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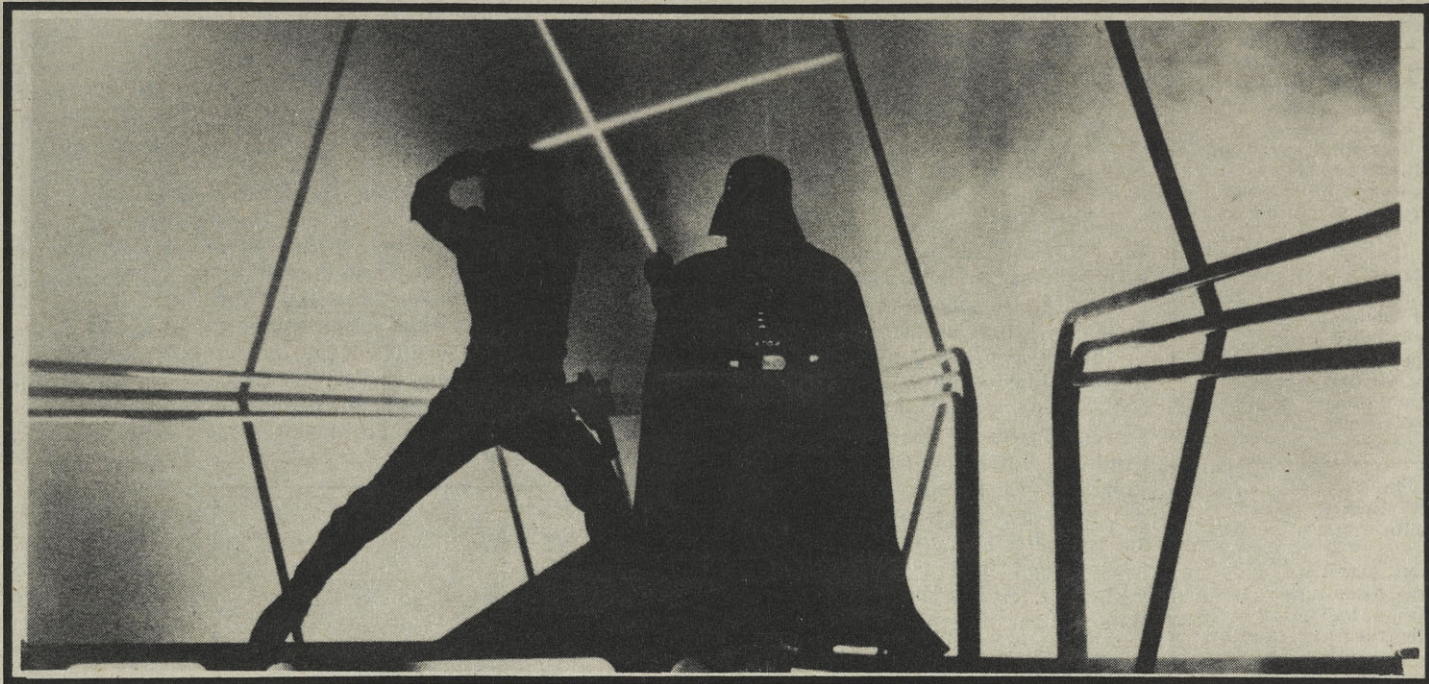
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EPISCOPALIAN



JEDI RETURNS

The Force stars again in moviedom's intergalactic morality play

BY LEONARD FREEMAN

All is revealed. No loose threads are left hanging. All the pieces are wrapped up.

From that first rumble of an Imperial Star Cruiser moving onto the black, star-strewn screen in pursuit of Princess Leia's rebel ship and the comic-book appearance of young Luke Skywalker back in 1977, this saga has raised moviegoers' visions and hopes.

Now, in the long-awaited final chapter of the Star Wars epic trilogy, *Return of the Jedi* moves along its two-hour track just as quickly as its predecessors. No time-lags or dull spots mar its story telling. George Lucas' genius dwells in his ability to deliver his marvelous special effects and create his magical environments while keeping the story moving.

And move this film does: from the battle to save Han Solo from his frozen encasement as Jabba the Hutt's wall-hanging, through the rebel forces' discovery of a new Death-Star battle station in the making, encounters with a whole new breed of being—the tough teddy-bear Ewoks—to the final showdown between Luke, Darth Vader, and the evil Emperor.

At the heart of the story is the battle

between good and evil. Luke learned early that Darth Vader is indeed his father, but he also learned that his destiny—and that of the entire galaxy—rested upon his meeting and battling Vader once again. That struggle is one reason that ever since my youngest was old enough to say "Wookiee," my family—and millions like us—couldn't wait to see how the story ends.

In a *Time* magazine interview about the Star Wars trilogy, Lucas said he knew he was making a film for young audiences, and he wanted to say in a simple way, "There is a God, and there is both a good side and a bad side. . . . You have a choice between them, but the world works better if you're on the good side."

That analysis struck a chord when it was first uttered in 1977, and the response has persisted through a period in American life that has seen not only a resurgence of fairly straight—even fundamentalist—religious views, but also renewed interest in spirituality and a yearning for—if not an actual return to—traditional values.

Those critics who attack *Jedi* for wrapping things up too neatly miss the point.

The hard, tough side of this series has always been the reality of the Force with its good and dark nature. Like the spiritual forces long known to the religious and Jungian psychological worlds, the Force can be tremendously valuable to the positive movement of one's life if approached, paradoxically, through openness, servanthood, and trust. Approached, on the other hand, through hatred and anger or as a tool for revenge, the Force becomes a seduction and bondage terrible beyond knowing.

Around this dynamic flows the duel between Luke and Darth Vader. And in real life things *do* come down on one side or the other. The function of mythology is to tell us which way to jump.

On that score the Star Wars mythos has played an important part in the lives of a generation mired in relativity. And *Return of the Jedi*, as long lines and cheering audiences all across the country attest, has done its share as good movie-making. You'll love it.

Leonard Freeman is director of communications for Trinity Church, New York City.

inside

Verna Dozier:
'We are called
to risk, to walk by faith'

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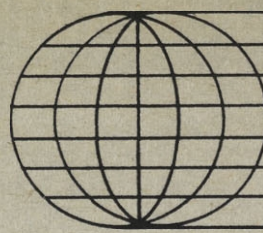
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World News Briefs



ROME

On his 63rd birthday Pope John Paul II received a leather album from Canon Howard Root, director of the Anglican Centre here. The album contained pictures of the papal coat of arms placed next to those of St. Thomas a Becket in the Canterbury Cloister to commemorate the Pope's pilgrimage last year.

NEW YORK

Five persons, of whom four have had ties with the Episcopal Church, were sentenced to three years in prison for refusing to testify before a Grand Jury which was investigating the activities of a Puerto Rican nationalist group called the FALN. The defendants—Maria Cueto, former staff officer of the Episcopal Church's Hispanic commission; Julio Rosado and Ricardo Romero, both former commission members; and Steven Guerra, a director of the independent Episcopal Church Publishing Company—are free on bail pending an appeal of their convictions. The fifth defendant is Andres Rosado, Julio's brother. All have denied they are members of the FALN, which has claimed responsibility for a number of bombings in the U.S.

MADISON

In May, St. Francis' House, an Episcopal congregation and University of Wisconsin student center and residence, became one of almost 50 churches in the nation to provide sanctuary for Central American refugees. The ancient concept that church buildings are places of sanctuary is being used to protest U.S. policy which has declared Salvadorans and Guatemalans are economic rather than political refugees, therefore without right of asylum. Reports indicate that many refugees have been killed when deported to their native countries. The declaration of sanctuary proposed by St. Francis' House chaplain, the Rev. Thomas Woodward, has the support of Bishop Charles Gaskell of Milwaukee, the congregation, student residents, the parish council, and two other local churches. A special ecumenical service May 23 marked the beginning of the program.

JOHANNESBURG

John Rees, former secretary general of the South African Council of Churches, has been convicted on multiple counts of fraud and theft for mismanagement of Council funds. Rees, who pleaded not guilty on all counts, received a 10-year suspended sentence and a fine equivalent to \$27,000. The Council's financial affairs are currently under investigation by the South African government's Eloff Commission (see May, 1983), and Council supporters fear the government will use the Commission's findings to ban the Council or cut off sources for its funding, much of which is used to help political prisoners and their families as well as persons relocated because of the government's apartheid policies. After the conviction, Council president the Rev. Peter Storey, who is also Rees' pastor and supporter, resigned his position.

LEWISTOWN

In Mid-June the Episcopal Church's Executive Council designated St. Mark's Episcopal Church in this central Pennsylvania town the first Jubilee Center. St. Mark's

has had an active social service program—a food bank, crews to help people repair homes, community gardens that provide food for meals-on-wheels, and emergency aid programs—for many years. "We are God's family," says the Rev. Peter Greenfield, rector. Presiding Bishop John M. Allin joined Central Pennsylvania's Bishop Charlie F. McNutt, Jr., at formal designation services at St. Mark's on June 19.

STANFORD

The Episcopal Foundation for Drama, whose headquarters are here, is sponsoring a drama festival and contest through a grant from the Lilly Memorial Fund of St. Paul's Church, Indianapolis, Ind. The foundation seeks original scripts no more than 30 minutes in length and appropriate for use in a Sunday morning service. Eight Provincial festivals are scheduled, and the culmination will be a national festival in



SEE LORDSBURG

December in St. Louis, Mo. For more details, contact the Foundation at P.O. Box 2371, Stanford, Calif. 94305.

PARIS

Bishop Robert Appleyard, retired of Pittsburgh, has accepted appointment by Presiding Bishop John M. Allin to be Bishop-in-Charge of the Convocation of American Churches in Europe, whose headquarters are at Holy Trinity Cathedral here. Appleyard succeeds Bishop John M. Krumm, who has since April, 1980, held the post which has responsibility for Episcopal congregations in Paris, Rome, Florence, Geneva, Munich, and Frankfurt. Krumm will return to the United States.

SAN FRANCISCO

The Episcopal Church lost a distinguished daughter with the death May 16 of Theodora Sorg Guilbert, 75. Teddy Guilbert was active in women's work throughout the Church and served as the 1964 Triennial's Presiding Officer. That year she was elected a member of Executive Council and vice-chairman of the Mutual Responsibility Commission. She wrote frequently for *The Episcopalian* on Church issues. She is survived by her second husband, the Rev. Charles Guilbert; her son, Parker Sorg; a brother; and three grandchildren.

LORDSBURG

With some regret, but more relief, the Diocese of the Rio Grande returned to its previous owner a 30-unit motel and restaurant which the diocese had thought might serve as a chapel in this area of New Mexico which has no Episcopal congregation. Services there drew 12 to 15 people weekly, but after four months the time and money spent to maintain the vandalized building outweighed its missionary possibilities. The diocese returned the gift in April. "We are no longer in the motel business, and I hope we won't ever be again," diocesan financial secretary M. K. Carlson told *The Episcopalian*.

HOMESTEAD

This Pennsylvania town, best known as the site of a 19th-century strike against Andrew Carnegie's steel company, has given a new meaning to "D-Day." A coalition of church, labor, and community groups designated that June 6 be Disinvestment Day, and a number of union locals withdrew their accounts from Mellon Bank. An ecumenical group of clergy, including Episcopal, has been trying to convince local banks to invest job-creating funds in the towns along the Monongahela River south of Pittsburgh. An ally has been International Steelworkers' president Lloyd McBride, who has written members in western Pennsylvania, suggesting they withdraw their own accounts from Mellon, which is said to have invested 26 percent of its assets (or some \$5.5 billion) overseas in industries which compete directly with those in the Pittsburgh area. In addition to promoting disinvestment, the ecumenical Denominational Mission Strategy group charges that Mellon has violated anti-trust laws and has done business with organized crime. The group also alleges that Mellon has interfered "with the corporate business of church denominations in Pittsburgh."

NEW YORK

CBS-TV has rejected a proposal from the National Council of Churches for a binding arbitration procedure to settle its complaint that a 60 Minutes broadcast segment in January unfairly and inaccurately alleged that the Council used member Churches' money to fund leftist organizations and violence around the world. The Council suggested that each side appoint a well-known person of unquestionable integrity to select the arbitrator or panel of arbitrators who would then assemble information and direct what, if any, action should be taken. If CBS-TV had agreed to the arbitration, the Council would have waived its right to sue the network over the program's content.

ATLANTA

A parade through the streets here and a Communion service beamed nationwide via satellite marked the end of a split between the nation's Presbyterians which began with the Civil War. On June 10, delegates to the General Assemblies of the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the United States voted their own Churches out of existence and reunited as the 3.2 million-member Presbyterian Church (USA), now the country's fourth largest Protestant denomination.

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HYMNAL PREVIEW 1982

This hymn is from a collection "written in response to the needs that arose in African churches in which I had the privilege to serve, [and] with the encouragement and advice of many African friends, and set to tunes from traditional African sources," the author writes. It is appropriate for Maundy Thursday; Ordination of a Deacon; Themes of Christian Responsibility; Service to Others; Commitment to Christian Service; The Church's Mission; and Discipleship. **AUTHOR:** Thomas Stevenson Colvin (b. 1925), a United Reformed Church minister and a member of the Iona (Scotland) Community. **SUGGESTED TUNE:** GHANA FOLK SONG (collected at Chereponi, Northern Ghana), Hymns III, H-213. **METRE:** Irregular with refrain.

Chorus:

Jesu, Jesu, fill us with your love,
show us how to serve the neighbors
we have from you.

1
Kneels at the feet of his friends,
silently washes their feet,
Master who acts as a slave to them.
Chorus

2
Neighbors are rich and poor,
neighbors are black and white,
neighbors are nearby and far away.
Chorus

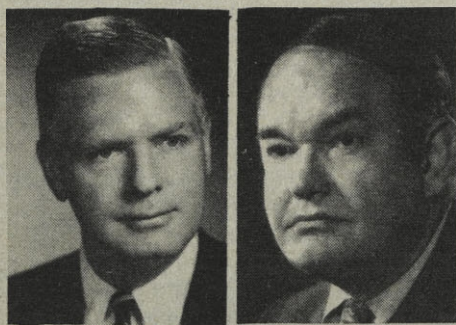
3
These are the ones we should serve,
these are the ones we should love.
All are neighbors to us and you.
Chorus

4
Loving puts us on our knees,
serving as though we were slaves;
this is the way we should live with you.
Chorus

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NEW FOUNDATION OFFICERS



David E. Gile, left, senior vice-president of Marine Midland Bank North America, New York City, was elected president of the Board of Trustees of the Episcopal Church Foundation in early June. Former board treasurer, Gile is a former vestryman of Christ Church, Rye, N.Y. Peter F. Weir, right, a lawyer and former warden of Calvary Holy Communion and St. George's, New York City, succeeds Gile as treasurer.

Pittsburgh group helped spark TV program

Episcopal contributions to a program to combat alcohol and drug abuse helped produce a national television program scheduled for the fall. The program, *The Chemical People*, will be broadcast by PBS on November 2 and 9 at 8 p.m. with Nancy Reagan as host.

Last spring Pittsburgh's Diocesan Committee on Alcohol and Other Drug Abuse joined community groups and public television station WQED/Pittsburgh to produce a local television program on school-age use of drugs and alcohol. The Rev. David Else, chairman of the diocesan committee, acted as consultant for the project and organized 85 town meetings where over 12,000 Pittsburgh-area residents gathered to watch the program.

The response to the broadcast last year was enormous, Else said. "It broke down

the barriers of denial about the problem in this community." After such success in Pittsburgh, the sponsors wanted to go nationwide and joined with national civic groups and PBS television stations to promote the two one-hour shows.

The first hour broadcast will be documentary and drama to examine the scope of the problem. The second will offer guidance on how to form permanent task forces to prevent and combat substance abuse.

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Else, pleased with how the project has grown, said, "It's really changed things in Pittsburgh in terms of heightened community response to the problem of drug abuse," and he hopes it does so elsewhere.

Twenty-six national organizations are setting up town meetings concurrent with the PBS programs. The National Federation of Parents for a Drug-Free Youth will provide information for parents to use in combating drug and alcohol abuse.

Check your local PBS station for information and assistance. —Susan Pierce

VIRGINIA SEEKS NAMES

A nominating committee in the Diocese of Virginia will accept the names of nominees for bishop coadjutor between June 20 and July 25. Nominating forms are available from committee chairman, the Rev. John Frizzell, Jr., St. Alban's Church, 6800 Columbia Pike, Annandale, Va. 22003. The committee hopes to receive nominations from the Church at large as well from the Diocese of Virginia. The election will be held in February, 1984.

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:

- ...a photograph of the child you are helping.
- ...a special sponsorship folder with the case history of the child.
- ...a description of the country where your child lives.
- ...a quarterly progress report about your child's community from the field worker.

And you will receive at least two personal letters a year from your child.

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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.

Holy Land Christian Mission International
Attn: Joseph Gripkey, President
2000 East Red Bridge Road
Box 55, Kansas City, Missouri 64141

☐ Yes, I wish to sponsor a child. Enclosed is my first payment of \$10. Please assign me a ☐ Boy ☐ Girl
Country preference: ☐ India ☐ The Philippines ☐ Chile
☐ 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.
☐ I can't sponsor a child now, but wish to make a contribution of _____.

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Switchboard

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

DOZIER DOES IT

Verna Dozier's words (May issue) affirm with simple and moving eloquence an understanding of the Bible that I sought to share with my seminary students—that the Bible is *Holy Scripture* because it is a *Sacrament* that mediates to us the very wonder its words proclaim, a wonder that calls upon us in our own time and circumstances, and in new ways, to be those full, free persons we were born to be. As we hear, read, meditate upon the biblical words, we are in the awesome presence of the living Christ who is the incarnate Word of God's love, God's caring, challenge, forgiveness, and salvation.

*O. Sydney Barr
Claryville, N.Y.*

NOMINATIONS NEEDED

The Joint Standing Committee on Nominations for the 1985 General Convention held its organizational meeting in Chicago on May 16-18. The Committee is now seeking nominations for elective positions on the Executive Council, the Church Pension Fund, the General Board of Examining Chaplains, the Trustees of the General Theological Seminary, and the Church Deployment Board. Any member of the Church is eligible for nomination. Nomination forms may be obtained through Bishop Parsons or any member of the Nominating Committee. Deadline for nominations is Nov. 1, 1984.

Members of the Committee: Bishop J. Parsons, Quincy; Bishop John F. Ashby, Western Kansas; Bishop E. Paul Haynes, Southwest Florida; the Rev. Christian Hovde, Chicago; the Very Rev. Donald McPhail, Denver; the Rev. Jesse F. Anderson, Washington, D.C.; and the following laypersons: Charity Weymouth (Maine), Ralph Spence (Texas), Harry Griffiths (Central Florida), George Lockwood (El Camino Real), George Browne (New York), and Marie Evans (Virgin Islands).

Bishop Parsons may be reached at 3601 N. North, Peoria, Ill. 61604.

THE IRS IS WATCHING

I hope all vestries (including mine) will give serious consideration to Father Carlozzi's proposal for an "offset stipend" to cover half of their priests' Social Security self-employment taxes (June issue, page 6).

We need to be aware that such an off-set stipend would itself be taxable, earned income and subject to self-employment tax. A priest with earned income (including housing) of \$22,500, on which the 11.3 percent self-employment tax would be \$2,542.50 (gulp!), and receiving an off-set stipend of \$1,271.25 would incur an additional self-employment tax liability of \$143.65. If the parish then gave its priest an extra \$71.83 to help cover that, an additional \$8.12 liability would be incurred, and so on. Obviously a vestry could easily work out a suitable approximation, but it and the church's priest need to be aware that a tax allowance is taxable income.

Incidentally, vestries also need to know that the IRS has recently ruled that clergy may not deduct mortgage interest for income tax purposes if that interest was paid with a tax-exempt housing allowance. For priests who are in the early years of their mortgages, this ruling may cost several hundred dollars a year in additional income tax.

Vestries: No raise for your priest or a mere cost-of-living increase for 1984 is effectively a salary cut.

*William S. J. Moorhead
Oskaloosa, Iowa*

FINDING THE LAMBS

I'm writing in response to the letter from Jackie Sweeney in the May issue.

I support her when she suggests opening a dialogue with those who have left the Church: Not with the motive to prove who is to blame for their departure, but with overtures of reconciliation. A first step might be for those in faithful attendance to call those who are repeatedly absent as an expression of caring.

It seems we can appreciate the validity of the charismatic experience only after we enter into it. In reality, the charismatic experience is simply a more vivid awareness of the presence of the Holy Spirit.

Attending services at a so-called neo-Pentecostal church, I've been surprised by the number of former Lutherans, Roman Catholics, and Episcopalians I encounter there. They were compelled to make a choice and left their denominations for the freedom to exercise the gifts of the Holy Spirit and happily do so. Sadly, they for-

feit the traditions and the sacraments, especially the Eucharist.

Surely we should be in prayer, not for exclusion of any particular group, rather unity for the sake of the Gospel of Christ Jesus. "But now are they many members, yet but one body." (1 Cor. 12:20).

*E. E. Gooden
Broken Arrow, Okla.*

In Jackie Sweeney's letter on the loss of Episcopal Church membership, she states the only solution offered thus far is a re-run of the 1970's charismatic movement and that evangelistic outreach will do the trick.

She quotes Matt. 18:12, "If a man have an hundred sheep, and one of them be gone astray. . . ." She is under the misapprehension that many of our secular, liberal bishops and priests believe and teach the Holy Scriptures. If asked to exposit this text from St. Matthew, they would give a hundred different interpretations other than what our Blessed Lord meant and what the words so clearly and forthrightly direct.

*Gerald L. Claudius
Kansas City, Mo.*

FIRM GROUND vs INNUENDO

It was surprising and painful to read (May issue) of Dr. Cynthia Wedel discussing attacks on the World and National Councils of Churches.

The attacks are irresponsible and unjustified, mainly because they are just "suspicions," with no proof available. But Dr. Wedel says that the Institute on Religion and Democracy (an organization with which I vehemently disagree) is receiving indirect funding for the attacks from South Africa. Her proof? Paragraph six of the article begins: "No proof is available for such suspicions. . . but Wedel says South African funding of attacks on the WCC would make sense because the Council has been strong in its criticism of the Pretoria government's policy of apartheid."

Maybe so, and if so, provide the proof. Otherwise Dr. Wedel and others should not sink to the level of the IRD and other rightists.

The WCC and NCC have much firm ground to stand on and are worthy of support. Innuendo and suspicions without proof are unworthy of Dr. Wedel, the WCC, and the NCC.


*Phillip B. Avila-Oliver
Kingston, R.I.*

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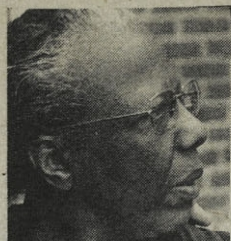
Alice Draughon

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We are called to risk, to walk by faith

BY VERNA DOZIER



When people divide life into religious, intellectual, and social aspects, the whole idea that religion is the totality of life is completely lost. If you tell most people that the whole of life is religious, they think of somebody who gets up in the morning and says prayers, stops in the afternoon and says prayers, says prayers again at night, wears a cross, and says the Jesus prayer.

We seldom recall that being religious means our whole lives are so ordered that

every moment we are aware we are not the final explanation for ourselves. It means the ethics that control our work are the ethics of a servant because we are not our own masters. It means our relationships to our fellow human beings are under the lordship of our Creator—whether we're married to those fellow human beings or whether we are their parents or their friends or co-workers. We do not have to stop and think about being religious because that is the way our lives are lived.

The covenant image of the Old Testament means all of this. Amos inveighed against every part of the Hebrew people's lives because they had lost their awareness of being the people of God. Isaiah proclaimed the judgment of God: "Even though you make many prayers, I will not listen; your hands are full of blood." (Isa. 1:15) The prophets railed against religious activity as a substitute for a religiously aware life.

Early in the Church's history people who wanted that totality of religious life were separated into convents and monasteries and called the "religious." Other people were not expected to participate in that total offering of life. The sense that all of life is played before God was lost for ordinary people.

Why have we strayed so far afield from where the Church started? For me the answer lies in our great human need for definite answers. We resist living with the doubt, incompleteness, confusion, and ambiguity that are inescapable parts of the lives we are called to live. Living by faith means living in unsureness. We cannot bear the uncertainties with which the Gospel message calls us to live. We cannot bear having to take a risk that this is the way to go. We cannot bear our inability to know absolutely. So we hurry to create some certainties that will relieve us of that anxiety.

Reflections

That temptation to establish a "set apart" ministry of the ordained haunts the Church. We have great difficulty grasping the idea that all of us are called, all of us are ministers.

All structures, principalities, and powers stand under judgment—even when the structure is the Church. There is a way to be a part of an institution under judgment. There is a way to belong to an institution and maintain some tension. But I would not for one minute want to institutionalize the models. Then the vision is lost.

We are called to walk by faith. We cannot do that if we are unwilling to live in uncertainty, if we are unwilling to hear, "Behold, I am doing a new thing."

From *The Authority of the Laity*, \$6.25 postpaid, The Alban Institute, Mount St. Alban, Washington, D.C. 20016.

Diversity marks NCCC meeting

by Philip Deemer

The Governing Board of the National Council of Churches of Christ met in mid-May in San Francisco to consider proposals of peace and justice and the application of the Universal Fellowship of Metropolitan Community Churches (MCC), a largely homosexual denomination which is seeking Council admission.

Council President James Armstrong, referring to recent criticism of the NCCC, pointed out the diversity of opinion among the membership. No observer at the San Francisco meeting could miss that fact. On the first day representatives of the Greek Orthodox, United Methodist, African Methodist Episcopal, Reformed Church in America, American Baptist, and Metropolitan Community Churches spoke.

Although no action was taken on the MCC application, it brought much debate. The Rev. Alexander Doumouras of the Greek Orthodox Archdiocese of North and South America, frequently sounding as though he spoke for all of Orthodoxy though other Orthodox representatives seemed to disagree, said his Church would not accept the MCC "on any level," including "both the clergy and laity."

A United Methodist who supported the application said Scripture, tradition, experience, and reason were particularly important to Methodists and experience had an important part to play in this debate.

An African Methodist Episcopal minister said the admission of a primarily homosexual Church would threaten the already precarious position of family life in the black community. "Our Church is not against homosexual persons," he said, "but our Church does oppose the practice of homosexuality."

A Reformed Church clergyman spoke compassionately of the ministry with the homosexual community but said he did not expect his denomination to vote favorably on the MCC application.

An American Baptist asked whether the fact that the vast majority of Baptists view homosexuality as contrary to Scripture ought to make the MCC unacceptable for admission.

The pastor of an MCC congregation in Dallas, Texas, the Rev. Don Eastman, criticized NCCC members for their "bankrupt" ministry to homosexual people, adding, "The Church cannot avoid the issue of homosexuality any longer."

The NCCC will not vote on the application until next November, and if that vote is favorable, a two-thirds vote is necessary in May, 1984, for admission.

The Most Rev. John R. Quinn, Roman Catholic Archbishop of San Francisco, introduced as "fresh from the bishops' meeting" but who claimed he was "ex-

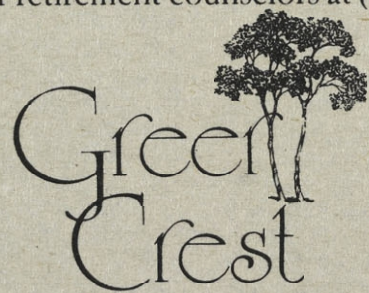
Continued on page 8

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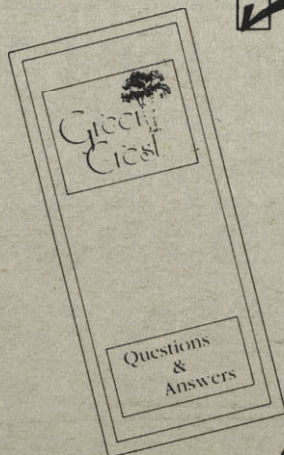
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Deans debate Cathedral role

by William S. Lea

What on earth is a cathedral? How can the cathedrals of our day break away from the medieval image which so often hides their real function in the contemporary world? What are the "landmark issues" which today should concern our cathedrals, their deans, and their congregations? These questions were discussed at the 1983 North American Cathedral Deans Conference which met late in April at Christ Church Cathedral, Indianapolis, Ind.

The Conference showed its commitment to relevance when it scheduled its 1984 meeting in Washington so it could invite Presidential candidates and other government leaders to a discussion of international relations. The deans also voted to hold their 1986 meeting in Jerusalem and to invite all the English cathedral deans to join them in this pilgrimage; this will be a strong signal of support for all fellow Christians in the Middle East. English deans and provosts attended the Indianapolis conference along with the American and Canadian deans who form the North American Conference.

The Rev. Loren Mead, executive director of the Alban Institute in Washington, led the deans in considering basic issues in the life of cathedrals and their deans in the modern world. One central theme was the cathedral's mission to the changing city in light of explosive new demographic and pastoral developments. Another was the balance between the normal American cathedral's responsibility to its own congregation or parish and its obligation to be the cathedral church for the diocese.

Mead said the cathedral is on the frontier in reaching the unchurched, many of whom have strayed from the Church and want to find their way back. He spoke also of the role of the dean, the dean's wife, the congregation, the diocese, and the bishop and the need for excellence in all aspects of cathedral life: in liturgy, music, preaching, community outreach, and pastoral care. The cathedral was seen as not only the servant of the congregation and the diocese, but also as a model of excellence to each parish church.

Some churchpeople question the concept of the cathedral in the American Church, but deans at this meeting were determined to recover the ancient glory of cathedral churches as centers of contemporary ministry and mission but in a pattern appropriate to the latter half of the 20th century.

At their best, the ancient cathedrals of Europe were far more than mere buildings erected to feed the pride and arrogance of a prince or prelate: They were symbols of the glory of God. More important, they were the centers from whose precincts men and women went forth to create western Christian civilization.

William S. Lea is former dean of St. John's Cathedral, Denver, Colo.



Ceremonies inaugurate South American Province

Spanish, English, and the Indian languages of Mataco, Guaraní, Mapundungo, Lengua, and Toba-Pilaga were all used in the Eucharist at the Cathedral of St. John the Baptist in Buenos Aires, Argentina, on April 30 when the Province of the Southern Cone was inaugurated as the 27th member of the worldwide Anglican Communion.

The Province, which consists of five dioceses embracing six countries—Argentina and Eastern South America (including Uruguay), Northern Argentina, Paraguay, Chile, and Peru-Bolivia—has about 64,000 Anglicans, the majority of them Spanish-speaking. Bishop David Leake of Northern Argentina, Province president, was born in Argentina, the son of missionaries. "My first language was Toba," he says, "the language spoken by the people among whom I grew up."

Anglican work began in the Southern Cone more than 150 years ago. The See of Canterbury held jurisdiction until 1974 when oversight was turned over to the South American Anglican Council.

The new Province's inauguration, originally scheduled for 1982 but postponed because of the war in the Falkland Islands, took place during a five-day conference attended by 93 participants from the five dioceses and overseas partners. Conference sessions dealt with the future: leadership training, the place of Anglicanism in South America, ministry, and citizenship responsibility.

At the Cathedral Church of St. John the Baptist in Buenos Aires, Bishop David Leake, below, became the first Presiding Bishop of Iglesia Anglicana del Cono Sur de America. Bishop Richard Cutts of Argentina, shown at left passing the peace with Cardinal Juan Carlos Aramburu, Roman Catholic Archbishop of Buenos Aires, welcomed participants. Except for Argentina, most of the dioceses in the new Province are rural. In Tierra Fiscal, below left, in Northern Argentina where many of the 100,000 Indians are Anglican, a Matacos teacher and her Sunday school class meet outdoors for a lesson.



PHOTOS BY ONELL SOTO



Archdeacon Ronald Maitland, an American-born priest who has lived in South America for two decades, raised the challenge of how Anglicanism is perceived in a Province that spans several countries and languages. He believes the image to be one of "a foreign Church, a strange and exotic one." All denominations except the state-recognized Roman Catholic suffer being seen as "foreign."

Although Anglican missionaries have worked in the region for more than 150 years, "we really haven't identified with the whole life of the country until recently," Maitland says, when increased Spanish-language ministry was begun. "We have been a ghetto Church, [not] a vital expression of Anglicanism. We are just a child."

Identity is important, he says. "We are here because God led us here for a reason. The heaven is small. . . . If the strategy is to plant churches everywhere, there could be problems. If we look for quality, we could be like heaven in the mass."

Conference workshop groups took up Maitland's challenges. The Rev. Andy Couch, the only Anglican priest in Montevideo, Uruguay, a capital city of 1.5 million, is acutely aware of the identity problem. He believes that Anglicanism's existence throughout the world despite all its identity problems is a miracle. He calls this proof the Holy Spirit exists.

Compiled from reports by Onell Soto of the Episcopal Church Center and Chris Aylott of The Canadian Churchman.

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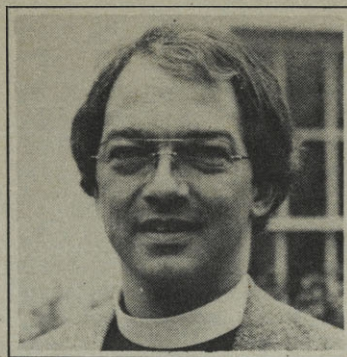
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Peter Winterble

This issue is largely devoted to reports on NNECA—the National Network of Episcopal Clergy Associations.

Trying to be objective about something as broad and amorphous as the

clergy association movement in the Episcopal Church is made doubly difficult from the vantage point of one who is not presently active in it. But if I were to assess some of the meanings the movement has for me still, after 15 years of varying degrees of involvement, I would mention these:

- The movement is worthwhile. Although perhaps never as focused nor as unified as some might wish it to be (a paradigm of the Church, perhaps), it nevertheless represents something "good" in terms of men and women seeking to expand their faith, their competence, and their involvement in the Church outside their own parochial boundaries. Whether the answer is "priesthood" or "professionalism" (or, as is more likely, both), just being in the struggle to discern what a clergy association can mean for its mem-

bers and for the Church is important.

- The movement has made an impact both on those within it and those outside it. At various times and in various places throughout the Church, the clergy association and its activities have provoked behavior and responses that otherwise might never have occurred. Liturgical renewal, the ordination of women, more equitable compensation, housing interests, and continuing education are items that come to mind.

- The laity of the Church have been awakened as much as the clergy. Despite occasions of ridicule about "the clergy have their little union" or "what a silly name for a clergy group—NNECA," something has occurred in the hearts and minds of both laity and clergy these past 20 years or so, and, on balance, it has been helpful for the Church. The fact

that the clergy in a diocese are often as frightened of organizing a clergy association as are their bishops or lay leaders is a simple indication of how powerful the idea of such associations is. To my mind, that power has yet fully to be either discovered or dealt with. But one aspect of simply "associating" as a group is the group must be reckoned with in an entirely different way from the way the Church reckons with one priest at a time.

Beyond these general observations, the movement has for many of us the specific endearments that we would not otherwise have enjoyed: increased support and understanding of one another; opportunities to visit places like Wewoka, Okla.; and the glimmer of an idea that God didn't mean for priests to be apart one from another.

—P.G.W.

PROFESSIONAL PAGES

Westerhoff addresses NNECA XIII

BY JOHN D. LANE

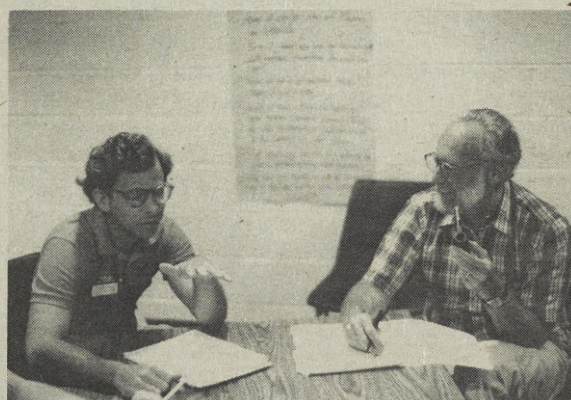
Thirteen was a lucky number for the National Network of Episcopal Clergy Associations, which featured John Westerhoff as an inspiring and engaging speaker, a group of 50 clergy participants, and a gorgeous setting at a Roman Catholic retreat center in Malvern, Pa., a suburb of Philadelphia. NNECA XIII was the perhaps unimaginative but descriptive title for the group's 13th annual conference, this year hosted by PRIDE, the clergy association of the Diocese of Pennsylvania.

The 1970 General Convention was the location for a gathering of Episcopal clergy associations, organized by Jay Lowery of Massachusetts, that resulted in NNECA, a federation of diocesan clergy associations. This federation replaced the Association of Episcopal Clergy, a national organization of individual clergy.

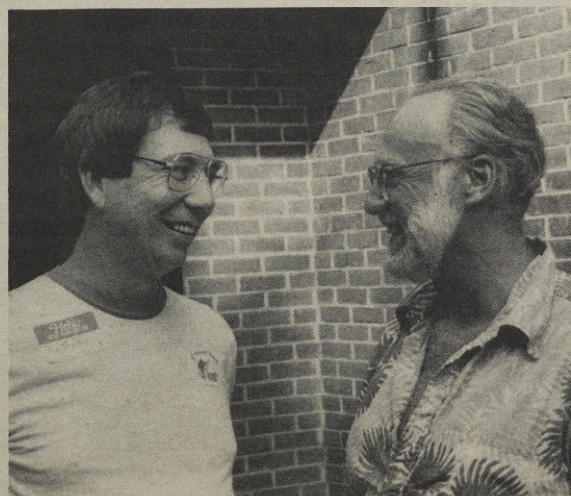
During these first 13 years, approximately 30 dioceses have had clergy associations, two-thirds of which have been affiliated with NNECA. Some associations have died—either because they fought and won the issues important to their members or due to decreasing interest. Today associations are active in Massachusetts, down the east coast to North Carolina, through Atlanta and Louisiana in the Sun Belt, and west to Olympia and Hawaii.

Between annual conferences (among whose noteworthy speakers have been Terry Holmes, who used his lectures and the response to them as the foundation for one of his last books, *Turning to Christ*, and Loren Mead of the Alban Institute), NNECA planning and action are in the hands of a six-member executive board, chaired for the last three years by Jim Wilson of Connecticut. Bob Dodwell of Louisiana, elected president at this year's meeting, will serve until 1986. The association's 1984 conference is scheduled for May 29-June 1 in Washington, D.C., with Jim Fenhagen, dean of General Theological Seminary and the author of several superior books on ministry, as leader.

Leaven, the organization's newsletter, is edited by John Lawrence of Long Island and published 16 times a year. The newsletter, which many feel is the most interesting and useful periodical they receive, currently has 1,100 subscribers at \$7.50 per year. Ap-



Tom Blackmon of Washington, D.C., above left, discusses a pertinent point with John Westerhoff, NNECA XIII's keynote speaker. During a break in the conference held at the Malvern Retreat Center near Philadelphia, Pa., Jim Wilson of Hartford, Conn., below left, outgoing NNECA president, shares a joke with Westerhoff.



Photos by Bud Ball

BY RICHARD H. SCHMIDT

Is priesthood a profession?

Not in the modern sense of the word, according to John Westerhoff. "A professional is commonly seen as a person with a set of skills and a body of knowledge in his head, but this has little to do with authentic priesthood." Westerhoff, a widely published author and professor of practical theology at Duke Divinity School in Durham, N.C., was in Philadelphia, Pa., to address the National Network of Episcopal Clergy Associations (NNECA).

"When the word 'profession' was first used, it referred to persons who had been chosen or invited to participate in the unknown. They were chosen because of who they were, not because of what they had done or might do," Westerhoff said.

But now a professional is seen as one who can produce a resume, academic transcript, and various certificates of achievement. Professionals write job descriptions and contracts. They acquire expertise in fields such as counseling, church administration, and Christian education and are certified as competent in such fields whether or not they have probed the moral and spiritual foundations of what they do, Westerhoff maintains.

When priesthood is seen as a profession like other modern, secular professions, then the Church ceases to be a community and becomes an institution, Westerhoff feels. "Institutions are masculine and task-oriented. They value skills, knowledge, and credentials; communities value persons. Within a community, the achievements of one member are not important. It is the achievements of the community that matter."

A priest is a member of the community who enables the community itself to act. "The priest does not do all the worship, all the teaching, all the acts of mercy. He isn't the knower and the doer—the community is," said Westerhoff.

Clergy often do not realize that people want more than a technician. They want a holy person, a sacramental person who bears the symbols of the community. Priests are symbols of what is present and happening in the community. They may not embody in themselves everything that the community

Continued on page B

Continued on page D

Trial of Hymnal needn't be trial to parish

BY WILLIAM J. AKERS

They've done it again! At the last General Convention of the Church, texts for a new Hymnal were overwhelmingly approved. Does this mean we must go through another period of trial and dissatisfaction with new music and new texts that are difficult to learn? Is *The Hymnal 1940* going to be discarded? Are our old favorite hymns lost to us forever?

The answers, in good Anglican fashion, are both "Yes" and "No."

Perhaps the best place for us to begin is with *The Hymnal 1940*. The Standing Commission on Church Music has spent years in selecting the texts for *The Hymnal 1982*. It began with the 1940 Hymnal, which for decades was one of the finest collections of hymns in the world, and selected about 400 hymn texts which would be the core of *The Hymnal 1982*. Questionnaires were sent to all parishes so the Commission would have a basis for saving what was most loved and, it hoped, best from the 1940 collection. Some hymns were removed for theological reasons, some for sexist reasons. Familiar texts were altered to conform with theological thinking of our present time.

The Hymnal 1982 will be in our pews in 1985 or

1986, and during the interim we can prepare ourselves for the new book. We can start by comparing *The Hymnal 1940* with a copy of the texts proposed for the 1982 edition. Mark an X on all the hymns of the 1940 Hymnal that are not included in the new Hymnal. When I did this, I found the most amazing thing: Almost all of my favorite hymns are still in the book.

Next, obtain a copy of *Hymns III* (Church Hymnal Series III). As we read through these hymns, we discover another amazing fact: All the "new" hymns were not written in the last decade. In fact, *Hymns III* is an exciting, eclectic choice of music and texts covering more than 700 years of church history.

Many of the selections in *Hymns III* are appropriate and exciting for presentation to our congregations. "Lift high the cross" (H-125) can be favorably compared to the Vaughan Williams "For all the saints." H-232 is the old, familiar "Tallis Canon" with new words. H-218a is a lovely American folk melody with a text by Isaac Watts. H-217 is a beautiful hymn which has been known in England for many years. And H-205 somehow missed being included in *The Hymnal 1940* but probably should have been there. As you become familiar with the selections in *Hymns III*, you will find many that are destined to become favorites

in the next few years.

Careful thought and preparation should go into presenting the new hymns to the congregation. The choir must be thoroughly prepared so it can lead the congregation strongly. You may want to have the choir sing the hymn as an anthem on the Sunday before the congregation tries it for the first time. Or the choir might sing the first verse and the congregation repeat it. You would probably be wise to repeat the hymn for three Sundays. Include at least one and possibly two old favorites while introducing the new material. This will tend to assure the congregation it is not losing the best material from the 1940 Hymnal.

Singing of hymns is one area of the liturgy in which the congregation can participate most fully and wholeheartedly. Hymn singing can create some of the most inspiring moments during a service and make the people feel truly one.

After your congregation has received its "baptism of fire" with some new hymns, you should be ready to tackle new canticles and even new music for the Eucharist.

William J. Akers is organist and choirmaster at St. John's Church, Georgetown Parish, Washington, D.C.

NNECA has positive influence on Church

Continued from page A

proximately half the subscribers are not clergy association members.

Clergy associations—diocesan and national—have led the way in the search for standards for priesthood and means for continuing development. They have sparked and accelerated improvements in clergy (and clergy family) living, in increasing salaries and benefits, and in facilitating home ownership.

In many dioceses, clergy associations provide a number of needed qualities, such as fellowship, continuing education, guidance in deployment, open discussion of controversial issues, and support for personal needs. (In this last category, look for the September, 1983, issue of *Professional Pages* for an article on a clergy and spouse conference the North Carolina association sponsored.)

NNECA itself has worked closely and cooperatively with a number of national bodies, including the Church Deployment Office (whose director, Roddey Reid, was a founder of the Delaware association), Church Pension Fund, Council for the Development of Ministry, and the House of Bishops' Committee on Ministry. NNECA members have been influential at the last several General Conventions as deputies, alternates, and observers and through their exhibit booths in Denver and New Orleans.

While the organization has never included a numerical majority, involving (by various estimates) only 10-20 percent of active Episcopal clergy, the effects of this smallish group have been much greater than numbers would indicate.

NNECA has provided an important sounding board for Roddey Reid and Bill Thompson of the CDO, and they in turn have been attentive to concerns expressed by this clergy group.

The Church Pension Fund and NNECA have worked together to co-sponsor pre-retirement conferences in many dioceses (excellent for any age), helping with a host of financial concerns, and pushing to increase benefits for retirement and health insurance.

In my view, NNECA has had two significant fail-

ures. One failure has been to communicate the strengths of clergy associations to currently unaffiliated clergy and the Church at large. The basic structure of the parish revolves around the rector and vestry, but most parishes also have a number of other working groups like the ECW, EYC, and Brotherhood of St. Andrew. Sometimes these groups are in conflict with the rector, the vestry, or both. While this may be uncomfortable for some, most parishes would be impoverished if the rector and vestry exercised total control and independent groups did not exist. Clergy associations can have the same status and the same type of contribution within a diocese.

The second failure concerns involuntary termination (firing of clergy). NNECA believes some clergy need to be fired, but the process is often chaotic and unjust. The association has worked hard at General Conventions, and in the intervening years with the Council for the Development of Ministry and the Bishops' Committee on Ministry, to develop and pass a new national canon on "dissolution" which would provide for due process, full information, cooling-off

periods, and healing in situations in which priests, vestries, and bishops have found themselves in conflict, but little progress has been made. The same inadequate Title III, Canon 22, is the only national guide for bishops, priests, and vestries in dealing with this type of conflict. NNECA is beginning to feel like John the Baptist, "a voice crying in the wilderness." The problem will not solve itself.

In 13 years NNECA has had strong impact on the Church, and most (if they knew the story) would probably agree that the overall results have been positive: higher standards of excellence, increased emphasis on spirituality, work on deployment, pensions, salaries, housing, and personal development. The benefits sought by a few have been shared by many. Clergy and laity have been helped by those who have used clergy associations to bring us through difficult times.

John D. Lane, rector of Holy Comforter, New Orleans, La., and a Professional Pages editor, has been a member of clergy associations and NNECA for 10 years. He is the former editor of Leaven.



Poor Dr. Witherspoon! Someone must have mentioned mutual ministries.

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RE: NON-STIPENDIARY

I read with interest your excellent "Reflections of a New Non-Stipe" in the March issue. You might be interested in the role non-stipendiary clergy have at Holy Cross, Shreveport, La.

We are a downtown parish of about 900 members. Our congregation is composed of a good cross section of southerners. We have a strong commitment to community service. Our clergy family is large and almost as diverse as the lay order in the parish. Our rector, Kenneth Paul, and I are the only full-time clergy on the staff. The other seven clergymen are non-stipendiary.

Bishop R. Heber Gooden, retired of Panama and the Canal Zone, is our bishop-in-residence. Donald Heacock is director of our Community Services, a foundation directed at the human need in the community and operating with a corpus which exceeds \$5 million. Heacock also has a private family counseling practice. William Willcox is on the staff at the Veterans Administration Hospital and is hospital chaplain for the Shreveport Convocation. Allen Dickson owns a pharmaceutical company. Benedict Songy is a high school teacher who teaches several classes at the church. Carington Cariss is a retired priest who assists with liturgical matters. Paul Bigger, our newest clergy member, works with a child welfare agency.

The rector treats all the clergy as staff members. Paul has been responsible for assembling the group. He has seen the need of non-stipendiary clergy to be active in the life of the parish and, more importantly, to have an altar. Our clergy rotate as celebrants at the 11:00 a.m. Eucharist, and at least twice a year all preach during a sermon "series." Paul is clearly the rector and is fully in charge of the activities of the non-stipendiary clergy, but he does this by sharing ministry with them and encouraging them to grow, develop, and flourish in the life of the parish. He is a remarkably sensitive man who is secure about his [own] role. This enables him to be an exceptionally effective leader for such a diverse group of people.

I was a non-parochial priest here for several years before being hired as curate, and I remember vividly my first Sunday in the pew at Holy Cross, my feelings of hurt and confusion. Holy Cross helped me to make that time [one] of growth. I worked part-time at Holy Cross, doing parish calling, and worked in real estate. I was very humbled last year to be asked to serve as curate. The call came at a time when I had decided to seek the full-time ministry again. I realize this will not be the desire of most non-stipendiary clergy.

The non-stipendiary clergyperson is in a unique and often misunderstood position. Your article, I feel, will help many to understand more about them. The best use should be made of these people—for their sake and for the sake of the Church. Our branch of the Church has always encouraged people to think, to pray, to grow, to dream, and to explore. Let us not try to restrict her in respect to the growing numbers of non-stipendiary clergy.

Frank E. Wilson, Curate
Church of the Holy Cross
Shreveport, La.

PROFESSIONAL PAGES

welcomes comments on articles appearing in its columns. Send them to: Professional Pages, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

Help us keep clergy connection

For more than 75 years, the Domestic and Foreign Missionary Society provided a subscription to the national publication of the Episcopal Church for every ordained person.

Executive Council has recently changed this policy (see box at left). Now only persons who are ministers in charge of congregations will continue to receive *The Episcopalian* through Council-paid subscriptions.

Even though this change became effective early in 1983, the Board and staff of *The Episcopalian* believe all ordained persons benefit from the national publication, with *Professional Pages*, and provide copies free of charge. We will continue to do so, but we need help in paying for them.

In an envelope inserted in this issue, we ask you to make a contribution toward the cost of copies sent to those other than ministers in charge of congregations.

If you are an associate, non-stipendiary, retired, on diocesan or seminary staffs, or otherwise serving the Church, please indicate in the pertinent box on the envelope the position you hold.

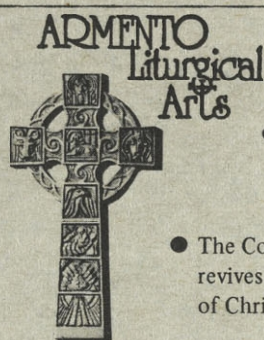
If you are in charge of a congregation and would like to support the cost of subscriptions for others on your staff, \$4 per subscription is an appropriate guideline.

Each and every contribution is welcome. Thank you for your support.

Henry L. McCorkle, Publisher

As part of the restructuring of the Communication portion of the Episcopal Church's General Church Budget for 1983, all ordained members of the Episcopal Church are no longer being provided an individual subscription to *The Episcopalian* subsidized by that budget. The policy now in effect is to use General Church Budget money to pay for a subscription to *The Episcopalian* for every congregation's minister in charge. The publisher of *The Episcopalian* is providing an envelope for ordained persons to use in making a contribution that will make it possible for *The Episcopalian* to continue sending the paper to all ordained persons. A suggested contribution is \$4 per year.

Richard J. Anderson
Executive for Communication
Episcopal Church Center



A creative revival of an ancient tradition:

"BURIAL in THE CHURCH — not from THE CHURCH"

— Rev. John D. Lane, Rector, Church of the Holy Comforter, New Orleans, La. 70122

- The Columbarium in the living Church revives an ancient and revered tradition of Christian burial within the church itself.



The Reverend
D. Edward Emenheiser, Rector
Holy Trinity Episcopal Church
Wyoming, Michigan 49509

"An educational program on death, dying, and grieving encouraged members of our congregation to consider a more reasonable and economical method of burial. Having seen the Armento Columbarium in a church periodical, I brought it to their attention as a new and unique approach.

An indoor columbarium seemed to best meet our needs. It will provide the mobility necessary should we decide to expand or to relocate. We are also hopeful that it will facilitate the incorporation of the reality of death naturally into our everyday parish life. Additional units can be added easily to meet future needs.

The project sparked interest and funds were available almost immediately. Our Senior Warden, Jack Kershaw and his wife, Jeanne, visited Armento Liturgical Arts Headquarters personally to insure that the columbarium would be a substantial, well made, and attractive work which would be a fitting addition to our church. Their report was very good, and the columbarium is now installed."

- The Armento Columbarium is unique, not only that it is modular, easily installed, maintenance free and reasonably priced, but it is also beautifully designed so that it becomes an aesthetically appropriate enrichment of any liturgical environment.



The columbarium can be installed in church, chapel, undercroft or refurbished storage area.

- The Columbarium provides mobility in the event that it is necessary to expand or to relocate. Additional units can easily be added as needed.
- The Armento Columbarium can also be useful as an added source of income to the local congregation.



Photos by Harry Beanflick

All Saints Chapel, Emmanuel Episcopal Church
Bel Air, Maryland

Cremation in U.S. increased from 4.70% in 1971 to 10.96% in 1981.
In Britain 64.6% in 1980.

Left: Detail: Armento Columbarium
All Saints Chapel



Above: Armento Columbarium
Holy Trinity Episcopal Church

Holy Trinity Episcopal Church
Wyoming, Michigan



The Reverend
Paul Henry Moser, Rector
Emmanuel Episcopal Church
Bel Air, Maryland 21014

"A widow's need, Mrs. Horace Boarman, Jr., led to a search for a resting place for her husband's cremated remains.

This quest led to the creation of an undercroft of 3,000 sq. ft. for a wide range of parish activities. In the center of the area, three steps below, the All Saints Chapel was built. It has now become a setting for weddings, weekday Eucharists, memorial services and the Easter Vigil. Around it are galleries designed for the Armento Columbarium niches now being used.

This Chapel is now the repository of a magnificent, hand carved altar and reredos by Johannes Oertel, a late 19th century priest whose sanctity, artistry and craftsmanship live on. The exquisite design and fabrication of the bronze Columbarium by Armento Liturgical Arts both complements and completes the Chapel."

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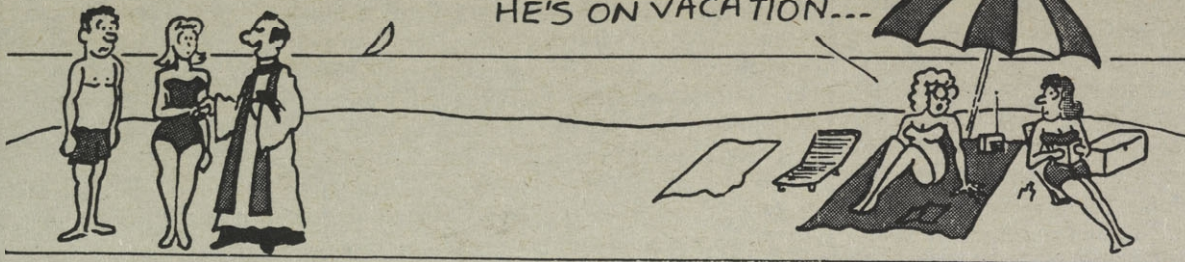
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The Episcopalian/Professional Pages July, 1983 C

IT ALWAYS SEEMS
TO TAKE FRED ABOUT
FIVE OR SIX DAYS
BEFORE HE REALIZES
HE'S ON VACATION...



Diaconate subject of AP meeting

Suggested new guidelines for selecting, preparing, and ordaining deacons in the Episcopal Church were presented at the annual council meeting of The Associated Parishes for Liturgy and Mission when it met May 23-26 at Nashotah House in Wisconsin. The guidelines, titled "Deacons in the Episcopal Church," draw on parishes' and dioceses' experience where restoration of the diaconate as a model of Christ's servanthood and of the Church's mission to the world have been found to help Christians live out the implications of the liturgy in their lives.

Associated Parishes is a voluntary association of Americans and Canadians, primarily Anglican but with ecumenical members as well, dedicated to helping the Church's liturgical and spiritual renewal. It shared in inaugurating and supporting the National Center for the Diaconate, 14 Beacon St., Room 715, Boston, Mass. 02108, which prepared the guidelines. Deacon Ormonde Plater of St. Anna's Church, New Orleans, La., an Associated Parishes council member, is the newly-elected president of the National Center for the Diaconate.

The diaconal guidelines are based on canon law as revised in 1983 and take a theological and pastoral approach to complicated canonical requirements that are often interpreted legalistically. As well as a rationale for the office of deacon in the total ministry of the Church, the guidelines discuss uses of deacons and include a note on deacons in monastic communities.

At the annual council, Associated Parishes re-elected to office the Rev. Peter C. Moore, president; the Rev. Henry I. Louttit, Jr., vice-president; Marianne Kessell, secretary; Arthur S. Jenkins, treasurer-coordinator; and Howard Galley, member-at-large.

The group also began to consider translating Associated Parishes' series of brochures into Spanish. The brochures explain the various Prayer Book services and suggest ways to celebrate them effectively. A Spanish translation series would complement the recently-published Spanish edition of the Prayer Book. Copies of the English editions of the brochures and information on membership in the organization are available from The Associated Parishes for Liturgy and Mission, 3606 Mt. Vernon Ave., Alexandria, Va. 22305.

What is the biggest problem you have in planning your summer vacation? Is it finding a low-cost vacation site on a clergy salary? Is it finding a supply priest to fill your position while you are away? Perhaps you need EVE.

The Episcopal Vacation Exchange (EVE) is a non-profit service for matching priests and their families with other clergy families who would like to exchange homes and parishes for low-cost vacations. For a nominal membership fee, you can have listed in EVE's newsletter your name, a description of your home, the vacation resources in your area, when you expect to take your vacation, and the number and type of services you would like a supply priest to cover. You will also receive a booklet listing hints on how to make house-swapping a success. Members can write to families listed in the newsletter and make house-swapping arrangements themselves.

EVE can help reduce vacation expenses for both clergy and their congregations. Parishes need no longer pay a supply priest, and clergy can save on hotel and restaurant bills while living and cooking in an exchange member's home. House-swapping readily suits those large families who may feel cramped in a motel room or camper. You can even take the grandparents along! Or you can exchange for a home near distant relatives without unduly burdening them. And you can get to know the people of another state or even another country by actually living in the neighborhood like a native, rather than staying with other tourists.

EVE can even prevent burglary of your home through keeping it occupied. And members have found that when one is an invited exchange guest, leaving the house in as good a condition as it was found becomes a point of pride.

EVE has members residing in 30 of these United States and in the United Kingdom, Canada, and Brasil. July is still not too late to plan your summer vacation.

For more information, write to: Barbara Mackey, Director, Episcopal Vacation Exchange, 309 S. Richard St., Bedford, Pa. 15522.

Westerhoff on priesthood

Continued from page A

does or achieves, but they symbolize the unity of the community and they serve as a link between the community and the outside. "Professionalism asks what a man is; I am concerned with what the community is," Westerhoff said.

Christ's temptations in the wilderness are the same temptations which priests face when they confront professionalism, Westerhoff feels. "The first temptation is the temptation to be relevant, helpful, appreciated. It makes people dependent upon what we produce—programs, buildings, results.

"The second temptation is related to the first. It is to do the spectacular, to achieve notoriety and success. Often it is expressed in 'playing the numbers game' with parochial reports and church statistics. It is to confuse means with ends.

"The final temptation is the temptation to power. Clergy want to be in charge and on top of things! They want to keep their desk tops clean and to oversee a smoothly functioning organization. They become managers above all else."

Westerhoff challenged his listeners: "You can probably name many people who will say that you are a good counselor, teacher, preacher, committee chairman, or whatever. But can you name 10 people who would say you have brought God to them?"

Westerhoff gave several suggestions to those who would move from professionalism into genuine priesthood. Many of these had to do with the life of prayer.

- Pray as a friend of God. "Friends share many things together. They waste time together. They play, argue, share. They exchange jokes, news, needs, opinions, feelings, and sometimes even curses. They listen to each other."
- Clear your mind before prayer. "Before I begin to pray, I usually write down everything that is going on in my life. Otherwise those concerns will keep jumping in and interrupting prayer."
- Pray the Scriptures. "I use the daily readings in the lectionary. After each reading I remain silent and enter into the passage. Sometimes a passage is easy to visualize and to enter into as a participant. Other passages are more difficult. In those cases, perhaps a single word will prove suggestive to my imagination."
- Pray that your will be conformed to God's will. "A colleague of mine at Duke who is a rabbi was once asked by a student to name the key to a successful prayer life. He simply said, 'Never pray for rain in the dry season, only for rain in the rainy season.'"

Richard H. Schmidt, a Professional Pages editor, is rector of St. Peter's Church, Ladue, Mo.

CHANGING?

To help us keep this column up-to-date, please fill out and send this form TO: Clergy Changes, The Episcopalian, 1930 Chestnut St., Philadelphia, PA 19103

HAS MOVED
☐ **HAS RESIGNED**
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NAME:

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CHURCH OR OTHER POSITION

CITY-STATE-ZIP

TO:

CHURCH OR OTHER POSITION

CITY-STATE-ZIP

NEW ADDRESS:

SIGNATURE:

Date of Change: / /

Please type or print in ink. If your address is changing and you enclose the mailing label from this issue of THE EPISCOPALIAN, we'll give it to our Circulation Department.

CLERGY CHANGES

ANDERSON, Stuart N., from Christ the King, Quincy, CA, to chaplain, California Correctional Center, Susanville, CA
BATES, Allen L., from St. Alban's, Stuttgart, AR, to St. Andrew's, Rogers, AR
BAYNE, Bruce G. C., from St. Paul's, Indianapolis, IN, to Trinity, Canton, MA
BEASON, (Chap.) Kenneth G., from Fairchild AFB, WA, to Chaplains School, Maxwell AFB, AL

BULLOCK, W. Murray, from St. Mark's, Shreveport, LA, to St. Paul's, Columbus, MS
CANNON, Carl T., from non-parochial to Mes-siah, Pulaski, TN
CARMICHAEL, Standrod T., from non-stipendiary to Good Shepherd, Galax, VA
CARPENTER, Stephen M., from Trinity Cathedral, Sacramento, CA, to St. Mary's, Napa, CA
CHALK, Michael D., from St. Andrew's, Seguin, TX, to St. James, Conroe, TX
COMFORT, Alexander F., from Trinity, New Orleans, LA, to St. Luke's, Baltimore, TN
DEITCH, Richard S., from Advent, San Fran-

cisco, CA, to non-parochial
GODDEN, Edward E., from Trinity, Portsmouth, VA, to Trinity, Elkton, MD
GROFF, John W., Jr., from Diocese of Costa Rica, San Jose, Costa Rica, to St. Mary's Childersburg, AL
HAGEN, James B., from St. Andrew's, Brooklyn, NY, to Redeemer, Astoria, NY
HUNTINGTON, Frederic D., from St. James Cathedral, Guatemala City, Guatemala, to Holy Comforter, Miami, FL
LOUGHRAN, Eugene J., Jr., from St. Paul's, Mt. Vernon, OH, to St. John the Divine, Ruskin, FL

LUCK, G. Thomas, from Epiphany, Richardson, TX, to St. John's, Portsmouth, NH
MILLER, Lee, from St. John's, Corbin, KY, to Grace, Pomeroy, OH
MORGAN, Richard, V., from Trinity, Spruce Pine, and Resurrection, Little Switzerland, NC, to Emmanuel, Woodstock, and St. Andrew's, Mt. Jackson, VA
MOSSO, Karen A., from chaplain, Archdeacon Gilfillan Center, Bemidji, MN, to St. Luke's, Hastings, MN
PENNINGTON, Jasper, from bishop's chaplain and assistant, Diocese of Maine, Portland, ME, to St. Luke's, Ypsilanti, MI

Panel defines Presiding Bishop's role

A witness to truth, a focus of unity and a symbol of presence, leader of the Church's mission, administrator of its program, and chief pastor for Episcopalians—that is a Presiding Bishop's job, according to the Committee that's been studying the role.

The Joint Nominating Committee for the Election of the Presiding Bishop, under the leadership of Bishop John Coburn, met in mid-April in Texas. The 27 members (one bishop and one clerical and one lay member of the House of Deputies from each Province) considered and adopted a report on the office of the Presiding Bishop. Bishop Robert P. Atkinson of West Virginia chairs a subcommittee which will draft a profile of personal qualifica-

tions required for this office, the profile to be considered at the Committee's next meeting late in March, 1984.

The Rev. Robert M. Wainwright of Rochester chaired a subcommittee to draft the report on the office, which the Committee adopted. It includes a history from 1789 through 1967 when the duties of the Presiding Bishop were defined in one canon. The report then names four categories of the Presiding Bishop's role: (1) witness to the Truth as revealed by God in Christ; (2) focus of the Church's unity and symbol of its presence; (3) leader of the Church's mission and administrator of its program; and (4) chief pastor of the Church's membership.

The Presiding Bishop's ministry is "to proclaim the Good News to the people of the Church and the world," the paper says. Before he can do that, "he must know and accept it in the depths of his being."

A preserver and teacher of the faith along with other bishops, he should be an interpreter of "the living faith of the

Church to the people of God in the contemporary world." His prophetic ministry should challenge the Church and the world and help churchpeople apply "the Gospel of Christ to moral and ethical issues of human life in secular society. . . ."

As focus of the Church's unity and symbol of its presence, the Presiding Bishop is the chief liturgical officer and consecrator of bishops. He sets "the pace and priority of ecumenical activities," and "his knowledge of and concern for the whole Church must be evident."

As leader of mission and administrator, he must—with General Convention, Executive Council, and other church agencies—"discern the mission of the Church" and develop plans and programs to carry it out. In administration, the paper says, "it is essential to make a distinction between the office of Presiding Bishop and the person of the Presiding Bishop. The office is larger in scope and ability than the person of the Presiding Bishop can possibly be."

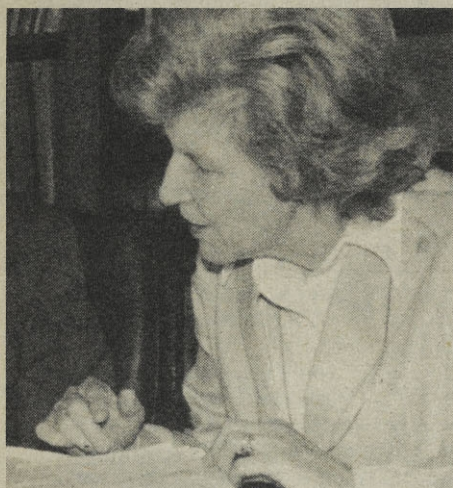
Tone and climate of administration

are "most important," the report says. "The head of any organization is a role model, bringing a spirit and setting a style which gradually pervade the entire organization. The way in which administration is exercised affects the whole Church."

In all areas of responsibility, the paper says, the Presiding Bishop exercises pastoral ministry, with "opportunity for important personal relationships with other bishops and their families and with the Church Center staff. His visits to every diocese are symbolic of his pastoral concern and responsibility for the membership of the whole Church. . . ."

The Joint Nominating Committee, the first elected by both Houses of General Convention, also developed a procedure for receiving and considering names of bishops who are eligible as nominees for election as Presiding Bishop.

Names may be submitted to the Secretary of the Committee, Charles M. Crump, 100 North Main Bldg., Suite 2610, Memphis, Tenn. 38103-5078.



Senior Warden Durkee

Senior warden good recruiter

Though they are not serving concurrent terms, the Episcopal Diocese of Colorado has a brother-sister duo of senior wardens.

David Dunklee, a Denver attorney, has been senior warden of St. John's Cathedral, Denver, and this January his sister, Dorcas Durkee, was elected senior warden of the Chapel of Our Saviour, Colorado Springs.

Our Saviour's second female senior warden, Durkee has always been active in the Church. She is also widely traveled, beginning in World War II when she served with the Red Cross at an Air Transport Command base in Gaya, India. When her husband William was president of Radio Free Europe and stationed in Munich, Germany, she headed the women's board of education at her parish there. When he later became an attaché at the American Embassy in Paris, she was vice-president of the women's organization at Holy Trinity Cathedral.

Durkee, who has master's degrees in speech and drama and in philosophy, studied at Yale and Catholic University Drama Schools and at the Sorbonne in Paris. She has taught in U.S. colleges. While living in New York City she acted in off-Broadway theaters and wrote television scripts.

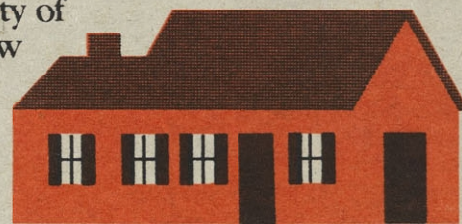
Durkee says her new duties as senior warden consist mainly of assisting the rector, the Rev. Harvard Wilbur, "in any way possible," and she has Wilbur's praise for the way she has tackled her job.

Wilbur says Durkee explained the composition and mission of each of the parish's commissions at Sunday services and then asked for volunteers. "The results were dramatic. Never have we had so many volunteers willing to serve. So far as I know, it was the first time anything like this has been done."

For her part, Durkee describes Our Saviour as a "vigorous church" with a "marvelous mixture" of young, older, and retired members. "We are growing. The church is suddenly bursting at the seams with new ideas and enthusiasm."

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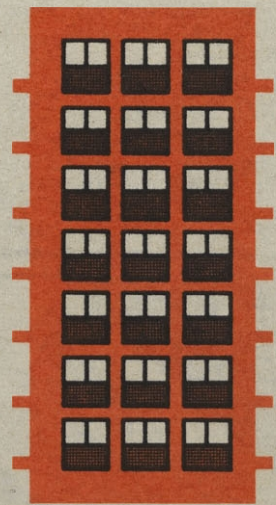
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Toward Vancouver 'Life in Christ' is World Council theme

The World Council of Churches' sixth Assembly will illuminate its theme, "Jesus Christ—the Life of the World," with speeches, music, worship, dance, forums, small groups, plenaries, and events expected to attract thousands.

Some 4,000 delegates, official visitors and observers, staff, and press will gather in Canada's Pacific coast city of Vancouver between July 24 and August 10. Planners are sure they will fill the 17,000-seat Pacific Coliseum for the opening service written by Dean Herbert O'Driscoll, warden of the College of Preachers in Washington, D.C. A 1,200-voice choir and hundreds of dancers will enrich the opening liturgy.

Other worship events are scheduled several times each day in a tent pitched just for this purpose on the grounds of the University of British Columbia where the Assembly will be housed. Visitors will represent 304 Churches with 430 million members in 90 countries on six continents.

Of the 900 official delegates, 125 will be under age 30, one-third will be women

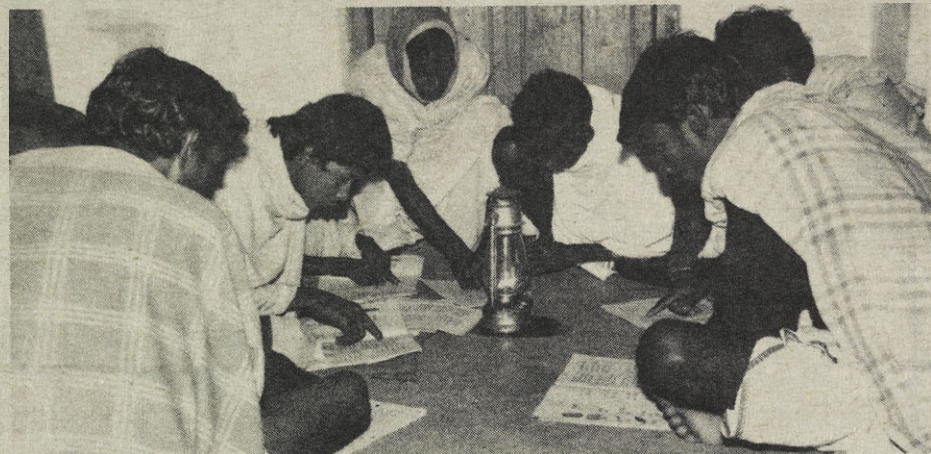
(who have been provided with a special gathering place called The Well), and over half will be laypersons. The planners have chosen five "working languages"—English, French, Spanish, German, and Russian—for Assembly sessions and press releases.

Delegates will spend their first six days hearing presentations on the Assembly's theme and sub-themes: "Life—A Gift of God," "Life Confronting and Overcoming Death," "Life in Its Fullness," and "Life in Unity." Other presentations will focus on Canadian life and history and the special experiences of Christians of the islands of the South Pacific through talks, music, dance, and audio-visual productions.

Participants' second six days will be in smaller groups discussing justice and human dignity, participation, education, communication, unity, and witnessing in a divided world. In plenary sessions at the end, delegates will do future program planning.

The fact that a quarter of Assembly participants will be reporters and broadcasters is as much a part of the planning as the other events. The World Council hopes to project the message of the centrality and unity of Christ not just to those at the Assembly, but to all the world's people.

UNITED THANK OFFERING IN ACTION



In the Diocese of Sambalpur, Church of North India, Christian and Hindu laborers learn literacy in night classes such as this one in the State of Orissa. Through the support of a United Thank Offering grant, this class helps 10 men learn the official alphabet of the Orian language. Marian Beasley and her daughter Gabrielle, who is a Volunteer in Mission on assignment to photograph the work of Episcopal Church partners in Africa and India, recently visited the class and others like it. They attended a church service where one of those who participated had been illiterate only the year before.

NCCC meeting

Continued from page 5

hausted" from the bishops' meeting, received a standing ovation after he urged others to join in an active moral campaign to rid the world of nuclear weapons. He said, "Our first priority must be disarmament of the heart. We must have an ethical conversion first."

The Governing Board also voted opposition to U.S. military and economic backing of the El Salvadoran government and to efforts to subvert the Nicaraguan government. Members opposed the rejection of negotiations among contending forces in El Salvador and support of a Guatemalan government waging genocide. The resolution called for a new policy to "provide for legal temporary asylum in the

U.S. for persons fleeing repression and war in Central America."

In other actions, the Governing Board considered resolutions on the apostolic faith; the South African Council of Churches; Albania; a new coalition of conscience for jobs, peace, and freedom and the August 27 march on Washington; the status of the family; the first reading of a policy statement which opposes a U.S. Constitutional convention; second readings of policy statements on Latin America and the Caribbean, on the role and contribution of the voluntary sector and why the NCCC supports this sector, and on China; and a final resolution on peace and ecumenism.

Philip Deemer is editor of *Wellspring*, an ecumenical quarterly, and a postulant in the Brotherhood of St. Gregory on mission at the Church of St. Mary the Virgin, San Francisco, Calif.

ON THE MOVE

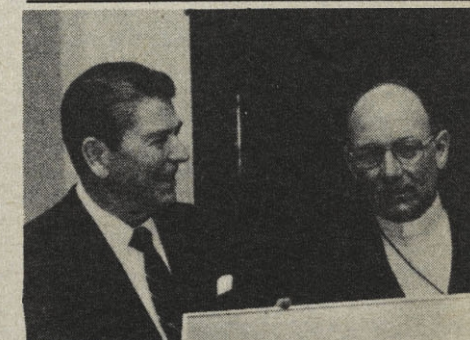
Dr. David Crean, national hunger officer, and the Rev. Philip Allen of Ft. Defiance, Ariz., conducted workshops at the Second Annual Conference on Indian Concerns in Minneapolis, Minn. . . . The Rev. Elwyn Brown of Christ Church, Rockville, Md., is retiring after 30 years of service to the Diocese of Washington. . . .

Carolyn Akers, the first woman ROTC company commander at Episcopal Church-related St. Paul's College, Lawrenceville, Va., was commissioned a second lieutenant in May. . . . The University of the South presented honorary degrees to Episcopal activist Marion Kellerman, Anglican Bishop Festo Kivengere of Kigezi (Uganda), former *Sewanee Review* editor Monroe Spears, and retired Vanderbilt University economics professor Nicholas Georgescu-Roegen. . . .

Virginia Theological Seminary honored Executive Council member Pamela Chinnis, St. Paul's College chaplain the Rev. Alexander Easley, and Bishop David Birney of Idaho. . . . Many in the Diocese of Pennsylvania mourn the death of Alice Bland, professional religious educator, in May. . . . The Rev. Vincent Harris of St. Michael and All Angels', Tallahassee, Fla., was the subject of a *Miami Herald* profile citing his work on racism in the Episcopal Church. . . . The Rev. Alan Jones has been named the first Stephen F. Bayne Professor of Ascetical Theology at General Theological Seminary. . . .

Susan Blount Bowman of Colonial Heights, Va., is the first woman president of the student body of the School of Theology of the University of the South. . . . President Ronald Reagan and the Rev. John Guest of St. Stephen's Church, Sewickley, Pa., were among the major speakers at the recent National Association of Evangelicals' convention in Florida; Bishop William Folwell of Central Florida brought greetings and led prayers at the same event. . . . The Rev. Austin Cooper of St. Andrew's, Cleveland, Ohio, received the distinguished service award of the Cleveland NAACP on the same day his son, Austin Cooper, II, graduated with honors from St. Augustine's College, Raleigh, N.C. . . .

Theologian Rosemary Ruether received *U.S. Catholic* magazine's award for furthering the cause of women in the Roman Catholic Church.



"A tribute to community cooperation" is the way the Rev. Paul Goodland, right, mayor of Ames, Iowa, described his city's recognition as an All-America City when President Ronald Reagan presented the award. Ames was recognized for its public bus system, jointly financed by the city of Ames, Iowa State University, and Iowa State students with initial help from state and federal funds. Goodland, rector of St. John's-by-the-Campus, is serving his second term as mayor. —Bill Kuerth

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Have You Heard

BUT DID THEY TITHE?

If your job is getting you down, you can be thankful at least you don't have to follow the employee guidelines laid down by John Wanamaker when he opened his namesake department store in Philadelphia in 1861. One section particularly is worth quoting: "Each employee must pay not less than \$5 per year to the church and must attend Sunday school each Sunday. Men employees are given one night a week for courting and two if they go to a prayer meeting regularly." Another section says that "after 14 hours of work in the store, the leisure time must be spent reading good literature." If they could keep their eyes open.

BEFORE THE RAINBOW

Those of you who enjoyed a dry and sunny spring can skip over this item, which is for those of us who've had a wet one. Wet, as in spoil-my-weekend-and-my-disposition, as in flooded homes, ruined crops, and loss of life. But we are not alone. A report in *The Philadelphia Inquirer* of conditions in England said that as of May 23, London had had rain on 64 of the previous 71 days and parts of England had had 35 consecutive rainy days. Describing English reactions to this drenching, reporter Jane Shoemaker noted: "As the 40th day [of rain] approaches, any animals traveling in pairs are eyed with suspicion."

INFORMED JUDGMENT

From where we sit, we cannot assess the life and health of the now-splintered movement of those who left the Episcopal Church following the 1976 General Convention's approval of women priests and a new Prayer Book. But Louis Traycik, editor of *The Christian Challenge*, which monitors that activity, is in a position to know. In a recent conversation with Associated Press' religion columnist George Cornell, Traycik estimated the movement includes 10,000-15,000 persons, and he described their experiences thusly: "Originally those involved thought they were making a grand march out of Egypt to the promised land. But then they had to slop through the Red Sea, and now they're wandering around

in the wilderness." Cornell also chronicles the fact that those who left the Episcopal Church were far fewer than the approximately 100,000 who deserted the Lutheran Church-Missouri Synod and the Presbyterian Church U.S. (Southern) respectively.

SIC (MASS) TRANSIT GLORIA MUNDI

Long lines of cars in funeral corteges may be a thing of the past if Santeiu and Son, Inc., funeral directors in Garden City, Mich., and Airstream, Inc., makers of the silver bullet-shaped travel trailers, have correctly gauged the shape of things to come. Santeiu has purchased two Airstream-built, sleek metallic funeral coaches with accommodations for a casket in the back, 14 passenger-mourners, and 20 baskets of flowers. "Oh, when the saints come driving in. . ."

CLASSY CLASSIFIED

Creativity should be rewarded so we reproduce, free of charge, the text of a "Positions Wanted" classified ad from a recent issue of *The Living Church*. "WARDENS, no need for bourbon! Put on your thinking turban./ Pastoral caller, good preacher./ Youth worker, church teacher./ Available for settings urban. Reply Box G-555."

GLEBE-LY SPEAKING

When the Rev. Michael Cole became rector of Christ Church, Chaptico, Md., after serving in his native England and in Canada, he inserted an uncommon clause in his contract, specifying that "manure be delivered annually to the rector's premises." Uncommon, we suspect, because other rectors might fear their congregations would all-too-willingly comply. Cole, however, told the *Washington Diocese* newspaper that he was just "getting back to my rural roots."

WORTH REPEATING

Since much of this column has borrowed from other publications, we rightly borrow from our own. Eleven years ago we carried an interview with Cynthia Wedel. As she heads off this month for her last World Council of Churches Assembly as a co-president, we think this part of the story bears retelling. Seems as though Wedel often opened her speeches with the following story: "A teacher asked members of her class to pick some time in history in which they would have liked to live and tell why. One little boy said he would like to have lived during the Crusades. . . 'because I believe in God and I like to travel.'" Wedel thought this summed her own life quite well and mused, "Now if my belief in God just lasts as long as my love for travel!" Eleven years later we see no indication either has faltered.

Selections from the Book of Common Prayer in Large Print

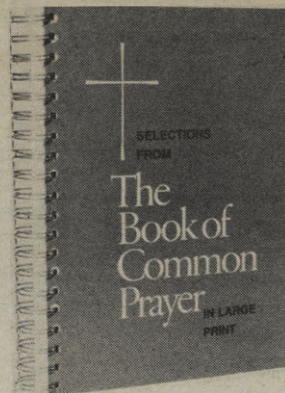
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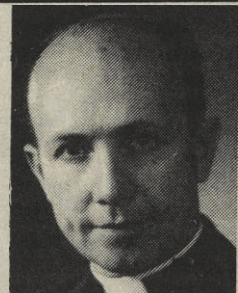
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Photos by Harry Branslick

The Reverend
Paul Henry Moser
Rector
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A widow's need, Mrs. Horace Boorman, Jr., led to a search for a resting place for her husband's cremated remains.

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This Chapel is now the repository of a magnificent, hand carved altar and reredos by Johannes Oertel, a late 19th-century priest whose sanctity, artistry and craftsmanship live on. The exquisite design and fabrication of the bronze columbarium by Armento Liturgical Arts both complements and completes the Chapel.

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SUMMER SUN SPOTS

AT HER SON'S URGING SHE MET SOME FINE PEOPLE AT A BIBLE CLASS

by Ann Hoffman

Not until my No. 2 son in Florida suggested a year or so ago that I seek out a Bible class did I know that Bible classes even existed today in this materialistic age of high technology, fast cars, and fast men and women.

I had been a regular Sunday school-goer many long years ago and had gone to a Presbyterian college where most of us spent more time figuring out how to evade the night watchman after curfew than in reading the Good Book.

I found a Bible class at Holy Innocents' Episcopal Church, Beach Haven, N.J. On my first visit I was warmly welcomed by a small group of women and given a choice of Bible selections on index cards to read aloud. Nervously picking the first card I touched, I read: "And when you pray, you must not be like the hypocrites who love to stand and pray in the synagogues and street corners so they may be seen by men. Go into your room and shut the door and pray to your Father, who is in secret."

What am I doing here? I wondered.

I soon found out. I also found out that it really doesn't matter to me how Cain and Abel sired children with no mates available other than it was God's doing. The Bible and the class have taught me faith.

I have faith in Him—as much faith as you do that that sports car wheeling down the highway at 70 miles per hour will not slam into the back of your car at the red light; that your wife will greet you at 6 p.m. with slippers and a martini; and that your son will grow up to be President one day (although I hardly know why you should want him to go through that).

From three to 14 of us of varying faiths and backgrounds attend this class, reading a chapter a week, usually continuing the sequence the following week. We use *The Living Bible* but often compare the King James and other versions.

Hearing these verses read with their lyrical cadences and straight truths excites me to come back for more. I am learning there is a beginning, a middle, and an end to the Bible that is not by chance. It is an exceptional and well-executed plot.

Our studies bring up many lively discussions about modern events and possible future ones. Recently the class read: "A hardening has come upon part of Israel, until the full number of Gentiles come in, and so all Israel will be saved." (Rom. 11:25 RSV)

I couldn't wait to ask, "But why should innocent people in Beirut be bombed?"

"There have always been biblical wars and historical wars," said our leader, a humble, devout, and self-sacrificing person. She continued to read from Romans: "How unsearchable are his judgments and how inscrutable his ways!" (Rom. 11:33 RSV)

In these classes the drama of our individual lives is unfolding and entwining us. The readings from the Bible often elicit moments of tragedy, comedy, and needs—even miracles—in our lives, but the sessions are not like soap operas.

After listening to a dialogue between a mother and daughter about the biblical miracle that brought an abrupt and lasting change in both their lives, I am convinced there is a God performing these wonders. Not one of us in that class that day who heard their story could help but believe.

No doubt there is a Bible class in some church in your neighborhood. Why don't you try it? It is an opportunity to meet some fine people, including God.

Ann Hoffman, a writer and former reporter for a metropolitan newspaper, lives in Beach Haven Crest, N.J.



FOR CURES AND COSMETICS, FOOD AND MEDICINE, CHECK THE BIBLE

by Barbara Blackburn

The earth put forth vegetation, plants yielding seed, according to their own kinds and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day. (Gen. 1:12-13 RSV)

References to herbs stretch from the beginning of the Bible through the New Testament. And thousands of years later we still share the same usage of the herbs created on the third day.

Lev. 14:49-51 gives instructions for cleansing a house with hyssop. "And for the cleansing of the house he shall take two small birds, with cedarwood and scarlet stuff and hyssop, and shall kill one of the birds in an earthen vessel over running water, and shall take the cedarwood and the hyssop. . . ." Much the same instructions for cleansing a leper are contained in Lev. 14:4. Exodus speaks of the use of hyssop during the Passover (12:22).

Hyssop was not only the Mr. Clean of herbs, but a personal cleanser. "Purge me with hyssop, and I shall be clean, . . ." says Ps. 51:7. And the Crucifixion story tells us that "a bowl of vinegar stood there so they put a sponge full of the vinegar on hyssop and held it to his mouth." (John 19:29)

Hyssop has medicinal as well as culinary value. If your plants suffer from bacterial diseases, make a strong hyssop tea and give it to them. A pretty plant with tiny blue flowers, hyssop, when planted near grapes, is said to increase their yield. Hyssop helps heal skin bruises, and its tea is a good gargle for sore throats and for toothaches. Hyssop gives a minty flavor to salads, soups, fruit compotes, and pies.

Other biblical herbs include wormwood, a pretty plant which is an insect repellent, and nettles, which may be used as a shampoo. We flavor our tea with mint, but the Pharisees and the scribes tithed it and dill and cummin (Matt. 23:23) and rue (Luke 11:42).

The Bible compares coriander to manna, saying it has a taste like "wafers made with honey." Coriander, found in chili and curry powder, tastes like dried citrus peel with a bit of sage and nutmeg. Its leaves can be used in a Passover meal, and its ground seeds flavor gingerbread, puddings, baked fruit. The whole seeds are used in pickling and in Oriental and Mexican cookery.

The Bible speaks of other herbs, particularly garlic and leek. Even roses and lilies may be considered herbs. Solomon in his songs speaks of these as well as spices such

as cinnamon and saffron.

When God created herbs on the third day, He created food, medicines, cosmetics, and herbal products. You can live with both the Bible and herbs every day.

Barbara Blackburn is author of *Herbs from A to Z* and *A Pot of Tea*.

A GUIDE TO CHURCHGOING

by Eldred Johnston

A person could become thoroughly frustrated attending an Episcopal Eucharist for the first time. Herewith some hints that might help you prepare.

1) You'll need two good hands to go through the service for you'll have the Prayer Book, the Hymnal, and the service leaflet to juggle. If you wish to follow Scripture lessons, a lectionary is often available in the pew.

2) The person in front of you may kneel forward, thus allowing you to use the back of that pew to rest your hands. Be warned, however, he or she may not kneel but lean back and bump your Prayer Book out of your hands.

3) If you wish to bow as the processional cross passes, you'll need to use peripheral vision to watch the cross and your book at the same time.

4) If the person in the chancel wears a backward collar, is he or she a priest? Perhaps, but a deacon also wears a collar. A necktie might mean a man is a lay reader—or a priest who doesn't like to wear a collar.

5) Don't be discouraged if you can't follow the service page by page in the Prayer Book. Seasonal variations mean you have to turn to other places for Collects, Psalms, Prayers of the People, and the Proper Preface. Don't worry about it. Keep your eye on where they left you, and pretty soon they'll be back.

6) Don't be surprised if you hear "And with thy spirit" and "Praise be to thee." Some members of the congregation are either repeating learned responses or rebelling against the modernization trend.

7) Be careful at the Peace. In one parish they'll hug and kiss you as though you were the Prodigal Son. In another they'll



shake your hand. In another they won't even look at you, just move on to the Offertory.

8) The Psalms are impossible to forecast. Some parishes stand; others sit. Some read; some sing. Some respond on alternate verses and some at the asterisks.

9) Some parishes will pray for the sick using both first and last names; others will use only first names and let you guess. Don't ask me why—I guess it saves time.

10) Don't refrain from Communion because you can't kneel. Go forward and stand to receive or ask the usher before the service to ask the priest to bring the elements to you in the pew.

11) If you're not an Episcopalian, you are welcome to receive Communion if: (a) you are baptized and (b) you accept the

doctrine set forth in the liturgy. If you're not certain about doctrine but sincerely wish to receive, go forward anyway. The priest won't challenge you, and your covenant at the altar is between you and God.

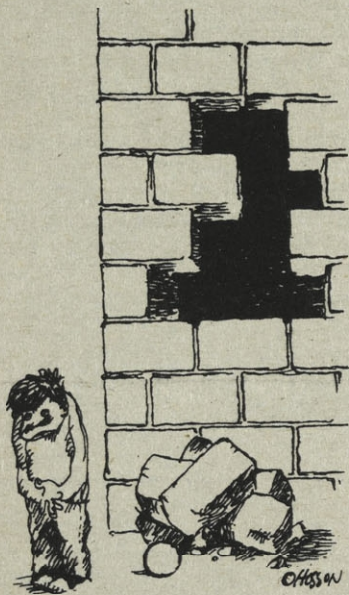
12) Careful on your way to the altar! Occasionally someone in front of you may suddenly halt to genuflect. It won't help his or her devotional spirit if you crash into him or her.

13) Communion wine is usually administered with a tip of the cup so you can take a small sip. A few parishes use intinction in which the priest will dip the bread into the wine and place it on your tongue. Bread varies. It may be thin wafers or small cubes, or it may be homemade bread from which you break off a piece.

14) When is the service over? Could be when the final blessing is pronounced, or when the candles are extinguished, or when the closing salutation is offered, or when the organ music changes from meditative to lively.

15) How do you greet the priest at the door? Some prefer "Father," others "Mister." Just don't say "Preacher" or "Reverend." If the priest is female, try "Miss," "Ms.," or "Mrs." or her given name, and don't be embarrassed. This is one not even veteran Episcopal church-goers have solved.

Eldred Johnston is a retired priest who lives in Columbus, Ohio.



LESSONS ON RESPONSIBILITY AND GRACE

A SLOW BURN

by Cannon E. Barclay

A three-day silent retreat at St. Gregory's Abbey in Three Rivers, Mich., was particularly memorable for me. My duty was to row three fathers out into the middle of the lake for some sun time on a raft. At 3 p.m., I was to row back for them so they'd have plenty of time for prayers and the evening meal.

I rowed them out after lunch and returned to my room to read church history and such. I fell asleep.

The bells announcing preparation for the evening meal awakened me. I ran to the boat and rowed in panic. I could see the priests standing on the raft, looking sunburned even from a distance. I silently prayed. When I picked them up, the silent stares were deafening. The fathers maintained the silence. They were quite burned—sunburned.

During silent retreats the custom was to have half an hour after the evening service for discussion on any topic. That night one of the good fathers began the evening's communication with this thought, "Perhaps it might be wise to spend time this evening discussing responsibility." The entire evening was devoted to discussing my "error," but neither my name nor the incident was ever mentioned.

It was surely the worst—and, in retrospect, the most remembered—spanking I've ever received.

Cannon E. Barclay lives in Holland, Mich.

GRACE IS A WAY OUT

by Andrea Franklin

Dean Cabell Tennis was asked to say something on Grace in a class on Episcopal liturgy at St. Mark's Cathedral, Seattle, Wash. He said, "You're traveling in a foreign country, and you're stopped by police. They ask to see your passport, and then they take it away. You are not allowed to make a telephone call. You are transported to a prison camp. No one in the world knows where you are. Then someone comes up to you and says, 'There is a way out.'"

Things happen every day by which we are trapped in circumstances we do not choose, manipulated by people who do not know us, weakened by forces we do not understand. Then Christ comes and says, "There's a way out." That's Grace.

Dietrich Bonhoeffer chided the Church for accepting the Grace but refusing to leave the prison, for trading the freedom outside the confines of human sin for a comfortable familiarity with the world inside the walls. "We must attempt to recover a true understanding of the mutual relation between Grace and discipleship. The issue can no longer be evaded. . . . Happy are they who know that discipleship simply means the life which springs from Grace and that Grace simply means discipleship."

C. S. Lewis had a similar frustration: "If we consider the unblushing promises of reward and the staggering nature of the rewards promised in the Gospels, it would seem that our Lord finds our desires not too strong, but too weak. We are halfhearted creatures, fooling about with drink and sex and ambition when infinite joy is offered to us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased."

Grace is being born a slave in Egypt and finding yourself transported to the other side of the Red Sea. You have several choices. You can wish you were back in Egypt. You can wander complaining in the desert. You can build a golden calf and worship your misery. But these choices all involve backtracking or standing still. The message of the Gospel is contrary to that. It is movement: out of the prison, out of Egypt, toward the Red Sea, to Jerusalem, on to the Promised Land.

Andrea Franklin lives in Seattle, Wash.



VISIT CANTERBURY TO LEARN ABOUT MISERICORDS AND MONKS' BATHS

Frederick Temple, 95th Archbishop of Canterbury, once said, "It is the bounden duty of every English-speaking man and woman to visit Canterbury at least twice in their lives." But to appreciate Canter-

bury—its Cathedral, historic city, glorious surrounding countryside—one needs more than a visit; one needs a stay under the guidance of experts who can reveal it.

The King's School in Canterbury, founded in the sixth century by St. Augustine and renamed by Henry VIII, has organized a series of five-day "pilgrimages" during the summer that offer a deep insight into Canterbury. My husband Ted and I went in July and enjoyed the spacious accommodation within the ancient buildings of St. Augustine's College.

From a tiny landing off a short flight of twisting stairs we had access to our large study-bedroom with dressing room beyond, to our bathroom and to a small pantry where we could make tea or coffee. Breakfast, dinner, and a couple of after-dinner concerts took place in the sunny 13th-century refectory, the oldest dining room in the country still in use. If, occasionally, amidst the comfort and well-being we felt guilty at the lack of hair shirts and dried peas in the shoes, all in our group of pilgrims concealed it most successfully!

With our expert guides we explored ancient buildings, some founded many centuries ago as almshouses and hospices and still being used. We disentangled the Black Friars (Dominicans) from the White (Carmelites) and the Gray (Franciscans), became knowledgeable about misericords and able to differentiate with confidence between Norman arch and Gothic. We saw a modern water-works, constructed in 1160 by Prior Wibert to bring fresh spring water into the monastery from two miles away and make possible the monks' annual bath—at Christmas! We investigated the empty room below the wool shop where the knights of Henry II slept before sallying forth to assassinate Archbishop Becket.

We had two breathtaking tours of the Cathedral, one immediately after breakfast before the crowds arrived, the other on our last evening when the Cathedral was dark and hushed and floodlights outside shone through the stained glass windows, lighting the interior with jewels. Both were conducted with erudition and panache by the canon in residence whose asides on the great ones of the past taught us more about England's history in a couple of hours than we had ever learned during years at school.

By no means impartial to the departed great ones, the canon censured the "evil and grasping" William Rufus who kept the see vacant in order to purloin its revenues; referred passionately to the "piggy eyes" of a certain monarch as he regarded the richly ornamented tomb of Thomas Becket, which he later despoiled during the Dissolution; and deplored some of the others who had never come near the Cathedral at all.

He explained, acidly, how the extravagant tomb of a pretentious great lady and her two husbands—one a Beaufort, the other a Plantagenet—had necessitated moving the coffin of Stephen Langton, there since 1228, so it was half in the chapel, half outside, with the saint's feet protruding into the church yard where they remain.

This is not meant to be a commercial, but we enjoyed our stay so much and recommend it to others. For details of the 1983 program write to John Corner, The Canterbury Pilgrimages, The King's School, Canterbury, CT1 2ES, England.

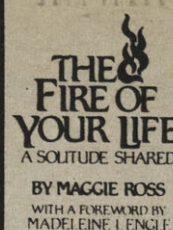
(Largely cribbed from a report by Helen Mabb in Link, the magazine of St. Mary the Virgin, Bexley, Kent, England.)

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The Episcopalian July, 1983 11



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FOR SUMMER BARBECUES

Try the dog that made San Diego bazaar famous

by Virginia Richardson

Recently Bishop Harold B. Robinson of Western New York was reminded of "The Rector's Red Hots." Happy that they were remembered with pleasure, he was quite willing to share the history and construction of this little masterpiece.

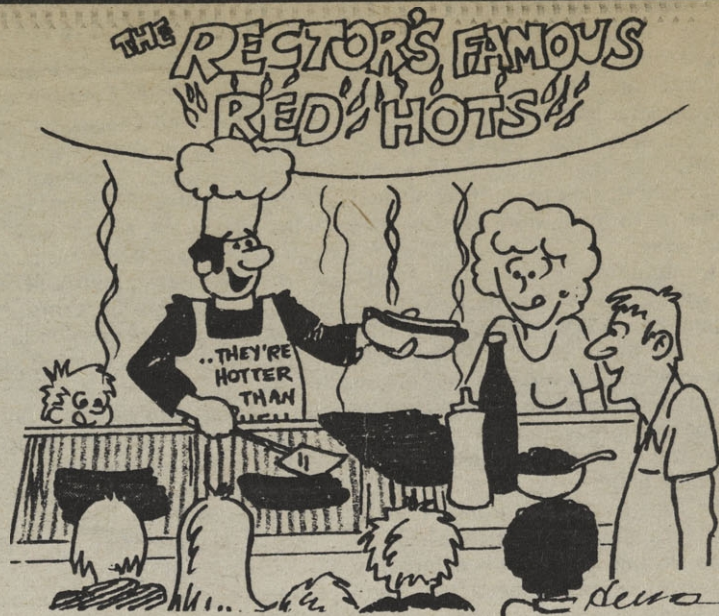
One can safely say that few discriminating hostesses serve frankfurters to any guest over the age of 12. Somehow this little sausage is glued firmly to the bottom rung of the social ladder. Americans have had a long-standing love affair with the hamburger—it's even treated with respect by Julia Child—but the poor hot dog is rather like your black-sheep Uncle Harry—great company at ball games and beach parties but never seen at the same table with the boss or your mother-in-law.

Pity the lowly hot dog, found skewered on a stick over a campfire or dropped limp and lonely onto a cold roll with only a few forlorn dabs of mustard to keep it company. Nutritionists shake their heads over its construction, and home economists have warned it is a danger to your budget. Its foreign cousins—the assorted "wursts" (broc, brat, knock, and liver), kielbasa, and the spicy chorizo—enjoy culinary standing as distinctive ethnic foods. Its unsmoked relative, sausage, can sit in sizzling pride on the plate of the most demanding gourmet. But the lowly frank huddles in its damp wrapper, grateful for the attention of small boys and harried homemakers who tonight will "just give them hot dogs."

But once upon a time, like a court jester, it emerged from the back shelf of the refrigerator to be king for a day. It was at a church bazaar, those mini-market places that plump church budgets from Bangor to San Diego. They nourish building funds, pay for improvements from plumbing to pews, and the fellowship they generate is as important as their fiscal success.

No church ever had a bazaar without food—baked, preserved, canned, eaten on the spot or carried away in donated paper bags. Baked beans, fried chicken, spaghetti suppers, tea from silver pots or cider from barrels—all have been featured or starred at these events, but rarely the lowly frankfurter.

There was at least one exception. In the 1950's (that era currently so popular among those born after the decade), in San Diego, Calif., the young rector of St. Paul's Church had an idea how the men



TEN STEPS TO THE DELECTABLE DOG.

- 1 lb. ground beef
- 4 cups (or 2 lbs.) spaghetti sauce
- 12 hot dog rolls, split
- 12 large hot dogs
- Mayonnaise
- Mustard
- Catsup
- 1 cup chopped onion
- 2 cups peeled and chopped fresh tomatoes
- Piccalilli
- Parmesan cheese, grated

1. In a large skillet, brown the beef and add spaghetti sauce, or use recipe below.
2. Heat rolls.
3. Slash hot dogs diagonally on both sides, approximately 1/4 inch deep.
4. On charcoal grill, sear hot dogs quickly to crusty brown.
5. Spread both sides of warm roll with mayonnaise.
6. Add hot dog and give a good swipe with mustard and catsup.
7. Cover hot dog with a large spoonful of sauce.
8. Sprinkle liberally with chopped onion and chopped tomatoes.
9. Drizzle piccalilli over top.
10. Shake a generous amount of Parmesan over all.

HAMBURGER-TOMATO SAUCE

- 1 lb. ground beef
- 1 onion, chopped
- 1 1 lb. 8 oz. can stewed tomatoes
- 1 8 oz. can tomato puree
- 1 tbs. Worcestershire sauce
- 1/2 tsp. oregano
- 1/2 bay leaf

In a large skillet, brown the beef; add onion and stir until it is lightly brown. Add remaining ingredients. Simmer slowly, at least one hour, until sauce is thick. This is much better if it is made the day before and reheated.

of the parish could contribute to the usually female-dominated annual church bazaar: a hot dog stand. This was not to be the usual steamed frank on a cold roll, but a "creation," a king of hot dogs, something a hungry man could sink his teeth into. So was born "The Rector's Red Hots," and in their annual appearance they leaped to local fame.

The "red hots" were just that—red and hot. Seared over charcoal, bathed in a scarlet sauce rich with meat and fragrant with spices, they snuggled in warm rolls sturdy enough to contain them. With crisp chopped onions, fresh tomato cubes, and peppery relish, the frank was topped with an aromatic sprinkling of Parmesan cheese and produced an aroma that coaxed and teased noses for blocks.

This was not in a suburban neighborhood of lawns and tree-lined streets, but in the city proper—an area of shops, offices, and apartments where workers and residents went their separate ways, barely conscious of each other. But on one fall day each year they converged on the grass outside the church, lured by a unique combination of sight, scent, and sound when these hot dog super stars were presented with all the showmanship they deserved.

Clergy and laity, chef's toques tilted jauntily above beaming figures in white aprons, presided behind a long counter as

the director of acolytes, with the gusto of a midway barker, loudly proclaimed the virtues and delights of "The Rector's Red Hots!"

The buyer was not disappointed. Flavors, textures, and temperatures united to create a product to satisfy the most discriminating. Bland and sharp, soft and crisp, hot and cold—all merged to belie the physical law: The whole was definitely greater than the sum of its parts. Well wrapped in a waxed cover because no paper napkin could contain this creation, the finished product was presented to the customer.

The only accompaniment was coffee—strong, hot, and fresh. If any were capable of augmenting this hand-held feast, he was forced to take himself inside where additional fare—salads, beans, and desserts—was available. But this was managed only by teenage boys or an occasional line barker.

Later, when everything was cleared, always earlier than planned, there were no leftovers! No forlorn franks or sad lumps of bread. The crusty, soft-centered rolls, saturated with sauce, had vanished to the last flavor-filled bite.

A generation has passed since that king of hot dogs was served. The young rector is now a bishop, and those who helped dispensed the "red hots" have settled into retirement or slipped away. The grassy church lawn has disappeared under a stately and serene arcade. The shops and apartments have retreated before a march of glass-walled, high-rise business bastions. The city has burgeoned, its neighborhoods melted into "urban areas."

But for those of us who had the opportunity to savor them, every time a frankfurter goes on a back-yard grill, the host, in a corner of his mind, hopes he can come up with a close second to "The Rector's Red Hots."

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