

Title: *The Episcopalian*, 1982

Digital Copyright Notice

Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church

Email: research@episcopalarchives.org

Telephone: 512-472-6816

EPISCOPALIAN

Jury says priests guilty in Cuba boatlift

BY ELAINE HAFT

A jury delivered a guilty verdict against two Episcopal priests in late November, but as we went to press the judge had not yet ruled, and defense lawyers were asking for a new trial.

Concluding an emotional trial, on November 20 a Miami jury found the Rev. Messrs. Joe Doss and Leo Frade guilty of violating a federal statute against trading with the enemy but innocent of "conspiracy" to break the law in conjunction with their 1980 boatlift of Cuban refugees on a vessel they named *God's Mercy*.

Five days after the jury delivered its verdict, a woman juror called *The Miami Herald* to report "widespread confusion" among jurors about the decision. She said she thought she had voted not guilty. Another juror called the judge with questions.

On December 7 John Komorowski, one of the priests' lawyers, filed motions asking to speak to the juror who called the paper, to request action on a previously-filed motion for a judgment of acquittal, and to request a new trial because of irregularities. U.S. District Court Judge Edward Davis will rule on those motions when both sides have submitted memoranda.

Free on bail, the two New Orleans clergymen face maximum penalties of 10 years

in prison and \$50,000 in fines should the verdict stand.

"We had to go," Frade, a Cuban native, said of his and Doss' trip to Cuba. "I'd rather sleep free in my conscience for 10 years in jail than to know we had been responsible for the deaths of 400 people."

Doss, a lawyer who could face disbarment because of the verdict, said, "The Church in Miami was fantastic. Bishop [Calvin] Schofield and the clergy were there all the time. The support was incredible. The Church was there. It was a very moving experience."

God's Mercy brought 437 Cubans to the United States, many of them relatives of parishioners of Grace Church, New Orleans, where Doss is rector and Frade is director of Hispanic affairs. The government dropped charges against a nurse and other crew members and accepted a plea of guilty to a lesser charge by the ship's skipper. The jury acquitted a Methodist minister, being tried with Doss and Frade, who flew to Cuba hoping to bring family members back aboard *God's Mercy*.

The Trading with the Enemy Act under which the priests were charged was enacted in 1917 to increase a U.S. President's war-time powers, but the Treasury Department applied it to the Cuba "freedom flotilla" in May, 1980, less than two weeks before the priests left the U.S. Federal law also requires that those who bring immigrants into this country be licensed, and the priests had no such license.

The two-week trial centered on whether Frade and Doss knew their actions were illegal; whether they had a choice in making the trip once they had given Cuban officials names of those they wished to transport; and whether they properly handled the money parishioners gave them to bring relatives out of Cuba.

U.S. prosecutor David Hammer called federal employees to testify that they had told the priests their proposed trip was il-

Continued on page 10



Christmas Treasure

Thomas John Carlisle

*Since Christmas is a treasure
the tiniest hand can hold,
the purchase takes no measure
of incense, myrrh, or gold
but faith-filled eyes a-shining
with stars from angel-skies
and eager feet to hurry
and find in glad surprise
the Child within the manger,
the joy that God prepared,
the word of Love from Heaven,
the Treasure to be shared.*

Active charity bolsters faith

Add experience to Scripture, tradition, and reason to obtain the four facets of our faith's authority, says John E. Booty.

Page 12

Visions of Knockwursts Perils of a Pageant

Page 3

Five exercises for the new year

Page 6

Inside

Presiding Bishop: 'To celebrate Christmas is to share goodness'

SEE PAGE 5

DIRECTORS

James Milholland, Jr., President
John W. Reinhardt, Vice-President
Inez Kaiser, Vice-President
George T. Guernsey, III, Vice-President
Richard J. Anderson, Secretary
Frederick L. Redpath, Treasurer
John M. Allin, Isabel Baumgartner,
George I. Chassey, Jr., John C. Goodbody,
Arthur Z. Gray, Robert L. Hartford,
Kenneth W. Hinks, Howard Hoover,
Ralph E. Hovencamp, Robert E. Kenyon, Jr.,
William S. Lea, Elizabeth B. Mason,
Eugene A. Niednager, Robert A. Robinson,
Dean T. Stevenson, Donald R. Woodward

EDITORS

Henry L. McCorkle, Editor and Publisher
Judy Mathe Foley, Managing Editor
Emmaretta Wiegart, Production Editor
A. Margaret Landis, Associate Editor
Janette Pierce, News Editor
Harriette M. Padgett, Assistant to the Editor
Elaine Emmick Haft, Assistant Editor

CONTRIBUTING EDITORS

Richard J. Anderson, Salome Breck,
Leonard Freeman, Bob Libby,
Martha C. Moscrip, Onell A. Soto

PROFESSIONAL EDITION

Richard J. Anderson, Editor
A. Margaret Landis, Assistant Editor

DIOCESAN EDITIONS

BETHLEHEM: NEWSBEAT
Agnes Rosander, Editor
CENTRAL PENNSYLVANIA: CHURCHMAN
Kenneth H. Quigley, Editor
DALLAS: THE EPISCOPAL CHURCHMAN
Margaret M. Jacoby, Editor
DELAWARE: COMMUNION
Mrs. Charles (Roberta) Huhn, Editor
EASTERN OREGON: OREGON TRAIL CHURCHMAN
Lettitia Croom, Editor
ERIE: FORWARD IN ERIE
Arthur Hadley, Editor
FLORIDA: EPISCOPALIAN
Bob Libby, Publisher
Barbara White, Editor
IDAHO: THE IDAHO MESSENGER
Carol S. Hosler, Editor
IOWA: CHURCHMAN
Mary Halstead, Editor
KENTUCKY: BISHOP'S LETTER
David Reed, Editor-in-Chief
Rebecca P. Streepey, Managing Editor
NEVADA: DESERT CHURCHMAN
Dick Snyder, Editor
NEW JERSEY: CHURCH NEWS
Fay Richardson, Editor
NEW YORK: EPISCOPAL NEW YORKER
Jan Maas, Editor
NORTHERN MICHIGAN:
THE CHURCH IN HIAWATHALAND
Thomas Lippart, Editor
OKLAHOMA: MISSION
Richard Crawford, Editor
PENNSYLVANIA: DIOCESAN NEWS
George H. Soule, Communications
SOUTH CAROLINA: JUBILATE DEO
John C. Goodbody, Editor
SOUTHWEST FLORIDA: SOUTHERN CROSS
Joyce C. Smith, Editor
SPRINGFIELD: THE SPRINGFIELD CHURCHMAN
Raymond L. Holly, Editor
WEST TEXAS: CHURCH NEWS
William G. Noble, Editor
WEST VIRGINIA: MOUNTAIN DAYS
Richard H. Schmidt, Editor
WESTERN NORTH CAROLINA:
HIGHLAND CHURCHMAN
C. A. Zabriskie, Editor

BUSINESS DEPARTMENT

Cindy Wheeler, Advertising Manager
Florence Enderline, Advertising Sales
Vera Shemiatovets, Ass't Business Manager
Marcia Petzold, Circulation Manager
Anita Spence, Ass't Circulation Manager
Jean B. Weir, Promotion Consultant

Subscription Service: 215-564-2010, Ext. 3
Advertising Sales: 215-564-2010, Ext. 5

World News Briefs



PASADENA

Local churchwomen dumped 250 dummy corpses in front of a local firm to protest the Reagan Administration policy of deporting Salvadorans rather than granting them political asylum. The group's spokeswoman, the Rev. Alice Callaghan, an Episcopal priest, said the 250 dummies represent the number of civilians killed weekly in El Salvador. Scan, the targeted firm, detains and deports refugees under a government contract. The churchwomen had been arrested in September for a protest outside the federal building in Los Angeles but were not detained for this demonstration.

GARRISON

"May all find their home in you, O God" (Ps. 84) is the theme of the 1982 Week of Prayer for Christian Unity. The annual week of prayer began at the Graymoor Priory here in 1908 and has now spread around the world. The traditional week is January 18-25, but for those who desire to start the observance on Sunday, Graymoor suggests the week of January 17-24. Posters, prayer leaflets, and bulletin covers in both English and Spanish are available from Week of Prayer, Graymoor, Garrison, N.Y. 10524.

LONDON

The General Synod of the Church of England has approved ordination of women to the diaconate beginning in 1983. The English Church already has some 320 deaconesses, but these women are considered laypeople. Unlike the Episcopal Church, which first allowed ordination of women to the diaconate in 1970, the Church of England will retain the designation of deaconess. Reportedly about one-third of the present deaconesses would seek ordination to the priesthood if it were permitted. Archbishop of Canterbury Robert Runcie supported the plan to open the diaconate and disagreed with critics who called it a step toward women's ordination to the priesthood.

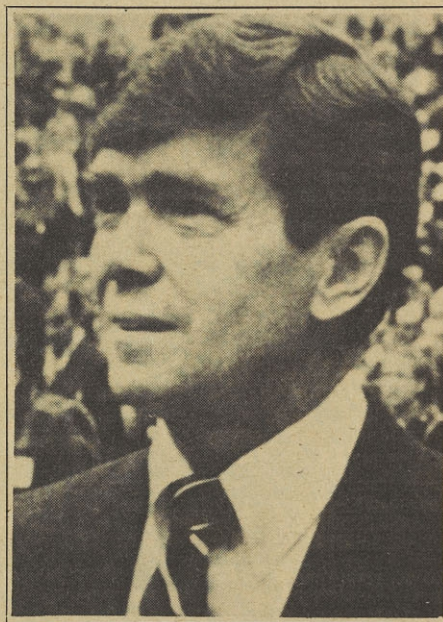
AMSTERDAM

Bishop John Hobgood of Durham, England, warned churchpeople involved in the World Council of Churches' "hearing" on nuclear weapons not to pass "too quickly from deep theological truths to ill-considered political programs" nor to become "so immersed in technical complexities and political subtleties" that no fresh insights emerge. The hearing was an international, ecumenical effort to help the Churches find ways to combine theological concern with practical politics to halt the arms race. World Council General Secretary Philip Potter said the Churches have been neither clear nor united on how to translate "moral conviction into feasible and effective political action."

ered political programs" nor to become "so immersed in technical complexities and political subtleties" that no fresh insights emerge. The hearing was an international, ecumenical effort to help the Churches find ways to combine theological concern with practical politics to halt the arms race. World Council General Secretary Philip Potter said the Churches have been neither clear nor united on how to translate "moral conviction into feasible and effective political action."

PHILADELPHIA

At a recent Board meeting here, the National Center for the Diaconate laid plans to carry out its work of advocacy, education, and support for the diaconate as a distinctive ordained ministry of service in the Episcopal Church. Bishop Wesley Frensdorff of Nevada, president of the Center, announced plans to work with regional groupings of diocesan commissions on



SEE MINNEAPOLIS

ministry and Provincial networks of deacons during the next year. The 1979 General Convention mandated the current Churchwide study of the diaconate. Reports on the diaconate's place in renewal of the Church will be presented to the 1985 General Convention.

LONDON

Anglican Bishop Colin Winter, 53, exiled for nine years from the Diocese of Damara-land by South African officials, died here in November following his fourth heart attack. An outspoken critic of South Africa's apartheid policies both before and after his exile, Winter established a peace center in his home to help Africans and others in need. He is survived by his wife and five children.

MINNEAPOLIS

L. Bruce Laingen, the senior American diplomat held hostage in Iran, spoke here to 5,000 Episcopalians gathered to launch a three-year diocesan program called "Challenge." Laingen made several references to his hostage experience and told

the Minnesotans that by participating in the Challenge project they could be "freed from being hostages to the apathy... of our times, especially in our large cities." After the service Laingen told local reporters he is seriously considering party pleas that he seek the Republican nomination for U.S. Senator from Maryland. He hopes to make the decision in January.

NEWARK

Elizabeth Canham, the first English woman to transfer to the Episcopal Church in order to become a priest, was ordained here December 5 in Trinity Cathedral. In December, 1980, Bishop John Spong, who officiated at the recent service, received Canham into his diocese from the Diocese of Southwark, England. Retired Bishop Mervyn Stockwood of Southwark preached at her ordination, and Bishop Ronald Bowlby, his successor, has supported her. Both the Archbishop of Canterbury and Presiding Bishop John Allin are aware of Canham's transfer and know of her desire to serve as a priest in her native country. She is now curate at St. David's, Kinnel-on, N.J.

MUNICH

Joseph Cardinal Ratzinger, who is generally credited with forcing the withdrawal of theologian Hans Kung's teaching credentials, has been named head of the Vatican Congregation for Doctrine. Ratzinger is regarded as one of the Roman Catholic Church's most conservative leaders.

NEW YORK

This year the Episcopal Church will celebrate Theological Education Sunday on January 24. Traditionally this is the day congregations collect funds for the seminaries of their choice, often the rector's alma mater. Unlike other major denominations, the Episcopal Church supports none of the 10 recognized Episcopal seminaries through its program budget. The seminaries must do their own fund-raising.

INDIANAPOLIS

An emotion-packed dialogue between white and black Episcopal women characterized the third national conference of the Episcopal Church's Task Force on Women held here in November. Among black churchwomen who forcefully described "the black woman's agenda" were Dr. Deborah Harmon Hines who warned that history has made black women "wary of alliances with our white step-sisters" and respondent Mattie Hopkins, a former vice-president of the Union of Black Episcopalians, who said "the battle against sexism alone can never address racism." The 100 women who attended the conference also heard Mary Donovan, a co-founder of the Episcopal Women's History Project, and Dr. Fredrica H. Thompson of the Board for Theological Education discuss women's positive contributions to the Church and the need to rediscover the "true history of women." Task Force member Marjorie Christie and Ann Smith, director of the U.S. Congresswomen's Caucus, noted the need for—and virtual absence of—women in decision-making posts in both Church and society.



VISIONS OF KNOCKWURSTS STILL DANCE IN HIS HEAD

by Robert Farrar Capon

Oddly, my fondest recollections of Christmas Eve come from across the street. Not that there weren't lots of presents at my own house. And not that I didn't look forward to my mother's Christmas dinner. I was, in fact, inordinately proud that we had standing rib roast and Yorkshire pudding while the rest of the block was gnawing its way through vulcanized turkeys. It was just that, by the time I was in my early teens, the Englishness of my native household had induced in me a deep impatience with all the waiting that went on.

Our holidays went strictly by the clock. You couldn't have your stocking presents till you woke up on Christmas morning. Then you had to wait for everyone else to appear in bathrobes for the opening of major under-the-tree presents. Next you waited for grandparents and dinner at 1:00. After that, it was tap your toe through dessert, cordials, and dishes till everyone reassembled for the next round of presents. And then there was always the concluding opening session to be triggered only by the arrival of stray aunts and uncles who, having promised to show at 5:00,

parently never went to bed at all after Mass—and who brooked not one of the dull delays with which my own Christmas-es were encrusted.

We would hit Tante Lottchen's at about 12:45. Uncle Emil and Uncle Otto had long ago begun and by then were pressing beer on anyone over three feet tall and their attentions on all females over 12. They were not exactly a moralist's cup of tea, I suppose, but then neither was the Friend of publicans and sinners whose nativity they were whooping up.

That initial theological insight was vouchsafed in the kitchen just off the side door. (Tante Lottchen's front door had, I think, rusted shut; at any rate, the house's only customary entrance landed you right between the stove and the table.)

When you got to the dining room the second and profounder revelation occurred. I am sure I remember only half of it, but there, on the all-but-obscured table, was the whole feast at once: steaming plates of knockwurst and bauernwurst; great bowls of sauerkraut with caraway and potato salad with bacon; wursts as numerous as the stars in the sky—plockwurst, gelb-



never appeared till 6:00 at the earliest.

But across the street was another world. My friend Arthur's family was German. Their entire celebration was compressed into one glorious orgy of gifts and goodies on Christmas Eve. I think I was 13 when I cadged my first invitation out of his mother, my Aunt Lotte (those were the days when well-bred children did not call adults by their first names and so acquired large clutches of Dutch aunts and uncles). In any case, she took pity on me for the strictness of my up-bringing and, after I had started going to Midnight Mass, put off her own Christmas Eve festivities till church was over and I was free to take part.

Talk about the theology of liberation! It had always struck me as strange that we would celebrate the birth of a Deliverer and then do nothing with our professed enthusiasm except go home and sleep it off. Imagine, therefore, my delight when I found that straight across from me and two houses down were people who ap-

worst, speckwurst, braunschweiger, kassler leberwurst, onion leberwurst, tirolerwurst, ham bologna, landjaeger, and touristenwurst; pickled herring, creamed herring, rollmops, and brathering; and mustards, butter, and four kinds of pumpernickel.

Better yet, nobody waited for anything, not even grace—on the sound theological principle, as I now see it, that there is no piety in holding up a celebration when God has announced He's not waiting for us to be pious. If grace visits us in our sins, it's ungracious not to start cheering right away.

But best of all, dessert was on the table from the start. None of that English restraint by which the roast had to be cleared before the plum pudding was lit; just apfelkuchen and pitchers of heavy cream and dig in whenever you liked.

When did the presents come? They never didn't come. People swapped them on the way in, opened them all over the place,

Continued on page 11

Perils of a Pageant

The cows get the best suits

by Elizabeth Hollamon

Some things are considered generally necessary to salvation in Episcopal schools, and planning a production for Christmas is one. These come in different shapes and sizes and serve purposes other than the simple commemoration of Christmas.

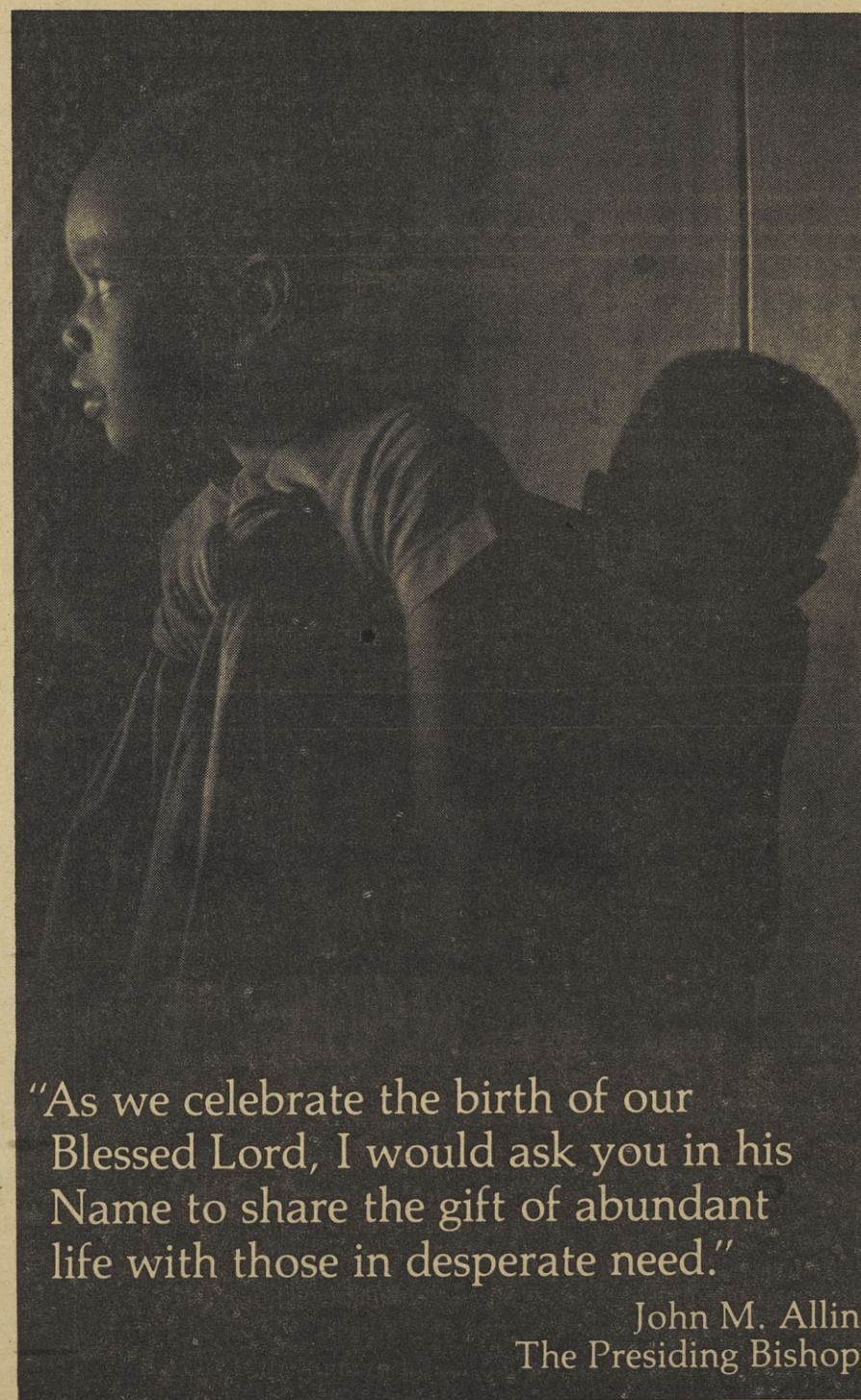
Politics often run rampant in a discreet sort of way. My first grade does the pageant part, and I have watched some mothers begin back in pre-kindergarten running their daughters for Virgin Mary.

When this true-spirit-of-Christmas began to disrupt the orderly transfer of knowledge almost a month before it should have, I decided, with Solomon-like wisdom, to solve that problem by drawing names for the principal parts. I have been

doing that for six years, and I am amazed how many mothers—parents of the unchosen, of course—still do not believe this is the selection process. The King of France used to have to be born in public so the people would be sure no one had switched babies. I am thinking of hiring a hall for the drawing.

The process has backfired on occasion. I didn't promise it was foolproof. Several years ago, after having duly chosen the principals, I was doing my headmistress bit at the dress rehearsal—getting the red socks off the angels and the bubble gum away from Melchior and Caspar—when the real crisis occurred. Joseph opted out. Taking Joseph by the arm gently so as not

Continued on page 10



"As we celebrate the birth of our Blessed Lord, I would ask you in his Name to share the gift of abundant life with those in desperate need."

John M. Allin
The Presiding Bishop



THE PRESIDING BISHOP'S FUND
FOR WORLD RELIEF
815 Second Avenue, New York, N.Y. 10017

Enclosed is my donation for \$ _____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Please make out your check or money order to: *Presiding Bishop's Fund*.
Contributions are tax deductible.

E-182



A Guaranteed Income For Life

You can receive a guaranteed income for life through the Gift Annuity Program of The Episcopal Church Foundation. A large part of your annuity payments will be tax-free, and you will also receive an immediate tax deduction. At the same time, part of the money you transfer is put to work for the Church.

Free Brochure Tells How

Our free brochure tells what your annuity payments would be and the percentage of these payments that would be tax-free. It also describes how you are entitled to an immediate tax deduction when you transfer cash, stock or real estate to the Foundation for your gift annuity.

One woman in the mid-west has 16 gift annuities because the Foundation's plan appeals to her. Another annuitant, a widower of 72 who transferred \$5,000, now has a guaranteed annual payment of \$355 for the rest of his life. \$261 of this is tax-free. In addition, he was entitled to claim a \$2,259 charitable contribution deduction on his federal income tax return.

So write today for the free brochure on Episcopal Church Foundation gift annuities, which will be sent to you without cost or obligation.

Just fill in this coupon, and mail it:

The Episcopal Church Foundation
815 Second Avenue
New York, N.Y. 10017 EP-182

Please send me your free brochure on gift annuities without any obligation.

NAME _____

ADDRESS _____

ZIP _____

DATE OF BIRTH _____

These gift annuities are re-insured by the Church Life Insurance Corporation, a contributing affiliate of The Church Pension Fund of the Episcopal Church.

1982 ECUMENICAL SEMINARS at St. Beiniol's Residential Library

near Chester, England on the Welsh Border. Founded by Prime Minister Gladstone in 1897. Lectures by International Leaders. Excellent room and board; library of 100,000 volumes.

Theme: "Ministry, Mission & Encounter"

- ★ June 14-25, 1982
- ★ June 28-July 9, 1982
- ★ July 12-23, 1982

Day trips to:

- Welsh Castles of Caernarvon, Conwy, etc.
- Liverpool and its two cathedrals.

\$499 per person, \$469 for spouses, students.

Prospectus from:

INTERNATIONAL SEMINARS
150 Greeves St. Kane, Pa. 16735
(814) 837-9178

**Abused children are
helpless.
Unless you help.**

Switchboard

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

REFLECTIONS ON THE PASTORAL LETTER

The content of the recent House of Bishops' Pastoral Letter troubles me deeply. Have our bishops turned from their responsibility as religious leaders to undertake the responsibility of statesmen? If their success in improving our religious life were more remarkable, it might be prudent to give them a hand at international affairs.

Families continue to disintegrate outside the Church. Young people embrace drugs because moral guidance is weak to nonexistent. Don't we need leadership in these areas?

We look to our bishops for religious leadership. Think of the impact that a concerted effort to remove causes of divorce would have on the improvement of family life.

We insist on the separation of Church and state. Let's keep it that way by developing the power of the Church and leaving the power of the state to those who devote their lives to such pursuits.

Louis Gelling
St. Petersburg, Fla.

Congratulations on the November *Episcopalian*! Deep thanks and hallelujahs for the bishops' Pastoral.

For nearly all of my 45 ordained years I have privately bemoaned and publicly decried the lack of leadership in our Church from the bishops, General Convention deputies, and on down to the priests and deacons, myself included. No prophetic voices in the 20th century to speak to the world's leaders, Christian or otherwise.

Now at San Diego our House of Bishops "got religion." I rejoice. On November 8 I began my weekly fast to join my new-found leaders in their first admonition I have found to be a fully godly one.

Christian H. Kehl
San Antonio, Texas

Re article "Bishops to pray and fast for peace." Too bad Dr. Franck is embarrassed at the U.S.'s lack of generosity. Americans need not apologize. As a nation we con-

tribute more than our share to the UN and give generously worldwide.

Americans cannot be expected to pick up forever the tab for feeding and caring for wall-to-wall children as a result of irresponsible birthing.

Wilhelmina Seibold
St. Petersburg Beach, Fla.

BIG APPLE THEOLOGY

I was shocked and amused by the full-page advertisement paid for by parishioners of St. Bartholomew's Church in New York entitled "A theology for the ministry of St. Bartholomew's parish." Since when has it been proper for a parish to determine its own theology?

No doubt the property being considered for sale was bought or given to assure the Christian Church's presence in an area where dog-eat-dog in the business world needs and will always need the Church's presence to prick consciences.

Henry S. Booth
Bloomfield Hills, Mich.

ARMS RACE VIEW

I am concerned about Convention's approach to the so-called arms race. The concern for peace is deeply felt, but our approach is distressingly incomplete to the point that it verges on both bias and naivete.

No one is against peace. Our people would do well to heed the words of the Archbishop of Canterbury (quoted recently in *The Episcopalian*). He said he was for peace, but there was something worse than war—the loss of freedom.

We can debate which arms are needed, but we cannot simply wish away the need for arms. The record is clear beyond dispute. There exists in this world a nation that denies freedom to its own people, imposes the same denial on other peoples, and uses its arms to exploit unstable conditions in the world. Arms are required for protection against that kind of behavior—on their record behavior, not imagined threats.

Our thinking also ignores the costs of arms control. Arms limitations are not likely to save large amounts of money.

Satellite surveillance, on-site inspections, and research to stay abreast of possible new developments will continue to cost a lot of money.

I have in mind such statements as that by the Episcopal Urban Caucus that blamed our urban problems on the money spent on arms. Our urban problems are real and urgent, but arms expenditures did not cause them.

Raymond J. Barrett
Salem, N.J.

COOLING WORDS

Re "Who do we say we are?" by Timothy J. Wilcox. His statement, "...most Christians through the centuries have assumed incorrectly that God is male," might have read "...most Christians through the centuries have accepted God in the male form with the knowledge that He is both male and female in spirit."

If oversensitive people of this age would admit God's maleness in form, they would have no difficulty in accepting the word "Him" in referring to God.

M. Oseniak
Philadelphia, Pa.

LET'S CUT CONVENTION'S COST

I was impressed with the articles on Uganda and hunger (November issue). These are indeed places and concerns in which the Church ought to be involved.

In contrast to such obvious mission areas and needs of the world, we find the Episcopal Church again gearing up to hold a national convention. I was dismayed at a recent Diocese of Pennsylvania convention to find this diocese is being assessed \$36,000 a year just to keep General Convention machinery running.

With all the obvious needs of a broken world and the limited resources of the Church, I think it is scandalous to meet in New Orleans, one of the most expensive convention cities.

Convention is too large, long, and expensive. Wouldn't it be better to meet one week every two years, cut the size of the House of Deputies in half, and meet during the summer on a college campus?

James A. Trimble
Philadelphia, Pa.

Exchange

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

RESEARCH AID REQUESTED

Brother John-Charles, SSF, is doing research for a book, *Flesh and Spirit*, in which he hopes to explore the relationship between sexuality and spirituality. He would be grateful if readers would share with him anonymously poems, prayers, or meditative pieces in which they relate their spiritual life and their sexuality. Write to him at The Society of St. Francis, Little Portion Friary, P.O. Box 399, Mt. Sinai, N.Y. 11766.

Alice B. Proudfoot is compiling an anthology about St. Patrick. If any St. Patrick parishes have a depiction of the saint (paintings, sculptures, windows), she would appreciate hearing from them. Write to her at 10 Courseview Rd., Bronxville, N.Y. 10708.

STAINED GLASS
Artists & Craftsmen
since 1857

J&R Lamb Studios,

30 Joyce Drive
Spring Valley
New York
10977
(914) 352-3777



"That landlord! Imagine his saying there's no room in the inn!"

Lois N. Erickson



James Armstrong, NCC President
Become a communion of faithful believers.

NCC elects Armstrong, sets goals for future

The National Council of Churches celebrated its past at an ecumenical event which drew some 1,000 participants to Cleveland, Ohio, where the country's largest ecumenical organization began 31 years ago. During its November 5-7 meeting the Council chose a veteran social activist, United Methodist Bishop James Armstrong, to be its president and plotted a course that would involve it more in the concerns of church members with whom critics say it has lost touch.

Armstrong affirmed the Council's role as social critic. "The Church must unashamedly identify with the poor and the hungry" but should avoid a doctrinaire approach, he said. "The Church does not belong in the pocket of either Adam Smith or Karl Marx. It belongs to Jesus Christ and must be free to bring the judgments of God to bear upon every political and economic system."

The Council's 32 member Churches, he noted, must be more than a collection of issue-oriented groups. They must become "a communion of faithful believers." Armstrong called for a spiritual awakening and urged joint efforts with charismatics, conservative evangelicals, and others in "probing the mysteries and embracing the disciplines of spiritual nurture and formation."

Pollster George Gallup, Jr., also urged more diverse outreach with particular attention to conservative Christians.

The Council is planning a 1982 consultation on the impact of government cut-backs and will invite Southern Baptists, Roman Catholics, Jews, and Muslims to participate.

[Punctuating Christmas]

by Thomas John Carlisle

Christmas is an exclamation:
Glory to God in the highest!
Unto you is born a Savior!
Alleluia!

Christmas is a punctuation mark
bisecting history:
B.C.; A.D.

Christmas is a question:
Where is He?
What Child is this?
Were you there when they
laid Him on the straw?

Christmas is a quotation:
what the angels said,
what the shepherds said,
and what you say.

Christmas is an unfinished sentence:
Let us go over to Bethlehem. . . .

To celebrate Christmas is to share goodness

JOHN M. ALLIN
Presiding Bishop



Ebenezer Scrooge is quite possibly the most unpopular person in all the literature that has been inspired by the Christmas-Epiphany season!

People who tend to bring up unpopular things or who seem to short-change the revelry and happiness of these holidays are sometimes called Scrooges.

Dear friends in Christ, I must run the risk of seeming to be a Scrooge-type this Christmastide because my message for you is a reminder of suffering and hunger and despair rather than joy and felicity.

I must remind you of the millions of people who are starving from physical hunger throughout the world—many while we are celebrating this holiday time.

That's my Scrooge-like word.

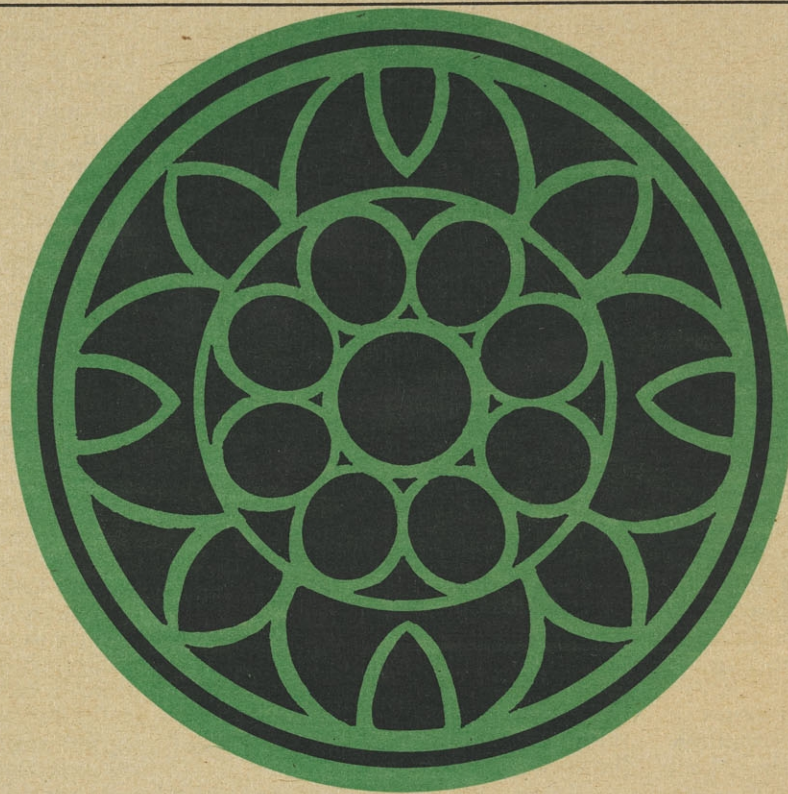
The Christ-like word is you and I have an opportunity to do something to help. I ask every Episcopalian to contribute during this Christmas-Epiphany season to the Presiding Bishop's Fund for World Relief, with each contribution des-

Reflections

ignated for the relief of world hunger. If you happen to miss the opportunity to do this in your own congregation, you can mail your contribution directly to us at Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Scrooge, you will recall, got the word—eventually—that to celebrate Christmas is to share goodness. He experienced change—and a new life.

Be a giver this Christmas to share life more widely, the life God gives to us through the gift of His Son.



protect
what you can't
replace

Take some time—and do it soon—to look carefully around your church. If you haven't stopped to think about it before, you'll soon be aware that there are furnishings and other elements about your church that can never be replaced . . . exquisite stained glass, perhaps, or a simple memorial furnishing that has intrinsic value far beyond a monetary worth. With the alarming increase in vandalism and arson, the threat to your irreplaceable treasures is the highest ever. Time and money invested in protecting your treasures is well spent.

Protective coverings for your windows, fire detection devices and an alarm system are investments that will protect what you can't replace. Your Church Insurance Company regional representative can help you plan for this type of protection, and at the same time help you to be certain that your present insurance protection is in line with today's replacement costs for your buildings and furnishings.



THE CHURCH INSURANCE COMPANY

Insurers of property owned by the Episcopal Church and its clergy for fifty years

A Contributing Affiliate of The Church Pension Fund of the Episcopal Church

800 Second Avenue, New York, NY 10017 • (212) 661-6700

FIVE EXERCISES FOR THE NEW YEAR

1

Jog your understanding

by Miriam E. Graham

If your Bible reading has become a toboggan slide rather than a time of fresh discovery, try a new translation.

At the corner of our street, where I turn toward the freeway, is a large sign which says, "IF YOU DRINK DON'T DRIVE." It's been there for two months, and the first two weeks I studied it with favor every day. After that I didn't see it: It became part of the landscape. The other day someone pasted across a corner of the sign a blown-up version of a tabloid showing a corpse lying in the street beside a crashed car. A splintered whiskey bottle lay to one side. Believe me, I looked at the sign again—hard.

If familiarity is the natural enemy of close attention, how can one have the freshest approach to daily Bible reading? Long association with one translation may allow your mind to slip smoothly along the comforting trail without positive concentration. Custom may dull the sharp impact of the words and habit form a glossy veneer over the thought so the passage becomes more a toboggan slide than a daily awakening to new frontiers.

Have you tried breaking the pattern occasionally with a translation other than the one you customarily use?

The King James is still my favorite. Despite its archaic use of the King's English, I love the beauty and poetry of its language. It gives rest to my soul. Another member of my family prefers the modern wording of the American Standard, and still another likes a third translation best. The American Standard we read together at family worship. The utilitarian language jars me. I complain at the cumbersome translation of the imperfect tense. My placid acceptance of an old, well-known passage is broken into lumps and bits as I sort them into a new pattern expressing the old thought.

Other translations also force me to digest anew each differently worded verse. This new look gives me a sidelight, I discover, on an old and accepted truth. Some verses I don't even recognize and must compare to make sure no one has tried to slip anything over on me. Not that I really believe this, of course.

The same truth is like a precious jewel in the hands of a fine jeweler—multifaceted. When you twist a diamond between your fingers under a strong light, you often see a whole galaxy of colors not previously apparent. This does not alter the gem's quality. It does add to the enrichment of the beholder. A differently worded version of the Scriptures may do the same.

On the day our son graduated from high school, he shed his worn jeans and sloppy shirt to appear in cap and gown. For once our tongues were silent. For the first time we saw him in a new light. He was still the same son, but seeing him in his new garb, we were finally able to perceive him as a separate entity, a person in his own right. Not that he hadn't been trying to point this out to us for some time! We needed his unaccustomed dress to be shaken into a fresh vision.

Earth at the base of a garden plant becomes hardened and unable to absorb the moisture and food the plant needs for growth if it's not turned occasionally. Our minds need the same sort of husbandry.

The roughest translation of the Bible, from the Douay version to present texts, would have a hard time concealing the basic Gospel truth of redemption through God's grace. Like a red thread in a woven fabric, the message is part of the warp and woof of the whole.

Surely we need not desert our favorite translations, but if the statement of spiritual truths is becoming routine, try a different version, perhaps several. Compare them. Break away the husk of custom from the kernel of the Word.

Miriam E. Graham is a free-lance writer from Seaside, Ore., whose work has been published in TODAY'S FAMILY and HIGHLIGHTS FOR CHILDREN, among other publications.

2

Stretch your prayer power

by Evangeline Carey

Again and again I prayed for my daughter to be healed, but nothing happened—until I gave her up.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." (James 1:6-8)

How many times had I read this Scripture? How many times had I heard my pastor preach on it? Yet when my 3-year-old daughter was struck once again with a bronchial asthma attack and hospitalized, I found myself truly wanting in complete

faith in God for her healing.

The attacks came so frequently, and how I prayed! How I pleaded before the Lord! "Lord, where are you?" I asked over and over again. "Do you hear my prayers, Lord?"

The wheezing and coughing seemed to grow worse as she grew older. I was beside myself with worry. I longed to help her, to comfort her as she screamed with pain, but I could do nothing, nothing but call upon the Lord.

I would hold her in my arms and rock her and tell her we must trust God. I told myself the same thing. When she finally fell asleep from exhaustion, I would again plead her case before the Lord. I needed to trust in God. I had to trust. I must not waver. Yet I worried. I couldn't help myself. I could not bear to see her tiny body on a big hospital bed under an oxygen tent.

When this scene was repeated every year for almost three years, I became angry and frustrated with God. I asked Him for answers. "Lord, if I am doing something wrong, please tell me. If there is something wrong in my Christian walk, please show me." I didn't understand His delay in healing my daughter. She was so young. She was so lovely.

I took her to countless healing services, and many preachers laid hands on her. But she was not healed. Finally, I became tired of praying. I was physically and mentally exhausted from this trial and decided to give the problem completely up to God. "Here it is, Lord. Take it! It is too big for me."

When I gave God the problem completely, my daughter was healed.

God was faithful in my time of need, but I still had questions which needed answers. Why hadn't God healed my daughter instantly after I prayed for her? How does a Christian activate God's blessings? I began to search the Scriptures and to pray for answers.

The Lord revealed that my worrying was wavering from complete faith; it was being "double minded." He showed me that worry destroys the worrier. It requires much time and energy. It ties God's hands. The solution to problems lies in prayer and complete trust in His power.

I am still growing in the Lord, and He is still teaching me. I have learned that God may not move all the mountains in my life, but He will help me to deal with them as well as with myself. When I find myself slipping into desperation or depression, God helps me to know I need to reexamine my relationship with Him. When I have been impatient with Him, I have found He was still patient with me. He waited until I was ready to let Him solve my problems. My faith released His blessings.

Problems present an opportunity for us to see God's power and what faith in Him can do. Our method of dealing with them, therefore, should not be worry, pray, and worry some more, but trust, pray, and trust some more. We should, through our faith, help God to bless us.

3

Limber up with sheepdog theology

by Charles W. Taylor

A sheepdog is of no use if it cannot understand or does not listen regularly to the shepherd.

In recent years we have seen many new types of theology—Liberation Theology, Biography as Theology, and Waterbuffalo Theology, to name a few. I should like to propose yet another theology, a species of pastoral theology: Sheepdog Theology.

A major concern of pastoral theology is the nature and function of the pastoral office. We pastoral theologians attempt to gain perspective on such questions as the role of the pastor, the relation of clergy and laity, and the place of prayer, study, fellowship, and social action in pastoral work. Sheepdog Theology would be a new breed of pastoral theology based on the image of pastor as sheepdog.

Sheepdog Theology is an attempt to correct a basic misconception in pastoral theology that is implicit in the word *pastor* (from the Latin *pastoralis*, meaning shepherd). This misconception is: *The pastor is the shepherd of the congregation*. In its Greek and Latin forms, "pastor" has been used to describe bishops and priests since the early centuries of the Christian Church; thus the error implicit in it has continually afflicted pastoral thinking.

Pastors have designed or fallen into myriad ways of treating the congregation as if it were comprised of lower-rank animals for whom the pastor has had full responsibility. By thinking and acting as if laity were a lower breed, our clergy have encouraged generations of laypersons to miss the fact that they too have important ministries. Consequently, countless persons with vital lay ministries have left their vocations in search of the higher office of priesthood. Many pastors have also abdicated their proper roles, leaving flocks without adequate care, burned out because they had been considering themselves as The Shepherd of the Flock.

Each of us can think of concrete examples in which the fundamental error implicit in the word "pastor" has diminished, if not ruined, the lives of both laity and clergy. Sheepdog Theology gives a new perspective by proclaiming that the pastor is The Sheepdog, not The Shepherd.

What does the image of pastor as sheepdog say to us?

The sheepdog image reminds us that laity and clergy are animals on the same level while maintaining the insight that they are different kinds of animals. Dogs are not better than sheep; they are just different.

This metaphor also points to the fact

that both sheepdog and sheep are under the leadership of the same higher being: The Shepherd. This is clearly supported by such texts as the 23rd Psalm—"The Lord is my shepherd"—and the 10th chapter of John, in which Jesus proclaims, "I am the good shepherd."

The image of pastor as sheepdog sheds light on the practical tasks of the clergy as well. A sheepdog is of no use if it cannot understand or does not listen regularly to the shepherd. (Worship, prayer, study, and attending to the needy are the methods of listening to the Good Shepherd.)

A sheepdog that refuses to move a balky herd to fresh pasture, even though it might be a dangerous journey, is of no use to the shepherd. Therefore, learning to obey the instruction one hears from The Shepherd is important.

The sheepdog, however, is not a loner. In addition to listening and obeying the shepherd, much time must be spent with the sheep. One cannot carry out the wishes of the shepherd if one does not know the sheep. This time spent with the sheep enables the flock to understand the dog's care. Because the shepherd generally speaks directly to the flock, the dog must be with them to hear the shepherd's commands.

In the language of contemporary business, the sheepdog's role is that of an administrative assistant to the shepherd in preparing the sheep for service to the world. The shepherd is the executive who decides the direction and takes responsibility for the results. The sheepdog simply assists in getting the sheep to the pasture on time. The sheep have the responsibility (perhaps joy) of producing new sheep whom they nourish. Within the structure of the flock are lead animals with whom the sheepdog must work when the flock is to move.

We might even say that the sheep are primary and the sheepdog secondary because the flock, not the sheepdog, produces the wool which clothes and the meat which nourishes. Yet the sheepdog's work—resting with the sheep, guiding the flock in the



Photo by Danine Cozzens

Harvey, right, is no sheepdog, but that is Charles Taylor on the left. Harvey is really assistant to CDSP chaplain Peter Haynes.

direction the shepherd chooses, and helping the shepherd to protect them against predators—is important because it enables the world to enjoy the offerings of the sheep.

The sheepdog image is a helpful, though not essential, way of clarifying the insight in I Peter 5 that Christ is the Chief Shepherd and that the elders (pastors) are to tend the flock of God: That is their charge.

This is the basic premise of Sheepdog Theology. Before you dismiss it too lightly, walk it around the block a few times and see if there isn't some bite to it.

Charles Taylor uses his sense of humor to relate theology to pastoral issues at Church Divinity School of the Pacific, Berkeley, Calif., where he is assistant professor and from whose bulletin, "Crossings," this article is reprinted.



Exert the grace of acceptance

by David O. McCoy

When people come to us seeking even fragile participation, should we demand a membership card?

Somewhere in this world there's a very special child who's waiting for your help, for your love.

What better time than now, at the start of a new year, to send your love to a needy child.

Through Christian Children's Fund you can let a child know that someone in the world cares whether he's hungry. Or has enough warm clothes. Or proper medical attention. Or a chance to go to school and lead a life with a future. You can show a child that you do care by becoming a sponsor through Christian Children's Fund.

For just \$18 a month—60¢ a day—you can help provide a child with whatever is needed most. Just as important, you can fill that child's life with hope. And your own life with satisfaction and love.

You needn't send any money now. First learn about the child who needs you. Just send the coupon. We'll send you a child's photograph and family background information.

You'll learn how the child will be helped and how you can write and receive letters in return. The language difference is no problem, because the field office in your sponsored child's country will translate all of your correspondence.

Please mail the coupon today. And begin this New Year with more love, more meaning. For the child. And for you.

In conversation with university faculty members, I have become increasingly aware of feelings of estrangement between the ideal and the reality of their work. Hoping to help expand vistas and nourish the intellectual growth of young people, they find themselves caught in Full-Time Equivalencies, dwindling budgets, and students' quest for a job rather than an education.

This frustration is captured in a sentence from Sebastian de Grazia: "Our whole society can be summarized in two competitive injunctions which every member of the university gets, 'Love thy neighbor; shove thy neighbor.'"

More and more I find myself sympathizing with their situation as I experience much of the same disillusion in my own work. My own appropriation of this "shock of recognition" is twofold: (1) The increasing emphasis on contracts between vestry and priest is anathema to me. (2) The proscriptive roadblocks often set as requirements for certain persons, princi-

pally non-members, before they can receive the offices of sacramental ministry runs counter to what I have always affirmed.

Contracts erect walls between people. The concept of a covenant relationship seems more appropriate—both priest and congregation living in a mutually supportive relationship, both promising to "dwell together." Rather than being the liberating document it is purported to be, a contract binds and inhibits both parties. It is much law and little spirit. If the Holy Spirit of God is indeed part of a priest/congregation life together, then a resistance to Pharisaic documents is in order.

I have always affirmed the availability of the church building and the pastoral ministry of the priest to all. The desire on the part of parish and rector to charge fees for sacraments such as weddings, baptisms, and burials seems to run counter to our concept of the grace of God.

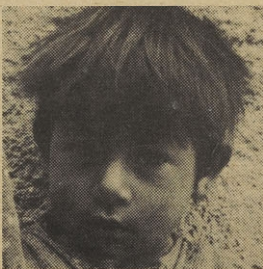
Baptism and the pastoral offices of *The*

Continued on page 8



Sally Struthers
National Chairperson
Christian Children's Fund

FOR THE NEW YEAR, SEND YOUR LOVE AROUND THE WORLD. AND GET A WORLD OF LOVE IN RETURN.



Dr. James MacCracken

CHRISTIAN CHILDREN'S FUND, Inc., Box 26511, Richmond, VA 23261

I wish to sponsor a boy ☐ girl ☐ either ☐ in

☐ Bolivia

☐ India

☐ Mexico

☐ Thailand

☐ Brazil

☐ Indonesia

☐ Niger

☐ Uganda

☐ Guatemala

☐ Kenya

☐ Philippines

☐ Any child who needs my help. If you would like to sponsor more than one child in any of the above countries, please specify the number in box(es) of your choice.

PLEASE SEND MY INFORMATION PACKAGE TODAY.

☐ I want to learn more about the child assigned to me. If I accept the child, I'll send my first sponsorship payment of \$18 within 10 days. Or I'll return the photograph and other material so you can ask someone else to help.

☐ I prefer to send my first payment now; enclosed is my first monthly payment of \$18 for each child.

☐ I cannot sponsor a child but would like to contribute \$_____.

Name _____

Address _____

City _____

State _____

Zip _____

In the U.S.: CCF, Box 26511, Richmond, VA 23261

In Canada: CCF, 1407 Yonge St., Toronto, Ontario M4T 1Y8

Member of the American Council of Voluntary Agencies for Foreign Service, Inc.

Gifts are tax deductible. Statement of income and expenses available on request.

PEPN10

Christian Children's Fund, Inc.

13th National Conference of Trinity Institute 1982

"HOPE IN HELPLESSNESS"

Herbert O'Driscoll
Christ Church Cathedral
Vancouver, B.C.

H. Carl McCall
Metropolitan Community
United Methodist Church, NYC

Mary Luke Tobin, S.L.
Thomas Merton Center for
Creative Exchange, Denver

James A. Forbes Jr.
Union Theological Seminary
New York City

EAST
New York City
Jan. 25-27

WEST
San Francisco
Jan. 28-30

HEARTLANDS
Kansas City, MO
April 26-27

Registration may be made by clipping this form. Mail to **Trinity Institute, Parish of Trinity Church, 74 Trinity Place, New York, NY 10006.**

Name _____

Street _____ City _____ State _____ Zip _____

Tel. _____ Registration fee(s) \$ _____ enclosed. (\$35 each; spouses \$10)

☐ Check here if you wish information about hotels.

For the finest in Prayer Books, choose Oxford.

The 1979 revision of the Book of Common Prayer in the beautiful, durable bindings that reflect Oxford's centuries-old tradition of quality.

Personal Size Edition

Size: 4 7/8" x 6" x 5/8"

7409x Moroccoette. Black, Blue, Red, or White. \$21.95

7418x Oasis Grain Cowhide. Black, Blue, or Burgundy. \$32.50

Chancel Size Edition

Size: 5 7/8" x 8 1/4" x 1 1/4"

7709 Moroccoette. Black or Red. \$36.95

7714 Berkshire Leather. Black or Red. \$44.95

7721 French Morocco. Red. \$80.00

Also available

THE 1928 EDITION OF THE
BOOK OF COMMON PRAYER

At your bookstore.

OXFORD
UNIVERSITY PRESS
200 Madison Ave., N.Y., N.Y. 10016

Continued from page 7

Book of Common Prayer are our sacramental celebration of our "rites of passage." These are important moments in people's lives which may, indeed, cause them to think of the Church for the first time in many years. If they come to us, seeking even fragile participation in the Church at these times, what happens when the rector says, "Because you are not a member here, this will cost you X dollars if you want my time and the use of the building; otherwise, we are not available to you?" We are seeing the person as either an intrusion or a commodity. For a price—perhaps membership, perhaps a dollar amount—the building and the rector can be bought.

That's a rather cold and harsh way to state the case, I admit. To put it in a different perspective, and to speak more theologically, if we believe the grace of God is freely given to all, what does this apparently dual-citizenship attitude say to people who finally come to see us? We may negate in practice the acceptance we like to preach. De Grazia's statement applies to the Church as well as to the university.

Such a sadness is involved here! Marks of the business world are in order in some areas of church life, but the sacraments seem to me quantitatively different. To charge for a square dance is one thing; to charge for a baptism is quite another. To establish contracts may be good for people who work on your roof; to do so among people who "weep with those who weep and rejoice with those who rejoice" is time out of joint.

Cost effectiveness and its cousins seem to be winning. Can sacraments and grace somehow reclaim their role in our lives, encouraging reconciliation and acceptance? Or is my own vision of ministry not consonant with the work of the Spirit in this present day?

David O. McCoy is rector of St. Stephen's Church on the campus of Ohio State University where he does not have a contract and sacraments are available to all.

5 Work out on the radical fringe

by Christine Dubois

I've never been part of the
"radical fringe," but I think God
is changing that.

I've never been much of a social activist, never taken part in a demonstration or protest march, never been arrested for going over the fence at a nuclear power plant or lying in front of a bulldozer at a demolition site. Even my congressional representatives rarely hear from me. In short, I've never been part of the "radical fringe." But I think the Lord's beginning to change all that.

My lack of involvement stemmed partly from a fear of becoming involved in anything too extreme and partly from job restrictions. I worked in a television newsroom where, to ensure at least the appearance of unbiased reporting, employees were not allowed to become politically involved in controversial issues. Easier, often, than hiding strong opinions was not forming any opinions. I simply avoided giving serious thought to the issues of the day.

But God, in His usual thorough way, took care of that. I was unexpectedly fired.

As I was basking in this newfound political freedom I had no intention of us-

ing, Seattle became a hotbed for the nuclear arms debate. The Most Rev. Raymond Hunthausen, Roman Catholic Archbishop of Seattle, spoke against nuclear arms in a speech at Pacific Lutheran University. Other prominent individuals and groups were quick to express their support or disagreement, and suddenly Seattle was the focus of national attention.

The day after the archbishop spoke, I was handed a copy of his remarks. He said nuclear weapons are nothing more than idols and that God's people must speak against this idolatry and call for a return to faith and trust in God alone. "Surely," I thought, "no one's going to buy that!" But then I remembered the prophet Jeremiah. No one listened to him either, but he continued to speak simply because God told him to.

The archbishop called the Trident submarine base at Bangor "the Auschwitz of Puget Sound." The phrase stuck in my mind as I remembered the many times I'd said, "Why didn't the Christians in Germany during World War II do something to stop the slaughter?" I couldn't escape the feeling that someday people would be saying the same thing about the Christians of Puget Sound. And I didn't want them saying that about me.

In the general stir the archbishop's speech created in the city, petitions, discussion groups, and support groups erupted all over. I considered attending a seminar called "Christianity and the Arms Race" being held at St. Mark's Episcopal Cathedral, but it seemed like a big step, and, besides, I was sure I could never convince my husband Steve to attend anything that radical.

A week later, while we were eating dinner, Steve suddenly said, "Why don't we go to that seminar at St. Mark's?"

We walked in nervously, uncertain of what we'd find. The group was small—about 15 fairly normal-looking people of varied ages, professions, and backgrounds. No protest signs, no gas masks, not even a "NO NUKES" T-shirt were evident. Not a bit like I'd pictured the radical fringe.

The leader, Mike, a young man with a red beard, said, "Maybe we should start by having everyone say his name and where he's coming from if he's new."

I couldn't decide if he meant where we had come from—what parish we attended or what part of town we lived in—or where we were coming from philosophically. I just gave my name and no one pressed me for further details.

Mike gave a short talk on the history of Christian thought on war, and people shared their hopes and fears as Christians dealing with the nuclear arms race.

Then came the major items of business. Should the group continue meeting through August? We spent 20 minutes in heated debate to decide we should. What should the name of the group be? Another 20 minutes of debate ended in the resolve to keep it the same. Then we started to discuss what night of the week the group should meet during the fall.

I began to relax. This may have been the "radical fringe," but it was the radical fringe of my own Church. Suddenly I didn't feel so out of place. The meeting closed with the Prayer Book's "Order for the End of the Day."

"What do you think?" I asked Steve as we left.

"I think we should go back," he said. "But if we're going to become involved in this, we'll have to get into more prayer. After all, this is really a spiritual battle. We wrestle not against flesh and blood..."

"OK," I interrupted, "and let's bring our Bibles next week. There's a great passage in Isaiah 22 we could read."

"Or how about Revelation?"

"Steve," I asked, "do you really think we're ready for the 'radical fringe'?"

"Why not? Didn't your mother promise to bail us out of jail if we were ever in trouble?"

Christine Dubois Bourne first wrote for us in 1980 and recently chronicled the difficulty of writing your own prayers. She and her husband Steve are in their 20's and live in Seattle, Wash.

BUILD BUILD BUILD CHURCHES
designed, built, and furnished on your lot, average price \$34/sq. ft. We design for seating 130 to 1600 (Not prefabricated)

Includes: Masonry and wood construction, social area, offices, classrooms, nursery, choir, robe rooms, baptistry, steeple, carpet, and Sanctuary with padded pews.

FAMILY ACTIVITY CENTERS
Steel or masonry from \$22/sq. ft.

CHRISTIAN SCHOOL DESIGNS
4 classrooms and larger

Write or call for FREE information and brochures
(803) 268-7297 (803) 268-7090

NORTHWAY CONTRACTORS INC.
P.O. Box 591
Taylors, SC 29687

Over 150 buildings constructed in Southeast

New
TWO-CENTRE ECUMENICAL SEMINAR

Theme:
"CHRISTIANITY TODAY:
Decline or Renewal?"

July 29 - August 9, 1982

- Chateau de Bossey, Switzerland: Speakers from WCC
- Villa on Lake Maggiore, northern Italy: speakers from Vatican & R.C. Hierarchy.

Excursions & boat trips, all meals & train travel included!

Look at both sides of the Christian coin in this unique new event!

Another Continuing Education Program of
INTERNATIONAL SEMINARS
150 Greeves St. Kane, Pa. 16735
814/837-9178

Council okays change in Liberia status, affirmative action plan

by Janette Pierce

Executive Council looked ahead—with approval of an \$18.6 million 1982 budget and preliminary plans for General Convention—and at the present—with a statement on affirmative action; a decision to curtail business with Citibank because of a loan to South Africa; and, after considerable debate, a condemnation of government interference in prayer.

Also during its November meeting at Seabury House, Greenwich, Conn., the 44-member Council made history by giving final approval to transfer of the 130-year-old Diocese of Liberia to the Church of the Province of West Africa. The move has been under study and review for five years and will be completed in 1982.

The multi-million dollar "hold-the-line" budget showed only one increase—an additional \$460,000 for overseas dioceses—over last year. Council made two minor alterations by restoring \$15,000 to Coalition-14, the domestic aided dioceses, with special consideration for work with Indians in its largely western jurisdiction and by including \$10,000 for General Convention expenses of Council members who have not been elected deputies.

In another budget-related action, Council established several trust funds with undesignated Venture in Mission moneys. The largest of the trusts is the \$1 million Tri-College Development Fund for the Church's three black colleges: St. Augustine's, St. Paul's, and Voorhees. Income from this trust will be applied to the Church's program budget item for support of black colleges. While some Council members felt these funds should not be applied to the yearly support the Denver General Convention mandated at \$800,000, the consensus was so long as the figure is held, use of Venture money in this way frees program money for other uses.

Venture trusts were also established for Indian work, ethnic ministry development, Liberia's Cuttington University College, St. Andrew's Theological Seminary in Manila, the Diocese of Taiwan, and the Church of the Province of Central Africa. The Church's program budget currently funds a number of these projects, and establishment of these trusts will reduce the amount required in future budgets.

The Council also approved an equal employment affirmative action program for the Episcopal Church Center and suggestions for the Church at large. Developed after a year's study, the program covers "all positions, including those involving decision and policy making." Harry Griffith of Winter Park, Fla., will head a committee that will monitor progress and implement the policy statement. The committee hopes to propose policies for Executive Council and General Convention agencies, committees, and commissions at Council's February meeting.

Council also approved a long-range planning policy developed in response to a 1979 General Convention charge. The document and its preface, entitled "Toward Tomorrow: Reflections, Learnings, and a Proposal for Action," stress the need for cooperative planning at all levels of the Church: parish and local community, diocese, Province or region, national, and international.

The document says that in "a time of complexity, pluralism, . . . a time of Apocalypse" when fundamental covenants are being remade, the Church must pursue two tasks simultaneously: invigorating the life of the congregation by strengthening the ministries of worship, service, evangelism, education, and pastoral care while at the same time equipping church members to face an uncertain future with "a willing-

ness to reexamine assumptions" and "an openness to the demands and opportunities of radically different times."

Presiding Bishop John Allin highlighted the same themes of service, worship, evangelism, education, and pastoral care in his opening remarks which Council members saw on television. Council enthusiastically endorsed both his message and medium when it voted to present its report to the 1982 General Convention in a special movie. Film maker Alva Cox, who has done two movies for the Presiding Bishop's Fund, will produce the film. The brainstorming session in which Council members suggested examples of ministries in the five theme areas to be included in the proposed movie was the most spirited of the three-day meeting.

Also provoking lively debate were resolutions on prayer and investment policies. The discussion on government-mandated prayer in public schools was centered not on the merit of Council's speaking to the issue, but on the possibility that its action would be misinterpreted. Paul Neuhauser introduced the motion which was debated, tabled, referred, rewritten, and finally passed with minor amendments.

The tension was between Council's desire to oppose government introduction of prescribed times and prayers in public schools and its fear that any action would be seen as Episcopal Church opposition to prayer. As finally adopted, the resolution states: "This Executive Council encourages the use of prayer in connection with all aspects of daily life while at the same time strongly opposing all attempts by the state to establish when or how people shall pray. . . ."

John Cannon of Detroit began the debate on investment policies when he asked that the Episcopal Church find an alternative to Citibank for overseas fund transfers. His resolution cited Citibank's participation in a \$250 million loan to the government of South Africa, an act which in effect supported that country's apartheid system.

Council member Joseph Hargrove of Shreveport, La., defended Citibank as a good corporate citizen in South Africa and said the loans were "for the good of the blacks" because they supply funds for black schools and hospitals.

Another Council member, however, called this "setting apartheid in concrete." Neuhauser, who had been in South Africa on church business, and the Rev. Denis O'Pray, who recently returned from there, strongly supported the resolution. O'Pray said, "Our moral indignation is blurred by our efforts to be fair."

The resolution passed on a voice vote in which the negatives were clearly audible.

In other actions, Council:

- asked the Presiding Bishop to speak with IBM executives about business policies in South Africa and supported stockholder resolutions to Dresser Industries and Hewlett-Packard on the same subject;
- mandated staff to plan for increased Episcopal presence in Indian lands by locating a field officer west of the Mississippi River;
- supported the House of Bishops' resolution on arms control and peace;
- approved a program of deferred giving;
- urged the Presiding Bishop to establish a committee to examine and evaluate any serious proposals to relocate the Episcopal Church Center;
- heard that Venture in Mission campaigns have raised \$134.7 million of which \$36.5 million is pledged to national projects; and
- designated the Igreja Episcopal Do Brasil the 1982-3 Church School Missionary Offering recipient.

SALE

Beautiful Early American "COLONIAL LOFT" BEDSPREADS

- Heavy—soft—durable
- 100% Quality Cotton
- Machine washable
- Choose white or natural
- Special Prices:

Twin 80 x 110, value \$40 only \$29.95
Full 96 x 110, value \$45 only \$35.95
Queen 102 x 120, value \$55 only \$43.95
King 120 x 120, value \$65 only \$49.95
Sham (standard), value \$12 only \$9.95 ea
Add \$2.50 per order for shipping

100% Natural Cotton, soft but ever so durable. A true legacy of Early America. This elegant woven bedspread is fully pre-shrunk and machine washable, with no ironing ever. Rich, full, all-cotton decorator fringe. **Guaranteed. We ship fast.**

Homespun Crafts • Dept. E-3 Box 1776

Blacksburg, S.C. 29702

Gentlemen: Please rush _____ "Colonial Loft"

Size spreads & _____ shams, color: _____

☐ Check ☐ M.O. enclosed ☐ M.C. ☐ Visa

Credit Card No. _____ Exp. Dt. _____

Name _____

Address _____

City _____ State _____ Zip _____

M/C, VISA orders—call Toll Free 24 hrs.: 800-438-7939, Ext. E-3
In NC, dial 800-458-3491, Ext 94-V. CALL NOW!

Are London Hotels too Pricey?


Then why don't you think about renting my house in Wembley, 15 mins. by train from the city centre?

It is a comfortably furnished semi-detached 3-bedroomed house, centrally heated with colour tv and phone. Situated in a pleasant tree-lined avenue, 5 mins. walk from station, church and shops. Highly recommended. Rent £80 sterling per week.

For further information please contact: John Miles, Chief Information Officer, Church House, Westminster, London, SW1, England. 01-222 9011 (office) 01-907 0340 (home).

FELLOWSHIP TOURS

The People's Republic of CHINA, Tour #2 May 8-30, and Tour #3 June 12-July 4, 1981. Especially designed by Fellowship Tours. Includes Yangtze River Cruise, ends in Hong Kong. Tour #2 led by Rev. Lester Dahlen, former missionary to China/ALC mission exec. Tour #3 led by Rev. Anders Hanson, former missionary to China, Chinese scholar, former China Tour leader/LCA World Missions. Approx. \$3350 from San Francisco. AUSTRALIA/NEW ZEALAND March 3-26, 1982 - 3rd Annual completely unique tour. Stay 10 nights as guests in Christian homes. \$2950 from Los Angeles. SWEDEN/NORWAY/DENMARK, May 30-June 22, 1982. Stay several nights in Christian homes. Approx. \$2100 from Chicago. (FELLOWSHIP TOURS, 7740-168 Ave. N.W., Anoka, MN 553033 (612) 753-4597)



Vines Reach 12' 18' even 25'

2 LB. TOMATOES 5" across

GROW HUGE, JUICY TOMATOES IN 90 DAYS!

BURGESS GIANT

CLIMBING TOMATOES

only \$1.00 BUYS a JUMBO PKT.

A Full Season's Supply Of Seed and a \$1.65 savings from our catalog price.

• BIG • SWEET • JUICY

THE TOMATO THAT MADE BURGESS FAMOUS

This amazing Burgess climbing tomato will give you juicy, red tomatoes up to 5" across - 3" deep, and weighing up to 2 lbs. each. Plump, round and smooth, these super tomatoes have a wonderful no-acid flavor. You'll be amazed at how fast your climbing tomato vines will grow . . . up to 18' or more if trained on a stake or trellis. One seed can produce up to two bushels or more of tomatoes for just pennies each! **ORDER NOW . . . Plant seeds . . . wait just 90 days . . . then pluck, fresh juicy tomatoes daily for your dinner table.**

SORRY LIMIT OF 1 PACKAGE PER CUSTOMER. FREE SEED CATALOG INCLUDED WITH YOUR ORDER.

MAIL COUPON TODAY

BURGESS SEED & PLANT CO.
Dept. 8702-21 905 Four Seasons Road
Bloomington, IL 61701

Enclosed is \$1.00 for one S6702 Jumbo Pkt. of Climbing Tomato seeds - Postage Prepaid. Illinois Residents Please Add 5% Sales Tax.

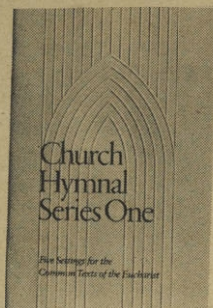
NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

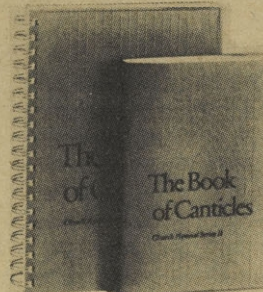
FULL GUARANTEE

If not completely satisfied with growing progress of your Climbing Tomatoes in 90 days, RETURN THE SHIPPING LABEL ONLY for your purchase price refund.



Church Hymnal Series One

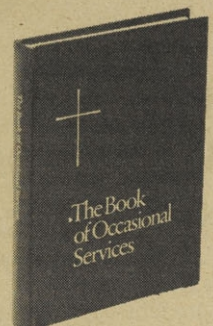
Five Settings for Eucharist Rite Two. More than 100,000 copies of this basic book have already been sold. It contains complete settings with accompaniment for the Holy Eucharist Rite Two. The composers represented are: Powell, Williamson, Cassels-Brown, Felciano, and Hampton. Yellow (5 1/2 x 8 1/4) . . . **\$1.25.**



The Book of Canticles

Church Hymnal Series II

Plainsong, Anglican chant and contemporary settings for all Canticles of the *Book of Common Prayer*, with the Invitatories, Opening Preces and Suffrages in both contemporary and traditional forms. Two editions: Accompaniment (7 x 10) spiral bound **\$14.50.** Singers (5 1/2 x 8 1/4) soft bound **\$2.55.**



The Book of Occasional Services

A wide variety of rites and formularies to supplement the *Book of Common Prayer* including seasonal blessings, forms for renewal of marriage and ordination vows, Tenebrae, the Way of the Cross and much more. 232 pages hardbound in red with a ribbon marker...**\$8.95.**

Available through bookstores or
The Church Hymnal Corporation

800 Second Avenue, New York, NY 10017

Priests guilty

Continued from page 1

legal. A Carter White House staff member said the former President's "open arms" policy referred to refugees, not to those who brought them into the U.S.

U.S. Representative Gillis Long supported defense attorney Julian Murray's contention that the boatlift policy was "confused," saying he'd tried unsuccessfully to clarify it before the priests embarked. He told Doss the priests had no choice but to break the law because making the list of names public "put some people in jeopardy, and it's awfully hard to back down then."

Part of the defense included testimony by Cuban refugees—three of whom were aboard *God's Mercy*—of intimidation, beatings, and government-sanctioned harassment against those who wanted to leave Cuba. One witness said his arm was scarred from cigarette burns. A woman said a mob attacked her house while her 4-year-old son screamed inside, begging for her to defend him. As they told their stories, Frade wept quietly, a reporter noted.

Money was a recurrent issue in the trial. Prosecution witnesses emphasized the cost of the mission and the fact that the priests spent \$18,000 to have a documentary film made of the voyage. The film maker testified that the priests intended to put back into the refugee movement any money the movie earned. The film, however, was seized when the ship reached Key West on June 12, 1980.

A former senior warden at Grace Church, Ladd Ehlinger, said Doss had asked him for \$10,000 to bribe Cuban officials. Both priests denied this but said they would have resorted to bribery if that were necessary to free their intended passengers. Under defense questioning Ehlinger admitted signing a letter which asserted the priests "demonstrated the qualities we feel priests and practicing Christians should exemplify."



Over a year after their Cuban boatlift, two New Orleans priests, Leo Frade, left, and Joe Doss, are still uncertain about their future.

In another apparent attempt to discredit the priests, the prosecution questioned the propriety of depositing in Frade's discretionary fund a portion of the funds collected to transport the refugees.

Although the priests and others connected with the boatlift say that all *God's Mercy's* passengers are now settled and either gainfully employed or in school—half in Louisiana and the remainder in other states with large Cuban colonies—a reporter who covered the trial wrote that the verdict was a result of the priests versus a "fed-up Florida." John Pope, staff writer for New Orleans' *Times-Picayune/States-Item*, said the influx of refugees caused resentment to soar in southern Florida last year. FBI reports that Miami now has the nation's highest crime rate and attendant publicity have caused tourism to decline and "kept alive the enmity which cropped up during jury selection," Pope wrote when 12 of the 60 prospective jurors said they disagreed with the idea of the refugee boatlift. The jury foreman was among those who so replied.

Pageant Perils

Continued from page 3

to leave bruises, I escorted him outside to talk it over. It finally boiled down to my saying between clenched teeth, "But why don't you want to be Joseph? Joseph is a very good part." And he, with tears rolling down his cheeks, sobbing, "Yeah, but the cows have the best suits."

I once taught fifth grade at the American Elementary School in Mannheim, Germany. It was a mammoth establishment boasting six sections of each grade, and everyone participated. Right away you can see a Christmas production shaping up that in size and scope will rival *Oliver*. To sweeten the pot, both music teachers were dating the speech coach and were intent on impressing him for reasons that continue to elude me.

I was given a role commensurate with my talent and ability: I pulled the curtain. After exhibiting great timing and dexterity in this feat, I was rewarded with a padding of my part. I also snowed on the villagers.

In practices I was called out of class to snow on the villagers five and six times a day. After each successful snowstorm I would sweep up the styrofoam particles, lower the line containing the paper bags with appropriate holes, and replace my slightly shopworn snow. Besides being wearing on my disposition, it was a trifle hard on the cotton clotheslines which held the snow bags. Nonetheless, with dogged determination I persevered.

We opened on December 21. We were magnificent. We were, that is, through my initial snowing of the villagers. I then pulled the curtain for their entrance into the village church and watched in frozen horror as my battle-fatigued snow-bag line was rent in twain from top to bottom. It arced in a perfect parabola, picking up the Baby Jesus from the creche and flinging



him into the arms of the amazed commanding general in the third row.

I left for a Christmas Pilgrimage to the Holy Land the following morning—not a moment too soon.

Even that horrendous experience has not dampened my ardor for Christmas programs. Non-Christian schools are no longer privileged to observe the holidays in this manner. Never mind that we still claim to be one nation under God. We are not dismissing school for the winter solstice or merchants' appreciation day or teacher fatigue vacation. We are dismissing for an observance of the birthday of Christ, and, however wearing, it is incumbent upon the Episcopal Church to continue to point this out in as impressive a manner as possible. Merry Christmas!

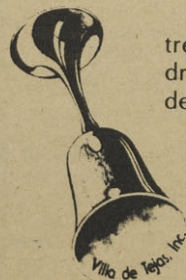
Elizabeth Hollamon, headmistress of Trinity Episcopal School, Galveston, Texas, shares her humor with readers of *The Texas Churchman* each month in a column called "The Hickory Stick," from which this was excerpted.

Welcome Elizabeth home.

She made a brilliant comeback. Elizabeth is a recovering alcoholic who went back to school after finding sobriety. Today she has her Master's in counseling and specializes in Marriage and Family Therapy. A former housewife, Elizabeth now guides others in finding the way back home.



A recovering alcoholic, Elizabeth is a certified Alcoholism Counselor, a member of AA and Al-anon. She is working toward her doctorate in Marriage and Family Therapy.



Villa de Tejas is a fully accredited, private hospital for the treatment of alcoholism, addictions and stress ... a unique drug-free treatment center with a philosophy and staff dedicated to the recovery of people with these diseases.

The proven and successful 30-day program can help. Maybe you ... or someone close to you.

Call us for information:

512-349-3687

Villa de Tejas, Inc.

**8301 Speedway
San Antonio, Texas 78230**

Paul McDonough, Ph.D., Director
Harold W. Dutcher, Jr., C.A.C.,
Executive Director

Visiting London? Comfortable overnight accommodation and breakfast with Anglican clergy family. £5-50 per night. Mrs. Porter. Kingsbury Vicarage, Roe Green, London NW9 0PJ England.

RETIRED? Unique Village
Live independently, inexpensively.
1 floor house—only \$115 a month or \$9,500 lease, plus improvement charges and modest monthly fees. Apartments, too.
National Church Residences, Waverly, OH 45690



With a guest female vocalist, Ruth Ann Dyer, members of the 90-year-old Fortnightly Club perform at Springfield Retirement Residence, Chestnut Hill, Pa. President Harold Gullan is at left.

Singing group celebrates

In 1892 the Rev. Alfred G. Mortimer, rector of St. Mark's, Philadelphia, Pa., founded the Fortnightly Club, a musical society. Now rehearsing at Church of the Good Shepherd in the city's Germantown area, the ecumenical, 30-man group boosts the community financially while members sing "just for the fun of it." Singing everything from Bach to Gilbert and Sullivan and Broadway musicals, the group performs informally at nursing homes and other places where its music is enjoyed and gives two formal concerts each year.

Citing the high quality of the choral

music, president Harold Gullan, a parishioner of Grace, Mt. Airy, Pa., says "we're not embarrassed" to ask for donations since each concert benefits a community group. While the Fortnightly Club does not sell tickets to performances, it does sell membership subscriptions.

A subset of the group, a quartet called "The Fort Quart," also raises money for organizations such as hospitals and historical societies.

Gullan says the only requirement for membership is to "be congenial and know a little music."

Youth trained with Foundation grants

Conferences, training events, network building, and coordination of a summer project in Appalachia were carried out between 1979 and 1981 through \$30,000 in 13 grants from the Episcopal Church Foundation, according to a recently published report. Elizabeth L. Crawford, former Youth Ministry coordinator at the Episcopal Church Center, compiled the report which also notes that after two years four of the undertakings have not been completed and that several others, though successful, do not have a definitive future.

Two grants funded Appalachian ventures. In the summer of 1979 the Highland Education Project in West Virginia hired a coordinator for 98 young people and 19 youth advisors who took advantage of a work/learn program. An Appalachian Peoples' Service Organization (APSO) project trained 26 adults to teach disaster relief volunteers.

In Philadelphia, Pa., registration reached 200 in the University City School for Asian Youth, which helps Indo-Chinese children learn English and assimilate into American culture. The Foundation's initial \$4,175 grant helped operations for a year, and subsequent grants from various sources have kept the school going.

Youth training events and family conferences in Arizona, Western New York, Long Island, New Hampshire, and Maryland and in Provinces I and III helped develop youth networks and in several cases produced written manuals and models on youth networks and on confirmation.

Two construction projects—a wilderness youth activities center in Minnesota and a solar greenhouse in Chicago—are underway.

Crawford says that although some of the undertakings met high hurdles, the grants enabled "people to share their faith and to witness as they worked together... to address a particular need within their community."

Commission asks aid for peacemaking

The Joint Commission on Peace, which met late in October, substantially completed the draft of its report to September's General Convention and drafted a resolution which asks that the Episcopal Church Center's Public Issues Office help nurture peace efforts.

The resolution asks that Public Issues staff help develop a peace concerns network, participate in ecumenical peacemaking groups, maintain liaison with international organizations, and provide theological, pastoral, and practical resources to further peacemaking. The Commission's report will be confidential until mailed

prior to General Convention, but it will contain the biblical and theological imperatives for peace and raise the moral issues Christians face as citizens. It will end with brief programmatic recommendations.

Though Commission members decided to ask General Convention to fund a new Joint Commission on Peace, they dropped three resolutions previously drafted—on the SALT process, non-proliferation of weapons, and renunciation of first strike—as being outside their mandate to implement peace education. Other church groups concerned with peace will perhaps introduce these resolutions at Convention.

The request for financing for Public Issues Office staff to handle peace concerns was sent to Executive Council for its 1983 budget-making process.

mind, of course, to take a dim view of the claim; but after those Christmas Eves at Tante Lottchen's, I'm not so sure he was on the right track. St. Peter with his great grim ring of keys looks more like law than grace. In fact, he looks exactly like the fuzz.

If I ever put up my own statue of him, he will be short and round like my Tante Lottchen, and for the symbols of his authority he will have not keys on his belt, but a string of sausages around his neck. Down with Yale & Towne; up with Schaller & Weber. And three rousing cheers for the grace that wouldn't wait.

Robert Farrar Capon, an Episcopal priest who lives on Shelter Island, N.Y., wrote *Supper of the Lamb*. His new book is *Food for Thought*.

The Episcopalian January, 1982 11

ST. HILDA'S TOWERS

PHASE II

TORONTO



A SENIOR CITIZENS RESIDENCE NOW UNDER CONSTRUCTION AT - 800 VAUGHAN ROAD, IMMEDIATELY ADJACENT TO ST. HILDA'S CHURCH SCHEDULED OPENING - MARCH 1982

- * 195 Bachelor Units - each with kitchenette and bathroom
- * 15 one bedroom units - exclusively for couples
- * Individually controlled heat and air conditioning
- * Housekeeping and linen service
- * Evening meal provided in central dining room
- * Beauty parlour and tuck shop
- * Medical complex (not extendicare) -

includes doctors' office, infirmary, pharmacy, rehabilitation centre complete with sitz baths nurse on duty 24 hours

- * Social activities programme
- * Solarium (for those with a green thumb)
- * 24 hours security
- * Underground parking

RESERVE YOUR APARTMENT NOW FOR MARCH 1982

FOR BROCHURE AND FULL INFORMATION CONTACT

ST. HILDA'S TOWERS - PHASE I

2339 DUFFERIN STREET, TORONTO, M6E 4Z5

TEL.: (416) 781-6621

OR

AFTER OFFICE HOURS AND ON WEEKENDS

THE REV. CLIFFORD A. WARD - RECTOR

TEL.: (416) 651-8947

Knockwurst visions

Continued from page 3

even on top of the kartoffelsalat, and went on doing so all through the festivities. There was a timetable of sorts for the most important gifts—Tante's and the smallest children's—but it was set by no clock. They were given out when Uncle Emil finally got into his Santa Claus suit and passed them around.

Many years later, reading a collection of medieval Latin verse, I came across a poem about a man who had been to heaven and came back with a report that St. Peter was the head cook. The poet had in

If you buy palm crosses made in Africa, you help people whose income averages \$55 per year to buy the bare necessities of life and to help fill agricultural, educational, vocational and health needs. All work done in this country is volunteered. Orders are acknowledged and must be received by March 15 to assure delivery by Palm Sunday. Rates based on \$6 per 100; \$3 per 50, in multiples of 50. Only individual-sized palm crosses are available. Inquiries invited. Include your street address for United Parcel Service delivery.

AFRICAN PALMS, P.O. Box 575,
Olney, Maryland 20832

St. Dunstan Church Craft by A. Edward Jones Limited



Registered Trade Mark
Established 1902

of England.
SILVERSMITHS AND
CRAFTSMEN IN METAL

"We make the highest quality Church Silver and Metal Work including Altar Crosses, Chalice, Ciboria, Vases etc. Custom made or to our own design."

CATALOG, DRAWINGS,
AVAILABLE FROM
A. Edward Jones Ltd., St. Dunstan Works,
Pemberton Street, Birmingham, England.

What makes us Episcopalians?



We test
our faith
in the world

Active charity bolsters faith

BY
JOHN E. BOOTY

With Scripture as a guiding rule,
using tradition to interpret it and
God-given reason to apprehend the truth,
Episcopalians struggle to live
creatively in present experience.

of a Church—is to participate in Christ. This means to live in faithful relationship to the Trinity—to goodness, wisdom, and power. Word and sacraments, life together in the Spirit, inform our daily lives to the extent that we not only test the spirits through our experience, but also more and more deeply participate in Christ—through our experience.

To feed the hungry, clothe the naked, provide shelter for the homeless, visit the sick and those in prison is to minister to Christ. For as we learn from Matthew 25, Christ is present in those who confront us with their needs. And so to minister is to participate in Christ's ministry, Christ through us reaching out to those in need. To live in such a way is to experience life in Christ and to be confirmed in one's faith. Anglicanism is practical and thus focuses attention on experience, on a life of active charity in the world.

Experience also involves such worldly wisdom as helps us to make sense of reality and to live together in peace with justice. This kind of experience in turn influences the way we interpret Scripture and tradition. William White, first Bishop of Pennsylvania, was imbued with the Enlightenment outlook of his day and thus emphasized reason as the instrument for understanding revelation. The new "science" of sociology inspired the formation of the

Social Gospel in America and caused such Episcopalians as W. D. P. Bliss and Bernard Iddings Bell to find in the Gospel the basis for the development of socialism.

The civil rights movement of the 1950's and later provided a fresh, sometimes disturbing and sometimes exhilarating, understanding of Scripture and tradition. The long struggle for women's rights and ultimately for liberation inspired Vida Scudder to fight vigorously for a more realistic and humane interpretation of Scripture and tradition. The harsh realities of war in this century with the ultimate threat of nuclear holocaust, the diminishment of the world's resources along with accelerating population growth—all are experiences which influence our perception of the Christian faith. This is not surprising; nor is it something to be regretted. Indeed, if we believe with Temple that God is active in world process, or that God is involved in developing history, we dare not ignore the insights gained through human experience and must seek to understand that experience.

There are, of course, dangers in adopting some culturally influenced criteria for the interpretation of Scripture and tradition. It seems clear now, for instance, that Paul van Buren in *The Secular Meaning of the Gospel* went too far when, by applying the verification principle of modern sci-

CHAMPION OF EXPERIENCE

"Faith, intellectually regarded, begins as a hypothesis awaiting verification.

The verification is found, if at all, only by experiment, the experiment of life. And for the most part, those who make the experiment with thoroughness find the hypothesis verified so that faith passes from the stage of dependence on authority to the stage of empirical assurance."

William Temple became Archbishop of Canterbury in 1942. In a tragically brief tenure, and despite ill health, he helped draft principles to settle World War II. He died in 1944.



MUSIC, LITURGY AND DANCE CONFERENCE "SPRING FEST '82"

April 18-21, at Kanuga
Conference Center in the
Blue Ridge Mountains

Featuring:

***COVENTRY CATHEDRAL CHOIR** (45 men and boys) from Coventry England

*Coventry Liturgical Dancers

*Keynote speaker: The Rev. Canon Peter Berry, Vice Provost, Coventry Cathedral

*James Litton, Organist and Director of Music, Trinity Church, Princeton, N.J.

*Workshops with the choir and dancers, concerts, models for liturgy and Christian Education in your parish

*Recreation at Kanuga. Hikes among flowering dogwoods, tennis, boating, etc.

TOTAL COST: \$150 per person for the program, Inn lodging and all meals.

A Kanuga conference coordinated by the Rev. H. Alexander Viola and Van C. Kussrow.

Kanuga
AN EPISCOPAL CENTER

P. O. DRAWER 250
HENDERSONVILLE, NC 28793

To develop a housing or life care facility for senior citizens, contact:
NATIONAL CHURCH RESIDENCES,
1760 Zollinger Road, Columbus, Ohio 43221. We have a solid twenty year track record.



The Book of Common Prayer 1559

The Elizabethan Prayer Book

The foundation of Anglican liturgy since the time of Elizabeth I is reproduced with modern spelling and punctuation, while preserving the style and cadence of the original, complete with a history of the prayer book in the 16th century, an index of biblical passages, and a selected bibliography.

For other distinctive gifts, please send for our catalogues listed below.

Folger Books & Gifts

Sales Department
Folger Shakespeare Library
201 East Capitol Street, S.E.
Washington, D.C. 20003

Please send _____ copies of the **Book of Common Prayer** to:

name _____

address _____

city _____ state _____ zip _____

☐ I enclose \$24.95 per copy, plus 1.75 each for shipping.
☐ Please send my free copy of the Folger's gift catalogue.
☐ I enclose \$1.00 for the Folger Shakespeare Library Educational Catalogue.

In our day to find experience mentioned alongside Scripture, tradition, and reason in discussions of Anglican authority is not surprising. We live, after all, in an age of science. Empiricism, according to Paul van Buren in *The Secular Meaning of the Gospel*, is the essence of the modern spirit and requires that any viable faith be verifiable in an empirical sense.

The fact that we do not find experience specifically noted by Cranmer, Hooker, and other 16th-century Anglican divines does not mean it did not exist. The rise of Anglicanism in 16th- and 17th-century England coincided with the rise of modern science. John Ray, an Anglican clergyman until the Restoration in the 17th century and a world-renowned naturalist, affirmed *The Wisdom of God Manifested in the Works of Creation*. He found that empirical observation over years of experience on earth confirmed the basic truth of the Church's teachings about God. In Ray's writings we observe the beginnings of natural theology as influenced by empiricism. We also observe that this theology is rooted in a profound respect for the world and its contents, including humans, a respect permeating the theology of Hooker and those who followed him. But experience as an element of authority for what we believe and do extends further.

No one definition will please everyone, but William Temple (1881-1944), the Archbishop of Canterbury who so influenced Anglicans in America and everywhere, possessed an understanding that expresses most nearly what we are considering here. Religious experience, Temple teaches, is the entire experience of religious persons. It is life as lived in relation to God and involves not only prayer, but our work, recreation, eating, drinking, and all else. Experience is thus life as lived in relation to a particular religious tradition, encountered in a particular community of religious persons. We are accustomed to hearing of a religious experience or experiences. Temple does not deny the existence of moments of special intensity, "but those moments derive their chief importance from the fact that they bring specially vivid awareness of what is matter of constant apprehension."

T. S. Eliot, the modern poet and critic, expressed much the same insight in *The Four Quartets*. He began with a particular religious experience—a divine annunciation in the rose garden of Burnt Norton where "the pool was filled with water out of sunlight." It was a moment of intense awareness. The emphasis seems to dwell on the unique, the singular, the "mountain-top" experience. But the *Quartets* end with the realization that ordinarily our experience of the divine is encompassed in holy routine—"prayer, observation, discipline, thought, and action." And that routine experience ultimately has just as much meaning and is far more dependable than the intense experience which could not be without the reality of the holy routine.

We should not lose sight of the fact that however we describe experience, whether in terms of the unique or the routine, it is as a writer in *Foundations*, an important group study of Christianity and modern thought published in 1914, said: "Faith persists only in so far as it finds adequate—though never complete—justification in experience." Not that faith must be verified in all its aspects or that we must find justification for all its teachings in experience immediately known to each of us, but we must have some experience to bolster our faith or else we submit to arbitrary authority or are hypocrites.

Anglicanism has a strong basis for making these assertions. *The Book of Common Prayer* and the teachings of Richard Hooker in defense and explanation of the Prayer Book focus upon participation. To be a Christian—and thus also to be a member

ence, he determined that language about God is meaningless. The principle itself has been challenged by secular linguists. The development psychology of Erik Erickson and others has been useful, but, when allowed to dominate our understanding of the Gospel, it perverts it. The current emphasis on pietistic or charismatic experience can distort the faith by limiting salvation to a select few with sufficient, discernible religious experience. The emphasis on self-identity and fulfillment in our society can bend the truth to serve the destructive narcissism of our time.

John Macquarrie, a convert to the Episcopal Church who once taught at Union Theological Seminary, New York, notes that "a proper balance must be maintained between the two formative factors of experience and revelation." We cannot believe in God revealed in and through Scripture and tradition without "some present first-hand experience of the holy while, on the other hand, the present experience" is "controlled and given its form by that revelation" and cannot be what it intends without revelation.

We might add here that the wisdom of the age in which we live, the scientific method, depth psychology, educational philosophy, space technology, and all the rest are to be taken seriously as we seek to understand God's acting in the world and history—but only as we are controlled and formed by revelation, by Scripture and tradition which constitute the firm core of Christian faith. To find and maintain this balance is never easy. Favoring one or the other is simpler. Our society does not help us to regard tension as good or creative, yet from the beginning of time tension has been so recognized.

One way to view the balance (which I prefer to view as tension) is to see ourselves—products and makers of culture; of a certain race, nationality, creed; with limited human capacity, environment, education; with likes and dislikes, friends and enemies, failures and aspirations—who, in that holy routine identified with *The Book of Common Prayer*, encounter the God of Scripture and tradition. We yearn for oneness with God—for truth, goodness, and beauty. We yearn to participate in the divine goodness, wisdom, and power but acknowledge that in this life such oneness, such participation, while actual, is never complete.

The poetry of George Herbert, John Donne, T. S. Eliot, and others is expressive of the tension in the midst of which we know such glory as passes human understanding and yet is explicable for in the Incarnation God "Hath deigned to chuse thee by adoption, Coheir to His glory and Sabbath's endlesse rest." That is to say that in the struggle with God, which is our experience of the holy, we find we are sustained by faith which is bred in the common life of the Church, the Church which is the Incarnate in and for the world. The Christian life is experience in the community of the Church and in the world the Church serves, experience which is controlled and formed by the revelation of the God who is truth, goodness, and beauty.

I have said nothing thus far about the relation of experience to reason. Admittedly the distinction between the two is difficult to make, especially if we interpret reason broadly as the "moral law of reason" as in Hooker's *Lawes* or as redeemed by grace and guided by the Holy Spirit as in Bishop White's theology. Viewed thusly, reason is not just intellect or sound learning. It is the core of the knowing self without which we could not knowingly experience anything. Furthermore, such reason is active, on the basis of experience criticizing and reforming the present Church and world.

Having said this, we must admit we have been making a distinction of sorts. We experience and are thereby influenced or acted upon. Through reason we participate in experience, making judgments about it and influencing it. Experience needs the operation of reason if we are to be protected from error and evil. Hooker

criticized those Puritans who on the basis of their experience claimed a direct pipeline to the Holy Spirit, requiring them to bring forth the reasons for their belief concerning their experience. Bishop White criticized Calvinists for claiming personal assurance of pardon from sin by the Holy Spirit directly, and he criticized Quakers who felt the impulse of the inner voice partly because he believed them to be misled by their emotions and partly because they seemed ignorant of the process of knowing.

Experience must meet the test of reason as well as being controlled and formed by Scripture and tradition. But then, too, we must insist that reason is not fully what it is meant to be until it finds outlet in experience, engaging the whole human being, emotions as well as intellect. Furthermore, the emphasis on experience helps to guard against the arrogance of reason for although experience must yield its reasons, it often surpasses the reach of intellect and passes into what we name mystery. This does not necessarily mean

such experience is irrational; it is rational up to the point it exceeds the capabilities of human reason.

Temple believed individual religious experience—the experience of awe in the presence of the holy—is incommunicable. Such experience as T. S. Eliot's in the rose garden at Burnt Norton seemed to be so; yet for that experience to find fruition in action, it needed to be understood. The poet wrote of it in poetic language, bridging the mind and mystery in order to understand and that we might share that understanding to our benefit. Such understanding is not surprisingly difficult.

When immersed in the healthful interaction of Scripture, tradition, reason, and experience, we must certainly recognize that although we may be grasped by God and influenced in the way of truth, goodness, and beauty, we are yet finite beings whose perceptions are limited. Our proper attitude is that of humility in the presence of the divine—not such humility as results in resignation of our God-given reason and experience, our ability to criticize and cre-

ate, but such humility as is expressed in awe, awe which anticipates such truth, goodness, and beauty as surpass our reason and experience.

Richard Hooker expressed such awe when he wrote: "Whatsoever either men on earth, or the Angels of heaven do know, it is as a drop of that unemptiable fountain of wisdom, which wisdom hath diversely imparted her treasures unto the world. As her ways are of sundry kinds, so her manner of teaching is not merely one and the same. Some things she openeth by the sacred books of Scripture; some things by the glorious works of nature; with some things she inspireth them from above by spiritual influence; in some things she leadeth and traineth them only by worldly experience and practice. We may not so in any special kind admire her that we disgrace her in any other, but let all her ways be according unto their place and degree adored."

NEXT MONTH: CONCLUSION

Sponsor a Child for Only \$10 a Month.

At last! Here is a \$10 sponsorship program for Americans who are unable to send \$15, \$16, or \$19 a month to help a needy child.

And yet, this is a full sponsorship program because for \$10 a month you will receive:

- ...a photograph of the child you are helping.
- ...a special sponsorship folder with the case history of the child.
- ...a description of the country where your child lives.
- ...a quarterly progress report about your child's community from the field worker.

And you will receive at least two personal letters a year from your child.

All this for only \$10 a month?

Yes—because the Holy Land Christian Mission International believes that many Americans would like to help a needy child. And so we searched for ways to reduce the cost—without reducing the help that goes to the child you sponsor.

For example, unlike some of the other organizations, your child does not write each month, but two letters a year from your child keeps you in contact and, of course, you can write to the child just as often as you wish.

Also, to keep down administrative costs, we do not offer the so-called "trial child" that the other organizations mail to prospective sponsors before the sponsors send any money.

We do not feel that it is fair to the child for a sponsor to decide whether or not to help a child based on a child's photograph or the case history.

Every child who comes to Mission International for help is equally needy!

And to minimize overseas costs, our field workers are citizens of the countries where they serve. Many volunteer their time, working directly with families, orphanages, and schools.

You can make a difference!

\$10 a month may not seem like much help to many Americans, but to a poor family living on an income of \$1.50 or \$2.00 a day, your sponsorship can help make all the difference in the world.

Will you sponsor a child? Your \$10 a month will help provide so much:

- ...emergency food, clothing and medical care.
- ...a chance to attend school.
- ...help for the child's family and community, with counseling on housing, agriculture, nutrition, and other vital areas to help them become self-sufficient.

A child needs your love!

Here is how you can sponsor a child for only \$10 a month immediately:

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.
2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.

3. Send your \$10 in right now and this will eliminate the cost of a "trial child."

Then, in just a few days you will receive your child's name, photograph, and case history.

May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.



Little Sabina lives with her four brothers and sisters in a little hut on the side of a hill. Her father is dead and her mother tries to make ends meet by selling "tortillas" which she makes by hand each night.

KGK

Holy Land Christian Mission International

Attn: Joseph Gripkey, President

2000 East Red Bridge Road

Box 55, Kansas City, Missouri 64141

- ☐ Yes, I wish to sponsor a child. Enclosed is my first payment of \$10. Please assign me a ☐ Boy ☐ Girl
- Country preference: ☐ The Philippines ☐ Honduras
☐ Colombia ☐ Guatemala ☐ India ☐ Chile
☐ The Holy Land ☐ Thailand ☐ Dominican Republic

☐ OR, choose a child that needs my help from your **EMERGENCY LIST.**

- ☐ Please send me more information about sponsoring a child.
- ☐ I can't sponsor a child now, but wish to make a contribution of _____.

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

Registered: U.S.A.I.D. Advisory Committee on Voluntary Foreign Aid. Charter Member: Evangelical Council for Financial Accountability. Our annual financial report is readily available upon request. Please make your check payable to Mission International. Your sponsorship gifts are tax deductible.

Holy Land Christian
Mission International

Your Money Back if You Aren't Satisfied With These Hyacinths That Bloom in a Teacup of Water!

Special—By-Mail

50c

each when you order two

(4 for \$1.75)
(6 for \$2.50)



FREE GIFT

For immediate orders, an amazing air plant leaf. Lives on air—just pin to a curtain—sends out 8 to 12 tiny new plants.



Imagine! Fragrant, Pastel Blooms, Doesn't Even Need Sunlight!

Your whole family will have a world of fun watching these giant indoor-blooming Hyacinth Bulbs grow into gorgeous flowers right before your eyes. Need no soil. Just place bulbs in a teacup and add water. Grows fast. Soon the cup is filled with graceful waving roots and the bulbs burst into a velvety pastel colored bloom. Very attractive. Especially fragrant. Easy to grow. Make ideal gifts. SEND NO MONEY. On delivery, pay postman \$1.00 for two bulbs, \$1.75 for four bulbs, or \$2.50 for six bulbs, plus COD charges. We pay postage on prepaid orders. If not 100% satisfied, just return shipping label for refund of purchase price—you keep the bulbs.

HOUSE OF WESLEY,
Greenhouse Div.
Dept. 8459-20
2200 East Oakland Ave.
Bloomington, Illinois 61701

Send me . . . Hyacinth Bulbs ☐ Prepaid ☐ COD

Name

Address

City State Zip

Illinois Residents add 5% sales tax.



Mission Information

BY ONELL A. SOTO

She was guardian of the United Thank Offering in her home parish in Los Arabos, Cuba, for several years. When Rosa Prado came to this country in 1969 as a political refugee, she became active in a Miami parish and continued her enthusiastic support of UTO work. Last August, at age 72, Rosa Prado died after a long illness. She had served as parish UTO chairman at St. Simon's Church until shortly before her death. She had told the members of the Spanish-speaking congregation several times: "Please send no flowers. Pray that the missionary work of the UTO may continue. If you think my life is worthy of a thanksgiving, please put some money in the Blue Box." And so they did. At Rosa's funeral \$901.75 was collected, and the Blue Boxes are still coming in.

Interchurch Medical Assistance, Inc., of which the Episcopal Church is a member, recently celebrated its 20th anniversary at its annual meeting in New York with a dinner around the theme, "Honoring People with a Vision." The guest speaker was U.S. Senator Paul Sarbanes of Maryland. Guests were representatives of pharmaceutical companies who are IMA's principal donors of medicines for shipment overseas. Thanks to this program, thousands of dollars' worth of medicine have been sent to Episcopal and Anglican mission hospitals and clinics overseas. Churches and individuals contribute to this ministry by helping to defray shipping costs. For more information you can write to Marcella Pambrun, Associate for Logistics, World Mission, at the Episcopal Church Center. She is the Episcopal representative on the IMA Board, which she serves as secretary.

St. George's College in Jerusalem is offering a series of courses this year for clergy and laypeople who want to become acquainted with "The Land" and know "The Book" more intimately. A brochure with pertinent information can be obtained by writing to the Rev. Nicholson B. White, Emmanuel Episcopal Church, 350 E. Massachusetts Ave., Southern Pines, N.C. 28387.

Metropolitan Philip of the Antiochian Orthodox Christian Archdiocese of North America says of his people: "The problem with some of our people is they can't lead, they won't follow, and they refuse to get out of the way." What can we do? Does this apply to us?

Missionaries from the east to the west and from the south to the north? Tanzanian Bishop Josiah Kibira, president of the World Lutheran Federation, said in Minneapolis recently that "something must be done" because he has found that millions of people in the U.S. and Europe need the Gospel as much as those in poor Third World countries. He urged a new missionary effort to combat paganism in the so-called Christian countries of the west.

Thanks to a grant from the Presiding Bishop's Fund and to gifts from interested individuals, a large amount of donated medicines has been shipped overseas in the first nine months of 1981. An interim PB's Fund report notes that medicines valued at \$220,092.66 are in the process of going to seven countries. Large amounts have gone to Uganda and El Salvador. The total shipping costs thus far are around \$35,000. The need continues, and anyone interested is urged to make a contribution to the Presiding Bishop's Fund earmarked for the shipment of medical supplies.

Maryknoll Fathers give simple directions to their missionaries: "Go to the people. Live among them. Learn from them. Love them. Serve them. Plan with them. Start with what they know. Build on what they have."

I have prepared a set of 70 questions about the world mission of the Church for group discussion at the parish level. They range from the theology of mission and pass through the practice of mission to some specific suggestions for involvement in world mission. They are still in draft form and will be part of a *Handbook on World Mission* (a sort of "all you wanted to know about world mission but were afraid to ask") which will be available in January. I will be happy to mail you a copy of the questions for your criticism and suggestions. I need to know if these questions are on target for both large and small congregations. Just drop me a line at The Episcopal Church Center, 815 Second Ave., New York, N.Y. 100174594.

For those who have asked what can be done for world mission in this time and age, I would answer in three words: "Pray, learn, work." *Pray* for the mission of the Church in a particular area, for the vision and courage to share the Gospel, for those who serve there, and for the solution of present problems; *learn* what the Church is doing, what is happening there politically and economically, what the cultural values of that society are and their history; and *work* for the strengthening of the work of the Church at home and abroad, the development of local leadership, and the establishment of justice and peace. And be patient: The fruits will come in due time.

Wallace Palmer, a Volunteer for Mission who left a lucrative position in a large company for the work of the Church, writes from Guatemala: "My prayer life has improved since being here, and I suppose it's because I've been able to see firsthand the needs of others in this beautiful land which unfortunately has so much poverty, hunger, and sickness. I wonder sometimes what would have happened to my life had I gone into this 35 years ago when I felt a call to serve, but for some reason I did not make a positive decision. My \$2 a day doesn't go very far, yet I'm content and happy for what I have, and to me, that's more important than all the riches in the world."

According to a release from the American Bible Society, the Episcopal Church has contributed an average of \$0.003 per member for each of the past four years for the work of the society. The ABS, founded 165 years ago, has a long history of service to the Churches overseas with translation, production, and distribution of the Bible without doctrinal notes or comments. And, also, without profit.

When Bishop Jose A. Gonzalez of Cuba was here a few weeks ago, I asked him: "What can the Anglicans around the world do for the Episcopal Church in Cuba?" He replied, "Fellow Anglicans can . . . pray for our small diocese; they can give for our support; they can share with us their experiences; they may learn from our own experiences. But speaking not only for ourselves, but perhaps also for the other extra-Provincial dioceses, we beg not to be forgotten nor to be left alone."

SUBSCRIBER SERVICE
Please include current Episcopal address label for prompt service when you write about your subscription.

Mail to: The Episcopalian,
Box 2122, Philadelphia,
Pa. 19103

Change of address: if you move, please tell us 4 weeks ahead of time.

To subscribe: mail this form and check:
☐ new subscription
☐ renewal

ATTACH LABEL	
name	(please print)
address	
city	
state	
zip code	
parish	
diocese	

No label? Print OLD address here!

please send address
change BEFORE you move

Subscription rates:
☐ 1 year \$4 ☐ 2 years \$7.50
☐ Payment enclosed ☐ Bill me
Foreign postage add \$1.50 per year.

name (please print)

address

city state zip code

parish diocese

DO YOU KNOW

GENERAL CONVENTION
and
TRIENNIAL

meet next September in New Orleans?

WILL your parishioners be part of the planning process?

NOW is the time to subscribe to **THE EPISCOPALIAN**—to USE the publication in discussion groups. People can respond by letters to the editor.

TO START a Small Group Plan for 10 or more parishioners, simply send in a list of names and addresses. We'll mail **THE EPISCOPALIAN** to the homes of the group and bill your church \$3.50 for each listing. . . or you may enclose your check (\$3.50 x number of persons) with your list.

THE EPISCOPALIAN
1930 Chestnut Street
Philadelphia, Pa. 19103

Have You Heard

A TREE GROWS IN WASHINGTON

The Holy Thorn of Glastonbury, with its legendary Christmas blooms, has taken root in the New World: A cutting of the English thorn tree now grows vigorously on the grounds of the Cathedral of Sts. Peter and Paul. Legend claims that Joseph of Arimathea, the man who took Jesus' body from the cross and laid it in his own tomb, subsequently traveled to England with a small band of missionaries. Arriving at Glastonbury, long a holy place called the Isle of the Blest and Avalon, he thrust his staff into the earth, and it took root and blossomed. The legend goes on that the thorn tree also blooms when British Royalty visits. Washington's thorn did last April when Prince Charles participated in a service at the Cathedral during the meeting of Anglican Primates.

NOW HEAR THIS!

The Florida Episcopalian, monthly newspaper of the Diocese of Florida,

Should sub be named 'Body of Christ'?

Corpus Christi, Latin for "body of Christ," may be an appropriate name for a city, but is it a good name for a nuclear-powered submarine? Many religious people think not.

Senator John Tower of Texas had in mind the name of a port city in his state when he requested that the 6,900-ton submarine be named Corpus Christi, and last April it was so christened. But the name prompted a U.S. House of Representatives resolution asking Secretary of Navy John F. Lehman, Jr., to reconsider.

The resolution cites the name's significance to Christians. "Corpus Christi" is hardly a fitting sobriquet for an instrument ultimately designed to kill and destroy. Clearly there is a great irony in naming this submarine after the person whom generations of humanity have worshiped as the 'Prince of Peace.'

In response to a formal request by the National Conference of [Roman] Catholic Bishops that the name be changed, the Department of the Navy said in November that Lehman "has not decided to rename" the vessel. Tower defends the name, saying other submarines have been named for Los Angeles (the Angels), San Jose (St.

reports that a congregation there recently installed a sound system on a trial basis. The rector sought comments, but he probably didn't expect one he received from a parishioner: "If I had wanted to hear, I would have moved up front!"

ONCE MORE, SLOWLY: E-P-I-

Sometimes we wish our forebears had chosen a simpler name for our Church! We constantly have to spell our name for suppliers and delivery people and explain to others that *Episcopalian* is the noun, *Episcopal* the adjective. That's why we were impressed by the story in a diocesan publication, *Oklahoma's Mission*, which listed 24 misspellings culled from World War II U.S. Army denominational preference cards. Our favorites included "Ipiscople," "Epeistable," "Eposiacopal," and "Episcapailian"—a good try. Things haven't improved for the story ends with a report of the Luling, Texas, 4H Club meeting in the "Potispical Church at 7 p.m."

NO WONDER HE GIVES HER GERITOL!

Remember when we thought leisure might be a problem? Recent U.S. Commerce Department statistics show that the housewife employed full time works 66.9 hours a week, the working man 62.9. The woman would earn an additional \$6,000 if she were paid for her housework, and the full-time homemaker would earn \$12,500. The Commerce Department figures that adult housework in dollar terms will come to \$1.2 trillion this year. Who says volunteerism is dying?

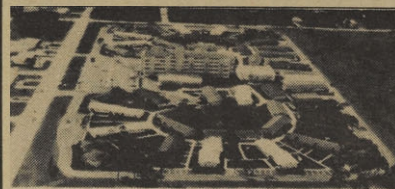
Joseph), and Santa Barbara (St. Barbara).

An ecumenical group recently formed in Washington, D.C., to fight the name collected 700 signatures in the first month, including those of Episcopal Bishops William Brady, Otis Charles, Wilbur Hogg, Bob Jones, George Murray, David Reed, Arthur Vogel, and Wesley Frensdorff, on a protest petition. The group says its message is simple and direct: "Not in His Name, and not in ours." Petitioners will continue "loving pressure" on Lehman to change the name so when the submarine goes to sea, probably in the summer of 1982, it will no longer be called "the Body of Christ" in any language.

RIGHTS FOR OVER-50's

The American Bar Association has published a booklet, "Your Rights Over Age 50," to answer questions which plague many middle-aged adults. Its chapters delineate such legal rights as obtaining and keeping a job, higher education, credit certification, and financial security, including segments on pension plans, insurance, and Social Security. The booklet, which costs \$1 (10 or more copies 65¢ each, 100 or more 40¢ each), can be ordered by sending the purchase price plus \$1 handling charge to Circulation Department, American Bar Association, 1155 E. 60th St., Chicago, Ill. 60637.

"THE" Episcopal RETIREMENT COMMUNITY and Modern Health Center



Both facilities offer the finest accommodations in the state.



NON-DENOMINATIONAL
NON-PROFIT
LIFE MEMBERSHIPS FROM
\$13,427 to \$37,641

SUNCOAST MANOR

Phone 813/867-1131

Send for complete details today!

Sales Director
SUNCOAST MANOR
6909 - 9th Street South
St. Petersburg, FL 33705

Name _____

Address _____

City _____

State _____

Zip _____



ENGLISH PARISH HOLIDAYS

... an idea whose time has come! Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:

PARISH HOLIDAYS

North American Office

150 Greeves St. Kane, Pa. 16735
814/837-9178

EPISCOPAL CHURCH TIES

Superbly woven in England. Ties with Episcopal shield on Navy or Burgundy background. Also ties with the shield of ANDREW, CHRIST, GRACE, or TRINITY on Navy background. An ideal gift. \$15.00 plus \$1.50 for shipping.

CHURCH TIES
P.O. Box 1445, Tryon, NC 28782 704-859-9226

When friends say,

"Tell me about your church,"

give copy of new, inspired EPISCOPAL IS COMPELLING. \$2.95 postpaid. St. Alban's Episcopal Church, 6422 Lake Shadows Circle, Chattanooga, TN 37443

HOMOSEXUALITY AND THE POWER TO CHANGE

An authoritative album of 10 cassettes by Colin Cook. For the first time, here is a detailed, Biblical, Christian answer to the homosexual problem. An answer that reveals how the Gospel, through intelligent, applied faith, sets a person free from his homosexual tendencies. Only \$22.95 post paid in U.S.A. Send check or money order to: American Cassette Ministries, Dept. N P.O. Box 922, Harrisburg, PA 17108

THE CONCEPT OF IRONY

How many ordinary listeners (not clergy) in Church realize the words we've been hearing from St. Paul are shrewd, brilliant, ironical—the kind of winning argumentation one delights to see carried on for great causes. If our ordinary listeners are prepared by the New English Bible presentations of Paul, they realize. Get the material beautifully and cheaply printed out by Our Parish News, Inc. 537 Whalley, New Haven, Conn. 06511.

AUTHORS WANTED BY NEW YORK PUBLISHER

Leading subsidy book publisher seeks manuscripts of all types: fiction, non-fiction, poetry, scholarly and juvenile works, etc. New authors welcomed. Send for free, illustrated 40-page brochure S-73 Vantage Press, 516 W. 34 St., New York, N.Y. 10001

An Indispensable Companion to your 1979 Book of Common Prayer



A Prayer Book Manual

published by
The Evangelical Education Society
of the Episcopal Church

Whether you are a member of the clergy, seminarian, lay reader or lector leading worship—this Manual is for you. Twelve men and women, each with long and fruitful ministries, have contributed excellent pastoral and liturgical commentaries on all services.

Use coupon below to order.

Seminary Book Service
3737 Seminary Road
Alexandria, VA 22304

Please send me _____ A PRAYER BOOK MANUAL @ \$8.95 each

Name _____

Address _____

City _____

State _____

Zip _____

Make checks payable to Seminary Book Service.

BEST GIFT

CLOISSONNE Episcopal Church Emblem



NECKLACE: (all colors)—with
16" Sterling chain \$ 9.95
18" Sterling chain \$10.95
18" Silver-plated \$ 6.95

TIE TACK:
with buttonhole bar..... \$ 6.95

LAPEL PIN: \$ 4.95

BOLO TIE: 40x30 Mother
of Pearl with Episcopal
Church Emblem \$12.95

*All PLUS postage and handling \$.95

Guarantee: 1). Refund with 10 days return.

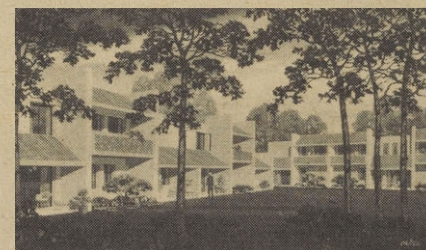
2). Immediate shipping upon receipt of check.

ORDER:

PAN ASIA PRODUCT CO.

P.O. Box 49182 • Atlanta, GA 30359

BRAZIL. St. Paul's Episcopal Church in Sao Paulo needs to replace in July, 1982, present incumbent of the position of Rector serving the considerable English-speaking population in the largest city of South America. For further details please write, enclosing brief curriculum vitae, to: Church Wardens, Caixa Postal 21124, 01000 Sao Paulo, SP, Brazil.



How would you like to enjoy some of the best years of your life?

If you are 65 or over, we invite you to consider joining the active men and women of Cathedral Village. This full service life-care retirement community has many unusual features including comprehensive health facilities, and a location on 40 beautiful acres only 20 minutes from center city attractions.

Please call or write.



600 E. Cathedral Road
Philadelphia, PA 19128 (215) 487-1300

Nonprofit. Nondenominational.
Responsible to the Episcopal Diocese of Pa.

THE EPISCOPALIAN IS "virtually free"

"The West Virginia edition of THE EPISCOPALIAN puts a package of total church news into our homes for the same cost it would be to send our four pages of news alone. We've checked into prices many times and find, for a diocese of our size, THE EPISCOPALIAN is virtually free."



Richard H. Schmidt, editor
Mountain Dayspring

Turn THE EPISCOPALIAN into YOUR regional paper
"IT'S VIRTUALLY FREE"

Call Jean Weir - (215) 564-2011

EDUCATION GUIDE

COLLEGES

Trinity University

In the Liberal Arts Tradition

Trinity, a private university of distinction, welcomes your inquiry about scholarship opportunities for outstanding students. More than half of our 3,250 students receive financial aid: scholarships, work grants, low-interest loans. Top students may win honor scholarships regardless of income. Study with Distinguished Professors in 43 undergraduate, graduate and preprofessional degree programs. The Skyline Campus overlooks historic San Antonio, the nation's 11th largest city.

For Information:
Admissions Office
Trinity University
Box 243E
715 Stadium Drive
San Antonio, TX 78284
(512) 736-7207



The University in the Sun

VOORHEES COLLEGE

Denmark, South Carolina 29042

Dr. George B. Thomas, President

A senior liberal arts college founded in 1897. Affiliated with the Episcopal Church over 50 years. Located on a 350 acre tree-lined campus. An internationally educated faculty. Write:

Director of Admissions or call: (803) 793-3351

SCHOOLS FOR BOYS

CHURCH FARM SCHOOL

A COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,100.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.

SPECIAL BOYS SCHOOLS



Special schooling for young men, 13-18, with growing-up problems.

Non-conformists with learning and emotional difficulties meet daily challenges in a disciplined group-living environment. Totally personal staff supervision re-educates values of trust, confidence and desire to succeed in specific academic and social goals. A total achievement experience for re-entry into public school. Diagnostic and individual therapy. Brochure: Lowell C. Andrews, P.O. Box 10526, Phoenix, Az. 85064.

san pablo IN ARIZONA

SCHOOL FOR MINISTRY



TRINITY
EPISCOPAL
SCHOOL FOR
MINISTRY

TRAINING FOR MINISTRY
in the
EVANGELICAL ANGLICAN
TRADITION

BIBLICAL BASIS AND PRACTICAL FOCUS

Master of Divinity Program
One-year and four-month Lay Studies Programs
311 Eleventh Street
Ambridge, PA 15003
(412) 266-3838

COEDUCATIONAL SCHOOLS

THE PATTERSON SCHOOL



Accred. Episcopal Prep—Boarding
Boys—Boarding Girls. Gr. 7-12

PATTERSON HAS • 8:1
student teacher ratio • Tutor-
ing each afternoon • Super-
vised Study • 1400 acres in
Mountains • All sports, skiing
• New library & student center.
Write Box E, Lenoir, N.C.
28645, Phone 704-758-2374

OLNEY FRIENDS SCHOOL

Coed Grades 9-12

Quaker boarding, college preparatory, small classes. Our 144th year of quality education. Close loving community within a structured framework. Farm, folk dancing, friendly.

Barnsville, Ohio 43713
Phone: (614) 425-3655

purr-fect gifts

books
for
giving
and
keeping



Episcocat Books
BOX 2122 MIDDLE CITY STATION
PHILADELPHIA, PA 19103

Please send "Don't You Just Adore Gothic?"

Please send "Halo Again"

\$4.75 each (includes postage & handling)

Check enclosed Payment must accompany order

Allow 4-6 weeks for delivery

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

A BIT OF HEAVEN—In a Chiricahua Mountain retreat near the Mexican border. A little out of the way, a lot out of the ordinary! Ideal for complete relaxation and spiritual growth. 9 furnished housekeeping casas; Chapel, library, music, fishing, riding, birding. Brochure SUNGLOW MISSION RANCH, INC. Pearce, Ariz. 85625 (602) 824-3364

DAY CARE TEACHER/DIRECTOR Lower Manhattan

Qualified candidate must have valid N.Y.S. Teacher's Certificate, administrative, supervisory and teaching experience in an early childhood setting. Must be familiar with the Episcopal Church. Please send resume to Personnel Director, 74 Trinity Place, 21st Floor, New York, New York 10006.

VISIT WITH US IN ENGLAND THIS SUMMER

Congregation members of SS. Peter & Paul, Kimpton, Hertfordshire, invite fellow American Christians to visit with them in their homes for the week June 24-July 1, 1982, to join in their worship and village activities, and see the many historic houses and other attractions of their countryside. Write: Michael Biggs, Strawyards, Kimpton, Herts, SG4 8PT England



What you should know about Life Insurance

by CHARLES DOCKENDORFF, Vice President
Church Life Insurance Corp.
Faculty, The College of Insurance

This is the second in a series of columns dealing with pension needs of lay employees of the Church. The first column discussed the need for pension plans and what they should entail. This month I will discuss the Episcopal Church Lay Employees Retirement Plan.

The Episcopal Church Lay Employees Retirement Plan is designed specifically to help lay men and women employed by the Church to achieve the security they deserve. A parish with only one lay person employed full time may enroll that employee in the Churchwide plan, and offer all the benefits available to employees in many a large organization.

The Plan, administered by Church Life Insurance Corporation, supplements benefits provided by Social Security. Benefits under this Plan begin the day an employee retires—normally at age 65—and continue throughout the lifetime of the employee. This Plan, funded entirely by the employer, is one of the most valuable benefits that can be offered to any Church employee. The cost to the employer is determined actuarially, much the way life insurance premiums are computed.

Every full time lay employee is eligible who has worked for a Church employer for at least one year and who was hired before the age of 60. For purposes of the Plan, a year of service is each twelve-month period during which the employee has performed at least 1,000 hours of service, including vacation, holiday, sickness, disability, or other periods of non-working time for which the employee is paid.

While 65 is considered normal retirement age, there is provision in this Plan for the employee to retire early at a reduced benefit, or to work beyond age 65 with increased benefits beginning on the actual date of retirement. If an employee terminates any time after five years of service—but before normal or early retirement—the employee retains a vested interest credited to the date of retirement.

Benefits paid under this Plan amount to 1.1% of an employee's final average earnings, multiplied by years of credited service. Final average earnings means annual earnings for ten consecutive Plan years immediately prior to retirement or termination of employment.

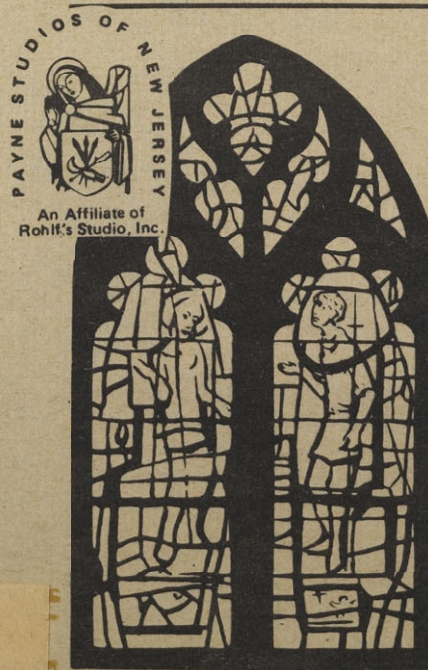
An employee who becomes totally and permanently disabled before retirement for a period of nine months is eligible under this Plan for disability benefits.

The Plan offers several options with regard to how benefits shall be paid. Benefits may be paid to the employee beginning on the date of retirement. However, the employee has other choices, including an opportunity to specify payments to be made for 120 months; benefits paid to a surviving spouse for life or for a period up to 120 months, or benefits paid to a joint beneficiary other than a spouse.

This Episcopal Church Lay Employees Retirement Plan grew out of a request by General Convention that the Trustees of The Church Pension Fund develop such a plan. It was presented to the 1979 General Convention and was favorably received. Further information may be obtained by writing to Church Life Insurance Corporation, the Plan Administrator.

Have you a question? Send it today to

Mr. Charles Dockendorff, Church Life Insurance Corporation, 800 Second Ave., New York, NY 10017



ESTABLISHED SINCE 1920

ROHLF'S

STAINED & FACETED GLASS
DESIGNERS — ARTISTS — CRAFTSMEN
REPAIR and RESTORATION EXPERTS

- Creative Stained Glass Designs
- Foremost Stained Glass Conservators
- Protective Insulating Energy Shields
Lexan - Plexiglas
- Aluminum Frames and Ventilators
- Liturgical Consultants

ROHLF'S STAINED & LEADED GLASS
783 SO. THIRD AVENUE, MOUNT VERNON, NY 10550

TEL: (212) 823-4545 (914) 699-4848

Complimentary Brochure Upon Request

0401738 11/82 012 800 70
DR V NELLE BELLAMY
PO BOX 2247
AUSTIN TX 78767