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# EPISCOPALIAN

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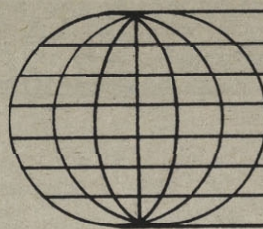
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# World News Briefs



## DALLAS

The 17 members of the Joint Nominating Committee for the Office of Presiding Bishop will meet in executive session at the Bishop Mason Retreat and Conference Center in nearby Grapevine, April 18-21. Bishop John Coburn of Massachusetts chairs the committee composed of an episcopal, clerical, and lay member elected from each of the Church's nine Provinces. The Rev. Robert Wainwright of Rochester, N.Y., chairs a subcommittee which will present a profile of the office as the first step in a process that will lead to presentation of at least three nominees to a joint session of the 1985 General Convention. The committee welcomes comments and suggestions from church members. These should be sent to Charles Crump, Secretary, 100 North Main Bldg., Suite 2610, Memphis, Tenn. 38103.

## LONDON

After an emotional, nationally broadcast debate, the Church of England rejected unilateral British nuclear disarmament and a proposal that Britain tell the U.S. to remove submarine and bomber bases from the country. The General Synod did, however, approve a universal ban on first use of nuclear arms. Archbishop of Canterbury Robert Runcie opposed the unilateral proposal contained in a report prepared under Bishop John Baker of Salisbury. The action, Runcie said, would throw NATO into disarray, jeopardize arms talks, and increase U.S. "advocates of isolationism."

## CINCINNATI

Henry Wise Hobson, 91, died here in February. A founder of Forward Movement Publications, Hobson was Bishop of Southern Ohio for 29 years. He is survived by his wife Edmonia, a son, two daughters, 12 grandchildren, and nine great-grandchildren.

## CAMBRIDGE

Roman Catholic educator and writer the Rev. Henri Nouwen will begin teaching at Harvard University Divinity School here in September. Nouwen's half-year appointment as divinity professor and Horace De Y. Lentz lecturer will permit the popular spiritual writer to spend the other half of the year at a theological center in South America.

## GENEVA

In preparing for its forthcoming Assembly in Vancouver, Canada, the World Council of Churches (WCC) reports it now has 301 members: 61 from Africa, 58 from Asia, 19 from Australasia/Pacific, 10 from the Caribbean, 30 from eastern Europe, 56 from western Europe, 19 from Latin America, 13 from the Middle East, and 35 from North America. Thirty other bodies have memberships too small to qualify them as full WCC members by current criteria.

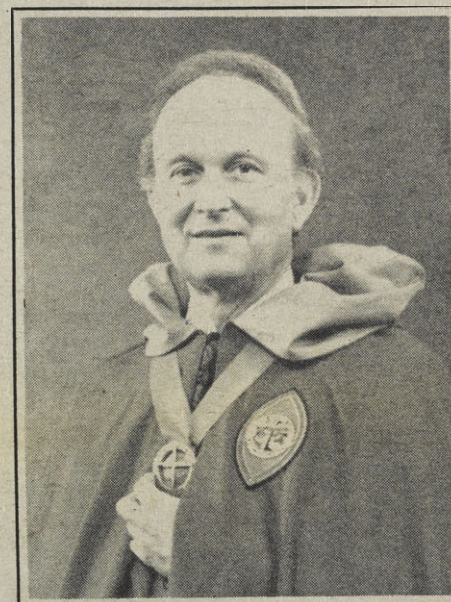
## BALTIMORE

The see city of the Diocese of Maryland has been chosen for a model ecumenical program of urban ministry. The Joint Urban Mission Project brings together a steering committee representing the American Friends Service Committee and the Southern Baptist, Episcopal, African Methodist

Episcopal, United Methodist, Lutheran Church in America, Progressive National Baptist, and United Presbyterian Churches as well as the Joint Strategy Action Committee (JSAC) and Maryland Churches United. The committee will work in eight areas: jobs and unemployment, housing, education, crime and delinquency, health, family and personal life, congregational resources, food and hunger. JSAC, a New York-based inter-church agency, is providing some funds and staff.

## KISUMU

Bishop Henry Okullu of Maseno South has ordained the first woman priest in the Anglican Church of Kenya despite the General Synod's decision last November rejecting earlier approval of women's ordination. Lucia Okuthe, a deacon since 1980, was ordained in a service at St. Christopher's Church, Koru, where she will serve as vicar. Okullu said, "It would be a betrayal of my theological conviction to



SEE COVENTRY

deny her the right to serve God in her capacity as a minister of the Church."

## RICHMOND

After visiting with 12 of the 19 prisoners on Death Row at Virginia's Mecklenburg Correctional Center, the state's three Episcopal bishops—Robert Hall, Heath Light, and Charles Vache—called for abolition of the death penalty in Virginia and the institution of "redemptive justice through a rehabilitative penal system" rather than the current system of "retributive justice." Virginia restored the death penalty in 1975. Vache told reporters no repeal provision has been introduced in this session of the Virginia General Assembly because no lawmaker is ready "to put his political life on the line" to sponsor one.

## MEMPHIS

The new Diocese of West Tennessee has elected an educator long active in the Episcopal Church to be its first bishop. In a special election in January the Rev. Alex D. Dickson, Jr., rector and headmaster of All Saints' School, Vicksburg, Miss., was elected on the 33rd ballot out of a field of 13. Dickson is a member of Executive Council and has five times been a General Convention deputy. The new diocese was

created from the portion of Tennessee between the Mississippi and Tennessee Rivers. Dickson's consecration is tentatively set for April 16.

## COVENTRY

Van C. Kussrow, Jr., a former professor at Valparaiso University in Indiana, is the new executive director of the Community of the Cross of Nails, USA. The international, ecumenical reconciliation organization founded here in England operates under a modified lay Benedictine Rule. Its symbol is a cross formed by three medieval hand-forged nails from the roof of Coventry Cathedral, which was destroyed by bombing in 1941. Kussrow, who now lives in North Carolina, can be reached at Route 3, Box 150, Hendersonville, N.C. 29839.

## NEWARK

In the face of a \$100,000 deficit, the Diocese of Newark's convention voted to freeze clergy and staff salaries and to sell some capital assets to balance the diocesan budget. The delegates representing 135 congregations in northern New Jersey also endorsed construction of a retirement community, commended a program for church revitalization, declared 1983 the year of Hispanic ministry, and urged Bishop John Spong to appoint a peace commission.

## NAIROBI

An international ecumenical conference on renewal, to be conducted in English and French simultaneously, will be held in October in this Kenyan city. Anglican Archbishop Manasses Kuria of Kenya and Coptic Bishop Antonious Markos are the conference leaders. In a letter announcing the conference, the Rev. Everett Fullam, president of Episcopal Renewal Ministries and rector of St. Paul's, Darien, Conn., says the U.S. group has reserved a block of hotel rooms. Contact Episcopal Renewal Ministries, 769 Wye Rd., Bath, Ohio 44210, for more information.

## NEW YORK CITY

Bishop G. Edward Haynsworth, Latin American partnership officer at the Episcopal Church Center here, has been named to succeed the Rev. Samuel Van Culin as executive for world mission. Haynsworth, who spent 20 years in Central America, was consecrated in 1969 to be Bishop of Nicaragua and Bishop-in-Charge of El Salvador; he retains the latter post. Van Culin will become secretary general of the Anglican Consultative Council in April.

## DENVER

Roman Catholic churches in the metropolitan area estimate they lost \$1 million when a Christmas Eve blizzard kept worshippers home. The decreased number of the "two-times-a-year Mass-goers" on Christmas Eve and Christmas Day resulted in losses to individual parishes ranging from several hundreds to many thousands of dollars. The archdiocese has established a \$300,000 loan fund to help meet the shortages.

## LONDON

British writer and broadcaster Malcolm Muggeridge, together with his wife Katharine, has been accepted into the Roman Catholic Church.

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# HYMNAL PREVIEW 1982

**T**he historic use of the season of Lent as a time of preparation of catechumens for their baptism at the Easter Eucharist is the theme of this text which is rich in the dynamic, biblical imagery of the baptismal rite and of the season. **AUTHOR:** Thomas H. Cain (b. 1931), professor of English, McMaster University, Hamilton, Ontario, Canada. **SUGGESTED TUNE:** OLD HUNDRED TWENTY-FOURTH, Hymnal 1940, No. 536. **METRE:** 10 10. 10 10. 10

Eternal Lord of love, behold your Church walking once more the pilgrim way of Lent, led by your cloud by day, by night your fire, moved by your love and toward your presence bent:  
far off yet here, the goal of all desire.

So daily dying to the way of self,  
so daily living to your way of love,  
we walk the road, Lord Jesus, that you trod,  
knowing ourselves baptized into your death:  
so we are dead and live with you in God.  
If dead in you, so in you we arise,  
you the first-born of all the faithful dead;  
and as through stony ground the green shoots break,  
glorious in springtime dress of leaf and flower,  
so in the Father's glory shall we wake.

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## Oral Roberts has a "God-given" plan

Oklahoma-based evangelist Oral Roberts has mounted a gigantic fund-raising appeal because, he says, Jesus told him in a seven-hour conversation that God has chosen him to find a cure for cancer. Roberts said the Lord also told him the fund-raising method: each of Roberts' television viewers, called "prayer partners," should send him \$240 to complete the Tower of Faith research center in Tulsa.

In a fund-raising letter, Roberts quotes Jesus as saying, "I would not have you and your partners build the 20-story research tower unless I was going to give you a plan that will attack cancer in both a physical and spiritual way that is different from any cancer research programs in the world today." Roberts says "divine insight" taught him cancer is a spiritual as well as a physical disorder: "Satan is trying to take control of the cells."

Donors who obey God's command to Roberts and send him \$240 as requested in the 12-page letter of appeal will receive 48 tapes of Roberts' commentary on the New Testament and are promised up to 14 special blessings—such as family harmony, wealth, and success.

A vision Roberts reported two years ago of a 900-foot Jesus urged him to proceed with his City of Faith Medical Center which opened in Tulsa in 1981 despite state health authorities' objections that Tulsa had a surplus of hospital facilities.



With the Rev. Kenneth Major, left, assisting, Miami police officers lead Irving Ulman out of the tense Overtown neighborhood of Miami, Fla.

## Miami priest is a friend indeed

When the Rev. J. Kenneth Major went to St. Agnes' Church in the Overtown section of Miami, Fla., following a police shooting of a young man, he was seeking an answer to Bishop Calvin Schofield's question of what the Church could do to help what had become a tense situation.

Major, rector of Church of the Incarnation, Liberty City, received an immediate answer. While he was waiting to discuss the bishop's question with the Rev. Richard Barry, St. Agnes' rector, he heard shouts for help.

Outside the church Mildred McKinney had spotted a crowd surrounding a car from which people were pulling the driver. Major heard McKinney's shouts and ran to the spot where he rescued Irving Ulman,

a Broward resident who had accidentally driven into the neighborhood. Major took Ulman back to St. Agnes' where Barry and parishioners comforted him, and Major went to flag a passing police car. Officers escorted Ulman out of the area.

While Ulman's life was saved, he lost his wallet, his diamond Masonic ring, and his car which was later recovered although it was found stripped.

Major is dean of the North Dade Deanery, which includes the Overtown area, and in this capacity he visited St. Agnes'. Both Major and Barry played important roles in the Episcopal Church's efforts to minister to Miami residents after the 1980 riots which left 16 dead, over 300 injured, and \$100 million in property damages.

In reporting the Ulman incident, *The Miami Herald* called Major "one of the many unsung heroes" of the most recent unrest in that troubled city.

## Renewal movement 'growing up' leaders say

by Richard L. Walker

The movement for charismatic renewal often generated controversy and hard feelings as it gained strength among mainline denominations during the 1970's. But the movement's new direction and image in the Episcopal Church appears to be generating added momentum as the Church struggles for ways to reverse declining membership.

Leaders of the Episcopal Renewal Ministries (ERM), which coordinates the movement, say they've come a long way in the past decade. Ten years ago many clergy and lay persons viewed the charismatic expression of faith as overly emotional, narrow, and thoroughly un-Episcopal, a negation of the conduct which had led to Episcopalians' being dubbed "God's frozen people."

Charismatics "made a lot of mistakes in the beginning days," says the Rev. Charles Irish, an Ohio rector and national ERM coordinator. In an interview during a regional conference in Louisville, Ky., at the end of January, Irish said Episcopalians who experienced the baptism of the Holy Spirit used to be somewhat elitist and often tended to concentrate more on their religious experience "than on the Lord."

He and others involved in the Episcopal Charismatic Fellowship, ERM's forerunner, have matured over the years, Irish said, and have begun to recognize that "we had to become servants of all."

"We recognized that if we were to serve the Lord through this Church, then we had to be servants and do it in a fashion that would not turn people off. We wanted to be able to present our experience to the

Continued on page 11

I am come that they might have life, and that they might have it more abundantly.



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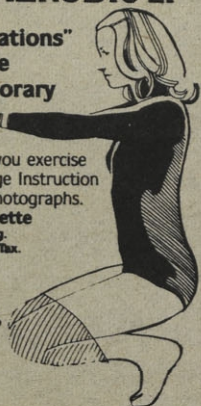
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# Switchboard

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

### EPISCOPALIANS/LUTHERANS

The December issue article regarding Lutheran/Episcopal services brings up a point that needs clarification by our theologians and liturgists who were responsible for the resolution on this matter being brought to and passed by General Convention.

In Oakland, Calif., according to the article, it was a "shared" Eucharist. In Philadelphia, Bishop Ogilby, etc., joined Lutherans for a "joint" celebration. In Gettysburg and Pittsburgh Bishop Appleyard and Lutherans "concelebrated." In January, 1983, Bishop Allin announced he and Lutheran bishops will "celebrate" the Eucharist "together." In the caption under a photo, the Episcopal and Lutheran clergymen are stated to have "concelebrated" the Eucharist.

Concelebration involves the mutual recognition of ordained ministries. Bishops and/or priests concelebrate the Eucharist in an Episcopal service, as do Roman bishops and priests. Neither the Episcopalians nor the Lutherans have yet recognized the ordained ministry of the other. If, as the article points out, three Episcopal priests from the Diocese of Indianapolis and three from the Diocese of Northern Indiana and six Lutheran pastors are going to "start an official dialogue," what are they going to talk about? If, as implied by "concelebration" of the Eucharist, Episcopalians and Lutherans recognize each other's ordained ministry as valid, about the only thing left is dotting the i's and crossing the t's.

*Don S. Moorhead  
Estes Park, Colo.*

It seems I may never learn although I have often been cautioned against essaying humor in connection with subjects most solemn [see Have You Heard, November issue]. Be assured that my comments were not meant to be "nasty." They were intended to suggest the rapprochement between Anglicans and Lutherans is not necessarily grounded in effective compatibility, but in shared commitment to the catholic faith and the manifest unity of Christians.

*Richard J. Neuhaus  
New York, N.Y.*

### AN OPEN LETTER TO THE CHURCH

The Diocese of Dallas is now accepting the names of nominees to be considered as the next Bishop of Dallas. A Search Committee has been formed and will receive names until Mar. 5, 1983.

A survey of the diocese indicates that the nominee should be between 43 and 58 years of age, have experience as a parish priest, and some record of administrative experience, either in diocesan activities or outside the Church. The bishop is seen as a pastor/counselor to the clergy, a theologian and administrator.

The candidate sought—a priest or bishop of the Episcopal Church—is a man of personal holiness who is a good steward of his own life—spiritually, emotionally, intellectually, and physically. He is open to input from others, permitting a divergence of viewpoints. He displays stability, administrative competence, and financial responsibility both in his personal life and vocation. He is free from caprice in judgments, appointments, and programming. He is a good communicator.

The diocese views its bishop as one who should spend the majority of his time in parish visitation. Deployment of the clergy is a major concern as is leadership in the community and financial management. He must be able to relate to people with different economic, social, and racial backgrounds.

The nominee's views on issues within and outside the Church are also an area of concern. Most communicants in the diocese approve of the new Prayer Book and Hymnal and are opposed to the ordination of women, ministries to homosexuals, and nuclear disarmament. However, there are wide ranges of disagreement in all these areas.

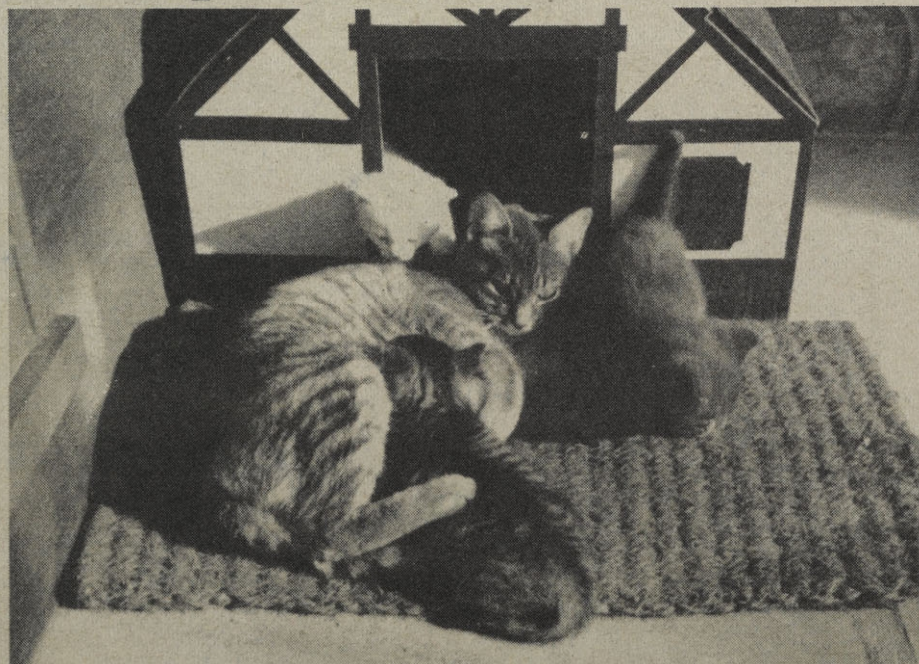
Those wishing to nominate persons who meet these criteria should submit information to the Search Committee by Mar. 5, 1983, at the address below.

*Bishop Search Committee  
Diocese of Dallas  
1630 N. Garrett St.  
Dallas, Texas 75206*

**F.F.F.D.**

My compliments for the column, "Feasts

## The Episcocats



*"I think the parish will have to enlarge the nursery."*

for Feast Days." The recipes, suggestions, and the briefing of what the seasons mean are well taken. Your efforts are appreciated.

*Rita F. Tressler  
Fort Worth, Texas*

### IT'S DOUBLE ENTENDRE

[Please note the first item in January issue's Have You Heard.] I think there may be a misunderstanding here. In Great Britain [as here] the word "vestry" has two meanings: one is the governing body of a parish, and the other is the room in which the clergy "vest." I suspect the latter was what the Primus had in mind.

*John H. Lacey  
Brooksville, Fla.*

### JUST DON'T CALL US REV.

I would like to add my two cents to the controversy about what to call women priests. The title of "Mother" makes as much sense as that of "Father," which I habitually use to male priests I don't know well enough to call by their Christian names. Parenthood, biological or spiritual, doesn't have to promote dependency.

My reasoning is based on an article by Terry Holmes about 10 years ago in which he said that officiants in liturgy always symbolize God and having women in these roles would make us more sensitive to the

*Continued on page 13*

## Exchange

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

### SUMMER EMPLOYMENT OPPORTUNITY

The Episcopal Camp and Conference Center (Incarnation Camp, Inc.), located in Ivoryton, Conn., and operated under the sponsorship of a group of parishes in the Dioceses of New York and Connecticut, has openings for college-age counselors. Applicants must be at least 19 years old and have completed at least one year of college. The camping season runs from June 18 to August 21 with opportunities for post-season work. Salaries start at \$600+ for the nine-week season. Write to Mr. Andrew Katsanis, ECCC, 209 Madison Ave., New York, N.Y. 10016.

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Phoebe Sipple



## Faith needs humor; Humor needs faith

BY CONRAD HYERS



Religious expression at its best functions within a delicate dialectic between faith and laughter. On the one side is the peril of idolatry—the elevation of

any finite form or understanding to an absolute, divine status. On the other side is the peril of a relativism for which nothing is sacred. Faith without laughter leads to dogmatism and self-righteousness. Laughter without faith leads to cynicism and despair.

If skepticism is the occupational hazard of fools and humorists, self-righteous-

ness is the perennial temptation of prophets and priests. Whether formally acknowledged or not, this realization is intuitively sensed and irrepressibly expressed in a variety of informal ways in every age. As William Austin Smith observed in the iconography of Gothic architecture, "How one loves those laughing, indecorous imps one spies in Gothic cathedrals, safety valves of the comic perception of those bohemian journey-man builders, signaling to posterity their conviction that piety at high Gothic tension needs always the vigilant eye of the Comic Muse."

Faith does not exclude humor any more than it excludes doubt for faith is always being returned to the ultimate mysteries to which faith has responded and out of which faith has come.

The fool's function is humorously to profane the categories and hierarchies with which we would capture the ultimate truth about things and add it as a human posses-

sion to the informational zoo of human knowledge. From the standpoint of the fool, who refuses to make any human pretensions or demarcations with absolute seriousness, the moat that defines and protects the king's castle is also the moat that imprisons the king.

Like all comic figures, the fool is a reminder of the essential awkwardness of the human situation—an awkwardness that is only intensified in the religious situation. The Words of Yahweh to Job—who is in the midst of earnest reflection on the most tortuous of theological problems, having sought with fellow theologians over the space of 37 chapters to interpret the relationship of the ways of God to the fortunes of humankind—well express the humorousness as well as the pathos of the religious situation: "Where were you when I laid the foundation of the earth?" (Job 38:4)

It is as if a celebrated theologian of the Church had just completed the final dec-

laration of a one-, two-, three-, or perhaps 12-volume systematic on "nature, man, and God," expecting to hear the words, "Well done, thou good and faithful servant," only to hear instead, "Where were you when I laid the foundation of the earth?"

Humor carries us beyond all our theisms, and our atheisms as well, for humor corresponds to both the awkwardness of religious inquiry and the inexhaustible mystery of the object of that inquiry.

Before this Mystery all participate in a common foolishness. And the subtle fool may be no closer to the truth of things than the simple fool.

Conrad Hyers, an ordained Presbyterian minister, is professor of the history of religion at Gustavus Adolphus College. From *The Comic Vision and the Christian Faith* ©1981 The Pilgrim Press. Used by permission.

## Reflections

## Lutheran faults ARCIC process

A Lutheran observer of the first Anglican-Roman Catholic International Commission (ARCIC) says the group's conversations "tended to overlook or play down considerable difficulties" which face re-union efforts and that the tradition of having Anglo-Catholics meet with liberal Roman Catholics often led to the self-delusion that the two Churches were coming to agreement on ministry, Eucharist, and authority. The officially appointed Commission held consultations from 1970-1982 and last year issued a 100-page final report.

Gunther Gassmann, a staff member of the Geneva-based Lutheran World Federation, in relating his views to a recent gathering of religious scholars in Jerusalem, noted that some Roman Catholics now recognize "that the Anglican Church is, as a whole, not as 'Catholic' as some of its expressions and representatives seem to suggest." He also said Anglican identity is "notoriously difficult to describe."

Gassmann spoke of difficulties resulting from the two Churches' "differing structures of thought" and "diverse ways of doing theology." Anglican theology is based on a blend of Scripture, tradition, and reason, thus the Church reaches positions through a method which is "indirect and personal" while the Roman Catholic Church, which uses "systematic and conceptual modes of thought," understands methods that are "official and authoritative."

The Commission wanted to be successful, Gassmann said, so downplayed the controversies that have historically separated the Churches and focused only on areas of agreement that are "an expression of the faith today."

He faulted the Commission for its "predominantly Anglo-Saxon character" and lack of Latin, German, and Third World representation. He also called the quick criticism of the Commission's final report by the Vatican's Sacred Congregation for the Doctrine of the Faith "unfortunate" and "unnecessary," saying it would "inevitably prejudice the process of reception."

### BISHOP TUTU'S WITNESS

*Crying in the Wilderness* (\$5.95) paperback, Eerdmans, Grand Rapids, Mich.) collects speeches and statements made by Anglican Bishop Desmond Tutu of South Africa.

In the book's foreword Bishop Trevor Huddleston of Mauritius, Archbishop of the Indian Ocean, who has known Tutu since the latter was 13 years old, says, "The most remarkable quality of these writings is their heartbreaking charity toward those who persecute and attempt to destroy the very best people in South Africa."

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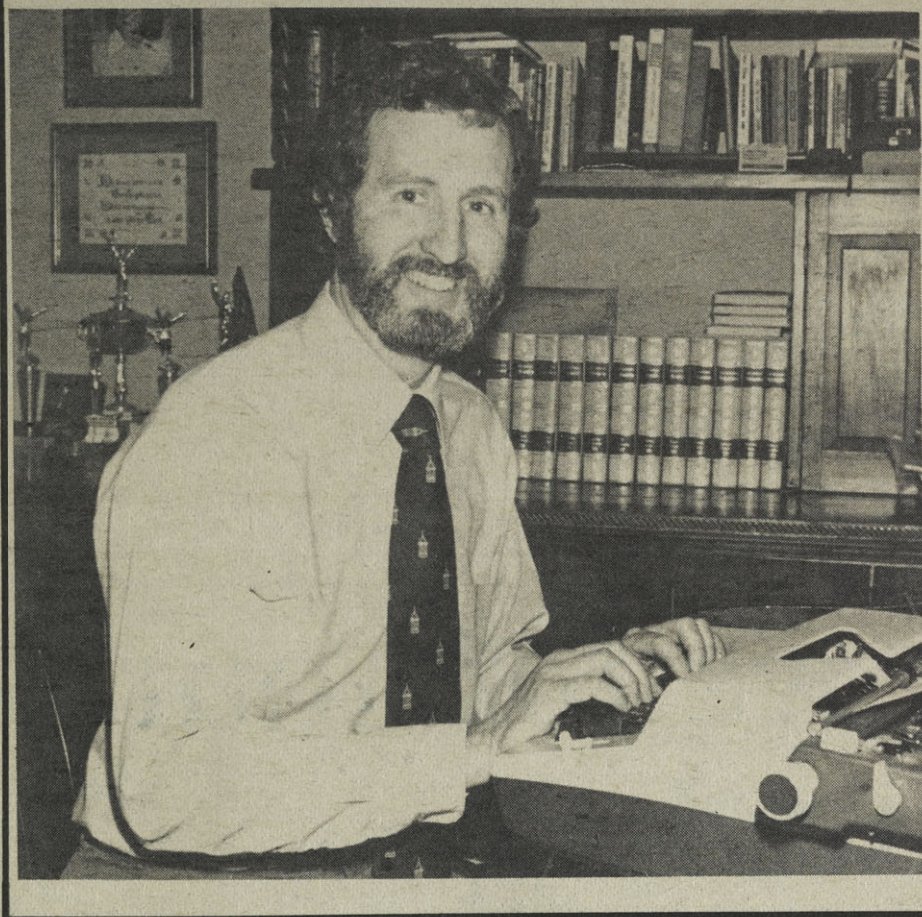
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# What am I doing here?

BY D. BRUCE LOCKERBIE



When I lecture at colleges and seminaries, I'm frequently asked, "What's a nice Baptist preacher's kid like you doing in the Episcopal Church?" Because of my evangelical background and heritage, because of my affiliation with an evangelical school, and because of my evangelical writings, the tone of that question is not so much impertinence as it is mystification or even dismay.

What the question most often really asks is: "How can you reconcile being both an evangelical Christian and an Episcopalian?" And every so often a lifelong Episcopalian, who eyes with some misgivings the late arrival, not to say intrusion, of all these converts from the Baptists and other lesser breeds, is really asking: "What are you doing in my Church?"

None of us—especially in this era of bumper-sticker theology—likes a label. "Evangelical" is more an imprint than a label. Given serious consideration, any professing Christian is an evangelical for when we strip away the media hype and cultural barnacles that attach themselves to the word, evangelical simply means one who believes the Good News.

Any of us, therefore, who stand to declare the Good News in the Apostles' Creed, who kneel to pray the Prayer of General Confession, who reach out to receive the Body and Blood of our Lord Jesus Christ, who appropriate any of the other visible signs of grace are practicing the reality of the evangel, the Gospel, the Good News. In this sense, to be a believing Episcopalian is to be an evangelical

Christian.

But why can't evangelicals stay in the Churches and denominations of their childhoods? Why must they defect and take upon themselves all the trappings of ecclesiasticism—vestments and altar cloths, candles and incense, genuflecting and chanting, and, worst of all, real wine instead of grape juice at Communion?

The answer—in two words—is history and authority. One cannot learn anything of the history of God's dealings with His people—first Israel, then the Church of Jesus Christ—without becoming aware of the ways in which God has been worshiped.

The Episcopal Church connects me to believers of the past, with "the communion of saints." But I've also found authority and the wholesome structure and meaning that mark a Church governed by accountability to an apostolic priesthood. My Baptist preacher-father was an earnest pastor and an eloquent, dynamic preacher, but he was never accountable to any human being—not even to the deacons who sometimes opposed his particular vision of God's will for the congregation. When a preacher is rebuffed, he can easily claim his higher authority, but in Baptist church polity, with its congregational autonomy,

IN THE EPISCOPAL CHURCH I'VE FOUND  
NOT ONLY HISTORY, BUT STRUCTURE AND  
MEANING THAT MARKS A CHURCH  
GOVERNED BY ACCOUNTABILITY TO  
AN APOSTOLIC PRIESTHOOD.

Over 3,500 years the God we know as the Lord demanded reverence for His holiness, worship by means of sacrifice, sacrament, and service.

The people of the Old Covenant developed their ritualistic observance in worship. The people of the New Covenant refined and redirected that observance in witness of the Lord's revelation of himself in the person of Jesus of Nazareth. Their new rites of baptism and Eucharist, their catechism and creed, became the components of worship help in common wherever the Good News was carried.

With passing time and human failing rite became ritualism, sacrament became formula, and the debt to history was all but forgotten in a rush to purify and redeem the Church. This reform miscarried in my Baptist upbringing to the point that all of history became telescoped so the next event after St. John's apocalyptic vision on Patmos, toward the end of the first century, was the nailing of 95 propositions to the door of the Wittenberg Cathedral in 1517!

I never learned the names of Ignatius or Jerome, Ambrose or Augustine, Gregory or Francis of Assisi. I never heard the Lord's Prayer repeated by a congregation nor the Gloria sung. Indeed, I was 22 years old before I heard the Apostles' Creed for the first time.

the deacons hold the purse strings so you know how that goes.

Without any bishop, without any ecclesiastical structure, even the most earnest Christian finds him or herself in a sea of solipsism where, by the right of private judgment, one may founder. The Holy Scriptures are God's final word on all things needful for salvation, but even the Scriptures need to be read and interpreted with wisdom and counsel provided by the Church and its gifts.

So for me, the most important event in my spiritual experience was that moment on June 13, 1976, when I knelt before Bishop Robert C. Witcher of Long Island and in submission to his apostolic authority became an Episcopalian.

Today I rejoice to greet you as a confirmed Episcopalian layman, worshipping in a parish church now 253 years old, Caroline Church in Setauket, N.Y.

I greet you also as an evangelical, one who believes that Jesus of Nazareth is who He said He is: the Message and the Messenger in one, the bringer of Good News, the evangel of liberty, light, and life. Like you, I find that as an evangelical Christian I am at home in the Episcopal Church.

D. Bruce Lockerbie is dean of faculty, The Stony Brook School, Stony Brook, N.Y. These remarks were delivered at Chapel of the Cross, Chapel Hill, N.C., where the Lockerbies' three children worshiped while attending the University of North Carolina.

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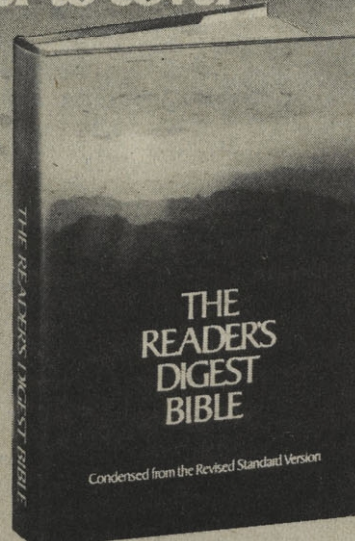
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## Rector takes to road with music

"People have been encouraging me to make music a major part of my total ministry, and I think I'm finally ready to begin doing that," says the Rev. Jonathan Hutchison, assistant rector of St. James', Taos, N.M., who's now taking his music on the road. Hutchison and his wife Deborah, who have made records with "The Heartglow Trio" and "Heartglow," have visited many churches in the Dioceses of Rio Grande and Colorado.

While in seminary in New Haven, Conn., Hutchison was music director for the contemporary worship at one of New Haven's largest Episcopal churches, and he and his wife played in the Trinity Band. They also

took their music to patients, families, and staff members of the Connecticut Hospice and eventually began using it as a witness for peace.

Hutchison returned to Rio Grande for ordination and began an internship in hospital chaplaincy at St. Joseph's Hospital, Albuquerque. He and Deborah sang at local peace events, church services, and on television.

"When we moved back to Taos and I found myself playing and writing all the time, I finally decided to accept that this is what I'm supposed to be doing," Hutchison says.

With one concert date scheduled, the couple hopes to travel once or twice a month doing concerts and church services and leading workshops on songwriting and non-traditional church music. Those interested may contact him at P.O. Box 655, El Prado, N.M. 87529.

Adapted, with permission, from *The Rio Grande Episcopalian*.

## IN GREENVILLE, S.C. Episcopal, Roman covenant has personal impact

by Frances Evans

For years Ellen Diming has been living an ecumenical life at home and waiting for the rest of the world to catch up. Now the Greenville, S.C., Episcopalian who is married to a Roman Catholic can share her religious life more fully with her husband, thanks to a covenant relationship between St. Francis' Episcopal Church and Prince of Peace Roman Catholic Church. The covenant that excites her was formed after the Final Report of the Anglican-Roman Catholic International Commission was released in 1981. It envisions seasonal joint worship and sharing of facilities and program.

The Rev. Leigh Lehocky, Roman Catholic pastor of Prince of Peace, and the Rev. Henry Tollison, Episcopal rector of St. Francis', four miles away, had been discussing what the two parishes could do together. Their move for cooperation was made through a joint committee and dialogue.

Together the parishes sponsor the Prince of Peace Alliance, a coalition on disarmament. St. Francis' offered its computer services to Prince of Peace. The churches are studying a joint youth program. And a combined Ash Wednesday service of music and preaching drew 500 worshippers last year, a larger number than any previous such service at either parish.

The personal dimensions are what excite the Dimings, however, for this covenant fulfills a lifelong dream of being able to share more of each other's religious life. Ellen Diming has remained faithful to her Church through 35 years of marriage, as her husband Al has remained faithful to his, while on occasion they accompanied each other to services. Her husband took their four children, whom she describes as "ecumenical Christians," to the Roman Catholic Church, and two of them married Episcopalians.

Ellen Diming says a mixed marriage is a difficult undertaking. "You share more" if both parties are of the same faith. Even with the covenant the Dimings won't be able to share the Eucharist, and such permission is not foreseen in the near future.

While Tollison says the two denominations are not trying to encourage one church but are seeking common ground, he calls the covenant "a small step to do what Christ commanded us to do...to be one."

Frances Evans is religion editor of *The Greenville News*.

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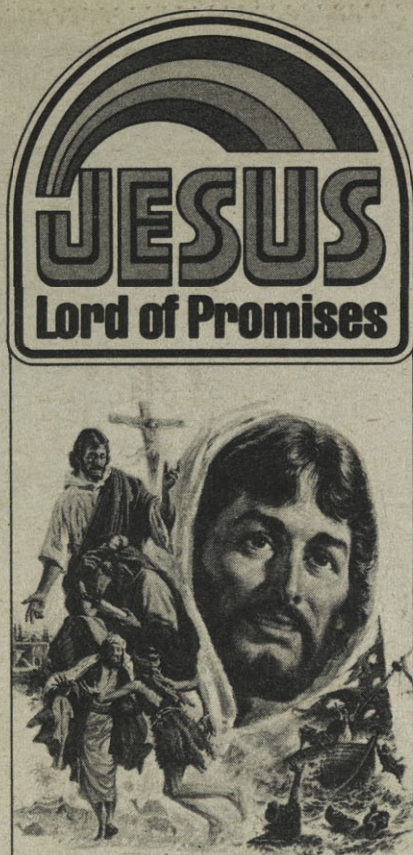
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# Pittsburgh area clergy tackle unemployment

by Janette Pierce

Jesus not only preached to people, He fed them, say some 100 clergy from the Pittsburgh, Pa., area to explain their campaign to have government, industries, and banks work together to help families in the communities they serve.

In steel towns south of Pittsburgh, along the Monongahela River—in Monessen, Homestead, Clairton, McKeesport, and Charleroi—U.S. Steel alone has laid off 15,500 workers since 1981. So for the past three years Episcopal, Lutheran, United Presbyterian, United Church of Christ, and United Methodist clergy have been meeting to develop an urban ministry there.

Episcopal clergy were brought together in the Urban Bishops Coalition of which Bishop Robert Appleyard of Pittsburgh, now retired, was an active member. And

according to Lutheran pastor Paul Himmelman, the Lutherans decided early that only by working ecumenically could the Church rebuild in the city.

In learning to minister better to the needs of their people, the clergy discovered they could not ignore the effects of other institutions on parishioners. Economic realities in communities with 20 percent unemployment were tearing families apart.

Late last year the clergy found a focus, a way for the Churches to take leadership—"be the heaven," in Himmelman's words—in urging other institutions to put people before profits. Their goal is to find money to extend unemployment benefits, to provide job retraining, to allow communities to reinstate needed services, and to gain a continued moratorium on mortgage foreclosures.

The clergy group first asked government leaders to have the "Mon Valley" declared a disaster area, an action which would make federal funds available for many of their goals. But the government definition of "disaster" includes fires and floods, not economic dislocation.

The next step was to train people to call on local banks and corporations to ask that they use their lobbying influence on

government officials. The trained canvassers were also to ask what plans corporations had to help renew the mill towns. This part of the campaign ended February 17 with little optimism on the part of the organizers that it was effective.

The third step is to use the economic leverage of having people withdraw their accounts from banks that do not invest locally.

The Rev. James Von Dreele, rector of St. Matthew's Episcopal Church, Homestead, says a conservative estimate of this economic leverage is \$5,000 per family annually. If 25,000 families pledge to move their accounts, some \$125 million in deposits will be at stake, an amount which gives the banks \$1.25 billion credit with the Federal Reserve. The clergy hope the prospect of triggering the loss of that much credit will prove an incentive for the banks to invest locally.

Both Von Dreele and another Episcopal priest, the Rev. Richard Davies, insist they are not *against* banks, but *for* families. "We're not after anybody," says Davies, who doesn't call himself a social activist. "We just want to respond to the families. We are asking how the banks, churches, unions, and corporations can

*Continued on page 10*

## PROGRAMS IN TRANSITION

As anyone who has ever tried to prove a point with a quote from the Bible knows, translating a biblical imperative into a church program is not the easiest of tasks. The newly-forming Jubilee Ministry illustrates that fact.

The biblical imperative came from Leviticus 25, which speaks of sounding a ram's horn on the Day of Atonement to "hallow the fiftieth year and proclaim liberation in the land for all its inhabitants. You shall make this your year of jubilee."

The Standing Commission on the Church in Metropolitan Affairs sounded the ram's horn at last fall's General Convention, and the proclamation that resulted after a participatory, democratic church structure acted was slightly less revolutionary than that in Leviticus. It asked the whole Church to recognize parishes "already directly engaged in mission and ministry among and with poor people." These parishes would become "Jubilee Centers" and would be responsible for sharing their experiences with the rest of the Church.

Convention also passed The Next Step in Mission proposal for parishes' self-evaluation of the Service, Worship, Evangelism, Education, and Pastoral Care—which quickly gained the acronym SWEEP—with a view toward outreach to "combat the plight of poverty in cities and rural areas."

As is the wont of a large body of duly-elected representatives whose diverse views must be contained between "whereas" and "resolved," Convention passed both programs and left someone else the task of working out details. The resulting "advisory group to coordinate The Next Step in Mission and Jubilee Ministry programs, . . . viewed together as the channel through which the Episcopal Church hopes to address mission development and social needs," shows what a biblical impera-

tive sounds like as it becomes a church program.

After two meetings by this advisory committee and votes by Executive Council (see page 13), what is really happening begins, as they say, "to emerge."

Essentially what we have is a request for churchpeople to evaluate parish life and learn how to improve outreach (Next Step/SWEEP) and for parishes which are doing a good job of helping people in hard times to share that information so others need not start from scratch (Jubilee Ministry).

Advisory committee member Bishop A. Heath Light of Southwestern Virginia says, "Jubilee Ministry would be just one aspect within Next Step—a way of doing service ministry. . . . Less emphasis has been placed on promoting systemic change. More direct services, which meet needs but do not necessarily end them, seems to be the intent of the Jubilee program."

Direct service is a time-honored Christian responsibility, but the Church discovered in the 1960's that its members were not comfortable with direct involvement in systemic change. The new attempt to recognize home-grown efforts reflects that experience and offers no big national grant money for local projects.

In fact, parishes designated as Jubilee Centers may find themselves with more than they bargained for. The necessity of providing information, opening their doors to touring visitors, and answering requests may add to their present loads which include the senior citizen centers, soup kitchens, youth programs, employment referral, organizing tenant and neighborhood groups, meals-on-wheels, and food banks that qualified them for such recognition in the first place. —Judy Mathe Foley

## Parish outreach gets Jubilee recognition

by Stephen Smith

In spite of floods, recessions, population loss, and unemployment, St. Mark's Episcopal Church, Lewistown, Pa., has an astounding vitality.

In recognition of the parish's ministry, the Diocese of Central Pennsylvania and the Appalachian People's Service Organization nominated the parish as a Jubilee Center within the Jubilee Ministry program passed by General Convention.

"I nominated St. Mark's to the diocesan standing committee when I came back from Convention," says Bishop Charlie F. McNutt, Jr., of Central Pennsylvania. "It seemed to me St. Mark's was already doing the kind of ministry being described as 'Jubilee Ministry' at Convention."

St. Mark's reaches out to a community where human need is great. Lewistown suffers from corporate flight, a 25 percent loss in population in the last 10 years, more than 20 percent unemployment rates, and general economic decline. In addition, a serious flood in 1972 forced the town's largest industry to close.

St. Mark's responds to such needs. For example, this winter church members cut wood for fuel for those who needed it. Last summer, parishioners planted a half-acre garden to provide food for the local meals-on-wheels program. Another half-acre was donated to the community. And St. Mark's helped low-income people grow and can their own fruits and vegetables.

The parish operates a food bank; provides crews to paint, repair, and insulate homes; transports the home-bound; and gives direct emergency aid of food, furniture, and clothing to anyone in need.

St. Mark's rector, the Rev. Peter Greenfield, says the parish is not a social service agency, but a Christ-centered one. "The first thing a person hears when he or she enters St. Mark's is we are God's family."

This family feeling helped the parish rewrite its confirmation curriculum, basing it on the family of the Church with God as father, Christ as brother, and all people as brothers and sisters.

St. Mark's has not been immune to the economic and physical problems that beset Lewistown. McNutt says half the vestry is unemployed, and unemployment has hit the parish at least as hard as it has hit the community. St. Mark's also fell victim to the local flooding in 1972.

"It has forced us to count on the Lord," says one parishioner. "We are a very dependent congregation—dependent on the

Lord, on the sacraments."

"We're just doing the work of the Church as a family," Greenfield says. "We have a strong sense of outreach because we see those in need as our brothers and sisters."

Stephen Smith is communications officer of APSO.



Parishioners plant and cover seeds at a St. Mark's gardening plot.



Connections are urban ministry key, group told

"The new city will appear when we are all channels of the Holy Spirit," Presiding Bishop John M. Allin told conferees at a Church and City Conference in Atlanta in January. Urban ministers and parishes must become agents of redemption, he told the 70 Episcopalians in describing his hopes for the newly-formed Jubilee Ministry program. He noted that while cooperation is the key to urban ministry, a willingness to work together through existing structures is currently lacking.

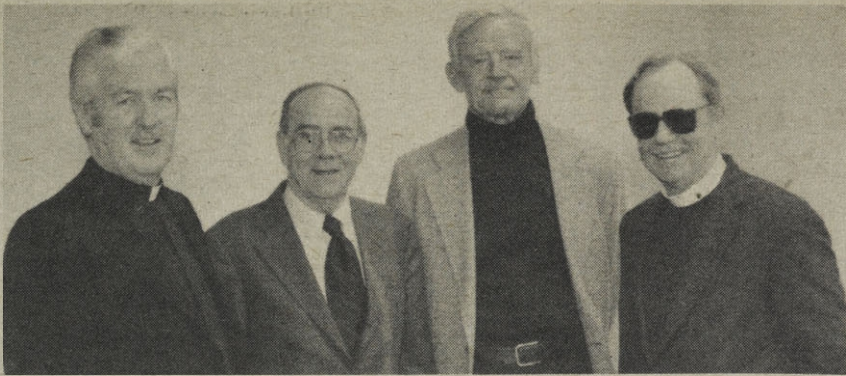
Urban clergy are realizing they must become more personally involved in the city than they have been in the past, the Rev. Philip Murnion, a Roman Catholic, said. They are also realizing that their ministry is not a "license for private practice," but a connective relationship which belongs to the Church. A growing number of urban clergy, however, suffer from a sense of incompetence which causes job burnout and makes them give "fluff responses" and make quick prophetic judgments where a sound strategy might work better.

Murnion said, however, that urban ministry is no different from any other in that it should be sacramental—in the nave as well as on the streets of the city.

In his conference meditations which drew on Dante and St. Francis of Assisi, Bishop Paul Moore of New York said urban ministry can be a source of spiritual renewal rather than the battlefield from which tired parsons retire into their cells for further recharging. He compared suffering and destruction in the city to the meaning of Eucharist, noting that bread and wine have been milled and pressed, ground and squeezed, yet in them the Lord God of Hosts is found and lives are reformed.

St. Luke's, Atlanta, the conference setting, provided some practical experience with urban ministry not only in a presentation of the work being done there by the Rev. Dan Matthews and eight staff people, but in the conferees' luncheon at the parish's soup kitchen.

The Rev. Everett Francis, rector of St. Luke's Church, Scranton, Pa., is president of the Church and City Conference, whose members passed a resolution asking that they be kept informed of future developments in the Jubilee Ministry program.—Stewart Pierson, rector, St Stephen's Church, Wilkes-Barre, Pa.



Participants in the Church and City Conference—left to right, Philip Murnion, Everett Francis, Paul Moore, and John Allin—pose for a picture. At right, Woody Bartlett, director of Episcopal Charities Foundation, Atlanta, Ga., Reynell Parkins, St. Luke's assistant, and Daniel Matthews, St. Luke's rector, share a light moment.



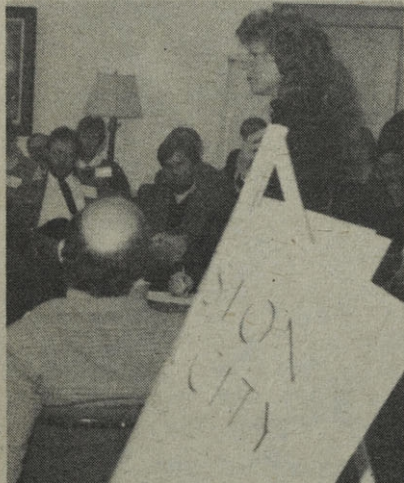
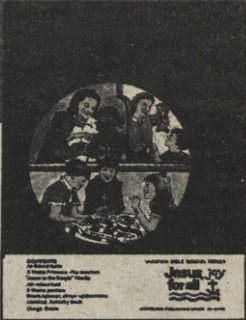
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## WORLD AND NATIONAL COUNCILS

### How clear is the all-seeing eye?

When individuals and groups criticize the World and National Councils of Churches, that's normal. Both Councils have earned criticism—and praise—for their work around the globe since 1950.

But when the most popular American television program and the largest circulation magazine gang up on the two major inter-Church agencies with strikingly similar accusations within a few weeks of each

members is good: stay with your Church, make your feelings known, demand full disclosure of allocations, become involved. Precisely what Churches and church members have been doing for years. The Episcopal Church's Executive Council and General Convention's Committee on Program, Budget, and Finance have been tough and precise about grants for NCC/WCC work.

The current brouhaha will be helpful if it causes churchpeople to reexamine fundamental theological questions. How does the Church best proclaim Christ? Through transforming human lives and slowly changing unjust structures? Or through challenges to the structures to permit individuals to hear the redeeming Word? Or both?

What is an appropriate relationship between state and Church? Should religious persons withdraw from society or become involved in all its aspects, challenging it and working to change it to express God's will more completely "on earth as in Heaven?"

We are Episcopalians—and Methodists and Presbyterians—today because our ancestors chose to challenge and change an allegiance and a Church-state relationship they found oppressive. That people should disagree and criticize is predictable and healthy. No human institution should be above criticism. Fair criticism.

Then why the anger and pain, the charges and counter-charges of the past few weeks? Why should poorly researched articles and a 35-minute piece of show-biz propaganda masquerading as news disturb us? Perhaps because we've been insulted one time too many by people who are paid enough to do better research.

Do committed churchpeople have to submit to the proposition that we know nothing of apartheid, racism, and repression in South Africa, Rhodesia, the Soviet Union, and Central America or of the horrors of Vietnam and Cambodia? Worse, perhaps, is the supposition that we will decide on the basis of these presentations how best we, as committed Christians, will work against those injustices through authorized channels such as the National and World Councils.

—The Editors

### Commentary

other, that's a media event.

Now that CBS has decided to stand pat on its January 26 *60 Minutes* program, the controversy may go to the Federal Communications Commission or the courts.

Allegations that WCC and NCC leaders and staff members support "Communist," "Marxist," "leftist," and "revolutionary" movements are hardly new. They cropped up in 1951 in the McCarthy era, in 1961 when the WCC accepted Russian Churches as members, and in 1971 when *Reader's Digest* ran two similar stories—"Must our churches finance revolution?" and "Which way the World Council of Churches?" In 1980 Archbishop Edward Scott of Canada, moderator of the WCC Central Committee, came under the scrutiny of Canada's equivalent of *60 Minutes*, which used some of the same African film footage *60 Minutes* used in January.

Today's replay of this 30-year-old pattern has a new actor, The Institute for Religion and Democracy. Both *Reader's Digest* and *60 Minutes* relied heavily on this 2-year-old Washington-based organization for "evidence" of the NCC/WCC's "leftist" leanings. Paul Seabury, protestor of General Convention actions on women priests and the new Prayer Book in 1977 and a contributing editor of *The New Oxford Review*, published by Robert S. Morse, who left the Episcopal Church, is the only identifiable Episcopalian on TIRD's 28-member Board of Advisors.

Some of the Institute's advice to church

### Pittsburgh clergy

Continued from page 8

work together."

The clergy organization, which calls itself Denominational Ministry Strategy, is as tough on the Church as on any of the institutions it discusses in a theological position paper, "Real Hope from Churches!" which it is distributing as widely as possible.

The paper asks: "When people talk about Churches, do they normally refer to them as institutions of action or of talk?" It says theologically the Church should be a sign of the Kingdom of God in the secular world but laments that it "all too often reflects the world and not Christ."

Scoring previous attempts at social ac-

tion, the paper says, "When we act for social justice, we are benignly tolerated as fumbling, well-meaning boobs who actually help the powers of this world by distracting public attention from the real issues. . . . We are seen as having no nerve, as too fearful to risk. . . . We are seen as only concerned with self-preservation, never risking the displeasure of powerful interest groups or powerful members. . . ."

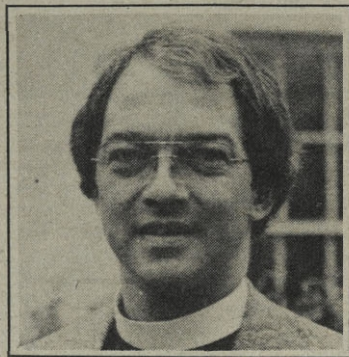
The Church is free, the paper says, to serve society's basic institution, the family, and can take leadership in pulling other institutions into line with the interests of families.

"We are trying to minister to people," says Davies. "Not just pray with them, but worry with them about how they can put bread on their tables. They need hope. We are working together to find how the Bible becomes real in Pittsburgh."



At a rally January 12 in McKeesport, Pa., Pittsburgh area clergy try to focus attention on the unemployment situation there.





Welcome!

With this issue of Professional Pages, *The Episcopalian* brings you a new cast of editors, a new format, and—we hope—a varied range of material for those

persons "set apart" for professional service in the Church, full- and part-time, ordained and lay. Professional Pages will continue to be issued six times a year.

Three priests with varied and wide-ranging experience will edit the new Professional Pages. Richard Schmidt, former award-winning editor of the Diocese of West Virginia's *Mountain Dayspring*, is the new rector of St. Peter's Church, Ladue, Mo. John Lane, long active in NNECA, is rector of Church of the Holy Comforter, New Orleans, La.

Editor of this March issue is Peter G. Winterble, a non-stipendiary assistant at St. Patrick's Parish, Washington, D.C., who is presently working for the National Trust for Historic Preservation on a publication whose aim is to help pro-

mote rehabilitation of historic commercial properties.

Born in Des Moines, Iowa, and reared in Wickenburg, Ariz., some 65 miles from Phoenix, Winterble obtained a bachelor's degree in history and journalism from the University of Arizona, where he was confirmed in the Episcopal Church and became editor of the *Arizona Daily Wildcat*. He continued in journalism as a reporter for *The Philadelphia Inquirer* and then for *The Washington Post*. In 1968 he entered Virginia Seminary.

Upon ordination Winterble became curate to the Rev. James Fenhagen at St. John's Church, Georgetown Parish, in Washington, and from 1974 to 1981 he was rector of the church. He became involved in the work of a number of clerical associations—local and national; di-

ocesan committees and commissions, serving also on Washington's Diocesan Council; the Washington Area Refugee Committee; the Board for Theological Education; various organizations working for the ordination of women; and the National Cathedral School for Girls where he taught English.

Since leaving St. John's he has served as vice-president of Blues Alley Corporation and Housing Market Review, Inc., and has been a free-lance writer and editor.

Winterble says his avocations/hobbies are "history, writing, flying sailplanes, playing piano in a jazz trio, tennis, etc." He has been married for five years to the former Louise Ann Curran, associate superintendent of the Periodical Press Gallery at the U.S. Senate. —A.M.L.

# PROFESSIONAL PAGES

## Claude Du Teil: Hawaiian street priest

[The following article is reprinted with the kind permission of the editors of HONOLULU magazine, in which it appeared in the issue of January, 1983.]

By Alan Waldman  
HONOLULU magazine

Since 1978 the Rev. Dr. Claude Du Teil has been providing coffee and counsel, peanut butter sandwiches and practical solutions for the problems which beset that strange aggregation of losers, drifters, victims, winos, and harmless schizophrenics known collectively as "street people." His vehicle for helping the homeless, the helpless, and the hurt has been the Institute for Human Services, which offers hot meals and showers, referrals to social agencies, an understanding ear, a reassuring shoulder, and a wide range of needed services. This "peanut butter ministry" is currently housed in a cheerless building at 127 N. Beretania which is slated for destruction in a year or two. . . .

The man behind IHS is a truly extraordinary individual. Claude Du Teil was born in Wichita, Kan., in 1920. His father was an alcoholic, and his mother suffered from manic depression. For a while Claude was brought up by a Bible-thumping "born-again" aunt. When his mother remarried, Claude found himself being uprooted every two or three years as the family crisscrossed the country. He lettered in track in two widely separated high schools and then went to Georgia Tech (where one of his younger classmates was a kid named Jimmy Carter) and lettered there, too. Claude followed in his stepfather's footsteps and got a degree in civil engineering. He specialized in sewage disposal, water works, public health, and what today is known as ecology.

During World War II he was in U.S. Army Ordinance. Afterward he attended Virginia Theological Seminary, earned a master's degree in theology, and was ordained deacon and then priest. Later he earned a doctor of ministry degree from San Francisco Theological Seminary and received an honorary doctorate from Church Divinity School of the Pacific.

Du Teil had hoped to serve as a missionary in China, but that became impossible after Mao Tse Tung's revolution so Claude and his wife Roberta head-

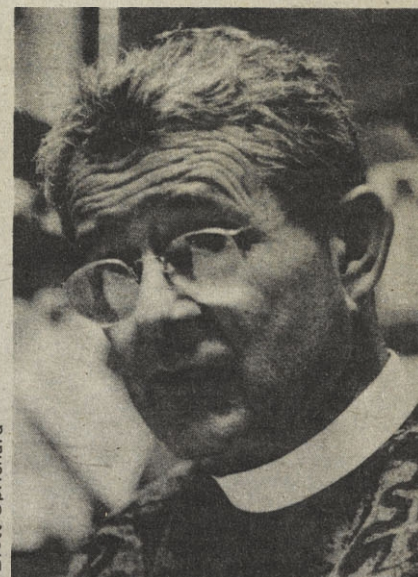
ed for Honolulu in 1949. He was first assigned by Bishop Harry Kennedy to Wahiawa where he had a wooden shack for a church and a tiny vicarage. In 1954 the Du Teils and their four children moved to Good Shepherd Church in Wailuku, Maui. Because one of the Du Teil daughters developed the paralytic Guerlain-Buerre syndrome, the family returned to Oahu in 1958. There Claude became the controversial rector of St. Christopher's Church in Kailua.

He stripped away some ceremonial trappings, quoted Peanuts and Kierkegaard from the pulpit, drove around with "AMEN" plates on his car, admitted he subscribed to *Playboy* (only partially because of the generous clerical discount), and openly criticized a bishop. Du Teil also spoke out boldly on hot topics of the day, including decriminalization of marijuana, the quality of public education, sex education, the state's prison system, the treatment of alcoholism, pregnancy counseling, and unionization of the clergy. He drew enormous crowds to the "Short Course in Religious Fundamentals" and brown-bag lunches on business ethics which he originated.

Despite these triumphs, Claude Du Teil was a troubled person. Like his mother, he suffered from terrible depression which made him near-suicidal. To cope with this maddening malady, he turned to alcohol as his father had done and soon became an alcoholic. For the better part of a decade Du Teil unsuccessfully tried to exorcise his twin demons of alcoholism and depression by countless trips to psychotherapists and agencies that help alcoholics. Then a young psychologist decided to have him treated with lithium carbonate salt. Du Teil's 10-year disturbance was lifted after only five days of treatment.

Because of his extensive furloughs and reduced involvement in the church that his illness caused, Du Teil's resignation was required in 1978. That same year he started IHS with the support and blessing of Bishop Edmond Browning. In four years IHS has served more than 300,000 meals to over 6,000 visitors. Du Teil has counseled and helped over 1,000 troubled people and currently has about 150 in his concerned clutches.

Claude has won a number of awards and honors, including the Allan F. Saunders Award, the Chinese Christian Association of Hawaii's Creative Ministry A-



Brett Uprichard

"... The police tell me our people are now sleeping on helipads at the hotels. Pilots try to set helicopters down but find street people there. So I'm trying to convince the police department it's better to let them sleep in the parks. . . ."

ward, and commendations from the city council and state legislature. He is vicar of the Episcopal Chapel in Waikiki at the Reef Towers Hotel where, he used to say, "Don Ho sings to tourists Saturday nights, and I sing to them Sunday mornings." This grandfather of nine admits he'd like to go to law school when he "retires."

He was interviewed in a cramped back room at IHS headquarters—where the closest approximation of "quiet" could be obtained. The session was frequently interrupted by people wandering in with problems.

**HONOLULU:** Dr. Du Teil, tell me about the history and development of IHS.

**DU TEIL:** I had served on the Episcopal Diocese's Alcoholism Commission and had also worked for a time in the Salvation Army's alcoholism services center, and

Continued on page B





"...and a lovely rectory, nestled right next to the church..."

## Hawaiian Ministry

Continued from page A

I firmly believed that these programs, while meritorious, failed to confront the problems of a vast number of troubled people. The largest number of disturbed people in Chinatown were not alcoholics at all, but schizophrenics who had been judged harmless and released from the state hospital. So I asked the bishop if I could just move into Chinatown and do what needed to be done without any federal, state, or United Way money—so that nobody could tell us what we had to do. We started in an abandoned building on Smith Street with a jar of peanut butter, a jar of grape jelly, a loaf of Love's bread, a jar of Maxwell House coffee, and a pot to heat the water in. The biggest immediate need was for food so we started with peanut butter, which was cheap and nutritious and wouldn't go bad.

I needed a title for the program that would let people know this was a Christian-oriented organization although I didn't want to rub religion in their faces. So I took the letters "I," "H," and "S," which comprise the Greek abbreviation for Jesus, and tried to think of something nice and secular they could stand for. "I" was easy; that was "Institute." Then I stole the words "Human Services" from a program at Castle Hospital in Kailua that my good friend Dr. Dennis Mee Lee had set up. He has teased me about what a plagiarist I am, and I gladly plead guilty to the charge.

About five people came to IHS the first day, and we have grown consistently until now, in this larger facility we serve breakfast to about 40, lunch to 50-100, and supper to 100-200 people. We've also gone from simply providing meals to offering a whole gamut of social services. People receive their mail here. If they want to apply for a job but have no phone number or home address to list, they can use ours. Although most of our people are completely unemployable, we try to help the others contact temporary employment places and the State Employment Office.

We've seen that our duties here break down into about four categories. First, we are brokers. We get together with other agencies in town and get things done for street people.

Second, we are a switchboard. We give street people information about people or agencies who can do for them what we can't.

Third, we are advocates. We'll go to court with a person, work with the public defender, go and sit with someone at a welfare hearing, or do whatever we can to see that a confused person doesn't have to confront the bureaucracy or the judiciary alone.

The fourth area is direct services. We have a psychiatrist here five days a week, we have a medical doctor three days a week, we have a nurse here five days a week, and we have dental services three days a week—all at no cost to us. These caring individuals and agencies have made their services available simply because they are needed. . . .

I dream that one day we can have an affordable sheltered workshop to help the unemployable train for some kind of independence. Goodwill won't take my people so I hope we can eventually set up and run a rehabilitation and training facility of our own.

**HONOLULU:** Many people assume it is bums and winos you cater to. Perhaps you could explain exactly who the street people are.

**DU TEIL:** Most of them are young men in their 30's. I've just returned from a trip to Dallas, London, and Washington and found exactly the same situation there. Most of them are refugees from local state hospitals. You see, you can't hold them there unless you can prove they're dangerous to themselves and others. We occasionally have people arrive here at IHS who we feel belong in the state hospital. When this occurs, we make sure they see the psychiatrist who visits here each day, and if he agrees with us, we take them down to Queen's Hospital.

After the ambulatory schizophrenics, our second major segment is the crisis group: those who have been beaten up. People get jumped in parks and mugged so we put them back together again as best we can.

The third group suffers from what we call "learned helplessness." They've been defeated so many times that they've just quit. They're not looking

for a job because they know they won't find one, and they learn to become helpless. Our job is to make them feel they are going to win, that we believe in them and that here's where they can come. . . .

The fourth group is the addicts. We have very few alcoholics or drug abusers. . . .The winos don't come here. They go down to the wall on Kekaulike Street and panhandle enough for a bottle of wine, and then in good Christian fashion they share it with all their neighbors.

The fifth group is the freeloaders. It takes me a while to pick out a freeloader. I suspect them, but it takes me a while to be sure. When I am, I tell them they can't stay here. . . .

We have most ethnic groups. There are some women. . . .About half the street people come from the mainland.

**HONOLULU:** How many people come to Honolulu looking for work and end up here?

**DU TEIL:** One to three every day. We feed them, try to put them in contact with their families, and send them home if possible. We find them work when we can. People come over here thinking life in Hawaii is going to be easy; they find it's not as they imagined.

**HONOLULU:** I suspect IHS would get a lot of people who have fallen through President Reagan's so-called "safety net" and who receive no welfare, food stamps, or Supplemental Security Income.

**DU TEIL:** Well, in Hawaii you only get welfare if you are mentally or physically disabled. If you're able to work, you can't get welfare. A lot of people don't know that. Mr. Reagan's "workfare" would do no good in Hawaii. . . .

When a person comes to IHS, my objective is to get him to work on a game plan. I'm not here to subsidize laziness or foolishness. If a person really wants to try, however, I'll bend over backward to help him get his life back in order. Depending on how much money a person makes, he can get food stamps, and we show him how. We have good friends in the welfare system who are helpful. Of course, there are also some people there who don't like us any better than we do them. . . .

**HONOLULU:** On an average, how long do people stay with you?

**DU TEIL:** It depends. Some I've had since the day we opened. Others stay here a few days and move on. . . .

**HONOLULU:** Where do people usually go when they leave IHS?

**DU TEIL:** Oh, different places. Many of them have SSI—Supplemental Security Income—and they receive \$300 to \$400 from Uncle Sam on the first of every month. All they have to do is eat here, sleep on the street, save their money, cash in their check at the beginning of the next month, buy a ticket, and fly to Chicago. After they've visited the Windy City for a while and gotten their Social Security straightened out there, they buy a ticket and fly to Honolulu. We have a number of street people who just commute between here and the mainland.

**HONOLULU:** So you have your own jet set.

**DU TEIL:** [laughs] Right!

Continued on page D

## PROFESSIONAL PAGES

is prepared by  
The Episcopalian  
as a resource  
to church professionals.  
Letters and contributions  
are welcome.

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# Reflections of a New Non-Stipe

BY PETER WINTERBLE

*(Since the "Professional Pages" section of The Episcopalian is aimed, in part, at non-stipendiary clergy, I thought some reflections on the subject in this first issue might provoke responses from readers that, in turn, could be the basis for an ongoing interchange on the whole subject of clergy of the Church who have other-than-full-time Church-related jobs. In subsequent issues we will also be looking at other church professionals—diocesan employees, assisting clergy, musicians, teachers—and hope to share thoughts from them as well.)*

It has been just about 18 months since I left my former parish where I had served for 10 years. Those 10 years, added to three at seminary, make up a significant part—nearly a third—of my entire life. Like many clergy who are working outside the Church, I have experienced a good deal of role confusion since leaving full-time parish work. One of the most surprising things to me was how easy it was, upon joining a new parish, to feel myself completely familiar and at ease with being in the pew again. Although my new rector and I are friends and peers, I find myself completely aware of the fact that he is "rector" and I am "parishioner."

I find myself viewing his sermons, his liturgical behavior, his interactions not from the position of colleague and critic (which is the way I had always tended to view clergy outside my own parish), but rather from the position of honestly-felt dependence. I count on him to produce good sermons (which he does), to deal creatively and well with the issues confronting

the parish (which he also does), and to be, in an important sense, "my rector." Every so often I find myself thinking, "Why, you yourself did all of this for a long time, in a parish very much like this," and I wonder why my own parish experience as a rector seems so distant from my present feelings.

The main reason, I am beginning to believe, lies in the word "dependence." I think part of the reason I fell so easily back into the role of parishioner is I very much needed to be a parishioner. My primary life role was no longer that of rector. I was engaged in other work (which was difficult and confusing to me at the time), I had different priorities (like paying rent for the first time in 10 years), and I was working hard at all the reorientation that comes with a major vocational change. My own sense of dependence on the Church, in the particular incarnation of it known as St. Patrick's Parish, was perhaps greater than it ever had been during the time I was myself a rector.

One of the surprising things I noticed when I first joined St. Patrick's was a feeling of wanting my fellow parishioners to treat me as an "equal" and *not* to see me as a priest and former rector. Although that has changed in the last year as I have begun to take up roles in the parish that relate to priesthood, the initial need I felt was to be totally dependent on the Church, for it to be for *me* what it so obviously was being for others. Sitting in the pew Sunday after Sunday and allowing the Church to minister to me in word and sacrament was exactly where I wanted—and needed—to be.

I mention all of this because I think my becoming a "non-stipe" has provided me an incredibly important learning experience about the issues of authority

and dependence. One lesson is no matter how much authority a priest may have by virtue of his or her ordination, that authority is at times best expressed by acknowledging dependence—even "utter" dependence—on the Church and allowing the Church (in whatever incarnation) to minister to him or her. In other words, sometimes "a priest is *not* a priest" in terms of how he or she functions within the Church community.

This lesson, I believe, may be part of the explanation for one phenomenon in the Church—the fact that many non-stipendiary clergy are not related to the Church in any way whatsoever beyond nominal membership. (In my diocese, at any rate, that is the case.)

And while I find it too easy to be critical of such clergy, the reason for their virtual abandonment of both priesthood and Church may relate directly to their confusion about the issues of authority and dependence. In other words, when a priest finds himself or herself outside the traditional authority structure of the Church, he or she can become confused about role. Then, rather than trying to deal with acknowledging a new kind of dependence on the Church, the priest instead becomes angry, paralyzed, or worse. The result is either abandonment of the Church or hostile counter-dependence (the non-stipendiary priest who attends church but fumes and fusses about everything that occurs there).

I have no solution to what I see as an all-too-common occurrence in the life of the Church, but I do believe that the twin and related issues of authority (both the Church's and the priest's) and dependence are close to the heart of the matter.

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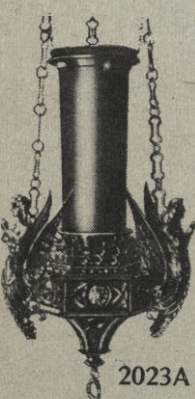
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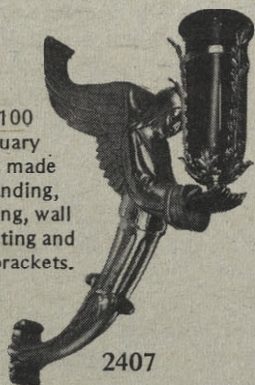
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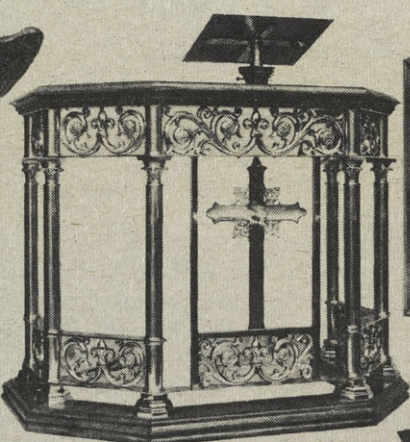
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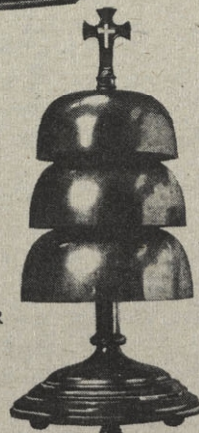
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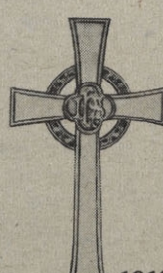
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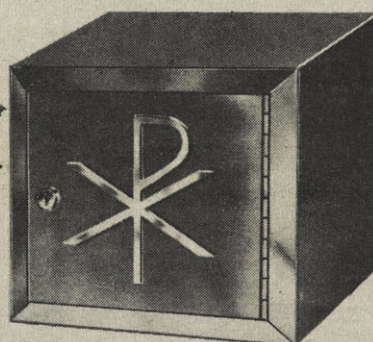
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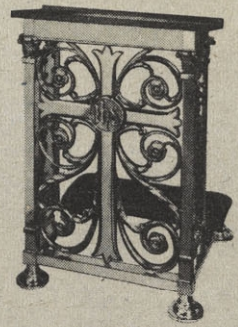
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# CLERGY CHANGES

ACKERSON, Charles G., from St. George's, Pennsville, NJ, to St. Paul's, Patchogue, NJ  
ALLEN, Radford B., Jr., from St. Martin's-in-the-Fields, Keller, TX, to All Saints, Fort Worth, TX  
ARNOLD, William E., III, from Christ, Philadelphia, PA, to Redeemer, Bryn Mawr, PA  
BATES, George E., from Redeemer, Pendleton, OR, to St. Mark's-on-the-Desert, Albuquerque, NM  
BAUBLITZ, E. Raymond (retired), from Daytona Beach, FL, to 306 Gwyn Ave., Elkin, NC 28621  
BINGHAM, Willie C., from St. Michael's, Philadelphia, and chaplain, Henderson State University, Philadelphia, AR, to St. James, Vincennes, IN  
BIRD, John E., Jr., from St. Luke and the Epiphany, Philadelphia, PA, to Good Shepherd, Jacksonville, FL  
BIVENS, William O., from St. Michael and All Angels, Lexington, KY, to Trinity, Hannibal, MO  
BRAY, Allen F., III, from non-parochial to Good Shepherd of the Hills, Cave Creek-Carefree, AZ  
BRERETON, Thomas F., from St. John's, Richfield Springs, NY, to St. Mary's, Morganton, and St. Paul's, Morganton, NC  
BROADMEAD, Alan J., from non-parochial to Zion, North Branford, CT  
BUSTRIN, R. Craig, from St. Luke's, Kalamazoo, MI, to Holy Trinity, Gainesville, FL  
BUTTERFIELD, Asa V. W., from San Marcos, Panama City, Panama, to Hispanic missioner, Diocese of El Camino Real, Monterey, CA  
CARNEY, Susan R., from St. Martin's, Martinsville, NJ, to St. Luke's, Trenton, NJ  
COGSWELL, Ralph J., from St. Clement's, Philadelphia, PA, to non-parochial

CRAIGHILL, Peyton G., from faculty, School of Theology, University of the South, Seawane, TN, to chaplain, Episcopal Academy, Merion, PA  
DEMERY, Robert M., from St. John the Divine, Ruskin, FL, to chaplain, Church Home and Hospital, Baltimore, MD  
DEPPEN, G. David, from Holy Communion, University City, MO, to St. Paul's, Westfield, NJ  
GARRENTON, Linwood W., from Holy Trinity, Baltimore, MD, to Christ, Rochester, NY  
GREENWOOD, Harold L., from Holy Family, Moncks Corner, SC, to Diocese of Oklahoma, Oklahoma City, OK  
GROFF, John W., Jr., from Epiphany, Guntersville, AL, to Order of Agape and Reconciliation and chaplain and spiritual director to clergy, Diocese of Costa Rica, San Jose, Costa Rica  
HALKETT, Thomas R., from Redeemer, Bryn Mawr, PA, to Christ, New Haven, CT  
HALL, S. Keith, from non-parochial to St. John's, Washington, IN  
HARGREAVES, Robert A., from Emmanuel, Cumberland, RI, to St. Mark's, Augusta, ME  
HARLAN, A. Allan, from St. Andrew's, Greencastle, IN, to St. George's, W. Terre Haute, IN  
HARRIS, Edward G. (retired), from 3 Thornton Rd., Cheney, PA 19319, to 496 Thornton Rd.  
HARRIS, James R., Jr., from St. Mark's, Hope, AR, to St. Mary's of the Hills, Blowing Rock, NC  
HICKS, William L., from Resurrection, Greenwood, SC, to St. Francis-in-the-Valley, Green Valley, AZ  
HILL, Donald B., from communications offi-

cer, Diocese of Toronto, Canada, to St. Mark's, Buffalo, NY  
HILTZ, Arnold A., from St. Alban's, Roxborough, PA, to non-parochial  
HOLMEN, John A., from St. Mary's Basswood, Hastings, and St. Matthias, St. Paul Park, MN, to Christ, Selkirk, Man., Canada  
JENKINS, Al W., from St. James, Port Charlotte, FL, to St. Dunstan's, Largo, FL  
JONES, R. Michael, from Holy Comforter, Sumter, SC, to Diocese of Western Newfoundland, Corner Brook, Newfoundland  
LOVELACE, David W., from Good Shepherd, Rocky Mount, NC, to St. Paul's, Newnan, GA  
MACKENZIE, Jonathan, from St. Luke's, Smethport, PA, to St. Luke's, Catskill, and Christ, Coxsackie, NY  
MACORT, John G., from chaplain, Wooster School, Danbury, CT, to St. Andrew's, Madison, CT  
MILLER, Robert C., from St. John's, Lafayette, IN, to St. Matthew's, Indianapolis, IN  
MILLS, Frederick R., from St. Thomas, N. Syracuse, NY, to Trinity, Ambler, PA  
MOORE, Rudolf A., from non-parochial to St. Paul's, Overbrook, PA  
MURPHY, William L., from St. Andrew's, Elyria, OH, to St. Francis, Rutherfordton, NC  
NICKLE, Harold W. B., from Trinity, San Antonio, TX, to Good Shepherd, Corpus Christi, TX  
PEARSON, Cedric E., from Grace, Defiance, OH, to St. Timothy's, Perrysburg, OH  
POTTER, Jack C., from St. John's, Lafayette, IN, to Grace, Tucson, AZ  
PRICE, Gordon S., from Christ, Dayton, OH, to St. Paul's, Palmyra, and St. Jude's, Monroe City, MO  
ROEN, John R., from St. Mark's, San Anto-

nio, TX, to Trinity, San Antonio, TX  
SCHMIDT, Kenneth L., from non-parochial to St. Mark's, Philadelphia, PA  
SCHMIDT, Richard H., from Christ, Fairmont, WV, to St. Peter's, Ladue, MO  
SCHOMAKER, Kenneth E., from chaplain, Episcopal Academy, Merion, PA, to St. Andrew's, Greencastle, IN  
SHAW, Chauncey L., III (Father John), from Bethesda-by-the-Sea, Palm Beach, FL, to Society of St. Paul, Palm Desert, CA  
SHEARER, Donald R., from Holy Communion, Paterson, NJ, to All Saints, Orange, NJ  
SKANSE, Oliver B., from St. Matthew's, Auburn, WA, to chaplain, St. John's School, Agana, Guam  
SPICER, John T., from Christ, Blacksburg, VA, to St. Andrew's, Mt. Holly, NC  
THOMPSON, W. Douglas, from St. Paul's, Klamath Falls, OR, to Christ, Eureka, CA  
WALKER, W. James, from non-parochial to St. John's, Albany, GA  
WALTERS, Sumner, Jr., from St. Paul's, Walnut Creek, CA, to St. Ambrose's, Foster City, CA  
WHITE, Kenneth O., from Grace, Chattanooga, TN, to St. Francis, Norris, TN

## NEW DEACONS

GALLOWAY, Richard K., to Cathedral Shelter, Chicago, IL  
POCH, Jose A., to St. Margaret and St. Anne, South Gate, CA  
PRICE, Allan C., to St. Timothy's, Littleton, CO  
SHEPHERD, William H., Jr., to St. Christopher's, Carmel, IN  
THOMPSON, David J., to graduate studies  
TURNER, Jane C., to St. Alban's, Los Angeles, CA

## Hawaiian Ministry

Continued from page B

**HONOLULU:** Do you have some notable success stories at IHS?

**DU TEIL:** Oh, yes. The head nurse of a health task force in Paris, France, was the first person we helped in this building. He was injured when a bunch of people jumped him, and he couldn't work. We...fed and looked after him until he got his health back.

Another of our memorable successes is the kid who came out of the Oahu Prison on a drug charge

with a five-year probation hanging over his head and was taken into our healing community. He became a very useful member of our staff as a CETA worker. Today he is president of the student body at one of our community colleges.

We have a lot of successes. Of course, I consider it a success if we keep a schizophrenic out of the state hospital. I feed my street people for about a dollar per person per day. Compare that with the \$40,000 it costs to keep someone in the state hospital for a year and you see that IHS is saving the state some \$4 or \$5 million a year.

**HONOLULU:** Do you encounter much violence here?  
**DU TEIL:** The night we opened I got the best slug in the jaw I've had in my life! When the poor guy who did it came out of his drunken state, he was mortified. In fact, he hasn't stopped apologizing. We have a fight or two every week, but we know how to handle them.

I have made it clear that the two things I will not tolerate in here are paint sniffing and violence. We've had a few real bums...at one time or another, and I now have a list of 15 or 20 people I have permanently kicked out because they are violent. When someone get violent in here, I expel him, call the police, write a trespass notice on him, and refuse to let him back unless he has gone to a therapist or counselor and persuaded them he's ready to come back and behave himself. I have to do that, or this place would be like Friday night at Madison Square Garden....

**HONOLULU:** Where do you get your funding? Do you have to go out and seek donations?

**DU TEIL:** Yes. We have a mailing list composed mostly of the Episcopalians on the islands. We ask them for help two or three times a year, and we get a good response. We also have a tremendous amount of help from scores of other churches in over a dozen denominations. The most generous church of all in support of IHS is the Roman Catholic chapel over at Pearl Harbor. They even outdo the Episcopalians....

**HONOLULU:** What's an average day like around here?

**DU TEIL:** Well, I arrive before 7. By that time Bill Fichtner, my good right-hand man, has breakfast under way. Breakfast usually consists of coffee and do-

nuts or sweet rolls. We open at 7:30, and we always try to get whichever people need to get down to welfare over there ahead of the daily onslaught. We try to make all necessary phone calls to the mainland before 8 (or after 5) while the rates are low. Then we start lining up people for the showers. We carefully monitor the distribution of towels, however, lest they be purloined for paint-sniffing purposes.

By this time a few people have wandered in so we make up a chart on them that drives social workers wild with envy because it's so simple. There are just three columns: What's wrong, what did we do, and what's left to be done. So most of the morning is taken up with troubled people who drop in. Meanwhile we're making lists of people to visit the doctor and the psychiatrist.

Volunteers arrive and help us serve lunch. We alphabetize and distribute the mail when it arrives. Then the afternoon is devoted to the problems of people who drop in. About once a day some woman shows up with her children and tells us she was beaten up by her husband. A big problem is they often leave Minneapolis and show up here without their and their children's birth certificates and social security cards, which are essential if they're going to get any welfare. So we help them get or replace the needed documentation, and we feed and find housing for them until it comes.

When 4 o'clock rolls around, we have prayers and dinner. I'm kidded about the prayers here because they are very simple. People say we're the only mission in the country where the soup is still hot when the praying is finished....

**HONOLULU:** Dr. Du Teil, what have I not asked you that you'd like our readers to know?

**DU TEIL:** I suppose the one question I'd like to answer is: "What do these people need that the community can give them?" And I would answer that the main thing is just plain old love. Tough love, maybe, but love. None of us can be human alone, and these are very lonely people because nobody loves them and nobody wants a thing to do with them. But somebody has to step in and surround each of them with warmth so he or she can become a different kind of person....

## CHANGING?

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# Have You Heard

## TOUCHED BY LOVE

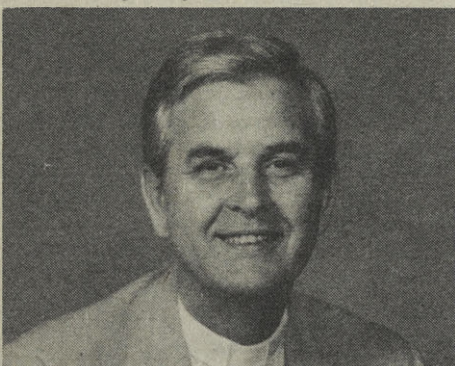
A group of California carolers had a Christmas experience that is too important to keep until next season. When the carolers of St. Timothy's, Apple Valley, made their annual tour of nursing homes and hospitals, they were asked to sing outside the room of Janet Morrison, 24, who had been comatose for three weeks following an auto accident. Free-lance writer, John Poniske, who sent us the story, said that as the familiar hymns filled the air, "Janet began to blink her eyes in time to the music. It wasn't much, nor was it enduring, but it was a beautiful sign of God's love." Poniske reports that early in January, Janet was still comatose and her family asks our prayers.

## A MIGHTY FORTRESS

Ecumenicity is wonderful, and our recent rapprochement with the Lutherans encourages us to borrow an anecdote from *The Lutheran* (2900 Queen Lane, Philadelphia, Pa. 19129, \$5-a-year subscription for those who would like to know them a bit better). Its column, "A Little Salt," quotes Lutheran Church in America missionary Marjorie Lomperis reporting an exchange which took place at an ecumenical conference in India. "I overheard a plump Indian nun say to her mother superior, 'Please, some of us are upset because we're being teased about being fat.' The mother superior replied in a soothing voice, 'Never you mind. We know that our bodies are the temples of the Holy Spirit. Some of us are temples—and some are basilicas.'"

## Renewal

Continued from page 3



Charles Irish

rest of the Church in a positive way." In the past the word "charismatic" had come to mean "one manifestation of the Spirit—namely, speaking in tongues," Irish said, but that is "only a small part of what we're about."

The primary focus of the movement today is parish renewal, which begins with personal renewal. ERM says this program emphasizes "apostolic teaching, biblical preaching, historic worship, and charismatic experience." ERM, based in Bath, Ohio, has an annual budget of \$100,000 and sponsors a dozen or more conferences annually.

"We concentrate now more on the clergy rather than going the lay route," Irish explained. "The clergy, including bishops, are the ones who can open doors as well as slam them."

He said the movement counts "at least" 2,500 priests and 25 bishops who are baptized in the Spirit, and 400 Episcopal congregations are "well along in renewal." He said the bishops regarded as most clearly identified with the movement are William Frey of Colorado, Shannon Mal-

## NO NEW LIFE FOR NEW LIFE

We sincerely regret the demise of *New Life*, a plucky little journal produced during the past 10 years by Philip Deemer. Although finances had halted publication twice in the past, this time, Deemer says, "there will be no more resurrections. . . . Today's economic situation has done us in."

## REAL CUT-UPS, THESE MONKS!

"In a Monastery Garden" sums up the traditional image of monks earning their livelihoods by tilling soil, making wine, ripening cheese. What you don't expect them to do is cut out Calvin Klein jeans and jogging suits. But that's exactly what the men of St. Mary's Cistercian Monastery in the tiny village of Hecla, Pa., do to support their vocation of prayer. A few years ago the superior, the Rev. Luke Anderson, decided that farming endeavors would no longer support the community. The Cistercians' first project was making the embroidery patches on Arnold Palmer golf shirts. When that contract ended, the monks were approached with an offer to train them in garment cutting, an exacting task. They have now learned their new trade so well that the five members of the monastery can cut some 5,000 garments a week.

## PEOPLE MAKING NEWS

**Robert Christman**, the new president of the Diocesan Altar Guild of Michigan, may be the first male to hold such a position. . . . **Jacob K. Javits**, former U.S. senator, has received the Charles Evans Hughes Gold Medal of the National Conference of Christians and Jews. . . . **Betty Gray**, former staff member for women's ministries at the Episcopal Church Center, is the new executive director of the Japan International Christian University Foundation. . . . The Presiding Bishop's Fund for World Relief has sent \$10,000 to Archbishop **Justin Ndandali** of Burundi, Rwanda, and Zaire to help the Diocese of Butare in its work with Ugandan refugees.

lory of California's El Camino Real, and Bob Jones of Wyoming.

If one person exemplifies the Episcopal charismatic expression, it is the Rev. Everett Fullam, whose St. Paul's Parish in Darien, Conn., has received national attention for its spectacular growth and enthusiastic style of worship. Fullam also serves as ERM president.

In opening remarks at the Louisville conference sponsored by the Diocese of Kentucky, Fullam said "only the renewing grace of God" can help the Episcopal Church arrest its losses.

Fullam said he did not know what a renewed Church would be like, but he said his vision of the One, Holy, Catholic and Apostolic Church was a body in which the members have "something of the zeal of the Pentecostals" along with the "balance and order of the Episcopal Church."

The Louisville conference, held at Christ Church Cathedral, attracted more than 500 participants and was described by its sponsors as a rousing success. In addition to Kentucky, the states of Georgia, Indiana, Oklahoma, Ohio, Illinois, and Louisiana were represented.

"We really felt this diocese needed renewal, and we were working on [the conference] before it had a sponsor," said Anne Bloch, a Cathedral member who spearheaded the conference with her husband Don.

The conference concluded with a Saturday morning Eucharist celebrated by Dean Allen Bartlett of the Cathedral and marked "by a lot of happy tears," Bloch said. "The thing this conference kept saying to me was the concept of the royal priesthood of all believers, whether we're ordained or not: We're all in a royal family, and our feast is the Eucharist."

Richard Walker is a former UPI reporter.

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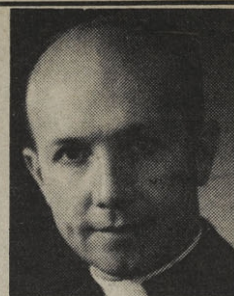
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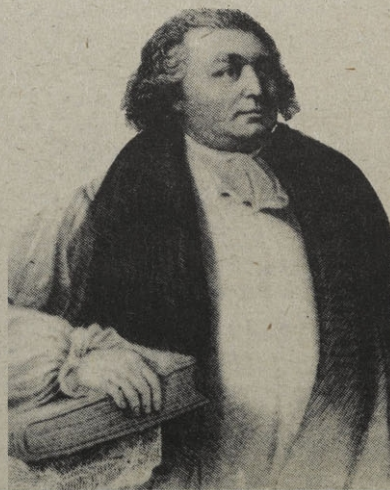
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# Turin Shroud gets new scrutiny

A mystery story, the topic of endless scientific inquiry, and an object of faith, the Shroud of Turin is receiving new scrutiny through the efforts of a Georgia Episcopal priest.

The Rev. Kim Dreisbach, rector of Church of the Incarnation, Atlanta, Ga., and director of the Atlanta Center for Continuing Study of the Shroud of Turin, mounted a four month exhibit—November through February—of Shroud material at the Peachtree Center Shopping Mall in Atlanta. The actual Shroud is in Turin, Italy, and has left the Roman Catholic Cathedral of St. John the Baptist only once in 400 years—during German occupation in World War II.

Exact-size replicas of the ivory-colored linen burial sheet are among the items shown in Atlanta. The herringbone-weave cloth bears the front and back images of a man who has been beaten, scourged, and crucified. The wounds depicted correspond to the biblical description of Christ's death, including the fact he was buried in a tomb rather than thrown into a lime pit as was the custom with criminals of the day.

"The blood on the cloth is real. This man was dead when they put the cloth

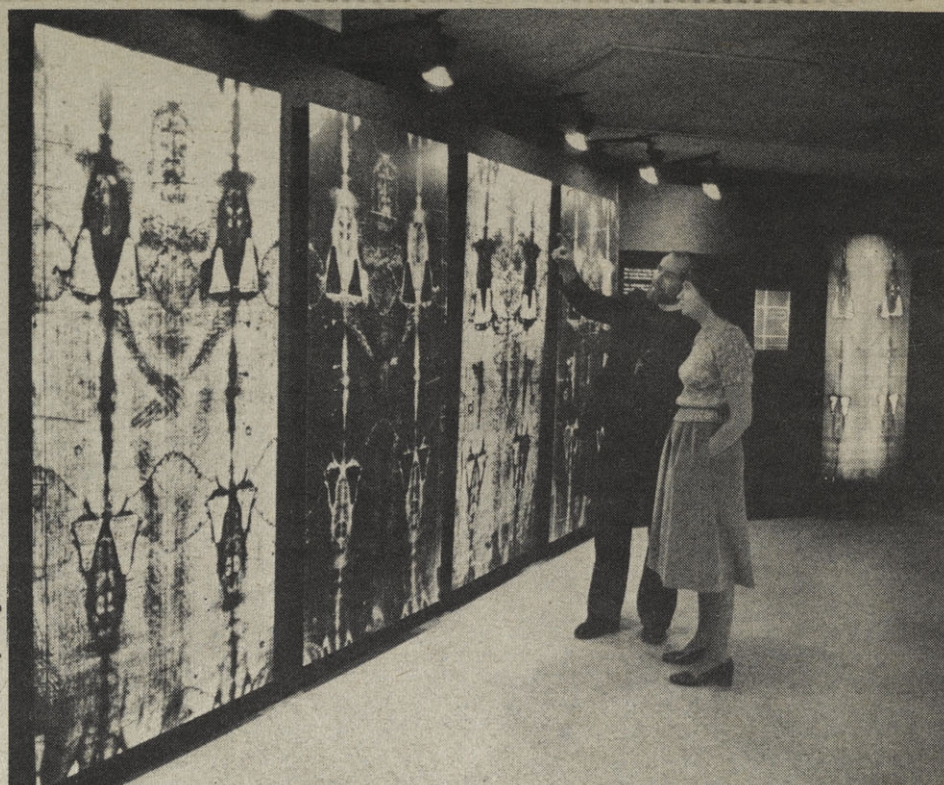
over him," says Dreisbach. "Experts agree he was lashed and crowned with thorns. The wrist wounds and the foot wounds are from the nails of crucifixion."

Many scientific tests—including blood tests done by forensic pathologists—have been completed, but the carbon testing which involves burning a portion of the material has not yet been done although permission has been granted. Such a test would date the material within 150 years. Dreisbach says the fact the cloth could be 2,000 years old is not a problem. "We have funeral cloths that are 5,000 years old."

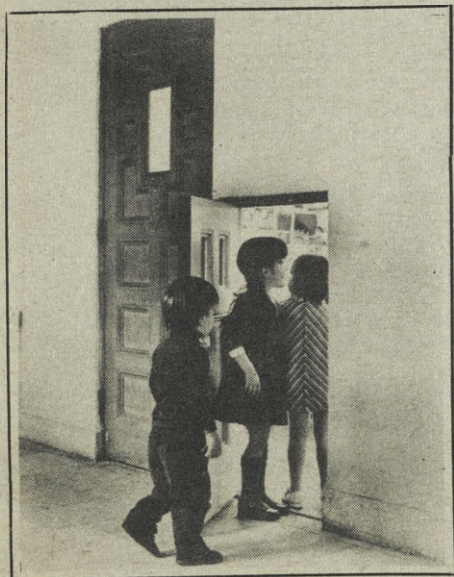
The Episcopal priest says one's faith should not depend on the Shroud's authenticity, but it has a "power all its own. If it were proven false tomorrow, I would still use it as a visual aid."

Dreisbach, who quotes a Roman Catholic monk, calls the Shroud "God's love letter to us in linen." He is currently working on a television series intended for airing Easter Week, 1985. The five-hour documentary will interview scientists who examined the Shroud in 1978 and explore the mystery from artistic, historical, and biblical perspectives.

Photo by Roger W. Neal



Pointing out details of the exact-size replicas of the Shroud of Turin, the Rev. Kim Dreisbach leads a visitor through the exhibit which continued through February.



At First Baptist Church in Montclair, N.J., members of the Sunday school kindergarten class have a small door alongside the full-sized one and far prefer their "very own entrance."

## Grandma's yackety-yacks bring big results with little people

Drusilla M. Gillespie, a vestry woman at St. Paul's-by-the-Sea, Jacksonville, Fla., has meetings—or "yackety-yacks"—with her grandchildren, Miranda, 6, and Juliet, 3. Here are the results of their yackety-yack on Christian stewardship.

Miranda opened with a dictionary reading: "A Christian is a believer in Christ" and "a steward is the manager of another person's possessions." From these we concluded that a Christian steward is someone who manages Christ's or God's possessions on earth.

Juliet added that God made and owns everything although in her opinion He could have forgotten a few things like spinach, roaches, and thunder. We had some trouble deciding who should take care of all these beautiful things on earth—many seem to be neglected.

The girls decided their four dogs be-

long to God since He gave them life, but they have the responsibility of feeding and caring for the dogs. Rather reluctantly they said their new baby brother also belongs to God but are quite happy to let Mommy and Daddy take care of Brendan, especially when he cries and has dirty pants.

We decided that having dogs, flowers, and babies around to take care of is really fun, and we are grateful to God for letting us have them for awhile. God gave us everything we need to live and be happy, especially turkey, candy, Christmas trees, and the ocean. Of course, His greatest gift is His love which He shares equally among all of us, and no matter what we do, He still loves us.

The girls said God loves them, and they love Him. He gives them gifts, and they give Him presents, too.

Miranda said she gives money to her church. Juliet interrupted to sing a song: "I am the Church. You are the Church. We are the Church together. All who follow Jesus, all around the world. Yes, we're the Church together."

Miranda agreed, but she said she takes

her money to the church building where the minister stays, and he sees that God receives her gift. Miranda gives a dime of her \$1 allowance to the church every Sunday. She admitted giving the whole dime is hard for her because she is saving to buy a toy microscope.

Miranda asked me how much I give, and I told her it's a little more but is really the same gift because I also give God a dime of every dollar He gives me. In the Bible, I told her, this is called tithing.

Juliet said that without an allowance, she doesn't have a dime to give, but she takes flowers to Sunday school to put on the altar, and she always takes Drusilla, her doll, so she can hear the stories the teacher tells the children. Juliet said she also sometimes helps the teacher pass out the crayons and three or four times a year she and Miranda take cans of food to church to be given away to some of God's children who are hungry.

Meeting adjourned!

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## Executive Council sets Next Step, Jubilee criteria

Setting criteria for Jubilee Centers and grants, responding to criticism of the National Council and World Council of Churches, and meeting local churchpeople were items prominent on the February 9-11 agenda of the Executive Council meeting in Charleston, S.C.

For its first meeting outside the New York City area since the sale of its former home, Seabury House in Greenwich, Conn., Council held committee meetings and worshiped in Charleston's historic St. Michael's Church. Council members and staff were entertained in private houses, and Council member Thomas Tisdale and his wife Courtenay entertained Council members at a reception in the Gibbs Art Gallery.

In the early mornings and late afternoons Joan Goodbody, a licensed guide who is the daughter of Harriet and John Goodbody, editors of South Carolina's diocesan newspaper, escorted walking tours of Charleston's historic streets and alleys to give Council members the flavor of the city in which they were meeting.

In his opening remarks Presiding Bishop John M. Allin called Council members to "the work of motivating every member of this Church... to increased participation and giving in the mission of Jesus Christ to the increasingly desperate human conditions in this world." He charged Council to work to "remove every distraction, every point of confusion, every misunderstanding we can to clear the path for mission."

In response, Council pointed to the interdependence of two General Convention-approved programs—Jubilee Ministry and Next Step. "Next Step in Mission sets forth the imperative of our faith; Jubilee Ministry points to a clear and present application in our world," their statement said.

The statement applauded the work of a committee that has been trying to put the two programs together. Council received a report of programs already underway in the Next Step/Jubilee areas.

Later Council spelled out criteria for Jubilee Centers and funding; the latter will be made through the existing Coalition for Human Needs.

The criteria adopted suggest that dioceses designate Jubilee Centers—congregations or ecumenical clusters—and Council will affirm them. Where no diocesan mechanism for designation exists, Council will consider direct applications for designation of those parishes "engaged in mission and ministry among and with poor people." Such work, the criteria say, must be "rooted in worship"; its program must include at least one program of human rights advocacy and one of human services; and the Center—once designated—must be willing to demonstrate to others how its program operates, maintain how-to files, act as a resource and information center, and be subject to annual review.

Jubilee funding criteria include: prior permission of the bishop, clergy, and lay leadership and service directed beyond the recipient with clients participating in decision-making. The categories of Service, Worship, Evangelism, Education, and Pastoral Care will be used to evaluate applications. Grants will require 25 percent

matching funds, cannot be used for building maintenance although some alterations and equipment purchase may be allowed, will be for no more than five years with annual evaluation, and are subject to reduction or termination if evaluation finds such action appropriate. Funded programs will serve as models, and personnel will be expected to cooperate in explaining them. Applications must include financial plans for future funding.

In discussion of recent television criticism of the major ecumenical bodies to which the Episcopal Church belongs—the World Council of Churches and the National Council of Churches—Allin, who as Presiding Bishop sits on the governing boards of both organizations, reminded Council members that Episcopalians are members of both bodies and "can't act as outsiders" but can tell Episcopal representatives to do their jobs better.

A Council resolution urged Episcopal delegates to both governing boards to assure that Episcopalians know of the boards' actions. Council rapped CBS news and the staff of *60 Minutes* for "poor editorial judgment and inferior journalistic standards," which it said resulted in an "unfair and biased" presentation in a half-hour segment aired on January 23. Council also urged the Presiding Bishop to continue to support ecumenical protests to CBS, the Federal Communication Commission, and other appropriate agencies.

Council member Harry Griffith of Winter Park, Fla., said defense of the two bodies was seen as "a whitewash" in his diocese. "I want to get the truth. I'm not satisfied we are giving the truth." The explanation that the protest was an attempt to gain equal time for presenting the truth did not sway Griffith from casting the single negative vote.

In other business, Council heard about:

- stewardship efforts in planned giving, education, and tithing as well as projected publication of a new book of giving opportunities;
- total Venture in Mission giving of \$173 million; and
- diocesan acceptance of apportionment which has reached a new high of 97.4 percent for 1983.

Council supported Episcopalians in Nicaragua in calling for cessation of violence and aggression on the part of all sides in this country and dialogue for peace in all of Central America;

- urged Episcopalians to become informed on pending "determination of death" legislation;
- continued participation in the Ecumenical Bail Bond project;
- commended bicentennial observances of the Treaty of Paris, which ended the Revolutionary War;
- heard that Allin will be Episcopal leader at a global peace conference in Uppsala, Sweden, and attend a national Episcopal peace conference in Denver;
- was asked to pray for former staff member Maria Cueto, now on trial in New York City;
- designated the Minnesota Committee on Indian Work the recipient of the 1983 Church School Missionary Offering; and
- approved \$6,000 in funding for Spanish language resources.

### SWITCHBOARD *Continued from page 4*

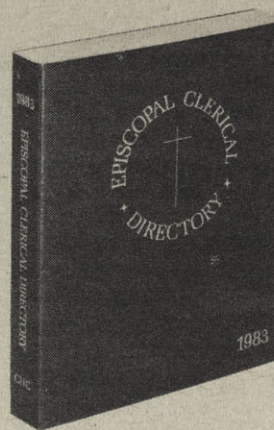
feminine aspects of God's being. Even though I have no desire to eliminate references to God the Father and God the Son as sexist, I do think Terry's point has a sound biblical basis. Having priests we call "Mother" could perhaps help male Episcopalians to come to better terms with the feminine aspects of their personalities and female ones to do the same with the

maleness in them.

In the final analysis this correspondence will not settle anything since Episcopalians will call clergy what they please, as all of us know who have winced at "Reverend" so long.

O. C. Edwards, Jr.  
Evanston, Ill.

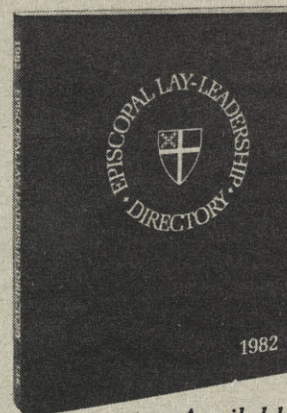
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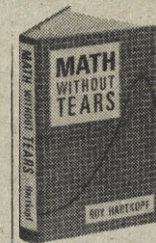
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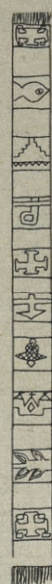
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Photo by Mary Frampton/Los Angeles Times



The Rev. Alice Callaghan who shares a laugh with a young friend, Barbara, would like to bring more permanent happiness to Los Angeles' Skid Row through her Las Familias del Pueblo center.

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## In City of Angels she wrestles with devilish problems

by Huston Horn

The small hotels have imposing names—La Jolla, the Stanford—but the names are only cosmetic. Behind them the stairwells stink of urine, and the sodden hallways, scarred by gang graffiti, are carpeted with walked-in dirt. That's where the children play—except for those lucky enough to escape to *Las Familias del Pueblo*, a haven for families in the midst of Skid Row.

*Las Familias del Pueblo* (the Families of the City) is the creation of the Rev. Alice Callaghan, a compact, fast-lane composite of enthusiasm, imagination, and drive. Through her efforts a shabby storefront building on the eastern fringe of central Los Angeles now has a living room, dining room, sewing room, playroom, classroom, legal clinic, counseling center, and a once-a-week co-op grocery store. And Callaghan, not even breathing hard, is at it, in it, or on the streets around it 10 to 12 hours a day, six days a week.

"When it comes to ministry," says an awed friend, "Alice is remarkable."

*Las Familias* itself is remarkable. Although a few day-care centers exist in the 50 blocks of Los Angeles' downtown Skid Row, *Las Familias* is the first and only agency directly ministering to the 800 or so families crowded into the neighborhood's 80 cheap hotels.

"Anything that will strengthen the family, help the children, relieve the hopelessness, assist the parents in coping with their many problems, that's what *Las Familias* is here for," Callaghan says. "In this Skid Row wasteland of despairing people and drugs and prostitution and crime and disease, we try to keep spirits and hopes alive. We try to keep families functioning until they can escape the area and move on to something more decent."

At one time a Roman Catholic nun, Callaghan began her ministry in the squalid neighborhood soon after her ordination in 1981. Formerly a lay staff member of All Saints', Pasadena, she remains there as an associate minister and assists in Sunday services.

A *Los Angeles Times* reporter, who followed Callaghan on a day's rounds, calls her "someone who by her own admission considers the day shot if she's not on the go soon after 5 a.m. . . . She is a tough, political animal who is concerned about poverty and injustice. There is more of the so-

cial activist than social worker about her, as attested by a string of arrests for demonstrating and picketing over the years against the war in Vietnam, the deportation of Salvadorans, the manufacture of munitions, the mistreatment of farmworkers."

Says a former associate: "You've heard of gadflies, but have you ever seen one? Alice sat for the portrait!"

Prodding, cajoling, insisting, Callaghan put together a board of directors for *Las Familias* that has a certain clout: a federal judge, some lawyers, corporate executives, college professors, and community activists. Atlantic Richfield gave \$20,000; All Saints', Pasadena, gave \$10,000; All Saints', Beverly Hills, Pacific Telephone, and some other corporations gave lesser but substantial amounts. And the Los Angeles County Mental Health Department promised the services of a psychotherapist.

When the center opened, Callaghan did not simply put up an "Open" sign. Rather, having learned Spanish, she made fliers and walked the hotel corridors, knocking on doors and introducing herself and *Las Familias* to the families she met.

Now, just to walk down Sixth Street with her is to begin to measure the success of her aggressive friendship. "Buenos dias, Senorita Alicia," say the mothers. "Buenos dias, Alicia," say the children.

Operating on a \$70,000 budget that has not yet been entirely funded means Callaghan occasionally skips a paycheck until the cash flow resumes. Two half-time salaried people and a number of volunteers help carry the load, but Callaghan opens the center, mops the floors, starts the coffee, and waters the plants in addition to trying to deal with absentee landlords and immigration problems and just bolstering the spirits of her charges as they search for jobs and a better life for their families.

"On top of that," she laughs, "people pay me a salary to do what I love. I couldn't ask for more."

She and the board focus on what's next, not what is. *Las Familias* wants to upgrade some of the hotel rooms in return for hotel owners' freezing rents and to start self-help employment projects—maybe a co-op tortilla factory and an auto maintenance service.

Callaghan told *Los Angeles Times* reporter Kathleen Hendrix, "The most important things, of course, are the larger issues. Finding solutions—we have to find a way to do it. We have to find a way to do it."

Adapted, with permission, from *The Episcopal News*, Diocese of Los Angeles.



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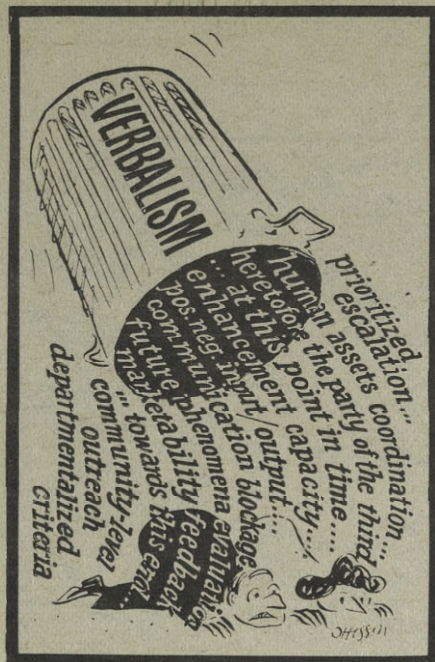
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## In the beginning was the committee...

If God were an Episcopalian, the book of Genesis might read something like this:

"In the beginning, God created the heavens and the earth. The earth was without form and void; so God created a small committee. God carefully balanced the committee as to sex, ethnic origin, and economic status in order to interface pluralism with the holistic concept of self-determinism according to judicatory guidelines. Even God was impressed. And so ended the first day.

"And God said, 'Let the committee draw up a mission statement.' And behold, the committee decided to prioritize and strategize. And God called the process empowerment. And God thought it sounded pretty good. And there was evening and there was morning, the second day.

"And God said, 'Let the committee determine goals and objectives and engage in

long-range planning.' Unfortunately, a debate as to the semantic difference between the goals and objectives pre-empted almost all of the third day. Although the question was never satisfactorily resolved, God thought the process was constructive. And there was evening and there was morning, the third day.

"And God said, 'Let there be a retreat in which the committee can envision functional organization and engage in planning by objectives.' The committee considered adjustment of priorities and consequent alternatives to program direction. And God saw that this was good. And God thought it was even worth all the coffee and doughnuts He had to supply. And so ended the fourth day.

"And God said, 'Let the program be implemented consistent with long-range planning and strategy.' The committee considered guidelines, linkages, structural sensitivities, alternatives, and implementation models. And God saw that this was very democratic. And so would have ended the fifth day except for the unintentional renewal of the debate about the differences between goals and objectives.

"On the sixth day the committee agreed on criteria for judicatory assessment and evaluation. This wasn't the agenda God had planned. He wasn't able to attend the meeting, however, because He had to take the afternoon off to create day and night and heaven and earth, and seas and plants and trees, and seasons and years, and sun and moon, and birds and fish and animals and human beings.

"On the seventh day God rested, and the committee submitted its recommendations. It turned out that the recommended form for things was nearly identical to the way God had already created them, so the committee passed a resolution commending God for His implementation according to guidelines. There was, however, some opinion expressed quietly that human beings should have been created in the committee's image.

"And God caused a deep sleep to fall upon the committee..."

Actually, this piece was anonymously written about the Lutherans, but since they have no corner on the amount of time committees can waste, we asked to reprint it. Copyright 1982 The Lutheran. Reprinted by permission from the Sept. 15, 1982, issue.

## Feasts for Feast Days

BY VIRGINIA RICHARDSON

March 1  
St. David

According to tradition, David, the patron saint of Wales, was a prince of Cardiganshire. As a youth he entered a monastery school founded by St. Illtyd, whom some equate with the legendary Sir Galahad. He was later educated by a holy, learned man named Paul, whose blindness he is credited with curing. David became renowned for the power and sweetness of his preaching, and at the Synod of Brevi, where the crowd was so large the speakers could not be heard, he was called to speak and was understood by all present.

According to fact, David was born in Wales at a time when monasteries were the

centers of learning, asceticism, and missionary fervor. An abbot-bishop, he was responsible for much of the spread of Christianity in Wales and in the course of his work founded 12 monasteries, including one in Menevia, now St. David's, in Pembrokeshire. He died in the latter half of the sixth century and is buried in the choir of the present St. David's Cathedral.

While David's primary emphasis was joy in the Lord and in life, the rule of his order was strict, and his monks eschewed meat, maintaining a diet of bread, vegetables, and water. David's feast day would therefore best be celebrated with a simple menu typical of Wales, such as pea soup, oat cakes, vegetable salad, and fruit.

### PEA SOUP

1-2 ham hocks, skin slashed  
1½ cups split peas  
3 carrots, peeled  
2 cloves  
3 qts. water  
Sour cream (optional)

Place ham hocks, peas, carrots, cloves, and water in a large kettle. Bring water to a boil, then cover and lower heat; simmer soup gently until the hocks are tender—about 2-3 hours depending on size. Remove the hocks from the kettle, saving them for another meal, and pour the soup into a blender, food processor, or food mill, processing until it is smooth. Reheat the soup. If desired, a dollop of sour cream can be stirred into each bowl as it is served.

### OATCAKES

3 tbs. boiling water  
2 tsp. bacon fat or butter  
5 tbs. oats (not instant)  
¼ tsp. salt  
Oats

In a small bowl place boiling water and fat, stirring until fat is melted. Add 5 tbs. oats and salt and beat well, the longer the better. Pour a small amount of oats into a wide dish. Take ½ tbs. dough, roll it in oats, and then place it between waxed paper and roll it very thin. Cook oatcakes on an ungreased iron skillet or griddle for 10 minutes on each side over low flame. Oatcakes will barely become brown. Turn off heat and let cakes cook in the pan.

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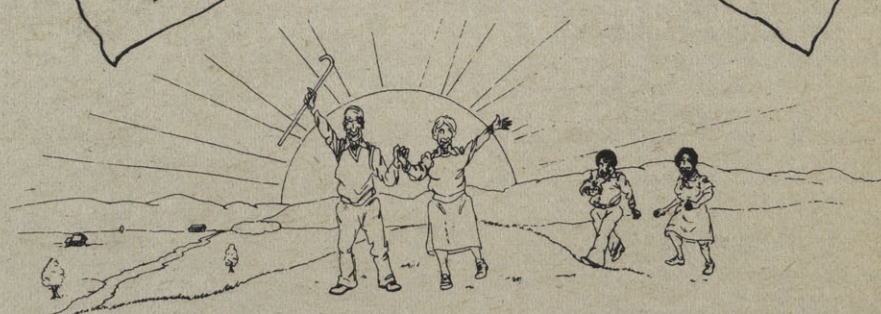
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## THE SABBATH



### REFRESHMENT FOR HARRIED LIVES

Sunday. The Sabbath. The day of rest. A mix-up in airline schedules gave the Sabbath new meaning for me.

I was 300 miles from home, in a beautiful spot, with 24 hours on my hands. It was Sunday, and I had been to church. Back home I would have been making beds, weeding the garden, preparing meals, writing letters, doing all the mopping-up things that usually filled my seventh day. But here I could loaf with a clear conscience.

I could sit on a hillside and stare up at the clouds or lie under a willow and watch its leaves make streaming shadows on the grass. Or go to sleep.

Since that missed airplane I have become more purposeful, and now, like some other Sabbath-seekers, I think the Sabbath, a day on which you don't deliberately or intentionally accomplish anything, should be a day other than Sunday. To me the day we Christians celebrate the fact we are Christians is much too active and communal to be a Sabbath.

"Six days you shall labor and do all

### A FORCED SABBATHICAL BROUGHT SABBATH TO LIFE

BY MARY MORRISON

your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work" (Ex. 20:9 RSV). A good idea when you stop to think about it. You're caught. You have to enjoy yourself. You have to come to a halt and, undistracted, look around and see the world that waits day after day for you to savor it. The squirrel cage door opens, and you get off that desperately whirling exercise wheel, straighten your body and become a person. Like Adam in Paradise, you can look at the world around you and give everything its name by seeing the meaning

it has for you and hearing the voice with which it speaks to you.

"Remember the sabbath day, to keep it holy." (Ex. 20:8) "Holy" is a hard word to grasp in everyday life. But in Sabbath time, a really special state of consciousness, we can begin to have some idea of it. Our real job is not the six-day business of struggling along like ants, carrying burdens that weigh more than we do, but the Sabbath vocation of sitting still and allowing something to happen in us and around us, a kind of three-way transaction between the world and us and the Creator who made both it and us.

We may have to labor for six days to keep ourselves and our world going, but one day out of seven can and should be for the holy work of making it all whole within us, our world which we see and create within us by our perception of it and give back with gratitude to God, who gave it to us.

Mary Morrison, a former contributing editor of *The Episcopalian*, is the author of *Jesus: Sketches for a Portrait*, as well as pamphlets on reconciliation and the Gospels.

### SABBATH HELPS ME CEASE MY BUSY-NESS

BY JOANNE DROPPERS

relationship with Him. I realized that if I continued to acknowledge it without acting on it, I was answering "No" to the invitation, the blessed opportunity God was offering me. So I decided to keep the Sabbath.

Strange as it may seem, only then did I consider how I would do that. What changes would it mean? What would I do? I saw the day could best be set apart by an observance that was inappropriate for other days and that *not* doing something could fill a whole day more simply than doing something. I knew the Sabbath should be a time to relish, not a time of trial. I was ready to accept the classic and definitive answer—I will do no work on the Sabbath. The summons to Sabbath, however, validates the rightness of work and has helped me discriminate as I question what my "work" is.

Keeping Sabbath, acknowledging God's initiative, I divest myself for a time of my own initiative. I cease planning, prioritizing, toiling, completing, naming, learning, and manipulating. I live in truce with the world. When the Sabbath is over, I resume the tasks of this changing and chanceful life.

Keeping the Sabbath has given me a sense of Heaven as an existing reality, not a presumed expectation. I have learned to discriminate between God's holiness and will and my busy-ness and goals. The assurance of periodic rest helps me to accept both boredom and stress.

The Sabbath is a continuing reminder

that it is not my place to bring anything to completion and that God offers His grace to me now, just as I am, not to the ideal person I would like to be. This is true seven days a week. Sabbath experience is unique but not isolated. It blesses and enhances the best in our constant relationship with God.

Many people today—Christians and non-Christians—desire and unwittingly seek the refreshment Sabbath offers. Witness the search for a heavy weekend date, the expectancy of Friday night (TGIF—Thank God It's Friday) and the glum reports on Monday morning as an indication that the Sabbath has contemporary meaning.

In the patience of God's time, we are now coming to a period when the economic, social, and psychological realities of daily living make right and necessary the acknowledgement and use of the various gifts, opportunities, and relationships God offers. God offers an invitation in the seventh-day Sabbath. Acceptance requires no test of creed nor initiation. It requires response.

Joanne Droppers lives in Alfred, N.Y.

### RECOVERING ANCIENT RHYTHMS

In his book, *Sabbath Time* (\$10.95, Seabury Press, New York), the Rev. Tilden Edwards, director of the Shalom Institute in Washington, D.C., makes a case for the importance of Sunday Sabbath. "Buried deep in Judeo-Christian tradition is a rhythm of time that needs to be uncovered and offered in fresh forms today. It is a rhythm anchored in an understanding of the Sabbath," Edwards says. He offers suggestions for observing the Sabbath, such as Saturday-night family preparations which include special clothing and ceremonial candle-lighting, Psalm reading, and a brief after-dinner service.



## GANDHI ON FILM

### THE EYES HAVE IT

Every now and then a movie arrives which lives up to its press notices. *Gandhi*, Sir Richard Attenborough's film on the life of India's emancipator, does that—and more.

No person in the last century has done more to lift the human race than the little bald-headed man swathed in white homespun with the granny glasses perched on his oversized nose. Attenborough was right in his 20-year obsession to tell the Gandhi story and in his choice of an unknown Anglo-Indian actor, Ben Kingsley, to play the lead role.

Every Christian should see this film on the development of non-violence as a force in the 20th century. In addition to being an epic, a classic, a masterpiece, the film is a powerful primer on the risks and rewards of action without resort to arms. Although Gandhi was a devout Hindu, his life, as portrayed in the film, evokes often the feel of New Testament times.

The Mahatma's use of symbols like salt and cloth, his confrontations with the authorities, his wise but tart advice, and his suffering draw the viewer to remember parables, questions in synagogues, a sermon on a shore in Galilee, a night in Gethsemane.

At the same time, actor Kingsley and

director Attenborough refuse to deify the Indian leader. The young Gandhi starts out as a smart, brash, London-educated lawyer in South Africa, of all places, in 1893. He learns about apartheid the hard way in one of many telling scenes. He is frightened, angry, funny, cunning as he grows into the life style that makes him one of humanity's most enduring personalities.

Not enough can be said of actor Kingsley's skill in recreating Gandhi. As scene builds upon scene, covering some 55 years of history, the English-born half-Indian becomes Gandhi. His striking physical resemblance to the viewer's idea of the real person grows so that one thinks near the end of the film, "What is Gandhi doing with these people from Masterpiece Theater and Hollywood?" The casting of a marvelous team of Indian actors and actresses adds to the illusion.

When, not if, you see this amazing film, look carefully at the closeups. So much of the power of this life is conveyed through the eyes of the characters. The blend of intimate scenes—of eyes flashing, glaring, softening, welling—with many of the most striking and searing crowd scenes in the history of cinema make *Gandhi*, the film, an experience you will treasure.

Reviewed by Henry L. McCorkle



## PASSING IN REVIEW

with  
NANCY J. CASSEL

Demands on our time mean we have little chance to read for enjoyment so a few suggestions for diverting book-browsing from the library might be helpful. One of my favorites is Frederick Buechner's *Wishful Thinking*, a really delightful book that humorously defines, describes, and sometimes decries various terms and concepts of Christian belief as they appear in our modern world. It's a good one to pick up when we find we are taking ourselves too seriously. *Ladder of Angels*, Madeleine L'Engle's text accompanied by children's drawings, can provide new images and insights to help us gain new appreciation of familiar Bible stories. A small book called *So Help Me God* by Geddes MacGregor is subtitled "Quick Prayers for Half-Skeptics" and contains both one-or-two-sentence prayers as well as "more conversational" ones. If you are an information addict like me, pick up *The Oxford Dictionary of the Christian Church* at your own risk. It's really more a brief encyclopedia than a dictionary, the book to consult when you are unable to remember all seven cardinal sins.

Nancy Cassel is parish librarian at St. Andrew's, State College, Pa.

### Book notes are staff-written.

**Crossroads**, Herbert O'Driscoll, paperback \$5.95, Seabury Press, New York, N.Y. In some of his most compelling writing, Herbert O'Driscoll, now warden of the College of Preachers in Washington, D.C., goes inside the heads and hearts of familiar characters from the Bible and church history as they make crucial decisions. "Peter went cold for a moment with fear. Suppose a nearby guard had heard her. He forced himself to remain calm, to keep the denial casual and good-humored. The danger passed." Herod knows he's playing for his political and physical life when he meets Octavian, and he's scared but calcu-

lating. His political skill pays off. Noah isn't quite sure where these plans for this strange boat came from but is convinced "there was somewhere ahead a land prepared by a power greater even than the maelstrom now seething around them on every side."

I suspect O'Driscoll has a particular empathy for the situation of Nicodemus, about whom he wrote in *A Certain Life*. Nicodemus, a man who commands respect in the corridors of power, is haunted by his late-night conversation with the compelling Galilean who challenges "the myriad duties and complexities and compromises of daily public life."

O'Driscoll begins with a story from his Irish youth and exhibits a Gaelic gift for storytelling as he moves along "the ongoing terrain of our own spiritual journey." —J.M.F.

**The Kingdom of Wundle**, Robert Siegel, \$8.95, Crossway Books, Westchester, Ill. English professor Robert Siegel has written another imaginative fantasy adventure for children, worthy kin to his *Alpha Centauri* and *Whalesong*. In this brief—47 pages—fable he tells of the adventures Prince Herald and the beautiful Gwendolyn face on their journey to free Wundle from the Gryfuss who has put everyone into a wakeless sleep. Part of this book's charm lies in Marilyn Theurer's color illustrations. It's a perfect read-aloud introduction for young readers to the fable form perfected by C. S. Lewis and Madeleine L'Engle. —J.S.P.

**Exploring Churches**, Paul and Tessa Clowney, \$12.95, Wm. B. Eerdmans, Grand Rapids, Mich.

A practical guide to church buildings, this attractive book tells about basilicas, carpentry, naves, and capitals as well as how the style of church architecture throughout the ages has reflected the way people have understood God and their fellow human beings. Line drawings of architectural details and color photographs of European and American structures increase the book's usefulness. —J.M.F.

**An Illustrated Life of Jesus**, Richard I. Abrams and Warner A. Hutchinson, \$40, Abingdon, Nashville, Tenn. A newspaper article about the U.S. Postal Service's 1979 Christmas stamp led to the publication of this fine collection from the National Gallery of Art in Washington.

Abrams, a Jew, and Hutchinson, a United Church of Christ minister, read the article independently and conceived the idea for the book over lunch together a few days later. With the help of art consultant Timothy Verdon, a Roman Catholic, they worked two years on the project.

Hutchinson's narrative passages are accompanied by one or more art selections—a total of 94 reproductions, 61 in color, of a wide range of art media beginning with the Middle Ages. Each picture is identified, and a boxed panel gives information about the artist and critical interpretation of the work.

The introduction says the book "combines word and picture to enrich our appreciation of the continuing power of this story [of Jesus] to stir both mind and heart." The format and the short critiques of each work also made this reader even more aware of the power that inspired the artists and of the little details we so often miss in our rush through life, details not hidden from the eye of God or the artist. —A.M.L.

**American Churches**, Roger Kennedy, \$50, Stewart, Tabori, and Chang, New York, N.Y.

More than 100 buildings of worship—churches, temples, meeting houses—are examined in 200 color photographs and 80 essays by Kennedy, director of the National Museum of American History of the Smithsonian Institution. Interiors and exteriors—from San Francisco de Assisi in Taos, N.M., to Bryn Athyn Cathedral in Bryn Athyn, Pa.—appear in this attractive volume in which Kennedy comments on the different ways Americans have provided environments for "events of the Spirit."

**The Psalm of Christ**, Chad Walsh, paperback \$4.95, Harold Shaw Publishers, Wheaton, Ill.

"The stone has rolled away./ The sun is bright and high/ For colts and boys at play./ The stone has rolled away./ Make room for Easter Day./ There's nothing left to die./ The stone has rolled away./ The sun is bright and high." Just in time for Lenten meditation, the poet-rector of St. Paul's, Beloit, Wis., is back in print with his 40 selections on the 22nd Psalm. J. B. Phillips has said, "There can be few genuine poets in any age who have absorbed Christianity into their heart and mind as thoroughly as has Professor Chad Walsh."



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# Mission Information

BY ONELL A. SOTO

After a four-month stay in Canada following his retirement on March 1, the Rt. Rev. Jose A. Gonzalez, Bishop of Cuba since 1967, is now living in the United States. He can be reached at Grace Church, 3901 Park Ave., Union City, N.J. 07087, in the Diocese of Newark. Gonzalez is available for mission activities and plans to research and write on the work of the Church in Cuba and Latin America.

A synod of the Church in the Province of South Africa rejected a proposed unity covenant with South African Methodists, Congregationalists, and Presbyterians. After six hours of debate, an informal vote showed that the resolution will not receive the two-thirds required majority. The synod voted, however, to "work together for the spread of the Gospel" and "for justice, peace, and freedom" and to become "a fellowship in Christ that is not divided by tradition, nation, culture, class, and color." The sticky problem: a common ordained ministry.

The first Episcopal missionary ever appointed to Spain is the Rev. Luis A. Quiroga, who already is in Madrid with his wife Carmen. Quiroga, from the Diocese of Long Island, will help in clergy and lay education and will teach at the ecumenical seminary in Madrid. The Rev. Samuel Van

Culin, executive for World Mission, commissioned him in the Chapel of Christ the Lord at the Episcopal Church Center, New York, on January 6. Bishop Robert Witcher of Long Island was the celebrant and preacher.

Writes Bishop H. B. Dehqani-Tafti, President-Bishop of the Episcopal Church in Jerusalem and the Middle East: "We may not always behave in the traditional Anglican way, and we may not yet have exactly the same ecclesiastical machinery of a Province, but the fact is we are part of the Middle East at this particular time in history and are going forward as best we can under the guidance of the Holy Spirit and the advice of our friends."

According to a report of the Presiding Bishop's Fund for World Relief, during the 1982 fiscal year the Episcopal Church resettled 1,355 refugees from 13 countries of the world. The majority of the refugees were from Cambodia, Vietnam, and Poland; only 26 were from Cuba. The refugees were placed in 54 dioceses within 34 states in addition to Washington, D.C., and Puerto Rico.

Did you read the cover story in *Time* magazine about missionaries? Missionaries today do not hold the center of the stage.

They go overseas by invitation to serve within the Church of another country, under its own leaders. They work in partnership with local Christians and share the opportunities and difficulties. This calls for humility and sensitivity, the willingness to learn as well as to teach and to receive as well as to give.

Our Episcopal Church has more than 80 appointed missionaries in 31 countries representing 17 Provinces and councils of the Anglican Communion. In addition, we also have 35 Volunteers for Mission in 13 different countries. Would you like to be one of them? Write to the office of Overseas Ministries, World Mission in Church and Society, The Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

The critical plight of the Anglican Church in Zimbabwe was highlighted by Bishop Peter Hatendi of Mashonaland in a newspaper interview: "We are unable to pay our clergy at grass-roots level. Without means we cannot commit ourselves to a meaningful program of social responsibility, reconstruction, rehabilitation, and resettlement. This is not due to apathy or indifference, but simply to a lack of financial resources and manpower. In Matabeleland some of our missions are being forced to close." The bishop also pointed out that many people in Africa are not yet caught up with the spirit of sacrificial giving. "The problem has its roots in the very early days of evangelism when people were converted to God but giving was never emphasized."

The Episcopal Church donating an atomic

reactor? Yes, but it was in 1959 and it was a "birthday gift" to the Nippon Sei Ko Kai for its 100th anniversary and to be used for scientific and medical research at Rikkyo (St. Paul's) University and St. Luke's Medical Center, both in Tokyo. The reactor is still going strong and is the center of the Institute for Atomic Energy of Rikkyo. One of its aims: "To contribute to the development of peaceful utilization of nuclear energy in Japan."

More on Japan. A recent bulletin from Rikkyo proudly states that the university was founded in 1874 by American missionary Bishop Channing Moore Williams and that although Christianity was a forbidden religion in Japan in those days, "many dared to come to him in secret to learn about Jesus."

Are you receiving *World Mission News*? The current issue brings a long list of world mission resources for parish groups and individuals. If you want a copy, just write me a note at the Mission Information Office, The Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017-4594.

We cannot Name or be Named without language. If our vocabulary dwindles to a few shopworn words, we are setting ourselves up for takeover by a dictator. When language becomes exhausted, our freedom dwindles—we cannot think; we do not recognize danger; injustice strikes us as no more than "the way things are."

—Madeleine L'Engle in *Walking on Water, Reflections on Faith and Art*, Bantam Books.

## EDUCATION GUIDE

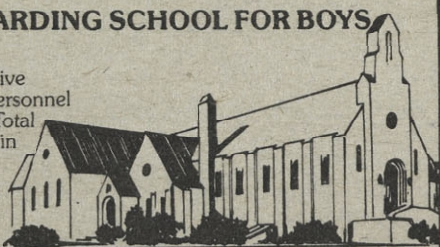
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