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EPISCOPALIAN

Watch for St. Nicholas TV special

The critically acclaimed medieval musical drama, *The Play of St. Nicholas*, will be broadcast on cable television over the Christmas holiday weekend. Narrated by Douglas Fairbanks, Jr., the three-play drama is performed in New York's Cathedral of St. John the Divine by male members of the Ensemble of Early Music under the direction of Frederick Renz.

Derived from the 12th-century French manuscript known as the "Fleury play-book," the St. Nicholas plays were traditionally performed on the feast of St. Nicholas, December 6, by the men and boys of the monastic church of Fleury, in France.

In the current production this monastic tradition is maintained as men play both male and female roles. The stagecraft, music, and direction also remain faithful to 12th-century medieval liturgical drama.

The plays are "The Three Daughters," the story of three sisters who face an uncertain future because of their father's financial ruin, but St. Nicholas intervenes with dowries and suitors; "The Icon of St. Nicholas," about a merchant whose house is ransacked and treasure stolen after he entrusted his worldly possessions to the safekeeping of an icon, but St. Nicholas forces the thieves to return the possessions; and "The Three Students," the story of three wealthy students murdered by greedy innkeepers, but St. Nicholas causes the innkeepers to repent and restores life to the three victims.

All three stories, say the sponsors, Kraft foods, contain lessons of compassion, understanding, and generosity, thus giving viewers of the production an opportunity to reflect on the real meaning of holiday gift-giving through the miracles of St. Nicholas.

The plays will appear on Friday, December 24; Saturday, December 25; and Sunday, December 26, on Satellite Programming Network (SPN), a 24-hour national cable network. Check your local listings for exact times.



Will you be there this year?

BY JOHN M. ALLIN

"...because there was no place for them in the inn." (Luke 2:7 RSV)

This phrase from St. Luke's Gospel is the basis for some of the best staging when children dramatize the story of the Nativity. Perhaps you will be there when it happens in your congregation this year: Mary and Joseph approach the inn. . . There is a knock on the door. . . The innkeeper pokes his head out of the door. "Sorry, no room here," he says. "Go to the stable out back." . . Mary and Joseph amble over to where a manger has been set up. . . You will be there again this year even as you have been there before. Maybe as Mary. Maybe as Joseph. Maybe as the innkeeper. Certainly as a spectator.

The innkeeper's role is one of interest because he (and I expect he was a male) is a good example of one who is caught in a bind. He wants to help, but he's unable to accommodate the need that is put before him. So he does what he can. He is you and he is me in so many instances—unable to do all that is needed but knowing we must do all we can.

Doing all we can is not the same as giving a shrug of the shoulders and adopting a "Well, we'd do something if we could" attitude. Doing all we can now is joining efforts to share our resources with those who are poorer, alerting the world to the fact that the nuclear age has ruled out war as a solution for any conflict and even for defense, and above all letting those around us know of the hope, vision, and renewal inherent in the good news of the Christian Gospel.

The innkeeper did what he could. Then God took over, and the greatest miracle ever known occurred.

The message of Christmas is a reminder that that still can happen.

The nativity figures of the Holy Family shown above were designed and needlepointed by Marjorie Littlejohn, Needleworker, Houston, Texas.

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World News Briefs



CHICAGO

The Diocese of Chicago's convention passed a record \$2.1 million budget by voice vote; welcomed a new mission congregation, the Church of the Incarnation in Bloomingdale; engaged in lengthy debate but finally passed a resolution calling for "an end of the nuclear arms race and the elimination of all nuclear weapons"; and heard Bishop Donald J. Parsons of Quincy speak at the convention banquet on the Episcopal-Lutheran relationship.

SYRACUSE

During the last few minutes of the Diocese of Central New York's annual convention, Bishop Ned Cole announced he intends to retire next August, transferring authority to Bishop Coadjutor O'Kelley Whitaker. Among actions during its business session, the convention welcomed two guests from its companion Diocese of Egypt and voted to launch a Venture in Mission campaign.

MEMPHIS

This city is the see of the new Diocese of West Tennessee, formed late in October at an organizing convention where delegates adopted canons, agreed to elect a bishop at a primary convention January 20-22, and asked Bishop W. Fred Gates, currently Suffragan Bishop of Tennessee, to take episcopal oversight until such time as a diocesan bishop can be elected and consecrated. West Tennessee has 22 parishes, 14 missions, 53 clergy, and some 10,500 communicants. By 1985 the state of Tennessee will have three dioceses, a plan Bishop Charles Quintard broached in 1866 but which General Convention vetoed.

SCOTTSDALE

An outreach program, leadership development, new church building, a relationship with Panama, and a new diocesan center are all part of a \$3.8 million Covenant for Renewal which the Diocese of Arizona's convention adopted when it met early in October. The largest portion of this money when raised will be used to begin seven new churches in various parts of the state.

JOHANNESBURG

An anonymous letter attacking the leadership of Bishop Desmond Tutu, general secretary of the South African Council of Churches (SACC), has been called "an attempt to discredit [Tutu] and to besmirch the SACC as a whole." The letter, purportedly from disaffected staff members of the organization that represents 15 million Christians, was sent to overseas and member Churches of the anti-apartheid ecumenical organization, now the subject of a South African government probe. The letter charges that funds from overseas—the source of 90 percent of SACC's budget—were "disbursed disproportionately for semi-political rather than evangelical or other strictly religious activities." In repudiating the letter the Rev. Peter Storey, SACC's president, said he had full confidence in Tutu and other staff members, adding, "The stakes must be very high to [attempt to] discredit us."

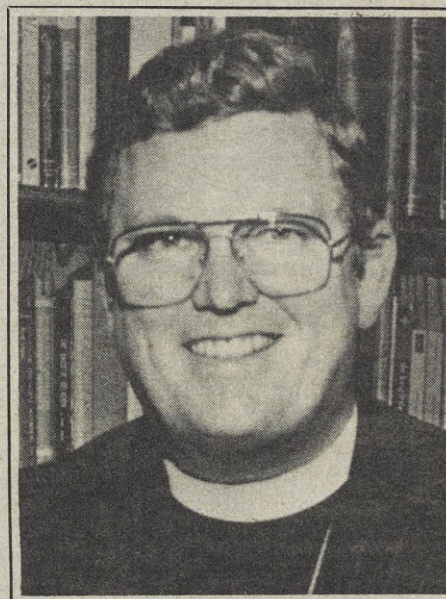
MONROVIA

Bishop George Browne of the Diocese of Liberia, once a part of the Episcopal Church

but now in the Province of West Africa, was enthroned as archbishop of the Province in ceremonies here on November 12. The election of the 49-year-old prelate is viewed as an affirmation of Liberia's role in the Province and of its timing in joining the Province within the past year.

LENOIR

At its annual meeting the Church Army Society elected Captain Rodger Larson president of the board of trustees. He also assumed the duties of national director and moved the Army's headquarters to this North Carolina town where he lives. A teacher and physicist, Larson moved to North Carolina in 1968 following a stint in the Diocese of Damaraland, now Namibia. At present he is active in evangelism and renewal work in the Diocese of Western North Carolina. His wife Catherine is also a Church Army officer.



SEE EVANSTON

CHICAGO

The national council of the Evangelical and Catholic Mission, at a meeting here in October, elected Bishop James Warner of Nebraska, Bishop Paul Reeves of Georgia, the Very Rev. Ralph Walker, the Rev. Messrs. Titus Oates and Clarence Pope, Dr. Donald Cole, Frances Swinford, and Karl Sharp to three-year council terms and the Rev. Dorsey Henderson and James Rosenthal to one-year terms. The council agreed to sponsor a congress in Florida in 1983 and approved publication of an informational brochure. The group describes itself as one dedicated "to recalling the Church to her historic teachings."

MADRID

Bishop John Krumm, in charge of the Convocation of American Churches in Europe, led a delegation of three bishops and three priests from the Episcopal Church U.S.A. to the consecration of Arturo Sanchez-Galan to be Bishop Coadjutor of the *Iglesia Reformada Espanola Episcopal* (the Spanish Reformed Episcopal Church) at the Cathedral of the Redeemer here on October 31. Accompanying Krumm, who

acted for Presiding Bishop John Allin as a co-consecrator, were Bishop Robert Witcher of Long Island, Bishop Leonardo Romero of Northern Mexico, the Rev. Onell Soto from the Episcopal Church Center, the Rev. Edmund W. Olifiers of Long Island, and the Rev. Mary Sterrett Anderson of Ohio, a personal friend of the new bishop and his wife. Following the ceremony Bishop Witcher went with Bishop Ramon Taibo, leader of the Spanish Episcopal Church, and Bishop Sanchez to meet Pope John Paul II, who was in Spain at the time.

INDIANAPOLIS

Christ Church Cathedral's Lilly Memorial Trust has granted \$250,000 toward the operation of the Indiana Affiliate Foodbank Network. The three-year grant includes funds for a computer for record-keeping and an over-the-road semi-trailer for deliveries to affiliated foodbanks operating in Columbus, Evansville, Terre Haute, Lafayette, and Gary. Additional banks are under development in South Bend, Fort Wayne, Richmond, and Bloomington.

NEW YORK

A recent Church Deployment Office list of job opportunities in the Church showed 16 positions open to laypersons, including such titles as program developer for the aging, director of international congregations, refugee sponsor officer, and headmaster. Laypeople interested in serving the Church professionally should register with the deployment office, says its executive director, the Rev. Roddey Reid, Jr.

EVANSTON

At the end of the present academic year the Very Rev. O. C. Edwards will resign as president and dean of Seabury-Western Theological Seminary in this Illinois city and become the school's professor of homiletics. Edwards took his present position in 1974 following 10 years on the faculty of Nashotah House. The widely published author said of his job change, "I would like to pick up my life again as a teacher, a scholar, and a writer." He added that he was pleased to be able "to do that in this community."

SAN DIEGO

Bishop C. Brinkley Morton, recently consecrated the second bishop of this southern California diocese, in November ordained Pat Backman the diocese's first woman deacon. She will serve at St. David's Church here. The bishop has also licensed the Rev. Lucy Hogan, ordained in Washington, D.C., to officiate in the diocese. She will serve on a non-salaried basis at St. Andrew's-by-the-Sea Church while her husband, a Navy doctor, is stationed in the area. Prior to Backman's ordination, the diocese was one of the few in the Episcopal Church which did not ordain women.

ALEXANDRIA

The Board of Trustees of Virginia Theological Seminary has elected the Rev. Richard Reid dean and president. Reid has been a faculty member since 1958, associate dean for academic affairs since 1969, and acting dean since Dean Cecil Wood's retirement in 1981.

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Van Culin to take post in England

by Janette Pierce

If the Rev. Samuel Van Culin goes around in circles in his new job, he will do so not because he is confused, but because that's how he sees the work: As secretary general of the Anglican Consultative Council (ACC) he will work with the international leadership of the Anglican Communion.

Van Culin, 52, now the Episcopal Church's executive for World Mission, assumes his new post January 1 and will move into the ACC's London offices just five minutes from those of the Archbishop of Canterbury, who is, in Van Culin's words, "the centerpoint" of international Anglicanism.

The circles begin in the titles that accrue to the job. Van Culin reports to the ACC's Steering Committee, is secretary of the Committee of Primates, and is chairman of the Council of the Anglican Centre in Rome. Archbishop Robert Runcie heads both the ACC and the Committee of Primates and calls the decennial Lambeth Conference in which Van Culin will participate.

Such diversity of programs and peoples is nothing new to Van Culin, who has spent most of his ministry, particularly the last 20 years, as a missionary officer for the Episcopal Church. Episcopal leader Dr. Charles Lawrence, president of the House of Deputies and a member of the ACC committee that hired Van Culin, says, "He knows the communion as well as anyone, and he knows and appreciates the work of the ACC. It almost seems as if all his adult life has been preparing him for this job."

His travel for the Episcopal Church has been so extensive that in commenting on his appointment Runcie said Van Culin "already seems to belong to the whole Anglican Communion rather than any one Province. He is known and respected all over the world. . . ."

His travels have been so wide-ranging that when, as ACC secretary general, Van Culin visits the synods or general conventions of the 28 Anglican Churches, he will be a newcomer in only four—the Indian Ocean, Australia, New Zealand, and, surprisingly, Wales.

Even before he takes office, his calendar is full. The ACC Steering Committee, the ACC Mission Issues and Strategy Committee, and the Committee of Primates meet in October, 1983, in Nairobi. Four Partners-in-Mission consultations, an ACC program begun by his predecessor, Bishop John Howe, are scheduled for 1984.

On the ecumenical scene are the Assembly of the World Council of Churches in Vancouver in July, in which he will participate, and international dialogues between the Anglican Communion and the Reformed Church, the Orthodox, the Roman Catholic, and the Lutheran. Van Culin serves a support and coordination function in these conversations. He also looks forward to meeting informally with his ecumenical counterparts when the secretaries of World Christian Communions gather as they do annually to discuss matters of mutual interest.

Although the post of ACC secretary general is one of leadership for international Anglicanism, Van Culin sees himself primarily in a service role, particularly in the area of partnerships between the various Provinces as exemplified in the Partners-in-Mission consultations. "That's the right conceptual framework for mission planning," Van Culin said in a telephone interview. "The process could evolve as we learn more about communicating interculturally, but we must understand mission in terms of partnership."

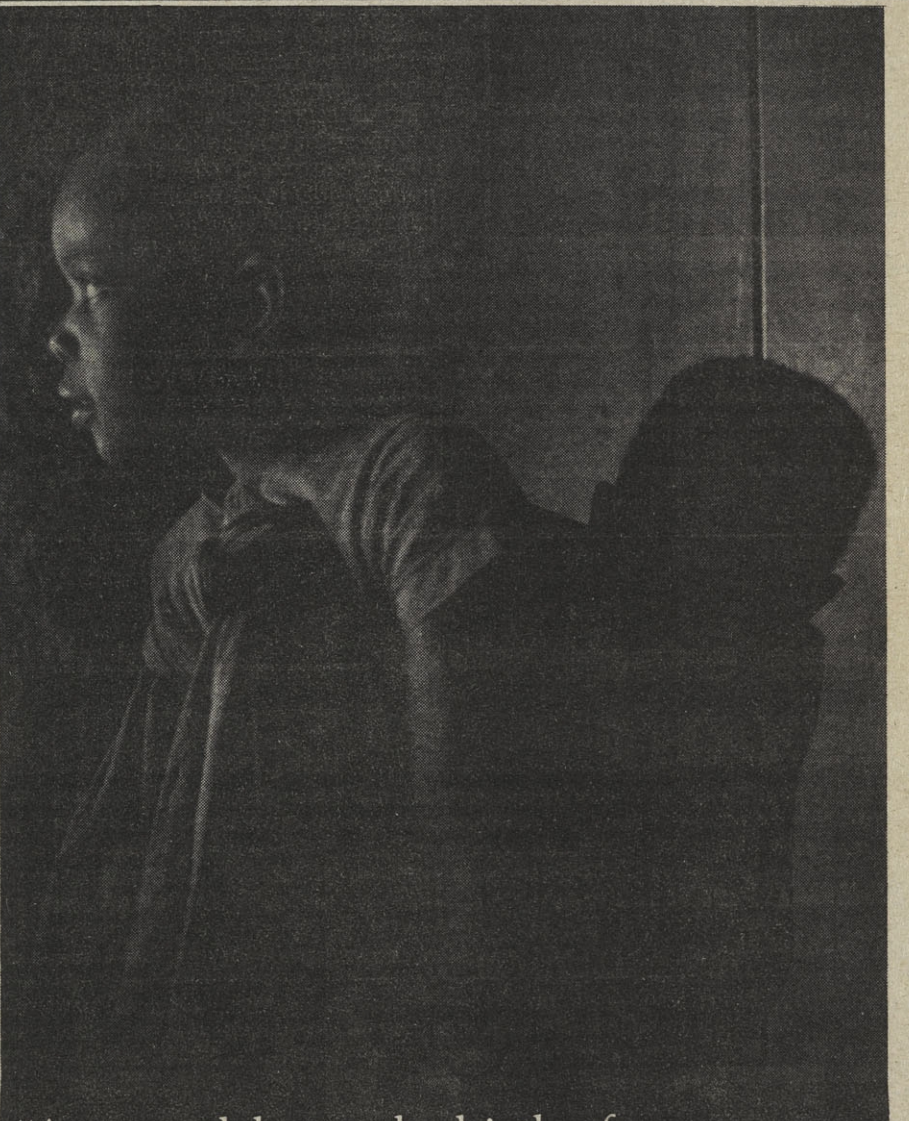
International Christian bodies as widespread as the Anglican Communion, which is second only to the Roman Catholic Church in geographical diversity, face some important questions in the years just ahead, says Van Culin, identifying peace-making, relationships with non-Christian communions, and the proper role of the Church in development.

On the latter issue he cites the role of the Church as a provider of education and medical care in developing nations and the need for the governments of those nations to accept the Church as a full, supportive partner in development.

When asked what qualifications he feels he brings to the new job, Van Culin says, "Excitement and an appreciation of the importance of it."



With a billboard designed by Thad Rudd, vicar of Church of the Holy Angels, Pooler, Ga., 17 churches in five Georgia cities invited people to church in 1981. The diocese had no funds for the project this year, but several churches used the billboards and accompanying posters at their own expense.



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

John M. Allin
The Presiding Bishop

GREENHOUSE BLESSING



Bishop James Montgomery dedicated a solar greenhouse of the Episcopal Urban Center South at Chicago's St. Thomas' Church in mid-September. He was assisted by the Rev. Joseph Forrester, rector.

Founded in 1979 by Jan Schofield, shown in front of one of the Center's gardening plots, the Urban Center trains young people in horticultural and building skills. This past summer it was the focus for a CETA work program.



The greenhouse, originally located on the roof of a social agency on Chicago's west side, was reconstructed at its present site last spring and retrofitted for solar heating. This summer young people harvested the first crops produced in the 800-square foot work area.

Following the dedication, the Center presented Montgomery with a "bishop's basket" of herbs and vegetables.



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Switchboard

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

PRIMACY

It seems very unfortunate to me that in printing Dr. John Woolverton's article, "Should Episcopalians accept Papal primacy," that you did not label the article "One Man's Opinion." It seems to me that Dr. Woolverton's statements evidence a shocking lack of study of ARCIC's final report and resemble much more the fo-mentings of a Baptist parson than a priest of the holy catholic Church who takes seriously our Lord's high priestly prayer as we read it in John 18:21.

Wilbur L. Lear
Granite City, Ill.

Two phrases from the article, "Should Episcopalians accept Papal primacy," hit me between the eyes.

First, the concept of St. Peter as the first Pope has been pretty well proved to be more of an accommodation to justify the politization of the Church in the declining days of the Roman Empire. The justification came from translation problems with the Greek word meaning "rock." Many theologians say "on this rock" referred to a concept of faith rather than to an individual.

Second, to state that the papacy of today is different from that of Martin Luther's time ignores some facts of history. If there had been no Martin Luther, would the papacy have ever changed? It is more logical to assume the tempering of Roman excesses is because of competition from strong bodies such as our own. We can take pride that the first foundations of democracy occurred in Anglican areas. The record of governments in Roman-dominated areas is at best sorry.

While all Christians should consider themselves one in the greater spiritual Body of Christ, it would be sad to set up one system of interpretation.

John F. Hurlbut
Holmes Beach, Fla.

Our family enjoyed John Woolverton's article. During the last 10 years we have had gently to remind some churchgoers that we joined the Protestant Episcopal Church.

"Put not your trust in princes" (Ps.

146:3) means to me that Jesus is the head of the Church. Let not any one man be "primate." The Roman Catholic Church head man deserves the respect of every Christian but no more than the head of every other church section who sincerely acts on the premise that Jesus Christ is Lord and Master of all.

Leonie Miller
Tampa, Fla.

PRAYER BOOK SOCIETY POLL

In reply to Mary Davis' letter about the Prayer Book Society in the October *Episcopalian*: As a member of the P.B.S. I should like to correct any misapprehensions on the subject. The Rev. Jerome F. Politzer, president of the society, verified the following information.

The P.B.S. presently consists of 150,000 supporters. Supporters are defined by two categories—contributors of money and those who, though in straitened circumstances, have written letters of support to the society. The P.B.S. has roughly 400,000 names which can be reached by mail, but these individuals are not in any way counted as supporters.

The Gallup poll on the Episcopal Church was conducted by the same standards as any other Gallup poll. The P.B.S. most emphatically did not feed names of supporters to the Gallup organization.

Ann D. Fiske
New Castle, Del.

TO HAVE, OR NOT TO HAVE

The final paragraph of the boxed note, "Here's what's in, What's out in the Hymnal" (October issue), provided some instruction in the English language, chuckles, and puzzlement.

On first reading that the "Hymnal 1982 supplants but does not replace Hymnal 1940" I became curious as to the difference between "supplant" and "replace." I always thought them to be roughly the same. Using Webster's New Collegiate Dic-

Tiget, our December Episcocat, allowed his family to tell us that he enjoyed the warmth of the Advent candles and managed to extinguish a candle (on purpose?) so he could curl up on the wreath.

The Episcocats



"Let us find our rest in thee."

tionary, I was surprised to discover that "supplant" is defined as "to overthrow by tripping up, . . . to supersede (another), especially by force or treachery, . . . to eradicate and supply a substitute for, especially by reason of superior excellence or power." "Replace" is defined as "restore to a former place or position, . . . to take the place of, especially as a substitute or successor."

Needless to say, I was puzzled as to exactly what was intended, especially in light of the final comment in the paragraph. Surely treachery is not being attributed to the Hymnal revisors. Is it possible that the writer intended to use the word "supplement" and that we do not have a new Hymnal 1982 after all—just one more supplement?

Herbert A. Vermilye
Syracuse, N.Y.

ED NOTE: It's difficult to find a verb devoid of motive! We meant to say, "Hey, folks, we have a new Hymnal now, but you can still use the old one." We implied no motive in the choice of verbs except to fit lots of information in a small space!

Exchange

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

WANTED

St. Barnabas' Episcopal Church needs a filmstrip projector for Christian education. If you can help, please write to Marianne Crosby, Coordinator, St. Barnabas' Church, 301 E. 13th St., Antioch, Calif. 94509, or call (415) 757-4934 or call Crosby at (415) 778-0811.

Lillian Weidenhammer is looking for a copy of *The Golden Windows* by Laura E. Richards (Little, Brown and Company, Boston, Mass., 1912). If you know where a copy is available, write to her at 1702 Adeline St., Hattiesburg, Miss. 39401.

U.K./U.S.A. PARISH EXCHANGE

An English priest and family seek a holiday exchange of house and car with an American colleague for one month, July or August, 1983, preferably near the East Coast or New England. Write to the Rev. Derek Bastide, 4 Harvard Rd., Ringmer, near Lewes, Sussex, BN8 5HJ, England.

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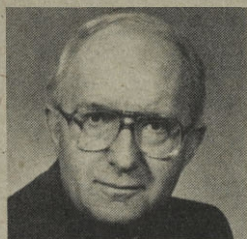
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It's important to say yes to angels

BY HERBERT O'DRISCOLL



Life begins when a human being says "Yes." Physically this is true when a man and a woman say "Yes" to each other. Spiritually it is true when we say

"Yes" to the reality we call God. The Gospel begins in the same way. God probes into the human situation, searching on the wings of His love and His ceaseless urge to create new worlds of being. He probes and searches for the point of human response.

To express the mystery of that probing, the message always trying to break into our consciousness, humans have been given

the magnificent concept of angels.

In youth we learn to banish our angels, but with divine irony they hover about us in many disguises. In falling in love, in moments of intense living, in almost painful discoveries of great beauty in nature, in relationships, in art, in moments of Presence to which we feel called to respond even though we cannot name them—in all this mosaic of growing to adulthood, we walk and sleep and lie dreaming, or dance or converse, under the shadow of angels' wings.

The angel came to a small town, but the town did not notice because it was not the object of the visit. God does not send announcements to towns or parliaments or institutions. God communicates with people, usually one person. Like a surgeon who concentrates the intense radiation of a laser beam to center on an infinitesimal bundle of cells in the body, God moves from the infinity of His being and imping-

es on our finitude, entering the microscopic universe of our individual existence.

The angel addressed Mary. Here, as always, God takes the initiative. Mary is "troubled." This presence is always troubling—this voice, this reality within yet beyond us. When it speaks, it urges us to go beyond where we are. It has news of journeys to be taken, changes to be made, demands to be met, tasks to be carried out, growing to be done. We are troubled because this call to new creation is risky. To Mary the angel spoke of conception and pregnancy and a new life. And ever since, every angel sent beating its way across the worlds to a human soul has brought the same challenge and responsibility.

Each of us carries in us the new life which God wishes to be born into the world. The new life is not a memory, enshrined in a distant geography or an ancient history. It is not announced by an angel who alights in our mind on the wings

Reflections

of Elizabethan English, acceptable only because we place the moment in a stained glass world of long ago. This new life is announced urgently in every present moment of our being. We sense it in the ringing of a telephone, in a conversation over coffee, in the third verse of a hymn, on a rock by the ocean, at the edge of a prairie highway, in a silence shared with another human being, in a book being read. In all these things and many more we "enter-ain angels unawares."

Mary said, "Yes." And it is supremely important that we say "Yes" to the divine probe, "Yes" to the angel who is always hovering. In saying "Yes," our souls begin to magnify the Lord, and our spirits rejoice in God our Savior.

From *A Certain Life* by Herbert O'Driscoll, © 1980 by The Anglican Book Centre, Toronto, Canada. Used by permission of The Seabury Press, Inc.

Hymn tunes sought

With General Convention approval of texts for a new Hymnal, the Standing Commission on Church Music turns to tunes.

At a meeting in mid-October the Commission chose 88 texts (first lines appear below) for which it seeks new tunes. Composers desiring copies of the texts should contact Raymond Glover, General Editor, The Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017.

All tunes submitted will be reviewed anonymously by members of the Hymn Music Committee chaired by Dr. Russell Schulz-Widmar. Deadline for receipt of new tunes is June 15, 1983.

Texts in search of tunes

A light from heaven shone around; A mighty sound from heaven; A stable lamp is lighted; All praise to you, O Lord; All who love and serve your city; Almighty God, your word is cast; Ancient of Days; Awake and sing the song; Awake, arise, lift up your voice; Awake, O sleeper, rise from death.

Baptized in water; Blessed be the God of Israel; Blest be the King whose coming; Bread of heaven, on thee we feed; Bread of the world, in mercy broken; By gracious powers so wonderfully sheltered; By the Creator, Joseph was appointed; Can we by searching find out God; Christ, mighty Savior, Light of all creation; Come, let us with our Lord arise; Come now, and praise the humble saint; Come, O come, our voices raise; Come, O thou Traveler unknown; Creating God, your fingers trace.

Eternal light, shine in my heart; Eternal Spirit of the living Christ; Father all loving, who rulest in majesty; For thy blest saints, a noble throng; From God Christ's deity came forth; From thee all skill and science flow; Give us the wings of faith to rise; Glory, love, and praise, and honor; Go forth for God; God is love, and where true love is; God is Love, let heaven adore him; God of the prophets, bless the prophets' heirs; God, who stretched the spangled heavens; God, you have given us power to sound; Gracious Spirit, Holy Ghost.

Hail this joyful day's return; Harken to the anthem glorious; Help us, O Lord, to learn; Herald, sound the note of judgment; Here, O my Lord, I see thee face to face; Holy Spirit, Lord of love; Hope of the world; Hosanna to the living Lord.

"I come," the great Redeemer cries; I sing the almighty power of God; I sought the Lord, and afterward I knew; I'll praise my Maker while I've breath; In Bethlehem a newborn boy; In your mercy, Lord, you called me; Lift your voice rejoicing, Mary; Look there! the Christ, our Brother, comes; Lord, make us servants of your peace; Lord, we have come at your invitation; Lord, whose love through humble service; Lord, you give the great commission.

Morning glory, starlit sky; Not far beyond the sea, nor high; Now greet the swiftly changing year; O Bread of life, for sinners broken; O God of every nation; O God of love, to thee we bow; O Jesus, I have promised; O ye immortal throng; O Zion, tune thy voice.

Over the chaos of the empty waters; Praise our great and gracious Lord; Praise the Lord, rise up rejoicing; Praise the Spirit in creation; Sing we of the blessed Mother; Surely it is God who saves me.

Thanks to God whose Word was spoken; The first one ever, oh, ever to know; The stars declare his glory; There's a voice in the wilderness crying; Thy strong word did cleave the darkness; Two stalwart trees both rooted.

We limit not the truth of God; We the Lord's people, heart and voice uniting; We walk by faith, and not by sight; We will extol you, ever-blessed Lord; When Christ was lifted from the earth; When Jesus died to save us; Word of God, come down on earth; You are the Christ, O Lord.

HYMNAL TEXTS PREVIEW COMING

Beginning next issue, *The Episcopalian* will publish monthly one text from *The Hymnal 1982's* new selections. Proper copyright permission, which will be included, will allow parishes to reproduce the texts for use in services. Appropriate usage suggestions as well as suggested tunes will accompany the texts.

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'WHEN THE LIGHT SHINES THROUGH, IT'S A GLORIOUS SIGHT'



BY PHYLLIS ZAUNER

Three years ago the Rev. Jerry Brown set out to transform the plain glass windows of tiny St. John's Episcopal Church in Roseville, Calif., into rich, vividly colored stained glass. Not an unusual idea except Brown wanted the windows to be an expression of the people in the congregation.

Now St. John's sparkles with 29 windows which were either handcrafted by a parishioner or for a parishioner who commissioned an artisan to create a window.

Designs range from a rose pattern adapted from Chartres Cathedral in France to a representation of C. S. Lewis' Chronicles of Narnia. Eleven windows are yet to be completed, but all are spoken for.

Commercial estimates were \$1,500 per window, but St. John's windows cost about \$500 each, mostly for installation charges. More important, says Brown, "it has brought the members closer together."

And St. John's has more members to be brought together since the congregation doubled from 400 to 800 in the past year.

"It's really a rather ordinary, small country church when you come right down to it," Brown says. "But on Sunday morning, when the sun shines through those rich colored windows, it's a glorious, beautiful sight."

Phyllis Zauner is a free-lance writer who lives in Tahoe Paradise, Calif.

Angel with Star
By Jerry Brown
For June and Ed McElhannon

Angel with Crown
Commissioned by
Mr. and Mrs. George Bishop

Angel with Censer
Commissioned by
Olive Eva

Twelve Apostles
Oval Window
Created by Donald Edgar

Mary with Jesus
Patterned after
Chartres Cathedral Window

Narnia Chronicles
Created by
Al Rhoads

Angel with Chalice
Commissioned by
Arnold Bjornsen

St. John's Window
By Claudette Goodson
For Rena and Martin Brandsetter

35 years later

China is old; China is new; Faith is fragile

by Charles Long

That last Fourth of July I spent in Peking, China, was the the midst of a civil war.

The old city walls were still intact. Dust lay thick on unpaved streets and ancient palaces. A garrison of Chiang Kai-Shek's soldiers held the city with American help, but the countryside belonged to the Reds, and the noose was drawing tighter.

College students organized revolution. Secret police made nightly arrests. Food was scarce. Currency had no value. The poor and the elderly suffered greatly.

In the protected environment of a language school for foreigners my wife and I lived rather like today's tourists who visit

an impoverished country in an air-conditioned bus. We spent that Fourth of July at the American consul's swimming pool discussing the latest rumors and arguing whether the revolution was inspired by orthodox Marxism or by sheer frustration and resentment of the regime in power. No one anticipated how profound the coming change would be.

In the past 35 years China has become a new country. And for 3,500 years China has remained the same. Both statements are true. Signs of antiquity are everywhere—in Sian's archaeological marvels, in monuments of successive dynasties, in clan and family ties, and in the language itself. But the New China is the more impressive.

I was unprepared for the youth and greenness of it all when I returned. Thirty million trees have transformed the broad avenues of Nanking and the quiet streets of Soochow. Half the population of Shanghai is under the age of 25. By some estimates, 75 percent of the whole country is under 30.

This past Fourth of July a comprehensive census was underway with United Nations assistance. It revealed that the Chinese now constitute nearly a quarter of the human race.

Most of these 1,031,882,511 people have grown up in isolation from the rest of the world. They have never known a political and economic system other than the one they now have. They have no personal memory of American relief work or of mission schools and hospitals. Outside the major cities, few have ever seen a foreigner. For most of them religion of any kind is a curious anachronism.

Exceptions exist, of course. In each city we were able to find old friends and colleagues from pre-liberation days, most of them living in retirement, some still critical of the new regime and eager to escape to America. An equal number, however, have adapted to new circumstances gracefully, welcomed the revolution, and are proud of its accomplishments. All spoke bitterly of the suffering that Chinese with

western ties endured under the "Gang of Four," 1966 to 1978.

What has happened to Christianity in China in the last three years would in any other part of the world be regarded as a great revival: 700 people attend a service in Nanking; 18 new pastors ordained in Foochow; 500 baptized at one service in Sian; 700 Protestant church buildings and 2,000 other worship centers open throughout China where none had been permitted for nearly a generation.

Still, in so vast a population a few million believers are a tiny, almost invisible, minority.

This is springtime for the Christian minority in China, spring after a long, hard winter. The new roots are still vulnerable, not deep. Whether another political change of seasons will bring harvest or destruction remains to be seen. Christian groups still encounter difficulties. Jesuits were arrested last year for "anti-revolutionary activities," and an unknown number of secret be-

Continued on page 19

Henry Knox Sherrill history underway

Members of the Episcopal Church Foundation are sponsoring an oral history of the late Bishop Henry Knox Sherrill, one-time Presiding Bishop, first president of the National Council of Churches, and one of the first presidents of the World Council of Churches.

Sherrill was one of this country's most influential church leaders following World War II. While decrying the prevailing spiritual mediocrity of the Church—"We are all of us too conservative, too limited, and too worldly"—he had hope for the renewal of both Church and society. The key, he believed, was church unity. "I think that insofar as possible a united Christian approach to world problems is essential," he said. "How can we expect nations to cooperate when we evidence so little ability at co-operation ourselves?"

Under the aegis of the Oral History Research Office of Columbia University and with the intention of gathering material for a future biography on Sherrill, the Rev. John Mason, Jr., is interviewing 60 or more persons, including members of the Sherrill family, friends, and former colleagues. He says his interviews so far reveal Sherrill to have had "many facets to his personality and so many surprising interests."

"This is the sort of quest that turns up unexpected people. . . who possess surprising knowledge of this many-talented bishop. One man told me Sherrill had so much ability he could have gone to the top of almost any career he had chosen—banker, industrialist, executive, churchman."

About Sherrill's ability as a preacher there is no doubt. Before his election to be Bishop of Massachusetts he served two Boston-area churches. When a parishioner was asked how he liked Sherrill as rector, the man replied, "I don't like him. He keeps me awake!"

Mason asks those who have personal letters or handwritten post cards from Sherrill (the cards were the bishop's favorite method of communication) to consider depositing them with the large collection of Sherrill papers at Yale University for they could prove of great value in the preparation of a biography.



Henry Knox Sherrill

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Leo Frade: 'What I do best is evangelism, not boats'

by Bob Libby

With all the hallmarks of a Peter Sellers' movie, the 126-foot converted submarine chaser, *God's Mercy*, approached American waters off Key West, Fla., on June 12, 1980.

Its 437 Cuban passengers chatted and shouted with Latin enthusiasm as it was followed at a respectable distance by two Cuban gunboats, two U.S. Coast Guard cutters, some shrimpers, and a tugboat. Overhead helicopters carrying television

crews chopped the air. And on the bridge stood the "captain"—seasick.

The last thing the Rev. Leo Frade had on his mind that day was becoming a federal felon, nor did he see himself as the instant folk hero he would become in New Orleans where the memory of pirate Jean Lafitte is still fresh. "What I do best is evangelism," says Frade, who with the Rev. Joe Doss procured *God's Mercy* to bring refugees out of Cuba.

To prove his evangelistic fervor, Frade

mentions the 400 Spanish Bibles he distributed to his Cuban passengers for their 14-hour journey. When he was purchasing the Bibles and some religious comic books in a Baptist bookstore in Miami, the clerk asked, "Are you planning a revival?"

"Sort of," was Frade's reply.

The holiday atmosphere ended shortly after the boat docked. A black limousine with a police escort pulled up to the wharf and whisked away six passengers who were special friends of the President of the United States. The driver returned shortly afterward to arrest Frade and Doss.

A native of Cuba whose grandfather fought with Teddy Roosevelt in the Spanish-American War, Frade worked after college with a Methodist missionary who was expelled during Castro's revolution. "I was considered a religious fanatic, working with the Americans," Frade says, so in 1960 he came to the United States. He was confirmed in Todos los Santos, a Spanish-speaking Episcopal congregation in Miami, and later attended the School of Theology at the University of the South, Seawane, Tenn.

Ordained in 1977, Frade went to Grace Church, New Orleans, where Doss is rector. In his first year he gathered a 100-member Spanish-speaking confirmation class, many of whose members had emigrated from Cuba before 1971.

In 1979 refugee flights to Miami were reinstated, and Frade, working with the Episcopal Church's National Committee for Hispanic Ministries and the Presiding Bishop's Fund for World Relief, made 10 trips to Havana, reuniting some 1,000 persons with their families in the U.S.

"It was all legal. I went through all the official channels. I got to know people in

the State Department as well as a lot of Cuban officials in Havana and Washington. Nobody dreamed Castro would dump the dregs from the jails."

When Cubans demonstrated at the Peruvian Embassy in Havana, Castro opened the port of Mariel to anyone who wanted to come to get them. Then, according to Frade, "Castro contended that the people who stormed the Peruvian Embassy were criminals [and rescuers] could have all the criminals they wanted. About 5,000 of those who left Mariel were or had served time for felony charges."

When the airlifts stopped, Frade returned to New Orleans where he found the Cuban community in a panic. "I had the reputation of knowing how to bring people out," he says, so people began coming to him with lists of relatives still in Cuba.

Frade discussed the whole matter in a

When he was buying 400 Spanish Bibles in a Miami bookstore, the clerk asked, "Are you planning a revival?" "Sort of," was Leo Frade's answer.

prayer group. A charismatic friend approached him after the meeting with the name of someone who had a boat. So it all began.

Frade took a list to Washington on May 9, 1980, and cleared it with both Cuban and U.S. officials. "The unique thing about *God's Mercy* was we did everything we were supposed to do from both the U.S. and Cuban standpoint," Frade says. "Everyone had a place to go in the States. We didn't have any undesirables."

In fact, as a special favor to the President of the United States, Frade added the names of six members of Jesse Hill's family. Hill, an Atlanta, Ga., businessman married to a Cuban woman, was a friend and supporter of Jimmy Carter. With Hill's family added, the total passenger list was 437. "But the Hill family disappeared from all the official lists," says Frade. "We were only charged with bringing in 431. As far as the paperwork was concerned, those people don't exist. But their entry was recorded by the TV cameras. We had even been to the White House at their request and talked with Hamilton Jordan. They were all happy we were doing this."

The day after Frade left for Havana, May 15, 1980, Carter changed his mind and said no more boats could go to Cuba.


"We never thought we were breaking the law as everything had been cleared beforehand and none of our passengers was an undesirable. Our only worry was the boat might be impounded and we couldn't sell it to pay off our loan."

Instead, Frade and Doss were arraigned and indicted. A Federal judge threw the case out of court, but in 1981 the new Administration indicted them again on charges of trading with the enemy, a law enacted during World War I. Found guilty, they were given a six-months' suspended prison term, put on six months' probation, and fined \$1,000 each, plus \$1,000 for each passenger—"431,000, not 437,000." Added to that is over \$80,000 in legal fees and the fact that for Doss, also an attorney, this means disbarment.

Presiding Bishop John M. Allin has appealed to Vice-President George Bush and is asking for time on President Ronald Reagan's calendar to request a pardon. At General Convention in New Orleans, deputies gave Frade a 10-minute standing ovation and elected him to a six-year term on Executive Council, which he assumes this month.

Frade is now vicar of La Iglesia Episcopal La Esperanza in Orlando, Fla., doing what he does best—evangelism. "I would never make it in crime. I would be filmed robbing the bank. What I do best is evangelism, not boats."

Bob Libby is a contributing editor of *The Episcopalian* and rector of the Church of the Good Samaritan, Orange Park, Fla.



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In Oakland, Calif., the Rev. Robert E. McCann, rector of St. John's Episcopal Church, and the Rev. David Hurty, pastor of First Lutheran Church, concelebrated the Eucharist on October 31.

Lutheran/Episcopal services begin

"How good and pleasant it is to live together in unity." That quotation from Psalm 133 adorned the service pamphlet for the first Lutheran/Episcopal shared Eucharist in Oakland, Calif.

St. John's Episcopal Church and First Lutheran Church shared Communion on Reformation/Reconciliation Sunday, October 31, at the Lutheran church under new guidelines both communions adopted in September.

"Christians meeting other Christians, celebrating our oneness in Christ and rejoicing in our own diversity," was how the Rev. Robert McCann, rector of St. John's, described the service. Children in grades 1 through 6 attended church school dressed as their favorite biblical characters.

Across the country, in Philadelphia, Bishop Lyman Ogilby and members of the Diocese of Pennsylvania joined members of the Southeastern Synod of the Lutheran

Church in America on October 30 for a joint celebration that was part of a day-long workshop to study the implications of the joint agreement.

Earlier in the month Episcopal Bishops Charlie F. McNutt of Central Pennsylvania and Bishop Robert Appleyard of Pittsburgh concelebrated with Lutherans in services in Gettysburg and Pittsburgh.

In Indianapolis Bishop Ralph Kempksi of the Indiana-Kentucky Synod of the Lutheran Church in America told the Episcopal Diocese of Indianapolis' convention, "We may not always agree on doctrines, but we are not saved by doctrine. We are saved by Christ." Six Episcopal priests—three from Indianapolis, three from Northern Indiana—and six Lutheran pastors will begin meeting to "start an official dialogue" between the two communions.

And Episcopal Presiding Bishop John M. Allin has announced that January 16, preceding the Week of Prayer for Christian Unity, he and three Lutheran bishops will celebrate the Eucharist together at the National Cathedral in Washington, D.C.



Diane Bringgold: Grief transformed

by Marzene S. Gunther

When Diane Bringgold tells her audiences how God not only healed her, helped her through pain, grief, and loneliness, but found her a new life, few listeners can doubt her words.

Diane, her husband Bruce, their 11-year-old son, and 5- and 8-year-old daughters were in a plane piloted by her husband on a day in December, 1975. The weather changed abruptly, and a fog drove them off course. The plane crashed into Black Butte in northern California, and when Bringgold crawled from the wreckage, she knew her husband and three children were dead.

God used the doctor who arrived with the rescue team "just as He uses all of us when we are not aware He is using us," she told the Episcopal Churchwomen of the Diocese of Northern California recently, as she tells others in her new vocation as speaker and author, and then God himself took over, she recalls.

Terribly burned, Bringgold prayed she would die. Then she saw a figure robed in white standing some 10 or 12 feet away. When it spoke, she knew it was the Lord. "Diane, it is not for you to decide whether to live or die. That is my decision."

She told the figure she could not cope with being widowed, childless, and badly burned. But she finally said, "All right,

Lord, if you want me to live, I'll give you my life, but I'm also going to give you all my problems, and you're going to have to cope with the grief, the pain, and the loneliness because I can't."

With the skills of the doctors and the caring of the Rev. Gary Sturni, rector of St. John's, Chico, Calif., and others who came to see her in the intensive care unit and who wrote her thousands of letters, telling her they were praying for her healing, Bringgold healed faster than anticipated and was dismissed from the hospital in six weeks rather than the three months doctors predicted. She remained in Chico five more weeks as an out-patient primarily "because nobody could believe God was healing my grief as quickly as He was."

In the seven years since the accident, Bringgold has traveled to share her story, told it on television, written articles and books, and counseled others who have experienced the pain she knows so well. "It's exciting to find out what God can do when you let Him help you! What God can do through you is a whole lot more than you can do by yourself."

Diane Bringgold learned, too, that for a Christian, death is not the worst thing that can happen. Her inner voice helped heal her grief by saying, "You should be rejoicing for your family, or are you feeling sorry because you were left behind?"

A member of St. Paul's, Ventura, Calif., she has served as junior warden, ECW president, and done crisis counseling. And in her talks around the country she tells people, "The tragedy in my life was transformed because of God. Give Him your strength as well as your weaknesses so He has something to work with. Give Him your blessings as well as your problems and allow Him to work in all areas of your life."

"If you do, I know you, too, will experience the peace of God that passes all understanding because that peace really comes from learning to trust completely in Him."

Marzene S. Gunther is in charge of publicity for the Episcopal Churchwomen of the Diocese of Northern California.

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*Anne Mollegen Smith, Editor-in-Chief, *Redbook* magazine

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First convention inaugurates sixth diocese in Texas

by Ted Karpf and Shelley Seeders

"Beloved, we are now one among ninety."
—The Rt. Rev. A. Donald Davies
Bishop, Diocese of Fort Worth

With the exultant gleam of a new father, Bishop A. Donald Davies, fourth Bishop of the Diocese of Dallas, christened his new flock "Diocese of Fort Worth."

On November 13, at the first Eucharist of the primary convention, held to organize the new family, Davies shared his call to guide the new diocese into "a special mission adventure."

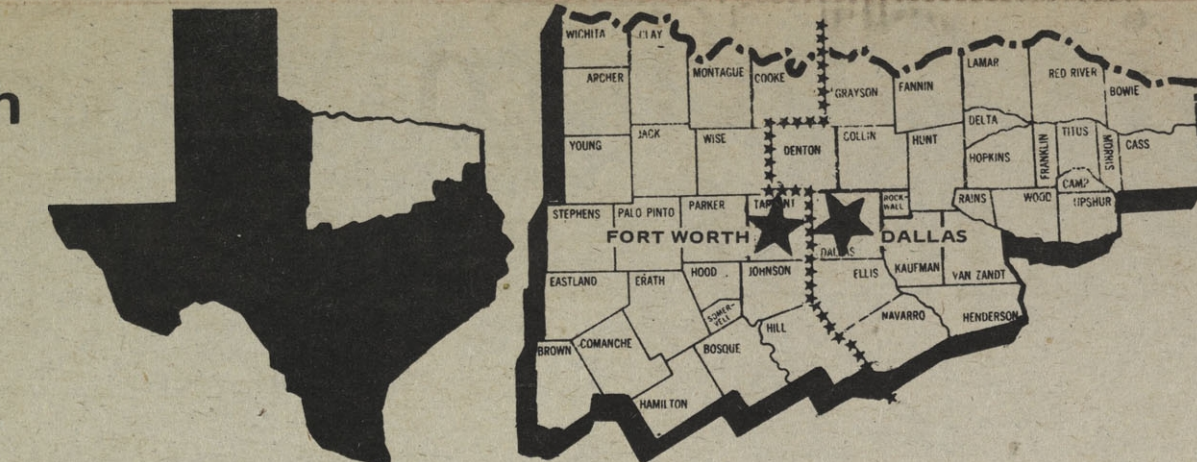
The convention, the next-to-the-last step of diocesan division, was the culmination of a decade of study to divide the 47,000-communicant Diocese of Dallas. The new diocese will include more than 7,000 households, will have 13,335 communicants of the more than 17,000 baptized, and will have 29 parishes, 24 missions, and one mission station.

The primary convention's busy agenda, which was accomplished in less than six hours, included electing officers, framing a diocesan constitution and canons, and selecting a name. Among the names offered were Diocese of Central Texas, Diocese of the Trinity, Diocese of Rio Brazos de Dios. The celebration of the convention was especially highlighted by recognition of the diocese's first mission station, that at Aledo, Texas, known as St. Francis of Assisi. The new mission station donated \$1,000 toward the new diocese.

The new 23-county jurisdiction, with a population of well over a million, will forge a new and resounding identity in the heart of north central Texas, spurred by the legendary spirit of healthy competition between the thriving see cities.

The tremendous growth rate in the Dallas/Fort Worth area coupled with the spiraling number of communicants and parishes gave rise to the need for a more manageable jurisdiction.

But then growth and division seem almost inherent in this dynamic metropolis. Diocesan roots go back to 1894 when Bishop Alexander Garrett became the first bishop of the Missionary District of North-



More than 400 persons attended the birth-day Eucharist at All Saints' School.

ern Texas, which became the Diocese of Dallas in 1895. In 15 years the diocese was split, with the western counties becoming the Diocese of Northwest Texas.

According to the Diocesan Journal of 1910, "The twin cities of Dallas and Fort Worth are growing like young giants. The little towns are stretching out their steel fingers with emerald rings strung all along to bind each other together in bonds of common life and hope of enterprise. They call upon me every day for enlarged facilities for doing their work."

Garrett also noted, "It is an open fact that the settlers of this district have been people of sober character, honest, ambitious, homemakers who tired of the severe climactic conditions of the North and East and, attracted by this new country, have sold out and come South to cast their fortunes with the rising power of the Great Southwest." These statements could have been made at this June's diocesan convention and meant exactly the same thing!

Even now, with the newest split near completion, the 54-church Diocese of Fort Worth is, at the outset, larger than

VITAL STATISTICS	
General Convention recognition:	January, 1983
Name:	Diocese of Fort Worth
See city:	Fort Worth, Texas
Diocesan office:	St. Christopher's, Fort Worth
Bishop:	The Rt. Rev. A. Donald Davies
Counties:	23
Square miles:	19,751
Population:	1,474,349
Parishes:	29
Missions:	24
Mission stations:	1
Households:	7,011
Communicants:	13,335
Baptized:	17,810
Deaneries:	4
Diocesan staff:	4 (Bishop, Canon, Secretary, Bookkeeper)
Officers:	The Rev. Logan Taylor, Secretary to the Convention; Tom Ward, Treasurer; Robert Randolph, Assistant Chancellor; the Rev. Frank Reeves, Registrar; the Rev. Ted Karpf, Assistant Secretary to the Convention; Caquita Foster, Assistant Secretary to the Convention; Mike Kensel, Chancellor and Parliamentarian; the Rev. Bruce Coggin, Historiographer.
Standing Committee:	The Rev. Messrs. Canon James P. DeWolfe, Jr., Norman V. Hollen, Irving S. Mitchell; and Mary-Ann Wilkerson, Don Carlson, Robert Maurer.
Executive Council:	The Rev. Messrs. William Crary, Sam McClain, John Gremmels, Laurens R. Williams; and Phillip Thomas, Mary Alice Cotten, Don Lind, Charles Lundelius.

42 existing Episcopal dioceses in America.

In order for a diocese to divide, its economic, administrative, and pastoral feasibility must be clear and reasonable. In this case, Bishop Avery Mason, Bishop of the Diocese of Dallas from 1945 to 1970, foresaw the rapid growth of the twin-city area back in 1969 and began investigating division possibilities. Davies, who has announced his retirement in 1985 and who faced an almost unmanageable 114-church family, saw this as an appropriate time to transfer his episcopate. Saving a future bishop the awesome task of division added impetus to the decision.

Efforts intensified as committees formed in 1981 to study the proposal. A year later, in May, 1982, the call was is-

sued for a special convention in June of the Diocese of Dallas. The bishop's expressed concern for a more intimate relationship with the congregations was well received. A substantially reduced number of parishes and missions will make annual visitations possible for bishops in both dioceses.

The great speed of the procedural split—five-and-a-half months from resolution to recognition January 1—has been attributed to several factors. Canon James P. DeWolfe, Jr., senior priest of the new diocese, made the following observations: "The time was simply right. The homework was done, the need was clear, and General Convention was just around the corner."

Continued on page 20

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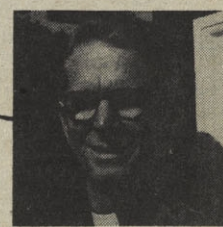
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Doris Kirk

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SAMS is officially recognized by and works with, but does not receive funding from, the National Church. However, teachers are currently being jointly funded by SAMS and the Volunteers for

Mission program of the National Church in a new collaboration in Honduras.

SAMS missionaries are responsible for raising their own support which they do by visiting churches in dioceses throughout the nation. On the average, it costs about \$25,000 per year to keep a missionary couple in the field and about \$14,000 for a single person, which does not include the purchase of an often required vehicle. Experience has shown that when personal relationships between parishes and missionaries are established, a caring bond exists, sustained by prayer and the Holy Spirit.

The society was founded in Hamilton, Mass., December 1976, by Episcopalians who wished to take a more active role in spreading the Gospel in South America. It is patterned after the 138-year-old SAMS of the Church of England.

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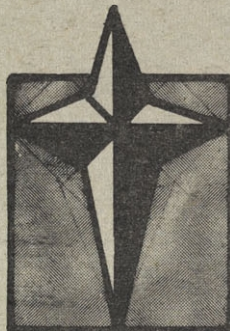


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Christmas in Carols



O HOLY CHILD OF BETHLEHEM



'O Little Town's' Verse Restored

by William W. Hassler

The traditional Christmas hymn, "O Little Town of Bethlehem," which originated over a century ago with one of the Church's outstanding 19th-century preachers, is a rich part of our Episcopal heritage.

In 1862 the Rev. Phillips Brooks accepted a call to be rector of Holy Trinity, Philadelphia, Pa. A native Bostonian, and only 26 at the time, the handsome, imposing cleric immediately impressed his 1,000-member congregation with his forceful preaching.

Brooks became an influential community leader, pressing for the enfranchisement of Negroes and championing their right to ride on city streetcars. His pastoral ministry tired him, however, and by the end of the Civil War in 1865 the vestry granted him a leave of absence to recoup his health. He used the time to travel.

From Jerusalem on Christmas Eve he took a two-hour horseback trip to Bethlehem. He surveyed the scene where the shepherds saw the star which proclaimed the Savior's birth and afterward attended a five-hour Mass. He wrote about it to his Sunday school children:

I remember especially on Christmas Eve when I was standing in the Old Church at Bethlehem, close to the spot where Jesus was born, when the whole church was ringing hour after hour with the splendid hymns of praise to God, how again and again it seemed as if I could hear voices that I knew well, telling each other of the "Wonderful Night of the Savior's birth. . . ."

Deeply moved by the experience, Brooks instantly translated his inspiration into a five-verse poem which began, "O Little Town of Bethlehem, How still we see thee lie. . . ." He sent the lyrics to his good friend and associate, Lewis H. Redner, a native Philadelphian who was organist, choir director, and Sunday school superintendent at Holy Trinity, with a request that he compose a musical score accompaniment.

The project languished, however. Then as the 1868 Yuletide approached, Redner asked Brooks to compose a carol for the Sunday school Christmas celebration, jokingly offering to call it St. Philip in honor of the rector. Brooks returned the compliment in kind by informing Redner that he would name it St. Louis as a tribute to the organist.

This banter resulted in the resurrection

The Hymnal has been called the common person's book of theology. Using 19 different hymns from the Advent and Christmas sections of The Hymnal 1940, I have constructed a Christmas message to bring the event and its theological meaning alive. The numbers after each phrase are printed at the bottom with the hymn number. Check your recognition score and have a joyous Christmas!

William L. Hicks

O Word, that goest forth on high from God's own depths eternally, and in these latter days wast born for succor to a world forlorn, pour light upon us from above and fire our hearts with ardent love that, as we hear thy truth today, all wrong desires may burn away. (1)

O come, O come, Emmanuel, and ransom captive Israel that mourns in lonely exile here until the Son of God appear. (2) Our hope and expectation, O Jesus, now appear. Arise, thou Sun so longed for, o'er this benighted sphere! (3) Rejoice! Rejoice! Emmanuel shall come to thee, O Israel! (4)

It came upon a midnight clear, that glorious song of old, from angels bending near the earth to touch their harps of gold. (5) While shepherds watched their flocks by night all seated on the ground, the Angel of the Lord came down, and glory shown around. "Fear not," said he. (6) "Behold, I bring good tidings of a Saviour's birth to you and all the nations on the earth: This day hath God fulfilled his promised word." (7)

"Glory to God!" the sounding skies loud with their anthems ring. "Peace to the earth, good will to men, from heaven's eternal King!" (8)

Come to Bethlehem and see him whose birth the angels sing. Come, adore on bended knee Christ, the Lord, the newborn King. (9) To Bethlehem straight the happy shepherds ran, to see the wonder God had wrought for man. (10)

O little town of Bethlehem, how still we see thee lie! Above thy deep and dreamless sleep the silent stars go by. Yet in thy dark streets shineth the everlasting Light. The hopes and fears of all the years are met in thee tonight. (11)

Silent night, holy night, all is calm, all is bright round yon virgin mother and child. Silent night, holy night, shepherds quake at the sight. Glories stream from heaven afar. Heavenly hosts sing alleluia. (12)

What child is this who, laid to rest, on

of Brooks' five-stanza poem depicting the Nativity. But Redner again experienced difficulty in writing the musical score. Then, as he later recalled, the night before the program rehearsal he was "roused from sleep late in the night, hearing an angel whispering in my ear."

Not trusting his memory, he immedi-

ately jotted down the treble line of the melody and early the next morning filled in the harmony. The children at Holy Trinity enthusiastically learned the new carol and sang it at the 1868 service.

Initially the carol was published in leaflet form under the title "St. Louis," and in 1874 William R. Huntingdon published it in *Church Porch*, a religious publication. Newspapers picked it up and printed it, much to Brooks' astonishment.

In 1892 it was included in the Episcopal Hymnal, but the fourth verse, the "extra verse" as Redner called it, was omitted. Finally reinstated in the 1940 Hymnal, the intriguing question is why it was excluded from Brooks' original version. To understand explanations hymnologists offered, one must review the verse:

Where children pure and happy
Pray to the Blessed Child,
Where misery cries out to Thee,
Son of the Mother mild;
Where Charity stands watching,
And Faith holds wide the door,
The dark night wakes, the glory breaks,
And Christmas comes once more.

Hymnologist Paul A. Kellogg, retired Bishop of the Dominican Republic, suggests that the social ethos of the period may have been responsible for the omission. The lack of social consciousness and emphasis on rugged individualism during

that future years shall see. (14) God of God, Light of Light, begotten, not created. (15) Veiled in flesh the Godhead see. Hail the incarnate Deity, pleased as man with man to dwell. Jesus, our Emmanuel! (16) Born thy people to deliver, born a child and yet a king, born to reign in us forever. (17) It is my Jesus lieth there. (18)

Hark! the herald angels sing glory to the newborn King! (19) Good Christian men, rejoice with heart and soul and voice. Give ye heed to what we say: Jesus Christ is born today. Ox and ass before him bow, and he is in the manger now. Christ is born today. (20)

How silently, how silently, the wondrous gift is given! So God imparts to human hearts the blessings of his heaven. No ear may hear his coming, but in this world of sin, where meek souls will receive him still the dear Christ enters in. (21)

Joy to the world! The Lord is come! Let earth receive her King. Let every heart prepare him room and heaven and nature sing. Joy to the world! The Saviour reigns! Let men their songs employ while fields and floods, rocks, hills, and plains repeat the sounding joy. (22)

Break forth, O beauteous heavenly light, and usher in the morning. Ye shepherds, shrink not with affright but hear the Angel's warning. This child, this little helpless boy, shall be our confidence and joy, the powers of hell o'erthrowing, at last our peace bestowing. (23)

O holy child of Bethlehem! Descend to us, we pray. Cast out our sin and enter in, be born in us today. We hear the Christmas angels the great glad tidings tell. O come to us, abide with us, our Lord Emmanuel! (24)

(1) - 8	(9) - 42	(17) - 1
(2) - 2	(10) - 16	(18) - 23
(3) - 4	(11) - 21	(19) - 27
(4) - 2	(12) - 33	(20) - 31
(5) - 19	(13) - 36	(21) - 21
(6) - 13	(14) - 20	(22) - 319
(7) - 16	(15) - 12	(23) - 25
(8) - 24	(16) - 27	(24) - 21

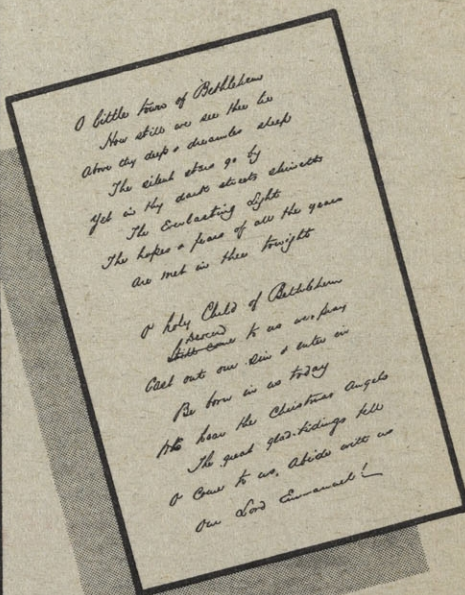
William L. Hicks is rector of Church of the Resurrection, Greenwood, S.C.

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Phillips Brooks translated his impressions of a trip to Bethlehem into a five-verse poem, the first and last of which are shown here in his handwriting.

the latter part of the 19th century would have had little empathy with Brooks' compassionate references in the "extra verse" to "where misery cries out to Thee" and "where charity stands watching."

Coincidentally, the third stanza of Edmund Sears' contemporary classic carol, "It Came upon a Midnight Clear," was omitted from Episcopal Hymnals until the 1940 edition. And like Brooks' fourth stanza, Sears' third verse refers to social problems affecting "ye men of strife" who suffered long "two thousand years of wrong." The social programs of the 1930's

Echoes of Angels

In Holy Scriptures we read of a world of spirits, the nine choirs of angels. Frequently they are sent by God into [people's] lives. We see them visiting Abraham, accompanying Tobias, wrestling with Jacob, announcing the birth of the Saviour, strengthening Him at the beginning of His suffering in the garden, announcing His glorious resurrection, and prophesying His second coming after His ascension.

But in all these meetings only once, one single time, have men heard the angels sing: in Bethlehem in that holy, silent night after the herald angel had announced: "Fear nothing, for behold I bring you good tidings of great joy. . . for this day is born to you a Saviour."

There was with him suddenly a multitude of heavenly host. This heavenly choir sang the first Christmas carol of all times: *Gloria in excelsis Deo*. And these lucky shepherds were the only mortals who have heard the angels sing.

For 2,000 years [we have] feebly tried to reproduce the sound of that first Gloria.

Maria Augusta Trapp in *The Trapp Family Book of Christmas Songs*.

were doubtless influential in changing attitudes about the social gospel messages of these beloved carols.

Kellogg suggests, too, that the Protestant tendency to exclude the word "Christmas" because of its Roman Catholic "Christ's Mass" connotation may have been further reason for the verse's omission. This parochialism eventually receded, thereby eliminating it as an obstacle to reinstatement of the "extra verse."

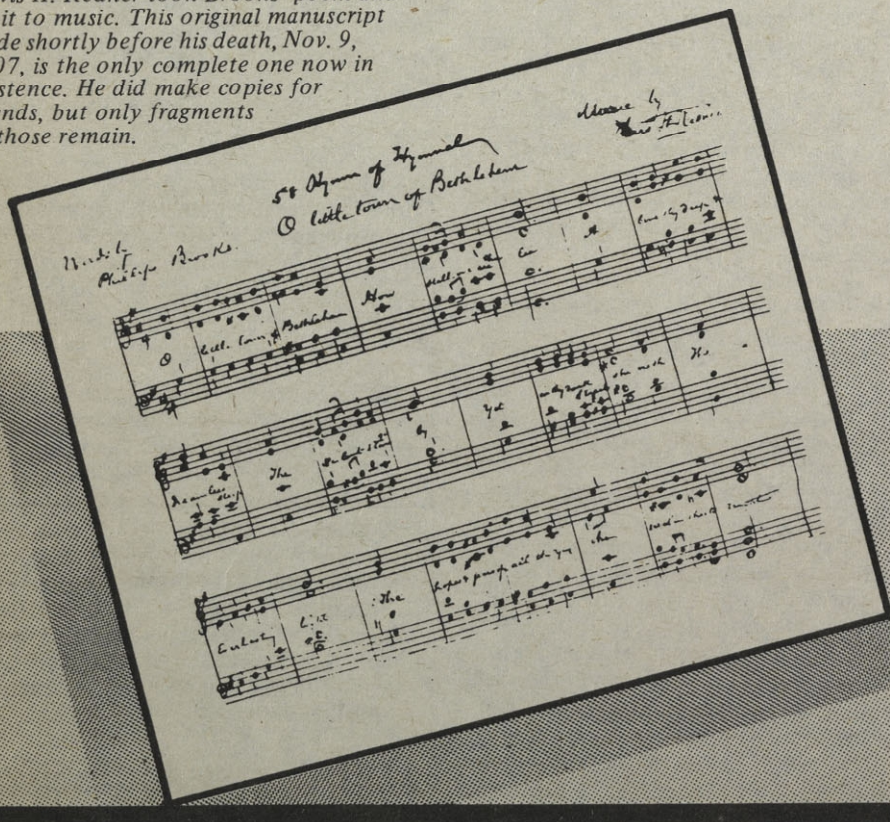
Kellogg also describes the technical problem posed by the fourth stanza, namely, "that from the point of view of prosody, the meter of this stanza is irregular, departing in a couple of lines from the basic iambic structure." This consideration probably was of little moment to Phillips Brooks who, as one biographer stated, was concerned with expressing "the adjustment between the natural order and the divine revelation."

Unfortunately, neither Brooks nor Redner lived to see the "extra verse" reinstated in the Hymnal. Redner became a wealthy real estate broker while continuing his multiple roles at Holy Trinity. Phillips Brooks continued his interest in poetry, becoming a good friend and correspondent of Alfred Lord Tennyson, Britain's poet laureate.

In 1869 Brooks accepted a call to Trinity Church in Boston and 12 years later was elected Bishop of Massachusetts. When he died in 1893, Dr. S. Weir Mitchell, renowned Philadelphia physician, stated: "Phillips Brooks was the only one I ever knew who seemed to me entirely great."

William Hassler, a communicant of St. John's Church, Lafayette Square, Washington, D.C., is retired president of Indiana University in Pennsylvania and Wesley College in Delaware. He hopes his research on the "extra verse" will "enhance our pride in this carol."

Lewis H. Redner took Brooks' poem and set it to music. This original manuscript made shortly before his death, Nov. 9, 1907, is the only complete one now in existence. He did make copies for friends, but only fragments of those remain.



While Shepherds— And Critics— Watched

Two types of songs help us celebrate Jesus' birth—carols, supposed to have originated from circle dances used at New Year, Easter, springtime, and harvest as well as at Christmas, and hymns, which are religious poems of a lyrical character.

Though this seasonal singing has been popular for centuries, hymns and carols were largely forgotten in Protestant countries where leaders of the Reformation opposed singing anything but the Psalms.

When hymn writing was again acceptable, it met with considerable opposition from some quarters. Two English poets, Nahum Tate and Nicholas Brady, published *Supplement to the New Version of the Psalms* in 1700, and people criticized it as "too showy and poetical."

One of the book's selections was based closely on Luke 2:8-15, the lovely "While shepherds watched their flocks by night." But critics were quick to pounce: "David speaks so plain we cannot mistake his meaning," they said, "but as for Mr. Tate and Mr. Brady, they have taken away our Lord, and we know not where they have laid Him!" Of the 16 hymns in that collection, all but this one have been forgotten.

Many of our favorite Christmas carols, such as "O little town of Bethlehem," about which William Hassler writes, and "Away in a manger," were written in this country in the 19th century. Others, such as "Silent night" by Joseph Mohr, an Austrian priest, have come to us from non-English speaking countries.

—Christine Dubois Bourne

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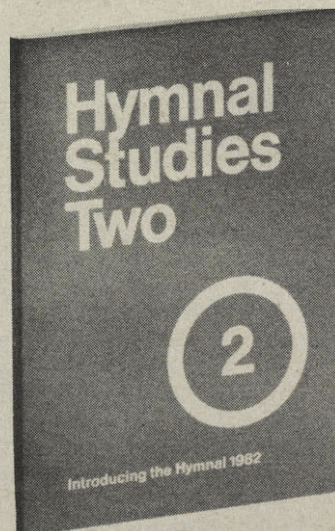
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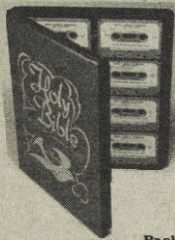
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by Julia Gatta and Eleanor McLaughlin

One of the first questions women clergy typically are asked is: "What do we call you?" On the surface, the question simply points to a gap in our social conventions: the need for a new form of address for a new phenomenon in the Church. That social need is real and should be met. At a deeper level, ecclesiastical titles raise questions about authority, hierarchy, tradition, symbol, and relationships among Christians in the Church. Because the use—or avoidance—of any title carries extensive theological implications, these ought to be examined as traditions regarding women clergy slowly evolve.

Over the past five years, some women priests have used the title "Mother" to parallel a customary mode of address, "Father," for male priests and to express their understanding of priesthood. This title has much to commend it. It offers continuity with tradition, an easy adaptability to present conventions, and wholesome symbolic overtones. Yet any new title is awkward at first, and "Mother" has not been without its detractors.

One might ask: Why use titles at all?

Within the special fellowship of the Christian community, it is easy and natural for most of us to move quickly to calling one another by our Christian names. But at times a title is proper and can help ease pastoral interaction. Without a customary title to employ for women clergy, people are left embarrassed and confused when they wish to extend the courtesy to women priests they would normally offer their male colleagues. As a form of address, "Mother" is the exact counterpart to "Father," and its regular use would diminish the infelicity and implicit inequality of using first names or no titles at all.

On the other hand, couldn't one consider both "Father" and "Mother" hierarchical and authoritarian forms of address?

An endorsement of the ministry and dignity of the laity is not inconsistent with the notion of hierarchy. Ours, after all, is an episcopal Church. The bishop is "chief priest and pastor," whose special task is the oversight of the whole Church. Likewise, presbyters are charged at their ordination "to build up the family of God" and "nourish Christ's people." Episcopal and presbyterial leadership—and the authority that makes the fruitful exercise of their ministry possible—should not be confused with authoritarianism, the arbitrary or despotic use of authority. For priests to be considered and named "Fathers" and "Mothers" in the Christian community places their authority in the warm

CALL ME FATHER

"Father Sandy" is what people call the Rev. Sandy Wilson, a woman who serves on the staff of the Cathedral of St. John the Divine in New York City and as chaplain at Vassar College. "That's proper," she says of the sobriquet.

and mutually loving context of familial responsibility.

Looking at the origin of the title "Father" is helpful. In the third and fourth centuries, numerous Christian men and women migrated to the Egyptian and Palestin-

ian deserts to seek a life of simplicity and contemplative prayer. The disciples of these charismatic figures called them *abba* and *amma*—"Father" and "Mother." The custom persisted when religious life became more regularized: Abbots and abbesses presided over their monasteries as spiritual fathers and spiritual mothers. As in the case of the Desert Fathers and Mothers, the established monasteries of medieval Europe used these titles without respect to ordination. An abbot might be a layman or a priest. "Father" and "Mother" denoted a spiritual and pastoral relationship of tender care, education, strong guidance, and nurture—the "building up of the Body of Christ."

Until the 18th century, "Father" was restricted to monastic communities. In Ireland the term began to be adopted for secular clergy, and Anglicans started using it for their own priests in the late 19th and early 20th centuries. Hence the objection that "Mother" makes women priests "sound like nuns" only underscores the historical development of these titles from monasticism for all clergy—male and female alike. To call women priests "Mother" dramatizes the line of continuity in which they stand with the spiritual mothers of ages past who exercised charismatic, pastoral, juridical, and prophetic authority within the institutional Church.

The most common suggestion of titles for women clergy is the retention of whatever form of address was used prior to ordination: Miss, Mrs., Ms.—or perhaps "Dr." or "Professor" if the woman holds academic rank. But secular titles, whether drawn from worldly convention or the academy, fail to dramatize the unique and intimate relationship the priest has in the Christian community—the eschatological family of Christ. Then, too, the disparity between male and female address would seem to suggest that women priests are somehow less sacred than men.

Other recommendations include pastor, sister, reverend, and parson. Some of these have much to recommend them theoretically, but none is really practical. A title such as "pastor," for instance, could be applied equally to men and women. But can one realistically expect all clergy in our tradition to change? "Sister" lacks parallelism to "Father" and places women in a diminutive role. And all of these lack the rich symbolism present in the term "Mother."

Many other symbolic and practical reasons exist for the use of the title "Mother." First of all, using a title for women exactly parallel to that used for men fills

Why not 'Reverend?'

by Lesley Northup

The most serious drawback to the use of "Mother" is its gender specific nature. By over-emphasizing the sex of each priest, we imply that the way he or she functions is dependent upon sexuality rather than on competence, calling, or training.

This is a double-edged sword for feminists who seek differentiation yet also demand equal respect. In our patriarchal society, gender specific titles will inevitably lead to second-class status for those bearing the distaff designation.

"Mother," with its original connotation of child rearing and nurture, might make single or childless women uncomfortable, and the appellation is much harder to detach from its cultural setting than is "Father." Some women priests, too, would rather phase out "Father" than adopt "Mother," feeling the terms have overtones of helpless dependence and absolute authority which are due for overhaul.

Four women priests have written, "We believe those titles should be reserved for the relationship of dependence and special nurturing that exists between children and their parents. We do not see congregations as consisting of parent clergy and child laity."

A final objection to "Mother" may seem

the needed social gap. This is important because we rely on fixed norms to initiate social interactions.

In the absence of a standardized title, women priests are perceived as an anomaly; and anxiety about whether women can assume the traditional symbols of priesthood with grace and dignity hinders the development of significant pastoral relationships. Use of fitting titles allows the Church to move beyond the superficial differences between men and women clergy and to proceed with its ministry.

At a deeper level, "Mother" embodies feminine and maternal images for priesthood and for God that can only enrich our understanding of these spiritual mysteries. Jesus compared himself to a mother hen gathering her brood under her wings (Matt. 23:37). St. Paul spoke of himself in his ministry as a woman in travail until Christ be formed in His people (Gal. 4:19). "Mother" can help remind all priests that they are called to be *Theokokos* as well as *alter Christus*.

St. Gregory the Great and St. Bernard represent a long tradition in which the Church called on her priests, then all male, to be mothers as well as fathers to their people. And to the extent that priests mirror God for their people, "Mother" can make more accessible the spiritual insights afforded by the feminine names and images for the divine that theologians such as St. John Chrysostom, St. Anselm, and Dame Julian of Norwich offer for our meditation and devotion.

As the Book of Genesis tells us, naming is powerful. Names and the titles they denote are not mere titles. As in the case of Abram, Simon, and Saul, they reveal identity and vocation.

We do not suggest that "Mother," any more than "Father," is without difficulties and disadvantages for names necessarily limit while they reveal. No title could say it all. No title is free of the associations of our fallen social order. But we believe that as a title for women priests, "Mother" can most easily incorporate women into the ongoing tradition of the Church, a tradition which has recognized the spiritual motherhood of saintly women and of the God whom they served. This is a tradition we need to recover and celebrate.

Julia Gatta is assistant at St. Paul's Church, Wilimantic, Conn. Eleanor McLaughlin is assisting priest at Church of St. John the Evangelist, Boston, Mass. They wish to acknowledge their indebtedness to the Rev. Mmes. Carol M. Chamberlain, Alice B. Mann, and GERALYN WOLF for their unpublished paper, "Women Priests: The Title Question." This article is adapted from *Episcopal Times*, in which it first appeared.

frivolous but is germane in certain urban areas where "mother" is a shortened form of a popular obscenity. Insofar as a title should be an indication of respect that will enhance pastoral effectiveness, it is counterproductive to adopt an already misused and abused word.

"Reverend" is one obvious form of address that has been overlooked as a solution although it is commonly used in many free Churches and is in general American Christian usage. Granted, it is grammatically incorrect to use an adjective as a noun and a title as a form of address, but no less an authority than the *Oxford Dictionary of the Christian Church* acknowledges its growing acceptance and colloquial use as a noun.

"Reverend" avoids many of the pitfalls of other alternatives. Neither gender nor role specific, it is ecumenical, has universality, breadth, precedent, and propriety. It has no alternative meanings, no extraneous symbolic associations, and does not imply superiority or hierarchy, but recognizes the calling of the priest.

Already recognized as a title, "Reverend" could easily be extended to a form of address and would offer a satisfactory solution to the question, "Okay, but what shall I call you?"

The Rev. Lesley Northup is a chaplain in the Naval Reserve and part-time, non-stipendiary priest at St. Augustine's, Washington, D.C.



Howard Root: Our Man in Rome

by Douglas Ousley

In the heart of Rome, in the sprawling Palazzo Doria on the Via del Corso, is the Anglican Centre with its 9,000-volume library, chapel, offices, and an apartment for the director. The third and present holder of that office is Canon Howard Root, who began his duties last October.

Son of an English father and an American mother, Root spent much of his "younger years" on the west coast of the United States. He taught English in Cairo for two years, then went to Oxford. After teaching there and at Cambridge, he went to the University of Southampton to start a new theological department.

"In the days before Vatican II, I was a member of a small group which met alternate years in Cambridge and in Italy, often in Assisi." Archbishop of Canterbury Michael Ramsey asked Root to be an observer at Vatican II.

Now as director of the Centre, Root supervises the library, the only substantial collection of Anglican theology anywhere on the continent, and organizes annual seminars for about 10 priests from all over the Anglican world. The seminars provide "an intensive immersion in the life of ecclesiastical Rome."

Enhanced by the "actual physical pres-

ence of Rome in its historical and artistic context and background," the visits and lectures Root arranges with senior Vatican officials help bridge the gap between Anglicanism and Roman Catholicism.

Root travels to speak about Roman Catholic-Anglican relations. He was in England for the Pope's visit, which he believes helped give a "new sense of the reality of Anglicanism" to John Paul II and Vatican staff.

A member of the Anglican-Roman Catholic International Commission (ARCIC) since its inception, Root says that now that the ARCIC final report has been issued, the Commission will deal with areas of difference beyond Ministry, Eucharist, and Authority. "One specific topic we did not deal with was moral problems. The new Commission will surely look at the areas of difference here." It will also have, he says, a "wider geographical and cultural representation on both sides." The ecumenical "ball is rolling now and is probably going to roll with increasing speed unless there are heavy impediments."

Root remarks that though John Paul II is conservative on moral issues, "he could not be less conservative on social questions. I think as with any person of such eminence there are contradictions or at least differences of emphasis in his ways of thinking and acting. And you can't forget, too, that the experience of his being shot took a great deal out of him."

The Anglican Centre in the heart of the city of Rome takes its responsibilities seriously. It offers its facilities and its connections with the Vatican and research institutions in Rome and other parts of Italy to all visitors who wish to do scholarly work.

Although, as Root says, the Centre "is, in a sense, a one-man show," he is a man who gives freely of his time and his resources, and the Centre is likely to play a critical role in the ecumenical dialogue of the next decade.

J. Douglas Ousley, a member of the executive committee of the Anglican Centre's governing board, is rector of St. Paul's-within-the-Walls Episcopal Church in Rome.

Lex Mathews: 'Let's use our clout'

by Phyllis Tyler

Lex Mathews was an insurance claims adjuster and a law student before he became a priest. He's also chartered sailboats and studied Martin Buber. For eight years now he's directed the Diocese of North Carolina's Christian Social Ministries. And although he doesn't regret tasting those vocational samples, he says, frankly, "This is what I should have been doing all along."

Mathews started the state's hospice movement, several soup kitchens, the Community Food Bank of North Carolina, and Share-a-Home cooperative group living houses for elderly persons in two North Carolina cities. He also has been a prime mover of the Raleigh Women's Center and involved with migrant workers and probation support programs. One of his recent interests is the Land Stewardship Council in the "exploding" Sun Belt.

"I liken myself to the starter motor in a car," Mathews says. "The little motor works off the battery and turns over the big motor. When the big motor gets going, it's important that the little motor get out of the way."

The Church's job, he believes, is to be attuned to what's going on in the world, whether Christian or not. "If it's good theology, the Church needs to affirm it."

"To me the Good News is the person, Jesus, discovered a life style that was authentic for any human being. The mistake most of us make is we would rather adore this life style than emulate it."

Churchpeople, he says, not just Episcopalians, "have a lot of clout, more than they like to admit. Why don't we use it more? Why don't we work at the 'extensive liturgy' as hard as we do at the 'intensive liturgy'?" The key is balance. I don't



Spectator magazine photo

think Jesus—God—wants adoration. It's the giving, sacrificial part that's essential because that's who we really are!"

Adapted from an article in *Spectator* magazine of Raleigh, N.C.

A CELEBRATION OF PASSIONATE LIVES

"We're on a long, long pilgrimage, a march that has discipline, but it's a lark," says Maggie Kuhn, quoting a member of her Gray Panthers. That might serve as a coda for *Particular Passions* (\$9.95, Clarkson N. Potter, New York). The 46 women Lynn Gilbert photographed and Gaylen Moore taped tell of their own pilgrimages.

Some are well known—Agnes de Mille, Billie Jean King, Rosemary Ruether, Elisabeth Kubler-Ross—but tell their not-so-well-known reasons for pursuing their particular passions. Some are less known but accomplished—cardiologist Helen Tausig, mathematician Grace Murray Hopper, jazz pianist Mary Lou Williams. At least three are Episcopalians—educator Elizabeth Duncan Koontz, horticulturist Ernesta Drinker Ballard, anthropologist Margaret Mead. This collection of their stories provides evidence of the heights to which the human spirit can rise when motivated to do so. —J.M.F.

The Episcopal Divinity School, Cambridge, MA, invites applications and suggestions for two faculty positions. One appointment would be in either history or theology of someone whose primary areas of scholarship and teaching are Anglican history and/or theology. The other appointment would be in the field of New Testament studies. Accomplishment and promise in the fields in question are desired. They should be accompanied by the ability and willingness to assume responsibility for the various faculty duties involved in a curriculum which enlists student initiative and is integrative in preparing men and women for lay as well as ordained ministries.

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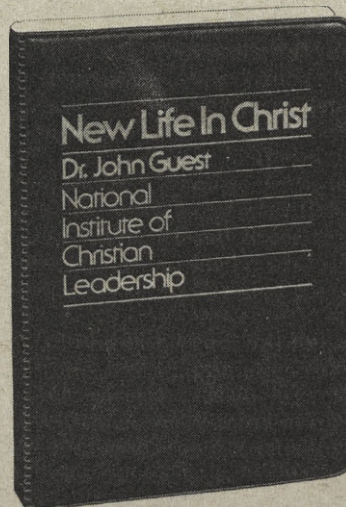
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Prisoners offer lifeline to fellow inmates

by Elaine Haft

At Charles Street Jail, Boston, murderers, arsonists, and rapists are saving the lives of fellow inmates through a suicide prevention program called Lifeline. The Rev. David Hogarth, deacon at Parish of the Advent, Beacon Hill, donates 60 hours a week to his "part-time" job as the program's director. "It's a bizarre ministry," he says, "but this is my life."

Started five years ago at Charles Street, reputedly the nation's oldest jail, Lifeline works with the Samaritans, a worldwide suicide prevention organization. While the Samaritans' hotline in the Boston area alone receives 100,000 calls per year, it is difficult—if not impossible—for suicidal prisoners to call for help or even to have a spare dime. And although the suicide rate of detainees is many times higher than that of the general public, "hardly anyone deals with suicide behind bars," says Hogarth.

The secret of Lifeline's success—it has cut the suicide rate at Charles Street from about seven to less than one per year—is its use of experienced inmates as befrienders of the lonely and depressed. Most suicides occur during the first 72 hours of incarceration, Hogarth says, so Lifeline inmates are encouraged quickly to get to know newcomers, who may be shocked, frightened, and ashamed of being in jail. Although the suicide rate is not necessarily tied to the seriousness of the crime, 33 to

40 percent of murderers take their lives, he adds.

Hogarth and several volunteer Samaritans meet weekly with the eight Lifeline inmates to offer counsel and support. Many of these inmates—who must receive unanimous approval from prison officials and other Lifeliners—have either contemplated or tried suicide or known someone who did.

Confidentiality is absolute: "What you see here, what you hear here, let it stay here when you leave here," warns a sign in the Lifeline meeting room. Hogarth says prison administrators and staff, who are encouraged to attend Lifeline meetings, welcome the program because its success means they have to cope with fewer crises and the country has to face fewer lawsuits from families of victims.

A financial aid officer at Boston's Wentworth Institute of Technology when not busy with his prison ministry, Hogarth says that in his 14-year chaplaincy only about six of the some 60,000 prisoners he has seen have permanently left the prison system. "By the time he's 17 and in prison,

it's too late."

Despite his pessimism about rehabilitation, Hogarth says saving life is ultimately religious, what Christ called His followers to do. His work, he says, is worthwhile if he can "prevent a kid, in for a little thing, from making the permanent solution to a temporary problem."

He cites the benefits, too, to the other prisoners. "Lifeline is doing more to the savers than the saved. It's the first time inmates are doing something without reward."

"When I saved that guy's life, it felt really good," says Garcia, who spotted a fellow prisoner tying a blanket around a pipe. Garcia talked to him, called an officer, and took the blanket away. "It was the biggest high I've ever had," the Lifeliner says.

As for his own involvement, Hogarth notes, "My Boss said it: 'I was in prison and you visited me.' When I walk down that tier, I'm with the Boss. When I untie a noose from someone's neck, it's sacramental. That's what keeps me going."

David Hogarth has a collection of 20 nooses at home.

Pittsburgh drug program aids TV program

At 87 town meetings throughout the Pittsburgh, Pa., metropolitan area some 12,300 people watched the first half-hour of a 12-hour television series, *The Chemical People*.

Although cosponsored by Pittsburgh Public Television (WQED) and the Coalition for Addictive Diseases in Southwest Pennsylvania, the Diocese of Pittsburgh was largely responsible for making the event a reality. *The Chemical People* is one of the major accomplishments of the Diocesan Commission on Alcohol and Other Drug Abuse, an organization which believes in intervention.

Because the diocese supports this premise, its Renewal Fund gave the Rev. David Else, a certified addictions counselor with

a full-time practice, a two-year grant which enabled him to become the Commission's consultant. He also became the primary technical advisor to WQED for *The Chemical People* and arranged the town meetings. Currently he is developing the 107 community task forces which have grown out of the town meeting project.

The Commission, which is planning a week-long workshop on intervention for interested diocesan clergy and others, has been so successful in its work that it has received a 50-percent funding increase from the diocese. This will help it to teach others about combatting drug and alcohol abuse and particularly about a model of effective treatment known as The Twelve Steps of Alcoholics Anonymous, a spiritual rule of life which the late Rev. Sam Shoemaker and two A.A. founders developed.

PRAYER FOR PEACE

Who can deny these miracles?

This prayer was written for use by an ecumenical Pray for Peace Group based in West Chester, Pa. People meet in host churches for two sessions and then move to another location for both prayer and discussion. The prayer could be used in any parish anywhere in the country or world.

Lord, although as we meet here we come from a diversity of backgrounds and faiths, we are united in our belief that it is important to pray for peace.

We live in a world threatened as never before in history. Even as we speak, men, women, and children across the globe are suffering the anguish of war. Everywhere we see bloodshed and hear voices raised in anger. We recognize our helplessness, Lord. We admit our confusion. The problems seem so great and our understanding of them so inadequate.

But of this one thing we are certain: If prayer is an act of love, then never have we, the Family of Man, been in greater need of prayer.

Thus we are come together here, lifted up by the belief that we are not alone in our concern and that our prayers and thoughts are joined by others of all tongues, all nations, all creeds, across the four corners of the globe. Together we, the people of the world, are crying out—with one voice—against the obscenity of war. As we join hands here, may we symbolize the joyous coming together of all your children, everywhere.

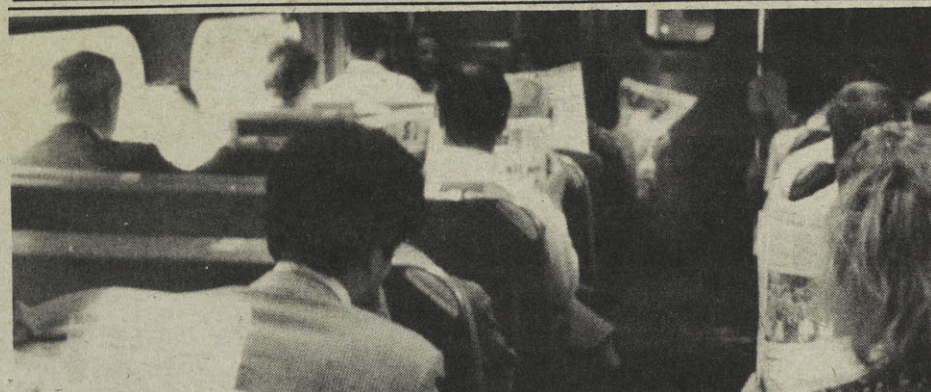
We live in remarkable times, Lord, challenging times. And we are well aware that the future of the human race may hang upon the manner in which we face this challenge.

And so we ask that you guide each of us in his or her own personal efforts to become part of the answer to this dilemma. So much needs to be done on so many levels. Show us how we can best serve the cause of peace. Give us wisdom and creativity and patience. Counsel us that we may first set our own lives in order, seeking new and loving solutions to problems within our homes and communities. Make us deliberate in our choice of national leaders and responsible for their subsequent actions. Open our eyes to every avenue of international communication and cooperation. And when the hours are darkest, help us to go on believing that peace *IS* possible.

Above all, teach us to nurture the similarities which exist among all human-beings and to examine with compassion the differences, knowing that the features of a brother may be seen in every stranger's face.

For you have set us, Lord, in a world made most marvellously beautiful by your hand. The smallest ant, the furthest star, who can deny these miracles? And who, hearing the cry of any newborn, can fail to acknowledge the oneness of the Human Family?

Bless our endeavors, Lord, we pray, and help us to become, indeed, instruments of your peace. Amen.



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As a nation, we face the philosophical questions of uncertain values and confused moral standards, and the social problems created by the breakdown of social institutions leading to insecurity, unrest, and unprecedented numbers of crimes of violence. And we face these questions while living with economic pressures as severe as any since the Depression.

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The challenges of today's world must be met by the strongest and most mature leaders that education can provide. These leaders must be men and women deeply rooted in the values and traditions of the past while open to the new and creative possibilities of the future. The religious leaders of the future must be persons of world vision, with sufficient emotional and spiritual maturity to face questions for which there are no easy answers.

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The social problems of today demand the existence of a seminary training fine men and women for ministry to society. General's location in the intensely urban setting of New York City gives it an opportunity unique among Episcopal seminaries. The use of adjunct faculty drawn from the New York area offers a curriculum and a resource unequalled in the Church. The Field Education Program could hardly be duplicated anywhere else. New York was originally chosen by the Church as the location for its seminary because of the resources and centrality. This choice is as valid today as it was originally.

To go on serving the purpose for which we were founded is mandated by the questions of our times, not negated by them. We are still a young nation and yet we have so few institutions surviving as a direct result of our independence from England and continuing to serve that purpose for which they were founded. Our heritage as the first



DEAN FENHAGEN

seminary of the Episcopal Church and the only one created by General Convention must be preserved. The beautiful, landmark buildings surrounding the lovely Close are a national heritage listed on the National Register. A difficult economic period is not justification for letting this kind of heritage go when the mission and purpose is as clear and valid as it was 165 years ago.

After an exhaustive study and review of its curriculum and values, its physical plant and operating costs and its location, General made the decision to embark on a major campaign for \$12 million to strengthen our program and instructional endowment and to preserve our historical buildings. We are committed to the preservation of our heritage and long history. We are committed to meeting the questions of our times. Our future is dependent on our friends and alumni joining with us in this effort.

James C. Fenhagen
James C. Fenhagen
Dean and President



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The Episcopalian December, 1982

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Have You Heard

FIRST LADY AND FIRST CHECK REMEMBERED

Bess Truman may be remembered nationally as our "First Lady, The United States of America, April 12, 1945-January 20, 1953" as her late husband directed her gravestone be marked. At Trinity Episcopal Church in Independence, Mo., she is remembered as a loyal daughter of the church where she was confirmed, married, and buried, where she worked on the altar guild, sang in the choir, and reared her daughter Margaret in the Faith. Here at *The Episcopalian* she is remembered as a charter subscriber who posed a serious dilemma for the then-new editors who, when they received her husband's check for the charter subscription, debated long and hard whether to cash or frame it.

UP FRONT DOWN UNDER

In spite of General Convention's recent action, ecumenism is talked about more than practiced. Doug Dargaville, secretary of the Victoria (Australia) Council of Churches, offers this comment: "When we are intent on joint programs, it is almost as if we were trying to hide our differences so we might not rock the

ecumenical ship. We need to accept one another, warts and all." He then succinctly summarizes the ecumenical enterprise by quoting an unnamed Japanese church leader who observed, "In the Ark of God there are many smelly animals."

NOT HERALD, BUT GUARDIAN, ANGELS

We were well to work on our Christmas issue when a *Philadelphia Inquirer* headline gave us pause: "Three Angels are arrested by transit officer." Turns out, however, it wasn't a case of Heavenly Messengers using public transportation, but three members of the Guardian Angels, a voluntary civic patrol group.

FOUR-LETTER WORDS

Betsy Corkran, an active member of Church of the Redeemer, Bryn Mawr, Pa., recounts the following Christmas story: The day before Christmas Eve I was delivering food boxes which the church packs for the needy. The usual frenzy of holiday preparations pressed upon me, and the delivery job was complicated by an inch of snow on the roads. Time, joy, and patience ebbed as I tried to find a recipient for whom I had been given an incorrect address. My teenage helper was late for an appointment, and another child was waiting for a ride now long-delayed. After delivering and picking up the children, I stormed into the church office, overflowing with impatience, to demand the correct address. "Does anyone know some good four-letter words?" I asked sarcastically. "I sure could use some!" Beaming like Santa Claus, the sexton, Howard Gaul, replied, "Yes, I do. How about 'love,' 'kind,' 'dear'?"

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A sight not often seen: Six generations gathered to celebrate the baptism of the family's newest member. When Christen Workman was baptized at St. Mary Anne's Church, North East, Md., in attendance were (from left) her great-great-great-grandmother, Katy Hammons; her great-great-grandmother, Viola Smoker; her great-grandmother, Doris Hash; her grandmother, Carole Shoemaker; and her mother and father, Robin and Charles Workman. The rector, the Very Rev. James J. Shand (back center), baptized his own baby daughter, Meghan Elizabeth, at the same service.



Walt Lynott, San Francisco Examiner photo

Sister Catherine: Mobile book ministry

by Aubrey B. Haines

On a windy day on the San Francisco Bay, a Harbor Patrol boat sidles up to a tanker and a diminutive nun climbs aboard, lugging a satchel of books.

Sister Catherine Joy of the Community of St. Francis, whose motherhouse is in Somerset, England, is port chaplain for the Episcopal Seamen's Service and representative for the American Merchant Marine Library for the Port of the Golden Gate. She took the posts two years ago when the Rev. Harlan Bemis, to whom she was assist-

ant, transferred to Korea.

Bemis at first had "reservations about the ability of a small English sister in a rough, crude, blue-collar chaplaincy. Now I can't visualize any situation she can't handle." The 34-year-old nun whom Bemis calls C.J. worked in England in a geriatric nursing home and with Asian girls who had run away from arranged marriages. She also served a chaplaincy at the San Francisco County Jail before becoming Bemis' assistant.

In charge of the libraries on board every American ship and ship visitor to American and foreign ships, Sister Catherine Joy says most seamen accept her as a "buddy" although she has learned to extricate herself from such situations as the amorous advances of a drunken sailor. In one case she gave the man her card, saying, "When you're sober, you can get in touch with me any time you need help."

Sister Catherine Joy says "a Christian presence on shipboard is important" because many seamen don't have time to go ashore.

The San Francisco seamen's ministry, like others at ports around the country, maintains the library and other services for seafarers. But Sister Catherine Joy's special ministry comes from prayer. "Prayer is what our life is about. Our ministries flow from this and become strengthened by it. We have nothing of ourselves to offer others—only what comes from Jesus and what is Jesus in us."

Mission Information

BY ONELL A. SOTO

Nine years ago, when I was serving in El Salvador, I wrote a piece I think is appropriate for this Christmas. I want to thank John Leinbach of Seabury Professional Services in New York for bringing it up to date:

*Lord, Christmas is drawing close. . . .
We hear carols on radio and television,
And the merchants in their stores
Ask us to believe that buying things
Is the way to celebrate your coming.
We receive Christmas cards
With exotic landscapes and lovely words,
But their meaning is vague and shallow.*

*Lord, all this activity does not make
me happy.*

*On the contrary, it makes me wonder:
Has the world not understood your
message?*

*Is this really the peace and joy you came
to bring us?*

*Lord, I keep thinking of my brothers
and sisters*

*Who die in useless wars,
Who lack the basic stuff of life,
Who are persecuted and mistreated,
Who pine for the freedom they do not
have,*

*Who are sad and afflicted and forgotten.
And I ask myself what we, your
disciples, have done:*

*If the task has been too big for us,
Or we have failed in our witness,
Or we have been lacking in courage and
faith,*

*Or we did not understand your mission.
Lord, why are there so many who do
not know you?*

*And so many who say they know you
But deny you by their deeds?
And so many who are indifferent today?
And so many who are enemies of your
Name?*

*Lord, Christmas is drawing close. . . .
Show yourself to the world again!
Give us the true joy,
The joy that comes from knowing you,
The joy that grows in the heart,
The joy that springs from dignity and love,
The joy that comes from duties fulfilled,
The joy that men cannot take away,
The joy of knowing that, in our time,
You visited us in Christ Jesus!*

I am sure we are not doing *all* we can in terms of mission, and I am the first to put himself on the line, but do you know what we, as a Church, are doing around the world? This brief summary does not in-

clude the missionary outreach of many dioceses, parishes, and individual Episcopalians. Please notice that *you* are participating in the great commission by your work, offerings, and prayers.

Here is part of what we do:

- We are involved in **partnership in mission** with Churches in over 50 countries around the world.
- We provide total or partial support for 1,000 local or national **clergy and lay leaders**, primarily in the 17 overseas jurisdictions which are constitutionally a part of the Church in the U.S.
- We support more than 80 **missionaries** in 31 countries representing 17 Provinces and councils of the Anglican Communion.
- We have more than 35 **Volunteers for Mission** in 13 countries, representing seven Provinces and councils of the Anglican Communion.
- We spend over \$7 million every year in Christian mission **beyond the borders** of the U.S.—more than a third of the General Church Program budget.
- We are present around the world through the **United Thank Offering** and the **Presiding Bishop's Fund for World Relief**, vital extra-budgetary mission resources for capital and human needs in the continued development of Christian mission and in times of tragedy and disaster.
- We provide **scholarship assistance** for more than 80 men and women, selected by their home Provinces, for training that will enable them better to serve the Church in their own countries.
- We cooperate with other agencies to provide funds for **economic development** in several countries. More than \$10 million is being channeled through the Overseas Development Office to improve education and social and medical conditions in poor countries around the world.
- We provide annually, in cooperation with several domestic dioceses, more than \$500,000 in medicines and medical supplies to **overseas hospitals and clinics**.
- The Episcopal Church works in cooperation with other Christian Churches and **ecumenical** bodies both at home and abroad.
- We, through **Venture in Mission**, provide assistance to overseas Churches in their quest for self-support and self-reliance.
- Yet what we give for overseas work is **less than 2 percent** of what we spend on ourselves!

members of the diplomatic and business communities. Once a month this group joins the local Chinese church for Holy Communion.

On the Fourth of July, 1982, more than 100 people gathered for worship, among them U.S. Ambassador Arthur W. Hummel, Jr., whose father had been a teacher in the language school I attended 35 years ago. As former chaplain to the American embassy in Nanking, I conducted the liturgy. A Presbyterian preached. An Episcopalian and a Seventh-Day Adventist read the Scripture lessons. All were members of the same Christian study-tour group.

The service theme was God's calling of Israel to form a new nation dedicated to freedom and justice for all—a moving experience in that international congregation and in that setting, the ancient capital of a new China.

Charles H. Long is now director and editor, Forward Movement Publications.

China

Continued from page 7

lievers are firmly anti-Communist and refuse to attend the newly-opened, officially-recognized churches. Those who do attend accuse these persons of being latent agents of American imperialism, more concerned with politics than religion!

In Peking, at the American embassy, this past Fourth of July, my party was asked to conduct a service which in a strange way mirrored the religious situation of Chinese Christians. The service was sponsored by the Foreign Community Fellowship, a group which dares not call itself a church. Their meetings are advertised by word of mouth and held in a second-floor recreation room. The multi-denominational, multi-national fellowship, many of whose members come from Africa, is entirely lay led and serves the English-speaking

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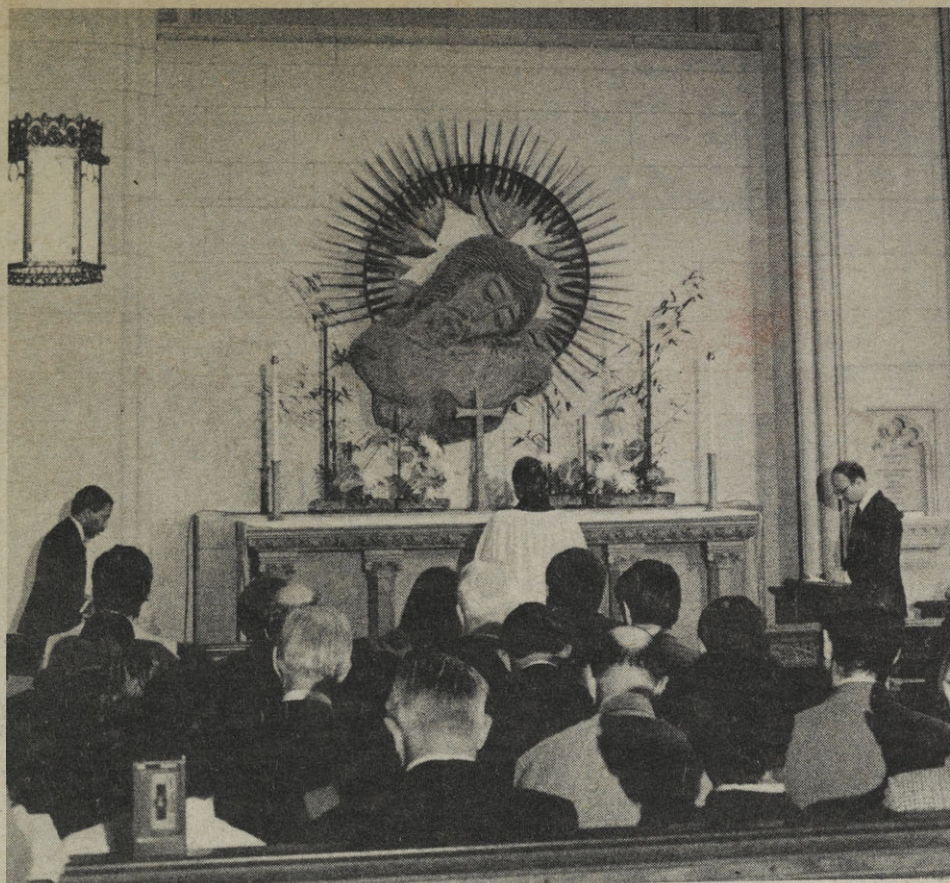


Photo by Broffman

VIETNAM WAR DEAD REMEMBERED

From Wednesday, November 10, to nearly midnight Friday, November 12, participants in a 56-hour vigil at Washington Cathedral read the names of 57,939 Americans missing and dead in Vietnam. During the day the vigil was held in the War Memorial Chapel, shown here, and at night it moved to the Bethlehem Chapel. Thousands attended. The Rev. Theodore H. Evans, Jr., preached at a special Veterans Memorial Service on November 14. Evans, now rector of St. Paul's, Stockbridge, Mass., was priest-in-charge of the Mekong Missionary District, with congregations in Saigon and Phnom Penh, from 1963 to 1976. The Cathedral was filled to capacity by veterans, members of their families, and others who came to remember and honor those who gave their lives.

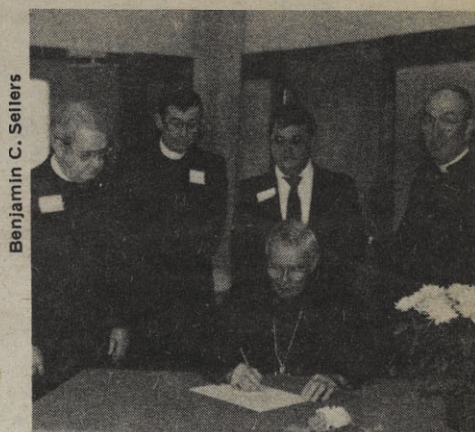
More important, he added, was Davies' extraordinary preparation for the division. That essentially laid ground for the smooth transition, he said.

After consideration by the parent diocese, a resolution was drawn up outlining the justification of a split as well as boundaries for the new diocese. A petition was made for ratification by General Convention, and the decision was made to accelerate the process. The Rev. Logan E. Taylor, secretary of convention of the new diocese, pointed to the diocesan budget based on the calendar year as a contributing factor. Equally important was the decision to give the continuing diocese a head start in its search for a new bishop.

Although its first-year operating budget of \$629,000 is relatively small compared to the \$1.8 million of the former diocese, the new diocese begins life in sound condition with no institutional debt. And to make the going just that much easier, the Diocese of Dallas made a benevolent gift of \$100,000 to be paid over the next three years.

Annual assessment for parishes and missions is as follows: Churches with annual revenues under \$50,000 were assessed at 15 percent, those between \$50,000 and \$100,000 at 17 percent, and over \$100,000 at 19 percent.

Corpus of the Endowment for the Episcopate of the Diocese of Dallas was divided into portions of 65 percent for the continuing diocese, and 35 percent, or \$750,000, for Fort Worth. Property and physical plants total over \$31 million, the management of which is now entrusted to the board of trustees.



Benjamin C. Sellers

Bishop Davies signs official documents while watched by, left to right, the Rev. Logan Taylor, secretary of convention; Canon Billie Ruff Boyd, deputy to the bishop; Mike Kensel, diocesan chancellor; and Canon James P. DeWolfe, Jr.

Over one-third of the budget, or \$292,000, is earmarked for programming, with special emphasis on care for the elderly and needy as well as on a growing Hispanic ministry.

Of particular interest is the built-in emphasis on lay involvement. Each of the four deaneries will be represented on the executive council by its dean and one elected layperson. This constitutional change emphasizes the bishop's goal to foster greater lay participation in decision making and creative ministry.

Ted Karpf, rector of St. Andrew's, Grand Prairie, Texas, is communications officer of the new diocese. Shelley Seeders of St. Alban's, Arlington, Texas, is news writer.

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