathedral each day on his way to and from work, suggested that design, but Thompson did the typography.

You may also have appreciated Thompson's work in *Smithsonian* or *Business Week*. He has designed or redesigned 35 periodicals and for 14 years was art director of *Mademoiselle*.

A native of Topeka, Kan., he first put his talent to work designing yearbooks for Topeka High and Washburn College. After establishing himself in New York City in 1938, he designed a house organ for a paper manufacturing company. Thompson found it an ideal vehicle for experimenting with innovative graphic presentations. *Westvaco Inspirations*, whose purpose was to show off various grades of paper, found its way into classrooms and artists' studios.

The Bible project, begun in 1969, came at a good time, says Thompson. "I had enough gray hair so people took me seriously." He also had numerous industry accolades, which gave him credibility.

Wanting to provide a "used and useful" Bible, as well as a beautiful one, he used fine art as "advertisement for the text," knowing it would draw the art lover into the religious text and enhance the religious reader's enjoyment. Each picture is captioned with the biblical reference that inspired the original artist.

After losing the backing of the producers of *World Book Encyclopedia*, Thompson had to find the money to complete the project. He found backers at his alma mater and in Olive White Garvey, a Washburn supporter who had the vision to see what the Bible project could mean.

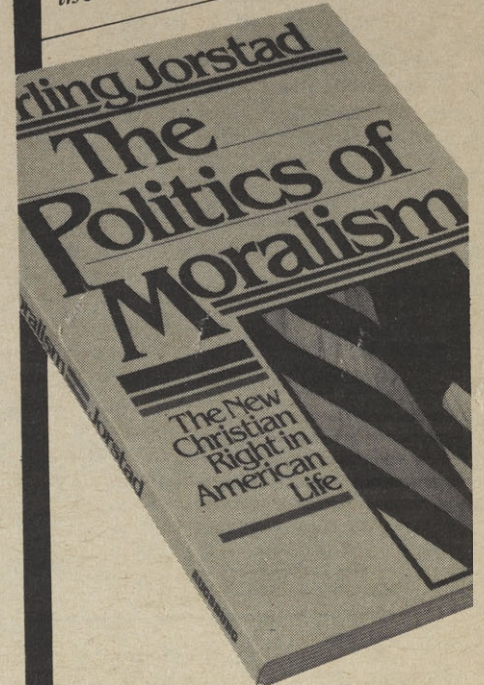
Thompson's admirers find him suited for the task he undertook, citing impeccable taste, "an overwhelming affinity for detail," knowledge of the graphics and printing industry, and his boyhood memory of a Presbyterian grandmother daily pouring over her Bible. He also lives next to St. Paul's Episcopal Church, Riverside, Conn., which now owns one of the limited editions.

Thompson's regular routine includes a weekly trip to New York and long hours in his home studio in Riverside. Recently reporters interested in talking about the *Washburn College Bible* have broken the peace. His wife Deen, however, screens visitors to protect his work-at-home habit.

The Thompsons' four grown children pursue careers in dancing, painting, art history, and architecture. One son, Thompson says, suggested the intricate 4th-century cross which serves as a unifying design throughout both editions.

Thompson may just be the best argument against the thesis that religion and technology are natural enemies. He has used the most sophisticated technology to make the ancient King James Bible fresh and beautifully new.

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Finances

Continued from page 15

Loyde H. Hartley, dean of the Lancaster Theological Seminary of the United Church of Christ, found a drastic decrease in the percentage of church budgets being spent on pastoral services.

In 1972, the surveyed congregations spent about 34 cents of every dollar they took in on pastoral services. By 1979, that figure had been cut to 28 cents. And whereas utilities costs amounted to about seven and a half cents for every budget

dollar in 1970, they accounted for almost 11 cents of it nine years later.

Concurrently, congregational benevolence giving dropped from nearly 22 percent of the average budget in 1969 to about 17 percent of it in 1979, Hartley reported.

Congregational priorities have reflected similar shifts toward self-preservation. When asked what they would cut first if faced with a financial emergency, congregation leaders said support for projects beyond the congregation would be the first to go, followed by reductions in the amount of money forwarded to the denomination.

Asked what they would do with a windfall gift of \$50,000, most respondents said they would use it to build the endowment. Special local programs, debt reduction, and purchase of special equipment ranked just behind that goal. But giving to the denomination or to projects beyond the local church did not even make it into the list of the top eight spending priorities.

If congregations in this study are representative, Churches seem more likely to apply the Reagan administration's stark fiscal philosophy to their own ledgers rather than try to take up the deficit spending projects the government wants to stop.

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PROFILES OF TWO ACTIVISTS



Cynthia Kokis Act in fellowship

by Lois N. Erickson

To stand outside a jail and know your friend is locked inside is a strange experience. I've known Cynthia Kokis for 10 years, and she's well aware of what being vulnerable is like, even being arrested and jailed for a cause. "When you are engaged in social action, you are always vulnerable," she says.

An employee of Clergy and Laity Concerned in Eugene, Ore., Cynthia Kokis describes herself as a 43-year-old housewife, mother, and active member of St. Mary's Episcopal Church in Eugene.

"When I was a kid and read about Jane Addams, how she founded Hull House and spent her life working for the poor, that seemed like a good thing to do if you were rich," Kokis says. "Later, when I was teaching third grade, one of the stories was how Jacob Riis was wandering in the east side of New York and found a child who had never seen a flower. I knew about Jacob Riis Park, but I didn't know about his renewal projects and his concern for those children who lived in New York's east side

and had no place to play, who knew nothing but concrete and sunbaked asphalt.

"Whenever you get new information you have a response. First you start out ignorant. Then, for example, you go to a church discussion group and learn about the abuse of infant formula. You learn that as the western world birthrate declined, corporations needed to expand into other market areas. Where did the companies look for a market? Among the poor and uneducated women of South America, Asia, and Africa, in countries with high population growth and where the product was new. In some countries saleswomen who dressed as nurses emphasized bottle-feeding over breast-feeding.

"When a Third World mother sees a poster on the wall of her health clinic depicting a fat, healthy baby nursing from a bottle, she takes it as an authoritative endorsement for infant formula. And, of course, she too wants her baby to be fat and healthy.

"The decline of breast-feeding over the past two decades has caused the average age of children suffering from severe forms of malnutrition to drop from 18 to 8 months in some parts of the world. This age drop is critical because of the potential effects of malnutrition in the first year of life on brain development."

Kokis speaks thoughtfully, quietly, "Step two for social action comes when you learn facts. You think, 'I don't want to know how many children died of malnutrition today. That's a horrible thought.' You want to go back to ignorance, to deny what you have been told. 'I wish I didn't know.'"

"If we accept awareness of human needs and want to become involved in change, we move on to the third step—action. But we move on with other persons because it is overwhelming when you are concerned about such problems as dying babies. You can't carry the burden alone. You must carry it in fellowship."

All of which led Cynthia Kokis to support the boycott of products made by

Nestle, manufacturer of infant formula. The boycott is sponsored by the interdenominational Infant Formula Action Coalition (INFAC).

In 1979 the Eugene International Year of the Child committee invited INFAC to take part in a display of materials at a local shopping center. When the shopping center's management, which had originally seen the group's name and not objected, saw the display, it asked Kokis to remove it because advocating the boycott was unacceptable. Kokis offered to remove the word "boycott," but the management said if she didn't dismantle the entire display, she would be arrested for trespassing.

"I wondered if the police could arrest me when I had been invited to be there, my registration had been accepted, and I had offered to remove the word 'boycott' from the display. As I pondered this, I was arrested, body-frisked, handcuffed, taken to the police station with car lights flashing, fingerprinted, photographed, and placed in a holding cell. All these things tend to settle you down. I felt subdued."

Released on bail, Kokis was found guilty of trespassing, fined \$150, and sentenced to 48 hours in jail. As she entered the jail, friends and supporters gave her a bouquet of flowers and promised a daytime vigil.

Kokis says she can't judge what jail is like because she knew she would leave it in two days. She was confined during Holy Week, and "about eight of us went off to a Bible study, and it was wonderful. We sang songs and read the story of the Last Supper.

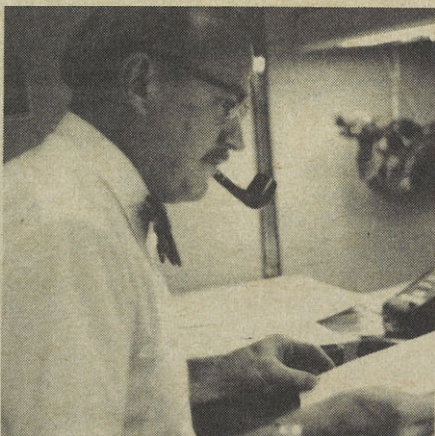
"One of the women in my group was going to be reassigned to the state mental hospital, and the woman reading the Bible also visits that hospital. She took the inmate's name and said she would look for her. So some people are doing what it says in the Bible, 'I was in prison and you came to me.' It means a lot.

"I couldn't see that special line of persons in the vigil in front of the jail, but I knew it was there. I had resources, but think of the people who are in jail, really alone, the ones we call losers, no one on the outside worrying about when they are coming out, no lawyers working, no friends bringing flowers."

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Clement Hastie No armchair churchman

by Elaine Haft

Clement Hastie is tenacious and determined. A senior financial/computer analyst for Inco, Inc., in New York City, he helps young people through a program called Independence House.

Started in 1970 as a short-term residence for homeless young men (and now women) ages 16-21, Independence House has been located for almost a decade in a six-story former hotel in Manhattan's Chelsea area. Under the direction of founder-social worker William Peck and a handful of full- and part-time counselors, it has become a haven for drifting, unskilled, unwanted youth, many of whom are ex-offenders. Until recently, three of the building's six floors were used to house 20-25 men, and women were sheltered in the nearby rectory of St. Peter's Church. The average stay is from two to four months.

In addition to room and board, the young people receive job counseling, tutor-

ing in English and math, and instruction in daily living skills such as cooking. They also learn how to save and manage money. Despite the turnover, a constant 85 percent of the young people are employed, says Hastie, a Harvard Business School graduate and chairman of Independence House's board of directors. And they observe a house rule that each must put half of his or her net income into a personal bank account to have the experience of saving.

Maintenance cost for each young person is approximately \$18 per day, and annual operating costs for the program generally are about \$200,000.

Independence House faces an uncertain future because the New York City Youth Board, the program's sponsoring city agency, refused to submit one of the program's funding contracts to the Board of Estimates, which approves virtually all government contracts. As a result, government funding—most of it city and state—was cut by one-third. With only 20 percent of its total income from private sources, the organization is now fighting for its life.

The former hotel is now for sale and plans are being made to buy two buildings in Brooklyn with the proceeds—one for young men and one for young women. A Roman Catholic nun with 20 years of experience in youth care will run a family-style home for the women.

Hastie feels strongly about personal and corporate responsibility to the poor. "You have to get emotional, get your hands dirty," he says. "You can't sit in a parlor and do anyone any good. I get annoyed with the armchair church type. I think they're missing a tremendous amount of satisfaction and joy. They're not fully living." Hastie thinks Christians weren't meant to retreat into "inner spirit-

uality," that Jesus said to go where the need is greatest and do the best you can. "We owe something to each person we encounter. We should drop the word Christian if we don't do some of this."

Hastie believes businesses as well as individuals must contribute to society. Inco encourages employees to participate in community activity. It also makes sacrifices to allow them to do so. "I do something I couldn't do at the top of the corporate ladder. Corporations are increasingly aware that this is important."

Many, but not all, businesses have been delinquent in sharing their employees' talents, says Hastie. "The business world has a preponderant proportion of managerial talent—one reason our government is in such bad shape. To correct that imbalance, businesses will have to cough that talent back up. My technical talent is used by Inco, and the administrative side of me Independence House gets."

Another place which "gets" Hastie is his parish—St. John's Church, Larchmont, N.Y.—where one or two Sundays per month he and his wife coordinate the breakfasts served between services. "We never know what we'll get, but it's inevitably delicious," says his rector, the Rev. George Zabriskie. In response to Hastie's work with Independence House, St. John's vestry and Episcopal Churchwomen have contributed to the program.

Hastie can empathize with the jobless, homeless, and desperate because he has suffered several nervous breakdowns and has often been a victim of prejudice and rejection. "To people who say, 'I'm black,' or 'I'm an ex-offender; I can't get a job,' I say, 'Don't come crying to me. I couldn't get a job because I am a former mental patient.'"

Mission Information

BY ONELL A. SOTO

The international flavor the **Archbishop of Canterbury** and the other Primates of the Anglican Communion brought to us will be with us for some time. Many of us have been aware of our large family; others are just discovering the many ties that bind us all together. I enjoyed seeing Dr. Robert Runcie officiate at the royal wedding. His familiar face and distinctive voice reminded me once again that we all belong to a world family. I strongly urge you to keep in touch with the problems and opportunities facing your Anglican brothers and sisters around the world.

You will be happy to know your offerings to the Church are enabling **Margareta Litan**, a Romanian chemist who spent four months in a refugee camp in Austria, to start a new life in the United States. She is studying at Columbia University, thanks to the Presiding Bishop's Refugee Scholarship Fund, in order to serve as a chemist in this country. I saw this young lady recently, and I was amazed at her enthusiasm and desire to help "because many people have helped me." She and others like her want to serve, a good fact to know now that the new immigration law is going before Congress.

The drought in **East Africa** can be summarized in these tragic terms:

- famine affects 30 million people;
- 3 million are refugees;
- rivers are dry for the first time in 30 years;
- people are scratching in the river beds with bare hands in the hope of finding a little water;
- the threat of a communicable disease epidemic lurks like an unexploded time bomb; and
- help is reaching the needy, but greater assistance is needed.

Have you done your part? The official channel for the Episcopal Church is the Presiding Bishop's Fund for World Relief, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Three young **Brazilian** ladies are studying theology at the Anglican Seminary in Sao Paulo even when the motion to ordain women has been rejected two times in recent years. "We want to be ready when the time comes," said one. The question will be debated again in the general synod next year.

The Anglican Diocese of **Central Tanganyika** has embarked on an ambitious five-year program that will involve both evangelistic outreach and leadership training. The diocese's 120 ordained clergy and 1,500 evangelists headed the special thrust this summer, according to Bishop Yohana Madinda. A large lay training center provides training for national Christians. In addition, a Bible school has been developed. The diocese's imaginative Cassette Bible School makes available 500 playback machines and cassettes in the numerous tribal languages. The 1,500 evangelists, men and women, will gather this year in seven centers across the diocese for further leadership training; then they will return to their villages to minister.

A consultation of missionary-supporting organizations within the Episcopal Church held at Sewanee, Tenn., recently produced a statement called **Celebrating Mission**. The 14 participants called the Church to "a central focus on mission—to serve others in the name of Christ." Methodology:

"Our training program should prepare missionaries to reach out beyond themselves to all kinds of people. We must be training people to listen and learn from Africans, Asians, Latin-Americans, and others as well as to find God at work among non-Christians. There is excitement in being a world Christian, a person who wants to experience a commitment to witness and to serve the Christ who came to redeem all cultures in a world of poverty and economic and political oppression."

We must not forget that although Idi Amin's brutal eight-year reign has come to an end, the people of **Uganda** suffer a standard of living that, according to reliable sources, is worse than when he ruled. People die from lack of food and medication in rat-infested houses. The inflation rate of 400 percent has forced most of the hospitals to close, leaving only a few Church-related hospitals still functioning.

The Church in Uganda is training leaders to face these and other problems with the help of two missionary couples from the Episcopal Church. The Laroms, at Bishop Tucker Theological College, wrote recently: "At the college, teaching has just begun for the second term. At the last minute we found we could open on time because our acting principal, the Rev. Charles Obai-kol, managed to procure some petrol (thus the college steward can go out in search of food for the students). Many students have been hampered by the difficulty (or total lack) of transport, probably Uganda's most vexing problem at the moment. Even if vehicles are available, which often they aren't, and if petrol is available, which usually it isn't, a trip generally costs 10 times what it did a year ago. With this plus the present insecurity, it isn't surprising that half the student body has yet to make it back to Bishop Tucker."

A group of students from the White Mountain School in Littleton, N.H., visited **Panama** recently in order to work at Santa Clara Camp, a retreat center for the youth of the diocese. Frank Davies and Krist Foster, chaplains to the school and leaders of the group, reported: "In line with the idea of the trip being a cultural learning experience, several side trips were taken to other parts of Panama.

"The most significant of these trips was a two-day excursion to the province of Chiriqui up along the Costa Rican frontier. This is a land of high green mountains, a temperate climate, and good soil that makes it the agricultural garden of the entire country. Chiriqui is spectacularly beautiful, and the group was able to take several hikes back into more remote areas. Also, it was possible to observe cultural patterns of the Guayami Indians who dominate parts of the province.

"Before departure the group also made a brief swing down into the more jungle-like country on the Atlantic side, visiting the old Spanish gold port, Portobello, with its 400-year-old ruins. Because Panama is off the beaten track of most European and American travelers, the group was almost always met by residents with a mixture of curiosity and hospitality."

The Evangelism Commission of the **Philippine Episcopal Church** has come to this conclusion: "Each Episcopalian must act as an enabler to others so they can grasp and recognize Christ who is already at work in their lives through the power of the Holy Spirit."



Five pre-theology majors were among the graduates of St. Augustine's College, Raleigh, N.C., in June. Left to right are Ronald N. Fox, college chaplain, Danny Mitchell, Dennis Haggray, Don Haynes, Annika Warren, and Dr. Prezell R. Robinson, president.

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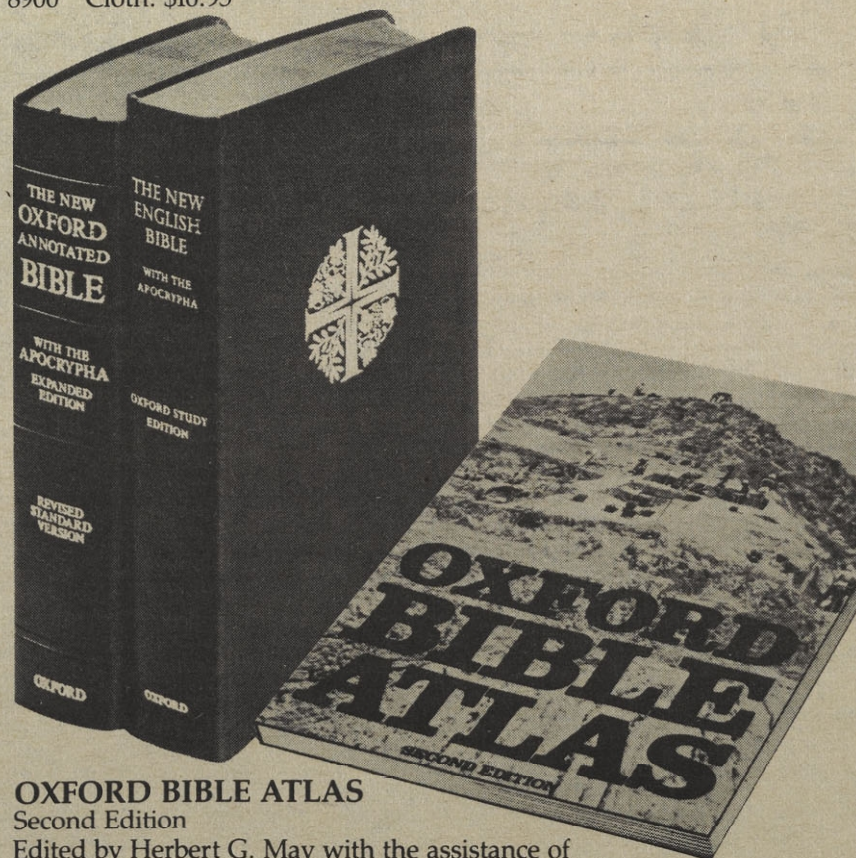
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Have You Heard

BUT RISING EXPECTATIONS?

The Episcopal Church's Office of Religious Education was encouraging readers of its publication *For Your Information* to check a forthcoming program of continuing education and urging them to write "for a schedule of the falling offering. . . ." The rising offering, one supposes, will be available next spring.

ANSWER TO A PRAYER

We are indebted to Philip Deemer's *New Life* for the following story. A faithful churchman believed in tithing right off the top, whether the first \$10 from \$100 or the first \$100 from \$1,000. When he began earning \$1 million a year, he seriously questioned his \$100,000 tithe and decided to pray about renegotiating the contract. He asked the Lord to be released from his promise to tithe, and, sure enough, he received an answer. The Lord said, "I can't release you from your promise, but I'll shrink your income back to where you can afford Me again."

UPS AND DOWNS

Fred E. Jacob of Glendale, Calif., has been a pilot for three-fourths of his life and has captured his experiences in the air and on the ground in his new book, *Takeoffs and Touchdowns: My Sixty Years of Flying*. Jacob and his wife Evelyn are still airborne, but as a concession to the passing years now include a younger co-pilot on their flight crew, putting Evelyn "in the back seat for the first time in 50 years." The Jacobs will be barnstorming the country again to publicize the new book.

MAIL WE NEVER FINISH READING

We receive much that merits no more than a cursory glance and one recent epistle began: "Anyone would want to be a friend of Debby Boone. . . ."

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