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EPISCOPALIAN

Canterbury makes Hawaiian holiday visit on world trip

Two days of rest and body surfing and three days packed with meetings and interviews marked the Archbishop of Canterbury's post-Easter visit to the Diocese of Hawaii.

On April 5, Dr. Robert Runcie arrived in Hawaii with his assistant, Terry Waite, to be greeted by Hawaii's Governor George Ariyoshi, Honolulu's Mayor Eileen Anderson, and Episcopal Bishop Edmond Browning of Hawaii. The two days of vacation after his busy Holy Week schedule in England and his halfway-around-the-world plane trip via the U.S. mainland enabled the Archbishop to come "out of seclusion at a dead gallop," in the words of the *Honolulu Star-Bulletin*.

His private luncheon with Browning and Hawaii's religious leaders on Friday, April 8, was preceded by a tour of Iolani School, the first Anglican school in the islands, founded in 1862 when Hawaii was under jurisdiction of the See of Canterbury. He also had a private tour of the recently restored Iolani Royal Palace.

After lunch the Archbishop visited the Institute for Human Services and its director, the Rev. Claude DuTeil, as well as the immigrant and refugee service of the ecumenical Kalihi-Palama Interchurch Council before holding a press conference at St. Andrew's Cathedral.

In the evening he joined the 115th anniversary celebration of St. Andrew's Priory School, a diocesan school for girls founded by Queen Emma.

Saturday's schedule was equally packed. The day began with a meeting with diocesan clergy and spouses. Runcie discussed his job as head of the Anglican Communion and told the group he was discovering much about the Church in the Pacific and "am encouraged by it."

When asked about women priests, he said he regretted that Provinces had gone off on their own but declared it was not a major issue. He noted the 1978 Lambeth Conference of Anglican bishops had insisted on remaining in communion and re-



With locale firmly identified, Canterbury poses with Bishop Edmond Browning, right.

specting each other's actions.

In response to questions about his own spiritual life, the Archbishop said he relies on the daily Offices and meditation on ap-

pointed Scripture readings as well as the Eucharist. In seminary he had been taught to have on his desk "and going" a book of the Bible, a devotional book, a biography,

and a novel. Every eight months he makes a retreat. He added, "You cannot be Archbishop without the prayers of others."

Runcie met more of the diocesan family at an afternoon garden party and many others at that evening's "Celebration of Aloha" which the governor and mayor gave in his honor.

In his address at the dinner Runcie called for "passionate coolness." He said, "How can you be a Christian and see human beings belittled by reason of skin color or sex without passion? . . . Yet passion is not enough. We need the coolness which in peacemaking will help us get from where we are now . . . to where we, as peacemakers, want to be. . . ."

"We have to acknowledge that the springs of violence and war are in everybody. This is implied in the UNESCO Constitution: 'Since wars begin in the minds of man, it is in the minds of men that the defenses of peace must be constructed.'"

Runcie quoted the 1978 Lambeth statement, saying, "War as a method of settling international disputes is incompatible with the teachings and example of our Lord." And he added, "We must never lose our ideals, but we must pursue them with a coolness which is able to marry religious conviction with trust in rational processes."

Sunday morning Runcie and Browning went to the island of Molokai to meet with church and community leaders at Grace Church, Ho'olehua. Molokai faces increasing economic instability and rising unemployment. Those who met with the Archbishop, however, say they feel a renewed sense of unity and more hope after his visit. At the Eucharist that morning Browning celebrated and Grace Church's vicar, the Rev. Lynette Schaefer, administered the cup.

That afternoon the Archbishop was chief celebrant and preacher at St. Andrew's Cathedral, Honolulu. He concluded his remarks to Hawaiian Episcopalians with Paul's words: "I thank my God in all my remembrance of you, . . . thankful for your partnership in the Gospel."

The following day he and Waite boarded a plane for New Zealand, his next stop. In an editorial, the *Star-Bulletin* called the Archbishop's visit "an important event in Hawaii's religious life." It said, "He was here only a short time, but he made a difference."

Adapted from a story by John Engelcke, editor of *Hawaiian Church Chronicle*.

Of Peace and Prayer

Christians worldwide speak of peace (3 and 5), and some relate it to prayer (8).

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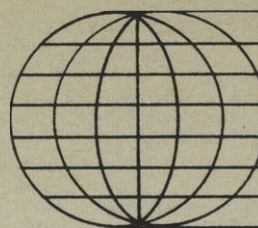
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World News Briefs



ALBUQUERQUE

St. John's Episcopal Cathedral in Rio Grande's see city has instituted a weekly Friday Eucharist using the Lutheran rite. Dean John Haverland says a cathedral should be "a house of prayer for all people" and notes the lack of a downtown Lutheran parish. The Rev. Dennis Schmidt, an American Lutheran pastor and a member of the Cathedral's staff, officiated at the first service. Episcopal Bishop Richard Trelease and the bishops of the American Lutheran Church and the Lutheran Church in America gave permission for the services.

MOSCOW

All 15 members of the Vashchenko family, including four who had for five years taken refuge here in the U.S. Embassy, have received visa applications. The Vashchenko parents, two of their daughters, and two members of the Chmykhalov family left the Embassy to return to their Siberian homes on April 12. Another daughter, Lidiya, the final member of the so-called "Siberian Seven," left the Embassy earlier and emigrated to Israel on April 6.

NEW YORK CITY

Marcia Newcombe, a native of Philadelphia and nurse and counselor, has been named Church Center staff officer for social welfare, succeeding the retiring Woodrow Carter. Laura Edna Wright has been named associate for stewardship. Wright was administrative assistant to stewardship executive, the Rev. Thomas Carson.

LONDON

Three international Anglican bodies will meet in Kenya early in October. The Rev. Samuel Van Culin, secretary general of the Anglican Consultative Council, announced the Council's Standing Committee will meet at St. Paul's Theological College, Limuru, followed by the third of the biennial meetings of Anglican Primates. The Council's Mission Issues and Strategy Advisory Group will meet concurrently with the primates. Van Culin said the scheduling of the three meetings "was quite deliberate. It signals a determination by all concerned to achieve greater cohesion at the international level in the Anglican Communion."

LOS ANGELES

Canon George Chassey, missionary for stewardship and development here, has been called to be director of administration and canon to the ordinary for Bishop William Beckham of Upper South Carolina. Chassey helped lead Venture programs in Los Angeles and South Carolina, was a member of the national VIM Committee and is a director of *The Episcopalian*.

EASTON

Bishop Elliott Sorge, executive for Mission and Ministry at the Episcopal Church Center in New York City, was elected on the first ballot to become bishop of Maryland's Eastern Shore diocese. Sorge, 54, who began his ministry in North Dakota, was Bishop of South Central Brasil from 1970 to 1977. Since then he has worked at the Church Center.

PHILADELPHIA

This summer the Rev. Franklin Turner, coordinator for Black Ministries at the Episcopal Church Center in New York City, will

join the staff of Bishop Lyman Ogilby of Pennsylvania.

EVANSTON

The board of the National Center for the Diaconate, during its April meeting in this Chicago suburb, elected the Rev. Ormonde Plater of New Orleans to be its president. Plater is the first deacon to hold this post. In May the Center published "Deacons in the Episcopal Church," compiled by Plater and board member Sally Childs. It also handed the nearly-finished Diaconess History Project to the Episcopal Women's History Project for completion.

SUVA

The Pacific Theological College in this Fiji Island seaport has started a fund drive to offset a projected \$30,000 deficit. The college provides advanced theological education for students of Churches in the Pa-



SEE EASTON

cific islands. The three-year program leads to a bachelor of divinity degree. The College's address is P.O. Box 388, Suva, Fiji Islands.

WASHINGTON

Christian clerical and lay leaders from across the country are scheduled to gather here Sunday, May 22, to begin a two-day Pentecost peace event. Bishop John Walker of Washington will be among those leading the Sunday evening service at Washington Cathedral. On Monday, participants will march to the Capitol to urge legislators to cut government spending on nuclear weapons and to increase funds for food, housing, and jobs.

ATLANTA

Bishop Bennett Sims has announced his retirement on October 31 to become a faculty member at Candler School of Theology of Emory University where he will direct the Institute of Servant Leadership, providing special education for business and church executives.

VERULAM

The Anglican dean of St. George's Cathedral in Capetown was almost killed in this South African town in April by a bomb

placed in his car. The Rev. Edward King received much publicity last year when he sheltered families whose homes had been bulldozed by South African police. Since 1965 more than 600 acts of terrorism have been committed against foes of the government's apartheid policies, but few arrests have been made.

GAINESVILLE

At its annual meeting, held this year in this Florida city, the Episcopal Women's Caucus elected Carol Flanagan of Erie, Pa., to be its president. Also elected or reelected to the board were the Rev. Judith Upham of Syracuse, N.Y.; Claire Hill of Gainesville; Portia Johnson of Pittsburgh, Pa.; and the Rev. Linda Grenz of Frederica, Del. The Caucus called for increased recruitment of female and minority clergy and agreed to participate in efforts to halt the arms race.

TORONTO

Still in its final stages, the Anglican Church of Canada's Anglicans in Mission campaign has surpassed its original \$40 million goal. The largest national program the Canadian Church has undertaken has already received pledges for \$41.5 million. Four dioceses have not completed their campaigns, and "about one-half the Anglicans in Canada have yet to be approached," according to the project's national director, the Rev. Ebert Hobbs. Three years of mission study, planning, and organization preceded the actual fund-raising. Archbishop Edward Scott says he was confident of a generous response "since we grounded the program in the study of Scripture and went on to present clearly stated opportunities for fulfilling our mission."

BOSTON

The Communicant, diocesan newspaper of North Carolina, was a top winner in the annual competition sponsored by the Associated Church Press. Announcement of *The Communicant's* four awards came here during the group's annual meeting. Also winning in several categories was *The Canadian Churchman*, the Anglican Church of Canada's national publication. An article by Bishop John Spong of Newark published in *Ecumenical Trends* of the Atone-ment friars also won an award.

SARASOTA

Three bishops gave major addresses on baptism, reconciliation, and Eucharist at the Evangelical and Catholic Congress which met in this Florida city. Bishops Paul Reeves of Georgia, William Stevens of Fond du Lac, and Robert Terwilliger of Dallas spoke to 225 clergy and laity meeting at the Church of the Redeemer. Host Bishop E. Paul Haynes of Southwest Florida presided at the opening and closing services.

AUSTIN

The Board of the Episcopal Theological Seminary of the Southwest in Texas announced the election of the Rev. Durstan McDonald as the seminary's sixth dean. He will assume the new position in January, 1984. McDonald is presently director of Trinity Institute and adjunct professor of ethics at General Theological Seminary in New York. He succeeds Gordon Charlton who resigned to become suffragan bishop of Texas.

HYMNAL PREVIEW 1982

In 1225, seriously ill and almost blind, St. Francis of Assisi wrote his famous poem, "Canticle of the Sun," in which he praises all God's creatures and imminent death. Sometime between 1899 and 1919 the Rev. William Henry Draper, then rector of Adel in Yorkshire, England, wrote his paraphrase of this text for use at Whitsuntide. It was published in 1926. The hymn is appropriate for Rogation days; Trinity Sunday, Year A; Praise to God; and Thanksgiving Day. **AUTHOR:** St. Francis of Assisi (1182-1226); translated by William H. Draper (1885-1933). **SUGGESTED TUNES:** LASST UNS ERFREUEN (*Vigiles et sancti*), Hymnal 1940, No. 599. Alternate harmonization, Hymns III, H-187. **METRE:** 88.44.88 with alleluias.

1
All creatures of our God and King,
lift up your voices, let us sing:
Alleluia, alleluia!
Bright burning sun with golden beams,
pale silver moon that gently gleams,
O praise him, O praise him,
Alleluia, alleluia, alleluia!

2
Great rushing winds and breezes soft,
you clouds that ride the heavens aloft,
O praise him, Alleluia!
Fair rising morn, with praise rejoice,
stars nightly shining, find a voice,
Refrain

3
Swift flowing water, pure and clear,
make music for your Lord to hear,
Alleluia, alleluia!
Fire, so intense and fiercely bright,
you give to us both warmth and light,
Refrain

4
Dear mother earth, you day by day
unfold your blessings on our way,
O praise him, Alleluia!
All flowers and fruits that in you grow,
let them his glory also show:
Refrain

5
All you with mercy in your heart,
forgiving others, take your part,
O sing now: Alleluia!
All you that pain and sorrow bear,
praise God, and cast on him your care:
Refrain

6
And even you, most gentle death,
waiting to hush our final breath,
O praise him, Alleluia!
You lead back home the child of God,
for Christ our Lord that way has trod:
Refrain

7
Let all things their creator bless,
and worship him in humbleness,
O praise him, Alleluia!
Praise God the Father, praise the Son,
and praise the Spirit, Three in One:
Refrain

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Those who wish to report experience with the use of particular tunes with this text may write Raymond Glover, The Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017.

Church leaders urge nuclear weapons ban

by Janette Pierce

This spring Christian leaders around the world raised strong moral objections to nuclear weapons.

Most recently American Roman Catholic bishops ratified their anticipated pastoral letter on peace. A few days earlier, before attending the Episcopal peace conference in Denver, Colo. (see page 5), Presiding Bishop John Allin joined other world Christian leaders in Uppsala, Sweden, to call for total elimination of all nuclear weapons by 1988.

Early in May, the Roman Catholic bishops who met in Chicago passed—238-9—the third draft of their long-awaited pastoral letter on peace. Speaking "as pastors, not politicians," the bishops condemned nuclear weapons and voiced skepticism about morally acceptable use.

In their meeting the bishops further strengthened the wording of their docu-



Presiding Bishop John Allin spoke at peace meetings in Denver and Uppsala.

ment to urge a "halt" to nuclear arms production, conditioning their acceptance of nuclear deterrents on active efforts at arms reduction. They endorsed the right of Roman Catholics to be pacifists and conscientious objectors.

Commenting on the 150-page docu-

ment's detailed arguments, the bishops said, "But our 'no' to nuclear war must, in the end, be definitive and decisive."

An American Catholic who was involved in drafting the letter, Dr. Edward Doherty of the U.S. (Roman) Catholic Conference, cast the only negative vote at the international conference in Sweden.

The Christian World Conference on Life and Peace in Uppsala was instigated by retiring Swedish Lutheran Archbishop Olaf Sundby and hosted by nine Nordic church leaders. It drew 133 participants from 60 countries, including those in the Third World and Eastern Bloc.

In addition to Allin, the Anglican delegation included Archbishop Edward Scott of Canada and Archbishop Walter Khotso Makhulu of Central Africa. Scott and the Rev. John Stott, an English Anglican, were among the keynote speakers. Allin also spoke briefly at the opening session to deplore "a world built to accommodate anger and aggression" and to urge that "our

Continued on page 14

GREETINGS

Cards from the Presiding Bishop's Fund for World Relief — what a thoughtful and generous way to send greetings to your family and friends this Christmas!

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B

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Switchboard

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

BACK IN THE FLOCK

I am compelled to respond with a loud Amen to the letter, "Lost Lamb" (May issue).

I have been an Episcopalian for 53 years and loved my church, but in recent years, although there are numerous exceptions, the Episcopal Church has failed in spiritual leadership. Liturgy/ritual hang-ups and clergy-ego syndrome have edged out just talking about God except when the Prayer Book is open. References in everyday life to Jesus or the Holy Spirit are reserved for odd-ball groups or other like denominations.

I left my parish. Not the rector, nor the senior warden, nor any vestry person ever contacted me. It does not matter. I have found a loving, God-centered church which is nurturing my spiritual growth.

Dolores Jackson
Allentown, Pa.

L'ENGLE & SAYERS

Though I admire both women, I am at a loss to understand why they were chosen to represent Mother's Day or, for that matter, to understand what Ms. Dale is trying to tell us or just why the article [May issue] was printed.

The one thing that did catch my eye was the title Ms. Dale has given her book on Dorothy Sayers. Back in the 1940's Sayers' book, *The Mind of the Maker*, not only compared the creativity of the maker (from Middle English—macker—creator, poet) to the creativity of God, but also to the strength and activity of the Trinity. Though not universally accepted, it remains an interesting and viable concept.

M. E. Morrow
St. Augustine, Fla.

ANIMAL STEWARDSHIP

The time is long past due when the Angli-

can Communion must raise its consciousness and its conscience in stewardship to more than the anthropocentric. Alas, accepted Christian thought reinforces man's assumption that he is the be-all and end-all of history, that all exists for his good, his alone. People on a planet threatened by man's destructiveness, greed, vanity, and selfishness are beginning in ever-increasing numbers to recognize, however, our responsibility for the good of non-human forms of life, not to exploit but to nurture them.

If the various sects of the Christian faith do not endorse animal rights as some of them have finally come to endorse civil rights and anti-nuclear crusades, the Christian Church will remain aloof from the next frontier in our growth in understanding ourselves, our relation to God in His creation, and the sacramental unity of all life.

Mary O'Connor
Davis, Calif.

BY WHOSE FAITH ALONE?

Recently I had one of the great religious experiences of my life: I saw the film *Gandhi*. Who would have believed that one man committed to the liberation of his people from race prejudice and foreign domination could have so much influence? Our nation could learn much in solving its race problems from this humble Hindu.

Now a question is posed for Christians: We have proclaimed the only way to salvation is by accepting Jesus Christ as Savior and Lord. Gandhi was aware of this. He was a careful student of the Bible, and he had heard outstanding Christian preachers. However, he said he could not accept the claim of Christianity to have the exclusive road to salvation. Does this mean that his soul is lost for eternity? I don't think so.

Gandhi's first-hand experience with Christianity had been with the British in

South Africa and India. What he saw was arrogance, prejudice, and brute force. Could it be possible that he accepted literally the words of Jesus: "By their fruits ye shall know them"?

Eldred Johnston
Columbus, Ohio

WHO'S ON FIRST?

Regarding Thomas Hale's letter (April issue): Although I have from time to time compared the Church to the "army of God," I have never heard any priest in my 30 years of ministry say "laity are privates, deacons are lieutenants, priests are captains of their ships (parishes), and bishops are generals." To do so would be reprehensible, extremely unloving, and shortsighted.

If bishops feel they must take firm action in a delicate situation regarding clergy or laity, they do so after much prayer and consideration and under the Constitution and Canons of the Church.

I cannot help feeling that a "leveler attitude" has much to do with the low regard many people have toward all authority and power today. If we regard all people simply as our equals, we shall have no authority over us—in Church or state.

Frank W. Marshall, Jr.
St. Petersburg, Fla.

TO ALL CAT LOVERS:

We are always looking for new photos to use in *The Episcocats*, and we invite you to send us photos taken of your cats—or those of friends and neighbors. Address to: Episcocat Editor, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103.

Exchange

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

HELP THE PROF.

Professor Peter W. Williams is compiling a master list of Episcopal churches of architectural and historic significance. If your church meets this description, please send him relevant information (description, postcards, photos, parish histories, etc.). His address is: Dept. of Religion, Miami University, Oxford, Ohio 45056.

He also sends thanks to the more than 900 clergy who responded to his previous questionnaire. The response rate was close to 40 percent. He hopes to have the mailing finished and returns tabulated and interpreted soon. Any forms not completed and returned can still be included.

NORTH IS COOLER

The Rev. Quay D. Rice, a retired Episcopal priest, is interested in using a rectory or vicarage in New England or Canada for July or August. He would gladly take Sunday services in exchange for housing for himself and his wife. Please write to him at 2917 Hampshire Dr., Augusta, Ga. 30909.

AVAILABLE

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For shipping costs: The Rev. Cyril Vlamynck will send, on request, a gold-plated monstrance with two yards of silver cloth. His address is 8050 Jasmine Dr., Brooksville, Fla. 33512, or call (904) 796-9144.

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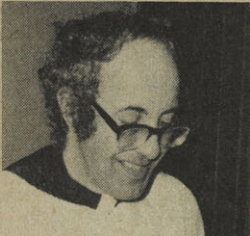


The parish picnic's ball game.

Kathy Ryan Askren

Solitude is the furnace of transformation

BY HENRI J. M. NOUWEN



When Anthony heard the word of Jesus, "Go and sell what you own and give the money to the poor... then come and follow me," he took it as a call to escape from the compulsions of his world. He moved away from his family, lived in poverty in a hut on the edge of his village, and occupied himself with manual work and prayer. But soon he realized that more was required of him. He had to face

his enemies—anger and greed—head-on and let himself be totally transformed into a new being. His old, false self had to die and a new self had to be born. For this Anthony withdrew into the complete solitude of the desert.

Solitude is the furnace of transformation. Without solitude we remain victims of our society and continue to be entangled in the illusions of the false self. Jesus himself entered into this furnace. There He was tempted with the three compulsions of the world: to be relevant ("turn stones into loaves"), to be spectacular ("throw yourself down"), and to be powerful ("I will give you all these kingdoms"). There He affirmed God as the only source of His identity ("You must worship the Lord your God and serve him alone"). Solitude is the place of the great struggle and the great encounter—the struggle against the compulsions of the false self and the en-

counter with the loving God who offers himself as the substance of the new self.

This might sound rather forbidding. It might even evoke images of medieval ascetical pursuits from which Luther and Calvin have happily saved us. But once we have given these fantasies their due and let them wander off, we will see we are dealing here with that holy place where ministry and spirituality embrace each other. It is the place called solitude. . . .

We have, indeed, to fashion our own desert where we can withdraw every day, shake off our compulsions, and dwell in the gentle healing presence of our Lord. . . .

The first thing we need to do is set apart a time and a place to be with God and Him alone. The concrete shape of this discipline of solitude will be different for each person, depending on individual character, ministerial task, and milieu. But a real discipline never remains vague or gen-

Reflections

eral. It is as concrete and specific as daily life itself.

When I visited Mother Teresa of Calcutta and asked her how to live out my vocation as a priest, she simply said, "Spend one hour a day in adoration of your Lord and never do anything you know is wrong, and you will be all right." She might have said something else to a married person with young children and something else again to someone who lives in a larger community. But like all great disciples of Jesus, Mother Teresa affirmed again the truth that ministry can be fruitful only if it grows out of a direct and intimate encounter with our Lord.

From *The Way of the Heart*, © 1981, by Henri J. M. Nouwen. Used by permission of The Seabury Press, Inc.

Conferees learn to 'make peace' at Denver meet

by Salome Breck

Last fall, when General Convention met in New Orleans, it proclaimed peacemaking an overriding concern of the Episcopal Church. Late in April, at St. John's Cathedral, Denver, Colo., the first response to that mandate occurred.

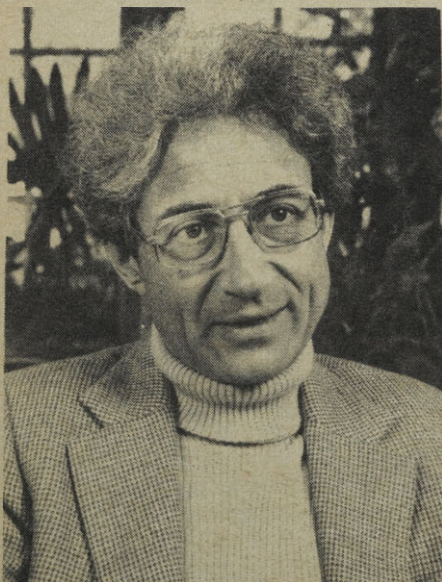
A four-day conference, "To Make Peace," brought representatives from all dioceses of the American Church, men and women appointed by their bishops to meet with theologians, scholars, policy experts, and statesmen to share varieties of opinions and discuss ways to carry out the conference theme. No consensus was sought, and no position papers were issued. Rather, definitions of peace and political questions of weaponry as well as theological perspectives were subjects of debate.

In defining peace, Dr. Allan Parrent, associate dean for academic affairs at Virginia Theological Seminary, said it includes: "Pax, peace in the ultimate sense, a temporary balance between order and freedom, and Shalom, the Peace of God, a divine gift and not an immediate possibility."

What we mean to each other is an important factor in peacemaking, Dr. Vincent Harding, professor of religion and social transformation at Illiff School of Theology, said. "We say we are co-creators with God. Then we proceed to focus on our limitations. Let's not have such minimal expectations. It is time for Christians to express great expectations. The world needs our power and our capability."

He said when Christians say they are "a part of the Body," they mean that body

Continued on page 14



Panelist Richard Barnett of Washington, D.C., told conferees in Denver that talk creates as much tension as weapons do.

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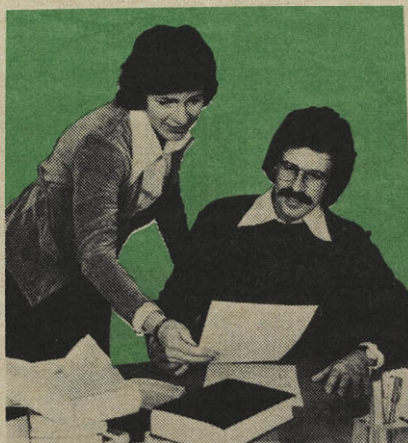
The law permits you, a wage earner, to set aside money for your retirement, to take this as a tax deduction when you file your Federal Income Tax return, and pay no taxes on the interest credited each year until you begin to withdraw after retirement.

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Social Security for clergy: A proposal for vestries

by Carl G. Carlozzi

Most parish vestries regard their clergy as employees of the parish, but the Internal Revenue Service looks upon clergy as self-employed persons for purposes of social security taxation. Thus in 1983, instead of the parish as employer and the pastor as employee each paying an equal 6.7 percent on a base of earned income up to \$35,700, the pastor, as a self-employed individual, is required to pay a total of 9.35 percent on the same base of earned income while the parish pays no social security either to the person or to the federal government. Earned income for the pastor is defined as salary plus housing allowance, or the rental value of the rectory if one is provided.

The inequity of this arrangement and its increasing burden upon clergy is further heightened with the advent of new social security legislation which takes effect in January, 1984. Under this new legislation, the employer-employee rate rises to 7 percent for each participant, the self-employed rate for clergy rises to 11.7 percent (the actual rate of 14 percent being reduced by a 2.3 percent credit), and the wage base rises to a top of \$37,500 of earned income.

In the following chart, based on the new 1984 rates, you can see the staggering financial burden clergy carry as well as the financial liability employers assume under this arrangement. Remember: A pastor's earned income is defined as salary plus housing allowance.

At \$7,500 of Earned Income:

Cleric pays \$847.50
Church Employer pays Nothing
Business or Church Employee pays . . \$ 525.00
Business or Church Employer pays . . \$ 525.00

At \$12,500 of Earned Income:

Cleric pays \$1,412.50
Church Employer pays Nothing
Business or Church Employee pays . . \$ 875.00
Business or Church Employer pays . . \$ 875.00

At \$17,500 of Earned Income:

Cleric pays \$1,977.50
Church Employer pays Nothing
Business or Church Employee pays . . \$1,225.00
Business or Church Employer pays . . \$1,225.00

At \$22,500 of Earned Income:

Cleric pays \$2,542.50
Church Employer pays Nothing
Business or Church Employee pays . . \$1,575.00
Business or Church Employer pays . . \$1,575.00

At \$27,500 of Earned Income:

Cleric pays \$3,107.50
Church Employer pays Nothing
Business or Church Employee pays . . \$1,925.00
Business or Church Employer pays . . \$1,925.00

At \$32,500 of Earned Income:

Cleric pays \$3,672.50
Church Employer pays Nothing
Business or Church Employee pays . . \$2,275.00
Business or Church Employer pays . . \$2,275.00

At \$37,500+ of Earned Income:

Cleric pays \$4,237.50
Church Employer pays Nothing
Business or Church Employee pays . . \$2,625.00
Business or Church Employer pays . . \$2,625.00

The result, as you can see, is clergy are being put under increasingly heavy financial burdens and are being asked to bear more than their fair share of taxation while their church employers bear no liability whatsoever. In the interest, then, of justice and mercy, shouldn't churches treat clergy at least as fairly and as equitably as they treat other employees—or as equitably as any other business treats its employees?

Some parishes and dioceses have adopted a new system, illustrated below. Taking as an example an ordained person at the \$17,500 earned income level, when the parish gives one-half compensation of social security liability, the parish is still paying less than if it were under the normal employer-employee arrangement:

Clergy at the \$17,500 Level

(1) If the cleric were the employee and the church were by law the employer, each would be paying \$1,225 as opposed to the church now paying nothing and the cleric

OF CHOIRS, COMMITTEES AND COMPENSATION

now paying \$1,997.50.

(2) If the church pays the cleric an additional stipend equal to one-half of the self-employed rate in order to offset social security liability, the result would be:

(a) The pastor would obtain some needed financial relief by only having to pay \$988.75 as opposed to the current \$1,997.50.

(b) The church, as employer, assuming a moral and far more equitable responsibility, would pay \$988.75 as the social security offset, this being taxable income. (If an ordained person were, in fact, an employee, the church's liability would be \$1,225 as opposed to \$988.75.)

Your vestry might give prayerful consideration to the following resolution as you plan your 1984 budget: "Therefore, be it resolved that a line item of 'Clergy Social Security' be included in the 1984 parish budget which shall direct the treasurer to pay to each ordained person on the staff, in addition to regular salary and allowances, a sum equal to one-half of his

or her social security self-employed rate for the year 1984, and for each year thereafter, as an offset to social security liability."

The following chart shows the effects on the parish budget for this offset stipend, depending upon the earned income level of your clergy.

EARNED INCOME	OFFSET STIPEND
\$ 7,500	\$ 423.50
\$12,500	\$ 706.25
\$17,500	\$ 988.75
\$22,500	\$1,271.25
\$27,500	\$1,553.75
\$32,500	\$1,836.25
\$37,500+	\$2,118.75

Formula for calculation of amounts different from above: Multiply the amount upon which your pastor's pension premium is based by 5.65 percent, this being one-half of the 1984 rate of 11.3 percent.)

The points each parish vestry must consider are equal justice and the parish's

moral responsibility as an employer. The question is: "Should not the parish clergy, who are in fact employees, be treated by their church at least as well and as fairly as their church treats its other employees and as equitably as any other business treats its employees?" I sincerely believe the answer to be a resounding "Yes!"

Carl G. Carlozzi is rector of All Saints' Church, Phoenix, Ariz.

Conservation techniques can save committee time

by Joel David Welty

You've been appointed to another church committee. You're honored your parish shows confidence in you, but you sigh, wondering how many of those aimless, dragged-out meetings you are going to have to sit through.

It need not be that way. If you are chairing a committee, you can easily apply time-saving techniques; if you're a member, you can still do so if you show a little spunk.

Begin with the room. It should be arranged for efficient action: chairs around three sides of a table and the ubiquitous pad of newsprint on the wall where everyone can see it. A volunteer summarizes the discussion on the newsprint with a felt-tip marker, pulling each sheet off as it's filled and taping it to the wall.

These sheets help the group avoid repetitious discussion and can be used later as raw minutes of the meeting. The official report should contain: (a) the board of trustees' charge to the committee; (b) alternatives considered in summary form; (c) your committee's recommendations; and (d) your reasons for thinking this recommendation the superior one.

If you don't know where you want to go in a meeting, you won't go anywhere at all. Make sure each person has a copy of the board of trustees' charge or, if none is available, tell the committee what the board did say and have the committee write its own precise statement. If you aren't chairing the meeting, you can offer a motion that this be done.

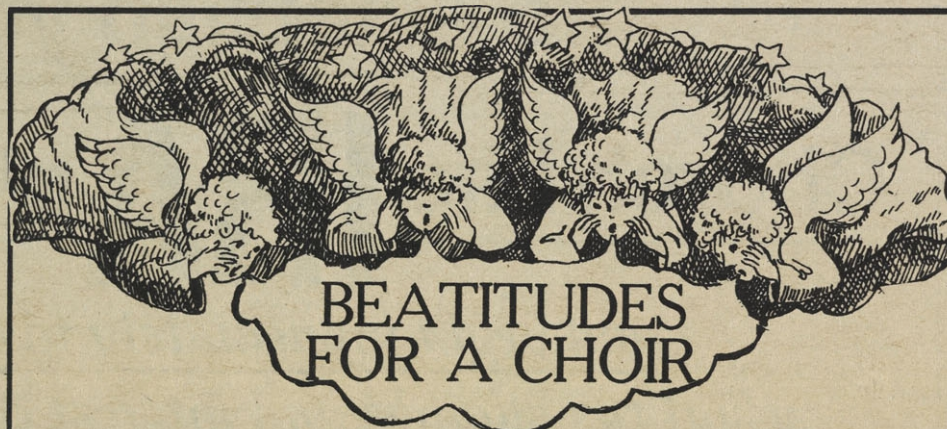
After clarifying the purpose, approve the agenda. If you are chairing the meeting, prepare the agenda ahead of time, duplicate it, and give each committee member a copy. Ask for changes, deletions, and additions. An agenda is one thing on which you should receive unanimous approval. If you are not chairing, you can propose that an agenda be drawn up and give suggestions on what to include.

Now you have set the stage for a bit of discipline most people still find unusual: Assign a time period to each agenda item. For example, a committee planning a conference might have an agenda like this:

Conference Committee	Date:	P.M.
Convene		7:00
Define purpose of committee	7:00-7:15	
Approve agenda	7:15-7:20	
Choose location of conference	7:20-7:45	
Establish the program of the conference	7:45-8:30	
Approve publicity, theme, slogan	8:30-8:50	
Coffee break	8:50-9:05	
Set budget and fees for conference	9:05-9:30	
Select keynote speaker	9:30-9:40	
Approve plan to handle registrations	9:40-10:00	
Adjourn		10:00

Committee members may request changes in time allocations, but once members agree, the time limits should be rigidly followed. Appoint the meanest person on the committee to be time-keeper and give him instructions to call time when each deadline is reached. The whole committee can vote to extend the time period; the person who happens to be talking at the time should not be the person to make the decision.

Time allocations may help the committee realize when it doesn't have enough facts to make a decision. Instead of ram-



by John Clayton

... And, seeing the long church year before them, and knowing the awesome role that music must play in the worship that lay ahead, the Choir Director called together the singers and spake to them, saying:

Blessed are the poor in spirit, those who are willing to blend their voices into a harmonious ensemble, for theirs is the music of heaven.

Blessed are they that mourn when forced to miss rehearsal, but call to inform the Director of their anticipated absence, for in these faithful few shall the Director find comfort.

Blessed are the meek, who submit themselves to following the Director, for they shall merit great worth.

Blessed are they which do hunger and thirst after rehearsals are concluded, bringing with them neither gum nor goodies, for they shall be filled with music.

Blessed are the merciful, who take pity on the music's composer, careful to read the original notes, follow the original time, proclaim resoundingly the original message, for they shall obtain mercy from discriminating critics.

Blessed are the pure in pitch, in tone, in enunciation, for their voices shall blend in moving harmonies, enabling others to envision God.

Blessed are the music-makers, for they shall be called heralders of God. **Blessed** are ye singers when the Director shall seem to persecute you for the sake of the final rendition; be patient and rejoice, for of such perfection is the music of heaven.

Blessed are ye when other choirs shall revile you, and turn their ears from you, and say all manner of evil against you jealously. Rejoice, and be exceeding glad, for great is your reward in heavenly satisfaction that you have sung faithfully and well, for so disparaged they the great singers who were before you, . . . perhaps even that Bethlehem choir of Angel voices!

JOHN CLAYTON, a retired Presbyterian minister and former concert singer who lives in East Canaan, Conn., originally wrote these Beatitudes for a newsletter for "some pre-ordained and some just plain ordained" Presbyterians but found others interested. They have been reprinted several times, a fact that pleases Clayton, who hopes to "add my miniscule personal influence to raising the quality and impact of music in our churches across the continent and world."

Illustration by Judith Gwyn Brown from *I Sing a Song of the Saints of God* © Seabury Press, 1981. Used by permission.

bling on, hoping the needed information will drop from the clouds, the committee can appoint a sub-committee to track down the information and report at the next meeting.

These techniques not only save time for people whose days on this earth are, after all, numbered, but also help produce superior decisions. Committees handicap themselves when they fail to organize crisply. Wisdom blooms when a committee knows its purpose, keeps to its agenda, and sees its discussion summarized so members can readily grasp all the relevant facts. These techniques can rescue you from the tedious meanderings that have given committees a bad name.

Joel David Welty is author of a book on meetings and boards which contains ideas for improving the work of church committees and volunteers.



MEET GLADLY,
THE CATACHRESIS!

by Leilia B. McElveen

Through 25 years of singing in and directing junior and senior choirs, I have managed to accumulate quite a collection of misusages arising from familiar hymns and anthems learned and sung by rote. My husband and I have an interest in language misuse—spoonerisms, malapropisms, mixed metaphors, and bloopers—but I had never been able to decide what to call those I heard sung.

From the mixed Spanish and English community of Miami comes "Jose, can you see..." And little Timmy, in one of my first choirs, used to sing "round John Virgin." Our senior choir director cautioned us to be careful when singing "How lovely are the messengers" to make sure it didn't sound like "How lovely are the Mason jars."

My friends instantly understood what I was talking about. "You mean like 'O come, Molly Faithful'?" queried one. "I sang it that way for years!" ("Oh, no," my husband said. "We sang 'O come, all ye faceful.'") But none of them knew what to call such misapplications.

Quite by accident I stumbled across the phrase "folk etymology," and it seemed to come close to describing this language misuse. Folk etymology is defined by *The Reader's Digest Great Encyclopedic Dictionary* as "popular modification of an unfamiliar word by catachresis resulting from an incorrect analysis of the elements and causing the word to correspond to better known forms; as agnail (in Middle Eng., a painful nail) becoming hangnail."

Lo! I had a reference to work from. Now I needed to know the meaning of catachresis, and the same dictionary obliged: "misuse of words or the use of a mixed metaphor; the use of a wrong form of a word as 'sparrow grass' for asparagus." Aha!

So on hearing the phrase, "What a friend we have in cheeses," I shout triumphantly, "That's a catachresis!"

And the collection of catachreses goes on, some shared by friends:

"Surely goodness, Miss Murphy will follow me all the days of my life."

"The cross-eyed bear."

"And furry republic for which it stands."

Then there's "Harold Angels," related to "round John Virgin" in the seasonal category.

We have a "lettuce spray" in our kitchen, but it doesn't seem to make sense when the priest says it on Sunday morning.

Last night I said to my husband, "Sure-

ly goodness, Miss Murphy will protect me from the cross-eyed bear and the furry republic for which it stands because I have a friend in cheeses."

He said, "I suspect you're right, but my name is *not* Shirley."

And that's a catachresis, which was probably originally "cat-o-Croesus" or a feline owned by the last King of Lydia. Isn't the English language wonderful?

Leilia B. McElveen is music director for All Angels' Episcopal Church, Miami Springs, Fla.

St. Andrew observes 100th

The Brotherhood of St. Andrew, Inc., will celebrate its 100 years of ministry to men at a national convention, August 3-7, in Chicago, Ill., where the Brotherhood began.

From 12 men led in prayer and Bible study by James Houghteling at St. James' Church, the Brotherhood quickly spread throughout the United States and Canada. Within a few years chapters existed as well

in England, Panama, the Philippines, South Africa, the Virgin Islands, Japan, China, Australia, New Zealand, Brasil, Mexico, and several African countries. The Act of Congress President Theodore Roosevelt signed incorporating the Brotherhood states the organization's sole objective is the "spread of Christ's kingdom among men."

Hundreds of parishes throughout the Anglican Communion began as Brotherhood missions, including eight in the Bronx, N.Y., alone. The Episcopal Church's work in the Philippines began when the Brotherhood sent missionaries to work among members of the U.S. Armed Forces stationed in Manila at the beginning of the century.

The Layreader Program, Washington's Birthday Corporate Communion, KEEP in Japan, the *Forward Day by Day* pamphlet for daily devotion and Bible study, Faith Alive, PEWSACTION, and, most recently, the Beale Farm Project in Uganda all have their roots in the history and ministry of the Brotherhood of St. Andrew.

Today the Brotherhood has over 3,000 members in more than 400 chapters and 1,000 members-at-large. The Brotherhood's financing is primarily from dues, currently \$15 per year, augmented by members' contributions. The Brotherhood Foundation contributes about 15 percent of the annual budget, which in 1982 was \$126,000.

The Brotherhood uses St. Andrew's name to commemorate Andrew's action in bringing his brother to meet Jesus. Andrew's life was one of bringing others to Jesus the Christ, and the Brotherhood's evangelistic thrust of bringing men into Christ's kingdom is a continuation of Andrew's ministry today.

The Chicago Assembly of the Brotherhood of St. Andrew, under the leadership of Brother Harold Hawkins, Province V regional vice-president, is in charge of arrangements for the centennial observance. For more information, contact the Brotherhood of St. Andrew, Inc., P.O. Box 1987, York, Pa. 17405-1987, or phone (717) 848-2137.

Sponsor a Child for Only \$10 a Month.

At last! Here is a \$10 sponsorship program for Americans who are unable to send \$16, \$18, or \$22 a month to help a needy child.

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

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

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

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

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

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

You can make a difference!

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

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

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

A child needs your love!

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

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.
2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.
3. Send your \$10 in right now and this will eliminate the cost of a "trial child."

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

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



3-year-old Michelle was abandoned by her father. Soon after, her mother was forced to leave her in order to find work. She now lives with her grandmother in a hut with dirt floors and a grass roof.

KQK

Holy Land Christian Mission International

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☐ Honduras ☐ Colombia ☐ Guatemala ☐ Thailand
☐ Africa ☐ The Holy Land ☐ Dominican Republic

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

- ☐ Please send me more information about sponsoring a child.
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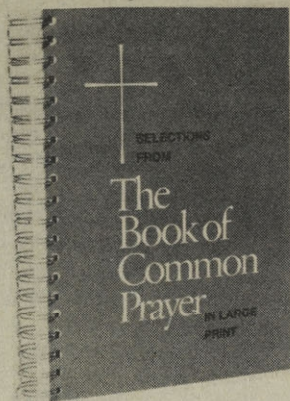
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Photos by Paul Smith



The Fisherfolk from Woodland Park, Colo., appeared frequently during the Anglican Fellowship of Prayer Conference. Here they perform at the opening night barbeque for which Ann Davis, far left, was master of ceremonies.

Prayer power, song highlight AFP conference

by Barbara Benedict

With so much singing, laughter, and applause drifting from the adjacent room, conventioners in an adjoining banquet hall reportedly wondered what was going on. Some sort of "revival" maybe?

It was, in fact, a "prayer meeting"—the Anglican Fellowship of Prayer's 25th international prayer conference, held late in April at Denver's Marriott Southeast Hotel, and guests at the opening night's "Western Barbecue" were responding enthusiastically to the entertainment provided by Emmy award-winning actress Ann B. Davis and the Fisherfolk of Woodland Park, Colo.

More than 300 people from the United States, Canada, and the Caribbean had come to celebrate the organization's silver anniversary and focus on this year's theme, "Prayer in the Family of Christ." Teachings by Bishop Frank S. Cerveney of Florida, a banquet address by Presiding Bishop John M. Allin, breakfast Bible study, and a choice of nearly 30 seminar-discussions on various aspects of prayer were all on the agenda with much worship and singing and sharing liberally sprinkled throughout.

Cerveney, conference leader, surveyed family life in biblical times, saying its significance in the Old Testament lay in the fact it was both a religious community and truly intergenerational. Today, he said, a kind of "religious schizophrenia" exists because many Christians see no connection between life at church and life at home. "We've got to bridge that gap," he stated.

"The spiritual family into which we are baptized and the nuclear family into which we are born are so intertwined that if one suffers, the other one does, too." Cerveney challenged the conference-goers to look at ways to make the parish a more loving, nurturing faith community, a subject later

explored by a panel consisting of Cerveney, host Bishop William C. Frey, Executive Council member Betty Connelly of Newport Beach, Calif., and Kay Harlan of Englewood, Colo., who co-chaired the meeting.

"God calls us not to 'solo,' but to dwell in community," Cerveney said, and he urged his listeners to dare to risk, to move out, bear one another's burdens and embrace each other. "Many people find it difficult to believe that God really loves them. The church pews are filled with people with broken self-images. We've got to begin with God, who alone can clothe us with worth and dignity and value. Then we become free in our relationships."

The Presiding Bishop took up the theme, pointing out that the Christian Church is like a family "because we are a family. . . . Many people do not know what it is to be a member of a family, especially of the family, and we must enable them to belong."

Noting that George Gallup says some 6 million people call themselves Episcopalians, he asked, "What's wrong? Why aren't they active?" The answer, he believes, is because the Christian family has not appreciated the full variety of membership. "When the Christian family is being the family, it enables each member to be nourished and mature."

Frey, who chairs the Church's Joint Commission on Peace, led a seminar on "Prayerful Peacemaking." He observed that if we can't make peace in our own—and ecumenical—families, it makes little sense for the Church to issue pronouncements on peacemaking. "Christian peacemaking must be a spiritual activity long before it becomes a political activity. All our political activity must be informed by the Word of God."

Frey expressed his gratitude that the
See opposite page



With a red kerchief—the evening's meal ticket—around her neck, Ann B. Davis was m.c. at the "Western Barbecue."

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Photos by Harry Branflick

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Laurence C. Maud

Marriage Counselor's Advice: "Don't omit commitment"

by Joyce King

When a marriage counselor says he's been married five times, you blink. Especially if he is an Episcopal priest with four degrees in theology and marriage and family counseling and is a member of half a dozen prestigious professional associations.

"Yes, I've been married five times—to the same woman, my wife Anne of 17 years," says the Rev. Laurence C. Maud, executive director of Pennsylvania's Pastoral Institute of the Lehigh Valley, Bethlehem, with offices in Allentown, Emmaus, and Reading.

The 43-year-old priest says marriages go through six or more stages—new home, new job, birth of a child, losing a job, moving, illness—and as they enter each new stage partners in a successful marriage are willing to renew their vows, "just as my wife and I have five times."

Commitment, Maud believes, is the single most important ingredient in a marriage, and "religion is important because it helps us stay committed when we want to give up and call it quits."

Though marriage vows no longer contain the word "obey," couples eliminate "honor and cherish until death do us part"

AFP continued. . .

AFP and a national conference on peace issues (see page 5) were being held concurrently in the city. "Peace and prayer really belong together," he said. "They are not simply two sides of one coin, but one and the same thing. Both deal with God's reconciling love."

Cerveny made much the same point: "The two conferences are saying the same thing. . . . The absence of peace is directly related to the spiritual dislocation of man."

Finally, at the conference's closing Eucharist, Colorado's Suffragan Bishop William H. Wolfrum reminded the joint congregation of "prayer" and "peace" delegates that Jesus Christ is not just someone Christians have elected president of their club, but Lord of all. "It is not real life when we live only with the like-minded. It separates rather than draws us together. And that leads to very small families!"

Joan Lamb of Littleton, Colo., diocesan AFP representative, chaired the conference. Harry C. Griffith of Winter Park, Fla., is AFP executive director.

Barbara Benedict is managing editor of *The Colorado Episcopalian*.

at great risk, Maud says, because they're omitting the commitment "to have and to hold as long as we both shall live."

Couples with troubled marriages express similar complaints: poor communication, not enough money, unresolved conflicts, a falling apart of common values, poor sexual relations—"usually in the order given, and it's usually the wife who seeks help," Maud says.

"We live in a phony macho world," he continues. "Many men are reluctant to get help of any kind—medical, psychological, spiritual, or marriage counseling—because they deny pain exists. My wife is often wiser than I am, and I honor and obey her because I'm not the font of wisdom from which all blessings flow, but often the spigot from which drips are drab."

No romantic, Maud is a stark realist who says love and sex can wilt as quickly as the bride's bouquet. "Bad sex never ruined a good marriage, and good sex never holds a bad marriage together because when couples fall out of love, the sex relationship changes."

He says the ingredients of a successful marriage are trust, cooperation, respect, mutual encouragement, love, common goals or values, and sex," so his premarital counseling focuses on communication, effective and creative disagreement, self-understanding, and role expectations of a spouse.

When Maud says "role," he emphasizes the word as though underlining it with a heavy pen. "Men who judge their roles, selection of a wife, and expectations of marriage on a winner/loser, top-dog basis find it difficult to understand equality in a marriage."

"Women should decide what roles are best for them." If they decide to work, he says, "for every \$1,000 a woman earns, her chance for a divorce increases by 2 percent. A wife earning \$10,000, for example, is adding 20 percentage points for a potential divorce. A wife's career, which offers wider horizons and more purchasing power, puts pressure on the marriage, and this added stress can cause casualties."

Maud firmly believes couples can learn

to cope with a power shift but says trial marriage (living together) hasn't curbed the number of divorces since "there is no commitment to stay together when things get painful which sets the tone, right from the start, for a break-up because they are trying to avoid risk."

Marriage involves risk—of self-disclosure, of dependency, of losing a mate—and these risks involve emotional investment. Marriages have a tough time surviving today in what Maud calls "the age of pure selfishness."

He is adamant: "Marriage will not, can not provide the 'me' generation with an unending supply of sweet milk or satisfy the bottomless pit of demands."

Conflict and rapid changes such as civil rights, feminism, gay rights, Vietnam, and political scandals have assaulted marriage and the family, leaving few ideals to uphold, but Maud sees a swing from "me" to "we" and family-centered values and traditions.

Joyce King is a feature writer and columnist for *The Eagle*, Reading, Pa.

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'Rome must disavow Leo'

by Marshall V. Minister

Many Episcopalians who conscientiously yearn for Christian unity believe that unity without Rome would be rather empty. Their minds are not beclouded by the myths and pretensions of the Papacy, medieval or modern, and they, too, would like to be heard.

No evidence exists to assume Rome has retreated an inch from its long-held stand that it and it alone is the Catholic Church—and all that that means. In our own time, Rome has become reciprocally courteous to other Christian groups, and the Papal See is presently occupied by a man of obvious spiritual nobility. For this may we rejoice, but in no way does it alter Rome's goal. Submission to the Papacy remains the keystone of any sort of unity with Rome.

Talk about "first among equals" is so much rubbish. The Pope isn't first among equals even with his own bishops, whose apostolic pedigree he regards as beyond dispute: He is their ruler. Therefore nothing will make him accept a sort of "presiding bishop" status—no matter what its dignity or ceremony—with either the Orthodox bishops or our own. His position was and is that the Orthodox are schismatics and the Anglicans aren't true Catholics.

Which brings us to *Apostolicae Curiae*.

When Leo XIII condemned Anglican orders in the papal bull, *Apostolicae Curiae*, in 1896, he erected a barrier that continues to exist between Canterbury and Rome. And until that barrier is demolished, we can hope for nothing more than neighborly get-togethers for public relations purposes. Though we may be pleased that we have moved beyond warring like barbarians, good manners are not the test of truth. In fact, for all its pleasantness, such civilized behavior can even obscure or impede the cause of true Christian unity by becoming an end in itself.

Apostolicae Curiae condemned Anglican orders and pronounced to the world that our bishops are not true Catholic bishops in apostolic succession, concluding: "We pronounce and declare that ordina-

tions performed according to the Anglican rite are utterly invalid and altogether void." According to Leo, our priests are not true Catholic priests, no matter what their ordination certificates declare or Anglican Prayer Books for four centuries have affirmed.

Many splendid rebuttals have been made to Leo XIII's intemperate and unscholarly bull, starting with the brilliant encyclical of the Archbishops of Canterbury and York in 1897 and culminating with the 1944 tract, "The Question of Anglican Orders," by Dom Gregory Dix of Nashdom Abbey, probably the best and most thorough handling of the matter. But *Apostolicae Curiae* still stands, and its revocation by the Pope is an essential condition for any serious rapprochement with Rome.

Unless Roman Catholics are to regard *Apostolicae Curiae* as an infallible oracle pronounced ex cathedra by Leo XIII, they must necessarily view it as potentially fallible and thus subject to repeal. Nowhere in *Apostolicae Curiae* did Leo himself invest the bull with infallible status or declare it to be final and irrevocable, nor has any subsequent Pope done so. *Apostolicae Curiae* can therefore be revoked without compromising any believing Roman Catholic's notion of papal infallibility.

Those who argue against revocation always seem to come down to the loss of face the whole papal system would suffer if any Pope were so bold as to admit openly that Pope Leo was wrong in 1896, and Roman apologists seem to fear the domino effect an admission might unloose. But religious authority, to be worthy of allegiance, must be as willing as any other authority to be tested openly and continually by appeal to Truth and, when necessary, to admit to error. Refuge taken behind a

fanciful formula for glorifying any ecclesiastical office (or any bishop) with notions of "it's-true-because-he-says-so" has nothing to do with Christian truth.

No matter how painful truth may be, the tender grapes on our vines are more easily bruised, or even lost, by arrogance than by honesty. It may be un-papal to admit error, but it's not un-Christian. Only of God can one say something is true because He says so.

If Leo XIII was wrong, he was wrong, and nothing is gained by pretending the situation doesn't matter. It matters a great deal. Rome has changed nothing of substance in its view of itself or others. Total submission and reordination are still required of any Anglican priest going to Rome, and no amount of fraternization between the bishops of Rome and Canterbury has changed this. Nor will it. Those few clergymen who have defected to Rome and submitted to the indignity—not to mention the sacrilege—of a second ordination to the priesthood have thereby conceded openly that their previous lives as Catholic priests within Anglicanism were precisely what Rome says they were: complete sham, fraud, and farce.

The reluctance to rejoice in our heritage was evident during the Pope's recent visit to England. Not once did Pope or Archbishop refer either to the existence or the vitality of the pre-Augustine Church in Britain. Everything we read that these two chaps did and said during that visit lent credence to the popish notion that Christianity in England started with Augustine. Completely ignored were five centuries of dedication, sacrifice, zeal, scholarship, and martyrdom by the British Church before Augustine.

Rome must disavow the evils of *Apos-*

tolicae Curiae. Only then can anything really significant take place toward the substance of unity.

Marshall V. Minister is priest-associate, St. Barnabas' Church, Omaha, Neb.

CLEAN UP YOUR ACT by Larry Vincelle

Duz you Dreft along with the Tide? Vel, now is the time to Cheer up. If you want real Joy, the Trend is to Breeze to church Sunday mornings. But too many Woodbury their heads in a pillow or work to make their cars Sparkle, forgetting that the Lord's Day was made for Lestoil. Where the Lord is put first, a Dove will never have to be sent out with an S.O.S.

4-U who put the Almighty last, trusting to Lux, maybe we ought to Dial you and remind you of the Ivory palaces yonder. This is not silly Bab-O. Worship is intended for all as your Lifebuoy.

So why not Wisk yourself out of bed next Sunday, dress up Spick-N-Span, and Breeze like a Comet to God's house? As you sing Praise to God, you get a wonderful Klenzer for your soul, and you'll feel like Mr. Clean all week with a new Zest for life.

Larry Vincelle is a member of St. Stephen's Episcopal Church, New Port Richey, Fla.



Photo by Sabra McCracken

Her "many contributions to the people of Alaska" have earned the Rev. Jean Dementi an honorary Doctor of Humanities degree from the University of Alaska-Fairbanks. Dementi came to Alaska in 1951 as a nurse-evangelist. Now an Episcopal priest, she is baptizing the children of babies she delivered as a missionary nurse. She serves the North Pole congregation of St. Jude's Church and, until her recent illness, was chaplain at both a Fairbanks hospital and a youth detention center.

In **Canterbury and Rome: Sister Churches** (paperback \$7.95, Paulist Press), Robert Hale, a Roman Catholic Camaldolese monk, recounts some of the bright and dark moments of the relationship of Anglicans and Roman Catholics. . . . The book seems to be written more to encourage Roman Catholics than Anglicans for Hale states that "Anglicanism is more than carrying its weight at any particular phase of the ecumenical venture." . . . He calls the Roman Catholics away from triumphalism and to the words of Paul VI: "to embrace her ever beloved sister in the one authentic Communion of the family of Christ."

Hale avoids some of the difficult is-

sues. . . . These unresolved issues include the authority of the Papacy, the lack of structure for the Anglican Communion to take decisions on a worldwide basis, the ordination of women, abortion, and other moral and theological matters. . . . Hale asks us to affirm the unity which already exists in parts of the Churches and to explore a way by which the two can find their way to each other. . . . In this book we understand more fully the grace and the Cross.

William A. Dimmick, Assistant Bishop of Minnesota, reviewed this book in *The Church in Hiawathaland*, newspaper of the Diocese of Northern Michigan, from which this is excerpted.

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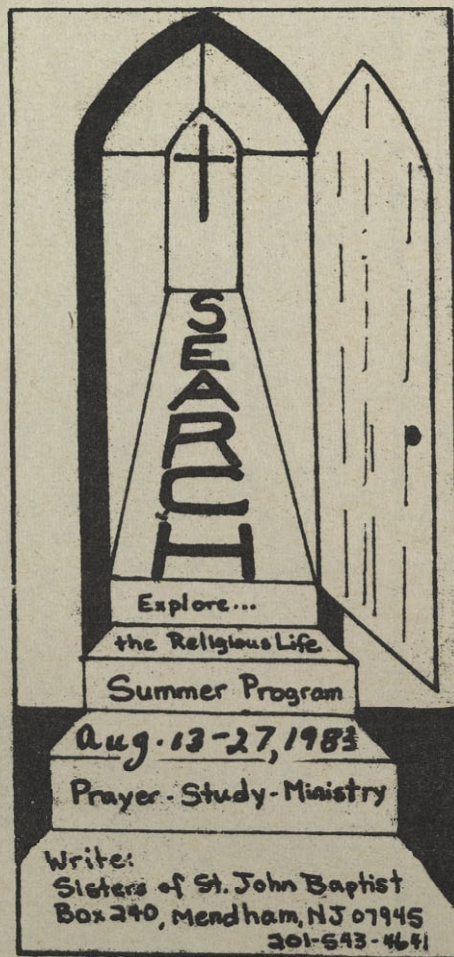
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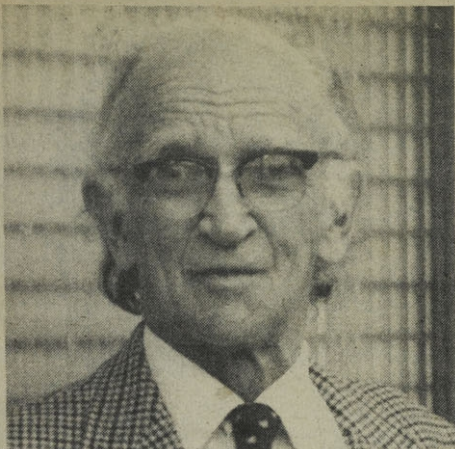
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NAT WOODING

Doctor/priest:He's in "people business"

by Carl Cahill

Nat Wooding is a medical man who still makes house calls in rural Virginia while insisting he is "a city-trained doctor who practices in the country, not a country doctor."

The Rev. Nat Wooding is a spiritual man, ordained an Episcopal priest, serving two churches.

Physician or minister, Wooding is an eclectic—learned in local history, genealogy, archaeology, philosophy, literature, and politics—who describes himself as a combination "objective scientist and mystic."

At 73, he is not only one of the most respected persons in Halifax County, but also the most recognizable person in the small town of Halifax as he walks down Main Street to his River Bend Clinic. With a ramrod-straight, military bearing, he will bend from the waist to greet passers-by with a raspy, "Good morning," often clicking his heels in accompaniment. His slightly balding head is often covered with a cap, topping curly gray hair. His weathered face is dominated by flashing eyes behind wire-rimmed glasses.

Wooding has helped many people, especially the poor, in a poor county. "I try to help people help themselves," he says. "If someone is sick, I see him. But if I think someone is using me, I beg off. If they don't pay something, they seldom appreciate it."

Born in Switchback, W.Va., Wooding moved to Halifax, in the Piedmont section of Virginia, with his family at age 2. Before the end of his freshman year at Hampden-Sydney College, he joined the Army for a tour of Panama as a dentist's assistant. After leaving the Army he became a nurse, then earned "a quick BA" from New York University and married Anne Elizabeth Shillady. She died in 1980.

After NYU, he entered Long Island Medical School and completed his internship at the Medical College of Virginia in Richmond. In December, 1943, Wooding became an Army doctor, following the fighting from France into Germany. In 1946 he headed home. "I was discharged on a Saturday, picked up medical supplies in Richmond on Monday, and was at work the next day," he says.

He equipped a station wagon with a folding cot and medical equipment, including oxygen tanks and intravenous gear, and began the rigorous job of a country doctor. "I tried to meet the problems as they appeared," he says. And as the years passed, he expanded his role into politics, serving on the Town Council, the County Board of Supervisors, and as county medical examiner.

In 1973, Wooding fulfilled a lifelong dream. After attending Virginia Theological Seminary in Alexandria, he entered the ordained ministry. He is priest-in-charge of Emmanuel Episcopal Church and assists at St. John's Episcopal Church in Halifax.

"I think of myself as a priest practicing medicine," he says. "Clergyman first, physician second. I'm in the people business."

Carl Cahill is a free-lance writer living in Chesapeake, Va.

Foundation offers aid for aging

As many as 15 ecumenical coalitions will receive three-year grants of up to \$150,000 each through a program announced by the Robert Wood Johnson Foundation whose headquarters are in Princeton, N.J.

The grants, which will be given to coalitions, not individual congregations, will fund model projects to show how volunteers in religious groups can assist health-impaired persons, through such services as personal care and respite for the caregiver, to remain in their own homes. To be eligible, coalitions must involve a substantial number of local congregations and have a target population of at least 25,000. They must also have the ability to continue the program beyond the grant period.

For application materials, write Kenneth G. Johnson, Interfaith Volunteer Caregivers Program, Kingston Hospital, P.O. Box 1939, Kingston, N.Y. 12401.

The Third Age Center of Fordham University, which will help the Johnson Foundation with research in conjunction with the \$2.25 million grant program, also sponsors parish leadership training programs for ministry among older adults.

The July 11-15 curriculum includes sessions on planning parish programs as well as on the implications for the parish of an older American Church. The curriculum is designed to help the local church enrich the lives of all its older members.

Information on these sessions is available from Dr. Mary Ann Lewis, The Third Age Center, Fordham University, 113 W. 60th St., New York, N.Y. 10023, or phone (212) 841-5347.

Tax action necessary, priest says

by Susan Pierce

The day before the deadline to file income tax returns, the Rev. Paul Washington, rector of Church of the Advocate,

Philadelphia, Pa., filed his own opinion.

At a rally organized by the War Tax Concerns Committee of the Philadelphia Yearly Meeting of the Religious Society of Friends, Washington said, "This year I will put my life where my words are. I will join the war tax resisters." He said he would put his "life and substance" behind his decision, which he called a personal one. "I can't ask anyone to take the step I'm taking."

Last year, Washington said at a press conference, he was not ready to make this commitment, but the time had come to choose "life over death" even if he must suffer the consequences. He hopes his actions will "inspire others."

After the rally, some 75 participants marched to St. John's Hospice, operated by the Roman Catholic Brothers of the Good Shepherd, and presented a portion of the \$2,100 of tax moneys collected to Brother Stanley O'Neil for the hospice's soup kitchen. The remainder went to Mercy Hospice and Church of the Advocate.

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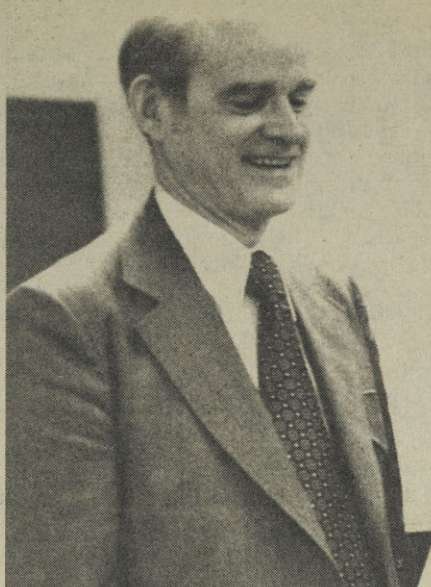
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Walter H. Boyd

WALTER BOYD

by William Dearnaley

Walter Boyd's retirement as press officer leaves the Episcopal Church, the Metropolitan Opera Company, a midtown New York City Presbyterian church, and the New York Yankees all the poorer. The Yankees, the Met, and Gotham Presbyterianism will probably recover; the Episcopal Church will have a harder time.

Walter's arrival at the Church Center marked a steadily northward migration punctuated by academic study. He joined the communication staff in 1967 after nearly 20 years as a Presbyterian pastor and educator in Georgia, the Carolinas, Virginia, and metropolitan New York City.

Named press officer in 1970, Walter handled news releases, press conferences, and information requests for both secular and religious publications. As the Church burbled along from controversy to controversy, Walter showed the aplomb and integrity that characterized his work, winning respect from secular religion writers as well as that of the new and somewhat hostile "Net 11," forerunner of Episcopal Communicators.

As the man in the middle, he had the grace to suffer hostile reporters, publicity-conscious colleagues, and slumping Yankee fortunes. He did so while remaining active in his presbytery, serving as a supply pastor and teacher in his own congregation, enjoying music (he published an Associate Reformed Presbyterian songbook) and sports, and dispensing coffee and candy bars to Church Center visitors.

Walter's gifts of strength, grace, and a profound knowledge of the arcane aspects of the Episcopal Church served both journalism and the Church well. Although not a trained journalist, he developed a fine instinct for the needs of that breed and could even restrain a groan at questions like, "When do we call those reverends right reverends?"

A body demanding rest finally led Walter to retire to his native Monticello, Ark., with his thousands of books, library of opera tapes, piano, and cat. If the local pastor and newspaper editor are sharp, they'll find ways to use those gifts without disrupting the rest.

William Dearnaley, assistant press officer at the Church Center, hopes Walter doesn't come back and fire him for this.

MARGARET ANDERSEN

by Avis Harvey

She stood on a street corner in New York City, looking like the traveler she was, a slim figure with a shoulder bag and luggage. Except that in one hand she held three shepherd's crooks.

In due time a cab pulled up, and the driver stuck his head out the window and said, "Get in, Bo-Peep. Where do you want to go?"

The traveler, Margaret Andersen, known far and wide as Magee, had received a phone

THREE CHEERS FOR THREE WITH CLASS



Margaret Andersen

call the previous day asking if, when she came to keep an engagement, she would mind bringing three shepherd's crooks with her. Luckily New Yorkers know Uncle Sam, the Umbrella Man. By lengthening the shaft of his wooden umbrella handles, Uncle Sam has provided more than one bishop with the symbol of his office in its simplest form—a plain wooden staff. And Magee has fulfilled her share of such last-minute requests.

On May 31, Magee retires as associate communication officer at the Episcopal Church Center. She had come 20 years earlier from southern California and Cathedral Films to be assistant secretary for radio, television, and audio-visual materials. She already had experience at Hearst Radio and Columbia Broadcasting Systems in script writing and editing and motion picture production. She became a member of the National Council of Churches Commission on Audio-Visual and Broadcast Education, a trustee of Cathedral Films, and a Fellow in communication at the Episcopal Theological Seminary in the Southwest.

Born Margaret Hanley of a gentle mother and an Irish father in a mining town in Colorado, whose state motto is *Nil sine numine* (Nothing without the deity), she grew up a Roman Catholic. To this day she calls upon the saints, especially St. Anthony, and was greatly influenced by a grandmother she describes as "the little lady on the Dutch Cleanser can."

She went to college in Amarillo, Texas, and moved to San Francisco where she met and married Robert P. Andersen, Jr. They have a daughter, a son, and three grandchildren.

When Magee came to the Church Center, she insisted she did not make a practice of working overtime. Her practice changed. One would have a difficult time finding a day in the entire 20 years when Magee left the office at the closing hour unless to check on studio progress of a film, tape, or recording.

Margaret Andersen brings more than her skills to the work she does. She brings a ministry as well. The shepherd's crook story is unique only in subject. Bishops, priests, and laypeople as well as her fellow staff members have known the comfort of her readiness to do what she can to untangle a problem, to fill a need, or just to listen.

Magee has been heard to say she collects people and owls. Numbers of friends have helped with her owl collection. People she does on her own. New people she meets are stored instantly in her mental



Woodrow Carter

computer and always available whether time apart is short or long—the contact remains unbroken. Her church contacts extend from border to border and overseas.

Magee Andersen, with her glorious sense of humor, patient disposition, and love of people was recognized by Executive Council, which on February 9 gave "thanks for the life and ministry of Margaret Andersen, offers praise to God for her many achievements and good works in His name, and wishes her well as she continues to serve Him as minister, communicating His word and the warmth of His Spirit."

Avis E. Harvey is head of the Bishop Sherrill Resource Center in New York City.

WOODROW CARTER

by Richard Gary

Dr. Woodrow Carter, after 15 years of service to the Church, retired April 1 from the Episcopal Church Center staff.

Woody is one of the most widely known church leaders in recent years. His frequent appearances before national social work gatherings and government hearings indicate the high professional respect he receives, and over the last several years he has been awarded innumerable citations and honors. Asked to describe the history his staff years spanned, he merely says, "Well, it was at least three eras."

In his later years with the Church Center, Carter was responsible for a variety of services entitled "social ministry" that in an earlier era required the attention of six staff persons. The reduction in force was partly due to his impressive competence and partly to the Church's shifting emphasis. And one of Woody's gifts is the ability to draft volunteers and colleagues into looking after a program, project, or group that needs attention.

Woody, who holds a master's degree in social work from Hunter College, will be remembered particularly for his concern about family life. The National Episcopal Conference on Families, held in 1978, pulled together the many related strands of social ministry into a Church-wide consultation on the future of the American family. The conference proceedings were published in March under the title, "Being God's Family."

Woody's good work was celebrated in a special service in the Church Center chapel on Tuesday of Holy Week, followed by the only festivities he permitted—a potluck lunch and the heartfelt goodbyes of his co-workers. When his colleagues were asked about the impact of his departure, one said, "How do you say goodbye to a godfather? We haven't—we all expect him to go on."

Carter says he intends to gather the memories and reflections of his years of work in the Church. Those closest to him know that means he has several more eras to go.

Richard Gary is national mission officer at the Episcopal Church Center.

A year after transfer

Liberia is link to West Africa

by Jeanne Edwards

Just over a year ago—on Mar. 18, 1982—the Episcopal Diocese of Liberia became a full member of the Province of West Africa, thus ending 147 years of official affiliation with the Episcopal Church in the United States. The move, 10 years in the making, had been envisioned about one-and-a-half centuries ago by the American Church's missionary society, according to Bishop George D. Browne of Liberia, the recently-enthroned Archbishop of the Province.

When the society's first missionary—Thomas S. Savage of Connecticut—arrived in Liberia on Christmas Day in 1836, he was to "establish a mission which seeks nothing less than the Christianizing of Africa." He was, according to his mandate, to "enquire as to the propriety of hereafter establishing missions on the leeward coasts, the hinterland of Liberia, and also penetrating to the nations of the Ashantees, of Dahomey and others in that region."

"We see our move into the Province as a fulfillment of what was said in 1836," Browne says. "That, for me, is important."

Liberia, about the size of Ohio, lies on Africa's west coast between Sierra Leone and the Ivory Coast. It was founded in the early 1800's by the American Colonization Society as a homeland for freed American slaves. Descendants of the slaves represent a small percentage of the population, estimated at 2 million.

The Episcopal Church in Liberia, which now has 137 congregations and a total

membership of about 20,000 has on several occasions been called upon to "help nourish" Anglican branches in West Africa, Browne says, citing these examples:

- Through the Liberian Church, the Protestant branch of Christianity was established in the Ivory Coast more than a century ago.
- In 1972, the Rev. Jean Rigal Elisee, a missionary priest who served in Liberia for seven years, was chosen Bishop of Gambia and Guinea, a diocese which covers several countries.
- On Aug. 26, 1982, a Liberian bishop was selected Archbishop of the Province of West Africa.

Browne sees the transfer to the Province—which comprises the work of the Anglican Communion in Ghana, Sierra Leone, Guinea, and Gambia—as a continuation of the diocese's service to western Africa and "absolutely necessary to growth." He says it opens new mission



Now Archbishop of the Province of West Africa, Bishop George D. Browne sees Liberia as "nourishing" mission opportunities.



A passel of prelates joined over 700 Connecticut Episcopalians in Woodbury, Conn., to celebrate the opening of the Episcopal Church's 200th birthday celebrations. Among the episcopal dignitaries were Scottish Bishop Frederick Darwent of Aberdeen and Orkney, who celebrated the Eucharist, and Lutheran Bishop Cyril Wismar. They came at the invitation of Bishop Arthur Walmsley of Connecticut to mark the 200th anniversary of Samuel Seabury's election to be the American Church's first bishop.

ON THE MOVE

Pak Hoy Wong of Oakland, Calif., is a new trustee of the Episcopal Church Building Fund. Bishop **Christoph Keller** has been reelected president. . . **Patricia Duncombe** is now program director for St. Jude's Ranch for Children in Boulder City, Nev. . . The York School, Monterey, Calif., has received a \$50,000 grant to build a computer center, according to headmaster **Henry Littlefield**. . . Brother **Jeffrey Gros**' appointment to head the National Council of Churches' Faith and Order Commission marks the first time a Roman Catholic has headed that unit. . .

Graphics artist **Bradbury Thompson** garnered another award when the *Washburn College Bible* he designed received the Silver Medal of the International Book Design Exhibition in Leipzig, East Germany. . . Bard College honored **John Ashbery**, scientist **Carl Djerassi**, and banker **Robert Longley** at its annual Awards Dinner in May. . . The American Friends Service Committee has appointed the Rev. **Edgar (Ted) Lockwood**, an Episcopalian, to be its Southern Africa international affairs representative. . . **Mary Jordan Cox**, widow of the late **Rowland Cox** who was headmaster of Groton School, became the new vice-president for development at Union Theological Seminary, New

York City, on April 1 . . .

The Board for Clergy Deployment elected Bishop **Claude Vache** of Southern Virginia to be its chairman and the Rev. **Henry Mitchell** of Michigan, vice-chairman. The Rev. **Barbara Schlacter** of New York and **George Soule** of Pennsylvania were chosen to round out its executive committee. . . The Rev. **Jose Carlo** of San Fernando, Calif., is the new Hispanic missionary for the Diocese of Los Angeles, and the Rev. **Benjamin Pau** is vicar for Chinese ministries in that diocese. . . Sister **Joan Margaret**, SSM, has been named an Associate Commander of the Order of St. John by Queen **Elizabeth II**. . .

Broadway actress **Betty Buckley**, best known perhaps as Grizabella in the hit, *Cats*, sang at St. Bartholomew's in New York City on Easter Day. . . Dean **Richard Reid** was installed at Virginia Theological Seminary in April. . . **Walter V. White**, an active churchman in parishes in New Jersey and New York, died this past winter at the age of 86. . . The Society of St. John the Evangelist elected the Rev. **M. Thomas Shaw**, SSJE, superior. . . **Alexander Solzhenitsyn** is the 1983 winner of the Templeton Prize for Progress in Religion. . . **Helen Eisenhart** of Washington, an Executive Council member, was elected president of the Alban Institute's board of trustees in April.

opportunities.

The transfer also means Liberia has adopted the Province's government structures and is no longer a part of the U.S. Convention although the American Church continues to give the Liberian diocese financial support on a descending scale. Browne says his diocese hopes to be self-supporting by 1990.

But the transfer does not sever the close ties between the Churches in Liberia and the U.S., Browne says, "just as a marriage does not terminate the relationship between the couple and the parents." From the day the missionary society appointed two Liberian catechists in 1835 until the transfer in 1982, the diocese "has been faithful and loyal to the doctrine, discipline, and worship of the Episcopal Church in the United States."

The move, says Browne, "only opens new dimensions for a different relationship."

Jeanne Edwards, a reporter for *The Providence Journal*, Providence, R.I., is the daughter of the Rev. Seth Edwards, a missionary in Liberia for nearly 30 years.

Parish graveyard comes alive as classroom

by Susan Pierce

A small New Jersey parish's graveyard became a classroom for sixth-graders when St. John's Episcopal Church in Gloucester Township, N.J., helped nearby Glen Landing Middle School with a learning project.

Glen Landing teacher Tracy Fallon, a member of the Gloucester County Historical Society, knew St. John's burial yard was the oldest in the area and contacted the rector, the Rev. Robert Sullivan, who was glad to help. Fallon and his two colleagues, Sandy Kern-Ferguson and Carol Marris, started the project rolling.

The graveyard study was an interdisciplinary activity. By studying gravestones the students learned geology, mathematical calculation, and a little archeological research. They saw how stone carving was done centuries ago and acquired insight into earlier attitudes about death and dying. The teachers also wanted students to have an opportunity to understand and accept their own mortality.

The class made a catalogue of the more than 300 gravestones and copied the information on them. They made rubbings of the less legible stones, the oldest of which dates to 1796. When the research was finished, the class presented St. John's with a booklet containing a church history and a list of every gravestone in alphabetical order, according to family name. It also gave copies to local historical societies.

News stories and television coverage of the graveyard study brought a letter from a Floridian who has a relative buried in the churchyard. A soldier wrote from Germany after reading an article in the Armed Forces newspaper.

The class gave Sullivan high marks for his help and active participation. He praised the youngsters for their interest in the church and their enthusiasm. St. John's graveyard classroom is an experiment other parishes might try.

URBAN CAUCUS ELECTS NEW OFFICERS

Newly-elected board members of the Episcopal Urban Caucus chose officers and renewed their commitment to building local and regional networks. They also agreed to hire an executive director as soon as possible.

Meeting April 14-16 at St. Paul's Church, Philadelphia, Pa., the board elected Byron Rushing president and Anne Scheibner vice-president. Bishop Richard Trelease remains treasurer, and Janice Duncan is recording secretary. The Rev. William Boli and the Rev. Floyd Naters-Gamarra were named to the executive committee.

In other business the board established a six-member committee to monitor Jubilee Ministry and voted \$200 toward publication of *Lazarus Report*, a newsletter on parish revitalization.

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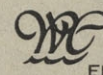
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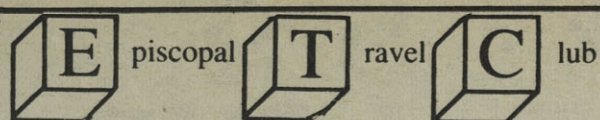


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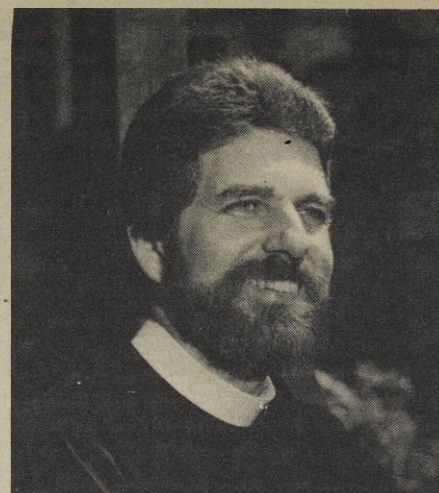
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The Rev. Ron DelBene, writer and retreat leader, led daily meditations.

Denver meet

Continued from page 5

"scattered over all the earth—God's children. And what does it mean when we point weapons at our own 'body'? We dare not ask for a security which denies common security for all people."

Harding said barriers of race, class, and fear and "the illusion of practicality" must be overcome so we can be "face to face with ourselves."

The spiritual dimension of peacemaking was Dom Basil Pennington's theme. A Roman Catholic Cistercian, Pennington advised three kinds of sacred reading as essential for a transformation of consciousness: sacred study for the intellect, motivational reading for the will, and divine reading geared toward the experience of life.

A debate on weapons policy and political strategies moderated by Louisa Kennedy included Dr. Michael Freney of the Center for Strategic and International Studies; Dr. Richard Barnet of the Institute for Policy Studies; Dr. Yehoshafat Harkabi, biblical scholar and professor at Hebrew University, Jerusalem; and Congressman Les Aspin of Wisconsin.

Freney, whose Center has advised the Reagan Administration on weapons policy, said he thinks the Church should be "an educator," not make "calculated announcements."

Barnet said survival rests with the ability to make the Soviets feel more secure rather than less.

Harkabi spoke of the role of religion in the lives of his people. But he said, "The failure of human enterprise should not be charged to religion. . . . We now have the capability and threat of community suicide."

Aspin, a proponent of the nuclear freeze movement, said nation states are providing neither real security nor economic stability, but continuing to "compete with each other and getting nowhere."

Dr. Charles Lawrence, President of the

House of Deputies, moderated a debate on a nuclear freeze, the Rev. George Regas of All Saints' Church, Pasadena, Calif., and Richard S. Rolf, legislative assistant to Senator Mark Hatfield of Oregon, taking the affirmative side and Dr. Addah Bozeman, professor emerita of Sarah Lawrence College, and Matthew Murphy of the U.S. Arms Control and Disarmament Agency taking the negative.

Regas called nuclear weapons "militarily unstable, morally outrageous, and economically disastrous." He cited the 25 percent of the American electorate who a year ago voted affirmatively on the nuclear freeze and said that today people are experiencing new hope: "People are finding they can help change the course of human history. I think the greatest ingredient of change is the witness of the religious community. It is the victory of the spirit of God."

Bozeman, once a member of the National Advisory Council on Foreign Policy, said, "War begins in the minds of men, not in their weapons." She pointed to non-western societies where war is viewed as a perfectly normal way of settling problems. "War is not the worst of calamities. Loss of freedom is worse. . . . Why do you not attack the death-dealing politics of the Soviets as they have inflicted their policies on surrounding nations?" she asked.

In speaking for the affirmative, Richard Rolf said Hatfield's memory of Hiroshima after the bomb was dropped "lives with him. It is his anchor as he has worked to bring about the freeze of nuclear weapons." Lack of weapons control, Rolf said, is the "ultimate blasphemy—it is man shaking his fist at God and saying, 'We will destroy your world.'"

Murphy, final speaker for the negative, said, "We are not targeting cities or non-combat areas directly. We are not trying to achieve nuclear supremacy. We are seeking arms reduction, which will bring down economic costs and focus on stability."

When Presiding Bishop John M. Allin preached to a completely filled cathedral on Sunday morning, he put the peace imperative beautifully before his audience: "Our ministry is that of reconciliation between God and all of us within creation. There can be no peace apart from justice and apart from righteousness, which comes from God."

Recalling the story of the disciples and Jesus' admonition, "Peace be unto you. As the Father hath sent me, so I send you," the Presiding Bishop admonished those from the conference. "Go forth together as peacemakers. Offer the best you have in ministry, prayer, develop a network. Don't be dehumanizing, depersonalizing, but responsible to life, peace, and justice. Stand in the presence of the living God, patient, honest, seeking to fulfill His mission."

Salome Breck is editor of *The Colorado Episcopalian*.

THREE PEACE MEETINGS

Continued from page 3

goal, brothers and sisters, must be, as St. Paul enjoins, to have our minds transformed."

The final document was approved after a lengthy debate and rejection of two earlier drafts. Sharpest debate centered on the morality of possessing nuclear arms for deterrence. In final form, compromise language states "most of" the participants could agree that possession is contrary to the will of God. But Doherty voted against the section because it is contrary to Vatican statements that possession may be moral for security reasons.

In addition to elimination of nuclear arms in five years, the document lists five interim measures: a nuclear freeze, a test-ban treaty, nuclear-free zones, unilateral peace actions, and governmental pledges of no first-use. It commends several other measures, including strict control of arms sales. The document further warns of the dangers to peace from "local flashpoints,"

naming, among others, El Salvador and Nicaragua, South Africa and Namibia, Pakistan and Vietnam.

Eight persons abstained, including the Archbishop of Canterbury's personal representative, the Rev. Richard Harries, and Archbishop Makhulu. Reporting in London's *Church Times*, Harries said he regretted the document did not address Christian participation in a just war and that conference participants did not face the potential for conflict between peace and justice in liberation struggles. Makhulu's abstention, Harries reported, was for a different reason: the conference's preoccupation with nuclear arms without considering the cost and use of conventional weapons.

Archbishop Scott joined Allin and the majority in supporting the document, as did National Council of Churches' president, Methodist Bishop James Armstrong. Two U.S. leaders—Bishop James Crumley of the Lutheran Church in America and Presiding Bishop David Preus of the American Lutheran Church—abstained on the final vote.

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PASSING IN REVIEW

with
NANCY J. CASSEL

Deserved or not, Episcopalians seem to have a reputation for being less familiar with the Bible than we ought to be. Episcopalians, so say some, are amazed to discover the Bible is full of quotes from *The Book of Common Prayer*. However valid that evaluation might be, no Christian of any denomination can help but benefit from Robert C. Dentan's book, *The Design of Scripture: A First Reader in Biblical Theology*. Well within the understanding of people with no academic theological background, it concentrates on "the religious ideas of the Bible." Divided into History, Doctrine, and Life, the book aims to help readers discover "an overall pattern or design to the Bible which makes its total meaning something greater than the meaning of the greatest of its parts." The Daily Office of the lectionary in *The Book of Common Prayer* provides a schedule for sequential reading to concentrate on one single book of the Bible. Dentan's effort is a fine counterbalance to focus on the theological unity of this body of work called Holy Scripture.

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

Book notes with initials are staff-written.

One Hundred and One Famous Hymns, Charles Johnson, \$15.95, illustrated, Chas. Hallberg, Delavan, Wis.

Beginning with William Lester's setting for the Lord's Prayer and a Gregorian "Sanctus," Johnson travels chronologically through 101 hymns, giving notes on authors, composers, and church history. His selection is the result of a survey of 5,000 U.S. congregations which apparently favored 19th- and 20th-century works. Episcopalians will find they are familiar with most of the stately and joyful hymns in the first half of the book and have more than a passing acquaintance with many of the more "evangelical" hymns of the second half. They will also note Anglican contributions to both words and music. The material is well presented for informative reading—analysis of the words is a lesson in changes in theological emphasis—and for a parish sing-a-long. —A.M.L.

The Altar Guild Book, Barbara Gent and Betty Sturges, paperback \$4.95, Morehouse-Barlow, Wilton, Conn.

An exceedingly practical guide, *The Altar Guild Book* is a necessity for every congregation. In chapters entitled "Cleaning the House," "Decorating," "Setting the Table," and "Dressing Up," the authors cover in brisk, refreshing style everything involved in good church housekeeping from the work room, or sacristy, to vestments, from tips on how to cut florists' bills to prayers while vesting, but they state unequivocally that the people who prepare places for worship must feel free, not rule-bound, that their work is a gift to God. —A.M.L.

Power from on High, Robert A. Gallagher, paperback \$6.75, Ascension Press, Philadelphia, Pa.

The Diocese of Connecticut's congregational development officer has written a small, concise, useful handbook for congregations which are concerned with the true nature and mission of the Church. He provides a sound theological basis for all we Christians strive to do in the name of Christ. He helps us return to our core and reminds us we are to be the corps. In his book Gallagher succeeds in his wish "to provide an outline of a pattern for parish life and development and a series of suggestions on how to live within that pattern." —Virginia Hastings

Plants of the Bible, Michael Zohary, \$16.95, Cambridge University Press, New York, N.Y.

The real key to this book by a professor of botany at Hebrew University, Jerusalem, lies in its subtitle, "A complete handbook." The first section is "Biblical Man and His Environment," and the second covers all plants mentioned in the Bible, including biblical references. The 200 full-color photographs alone are enough reason to own the book. —E.W.

Knowing Jesus, Peter R. Rodgers, paperback \$1.95, InterVarsity Press, Downers Grove, Ill.

The rector of St. John's, New Haven, Conn., gives a simple yet profound presentation of Jesus Christ in a book small enough to hand to people when you want to answer the question of what faith is about. Written in the style of C. S. Lewis and John Stott, the book tackles questions people ask in a logical, straightforward way with solid answers to honest objections.

—Mark A. Pearson

1983 Resource Directory for Youth Workers, edited by Tic Long, paperback \$8.95, Abingdon Press/Youth Specialties, Nashville, Tenn.

A wide-ranging catalogue of everything from publications through video to live Christian musicians and actors, the entries are hard to classify. The book mentions the World Future Society and the International Council on Biblical Inerrancy on the same page. A strong evangelical tone seems to dominate. Episcopalians may want to exercise caution in choosing from the resources listed, but entries include full addresses and often a toll-free telephone number which would help in the screening process. —J.P.

The Prayer Book Guide to Christian Education, paperback \$9.95, Seabury Press, New York, N.Y.

This book provides a way of gathering, relating, and scheduling material in the Bible, *The Book of Common Prayer*, and the Hymnal for Christian education use, says Presiding Bishop John M. Allin in the foreword. The book includes outlines of the seasons, an explanation of the lectionary, and a summary of lectionary texts.

Psalms and Spiritual Songs, compiled by H. Scott Tonk, paperback 70¢, Forward Movement Publications, Cincinnati, Ohio. Prayer Book rubrics allow a psalm or canticle to be sung wherever a hymn may be sung. This handy index, originally written to help the Standing Commission on Church Music compile a musical psalter for parish use and subtitled "A Topical Guide to the Psalter and Canticles," will aid those who would like to replace a hymn with a psalm or canticle.

Yesterday the Holy Land, David Roberts, translated by Ed van der Maas, \$16.95, Zondervan, Grand Rapids, Mich.

An exquisite book is this collection of soft-hued paintings by 19th-century landscape and architectural artist David Roberts. In 1838 and 1839 the self-taught Scottish painter toured the Holy Land and surrounding area, drawing everywhere he went. He returned home with more than 300 sketches, acclaimed today by Egyptologists and art historians for the accuracy of their detailing. Included in this book are appropriate biblical passages, as well as Roberts' notes, translated back into English from the Dutch in which they were published between 1842 and 1849. —A.M.L.

A Map of the New Country: Women and Christianity, Sara Maitland, \$12.95 plus postage, Routledge & Kegan Paul, Boston, Mass.

Described by the author as "neither history nor theology," this book is rather "an attempt to gather together some contemporary events" in a search for emerging patterns. Much of the book is concerned with Maitland's two years of travel in

America and conversation and experiences shared with lay and ordained women of many faiths. Maitland says Christian feminists are in a unique position to prophesy to their respective Churches, leading them back to the Gospel imperatives of love, justice, and freedom, and that an understanding and acceptance of this role of women is crucial to the well-being of the whole Church. She says she would "like this book to be a map of the new country, indicating the signposts that the women who have already gone have set up for us, pointing out the danger areas and the best campsites." —Beatrice Pasternak

One Peppercorne, John Goodbody, paperback \$4.95, Seabury Professional Services, New York, N.Y.

John Goodbody, former communications officer for the Episcopal Church, has written a fairly fast-paced, enjoyable narrative of one of America's most famous parishes, Trinity Church, Wall Street. Goodbody's *Peppercorne* weaves together strands of social, religious, and institutional history to convey the heritage and reality of a living parish, the successful planting and struggles of the Church of England on American soil and the parish's work in the changing milieu of a major metropolitan area. "One peppercorne" represents the annual rent to the crown set for Trinity at its chartering.

Samuel Seabury: A Bicentennial Biography, Anne W. Rowthorn, \$14.95, Seabury Press, New York, N.Y.

As a pro-British pamphleteer, "A. W. Farmer" was seized, arrested, and detained in New Haven, Conn., in 1775. In 1783 this man, under his real name of Samuel Seabury, went to London to seek episcopal consecration. After a fruitless year, he "brushed the English dust from his feet and set out for Aberdeen." There in 1784 in the chapel of Bishop Coadjutor John Skinner, his consecration gave the American Episcopal Church its first bishop. Rowthorn's biography is a personal and human view.

Cocoon, Diane Redfield Massie, \$7.95, Thomas Y. Crowell, New York, N.Y.

Eight dollars may be a bit much to spend for this little book, but Massie's drawings begin in gray gloom and blossom into multi-colored sparkle, all without words. And who wants to set a price for putting a bit of dazzle in anyone's life? —J.M.F.

Now Is the Accepted Time, Stephen Bayne, paperback \$1.85, Forward Movement, Cincinnati, Ohio.

Former Presiding Bishop John E. Hines called the late Bishop Stephen Bayne "one of the 20th century's most lovable, witty, and brilliant Anglicans." This collection from his writings and prayers shows all those qualities. The Bible, Bayne says, for example, was not written to "supply good English prose. Certainly the Bible should scare the wits out of us rather than please us by its antique gentility." His prayers are his own. This small collection of his writings accomplishes Bayne's definition of a parable: "A parable, like a star shell, is expected to go off and give a light for a little while so we can get our bearings." —J.M.F.

A Cry for Mercy, Henri J. M. Nouwen, illustrated by Earl Thollander, paperback \$5.95, Image Books, Garden City, N.Y.

"To live unceasingly in the presence of God" is Nouwen's goal. His prayers, written after a return visit to a Trappist monastery in upstate New York, are searching and powerful steps which will help us create a Divine Presence in our lives.

The Outline of Sanity: A Life of G. K. Chesterton, Alzina Stone Dale, \$18.95, Wm. B. Eerdmans, Grand Rapids, Mich.

Chesterton devotees and lovers of literature, logic, and wit will appreciate this historical biography which helps reestablish Chesterton's perceptive writing about faith and common sense.



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Senior Warden Bob Burmeister of St. Francis' Church, Stamford, Conn., with friends at the Sunday morning coffee hour.

Yes, your parish senior warden has a ministry to fulfill

Some old, familiar titles are still around among all the new terms being used these days to describe Christian ministry. One such familiar term is "senior warden."

In spite of changing times, the senior warden is still a person of major responsibility in Episcopal congregations. The senior warden—among other things—is a minister.

Ministry talked with some senior wardens earlier this year. We asked them why people do or don't support the Church. That seems to be a concern many senior wardens have.

We enjoyed listening to these persons. We think you will, too.

One must have imagination, courage, and perseverance to leave a secure job and start one's own executive selection consulting firm. That's what Michael B. Sumja did in 1969. Today the firm is a going concern and Sumja is using some of those same personal skills and qualities as senior warden of All Saints' Church, Beverly Hills, Calif.

Because it has been used for wedding and funeral scenes in so many motion pictures, All Saints' is one of the most easily recognized church buildings in the Episcopal Church. Almost as familiar is the image of All Saints' as a parish of movie industry

Education resources available

Two new printed resources and two new videotapes have been produced at the Episcopal Church Center to aid Episcopal congregations and dioceses in mission and ministry.

The Education for Mission and Ministry staff produces a bimonthly newsletter called *Into the World*. Dr. Irene V. Jackson-Brown, editor, describes the newsletter as part of the response to General Convention's call for total mission development. *Into the World* replaces newsletters produced formerly by 14 different program areas at the Church Center.

Ministry Development Notebook is a publication that will replace the former *Aware* notebook and the *99 Percent*. It will build on the foundation of these two resources.

Contact Dr. Jackson-Brown for further information about these two publications.

The communication staff at the Church Center produced two 28-minute videotapes this spring. *Families Matter*, a program about family ministry, was produced in conjunction with the Family Life Project of the Diocese of Los Angeles. *More than Money* is a program designed to motivate interest in and conversation about stewardship and tithing.

See the "Resources from 815" column in this issue for details on how to order the videotapes.

and entertainment people, a parish supported by the wealthy of Beverly Hills.

All that is changing, Sumja is eager to talk about the All Saints' of 1983.

"Our people are extremely supportive of the church," he says. "The old wealthy parishioners are dying off, and the ones who are left can't support the church as they used to. But we're attracting lots of new families, and we all pledge."

How does All Saints' receive such good support from its members? Sumja looks thoughtful as he replies.

"It's not an easy thing to raise money. I'm probably as good a salesman as there is around. I make my living at it. But I find it very uncomfortable to ask for money." The warden then launches into a brief summary of the parish stewardship program. He mentions tithing, which he says is beginning at All Saints'.

Did the 1982 General Convention resolution on tithing attract any attention?

"Oh, absolutely," Sumja speaks with enthusiasm. "It is very well known. Most of the vestry tithe. It's the only way to go!"

While Sumja speaks with enthusiasm about his parish—the Sunday school, the well-attended services, the people eager to work and serve—he is quick to admit All Saints' is far from being problem free. "Some people at the church remind me of some of my clients. They're good at conversation but poor when it comes to follow-through."

All Saints' is a parish of people from all over the United States. (Sumja himself became active in the Episcopal Church in a small-town Pennsylvania mission where he helped set up folding chairs for services in a rented hall.) This means the parish benefits from a steady flow of new ideas. Michael Sumja is a man who likes new ideas. He thinks that if a parish has programs and services that are attractive, if parishioners show interest in non-members and visitors, and if the parish practices open communication and information sharing, stewardship will be easier to teach and practice.

"A church also has to look beyond its own doors and give," says the warden, noting that All Saints' puts high priority on paying its full diocesan apportionment.

"We've had a great past. And we have a great future." So speaks Michael Sumja about All Saints'.

The sign on the attractive brick building in Sacramento informs all that this is Trinity Cathedral. Most of the pews are filled on a Sunday morning in January for the 10:15 celebration of the Holy Eucharist. One of the lay chalice bearers administering Communion is Bob Gaines. He's also the senior warden.

Gaines is a native of California and has been an Episcopalian most of his life. His insurance business takes up part of his time. Presidency of the Sacramento Symphony Association is another important commitment. The Episcopal Church, however, seems to have top claim on Bob Gaines' life.

The senior warden is concerned about financial

support at Trinity Cathedral but is quick to say that total commitment is the goal, not just monetary giving. "We try to talk about commitment to the Lord, not just finances," says Gaines. "Of course we talk of tithing and proportionate giving and stewardship. But it is total commitment that's the answer. We never speak of giving to the budget."

Why do people pledge financial support at Trinity Cathedral?

"Well, the people who give the best are the people who are a part of it." He pauses to think. "It's important to open up the church and let more really be a part of it."

What are some of the problems with stewardship at the Cathedral?

Gaines has to think a moment before answering. "I guess we tend to use the same core people over and over again. We need to involve younger people, new people."

When asked if General Convention's tithing resolution has had any effect at Trinity, Gaines replies that "we've been talking tithing for a long, long time." He also notes that Trinity Cathedral uses a good share of its resources for work outside the parish: the Diocese of Northern California, local Sacramento human services ministries, the Presiding Bishop's Fund for World Relief, the Church Divinity School of the Pacific.

"The church is not as well organized as it should be," claims Trinity's warden. "We have too many meetings. Many of them are too long and boring. Clergy tend to be insulated from lay leaders, and I think some of the clergy use their time badly."

Gaines says he should be thinking, perhaps, of leaving the Cathedral's vestry soon to make room for "new blood." Should he do that, chances are good he would find some new way to serve and to minister.

A temporary building on a large plot of land in the northern section of Phoenix is serving for the time being as an office, chapel, and education center for the Church of St. John the Baptist. Ken Florence is senior warden for the newly-established parish that now numbers over 300 members.

"I had sort of drifted away from the Church," admits Florence late one evening. "But discovering this parish brought me back. I didn't realize it, but there had been a void in my life. This parish is like a family, what a parish ought to be."

The senior warden says one reason St. John the



Becky Stickle



Michael Sumja

Baptist Parish is growing rapidly in its location in the fastest growing area of an expanding sun-belt city. He says about 60 percent of the families joining the parish are Episcopalians from elsewhere. About 40 percent are new to the Episcopal Church.

"People respond to this place because of the program we have here," Florence goes on to speak of lay ministry as understood to be essential in the congregation's life and work. "We have a director of Total Ministry on our staff as well as a rector."

Florence says people at St. John the Baptist are encouraged to work toward tithing in their financial support of the parish. "Our people give way above the national average," he says. "And we've got a building fund to support as well as an operating budget."

General Convention's resolution on tithing?

"Oh, we talked about it, all right," says Florence.

What keeps people from supporting the Church?

"Getting involved in politics," says Florence quickly. "The Church has no business telling the

Continued on page 19

Your parish senior warden

Continued from page 18

government what to do. We have more important things to do than that."

One wall of the little office in the temporary building contains the floor plans for a church building. "In some ways I'll be glad when we get the church," says Florence. "In some ways, though, I won't. It will mean a big change."

St. John the Baptist parishioners are disappointed that they did not receive a United Thank Offering grant for programs. They were also discouraged by the Diocese of Arizona from applying for help from the Episcopal Church Building Fund because "it looked like we wouldn't get it."

But Ken Florence and others have no doubts whatsoever about the future of the parish or that the mutual ministry of clergy and laity is the way to go.

Ken Florence of Phoenix would have a lot to talk about with John A. Bentz of Lake Saint Louis, Mo. Bentz is senior warden of Church of the Transfiguration in Western St. Charles County, a rapidly growing suburban area some 30 miles from St. Louis.

"Our first service was on All Souls' Day in November, 1980, and we've been growing ever since," Bentz pauses for thought. "We're now about to outgrow the hall we've been renting, and we're not sure what to do."

Last year the Bishop of Missouri assigned a full-time vicar to Church of the Transfiguration.

"We think we're unique as a church," says Bentz, "because we're a Spirit-filled people, and we have come from all parts of the country." Bentz himself is from New York, his wife from Riverside, Calif.

What keeps people from supporting the church?

"A lack of pastoral concern among church members and a lack of knowledge that the Church is a fellowship of reconciliation," says Bentz. Transfiguration includes members in all economic brackets. Proportional giving is stressed, and Bentz admits "we've got our token givers as well as some tithers. It's been a bad two years in our area. Businesses where we are have been depressed," says this recruiter of technical personnel for industry. "It is hard to maintain proportional giving to the church when your family income decreases by two-thirds."



Bob Gaines



John A. Bentz

Bentz says a parish has to "keep looking at what it offers people. If you have a loving and caring relationship among the people, the church's work usually gets done."

Becky Stickle, senior warden of St. Luke's, Hilton Head, S.C., shares John Bentz' thoughts. Being located in one of the nation's top resort areas has posed some special problems for St. Luke's, but it experiences some pluses as well.

"Our members support the church well," says Stickle. "Most of them have raised their families and have taken care of other obligations. They have made their living so they can now support the church." She meant with time as well as money.

Stickle does not like the title of "senior warden," which she finds cold and oppressive. But she gained much from serving in the past. "Our rector told me it used to be 'rector's warden,'" she says with a smile. "I like that. Rectors need the support of someone."

Why do people support the Church? Stickle says because they are being fed. She says church members are hungering for many things, such as more knowledge of the Scriptures. "When they are fed, they respond."

Becky Stickle speaks often of concerns she wishes were shared more widely, such as missionary outreach and support of the diocese.

What keeps people from supporting the Church?

"Oh, little things, I think, surface things rather than really destructive things. Take long sermons, for example. People aren't happy if they keep looking at their wristwatches during sermons."

Stickle sees older people adapting to change bet-

ter than younger, as a rule, but feels change can be accepted by most if "things are explained and people know they're being heard."

Stamford, Conn., is hundreds of miles north of Hilton Head on the eastern seaboard. It is where the congregation of St. Francis' Parish meets in a 130-year-old frame church building and in a modern parish hall nearby. Many members of St. Francis' are commuters who ride the New Haven line daily to jobs in New York City. One of them is Robert W. Burmeister. On weekdays he can be found in a Park Avenue office and on Sundays at St. Francis' serving as lector or usher or greeter or maybe all of the above.

Bob Burmeister says irrelevance is why people often do not support the Church. "It just is not related to the rest of their lives." He pauses before continuing. "Take people like Bishop Paul Moore or Bishop John Spong. You may not agree with them, but you know where they stand. At least they're dealing with the church view about things that matter."

Burmeister says pronouncements by groups such as General Convention are not adequate because people do not know who is speaking. "General Convention? Who are they anyhow? The Roman Catholics have the Pope. At least he is identifiable."

"People support a church because they know God's work is being done there," says Burmeister. "A lot of new families show up at St. Francis' all the time. Most of them stay. I think it is because we welcome them. But it takes more than that. Any club does that. They see that God's work is being done. That's why they stay."

Family project

Continued from page 16

needs to develop ways to support the family." He suggested that parishes are responsible for family support and pleaded for more attention to pre- and post-marital instruction, marriage enrichment programs, and family concerns as a regular part of the parish education program.

"The congregation—not the pastor—is the church's basic unit of pastoral care," said Taylor. "A good deal of pastoral care should be done by members of the congregation under the general leadership of the pastoral person." Taylor added that if all pastoral care is done by the pastor, "only crisis care will result."

The CDSP teacher's talk was informal, at times humorous, and wide-ranging.

During a sandwich lunch, Michael Hornyak said, "Father Taylor's remarks hit the nail right on the head." Hornyak is a bank officer in Huntington Beach, Calif. His wife Connie is a social worker by profession although she is not now working. As they ate their sandwiches, they said the speaker's model of a marriage based on companionship made sense to them. The conversation went on to include parenting and other subjects.

Such topics received attention in ever greater depth in the series of workshops held during the day. Several resources for family-concerned ministry were mentioned, including a new workbook, *On Being God's Family*, that was produced under the direction of the Education for Mission and Ministry staff at the Episcopal Church Center. Cynthia Samuel told the gathering that the workbook is organized around the five functions of The Next Step in Mission: service, worship, evangelism, education, and pastoral care.

Since the conference was held on St. Joseph's Day, the conference Eucharist had a pre-determined family theme.

It is a good bet that those long-ago people who gave the money to St. Paul's Cathedral in downtown Los Angeles hoped that worshipping and learning and witnessing there would help them build sound and healthy relationships. It's a good bet also that they would be pleased that the Cathedral—though it no longer exists physically—is still able to be such a help.

The Family Ministry Project ends this summer, but Cynthia Samuel hopes a way can be found to continue this sort of resource. The need for one will be around for a long time.

RESOURCES FROM "815"

Resources available at no cost from the Office of Communication, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, include:

Into the World, a bimonthly newsletter published by the Education for Mission and Ministry staff. Contact Dr. Irene V. Jackson-Brown for further information.

Ministry Development Notebook, an education resource replacing the former *Aware* notebook and the *99 Percenters*. Contact Dr. Irene V. Jackson-Brown for further information.

A Proposal to Every Congregation, a one-page summary introducing the five functions of a mission suggested by the Presiding Bishop as criteria for congregational self-evaluation.

Guide for Congregational Self-Evaluation, a plan for congregations to participate in the self-evaluation phase of the Next Step in Mission.

A Guide for the Next Step Film, a help to make maximum use of the 16-mm motion picture, *The Next Step*, a print of which has been sent to each diocese.

The Next Step in Mission, a brochure outlining briefly how congregations may participate in the second-mile giving phase of the Next Step in Mission.

Mission in Many Places, an outline of why the Episcopal Church has national and international mission.

The General Budget of the Church, an explanation of the 1983 General Budget of the Episcopal Church.

Episcopal Church Center Directory of Services, indicating who should be called at the Church Center with what questions and about what matters.

Understanding Those TV Preachers, an Episcopal Church viewpoint about the "electronic church."

Videotapes

The following half-inch videotapes are available in both Beta Max and VHS formats. Cost: \$35 per tape. Please specify which format you desire when ordering. Checks should be made payable to **The Domestic and Foreign Missionary Society**. These tapes are suitable for small-group viewing in homes and church buildings. All tapes are 28 minutes in length.

Into All the World, a discussion of the Episcopal Church's overseas mission by three persons who have served as missionaries.

Caring for Cities, a documentary about Bishop Arthur Walmsley of Connecticut's concern for mission and how he and the diocese are responding to this concern.

Ireland Today, in which Episcopal public issues officer Charles Cesaretti discusses Anglican involvement in the Irish crisis with two members of the Church of Ireland.

Black Ministries in the Episcopal Church, a portrayal of how blacks have ministered in and to the Episcopal Church in the past and a review of what is happening today.

We Gather Together, a documentary of the 67th General Convention in New Orleans.

In Common Cause, a discussion of Lutheran-Episcopal interim eucharistic sharing taped at Washington Cathedral in January, 1983.

Sing a New Song, a look at Hymnal revision with Raymond Glover, general editor of *The Hymnal 1982*, taped with a sing-along audience.

More than Money, a program about stewardship and tithing produced in cooperation with the stewardship department and designed to stimulate discussion and interest about this important topic.

Families Matter, a program about family ministry produced at the Family Ministry Conference in Pasadena, Calif., in March, 1983.

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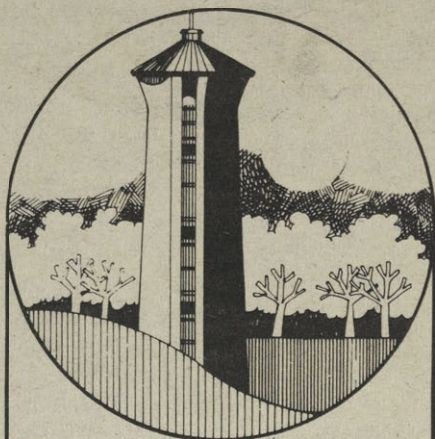
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Have You Heard

CREDIT WHERE CREDIT IS DUE

In this corner in April, we saluted the headline writer who thought up the phrase, "Blessed are the Piecemakers," for Indianapolis' diocesan paper, *The Church Militant*. Editor Ed Berckman apprised us of the proper author: Dene Roberts, diocesan Presiding Bishop's Fund representative. Berckman calls her "a talented lady and good writer." We concur.

BIBLE-OPHILE

The Rev. Charles Hamilton, 77, completed his 2,801st reading of the New Testament in April. Hamilton, a retired priest living in Aberdeen, Miss., has averaged one read-through every week for the past 50 years. He has read the Scriptures in the original Greek and 23 other languages as well as in 15 American and English translations dating back to the 16th century and read the entire Bible 211 times. He still averages three other books a week.

FAST FOOD FOR THOUGHT

Robert Walters of Clarkston, Mich., wrote to our sister publication, *The Lutheran*, describing Lenten petitions for members of the parish family and the amusement caused when he prayed for the Fishers, the Frenches, and the Frys in that order straight out of the parish directory. Wonder if any of our readers have similar items to report.

BETTER TO GIVE THAN RECEIVE

We all receive book club promotions offering free tote bags and bonus books, but the American Bible Society's Bible-a-Month Club is different. In this club you buy Bibles for others instead of yourself, and the Society offers a colorful wall map so you can see where the Bibles you buy are being used. The 20-year-old club has some 160,000 individual and group members. For information, write to the Society at 1865 Broadway, New York, N.Y. 10023.

NEVER UNDERESTIMATE THE WOMEN'S DIVISION

The new owners of The Church Center for the United Nations in New York City is the Women's Division of the United Methodist Church. The building at 777 UN Plaza has been the scene of services, seminars, and press conferences for religious groups for many years. The Women's Division had helped the United Methodists' Board of Church and Society buy the property and finance construction. When financial difficulties arose, the Women's Division was the only church agency to step forward to help.

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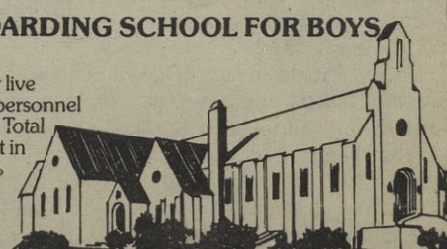
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