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# EPISCOPALIAN



## Churchpeople up in arms about peace

The anti-nuclear and peace movements in the United States are proliferating as fast as the weaponry the movements seek to ban.

In apparent contrast to the Ban-the-Bomb marches of the 1950's and anti-war demonstrations of the 1960's, the peace movement of the 1980's has engendered widespread, spontaneous support from town meetings in Vermont to a statewide referendum in California. In some cases the strength and variety of public response surprises even veteran peace advocates.

Among the early voices raised in the U.S. religious community were those of Episcopal bishops in their Pastoral Letter last fall. Many of these bishops will take part in two mass rallies scheduled for mid-June when the United Nations opens a Special Session on Disarmament. At noon on June 11, the Cathedral of St. John the Divine, New York City, will host an international convocation in which religious leaders of all faiths will participate, later processing to the U.N. An all-night prayer vigil and a peace rally in Central Park are also planned.

Episcopal officials also report widespread response to Presiding Bishop John M. Allin's request for churchpeople to observe a Peace Pentecost May 28-31.

Another gauge of the depth of Episcopal participation is the number of dioceses and Provinces which have taken some peacemaking action. Some people estimate that over two-thirds of the dioceses have passed resolutions on a nuclear weapons freeze or on a specific weapons matter such as the MX missile.

In mid-April, 32 dioceses and all Provinces sent representatives to a meeting in Princeton, N.J., to discuss the report the Joint Commission on Peace will make to General Convention. The representatives proposed a churchwide Fund for Peace and expressed hope that the Episcopal Church will become a true "Peace Church."

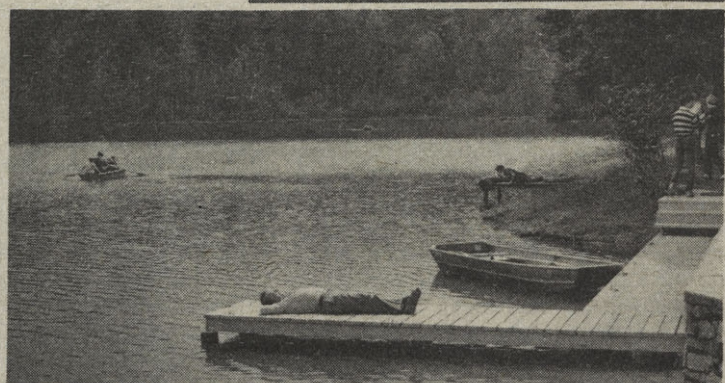
So pervasive is the peacemaking momentum that current denominational statements on peace, in contrast to those on previous social issues, seem to confirm churchpeople in their activities instead of urging them in new directions.

## If it's Spring, it must be Kanuga

Spring Fest '82 brought Coventry Cathedral Choir and St. Michael's Dancers from England to enjoy spring warmth and flowering dogwood at Kanuga Conference Center in North Carolina's Blue Ridge Mountains.

Like a subtle traffic cop, Choir-master Ian Little led men and boys through their songs. Out of robes, they alternated between baseball and soccer. The Rev. James Reynolds of Tryon, N.C.; Canon Peter Berry of Coventry, conference keynoter; and the Rev. William Lowe of Auburndale, Mass., relaxed Kanuga-style while Irene Brassington recorded the dancers' travels in her log. The 77 conference participants soaked up more than sun, returning to their 16 home states with new liturgical and educational ideas.

—by Frank Ballard



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**Madeleine L'Engle:  
'Jesus Christ is the protagonist  
of creation'**

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Continuing Forth and  
The Spirit of Missions...  
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# World News Briefs



## NEW YORK

Presiding Bishop John Allin has invited Episcopal newsman Walter Cronkite to interview Anglican Bishop Desmond Tutu at General Convention in New Orleans. Special sessions September 7, 8, and 9 will give deputies, bishops, and visitors an opportunity to hear Tutu; Coretta Scott King, widow of the slain civil rights leader; and possibly Jihan Sadat, widow of Egypt's Anwar Sadat, and Mother Teresa of Calcutta. Episcopalian Thomas M. Franck of the U.N. Institute for Training and Research will moderate a session with Anglican Bishop Robert H. A. Eames of Northern Ireland, Anglican Bishop-in-exile Hassan B. Dehqani-Tafti of Iran, and former U.N. Ambassador Andrew Young, now mayor of Atlanta, Ga.

## ARUSHA

On June 20 Archbishop Musa Kahurananga of Tanzania will inaugurate the new Anglican Diocese of Mount Kilimanjaro, the 10th diocese in Tanzania, in this see city. Work in the diocese, named for Africa's highest mountain, began with the opening of a mission station in Kilimanjaro's foothills in 1885. Bishop Alpha Francis Mohamed will be Kilimanjaro's first bishop.

## QUEZON CITY

Bishop Donald Davies of Dallas led the Episcopal delegation to the installation May 10 of Bishop Richard Abbelon of the Northern Philippines as Prime Bishop of the Philippine Episcopal Church. Accompanying Davies were Bishop David Reed of Kentucky and Canon Oliver Garver of Los Angeles. While in the Philippines, the Episcopal deputation called on the Supreme Council of Bishops of the Philippine Independent Church with which the Episcopal Church has had a concordat since 1961.

## WASHINGTON

After months of apparently unsuccessful protest by church groups, the White House has agreed to change the name of the Navy attack submarine from *Corpus Christi* to *City of Corpus Christi*. While the Navy contended that the ship was named for the Texas port city, protesters felt *Corpus Christi*, Latin for "body of Christ," was offensive.

## LONDON

For the second time in several months, the celebration of the Eucharist by an Anglican woman ordained outside England challenged the Church of England's ban on such services. In January the Rev. Elizabeth Canham, ordained in the American Diocese of Newark in December, celebrated in St. Paul's Deanery, London, at a service organized by the British-based Movement for the Ordination of Women. The same organization arranged for the Rev. Janet Crawford of New Zealand to celebrate in the chapel of a conference center outside the Church of England's jurisdiction. Three English bishops—Cyril Bowles, Stanley Booth-Clibborn, and Richard Hanson—attended the latter service and received Communion from Crawford. The Church's General Synod is scheduled to

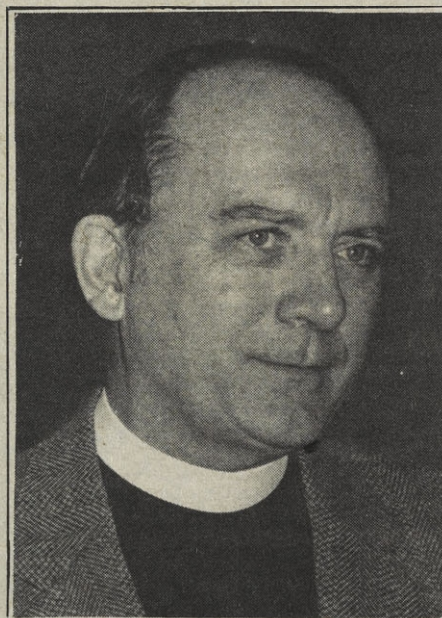
discuss lifting the ban on women priests ordained by other Anglican Churches when it meets in July.

## TRENTON

In a first-ballot election the Diocese of New Jersey chose Suffragan Bishop G. P. Mellick Belshaw to be bishop coadjutor; he will succeed Diocesan Bishop Albert W. Van Duzer, who plans to retire at the end of the year. Belshaw, 53, is a native of New Jersey and was educated at the University of the South and General Theological Seminary. Prior to his election in 1975 to be suffragan bishop, he served churches in Hawaii, Delaware, and New Jersey. Belshaw is married and has three children.

## SEWANEE

The School of Theology of the University of the South, located in this Tennessee



SEE SEWANEE

community, elected the Rev. John E. Booty dean to succeed the late Very Rev. Urban T. Holmes. Booty, a church historian has taught at Episcopal Divinity School in Cambridge, Mass., since 1967, and prior to that at Virginia Theological Seminary, his alma mater. A well-known author who has contributed to many periodicals, including his recent series, "What Makes Us Episcopalians," in *The Episcopalian*, he is presently working on a new history of the Episcopal Church for publication in 1984.

## MINNEAPOLIS

Two Anglican publications were among top award winners in the annual Associated Church Press competition. The Anglican Church of Canada's *Canadian Churchman* received a general excellence award as well as five merit awards, and the Diocese of North Carolina's *The Communicant* was runner-up for a general excellence award and received three merit awards. The press group, holding its annual meeting here, also adopted in principle a new code of ethics for religious communicators and heard a Post Office spokesman say the church press can expect no relief

in the matter of increased mailing costs.

## GLENDALE

Spiritual reawakening and its impact on the life and members of religious communities was the focus of the recent meeting of the Conference on Religious Life in the Americas held in this Ohio community. Representatives from 24 men's and women's religious orders attended sessions chaired by Mother Mary Grace, CSM. The conference elected Brother Andrew Rank, SSP, chairman for a six-year term and Sister Marilyn Elizabeth, CT, vice-chairman. The meeting also approved republication of its directory for distribution to all parishes.

## PHILADELPHIA

Members of the new National Episcopal Coalition on Alcohol heard reports on the progress of diocesan alcoholism programs and sought ways to strengthen their new organization. Despite positive response to questionnaires sent to dioceses to gather information for the Coalition's report to General Convention, the Rev. Robert Claytor said Episcopalians still evade what the 1979 General Convention called the "epidemic" of alcoholism. He estimated that at least 150,000 alcoholic Episcopalians are still drinking.

## GRAND RAPIDS

Unity was the discussion topic for the 440 persons who gathered in this Michigan community to attend the annual National Christian Unity Workshop, but division was the reality as they attended separate morning worship—for Protestants and Roman Catholics. Most speakers noted that ecumenism is most active at the local level and that ecumenical activities are now entering a new stage. Next year the workshop will be held in Louisville, Ky.

## MIAMI

On June 5 the Diocese of Southeast Florida will ordain its first woman priest, Winnie Hoilette Bolle. By a bare majority vote, the standing committee approved her ordination, which will make her the fourth priest in her family. Bolle was ordered deaconess in Jamaica in 1969 and three years later married the Rev. Victor Bolle, an American priest. His son and daughter-in-law, the Rev. Stephen Bolle and the Rev. Margaret Muncie, serve in the Diocese of New York.

## PULASKI

Bishop William Stevens of the Wisconsin Diocese of Fond du Lac has forbidden his priests to celebrate Communion for the small lay community at Transfiguration Retreat here. Last Thanksgiving the community stated publicly it would not accept the sacramental ministrations of any clergy who deny the "validity, regularity, or licity" of women ordained to the priesthood. In January, Stevens asked the community to retract its statement, which he said broke communion with him and therefore with the Episcopal Church. When the retraction was not made by the deadline Stevens set, he withdrew permission for any ministrations to the community except in *extremis*.

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## His lens caught humanity

In France, Germany, Denmark, South America, the Congo, and wherever human need existed, John Taylor, director of the World Council of Churches' film bureau, photographed refugees and victims of famine and disaster. Taylor, right, who died April 9, always upheld the dignity of persons, and his photographs are a fitting memorial to his life and work.

## Greenwich couple to buy Seabury House

Presiding Bishops slept there. Executive Council members met there. Missionaries furloughed there.

Now the 50-acre property on Round Hill Road in Greenwich, Conn., which since 1947 has been used as an Episcopal conference center, is being sold to a Greenwich couple for an undisclosed sum.

The property—which includes extensive woodlands; a lake; Dover House, official residence of the Presiding Bishop; Seabury House, where Executive Council met; Brugler House, used by missionary families;

as well as two other buildings—was purchased because Presiding Bishop Henry Knox Sherrill told the 1946 General Convention he needed “tools for his work.”

The sale proceeds will be invested in a memorial fund to Sherrill, and income from it will assist Executive Council and other church groups to meet in regional centers around the country, Presiding Bishop John M. Allin said.

Non-use by Episcopal groups precipitated the move to sell. The Episcopal Church no longer owns a national conference center, Roanridge Conference Center near Kansas City, Mo., having been closed in 1978 and subsequently sold.

LOOKING TO  
LOUISIANA '82



# September marks that time again

Every three years the Episcopal Church gathers in General Convention to take its collective pulse. Over 10,000 people are expected in New Orleans, La., in September to attend the Church's 67th triennial meeting.

Humid weather and early morning sessions will greet the 908 members of the House of Deputies and the 264 members of the House of Bishops who comprise Convention's bicameral legislative assembly. They will be joined by 450 delegates to the Triennial Meeting of the Women of the Church and visitors, exhibitors, and press people, making General Convention a large gathering.

A Eucharist at 6 p.m., Sunday, September 5, formally opens the 10 marathon days that will begin with legislative committee meetings as early as 7:15 a.m. and continue through open hearings and special events such as "Louisiana Night" to end after 10 p.m.

Deputies will meet in the Rivergate

Convention Center. Triennial delegates, who will meet from September 5 to 14, and bishops will gather at the Hilton Hotel across the street.

Three times during Convention deputies and bishops will meet in joint sessions. More joint sessions mean less legislative time, necessitating the early morning committee meetings.

Revision of *The Hymnal 1940*, nuclear war and peace making, racism, lay ministry, Lutheran-Episcopal dialogue, support for theological education, and adoption of the 1983-85 budget are among topics on which Convention Committees and Commissions and dioceses and individuals seek Convention action (see pages 11 and 13).

The Louisiana Convention will be one of the most expensive in the Church's history—with the cost of rooms increasing \$45-\$57 since the 1973 meeting in Louisville, Ky. The cost and size of Convention itself will be under debate as one Committee recommends a change in the way Episcopalians gather every three years.

The *Episcopalian* will continue to report in depth on the subjects to come before General Convention, particularly in the September issue.

**IN MY  
UNDERSTANDING**  
By George Simms

This masterful work on prayer and the Christian life reflects upon the prayer "God be in my head and in my understanding..." The author points out that the simplicity of this old prayer is deceptive, for it encompasses in a few verses nothing less than the foundation for a perfect relationship with God. \$8.95

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800 Second Avenue  
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The Episcopalian June, 1982

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## Jesus Christ is the protagonist of creation

BY MADELEINE L'ENGLE



On the first Pentecost the Holy Spirit came to the Body gathered together, not to separate individuals. But each one of those individuals was essential to the Body because the Spirit teaches us that our understanding comes through particulars, never through generalities. Here my long years of writing inform my groping theology. A story must be about particular people; the protagonist must be someone we recognize and with whom we can identify.

So should it be strange that this is how

it has to be with the Incarnation, too? God shows His nature through what has been called "the scandal of particularity." It is a scandal to think of God being fully God in Jesus of Nazareth, but there's no other possible way for us to glimpse His love. Generalities get no further in religion than in fiction.

I am helped to understand the Incarnation because Jesus Christ is the protagonist of Creation. This is the shocking aspect of particularity, that He is the hero, and although all of us want to play leads, we are, in fact, only supporting actors. But as Stanislavsky, the director of the Moscow Art Theatre, said, "There are no small parts. There are only small actors."

I learn my part only as I am guided by the Spirit. And often I understand this guidance through hindsight, anamnesis, understanding something only after it has happened, as the Disciples could look back

and understand Good Friday only after the glory of Easter and the joy of Pentecost.

I know the gifts of the Spirit not only when I hear the rippling of tongues, but also in the gift of silence, when understanding and joy come without words, in that mediating circle which is beyond and through the limitations of language, any kind of language at all.

I stood with my friend Gillian at the bedside of a woman who was dying, badly, of a brain tumor, and she asked, "Will I ever again be whole?" And Gillian responded, "More whole than you have ever been before." And we held hands and prayed together, and there in the midst of human illness and the shadow of death we were touched with tongues of fire. The Spirit does not only come to us when we rejoice; the Spirit comes when we are most beaten, most in need.

## Reflections

\* \* \*

One of our children, when he was 2 or 3 years old, used to rush at me when he had been naughty and beat against me, and what he wanted by this monstrous behavior was an affirmation of love. And I would put my arms around him and hold him tight until the dragon was gone and the loving boy had returned.

So God does with me. I strike out at Him in pain and fear, and He holds me under the shadow of His wings. Sometimes He appears to me to be so unreasonable that I think I cannot live with Him, but I know that I cannot live without Him. He is my lover, father, mother, sister, brother, friend, paramour, companion, my love, my all.

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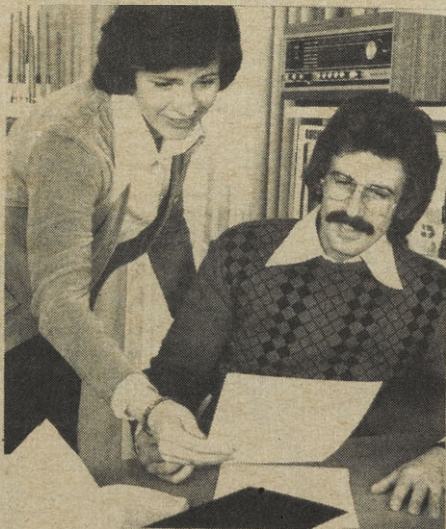
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## Coping with costs

### Giving report shows trouble for churches

As the three horsemen of inflation, rising maintenance costs, and increased need in the face of government cuts trample their way through church budgets, "the news from the pews [shows] most U.S. churches and synagogues are in trouble," *Money* magazine reports.

Raising more money and managing it better are necessities that lead some such as Jackson Carroll, director of the Center for Social and Religious Research of Hartford (Conn.) Seminary to suggest churches ask members to donate 5 percent of their pre-tax income.

One Episcopal parish—Trinity, Longview, Texas—reported to *Money* that it had increased giving by 158 percent when it introduced percentage giving. Trinity's average family donation is now \$980, three times more than the national Episcopal figure of \$295 (or \$5.69 per week).

Another small Texas parish—Advent, Houston—reports that selling the rectory and not hiring a full-time priest lowered its expenses while commitment to give half its available income outside the parish helped raise average giving to \$13 a week, compared with a Diocese of Texas average of \$7.22.

With Mass attendance down about 30 percent since 1958, the Roman Catholic Church now offers priests seminars on stewardship, *Money* reports, and some dioceses urge 2 to 3 percent giving guidelines.

In addition to parish money problems, the Roman Catholics face a projected Vatican deficit of \$25 million and have recently formed the Ad Hoc Committee on Economic Concerns of the Holy See to try to increase the "Peter's Pence" offering which supports Vatican operations.

Episcopalians do not face a debt of that dimension but do share with other denominations the malaise over giving. Though religious contributions top people's giving for a 1981 total of \$24.5 billion, the rate has not kept pace with inflation. *Money* cites a 1980 Lancaster (Pa.) Theological Seminary study of 75 Protestant churches which found that five years of increasing fuel and building maintenance costs had left an average of 6 percent less for pastors' salaries and church activities.

*Money* reports that despite budget worries, churches and synagogues are responding to problems of joblessness and hunger by opening soup kitchens and hostels. But, the article concludes, "whether churches and synagogues can do more than that in coming years will depend far less on how well they manage their money than on the willingness of their members to give more."



# Switchboard

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

## WITH/WITHOUT PRAYER

It strikes me as sad that clergy talk about the fact that their churches feed people with "no singing, no sermon" and that "we don't require our guests to accept prayers. . . . We offer a nourishing meal with dignity. . ." (April issue).

I rejoice that our churches feed the hungry, but I deplore the fact that some such as these are like any other secular social agency dispensing handouts to the needy. Hungry people have more problems than hunger, including psychological and spiritual needs. Since when is it undignified to pray with and for another person? Many times I have prayed with people who felt desperate about their situations, and they have responded gratefully, sometimes remarking, "No one ever prayed for me before!"

Clergy who feel prayer, songs, and sermons are something to be avoided forget that the only times Jesus ever fed people were after they had listened to Him preach all day.

For these reasons, we give the portion of our tithe which we designate for feeding the hungry not to Episcopal churches, I'm sorry to say, but to Christian organizations like our local City Mission. The mission feeds, clothes, and shelter bodies, as Episcopal churches do, but the mission does not think it undignified to help troubled people find a relationship with Jesus Christ and a new life.

Joyce Neville  
Buffalo, N.Y.

## NOT THE ONLY FACTS, MA'AM

The appeal by Cynthia Dwyer in behalf of the Baha'i sect (April issue) shows a complete misunderstanding of the Baha'i cult and its unsavory role in Iran before the overthrow of the former shah and his regime.

Christians should realize the Baha'is are not suffering so much for their religious beliefs as for their actual political and economic crimes as partisans of the former regime. Furthermore, if one studies the internal history of Baha'ism, one soon learns it is not the peaceful, liberal, unity movement it pretends to be in America and England. The basic Baha'i teaching is someday they will rule the world and all other political and religious institutions will be eliminated.

Unfortunately, Mrs. Dwyer [appears] not to have had the facts when she went to Iran.

Kamal Amin As Safa  
Philadelphia, Pa.

## IN SPITE OF . . .

The Standing Committee of the Diocese of Northwestern Pennsylvania has announced that a majority of its members believe "women are not appropriate subjects for ordination to the presbyterate" (World News Briefs, April issue).

In the same issue Presiding Bishop John Allin, writing of the faith of the two Marys, says, "Thank God for those followers of the Lord in our own time who remain true to Him in spite of everything."

Sometimes "in spite of everything" is painful when my sisters in Christ are referred to as "not appropriate subjects."

Ann Calland  
Beloit, Wis.

## ONE TAP, ONE RAP

I have just read and enjoyed *The Episcopalian* which gives us (in the Diocese of Easton) a wider view of the Church.

I take exception to the article (April issue) about Nancy and Simon Mein. Why would a church magazine extol them? I find it hard to believe a church school would appoint him chaplain and her in charge of religious studies.

Jeanne Callahan  
Salisbury, Md.

## Exchange

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

## ENGLISH PARISH EXCHANGE

The Rev. Terence Grigg would like to exchange with an east coast American priest (preferably Boston area) from mid-July until mid-August. His church is about 1,000 years old and has three curates. The village is not far from the sea, North Yorks Moors, and York and Durham Cathedrals. Write him at 21 Thornton Rd., Stainton, Cleveland TS8 9BS, England, or phone Middlesbrough (0642) 590423.

## The Episcocats



Geoffrey Wagner

"Ahhh, this sun at Kanuga feels so good!"

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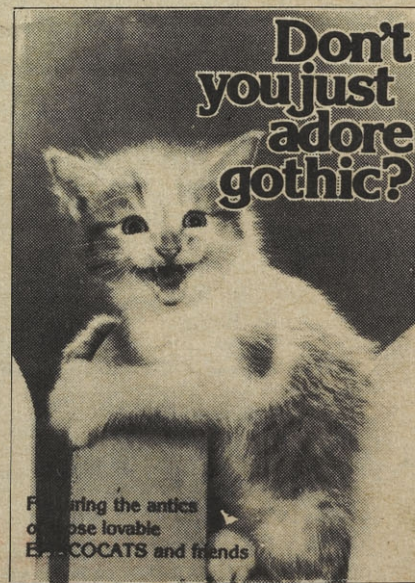
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## A Liturgy for Central America

# Death --and resurrection-- in a warm climate

by Gary Asher Mitchener



The author is chaplain to Episcopal students at Dartmouth College

in New Hampshire and wrote this after a Central American leave.

The gunshots rang out not more than 15 yards from my hammock. It was after midnight, but I had not slept. From the hill above the refugee camp the soldiers threw rocks all night at our tents. It was the most harmless of their harassment efforts. They also used more direct methods: Two mornings before a young man had been found at the edge of camp, decapitated.

That night brought 30 years of being a disciple of Christ Jesus, 15 years of serving as a priest, and three months in Central America into focus. The time had come to sift out "the one thing needful." If this were to be my last night alive, was I ready?

Our instructions had been simple enough: In the event of a disturbance we were to intervene—that is, physically place ourselves between a soldier and a refugee on the theory that Honduran soldiers would not shoot a Gringo because it would have messy international ramifications. The personal ramifications for my own continued existence were not mentioned, at least out loud. The seminary phrase, "a ministry of presence," came to mind, but I wasn't sure this was what it meant.

I had to ask myself if this were "it," why should God bestow on me the gift of eternal life which I had always proclaimed. The attempted answers, "I've lived a full life," "I've tried to be a decent fellow," rang hollow that night.

The only answer that "held water," to use the language of baptism, was that long ago on a hill outside Jerusalem, Jesus had died in my place. Because of that "wonderful exchange"—Luther's phrase—all Gary Mitchener's sins were forgiven, and he could now stand with confidence in the presence of a Holy God. I had already died, and "my life is hid with Christ in God" so the possibility of a second death was, as the Gringos say, no big deal.

Lest I be fraudulently considered a candidate for canonization, I must say that not all my thoughts that night were

so exalted. With them came considerations certainly less heroic: "I wonder if my body will be shipped to New Hampshire or Missouri." "If I live through this, will I be able to resist the temptation to turn the experience into a commodity, or will I retell sensational anecdotes so people will say, 'How committed you must be!'" "There's a great passage in my journal which would be dynamite in a funeral sermon. I hope they can read my handwriting!"

## LORD, HAVE MERCY!

At the open-air Eucharist that very afternoon—the first anniversary of the massacre of the El Salvadoran refugees crossing the Lempa River into Honduras—we knelt in the dust and made the sign of the Cross as the celebrant took a branch of wild flowers and a pail of river water and ritually sprinkled us all as participants in that one baptism. (Luke 12:50: "I have a baptism to be baptized with; and how I am constrained until it is accomplished!")

The Gospel that day was from John, chapter 7: "He who believes in me, as the scripture has said, 'out of his heart shall flow rivers of living water.'" Then later in the liturgy, from all over that vast congregation standing in the hot afternoon sun, came the names of sons and daughters and husbands and wives who had already died. After each name was recited—including that of their bishop, Oscar Romero, who had been murdered at the altar while celebrating the Eucharist—the whole congregation responded again and again, "presente!" "presente!"—that is, the spirit of these men and women was there with us.

The issue clearly was, and is, life versus death, death in all the infinite variety of forms. Death in the face of the 14-year-old girl who stared at me as I had my lunch at a sidewalk fried-chicken stand in Tegucigalpa. She had that look which those of us who are unconsciously afraid of the desperately poor mistake for sullenness.

The moment I let go of the virtually clean bones she began snatching and chewing them.

Death in the dirge-like melodies of the brass players who accompanied a torchlight procession through the streets of Antigua, with 24 men shouldering a large float which was the base for a much-too-realistic statue of Christ in the tomb. Christ in Latin America, apparently, is either a helpless babe at Mary's breast or a bloodied corpse. Even Holy Week climaxes not in the triumph of Easter morning, but in the passive despair of Good Friday. Easter itself is barely observed.

Death in the eyes of the little village boy throwing rocks at the open truck I shared with 45 refugees as our convoy of 12 similarly packed trucks—not unlike the kind used for transporting cattle—lumbered along the six-hour journey down dusty, sunbaked, and virtually impassable roads from our refugee camp on the border to the relocation site at Mesa Grande. The little boy, like his older brothers and male cousins rounded up to serve in the Honduran army, had already learned to hate the refugees though he wasn't sure why.

Death in the form of men with poised machine guns accompanying the U.S. ambassador and his wife into the Episcopal cathedral in Guatemala City for the consecration of the diocese's new bishop. The processional hymn that day was "Onward, Christian soldiers."

But where death is, there is also resurrection, often coexisting in the same event. When the 31-year-old Guatemalan priest heard the news that he had been elected Bishop of Guatemala, he flung himself at the foot of the chancel cross and wept for 10 minutes in the middle of diocesan convention. What a time and what a place to be called to be chief pastor in the Church of God.

## CHRIST, HAVE MERCY!

Resurrection as seen in the life of Eulalia Cook, in her 70's, who, after serving as a Methodist minister in Cuba, became one of the pioneers in the Alfalit program of Latin America (the illiteracy rate in Honduras is still 50 percent). Traveling with her for several days in Costa Rica and hearing her stories was to sit beside a saint of God. And resurrection will be celebrated next month in a special way as Eulalia Cook and another pioneer in the Alfalit project from Cuban days, Senor Justo Gonzalez, will be married and continue their mission work as long as God wills.

Three months of contrasts: From enjoying dinner and a piano recital with the U.S. ambassador and his wife at their home in Tegucigalpa to having beans and tortillas with Gabriel, a refugee who lost his hearing because he was too near an exploding bomb. (His deafness and my problems speaking Spanish meant we grinned a lot.) From elaborately orchestrated celebrations of the reign and apparent omnipotence of death to repeated and unexpected witnesses to the power of the resurrection over those same principalities of darkness. Humanness, graciousness, and even humor in the midst of sordid settings. And through it all, a somewhat clearer sense of the suffering of God and of His mercy in calling even a sinner like me to be His servant in days like these.

That dynamite passage I wanted included in my fantasized and somewhat narcissistic funeral sermon as I lay awake that night in my hammock was taken from the wall of a young Mennonite missionary's home in San Pedro Sula:

Jesus, you tell us that when the least of your brothers is hungry or thirsty, you stand with them.  
Teach us to recognize your presence among them.  
Teach us to join you there.

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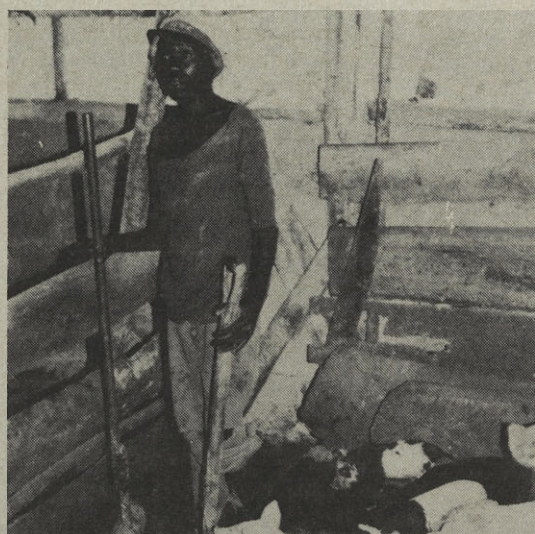
# IF YOU DON'T HELP THE PEOPLE OF UGANDA, WHO WILL?



A diocesan development officer inspects a new cattle ranch. Photos by Samir Habiby



Readying the roof supports for a school for children with learning disabilities, in the Diocese of West Ankole.



A corner of the Church-run experimental farm at Mukono, near Kampala.

The men, women, and children of Uganda suffered brutal oppression under the ruthless dictator, Idi Amin.

- Hundreds of thousands of them were tortured and murdered, families separated, schooling and livelihoods disrupted, the country's economy exhausted.
- The leaders and members of the Anglican Church of Uganda — our sister Church — were hounded and persecuted.

Now the survivors of that Church — who make up almost half the population — are spearheading an all-out effort to rally both the Church and the whole nation.

The task is formidable, almost overpowering. But only if the Ugandans stand alone. The General Convention of the Episcopal Church is asking contributions totaling \$1,250,000 through the Presiding Bishop's Fund for World Relief as a witness of hope — for the spiritual and moral rehabilitation of this broken land, for rebuilding and restoring the physical plant damaged by the war, and returning the people to normalcy and self-reliance and laughter.

On the planning board are emergency medical/health and food programs for famine areas; village and community rehabilitation; reconstruction of churches, schools and hospitals; agricultural projects, such as poultry farms, and ranches for cattle breeding and experimenting; vehicles to transport food and reconstruction materials in all 18 dioceses; a water system at Bishop Tucker Theological College, where 120 future leaders of the Church are in training.

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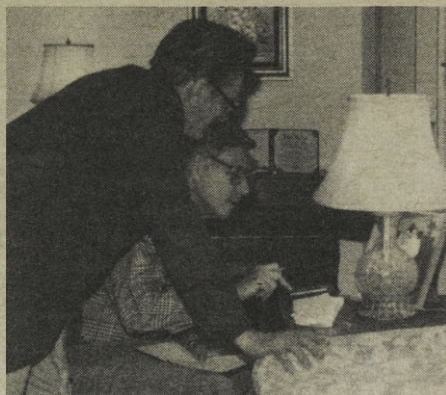


# Pentecost in Pennsylvania St. Mary's reaps faith rewards

by Martha C. Moscrip

In an old country church in the rolling hills of Pennsylvania, prayer and parish power have more than doubled average attendance, almost tripled plate and pledge income, and increased weekday activities from zero to many. How that happened is a story of good planning, risk, and faith.

In the northwest corner of Chester County, St. Mary's Episcopal Church, Warwick, had served God's people for 174 years but never had a full-time priest. In 1806 the indefatigable evangelist, the Rev. Levi Bull, established the little congregation which for many years shared "circuit rider" ministers with other churches. In



"Too good to believe" was Bill Badnaruk's and Ron Barlow's reaction to the 1982 budget news when they checked it at a vestry meeting, above. At right, vicar John Maher conducts a service.



recent time priests in secular employment came twice a month to celebrate Holy Communion, and a lay reader took Morning Prayer other Sundays. Some years this arrangement worked well; more recently

members drifted away to livelier parishes and were not replaced by new people.

In the spring of 1980 St. Mary's experienced a new low. The most recent part-time priest had resigned in January, and average Sunday attendance had fallen to 15; yearly plate and pledge income was down to \$5,560. The loyal remnant was considering closing the church.

The Rev. William Wedge, a retired priest from the Diocese of Western New York, though in delicate health, filled in occasionally, and the vestry asked him if he would take the twice-monthly services and some weekday calling for a period of six months while the church explored the possibility of a full-time priest.

Wedge discovered the Diocese of Pennsylvania had no funds for the project, but he was a man of determination. With several brother priests he made a "windshield survey" of new homes in the area. He learned the county planning commission expected 30 to 40 percent growth in the next 20 years, and local utility companies predicted an increase in service of 35 to 50 percent in the next five years.

Wedge took these statistics and his vision of St. Mary's future to Dean Arthur B. Brunner of the Brandywine Deanery. The deanery voted to help St. Mary's through prayer, talents, and gifts raised in special Lenten offerings. Immediately following the meeting at which support was voted, Wedge was rushed to the hospital with a heart attack.

God's plans, however, are not easily thwarted. Brunner appointed the Rev. Wallace Houston vicar-in-charge until the bishop could appoint a permanent vicar.

Hopes at St. Mary's began to rise, but they were accompanied by anxiety. "Dare we invite someone to risk taking this job when the money might not be forthcoming?" Treasurer Robert Newborn estimated the parish needed \$7,500 from the deanery for 1981. Three parish members—William Badnaruk, David Miller, and I—joined two deanery representatives and Houston to search for a full-time vicar.

This committee also prepared a pamphlet to assist deanery churches in their fund-raising efforts, and parishioners from deanery churches visited St. Mary's. Some church school classes came to see for themselves. This gave St. Mary's members courage since really interested people worshipping with you are even more encouraging than resolutions.

During Lent, Houston led the congregation in a special season of preparation for their ministry of teaching, healing, and loving. And on March 15 the search committee invited the Rev. John Maher, Jr., and his wife Carol to meet with the vestry and interested church members. After some honest questions and answers on both sides, Maher, in training to be a certified teacher-trainer at Evangelism Explosion International III, accepted St. Mary's call, and the bishop appointed him vicar.

Now to find a vicarage. The congregation owned a large old house which needed at least \$10,000 in repairs, and St. Mary's had no budget for this. Houston, however, found and applied for a grant from the Joint Memorial Fund of four Pennsylvania deaneries. A Mennonite con-

tractor agreed to do the work, and despite the usual cost overrun and the fact the house was not quite finished, the Mahers moved in last June. St. Mary's celebrated with a house blessing and barbecue accompanied by music. Faith had not only proved justified, but increased tenfold.

On Pentecost, 1981, St. Mary's first full-time vicar celebrated Holy Communion in the morning. In the afternoon the congregation and deanery representatives celebrated this new beginning with a service of thanksgiving which included a procession along the main street to the church. Participants sang "Stand up, stand up for Jesus," and the Church of the Good Samaritan, Paoli, presented a banner its church school children had made.

If the villagers didn't notice the procession, they soon noticed the church bell which rang twice a day for Morning and Evening Prayer and the increased number of cars parked for Wednesday evening Prayer and Praise with Communion.

Meanwhile the vicar was calling not only on old and lapsed members, but on the wider community—on people whose names had been suggested or who lived nearby. Sometimes he found they were affiliated with a church, more often not. Sometimes they were not interested in God or Christ or the Church or in hearing anything about them. Some, however, listened to what the "Good News" really is, came to church, stayed for the adult class, and now attend regularly.

Prayer for parish growth is a vital part of St. Mary's life, and Visitors' Sundays are regular events. By September one evangelism team was formed; another is in training. And Maher presented 10 adults for confirmation and reception in February. Sunday attendance is over 60 and growing.

The Sunday school has over 40 youngsters. Last summer it continued as Bible Club. Bible study meets weekly in a member's home. The parish has a full vestry and a new choir which is leading the congregation in singing more of the liturgy.

Lay involvement is increasing. A work group painted the church's interior and helped remodel the second floor of the parish hall for the vicar's office and church school rooms. The number of lay readers has increased to five. Morale is high. A vestryman testified at a Prayer and Praise service "the budget committee meeting was a real joy and an exciting event!"

Deanery support continues, but with a projected plate and pledge income of \$15,600 for 1982 and income from a legacy received this year, St. Mary's will ask for only \$3,000 for a full year as compared to the \$7,500 it needed for six months in 1981. And the congregation hopes to be self-supporting by 1983.

Wedge died last spring, but his vision is becoming reality. St. Mary's is witnessing to God's action in this community. The deanery's help, everyone's prayers, Bible study, vigorous outreach, and enthusiastic leadership are allowing Him to work through the people of St. Mary's.

Martha C. Moscrip taught church school for many years, was news editor of *The Episcopalian*, and with her husband Arthur is enjoying country living in Chester County.

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## El Buen Pastor On The Border: a mission story

by Richard J. Anderson

Perhaps you have been a missionary in the sense of having started new work, of having planted Christianity as proclaimed by the Episcopal Church in a place where it had not been known before.

Imagine, however, doing so in a place where federal law prohibits church services or meetings on private property, eliminating such standard evangelism props as newspaper publicity, posters, handbills, or radio announcements.

Can it be done? The answer from Senorita Marta Guerrero is "Yes" because she has done it.

Guerrero is a native of Mexico City. Her family still lives on a ranch near there and worships in a village mission congregation. After working for a time in Ciudad Juarez on the U.S. border, Marta Guerrero opted for seminary. She attended two of them, St. Andrew's in Mexico City and the Seminary of the Southwest in Austin, Texas, from which she was graduated in 1979.

What to do after seminary? Guerrero's bishop, Leonardo Romero of Northern Mexico, suggested Piedras Negras, a small city just across the Rio Grande from Eagle Pass, Texas.

"I really didn't want to go to Piedras Negras," Guerrero admits. "It's a small place, and I—well, I guess I thought I would be better off in a city."

When she talks about her reasons for taking Romero's suggestion, Guerrero talks about Church of the Redeemer in Eagle Pass. For years the parish had been interested in some form of outreach across the border into Piedras Negras. Romero's suggestion was partly in response to this interest. So in the summer of 1979 the Mexican missionary moved into the border town and quickly established a working relationship with the Eagle Pass congregation and its rector, the Rev. Hugh Majors.

"I started the mission with a rummage sale," Guerrero's bright black eyes twinkle as she describes the novel beginning. "It drew people to a central place, and I walked among them talking about the Episcopal Church."

She soon had a small nucleus of interested people who would meet quietly in defiance of the law. The first liturgy, however, was celebrated on the U.S. side of the Rio Grande.

Guerrero says the missionary venture received another boost when a group of teenagers came from the Diocese of Central New York in the summer of 1980 to help with a Bible school for children.

"We had about 35 enrolled," says Guerrero. "Those children were my best help. They were an entrance for me to many families. From the start I did not see the mission as only teaching and worship, but also as helping people with the problems of their lives."

A building of some sort became an early priority for the Piedras Negras mission, in part because of the law prohibiting religious gatherings in homes.

"Some were not comfortable with what we were doing in the homes," says Guerrero. "We needed a place. So we started to raise money for a piece of land. We received help from Church of the Redeemer. We even sold T-shirts! Then the Diocese of Northern Mexico lent us money."

The land has been purchased. A private party holds title to it to avoid the Mexican legal requirement that all



Senorita Marta Guerrero

church property must be government-owned. Guerrero describes the building as "all-purpose," serving as a clinic as well as a church. "We have volunteer doctors and nurses working with us. And the government provides us with some medicine and supplies. We are meeting many kinds of needs in Piedras Negras."

At the last convention of the Diocese of Northern Mexico, the new mission was formally recognized under the name of *El Buen Pastor*—The Good Shepherd. The Church has been planted in one more place in the continuing missionary movement that is at the heart of Christianity.

What observations does Senorita Marta Guerrero have about the Mexican and American aspects of the Episcopal Church?

Her life and experiences on both sides of the Rio Grande have provided her with some perceptions:

- Congregations in both countries located in communities of Anglos and Hispanics should not be separate congregations, but provide for some natural groupings within a single congregation.
- For people of one country to want to learn the language of the other is good; people should not hesitate nor be afraid to make mistakes.
- People can worship even though the liturgy may be in a foreign tongue.
- More personal contact among people of different nationalities makes possible a better understanding of problems and less fear and hostility.

And, of course, Marta Guerrero has communicated a message through what she has done, the message that Christian mission is not only needed in today's world, but possible as well.

### Editor's report

Surprise!

I heard the other day about a George Gallup poll concerning clergy.

No, not the one you *think* I heard about. Another one.

This is a Gallup Poll of a cross-section of Americans which asks what professional group contributes the most to "the general good of society" in the United States.

The highest percentage of these "cross-section Americans" think the clergy are that professional group. Yes, you read it right! On a scale of 1 to 10 (with 10 the highest), 46 percent of those surveyed rated clergy either 9 or 10.

You never thought you'd be a 10, did you! (Well, maybe some of you did. In fact, maybe some of you *are*!)

The professional group scoring next highest was medical doctors at 41 percent. Now that's something you can quote during your next physical, after the bill has been computed.

Surprise?

Well, I'll tell you. I hear so much grim news about the clergy (lack of vocation, lack of social responsibility, lack of preaching ability, not enough guts to witness to anything important, bad this, bad that) these days that, well, I guess I was surprised.

Something has us convinced that it is, er, well, holy or something to be self-critical. Real tough self-critical! And, of course, we sometimes can't resist being critical of one another—on rare occasions!

Whether you have any faith in polls or not, it's kind of nice to know we rate high in somebody's book for something.

I'm glad we do.

And, to tell the truth, I guess I'm not all that surprised, either!

—Dick Anderson

## Sound familiar?

(The editor read the following in a parish bulletin and would like to pass it on.—R.J.A.)

Diocesan convention in our diocese is as much a ceremonial as a deliberative body. In fact, this year debates and discussion played a relatively minimal role. From the opening moments in the morning until late afternoon, we were mainly talked at by clerics speaking either ecclesiastical or administrative talk. At periodic intervals we rose and went to vote.

Candidates offered in neither written nor spoken form any program or plans; the list of candidates (given out the day of the voting) had simply one's parish, occupation, and mention of some diocesan or parish committee one had served on.

Similarly, later in the day we voted on a packet of resolutions delegates had received that very morning. Most were soporific (letters of greeting to the Archbishop of Canterbury, the Presiding Bishop, the National Cathedral, etc.). The two resolutions on hunger and alcoholism, both the product of enormous committee discussion, were passed by voice vote. I was uncertain whether the perfunctory treatment meant any real action would die somewhere between the convention and the grass roots. Will parishes this coming year plan formal education programs on alcoholism and world hunger? Will our parish squeeze vestry initiative on these issues into meetings filled with plant maintenance, pay raises for staff, etc.?

The inertia at the convention was palpable. Two long addresses by clergy on mission fell leaden into the void for the same reason most sermons do. They chided where they should have animated.

All in all, the convention reflected a tired Church which has willingly removed itself from the kinds of struggles which evoke passion and commitment. If the purpose of the Church is to calm us from unseemly religious "enthusiasm," the Anglican *via media* was ably served by diocesan convention.

*Professional Pages* is published in clergy editions of *The Episcopalian* six times each year. The Rev. Richard J. Anderson, 41 Butler St., Cos Cob, Conn. 06807, is editor. Clergy changes should be sent to *Professional Pages*, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103. All ordained members of the Episcopal Church receive *The Episcopalian* at no cost because of a financial grant from the communications section of the Episcopal Church's national General Church Program.



# Retirement is just around the corner

by James L. Lowery, Jr.

Fresh from seminary 23 years ago, I went as a curate to a wise and wizened Irish rector named Raymond Mansfield O'Brien, now of blessed memory. He taught me more than I can ever properly express about the priesthood and about common humanity, too. Along with this he used to say, "Right off the bat, Lowery, there are two things you have to start doing. The first is finagling a way to get your kids through college. The second is having an equity or housing paid for when you retire." (And I had only 39 to 40 years to go at the time!)

He was a wise old owl, and I'm glad I heeded his advice. I bought a summer cottage in the Adirondack Mountains of upstate New York, winterized it, and had it paid off in 15 years. Then I had equity to trade toward my present retirement dream home in New Hampshire.

Retirement is our story today, and I'm writing for the clergyperson with many years to go because attitudes and plans need to be straightened out well ahead. If this is done, planning for retirement can be the same kind of fun that planning for a summer vacation can be during the nine months beforehand.

## Retirement—What Is It Like?

Retirement is never quite what you expect it to be. It is a change and a bit of a shock. No matter how well you plan (and to do so is most important), much will be unexpected. Plan as much ahead as possible but leave room for unforeseen adjustments. Remember, the good thing is schedules don't have to be as full or heavy. The bad thing can be one finds vacuums, gaps, suddenly looming during the day, especially because you are no longer rector, decision-maker, and boss in the old way.

Just as Rome has seven hills and the Gospel of John has seven prominent miracles, we shall discuss here seven areas of retirement planning. What follows can serve as a brief outline or check list.

## Finances

You will have less money to live on. That's a fact. But the shock can be cushioned by using forethought. First, you will have Social Security. Remember this is just a base, not a living. Second, you will have the Church Pension Fund pension. Nowadays several options are available for payment of the pension, combined with several ways of handling death and survival benefits for spouse and offspring, including pension benefits assigned to a former spouse in divorce settlement, a rather new procedure for the Church Pension Fund.

Then you will have savings, investments, and insurance. More and more clergy are establishing IRA accounts into which they and/or their separately employed spouses put aside a sum such as \$2,000 per year toward payment in retirement when the tax bracket will be lower and the tax rate less. At present money market rates, one can also have considerable capital accumulation. Or a priest or relative could die and leave you a legacy. An investment plan is wise. Is your life insurance fully paid up? Or does the life insurance the diocese furnishes and for which the parish pays the premium end when you retire? Do you need to replace it, or was its purpose to help your spouse and family if you should die in harness, making it not so necessary in retirement? Disability insurance is not necessary, but health and rehabilitation insurance of course are. What will you do as a supplement to Medicare? Does the diocese provide this supplement to its retired clergy, or does it simply help you with the paperwork while you pay it?

Finally, how much money can you earn in retirement without penalty from Social Security or Church Pension Fund? You had best consult professionals in making decisions in these fields.

Our Church Pension Fund is glad to take its traveling road show into the field to help with financial planning. A couple of years ago the Diocese of Massachusetts, its committee for retired clergy, and the CPF held a workshop on financial planning for retirement for clergy and spouses age 55 and over. Just last month the diocese had another such workshop for all clergy, spouses, and widows to provide early aid to retirement and estate planning.

B The Episcopalian/Professional Pages June, 1982

## Health

What kind of health coverage will you have? Under what diocesan plan? Under Blue Cross, what kind of supplementary coverage to Medicare will be provided? What happens if your retirement residence is not geographically within the diocese? Before you retire, will you know the doctors and medical facilities you will later turn to? What about nursing homes and extended care facilities? Will you benefit in applying for church-related facilities far ahead of time? What state of health will you bring into retirement? What special health needs will you have—a dry climate, a warm climate, or what? What about having family or friends near who can help in health emergencies? Who will be responsible for and do the paperwork for health coverage claims? Does the diocese pay the premium on coverage for its retired clergy or simply make it available and ask the clergy to pay and do their own paperwork?

## Housing

Housing is a problem for many clergy because they have been on such low compensation that they have not been able to accumulate great savings. Will you own or will you have to rent? Will inflation take rentals out of your ability to pay? Can you enter a church-owned retirement community or other retirement facility? Are they tied in with home health care or extended medical care? Do you want to be in a separate retirement community or in a more varied neighborhood or community?

If you want to own your home, I have described one method that is hoary with age and most traditional for clergy—buying a summer cottage, making it livable year-round, and having equity for direct use or trade as the date approaches. With many more clergy on housing allowances, another door to home ownership is opened to a growing percentage of clergy.

A third option, for those who want to continue pastoral work, is negotiating an agreement as part-time parish rector or assistant in return for free housing, utilities, and expenses. The Diocese of North Carolina has a policy to enable this kind of arrangement in many small places.

## Place

What kind of place do you want or need to retire to? One Bishop of Idaho retired to Manhattan! One New Englander retired to southern California. The place should be chosen ahead of time, if it is some distance from your last pastoral cure, in order to test it and establish relationships.

Must you have a certain climate for medical reasons? Do you want to be near family so you will have support in medical and administrative emergencies and as death nears? Should you live in the same community as your last pastoral cure?

Basic clergy ethics require that you not queer things for your successor in terms of presence and activities, including taking baptisms, marriages, and funerals. While one can remain in the community without being in the congregation if the town is large enough or if you handle the scope and direction of your activities skillfully, many clergy do not follow this basic etiquette, making trouble for themselves and their successors and a bad reputation for the congregation and denomination. The persons who transgress the ethical standard by staying are usually those who are too undisciplined to have investigated other retirement places ahead of time and built relationships there. Admittedly, making this decision is more difficult if your only child has married and remained in the community of your last parish. But one can still live near and not be in the old community.

## Work or Avocation

What will you do with yourself in retirement? You can continue to do a lot of priestly work because you can have "all of the fun and none of the plumbing," in the words of one wag. Retired clergy can continue pastoral work in a new setting without any administrative burden. Or they may take on short interim relationships. One man I know began a beautiful worldwide ministry by mail.

Another approach is to concentrate on your previous avocations. My favorite case in point is the railroad buff, a former overseas missionary, who in retirement is the con-

ductor of a tourist train traveling 12 miles out of Natchez and 12 miles back. He is having a ball!

A third is to undertake study projects of new areas that stimulate your curiosity. Thus the retired pastor becomes a fascinated student of the local history of Orange County, Vt.

## Church Family

Another retirement task is finding and becoming part of a church family. Laypeople are accustomed to moving to a new town and searching for a church home. For clergy, this may be a new thing. No more ready-made church family awaits you when you walk in the door; you have to work at it.

Being part of a worshipping community is important, but what role do you want to play—assisting priest, occasional celebrant, or regular member on the rota for celebrating and preaching? Is the rector threatened by the presence of other clergy? Will he want you only for his own purposes, not for yours, or will he be understanding and allow you to find your own level and type of involvement as you learn to live in and with retirement? You may choose the place you want to live by its proximity to a worshipping community you want to be part of or that wants you.

Tremendous dangers are inherent in remaining in the worshipping community of your former cure. If you choose to do so, are you the superhuman person who can be the exception that proves the rule?

## Preparation for Death

The final area of retirement planning is preparation for death. We move with Jeremy Taylor from Holy Living to Holy Dying. Birth and death are the two great constants in our existence. When we accept middle age, we begin to face the fact that we are not going to bring in the Kingdom of God singlehandedly, that we are wise if we let God take over a little. As we enter retirement, we begin to accept death as a fact, something nearer, a difficulty in some ways and a friend in others. But preparation is necessary. Making a will, estate planning, instructions for the funeral, talking things over with family and children, and much more—these must all be faced.

Sometimes death is sudden; sometimes painful illness precedes it. Who will support you spiritually and physically? Who will support your spouse? Will you have a caring community for those times? Will your family be fairly near? Let us think on these things.

## The Decisions

You have, of course, one other key point to consider with respect to retirement: When will you retire???



*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.*

## Clergy spiritual growth is newsletter subject

The Rev. John W. Ackerman, pastor of First Presbyterian Church in New Castle, Pa., intends to begin a newsletter for clergy and laity to be entitled *Teach Us to Pray*. It will be a collection of articles on how to enable spiritual growth in local congregations.

Ackerman says clergy need their spiritual life encouraged and that ordained ministers need to grow spiritually on an ecumenical basis.

If you want to know more about the newsletter or to contribute an article to it, write to Ackerman at 125 N. Jefferson St., Newcastle, Pa. 16101. You can receive the first copy free.



October 22, 1980

Mr. Alan Conner, Publisher  
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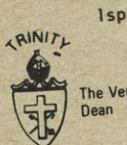
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Admiral Hoefer is Chairman of the Board of a major California advertising agency.

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Dr. Massey H. Shepherd, Jr., is Hodges Professor of Liturgics at the Church Divinity School of the Pacific.

The publisher of *Illuminations*, Alan Conner, is an Episcopal layman and lector. He started this work because his research indicated that the people in the pews understand (and retain) shockingly little that is in the readings of the lessons. They "tune out" because the readings are out of context and are not understandable.

Mr. Conner has been a writer for many years, a newspaper editor, a marketing executive and an advertising agency president. He devotes his full time to *Illuminations*.

Fr. Antoninus Wall is a Dominican Priest and President of the Dominican school of Theology at the Graduate Theological Union in Berkeley.

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# Clergy changes

AUFFREY, H. Philip, from St. John's, Keokuk, IA, to St. Timothy's, West Des Moines, IA  
BELL, Carl W., from Crucifixion, Philadelphia, PA, to St. Peter's, Ellicott City, MD  
BENNETT, Philip W., from St. James, Drifton; St. Peter's, Hazleton; St. Martin's, Mountain-top; and Calvary, Tamaqua, PA, to St. John's, Sylva, and St. John's, Franklin, NC  
BLUE, Eddie M., from St. Mary's, Chester, PA, to non-parochial  
BOCKUS, Ian L., from St. James, Trenton, NJ, to St. Paul's, Vermillion, SD  
BOOTY, John E., from professor, Episcopal Divinity School, Cambridge, MA, to dean, St. Luke's School of Theology, Sewanee, TN  
BRESE, Sidney S., from St. John's, Centralia, IL, to St. Andrew's, Las Cruces, NM  
BREINER, Bert F., from Kolej Theologi Malaysia, Kelang, Malaysia, to College of the Ascension, Birmingham, England  
CAMPBELL, Mary M. L., from St. Timothy's, Indianapolis, IN, to St. Peter's, Lebanon, IN  
CARLL, Michael J., from Prince of Peace, Woodland Hills, CA, to St. Paul's, Barstow, CA  
CHAMBERLAIN, Carol M., from non-parochial to St. Aidan's, Cheltenham, PA  
CHEWNING, John T., Jr., from St. James, Charleston, WV, to St. Mark's Theological College, Dar es Salaam, Tanzania  
CLINEHENS, Harold O., from Calvary, Osceola, AR, to St. Andrew's, Amarillo, TX  
COGSWELL, Ralph J., Jr., from Emmanuel, Brooklyn, NY, to St. Clement's, Philadelphia, PA  
CRIM, B. Shepard, from Calvary, Bunkie; Trinity, Cheneyville; and Holy Comforter, Lecompte, LA, to St. Peter's, Santa Maria, CA  
DEDMON, Robert, to St. Paul's, Chattanooga, TN  
DETTWEILER, Walther P., from headmaster, St. John Baptist School, Mendham, NJ, to Mt. St. Mary's School, Scotch Plains, NJ  
FLINTOM, Jack G., from St. Andrew's, Bessemer City, and Trinity, Kings Mountain, NC, to St. Timothy's, Catonsville, MD  
FLOYD, Charles K., Jr., from St. Paul's, Columbus, MS, to St. Mark's, Houston, TX  
GILMER, Lionel W., to Our Saviour, Chicago, and chaplain, Children's Memorial Hospital, Chicago, IL  
GLUSMAN, Edward F., Jr., from Grace Memorial, Hammond, LA, to St. Mark's, Little Rock, AR  
GRIFFITH, Michael D., from St. Paul's, Barstow, CA, to Immanuel, El Monte, CA  
HOBSON, Jennings W., Jr., from Page County Ministry, Luray, VA, to Incarnation, Mineral, VA

HOLIFIELD, Loyd W., from St. Thomas, Denver, CO, to aspirant, Order of the Holy Family, Denver, CO  
HOLT, William T., III, to Bethesda-by-the-Sea, Palm Beach, FL  
JOHNSON, Kevin, from Christ, St. Lucia, Queensland, Australia, to St. Mary's, Wayne, PA  
KELSEY, Stephen M., from St. Philip's, Wrangell, and St. Andrew's Petersburg, AK, to Tri-County Episcopal Area Ministry, Diocese of New York, Port Jervis, NY  
LEIDEL, Edwin M., Jr., from acting dean, Christ Church Cathedral, Darwin, Australia, to St. Timothy's, Indianapolis, IN  
MACCOLLAM, Joel A., to executive director, World Emergency Relief, Glendale, CA  
MARSTON, Robert D., from St. Stephen's, Culpeper, VA, to St. Francis, Greensboro, NC  
PERSELL, William D., from St. John's, Los Angeles, CA, to St. Ann and the Holy Trinity, Brooklyn Heights, NY  
ROWE, Richard C., from St. Ambrose's, Foster City, CA, to St. Peter's, Honolulu, HI  
RUTENBAR, C. Mark, from Trinity, Covington, KY, to Emmanuel, Athens, GA  
SHAW, Chauncey L., III, from Holy Spirit, West Palm Beach, FL, to Bethesda-by-the-Sea, Palm Beach, FL  
SIMMONDS, Harold S., from All Saints, Seymour, IN, to Epiphany, Henryville, IN  
STORY, Benjamin S., from St. John's, Washington, IN, to All Saints, Seymour, IN  
SWICKARD, S. Philip, from St. Alban's, Los Banos, CA, to St. James Cathedral, Fresno, CA  
SWITZ, Robert W., from Grace Cathedral, San Francisco, CA, to Good Samaritan, San Francisco, CA  
THOMAS, Wayland E., from St. Mark's, Buffalo, NY, to St. Andrew's, Millinocket, ME  
VANDERAU, Robert J., Jr., from Good Shepherd, Jacksonville, FL, to St. Luke's Cathedral, Orlando, FL  
WARREN, Ralph R., Jr., from St. Paul's, Mt. Lebanon, PA, to Bethesda-by-the-Sea, Palm Beach, FL  
WHITE, Donald K., from Christ, Castle Rock, CO, to Trinity, Greeley, CO  
WIENK, Dennis, from non-parochial to Good Shepherd, Savona, NY  
WILLARD, William H., from Diocese of Ontario, Canada, to St. John's, Norristown, PA  
WILLIAMS, Bernard A., from St. Stephen's, Wyandotte, MI, to St. Luke's, Willcox, AZ  
WILLIAMS, Wendy A., from Christ, Glendale, OH, to St. Paul's, Rochester, NY  
WINN, Richard C., from non-parochial to

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WRIGHT, Robert A., from St. Paul's, West Whiteland, PA, to St. James, Downingtown, PA

## NEW DEACONS

BRADT, Elyse V., to Advocate, Philadelphia, PA  
DAVIDSON, Robert P., to Holy Cross, Sterling, and coordinator, Sterling Cooperative Ministry, Sterling, CO  
FIELDS, Ladd B., to Redeemer, Houston, TX  
HUFFORD, Berle K., to St. Michael the Archangel, Colorado Springs, CO  
MARTIN, Rufus, to Holy Spirit, Charlotte Amalie, St. Thomas, VI  
MINNICK, Margaret, to executive director, Lebanon City Christian Ministries, Lebanon, PA  
MORGAN, David F., to St. John's Cathedral, Denver, CO  
PINKSTON, Frederick W., Jr., to Christ the Redeemer, Montgomery, AL

## LIFE PROFESSIONS

Brother JAMES ROBERT HAGLER in the Order of the Holy Cross  
Brother ROBERT TIMOTHY JOLLEY in the Order of the Holy Cross

## RETIREMENTS

CHRISTOPHER, Charles H., from canon to the ordinary, Diocese of Colorado, Denver, CO, on June 1. His address is: 4920 E. Donald St., Apt. 2, Denver, CO 80222  
CLARK, John D., from director, community relations, Cathedral Village, Philadelphia, PA, on Dec. 31, 1981

EHRGOTT, Roberts E., from Grace, Ridgway, PA, on May 1. His address is: 9762 W. County Rd. 250S, Russiaville, IN 46979  
FOX, Charles H. W., from St. Luke's, Wenatchee, WA, on January 1. His address is: 2913 Fox Ct., East Wenatchee, WA 98801  
GREENE, Frank E., from St. Mark's, Ashland, NH, on April 15. His address is: Box 127, Center Harbor, NH 03226  
GUTMANN, Reinhart B., from national executive director, Foster Parents Plan, Warwick, RI, on June 30  
LOGAN, John R., from St. Simon the Cyrenian, Philadelphia, PA, on June 1  
MOYER, C. Osborne, from St. Columba's, Jackson, MS, on January 1. His address is: 607-E Hampton Cir., Jackson, MS 39211  
SMITH, Russell A., from archdeacon and canon to the ordinary, Diocese of New Jersey, Trenton, NJ, on February 1. His address is: 339 Essex Ave., Beach Haven, NJ 08008  
SOUTH, Robert W., from Trinity, Cochran, GA, on April 15. His address is: Rt. 2, Box 85-B, Belhaven, NC 27810

## DEATHS

BENOLKEN, Arthur W., age 60  
GRAY, Edward S., age 62  
HONAMAN, Earl Miller, age 77  
KING, Leon C., age 75  
LARGE, John E., age 75  
LEWIS, John B., age 54  
LILLYCROP, William W., age 51  
LINDSAY, Roland S., age 73  
TRAUB, Warren E., age 76  
WILSON, Harold M., age 76  
YOUNG, Leslie K., age 78

## William Stringfellow

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## 'Here Christians are equipped for the world'

by John E. Hines

The parish form has shown remarkable ability to out-live its obituaries. As one parish priest wrote, "Its longevity in the face of its admitted defects suggests there must be powerful functions still alive in the heart of the parish, which functions its detractors have not rightly assessed."

I would agree. The parish remains one of the important forms of the Church.

One aspect of the parish is its role as a place where all people can gather for the "celebration of life" in grateful and joyous response to God's love for the world in Christ Jesus. This act of celebration—with its interdependent functions of Word, sacrament, fellowship, and action—has the power daily to renew a people who face enormous responsibilities and rich opportunities for service.

The parish remains a point, in time and space, where the stories of faith are told and taught and where the biblical message is lived out in the stream of history. Recruitment into this stream is still being done by and in the parish.

Here babies are baptized, young people and adults are confirmed, promises are made, and covenants affirmed. Here children and adults are incorporated into the memory and hope of the "people of God" and made one with other pilgrim people who have gone before.

Here Christians are, at least, partially equipped for mission in the world. To be sure, many parishes waste a great deal of people's time with archaic forms and pointless activity. But much of the archaic falls by its own weight, change takes place, and embarrassing questions are raised inasmuch as the Church is the creation of the Spirit who does strange, unpredictable things.

Here a person can stand or kneel before the mystery of God's presence in the company of "all sorts and conditions" of people who share a common faith and a common hope. The very gathering becomes the symbol of the indivisible nature of the people God has made in His own image so that to bar any person because of his color or class or status is to destroy the bond between ourselves and God.

Here the contingent nature of much that passes for permanency in people's eyes can be both recognized and assessed. The helplessness and need of humankind in the great sacrament of baptism. The utter foolishness of our pretensions to self-sufficiency in the organ tones of those words in the Office of the Burial of the Dead: "We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

Here in reality people learn to bear one another's burdens because Christ has borne

our burdens, and we all belong to Him. Here ditch digger and senator can see each other as equally in need of God's forgiveness and grace inasmuch as the essential humanity of each is both defined and guaranteed by the sacrifice of the Cross.

To be sure, some of this is idealization. Not many ditch diggers and bus drivers meet their senators and bankers in the same parish. But as a gathering of sinners and as beneficiaries of the free gifts of God in Christ Jesus, they could—and they should. Theoretically at least, each parish is a microcosm of the Kingdom, an extension of the Body of Christ. The gulf between the theoretical and the actual, however deplorable (and it is), is not the fault of God, but of people. And where this gulf prevails, it can—and must—be changed.

Emil Brunner was right when he wrote: "There has never been, nor will there ever be, a Christian state or a Christian international order, but there ought to exist in every locality a Christian community imbued with the spirit of brotherhood and

love. And where it exists, there alone can the world learn what real community is."

The parish also has a precious and unalienable responsibility to protect the "freedom of the pulpit." Freedom to speak the truth as God reveals it through the biblical tradition and the Church is an easier principle to enunciate than to guarantee. For truth is always mediated through human channels, and even the dearest freedom is subject to abuse by sinful, arrogant human beings.

But the Church, by definition, is not a club whose members must always share the same opinions. It is a company of redeemed sinners, called to be faithful to the truth about life as God has shown it to the world in Christ Jesus. Since truth can flourish only in an atmosphere of "openness," where ideas are permitted free play and people are given the freedom to be wrong, it is a wiser course for the Church, if it must err, to err on the side of freedom than on limitation of that freedom.

Wherever you go—or stand—today, you

will hear things said and see things done in what may be described as "the spirit of liberty."

As Judge Learned Hand describes it: "The Spirit of Liberty is the spirit which is not too sure that it is right. The Spirit of Liberty is the spirit which seeks to understand the minds of other men and women. The Spirit of Liberty is the spirit that weighs their interest alongside its own without bias."

"The Spirit of Liberty is the Spirit of Him who, nearly 2,000 years ago, taught mankind that lesson it has never learned but has never quite forgotten: that there may be a Kingdom where the least shall be heard and considered side by side with the greatest."

The role of the parish includes the responsibility for being a place where people can be rebaptized in that Spirit today!

John E. Hines preached these words at the Cathedral of St. John the Divine, New York City, in 1970 while he was Presiding Bishop, a position from which he retired in 1974.

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### FOOD CUPBOARD UPDATE

As a result of a local newspaper article, St. Mark's Church, Philadelphia, Pa., received over \$9,000 for its Food Cupboard, which the paper reported was bare because of increasing demands upon it. St. Mark's, one of a growing number of church food distribution centers in the five-county Philadelphia area, in February gave enough groceries for 8,772 meals, assistant rector Russell A. Bechtel reports, and in March enough for over 17,500 meals.



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Below, Annette Molines, a St. Asaph's Church Dolphin, visits with Edna Rasmussen of Christ Church Hospital-Kearsley Home. At left, the Rev. Philip Kunhardt, Kurt Chiappardi, Elsie Hill, and Elsie Thomson chat after a Young People's Fellowship service at Kearsley.



## Dolphin visits brighten days

by John L. Kennedy

"When I was put in here, I was bitter and angry at my daughter and just about everybody," Molly says. "I knew that once you get to be as old as I am, you don't make new friends, and I was so lonesome all I did was weep."

Molly lives in a nursing home, and her feelings are shared by thousands. But Molly is lucky: Now she has a Dolphin. Molly says, "This lady began calling on me regularly, and she turned my life around. Now I have a friend; now I have a reason for getting up in the morning."

The Rev. Virginia Thomas, who was a nursing home chaplain intern, saw schools, churches, and local communities week after week provide group entertainment at the home, but she also heard a recurring question, "Isn't there someone who cares about me alone? I wish someone would come just to see me."

Thomas sparked interest in the Merion Deanery of the Diocese of Pennsylvania, and when in 1977 members met to organize a ministry of friendship to those in nursing homes, they chose a dolphin—an old Christian symbol of resurrection—as their symbol of new life for the aged. In April, 1978, 10 lonely people began to have regular visitors. Now the Dolphin Program has close to 100 friends for the aged in nursing homes.

The Dolphins find lonely people through ministers, family members, and nursing home administrators. They never force themselves—or their beliefs—on people. Volunteers are Protestant, Roman Catholic, and Jewish. Program coordinator Eleanor Speer tries to match people with similar backgrounds, but religious beliefs are matched only when the aged person requests it.

Mr. J, a 10-year nursing home resident, protested vehemently when Dolphin Kathy first visited. He didn't want any "pious churchy-person" coming to see him. He already had a "bedside table full of tracts and things" with which others had tried to convert him. When he would not believe Kathy's aim was different, she left. When she discovered they came from the same town, she returned and told the receptionist, "Please tell Mr. J someone from his home town is here and would love to see him." Kathy's imaginative approach worked, and she and Mr. J became good friends.

Genuine friendship, interaction enriching two lives, is the Dolphins' goal. A Dolphin normally visits the resident one hour every week, but one Dolphin, for instance, visited the hospital every day when his resident friend was hospitalized.

"A Dolphin must truly hear what a person is saying but more especially what a per-

son is not saying," says Thomas. So twice a year she arranges special courses on the art of listening, the basics of visiting, myths and prejudices about aging, visiting with the terminally ill, and the rules and regulations of nursing homes. Medical doctors, psychologists, and nursing home administrators often lecture to the classes.

Tom smoked heavily, was unshaven, offensive, and obstreperous and made finding a Dolphin who could cope with him difficult. Finally a retired sea captain started visiting. In a few weeks Tom was shaving more and smoking less; his manner was

more agreeable, and he wore clean shirts for the captain's visit. Tom died recently, but he saw a priest and received the Roman Catholic Church's absolution before he died. The captain misses him.

With 15 churches and synagogues and approximately 100 volunteers, Thomas says the program is just the right size. "We want to remain small enough not to lose touch with those individuals who visit and those who are visited. We are growing in clusters from one community to another rather than becoming one large program."



Photo by Christine Dubois

day's activities. When the center first opened in October, 1980, volunteers far outnumbered the two or three participants. "This thing has just snowballed," says volunteer Joy Wallace of St. Elizabeth's. Regular attendance is now 12-15, the perfect number for the facilities.

Several of the participants are partially paralyzed from strokes. Others have multiple sclerosis or some other degenerative disease. Some have simply become frail

◀ Pat Cervenka, left, leads exercises at St. Elizabeth's adult day care center.

## Washington centers connect with care

by Christine Dubois

Several years ago, the members of St. Elizabeth's Episcopal Church in Burien, Wash., agreed they wanted to help the elderly in their community. The only problem was they didn't know what to do.

As they met with representatives of nearby churches and community groups, they discussed the fact of round-the-clock, in-home care of frail or handicapped adults. If only these people had some place—a safe, comfortable, welcoming environment—where they could spend the day to give their families some respite. An adult day care program would provide this while offering socialization and companionship for the participants. So "Connection: the South King County Respite Program" began.

Administered by a coalition of churches and community groups, Connection operates day care centers four days a week in four different southern King County churches. Donations from participating churches and a grant from the Northwest Area Foundation helped hire a full-time director to work with volunteers.

On Fridays the Connection program is held at St. Elizabeth's, and volunteers from nearby St. Francis' Roman Catholic Church help those from St. Elizabeth's with the

with age. At St. Elizabeth's they exercise, work on crafts projects such as clay sculptures and dish gardens, see films, and share their concerns in open discussion groups. "We've formed a family," says on-site coordinator Pat Cervenka of St. Francis'. "It's like spending the day with your friends." When one member of the group died unexpectedly, the others decided to hold a short prayer service and discuss their feelings about his death.

At noon participants and volunteers gather for a lunch of soup and sandwiches brought by parishioners. "The parish support is really quite terrific," says Barbara Trunkey, a physical therapist who has been with the program "since day one." Besides providing food, parishioners entertain participants with craft demonstrations, singing, dramatic readings, and slide shows. Others help with transportation or donate furniture and other supplies the day care center needs. Trunkey calls their contributions "a gift of faith" to the families of the participants. "You're giving a gift where you can't see the recipient, . . . [but] it makes all the difference in the world in the life of the care-giver."

People involved with Connection say it's a program in which everybody benefits—the care-givers, the participants, and the volunteers. "It makes miracles happen," says Pat Cervenka. "Not only for them, but for us."

Christine Dubois Bourne of Seattle, Wash., has written previously for *The Episcopalian*.



# Seminary support: No longer only voluntary?

by Janette Pierce

In September the Board for Theological Education (BTE) will ask Episcopalians to assume responsibility for supporting Episcopal seminaries.

The BTE will present General Convention with a plan which "directs each parish and mission to give annually at least 1 percent of its net disposable budgeted income" to one or more of the 10 accredited seminaries. In return for such support, the seminaries are asked to provide information about their "work, life, and finance." This seemingly simple solution of an exchange of information in return for a base of financial support is the result of almost half a century of study and worry about theological education.

In Resolution B-127, passed at the 1979

## LOOKING TO LOUISIANA '82

General Convention, the Church finally admitted its 42-year experiment in voluntary seminary support had failed. The proposed funding plan arose out of three years of monthly meetings and hard work by a BTE-sponsored study committee chaired by Marion Kelleran and the Rev. Wallace Frey, a financial planning group headed by Bishop Robert Appleyard who worked with seminary deans and trustees, and on-site visits to each seminary by the accounting firm of Peat, Marwick, Mitchell.

The two detailed documents Peat, Marwick produced show seminaries with more than \$15 million worth of basic maintenance deferred, a history of faculty salary increases outpaced by inflation, and current budgets that rely on private contributions for over half their funds. Clearly a dependable source of income is necessary for survival, vital for growth.

With the exception of General Seminary in New York, which General Convention founded in 1817 (but never funded), the Church depends on private enterprise to provide training for professional leadership. The 1927 General Convention created a 15-man committee to study Episcopal theological education, and that committee found "startling" that an Episcopal seminary could be started by just "two individuals—a generous layman to provide the funds in partnership with a bishop to provide candidates."

Today Episcopal seminaries must cover the canonically required areas of Bible, history, theology, ethics, liturgics, church and society, and pastoral care. Accreditation, however, comes not from the Episcopal Church, but from an independent agency, the Association of Theological Schools in the United States and Canada, which has its own criteria for graduate level institutions of all denominations.

How serious about theological education is a Church which offers no financial backing for it, the 1940 report asked. To judge from 50 years of Convention reports, Episcopalians care, but something in the Church/seminary relationship has led to frustration and repetition rather than collegial trust and progress.

In 1940 the General Convention established the voluntary annual Theological Education Offering. As parish participation and receipts grew each year, the plan seemed to work. At least once a year, lay-

people and clergy talked about theological education.

By the mid-1950's donations approached \$500,000, providing nearly 20 percent of the seminaries' budgets. However, the offering peaked at \$901,422 in 1965. By 1975 receipts had dropped back to the 1950's level and, with soaring educational costs, met only about 10 percent of the seminaries' budgets. For the past decade the offering has hovered around \$500,000 and, with spiraling energy costs and general inflation, contributes an ever-diminishing share of seminary support.

Since 1934 educational theory has changed. Too much pure theory, not enough practical courses, said the 1930's. Not enough basics, say the 1980's. The Church of the 1940's and 1950's worried about a clergy shortage; in the 1970's the complaint was over-supply.

Changes over half a century are not surprising. What is surprising are the questions that do not change. Heard in practically every decade is a plea that three seminary years alone cannot turn a minimally prepared candidate into a theologically and spiritually competent priest with excellent management and pastoral skills. The complementary roles of the seminary community and the local community (both before and after seminary) are still undefined.

Added to these old problems is the newer push for seminaries to move beyond preparation for ordination into lay education, continuing education, and a wider variety of graduate degrees for those not seeking ordination.

The proper number of institutions remains elusive. Fewer and larger seminaries would be more cost-efficient than 10 institutions with an aggregate of 1,000 students, but each of these schools was created for a special mission, and no one is able—or willing—to say which might be expendable. Indeed, some think a new entry, Trinity Episcopal School for Ministry, argues that diversity is one of the strengths of the Episcopal seminary network. Given the economic situation, however, the BTE proposal, if adopted, could give congregations power to decide which will survive.

Keeping people informed is another perennial problem. The 1943 report notes that "men who have been graduated for 20 or 30 years are often entirely ignorant of new policies, . . . of changes in the content and methods of teaching," and it pleads for information for "alumni and friends." The BTE report speaks of the myths, rumors, and misinformation which a lack of communication not only with alumni, but with the Church at large, engenders.

The BTE report notes the continuing dilemmas, citing the inadequacy of its funding proposal which speaks only to the accredited seminaries and offers no solution to the numerous local institutions which provide educational alternatives. Even here, however, financial support of seminaries is fundamental because many faculty members in the local institutions are seminary-trained and the books and resources they use are produced by seminary-trained people.

The BTE says the Church needs more, not fewer, highly skilled leaders to meet the demands of a more theologically aware laity and to provide training for specialized ministries. It also needs to maintain those institutions which can nourish and deepen Anglican scholarship for the good of the whole Church beyond a single diocese.

After five decades of study and debate, the Church is familiar with the questions. Proponents of the current proposal hope their plan will "refresh the dialogue." If that dialogue also manages to frame some of the answers, it will be well worth the time, money, and Episcopalians' response.



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# Council adopts \$20.3 million 1983 budget

by Janette Pierce

If this fall's General Convention endorses proposals from Executive Council's April 19-21 meeting, Episcopalians will spend the next three years taking stock of their congregations' ministries and reaching into their pockets to fund services to people in need.

Council will recommend to General Convention a \$20.3 million 1983 budget. In doing so, Council members apparently agree with Presiding Bishop John M. Allin that special social programs, such as the Joint Commission on the Church in Metropolitan Areas' "Jubilee Ministry" proposal, should be funded by money especially raised for such programs.

In his opening remarks to the meeting held in Greenwich, Conn., Allin suggested that the Church's experience with Venture in Mission proves the feasibility of multi-million dollar funding for extra-budgetary national and local programs. He said, "We can no longer consider [the General Church Budget] as the measuring stick of all we as a Church must do and are capable of doing. [It] is merely an operational budget, providing the support system. . . . The real resource budget of this Church—the total budget—is in excess of \$600 million, . . . the amount received in offering in all our congregating units each year."

Council's report to Convention will also call every "congregating unit"—whether parish, commission, or committee—to evaluate its present work and future potential in what Allin described as "the five basic functions of Christian mission: service, worship, education, evangelism, pastoral care." Allin said such stock-taking is necessary because "the people of the Episcopal Church are grouped for mission but not always prepared or motivated for mission."

These two proposals—along with a film about its past work—will be the core of Council's report to General Convention when it meets in Louisiana in September.

In approving \$20.3 million in budget recommendations for 1985, Council added some \$200,000 to a budget it had rejected in February. It added a \$110,000 line item for "Emerging Mission Needs" and increased the budget for National Missions

programs of social service and ethnic ministries. At the request of Council member Mary Flagg of Maine, also a member of the Church's Peace Commission, the \$52,000 line item for Public Issues and Peace Concerns was divided and the total increased, allotting \$32,000 for Public Issues and \$40,000 for Peace.

While Council spent the majority of its time on its own 1983 budget and presentation, it also called on President Ronald Reagan and Congress to shape a federal budget to assure "a Christian balance" between social services and military spending.

That resolution passed with almost no discussion, but a more specific resolution asking Council's support for an interfaith coalition whose purpose is to insure that federal programs for food stamps, welfare, medical and housing aid be continued in the next federal budget provoked controversy and passed by a slim 18-13 margin. The action, however, did put Council on record with other mainline denominations in supporting the Washington-based Inter-religious Emergency Campaign for Economic Justice.

Infant formula marketing practices have caused heated discussion in past Council sessions so a resolution commending Swiss-based Nestle S.A. for its stated intention to comply with the World Health Organization's marketing guidelines marked a change. While critical of aggressive marketing in the Third World, Council never joined in boycotting Nestle products. Council also asked American-based infant formula manufacturers to abide by the new guidelines.

In other business, Council:

- noted that Venture in Mission has received pledges of more than \$142 million, with \$37 million pledged for national projects of which \$15.3 million has been received and \$11.5 million distributed;
- established a United Thank Offering Memorial Trust, the income from which will pay committee members' travel costs;
- protested the South African government's denial of permanent resident status to Anglican Bishop Graham Chadwick of Kimberly and Kuruman; and
- gave a farewell dinner for the 24 members whose terms expired at this meeting.



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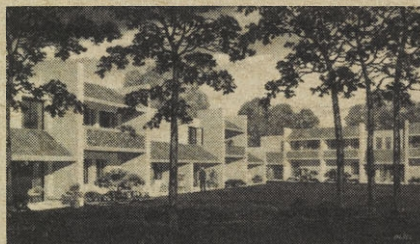
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# 臺灣聖公會

## Ping-tung, Hsie-su, Kangshan: Venturing there in mission

by Richard Anderson

*"The Executive Council established four endowment funds whose income will be used for support overseas, . . . including \$200,000 for the Episcopal Diocese of Taiwan."*

Two hundred thousand dollars earmarked for an endowment for the Episcopal Church in Taiwan—one statistic among many. It was noted as part of a routine Venture in Mission report included in the February, 1982, *Episcopalian*.

What does it mean in terms of Christian mission?

How will this single VIM allocation affect the life and work of the 2,000 people who are the *Taiwan Sheng Kung Hui*, the Taiwan Episcopal Church?

To learn the answers to these questions—and to discover more questions to raise—I traveled 17 hours by plane from New York to Taipei in April.

Bishop Pui-yeung Cheung rescued me at my destination. The bishop is short in stature but long on energy and enthusiasm and bubbling with good cheer.

"We will visit our first Venture project on the way to your hotel." Bishop Cheung propelled me through the crowded Chiang Kai-shek International Airport and into his car. "Church of the Good Shepherd in the Shihlin district of Taipei. We have allocated \$70,000 for a new all-purpose building there."

With much beeping of the horn, we raced through the jumble of autos, buses, motorbikes, pushcarts, and cow-drawn wagons that swarm together as Taipei's rush hour traffic. I held on. The bishop talked.

"We plan to build a five-story building. We received \$40,000 from the government when they took some of our land to widen the road. The parish raised \$40,000 also. With the \$70,000 from VIM, we can start building in June. The basement will be a parish hall for Good Shepherd. The first floor will be all-purpose rooms. The upper floors will be rooms for university students. There is great need for student housing in Taipei. Maybe we can

attract some of them to the church by providing a place for them to live."

The bishop finished talking as we pulled up in front of the Church of the Good Shepherd. It is one of the few Episcopal churches in Taiwan built in the Chinese temple style of architecture. "We have churches, not temples," explained Cheung.

The Rev. John Chien showed us the site of the future building. He also offered a tour of the parish-sponsored lending library for children. Already in operation in temporary quarters, the library will occupy part of the first floor in the new building. The bishop said the parish plans to repay the Venture grant to the diocese during the next 10 years, making the money available for yet more projects.

More projects? Bishop Cheung has a seemingly inexhaustible list. He spoke of his plans during a China Air Lines flight to Kaohsiung, second largest city on the island. He hopes that by 1985 the diocese will no longer need financial aid from the Episcopal Church's General Budget. And Bishop Cheung does not hide his firmness and blunt candor regarding mission matters:

- Of the 17 congregations in Taiwan, seven are self-supporting, but this number is expected to grow by one per year.

- Membership of the total diocese is expected to increase by 10 percent each year.

- Taiwan Episcopalians have increased their giving from an average of 3 percent of their annual income to an average of 7 percent in three years. ("I tell them the Bible says 10 percent!" says the bishop.)

I learned fast that when you think of the Episcopal Church in Taiwan, you think of kindergartens. Ten years ago the diocese realized it could accelerate its progress toward autonomy and subsidize parish pledges if it could provide some needed community service. Kindergartens were the answer, and almost every parish in Taiwan has



one. I visited several, and they are nothing short of first rate: competent staff, modern equipment, spacious facilities. The bishop says the kindergartens allow small children to form early positive feelings about the Episcopal Church—and adds that more than a few participating families have become church members.

From the Kaohsiung airport it is about an hour by minibus to Ping-tung and St. Mark's Episcopal Church. The Rev. Samuel Liao, vicar, was an accountant for China Air Lines before his ordination three years ago. Over fruit juice in the vicarage there is talk of the youth program and congregational growth that have made the small St. Mark's building inadequate. Some \$50,000 of the VIM money will change all this. A new church will match in style the vicarage built a few years ago as a memorial to Bishop Charles P. Gilson, Suffragan Bishop of Honolulu who was the first resident bishop in Taiwan. But there is not much time to linger—not when you are in the company of Bishop P. Y. Cheung!

The minibus travels through fields of sugar cane en route to Kangshan and All Saints' Church. There, beside a dusty road, a just-completed four-story building stands white and shimmering in the hot sun. Bishop Cheung is obviously proud of the structure: "I publicize this as an example to other parishes."

The Rev. C. H. Yang, one of the senior priests of the diocese, is vicar of All Saints'. A former Republic of China Air Force colonel, he is one of the few remaining priests who came to Taiwan as part of the mass exodus from the Chinese mainland in 1949. He is one of the many reminders that Taiwan still sees itself as the Republic of China even though only 17 nations now maintain embassies in Taipei. There were many who spoke with me about the United States policy toward Taiwan, about "the mainland," and about the future. The Chinese of Taiwan are a tough people. They have been through a lot, and even a casual visitor learns quickly that they don't intend to give up.

Vicar Yang treated us to lunch at a small, family-operated village restaurant. (I was surprised at how easily I had adapted to chopsticks.) There was talk of the new building, of course, financed with \$40,000 from Venture plus \$40,000 raised within the local parish, \$10,000 from some of the bishop's fellow graduates of Salisbury Theo-



Bishop P. Y. Cheung outside Church of the Good Shepherd in the Shihlin district of Taipei where VIM will make possible a new building.



logical College, and a \$10,000 grant from the Asian Council of Churches. An \$18,000 United Thank Offering grant in 1980 helped start the project.

There is a kindergarten at All Saints', of course, but it receives financial aid from the parish as a service project rather than producing income.

I was surprised to learn that the total membership of All Saints' is about 100 people—much done by a few!

My last VIM project visit was to St. Matthew's Church in Hsie-su—or, rather, where St. Matthew's Church used to be. Bishop Cheung and I tromped through the rubble of the former building, which fell into disrepair and was torn down 10 years ago. We were accompanied by Michael Dua, a third-year theological student who lives in Hsie-su, and the Rev. David Lei of nearby St. Andrew's, Chiading. Dua will assume responsibility for redeveloping St. Matthew's congregation under the supervision of Lei. About \$30,000 of the VIM money will be put toward a new building and—you guessed it!—a kindergarten.

David Lei escorted me through a new area of light industry and housing that has just been established in the Hsie-su area. He and Dua spoke of the hope of building some inexpensive rooms for the young people flocking to the area for work. The rooms might be incorporated into the St. Matthew's project. Such light industrial developments are essential to the economy of Taiwan, which needs to export such goods as electronic components, textiles, and communication products in exchange for coal, oil, and automobiles.

During the train and bus ride back to Taipei, Bishop Cheung reaffirmed some of his principles ("We only ask help because we also help ourselves") and spoke of some of his dreams: an English-speaking priest for new work in Taipei, a new clinic in Kaohsiung, new congregations in more towns, more clergy and lay leaders.

I reflected on the support I had heard for his ideas from others:

- Keith Sheu, a student member of the Bishop's Committee at Church of the Advent, Tamsui, who was baptized two years ago and who said that when he heard about the VIM grant, he was inspired to "do something for the Church myself";

- Mrs. June Wang of St. John's Cathedral, Taipei, who said she is now looking forward more than ever to attending the Triennial Meeting of the Episcopal Church Women in New Orleans;

- James Yang, a retired banker who is enthusiastic about the project at his parish, Good Shepherd;

- Joseph Hu of St. James', Taichung, a young architect who is concerned with the need for the Church to reach out, especially to those in the 30-to-40 age group.

On April 1, I spoke to the Annual Synod of the Taiwan Episcopal Church. I said that Episcopalians in the United States do not consider the \$200,000 Venture in Mission grant to be a gift to someone else, but rather an investment in the one Church of which we are all members.

Afterward, one delegate to the Synod said I should tell the Americans that they had made "a good investment, one that would yield many returns."

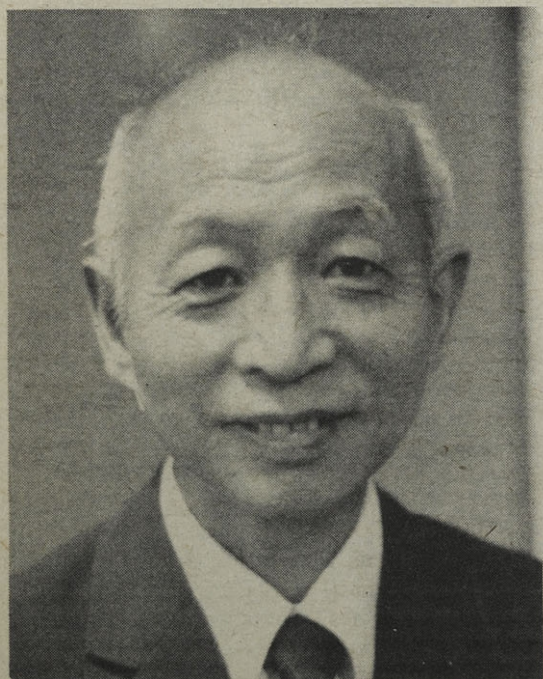
Bishop Cheung did not hear the remark, but he would have been pleased if he had! And of course I said I would "tell the Americans" just that.



*The building at All Saints' Church, Kangshan, started with a United Thank Offering grant.*



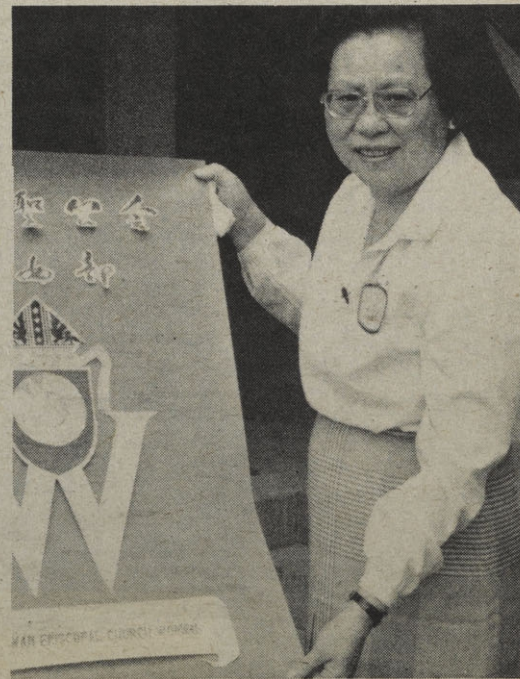
*Kindergarten children at Church of the Good Shepherd, Taipei.*



*James Yang of Taipei.*



*Keith Sheu (left) and Joseph Hu.*



*June Wang of St. John's Cathedral, Taipei.*



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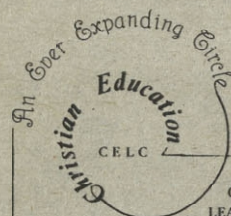


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# Have You Heard

## MARKETING THE MAKER

Remember when God was dead? Mind you, He wasn't on an everlasting array of T-shirts and bumperstickers. Today Christian symbols are as salable as zodiac signs or sport logos, to judge from a recent advertisement which offers the following symbols to be imprinted on your bank checks:



Of course, we may be more embarrassed by the company He keeps than He is.

## NEW LOOK

Simon the Zealot's beard had grown two inches but has now been restored to its more becoming length in the eighth—and some say the best—restoration of Leonardo da Vinci's "The Last Supper" on the walls of a Dominican Convent in Milan. The

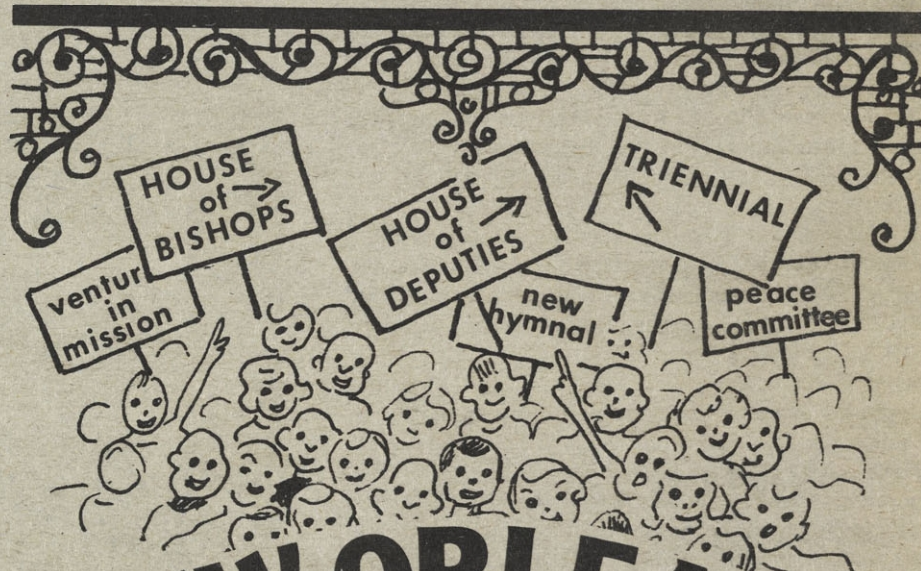
current work, under the direction of Carlo Bertelli, will take three years to bring the famous fresco from "a muddle of blots" to the "masterpiece that is quite new." Bertelli is using sophisticated techniques such as infrared spectrophotometry and microchemical testing to separate the original pigments from later touch-ups and restore the painting to Leonardo's original concept.

## FOR THE BIRDS

Since we haven't seen it elsewhere, we'll pass along Executive Council member Mary Flagg's solution to the Falklands/Malvinas dispute: Deed the islands to the Audubon or World Wildlife organization as a penguin sanctuary. Takes it right out of nationalistic concerns and gives everyone a nice income tax write-off.

## BUT THERE SEEMS TO BE A NEED

During the height of Secretary Haig's shuttle efforts to mediate the English-Argentine affair, President Reagan firmly rejected the concept of a national peace academy where people would be trained for non-violent resolution of conflict. The administration cited budgetary restraints although peace academy supporters say the government will spend five times more in 1983 on military bands alone than the cost of establishing an academy. Perhaps peacemakers need more lively tunes.



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