

Title: *The Episcopalian*, 1982

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THE EPISCOPALIAN

Churches increase programs for hungry

BY ELAINE HAFT

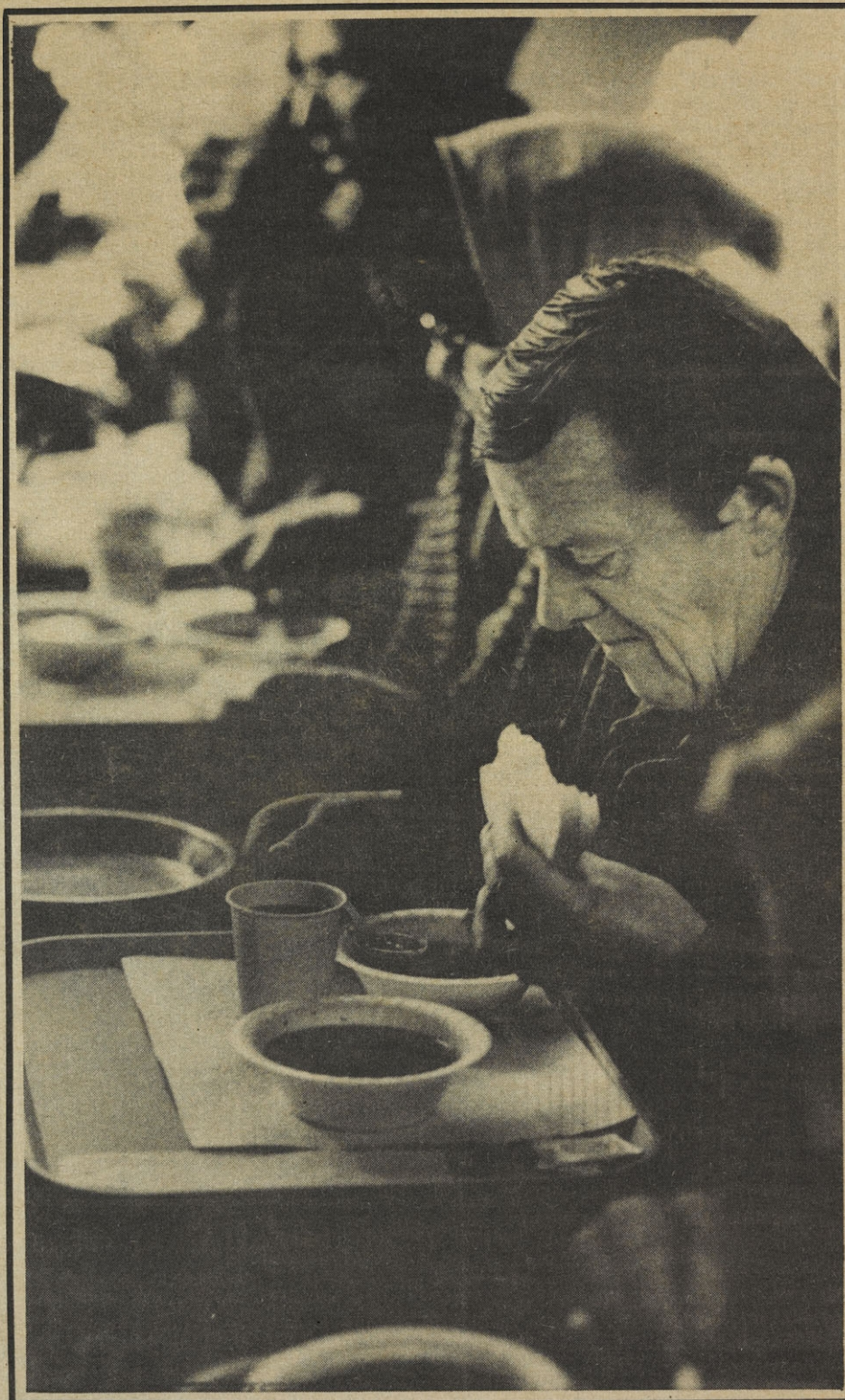
"No singing, no sermon,
just hot, homemade soup."

That sign at a soup kitchen in Greenville, S. C., is one of the many Episcopal Church responses to a harsh winter, inflation, and unemployment. A Charlotte, N.C., parish voted a special \$1 million fund to "combat poverty." Tennessee churchpeople are helping poor people weatherize their homes. In Michigan and Milwaukee, programs provide emergency food, and a New York parish hopes to convert a railroad depot into a shelter for the homeless.

Many of these programs are new and obviously needed. Greenville's Project HOST fed 20 people when it opened Jan. 5, 1981. Now, over 14,500 lunches later, more than 100 hungry people may arrive for a hot noon meal.

Like Project HOST, many programs are ecumenical and rely on donated food—and faith—day by day. "It was like the answer to prayer," said HOST's director, Pat Rehling. "Yesterday, just as the shelf was bare, a United Methodist church sent over a carload of canned vegetables from its Sunday in-gathering."

Also like HOST, which began after a parishioner of Christ Church in Greenville saw men fishing food out of garbage cans, many programs respond to immediate and readily apparent needs. Episcopal Church Women of Upper South Carolina are



concentrating on hunger as their diocesan mission project, and in Anderson, S.C., where 9.4 percent of the population is unemployed, Grace Church opened the first of three soup kitchens last winter. In Charlotte, N.C., St. Peter's operates one of five soup kitchens in the Diocese of North Carolina.

Some food programs share the philosophy of Bill Bolling, who directs St. Luke's soup kitchen in Atlanta, Ga.: "We don't require our guests to accept prayers or sermons. We offer a nourishing meal with dignity for we believe our work is understood as a ministry and a sharing."

Christ Church, Charlotte, N.C., has begun a \$1 million St. Francis Fund because, says the Rev. Frank Vest, "we thought it was important to make a major response to the crises people find themselves in."

When the St. Francis pledges are collected, about 75 percent will be spent locally; the rest will go to meet national and international needs. "We have a responsibility as Christians to take up the slack" left by government cutbacks, says Christ Church's senior warden, Ned Harrison.

In middle Tennessee, the Episcopal Church's Urban and Regional Ministry brought together representatives of the Second Harvest Food Bank with officials from six Nashville agencies to determine available resources and ways to increase services. The Tennessee Valley Authority and the Nashville Electric Service are teaching volunteers energy conservation skills: how to insulate water heaters, weatherstrip windows and doors, and caulk window frames. Urban and Regional Ministry director the Rev. Ed Landers says about 45 persons came to the first of two workshops. Winterization kits are now available for \$25, and area churches and synagogues are asked to contribute at least one kit and two volunteer workers per congregation.

Project Blessing in Sanilac County, Mich., founded by the Rev. Richard Kim

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THE Episcopalian

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World News Briefs



LIVERPOOL

Crying "traitor," militant Protestant demonstrators interrupted a church service here and jostled Archbishop of Canterbury Robert Runcie in a protest of Pope John Paul II's projected visit (see page 9). In February, during a visit to the World Council of Churches' headquarters in Geneva, Runcie called for an ecumenical summit meeting of religious leaders "to express their commitment to peace."

CLEVELAND

Walter Johns, Jr., and John Funk, reporters for *The Cleveland Press*, won the 1981 William E. Leidt award for a series on a controversial Christian sect known as the "local church" movement. The award, established 14 years ago in the late Episcopal communicator's name, honors excellence in religion reporting in the secular press. Second-place winner is Marjorie Hyer of *The Washington Post*. Third place went to James L. Franklin of *The Boston Globe*.

GUATEMALA CITY

In a service with international flavor, Armando Guerra was consecrated Bishop of Guatemala. Nine bishops from seven countries participated: Lemuel Shirley of Panama, Calvin Schofield of Southeast Florida, Telesforo Isaac of the Dominican Republic, Leonardo Romero of Northern Mexico, Guatemala's former bishop, Anselmo Carral, who now lives in the U.S., Hugo Pina of Honduras, Suffragan Claro Huerta of Central and Southern Mexico, Cornelius Wilson of Costa Rica, and Edward Haynsworth of El Salvador and the national Church's partnership officer for Latin America. They joined 500 worshipers at Santiago Apostol Cathedral to see Guerra, third Bishop of Guatemala, become its first native-born leader.

ESCANABA

A 47-year-old priest from the Diocese of Chicago has been elected eighth Bishop of Northern Michigan. The Rev. Thomas K. Ray, a native of Ohio, served parishes in Michigan and Indiana before going to St. Luke's, Evanston, Ill., which he served at the time of his election.

SHANGHAI

The People's Publishing Company here has issued *Missionaries and Modern China*, a book which surveys several centuries of western effort in China until it ended after the 1949 revolution. In other church news, the Chinese Christian Council reports that six Protestants, including one woman, were ordained or appointed in the province of Kweichow and that in Fukien province 56 lay readers are in a three-months' course on the Apostles Creed which uses locally produced material.

CHARLESTON

Bishop Robert P. Atkinson of West Virginia has agreed to head the committee to find a new dean for Virginia Theological Seminary to succeed Dean Cecil Woods, who has announced he intends to retire.

LONDON

On May 11, American evangelist Billy Graham will receive the 1982 Templeton

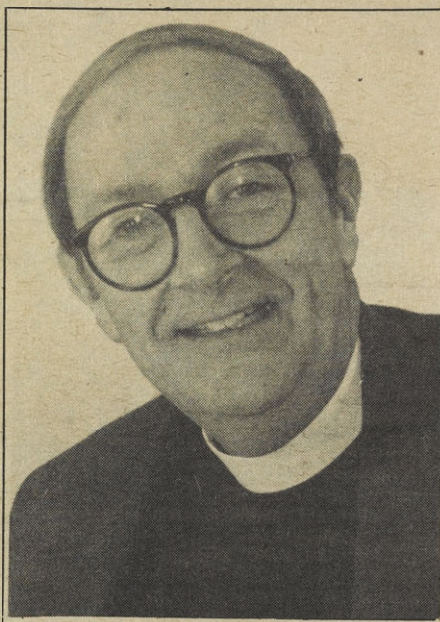
Foundation Prize for Progress in Religion at Queen Elizabeth Hall here. The 10-year-old award includes a \$200,000 prize.

BOISE

The Rev. David Birney, associate for overseas personnel for the Episcopal Church, has been elected eighth Bishop of Idaho to succeed Bishop Hanford King, who retired in September. Birney has spent a good part of his ministry in Africa, serving in Uganda until forced to leave by the government of Idi Amin and then on the staff of the Bishop of Botswana. He joined the Church's national staff six years ago.

KIMBERLEY

Anglican Bishop Graham Chadwick of Kimberley and Kuruman has been denied



SEE BOISE

permanent resident status by the South African government. When his application was denied, he said he planned to move to Bophuthatswana, a black homeland, part of which lies in his diocese.

HOUSTON

The Diocese of Texas' diocesan council began the process for election of a second suffragan bishop and designated seven recipients of a bequest from the estate of H. H. (Pete) Coffield, Rockdale, Texas. The diocese tithed 10 percent of the bequest to the Presiding Bishop's Fund for World Relief, began to study a companion relationship with Western Mexico, heard that Venture funds topped \$7 million, and asked for weekly prayers in all parishes for the people of Poland.

ERIE

The standing committee of the Diocese of Northwestern Pennsylvania (formerly Erie) has announced that a majority of its members believe "women are not appropriate subjects for ordination to the presbyterate" and it will therefore not recommend females for candidacy or ordination to the priesthood. It further announced that the majority of the present standing committee will approve both men and women for the diaconate.

FORT WAYNE

Some 8,000 residents were forced to flee their homes in recent flooding, the region's worst disaster in 70 years. The city's first emergency shelter opened at Trinity Episcopal Church in cooperation with the Red Cross. The parish's facilities and volunteers housed over 70 people daily, providing cooked meals and emergency services. The Rev. Cory Randall, Trinity's rector, termed the city and parish volunteer response overwhelming.

CLEVELAND

During the Diocese of Ohio's recent convention here, Bishop John Burt called for election of a coadjutor to succeed him when he retires, probably early in 1984. He said he hopes the new bishop will be elected by the end of this year. Burt, 64, has been Bishop of Ohio since 1967.

TUSKEGEE

For the first time in its history the Lutheran Church has chosen a layman to develop a new congregation. Joseph W. Walker, Jr., a black lay associate, held his first service at Faith Lutheran Church in this Alabama community late in January. Prior to his appointment, he was director of religious extension at Tuskegee Institute. He has been a lay associate since 1972.

NEW YORK

Church Women United chose May 7 for its annual May Fellowship Day. The yearly event provides an opportunity for churchwomen across the country to reflect upon and commit themselves to building positive community relations. Church Women United includes more than half a million Protestant, Anglican, Roman Catholic, and Orthodox women. This year's observance theme is "Power of Words."

SAN DIEGO

At a congress on the Bible, sponsored by the International Council on Biblical Inerrancy, presidential counselor Edwin Meese, III, said, "What this nation needs is a reliable road map, and that reliable road map is the Bible." Meese served as honorary chairman of the event which brought evangelical pastors and laymen together to affirm their faith in an inerrant Bible and to grapple with what that means in their daily lives.

LA JOLLA

The eighth annual convention of the Diocese of San Diego passed a "Resolution of Gratitude to Our Bishop," Robert Wolterstorff, who was attending his last convention before retirement.

SAN FRANCISCO

Canon Charles Guilbert, Custodian of the Standard Book of Common Prayer, announces that a limited edition of the revised Prayer Book, goatskin-bound with watermark seals by master printer Andrew Hoyem, will be available at \$2,000 per copy. Persons who wish to reserve a copy for personal use or as a tax-deductible contribution to dioceses, parishes, seminary libraries, or sister Churches should contact The Arion Press, 566 Commercial St., San Francisco, Calif. 94111, by May 15.

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22 on the Cake

Have you ever had a birthday without a cake? Or a birthday cake without candles? Then you know that feeling of expectation suddenly tinged with sadness. We probably share this feeling with many of you as with this issue we celebrate the

Editorial

22nd birthday of *The Episcopalian* caught within the sadness of Holy Week and the expectation of Easter, the raw winds of March and the expectation of spring.

After the postal rates more than doubled in January, we wondered about even having a 22nd birthday, much less the cake. But the Lord has blessed us many times since 1960, and we seem to be working through this unexpected crisis week by week with stalwart help from our diocesan partners, our service customers, and you, our readers.

More than a thousand of you so far have sent in Postal Emergency dollars—and more. We are deeply grateful to each one of you for helping the Church's national paper weather the first months of this situation. We hope and pray that by the time you receive this anniversary issue the U.S. Congress will have taken some action to make the rates we pay more equitable.

More good news. This issue we welcome the Diocese of Easton as a Combination Plan partner. This jurisdiction covers the famous Eastern Shore of Maryland with its historic churches, Chesapeake Bay oysters, and softshell crabs. We have already started working with Editor Bill Chilton of the *Eastern Shore Churchman*, and we look

forward to this association with Bishop W. Moultrie Moore and his people.

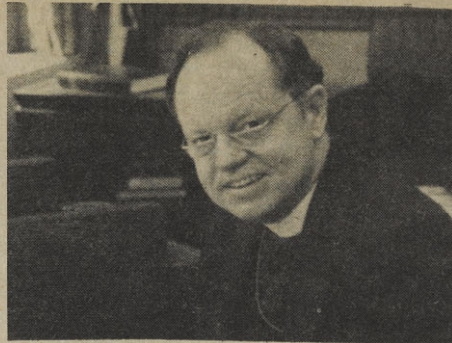
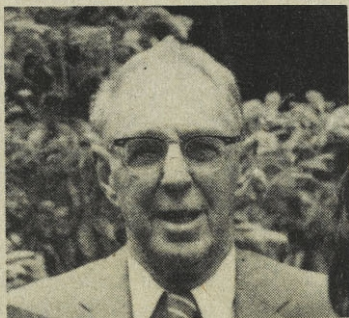
With sadness we recall the wide-ranging ministry of Sam Welles, which ended recently with his death at 68 in Charlotte, N.C. The son, grandson, nephew, and brother of Episcopal priests, Sam Welles had been called to writing and editing ever since he started a sixth-grade school paper.

His career covered almost 40 years with *TIME*, Inc., as a foreign correspondent in 26 countries, *TIME* bureau chief, *LIFE* senior editor, and *TIME-LIFE* Books editor. He met his wife Margery on a boxing story when she worked for *Sports Illustrated*.

Through his remarkable career, this charming, gentle man with the Renaissance mind and the computer memory covered such diverse personalities as Louis Armstrong, Winston Churchill, Albert Einstein, and Douglas MacArthur as well as Presidents Franklin Roosevelt, Harry Truman, and Lyndon Johnson.

Always an active Christian, Sam Welles also served as religion editor of *TIME* and *LIFE*, edited *LIFE*'s famous first double issue on Christianity and *The World's Great Religions* for *TIME-LIFE* Books, and was a long-time lay reader at Christ Church, Pelham, N.Y., and author and director for *The Episcopalian*.

May you rest in peace, dear Sam. Amen.
—The Editors



Bishop Allin says churches can't fill gap left by cuts

by Richard L. Walker

Despite President Ronald Reagan's call for the private sector—and particularly America's Churches—to replace many social services the government is cutting, Presiding Bishop John M. Allin says the scope of this Reagan vision doesn't seem possible.

In an interview in Louisville, Ky., where he was attending a Christian education conference, Allin said he's tried to communicate this view to Vice-President George Bush, the nation's top-ranking Episcopal officeholder, as well as to the Episcopal contingent in Congress as part of a "chorus" of religious voices being raised to those now in power. "We're hearing now from all sections of the country about this concern," he said. "And I'm certain the Church doesn't have the resources to make up the gap the government has been providing."

While Allin recognizes the problems caused by the federal government's ballooning budgets over the past several years, he is worried over what will happen to the poor as a result of the budget-cutting

process. "It's a fact that the government can't go ahead operating just on a total deficit. But by the same token, we have to be concerned about citizens who are in need. And they're not just going to get over it, you know. There has to be a transition. I'm not quite sure that that transition has been planned out sufficiently."

The subject is a lobbying focus by American church representatives, Allin said, and "there's increased talk among religious leaders going to meetings."

The New Orleans General Convention will provide an opportunity for the Episcopal Church to do some serious planning to "make a difference in people's lives. I hope we won't just spend our time passing resolutions and making proclamations. There's room to give expression to our concerns, but I hope we also will make some real effort into what we're going to do instead of saying what the world ought to do."

The government will take the Church's concerns about social service cutbacks more seriously if the Church is making a serious effort of its own to strengthen its mission of service, Allin predicted. "The more you do of that, the more chance there is that others will join you in trying to make a difference. Then I think you've got a right to say, as citizens to the government, 'You see, we are trying, and it's not sufficient, and it's apparent more has to be done.'"

On a related topic, the Presiding Bishop said he fears America is projecting an image of being "preoccupied with building up our defense." Such an image is making the United States appear, he said, "indifferent to human needs both in this country and around the world."

Allin would prefer for the country to "project the image that we challenge other countries to see who can feed the world instead of this escalation of arms."

Richard Walker, 30, is a former UPI reporter who currently works for Reuters News Service, National Public Radio, and *The Christian Science Monitor*.

Food Programs

Continued from page 1

of Trinity Church, Lexington, offers emergency food, shelter, clothing, and services to the needy. Nine churches provide volunteers. Project Blessing does snowplowing, gives emergency rides and firewood, and sometimes, says Kim, people call for counseling.

In Milwaukee, The Gathering at St. James began last winter after two priests, Michael Stolpman and Charles Lynch, prepared the kitchen for health authorities' approval for a Saturday free meal program to supplement area food programs which cover weekdays and Sundays. The Gathering receives some Venture in Mission fund support.

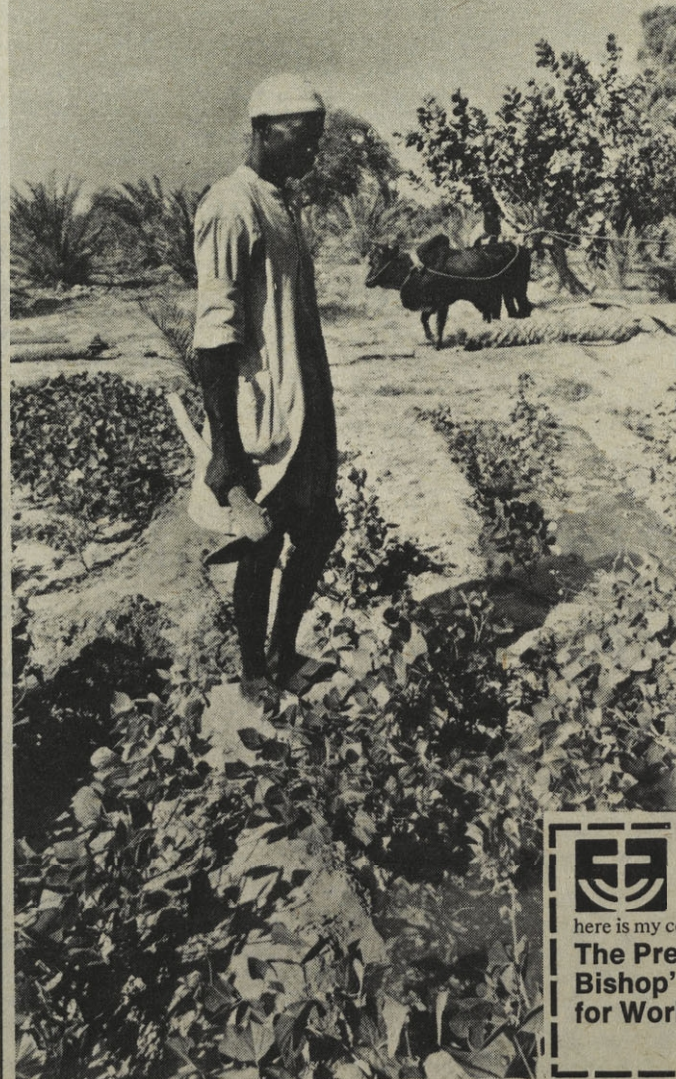
In the Diocese of New York, Grace Church, Middletown, hopes soon to acquire an abandoned railroad depot and convert it into a shelter for the homeless. Grace has also started a seven-days-a-week drop-in center for those who need medical care. "We're serving a hundred sandwiches a day, free soup and coffee, and are confronted with some 20 homeless people each week," said the Rev. John Osgood, rector. The 45 lay volunteers who staff the center also visit the sick and imprisoned.

Many New York City parishes—large and small—are rallying to help the poor. Both Calvary-St. George's and All Angels have teamed with other churches to help feed and house the needy. Holy Trinity helps distribute food through the Yorkville Common Pantry to 150 people who have no incomes. Holy Apostles has received over \$20,000 from Venture in Mission, the diocese, and private foundations for its soup kitchen and food pantry.

With the sharing of time, talent, and material goods and unified by a common purpose, church communities are helping the hungry "get through another day."

This roundup, by no means exhaustive, was compiled with assistance from diocesan editors and the Diocesan Press Service.

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Switchboard

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

CASE: UPPER/LOWER

John Booty's articles, "What makes us Episcopalians," were very good, and I hesitate to criticize.

The concluding article, however, is somewhat misleading. While I am sure Dr. Booty is well aware of the difference between Tradition (with a capital T) and tradition, the article tends to obscure that difference.

The Tradition of the Church is not to be confused with the traditions of a particular part of the Church or the usual customs of an ecclesial entity. Tradition is defined in three different ways in *The Oxford Dictionary of the Christian Church*: (1) "the revelation made by God and delivered by Him to His faithful people through the mouths of His prophets and apostles"; (2) "the accumulated wisdom of the past"; (3) "simply customs and ideas which have grown up imperceptibly and been accepted more or less uncritically." The third definition refers to tradition and not to Tradition.

The term Tradition is defined as to "consist of the central facts and beliefs crystallized in the creeds of the great orthodox bishopricks." *An Encyclopedia of Religion* by Vergilius Ferm says of the origin of Tradition: "The chief source is the unanimous declaration of the early Christian writers." It was in this sense of Tradition as the declaration of the early Fathers that the 1968 Lambeth Conference used the term.

Hence we must be careful to distinguish between "Episcopal tradition" (or traditions) and the Tradition of the undivided Catholic Church. It was this last sense of Tradition and not tradition to which Richard Hooker referred in his *Ecclesiastical Polity*.

Dr. Booty, I am sure, did not intend to blur the distinction between "customs and ideas" with "revelation made by God."

William C. Wantland
Eau Claire, Wis.

"AND A LITTLE CHILD..."

A rousing cheer for the youth ministry network for deciding to meet on a university campus rather than the prohibitively expensive New Orleans site of General Convention!

Mary H. Polom
Wilbraham, Mass.

ONE DOWN, ONE TO GO?

It is with considerable distress that I read of current efforts to dismantle the Episcopal Hymnal. Like the old *Book of Common Prayer*, it contains some gems of our heritage and literary art as well as some fine music. If some must have spirituals and gospel-type music in order to express their religious feelings, I suggest they attend churches where such is the norm and not insist on the destruction of our historical and beautiful standards.

Isn't it rather like bulldozing Washington's Mt. Vernon or Jefferson's Monticello to make room for a new Hyatt Regency?

I am afraid this letter is being written too late for consideration. But I hope the revision of the Hymnal will not be as drastic as that of *The Book of Common Prayer*.

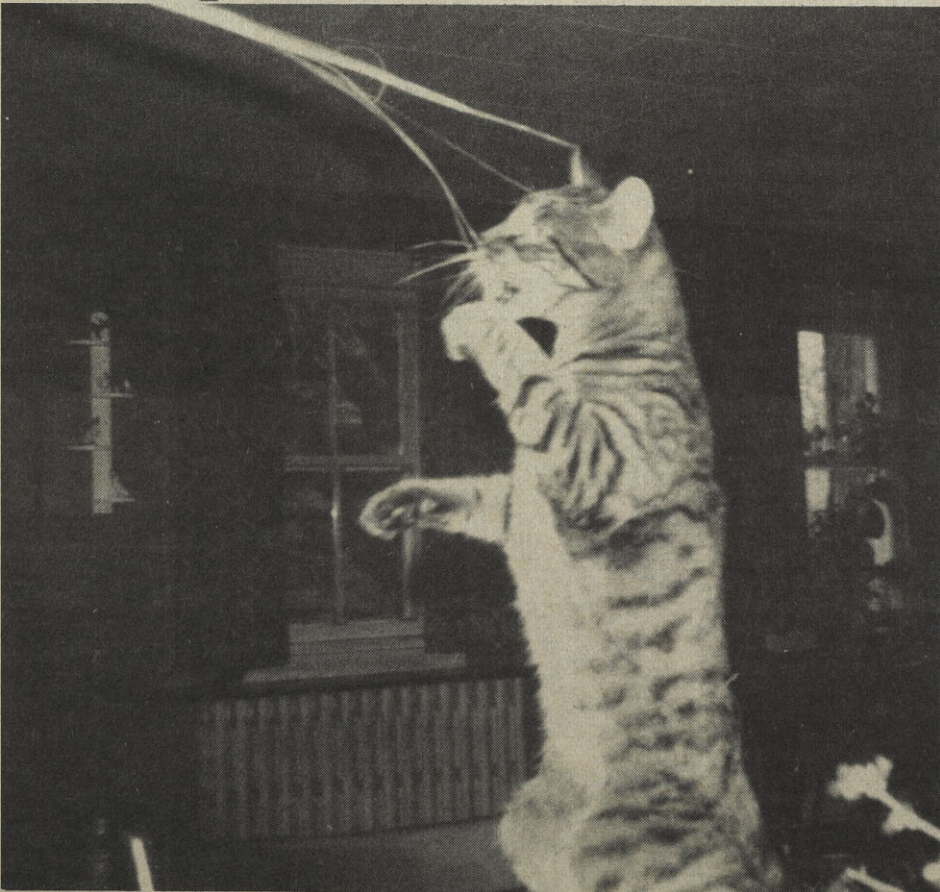
William B. Welling, Jr.
Sykesville, Md.

TAKE YOUR PICK

Onell E. Soto (Mission Information, December) would have been more convincing had he taken as his authority someone other than Metternich, one of history's striking examples of "the prince of darkness of this world."

In the cleansing of the Temple, often cited as an example of "introducing new conditions rapidly and sweepingly," our Lord was not introducing new conditions, but was seeking to restore the Temple to its status as a house of prayer instead of a den of robbers. By Metternich's definition, this would appear to make Him a reactionary since He was trying to "restore conditions to the way they used to be."

The Episcocats



"Suppose it'll be all right if I fringe the palms?"

Fred Sellers (Switchboard, February) is more accurate when he says "Christ fits no political stereotype despite the concerted effort of many to remake Him in their own political images."

Pauline Shortridge
Morgantown, W. Va.

Fred Sellers offers his own definitions of liberal and conservative and resists Onell Soto's suggestion that we ponder which of these the Christ might have been.

I offer even simpler definitions of these two as I see them in the 1980's: A conservative is one who wants to "conserve" what he has for himself and his kind. A liberal would "liberate" more of what he and others have for the general good of community, nation, and world.

Jesus Christ has been described as the only person who ever lived completely for others. That makes it pretty obvious which He was.

John A. Desel
Waco, Texas

CHURCH WOMEN UNITED SEARCH COMMITTEE

Church Women United in the U.S.A., an ecumenical movement of Christian women, announces the opening of the position of General Director for its national office in New York City. A job description will be available July 1, and applications will be received from July 1 through Sept. 15, 1982. All inquiries and applications should be sent to Helen B. McAllister, 3400 N. Harvey Parkway, Oklahoma City, Okla. 73118.

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Friendship conserves what others would trample

BY MARTIN E. MARTY



Friends engage each other freely and sometimes playfully. This does not mean one can take the other captive. They both have their rights.

Healthy friends also have their rites.

In religion people follow certain rituals in order to ward off chaos. So it is in friendship, which draws so often upon the same elements in life that make us religious. Whether they are consistent and formal about the ceremonies of friendship, or whether they simply let these take casual but durable form, friends will find them-

selves repeating acts and rites that have cemented friendships.

In the observance of rite and tradition, friendship comes closest to being a religious aspect of life. I do not mean that friendship cannot merely be friendship or that it has value only if we put it on a high shelf marked "Top Sacred." Nor do we do religion a favor by spreading its definition so thin that anything can go by that name.

Instead, it is useful to see the similes and coincidences. Religion, however disruptive it can be when it judges human pretense and injustice, has another task: It helps keep stories alive and, in doing so, endows past suffering with meaning and gives hope to the present. Some people complain that religion is conservative—which it is when it has this storytelling function. But this is a conservatism that saves what the uncaring would trample or forget at the cost of what is most hu-

manly precious.

And religion encourages rites as a way of warding off chaos. At the edges of ritual life, everything seems plotless and threatening. But when people gather to repeat what they did and said at sundown yesterday or sunup last Sunday, when they regather for Yom Kippur or Easter as they did a year ago, they give a name to the order they must have to fight the chaos.

Friendship is not a substitute for religious ritual, but a supplement to it. When worshipers return from Matins in the morning, assured of grace in a new day, they lose heart if they never run into friends who act gracefully. Easter may be a celebration of new life—the message of resurrection has the effect of forming communities now as from the beginning. But if those communities are nothing more than interest groups or address lists, the New Life message turns old and deadly. Congregants have to become friends, or at

Reflections

least the congregations must include friendships. And while these friendships will sometimes bring surprise based on sudden graces or unforeseen demands, they also provide for regular observance.

Through old friendships we cycle ourselves back into a story that sustains life; through new friendships we set up new stories and start locating new rites. These rites serve to indicate that behind the story of our mundane lives there is a larger story. When friends start saying yes to the meaning of their rituals, they take on a pattern of affirming life. That is why friendship not only helps reinforce vital faith, but challenges weak visions.

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Unity's Rocky Road Vatican delays Roman-Anglican unity statement

by Janette Pierce

Eventually the final report of 12 years of consultation between the Roman Catholic and Anglican communions may make news because of its content—Papal primacy, jurisdiction, and infallibility as well as understandings of the biblical texts about Peter. Right now, however, the Anglican-Roman Catholic International Commission's report is making news because it hasn't been distributed.

The Vatican is apparently reluctant to release already-printed copies which are stored in Forward Movement warehouses here and by the SPCK in England. Copies of the report have been circulated, however, and been commented upon by the press. Episcopal Bishop Arthur Vogel of West Missouri, a Commission member, says the Vatican's actions create a problem for ARCIC members who feel honor-bound not to comment until the document is officially released.

The final report includes the Commission's earlier Agreed Statements on the Eucharist (1971), Ministry (1973), and the first part on Authority (1976). But the thorny questions of Papal authority in the final section—which have been called "obstacles to our growing together toward full communion"—appear to be causing the delay.

The Commission's language about authority may itself be a stumbling block. The final section avoids traditional, hence emotion-laden, words: for instance, "universal primate" rather than "Pope." Peter Hebblethwaite, the *National Catholic Reporter's* English correspondent, says the language will be unfamiliar to some members of the Roman Curia. "Anyone who needs the security of familiar polemical language will no doubt be disconcerted by the final report."

Continued on page 8



BISHOP ARTHUR VOGEL
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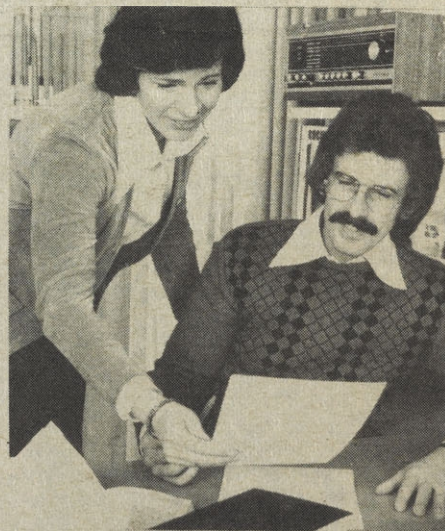
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i spoke too harshly, Lord
they were misbehaving
and i had a headache
and they decided
they would run away
pillow cases crammed with belongings
three grim faces
marched determinedly out the door
(good! i'm glad they're gone!)
they would live in the barn
and not go to school
rob the garden for food
or pick berries in the woods

inside, my shame grows and
my humor returns
outside, they grow hungry and bored
with sheepish smiles,
the prodigals return
tousled hair filled with straw,
dirty clothes in disarray
they offer a bouquet of wild flowers
which i exchange
for a plate of warm cookies
and everything is ok again

Lord, sometimes i want to run away, too
sometimes the world treats me
too harshly,
and i'd like to stuff my world
into a paper bag
and just start walking . . .
whenever i try to cope all by myself
things are just too much
for me to handle.
that's when i come running
back to You, Lord
i always know that You'll embrace me
with my dirt on
with straw in my hair and berry stains
on my face
with the dirt on
and Your love will be like warm cookies
satisfying more than just
a physical hunger
filling up the empty places in my heart

thank you for warm cookies, Lord
help me to love with Your kind of love
remind me to love with the dirt on

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Set a symbolic Easter table

by Jean M. Burroughs

Just as the lighting of four candles on an Advent wreath can give children a better understanding of the spiritual meaning of Christmas, so can the setting of a table with Easter symbols, in the context of family worship, illustrate the events of Holy Week. Reading appropriate Bible verses, in sequential order, further explains the actual incidents.

The table represents the one at which Christ served His disciples. It can be your own dining table or any other space you reserve for the symbolic objects. These include: a palm leaf, cup, and bread; bowl and towel; praying hands; rooster; crown of thorns; rope, nails, and cross; and an Easter lily or any plant that blooms in this season.



ON THE FIRST DAY

Place a palm leaf, fern frond, or even a palm pattern, cut from green paper, in the center of your table. Read John 12:13.

So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" (RSV)

Then ask your child to put a cup of grape juice, or wine, and piece of bread near the palm leaf. Read Luke 22:14, 17, 19.

And when the hour came, he sat at table and the apostles with him. . . And he took a cup, and when he had given thanks, he said, "Take this, and divide it among yourselves. . ." And he took bread, and when he had given thanks, he broke it and gave it to them."

For older children you might substitute Mark 14:22-23, which explains the significance of the blood of the covenant and the broken body. This is an opportunity to discuss the Communion ritual and answer questions. Conclude with sentence prayers or by reading or singing an appropriate and familiar hymn.

ON THE SECOND DAY

Add a small bowl of water and a folded napkin or towel to the other objects on the table. Read John 13:5.

Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel.

Explain that this act of humility on Jesus' part shows He came to serve all people. To serve others and perform acts of kindness and love is to follow this teaching of Jesus. Let each family member tell of a loving deed he has recently done. Conclude with prayer.

ON THE THIRD DAY

Place on the table a picture or figure of hands posed for prayer. Or have a child outline his own hands on paper; cut out the hands and pose them together. Read Luke 22:41.

And he withdrew from them about a

stone's throw and knelt down and prayed.

Explain that Jesus prayed most earnestly that He be allowed to live to continue His ministry. But discuss how in prayer He yielded to God's will, stating "not my will, but thine, be done" (Luke 22:42). Emphasize this attitude of yielding our lives to His will. Conclude with prayer or words of a hymn such as "Sweet hour of prayer."

*Sweet hour of prayer,
Sweet hour of prayer
That calls me from a world of care
And bids me at my father's throne
Make all my wants and wishes known.*

ON THE FOURTH DAY

Add a picture or figure of a rooster to your other symbols. (A toy Easter chicken can be substituted.) Read Luke 22:34.

He said, "I tell you, Peter, the cock will not crow this day until you three times deny that you know me."

Explain that the rooster's crowing at dawn showed the passage of time during the night Jesus was captured as well as His foreknowledge of Peter's denial. Discuss Peter's fear for his personal safety as the reason for his denial of Jesus. Emphasize that the Old Testament prophets had foretold the events of Christ's death.

Conclude by praying together or singing a verse from a hymn such as "Stand up, stand up for Jesus."

*Stand up, stand up for Jesus.
Stand in his strength alone.
The arm of flesh will fail you:
Ye dare not trust your own.
Put on the gospel armor
And watching unto prayer,
When duty calls or danger,
Be never wanting there.*

ON THE FIFTH DAY

Assign an older child the task of twisting rough twigs, rose stems, or weed stalks together for the crown of thorns. Take turns feeling the crown before it is placed on the table. Even the youngest child can appreciate the discomfort such a crown would cause. Read Mark 15:17.

And they clothed him in a purple cloak and plaiting a crown of thorns, they put it on him.

Explain that the crown and robe were a way of mocking Jesus for His claim to be King of the Jews. Conclude by repeating slowly together:

*O sacred head, once wounded,
With grief and shame bowed down,
Now scornfully surrounded
With thorns, thine only crown;
O sacred head, what glory,
What bliss till now was thine.
Yes, though despised and gory,
I joy to call thee mine.*



ON THE SIXTH DAY

Lay a few inches of cord, nails, and a cross of sticks bound together beside the other objects. Collecting these items should impress children with the reality of the crucifixion without overemphasizing Jesus' bodily suffering. Read Luke 23:26,33.

And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross to carry it behind Jesus. . . And when they came to the place which is called The Skull, there they crucified him.

On this day parents must use their own discretion in telling the crucifixion details. Explain that crucifixion was a custom of the times, so cruel it was later abandoned, but that Christ suffered such a death to

save us in obedience to God's will. Conclude by singing a hymn or reading one.

ON THE SEVENTH DAY

Place a lily or blooming plant in the center of the other symbols. Read John 11:25-26.

Jesus said to her, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die."

On the last day of Holy Week discuss how a plant's roots, which are buried in dirt, will produce new growth in the spring. Compare Christ's burial and resurrection with the plant. Ask each person to name other forms of new life that come in the spring. Use this opportunity to separate the Christian observance of Easter from the secular by mentioning that the Easter bunny is simply a means of giving loving gifts in this joyous season. Older children voluntarily give up the fantasy of the bunny so they should not be disillusioned by their parents' explanation.

Conclude your Holy Week worship by joyfully singing an Easter hymn.

Jean M. Burroughs of Portales, N.M., has written for Scripture Press and Upper Room.



The faith of the two Marys

by John M. Allin
Presiding Bishop

"And very early on the first day of the week they went to the tomb when the sun had risen." (Mark 16:2)

On Easter Day we will be hearing once again the familiar Gospel account of that early morning visit to the tomb by Mary Magdalene and Mary, the mother of James and Salome. Our attention is directed at once, of course, to what these two visitors expected to find, what they actually found, and their resulting reaction.

I have always wondered at the miracle that the two women came to the tomb at all! Lesser humans would have given up in despair and depression due to Good Friday's awful climax to Christ's ministry of healing, teaching, and hope.

The two Marys, however, were followers of Jesus who were not lesser humans. Their commitment to the Master was strong and deep enough to survive Good Friday.

Such is also true in our own time. The Church is a joyful community, to be sure. But every so often the reality of Good Friday breaks through and threatens to counteract the alleluias of Easter. Thank God for those followers of the Lord in our own time who remain true to Him in spite of everything.

Because of faith such as theirs, in this year 1982 we are able to have the privilege of exchanging the greetings of peace and blessings of Eastertide. I know the two Marys have long since understood.

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Sharon Morrison's Adopt a Friend is 'easy on the heart'

The Van Dora Nursing Home is just around the corner from Sharon Morrison's home in Foxboro, Mass., and when she passed it on evening walks, she was always tempted to go in. "I've always enjoyed older people. They always seem to have a smile and many experiences to share."

When she did go inside, however, to help arrange a music concert, the reality was much different. "The loneliness and the emptiness of residents who had no family or friends to visit them came as a complete shock to me." Before Morrison left, she invited one of the women at the Home to dinner.

"Well, George, what do you think?" Sharon asked her husband that night after she had excitedly told him her idea of beginning an "Adopt-a-Grandparent" program.

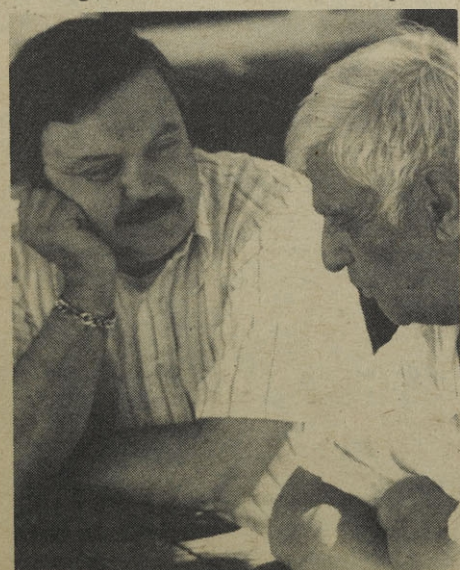
She approached her parish, St. Mark's, and from the nursing home received a list of 20 people who needed friends. Twelve parishioners agreed they would like to visit, and the program's name was changed to "Adopt-a-Friend" because some of the adopters were the same age as the adoptees.

As the Home's residents welcomed the idea of having personal friends in the outside world, Sharon Morrison's problem became "How many more adopters do we need now?" The nursing home director said 20 to 25. But where to find them?

With trepidation, Sharon Morrison told the story to Lutheran and Baptist congregations. "How special it is when someone does something just for you," she said to them. "That's what I'd like to talk with you about: a way of helping make special people feel just that, special."

Ten volunteers were added to her roster, and an article about the program in a local newspaper produced two more.

Now Adopt-a-Friend is off and running. Among the friends are Estella, who proud-



ly shows off her two new adopted grandchildren when her Foxboro family comes to visit; Frances, who shares home-baked cookies that Pam made for her; Maggie, whose plants are flourishing because Liza brings in plant food and washes the leaves; Phil, who isn't going to run away now because he's found a good friend in Lorne; Margery, who goes places on Saturdays with Marion; Bill, who has a man to talk with when George comes to visit; and Frank, who looks forward to going to

Passing friendship along is the goal of Sharon Morrison, far left, shown here talking to Phil Maloney, a Van Dora Nursing Home resident. Fred Davino, left, below, and Frank Bacchini have struck a new-found friendship through Morrison's idea that she passed along.

Fred's house. And more.

Katie, the woman Sharon Morrison invited to dinner that first visit, died recently. "Katie was easy on the heart," says

Sharon. "And even though losing her was hard, it won't stop us from adopting again for the joy of knowing Katie far outweighs the pain in losing her."

"If you will, please stop a minute, and think, and talk about starting an Adopt-a-Friend program at your church or just walk into the nearest nursing home and say, 'Hi, is there someone here who needs a friend?'"

Then, Sharon Morrison suggests, "Pass it on."

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A plea for Baha'is

Former prisoner reports Iran persecution

by Cynthia Dwyer

It is either deeply ironic or an example of the grace of God that in a land that has come to be dominated by the most narrow religious fanaticism, my long-dormant religious feelings were reawakened and expanded to encompass the religious impulses of all men and women who simply love God.

I shared a room at Evin Prison in Tehran with Jean Waddell, the Scots-born secretary to the much-persecuted Bishop Hassan B. Dehqani-Tafti of Iran. By the time I met her there and had her Bible and her love and Christian succor available to me, I had been exposed to three profoundly moving non-Christian sources.

Two of these were Muslim: the teachings of the revered first Imam of the Shi'a, Hazrat Ali, cousin and son-in-law of the Prophet Mohammed, and the Koran and the poetry of the 12th-century Sufi mystic, Attar of Nishapur. The third was a friendship with a Baha'i woman in Evin.

Because of the fearful plight of some 300,000 to 400,000 Iranian Baha'is, I wish to urge American Christians to concern themselves with what happens to this faith under a persecution that is approaching genocide.

As *Newsweek* religion writers have said, "Of all the religious sects, there perhaps is none more peaceful or less doctrinally demanding than the Baha'is. A 19th-century offshoot of Islam, Baha'ism preaches the unity of the human race, eschews sacred ritual, and espouses world peace through world government."

Yet 111 Baha'is have been executed in Iran since February, 1979; dozens have disappeared; hundreds have been imprisoned and tortured; and thousands have been made homeless and deprived of their jobs or businesses. Their shrines have been desecrated, their cemeteries bulldozed, and their children kidnapped and coerced into "conversion" to Islam.

These acts are un-Islamic, repugnant to the devout believer in the compassion and mercy of Allah, but Khomeini's regime in

Iran today has deviated from the faith of Imam Ali.

After March 21 identity cards necessary to purchase food in Iran will be issued, but not to Baha'is. The Baha'is are valuable scapegoats for the fanatical mullahs now that the "Great Satan's" hostages are no longer available to blame for what's going wrong.

During my "disappearance" I witnessed a blindfolded woman being led like a slave from the section where woman prisoners were housed to another part of Evin prison. I can personally testify that the revolutionary courts are perfectly capable of "hiding" prisoners in secret locations both at Evin and elsewhere in Tehran; I was in three of those locations. That torture was common was sworn to me by fellow prisoners.

Baha'is hold a deeply pacifist faith which all people who believe in God should wish to see protected. Baha'is are being treated as the Jews in Germany following the *Kristallnacht*. Young girls have been abducted and compelled to marry old Muslim men. A woman was required to pay for the bullets that killed her husband before she could claim his body. Baha'i marriages are not legally recognized, and mobs therefore have an excuse to persecute Baha'i wives for being "prostitutes."

The Baha'is will not hide or recant their religious affiliation in the face of a firing squad, choosing to die for their beliefs. Christians, whose religion drew some of its early strength from its martyrs, cannot but honor the martyred Baha'is.

Our concern should not end with merely honoring them. We must ask our government to grant asylum to those who are able to escape, and we must guard against a government moratorium on criticism of Iran in efforts to try to influence the present regime in the "best interests" of America.

Christianity's interests demand the protection of all who love God. I pray for Khanom H., her family who made sure I had a warm sweater and a few grapefruit and oranges each week, and in remembrance of her warm arms of comfort, the goodness that radiated from her space in the corner of my cell.

Cynthia Dwyer of Williamsville, N.Y., spent nine months imprisoned in Iran and wrote this article as a "partial fulfillment of a vow made in Evin and out of the deep love I hold for the Baha'is of America who welcomed me home with prayers and open arms."

Unity statement

Continued from page 5

One can easily speculate that Pope John Paul II may be uncomfortable with a new definition of the Papal role. Some speculate, too, that Archbishop Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith, may be "disconcerted" by a document which uses the word "indefectibility," a favored term of German theologian Hans Kung who was removed as a teaching theologian while Ratzinger was primate in Germany.

In a telephone interview, Vogel said he would not comment on the content of the report but admitted he was puzzled by the delayed release of the document. The completed report was sent to Canterbury and Rome in September with the hope it would be available by mid-January's annual octave of Prayer for Christian Unity. Speculation now puts the release date in May, prior to the Pope's visit to England (see page 9).

Vogel would not confirm reports in the *National Catholic Reporter* that the Congregation for the Doctrine of the Faith wants to issue a set of dissenting notes to accompany the Commission's statement. England's Roman Catholic Basil Cardinal Hume visited the Vatican in February to plead that dissent would insult the Anglican Communion and the Commission, but according to the *Reporter*, his mission was unsuccessful.

Once the Commission's report is re-

leased, all portions—Eucharist, Ministry, and Authority—will have to be approved by both communions. Vogel says the Episcopal Church in the U.S.A. is the only Anglican Province to endorse even the first two portions. The other national Anglican Churches must also act upon it, and the Anglican Consultative Council will coordinate this work. Vogel expects the document will be reviewed by Roman Catholic episcopal conferences and the Congregation for the Doctrine of the Faith before final Vatican action.

The care with which the Vatican is handling the document is evidence of its possible impact on other ecumenical dialogues. Conversations with the Orthodox Churches are a high priority with Pope John Paul, and the Papal infallibility and primacy questions are problems in these talks as well.

Hebblethwaite contends that a solution acceptable to Anglicans would probably satisfy the Orthodox also.

HOLY CROSS OFFERS COURSE

General Theological Seminary and the Order of the Holy Cross will co-host a week-long program of Elderhostel at Holy Cross Monastery in West Park, N.Y., from August 16-20.

For \$150 Elderhostel offers room, board, and classes in Religion and the Arts, Living with the Parables, and Body-Awareness and Meditation. A copy of the catalog is available from Elderhostel, 100 Boylston St., Suite 200, Boston, Mass. 02116.

A source of help for boys



Sons of Episcopal clergy, because they are carried under private or diocesan medical coverage with the Church Life Insurance Corporation, are in many cases eligible for help from St. Francis Boys' Homes, Inc., in Kansas and New York. The homes offer residential treatment for boys ages 12 through 18 who are delinquent or near delinquent, who have exhibited emotional maladjustment, or who have been involved in drug and alcohol abuse. You can obtain additional information from Canon Kenneth Yates, Box 1348, Salina, Kan. 67401.

We have a unique tradition

by Ralph E. Macy

What does being an "Anglican" mean? Does the Episcopal expression of the Christian faith have something unique, a tradition and an ethos we need to affirm? How can the history and tradition of Anglicanism inform our life of faith in our own time? These and other questions were addressed at the annual residential continuing education program at Episcopal Divinity School in Cambridge, January 11-15. "Anglican Spirituality—Appropriating Our Heritage" brought together 35 laypersons and clergy from California, Newfoundland, Minnesota, Alabama, and other points in the U.S. and Canada.

The program grew out of an EDS faculty project, a collection of essays on Anglican spirituality edited by the Rev. William J. Wolf, professor of theology, and due to be published by Morehouse-Barlow next June. With the

project well underway early in 1981, the idea of a working conference led to the January program. The Rev. Martin Smith, SSJE, and I joined five of the faculty involved to develop the program.

When the week drew to a close, one participant wrote, "It confirmed my growing sense of who I am as an Anglican, offered some directions for my own growth and for parish growth."

Another noted, "We do excellent liturgy back home and have worked hard to bring the parish to the exciting discovery of the 1979 Prayer Book. I see this week's learning pointing some new directions which will build on what we have been doing."

The Rev. Edward W. Stiess, professor of pastoral theology and acting dean in the first half of 1982, began the week with a survey of the contemporary scene. He noted that old assumptions of a secular society are giving way to new demands for a deepened life of the spirit, generating competing movements which must be examined critically. The Church must be both responsive to need and active in presenting its understanding of the Gospel. Participants then reflected on their own understanding and experience of spirituality, the resources that support them, and areas of need and growth they wish to pursue. The Rev. David Siegenthaler, tutor in church history, presented "The Literature of Anglican Spirituality," an outline

Please turn to page B

Editor's report

Ouch! It hurts!

So you've been criticized!
You've really gotten it!

It may have been that pro-Reaganomics talk you gave to the local chapter of the Society for a Socialist America. Or it may have been your failure to call on Miss Minnie Gluntz during the 85th birthday party her friends and family arranged. It may have been too many (or too few) hymns from *Hymns III* on Sundays or the use of Rite II at "the 8 o'clock." Or whatever.

It could have been most anything. It probably was! But whatever the reason, *you have been criticized*.

I know some clergy who take criticism very well. I know more who don't. So please understand, friend reader, that the following suggestions do not apply to you, rather to those others for whom accepting negative response is a problem.

My first suggestion is when you are criticized, *do not respond at once*. Criticism hurts, and people who are hurting are not doing their best thinking—usually. If it is verbal and to the face, thank the person for the comment and let it go at that. If response is called for, a note or another conversation at a later time is best.

Think about the critic and make certain you understand what that person is *really* saying. Clergy receive a lot of criticism from people who are not critical at all but who are after some needed attention. They are trying to attract your attention, to have dialogue with you.

Is the criticism itself a response to some irritation or hurt or carelessness that you have caused without knowing it?

Do some introspective thinking to check on whether the criticism may be justifiable. Mistakes are easily made. If you have goofed, don't be afraid to admit it.

If criticism is persistent from one source, from one person perhaps, accept it, but don't let it disturb you. It probably is due more to problems of the critic than to you. On the other hand, do not ridicule such an ill-founded critic or share the critic's problem with others.

Since you are human, you have probably made some mistakes now and then. Have you apologized? If you cannot remember having apologized to anyone for anything in the recent past, you had better think about that!

Continue this line of thinking on your own and suggest some ideas to yourself.

As for me, well, I'll be busy handling my own problems in this regard. And when some letters come in criticizing this column, I think I'll . . .

—Dick Anderson

Continuing education offered by Seabury-Western

"Evangelization and Renewal: Some Principles and Methods" and "Pastoral Perspectives on Stewardship" are two continuing education offerings available this spring from Seabury-Western Theological Seminary in Evanston, Ill.

The evangelization and renewal program will be on each of five Fridays, April 16-May 4, with the Rev. Jack Van Hooser as leader. Tuition is \$75. The course will consider how basic principles and methods of evangelization and renewal can be understood from the perspective of the Anglican tradition.

The stewardship course with Dr. Leo B. Waynick, executive director of the Ecumenical Center for Stewardship Studies, as teacher will be May 17-19 and will explore how stewardship concepts can be used in teaching, preaching, and counseling in the local church.

Both course offerings carry certifiable continuing education credit. Additional information and applications are available from the registrar at Seabury-Western.

The Episcopal Professional Pages April, 1982

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Tick. . .tock . . .Tick. . .tock. . .Tic

by James L. Lowery, Jr.

Time management training seems to be a need of a great many clergy today. This is my impression as I make the rounds of that large extended family which is the Episcopal Church.

Remember that we are called to be stewards of time, talent, and treasure. We have to account for time. We do not want to waste it. But as stewards of a body, mind, and soul that God has made, in all responsibility we should have some time for rest and relaxation. Also bear in mind that time is of two sorts, biblically speaking. "Measured time" (*chronos*) is the one-hour Eucharist, 40-minute travel time to the central hospital kind of time. "Appointed time" (*kairos*) is going forward or pointing toward the arrival of the Kingdom—the time I first met my wife, the time I was saved from death in an automobile accident, the moment the astronaut first set his foot on the moon. Thus we think of time not only in measured units, but in the value of where it points or leads.

A special expert in this area—a "Mr. Time-Management" himself—is Alan Lakein, and he is as expensive as all get-out. But he has the thing straight, and he can put it simply and be a tremendous help. I suggest you invest a few dollars in his classic book, *How To Get Control of Your Time and Your Life* (New York, Peter H. Wyden, 1973). This is worth rereading every so many years. If ever you hear Lakein is giving a talk near you, go! What follows owes much to him as well as to people in the American Society for Training and Development who have used him and his experience in time-management workshops all over the country. Also I am indebted to the personnel of the Episcopal Church's now-defunct Strategic Research Services unit under the Rev. David Covell.

Time Diary

The first thing to do is to determine how one presently spend one's time. A fine method is the time-diary, a method used most successfully in a late 1960's study of our priests and a late 1970's study of our bishops. Choose three separate weeks. I suggest the three weeks used in the annual parochial report for attendance statistics. Block out all seven days in one-hour segments through each 24 hours. Keep the diary on your desk and several times a day briefly note how each hour is spent. Then at the end of each week, total how many hours were spent in each of the following categories:

1. Priestly
2. Preaching, teaching, communication
3. Pastoral
4. Administration
5. Organizing
6. Study and prayer

Now go back over the diary again. Add up the hours spent in:

1. Professional concerns
2. Family concerns
3. Personal concerns
4. Rest and relaxation

You may find overlaps.

Study your analysis and let the results soak in. A few guidelines for comparison and thought follow. Most clergy spend huge segments of time on administration and organization, feel they are not good at it, and are frustrated as a result. Most clergy work 50-60 hours a week. Is this much necessary, or is it the nature of the beast? Do you have enough time for rest and family concerns? A significant number of clergy die young because they overwork and do not take proper physical care of themselves. Another significant number go on almost forever, say the insurance companies.

The Priorities List

Now you know how you spend your time, the second step is to see what priorities you have really set for your time and what priorities you want to set.

Priority A is high value. Priority B is medium value. Priority C is low value. Look over the diary in terms of the quantity of time actually spent on priestly, pastoral, and other categories. Then look again in terms of the actual classes of tasks performed (these will be many more

than just the six categories) and rate them A, B, or C in value. For example, crisis-visiting may not have been big in quantity, but it is priority A in value and you were able to do an effective ministry in those few hours. Each class of tasks should have a quantity rating and a quality rating.

Make a list of things to be accomplished this year, this season, and this month. Rate them A, B, or C priority. You now have a specific idea of the directions in which you wish to move, the way you want to control your time. To review, first make a list, then choose and set priorities within that total list.

The To-Do List and the Piles

The third step has as its background, according to Lakein, in the fact we spend 80 percent of our time on 20 percent of our work. That situation is just in the nature of things. So let's control the situation so we can concentrate that 80 percent more on the A priorities and less on the C's.

You already have the list of things to be done, tasks to be accomplished this year or this season. Keep this on hand as the "Master To-Do List" and check it every so often to cross off what has been done and see what has not. Now add to that a "Daily To-Do List." The difference between the workaday person and the effective person (not the over-organized person and the effective person) is the effective person really keeps a daily to-do list.

At the end of each day, make your list for the next day, or if your rhythm runs differently, make it the first thing each morning. Run down the list and put A, B, or C after each item. Do all the A's before doing the B's and the B's before proceeding to the C's. Some days you may not finish all the A's. Other times you will finish A's and B's and even some C's. You will never reach the bottom of the list, but you will concentrate your activity and energy well, and it will show.

To "Lakein's Lists" I should like to add the "Parson's Patented Piles." Take the A and B matters and, as a sacramental of the same, the papers, files, or messages having to do with them, and arrange them in four piles. The first

pile represents those matters that will solve themselves pretty much as things go along. This pile you simply check on: A light expenditure of energy in monitoring and checking is all that is necessary. The second pile represents matters in which a bit of push and energy by you or some friends will make a real difference. Put heavy work into these. The third represents matters that require major effort by you and others. Count the cost and organize before you begin. The final pile represents work in which the chance of success is minimal, but you may succeed if God vouchsafes a miracle. (They do happen, you know!) Go easy on these. God's miracles often do not coincide with our schedules!

Results

The result of these procedures is threefold. First, you will see that a certain amount of planning allows you to be effective. Second, you have your priorities straight enough that you can make time for emergencies as they arise without clobbering essential work. Third, the process you are in has you attuned to desired directions and forward movement. Thus, when a new matter arises, you instantly know where it fits or if it is extraneous and not important.

In summary, your schedule will serve you more, and you will serve it less. Didn't Jesus say rules were made for people, not people for rules, or some such? Have a good time with time!



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

A unique tradition . . . Continued from page A

of the types of writings that have shaped our tradition and a framework for exploring those resources.

Further presentations by the faculty group included "From Wilberforce to Temple—An Era Examined," in which the Rev. John E. Booty, professor of church history, surveyed developments of the hundred years leading into the current era. He also lead a session on "Contrition in Hooker, Donne, and Herbert," in whom reflection on human sinfulness—personal and corporate—was grounded in the mercy of God and was the path to renewal and a life of joyful thanksgiving. Wolf led the group in reflections on the life and writings of Thomas Traherne, a 17th-century English priest whose work was a combination of poetry, prayer and meditation, and personal reflection, shaped by his participation in the Church's liturgical life and *The Book of Common Prayer*.

Alastair Cassels-Brown, professor of music and speech, presented a program on "Music as an Expression of Anglican Spirituality," pointing to the underlying rhythms of Anglican chant and hymnody that go hand in hand with the words of our worship and the intellectual and emotional life of Anglicans. The Rev. John E. Skinner, professor of theology, presented a paper on "An Incarnational Theology—A Proposal," linking traditional Anglican emphasis on the Incarnation with Alfred North Whitehead's process philosophy, proposing a humanizing and inclusive stance in an era which increasingly devalues the human being and the created order.

Smith, a counselor in spiritual direction at EDS, led three sessions on "Contemporary Pastoral Needs in the Area of Spirituality." Participants worked with him in clarifying the nature of one-to-one spiritual direction or counsel and on the resources for working with groups in parish life.

The conference's liturgical life was set in the regular round of the EDS chapel services and on one occasion

with the Society of St. John the Evangelist at the order's home on Memorial Drive. The Rev. Daniel Stevick, professor of liturgy and homiletics, opened the morning sessions with brief meditations drawn from classics of Anglican spirituality.

Participants left the conference with a variety of intentions growing out of the experience. Most resolved to plan more time for reading, reflection, and meditation and to provide similar time and opportunity within parish life. Some decided to explore some form of spiritual direction for themselves. One found new resources for a book on which he is collaborating, and another found the experience helpful in informing a forthcoming vocational decision. Participants found the subject timely, worth the intensive week they had spent, and an area the Church has taken too much for granted.

The Rev. Ralph E. Macy is director of continuing education at Episcopal Divinity School in Cambridge, Mass.

How's that again?

Many parish clergy feel they are not always welcome when they visit the homes of their congregation members. Perhaps they should take some comfort from a report at a recent United Church of Christ evangelism conference held in Japan. Participants suggested the need to reexamine the urban pattern of changing parish pastors every five or 10 years. One minister seemed to agree: It had taken 50 years before he had been invited to visit one farm home, he said.

—from the January/February, 1982, issue of *One World*, the magazine of the World Council of Churches.

About books.....

Explorations in Faith by Robert A. Evans, G. Douglass Lewis, and Marjorie Hall Davis, Leader's Guide \$8.50, Participant's Packet \$3.50, The Alban Institute, Washington, D.C. (Leader's Guide is 33 typewritten pages, Participant's Packet is 34 typewritten pages).

A letter from Celia A. Hahn, who directs publications at The Alban Institute, says this six-session educational design will be an important aid for clergy who want to share theological resources and laity who want and need solid theological education. The material includes case studies and Bible study designed by Walter Wink.

The material is packaged in an attractive format and is written in a concise manner.

The Clergy Compensation and Financial Planning Workbook by H. L. Akin, \$8.95, Life Enrichment Publishers, Canton, Ohio (123 pages).

If you are in a muddle about the new tax laws, taxes in general, housing allowances, retirement plans, insurance, Social Security, budgeting, disability insurance, or even if you think you know it all, this workbook will be of interest and most likely of help. The author assumes his readers know nothing or very little about finances, taxes, et al, and provides a clear path through the tangles. The workbook is well organized, and turning to subjects of particular interest is easy. Some of the pages are sample worksheets. The large, boldfaced type makes for easy and quick reading. It's well-worth the price! —R.J.A.

The Communicating Church: How to Tell Your Church Story to Congregation and Community by Charles E. Swann, \$10.95, Office of Media Communication, Presbyterian Church in the U.S., Atlanta, Ga. (111 pages paperback).

Here's another book along the lines of Charles Austin's *Let My People Know* and Velma Sumrall and Lucille Germany's *Telling the Story of the Local Church*, an important field which cannot have too many books available. Author Swann gives the basic how-to-do-it suggestions in all areas of church communication from newspaper and television advertising to newsletter and film-strip preparation. Attractive line drawings add to the text. The writing is clear; the headings are a handy index to the needs of the local parish communicator. If you have saddled someone with the job of communication in your congregation, you owe him or her a copy of this book—or one like it—at the very least! —R. J. A.

A Prayer Book Manual edited by Charles W. F. Smith, \$8.95, The Evangelical Education Society of the Protestant Episcopal Church, Arlington, Va. (145 pages paperback).

Among those good-old-days-which-were-not-so-good was the time when those of Catholic tradition felt called to play down preaching because it was so identified with Protestantism and when those of Protestant emphasis felt they had to give scant attention to liturgy because to do more might place them too close to the threshold of the Catholic camp.

This Prayer Book manual can be added to the shelf of writings that give evidence that those days are indeed behind us. With the 1979 *Book of Common Prayer* as a framework, this manual is really an excellent liturgical commentary from the Protestant viewpoint within the Episcopal Church. It is clearly written, straightforward in making certain points, and organized so material about specific rites and services can be easily found.

The 1979 Prayer Book opens new opportunities for liturgy and worship, but at the same time it calls for more thought and preparation to be given to the things said and done when Christians gather for corporate prayer and praise. This manual is a must for those who identify themselves as Protestant Episcopalians—and a good idea for those who don't. —R.J.A.

Prime Time Preachers by Jeffrey K. Hadden and Charles E. Swann, \$11.95, Addison-Wesley Publishing Company, Reading, Mass. (217 pages including bibliography and index).

The Hour of Power, PTL Club, 700 Club, Radio Church of God, Cathedral of Tomorrow. . . There's so much of it and it all comes over the tube so frequently, where is one to begin in trying to gain perspective about

what we have been calling "the electronic Church"? Reading this book is a good place.

Hadden and Swann have the credentials to write a book such as this, and they have the gift of being able to put a lot of data into the form of an interesting yarn. The book is as balanced a presentation about television preachers and religious programs as one will find anywhere, and it is must reading for clergy who want to be able to discuss the phenomena with parishioners and others.

Don't let the garish design of the dust jacket fool you. *Prime Time Preachers* is a sophisticated book and well worth the price. —R.J.A.

The Moral Majority: Right or Wrong? by Robert E. Webber, \$9.95, Cornerstone Books, Westchester, Ill. (187 pages, including appendices).

Once in awhile a publisher insists on a book title that

is aimed more at selling books than at reflecting with accuracy the content of that particular volume. I guess that is what happened with this book because the Moral Majority is not its main focus. Author Webber leads his readers through critiques of what he calls two "extremist" positions: the Moral Majority on the right and the World Council of Churches on the left. Following the Webber path, the reader is led to the conclusion, of course, that one should follow neither extreme. While both contain good, both are flawed. What then? Why, a middle-of-the-road approach which Webber presents as the "Prophetic Center" led by "Evangelical Centrists." Who are the Evangelical Centrists? Those leaders of the Evangelical movement—contemporaries of Billy Graham and Harold Ockenga—who after World War II decided to bring evangelicalism out from under the pall of fundamentalism and into mainstream Christianity. Fuller Theological Seminary and *Christianity Today* magazine also stem from this movement. Episcopalians will spot a mistake on page 145 where the author says the Bishops of Tennessee wrote the House of Bishops' Pastoral Letter of 1980. But the book contains interesting material, an equally interesting point of view, and information about the Moral Majority even though that is not the volume's main subject. It's well worth the price you will pay. —R.J.A.

There's no surplus of congregations

by Robert D. Keirsey

The current debate on the present surplus or future shortage of deacons and priests is hard to understand in rural/small/isolated congregations. The Church has no shortage of these congregations, which would be thankful for the services of all those extra deacons, priests, and bishops we claim to have running around. Speaking for my fellow presbyters in this area, we would love to have them. The only drawbacks are big ones like salary, retirement, recompense, and status.

Thousands of first-class Episcopalians in out-of-the-way places need a deacon or priest to share Christ's ministry with them. For those of us who live in such places, the Church has always had, now has, and I suspect always will have a shortage of clergy. How can we have too many clergy and at the same time have churches begging for an ordained ministry? Before someone reminds me of the importance of lay ministry, which in this part of the country is a new form of clericalism, let me say that ministry in our tradition assumes the need of both ordained and lay ministries for effective service and witness. Most of our congregations were lay-founded and have survived because of the laity.

Effective ministry involves far more than being caring, loving, open, and trained to visit hospitals or call on prospective new members. It also requires being trained to reflect deeply on the mystery of God, being informed by the Scriptures, tradition, reason, and experience, and having the formation of personal and community prayer in the Anglican tradition. The people need regular administration of the Sacraments. Never underestimate the

symbolic power of an ordained minister in the congregation and community. We are in the business of making Christ Jesus known. The Spirit has provided us with all we need. Are we going to use it?

Three years ago at the annual "Mission Day" in the Diocese of Iowa, a group of laypeople from several small churches made the following statement: "There are no second-class Episcopalians, and to be an Episcopalian is to be a sacramentalist and that requires an ordained person." The imperative is clear!

The rural church could be a great venture in mission. Intended or not, bishops, commissions on ministry, and seminaries give the impression that the purpose of ordination is someday to become the rector of a nice parish. At the same time, small congregations are places for training deacons before they move up the ladder. This is not a model of ministry. It is cruel! If we are to take ministry seriously, our best clergy need to provide the leadership in this area, not our trainees. This calls for a change of attitude, one that encourages our good preachers, administrators, and pastors to build up our isolated congregations. This, combined with effective use of non-stipe, Title Eight, and retired clergy, could be the strong part of building up the Episcopal Church.

We need a concrete commitment by the Church on all levels stating that the small/isolated/rural church is a serious mission field.

The Rev. Robert D. Keirsey serves Grace Church, Estherville, and Trinity Church, Emmetsburg, both in the Diocese of Iowa.

College of Preachers mission set

"The College of Preachers shall be a national educational center of the Episcopal Church for the development of excellence in all aspects of the preaching ministry. Programs in support of this task shall be open to both clergy and laity and shall reflect the ecumenical realities of our age."

The institution's council, under the chairmanship of the Rev. Theodore Eastman, adopted the above statement of mission for the Washington-based College of Preachers at its Dec. 2, 1981, meeting. The committee appointed to evaluate the college preparatory to selecting a warden to replace Canon Clement W. Welsh who retired last year, submitted the statement. The committee also submitted a set of challenges for the new warden as well as a profile description of who that person should be.

Upon Welsh's retirement, Bishop John T. Walker of Washington recommended that the College of Preachers' council begin a thorough evaluation of the school. The evaluation committee chaired by the Rev. Douglass M. Bailey engaged the consultative services of Barbara G. Wheeler, president of Auburn Theological Seminary, who after some preliminary investigation reported that the recommended evaluation be postponed. The evaluation committee then proceeded to draw up the mission statement, warden profile, and a list of challenges. After the council adopted them, the committee further recom-

mended that an evaluation of the educational program be undertaken in light of the new mission statement, such evaluation to be undertaken by the new warden when appointed.

The challenges for the new warden include a wide range of specific responsibilities in the academic, administrative, and public relations/development areas:

In its profile statement, the evaluation committee recommends that the college's warden be:

- one who is rooted in the Spirit and embodies the power of the preaching ministry with clarity and originality of theological thought;
- one who has the ability to stimulate and supervise a strong administrative and educational team;
- one who possesses the gifts and skills for interpreting the college's mission to a broad public and the needs of the college's constituencies to its council and staff;
- one who is able to exercise leadership in the Episcopal Church;
- one who demonstrates sensitivity to pedagogical issues and the willingness to foster educational experimentation and research; and
- one who is committed to bringing the biblical imperatives of justice and peace to bear on the preaching ministry.

Clergy changes

ALBERTS, William J. (retired), from Earleville, MD, to 73-102 Royal Palm Ct., Vero Beach, FL 32960
 ALLEN, Woodworth B. (retired), from Downingtown, PA, to 972 Bywood Ave., Port St. Lucie, FL 33452
 ANDERSON, Earl C. E., from St. Mary's, Reedsport-Gardiner, and St. Andrew's, Florence, OR, to St. Augustine's, Clatskanie, and Emmanuel, Birkenfeld, OR
 BLEWETT, William E., from Good Samaritan, Paoli, and chaplain, Kearsley Home, Philadelphia, PA, to Annunciation, Lewisville, TX
 BONELL, John W., from Diocese of Los Angeles, CA, to St. Paul's, Kansas City, MO
 BROWY, P. Augustin, from staff, Baptist Hospital, Pensacola, FL, to Christ, Pensacola, FL
 BRYCE, Christopher D. F., from St. John's, Clearwater, FL, to St. John's, Pine Island, FL
 CALLAGHAN, Alice D., from Diocese of Los Angeles, CA, to All Saints, Pasadena, and director, Las Familias del Pueblo, Pasadena, CA
 CARTER, Stephen D., from St. Paul's, Picayune, MS, to St. Andrew's, Breckenridge, TX
 CARTY, Adolphus, from St. Stephen's, Toledo, OH, to St. Augustine's, Camden, NJ
 CREAMY, James A., from chaplain, St. John's School, Agana, Guam, Micronesia, to St. George's, Griffin, GA
 DIRADDO, Joseph A., from Epiphany, Houston, TX, to St. Luke's, San Antonio, TX
 DRAKE, Jo-Ann J., from non-parochial to St. Gabriel's, Philadelphia, PA
 EZELL, James V., II, from St. Bartholomew's, Scottsdale, PA, to Trinity, Asheville, NC
 GARDAM, Robert F., from St. Luke's, Cambridge, NY, to St. Peter's, Plant City, FL
 GODWIN, Jerry D., from St. Martin's, Perry, IA, to Transfiguration, Dallas, TX
 HENEGHAN, David F., from St. Christopher's, Morris, IL, to St. Paul's, Overland, MO
 HERSCHER, Richard J., from St. Alban's, Newtown Square, PA, to St. Aidan's, Broonhill, Cannock, Staffordshire, England
 HORTON, Richard L., from St. Mary's, Augusta, GA, to Trinity Cathedral, Newark, NJ
 HULET, Charles A., from Holy Trinity, Delair, NJ, to non-parochial
 KIRKPATRICK, William F., canon to ordinary and assistant to bishop for education and planning, Diocese of Rochester, NY, to executive officer and canon to ordinary, Diocese of Washington, DC
 LAFSER, Erwin O., from Ascension, Haward, WI, to St. David's, Brunswick, GA
 LAZENBY, Herbert C., from non-parochial to executive director, Life Change Institute, San Diego, CA

LINDENBERGER, Lee C., from St. Stephen's, Steubenville, OH, to Calvary-Good Shepherd, Montgomery, WV
 LYONS, Leroy A., St. Mark's, Plainfield, NJ, to also St. Stephen's, Plainfield, NJ
 McCLENAHAN, Helen L., from Holy Communion, University City, and St. Paul's, Overland, MO, to clinical pastoral education, Deaconess Hospital, St. Louis, MO
 McCLOSKEY, Robert J., Jr., from St. Mary's of the Hills, Blowing Rock, NC, to St. Peter's, Bay Shore, NY
 MONTGOMERY, Bruce, from St. Anne's, Abington, PA, to St. Martin's, Martinsville, NJ
 MOORE, Charles O., from St. Giles, Northbrook, IL, to St. Mark's, Philadelphia, PA
 MURPHY, Warren C., from Little Snake River Parish, Dixon, WY, to Trinity, Lander, WY
 RANSOM, James C., from St. Paul's, Chestnut Hill, Philadelphia, PA, to Holy Apostles, Penn Wynne, PA
 REED, Ronald L., from Christ and St. Michael's, Philadelphia, PA, to stewardship coordinator, Diocese of Pennsylvania, Philadelphia, PA
 RILEY, Gregg L., from Calvary, Ashland, KY, to Trinity Cathedral, Davenport, IA
 ROKOS, Michael G., from Christ, Wilmington, DE, to Resurrection, Joppa, MD
 ROSHEUVEL, Terrance W., from Diocese of Guyana, to St. Thomas, Red Bank, NJ
 SHANK, Michael J., from Grace, Merchantville, NJ, to Holy Trinity, Collingswood, NJ
 SIGNORE, Richard S., from Trinity, Vincentown, NJ, to St. Matthias, Trenton, NJ
 SMITH, William G., Jr., from St. Mark's, Crystal Falls; St. John's, Iron River; and St. Mary's, Ralph, MI, to St. Andrew's, Algonac, MI
 SMITH, William L., from non-parochial to St. James, Drifton; St. Peter's, Hazleton; St. Martin's, Mountaintop; and Calvary, Tam-aqua, PA
 STRICKLAND, Walter R., from non-parochial to Christ, Brownsville, PA
 TAYLOR, Charles A., Jr., from non-parochial to St. James, Hendersonville, NC
 THERRIAULT, Lionel, from St. George's, Nanticoke, PA, to Holy Communion, Fair Haven, NJ
 WOLFF, John L., from Trinity, Watervliet, NY, to chaplain, Missions to Seamen, Busan, Korea

DEATHS

APPLETON, Arthur D., age 96
 BARNETT, William J., age 73
 CLARKSON, John G., Jr., age 55
 JESSETT, Thomas E., age 80

Changing jobs? To keep this column up-to-date, send us the form below, please!

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The Episcopal Church Annual reports the Church had 13,089 clergy in 1980 and gave their names and addresses to prove the point. Many of those clergy moved during 1981, and more will move in 1982. But not all of those clergy who moved, those students who were ordained and left seminaries for their first cures, notified us so we could mention the moves in Clergy Changes and correct our mailing list for a publication sent to all clergy and second- and third-year seminarians. So we receive letters like the above.

A month ago we began the monumental task of updating our clergy circulation list. We have enlisted the aid of diocesan offices. We cross-check with Change of Address forms. We triple-check with the Annual and Episcopal Clerical Directory.

No system is totally perfect. We must rely on you 13,000+ clergy to help. Please check your mailing label. If it is incorrect, return it to us with the correct information. If you are moving, send us your new address and attach your mailing label. PLEASE use your whole name. The Church has 72 Fathers Brown, 83 Fathers Johnson, 80 Fathers Jones, and 129 Fathers Smith. Of the 25 R. Smiths, 10 are Robert!

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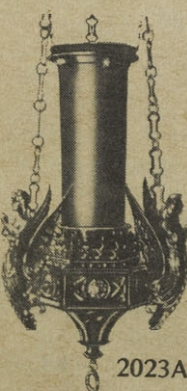
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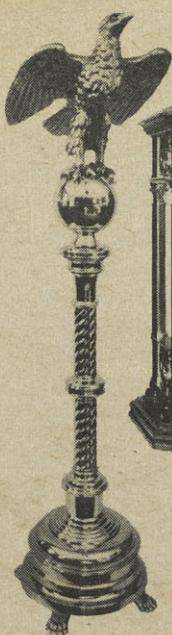
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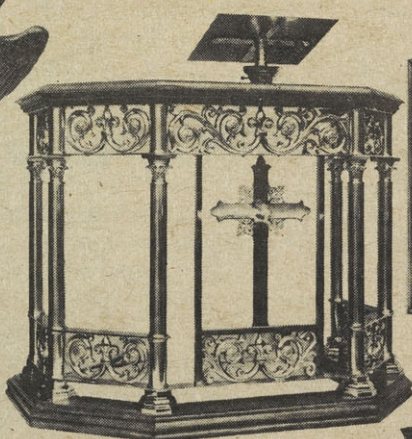
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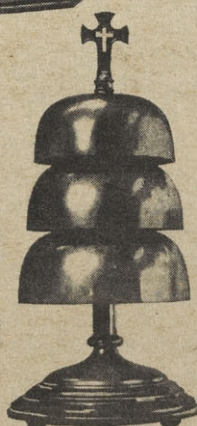


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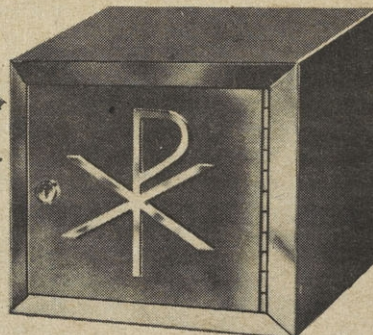
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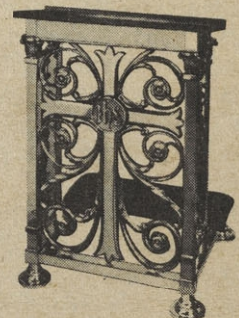
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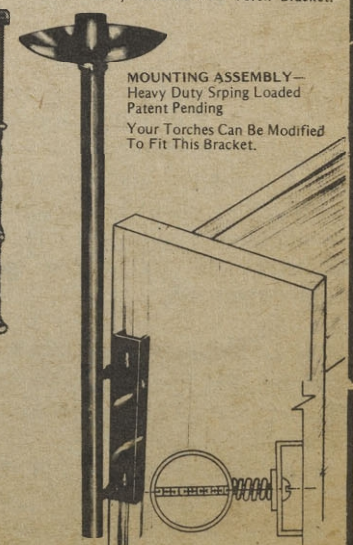


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Heifer Project's living gifts pass food around world

by Jeanne Jacoby Smith

In the 1930's in war-torn Spain, Dan West distributed powdered milk and water to long lines of mothers and starving children. Such relief saved the lives of thousands—until the next day. Each day the families reappeared. West's efforts kept them only a gulp away from tomorrow's starvation.

When West returned to the United States, he shared with farmers and churchpeople his idea of "passing on the gift." In 1944 Heifer Project was born when 18 heifers, accompanied by seafaring cowboys, were shipped abroad. Recipients promised to pass the first female offspring on to another family in need.

◀ A South American lad proudly displays his newly-arrived calf.

Thirty-eight years later, Heifer Project International, one of the last surviving relief programs from post-World War II, sends living gifts to 140 countries to alleviate hunger and malnutrition. And new services added to the Project's international network have cut shipping costs, helped improve the genetic characteristics of food-producing animals, and assisted animal disease control.

This year Heifer Project will purchase 35 high-quality heifers on location in Bolivia for \$185 each; they would cost \$750 in the U.S.

At Heifer's main holding center in Arkansas, a veterinarian is now working on cattle embryo transfers. A bull of excellent stock can be bred with a superior female to produce four to 12 embryos. The embryos are then transferred to ordinary cows, enabling them to bear calves with the superior genetic characteristics of the original parents.

Breeding research helps milk produc-

tion. High quality bulls bred with native animals can increase milk production from one or two quarts a day to up to 30 a day. A Brahman crossed with an Angus produces a Brangus, a better meat-producing animal built to withstand tropical climates.

In Cambodia, in cooperation with AARK, a six-agency consortium, Heifer helped vaccinate 55,000 water buffalo, draft animals used for cultivating rice crops, to ensure their survival for future rice plantings. The Korean Minister of Agriculture has said that over half the chickens in his country are offspring of Heifer Project fowls sent after the Korean War. In a small northern Japanese town, a single heifer named Queen spawned the Queen Milk Plant in a village that now has 300 cattle.

But Heifer Project's story is also told in smaller numbers. In Tegucigalpa, Honduras, Tim and Gloria Wheeler report that ducks are most popular. "Dona Romelia

Continued on page 11

English Church prepares for Pope's visit

by Bob Libby

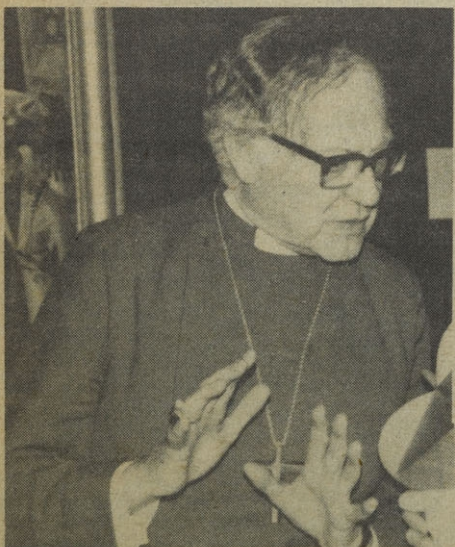
When Pope John Paul II visits the United Kingdom May 28-June 7, the event will be historic. Archbishop of Canterbury Robert Runcie hopes it will also be a time for peace in the world and religious peace in the realm.

John Paul will be the first reigning Bishop of Rome to visit the British Isles in 1,900 years of Christian history although the Church has had one British-born Pope, Nicholas Brakespear, 1154-59. Three previous Archbishops of Canterbury, beginning with Geoffrey Fisher, have met with Popes in modern times. Runcie's first encounter with the present Roman Pontiff occurred in Ghana in 1980 when both men were touring Africa.

While the Papal visit is being billed as pastoral on the Pontiff's part, the Roman Catholic faithful in the United Kingdom note its ecumenical and political implications. Runcie, acting in a tripartite role as leader of the worldwide Anglican Communion, Primate of the Church of England, and president of the British Council of Churches, will receive the Roman Pontiff at a special Anglican service at Canterbury Cathedral in which primates of the Anglican Communion and designated leaders of the member Churches of the British Council will participate. Runcie is particularly concerned that the Pope not bypass or ignore the free Churches.

A strong warning that Roman Catholics and the Pope "will need to be sensitive to the attitudes in the wider community" comes from the anonymous writer of the preface to *The Church of England Year-*

Continued on page 12



Archbishop Robert Runcie Hopes for world peace.

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Some Ugandans have new hoes, but most hoes are well worn from many years of labor and sharpening so the

blades are only a few inches long. Worn-out hoes mean harder work and less production.

The Ugandan growing season lasts all year, and, lacking means of preservation, food must be harvested and prepared daily.

Through a special arrangement with Bishop Yoramu Bamunoba, Dick Crawford is collecting hoe money. He says \$20 sent to him at the Diocesan Center, Box 1098, Oklahoma City, Okla. 73101, will not only make life easier in Uganda, but make you feel good and help build a nation.

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Uganda plan moves ahead

by **Richard L. Crawford**

Each service of the Anglican Church of Uganda includes hymns of praise and patriotism to acknowledge God's goodness and encourage the rebuilding of this nation which suffered eight years of terror and plunder by a ruthless military regime.

The Church of Uganda, the largest of four faith groups in this East African nation, leads the way to rehabilitation. Bishop Yoramu Bamunoba of West Ankole heads a national program to rebuild schools, hospitals, and the general economy.

West Ankole and the U.S. Diocese of Oklahoma recently began a companion relationship, and early this year John A. Gross, an Oklahoma architect, and I visited Uganda. Bamunoba had asked Gross for consultation on building methods and architectural instruction.

The people of West Ankole have assisted in building a maternity hospital and

several dispensaries. They have also built and staffed seven secondary schools and numerous primary schools since Bamunoba's consecration in 1977. Late this spring Oklahoma educators will visit West Ankole's schools to assess their needs.

But a shortage of cement is the greatest problem for rebuilding and expansion. Cement is hard to find and costs \$40 a bag. A mortar made of clay is substituted in construction. When cement is available, the clay will be partially removed and replaced by cement, which will be sealed.

Bishop Bamunoba, top left, joins a hoe gang. Above, students and teachers examine the beginnings of a new school building. Below, choir members sing in an as-yet-unfinished church nave.

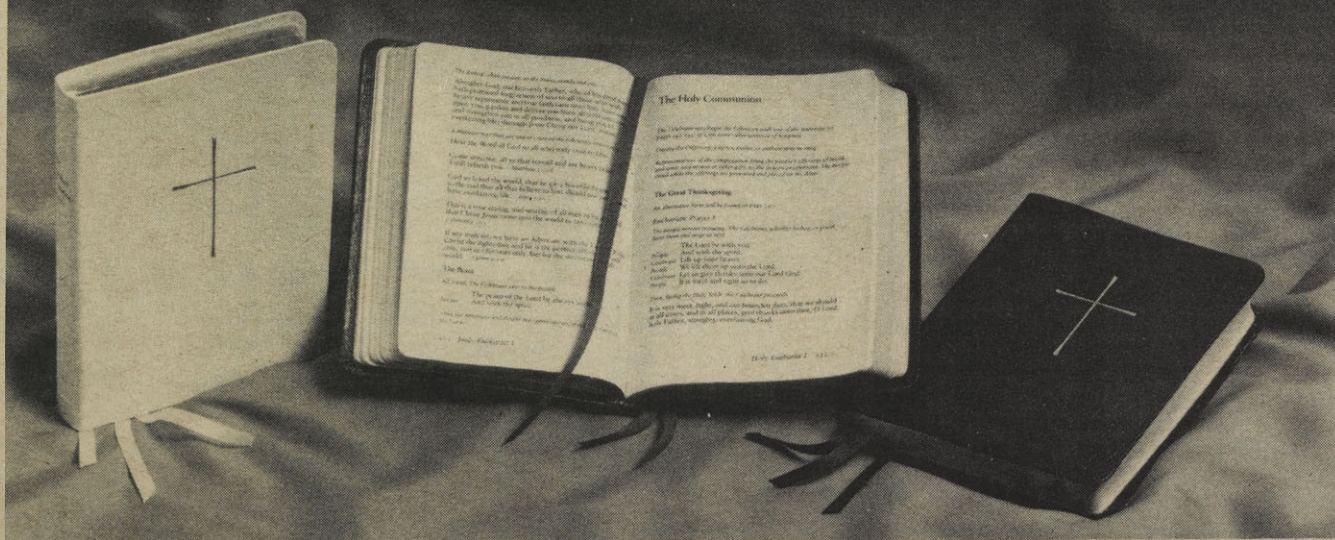
World Neighbors, an American self-help organization, has donated motor vehicles to the Church of Uganda and sent personnel to teach skills, food production, and sanitation. One of its projects taught farmers how to build beehives and harvest and prepare honey for market.

The leaders of the Church of Uganda support the new government led by Milton Obote, president and founder of the republic who two years ago was returned to office.

In Uganda more than half the 13 million people are Anglicans, compared to 2.5 million Episcopalians in the U.S. West Ankole, an area about the size of the Oklahoma Panhandle, has 300,000 Anglicans. The Diocese of Oklahoma, by contrast, has 21,500 Episcopalians.

Richard L. Crawford is assistant to Bishop Gerald McAllister of Oklahoma.

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Mission Information

BY ONELL A. SOTO

"You must be proud of the fact that at the present time your national Episcopal Church is helping in the support of more than 1,000 people in 50 countries around the world. Most of these people are natives of their own countries and are versed in the problems and opportunities that challenge the Gospel of Christ," said the Rev. Samuel Van Culin, the Church's executive for World Mission, during a presentation at St. Thomas' Church, New York City. The number of Episcopal missionaries overseas is 73, not counting spouses. Also, 30 Volunteers for Mission serve in 25 countries.

Your national Church has set aside the sum of \$7,001,000 for its world mission work during 1982. The United Thank Offering and the Presiding Bishop's Fund for World Relief contribute generously to mission work but are not included in the above figure.

The earliest Anglican presence in Guatemala can be traced to an English-speaking chaplaincy staffed by British clergy attached to the British Legation in 1867. Over the years, a permanent English-speaking congregation grew, developed, and continues today as St. James' congregation of the Cathedral in Guatemala City. The expansion of the Church into Spanish-speaking work, and its subsequent growth and extension into various parts of the country, began in 1957 when the work was transferred from the Church in the West Indies to the jurisdiction of the Episcopal Church in the United States. Just recently, the Rev. Armando Guerra was consecrated the third Bishop of Guatemala. Guerra, a 32-year-old Guatemalan, is currently the youngest bishop in the Episcopal Church and perhaps in the whole Anglican Communion.

The Rev. Roger Sonnesyn, a missionary of the Episcopal Church in Butare, Rwanda, will be visiting the United States in the next few months. He will be happy to talk about his work in Africa to any interested group. His home parish—St. Paul's, Minneapolis—has agreed to serve as a clearing house for invitations. You may call (612) 377-1273 for further details.

From the Anglican Church newspaper, *Family*, in Papua-New Guinea: "The question to be asked about every congregation is not: How big is it? How fast is it growing? How rich is it? The question is: What differences is it making to that bit of the

Heifer Project

Continued from page 9

has two ducks laying, and she is selling two eggs a day at 25 cents each."

Heifer Project distributes animals in the United States, too, to poverty-stricken areas such as Appalachia. During 1982 it will send 300 pigs to projects at home and abroad. A female pig can produce 20 piglets a year, which will yield 4,000 pounds of pork.

Fred Harden, who has worked in the Caribbean and Central America, demonstrates the ingenuity which has helped Heifer Project adapt. When he assigns a heifer, he also designates who will receive the offspring. That way two people share the responsibility for the original animal.

When he retired last year, long-time director Thurl Metzger said of Heifer Project, "We have a firm belief that this is what God wants us to do."

Jeanne Jacoby Smith is a free-lance writer who has reported on relief efforts.

world in which it is placed? Is it already functioning as first-fruit, sign, and instrument of God's new creation for that bit of the world?"

Leogane is one of the main centers of Episcopal work in Haiti. The Church here runs—as usual—a primary school, a hospital (with the help of the Southern Presbyterian Church), a large parish, and eight missions in the mountains. Leogane is also the place where Haitians are recruited to

cut cane in the Dominican Republic. In a recent trip, I saw hundreds of people sitting closely in line (no more than half an inch apart). I asked a sociologist who was taking me around what was going on. "These are the modern slaves who cut cane for the big sugar companies at starvation salaries. A lot of people benefit from their labor. Next time you put sugar in your coffee, think of these people. They have no voice, and very few people speak for them," he said.

The Diocese of Massachusetts suggests that parishes celebrate a "World Mission Sunday" sometime between Advent and Pentecost. The guidelines read that "Epiphany, with 'lighting the world' as its theme, is a fine time. Lent ties in with the Church School Missionary Offering. Easter, Ascension, and Pentecost all ring with the imperative: Go."

The National and World Mission Newsletter of the diocese points out: "A church too intent on serving itself, too focused

on its own roof or plumbing or even on mission within its own borders, misses the excitement and power of the Christian faith."

Additional information can be obtained from the Rev. Louis Pitt, former missionary in Zambia, at 1 Joy St., Boston, Mass. 02108.

Two new dioceses have been carved from the two Zimbabwe dioceses of Moshonaland and Matabeleland. In the eastern part of the country a section of Moshonaland has become the Diocese of Manicaland, taking over much of the "missionary" area. The other, formed out of Matabeleland, is the Diocese of the Lundi, in the midland area of the country.

Mary Ellen Whittier, a recent Volunteer for Mission of the national Church, says upon her return from Honduras: "If one learns nothing else from foreign service, one learns the meaning of the words 'in Christ there is no east or west.'"

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KJZ

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- ☐ Please send me more information about sponsoring a child.
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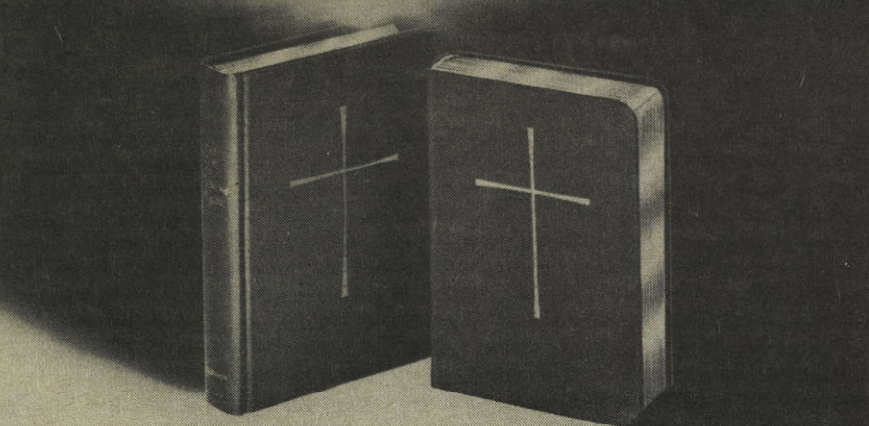
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Priest/politician cites voting patterns

by Richard L. Walker

An Episcopal priest-politician who drew the wrath of the Moral Majority and its allies in the 1981 Kentucky elections believes the Religious Right is a significant factor but far from a majority in American politics.

The Rev. F. David Banks, who retained his seat on the Louisville Board of Aldermen by fending off a Moral Majority primary election opponent, says up to 10 percent of the electorate will "vote against you if you're against the Moral Majority." Banks, a Democrat, has represented the city's Sixth Ward since 1975 when he ousted an incumbent in the primary and then easily won the general election as part of a Democratic sweep.

But when a change in primary election rules for aldermen from citywide to ward-only voting created a new political environment, the Religious Right chose Banks' race as one of its targets in the municipal and legislative elections.

The 35-year-old priest, a part-time associate at Christ Church Cathedral, had never been popular with right-wing fundamentalists. As a former staff member of Clergy and Laity Concerned, he helped direct activities opposing the war in Vietnam and was arrested once in a protest demonstration. Banks also supported the "pro-choice" position on abortion in votes before the Louisville Board of Aldermen.

In a post-election interview, Banks said he found in door-to-door campaigning that between 75 and 100 of the 1,000 people he spoke with "were openly hostile to me, and it had to be based on something. I didn't directly attack the Moral Majority, but I mentioned what their position was on abortion. I told them I felt abortion was wrong, but there were certain circumstances—particularly in the case of rape or incest—when a person should have a choice."

"It was essentially a referendum on me and how I've served the South End of Louisville on the Board of Aldermen," he said. "In some ways, it turned out to be a parochial campaign. Having been president of the board wasn't worth a pitcher of warm spit. How many street lights, paved



Soliciting votes, David Banks found some open hostility but won anyway.

alleys, and drainage problems you handled probably meant more votes than abortion."

Banks said he found in his 1981 campaign that "practically nobody will vote for you because you're against the Moral Majority, but between 5 and 10 percent will vote against you" for taking that stance. The priest won the Democratic primary, which usually is tantamount to election in Louisville city races, with 40 percent of the vote. His major opponent trailed by only 289 votes in tallying 31 percent.

Based on his experience, Banks says a gulf in outlook separates the Moral Majority constituency from mainline Protestantism. "The Moral Majority people cut across denominational lines. They tend to be judgmental and legalistic in their religious thinking. They feel things are either right or wrong and there's no middle ground for human ethical decision-making in the gray areas."

Mainline Protestantism, on the other hand, exhibits more "willingness to put the Bible in a contemporary context and read it in that context rather than try to superimpose the context of another era onto this era to make moral judgments."

Their proven strength in American politics, however, means the Moral Majority must be taken seriously both as a political and religious force, Banks believes. "You have to talk about the Moral Majority when you talk about American religion today. It's part of what's happening in American religion."

Pope's visit

Continued from page 9

book published Feb. 12, 1982. "The matter will be complicated by the fact that the Pope will be visiting a country where there is an historic folk Church not in communion with him and yet confident that it is the Catholic Church of the land."

A medallion of precious metal containing the images of John Paul II and Elizabeth II has been struck to commemorate the Papal visit, leading history buffs to dig into the 39 Articles of Religion for the phrase, "The Bishop of Rome hath no jurisdiction in this realm of England," and to note that in 1570 an earlier Pope excommunicated an earlier Elizabeth, causing difficulty for Roman Catholics of the day to be loyal to both cross and crown.

The decision of Her Majesty's Government, at the beginning of the Week of Prayer for Christian Unity, to upgrade the Papal nuncio to ambassadorial status somewhat stirred the political dimensions of the visit. The Church of England newspaper noted on January 22 that the Prime Minister made the announcement without consulting Parliament or the Church Synod and questioned whether the Pope is to be received as "a visiting head of State."

While *The Church Times* reports that members of several Protestant societies are organizing for a demonstration in Trafalgar Square on May 29, the influential Evangelical Alliance of the Church of England is advising against supporting any

"negative counter demonstrations" and is urging "love, respect, and courtesy" during the Pope's visit.

A source close to the Archbishop of Canterbury notes that the visit presents an opportunity for healing for the Pope will journey to a place where many of Christianity's deep wounds originated and from which they were later exported. "As a contribution to bind up those wounds, the visit is going to have more than English significance," the source says.

Rumors that the two church leaders will make a joint appearance in Northern Ireland continue to circulate but seem to be without foundation. Officials at Lambeth Palace and Church House categorically deny the existence of any such plans.

Runcie says, "More charity among the people of this country will do more than theological mergers." He hopes church leaders will issue a joint statement calling for peace, at home and in the world. He also hopes he and the Pope can agree on a way to share the results of the theological dialogues between their two communions and to explore appropriate ecclesiastical relationships beyond the theological agreements.

Runcie does not see intercommunion as an immediately attainable goal but would like to see some recognition of "the positive value of mixed marriages," in which he notes a source of great hope for reconciliation in Ireland.

Bob Libby, a contributing editor of *The Episcopalian*, has just returned from England.

Council seeks to expand '83 budget

by Janette Pierce

"Lights, action, camera" was the setting when Executive Council met in February. The lights and camera belonged to a movie crew shooting the proceedings at Seabury House in Greenwich, Conn., for a report to this fall's General Convention.

The actions were Council's own: rejection of a proposed 1983 budget; expansion of an affirmative action program, almost scuttling the election of a key committee; and opposition to U.S. government policies in El Salvador, on chemical weapons, and on the postage hike for non-profit publications. Council also heard, but took no action on, a proposal for Churchwide funding of seminaries.

In the recent past, the painstaking process of preliminary budget review resulted in relatively quick budget action. But this time Council members balked when presented with a proposed \$20 million 1983 budget. After careful review and the good news from Treasurer Matthew Costigan of a \$674,000 budget surplus from 1981, Council members asked that the 1983 budget be revised with "especial consideration being given to items dealing with peace matters and the Church's response to needs created by governmental cutbacks of programs which aid the poor and other disadvantaged persons."

Council's April 19-21 meeting will consider the revised budget. Because the budget is for the first year of the next triennium, it will go to the September General Convention for final action.

No sooner had Council expanded the affirmative action plan now in operation at the Episcopal Church Center to cover its own committees and agreed to ask the same of General Convention than the Committee on Trust Funds presented a single slate of nominees that consisted of eight white persons, seven of them male. Considerable discussion of the qualifications needed to manage the Church's portfolio versus the need for a representative

committee resulted in confirmation of the slate and addition of two seats to the committee.

Turning to the wider society, the 44-member Council unanimously passed a resolution asking that the U.S. government act unilaterally to eliminate all funds for chemical weapons and to pursue actively an international convention prohibiting the development, production, and stockpiling of such weapons. Council referred to refugees' reports about the use of lethal chemical agents and asked for a serious investigation by U.S. and international agencies.

The Council also asked the U.S. to withdraw military support from El Salvador and to press for a negotiated settlement there. Council members rejected a move to reaffirm a 1981 resolution which "deplored" violence in El Salvador. They apparently agreed with the Rev. Denis O'Pray's assessment that the earlier resolution did not reflect the "growing concern" that U.S. policies are "threatening to peace and the welfare and human rights

of persons of El Salvador."

Council also heard Presiding Bishop John Allin's report on conversations with Vice-President George Bush on the sharp postal rate increase for non-profit organizations. Allin said the Vice-President expressed interest in a resolution to restore the timetable of gradual rate increases (see February issue).

Council heard a proposal which the Board for Theological Education will present to General Convention, asking congregations to give 1 percent of net disposable income to one or more of the Church's 10 accredited seminaries.

The Rev. Wallace Frey, Karl Mathiasen, and Board for Theological Education executive Dr. Fredrica Thompson spoke on a three-year study of seminary financing. They hope their report, in the final stages of preparation, will not only generate money, but also, Frey says, "refreshment of the dialogue" on the goals and methods of theological education.

In other actions, Council:

- directed staff to develop materials on

racism for dioceses and parishes to use and to report progress to General Convention;

- authorized support for stockholder resolutions in areas of affirmative action, business practices in South Africa, publication of equal employment information, and infant formula marketing practices as well as an inquiry into the charitable giving practices of corporations in which the Church holds stock;

- learned of the resignation of and search for a successor to Steven Charleston, native American affairs officer;

- received personal reports from the Rev. Denis O'Pray and Dr. Charles Lawrence, Episcopal representatives to two Partners in Mission consultations in Africa;

- expressed concern for the detention of Christian workers in Nicaragua and deplored the death of Neil Aggett after he had been detained for 70 days without charges in South Africa; and

- discussed plans for a farewell dinner in April for Council members whose terms expire this year.

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- **The Hoopla** — A hard look at the meaning behind the gaudy and expensive trappings (booths, exhibitions, hotel suites, etc.) in which the church will be doing business at a time of extraordinary national and global hardship;

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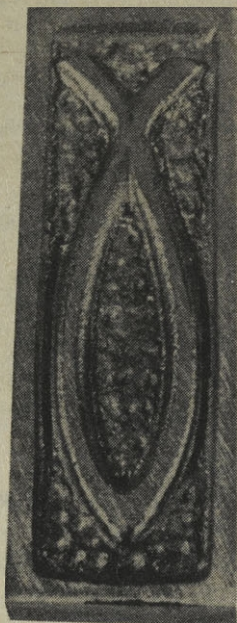
Photo by David Sumner

As was appropriate for an event that encompassed Valentine's Day, over 200 Episcopal educators gathered in Louisville, Ky., for a meeting filled with camaraderie.

Keynote speaker John Burt of Ohio urged the educators to be a "caring and celebrating community of faith" in cities. Burt, an Urban Bishops Coalition leader, said the city is a "place of creativity and spirit but also a place that cradles alienation and distrust." Conferees processed through the city, above, to a final Eucharist to make visible the urban theme.

Bishops David B. Reed, host, John M. Allin, and William B. Spofford also participated in the event, as did Sister Simone Campbell, a Roman Catholic nun, and Lydia Lopez, a Hispanic activist from East Los Angeles, Calif.

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Nancy and Simon Mein enjoy roses in their Middletown, Del., garden.

She's picked a job bouquet

by Mary K. Loessner

In the early 1960's in Bolahun, Liberia, Nancy Ann McCleery and her students staged the play, *Julius Caesar*. Patrick, a witch doctor's son, was to play the lead in full tribal dress. The entire village came to watch.

When Brutus killed Caesar, she recalls, women began their ritual wail for the dead, tearing their hair. "Not until Patrick walked the entire village did the women believe he was still alive."

As a fourth-grader in Illinois, Nancy McCleery wanted to be a paleontologist. It's one of the few things she hasn't done—yet. One of radio's "Quiz Kids" at age 12 and on television's *College Bowl* while a freshman, she graduated magna cum laude from the University of Illinois in three years, studied 17th-century Anglo-Scottish diplomatic relations at Glasgow University, walked the 78-mile length of Hadrian's Wall, and hitchhiked through Scandinavia. Nancy McCleery was teaching history at Drake University in Iowa when a Holy Cross monk called to ask her to teach at the order's Liberian mission.

"The wheel and the internal combustion engine arrived [in Bolahun] at the same time," she says of the area which had few paved roads and little electricity. Although her grandparents had been farmers, she learned to operate a bulldozer in Bolahun. "Oh, what a wonderful feeling of power to be up on top of that Caterpillar, using both feet and hands to drive it! I helped clear the land, but it was a popular [task] so I never got to do it as often as I'd have liked."

She built the first mud brick oven in Bolahun and by trial and error learned to bake bread, using the dregs of palm wine as a yeast substitute. Then she taught the village women. In her visits to remote villages where people had never seen a white woman, she would sit and play her guitar until the natives came out of hiding, gently touching her arms and back to make sure she was not a spirit.

Toward the end of her Liberian stay, Nancy McCleery met sisters of St. Helena and sought membership in their order. Five years later she emerged as Sister Mary Thomas, a life-professed nun.



While she was a sister of St. Helena, Nancy McCleery was an elected deputy to General Convention in 1970.

"My first summer [I taught] non-white children in a dirt-poor mission in Augusta, Ga. Many eyebrows were raised when I brought the children to the never-before-integrated diocesan pool." Her next stop was Margaret Hall in Versailles, Ky., where she taught history and Christian doctrine and supervised a dormitory.

A four-year Ford Foundation grant sent her to study history at Cornell University. The Vietnam War was raging, and she became active in the peace movement, working closely with Daniel Berrigan, then assistant director for Cornell's united religious work.

"I didn't agree with all the actions Dan took. I would not pour blood on draft files and couldn't follow him completely, but his absolute dedication to peace was unquestioned. I was permanently influenced by him because he is a person of tremendous conviction."

In her third year as a Ford Fellow she was doing research in the archives in Lincoln, England, when she met Simon Mein, a monk of the Society of the Sacred Mission. "Certainly our relationship was not one of love at first sight," but it did grow beyond friendship, and their decision to marry was finally sealed by air letter.

"A decision of that magnitude—to leave one way of life to which I was committed and had enjoyed for seven years—took a lot of agonizing," she says. "I wouldn't have left for any other reason."

Simon Mein had taken similar vows and had a like decision to make. But they asked their respective communities to be dispensed from their vows and were married at Cornell.

Another chance phone call resulted in the couple's move to St. Andrew's School, Middletown, Del., where Simon was asked to spend a year as a sabbatical replacement. Ten years later they are still at St. Andrew's where Nancy teaches history and religious studies and Simon is chaplain.

"For both Simon and me, St. Andrew's is a second career—a new kind of life, but one where we're still working, teaching, and living with children," Nancy says.

The Meins choose to stay in a home adjoining a dormitory even though their seniority gives them access to single-family housing. A harpsichord they built together graces their dining room, and her brass rubbings, a skill she learned in Scotland, dot the walls.

The aroma of freshly baked bread and cookies permeates the air, and Andrew, their 8-year-old son, sits licking a spoon filled with cookie dough. "Simon and I bake all our own bread," Nancy says. Hungry students have no trouble finding the Meins' kitchen for a bedtime snack.

The Meins have no immediate plans to move on, but, says Nancy, "I think everyone ought to have two or three careers. I'm glad I've done so many things. When we move from here or go on sabbatical, I'll probably take a course in carpentry or plumbing just to do something different."

Of course, there's always paleontology!

Mary Loessner of Townsend, Del., who has two children at St. Andrew's School, says, "I realize even more now how both the Meins devote their lives to others."

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History Project plans meet

Cynthia Kimball McLean has been named project director of the Episcopal Women's History Project which is now planning a national conference at the Church's national archives in Austin, Texas, June 1-3.

"Notable Episcopal Women, the Feminine Dimension of Church History," is designed, according to historian Mary Sudman Donovan, to "explore the varied ways in which women have exercised their ministries" and will include historical studies as well as contemporary oral history presentations of Episcopal women.

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McLean, a graduate of Radcliffe-Harvard University where she majored in Chinese-East Asian studies, operates an office at General Theological Seminary, 175 Ninth Ave., New York, N.Y. 10011. Among her recent assignments was a meeting in Montreal, Canada, with 10 Christians from the People's Republic of China.

Valentine 'hug' touts marriage

Houston's Astrodome was the site of a special Valentine message. On a rainy February 14, 2,500 couples circled the Astrodome's outer perimeter to create "The World's Largest Hug," setting a record for

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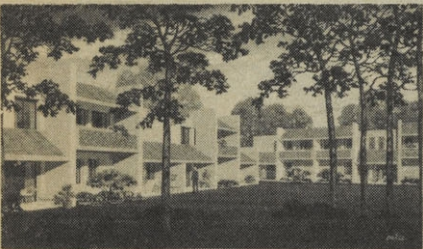
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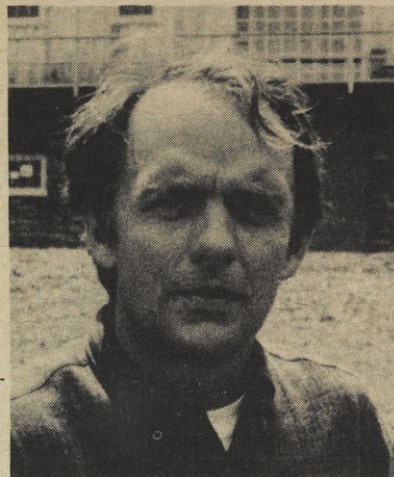
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Have You Heard

WISE CHILD

Philadelphia's Margaret Heggan reports that one day she was admonishing her 3-year-old Betty and said, "You're a pipparoo." To which Betty responded with earnestness and proper pronunciation, "I'm not a pipparoo; I'm an Episcopalian."

PRIME TIME PLAYERS

Most of us think in rural terms when we talk about the Church: shepherd, flock, vineyards, and such. But not the kids. Television is their medium. A recent cartoon had a mother correcting her daughter: "No, dear, that's not the anchor desk. It's the pulpit." And a local paper reports that restless, sports-minded 5-year-old Danny tugged at his mother's sleeve during the Gospel to ask, "Mommy, can we leave at half-time?"

ATHON STORY

We thought we'd heard most everything, but our Canadian cousins stopped us cold when Toronto's *The Anglican* reported on an "Unscrew-a-Pew-athon" which took place at Church of the Redeemer. Seems the church was going to auction its pews as part of a remodeling endeavor and needed them unscrewed for removal. Other parts of the "Unscrew-a-Pew-athon" included prayers, a chili and curry supper, and a hymn sing—and considerable satisfaction for those who took part.

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LIGHT



Newsletter from the
Christian Blind Mission
International

World Wide Service
to the Blind and
Handicapped

CHRISTIAN BLIND MISSION INTERNATIONAL, P.O. BOX 175, WHEATON, ILLINOIS 60187

The eyesight of every third blind person in the world could be restored.

Since times immemorial the blind have belonged to the poorest of the poor in the world. Prisoners of their dark, irreversible fate, they have been reduced to begging on the streets. But today we know that blindness is curable. At least those who are blinded by cataract need no longer remain blind, not even for a single day!

Most of the curable blind — approximately six million — live in the poverty-stricken countries of Asia and Africa. 98% of them live under the most miserable conditions in rural areas where no eye doctor has ever set foot before.

In order to bring help and healing to these poor, sightless people, CBMI has extended its mobile eye service to all the neediest areas in the economically backward countries, including India, Pakistan, and Afghanistan.

Over 67,000 blind men, women, and children are able to see again this year, thanks to a simple cataract operation which takes only ten minutes and costs us around 20 dollars. But 90% of them are much too poor to ever afford such an expense. That is why they will surely remain blind unless we are willing to help them.



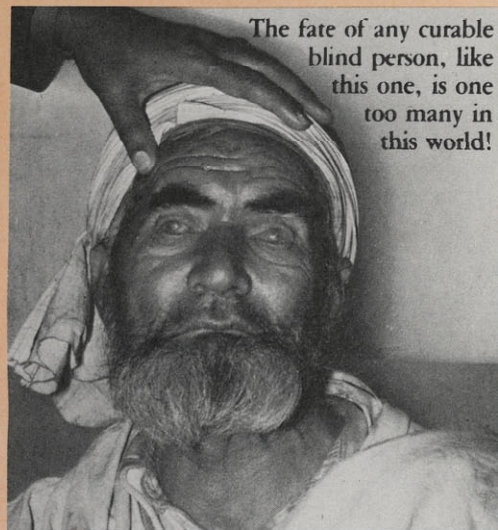
***Oh, what a joy it is
to see again!***

The fear has vanished, the pain has gone, and the darkness has disappeared. Nooria, the daughter of Afghan refugee parents, and once totally blind, has been operated upon and enabled to see again. Thousands like her were helped through CBMI mobile eye hospitals and their Christian team who visited the Kagan valley in Pakistan.

Tens of thousands of curable blind are waiting to be led out of darkness into the light. All that the curable blind need is a simple cataract operation which costs only 20 dollars. If you, too, wish to give sight to one of these, please, read this report of the operation of our mobile eye clinics in one of the poorest areas of our world.

Sight for Curable Blind





The fate of any curable blind person, like this one, is one too many in this world!

A lifetime of darkness — inconceivable?

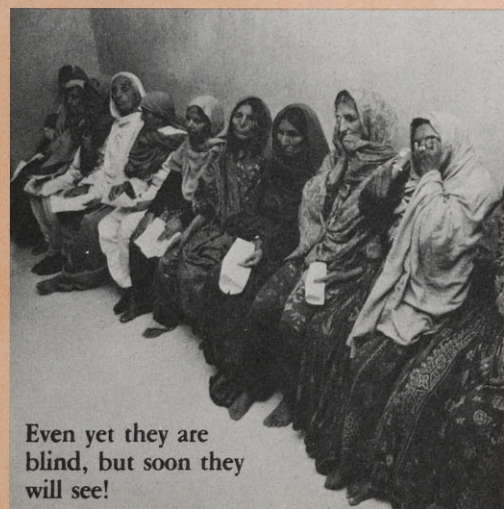
In order to understand the problems and helplessness of people in Asia who have gone blind you must put yourself in their shoes. You live in dire poverty and you have no social security. Day by day it becomes darker around you. Your familiar surroundings become blurred more and more, and the opaqueness of your lenses increases. You are suffering from cataract. Despair grips you; your hope for healing dwindles, because for miles and miles around there is no doctor and no dispensary which could help you!

Then one day you hear of a hospital, of eye surgery which could restore your sight in ten minutes. But the operation would cost money and the hospital in the big city is out of reach for you — physically and financially. Years in darkness are passing by; you are begging on the streets for your daily bread. Then one day the eye hospital on wheels comes and pitches its tents in your neighbourhood . . . !

Day after day, 36 mobile eye clinics help and heal

CBMI has found ways and means to help the many curable blind to be able to see again. Thousands of remote villages in Asia and Africa lie in the path of its mobile eye camps.

CBMI is vigorously active in the border provinces of Pakistan, where the tents of over one million Afghan refugees line up for miles. CBMI workers of the Christian Hospital in Peshawar are actively involved in helping this medically not-cared-for mass of refugees. Friends of CBMI have provided them with an ambulance, allowing thousands of formerly blind people to have the blessed experience of regaining sight at our mobile eye clinic in Peshawar.



Even yet they are blind, but soon they will see!

“Eyesight on wheels” is operating in the areas of greatest need

Peshawar, a Pakistani town near the Afghan border, is a poor place simply deluged by a flood of refugees. It is unable to cope with the misery of these poor and homeless people. Peshawar is one of the six CBMI bridgeheads in Pakistan. Dr. Anwar Ujager, an eye surgeon, director of the 86-bed Mission Hospital in Peshawar, is on the road, week after week, with his mobile eye clinic, providing help in the remote refugee camps.

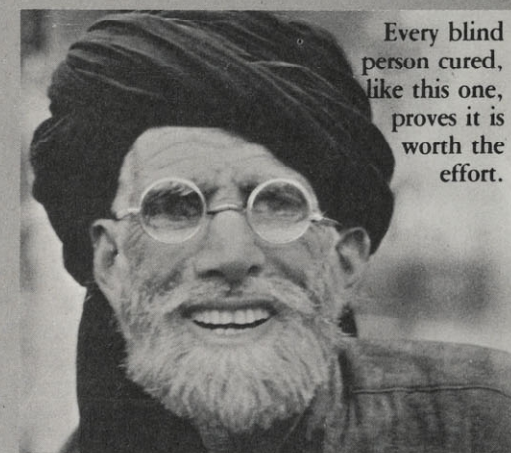
Week after week, the number of blind successfully operated upon is steadily growing. After the tragic experience of living in darkness, it is hardly possible to describe their joy of being able to see again!

All suffered from cataract, an opaqueness of the lens. Removing a cataract is not a difficult feat for an eye surgeon, but for the poor Afghan refugees who lost all their belongings, it seems a miracle that someone would find his way to their camp, and heal them without any cost, saying: “Jesus would have done this for you, too!”

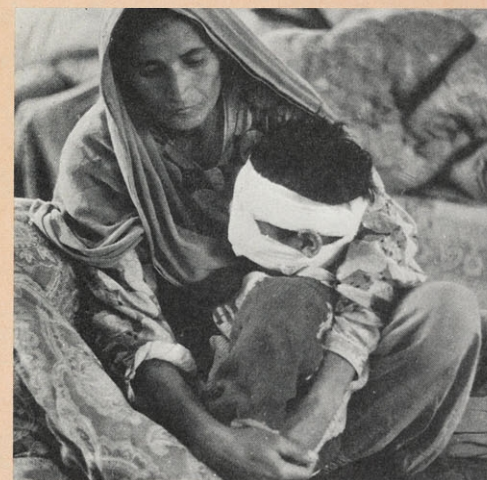
A lifetime in darkness — without hope?

This Afghan grandfather, beaming with joy, is one of the many refugees whose sight has been restored by CBMI during the last few months, after many years of blindness. Now he stands there grinning away, his eyes glowing with the joy of seeing again. Filled with gratitude he affirms that the rest of his life should now truly belong to God. An abundantly happy man who has seen the light, physically as well as spiritually.

Millions of sightless people who are an unnecessary burden to the society could earn their livelihood and need not beg anymore. They could, if we do not close our eyes. That is why CBMI must get more mobile eye hospitals on the road. They represent the last hope for tens of thousands of blind people in the poverty-stricken areas of the Third World — the hope of being able to see again!



Every blind person cured, like this one, proves it is worth the effort.



For every blind person we heal, 30 blind people are still waiting to see again!

In the last 12 months CBMI's campaign “Sight for Curable Blind” restored the eyesight of over 67,000 blind people through a simple cataract operation. In this same year nearly 1.5 million people in danger of losing their eyesight were provided with sight-saving medicine in our mobile eye camps. By means of sight-saving operations, blindness of more than 63,000 people was prevented in the nick of time.

While continuing this ministry we are acutely aware of the fact that for every blind person whose sight is restored, there are at least 30 people in desperate need, still waiting. Their sight, too, can be restored like the sight of this blind child in an Afghan refugee camp.

So that they can trust their eyes again!

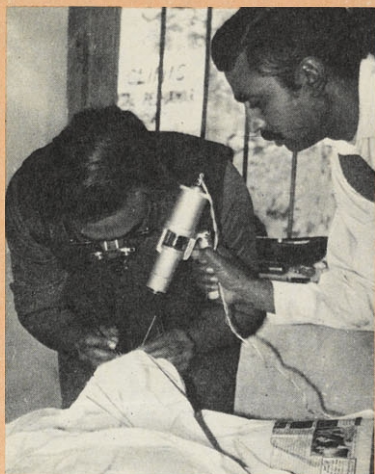
Almost daily you hear of famines, plight of refugees, natural disasters, and all kinds of calamities. Often you are deeply moved to do something about helping here and there. But soon your good intentions sink into oblivion. Perhaps you think your donation is too small and doubt that a few dollars can do any good!

In this report, too, you have come face to face with misery and hopelessness. But you have seen how effectively help can be rendered, for example, in Afghan refugee camps through the CBMI campaign of “Sight for Curable Blind.” Would the encouraging fact of being able to restore the sight of a fellow human being be worth 20 dollars to you?

Look at the little blind boy in this picture. He does not know yet what it means to live a beggar's life. Give him back his sight, please! Eyesight is priceless and yet it costs only 20 dollars! In gratitude for your own eyesight put the “Sight for Curable Blind” campaign on your list of gifts.



Over 50 cataract operations are performed daily — often with the help of a flashlight!



Dr. Anwar Ujager, married, with three children, is a Christian. With CBMI's help he studied in England for his diploma in ophthalmology, ten years ago. As the only eye doctor for over 20,000 blind people in his district, he could have become a rich man. But he treats eye patients and operates upon the curable blind free of cost. In return, CBMI pays him a modest salary.

A team of four to six people work with CBMI's mobile eye hospital from Peshawar. Besides the surgeon, two nurses, and an evangelist, there are also voluntary helpers who, through their ministry, want to witness to the love of God and His saving grace which they have personally experienced. A high degree of concentration and effort is demanded of all of them.

Many times the working hours last from sunrise to sunset. Quite often surgery is performed with the help of a flashlight when there is no electricity. Most of the time 50 to 80 eye operations are performed in a single day.

Soon they will see the light!



Next morning, Dr. Ujager, with his mobile eye clinic, drives on to the next eye camp. Seven days later he will return to the first camp.

To many patients these seven days of waiting after the surgery seem like an eternity. They are hopeful, yet anxious. But once the bandages are removed and the glasses distributed, there is indescribable joy. And there are touching scenes. Blind men and women who were a burden to others for many years jubilantly throw their sticks up into the air. They are able to move about without any help now, and soon they will be ready to resume their normal daily life.

You must see these scenes with your own eyes in order to enter into the feelings of these happy people when their eyes are opened. Released from the shackles of blindness, they suddenly experience the bursting of light into their dark lives. Their sheer joy turns into astonishment, and their astonishment turns into curiosity. They want to learn about the God their helpers serve. For the first time, they learn through this Christian team about the Father in Heaven who loves them, and who offers them salvation through Jesus, the 'Light of the World.'

The first prayer of thanksgiving — but for many not the last!



Even after a hard day's work in the eye camp there is always time for worship when the Gospel is preached to the sick and the cured, their relatives and friends, and to all the residents of the refugee camp. Month after month, the number of those who witness gratefully about their spiritual experiences is growing. "God has not only removed the light-dimming cataract from our eyes, but he has also removed the cataract of sin from our hearts which had darkened our whole life," they affirm. The following thank-you-letter is a good example:

"Dear CBMI helpers: My name is Hassan. I was blind for ten years and unable to work. I was very much disappointed in my life. I am endlessly grateful to you for your help in enabling me to see again. I am also filled with deep gratitude toward those Christians who sent you to us so that you may release people like me from despair and hopelessness. Daily I pray for you that you may be granted the strength to save more people like myself who still live in utter darkness." This letter was written by an Afghan refugee, whose sight was restored together with many fellow refugees at a clinic held under the "Sight for Curable Blind" campaign.

LAST YEAR —

in its 73rd year of ministry to the blind and handicapped — CBMI's medical services provided:

- 0.9 million tubes of Tetracycline ointment to treat trachoma
- 2.8 million Diethyl tablets to treat "river blindness"
- 4.5 million Vitamin A capsules to treat and prevent xerophthalmia
- 26.4 million DDS tablets to treat leprosy.

TODAY, CBMI helps maintain nearly 550 projects in 82 countries in Asia, Africa, and Latin America. The remarkable growth of the Christian Blind Mission International during its fight for light and truth has resulted in the establishment of from Southeast Asia to West Africa, of more than 100 homes and schools for the handicapped. CBMI maintains extensive blindness prevention programs in East Africa, far-reaching programs for restoring eyesight in South and Central Asia, and emergency aid programs in Bangladesh and drought-stricken areas of North Africa.

The worldwide ministry of Christian Blind Mission International is made possible by voluntary gifts of many thousands of individuals who are Christians from many denominations in North America and Europe. It will continue to depend on the generosity of its friends and supporters.

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