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EPISCOPALIAN

by Janette Pierce

Despite presentations on peace, alcoholism, and the Middle East, the recent House of Bishops' meeting focused mainly on its members' ministry.

Meeting in the carved and gilded Victorian splendor of the Davenport Hotel in Spokane, Wash., October 1-6, some 140 bishops looked at their own work in categories outlined in the Next Step program approved at last year's General Convention. Each workday was devoted to one of the five SWEEP categories—Service, Worship, Evangelism, Education, and Pastoral Care—in programs planned and presented by five episcopal teams.

The bishops also attended a Sunday morning Eucharist at St. John's Cathedral at which Dean Herbert O'Driscoll spoke and a closing Evensong, also at the Cathedral, where Methodist Bishop James Armstrong, president of the National Council of Churches, preached on pastoral responsibility.

With only two legislative sessions, the meeting resembled a working retreat, and for the first time in recent years the bishops did not issue a pastoral letter.

Each day began with a pre-breakfast Eucharist at the hotel. Morning sessions opened with Presiding Bishop John Allin reading Morning Prayer after which Anglican Bishop A. Kenneth Cragg, formerly of the Jerusalem Archbishopric and now serving in England, offered a meditation on each of the SWEEP themes.

Bishop Bennett Sims of Atlanta began the first day's presentations when he offered a theology of service and discussed the relationship of the parish/church to the social order. Following a short videotape on service, Bishops Maurice Benitez and John Burt spoke of the cost of action in, respectively, racial integration in Florida and labor organizing in California. The bishops met in small groups to respond to the presentations.

Airing the Aspects of Aging

Philip Davidson, Myrtle Gordon, Bernard Isaacs, and Robert Butler are a few of the people discussing aging this month as part of a national televised conference.

See page 10. And if you want answers about nursing homes, some questions are on page 14.

Bishops take sweeping look at their ministries

Addressing the theme of worship, Bishop John Spong gave a paper which he said grew out of a continuing conversation with his scientist daughter. In "Worship and the Scientific Revolution," Spong traced the history, and human necessity, of worship and called for rethinking "ancient formulas" to encompass the scientific framework of today's world. Unless this is done, he said, the Christian presence will continue to dwindle because "... the heart cannot finally be committed to that which the mind rejects."

The day devoted to evangelism had the bishops, in small groups, exploring their own faith life, the day broken at noon for

a box lunch eaten in silence while, like monastics, they heard spiritual readings.

Bishops Matthew Bigliardi, Clarence Coleridge, and Harold Hopkins pursued the education theme, telling their own faith stories. This was followed by small-group sharing of personal stories.

On their final day together, the bishops considered pastoral care, which was presented not only as crisis intervention, but as spiritual formation within the structured faith community.

In the special presentations, Roman Catholic Bishop John O'Connor of Scranton, Pa., described the drafting committee's efforts to shape the National Confer-

ence of [Roman] Catholic Bishops' pastoral on peace. Public input from experts and ordinary church members, dialogue with other episcopal conferences, and the glare of publicity shaped the pastoral's third-draft final form, he said.

A Seattle Jesuit, the Rev. James E. Royce, urged yearly sermons and thorough seminary training on what he called the nation's number-one health problem, alcoholism.

Speaking from his experience in the Middle East, Bishop Cragg lamented the militarism and political reality of Israel today, which he feels has "compromised the Zionist vision in achieving it." Israel's growing desire for homogeneity and lack of accommodation for Palestinians has vastly increased the strain on the political, cultural, and religious "patch-work which is Lebanon." Opportunities for dialogue are possible—but fragile—he said.

During their legislative sessions the bishops:

- adopted without discussion a four-page moral and theological statement to use in evaluating social actions and statements; the document had been requested at the 1981 meeting;
- accepted the retirements of Bishops Lemuel Shirley of Panama, Lloyd Gressle of Bethlehem, and John Burt of Ohio;
- welcomed Bishops C. Brinkley Morton of San Diego, Alex D. Dickson of West Tennessee, J. M. Mark Dyer, Coadjutor of Bethlehem, James Moodey, Coadjutor of Ohio, and Elliott Sorge of Easton;
- affirmed the elections of Robert Longid to be Suffragan of the Northern Philippines and Donis D. Patterson to be Bishop of Dallas, Bishop Judson Child's installation as Diocesan of Atlanta, and the appointments of Bishop Wesley Frensdorff to be interim Bishop in Navajoland and Bishop Robert Appleyard to the Convocation of

Continued on page 19



Photos by Onell Soto

HOW DO LATIN AMERICANS FARE IN THE 80'S?

To that question Herbert Arrunategui, Marina Herrera, Bishops Victor Rivera and Ben Benitez sought answers at a conference in Washington, D.C.

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Oxford Movement celebrates 150th year

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Verna Dozier:
'Laypeople are worthy!
Let's claim our authority'

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World News Briefs



WINDHOEK

At the invitation of Anglican Bishop James Kauluma, a delegation appointed by the Archbishop of Canterbury visited Namibia in October. Bishop Edmond Browning of Hawaii and the Rev. Charles Cesaretti, public affairs officer of the American Church, joined Presiding Bishop John Watanabe of Japan, Primate-elect Yona Okoth of Uganda, Bishop James Thompson of Stepney (England), Southern Africa's Provincial liaison the Rev. Winston Ndugane, and Terry Waite of the Archbishop of Canterbury's staff to visit both congregations and clergy and to gain first-hand information about the current situation in Namibia.

WATONGA

The Rev. David Pendleton Oakerhater, a Cheyenne warrior who later served the Episcopal Church in Oklahoma for 50 years as a deacon, was remembered September 1 at Whirlwind Cemetery near this western Oklahoma town. Bishops Gerald McAllister and William Cox dedicated a marker commemorating Oakerhater's ministry and returned title to the historic cemetery to the Cheyenne/Arapaho tribe. Oakerhater's widow had donated the title to the Diocese of Oklahoma after his death in 1931. Oakerhater has been proposed for inclusion in the Calendar of Saints of *The Book of Common Prayer* on September 1.

ACAPULCO

Bishop Jose Guadalupe Saucedo of Central and South Mexico has been jailed over a dispute with a former priest and allegations of fraud against the Mexican government. Presiding Bishop John M. Allin, who has sent Bishops Edward Haynsworth and A. Donald Davies to Mexico to make inquiries, said "the troublesome situation" grew out of "an accumulation of misunderstandings rather than out of wrongdoing." Allin said he hopes the dispute is resolved quickly and that Saucedo has his support and concern.

MINNEAPOLIS

The American Lutheran Church, whose headquarters are here, has pooled resources with the Lutheran Church in America, the Association of Evangelical Lutheran Churches, and Lutheran World Mission to hire two staff persons to educate Lutherans on issues concerning southern Africa. The Churches have been critical of U.S. policy in southern Africa, particularly the linkage of Cuban troop withdrawal from Angola to self-rule in Namibia where nearly half the population is Lutheran. David Mesenbring will work in New York City, and Deborah Taylor will work here.

COLON

A native of this Panamanian city, the Rev. James H. Ottley, was elected September 15 to be Bishop Coadjutor of Panama; three prior meetings of the diocesan convention had failed to achieve an election. Ottley, 47, is a regional Christian education coordinator, secretary of Province IX, and Provincial representative to the Executive Council of the Episcopal Church.

LOUISVILLE

Former General Convention managers Bob and Jane Wallace have filed a \$2 million

suit against the Episcopal Church, charging they were fired without cause from their posts in June. The suit, filed here in Federal District Court in September, asks that the Church be enjoined from terminating their contracts and that they be reinstated in their former jobs. In addition, the Wallaces are asking \$500,000 for compensatory damages, \$500,000 for liquidated-exemplary damages, \$500,000 for punitive damages, and \$500,000 for pain and suffering and mental and emotional distress. The couple has also requested that the case be tried before a jury.

SAVANNAH

The Diocese of Georgia, meeting here in convention, on the 11th ballot elected the Very Rev. Harry W. Shipps from a field of 36 nominees to be bishop coadjutor; the convention had failed to elect when it met in February. Shipps, rector of St. Al-



SEE GARRISON

ban's, Augusta, has spent his entire ordained ministry in Georgia. He has been diocesan secretary, editor of the diocesan paper, and a three-time deputy to General Convention.

FAR ROCKAWAY

Early in October, Bishop Robert C. Witcher of Long Island dedicated a new 12-story patient care tower at St. John's Episcopal Hospital in this community. Mayor Edward Koch of New York City was guest speaker at the ceremonies. The hospital is sponsored by the Church Charity Foundation of Long Island.

VENICE

Pastoral relations were the subject of the first meeting of the new Anglican-Roman Catholic International Commission which is examining remaining issues that divide the two Churches. The Commission reported that corporate prayer played an important part in the meeting here; while members could pray together, Anglican and Roman Catholic Eucharists were celebrated on alternate days, "respecting the sacramental discipline of each Church." Bishop Arthur Vogel of West Missouri, a member of ARCIC I, is a member of the new Commission. The Rev. Robert Wright is the other Episcopal Church appointee.

NEW YORK CITY

In staff changes at the Episcopal Church

Center here, Dr. Frederica Thompson will leave her post as executive director of the Board for Theological Education to become professor of church history at Episcopal Divinity School, Cambridge, Mass. Whitney Smith, who owns a media development firm in Tampa, Fla., has been named television and audio-visual producer for the communication unit.

GARRISON

The Graymoor Ecumenical Institute, located in this New York town, has announced resources are available for the 1984 Week of Prayer for Christian Unity, to be held January 18-25. This year's theme is "Called to Be One through the Cross of Our Lord." For information: Week of Prayer, Graymoor, Garrison, N.Y. 10524.

LAMPETER

The Church in Wales, meeting here late in September, approved amendments to a new *Book of Common Prayer*, paving the way for a revised liturgy to be in use by Whitsunday, 1984. Although the vote was overwhelmingly in favor of revision—237 for and 13 against—a group called the Movement for the Renewal of the Liturgy opposes the revision because of what it claims is lack of consultation with parishes.

ANNAPOLIS

Canon Arthur Pierce Middleton, historian and former director of research of Colonial Williamsburg, will lecture in the Senate Chamber of the Maryland State House on October 29. Middleton's remarks will trace the founding of the Episcopal Diocese of Maryland in 1783, the anniversary of which was celebrated in Chestertown late in September. His talk, part of Maryland's bicentennial observances, is sponsored by the Diocese of Maryland as well as by the Dioceses of Easton and Washington, which were once a part of it.

OTTAWA

Pope John Paul II will travel across Canada but will not go to the Arctic during his 10-day, 10-city tour scheduled for September, 1984. The Pope will begin his tour in Quebec City with stops at Three Rivers and Montreal on his way east to Canada's maritime provinces where he will visit St. John's, Nfld.; Moncton, N.B.; and Halifax, N.S. Turning west, he will stop in Toronto before going to Winnipeg, Edmonton, and Vancouver. An outdoor Mass is scheduled for the Huron Indian village at Midland, Ont., the site of a shrine to Roman Catholic missionary martyrs. The Canadian government will assume the costs of security and transportation, and Canada's Roman Catholic Church will bear the other expenses of the visit.

NEW YORK CITY

Statistics for 1982 show the number of ordained women in the Episcopal Church rose to 565, more than double the 215 reported previously. The overall number of ordained persons—deacons, bishops, and priests—was 12,974, according to figures released by the Episcopal Church Center here. Of this number, 7,549 serve 7,095 parishes in the domestic dioceses; nearly 2,200 are retired; and 3,229 are in non-parochial positions. The figures reported indicate only a slight rise in the number of ordained Episcopalians.

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HYMNAL PREVIEW 1982

Sharing the same text with the popular tenor air from the Advent and Christmas section of Handel's *Messiah*, this hymn is most appropriate to the eschatological themes of the Advent season. The text expresses the first five verses of Isaiah 40 against the background scene of the council of heaven from which the voices come. Translated by Catherine Winkworth (1927-78), an English woman regarded by many as the best of the translators of German hymns, this hymn was first introduced to Episcopalians in *Hymns III*. **AUTHOR:** Johann Olearius (1611-84), court preacher to Duke August of Sachsen-Weissenfels. **SUGGESTED TUNE:** PSALM 42 (Bourgeois), *Hymns III*, H-103. **METRE:** 87. 87. 77. 88.

1
Comfort, comfort ye my people,
speak ye peace, thus saith our God;
comfort those who sit in darkness
mourning 'neath their sorrows' load.
Speak ye to Jerusalem
of the peace that waits for them;
tell her that her sins I cover,
and her warfare now is over.

2
Hark, the voice of one that crieth
in the desert far and near,
calling us to new repentance
since the kingdom now is here.
Oh, that warning cry obey!
Now prepare for God a way;
let the valleys rise to meet him
and the hills bow down to greet him.

3
Make ye straight what long was crooked,
make the rougher places plain;
let your hearts be true and humble,
as befits his holy reign.
For the glory of the Lord
now o'er earth is shed abroad;
and all flesh shall see the token
that the word is never broken.

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(Signed) Henry L. McCorkle
Publisher and Editor

AROUND THE CHURCH EPISCOPALIANS TO JOIN CENTRAL AMERICA PROTEST

Episcopalians will observe a National Day of Protest in Washington, D.C., on November 12 to express their stand against U.S. government intervention in Central America.

Joining a coalition of church, labor, and peace activists, the Episcopal contingent will meet at St. Paul's Episcopal Church, 2430 K Street, N.W., and join others for a demonstration at the State Department. Demonstrations will also be held at the Department of Health and Human Services and at Immigration and Naturalization Service. Marchers from the three demonstrations will then converge at the White House.

November is the first anniversary of the murders of seven unarmed men at La Florida, an Episcopal farming cooperative in El Salvador. The demonstrations' sponsors are also protesting political violence and

U.S. intervention in Honduras, Guatemala, and Nicaragua.

For information and details of the march and about housing, contact Andrew Lang at (202) 332-3590.

CATCHING PEOPLE ON THE GO

The Rev. Clark Hyde at St. Peter's, Delaware, Ohio, found a way to stimulate and spiritually nourish parishioners even if they are busy people. St. Peter's invented the "residency" whereby "we bring an interesting person to St. Peter's for several days and allow folks a variety of different ways to engage our guest—from informal dialogue over a meal to structured presentations and preaching at services." St. Peter's has had the Rev. J. Brian McHugh, then a member of the Order of the Holy Cross, and the Ven. Lorentho Wooden, executive officer of the Diocese of Southern Ohio. Hyde calls the program a great success. "In five days [Wooden] engaged over half

the members of the parish through preaching at services and was involved on a one-to-one or small group basis with about one-third of the parish. That seems like a lot of impact in a short time. . . . We may be really onto something with the idea of residencies."

Adapted from *Interchange*, Diocese of Southern Ohio.

MADONNA AND CHILD CARDS AVAILABLE

Intermedia projects in Africa, Asia, Latin America, the Caribbean, and the South Pacific will benefit from the sale of National Council of Churches' Christmas cards. This year's card, "Madonna and Child" by Lemuel Patole of Bombay, India, is available in boxes of 20 cards and 21 envelopes for \$8. Postage and handling are \$1.25 for one box, \$1.60 for two, \$2.50 for three (with a 5 percent discount on orders of four or more). Send checks made payable to Intermedia to 475 Riverside Dr., New York, N.Y. 10115.

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

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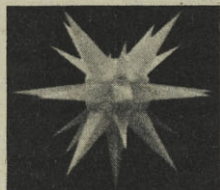
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Switchboard

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

ARMS ARE FOR EMBRACING

Congratulations on the excellent article
about Bishop Eliya Khoury ["Voice from
Amman," September issue]! It is time we
realize how Episcopalians and other Pales-
tinians have suffered.

It is also time people realize there are
Arab Anglicans. Before Willie Snow Eth-
ridge, the southern humor writer, went to
the Holy Land after the 1948 war, she
thought all Arabs were Moslems and Bed-
ouins. She was surprised to find how many
Palestinians were Christians.

John A. Zunes
Chapel Hill, N.C.

TWAS THE NIGHT BEFORE...

Margaret McCampbell and her husband are
to be commended for preparing their
daughter for Christmas in such a way that
Carrie understood the real meaning of the
day ["Christmas in October," October is-
sue].

She asked: "What do you tell a 3-year-
old about the kindly old man who drives
a toy-laden sleigh to the homes of all good
girls and boys?"

Easy. Tell him or her that Santa Claus
is just another name for St. Nicholas, a
Christian bishop who was noted for his
kindness to children, poor people, and
travelers. Through the Dutch, he became
known as Santa Claus.

The confusion as to what Christmas is
all about could be avoided if we did our
Christmas shopping and mailing in Novem-
ber and exchanged gifts on St. Nicholas'
Day, December 6.

Henry H. Chapman
Asheville, N.C.

ORTHODOXY

It is always a pleasure to see *The Episco-
palian* among the literature in the chap-
lain's office of the hospital where I work.
Lawrence J. James' letter [September
Switchboard] prompts a reply to correct

his distorted view of Orthodoxy. (I am
Greek Orthodox.)

The ecumenical councils of 381 and
451 A.D. authorized the Ecumenical Patri-
archate to determine the potential for Or-
thodoxy of a Christian group or individ-
ual seeking this identity. In 1922, after
years of study and discussion by Anglican-
Eastern Orthodox representatives, the Ec-
umenical Patriarchate declared Anglican
Orders to be as valid as those of the Ar-
menians and Roman Catholics. The ec-
umenically authorized jurisdictions of the
Patriarchate of Jerusalem, the Church of
Cyprus, the Patriarchate of Alexandria,
and the Patriarchate of Romania later came
to the same conclusion.

Spear S. Sayegh
Sierra Madre, Calif.

WE HEAR FROM KA2Q

The feature on amateur radio and the
Episcopal Clergy Net [October issue] is
well done. I am a retired priest in the Di-
ocese of Albany and a member of the Net.

Russell D. Smith
Diamond Point, N.Y.

CLOWN-PRO-CLOWN

I suspect the writers of the anti-clown let-
ters [October issue] have never attended
a church service where clowns were pres-
ent.

As a fool for Christ for six years, I have
found that attempting to describe the clown
participation in liturgy either turns people
off or stirs their interest to search for such
an opportunity. When people "see" a ser-
mon thoughtfully, prayerfully offered,
their spirits may be touched to discover
this, too, is the good news!

Mildred W. Guinessy
Merion, Pa.

EDITOR'S NOTE: Unfortunately we
erred in our introduction to the hymn in
the September issue. John Newton wrote

Olney Hymns with William Cowper, not
William Cooper even though "Cowper" is
pronounced "Cooper" in England.

IRONY?

It seems ironic that the October issue cover
article on the Washington Cathedral service
concerned the Soviet destruction of a Ko-
rean airliner. And, on page 8, a priest in
El Salvador explains away the communists
as simple poverty fighters.

Edwin J. Stuart
Odessa, Texas

MCC IN NCCC?

I appreciated Philip Deemer's report on
the meeting of the governing board of the
National Council of Churches of Christ
(July issue) and in particular the prom-
inence given to the subject of admission
of the Metropolitan Community Church-
es to the NCCC. I was distressed to find
no mention of the position or preliminary
thinking of our own Church on the MCC
membership issue.

Rumors I hear indicate the Episcopal
Church will oppose the admission of the
MCC. I hope it isn't so, but if it is, leaders
will have some explaining to do to those
who are both Episcopalian and gay/lesbian.
Please provide us with the pertinent infor-
mation.

Robert H. Gorsline
Cambridge, Mass.

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Christians from around the world visit
Nicaragua, and many are Episcopalians. A
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copal Church of Nicaragua (a diocese of
The Episcopal Church, U.S.A.). Through
the Anglican Institute of the Episcopal
Church, visitors can be given an orienta-
tion of the role being played by the local
branch of the Anglican Church in Nicara-
gua's process of reconstruction. The tele-
phone number in Managua is 2-5174. Cor-
respondence should be addressed to Apar-
tado 1207, Managua, Nicaragua.

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Managua, Nicaragua

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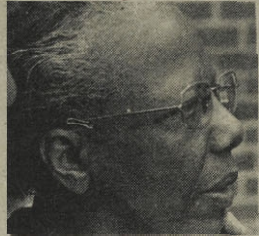


"What hath God wrought?"

Kathy Askren

Laypeople are worthy! Let's claim our authority

BY VERNA DOZIER



The sacramental office belongs to the ordained person. I participate in that, but I do not see laypeople as called to celebrate the mysteries. And I believe it is the calling of the ordained to know the story, to hold that story in our remembrance, to recall it in the educational program, to act out that drama in the sacrament, to hold that community together so the word can always be preached and the sacraments offered. Within that setting the layperson operates always in con-

junction with the pastor—teaching, counseling, and administering.

Laypeople carry out those functions in church, but to me they are always secondary functions for laity. The layperson's primary function is out there in the world. There is a problem when the Church becomes the primary focus in his or her life. I can remember when I was most unhappy in my job, I was most active in the Church. When we see laypeople doing that, we ought to ask, "Why is that person here every time the doors of the church open?" Something's wrong, either in the family or somewhere else in that person's world. Somewhere the person is in trouble.

Unfortunately, our churches have become so elaborate they need a great deal of work from laypeople. The Kingdom of God is never going to march triumphantly so long as so much activity is concentrated in churches. Those "greater things than I do you will do" need to be done by lay-

people in the world.

Governments are never going to learn a better way to live other than blowing each other up every 20 or 25 years until laypeople are in positions of power, in the halls of government, in the structures of society, laypeople who have a vision that human beings can live together another way.

Nations will never have the sensitivity to the poor of the world that makes them produce food wisely and distribute it fairly until laypeople are in power who have a vision of new economic possibilities that embody the compassion of the Creator. "Be ye compassionate as your Father is compassionate" is an acceptable translation of Matt. 5:48.

Laypeople have power. They have power in the secular world. And often laypeople lose their power in the world when they feel they need to be ordained in order to have a significant ministry. The

Reflections

Church has not understood the power of the laity. The Church has felt it had to make an impact on the world through what the clergy said.

What the Gospel really says is regardless of who you are, you are worthy of the world's respect. In the face of the worst kind of deprivation, black people held their communities together because they heard that message. The black experience is a good example of what the Gospel message really does mean and can mean to laypeople. That is the message you need to hear when you go to church.

We are worthy, we are the people of God, and we are called to change the world! Let's accept the authority that has been given us.

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

Californians seek ways to reach out to Hispanics

Statistics predict that by the year 2000 California will be 50 percent Hispanic. Church statistics reveal that only 15 percent of Hispanics who identify themselves as Roman Catholics attend church.

Throughout Province VIII Episcopal parishes are trying to meet the challenges of these statistics. A number of parishes in San Diego, Los Angeles, and Fresno, Calif., and in Phoenix, Ariz., are predominantly Hispanic. Four California parishes have full-time Hispanic missionaries, and three English-speaking parishes—in Prosser, Wash., Sandy, Ore., and Chico, Calif.—seek to serve the Hispanics around them.

One such parish, St. John's, Chico, had a Mexican fiesta early in May. Canon Richard Harms of San Diego, west coast coordinator of Hispanic ministries for the Episcopal Church, celebrated a Mass from the Spanish Prayer Book. Festivities following the Mass included enchiladas, tamales, pinatas, music, and folk dancing.

Since May several Mexican families have attended St. John's. Its rector, the Rev. Gary Sturni, says "it's a great pleasure to offer the consecrated elements to these faithful with the words, 'Cuerpo de Cristo, Sangre de Cristo.'" Chico Episcopalians cooperate with Lutherans to seek further ministry.

In August, Sturni conducted a Mexican house blessing in Spanish followed by a neighborhood party. The parish men's group held a goat barbecue using special Mexican recipes. St. John's August Vacation Bible School featured a Spanish-language segment for non-English-speaking Mexican children. In the fall several parishioners will help with classes in English as a second language.

Sturni and his wife Cindy, who is bilingual and serves as a translator at local health care centers, and St. John's parishioner Herb White, who directs the California State Mini-Corps, attended a Provincial synod in Sacramento in June as part of the Provincial Hispanic Commission team.

That synod passed resolutions asking: (1) that all clergy and prospective ordinands be urged to undertake language training and maintain proficiency in languages used by minority peoples in their sphere of ministry; (2) that Church Divinity School of the Pacific provide "field work, courses, summer internships, and intern year experience in a cross-cultural context such as Anglo-Hispanic or Anglo-Asian in order to provide preparation for ministry in the 8th Province today and in the future" and for the synod and CDSP to work together to find funding for such a program; and (3) that the Hispanic Commission prepare programs through printed and video material to raise awareness of the need for Hispanic ministry in the Province.

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CUNARD

Ohio and Nigeria share partnership

by David Sumner

The Partners in Mission concept emerged from Anglican Consultative Council meetings in Limuru in 1971, Dublin in 1973, and Trinidad in 1976 as a process to change the relationships between member Churches of the Anglican Communion. At the heart of Partners in Mission is the realization that all Anglican dioceses are engaged in worldwide mission and that the old pattern of white equals sending and black equals receiving is obsolete.

Province V, the Midwest, has linked 11 of its 14 dioceses with dioceses in the Province of Nigeria, the only Provincial-wide relationship in the Anglican Communion. While most of the partners of Province V/Nigeria have exchanged visits, the Diocese of Southern Ohio and its Ni-

gerian partners, the Dioceses of Ijebu and Lagos, held a 10-day consultation in Geneva, Switzerland, in June, the first consultation to involve a wide representation of clergy and laypersons in a neutral site.

Sixteen Southern Ohio representatives and 16 Nigerian representatives attended the meeting. Bishop William Gordon, Assistant Bishop of Michigan, and Janet Lewis of Indianapolis attended as Province V observers.

Representatives of international groups such as the Christian Council of Southeast Asia spoke, as did Bishops William G. Black of Southern Ohio, Festus Segun of Lagos, and Isaac B. O. Akintemi of Ijebu.

The consultation gave participants the opportunity to engage each other personally, to exchange ideas of American and African cultures, as well as to discuss the concept of mission being not "out there" or "over there" but in the back yards of Lagos and Cincinnati. "The Church lives by mission as a fire lives by burning," Gordon said.



Bishops at the Partners Consultation were, left to right, Isaac B. O. Akintemi of Ijebu; John Krumm of the Convocation of American Churches in Europe; Festus Segun of Lagos; William G. Black of Southern Ohio; and William Gordon, Assistant of Michigan.

A laywoman from Dayton, Ohio, Susan Lowrey, probably best expresses the results of the consultation when she says, "I have been nourished, stretched, and

stimulated in so many ways—intellectually, emotionally, and in relationships. . . . I know I have been touched and changed."

David E. Sumner is editor of *Interchange* of the Diocese of Southern Ohio.

Little church no one knows makes its bid for recognition

by Marcy Darin Chalmers

One steamy evening last August, I had a memorable conversation with the affable owner of a corner Spanish grocery in Elizabeth, N.J. Plunking my soda and Wheat-Thins onto the check-out counter, I patiently tried to pinpoint the location of the tiny Episcopal church that stood less than two blocks away.

At last, the shopowner's eyes lit in recognition. With impressive precision, he

described the location of the stucco-clad church and smiled.

"Ah, si," he began, "the little church no one knows."

Slowly that image of Grace Episcopal Church is beginning to change. In June, 1982, my husband, the Rev. Glenn Chalmers, and I moved into this tired-looking industrial neighborhood that hugs the New Jersey Turnpike. This was Glenn's first assignment as a newly-ordained priest—an empty church in the inner city—and my debut as a priest's wife.

We both believe that to be the Church in the city means to live there. So we took up residence in the rambling Victorian house that first functioned as a rectory in 1882. But 20 years had passed since the last clergy family had occupied the monstrous brick dwelling next to the church.

On my first tour of the house, rented to a doctor for the past decade, I cringed in disbelief. It had seven bedrooms without doors, assorted doors without door-knobs, and windows whose only curtains were thick veils of dirt that clung to the six-foot panes of glass.

The 20-room house was, in fact, stripped bare. The only items bequeathed to us were a family of cockroaches in the kitchen sink and a rusty monkey cage in the basement.

On a muggy June morning, we tossed the beer cans out of the front yard, swept off a rickety porch, and slapped our names on the tarnished mail box. We were home.

"Home" is a one-square mile ethnic hodgepodge of black, Cuban, Portuguese, and Puerto Rican folk with a sprinkling of Polish and Lithuanian. HUD calls our new home a "Neighborhood Strategy Area."



Glenn and Marcy Chalmers at home in front of Grace Church.

Photos by Joseph A. Harmon

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.



Photos by Harry Bransflick

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



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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SMALL BYTES

SOFTWARE DETERMINED HARDWARE at Trinity Cathedral, Columbia, S.C. Canon Lloyd Edwards had trouble finding microcomputers able to handle the administrative maintenance necessary for a congregation of 4,000. It's not a problem many Episcopal parishes have, unfortunately, but should it arise, Edwards says the Datapoint 1560 computer with a Texas Instruments Omni 800 Printer and a software package from Computer Dimensions is working well for parish directory information, pledge data, bookkeeping, parish calendar, music library, all working from a central data base. A separate word processor can use parish directory lists to print personalized letters. Edwards reports the program easy to learn and use and says he was especially pleased with the training Computer Dimensions did with the Cathedral's staff. Edwards, who for his part is interested in learning about parish computer use to maintain pastoral-care information and enable lay pastoral care ministries, would be glad to answer questions about the Cathedral's experience.

For information, write: Computer Dimensions, Inc., 203 W. Elm St., Florence, S.C. 29502, and Canon Lloyd Edwards, Trinity Cathedral, 1100 Sumter St., Columbia, S.C. 29201, or call (803) 771-7300.

COMPUTERS AT WORK was the theme of a recent hands-on tour arranged by the Computer Work Group of the Diocese of Pennsylvania, an idea you might like to try in your own diocese. The Work Group was formed to try to introduce computers into the diocese and to encourage purchase of similar equipment in order to standardize software.

For information, write: Janice Duncan, Diocese of Pennsylvania Computer Work Group, Suite 2616, 1700 Market St., Philadelphia, Pa. 19103.

TO RECRUIT NEW MEMBERS, the Church Computer Users Network of the United Methodist Church is offering a 36-page issue of its quarterly newsletter for handling costs. The issue lists 55 different church software vendors by name and address and has articles on local usage and typewriter quality printing.

Send \$1 to CCUN Newsletter, P.O. Box 1392, Dallas, Texas 75221.

MONEY MARKET MANAGEMENT is one of many services an IBM 34 system in the Diocese of Western Massachusetts regularly performs for 68 parishes and missions. Under the direction of John Farquharson, assistant to the bishop, the Diocesan Money Management Program (DMMP) currently receives 9 percent interest on its investment, returning interest to parishes twice a month. The diocese also does monthly treasurer's reports for vestries and end-of-the-year tax forms as well as paying all clerical and lay salaries in the diocese. Parishes reimburse the diocese for their individual payrolls. Farquharson offers a long list of software for the IBM 34 or 36 and urges dioceses to try this centralized operation. A diocese could pay for its computer operation by using the DMMP and keeping the difference between the approximately 5½ percent interest parishes would earn individually and the 9 percent garnered in pooled money market investment. On an investment of \$1 million a year, he says, the difference would be \$35,000 in "new money" available to the diocese.

For a list of available software, write: John Farquharson, 37 Chestnut St., Springfield, Mass. 01103.

DOES ANYONE KNOW of parish administration programs for a Commodore 64 with Datasette that uses an 80-character converter interfaced to a Brother EM-200 typewriter? The Rev. Randy C. Ferebee

of St. Alban's, Route 10, Box 621, Hickory, N.C. 28601, would like the information.

QUOTES TO POST AT THE COMPUTER

Jabba the Hutt: "In time you will learn to appreciate me."

Sent by Lloyd Edwards. If you have a favorite, send it to Small Bytes.

Computers here to stay, survey shows

by Susan Pierce

Some people are suspicious of computer use in the Church: Ministry and modules just don't seem to go together. But even if a computer's bark is worse than its bite, the results of a survey by two seminarians show that—love them or hate them—computers have come to Church.

The survey authors, Don Nesheim and Tim Klopfenstein, began researching parish

use of small computers for office management after numerous discussions with classmates at the University of the South's School of Theology. With the guidance of Dean John E. Booty, they designed a sample survey to measure computer use. Although they received only 36 replies, they could compile some data.

Radio Shack, Apple, and IBM were the most popular brands reported. The authors stress the importance of buying a system from a company with a good record for longevity and reliability because a bargain too good to be true might turn out to be just that if a company discontinues production or goes out of business.

Another consideration is the compatibility of a given computer with the software or programs a parish wants to purchase to do, say, bookkeeping or mailing lists. Modifications in the programs or the equipment are costly.

Computer usage raises ethical as well as technical questions. Copious documentation exists on the unscrupulous use of computer data in all sectors of society. The

report's authors cited the need for responsible stewardship of parish data, saying, "If we use software to teach people Bible stories, we are responsible for ensuring that proper theology is involved. When we maintain personal and financial records on individuals, we are responsible for safeguarding that information, for handling it with the same confidentiality with which it was collected."

Computers are a fact of life, and the Church needs to know how to use them responsibly and effectively, Nesheim and Klopfenstein said. If parish computers are tied into a diocesan computer, record-keeping is much more efficient and up-to-date. The authors also noted that adapting to computers requires making changes, and careful planning is essential so computerization does not come at the expense of human beings.



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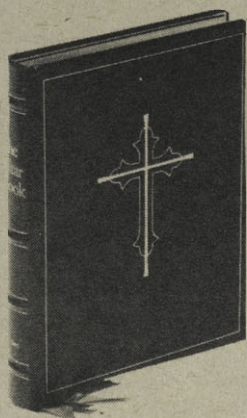


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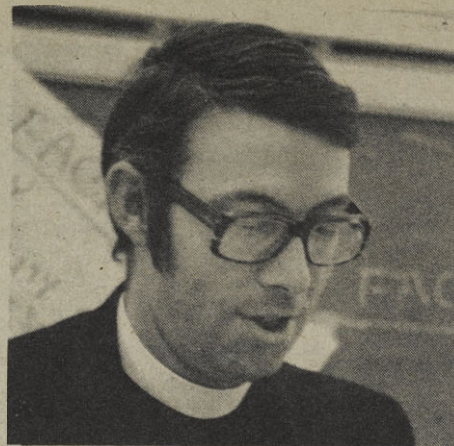
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Bishop Rustin Kimsey

Kimsey defends Oregon church against suit

Bishop Rustin Kimsey of Eastern Oregon has announced he will defend Episcopal Church trusteeship of an ecumenical church in Antelope, Ore., against a suit to transfer the building's ownership to the Antelope city council controlled by followers of the Baghwan Shree Rajneesh.

Kimsey took title to the Antelope Community Church in May, 1982, at the request of its board of trustees who saw that the Baghwan's followers were about to be elected to city council. This September that new council sued to have the title returned to them.

The tiny town of Antelope never had more than 100 residents, and in 1981, when the Baghwan's followers began moving in, many local people moved out. The Rajneeshee had paid \$6 million for 64,000 acres 22 miles outside Antelope on which they established Rajneeshpuram, the cult's largest ashram, and had elected their own people to city council.

A small congregation has used the Antelope Community Church since the 1890's, its members drawn from surrounding farms and ranches. Although originally owned by a Methodist-Episcopal group, the Antelope school district and later the city council held title to the property until it was transferred to the diocese. At that

time Kimsey said the Episcopal diocese would assure that the church could "continue to provide an inclusive ministry, ... ecumenical in nature." (The nearest Episcopal parish is in Madras, about 30 miles away.)

The church building, which is on the state list of historic structures, has always been used for religious purposes—even when its title was held by the city. For some 40 years Episcopal priests, as well as clergy of other denominations, have ministered to its congregation of 35 to 40 members.

Citing what he believes to be his "legal right and duty" to defend Episcopal oversight, Kimsey established a Legal Defense Fund for the suit which is expected to cost at least \$15,000 to \$20,000. The diocese's lawyer, who calls this a "tremendous religious freedom case," anticipates the matter will go to trial in the spring of 1984. The diocese, he said, intends to defend its legal trusteeship vigorously.

Presiding Bishop writes lawmakers about peace

In a letter to the 65 Episcopalians in the U.S. Senate and House of Representatives, Presiding Bishop John Allin reemphasized his own—and the Church's—commitment to peacemaking.

Allin's letter was sent a year after the General Convention voted strongly to undertake peacemaking ministries. During the year Allin addressed the Church-wide conference on peace in Denver and attended an international peace conference in Uppsala, Sweden. He has also been active in inter-Church discussions and studies on peace and disarmament.

In his letter, Allin raised the questions of arms negotiations and the existence of the MX missile. "Is it really necessary that we deploy the MX missile? Is there not some other course along which we might proceed?"

Allin also said Christian concern is spreading and deepening "among all sorts of people." He pledged to each lawmaker his personal support and prayers and offered: "Let me know if I can be of help as you carry out the responsibilities your fellow citizens have placed on you."

Mustard seed faith works in Franklin

Keeping faith in times of difficulty is never easy, but Jesus promised, "I tell you this: if you have faith no bigger than even a mustard seed, you will say to this mountain, 'Move from here to there!' and it will move; nothing will prove impossible for you." (Matt. 17:20 NEB) For the parishioners of a small mission church in western North Carolina, faith didn't literally move mountains, but it did bring new life and growth to a dwindling mountain congregation.

St. Cyprian's Episcopal Church, located in the foothills of the Great Smoky Mountains in Franklin, was founded in 1882 by black Episcopalians. An old tannery building housed the congregation and its trade school until 1886 when a small frame building was erected and consecrated. The church had no full-time clergy until the turn of the century when the Rev. James T. Kennedy took charge of the school and congregation. Kennedy was transferred in 1911, and for the next 68 years, St. Cyprian's was without a full-time pastor.

In 1979 the Rev. Terry Cobb accepted the call for a full-time priest. He took over a congregation that was steadfast but had, due to attrition, slipped to just 19 members. "Against all odds," as Cobb says, "the Lord began to work a miracle." White families joined the black members of St. Cyprian's in worship, and the congregation grew from 19 to its present size of 67, straining seating capacity in the tiny church.

St. Cyprian's also grew in vitality. The new members inspired a Scouting program,

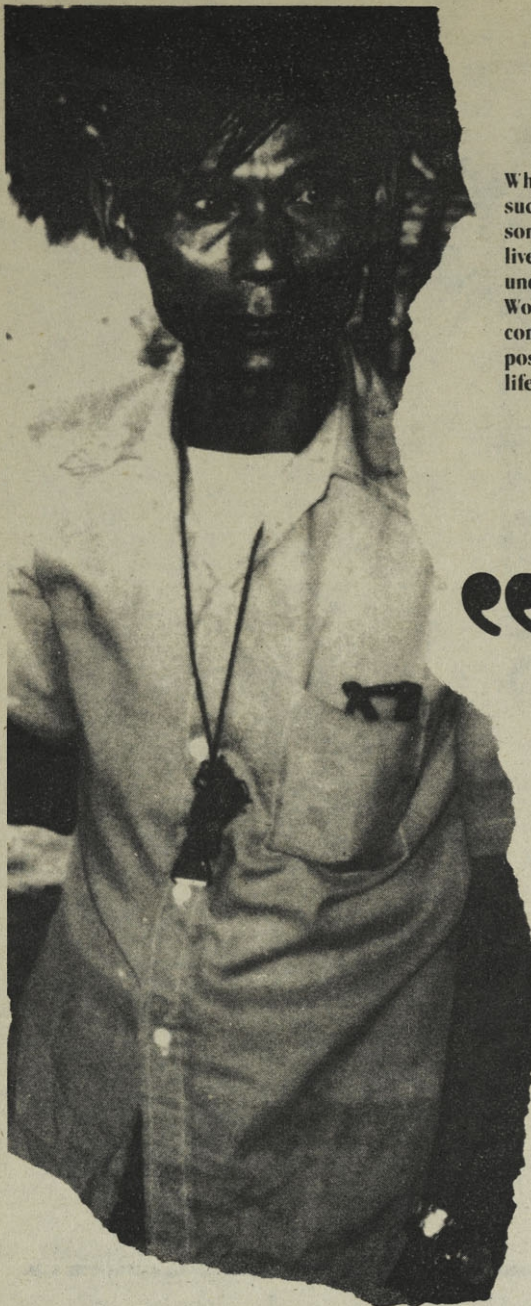


At St. Cyprian's, new vitality has brought growth in attendance and in program. Michael Cummings, lay reader, is shown with congregation.

curriculum, camps for youth, support for a seminarian, and a number of other programs. St. Cyprian's even shares Cobb with another, even smaller, mission church at the initiative of the parishioners.

The growth of the congregation, whose oldest member is 105 and youngest is two months, was too much for the old frame building so the church began a building program. The projected costs were over \$100,000, which meant a considerable leap in faith, but the money was raised quickly enough to have a ground-breaking June 1. By August the congregation had a new church.

St. Cyprian's growth and success, says Cobb, are the result of going "forth in the name of the Lord. Everybody's saying the Episcopal Church is declining. We say it's not."



Wherever wars or economic disasters strike — such as in Asia — hundreds of families move and sometimes scatter until another source of food and livelihood is found. All over the world, local teams, undergirded by The Presiding Bishop's Fund for World Relief, are working to help families through comprehensive development projects whose purpose is to bring about a better quality of life for them.

JOIN "MISSION SAVE-A- FAMILY!"



Whenever people's lives are threatened by poverty, hunger, oppression or turmoil, the corrosive influences of despair and want eat away at the delicate ties that bind a family together. *Let your Presiding Bishop's Fund for World Relief become your personal outreach to provide new hope and an opportunity for self-support.*

NOW YOU CAN TAKE AN ACTIVE PART IN PROGRAMS THAT HELP SUCH FAMILIES HELP THEMSELVES! Read about practical rural and urban projects that promise self-sufficiency at the family and community level...in 35 countries including the United States. **TO GET STARTED, CHOOSE HOW AND WHERE YOU'D LIKE TO HELP ON THE COUPON AT RIGHT.** And mail it in right now, hopefully with a generous contribution, to get further information about this phase of your Episcopal Church's Next Step in Mission.

WHICH "MISSION SAVE-A-FAMILY" PROJECT DO YOU WANT TO HELP?

The needs are urgent. Think of the pain felt by members of a family that is threatened by economic distress and lack of food or other essentials!

HERE IS A PARTIAL LIST OF TYPICAL PROJECTS: IN ASIA...

...\$50,000 to the Diocese of the Northern **PHILIPPINES** to generate self-help projects to alleviate hunger and related illness.

...\$20,000 to the Diocese of **CALCUTTA** for education and vocational training for leprosy-affected families in **UDAYAN, WEST BENGAL**.

...\$8,000 for food resources in the **GUJARAT** area of **INDIA**.

IN AFRICA...

...\$20,000 to build up family life in the Province of **KENYA**, through training in health care, home economics, farming methods and animal husbandry.

...\$20,000 to the Diocese of **MOROGORO, TANZANIA**, for a program to promote self-sufficiency in nutrition.

...\$5,000 for a project to help refugees in **BOGA-ZAIRE** to receive training and education in order to become self-sufficient.

IN THE UNITED STATES...

...\$10,000 for the Diocese of **MAINE** to increase self-sufficiency of area families through lamb-marketing projects.

...\$14,000 to improve family health levels and food resources in the **NAVAJOLAND**.

...\$30,500 for the Diocese of **WASHINGTON (D.C.)** to provide health education and counseling to community residents.

IN THE REST OF THE AMERICAS...

...\$30,000 for self-help ministry in villages in **HAITI**.

...\$12,000 in **ANTIGUA** for improvement of skills of rural people in an area of 40% unemployment.

...\$5,000 for centers in **PUERTO RICO** that provide education, health and social services.

...\$5,000 to aid self-help agricultural projects in **NICARAGUA**.

PLEASE! TAKE ACTION TODAY! Make it possible for your Presiding Bishop's Fund for World Relief to help break the cycle of want, poverty and despair, and enable families to improve their quality of life with proper training and technical assistance!

Learn how your dollars will be put to rapid use among troubled families in 34 countries, on 4 continents as well as throughout our own country.

Fill out this coupon — with a generous, even sacrificial gift — and join MISSION SAVE-A-FAMILY today! Thank you.

PLEASE FILL OUT THIS Family Survival Checklist of essentials to relieve refugee suffering!



- ☐ **YES!** I would like to join MISSION SAVE-A-FAMILY, the Fund's new effort to make an impact on the world of poverty. I enclose the following amount to be used where and how needed to help families help themselves.
- ☐ **\$5** will pay for a hoe to help a farmer to feed his family.
- ☐ **\$50** will help a family raise chickens.
- ☐ **\$100** will pay for 8 lbs. of seeds to be planted to sustain a whole community.
- ☐ I enclose \$_____ I would prefer my contribution to be used ☐ in the domestic United States, ☐ in Asia, ☐ in Europe, ☐ in Latin America, ☐ in the Middle East, ☐ in Africa, ☐ wherever needed.
- ☐ **\$15** will pay for maternal health care for a new mother and her baby for a year.
- ☐ **\$75** will pay for family counseling and ministry for 10 families.
- ☐ **\$200** will help dig a well for drinking water.

Name _____
Street _____
City _____
State _____ Zip _____

Learn how this phase of the Next Step in Mission aids DEVELOPMENT, as well as RELIEF, REHABILITATION, AND REFUGEE/MIGRATION AFFAIRS. Send in this coupon now!



MISSION SAVE-A-FAMILY

The Presiding Bishop's Fund for World Relief
The Rev. Canon Samir J. Habiby, Executive Director

Dept. S-4, 815 Second Avenue
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A member of the American Council of Voluntary Agencies for Foreign Service, the Fund qualifies for corporate matching grants. Assistance is provided on a non-sectarian basis, with legitimate need the only criterion.

AIRING

AGING

WISDOM POTENTIAL THE CHURCH'S MEMORY AGING PARTNER
PROMISE TALENTS YOUNG AND OLD NEED EACH OTHER AGING
THE HUMAN BODY IS BUILT FOR LUXURY OUTREACH MATUR
GENERATIONS DOES SEX STOP AT 65 SERENITY POTENTIAL
PERFORMANCE RUST PROOFING FOR THE MIND MATURATION
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PERFORMANCE RUST PROOFING FOR THE MIND MATURATION

By the year 2030, one in five Americans will be over 65 years of age. Closer to 1983, 11.7 percent of the population—or 27.4 million people—is now 65 years or over. Since church members, on average, are older than the general population, the percentage of churchgoing people over 65 is at least double the general population over 65.

"As the longevity of Americans increases, it becomes ever more pressing to address the theological imperative for ministry with the aging in Church and society," say Trinity Institute and the Episcopal Society for Ministry on Aging, co-sponsors of a nationwide satellite conference entitled The (In)Dignity of Aging.

At 50 sites around the country, churchpeople gathered October 18 to see and hear seven speakers address the subject of ministry of older people in our society. These local groups will then discuss what they've seen and heard and apply the information to their situations.

Printed here are excerpts from several of those speeches.

“ We provide an interesting and vital dimension to a congregation. We are the Church's roots, its continuity, its sense of history, and history to a group is what memory is to an individual. **”**



PHILIP G. DAVIDSON is a former president of the University of Louisville and program advisor for the Ford Foundation. Eighty years old and long active in church affairs, his current church leadership embraces a wide range of social and community responsibilities.

WE ARE THE ROOTS

I am here to proclaim a new ministry of the aging, not a ministry to the aging. It is a ministry of the aging to the Church, a way of making our unique contribution

to the life and mission of the Church, for truly we need each other.

The tone of much that is written is one of a gloomy sense of the burden of the old and unproductive on the young and beautiful. The same attitudes are found in our churches. Twenty-four percent of all Episcopalians are over 65, and the fastest growing segment of the population is the age group over 85. We see great patches of old people covering the sun belt like fields of dandelions gone to seed.

Impatient youth see the dead hand of the old clinging to the past, holding on to the top jobs, resisting change, wanting things to remain as they have been. And there used to be much truth in their impatience. In one church [my wife and I] attended, one wonderful old man had been senior warden for 42 years. Once he retired, the wardenship changed hands almost every other year. In one diocese in which we lived back in the thirties, the chairmanships of the important diocesan committees were held every year in rotation by Mr. Bone, Mr. Turpin, Mr. Jones; then Mr. Turpin, Mr. Jones, Mr. Bone; and Mr. Jones, Mr. Bone, Mr. Turpin.

Not any more. We are doing a far better job than we ever did of bringing new people into positions of church leadership but still making the most of our older strength. We need to find a nice balance between casting off the old and bringing in the new.

This is my plea—that we take a realistic, not stereotyped, view of our old citizens, of everybody, in fact—and see ourselves as the individuals we are, old and young alike, the brilliant and the dull, the gentle and the cranky, the robust and the frail, the rich and the poor, the interesting and the boring, all sorts and conditions of people. I'm *me*, not somebody else, not a group or a class or a segment of society.

There may in fact be more difference between any two old people than there is between any given old person and a young person. I know two 86-year-old ladies—one in a wheelchair in a nursing home who works off 80 years of frustration with life by taking dead aim on every other patient in a wheelchair. She can reduce a quiet

lounge to shambles in minutes. The other one has kept a whole family together for years by writing the most interesting and beautiful letters you ever read. She says, "I don't know how to say, 'Good morning, world,' without writing someone I love."

We have unique contributions to make, and we have the time to make them. We are the Church's roots, its continuity, its sense of history, and, as has been said, history to a group is what memory is to an individual. Every church should have an oral historian who makes sure the priceless memories of those who have served the church are not lost.

We provide an interesting and vital dimension to the congregation. I would be bored stiff in a church where everyone is middle-class and middle-aged and the few who are not stick out like sore thumbs.

In 1971 the Texas Conference of Churches said this: "We are a pilgrim people. . . still en route. . . Therefore the old as well as the young must stay alive in witnessing with their lives to the richness of our faith. How we witness to one another in the Church is as important as how we witness to the world. . . The elderly in the Church today are crucially important to the communication of the Christian faith."

In witnessing to that faith, we with the Church are partners in outreach, in the great adventure of attacking injustice, prejudice, racism, poverty wherever we find them. The Great Commandments—feed the hungry, clothe the naked, visit the sick and those in prison, comfort all those in any way afflicted in mind, body, or estate—these commandments bear heavily upon us for we through life have all too frequently witnessed the sorrows of God.

We need each other. Programs now being developed in churches for the 90 percent who are still active are in great demand and give those who take part in them great satisfaction. Many of these programs are creative and imaginative and bring the older congregational members into warmer and closer fellowship with each other and with their God. In a healthy church, there is active interplay between

all ages, and there is a role for each.

Merrell Clark has said wisely: "The notion that old people are primarily useful for passing on cultural traditions is obsolete in an age when educated old people are inventing the patterns of the future."

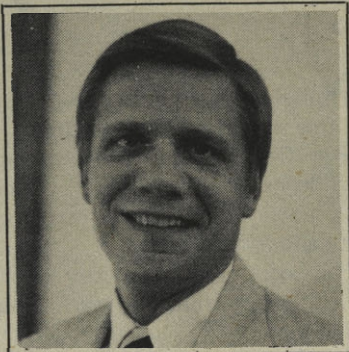
Our Urban and Regional Ministry in Tennessee has developed a long list of ways in which the elderly can be useful in the Church—staffing emergency and referral services, visiting the homebound, helping to educate in the art of growing old and dying—the opportunities are limited only by our ingenuity. I would like to see in every congregation an intergenerational standing committee to match human needs and resources.

I think the greatest contribution we can make, no matter how old or infirm we may be, is the example of a life through which shines the Light of the World. When a woman dying of cancer was asked how she bore it so courageously, she replied, "I have spent my life showing my children how to live, and now I must show them how to die."

Some of us, too, set an example of how *not* to grow old—the cranky, the querulous, the whining, the domineering, the garrulous, the boring—and that's important, too. Far more of us, though, do grow old gracefully, do face life and death with fortitude, do show forth in our lives that faith we believe in our hearts. Such examples enrich our lives, strengthen our faith, and shed a glow upon us all.

Many times as a child I stood in the early morning in my aunt's home in Colorado with the face of the eastern mountain still dark, but seen across the valley, the glint of the morning sun was on the snowcapped western slope. As I think of the old and the young in our churches, I think of the final stanza of Arthur Hugh Clough's "Say not the Struggle Naught availeth":

*And not by eastern windows only
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly!
But westward, look, the land is bright!*



RICHARD H. SCHMIDT, EDITOR

"Pray without ceasing," St. Paul advised the Thessalonians. With that standard before us, an hour-and-a-half of worship on Sunday morning is perhaps not excessive. But most modern worshipers do not share St. Paul's apparently limitless appetite for prayer, and anything over an hour usually results in anxious squirming and wristwatch gazing.

My parishioners have been creative

and ingenious in suggesting ways to contain the service within an hour. Here are some of their ideas:

- Sing fewer hymns and fewer stanzas of hymns.
- Cut off the preacher after 12 minutes.
- Cut off the anthem as soon as all the money has been put in the plates.
- Use Rite II more often—both because it is shorter than Rite I and because fewer people are likely to show up and come

to Communion when we use it.

- Eliminate one of the three lessons.
- Add a second Communion station.
- Limit the number of people we let in the door.
- Dismiss everyone after one hour regardless of what is happening at the time.
- Tape everything in advance and play it back at twice the speed on Sunday morning.
- Back to Morning Prayer!

PROFESSIONAL PAGES

Women clergy tell it like it is

BY RICHARD H. SCHMIDT

The ordination of women to the priesthood has brought about several profound changes in the Episcopal Church, in the view of the women clergy themselves. These changes have affected the Church theologically, pastorally, and administratively.

Several clergywomen contacted in a recent survey indicate they feel their ministries have helped the Church to move to a deeper and more inclusive understanding of the Godhead.

"The feminine in the Godhead is being symbolized," says the Rev. Beatrice Blair of New York. "This is powerful. It affects both women and men in the congregation. It results in a better understanding of God and of the feminine and masculine in all our natures. We need both/and, not either/or. It makes us whole."

This broader understanding of the Godhead seems particularly meaningful to women parishioners. Several of the clergy surveyed reported receiving comments such as this: "Many women have commented to me, after I have celebrated in a new place, that they experienced a whole new dimension of God images, of being elevated to full humanness in a way they never had dreamt possible or even known was lacking."

The women clergy also feel that the differences between men and women have opened pastoral opportunities which would not otherwise have been available to the Church. Women are perceived as softer, warmer, and more caring than men. While the women surveyed differ on the degree to which these perceptions are culturally conditioned, several report having been sought for counsel or sacramental confession because they are women.

The Rev. Mary Hansley of Virginia comments that "the 'wedding' of male and female in the priesthood has, for me, meant the release of the exciting, creative, and mysterious power of sexuality within that office of ministry. It can only bring much life and health to the Church as it witnesses to the reconciling and unifying power of our Lord Jesus Christ."

From a purely practical standpoint, several women point out that doubling the number of persons eligible for ordination has made it possible for the Church to be more selective in its screening process.

Moreover, since a number of women clergy are married to men with good jobs, they are often free to serve in low-paying positions which clergy who must



support themselves and their families would be unable to consider.

Several of those surveyed are keenly aware that their presence makes some people uncomfortable and totally alienates a few. Most report, however, that when they have had the opportunity to grow to know such persons over time, warm relationships have developed.

The main problem, however, is that opportunity is often not given. One woman priest reports being interviewed by a search committee for two hours, during which one member of the committee never looked at her.

Experiences with search committees can be frustrating for all clergy, especially when a call is not extended and no reason or feedback on the interview is given. But this experience can be most disheartening for women clergy who often suspect—but are never told—that they were not under serious consideration anyway.

Several women commented that the issue of deployment raises even more fundamental issues for the Church. "The seminaries are preparing men and women for a 'new style' ministry with such things as inclusive language, changes in liturgy and theological understandings, and new pastoral models. But the parishes are not looking for this—they are looking for something far more traditional. That's not all bad, but it makes for real problems in placement," says the Rev. Carol Anderson of New York.

"Being female immediately confronts the traditional 'Father' image, moving people into a more mature, adult-to-adult (not parent-to-child) relationship," comments a woman priest from a western diocese.

All but four of the women surveyed report they

Continued on page F

Survey participants

This article is based on the results of a questionnaire which was mailed last spring to 60 clergywomen of the Episcopal Church. The recipients of the questionnaire were selected at random from **The Episcopal Church Annual**.

Of the 25 questionnaires which were filled out and returned, nine are from women resident in eastern dioceses, six from midwestern dioceses, two from southern dioceses, and eight from western dioceses.

Eleven of the respondents are in their 30's, five in their 40's, six in their 50's, and three in their 60's.

All but two of the respondents are priests. Of the two deacons, one is working actively for the

renewal of the diaconate and the other would seek priestly ordination if her diocese permitted it. Two-thirds of the respondents were ordained prior to 1980.

Seven respondents are rectors or vicars of congregations, one of whom serves as co-rector with her husband. Seven are assistant or associate rectors. Two work as interim clergy; four do supply work on Sundays. Two are institutional chaplains; three are teachers; one is a full-time student; two hold executive positions with church agencies; one is a Canon 8 priest; one is unemployed; one is a full-time housewife/mother. Several combine two or more of these positions.

—R.H.S.

Current books on the ministry of the laity

BY VIRGINIA F. ADAMS

Throughout its history, the Church has been described, implicitly or explicitly, as people and more specifically as the people of God. During this time, countless volumes have been written about theology—dogmatic, systematic, moral, ascetical, and so on—all the subjects the ordained clergy presumably must master in order to instruct the people on how to “be” the people of God.

Far less attention has been given to the content and form this instruction is to take, and until the last 30 years practically no attention has been directed to the people presumed to be in need of such instruction. While some notable exceptions stand out, strange and wonderful books have been written equating lay ministry with service in and to the institutional Church and describing laity themselves as second-class citizens in the Kingdom of God.

I feel a distinct relief in seeing in the current books relating to the laity a recognition of the call to holiness which I perceive to be present at some level in every person's life, along with the acknowledgment that people have—and for the most part attempt to develop and use responsibly—gifts with which God has endowed them.

Building Stronger Lay Committees, edited by Patricia G. Drake, paperback \$4.00 (32 pages), Alban Institute, Mount St. Alban, Washington, D.C. 20016.

If you conclude, as I did, that this small work is concerned with lay committees in general, you are mistaken. The introduction makes its intention clear: “A Lay Committee is a group of lay people who are selected to work with a seminary student during the field education or internship experience that is a part



Great reading for times when you are down. You'll probably shed a tear or two along the way, but you will also share in some miracles. I think the people of my plumbline could settle into the churches described.

The Ministry of All Christians: A theology of lay ministry, Norman Pittenger, paperback \$4.95 (88 pages), Morehouse-Barlow, 78 Danbury Rd., Wilton, Conn. 06897.

I sometimes work with a young priest who proclaims passionately and with great intensity his need to reclaim his own *laos*—his own sense of being one of

“The call to holiness is present at some level in every person's life.”

of seminary training.” While such committees are the focus of the work, and should find it helpful, the booklet contains a number of sound suggestions for other committees as well. The section on “Small Group Building” is a thumbnail group dynamics study. “Feedback” stresses the criteria of useful feedback. “Covenant Building,” “Spiritual Formation,” and “Theological Reflection,” though brief, are meaty. “How to Write a Case Study” would not be helpful, in my view, to committees in general.

I must confess I was impelled to consider this booklet first because of two sentences with plaintive overtones which jumped out of the section on spiritual formation: “People with deep spiritual hungers usually head toward a church community and *try to become a part of it*. What will they find if the ordained leader is so professionalized as to have lost touch with his/her spiritual core or if the community is afraid or embarrassed to share?” (The italics are mine.) This question has served as a plumbline to me in reading the other selected books. “People with deep spiritual hungers” have become my plumbline people.

Against All Odds: Ten stories of vitality in small churches, Charles R. Wilson and Lynne Davenport, paperback \$7.95 (141 pages), Jethro Publications, Box 10, Creek Rd., Frenchtown, N.J. 08825.

This is the account of a study sponsored by General Convention's Standing Commission on the Church in Small Communities. It is just what its title says it is—the story of 10 Episcopal churches in 10 widely varied communities and of their continuing or renewed vitality “against all odds.” They are heartwarming stories of the Spirit's moving and of diverse congregations' responding. They are well-told stories—no more, no less. A closing chapter sums up the authors' conclusions. One of these is: “A new vision of ministry has been making its way around the Episcopal Church for some time now. It has to do with the idea that every member of the Church is a minister and that total ministry should be present in every congregation regardless of its size and location.”

the people of God. He will find comfort from this book which asserts at the beginning: “. . . the word ‘laity’ means ‘the people of God.’” He goes on to say there may be a “distinction” between the ministry of all baptized Christians and that of those who have been ordained, but there can never be a “separation.”

Having started off most provocatively, the author, in my view, unconsciously falls back into many of the traditional stances which tell the unordained that ordained is “better.” While the Good Shepherd passages of scripture have great vitality for me, I found his repetitive description of clergy and laity as “under-shepherds” cumbersome.

Nonetheless, Pittenger as always provides much food for thought and many quotable quotes. Among my favorites: “I venture to say that to a much larger degree than is commonly realized, the kind of Christian service, the quality or Christian witness, and the nature of Christian ministering will be determined by the hard work one is prepared to undertake, not only with the hands, but with the head.”

While my plumbline people might have the same problem I had with under-shepherds, they would surely identify with the statement, “The one and only

“The one and only Christian vocation is the call to be a human being.”

Christian vocation is the call to be a human being, coming to full human existence as response is made to the ‘call’ of God, known in Christ, in which ‘the process of Christ’ . . . is accomplished.”

Building God's People in a Materialistic Society, John H. Westerhoff, III, paperback \$8.95 (146 pages), Seabury Press, 815 Second Ave., New York, N.Y. 10017.

This, to me, is a new John Westerhoff but, like the old John Westerhoff, one I like very much.

He states early: “Christians are not free to believe anything they like, and Christian ministers are

not free to preach their own opinions. To be a mature Christian is to know and affirm the tradition once delivered to the saints. One Christian is no Christian. Personal convictions do not make one a Christian. Christian existence presumes and implies an incorporation into a community and its tradition.”

Westerhoff sees our primary identity as stewards of God. “Stewardship is nothing less than a complete life style, a total accountability and responsibility. . . . At its deepest level, our Christian vocation is simply human life devoted to helping to make and keep all human life genuinely human.” I can see my plumbline people honing in here!

He outlines the principles of catechesis as follows: The process of catechesis is converting and nurturing; it is one of experience, reflection, and action; it is related to readiness and appropriateness; it is a pilgrimage with companions; and its end is a “life style that includes our total being as thinking, feeling, willing persons.” He then develops in depth *Life as Eucharist: Liturgical Catechesis*; *Life as Seeking After Another's Good: Moral Catechesis*; *Life as Relationship: Spiritual Catechesis*; and *Life as Caring: Pastoral Catechesis*. His points are liberally illustrated with small anecdotes. Westerhoff is a good story teller.

Thank God, It's Monday, William E. Diehl, paperback \$5.95 (196 pages), Fortress Press, 2900 Queen Lane, Philadelphia, Pa. 19129.

The author of this *Laity Exchange* book was formerly manager of sales for Bethlehem Steel. He is now president of the Riverbend Resource Center in Allentown, Pa.

In his preface, Diehl comments on the often-used expression, “Thank God, it's Friday.” Commenting on the fact that the Church in all its planning for worship operates on the assumption that Sunday is the last day of the week, “the culmination of all that has gone before,” he says, “When the early Christians shifted the day of worship from the last day of the week to the first, in celebration of the day of resurrection—of new life—they made a theological statement which has been largely lost today. . . . Does the Christian Church do anything to help its people so they can go into their Monday world with a sense of freedom? Why is it that the ‘Easter people’ are not of a mind to say, ‘Thank God, it's Monday?’”

In the succeeding chapters, he spells out the stark predicament of the weekday Christian caught in the middle of a competitive society, presents “Biblical Images for Monday,” and aptly describes the pressures of occupation, institutions (including the institutional Church), the search for security, and the drive for power and status.

He makes a strong case for what he calls contextual theology, developed by laity for use in their Monday lives.

Diehl is a layman—a member of the Lutheran Church in America. His contextual theology bears a strong resemblance to the method of theological reflection described in *Building Stronger Lay Committees* and to Westerhoff's catechetical method of experience, reflection, and action.

Earlier I referred to some “notable exceptions” to the miasma of writing about lay ministry of the last 30 years. Chief among these is Hendrick Kramer's

Theology of Lay Ministry, published in 1957. In his conclusion, Diehl writes, “Kramer insists that a true theology of the laity will not be possible as long as it is seen as an ‘appendix to our existing ecclesiologies instead of an *organic part* of total ecclesiology.’”

This, I believe, is what each of the books mentioned here is, in its own way, affirming. If I am correct—and God knows how deeply I hope I am—there is still hope for plumbline people.

Virginia F. Adams is deputy for lay ministry for the Bishop of West Virginia.

Laypersons as parish professionals

BY JO ANN SMITH

"Now you together are Christ's body; but each of you is a different part of it." (1 Cor. 12:27 JB)

In recent years, as the Episcopal Church has struggled with the concept of ministry, a great deal has been written about lay ministry. The laity are being encouraged to take seriously the closing words of the Eucharist—"Go in peace to love and serve the Lord"—and to see their life's work as ministry.

One area of lay ministry on which the Church needs to focus is that of laity called to work as professionals within parish structures. I use the term "professional" to identify those who are on parish staffs and see their vocations within the church structure. Even though a wide range of training and ability exists in the various vocations, I believe we can trust the Holy Spirit to use the skills and talents available to bring about the Lord's purpose. Therefore, "professional" is not tied to a degree, rather to a call.

Because each parish situation is different, within the Church we find a great deal of fuzziness about lay vocations. A primary problem is how the word "staff" is defined. Is it defined in terms of salary? In terms of ministry? In terms of function? In one sense, the whole congregation is responsible for the total ministry of the parish, yet that really isn't feasible in defining staff.

Most often "staff" is defined as those positions

Jo Ann Smith is chairman of the Hunger Task Force for the Diocese of Missouri.



which coordinate the functionings of the parish. Even so, there is little uniformity. In one parish the organist is considered staff but not in another. One parish considers the DCE a staff member; another sees this as a volunteer position. Any definition of staff which suits a local situation is acceptable so long as it is spelled out. My hunch is the variety of possibilities, and the lack of clarity that often exists, leads to a high degree of job burn-out as well as leading many individuals to seek ordination in order to validate their ministry.

Having served professionally on parish staffs for eight years, and being firmly committed to lay vocations in the Church, I offer the following thoughts to help clarify and establish workable relationships within parish staffs.

Clear Contracts: A factor of utmost importance, logical and fundamental yet often passed over, is a mutually agreed upon contract between the rector and the lay staff person. What is being asked? What are the limits of responsibility? Does the individual have the authority as well as the responsibility in given situations? What type of support goes with the position? Is the position clearly defined in terms of limits—we cannot presume to know intuitively what a DCE does, what the job of organist entails, or the scope of parish secretary. These jobs vary widely from parish to parish and must be specifically spelled out in each situation. A contract should also specify time for job evaluation and discussion. What areas of the contract need to be more clearly spelled out, changed, renegotiated?

Communication: Having a set time for staff

meetings to go over plans and areas of concern is helpful. This will avoid conversation on the run and at inopportune times and make for much smoother working relationships. Because parish operations are often spur-of-the-moment and by nature must be flexible, this becomes vital. An agenda item can be put on hold if one knows that a specific time is set during which it may be discussed. Regular staff meetings also serve to build unity and a sense of team ministry.

Mutual Support: An awkward situation can develop when a member of the congregation accepts a staff position within his or her own parish. She often enters a type of limbo, neither clergy nor parishioner yet both staff and parishioner. The individual and the clergy need to recognize that this is taking place. Changes occur in the expectations the parish has of the individual in her new role, and old support systems may not be able to provide the understanding or support they once did. New systems must be found or old ones adapted.

A telling experience happened several years ago during a retreat for directors of Christian education in the Diocese of Atlanta. The consultant noted that if he closed his eyes, he would swear he was leading a clergy retreat—the issues, concerns, needs, frustrations being expressed were identical to those of the ordained clergy. How many of us realize this? What a powerfully uniting force this can be in a staff, to realize we all face the same issues, just different trappings.

Lay staff members can also find support in their vocations by locating others in the diocese who do similar work and meeting with them on a regular basis. The DCE's in the Diocese of Atlanta have been a great help to one another as they have faced the problems involved in being responsible for educational pro-

Continued on page E

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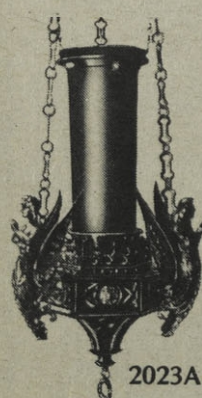
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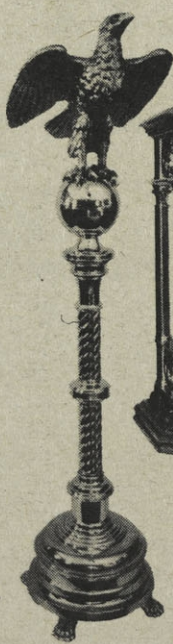
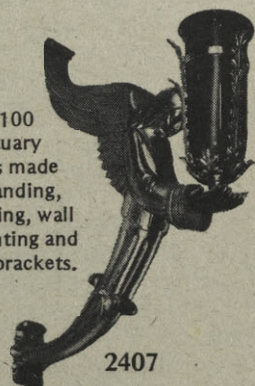
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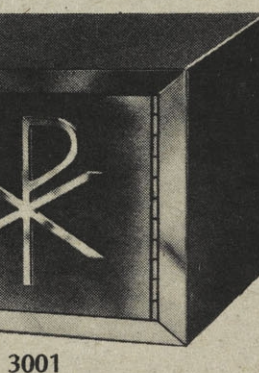
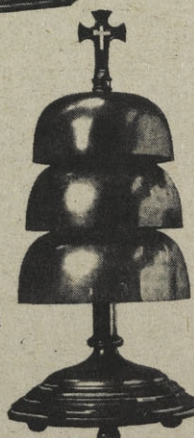
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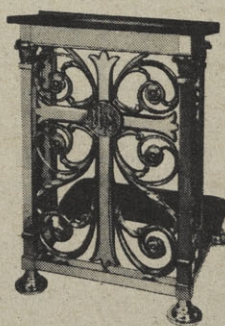
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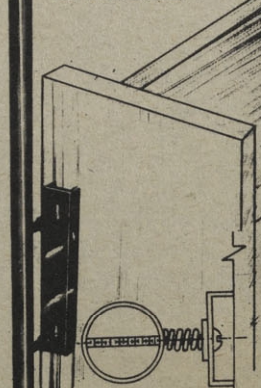


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One priest's battle with the bottle

BY EDMUND D. CAMPBELL, JR.

About the time you read this, God willing, I'll have celebrated an anniversary. On October 15, I will have five years of sobriety under my belt. The way I figure it, and from what my mentors in the South Miami Hospital's Alcohol Treatment Center told me, that means I've been blessed with at least five years of life that could not have been mine otherwise.

I am an alcoholic. I am a recovering alcoholic, but I am, and always will be, an alcoholic. If it sounds as though I'm proud of it, that's partially true. But I'm also very humble and thankful for God's grace which worked through so many folks to bring me to the point in my life where I could get some help. I am proud because it is the knowledge of my addiction to and dependence upon alcohol that helps me stay away from that next drink. I know beyond a shadow of doubt that I'm a drink away from my next drunk—and, probably in a short time, death.

I'm delighted to be sharing some pieces of my story with you now. There's always a chance that what I've been through may be a piece of your story. And if it is, and you're wondering how you can get out of the mess, take heart. I figure that if God can work the miracle for a stubborn, egotistical, sophisticated, college- and seminary-educated drunk like me, He surely can reach anyone else.

The turning point began for me in the summer of 1978. My wife and I and our two young daughters went to Nags Head, N.C., for a week's vacation with my brother and his family. We arrived in a borrowed van with our luggage and the important things—a gallon of vodka, a quart of Scotch, and a case of beer. That was on a Saturday. By late Sunday night I was asking my brother where the nearest ABC store was. And in the course of the next five days, four more half-gallons of vodka and a couple of cases of beer kept me "mellow," to say the least.

On the fifth day my brother and his wife separately invited me for walks on the beach. Each, in a very loving way, spoke of their concern about my drinking. And for some reason—I choose to believe it was God's reason—I was able to hear them and suddenly wanted to get off the merry-go-round that was slowly but surely eroding my marriage, my vocation, and my life.

Thirty-six years before I'd had my first drink. And from that point on, alcohol became an important part of my life. I went to a nifty Virginia university where it was important to "drink like a gentleman," which meant drink a lot but behave yourself. From there I went into the newspaper business as a sports writer. Drinking was fashionable there, too, and I did well. Twelve years later, I entered seminary. The hard stuff didn't seem too appropriate, but sherry was acceptable. And I became an expert on the consumption of wine openly. On the sly, I drank everything else!

So many times I gave thanks that I was an Episcopalian because drinking was tolerated among us, sometimes even applauded. As a priest and pastor, my friends became drinking friends. I made pastoral calls, for the most part, on folks who appreciate drinking. I remember in one parish even finding a kindly retired doctor who would occasionally offer me a martini if I called after 11:00 a.m.

Other things were also happening in my life. My first marriage went on the rocks after 20 years; I noticed I had a hard time staying in one place for more

than a couple of years without becoming bored; my sense of values began to wear thin. It was a lot easier to justify behavior in myself that I had always found deplorable in others.

My second marriage was beginning to be shaky, and I was not giving our two young girls much in the way of time or effort as a father. Many folks had questioned me about my drinking. All of them made me mad—that is, until that summer day at the beach in North Carolina.

Following that encounter, I returned to Bir-



mingham, Ala., where my very understanding and supportive bishop put me in touch with a psychiatrist. I'll never forget that first day with her. I told her pieces of my story (drunks have a hard time telling all of it) and then asked her: "Am I an alcoholic?" Her reply was slick. "I don't know whether you're an alcoholic, but you definitely have an alcohol dependency problem." At the time, that sounded so much better.

The next month, the bishop sent me and my wife to Miami to talk with Bishop David Richards, head of the pastoral care department of the House of Bishops. Ostensibly he was to help us with our marriage. But the subject of alcohol came up, and he suggested I ride with him to South Miami Hospital and see the treatment unit there. I reluctantly agreed—and then fell in love with the caring, supportive folks there, most of them themselves recovering alcoholics.

Somehow, after that it was easy. I made a quick trip home, talked with my bishop and my vestry, and on Sunday, Oct. 15, 1978, boarded a plane for Miami. I had two martinis on the plane that day, I remember. Oddly enough, they didn't give me much of a thrill. I was tired of being a drunk.

So many neat things have happened in the last five years, it's hard to talk about it. Perhaps the greatest gift that came along with sobriety (it took a couple of years) was the new beginning of a spiritual life, but life in general was and is so much more exciting. Even the worst of days sober are better than the best day I can remember when drinking in those last years. Our

family is close once again. I have never been happier in my work as a priest—and as a person.

I'm 56 years old now, but I have better health and more energy than I've had in 30 years. I have been richly blessed by God.

I have had some important helps along the way of recovery, and not to speak of them might leave you with the impression that a short stay in a treatment center did the job. Not so. That was only a beginning. To have the fellowship and support of Alcoholics Anonymous was important to me. To have the

prayers and support of a congregation was important. And to be able to share my story, as I am with you now, is important. I will continue to need those groups of folks for the rest of my life. Those of us who are clergy have still another group—RACA (Recovering Alcoholic Clergy Association). They're a note or a phone call away. The address is 6300 N. Central Ave., Phoenix, Ariz. 85102. Call (602) 279-5539.

A couple of other things I should like to share with you:

First, don't let my public sharing of the story of my alcoholism scare you. I have chosen to do that. What you do with your story is your business. In AA, you are just a first name unless you wish to be otherwise.

Second, that you understand alcoholism is a disease and not a moral weakness is important. As a disease; it can be put into remission under competent care, but it can't be cured by will power. God knows I tried that way, and so has every drunk. The only thing you can do is let go, ask for help, and let God do this wondrous stuff through caring, loving people who know the disease.

Third, know that if alcoholism is a problem for you, it also is a problem for your family whether they drink or not. They will need help just as much as the drinking person. It is a family disease.

Fourth, if you're a clergy person (particularly if you're a clergy person) and you think you may have a problem, please call RACA.

We are growing in number, and help is on the way.

The Rev. Edmund D. Campbell, Jr., is rector of Trinity Church, Manassas, Va.

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Monday-morning planning an aid to efficiency

BY RICHARD H. SCHMIDT

Although I find my work in the parish gratifying in many ways, one of my recurring frustrations is I seem unable to do everything I feel I ought to do. Shut-ins remain unvisited, sermons are hastily prepared, counseling sessions are cut short, letters lie unanswered.

To some extent this goes with the territory. But I have found that taking a few minutes each Monday morning to plan my week carefully helps me get the work done. Although my plans often change as emergencies and other unexpected situations arise, working within a structured plan gives me a clearer sense of accomplishment and efficiency. Here are two ideas which have helped me.

I have announced to my parish that my week

normally looks like this:

Monday. Morning planning and coordinating sessions with church staff. Write newsletter article. Afternoon counseling sessions, appointments, and correspondence. Evening visiting of parishioners and newcomers.

Tuesday. Morning appointments. Noon Eucharist and lunch with Women's Guild. Afternoon Bible study class and hospital visitation. Evening off.

Wednesday. Study day away from my office. Background reading for sermons and class preparation, personal Bible study and devotional reading. Return to office in mid-afternoon. Evensong and adult education in evening.

Thursday. Write sermon in morning. Afternoon visiting shut-ins and hospitals. Evening off.

Friday. Off.

Saturday. Morning appointments, hospital visits, counseling sessions, and correspondence as necessary. Afternoon and evening off.

Sunday. Morning worship services and classes. Afternoon and evening off.

Unfortunately, such a "normal" week almost never occurs in real life. But my parish knows that I adhere to this structure in most instances and that the time allocated for study and the time off with my family are very nearly sacrosanct.

Another device I find helpful was suggested to me by Calhoun W. Wick in his book, *The Management Side of Ministry*. Every Monday morning I lay a piece of legal-sized paper across my desk. Across the top of it I list all the things to be done that week—visits, phone calls, lesson preparations, letters to write. The lower half of the paper is divided into seven vertical columns, representing the seven days of the week. Each column is divided into three sections—morning, afternoon, and evening. I then begin to fill in the blank spaces with the work to be done.

This careful organization is not disrupted as often as you might think. When it is, I simply reschedule the task that was bumped.

Whether these efforts at managing my time actually help me to accomplish more, I cannot say for certain. What I can say is I have a reassuring sense of knowing who I am, where I am, and where I'm going. And there was a time when that wasn't so.

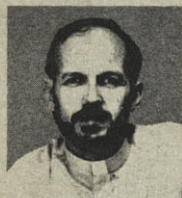


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The Reverend
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- In the gathering place of the Christian community, burial of the cremated remains of the faithful of the parish, restores the community of the living and the dead.

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



Above: Armento Columbarium
Holy Trinity Episcopal Church

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

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

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



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

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



Photos by Harry Branflick

All Saints Chapel, Emmanuel Episcopal Church
Bel Air, Maryland

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

Left: Detail: Armento Columbarium
All Saints Chapel

Holy Trinity Episcopal Church
Wyoming, Michigan



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

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

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St. Elizabeth's offers chaplaincy program

St. Elizabeth's Hospital, National Institute of Mental Health, offers ACPE-accredited full-time chaplain internship and residency training programs, with stipend, beginning June 4, 1984. Resources for training include interdisciplinary programs available through the hospital's Overholser Division of Training as well as community mental health activities in Washington, D.C. Stipends are projected to begin at \$12,536 per year.

In addition, the hospital offers a 10-week summer program for clergy and for seminarians preparing for ordination. It involves learning experiences in both hospital and community settings. This full-time summer program also begins on June 4, 1984. Stipends are not available, but the summer program is offered at no cost to participants.

For further information and application forms, write to the Protestant Chaplain's Office, St. Elizabeth's Hospital, Washington, D.C. 20032. Applications must be made by Feb. 15, 1984.

Lay professionals

Continued from page C

grams in their parishes. They not only provide support and encouragement for one another, but share ideas and participate in skill development programs.

These thoughts are offered to stimulate thinking and to help promote a type of collegiality between lay and ordained staff members. This clear, mutually-supportive working relationship will not only bring more inner satisfaction to the individuals, but will show in the life of the entire parish.

One further key: The daily realization that ultimately the ministry of and to the parish is not up to the staff. We are Christ's laborers, called to work in His vineyard for the glory of His kingdom. We may have different jobs to do, but by working together smoothly and cooperatively, we will realize a rewarding harvest.

Women clergy tell it like it is

Continued from page A

feel supported by their bishops although the degree of support varies widely. Several indicate their bishops actively promote the deployment of women clergy and urge search committees to consider them seriously. Others indicate their bishops are willing to submit their names to search committees but go no further. And one woman commented, "My bishop supports me as much as he supports anyone, which isn't much!"

Many of the women surveyed are outspoken in their criticism of the House of Bishops for endorsing the "conscience clause" which stipulates that no bishop need accept women priests if he objects to them on grounds of conscience. "The House of Bishops should make anti-women bishops conform to the canons—a shocking lack of backbone here," comments the Rev. Diana Beach of New York.

"The bishops should take a second look at the 'conscience clause,'" says the Rev. Anne Baker of Iowa. "It's one thing for a bishop not to be required to ordain women. I have no quarrel with that. But I do have a quarrel with those bishops who interpret the 'conscience clause' to mean they can refuse to allow women clergy to minister within their dioceses. What of the consciences of those who might want such ministry in their parishes? Such bishops exercise real violence against women."

Only one of the women surveyed is a deacon in a diocese which does not allow women priests. "My diocese is going to have to enter the greater Church, to become a part of the mainstream rather than an Anglo-Catholic sidestream," she says. "I have a hunch the Church in general is going to have to get used to seeing women in positions of trust and authority and that women are going to have to get over their anger and rage. Perhaps both these things are already taking place in the mainstream and I just don't know it."

In fact, none of the women responding to the survey expressed anything that might be called rage although frustration and a mild cynicism regarding ecclesiastical structures was widespread. Since male clergy often express the same feelings, one should perhaps not assume that life for the woman and man in clerical collar is radically different.

This certainly appears to be true of the pressures experienced by clergy families. Virtually all the clergy in the survey who are married indicate that their husbands and children have been extremely supportive of their career goals. But the husbands of priests experience many of the same frustrations which wives of priests have been expressing for many years.

"Harold supports me in prayer and does some of the household chores. He has willingly given up some of our time together. He has some lonely nights and expresses his hurt and anger sometimes. This is a problem and source of tension that needs to be worked at *always*," says one woman priest.

Several of the women surveyed indicate they see themselves primarily as deacons and priests and are dismayed when others see them as "women deacons" and "women priests." As with any stereotype, it implies that women clergy are all alike.

"I really believe that women must take their place among all priests," comments one priest from a western diocese. "I don't believe reverse discrimination is ever an advantage in the long run. We have gifts as individuals that the Church needs. I believe that if we believe in ourselves and our gifts enough, we don't need special help. I personally would never want to be employed as a result of reverse discrimination. I believe I can compete with other persons creatively in the job market. I am sure that that sounds radical. I am convinced that what hurts us the most as women is the 'poor me' syndrome and our defensive behavior."

12th Annual NASSAM Conference
College of Preachers
Washington, D.C.
November 11-13, 1983

What advice would you give to a woman who is considering ordination?
Here is a sampling of the advice offered by the 25 clergywomen who responded to a "Professional Pages" questionnaire.

- You will need patience, a sense of humor, loving friends, and, most of all, a deep and trusting prayer life.
- Try to remain open to what the Lord is asking of you and not just work to get where you want to go.
- Be sure you can articulate your call to ministry, your sense of what God is calling you *for* and *to*.
- Know that it isn't going to be easy; the battles *aren't* all won.
- Be willing to exercise your leadership not only in teaching, pastoring, and worship, but in a political sense as well. The use of power is an important and largely unexplored issue for most women.
- Be prepared to examine the underlying causes of rejection, some of which are subtle and hence difficult to combat.
- Seek multiple skills and degrees, preparing yourself for a variety of positions.
- Seek a spiritual director before beginning the process.
- Don't do it unless you have to.
- Be sure God is calling you to ordained ministry, trust God to see you through, and be wise as a serpent and innocent as a dove.
- Be clear what price you are *unwilling* to pay.
- Don't assume that individuals and structures within the church hierarchy are adversaries

until they prove themselves to be so.

- Find an ordained woman in whom you can confide and who will be your friend and advisor.
- Learn to have good male friends. Most of your colleagues will be male.
- Develop a caring support group.
- Recognize the absolute necessity of authority and institutions, but also realize that both are corrupt and corrupting.
- Recognize that diaconate/priesthood is a profession and therefore learn your craft. But it is also a vocation, so develop your spiritual life as well.
- Be prepared to drive 300 miles for a 30-minute interview and to be at the beck and call of various committees for years.
- If you can with integrity do anything else, do it!
- Accept with grace the negative attitudes of others.
- Discover your vocation within the Body—commit yourself to a lay ministry within the parish or diocese before seeking ordination.

The single piece of advice which was offered most often was to develop and maintain a deep and regular life of prayer. Several of the women also commented they would say precisely the same thing to a man considering ordained ministry as they would to a woman.

Female deployment: Responsibility and bias

BY RICHARD H. SCHMIDT

Approximately one-fourth of those ordained to the Episcopal priesthood this year have been women. In some dioceses the figure is nearer one-half, and several Episcopal seminaries report that nearly half their current students are women.

And yet, the number of women who have been called to be rectors of parishes remains disproportionately small, and virtually none has been called to be rector in a larger parish.

This is partially due, of course, to the fact that the Church only began to ordain women to the priesthood in 1977. Those with extensive experience in the priesthood are all male, and parishes looking for "an experienced man" will invariably be drawn to an experienced *man*.

But this situation cannot last much longer. It is in fact already true that some women have acquired outstanding credentials as parish priests, but many of them still list placement as their foremost problem and frustration.

Is this likely to change in the near future? To some extent, yes. But I expect qualified women priests will continue to experience discrimination. Even in parishes which have had good experiences with women clergy as assistants and interims, the tendency is to play safe when searching for a rector—and that means hire a man. If asked why a male rector is preferable to a female, many members of vestries and search committees would probably say something like, "We're just not ready for a woman rector yet."

The reasons why a given parish states it is "not ready" may vary. But at the deepest level, it is not a matter of reasons—it is a matter of feelings, and feelings don't require reasons.

This seems to point to what will be a growing problem for the Episcopal Church—an increasingly large body of clergy who will be unable to find positions commensurate with their skills and qualifications.

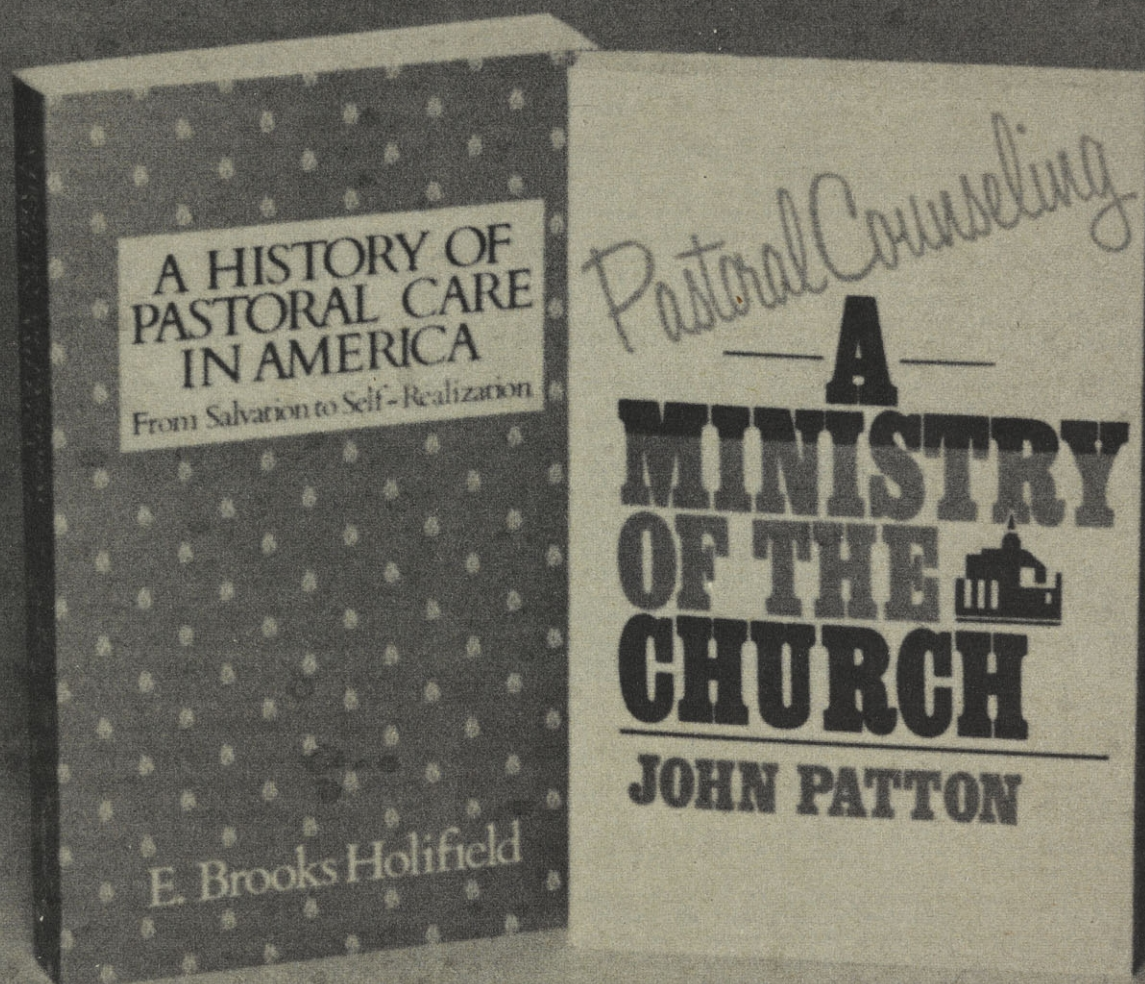
What can we do about this? As one who served for several years as a member of a Commission on Ministry, I have pondered this question often. I occasionally asked the women who presented themselves to us for ordination, "Do you realize you are likely to find institutional chaplaincies and assistant rectorships open to you but that beyond that you will almost certainly encounter an endless series of closed doors?"

The women invariably answered that they understood this and were willing to take the risk. "Fine," I said, "but you haven't experienced the discrimination yet. We're talking abstract theory now, but I'm concerned about how you will feel when it actually happens."

To what extent should sympathetic bishops play the role of advocate for women clergy? Should they seek to force vestries and search committees to interview qualified women? What would happen to relations between bishops and their congregations if bishops forced the congregations to interview candidates they had decided in advance they didn't want? Do bishops have a moral responsibility to take this risk? And is the long-term good that such interviews may produce worth the potential frustration to all involved? Would such "affirmative action" do any good? Would it be demeaning to the women involved? Do vestries and search committees have a right to be biased if they wish?

These are important questions for the Episcopal Church. They are murky and complex matters. The sooner we begin to address them, the better.

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ANDREWS, M. Keith, from All Saints, Carmel, CA, to Christ of the Ascension, Paradise Valley, AZ
ARDLEY, Evan L., from St. Paul's, San Diego, and headmaster, All Saints School, San Diego, CA, to St. John's, Lafayette, IN
ARIS-PAUL, Maria M., to chaplain, Greenhaven Correctional Facility, Stormville, NY
AUFFREY, H. Philip, from St. Timothy's, W. Des Moines, IA, to St. John's, Cedar Rapids, IA
BARKER, T. Whitney, from Grace, Casanova, VA, to St. Christopher's, Springfield, VA
BARKSDALE, C. Dudley, II, from canon to the ordinary, Diocese of Lexington, KY, to St. Peter's Cathedral, St. Petersburg, FL
BARNETT, Thomas C., from St. Paul's, Bakersfield, CA, to St. Andrew's, Taft, CA
BARSALE, E. Herbert, from St. Vincent's, St. Petersburg, FL, to St. Francis, Tampa, FL
BEDROSIAN, Magar, from St. Thomas, Alton, RI, to Christ, West Haven, CT
BELMORE, Kent, Jr., from non-parochial to Grace, Charleston, SC
BLACKINGTON, Robert C., Jr., from Pohick, Lorton, VA, to Kingston Parish, Mathews, VA
BLANSETT, Phillip L., from St. James, Baltimore, MD, to chaplain, St. Paul's School, Clearwater, FL
BLINDENBACHER, Kenneth R., from St. David's, Radnor, PA, to chaplain, Church Farm School, Paoli, PA
BOUCHER, John P., from Christ, Nashville, TN, to St. Philip's, Nashville, TN
BRACKEN, Janice M., from non-parochial to St. Peter's, Rome, GA
BRIGGS, Paul R., II, from St. James, Keene, NH, to St. David's, Austin, TX
BRIGHT, John A., from dean, St. Andrew's Cathedral, Honolulu, HI, to St. Francis, San Francisco, CA
BRYAN, Jonathan R., from Resurrection, Alexandria, VA, to Holy Cross, Dunn Loring, VA
BRYANT, R. Bolling, to Trinity, Towson, MD
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CHAPMAN, Robert C., from archdeacon, Diocese of New York, NY, to St. Philip's, Brooklyn, NY
CONKLIN, Daniel G., from Diakonisches Werk, Stuttgart, Germany, to Christos-Kirche, Blumberg, Germany
COOPER, Charles D., from St. John's, Columbia, SC, to St. David's, Cheraw, SC
COOPER, Robert K., from St. Matthias, Shreveport, LA, to Epiphany, New Iberia, LA
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DENNIS, William R., Jr., from St. Mark's, Richmond, VA, to chaplain, Johnston-Willis Hospital, Richmond, VA
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WHITESIDE, Henry B., to Christ, New Bern, NC
WILLIAMS, F. Bryan, to St. John's, Norristown, PA
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“Potential for ministries on aging will continue to grow as the Church encourages, develops, and supports its older members in remaining active participants in all phases of the Church’s life.”



MYRTLE GORDON, a member of the board of the Episcopal Society for Ministry on Aging, serves the Church in various capacities both at the national level and in her home Diocese of Atlanta.

A NEW MINISTRY

The Christian perspective of aging means “continual growth in stature and in the knowledge and love of God and man.” All of us, of whatever age, have both a divine imperative and a human and humane obligation to make maximum use of the gifts and talents represented in the life experiences of all God’s people.

ESMA’s phrase, “promise, performance, and potential,” challenges us to affirm and support older adults as valuable resources for developing lay ministries in our churches. Accept this challenge with me and become committed, informed, and involved in initiating and sustaining serving ministries with, to, and for the older Christians among us.

The “promise” can be seen in God’s blessing of longer life in so many of us. Through the accumulated wisdom and experiences of the aging we can reach across generational lines to evoke, affirm, support, and celebrate life to its full.

The “performance” of distinctive ministries by older adults within the Church can encompass many needs and concerns that affect the lives of all age groups. The steadily growing percentage of current church membership over 55 years of age makes increasingly clear that negative attitudes and stereotypes about aging must change from fear, benign neglect, and apprehension to affirmation, inclusion, and support of the valuable resources that exist among the “younger older” and “older older” age groups in our Church.

Overcoming the negative forces of enforced early retirement, chronological pigeon-holing, psychological stereotyping, social and spatial isolation, and the assumption that idle leisure and relaxation are the norm for aging persons is a singular triumph in and of itself. But even more exhilarating is being involved in purposeful ministries such as religious training and nurture in prayer support groups; counseling; professional services; personal services; transportation to events and appointments; cultural activities; resource banks of persons, materials, and services; respite and hospice services; security; and organizing and administering volunteer services.

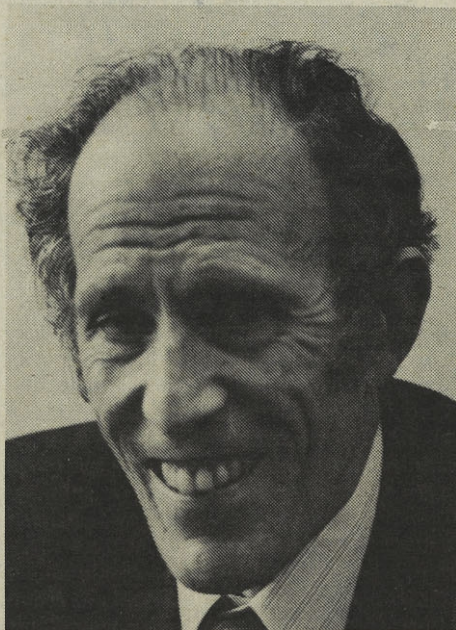
These are a few forms of ministry that are possible in a congregation that sees needs and deeds as important. Advocacy on such larger issues as the economy, health and nutrition and adequate housing is another aspect of a supportive ministry. Most important is to sustain a spiritual well-being that blesses and benefits those who perform the services as well as those who are served.

The Peace Corps and VISTA are two models from our nation’s past history in which younger college graduates and older retired persons cooperated and participated. Lillian Carter, President Carter’s mother, was an example of this. Although we in the Church are already 20 years behind these models, more of our members are living longer and retaining their health and competence so we have great promise in developing and helping intergenerational relationships as well as providing continuity in our service programs.

“Potential” for ministries on aging will continue to grow as the Church encourages, develops, and supports its older members in remaining active participants in all phases of the Church’s life.

As present and potential witnesses to God’s power, growing numbers of older Christians can offer their time, talents, and extensive experiences as a confident, creative, and valuable resource to the whole of Church and society.

“Aging is a continuous life process of gains, losses, changes, and adaptations as varied as the features of the human face. Acceptance and completeness are the most required qualities of late life.”



BERNARD ISAACS, an internationally renowned gerontologist and author of *Survival of the Unfittest*, has pioneered investigation of and practical care for the maladies of aging. He is professor of geriatric medicine at the University of Birmingham, England.

HOW OLD IS OLD?

People generally have three varieties of definitions of old age—naïve, humorous, and serious. The naïve definitions are chronological—45, 50, 65, 75, or “10 years older than myself.” These people have given no serious thought to the nature of old age. It is remote from them, and their perceptions of the old people they see tell them that at some distant stage in life people metamorphose from being human to being old.

In the hospital where I work, the admissions clerks enter “OAP”—Old Age Pensioner—under the heading “Occupation” for any woman over 60 or man over 65. OAP is evidently an occupation in it-

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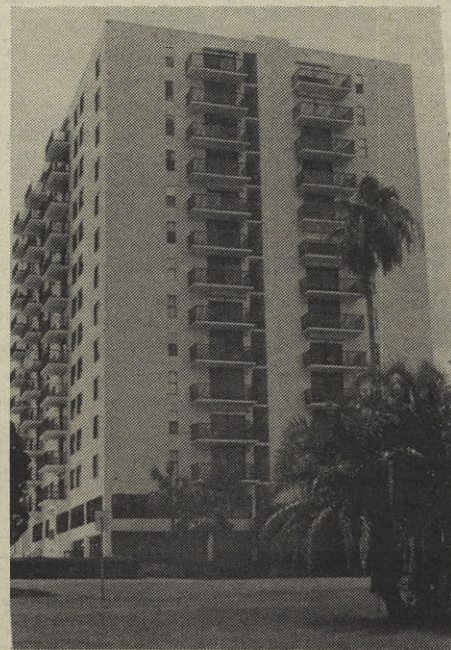
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self, one example of a whole set of private attitudes and public policies which spring from the perception of old people as a homogeneous bio-mass for whom we have Christmas parcels, old people's homes, old people's clubs, even old people's doctors. They were born at the same time so we emphasize their unity and deemphasize their diversity achieved through their pursuing different pathways through life.

The second type of definitions comes from the jokesters—old age, they say with a wink, is "when you stop looking at girls" or "when all you do is look." Beneath this jolly surface is a testimony to society's high valuation of sexual attractiveness and a sad confession that its loss symbolizes the loss of fun in old age. The definition presents a view of old age as joyless.

Serious people define old age in either physical or psychological terms—"when you cannot get about," "when you cannot look after yourself," "when you have lost interest in life." These people equate old age with loss of function and have to be reminded that these disabilities can occur in young people, too. And while their observations are astute, they relate largely to depression rather than to old age itself.

What is old age? My habit is to ask people to suppose they are in China and try to define old age again. Then I hear words like "wisdom, serenity, maturation, contemplation, the accumulation of experiences, the nearness to God." The process of aging is not entirely loss; among the changes are some gains. We see then that aging is perceived by many as unitary, static, and negative whereas it is really diverse, dynamic, and at least partially positive. Aging is a continuous life process of gains, losses, changes, and adaptations as varied as the features of the human face.

The human body is built for luxury. Every tissue has large reserves beyond its immediate requirements that can be drawn upon in times of stress. Physiological aging results in a gradual erosion of these reserve powers.

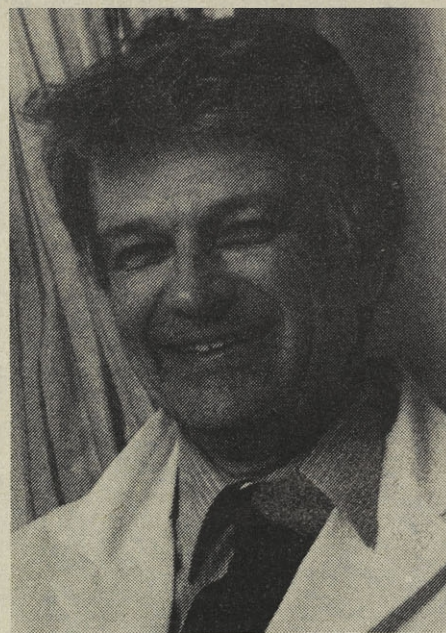
Can aging be prevented? The question has four answers:

- 1) The physiological changes of aging cannot be influenced.
- 2) Some of the diseases of old age can be prevented, and most can be effectively treated or ameliorated. That is a matter of good medical care.
- 3) Reserve capacity can be sustained by devoting as much care to the maintenance of the body and mind as we devote to the

house or car. Physical exercise and intellectual stimulation are the lubrication of the body and the rust-proofing of the mind. You practice these well in the United States. We British need to learn from you. 4) Society's image of aging can be changed. Neither profound gloom nor unbridled optimism are appropriate, neither mass pity nor mass rejection. I suspect old people would like to be treated neither exceptionally badly nor exceptionally well—but just like people.

The cultivation of healthy habits of diet and exercise will do much to avoid the ills of late life, but these measures will not prevent the ball from being buffeted by chance winds. The one thing that must be cultivated is a realistic acceptance that, however long it is delayed, the experience of ill health in late life is to be expected. And it is then that the positive qualities of late life—acceptance and completeness—are most required.

“The family is the number one caretaker of older persons in need. The vast majority of older persons remain self-sustaining members of society.”



ROBERT N. BUTLER, a medical doctor who is professor of geriatrics at Mt. Sinai Medical Center in New York City, directed the National Institute on Aging and was a consultant to the U.S.

Senate Special Committee on Aging. In 1976 he won a Pulitzer Prize for his book, *Why Survive: Being Old in America*. His remarks are in the form of stated stereotypes to which he responds with facts to refute them.

FACT AND FICTION

Stereotype: If you live long enough, you'll develop senility.

Fact: We now know that senility is neither irreversible nor an inevitable consequence of aging, but is, rather, various diseases.

Stereotype: The American family abandons its older members.

Fact: The family is the number-one caretaker of older persons in need.

Stereotype: Most older people will end up in nursing homes.

Fact: At any one moment only 5 percent of older people (65 or over) are in nursing homes. Of all persons who survive past 65, only about 20 percent will have a nursing home experience before they die.

Stereotype: Older people have neither the desire nor the ability for sexual activity.

Fact: Given health and an interested and interesting partner, love and sexual activity can continue until virtually the end of life.

Stereotype: The increasing number of old persons places an impossible burden on families and society.

Fact: The vast majority of older persons remain effective, financially self-sustaining members of society. They have already made and continue to make contributions.

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A California psychological testing firm, Behaviordyne, Inc., has developed a computer-assisted approach to retirement information.

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... Our Church continues to suffer from a crisis in ministry growing out of the actions of the 1976 General Convention. A permissive canon, authorizing bishops to ordain women to the priesthood (and contemplating the eventual consecration of female bishops) is being used to coerce the consciences of faithful Episcopalians who are unwilling to surrender their traditional Anglican understanding of the ordained ministry.

... There is a crisis in belief facing our Church. The authority of the sacred Scriptures, and of the Creeds which interpret them, come increasingly under sophisticated attack - often at the hands of ordained ministers who have sworn to uphold that authority.

... Scriptural and traditional Christian moral teaching is increasingly dismissed as outmoded and old-fashioned, and there is an alarming tendency to deal with moral questions in purely secular terms.

Yes, there is bad news about the Episcopal Church we love so much but there is a lot more good news. ECM is convinced that our Lord Jesus Christ has a vocation for the Episcopal Church, and that He will reform her, straighten her out and re-equip her to do His work. That's the main good news!

In that process of reform and re-direction, we are convinced that the Evangelical and Catholic Mission has a big part to play, and more good news is that it is already playing it! Let us share with you some of the good news about the ECM we're excited about.

... ECM has a track record of standing behind Episcopalians who are faced with retaliation because of their traditional Anglican convictions about the ordained ministry. Wherever you may stand on the question of the male priesthood, surely ECM's work in preserving liberty of conscience in our Church is worthy of your support.

... Evangelical and Catholic conferences, and visitations by our Chairman, Bishop Wantland of Eau Claire, do much to encourage, inform and strengthen Episcopalians who stand for evangelical Faith and catholic Order.

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SO YOU'RE CHOOSING A NURSING HOME?

Some pertinent questions to ask first

by Alzina Stone Dale

The Church's Conference on the (In) Dignity of Aging, with its focus on our increasingly senior population, also raises the difficult issue of nursing home care. Both my professional and personal experience suggest that everyone who needs a nursing home must treat the selection process as if it were holy matrimony, a "state not by any to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, and soberly and in the fear of God."

Cost is not the key to a good nursing home though the passage of Medicare and Medicaid has made nursing homes a growth industry. As Sidney J. Harris said in a recent column, "A nursing home is an institution where two basic needs are in conflict: the need of an institution to be run on a 'system' and the need of sometimes confused old people to be treated with flexibility and understanding."

That the majority of nursing home residents were dumped there by families who no longer want to care for them is statistically untrue, but that most are old, female, and have no close relatives left is true. It is also true that any arrangement for care that can be made outside a nursing home is better. In a nursing home, the system often results in a regular plan of drugging the patients to assure their docility. Even in the best of institutions, usually the not-for-profit or Church-related homes, an individual still needs constant support from the outside.

I have had three personal experiences with nursing homes. The first came from the appearance of senility in my father, which drove us to "lock him up" and agree to drug him "for his own good." He was in and out of several highly recommended, expensive places until we found a good one so far away we could not see him often.

My second experience was with someone who had worked for my mother. Her close relatives had died so when she had a stroke, a neighbor and I assumed unofficial responsibility. We found a place for her to live where we can both visit. The food is poor and the staff patronizing, but it is generally clean. She sits all day looking at the lounge television, but she is still glad to see us and our cookies when we come.

The third, happiest, experience has been with my mother who decided to enter a church retirement home where she has her own tiny apartment. The care is good, the place well kept, but the level of companionship and activities is simply not adequate so that as she began to fail physically, she also lost interest in the world outside. She probably went there too soon. A typical nursing home resident lives there two-and-a-half years; she has been there 15.

If a nursing home might be in your future or in the future of someone for whom you have responsibility, start now to use every source to collect a list of places that give the kind of care the prospective resident needs, places near enough for family and friends to visit regularly. Skilled care, intermediate care, and resident care represent three decreasing levels of staff and cost accordingly.

Be sure to consult the potential resident. Families facing these decisions often feel guilty so the more open the discussion, the more likely the arrangement will work out well. You cannot change a nursing home to fit the patient so making sure the one you choose is a good fit is important.

Once you have a list of places, make sure they are all properly licensed and certified and learn whether they participate in Medicare and/or Medicaid. Medicare pays for a limited amount of nursing for everyone over 65 while Medicaid is the

name for government-subsidized long-term care at a set amount for everyone, at any age, who meets the income limitations.

Private nursing homes are not obliged to accept Medicare or Medicaid patients, and the financial crises in federal and state governments have meant they may be paid late, too little for their real costs, or not at all. Beware of homes that require a huge down payment that depletes the resident's permanent resources and makes changing homes impossible and of places that accept monthly payments but turn the person out when he or she becomes dependent on Medicaid.

When you have whittled your list to three or four places that sound promising, visit them yourself. Talk with the administrator and the director of nursing. Eat there and read the menus. Walk about and observe the place. Are the residents treated like adults or children? Are the facilities usable by handicapped people? Does the building have sufficient elevators and bathrooms? Is the staff pleasant to you? Are bedridden patients being turned and cared for? Is the building fire- and accident-proof? Residents sometimes prey upon one another: Does the staff watch what goes on? Is the medical and nursing staff adequate at all times? Look at the kitchens and laundry, too, because, just like a lack of competent staff, cheap diet and dirty linen are sure signs of a nursing home making a fast buck on its residents.

Beyond these essentials, is the lounge inviting? Is there room for meetings and recreation? Do the residents have some privacy? Are married couples allowed to be together? Compare the contracts at the places you visit and check that you will be able to visit at any reasonable time. Then, once your resident is ensconced in the home, visit often and unexpectedly.

If either of you has complaints, go to the staff, then follow up by talking with the director of nursing or the administrator. If necessary, take the matter up with the state or local agency in charge of licensing the facility or with organizations concerned with residents' welfare.

These comments may well make someone faced with the need for a nursing home feel despair. Instead, resolve to be alert and concerned, to "hang in there" once you have made the best choice available. Residents themselves may fear to complain, or they may not be able to communicate their problems.

In Chicago, Bishop James Montgomery has established a diocesan commission on aging whose director, the Rev. Kurt Olson, sees as the first priority the building of a network of clergy and laity, agencies and organizations, all prepared to act as resource persons and a support system for residents and their families and friends. He hopes to have a wide range of help and advice available for the parish priest and his congregation. Knowing that no one perfect solution exists, the commission's goal is to be able to offer practical alternatives and then to work to make those alternative better.

Alzina Stone Dale is an author and journalist and a representative for her parish, Church of St. Paul and the Redeemer, on the Diocese of Chicago's Commission on Aging.

TO HELP YOUR SEARCH

A Place to Live in Your Later Years, Paul B. Maves, paperback \$4.95, Augsburg Publishing House, Minneapolis, Minn.

The old homestead, a smaller place, a resort or planned community, a mobile home or trailer, a nursing home or hospice. Maves, who planned a program of care for the aged for the Methodist Church, lists all the options of where to live, and, better than that, he helps people make these decisions and offers tips to enrich the later years. (For example, cultivate and maintain a sense of humor: "Make a scrapbook of cartoons that reflect your situation." Or in a nursing home: Cultivate friendships with the people who care for you.) Complete with a list of resources, this book's format is easy to use, and the style is sensible and comforting.

Sioux left legacy for Dakota parish

by Bob Tybolt

During the late 19th-century Indian wars in the west, the U.S. Army often used Indian to fight Indian. On Mar. 9, 1891, the Army published General Order # 28 authorizing one Indian company for each infantry and cavalry regiment. At Fort Sidney, Neb., the 21st Infantry enlisted Company "I"—for Indian—whose members were to receive \$13 a month, the same pay as their white counterparts.

The unit was recruited from among the Sioux at Fort Randall, S.D., with 1st Lt. Samuel Seay in charge of recruitment and command. The newly organized Company I's first mission was to march from Fort Randall to Fort Sidney, over nearly 400 miles of snow-blown prairies. They arrived on Christmas Eve, 1892.

At Fort Sidney the lives of the Army, the Episcopal Church, and the Indians became inextricably intertwined. In addition to tending to the spiritual needs of a rough-and-tumble frontier citizenry, the Rev. George Allen Beecher, rector of Christ Episcopal Church, was also chaplain at the garrison of Fort Sidney, for which the church served as Post chapel. Post Commander Col. Theodore Lyster was vestry president, and some of the Indians became parish members. Under the leadership of Sgt. Herman Crookedfoot, soldiers in blue marched into town for services, crowding into Christ Church pews each Sunday. Among them were Pmts. Francis Arrow, William Skunk, and John Yellow Bird.

In 1893 Christ Church was burglarized and among the items taken were a silver chal-

ice and a paten, both used for services and sorely missed. The parish held a musical recital and a play in hopes of obtaining enough funds to replace the loss, but the receipts fell far short of the required amount.

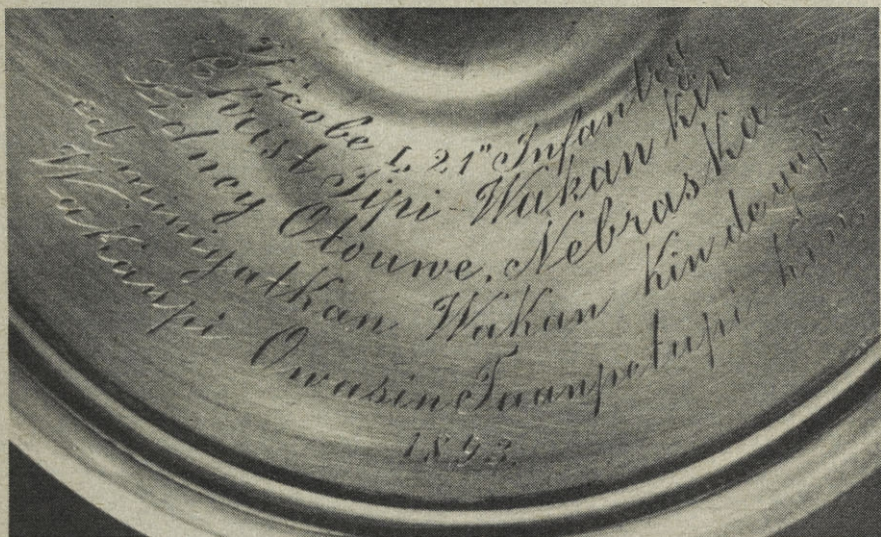
Some members of the community felt the Indians stationed at the Post had been involved in the theft. In an early-day example of military/community relations, Seay ordered his bugler to sound "The Assembly." Once his troopers were mustered and accounted for, he explained the situation and the accusations being leveled against them. In Lakota Sioux the young officer suggested a solution and passed his campaign hat down the ranks. When returned, it was filled with silver coins.

The lieutenant had the silver smelted and cast into a paten and chalice. The Sioux soldiers then patiently honed and polished the metal smooth and bright. An engraver in Omaha added the Sioux inscription:

*Uicobe I, 21" Infantry
Christ Tipi - Wakan Kin
Sidney Otoune, Nebraska.
ed miniyaka Wakan Kin de yuju
Wakunapi Owasin Tuanpetupi Kin
1893*

On June 1, 1894, the 21st Infantry marched out the Fort Sidney gate while the Regimental Band played "The Girl I Left Behind Me."

Company I was transferred to Fort Omaha and disbanded a short time later. Its members scattered to the winds. Seay went on to fight in the Spanish American War and the Philippine Insurrection. Crookedfoot used his veteran's Homestead Rights in Oklahoma and became wealthy when oil was discovered. Beecher became Bishop of Nebraska, a post he held for decades.



Little church

Continued from page 6

feeds an average of 100 men, women, and children each Wednesday. On Saturdays the church hall bulges with 50 neighborhood children gathered for worship, play, and field trips. Every day an emergency food pantry operates out of the rectory. A seedling congregation is beginning to take root.

But neatly-penciled statistics do not convey the entire mission of Grace Church. Slowly, and sometimes painfully, we are learning that being here and caring is challenge enough.

In the year since we've settled in the rectory, we've opened our doors to several homeless families and individuals whose luck had turned sour. Perhaps not surprisingly, we began to measure time by the length of their stays.

There was Anna, a soulful-eyed teenager who at the tender age of 16 had to face the fact that her heart condition would forever prevent her from having children. Anna came to us when her mother was hospitalized, leaving her to confront an alcoholic brother and drug-addict sister.

I taught her French, and she tried to teach me to jive to "Whip It," but that was a futile endeavor. I could never figure out what to whip.

There were others. A frightened teen-aged couple with a fuzzy-topped infant who shrieked like clockwork at 3 a.m., a recovering alcoholic looking for a new job and lease on life, a tragic middle-aged couple whose lives were a blur of motels and hospital emergency rooms.

Our most recent guest is a Cuban refugee who journeyed to this country after spending 20 years behind bars as a political prisoner. His greatest joys, expressed in halting English, are the spacious windows in his room which overlook two mimosa trees.

Recently, we shared a commonplace yet painful experience of many of our neighbors—burglary. As a writer, the loss of my typewriter took the greatest toll on my spirit; I felt as if a part of my identity had been rudely ripped away. After two days, I salvaged a worn and badly abused machine from our attic and began pounding away again.

Life pushes forward amid the ashen smokestacks, glass-strewn lots, and boarded-up homes. And so does the fledgling servant ministry of Grace Church.

One small test will come the next time I meet that shopkeeper. I'm hoping for a flicker of recognition when I mention the tiny stucco church on East Jersey Street.

Marcy Darin-Chalmers was formerly political reporter for *The Daily Calumet* on the south side of Chicago, Ill.



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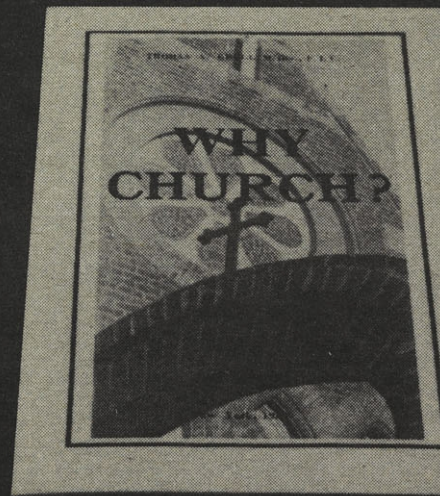
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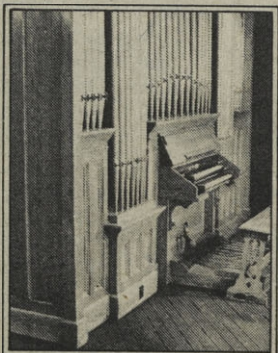
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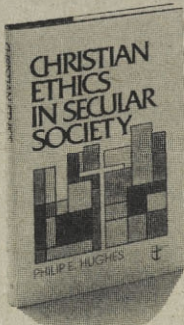
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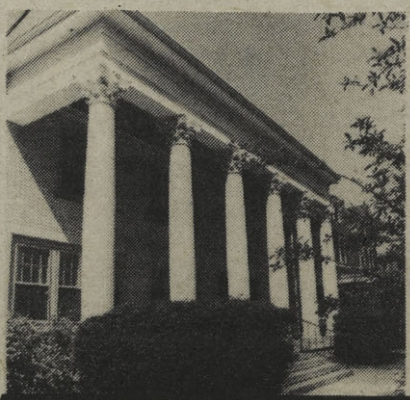
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Realities and myths mix in Hispanic conference

Is Latin America in a shambles, or is it poised for explosive growth and development? How should U.S. "Anglos" deal with this country's burgeoning Hispanic population?

More than 50 Episcopal Church conferees met September 25-27 at the Organization of American States in Washington, D.C., to frame a series of answers and recommendations for a pamphlet being produced by the Episcopal Church's National Hispanic Office, sponsor of the meeting.

The group received words of advice, warning, and encouragement from a variety of speakers, including the assistant general secretary of the OAS, the Roman Catholic Archbishop of Panama, a Presbyterian mission leader, and the U.S. coordinator for Refugee Affairs.

Two major points surfaced in the hours of addresses, panels, discussion, and questions. First was the need for education and consciousness-raising about Latin America and Hispanic people to be directed to North American Christians. Second was the need for flexibility, patience, and regional planning in ministry to the Spanish-

speaking. Several speakers reminded the conferees that this great group of people is as diverse culturally, ethnically, and vocationally as the western Europeans of North America.

OAS Secretary Val T. McComie said he was encouraged by new directions taken by Churches in Latin America but was concerned by the "stop and go" pattern of relationships between the Americas. "A country only gets noticed when it's in trouble," he said. Archbishop Marcos McGrath of Panama outlined the changes in the Roman Church's policy in Latin America since 1960. "We of the north and south do not really know each other," he noted.

Presbyterian Dr. Cecilio Arristia recalled the "rich and unique heritage" of Latin America but said in recent years "we end up neither being nor having." He called for the "invasion of God's freedom" but warned that "God is a marginal ornament" in much of Latin America.

Hispanic group consultant Dr. Marina Herrera said Episcopalians "must realize the basic need for human dignity" on the minds of Hispanics and decried the "baggage of expectations." She said, "We are forever trying to impose wonderful blueprints" on Hispanic people.

Ambassador Eugene Douglas, U.S. refugee coordinator, said, "The issue of migration will last long past the turn of the century." He called for a strong sense of humility in dealing with Hispanic people. "We need more facts and understanding—not just emotion."



Dr. Marina Herrera answers question at Latin America session. Panel members (from left) are: Dr. Cecilio Arristia; labor leader Solomon Haddad; Prof. Karl Schmitt of Austin, Texas; U.S. refugee coordinator Amb. Eugene Douglas; and Archbishop Marcos McGrath.

HISPANOS: Un Reto a la Iglesia Episcopal

La nueva sede de la Organización de Estados Americanos en Washington, ofreció recientemente el marco adecuado para una consulta amistosa y franca sobre la situación de América Latina y sus repercusiones en los Estados Unidos y cómo la Iglesia Episcopal da (o debe dar) solución a los muchos y complicados problemas que confronta la población hispana de este país.

Más de 50 líderes episcopales y varios invitados de fuera se dieron cita durante dos días en la capital norte-americana bajo el tema *América Latina en la Década de los Ochenta: Un Reto a la Teología*. Como oradores principales estuvieron el Embajador Val McComie de la OEA, el arzobispo católico romano de Panamá Mons. Marcos McGrath y el Dr. Cecilio Arrastía, conocido evangelista y conferencista de la Iglesia Presbiteriana.

El formato de la conferencia no pudo haber sido mejor. Los ponentes expresaron sus puntos de vista, un panel reaccionó y después de asimilada esa gran masa de datos e ideas, seis grupos de trabajo se reunieron e hicieron recomendaciones a la Iglesia Episcopal que después fueron discutidas en sesión plenaria.

Las recomendaciones, aunque muchas, y cubriendo una gama de situaciones, tuvieron la virtud de ser prácticas y concretas. Quizás la más ambiciosa fue la de que es necesario educar, en el mejor sentido de la palabra, al pueblo de Estados Unidos acerca la historia, cultura y situación especial de América Latina y los hispanos del país. "Todos los hispanos tenemos un poco de Don Quijote, Don Juan Tenorio y algo del misticismo de Santa Teresa de Jesús", dijo Arrastía.

La misma iglesia tiene que recordar que por más de 100 años ha habido trabajo misionero en los países de habla hispana del continente y que el ministerio entre los hispanos de Estados Unidos ahora, es una consecuencia y extensión de esa obra misionera.

También se recomendó que la Iglesia Episcopal debe continuar su énfasis en lograr vocaciones sacerdotales en Estados Unidos en lugar de importar sus clérigos de América Latina.

Otras recomendaciones: más publicaciones en español, mayor presupuesto para programas hispanos, más intercambio de recursos, más congregaciones con oficios en español y mucho más atención a las necesidades espirituales y materiales de los casi 20 millones de hispanos del país. Un folleto conteniendo las ponencias y conclusiones de esta conferencia está en preparación.

La Oficina Nacional de Ministerios Hispanos que funciona en el Centro Episcopal de Nueva York y en especial el Padre Herbert Arrunátegui deben ser felicitados por la preparación y programación de esta histórica conferencia. Esperamos que este encuentro que será seguido de otras reuniones, sirva como el trampolín que nos lleve a todos a mayores y más fecundas realizaciones en este ministerio.

Como dijo el Obispo Primado John M. Allin al inaugurar la conferencia: "La Iglesia tiene que ser siempre sierva y es sierva porque es fiel a Cristo. Es el mismo Cristo el que nos llama, nos reta y nos da las fuerzas y la inspiración para seguir adelante".

Onell A. Soto

Oxford Movement marks 150th anniversary

BY RICHARD WALKER

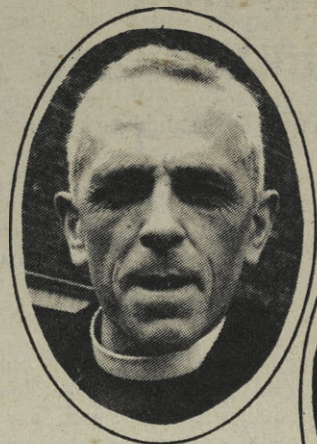
The date was July 14, 1833. The occasion was a sermon at the Church of St. Mary the Virgin, Oxford, England, a sermon which called political interference in the life of the Church a "national apostasy." The preacher was Oxford Don John Keble, whose message eventually changed the face of Anglican worship for with that sermon began the Oxford Movement, which history credits with restoring the Church of England to the Catholic heritage that had made it unique among the post-Reformation Protestant Churches of the 16th century.

Keble's sermon was an immediate reaction to a secular reforming spirit which earlier that year had prompted a bill in the English Parliament to suppress 10 Anglican bishoprics in Ireland. Since the movement he sparked eventually had much wider implications, Anglicans around the world are observing this year as the 150th anniversary of a significant event in the history of their tradition.

Various called the High Church or Anglo-Catholic Revival, the Oxford Movement stressed Anglicanism's ancient pre-Reformation roots, apostolic succession, and the sacramental doctrines of the undivided Christian Church before east and west were torn apart by schism. It also emphasized the role of the Church as the divine body instituted by Christ rather than merely as a religious department of the state. Religious orders were revived under the movement's impetus, and urban ministry to the poor was launched as an outgrowth of renewed attention to the implications of the doctrine of the Incarnation.

Led by such notables as Keble, Edward Pusey, and John Henry Newman, the movement rapidly won a wide following. It also stirred great controversy among opponents who claimed it was actually attempting to "Romanize" the Church of England. Similar controversies plagued the U.S. Episcopal Church where the movement roused clergy and laity in the only major American denomination which included the word "Protestant" as part of its official title.

The movement's later emphasis on Catholic ritual and ceremonial added to the partisan strife, but the ritualist phase left its mark even on Anglican parishes which considered themselves more Protestant, or Low Church, in heritage. Clergy vestments and altar candles which once



John Henry Newman, right, was a leader of the 19th-century Oxford Movement whose modern day ad-



herents include Bishop Trevor Huddleston, left, and Bishop Graham Leonard of London, above.



caused scandal are now considered the norm, and *The Book of Common Prayer* the American Church adopted in 1979 upholds the Oxford principle of the Eucharist as the prime weekly Christian observance.

Some of the Oxford stalwarts—Newman being the most notable—eventually despaired of the Anglican Church and converted to Roman Catholicism. For the majority who remained, the Oxford Movement revived the view of Anglicanism as the *via media*, or bridge, which stood between the various Protestant traditions and the Churches of Rome and Orthodoxy. Contemporary observers say the movement also served as a forerunner to the modern ecumenical movement by pointing to similarities between the Anglican, Roman, and Orthodox Churches with a view toward reclaiming a unity lost in antiquity.

The movement had lost its initial cohesiveness by the time Newman seceded to Rome in 1845, but its heirs in the Anglo-Catholic wing became a significant force and had considerable influence on succeeding generations of priests and bishops.

Battles between the so-called High Church and Low Church parties in the Church of England are surprisingly "still very much alive," says the Rev. William Dearnaley, press spokesman for the Episcopal Church, but in the U.S. such partisan-

ship is largely a relic of the past, party lines having become blurred over the years. The most recent polarization took place over women's ordination to the priesthood, opposed by most Anglo-Catholics.

The 150th anniversary of the Oxford Movement is "more important to those places which can directly trace their roots to it," says Dearnaley. Episcopal dioceses in the midwest, sometimes dubbed the "biretta belt," remain the U.S. stronghold of the movement's contemporary heirs, together with varying pockets of strength in such diverse places as Florida, New York, Texas, California, and Kentucky. The High Church wing is estimated to include roughly one-third of the American Church's 2.8 million members.

In the Church of England, Bishops Graham Leonard of London and Eric Kemp of Chichester are considered leaders among the movement's conscious heirs, but those claiming the legacy of Keble and his fellow priests at Oxford are divided among themselves.

At the week-long 150th anniversary commemoration at Oxford in July, retired Bishop Trevor Huddleston, a monk and a long-time activist for black rights in southern Africa, described himself as a "Christian socialist" and contended that such a view is today's equivalent of the Oxford Movement. Members of the Evangelical

and Catholic Mission, which seeks to carry the banner of the American Anglo-Catholic movement in its battle against the "radical spirit" they see in the Episcopal Church, would generally reject Huddleston's view.

The ECM sponsored a commemoration of the Oxford Movement on September 24 at Nashotah House in Wisconsin. The Diocese of New York and surrounding dioceses celebrate October 21-23 with festal services and addresses by noted scholars, including a conference at the Church of St. Mary the Virgin, New York City, an ecumenical noonday procession through Times Square, and a High Mass with Bishop Leonard of London as preacher and Presiding Bishop John M. Allin as celebrant. The Diocese of San Diego's commemoration on October 22 includes lectures at All Saints' Church, San Diego, by Bishop William C. R. Sheridan of Northern Indiana and a Eucharist celebrated by San Diego's Bishop C. Brinkley Morton.

Though the Oxford Movement was strictly an Anglican creature, it had its parallel in the German Lutheran High Church movement of the mid-19th century, according to Dr. Joseph Burgess, director of the theological studies division of the Lutheran Council in the U.S.A. "They existed independently, and there wasn't any cross-fertilization as such. The German movement was an attempt to reemphasize the sacramental teachings of Martin Luther."

The Lutheran theologian believes the renewed attention to sacramental and liturgical traditions during the mid-19th century in the English, German, and Roman Catholic Churches was in part a "reaction to the chaos of the French Revolution."

The 150th anniversary of the Oxford Movement is being marked in more subdued manner than the centenary in 1933. The reason, some observers say, is the movement is a victim of its own success and thus is taken for granted or otherwise ignored.

"Most of our people are ignorant of history, even the history of their own Church," laments retired Bishop Stanley Atkins of Eau Claire, a veteran leader of the Catholic movement. "But thoughtful people, whether they call themselves the heirs of the Oxford Movement or not, are aware of it and look back upon it with gratitude."

Religious News Service

The Christian Mysteries

by
Gorham Lowe

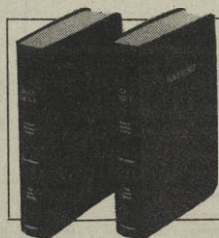
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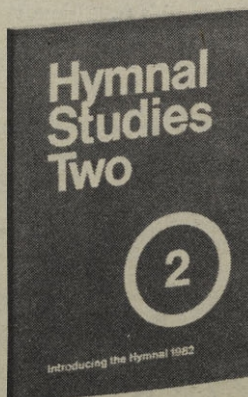
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A LAYMAN'S LAMENT

"I once was lost,
but now am found"

by John Maclaren

God knows where I am, but does the secretary?

Life used to be so much simpler! Only a few decades ago, it was commonplace for someone to be baptized, confirmed, married, and buried from the same parish. If, on rare occasions, a family moved to a new location, its "membership" records were transferred from the old to the new parish. It was easy! Just ask the parish secretary. She generally knew her counterpart at the new parish; no one ever moved very far.

No longer is that true. Enter the mobile society and Rolodex cards and computer listings and cross-country moves every

two years or so. The tale you are about to read is true. Not even the names have been changed to "protect" anyone.

The story begins 48 years ago. I set a pattern then that was to follow me to the Church of our Saviour. But I digress. I was baptized at Church of the Ascension, Mount Vernon, N.Y., and thereafter went rapidly through Trinity, New Rochelle; St. John's, Larchmont; and St. Thomas', Mararoneck, all in New York, and St. Mary's and St. Clement's (which annually prays for the return of the Church to the Papacy!), both in Philadelphia, Pa. Then I turned 21! See the pattern?

As a naval officer for over 20 years, I kept at it. St. Andrew's Cathedral, Honolulu, and Church of the Holy Nativity, Aina Haina, Hawaii; St. Paul's, Benecia, Calif.; All Saints', Hartford (lots of saints for the price of one), and finally Bishop Seabury Church, Groton, Conn. Our tale begins in earnest here. At Bishop Seabury I began my search for some record of my

"churchly existence." I guess Father Jerry would take on faith that I had never been excommunicated, but I wanted to prove my existence to him.

The secretary at Seabury was ever so nice when she explained that their computer listing didn't go back to 1968. She was sorry; perhaps my next parish could help. "Where did you go when you moved from Connecticut?"

"Mississippi," I said.

"Oh, dear," she replied, and that was that. I called the Diocese of Connecticut, hoping it could trace my membership through my lay reader's license. No such luck. "I'm sorry, our computer. . . ." Forget it!

Undaunted by the rising phone bill, I called St. John's, Pascagoula. That's Mississippi. A delightful lady with a soft southern drawl strengthened me by saying, "Oh, we don't use a computer; we just use an old Rolodex." Hope flamed in my breast. A human being was "in the loop."

Alas, the Rolodex also revealed that the church had transferred me to St. James', New London. That's Connecticut again. SIGH!

Spurred by an inner drive, I called New London. Its computer had just "dumped," and there was no way to tell if I were "on disk" somewhere. I had been electromagnetically erased from the human race.

Perhaps St. Paul's in Jackson, Mich., could help. Not a chance. That's close to Detroit. I didn't want to risk being "re-called," heavenly or otherwise!

Now what? Perhaps I should make a novena? A pilgrimage? A new pot of coffee? No, sometimes we have to seize the opportunities God gives us. The chance to start a fresh page in the Book of Life is always available.

Now you know why I reaffirmed my vows with Bishop Leigh Wallace on Sunday. Sometimes you just have to start over.

John Maclaren is a parishioner of the Church of Our Saviour, Pasco, Wash., whose rector is the Rev. Gerald S. Snapp.

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PASSING IN REVIEW

with
NANCY J. CASSEL

Support groups are welcome and successful because they respond to our need to know we are not alone in our difficulties. Ideally, the Church can be a kind of support group within which we feel free to admit our failings to one another, to share our struggles, and to overcome our problems. This is the kind of community James had in mind when he encouraged the readers of his epistle to confess their sins to each other—a community of people who could admit their failures to each other openly. We rarely achieve such community. We hesitate to admit we are less than perfect when everyone else seems to have things under control. When someone else admits he or she is struggling as well, we feel great relief. Keith Miller wrote *Habitation of Dragons* (Word, 1970) to provide encouragement to fellow Christians who find a life committed to Christian ideals to be one of struggle with inner personal dragons. He shares his own loneliness, insecurity, and resentment and reminds us that God accepts us as we are, that He will make use even of our mistakes if we let Him. To know we are not alone helps us to admit our own imperfections openly and to allow God to help us live with them and overcome them.

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

A Concordance to the Apocrypha/Deuterocanonical Books of the Revised Standard Version, \$35, Wm. B. Eerdmans, Grand Rapids, Mich.

Thanks to computer technology and the monks of the Abbey of Maredsous, Belgium, we now have a concordance to the RSV Apocrypha. Every word of the 1977 RSV is included, together with the number of times the word is used and its percentage of use. All forms of a word are listed under one entry, and the 77 words considered too common to help scholars—having a total percentage of 53.45—are listed without reference. Numbers are in a separate section.

Running a Library, Ruth S. Smith, paperback \$7.95, Seabury Press, New York, N.Y. Smith is administrator of a nonprofit research organization library, and her advice for congregational libraries runs the gamut from budgeting and staffing to indexing and planning for the future, including a plan for the room that's needed.

Bishops take sweeping look

Continued from page 1

American Churches in Europe;

- reelected Bishop James Montgomery of Chicago as vice-president of the House of Bishops;
- accepted as collegial members retired Bishop Jose Gonzalez of Cuba, now living in New Jersey, and Brother John Francis, SSF, formerly Bishop of Polynesia and now living on Long Island;

- opposed U.S. intervention in Nicaragua and the placement of additional nuclear missiles in Europe;
- called on the Church to minister to AIDS victims;
- asked for a study on the psychology and morality of "deterrence," particularly with the use of nuclear weapons;
- heard that Bishops Philip Smith and William Wantland will meet with leaders of the American Episcopal Church to discuss its request for pastoral oversight from Presiding Bishop Allin; and
- learned their 1984 meeting will be in Jackson, Miss., from September 29 to October 4.



SEASONS OF THE CHURCH YEAR

Travelers along the Hudson River pass St. Luke's in Clermont, N.Y., the village named for Robert Fulton's steamboat, Clermont, which stopped here in 1807 on its maiden voyage. St. Luke's, built some 50 years later, was designed by Upjohn, a

noted church architect, and was consecrated by Bishop Horatio Potter of New York. Its first priest was the Rev. Henry DeKoven. The church was deeded to the town several years ago by the Diocese of Albany and is now open to the public.

Photos by E. N. Moot

Feasts for Feast Days

BY VIRGINIA RICHARDSON

November 30 St. Andrew

The feast of St. Andrew marks the onset of Advent, the first Sunday of the season being the one closest to, either before or after, his day. The beginning of the liturgical year is appropriately associated with the first-called of the Apostles (John 1:35-40).

The Bible has few specific references to Andrew, but he appears to have been a quiet man, genial, never putting himself forward, and a tireless preacher of the Gospel. He is usually mentioned as bringing someone to the Lord: his brother Peter, the boy with the loaves and fishes that fed the 5,000, and the Greeks who wished to see Jesus.

Legend has him traveling almost as extensively as St. Paul for he is said to have preached in Scythia (the Ukrainian steppes north of the Black Sea), Epirus (northwestern Greece/southern Albania), and Achaia (southern Greece). In the latter, in the city

of Patras c. 60-69 A.D., tradition says he was crucified on an X-shaped cross.

Stories of how Andrew became the patron saint of Scotland vary in detail. One of the most popular has St. Regulus, a native of Patras in the 4th century, told in a dream to carry relics of the Apostle to the northwest. Regulus landed on the coast of Fife in Scotland where he built a church to house the relics. The church's ruins can still be seen in the city now called St. Andrews. Later, during one of the continuing wars between the Picts and the English, a glowing St. Andrew's cross was seen in the sky. The Picts took it as a sign of victory and defeated the English. Andrew has been Scotland's patron since 750 A.D., and the X-shaped cross represents Scotland on the Union Jack of Great Britain.

The foods of Scotland are simple and hearty, offering a respite after a big Thanksgiving. Hot pot—served with cole slaw and scones and with flory for dessert—makes a substantial meal on a cold evening.

HOT POT

- 1 lb. lean beef (or lamb) cubed
- 3 tbs. flour
- Salt, to taste
- Pepper, to taste
- 2 tbs. oil
- 8 oz. sausage links, cut in half
- 1 med. onion, peeled and sliced
- 1 tsp. sugar
- 4 med. potatoes, peeled and sliced (2-3 cups)
- 2 med. apples, peeled, cored, sliced (1-2 cups)
- 2 cups beef stock

FLORY

- 4 cups apples, peeled and coarsely chopped
- 1 tsp. grated lemon rind
- ½ cup orange marmalade
- ¼ cup candied citron, diced
- ¼ cup golden raisins
- ¼ cup fine dry breadcrumbs
- ¼ cup sugar
- 4 tbs. lemon juice
- 2 tbs. butter
- Pastry for a one-crust pie
- Milk
- Sugar
- Cream (optional)

Preheat oven to 350°. Dredge beef with flour, salt, and pepper. Heat oil in a large skillet; add beef and brown it. Remove beef and toss with sausage. Add onion to skillet. Sprinkle it with sugar and stir until it is lightly browned. Toss potatoes and apples together; add onion. Spread half the potato mixture in the bottom of a 2-quart casserole; top with half the meat; repeat. Heat beef stock in skillet, loosening particles; pour stock over meat. Cover casserole. Bake 1½ hours at 350° (or 2 hours at 325° or follow crock pot directions for beef stew). (Serves 4.)

Preheat oven to 450°. Toss together first eight ingredients, then pile mixture into a greased 1½-quart baking dish or a greased 9-inch pie plate. Dot fruit with butter, then cover with pastry, sealing the edges. Slash pastry and brush it with milk, then sprinkle it with sugar. Bake flory 15 minutes at 450°; reduce heat to 325° and continue baking 30 minutes or until top is golden. Serve warm or cold, with or without cream. (Serves 4.)

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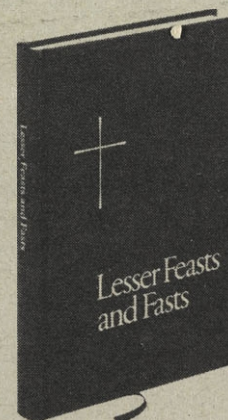
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SIDELIGHTS

If you ever thought the fascination with acronyms was a modern phenomenon in the Church—witness the UTO, PBFWR, CHN, and APSO—let us dispel that misconception. Our resident research historian discovered that an 18th-century Philadelphia cleric, the Rev. Jacob Duche, best known for his opening prayers at the Continental Congress followed by an

agonizing reappraisal which sent him to England as a Loyalist, was also an author. In 1774 he penned a series of letters under the name of Tamoc Caspipina. That nom de plume stood for The Assistant Minister Of Christ Church And St. Peter's In Philadelphia In North America. Have we discovered the Father of the Church Acronym? The FCA, that is.

HAPPY NOVEMBER 28!

Episcopalians in Hawaii celebrate the life and ministry of Queen Emma and King Kamehameha IV on this date. It's the former Hawaiian Independence Day and the anniversary of the royal couple's confirmation as Anglicans in 1862. That's the same year they petitioned Queen Victoria and the Archbishop of Canterbury to send a bishop and clergy to the islands. The king died a few years later, shortly after the death of his 4-year-old son and heir. The widowed queen spent the remaining 20 years of her life working for

the Church and for her people. The announcement of the royal addition to Hawaii's liturgical calendar came during a visit there last spring by Archbishop of Canterbury Robert Runcie.

THE HIGHEST AUTHORITY

A friend who knows a number of clerics offered the following simple, tongue-in-cheek guide to the oft-debated question of Authority. For Roman Catholics, it's the Pope; for Fundamentalists, it's the Bible; for Episcopalians, it's the last rector.

THE PRICE OF PRAYER

Bill Ferguson, *New Hampshire Churchman* editor, passed on the news that New Hampshire's senate chaplain, the Rev. Vincent Fischer, 73, a retired Episcopal priest, now receives the princely sum of \$18 a day, plus travel allowance, for his ministry to the 40-member body. Fischer was feeling adequately compensated—he only received \$10 a day, plus travel

allowance, when he started in 1971—but then he heard that the chaplain to the U.S. Senate (a small congregation) receives \$57,949 a year while the House chaplain is paid \$67,200. Still, Fischer isn't jumping at a chance to go south. He's also chaplain for a medical center, the Shriners, and a sheriffs' organization. Lots of good reasons to stay in New Hampshire.

MAKING THE PAPERS

The Rev. **Richard Holloway**, Church of the Advent, Boston, Mass., will conduct a conference November 16 at the Convent of St. Helena, Augusta, Ga. . . **Patricia Duncombe** of St. Jude's Ranch, Boulder City, Nev., is the new Rocky Mountain regional director of the American Association of University Women. . . Local police honored the Rev. **C. Joseph Sitts**, Christ Church, Warren, Ohio, for his good offices during a recent hospital strike. . . Episcopal hunger activist **Betsy Rollins** of Durham, N.C., is a new member of the Presidential Task Force on Food Assistance. . . Retired Bishop **George Masuda** of North Dakota is the interim rector of Holy Innocents, in Lahaina, Hawaii. . . Bishop **Lyman Ogilby** of Pennsylvania is recovering from a punctured lung suffered in a fall at his summer home in Maryland. . .

Robert Worthington, 83, a past president of the Church Pension Fund, died in August. . . **Hilma Mpingana Tshilongo** is the first Lutheran woman in Namibia to receive a degree in theology. . . **John Woolverton**, Kinsolving professor of American church history at Virginia Theological Seminary, Alexandria, for 25 years, has become rector of Trinity Church, Portland, Me. He has just completed a book, *Colonial Anglicanism in North America, 1607-1776*. . .

Alexandra Alice Brickach of Pawtucket, R.I., was the only U.S. citizen to participate in the 16th annual Congress of International Ecumenical Fellowship held in Coburg, West Germany. . . Anglican Bishop **Isaac Gadebo** has succeeded Archbishop **David Hand** as Bishop of Port Moresby (Papua New Guinea). . . Canon **Edward Geyer** and Dr. **Charles Lawrence** were among those given honorary degrees by St. Paul's College, Lawrenceville, Va. . .

A scholarship to encourage students of church music will honor the late **Doreen Potter**, wife of Dr. **Philip Potter**, secretary general of the World Council of Churches. . . Dr. **Harry Smythe**, former director of the Anglican Centre in Rome, Italy, is assistant librarian of Pusey House, Oxford University. . . The Rev. **Ennis Duffis** is the first resident of Tasbapaunie, Nicaragua, ordained an Episcopal priest. . . Anglican Bishop **Graham Chadwick**, deported from South Africa, is now chaplain of the Cathedral of St. Asaph in Wales. . . **Sandra Majors Elledge** of Cuyahoga Falls, Ohio, is the new director of communications for APSO. . .

Roscoe Adams, an IBM manager, will spend one year on the business faculty of St. Paul's College under IBM's Faculty Loan Program. St. Paul's alumnus **Herbert Turner** of Emporia, Va., has been named assistant to the director of alumni affairs. . . United Methodist Bishop **Marjorie Matthews** gave the opening convocation address at Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary in Rochester, N.Y. . .

The Rev. **Harry Nevels** of Emmanuel Church, Cleveland, Ohio, announces receipt of a grant from Cleveland Foundation to expand outreach ministry. . . Dr. **James F. Engel** of St. Mark's, Geneva, Ill., and a professor at Wheaton College, has published *Averting the Financial Crisis in Christian Organizations*, based on 10 years of study of giving to Christian organizations. . . **Kathryn Brady** of the Diocese of Chicago and **Shelley Maxwell** of the Diocese of New York have been chosen youth delegate and alternate, respectively, to represent the U.S. at the world council of the Girls Friendly Society to be held next summer in Japan.

For a Merrier

Christmas!

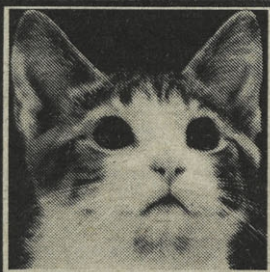
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