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# EPISCOPALIAN



PHOTOS BY JACK LUNN MOWERS



## Clowns bring festive air to faith

At St. Paul's Cathedral in Syracuse, N.Y., Bishop Coadjutor O'Kelley Whitaker and Popcorn the Clown (Marcia Graham) shared a conversation in lieu of a sermon at an acolytes' festival attended by more than 600 young people. During the festive celebration, Whitaker symbolically washed the feet of several clowns, a biblical sign of service.

Using clowns, drama, and other creative arts in the service of faith is both ancient, as the 14th-century Russian Orthodox "holy fools," and modern, as today's jazz Masses. In this issue we offer a sample of people who use their art to express their faith.

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# World News Briefs



## VENICE

The Archbishop of Canterbury has named two Americans to the new Anglican-Roman Catholic International Commission (ARCIC II), which holds its first meeting here this month. Bishop Arthur Vogel of West Missouri, a member of ARCIC I, and the Rev. Robert Wright, a professor at General Theological Seminary in New York City, will meet with the Commission's 22 other members to study remaining doctrinal differences and what hinders mutual recognition of each other's ministries. ARCIC II has been asked to recommend practical steps to restore full communion. Both Churches continue their study of the first commission's *Final Report*.

## NORFOLK

Local ecumenism was dealt a blow in this Virginia city when Roman Catholics were told to stop worshipping with Episcopalians and "recognize the difference that does exist in our traditions." For five years members of both Churches had attended services together at Church of the Holy Apostles, which had been formed by members of both faiths. Members shared a single Sunday service except for Eucharist, when each received Communion from a priest of his faith.

## SYRACUSE

In June, three services in different parts of the Diocese of Central New York marked Bishop Ned Cole's retirement. The form for the services of thanksgiving for Cole's ministry is the "Service for the Ending of a Pastoral Relationship" which the 1982 General Convention approved. Bishop Coadjutor O'Kelley Whitaker succeeds Cole this month.

## SAN PEDRO SULA

The Diocese of Honduras has elected the Rev. Leopold Frade to succeed Bishop Hugo L. Pina, who resigned for health reasons. Frade, 39, is a member of Executive Council and vicar of La Esperanza Parish in Orlando, Fla. Educated in Cuba and the U.S., he is one of two priests convicted in federal court for "trading with the enemy" in connection with a boatlift of Cuban refugees in 1980. Presiding Bishop John M. Allin and Executive Council have filed a legal brief in support of the priests' appeal of their conviction. At press time Frade was visiting in the Honduran capital.

## NEW SMYRNA BEACH

Paul Tate, a former Episcopal Church Center staff member, died in this Florida community on July 7. He had resigned in 1972 as executive for Overseas Jurisdictions. A graduate of the University of the South, Tate was a lay missionary in Cuba from 1928-1961. He was head of St. Paul's School, Camaguey, and served as a U.S. consular agent. Both countries honored his work. A memorial service was held in Port Orange on July 11, followed by a Spanish-language service in Miami for his former students and colleagues.

## RACINE

A \$25,000 Diocese of Milwaukee Venture in Mission grant helped the community of

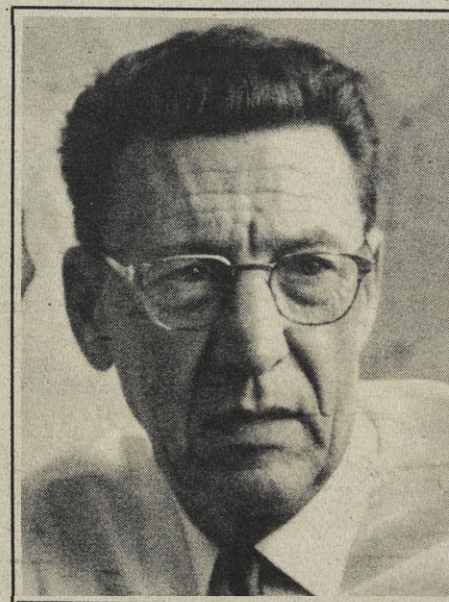
St. Mary turn the basement of the De Koven conference center in this Wisconsin town into a "lower level" to provide meeting rooms for 60 to 70 retreatants. Previously the sisters could house conferees but not offer them meeting space.

## WINCHESTER

Retired Suffragan Bishop John Baden of Virginia, 69, died at his home near here in April. A native of Washington, D.C., and a graduate of the University of Maryland and Virginia Theological Seminary, he served parishes in Maryland and Virginia before his election in 1973. Baden is survived by his wife Jean, two sons, and a daughter.

## GENEVA

Representatives from the partner dioceses of Southern Ohio and Lagos and Ijebu (Nigeria) met in this Swiss city in June. Southern Ohio is part of Province V, which



SEE NEW SMYRNA BEACH

has a Province-wide Partners-in-Mission relationship with the Province of Nigeria. The 16 American and 16 Nigerian delegates heard talks on mission and ministry by, among others, Bishop William Gordon, who heads the American Province's Nigerian Committee. Other parts of the 11-day June meeting were designed to help the delegates become personally acquainted. The meeting here, the suggestion of Southern Ohio's Bishop William Black, may serve as a model for a future meeting of representatives of both Provinces, according to Janet Lewis of Indianapolis, an observer and the Province V representative to the national Committee on Companion Relationships.

## DALLAS

The Diocese of Dallas elected a Winter Park, Fla., rector to fill the vacancy created when Bishop A. Donald Davies moved to the new Diocese of Fort Worth. Donis D. Patterson, elected on the fourth ballot, served parishes in Ohio and Florida before going to All Saints', Winter Park. He was active in the Diocese of Central Florida and in community affairs and has

chaired the National Renewal Conference. As an Army Reserve chaplain, he holds the rank of colonel.

## YORK

Bishop John Habgood of Durham will become Archbishop of York upon the retirement of Archbishop Stuart Blanch. Habgood, 56, worked as a pharmacologist for five years before entering the Church of England ministry in 1955. He is the author of several theological books, including one on the relationship of science and the Church. Habgood's opinions on two of the controversial issues facing the English Church are opposition to scrapping nuclear weapons and support for women's ordination to the priesthood, which he thinks should proceed slowly.

## FARIBAULT

Shattuck-St. Mary's Schools and the state of Minnesota are celebrating their 125th anniversaries this year. The school founded by the Rev. James Lloyd Breck is the oldest Episcopal-affiliated boarding school west of the Alleghenies; its grounds and buildings are listed in the National Register of Historic Places. The anniversary celebration culminated in a June commencement weekend which drew a number of notable alumni and educators.

## WHEELING

Anglican Bishop Richard J. Wood, who was expelled from South Africa for his opposition to apartheid, will be interim rector of St. Matthew's Church in this West Virginia city. He will be assisted by the Rev. Margaret Phillimore both at St. Matthew's and at St. Luke's Church on Wheeling Island.

## PONCE

On Pentecost over 500 people assembled in a sports stadium to witness the ordination of Puerto Rico's first woman priest. Bishop Francisco Reus-Froylan officiated at the ordination of the Rev. Nilda Anaya, the first Hispanic woman priest ordained outside the continental United States. Preaching at the service was the Rev. Nina Alazraqui of the Centro Hispano, Brentwood, Calif., who is the first Hispanic woman to be ordained in the Episcopal Church.

## NEW YORK

Molly C. McConnell has been named vice-president and manager of Seabury Press retail division with oversight for the Press' five bookstores in New York and Massachusetts, the newest of which opened June 1 at Trinity Church, Wall Street. McConnell was formerly managing editor and director of subsidiary rights at Seabury.

## ATLANTA

The Diocese of Atlanta needed only one ballot to elect its suffragan, Bishop C. Judson Child, to succeed retiring Bishop Bennett Sims. Child, 60, was canon pastor at St. Philip's Cathedral here for a decade before his election in 1977 to be suffragan. As a member of the Standing Commission on Church Music, he played a prominent role in introducing the revised Hymnal to the 1982 General Convention.



**T**he *Hymnal 1940* used only three of the six stanzas of this post-World War I poem which became the popular morning hymn, "Awake, awake to love and work." The *Hymnal 1982* includes all six verses to restore thanksgiving for God's creation as introduction and motivation. The hymn is appropriate for Morning and Thanksgiving Day. A rubric following the text says the hymn may begin with stanza 4. **AUTHOR:** Geoffrey Anketel Studdert-Kennedy (1883-1929), British priest, hymn chaplain, and poet. **SUGGESTED TUNES:** MORNING SONG, *Hymnal 1940*, No. 156; Songs for Celebration, H-316. **METRE:** 86. 86. 86.

- 1  
Not here for high and holy things  
we render thanks to thee,  
but for the common things of earth,  
the purple pageantry  
of dawning and of dying days,  
the splendor of the sea,
- 2  
the royal robes of autumn moors,  
the golden gates of spring,  
the velvet of soft summer nights,  
the silver glistening  
of all the million million stars,  
the silent song they sing,
- 3  
of faith and hope and love undimmed,  
undying still through death,  
the resurrection of the world,  
what time there comes the breath  
of dawn that rustles through the trees,  
and that clear voice that saith:
- 4  
Awake, awake to love and work!  
The lark is in the sky,  
the fields are wet with diamond dew,  
the worlds awake to cry  
their blessings on the Lord of life,  
as he goes meekly by.
- 5  
Come, let thy voice be one with theirs,  
shout with their shout of praise;  
see how the giant sun roars up,  
great lord of years and days!  
So let the love of Jesus come  
and set thy soul ablaze,
- 6  
to give and give, and give again,  
what God hath given thee;  
to spend thyself nor count the cost;  
to serve right gloriously  
the God who gave all worlds that are,  
and all that are to be.

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

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### Trinity peace plan draws signatures

Some 110 organizations and 25 individuals have joined in co-signing and sponsoring the six-point Declaration of Interdependence which calls for a bilateral, verifiable nuclear freeze.  
Originating with the Peace Project of New York's Trinity Church, Wall Street, the declaration's signers include the faculties of the five major American seminaries; the deans and presidents of six other schools, including George Rupp of Harvard and Gordon Torgersen of Andover-Newton; Dr. Helen Caldicott of Physicians for Social Responsibility; and Randall Frosberg, chairman of the National Nuclear Weapons Freeze Campaign.

Recognizing that the earth is a creation of interdependent kingdoms and that the superpowers' strategies reflect a lack of consciousness of this interdependence, the statement calls for: a halt to the production of and a ban on the deployment of the Cruise missile; a commitment to a

"no first-strike" policy; a bilateral, mutually verifiable freeze on testing, production, and deployment of nuclear weapons; an immediate reduction in nuclear stockpiles to begin reversal of the arms race; a reallocation to human needs of billions of dollars now spent on nuclear arms; and a commitment to forming a workable international peace-keeping body.

The declaration grew out of a nuclear colloquy held at Trinity in 1982 which included addresses by Salt II negotiator Paul Warnke, Caldicott, Admiral Eugene Carroll of the Center for Defense Information, businessman Alan Kay, Professor Seymour Melman, and the Rev. George Regas of the Episcopal Church Arms Race Task Force.

### ON THE MOVE

The Rev. William Dearnaley, a member of the Episcopal Church Center's communications staff since 1976, has been named news director, succeeding Walter Boyd, who has retired. . . In another staff change,

the Rev. David L. Seger of Baton Rouge, La., will begin his duties this month as assistant secretary of the General Convention with responsibility for editing and producing Convention's voluminous paper work—reports, resolutions, journals, dockets, and statistics. . . The Rev. Roddey Reid, the first and only director of the computerized Church Deployment Office, will retire at the end of the year. . . Matthew Costigan, treasurer of the Domestic and Foreign Missionary Society, also known as the Episcopal Church, announced recently that as of May the mortgage on the Church Center building at 815 Second Avenue in New York City is paid in full. . . The Rev. Thomas H. Carson, Jr., Episcopal Church Center stewardship executive, is distributing a new Venture in Mission "Catalogue of Mission Opportunities" which contains 38 projects. The first case book had 116 projects, which Carson says have been either fully pledged or funded or are no longer viable. Some in the new book appear at lowered figures because of partial funding.

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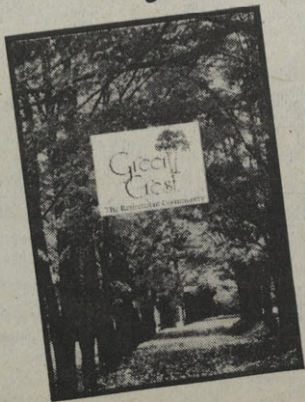


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# Switchboard

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

## MORALITY OF A RIFLE?

Regarding church leaders who urge a nuclear weapons ban, questions come to mind. Since the issue is moral, why does the desired ban not extend to all weaponry?

Episcopal and Roman Catholic clergy endorse a concept that no one can criticize—that of attaining peace. But they fail miserably in maintaining their short-sighted, tunnel-visioned attitude regarding Soviet thought and options.

R. L. Williams  
Louisville, Ky.

## MASS CONFUSION

I opened my June issue of *The Episcopalian* and found, to my astonishment, that the first article in World News Briefs says that in Albuquerque St. John's Episcopal Cathedral has instituted a Friday Eucharist using the Lutheran rite!

I can't pretend to be a liturgist, but as far as I know the Lutherans do not believe in our sacraments nor do they believe in Apostolic succession. How then could this be meaningful to either Episcopalians or Lutherans?

Catherine H. Smith  
Port Charlotte, Fla.

## THE TALKS GO ON

Accolades and "Amen" for the Rev. Marshall Minister (June issue) who presented an honest, candid perspective on the Roman Catholic Church's official teaching regarding who and what constitutes Roman Catholic authority and obedience: submission to the See of Rome as the only real western Catholic Church and acceptance of papal infallibility. No amount of ecumenical services, borrowed pulpits, sharing of cathedrals for Episcopal consecrations, covenanted parishes, or official talks such as ARC dreams are made of will ever change that final position. Anglican orders are still regarded as utterly null and void, and Catholic fellowship in its full authenticity means submission to the Roman pontiff.

As Father Minister [wrote], John Paul is not about to state that his predecessor's bull on Anglican orders was incorrect.

As an Episcopal priest who was reared in the Roman obedience, I sometimes marvel at the naive attitudes which color official ecumenical talks between Anglicans and Romans. Anglicans understand Romans much better than they understand themselves whereas Romans usually have no concept of how to deal with Anglicans theologically, spiritually, or liturgically.

We might hope for reunion, and I pray for it daily, but no amount of social and ecclesiastical flirting will reunite Anglicans and Romans: Neither wants to be subsumed by the other. Meanwhile the dance goes on, but is anyone listening to the music?

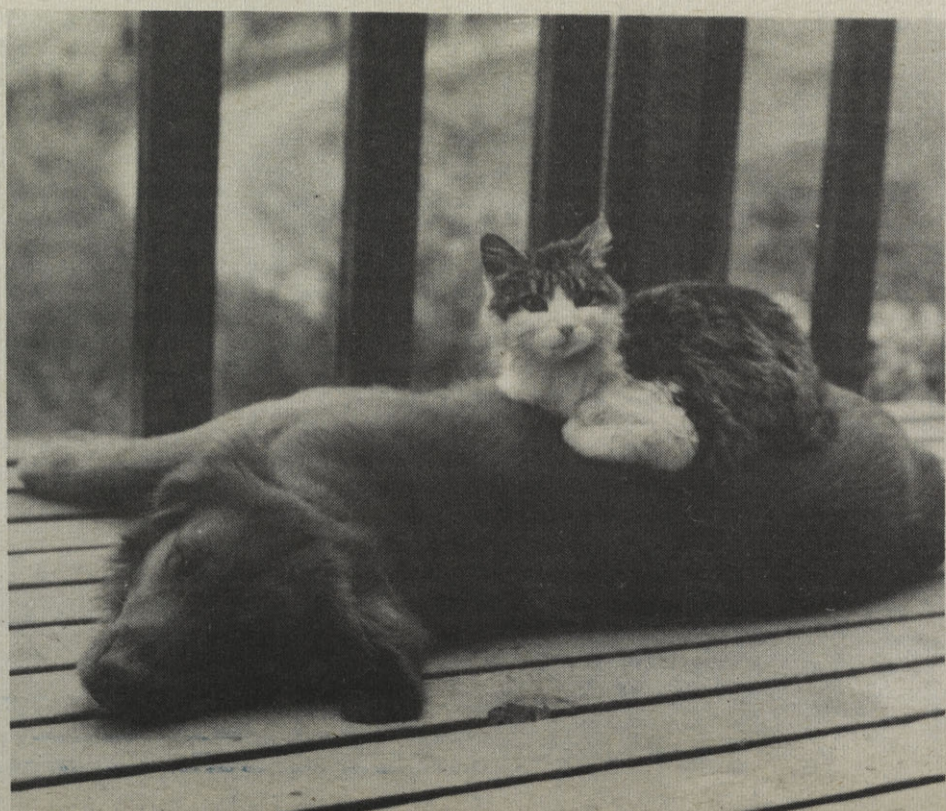
Steven M. Giovangelo  
Skokie, Ill.

While Marshall Minister's unfortunately intemperate article, "Rome must disavow Leo," constitutes beneath its poorly translucent rhetoric a cogent summary of the major obstacles to Anglican-Roman Catholic reunion, the author seems to have fallen victim to one the the hoariest "myths and pretensions" of Anglicanism—the fallacious Reformation legend that the Church of England is the successor to the pre-Augustinian Church in Britain.

Historically such a notion is, at best, a gross and unscholarly simplification. The ecclesiastical institution known as "The Church of England" was founded, by the grace of God, at the express initiative of the Roman pontiff Gregory the Great as a missionary endeavor of the Roman Church. Anglican liturgy, ecclesiology, and theology owe their inception to continental sources rather than to the admittedly inspiring British anomaly the Church of England supplanted.

Christopher Seal  
Quincy, Calif.

# The Episcocats



"We might as well rest now—next month meetings start piling up again."

What a joy to see in print a realistic appraisal of the ecumenical movement as it affects the Anglican-Roman dialogue. Father Minister is right on target when he asserts that Rome has changed nothing.

Edmond T. P. Mullen  
New York, N.Y.

## SOCIAL SECURITY AND EQUAL JUSTICE

In response to Father Carlozzi's article (June issue) on Social Security and clergy compensation, I was dismayed by what he did not say.

Clergy pay the same Social Security tax as any other self-employed person. It is somewhat self-serving to compare ourselves to employees in this one instance while simultaneously preserving other aspects of what it means to be self-employed.

Secondly, clergy who own their own homes (and most do) qualify for the parsonage deduction. Had I not been able to take the parsonage deduction in 1982, I would have paid \$900 more in federal taxes. As a self-employed clergyman, I paid \$900 less in federal taxes, and [that amount went into] Social Security. I think that is a pretty fair deal.

Vestries should consider equal justice in compensating clergy, but the whole picture should be considered and not just self-serving portions of it. There is a difference between justice and greed.

Nathaniel W. Pierce  
Nampa, Idaho

## FINAL WORDS

Leilia B. McElveen's article [June issue] about "catachreses" reminded me of junior choir when we young singers left church at the Doxology for our Christian education classes. Because it was our exit line, for years I sang "Praise God from whom all blessings flow/Praise him all creatures, here we go!"

I confided this to another chorister who laughed and said that in her relief to escape the congregation and shed her hot robe she invariably concluded with "Praise Father, Son, and Holy Smokes!"

Kathleen Harrison  
Coshocton, Ohio

My son began his TV-watching career with shows like *Yogi Bear* and *Augie Doggie*. Logically, he began *Adeste Fideles* with "O come, Augie faithful."

My major alterations to Christmas carols were "O little town of Bethlehem, how still we seedy lie" and "We three kings. . . bearing gifts we travel so far." I once read of a child who asked her mother, "Where are Orey and Tar?" Naturally, she meant the homelands of those three kings.

Virginia B. Strunk  
Roselle, N.J.

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## Eight Jubilee Centers show variety of ministry

When the June meeting of Executive Council affirmed the designation of eight Jubilee Centers, it highlighted an amazing variety of ministry—both of direct service and of advocacy—performed by congregations, dioceses, and ecumenical programs around the country.

With the Jubilee Center designation comes the responsibility for the named group to share experiences with others.

Presiding Bishop John M. Allin left the Council meeting in Iowa, flew to Cleveland to consecrate Ohio's new bishop coadjutor, returned to New York to change suitcases, and drove to Lewistown, Pa., to join Bishop Charlie F. McNutt on June 19 to designate St. Mark's as one of "the first and most impressive" Jubilee Centers.

St. Mark's grows and cans food, makes home repairs, cuts wood for fuel, transports the homebound, participates in Meals on Wheels, mediates in strikes, and carries out a nursing home and prison visiting ministry.

Most of these projects are incorporated into the worship of the parish, such as the "Wood Mass" offered at the site of the cutting, with the wood as the offering, or, during the work week, starting the day with a service, working all day, and completing the service at night after the work is ended. The Rev. Peter A. Greenfield is rector.

Across the country the Episcopal Pastoral Center located in the heart of Denver, Colo., employs seven professionals and some 60 volunteers to provide emergency assistance as well as pastoral counseling, job redirection, resources, and referral. The Center also advocates for change in the social service system. Ecumenically funded, the Center, under the direction of Canon Egbert M. Womack, executive director, has trained staff for 10 other agencies.

Located at the edge of the city's downtown area in Saginaw, Mich., St. Paul's Church has a 60 percent black membership and a long history of community service. St. Paul's has a soup kitchen, a Golden Age club, a welfare rights organization, and it works with housing and day care. The Rev. William Boli says his congregation could "testify to others of a deep level of commitment to social action, the use of the building by outside groups, and a willingness to welcome neighborhood people to worship."

St. Philip's Church is a guiding force in Urban Ministries of Durham, N.C., in which 37 Christian and Jewish congregations operate five major programs. In addition to building a community center on land owned by St. Philip's, the program now feeds 300 people a day in the Community Kitchen with another 175 served by Meals on Wheels; almost 1,000 persons a month use the food cupboard or seek financial aid. St. Philip's rector, the Rev. C. Thomas Midyette, III, cites the program's unified approach and caring environment.

Holy Cross Church in Miami, Fla., ministers in one of the poorest areas of Dade County to American blacks, Puerto Ricans, Cubans, and representatives from most Caribbean and Central American countries. Holy Cross' outreach began nearly 10 years ago with a day care center, and now it does drug rehabilitation; provides emergency assistance for rent, utilities, medicines, school expenses; and distributes

food and clothing regularly. The new Jubilee Center is working to build interracial and cultural understanding through the use of a common language, English, in its inclusive services. The mixed congregation celebrates different music, food, holidays, customs, but at the Eucharist it should pray in one voice, in one language, says Holy Cross' rector, the Rev. James Gilmore.

HOPE is both a program acronym (Helping Other People Emerge) and the vision of the Diocese of Springfield's Jubilee Center, the East St. Louis Metropolitan Ministry. In the joint effort Episcopal, United Church of Christ, Roman Catholic, and Presbyterian churches have worked since 1979 for better housing, safer streets, more jobs, and better education, transportation, health care, and recreational opportunities. Two of HOPE's most recent programs include a nursing home ministry and housing rehabilitation.

The Diocese of Tennessee's first Jubilee Center in Nashville sees itself as a catalyst and coordinator for Episcopal congrega-



Photos by Kenneth Quigley

Jubilee Centers are often ecumenical. Presiding Bishop John Allin, above, greets a Mennonite couple whose church works with St. Mark's, Lewistown, Pa. At left, Allin joins rector Peter Greenfield and Bishop Charlie F. McNutt, Jr.

tions and agencies. Episcopal Ministries of Middle Tennessee works through the Urban and Regional Ministry, located in

Nashville's Christ Church. Led by the Rev. Ed Landers and with Episcopal congregations, it carries out county-wide weatherization, a public affairs program, a food bank, a housing project, education for ministry, and congregational development.

Located at two congregations in Washington, D.C., the Urban Mission Training Program emphasizes in-service training combining educational disciplines with active participation in the life of these mission centers serving the city's more disadvantaged neighborhoods. Through St. Philip the Evangelist in the Anacostia section and St. Stephen and the Incarnation, the program trains clergy, seminarians, and laity for more effective urban ministry. A diocesan Urban Training and Action Commission oversees the program which is funded in the diocesan budget.

By designating these eight Centers as resources, the Executive Council hopes to spread their ministries further. As Presiding Bishop John Allin advised in Lewistown, "Be contagious."

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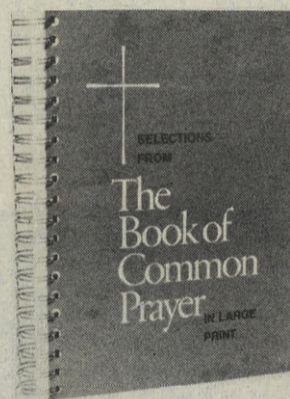
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# Jubilee, peace reports and staff changes top quiet Executive Council agenda

by Janette Pierce

Updates on Jubilee Ministry, peace-making, and Episcopal Church Center staff changes and the Rev. Sandra Wilson's election to be a new member were top agenda items for Executive Council's June meeting in Des Moines, Iowa. St. Paul's Episcopal Church played host to Council, and Lutheran Bishop Paul Werger brought to the gathering the greetings of all Christians in Iowa. Council member Bishop Walter Righter of Iowa introduced Werger and welcomed fellow members.

Bishop Elliott Sorge, Alice Emery, and the Rev. Richard Anderson, Council staff members, reported on the progress of the Jubilee Ministry program. Anderson, executive for Communication, introduced the "JM" logo and showed a prototype of the Jubilee journal he plans to publish three times a year. Mabel Allen of the Diocese of Newark will be editor.

Sorge, executive for Education, described the preparation of a new Bible study resource and the development of a congregational program to help local churches identify and begin community outreach projects.

Alice Emery, executive for National Mission, discussed her efforts to contact bishops about the designation of Jubilee Centers. She has received over 20 responses, and more are arriving daily. Emery showed a sample Jubilee Center certificate. Later, Council affirmed eight Jubilee Centers, which will receive certificates (see page 5).

In a related action, Council heard that initial costs for the Jubilee Ministry are expected to equal the \$250,000 assigned in the 1983 budget. Council also learned that \$600,000 for Jubilee grants had been included in the current Presiding Bishop's Fund for World Relief budget but that the Fund had not yet received money earmarked for the projects. The Fund and the Coalition for Human Need are the agencies to respond to Jubilee grant requests.

Following the Jubilee presentation, Council saw a television program filmed at last spring's Episcopal conference on peacemaking (see June issue). Bishop Donald Davis of Northwestern Pennsylvania, a Council member, praised the gathering and called it "a balanced, rational struggle to hear the Gospel in this issue."

Presiding Bishop John Allin spoke briefly of a peace conference of international religious leaders in Uppsala, Sweden, in which he participated just prior to attending the Episcopal meeting (see June issue). Reflecting on the diversity of participants, Allin "marveled" that they could agree on the statement hammered out at the conference. Most of those who met in Uppsala will be present at the World Council of Churches' Assembly in Vancouver this month, and he said they will have an impact on deliberations.

This year's Council meetings have been filled with fond farewells as staff take leave of the Church Center. June was no exception. Former press officer Walter Boyd had attended Council meetings as part of his job from 1968 until his retirement following the last Council meeting. He was in attendance by invitation at Des Moines where Council members and colleagues praised both his professionalism and integrity.

Also honored for her contributions was Jeannie Willis of the World Mission staff, who plans to retire this year, and, in absentia, the Rev. Franklin Turner, coordinator for Black Ministries, who will join the staff of the Diocese of Pennsylvania this summer. Council also bade farewell to

Sorge, who will become Bishop of Easton.

Bishop Milton Wood, executive for Administration, will retire at the end of the year. Allin announced he has asked Bishop Alexander Stewart of Western Massachusetts to succeed Wood.

Canon James Gundrum, General Convention's executive officer, announced the reorganization of the Convention planning office, which has moved into the Church Center. Karl B. Fischer, a New York hotel and conference executive, is the new General Convention manager, succeeding Bob N. Wallace of Louisville, Ky.

In other actions, Council:

- urged study of the Roman Catholic Bishops' Pastoral on Peace together with the 1982 Episcopal Bishops' Pastoral and the report of the Joint Commission on Peace;
- heard Council member Pamela Chinnis describe her trip to South Africa and testimony before the Eloff Commission (see May issue);
- went on record in support of increased research on AIDS (Acquired Immune Deficiency Syndrome), the publication of resources dealing with the epidemic disease, and the encouragement of pastoral ministry to those affected by it;
- learned of scheduled workshops on planned giving;
- distributed a record \$600,000 in unallocated Venture in Mission funds, mainly to diocesan programs in Latin America and the Philippines;
- learned that the Episcopal Church has filed a legal brief supporting the Rev. Messrs. Joe Doss and Leo Frade who are appealing their conviction on federal charges, the result of their boatlift of Cuban refugees;
- heard Bishop Righter describe his diocese's public relations effort to make the Episcopal Church more visible in Iowa;
- was notified of a mid-winter conference for college-age Episcopalians, faculty, and chaplains to be held in Estes Park, Colo.;
- learned that a number of churchwomen's organizations had met and formed a Council on Women's Ministries; and
- designated the first week of Advent a time of prayer for Hispanic vocations.

## Council picks Wilson to fill vacancy

Executive Council needed only one ballot to elect a Bridgeport, Conn., rector, the Rev. Sandra Wilson, to succeed Council member Alex Dickson, who resigned when he was elected Bishop of West Tennessee.

Wilson, one of the first black women rectors in the Episcopal Church, is a graduate of Vassar College, where she was later acting chaplain, and Union Theological Seminary. She studied at the University of Vienna and the Goethe Institutes of Göttingen and Murnau, West Germany, as well as in the clinical program at St. Elizabeth's Mental Hospital, Washington, D.C., where she was Protestant chaplain.

Prior to attending seminary, Wilson worked for the Girl Scouts of the USA, Chase Manhattan Bank, Trans World Airlines, and *Time* magazine. Long active in community and church affairs, she currently serves on the boards of the Bridgeport YMCA and Connecticut's Episcopal Community Services, is a member of General Convention's Joint Commission on Peace and Connecticut's Commission on Ministry, chairs the Bridgeport deanery's Christian Education and Youth Ministry group, and is a member of the Coalition of 100 Black Women, the Union of Black Episcopalians, and the Episcopal Women's Caucus.



Photo by Penny Jones

For the ninth year St. Paul's, Morris Plains, N.J., has given several thousand dollars to the Presiding Bishop's Fund. This year the Rev. Joyce Tompkins, associate rector, gave Presiding Bishop John M. Allin an I.O.U. for \$300 and the Rev. David Hamilton, rector, left, gave him a check for \$5,000. The offering, which will be used for relief in Lebanon and Uganda, was raised through individual donations and fund-raisers such as a senior high volleyball marathon, a silver tea, and a production of Pippin, presented by St. Paul's Players.



**ECUMENICAL BAPTISM**  
Collin Knight wore blue rompers when he became a part of ecumenical history during his joint Episcopal-Lutheran baptism in Stanley, Va., in June. His mother Lisa is a member of St. Luke's Lutheran Church and his father Todd is a member of St. George's Episcopal. The Rev. Steven Ridenhour, left, St. Luke's pastor, and the Rev. Douglas Puckett, vicar of St. George's, participated in the baptism using the Lutheran Book of Worship.

## Group forms new Council for Women

by Salome Breck

"It's the first time since the General Division of Women's Work disbanded in 1967 that the women's organizations of this Church have come together," Sylvia Corey, head of the 1985 Triennial Committee, said of a meeting held early in June at Xavier Center, Convent Station, N.J.

There representatives of most of the national Episcopal women's organizations and of minority groups and women's religious orders formed the Council for Women's Ministries "to increase the effectiveness of women's ministries... and to advance the role of women in the Church."

The some 30 representatives voted to publish the *Journal of Women's Ministries*; to produce a Council for Women's Ministries Day at the 1985 Triennial; to meet again in 1983 and in 1984; to organize and use a job skills bank; and to study the feasibility of holding a separate national meeting for women.

Attending the meeting were Corey and Eleanor Smith of the Triennial Committee; the head of the United Thank Offering Committee; and presidents of the Church Periodical Club, the Episcopal Women's Caucus, the Episcopal Women's History Project, the National Association of Diocesan Altar Guilds, and the Task Force on Women.

Also attending were representatives of the Daughters of the King and the Episcopal Society for Ministry on Aging as well as Episcopal Church Center staff members Ann Smith, coordinator for women's ministries, and Marcia Newcombe, social welfare officer. Girls' Friendly Society representatives were unable to attend.

The New Jersey gathering was called by Smith. Requests from Corey and Carol Freund, president of the Task Force on Women, led to an earlier two-day meeting with representatives of the National Association of Diocesan Altar Guilds, the United Thank Offering Committee, and the Episcopal Women's Caucus. There the women called for the larger gathering to which two representatives from each of the Episcopal groups was invited.

The stated purpose of the new Council for Ministries is "to bring together the leaders of the women in the Episcopal Church; to increase the effectiveness of women's ministries; to support the different gifts, values, and ministries of women; and to advance the role of women in the Church."

### ECUMENICAL COMMUNITY EPIPHANY SERVICE

The Rev. Gordon S. Price is seeking information and format for an ecumenical community Epiphany service to be held out-of-doors. Write to him at 812 S. Main St., Palmyra, Mo. 63461.

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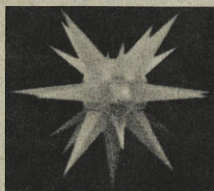


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### Renewal.

It's a word to evoke questions and conjure images of strange happenings. In some church circles the word is greeted with frowns, fear, and trepidation.

Webster's *New Collegiate Dictionary* defines renewal as "the rebuilding of a large area," "the act or process of restoring to freshness, vigor, or perfection," "to begin again."

A short prayer says: "Lord, renew your Church and begin with me." Renewal begins with individuals. As one by one a Church's members are renewed, then signs of renewal show forth in various ministries.

The Rev. Phillip E. Weeks, Episcopal priest and executive director of Barnabas Ministries, Inc., came to the Church of the Good Shepherd, Fitchburg, Mass., to teach renewal techniques for three dynamic and joy-filled days. A native Virginian, chaplain to the International Order of St. Luke the Physician, and one of the original members of the Episcopal Charismatic Fellowship, Weeks led the conference for Christians of all denominations.

Songs of praise and thanksgiving throughout the weekend—led by Good Shepherd's Larry and Cindy Waterman—proved the adage, "He who sings prays twice."

"Often we do what we think we're supposed to do in worship," Weeks told those

who attended the opening session. "But we should offer a spiritual sacrifice—to live as a Christian, to praise God, to worship, to serve. We are a chosen people, a royal priesthood. As Israel was chosen in the Old Testament, so we are also chosen in the New Testament through Jesus Christ."

"We didn't find Jesus. He was never lost. He found us. He chose us. He called us out of darkness into His marvelous light. Our priesthood, then, can be expressed through the ministry we are each called to do, whatever it is."

In the second session, Weeks explored the question of what God is doing in the restoration of the Church because any restoration or renewal is by His intervention and not under the control of the people. With His guidance we discover who we are and we attempt to use His gifts, the gifts He gave to do His work.

"We are not in church to be entertained, to be sung to, or to sit in a pew," Weeks said. "Jesus didn't say, 'Go out and make church members.' He said, 'Go out and make disciples' yoked to Jesus."

Weeks paused and let his eyes wander over the assemblage. "Paul did not say, 'Hold church conferences and elect leaders by a popularity poll.' He said, 'Pray and select spiritual leaders who participate in the life of the Church.' Pray diligently for God to show you who to elect. And then call your leaders to accountability."

He sketched the body that is the Church:

- The skeleton is apostleship—to witness.
- The nerve center is prophecy—to edify,

to build up, and to exhort.

- The digestive system is evangelism—to call to commitment, to feed the Body by sharing faith.
- The blood system is pastoring—to care for the sheep, protect them.
- The mind is teaching, wisdom, education.

In workshops conference participants explored feeding and clothing those in need; special nursing home, hospital, and prison outreach ministries; youth ministry; Cursillo and Marriage Encounter; and caring and nurturing of the Body.

During his third teaching Weeks said, "Grace is a shorthand word for the marvelous love story of God." On a newsprint pad he wrote: "God's Riches At Christ's Expense," and he said, "If we focus on our works, we nullify grace. Grace is God's forgiving me as I am right now. Grace enables us to have righteousness. Good works might be our ministry."

"Don't argue with the Lord," Weeks continued. "Pray and ask for whatever you need—even the 'dumb' things. Then when you feel you've prayed enough, stop. He answers all of your prayers."

Summing up, Weeks said, "Whatever gifts we have are because of His grace. The gift is the Holy Spirit. The gifts will then manifest themselves as we accept the gift."

Weeks' ministry calls him to many places, but in each he leaves a part of himself as he brings the message of God's love to all who will hear it.

Fay H. Nilsen is a free-lance writer and member of Good Shepherd, Fitchburg, Mass.

## CHURCHES ON THE MOVE

IN FITCHBURG, BROWNSVILLE, OCEAN HILL, BROOKLYN

### SERMON POWER AIDS HOUSING

by Barbara Hall

One Sunday morning a year-and-a-half ago a man listened to a sermon on Nehemiah: "You see our wretched plight. Jerusalem lies in ruins, its gates destroyed by fire. Come let us rebuild the walls of Jerusalem and be rid of the reproach," read the accompanying scripture (Neh. 2:17 NEB).

The man was Michael Cegan. The clergyman who preached the sermon was the Rev. Johnny Ray Youngblood. And the outgrowth of that Sunday morning message is the Nehemiah Plan, an interdenominational, church-sponsored effort to provide urban housing in the Brownsville, Ocean Hill, and East New York sections of Brooklyn. These areas were described in one local press account as places "where human dignity and civic pride have been crushed to such a point that even one symbolic brick placed upon another would rise as a monument to progress."

The Nehemiah Plan calls for more than a few symbolic bricks. City housing officials call it the largest undertaking of its kind in the city to date.

Construction is expected to begin this summer on Phase I, or 1,000 of a planned 5,000 single-family, owner-occupied row-houses in East Brooklyn. A two-bedroom house will cost \$40,000 and a three-bedroom \$45,000, or 25 to 40 percent below current market value because of a \$12-million, church-initiated, revolving loan fund available interest-free to participating builders. The city has provided 40 square blocks of land for Phase I construction and will provide financing.

During the formative stages of the Nehemiah Plan, church leaders of East Brooklyn held interfaith discussions on issues such as local family relations, consumerism, and housing.

At the same time, I. D. Robbins wrote columns for *The New York Daily News* which advocated owner-occupied single-family dwellings—rather than high density apartment projects—as a possible urban housing solution.

### ST. BROOKLYN CHURCHES' NEHEMIAH PLAN



Photo by Juan R. Maldonado

A catalytic sermon by the Rev. Johnny Ray Youngblood, standing, inspired Michael Cegan, seated, to join others in an ambitious housing program to "rebuild the walls of Jerusalem" in Brooklyn, N.Y.

And Michael Cegan's organization, East Brooklyn Churches (a branch of the Industrial Areas Foundation established by the late Saul Alinsky), was arranging 100 home forums in the area, encouraging people to talk openly about neighborhood concerns. In the home gatherings Cegan and his associates heard an appeal for the type of housing described in Robbins' columns. The voices converged.

Under East Brooklyn Churches' wing, 42 congregations agreed to a \$12-million revolving loan fund. On behalf of the Diocese of Long Island, which includes Brooklyn, Bishop Robert C. Witcher has committed \$1 million toward the Episcopal Church's \$3 million share. Active fundraising to secure the remainder of the pledge continues.

The first Episcopal congregation to take interest in the Nehemiah Plan was St. Barnabas' Church, whose vicar, the Rev. Ephraim Goorahoo, says frustration with city bureaucracy has been countered by the strong cooperative spirit in the ecu-

menical community. "The fact is, our parishes share the same problems, the same cares. We're not different."

The waiting list for public housing in East Brooklyn is 160,000 names long, and Cegan says his office has been deluged with applicants for the Nehemiah Plan, several hundred of them people now living in sub-standard housing in the immediate neighborhood.

He says goals for Plan construction include high quality and speed. "We've been told by the city that no project has moved as fast as this one. We've been telling them it feels very slow to us."

"We've experienced bureaucratic delays for over a year, but now, suddenly, some people are starting to become believers. If this works here, it'll work in other parts of the city."

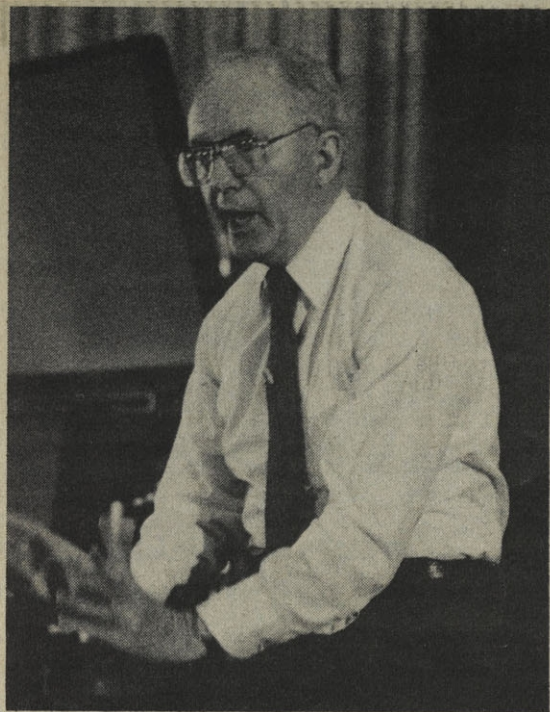
The urgency, he explains, is based partly on East Brooklyn's severe housing shortage and partly on the fact that construction costs decrease in proportion to speed.

Outdoor groundbreaking ceremonies for the project were held last October. At that time, church and city leaders addressed a crowd of 4,000 persons. One of the speakers was Youngblood, who told his audience, "We hear a lot of talk about grass-roots organizations. Grass roots grow in smooth soil. There's no smooth soil in East Brooklyn. Our roots are deeper and stronger and tougher because our roots—the roots of East Brooklyn Churches—have had to fight for life in broken glass and shattered brick and rough, hard rubble."

In his East Brooklyn Churches office recently, amid unraveling red tape and reams of plans, Cegan reminisced about the influential sermon. It had been late winter when Youngblood had adjured some 700 parishioners to become what he called "The New Nehemiahs."

"What he told them that morning," Cegan recalled, "is 'when we walk outside these church doors, we see destruction, . . . empty blight. We must rebuild.' He put the line between all the dots for me. It was a wonderful sermon."

Barbara Hall is a free-lance writer who until recently lived in Brooklyn, N.Y.



## Go get 'em, speakers tell Next Step meeting

by Lucy Germany

"We need to work at worship, to add imagination and variety. We need to know the Gospel so we can preach it. We need to extend our pastoral care, . . . and that takes teamwork and courage." So Presiding Bishop John M. Allin challenged 120 people from 12 dioceses who gathered in Norman, Okla., for a Province VII exploration of Next Step in Mission.

Passed by the 1982 General Convention, Next Step is a program of parish evaluation of service, worship, evangelism, education, and pastoral care (SWEEP), and in addition to Allin, Dean Herbert O'Driscoll of the College of Preachers and the Rev. Charles Huffman gave participants challenges and practical examples of how to begin this process. The Rev. Charles Sumners provided lively guitar music and singing.

Huffman, rector of St. Matthew's, Austin, Texas, said many newcomers and lapsed members are "out there waiting for us to be pastoral." He explained that in his parish 425 people attend Sunday services, seven councils direct lay ministry, and the \$435,000 budget is double last year's. But to begin to be pastoral, he said, the parish must first know itself because "there is a demonic element in thinking your church is one thing when it is something else."

At St. Matthew's, Faith Alive, an Episcopal fellowship which helps parishes with spiritual renewal, was the catalytic event

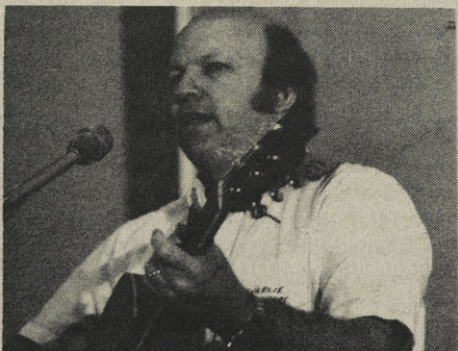
that "got us really stirred up." The parish now exists to support and deploy present and future members. Weekly staff meetings, regular pastoral meetings of clergy over breakfast, a computerized accounting system, nine outreach programs, and special programs of Bible training and stewardship are all elements of St. Matthew's ministry.

O'Driscoll spoke of a drowning world in which we must decide if we are Noah or victim. "We need to touch one another. We are all cells in a living body. We are all one."

He said people must "answer anew the question, 'Who is Jesus Christ for us?' to be able to evangelize. There is only crew aboard this ship. No passengers. There are only players. No spectators."

The conference allowed participants to meet with those from other dioceses, to share information, and then to return to their parishes to decide what their own next steps will be.

Lucy Germany is editor of *The Texas Churchman*, Diocese of Texas.



Photos by Lucy Germany

*Exhorting listeners to action on Next Step are Herbert O'Driscoll, top, and Presiding Bishop John M. Allin, top right. Music was the Rev. Charles Sumners' job.*

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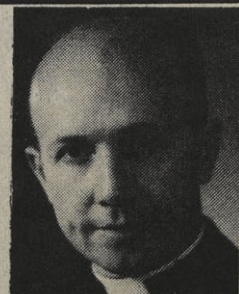
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## Feasts for Feast Days

BY VIRGINIA RICHARDSON

August 28

### St. Augustine of Hippo

Augustine was born in 354 in Tagaste, Numidia (now Souk Arrhas, Algeria) to a Berber family which held Roman citizenship. His father was a pagan. His mother Monica was a Christian who prayed for her son's conversion during his dissolute youth and membership in the Manichee sect.

After an excellent education, Augustine taught rhetoric at Tagaste, Carthage, Rome, and later at Milan where in September, 386, after a long spiritual struggle, he experienced religious conversion. The story is famous. As he sat in a garden he heard a child's voice chanting: "Tolle et lege" (take and read). He picked up his copy of St. Paul's Epistles, which opened to Rom. 13:13: "Not in reveling and drunkenness, not in lust and wantonness. . . Rather, arm yourself with the Lord Jesus Christ." He was baptized by St. Ambrose on Easter Eve, 387.

### Broiled Lamb

Marinate 3 lbs. of lamb, cut into 1-inch cubes, in olive oil, pepper, and thyme for 1 to 12 hours. Thread on skewers, six per serving. Broil over high heat until brown and crusty, about 15 minutes, for pink and rare meat. For well done, lower flame and spread coals and broil 20-25 minutes to your taste.

### Rice and Noodles

1 cup raw rice  
½ cup fine noodles  
½ cup butter or margarine  
1½ cups water  
2 tsp. chicken bouillon powder

Soak rice in hot water ½ hour. Drain on paper towels. Brown noodles in butter. Add rice, stir well until coated. Add 1½ cups water and bouillon powder. Cook until water is absorbed. Add more water if rice is still too hard. Cover. Leave on low heat or on asbestos pad until dry.

### Tomato-Onion Salad

6 small onions  
1 clove garlic  
6 tomatoes, peeled and chopped  
6 tbs. olive oil  
2 tbs. lemon juice  
1 tsp. salt  
Salad greens

Steam onions and garlic until partially tender, approximately 15 minutes. Drain, cool. Add tomatoes and seasonings; let stand. Just before serving, toss with salad greens.

### Pita Bread

Wrap in foil and heat through. Slip meat off skewers and pile into bread pockets. The salad mixture, without the greens, may be eaten in the same way.

### Palace Bread

½-1 cup honey  
½ cup sugar  
½ lb. butter or margarine  
1½ cups soft bread crumbs

Over low heat mix honey, sugar, and butter. Bring to boil, stir occasionally, boil 3 minutes. Add crumbs, boil 3 minutes more, stir occasionally, until mixture is golden and thick as applesauce. Pour into buttered 8-inch pie pan. Chill. Serve with cream or whipped cream.

## NEWARK SETTLES WITH URBAN PROGRAM DIRECTOR

A cash settlement ended a trial in Superior Court in Newark, N.J., and months of controversy sparked by the Episcopal diocese's firing of the executive director of Newark Episcopal Cooperative for Ministry and Mission (NECM), an innovative urban program.

When the diocese fired Clarence Williams in October, 1981, he had completed 14 months of a four-year contract prepared by him and signed by Newark's Arch-

deacon James Gambrill. Williams sued the diocese for wrongful termination, and the diocese counter-sued, alleging fiscal irregularities and that Williams had misrepresented his experience on his resume when applying for the \$25,000-a-year position. During the trial diocesan officials admitted not checking Williams' references.

After the trial, the Rev. Abigail Painter, secretary of the NECM board, indicated that the program's future is in doubt. NECM may be temporarily dismantled and the remainder of its \$570,000 Venture in Mission grant invested.

The Reverend  
Paul Henry Moser  
Rector  
Emmanuel Episcopal Church  
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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.

This quest led to a 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 Columbarium niches now being used.

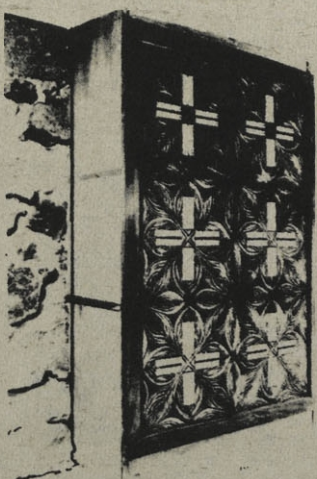
This Chapel is now the repository of a magnificent, hand carved altar and reredos by Johannes Oertel, a late 19th-century priest whose sanctity, artistry and craftsmanship live on. The exquisite design and fabrication of the bronze columbarium by Armento Liturgical Arts both complements and completes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

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## A creative revival — the ancient, now modern tradition

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On either side of ALL SAINTS CHAPEL are the galleries which house two Columbaria with 24 niches each (one shown above) and one with 16 niches, total of 64 niches.

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



Photos by Harry Branflick

## 'Unquenchable fire' keeps him on stage

by Aubrey B. Haines

A front-row seat at the musical, *Kiss Me, Kate*, gave young Warren Nyback a love for theater that never waned through college, ordination to the priesthood, and several parochial assignments in his native California. "I feel real kinship with Jeremiah, who claimed there was a fire in him that cannot be quenched," he says.

Now rector of St. Paul's, Pomona, Calif., Nyback grew a beard to play Tevye in St. Paul's Players' spring production of *Fiddler on the Roof*. "My own devotional life is similar to that of Tevye. His openness with God, his honesty are important. I find [it] tremendously rewarding getting inside Tevye. I appreciate his relationship with God. Tevye has five daughters. I have two," says the 44-year-old priest. "The tradition he affirms appeals to me more as I grow older. He recognizes the tradition must change. I sense his agony when his daughter marries outside the faith. 'Bend me so far, and I must break,' he says. I find it deeply moving."

In his 11 years at St. Paul's, Nyback has played the butler who turned Nazi in *The Sound of Music*, Henry Higgins in *My Fair Lady*, King Arthur in *Camelot*, and Billis in *South Pacific*. The roles feed "the Walter Mitty in me," he says, adding that he thinks many priests have some "ham" in them. "After one of my performances some parishioners came onstage and handed me a five-pound can of ham."

His parishioners "may like to see me in a role different from that in which they find me on Sundays," Nyback says, and the plays give him an opportunity to know cast members who are not also church members. Three actors have joined the parish as a result of having appeared with St. Paul's Players.

Nyback, who says liturgy and drama often go together, thinks drama can help people confront issues. St. Paul's Players avoids avant-garde and theater of the absurd. "We produce whatever is in good taste," Nyback says, and he notes that a play can often make more impact than a sermon.

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# Arts thrive at Florida's St. Boniface

by Betty Brandt

A Conservatory of the Arts flourishes at St. Boniface Episcopal Church on Siesta Key, Fla., with visual arts, music, and drama all living happily under a church roof.

The oldest and largest department—music—has 300 students, 27 teachers, and courses in theory, piano, recorder, and organ improvisation as well as private instrumental lessons. The art department, with a nine-member faculty and from 40-50 students, offers collage, drawing, painting, photography, sculpture, fabric painting, and children's classes. Drama—the newest division, called "Centerstage"—offers mime, improvisation, acting, radio-TV commercial workshops, and theater for deaf audiences.

The Rev. David Johnson, rector of St. Boniface, hesitates to call the parish arts program unique, but the Conservatory's Don Ryno says, "You could probably count the others of any size on one hand. We have people coming from all over the country to study what's going on here." Ryno, minister of music, coordinates Conservatory programs, which also include prayer and personal religion courses and a literature course.

Susan Vinton, who heads the visual arts



program, says, "In many people's minds the Church is over here, and the community is over here, separate entities. Part of the reason for the Conservatory is to show that Church and community can work together."

St. Boniface enthusiasts say the arts can and should be an integral part of the religious community, a way to alter perceptions of the world and people's relationships in and to it.

Betty Brandt is a feature writer and copy editor for Pelican Press, Sarasota, Fla., from which this article is adapted.



Photos by Rebecca Wild Baxter



## VESTMENT DESIGNER

by Sandra Wiechert

Marguerite Casparian is active at Trinity Church, Lawrence, Kan., while her husband is chaplain to Kansas University's Canterbury House. A greeting card designer and creator of liturgical vestments, Casparian uses only wool, silk, linen, and cotton in her vestments because "I can trust natural fibers." She likes to use Japanese obis because it's "fulfilling to take the fine work of one culture and rework it into the fine craftsmanship of the Christian culture. The completed vestments represent the overlay of several God-given cultures."

Reprinted from *The Kansas Churchman*.



## TV football yields six parish kneelers

When the Rev. Richard J. Risser of Church of Our Saviour, Jenkintown, Pa., wished aloud for a new set of kneeling cushions, Dr. Richard T. Ellison offered to design and needlepoint them.

Ellison, Our Saviour parishioner and chief of pediatrics at Abington Memorial Hospital, started doing needlepoint about 10 years ago to finish a project his wife began. He liked it and found it a good way to do something with his hands while watching football games on television.

The six cushions, which took three years

to complete, represent six seasons of the church year: a lily for Easter, tongues of fire for Pentecost, holly for Epiphany, *In Hoc Signo* for Christmas, *Alpha* and *Omega* and purple mourning characters for Lent, all on a deep, rich red.

The corners of the cushions are decorated with religious symbols and crosses, such as the St. Andrew's cross, the Canterbury cross, the Greek cross, the cross of Lorraine, and numerous others.

Ellison, long active at Our Saviour, recently finished a term as vestryman and has been a lay reader for five years.

Risser praised Ellison's gift of time and talent. "You can't buy these," he said, "and you can't buy what he put into them, either."



## She sews theology into her vestments

by Lynn Loomis Graham

Stars of David suspend in a lacy, ever-green wreath surrounding a Latin cross on the cover of a Christmas pew bulletin. A seemingly endless procession of saints weaves its way down giant banners that hang on either side of an altar on All Saints' Day. Twelve stars, representing both the 12 tribes of Israel and the 12 Apostles, twinkle from the midnight-blue velvet richness of Advent hangings that grace a *trompette en chamade* in a Tudor Gothic sanctuary.

These examples of religious art are the designs and creations of Elaine Aniol Wilson, an Episcopalian with a Master of Theology degree who in 1981 formed Designs for Worship, Inc. "What I do is see the Gospel visually," the artist explains as she measures a bolt of fabric on the 16-foot long plywood table in her workroom in the historic warehouse district of downtown Dallas, Texas. "Everything visual in the Church really preaches a sermon. . . .

Nothing should be mere decoration. Everything should have meaning."

Her company blends art and theology to create vestments for clergy and altar and visual communications for use in the Church. An unusual feature of her work is the ability to design on a small scale (pew bulletins, offering envelopes, stoles) and on a large scale (chasubles, altar hangings, banners).

During the early years of her marriage, Wilson attended All Saints' Church, Nevada, Mo., which was in the process of restoration, and she volunteered to make the new church linen. She became bored with white thread on white fabric and asked the rector if she could use some colored threads. He agreed, and her creative journey began.

A year in Europe with her husband, who had a Fulbright Scholarship, exposed her to historic cathedrals and religious art, which heightened her interest in liturgical design.

To authenticate her work through a knowledge of theology, she earned a degree from Perkins School of Theology, Southern Methodist University, in Dallas. At Perkins she designed and sewed vestments for six services from church history. "Although I was juggling family activities, school studies, extra art, sewing, and getting little sleep, I was never tired. It seemed to be what I was supposed to be doing."

Each project Wilson does she begins with prayer, meditation, and research. She estimates that 30 hours of research time went into making six Lenten banners for a Dallas parish.

She is particularly concerned with the practicality of her designs so most of her vestments can be thrown into washer and dryer. The fabrics she uses are lightweight to facilitate ease of wearing. "A priest should feel totally comfortable in vestments," she says.

To illustrate her philosophy of ecclesiastical art, Wilson tells a story of being in church with her daughter when the little girl was too young to read or understand much of the service. While walking out of the sanctuary, mother and child stopped in front of a beautifully carved angel. Elizabeth Wilson, age 2½, reached out, tenderly felt the rounded wooden head, and said, "Hi, Angel."

The church art spoke to Elizabeth in a way the service could not and is what Elaine Wilson—artist, Episcopalian, and lay minister—attempts to bring to those who see her designs.

Lynn Loomis Graham lives and writes in Dallas, Texas.

# MINISTRY

Information about Episcopalians in ministry  
prepared by the Office of Communication  
at the Episcopal Church Center,  
815 Second Avenue, New York, NY 10017.  
Editor: The Rev. Richard J. Anderson

## EDITOR'S REPORT

The Rev. Ian Holdcroft has a long title: deputy secretary of the Board for Mission and Unity of the General Synod of the Church of England. He also has a big job.

When he stopped by my office one day last month, I had an opportunity to ask him about it. "It's mostly administration," he confessed. "The administration of the Board."

What is the Board's major responsibility?

"On the unity side," said Holdcroft, "there are three major responsibilities. First of all, we're picking up the pieces after the failure of the Covenant Proposals (a set of unity proposals involving the Church of England, the Methodists, and some other English Churches which the C. of E. vetoed). We are also steering the Anglican-Roman Catholic report through the Church of England.

"On the mission side, we are working for improved relations between the independent missionary societies affiliated with the Church of England and the official church structure. We are beginning to talk together."

Holdcroft was born into an industrial worker's family. He studied classics and theology at Cambridge and was ordained a priest in 1974. In addition to his official job, he serves as a non-stipendiary priest in a congregation in London's south side.

"It's a depressed area," he said. "There are many immigrants. But the church is full. It is thriving and growing."

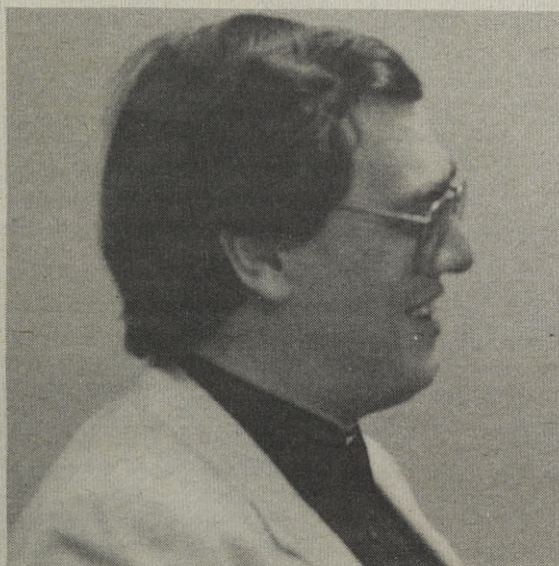
When Church of England people think mission, according to Holdcroft, "they are thinking mostly of something done by someone else in another place." He admitted with pleasure, however, that the Partners in Mission concept is a growing one and that it has resulted in changed attitudes about mission within the central structure of the Church of England.

"What do most Church of England members think about the Episcopal Church in the United States?"

"Nothing," came the quick reply. "They do not think about it because they do not know about it. Many do not know that they are part of the Anglican Communion, and that is a severe problem for us." He noted that the arrival in London of the Rev. Samuel Van Culin as executive secretary of the Anglican Consultative Council has already made some inroads in changing this: "He has made things start to hum."

My visitor talked, asked questions, and had his picture taken with his U.S. host—the Rev. Samir J. Habiby, director of the Presiding Bishop's Fund for World Relief.

By the time you read this, he will be back in England—administering, of course, serving in London's south end, and working steadily at renewing the concept of mission in the Church of England.



Ian Holdcroft



Ministry is the main reason Bishop Charles L. Burgreen spends most of his time visiting with military personnel and their families all over the world. Burgreen, who is the Episcopal Church's Bishop for the Armed Forces, dished out the ice cream earlier this year at a party he sponsored at the Soung Yook orphanage in Korea. In addition to the vanilla, strawberry, and chocolate chip, the boys and girls of the orphanage also received sweat suits purchased with offering money received at the U.S. Air Force chapel.

## Camps and conferences booster!

Heavy rains and mud slides plagued the San Francisco area during the first days of 1982. Water leaked through the roof of the retreat center near Milbrae, punctuating the Province VIII council meeting with a steady tap, tap, tap. The Episcopalians were in the midst of a budget discussion when the storm caused the lights to go out.

Scoop Beardsley saved the day—or, rather, the night. He dashed to his car through sheets of rain and returned with a portable battery-powered lamp of the type campers use.

Everyone was pleased.

No one was surprised.

Scoop Beardsley has been identified with camping for years in Province VIII, the western-most dioceses in the continental United States. Scoop loves camping as well as talking about it, teaching it, and promoting it in every possible way.

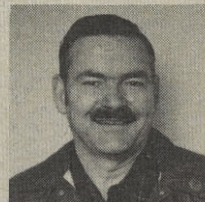
"I know people get tired of hearing me talk about camps and conferences," says Beardsley, whose seldom-used but given name is Lewis. He sits sipping coffee, jacket covered with camping patches and insignia. "But I think the Church is missing the boat. The huge percentage of Venture in Mission money being used to build or refurbish conference facilities says to me we think it's important to have fine camps and conference centers. But we need to have more trained professional leaders as well."

Beardsley notes that "your average bishop will take his newest deacon just out of seminary and send him out to direct the summer camp—to make a worldly man out of him, I guess." He says that putting untrained people in charge of camps and conference centers is wrong. "There are so many opportunities for counseling, for spiritual and physical renewal. So many come to these centers needing professional help. We need to do better than we are doing."

Scoop Beardsley was a church growth consultant in the Diocese of San Joaquin in 1977 when Bishop Victor Rivera took advantage of his camp and

conference skills by appointing him to direct the program at the Episcopal Conference Center in Oakhurst, Calif. He later became chairman of camps and conferences for Province VIII.

"We Episcopalians had camps and conferences as a high priority in the 1950's," remembers Beardsley. "Then in the 1960's we left the forest for the cities and the pavement, and I guess that had to happen. But now we seem to be on the verge of once again discovering the value and potential of camping and conferencing. It's not a program of buildings and facilities I'm talking about. It's not just sending kids out into the mud for a week in the summer. It's evangelism. And education. And renewal." He goes on to tell of a conference for single persons held recently at Oakhurst. "We found out that the Church's constant use of the word 'family' can be offensive to single people." He recalls that Rivera once said that one week at a



Scoop Beardsley

good camp is better than 52 weeks of church school.

Church camp and conference programs face problems even as interest seems to grow: minimum wages for all employees, questions about the non-profit and tax-free status of church camps, lack of training programs for professional leaders.

"I feel I have the support of Province VIII," says Beardsley, and he means that the appreciation is for more than emergency lighting during a storm. "But we have a long way to go in realizing the value of small group conference and camp opportunities. I have a concern about this. I'm glad I'm not the only one."

We share this with Boystown and Graham

by James L. Lowery, Jr.

Boystown, Billy Graham, the late Cardinal Cody, the Moonies, and the rector and congregation of St. Stephen's by the Stump have some things in common. They ask their own and others for money, and in return they are questioned about how they use it and for what. People who give, as well as the legal authorities in these days, want some basic assurances of financial integrity.

Boystown was found to be receiving much more money than was needed for the work Father Flanagan envisioned and was simply squirreling it away. The Billy Graham Evangelistic Organization was criticized for not issuing financial statements and when it was required to do so, funds came forth for other projects, such as the Billy Graham Museum now open at Wheaton College. Archbishop Bernardin's audit of the Chicago Archdiocesan finances showed Cardinal Cody to have commingled his personal and one of his unaudited church accounts in a manner found, after probing by a reporter from Chicago's *Sun Times*, to be "a nightmare procedurally." The question was not really one of the late cleric's integrity; it was just one of sloppy financial management. The Moonies are under legal pressure to prove they are a religious body, in terms of where they put their money, rather than a fishing fleet operator. A parish of which I was rector had to explain to the town authorities in great detail that renting part of the parish house to the public school system for a kindergarten for a number of years—until the school system could have a bond issue passed to build its new elementary department extension—was only a small part of our basic religious service and work in mission in the community. And so it goes.

When you ask for money, you must be prepared to explain yourself to the public and to furnish all important information openly, at the same time avoiding the commingling of personal gifts and church finances. Here are certain things all clergy and vestry persons and treasurers must be prepared to answer.

The first question is: "What are your purposes and goals? What are you here for? What services do you supply?" Your questioners will be looking to see if you really do what you say you do. And they will also be watching to see that your money goes to the work you purpose to be about.

In Glendale, Calif., the Federal Communications Commission ordered evangelist W. Eugene Scott's flagship station KHOF-channel 30, which had been operating for six years, to cease operations on Mar. 13, 1983, because of accusations of alleged misappropriations of donations to the Faith Broadcasting Network and because of Scott's refusal, in the light of suspicion of wrongdoing, to provide access to financial records and videotapes.

The second question church money-raisers should be prepared to answer is: "Who are the board and staff?" Who controls this religious enterprise which is asking for contributions? Is control in the hands of the persons we think it is or secretly in the grasp of others?

The third request to be prepared for is: "May I see a copy of your latest annual report?" What do you say you are doing and have accomplished? Is it so? If you say your ministry is to Asiatics and Hispanics in an inner city area but no Chinese or Spanish persons are on boards or committees of your organization and few notes of activities and programs with those elements are in the annual reports, then you should be called into question. But if stories of day-care centers, language classes, worship in several languages, and a look-see at the turf confirm work in these areas, then you pass the examination with flying colors.

The last requests to be prepared for if you ask for money are: "Can I see a copy or summary of the budget and annual financial report? Are they audited?" Is the money going where the statement

of purposes says it should? If worship is a major concern, then supplies, music, liturgy classes would require financial outlay. But if the stated purpose of the organization is missionary work and 85 percent of the income goes for the money-raising effort, as with the Pallotine Order a few years ago, then we are right to monitor and question. Or if the purpose of the cathedral is to be the bishop's church, a focus of diocesan ministry, and a focus of mission to a downtown area but \$300,000 of the \$400,000 budget goes to building maintenance, administration, and salaries, then we wonder.

Many organizations have a "rainy day fund." That is all right if the fund's existence is public and if the squirreled-away cash is not so much that it will affect regular giving and effort.

When you ask for money, you must be accountable to those from whom you solicit. That is a basic axiom for congregations and church groups. You should have answers for:

1. What are your purpose and your goals?
2. Who runs the organization and its special programs?
3. Do you do what you say you do? Last annual report, please.

# South African priest shares his views on Apartheid

"Apartheid will not be around forever! I don't know just how it will go or when, but if my theology is right, good—not evil—will have the end."

When the Rev. Winston Njongo Ndungane speaks of apartheid, he speaks of an oppression he has to live with all his life. He is the Provincial liaison officer of the Church of the Province of Southern Africa, the chief representative of the Archbishop of Capetown (the Primate) in Johannesburg. Ndungane coordinates the work of four departments: missions, justice and reconciliation, youth, and training for ministry. He is also the ecumenical officer and press representative for the Anglican Church in Johannesburg and serves as liaison between the Church and the South African government.

This part of his job brings Ndungane into contact with church visitors from many places. He was in charge of arrangements when an Anglican delegation went to South Africa this past spring to support Bishop Desmond Tutu and the South African Council of Churches. He was host for Bishop John Coburn of Massachusetts a few months ago, and he is working on a teaching visit this month planned by Connecticut Bishop Arthur Walmsley.

The liaison role also puts Ndungane into direct confrontation with apartheid. "One verges between hope and despair," he says in speaking of the racial situation in his country. "There is hope in the knowledge that God reigns and that it is the will of God for people to live peacefully. There is hope that evil will not have the last word. But then there is the despair caused because one just does not see that coming by."

The South African priest says that when he returned home after graduate work in England in 1979, he thought he saw "a light at the end of the tunnel. But that light is becoming dimmer and dimmer because of the rigor with which apartheid is being applied.

"Many are fooled, especially visitors to South Africa," warns the priest. "The government appears to be going through the motions of change, but it is actually further dividing the people." He pauses in thought. "You know, the government is quite skillful, really. They say to visitors, 'We are trying, we are changing,' and use words like reform. 'It is all too complex. You just do not understand.' That is what they say to outsiders. But it is all a part of the grand design of apartheid. So little meets the eye except for the movement of large numbers of people or the occasional shooting of some anti-

4. Do you spend your money for your publicly stated purposes? Budget and annual statement and audit certification, please.

When my little daughter reached the age of 3, she decided to play church with a friend. She had the friend kneel and clasp her hands, and my daughter passed the plate. One of the things she had picked up was the Church is most frequent in asking for money. We do this responsibly, we hope. And where we do so, we must openly and honestly furnish information about what we do with ourselves and the money.

Good luck as you go at it.

*The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy development agency which is communicator, consultant, and catalyst to clergy support groups and systems. He also provides executive services to the National Center for the Diaconate and consultant services for the New Directions Program of the Standing Commission on the Church in Small Communities. Comments about this column are welcome. Write to him at 14 Beacon St., Room 715, Boston, Mass. 02108.*

apartheid leader. But it is getting worse."

When asked about how a South African Anglican might view the United States, Ndungane smiles. "The majority of the people who are for justice and peace look at the present United States foreign policy as a disaster. Things may not have been much better under Carter. But there were at least strong policy statements in support of human rights."

The priest says South Africans have divided opinions about U.S. investments in their country. "I don't favor disinvestment, rather a form of 'qualified' investments," says Nduwane. "If a U.S. company pulls out, the vacuum will be filled by someone else. I think U.S. companies who are in South Africa should stick to the Sullivan Code (which is designed to promote and maintain human rights within the work place). They should promote the increases of black leadership in business. They should provide training for unskilled



workers. They should plow some of their profits back into benefiting all the people of South Africa. The White House, I think, could do a better job of encouraging this. But I am not a politician. I am a Christian pastor, and I am helping to prepare for that time when apartheid will be no more. International companies should be doing this, too."

Ndungane has hopes that a new constitution will one day be written by all the parties in South Africa. "The Churches have called for it, but it won't happen overnight. It would help if there could be support from the international business community and from the United States for this."

"I thank the Christians in the United States for their support of our Council of Churches and for Desmond Tutu and for the fellowship we all enjoy in the Gospel."

Then he chuckles: "I will continue to do what I do well: shuffle my feet under the desk, pass the paper back and forth, and ask others to do jobs."

And he will wait. "Apartheid will not be around forever."



The Rev. Marlin L. Whitmer (left) checks a patient's chart with Diane Parrstain, R.N., at St. Luke's Hospital, Davenport, Iowa.

## Chaplain seeks to counteract patients' feelings of isolation

by Charlotte Windeknecht

For the past 19 years, the Rev. Marlin Whitmer, chaplain of St. Luke's Hospital, Davenport, Iowa, has been seeking ways to break down the feeling of tremendous isolation people sometimes feel when confined to a hospital.

Whitmer, who became St. Luke's first full-time chaplain in 1964, feels hospitals may be isolated from the community. Patients may feel isolated from the staff, who seem to them to speak a foreign language ("The doctor was just in, but I don't know what he said"), and staff may have a hard time understanding patients.

From the beginning Whitmer knew he would never be able to fulfill all the pastoral needs in the hospital community so in 1967 he instigated a pilot project, enlisting laypeople's assistance in listening to people's stories.

In the beginning, the medical staff at St. Luke's viewed the first training group of three persons with apprehension. The staff was concerned about "having amateur psychiatrists running around" and about maintaining medical confidentiality, but support grew as the program progressed and the group began receiving positive feedback.

The Befrienders, as the group called itself, also faced a barrier perhaps more formidable than those posed by the medical staff, that of the struggles within themselves. Dealing with another's ills brought into sharp focus their own fears of mortality. All struggled with internal conflict.

The Rev. Ron Hasley, chaplain of Lutheran Hospital, Moline, Ill., had been facing some of the same problems that confronted Whitmer at St. Luke's. When positive reports of the volunteer visiting program in the Davenport hospital began filtering in, officials at Lutheran decided to begin a similar program. In 1973, the two hospitals combined their training programs.

A grief-education program evolved from the original Befrienders' service program when the participants discovered that 25 percent of all patients had a grief story. This spinoff became the Grief Recovery Group.

While laypeople were gaining listening skills, ordained persons did not seem to be quite so understanding or supportive. Thus the St. Luke's team decided it would augment the lay support group by training clergy. In this way both laypeople and clergy could work in a mutual ministry program that would emphasize pastoral skills.

In 1978, the Rev. Rick Johnson became St. Luke's second full-time chaplain. He has implemented the Clinical Pastoral Education program (CPE) that helps people in crises in such institutions as general hospitals, mental hospitals, and prisons. Standards and certifications go through an organization membership of several hundred seminaries and hospitals of all denominations. Many seminaries now require such training as part of their curricula.

The 440-hour course can be completed by

attending classes for 11 weeks full-time or nine months part-time, depending upon the contract. About half the time is spent in gaining actual experience in ministering to the patients while the other half is spent reflecting upon those experiences. Some clergy come from as far away as California to attend sessions.

The chaplains at St. Luke's endeavor to exercise and facilitate ministry to patients and to staff through their own efforts and those of clergy from local churches.

"There is no substitute for community care," says Johnson. "We don't try to meet individually all the need for love in this hospital. We see that it is much better to help parish clergy feel so at home that they might feel the excitement of doing things in the hospital with their own people."

With the addition of closed-circuit TV the task of ministering to patients has been made much easier. The religious-oriented programs provide an alternative to commercial channels.

"Just as we provide a ministry of presence through ourselves, through the Befrienders, and through community clergy, we can now provide a presence through media," Whitmer explains.

Limitless possibilities can now become reality with the addition of the new equipment. Interviews, special services and programs, and pastoral scenes with appropriate background music are just a few of the possibilities. Since time spent in a hospital may be of a reflective nature, these new avenues of reaching patients may be especially beneficial.

"There had to be a certain amount of trust and faith when we started using visitors as part of the caring component," Whitmer says. "We couldn't justify it altogether, but it makes sense now."

A time comes to let go as patients prepare to leave the hospital. "We are much happier getting people back into their own communities. Our goal is to point people in the right direction. We value their freedom of choice. Sometimes they come back and become Befrienders themselves," says Johnson. "We're not trying to make Befrienders an institution unto itself. There are enough religious communities already. We don't have to be another."

Whitmer likes to talk about his life as a boy growing up on the banks of the Mississippi River. He took flat stones and threw them out to see how far they would skip. Each time a stone touched the water, circles formed, and as the wide-eyed boy watched, the circles grew increasingly larger and fanned out. And so does St. Luke's ministry.

"We hope to set off more things rather than become those things ourselves. What we do here we hope will skip to other places. We don't have to be in charge of them. I would rather release ministry than stifle it," the chaplain says.

Charlotte Windeknecht is a free-lance writer who lives in Moline, Ill.

## RESOURCES FROM "815"

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

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

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

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

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

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

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

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

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

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

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

## Videotapes

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

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

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

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

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

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

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

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

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

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

# The parish Sunday school is more than books and paper

by Judith Carlson

The other day a priest told me about one of the men in his parish whom he had been glad to enlist to teach Sunday school. On being handed the book used in class, the man riffled through it and looked up, horrified. "Father," he cried, "there are no answers in the back!"

Many a bewildered parent, godparent, or teacher knows just exactly this man's sense of naked inadequacy. Whether we are conscientious or casual, when confronted by the responsibility of nurturing our children in faith, our fertile imaginations can sculpt specters of inquisition that daunt the bravest among us. The Bible, purple in Advent, Henry VIII, epistles, apostles, and questions about whether dogs go to heaven and why people we love get sick or die: Christianity-through-answers can be a tough business and, for adults who dare this path, often terrifying.

What our fears may keep us too busy to realize is how limiting a business we have made it for children, too. Not only do they have a considerable body of knowledge to absorb, we generally work awfully hard to make children understand what it all *means* and why it is important so when they are older, they will have a "strong faith" and be able to "cope." Convinced of the need to teach answers, we have become used to thinking of faith in terms of cognitive learning, fashioning our children's religious experience according to the arena we associate with learning—the schoolroom.

Certainly many good things have happened in Sunday school classrooms in recent decades, but across the Church increasing numbers of people are asking if we haven't become accustomed to looking with the wrong end of the telescope, seeing Christian nurture in too narrow a focus of chalkboard-and-workbook. If, as we pray at their baptisms, our children are to have inquiring and discerning hearts, courage to will and persevere, a spirit to know and love God, and the gift of joy and wonder in all God's works, what best helps this to happen? Let our Church's children themselves tell us.

Dana, a New Jersey third-grader, was drawing her ideas about creation. In the middle of a colorful garden, she showed a bearded, elderly man walking about. When I asked her if this were God, she replied with frustration, "Yes, but I'm having trouble making it look like Him." I was pondering the immensity of this challenge when she added, "but this is *very* close!"

Through the charm of an 8-year-old's characteristic confidence that what she thinks coincides exactly with how things are, we can see an entirely natural ability to enjoy relationships with God. Given sufficient affirmation and opportunities for expression at home and in the parish, this relationship can keep the child company throughout her own Emmaus journey toward mature faith.

Fourteen 3- and 4-year-olds in an east coast parish arranged themselves around the long table for their mid-morning snack which a kitchen aide had brought minutes before. Realizing that a miscount left only 13 servings, the teacher said nothing as all but one child received graham cracker and juice. "David doesn't have any," several children observed, quickening interest in everyone.

"I wonder what we should do?" the teacher asked.

A silence born of suspicion followed, broken at last by Jason, who voiced the dreaded answer that everyone was expecting. "We could," he said without enthusiasm, "share."

Thirteen pairs of hands clutched their allotted portions more closely. "What else could happen?" asked the teacher. When no one could answer this bewildering question, she tossed out a possibility. "What if everyone gave David a little piece of cracker and a few drops of juice," she said. "Would that help?" Preschool children do not have the mental capacity to picture in advance such an

eventuality, but curiosity was strong. "Maybe we could try it," she urged, and they began, child by child around the table, to offer whatever contribution each was able.

Riveted in fascination, the only sound in the deep silence was the breaking of a cracker's corner onto David's once-empty napkin. Large chunks came from some, infinitesimal slivers from others, but no one refused although refusal was permissible. Then came David's cup, slowly filling by drops as it passed from child to child. At last enough graham cracker and a nearly full cup were in front of David, too. "Everybody gave some," said the teacher, "and now everybody has enough. We can say our grace together."

A sensitive teacher with a vision of Christian community knew her charges' fears about losing what belonged to them, and in her respect for them as persons, she offered the possibility of growth in the quality of their life together. When she showed them, in freedom, how to break through barriers they were not themselves able to see beyond, she witnessed to her own values and to her faith in what they could become. This sort of teaching is the incarnation of Christ's own love in the midst of human experience. Whenever we dare to pay enough attention to what happens in the developmental stages of children's lives, we can see, as this teacher did, clues and occasions for our ministry to them. The Gospel can then take root in their own reality.

Much of the time, in the Church, we treat children on the basis of untested assumptions, imposing an agenda upon them that may well be irrelevant or inadequate for their real needs. They have neither the options nor the means to tell us otherwise, and the Church often pays a hidden but high price for this negligence. It may later surface in the form of superficiality, disinterest, or a bland gospel indifferent and unable to "strive for justice and peace." It makes much of the clergy's later work with adults unnecessarily remedial. We owe children and the Church far better, and, I believe, we have the knowledge and potential and the call to offer children in practical ways what they deserve, enriching as well the total life of the faith community. Whether we care enough to do this to a significant extent, however, remains question and challenge.

A Eucharist preparation class in New Jersey was fascinated by the Emmaus road story. Discussion centered on how the two travelers were able suddenly to recognize Jesus. The next week 9-year-old Michael burst into the room crying, "I know how they knew!" Encouraged to share his thought, the explanation tumbled forth: "When Jesus broke the bread," he finished triumphantly, "they saw the nail marks in His hands!"

Whether his explanation was "correct" or not, its logic is unassailable. It demonstrates middle childhood's characteristic of looking to the world of the senses (sight, in this case) to validate ideas. Most probably in later years he will expand his understanding of the story, but certainly he will never forget it. A climate of acceptance enabled him to "get into" the story. In his 9-year-old way, he, too, walked the Emmaus road, classmates and teacher walking it with him.

Leigh, a South Carolina 4-year-old, recited to her grown-up friend all about Christmas, including the manger at Sunday school and the fact that Christmas is Baby Jesus' birthday. After chatting companionably, Leigh added confidentially, "Baby Jesus isn't real, you know." Startled but curious, the friend waited. Baby Jesus, it turns out, is not like Big Bird, who is real since he is on television.

One wonders how many children are never encouraged to share such feelings although they are consistent with what is known about a 4-year-old's way of perceiving. All too often children receive the clear message that saying what they really think is not appropriate in the Church if it doesn't con-

form to an authority's idea or expectation. After several experiences of this sort, the result is either withdrawal or passivity. Questions are suppressed by children themselves before adults have the opportunity. Children know quite well how to please those on whom they are, after all, entirely dependent.

When Joy, aged 3, was returning to the pew from the altar rail in her Pennsylvania parish, she stage-whispered to her grandmother that she "got a pretty big piece of the Body of Christ but only a little bit of the Cup of Salvation."

This quantitative observation may bring smiles, but here is a child secure in her own place at the Lord's Table with others in her faith community. By the time she is old enough to grasp the sense of the religious vocabulary she has newly-learned, she will have acquired a body of experience to which the meanings, when they come, will readily be attached. Wise is the parish that knows that human beings, both large and small, attain meaning only after they have experiences to interpret. Frequently, however, our education introduces explanation before experience, but the process, alas, is not reversible.

Jeffrey, an Ohio 5-year-old, startled his family as the members assembled for Thanksgiving dinner. "Be humble," he cried. "Be-seat ye!"

"They say it at church," he told his baffled listeners. "It means 'to sit down.'" (A bit of questioning revealed the transmigration from a collect at Morning Prayer: "We humbly beseech thee. . .") Jeffrey shows the capacity of childhood to absorb almost endlessly what is heard, fitting it into a present frame of reference. Reinterpretation can take place later as more data and experience accumulate, but he is acquiring language and imagery necessary for interpreting what God is now and will be doing in his life.

A group of Maryland youngsters was planning a program for the parish based upon their talents. "I can sing," said a 12-year-old girl while a 9-year-old offered to dance.

"Well," said a kindergarten boy, "my talent is snoring." Sure enough, in the midst of a play filled with singing and dancing appeared a small costumed bunny who fell asleep under a tree and. . . A wise and inventive teacher recognized that anyone who offers his snoring to others is on the road to thinking of his life in terms of gifts and ministry.

The elementary school years particularly are a peak time for developing competencies with "Can I master that?" as the psyche's most insistent question. It is a period ripe for service experiences and reflection about ministry. I wish every parent and parish educator could have seen the look on pre-teen Jenny's face as she watched a videotape of children in a southern congregation participating in a service activity with adults. "If only we could do something like that at our church," she sighed.

Six-year-old Peter and his father went to church in Oregon, leaving Mother at home in bed, weak from the flu. Not entirely convinced that young children are ready to receive the Eucharist appropriately, the father was horrified to see Peter place the wafer in his pocket although he drank from the chalice as usual. All the way home the father mentally rehearsed a serious lecture on the solemn importance of the Eucharist and the necessity for reverence.

Once home, Peter burst into the house and ran upstairs to his mother's room. "Mom, I brought you the Body of Christ," he said. Gulping with new humility, his father acknowledged that hardly anything about healing and Christian community through the sacraments could be added in a lifetime.

I have never known a community which respected its children enough to risk a look at its ministry to, with, and by them that did not experience zest and new vitality despite difficulties and challenges. Our life as Christian people is full and most faithful—certainly most joy-filled—when together we are the whole Body of Christ.

*Judith M. Carlson is on the staff of the Episcopal Church Center in New York City where she coordinates children's ministry.*

# EDUCATION GUIDE

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# PASSING IN REVIEW

with  
NANCY J. CASSEL

## TO BE AN INQUIRER

An adult considering confirmation is called an "inquirer." We don't have to cease to be inquirers at confirmation but may continue to seek to understand and broaden our relationship with God. When we inquire about the eternal meaning of things, this quest is called theology. Some resources for all of us inquirers are books written for children. John Kater's *The Letter of John to James* (Seabury, 1981) and *Another Letter of John to James* (Seabury, 1982) are a priest's answers to a young parishioner's questions about heaven and hell, death, the Church and the Eucharist, answers that enlightened me in ways brilliant, scholarly discourse had not. *Praying with the Family of God*, compiled by Urban C. Holmes (Winston, 1979), is an excellent handbook for using *The Book of Common Prayer* in worship. *To Speak of God: Theology for Beginners*, another Holmes book (Seabury, 1974), assumes no background in academic theological study and presents the basic terminology needed to proceed with more detailed inquiry. The original Church's Teaching Series volume, *The Faith of the Church* by James A. Pike and Norman Pittenger (Seabury, 1951), explicates the Apostles' Creed phrase by phrase. It contains an extensive annotated bibliography for those who wish to pursue further study, to continue to inquire.

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

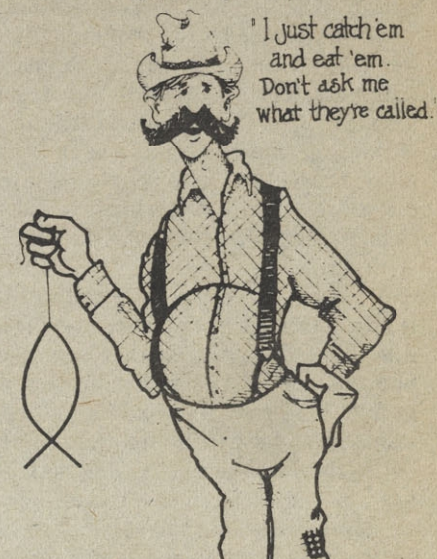
Book notes with initials are staff-written.

**A Documentary History of Religion in America**, edited by Edwin S. Gaustad, paperback \$15.95, Eerdmans, Grand Rapids, Mich.

Religious tradition from Hopi tribal ceremonies to Abraham Lincoln with stops along the way to look at back-country Baptists and disestablishment in Massachusetts is the stuff of Gaustad's compilation, the first of two volumes. Gaustad, professor of history at the University of California, Riverside, gathered private letters, angry polemics, and unlearned elo-

quence into this highly readable source book. —J.M.F.

**YHWH Is NOT a Radio Station in Minneapolis**, Craig McNair Wilson, paperback \$5.95, Harper & Row, San Francisco, Calif. In Wilson's romp from A to Z through biblical stories, you can meet Moses, who "found out that a career shift late in life isn't such a bad thing," and learn that a fish "used to be a secret sign to identify Christians. They don't have secret signs anymore. They have neon signs." In calligraphy and cartoon, Wilson, who has been a stand-up comedian and gospel play writer, among many other things, has a lot of fun turning old stories inside out. Since Moses wasn't there "in the beginning," God gave him a few notes to help him start the story, noting: "As for how much



time it took us to do all of this, it's not important. What is important is that we *did* it." Wilson urges his readers to "laugh, but only when it's funny." And most of his pages are fun. —J.M.F.

**A Children's Service Book for Eucharist and Baptism**, Beryl T. Choi and C. E. Visminas, spiral-bound \$6.95 postpaid, C. E. Visminas Co., 422 Hastings St., Pittsburgh, Pa. 15206.

Written to help children 7 years old and older follow and participate in worship, this book reproduces services as they appear in *The Book of Common Prayer*. Instructive commentary as well as illustrations by M. Patricia Summers are inserted between these pages. Choi and Visminas, both Episcopal priests, are Christian educators in the Diocese of Pittsburgh. Their little book, with its spiral binding and plastic coating, is a handy, useful one.

tell his mother of the boy across the mountain who wanted to fight. She listened and smiled. "Go outside now and shout, 'I like you,' and see what happens." The boy went outside and called, "Hey, you over there, I like you." The voice came back, "I like you." And the boy rushed to tell his mother he had made a new friend.

## WASH THE WHAT?

Dale and Joyce Sarles, directors of Alaska's Teen Camp at Meier Lake Center last summer, reported a version of the old game, "Whisper Down the Lane," which campers played during their study of Shalom, God's peace. In the diocesan paper, *Epiphany*, the Sarleses said, "One of our counselors, Keko, pantomimed washing an elephant. Two campers, who hadn't been told what she was doing, watched and decided she was washing a horse. . . . Two others saw the horse as a car. A final pair watched the car washing . . . and simply 'saw' something being washed. All of which suggests that whether washing elephants or making peace we need to stay alert to . . . what others are saying to us."

## READING

Vacation reading lists. Everybody seems to have them; does anybody actually read them? Tell us about your summer reading.

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# Have You Heard

## TIP OF THE (TEN-GALLON) HAT

We know you'll see it elsewhere—it even made the *Church Times* of London—but we want to salute the creative genius at All Saints', Jacksonville, Fla., who dubbed the children's choir "The O.K. Chorale."

## GIVE YOUR BEST, AND THE BEST WILL COME BACK

Canon Samuel J. Martin, assistant at Trinity Church, Three Rivers, Mich., relates the following parable in the *South Bend Tribune*. One morning a little Swiss boy unknowingly discovered an echo. "Hello! Hello!" he called, and "Hello! Hello!" came back to him. He called, "Who are you?" and his words came back mockingly. Was there another boy across the chasm teasing him? He became angry. "I'll fight you," he called, and the other voice also wanted to fight. The boy ran to

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