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EPISCOPALIAN



Church team says Namibians want South Africa out

by Ivor Shapiro

Six members of an Anglican delegation—including two Americans—have returned home after an 11-day pastoral visit to the Church in war-torn Namibia where the Archbishop of Canterbury asked them to “look, listen, and report” on the situation of Anglicans in that southwest African country.

The team members had wide-ranging discussions with peasants and politicians, bishops and business executives, soldiers and school teachers. They left, said one, feeling they had been granted a “sacred trust” to do what they can to serve the diverse needs of Namibians, whether in response to the guerilla war being waged along the country’s northern border or to the devastating drought which has beset Namibia for some years.

Although they were tight-lipped about the recommendations they would send in a written report to Archbishop of Canter-

bury Robert Runcie, I understand their suggestions will include both political action to promote independence and financial support for the Diocese of Namibia’s beleaguered educational projects, among others.

The six-man team consisted of the Most Rev. John M. Watanabe of Japan; Bishops Jim Thompson of Stepney, England, and Edmond Lee Browning of Hawaii; the Rev. Charles Cesaretti, public issues officer of the Episcopal Church; the Rev. Winston Ndungane, liaison officer for the Church of the Province of Southern Africa; and Terry Waite, Archbishop Runcie’s advisor on Anglican Communion affairs. They were appointed by Runcie at the invitation of Bishop James Kauluma of Namibia.

Over and over again in their conversations with Namibian churchpeople they were told there will be no peace in the country until South African military forces and politicians go home. In Johannesburg, after the visit, Waite told a press conference that church leaders were unanimous in their opposition to the South African presence. “We met very few supporters of the system of ethnic government and a large number who regard this as an imposition from the Republic of South Africa and have no stomach for the system.”

Continued on page 15

ON TOUR IN NAMIBIA the six-man visiting team joined Namibians and South Africans for photos. **TOP**, left to right, in back: Terry Waite of England; the Rev. John Davies, Anglican chaplain to the South African defense forces; and Charles Cesaretti of the U.S. In front: the Rev. Winston Ndugane, provincial secretary; and Bishop James Kauluma of Namibia. **CENTER**, left to right: Sean Cleary, South African political affairs aide; Presiding Bishop John Watanabe of Japan; Willie van Neikerk, administrator general of Namibia and one of his aides, unidentified. **BOTTOM**: Col. Ted Snowball, South African defense force; and Bishop James Thompson, suffragan of Stepney, London.

Does virtue have a future?

News events remind us of a constant erosion of morality. Can we stop it?
Page 10

Of jobs and oysters

Get That Job is a Kentucky effort to help unemployed people, and in Maine a church project tries to revitalize old industries.
Pages 9 and 13

’TIS THE SEASON
TO BE
BURNED OUT

OPEN TILL LATE

in Shape

for the Holidays

IT’S OUR CHRISTMAS

THE GREAT RACE

BUY

LAST TWO DAYS!

Ways to use Advent wisely, Page 12

Of renewal and renovation

In North Carolina churchpeople discuss equipping tomorrow’s church. In Louisiana an old building serves a new purpose.
Pages 14 and 6

Grave questions and alarming trends

In England the raising of Henry VIII’s warship caused a problem, and a fire alarm makes its own musical revisions.
Pages 16 and 7

inside

Herbert O’Driscoll:
**‘Our journey is a search
for the divine within us’**

Page 5

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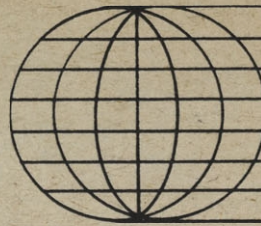
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World News Briefs



ST. VINCENT

From his West Indies headquarters, Archbishop Cuthbert Woodroffe has expressed his support for U.S. intervention in Grenada. He reports the Barbados Council of Churches also supports the action although the Caribbean Council of Churches criticized intervention by "forces external to the region." Grenada-born Woodroffe is Bishop of the West Indies and also of the Windward Islands which includes Grenada where he said the situation "was so much out of hand that some outside intervention was absolutely necessary." Calling the U.S. action "good and well done," Woodroffe said he planned to visit Grenada as soon as commercial air service is restored.

DISTRICT OF COLUMBIA

The Rev. Charles J. Minifie was named College of Preachers president, a newly-established position at the College on the grounds of Washington Cathedral. Minifie, director of capital giving for Mt. Holyoke College, was also vice-president of the Hartford Seminary Foundation with responsibilities for development and public relations. Bishop John Walker of Washington also announced the resignation of Canon Herbert O'Driscoll as the College's warden. O'Driscoll will return to Canada to become rector of Christ Church, Calgary.

ALBANY

The Episcopal Diocese of Albany chose a native son, the Very Rev. David S. Ball, as bishop coadjutor. Ball, 57, was born in this New York state city and served in Saratoga Springs before joining the staff of All Saints' Cathedral in 1956; he became Dean there in 1960.

CANTERBURY

The Rev. Richard Chartres, chaplain to the Archbishop of Canterbury, is leaving that post to take a London parish after nine years on Robert Runcie's staff both at St. Alban's and Lambeth. The Rev. John Witheridge, a faculty member at Marlborough College, will become the archbishop's new chaplain.

CHICAGO

Diocese of Chicago's convention delegates heard that Suffragan Bishop Quintin Primo, Jr., would retire at the end of 1984. In his convention address, diocesan Bishop James Montgomery called for the election of a bishop coadjutor to succeed him as diocesan although Montgomery has not announced when he plans to retire.

NEW YORK

Ladies Home Journal magazine named Episcopal laywoman Cynthia Wedel as one of America's "100 most important women." Wedel, an immediate past president of the World Council of Churches; Claire Randall, general secretary of the National Council of Churches; and Roman Catholic Sister Theresa Kane were the only churchwomen included in the list.

KALAMAZOO

Bishop Charles Bennison of Western Michigan told the diocesan convention meeting here of plans to retire at the end of 1984. The convention recessed and will reconvene in June to elect Bennison's successor.

KAMPALA

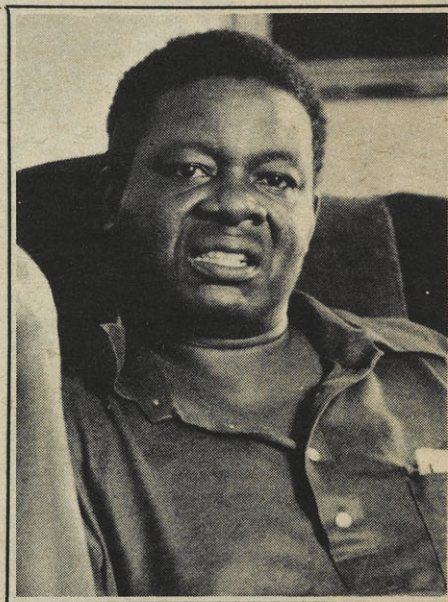
Anglican Bishop Yono Okoth will be enthroned on January 19, 1984, as Archbishop of the Church of Uganda. Okoth, 65, succeeds Archbishop Silvanus Wani who is retiring this month due to ill health.

MONTCLAIR

The Rev. John Vernon Butler, 77, former rector of New York's Trinity Parish and dean of the Cathedral of St. John the Divine, died at his home in this New Jersey town. Noted for ecumenical work, Butler was a board member of the National Council of Churches and served as vice-chairman of the Episcopal Church's Joint Commission on Ecumenical Relations.

AMMAN

King Hussein of Jordan bestowed that country's highest civilian decoration on Anglican Bishop Faik I. Haddad of Jerusa-



SEE KAMPALA

lem. Haddad received the Order of Independence of the First Class "in appreciation and recognition of his services and endeavors during his episcopacy." Haddad's diocese is heavily involved in education and social services, including medical care for Palestinian refugees in the Gaza Strip.

CORNING

Resuming a previously deadlocked election process, the Diocese of Rochester, meeting in this New York state city, elected the Ven. William G. Burrill, Archdeacon of Northern California, as its bishop coadjutor on the tenth ballot. Son of retired Bishop G. Francis Burrill of Chicago, the bishop-coadjutor-elect will assist and succeed Bishop Robert Spears who intends to retire in June, 1984.

WASHINGTON

Former President Gerald Ford, an Episcopalian, is one of the founders of a new organization to promote religious rights in Eastern Europe, studying such issues as anti-semitism in the Soviet Union and the harassment of Roman Catholic priests in Lithuania. Joining Ford as initial members of the Advisory Council on Religious Rights in Eastern Europe are Roman Catholic Cardinal Joseph Bernardin of Chi-

cago, Greek Orthodox Archbishop Iakovos, and former Secretaries of State Dean Rusk, William P. Rogers, and Alexander Haig.

GUATEMALA CITY

Word has been received of the death of Barbara Aldana, 67, active and well-known churchwoman, in Guatemala. Known to many through her work on Executive Council and General Convention bodies, Aldana, a native of Boston, Mass., lived most of her life in Guatemala whose government decorated her for service there.

TRENTON

From a field of 12 candidates the Diocese of New Jersey meeting here elected Canon Vincent Pettit, rector of Christ Church, Tom's River, to be suffragan bishop. In addition to parish duties, Pettit is a member of Executive Council and chairs General Convention's Standing Liturgical Commission. His consecration is expected early next year.

HARTFORD

The 12-member Episcopal delegation to the Governing Board of the National Council of Churches meeting in Connecticut was divided on the vote that "postponed indefinitely" any further consideration of membership for the Metropolitan Community Church which ministers to homosexual persons. Prior to the meeting Orthodox and Eastern church members had said they would withdraw from the 31-member Council if further action toward acceptance were taken.

EASTON

In three and a half hours of debate Maryland's Diocese of Easton unanimously adopted a resolution which offers newly-elected Bishop Elliott Sorge four housing options. One option is similar to an earlier plan which brought controversy and a civil suit this fall (see October issue). Under the new plan, however, Sorge and not the diocese, would hold the mortgage to the bishop's house. Sorge called the special convention to consider bishop's housing options when a parish vestry brought suit to stop the diocese from purchasing a house for him on Maryland's eastern shore. Sorge now has 30 days to exercise one of the convention's options.

BELIZE CITY

Members of the Anglican Council of North America toured a refugee camp in the Central American country of Belize at a meeting here from which they announced an historic first conference of Western Hemisphere Anglican leaders next June in Miami, Fla. Primates and province heads from Canada and the U.S., and bishops from the Caribbean, Central, and South America will attend to prepare for Lambeth 1988 (see page 13 and report in the next issue.)

ACAPULCO

The Province IX Provincial Council sent a deputation to support Bishop Jose Saucedo of Central and South Mexico who remains jailed here over allegations of fraud against the Mexican government. Both Presiding Bishop John Allin and Archbishop of Canterbury Robert Runcie have expressed concern over Saucedo's jailing to Mexican authorities.

HYMNAL PREVIEW 1982

Since its recording by the choir of King's College, Cambridge, in 1954, this hymn, in every Episcopal Hymnal since 1874, has been almost synonymous with the Christmas feast in the minds of many Episcopalians. One of the many hymns and poems by Cecil Frances Alexander, wife of Bishop William Alexander, Primate of All Ireland, it was written for *Hymns for Little Children*, published in 1848. Because certain Victorian prejudices and misunderstandings on childhood, as well as excessively romantic turns of phrase, weaken the hymn, the Text Committee of the Standing Commission on Church Music altered Alexander's fourth, fifth, and sixth stanzas to deepen and enrich the text's meaning. The Commission replaced her third stanza with one by Dr. James Waring McCrady of the University of the South, Sewanee, Tenn.; it emphasizes the love for one another which is brought by Christ. **AUTHOR:** Cecil Frances Alexander (1818-95). **SUGGESTED TUNE:** IRBY, Hymnal 1940, No. 236. **METRE:** 87. 87. 77.

1
Once in royal David's city
stood a lowly cattle shed,
where a mother laid her baby
in a manger for his bed:
Mary was that mother mild,
Jesus Christ her little child.

2
He came down to earth from heaven,
who is God and Lord of all,

Bishop announces change of mind re: ordained women

After years of consistent opposition to the ordination of women, Bishop William Folwell of Central Florida has changed his position and is "now committed to the decision of our Church that all canon laws pertaining to ordination are applicable equally to male and female."

The diocesan newspaper, *The Diocese*, carried a theological statement and a pastoral letter in which Folwell assured those who still share his previous position that they will not be forced to accept women priests. He also said: "For seven years we have belonged to a Church which has authorized ordination of women to the priesthood. It has also seen over 300 women so ordained. We cannot live as members of this Church as though that never happened."

During the time when he would not sanction ordination of women or permit women priests to function in his diocese, Folwell continued to pray, study, listen, and observe, remaining open to the fact he might "one day be led to a new understanding." His study convinced him that the New Testament does not speak to the subject and that the Church has the authority to change even as long-standing a tradition as an all-male priesthood. He quoted the 1968 Lambeth Conference which found no theological bar to ordaining women: "The New Testament does not encourage Christians to think that nothing should be done for the first time."

Folwell has also changed his mind on the "Jesus image" argument that only male priests can represent Christ at the altar and now believes the important image is not of Christ's sex, but His humanity, which can be represented by either male or female.

and his shelter was a stable,
and his cradle was a stall;
with the poor, the scorned, the lowly,
lived on earth our Savior holy.

3
We, like Mary, rest confounded
that a stable should display
heaven's Word, the world's creator,
cradled there on Christmas Day,
yet this child, our Lord and brother,
brought us love for one another.

4
For he is our lifelong pattern;
daily, when on earth he grew
he was tempted, scorned, rejected,
tears and smiles like us he knew.
Thus he feels for all our sadness,
and he shares in all our gladness.

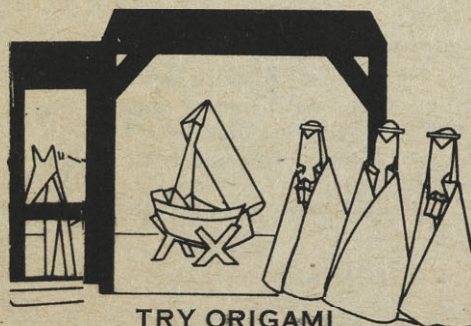
5
And our eyes at last shall see him,
through his own redeeming love;
for that child who seemed so helpless
is our Lord in heaven above;
and he leads his children on
to the place where he is gone.

6
Not in that poor lowly stable,
with the oxen standing round,
we shall see him; but in heaven,
where his saints his throne surround:
Christ, revealed to faithful eye,
set at God's right hand on high.

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Folwell urged those who still oppose and those who endorse women's ordination "to share a mutual love and respect as we grow together." As changes occur, he said, one constant remains: "Jesus Christ, the same yesterday, today, and forever." (Heb. 13:8)



TRY ORIGAMI FOR ADVENT

East meets West with great felicity in a lovely new book, Chiyo Araki's *Origami for Christmas* (Kodansha International, \$14.95), and immediately inspires another Advent project for an individual or a family—an origami creche, origami tree decorations, origami Christmas cards.

Origami, the Japanese art form of paper folding, dates to the eighth century. Although it produces elegant results, it requires simple materials—paper and tools found in any household—and can be done by both children and adults, experts and amateurs. For those of us trying to prepare for Christmas with greater simplicity and with the works of our own hands, it is an admirable art form.

In her book Araki, who has taught origami in Tokyo for 28 years, gives step-by-step illustrated instructions for 34 origami creations which are ideal for decorations, gift-wrapping and giving, and as cards. The book's 17 color plates depict the "ideal harmony between this traditional handicraft of the East and the purity and simplicity of the true Christmas spirit."

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LOVE IN DEED



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Switchboard

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

IS A MARCH EFFECTIVE?

It was distressing to read the article, "Epis-
copalians to join Central America protest"
(November issue). It said "the Episcopal
contingent" would join church, labor, and
peace activists" for a demonstration at the
State Department and White House to
protest "U.S. intervention in Honduras,
Guatemala, and Nicaragua."

By singling out the activities of this
protest group and publicizing them, your
paper helps convey the notion the Episco-
pal Church supports this protest march and
the political views it represents.

If the cause of the Communists succeeds,
the cause of Christianity will suffer ir-
reparable harm in Central America. The
work of Episcopal missionaries will become
more difficult and dangerous, if not im-
possible. Leaders of both major political
parties in the U.S. agree such a Soviet take-
over must be prevented by U.S. action.
They only debate the form such action
should take.

*H. Denny Davis
Fayette, Mo.*

BLASPHEMY OR TEACHING TOOL?

It is not your reporting of the clown in the
Eucharist which was biased, but your re-
action to the reactions.

This is a matter of opinion and taste.
There are many of God's creatures who
convey wit and humor and entertainment
besides clowns, who I think are the lowest
spectrum of such.

I have to say despite several examples
of sarcastic wit by our Lord, holy writ
does not lean on the side of humor: the
accounts of the Last Summer—the first
Eucharist—certainly reveal none.

*Roberts E. Ehr Gott
Kokomo, Ind.*

This rather minor ecclesiastical controversy
seems an apt illustration of what the Pref-
ace to *The Book of Common Prayer*
meant in affirming: "There was never any-
thing by the wit of man so well devised or
so sure established, which in continuance
of time hath not been corrupted."

The typical traditionalist must wince at
the thought of harlequin and columbine
figures romping about the altar during

church services. Were not the graceful arch-
ways and colorful windows constructed,
apart from the pure glorification of God,
to increase the childlike delight in medi-
eval hearts and impel a special merriment
through worship?

If clowns caper on holy ground, they
may at least serve to remind us that Chris-
tianity is, in essence, an exultant and joy-
ous faith. That was what allowed the Epis-
copal Church to eschew the Calvinistic
gloom.

*William Dauenhauer
Willoughby, Ohio*

Scene: Three tattered "clowns" on a park
bench, another standing on a box. Action:
Well-dressed clown approaches the bench.
First clown raises arm in cast and is passed
by. The figure on box raises one arm par-
allel to shoulder. Second clown indicates
hunger and is passed by. Figure on box
raises other arm parallel to shoulder. Third
clown shows shoes with almost no soles
and is passed by. The figure on box slumps
head to chest. What do you think about
when someone asks you for support of the
needy? I shall remember the lesson of the
clowns—"As you do unto the least of
these..."

*H. O. Chandler
Ridley Park, Pa.*

THINK YOU HAVE TROUBLES?

In re: Loyalist Papers (September issue).

It's a long time since most of us have
taken a real look at the plight of the Tories,
the clergy in particular. Being in the habit
of examining their consciences, they must
have been truly harrowed to have their
loyalties questioned. In those times, as
well as now, people who differ were treated
as sub-human. Our constant prayer should
be for dignity and God's peace to all.

*Leonie Miller
Tampa, Fla.*

A DIFFERENT CLUB

About 50 percent of this country's popu-
lation are potential blood donors—only
5 percent ever give. Many blood donors
will give where they work or at a neigh-
borhood hospital.

One's church community is an ideal

place to organize a donors' club. At St.
Bartholomew's in New York City, we have
formed an ABC Club (Annual Blood Con-
tribution), thus stressing our basic con-
cept that if one is healthy, that person
should be prepared to give blood at least
once a year. Perhaps ABC Clubs could be
formed elsewhere.

*Michael H. K. Irwin
New York, N.Y.*

NO FAILURES IN SAVANNAH

In reporting the election of the Very Rev.
Harry W. Shipp to be Bishop Coadjutor
of Georgia, we erroneously stated that a
previous diocesan convention had failed
to elect. Though the meeting at which
Shipp was chosen was a reconvening of a
recessed convention held in February, the
February convention did NOT have elec-
tion on its agenda.

Exchange

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WANTED

The Rev. Charles E. Morley is seeking two
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you are willing to part with, please write
to Morley at 1501 Croquet Dr., Canton-
ment, Fla. 32533.

Dorothy M. Smith would like to obtain a
copy of *The Practice of Religion* by the
Rev. A. C. Knowles, published in 1935 by
Morehouse-Gorham. If you can help,
please write to her at 3426 N. Romero Rd.,
No. 4, Tucson, Ariz. 85705.

The Rev. Emmanuel Acquah-Arhin of St.
Mary's Anglican Church in Ghana writes
that his church needs priest's vestments.
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The Episcocats



Kathy Askren

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Our journey is a search for the divine within us

BY HERBERT O'DRISCOLL



Every year, as surely as the season of the star comes around, the process of searching for an acceptable explanation begins. Planetariums have special shows about the real astronomical facts behind the star of the Magi. Newspaper week-end supplements produce annual articles in the same vein: the word used is "real." This suggests the Bible story isn't really true but that there may be something real behind it if only we can discover it with our modern scientific methods.

Yet the simple and profound image of the Magi haunts us simply because it communicates some beautiful and terrible truths. To be truly wise is to search for what is coming to birth in an age of death, to search for what is beginning anew in an age when much seems to be ending. To do this perturbs people. It perturbed Herod and indeed the whole of Jerusalem.

Why? Because people easily become injured to death. They regard as normal many attitudes which are abnormal and spiritually malignant. It was normal in that long-ago world to see life as brutal and oppressive, to feel that history was static and imprisoned, just as it is normal to see our age as the prisoner of dark giants which stalk our consciousness and fill us with despair. In such a time it takes wise men and women to seek the child, the new life, the fresh possibility which God labors to bring to birth in the womb of the world.

There was Herod—there always is a

"Herod" in human affairs. Herod is the entrenched position, the threatened structure, all that resents new possibilities and sets out to kill and stifle the process of birth. New birth in human affairs is disturbing because it is so unexpected. It upsets prearranged patterns. It refuses to conform. It is never born in our predictable Jerusalems or Caesareas where power and creativity are supposed to be in charge of production! Instead it sneaks into our world in the Bethlehems, in the backwaters, in human situations, and in human minds where we presume nothing can grow. The employee we always take for granted, the child we think of as slow, the marriage partner we find dull, the area of our own lives we see as stultifying—these are the Bethlehems which can blaze forth with unexpected glories.

The travelers did not ask merely about the birth of a child. They asked about a child who would be king. Here lies the

Reflections

threat and the promise of what God brings to birth, whether it be in human affairs, human institutions, or human lives. When the new is born and when it is of God, then it is king. It claims us, makes demands, forces change. He rules. . . .

Above all, the wise men journeyed with their gifts. True wisdom sees life as a search for God, a search for the divine who waits to be born in each of us. And when we find Him, and are found by Him, we lay ourselves at the feet of God as a gift because the offering of ourselves is the only real gift within our giving.

From *A Certain Life* by Herbert O'Driscoll, © 1980 by The Anglican Book Centre, Toronto, Canada. Used by permission of The Seabury Press, Inc.

Beirut Bombing Tragedy

AFTER THE SHOCK

The terrorist bombing of Marine Headquarters in Beirut, Lebanon, where more than 200 marines were killed, was a cowardly act. Its cruel impact was felt by all Americans, especially the families who lost a son or a husband or a father. We share in their sorrow. In our diocese the Rev. and Mrs. David A. Stowe of St. John's Church, Somerville, lost their son, Corporal Thomas D. Stowe. To them and to his wife Donna go our sympathies and prayers at this painful time.

Who can view the recent television series on the war in Vietnam or World War I and not admit that war is hell? The events leading up to those wars, the wars themselves, and their aftermath reveal the violence, frustration, and instability unleashed by war. The attack in Beirut is further evidence of the importance of seeking peace through political means, however much it may elude us, in a world constantly threatened now by nuclear war.

We need to join other nations in working tirelessly for the elimination of the causes of war—poverty, hunger, oppression, injustice. The death of brave members of the armed forces should give us greater resolve to do that and to negotiate arms control and mutual arms reduction between the super powers.

In the meantime, many like Thomas Stowe die in service to their country, families are grieved, and a nation is shocked. As we follow in obedience the Man of the Cross, may their suffering move us closer to attaining that peace for which we hope.

G. P. Mellick Belshaw
Bishop of New Jersey



PHOTO BY CHARLES JOHNS

Bishop Paul Moore, left, joined Presiding Bishop John Allin in a procession before a mass to celebrate the 150th anniversary of the Oxford Movement at New York City's St. Mary the Virgin in late October.

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Lacy iron fences enclose Mt. Olivet's cemetery. The original iron fence was donated to the Confederate war effort and a later one to a World War II scrap drive. Pine trees from which the town takes its name have disappeared, but century-old oaks and cedars frame the pale moss-green church. With its high elevation, Pineville had become the burial ground for Alexandria, and the chapel was far easier to use as a gathering place for mourners than beginning in Alexandria and ferrying horse-drawn vehicles across the nearby Red River.

WESTERN LOUISIANA

Doing a new thing in an old place

BY JANET M. MORGAN

"Buildings are powerful symbols of what has been—powerful connections with the past," says Western Louisiana's Bishop Willis Henton. His diocese, only four years old, has a 125-year-old landmark, a Richard Upjohn Gothic Revival church, as its bishop's seat.

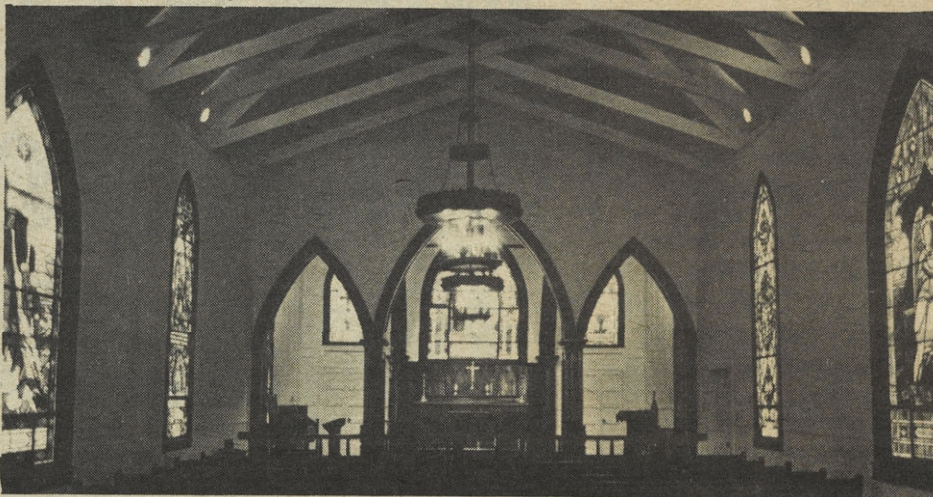
"You've got to touch base with your history, or you're not going to plan wisely for the future or understand your present," Henton says in explaining his decision neither to create nor build a cathedral for the new diocese. Instead he chose Mt. Olivet, Pineville, as his Bishop's Chapel with an adjoining parish hall for the diocesan office.

Henton holds "station days" quarterly in the diocese's five convocations, times during which he is available for appointments, but he needed a permanent office, and "this historic, marvelous building and parish hall worked right into the plan."

Begun in 1856 when women from St. James', Alexandria, ferried across the nearby Red River to hold Sunday school services in a private home, Mt. Olivet was erected when those women had raised \$700 of the \$1,300 necessary for the building. As headquarters for federal troops, it was spared from the fire which in 1864 destroyed Alexandria. Now a functional chapel and office, Mt. Olivet stands as a visible link to the spiritual journeys of the past and a challenge to future Christians.



Photos by James M. Dagar



A pair of ornate brass coal-oil chandeliers—now electrified—are suspended from hand-hewn timbers that rib the vaulted ceilings. Octogenarian members of an earlier choir tell of processing around sandboxes placed in the center aisle to catch candle drippings. The chapel has 13 stained glass windows, several attributed to Tiffany.

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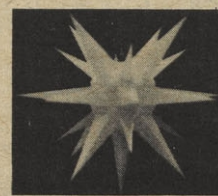
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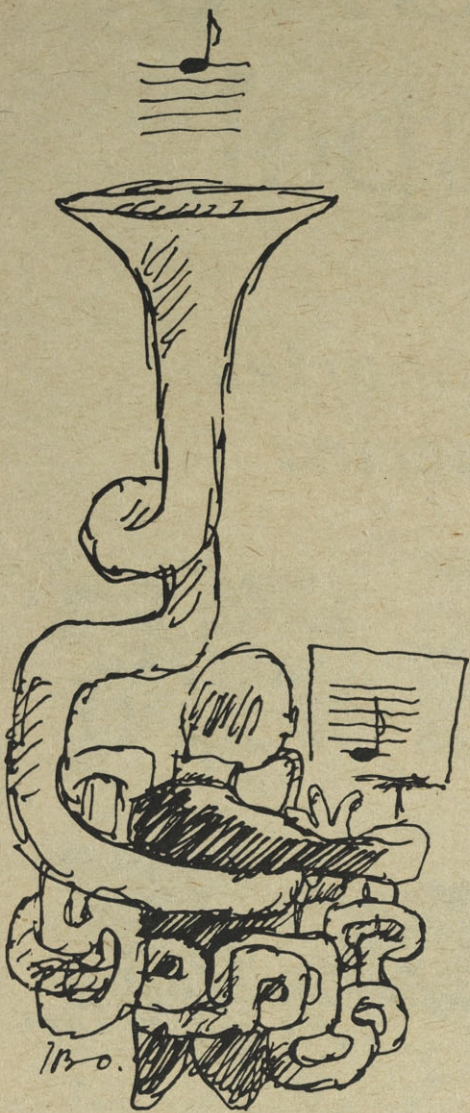
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An alarming trend in church music?



by Leilia McElveen

While many Episcopal choir directors doggedly plod along with the 1940 Hymnal, awaiting the 1982 version, some amazing new trends in liturgical music have been finding their way into—yea, verily and forsooth—even the sturdily steady old Episcopal Church.

Now and then we have dared to throw in a tune or two from *Sound of Living Waters*, *Songs for Celebration*, and *More Hymns and Spiritual Songs* (mostly at Communion and during renewal weekends), but we are still firmly entrenched in "Onward, Christian soldiers," the 1940 Hymnal, and everything it stands for.

Recently I have been on sabbatical from the organ bench at All Angels' where I have been playing both old and new music for the past 12 years. During this sabbatical I have attended the 8 a.m. service at our church. This is a Rite I Eucharist—no music, no sermon, no announcements, and no nonsense. Ordinarily this service ends at 8:35 sharp—or so I always believed.



Bishop Thomas Fraser, retired of North Carolina, consecrated the Chapel of the Transfiguration at Holy Savior Priory in Pineville, S.C., late in August. Modern in concept, the chapel affords views of the forest and woodland. At Holy Savior Priory small groups and individuals can "enter the rhythm of work, prayer, and silence" of the Order of the Holy Cross.

One of the first Sundays I attended the early service, I was puzzled to discover an alarming new trend in liturgical music—right in my own church—occurring without permission of the musical director (me), the rector (on vacation), the vestry (one vestryman was lay reader that day), and most assuredly not with the permission of the altar guild (two members were sitting in the front row).

The Gloria in excelsis was suddenly punctuated most emphatically with the unmelodic rising and descending notes of the BURGLAR ALARM.

"And on earth peace, good will towards men," we intoned. And the alarm played on.

"Someone has set the burglar alarm off," I said to my husband. "We praise thee, we bless thee."

"We worship thee, we glorify thee, we give thanks to thee," he said. "It's not as loud as the last time it went off."

"I know, but there must be a short in it somewhere. . . For thy great glory, O

Lord God," I said.

"Heavenly King, God the Father, Almighty. . . I hope they fix it soon," he said.

"Yes, it's ruining the nice, quiet 8 o'clock service."

"O Lord, the only-begotten Son, Jesus Christ," we all intoned. And the alarm played on.

The lay reader did not turn a hair. The priest who was substituting looked to heaven for an answer, but the altar guild ladies knew the interference was much closer to home—on the wall outside the sacristy door, to be exact. Two heads bobbed briefly and determinedly in front of the altar, two right hands bearing keys to the burglar alarm. The alarm ceased, and we all breathed a sigh of relief.

We had just finished the Old Testament lesson—Abraham receiving the news that he and Sarah were to have a child who would be the father of all the nations. The burglar alarm sounded again. I laughed out loud. My husband poked me.

"Well, they left out the part about Sarah laughing," I said.

"That's no excuse. I may not ever sit with you in church again," he said.

The altar guild ladies repeated their newly-formed ritual.

The burglar alarm continued its accompaniment.

Finally the service came to an end. "Let us bless the Lord." And the alarm played on.

"THANKS BE TO GOD," we all bel-lowed over the din.

"It's sort of an interesting new trend in church music, don't you think?" I said as we left the church.

"I'm warning you, Lei. I may not even go to the same church with you anymore."

"Oh well, I don't think we're quite ready for the Holy Eucharist accompanied by altar guild and burglar alarm. It's just too soon—we don't even have the new Hymnal yet."

Leilia B. McElveen wrote for *The Episcopalian* on catachreses in June.

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Kentucky's Get That Job aids unemployed

by Susan Pierce

Unemployment—as those who suffer it know and those who combat it learn—does not mean just financial hardship; it means emotional hardship as well. In the community of Valley Station, a suburb of Louisville, Ky., the specter of joblessness refuses to be banished, and people hurt both in pocket and in pride.

During the recession the Rev. Ward B. Ewing, vicar of St. Peter's in the Valley, observed the cutbacks major employers were making in the area—"Heavy industry has really closed down here," he says—so in the summer of 1982 St. Peter's began a Monday morning breakfast group called "Unemployed and Looking."

Few came during the first six weeks although the meetings offered both free food and a sympathetic ear. "What it told us," Ewing says, "is people didn't want to admit to being unemployed." So St. Peter's joined forces with Our Lady of Consolation Roman Catholic Church and met with Ann Hoffman, a job counselor at Jefferson Community College, Southwest Campus. They created two seminars and a workshop on various aspects of unemployment and job-finding skills.

Sponsored by Valley United Ministries and the community college, the program was called "Get That Job." Attendance was better, confirming Ewing's belief that "people are looking for skills. They're not willing to come out for a support group." Get That Job ran several workshops on job-finding techniques and began a Job Club that meets once a week with a career counselor. Club members work on specific skills such as resume writing, telephone techniques, and ways to reach the person who has the power to hire.

"People feel powerless. They feel they ought to do something but can't," Ewing says. "We are offering hope and skills for people who before now never had to look for a job."

Get That Job, run entirely by volunteers, received a \$2,090 grant from the Episcopal Diocese of Kentucky to expand its work and publish a column of job-hunting tips and advice in a local newspaper. Ewing says job clubs, though they touch

fewer people, are more effective than the seminars. He estimates that 20 to 25 persons have secured jobs using skills learned in the program.

Now incorporated, Get That Job expanded to include community leaders in an area that previously had no large community organizations nor anything to help the predominantly blue-collar population.

Although the program shows some success, Ewing says follow-up with job seekers is difficult because "it's hard to motivate depressed people. Benefits are running out. The community food closet had a tenfold increase in demand over the last year. From where we are sitting it's getting worse. But maybe we're just hearing a whole lot more."

For more information, write: The Rev. Ward B. Ewing, P.O. Box 58536, Louisville, Ky. 40258.

JOB-SEEKERS GROUP HELPS PARISHIONERS

St. James', Birmingham, Mich., maintains a parish resume bank. In a confidential file parishioner Ted Linabury keeps the names of parishioners out of work. When someone in the parish knows of a job-opening, Linabury matches it with the resumes. Of 16 names initially in the file, four have found jobs.

The Job-Seekers Group, originally 12 men and four women, meets every Thursday evening for members to share job-seeking techniques and to bolster each other's confidence. "Suddenly finding yourself among the unemployed is damaging to your mental and physical health," says Linabury. "But nothing is so bad when you have friends to face it with you. We're demonstrating a way in which your church is your family, a place to turn when the going is rough."

From *The Record*, Diocese of Michigan.

USING YOUR PHOTOCOPIER FOR FUN—AND PROFIT

The National Association of Local Church Communicators' newsletter reported creative use of a photocopying machine to aid fund raising. First United Methodist in McKenzie, Tenn., discovered that a fund-raising goal equaled the number of quarters which, when placed side by side, would cover the top of an eight-foot table. So they put quarters on the office copier and duplicated the appropriate number of images. The photocopies were placed on a table in the church narthex to give a visual picture of the fund-raising goal. It was met.



WITNESS IN NICARAGUA

Thirteen Episcopalians were among a 150-member delegation visiting Nicaragua in July. During a Vigil for Peace, members of the delegation held a three-hour service in the frontier town of Jalapa, offering prayers for reconciliation, life, and peace. Local Roman Catholic and Protestant clergy participated as well as mothers and wives of those whose lives have been lost in the border war with Honduras. Two days later the Vigil continued in Managua with a solemn candlelight witness for peace in front of the U.S. Embassy. The visitors spent the balance of the week meeting with government ministers, with U.S. Ambassador Anthony C. Quainton, and in a session with the opposition to the Sandinista. During the next six months two more delegations will travel to Nicaragua; the next trip is scheduled for January 16. Those who would like to go should contact the Rev. David A. Garcia, St. Mark's Church in the Bowery, 10th St. at Second Ave., New York, N.Y. 10003.

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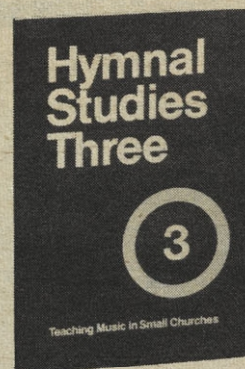
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She belled her way through Britain

by Dolores Irvin

Frances Shaffer Edwards came with the bells to St. Philip's Cathedral in Atlanta in the summer of 1953 after serving as organist and choir director in other parishes. Since coming to St. Philip's, she has taught more than 1,500 people of many ages to enjoy hand bell ringing.

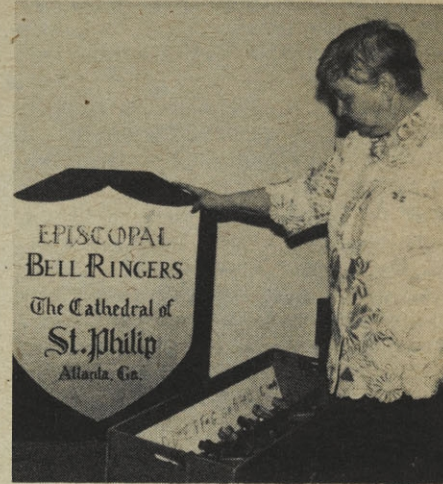
But bell solo ringing took her abroad this summer when the Taylor Bell Foundry, Loughborough, Leicestershire, England, invited her to ring all the carillons in the British Isles—seven in England, five in Scotland, and two in Ireland. Of her concerts, she says, "I have no ax to grind. My purpose was to let the British Isles hear their bells. I wasn't there to sell them anything. I think the concerts gave to many some unexpected pleasure."

To practice for what she knew would be a physical onslaught, the 65-year-old Edwards, partially crippled and poor eyesight from a traffic accident in 1973, swam a mile each week. She daily took her wheelchair 24 times around the driveway and climbed the steep steps to the balcony of St. Philip's Cathedral to prepare her for the 600 steps she would have to climb in England.

Another factor she had to overcome was the carillons themselves. "These 14 carillons were cast in nine different tonalities and seven different ranges, which necessitated the carillonneur to rewrite her music for each change," says Edwards.

She wasn't home long before she was off with St. Philip's Bell Ringers, who range in age from 5 to 18, to Disney World, one of their many performances outside the Cathedral. Entirely self-supporting, the bell ringers made a recording which won a gold record in 1967.

As for solo ringing, "I was asked to re-



turn to the British Isles," Edwards says, "and if God wants me to, He'll give me the strength, and I'll be back."

Dolores Irvin is a photojournalist who lives in Decatur, Ga.

DOES VIRTUE HAVE ANY FUTURE?

by Marilyn Franzen Holm
NEWS ITEMS:

- A woman is gang-raped in a bar while patrons watch.
- The Ford Motor Company decides not to install a \$15 part, and as a result the Pinto is likely to burst into flames when it is rear-ended.
- An article on mothers who have abandoned their children includes the advice that mothers owe themselves "self-realization."
- A recent article in *Psychology Today* claims that one American in five cheats on income taxes, and as more people are perceived to be cheating, cheaters feel less guilty.

These examples and others sober the most progressively optimistic among us. They tell us the foundations of national morality are shaking. Fundamental cultural values such as respect for law, for life, for family, for individual and corporate responsibility are being battered.

What is more ominous is this erosion of morality often occurs among those we believe should know better. Our congregations are not unique in discovering more and more pilferage, missing items such as tape recorders and money, with the likely—if painful—conclusion that members or visitors are the thieves.

We want to turn the page fast when we read such stories. Or we deny things are really that bad, perhaps as a response to strident cries of New Right leaders and their simplistic, band-aid solutions. We are impotent, on one hand, from self-righteous, cynical dogmatism, and on the other from the obvious breakdown of morality.

Should we pass more laws? Vote more dollars for mental health? The problem is elusively simple and complex. Simple to state: We are losing our sense of what is sin and what is virtue, choosing instead what is expedient. Complex to solve: What-ever can we do?

In *An Immodest Agenda: Rebuilding America Before the Twenty-first Century*, distinguished educator Amitai Etzioni says, "Merely cutting back government will not set America on a course of recovery unless these efforts are coupled with a period of reconstruction. . . above all, of individual renewal."

We can begin if we eliminate the "we" from the "What can we do?" and take care of the "individual renewal" of which Etzioni speaks. I haven't often been courageous enough to speak when something is very wrong, and it's not too comforting

Continued on top of next page

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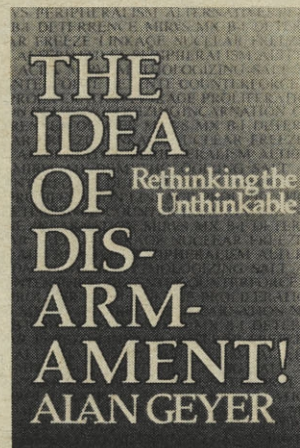
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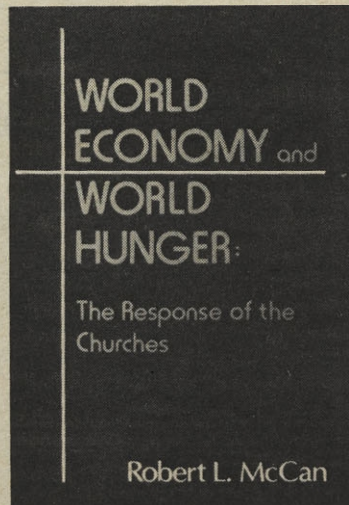
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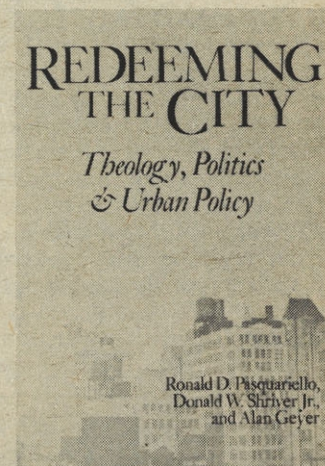


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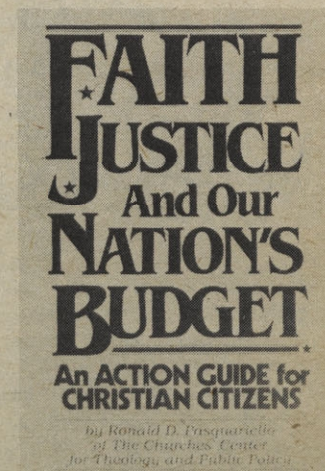


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Urban Policy. Ronald D.
Pasquariello, Donald W.
Shriver, Jr. and Alan
Geyer. Pilgrim Press.
\$10.95.



Faith, Justice & Our
Nation's Budget. Ronald
D. Pasquariello. Judson
Press.
\$7.95.



THREE FROM ALBAN

Alban Institute of Washington, D.C., has three new publications to help church-people. The first is a study guide to Verna Dozier's *The Authority of the Laity*. It has designs for a five-session, lay-led course; ideas for a weekend conference for laity; and questions and suggestions for private study. (Cost: \$1.50)

The second publication, *What Do I Have to Offer?* by Celia A. Hahn, James R. Adams, Anne G. Amy, and Barton M. Lloyd, addresses lay ministry at work, home, in the community, and beyond and applies career counseling techniques to ministry tasks. (Cost: \$8.25, leaders' guide; \$2.75, participant's packet)

The third, *Building Stronger Lay Committees* edited by Patricia G. Drake, is a handbook for small church groups—boards, committees, study groups, etc. (Cost: \$4)

All are available from Alban Institute, Mount St. Alban, Washington, D.C. 20016. Add \$1.25 for handling and prepay orders under \$10.

to know I have plenty of company among Christians.

The story of Ruby Bridges, the 6-year-old who initiated school integration in New Orleans, is a wonderful example of individual courage. Day after day this small girl walked a gauntlet of cursing, spitting adults, many calling themselves Christian, on her way to school. Psychiatrist Robert Coles described an incident from this period: "A woman spat at Ruby but missed. Ruby smiled at her. A man shook his fist. Ruby smiled at him. Then she walked up the stairs. . . and turned and smiled one more time. You know what she told one of the marshals? She told him she prays for those people every night."

My own pitiful attempts at courage pale in light of Ruby's. I might not have been part of that howling mob, but I'm sure I would have pretended not to see them. I wouldn't have taken Ruby's hand and helped her through those hateful obscenities. Some wit said it well: "Silence is not always golden. Sometimes it's just plain yellow."

How many times have I hung back, looked the other way, refused to become involved for the good of my neighbor? My job is child protection, and I have seen the horrifying effects on young lives when people such as myself—ordinary, decent people—refused to become involved. We don't want to stick our noses into other people's business, and as a result the abuse we suspect brutally continues behind closed doors.

I may not be able to do much about the morality of my dentist or my neighbor, but I can resolve to distinguish right from wrong for myself. I can risk standing up for the good and refuse to overlook callousness or cruelty. I can set high standards for myself and not be satisfied with shoddy workmanship, whether a badly-washed kitchen floor or a poorly researched manuscript. I can refuse to feed my self-indulgence by not buying a pair of shoes I don't need when most of the world goes barefoot. I can go on to "do justice, love kindness, and walk humbly with God." (Mic. 6:8 RSV)

I can examine my life for evidence of casual indifference to people or circumstances. I can start with my own family. Do I show my children that people really are more important than things? Do I show self-discipline in my own life? Do I show hospitality to those in need?

Virtue was once a fine, strong word, not the namby-pamby, prune-faced word it has come to be. In its Latin background it meant action, effective action, coming from the same root as "virile." By personal commitment to virtue—not as an abstraction, but as daily action—we can redefine this splendid word. After all, the future of virtue lies not in legislation or in institutions, but in our very own selves.

Marilyn Franzen Holm of Casper, Wyo., a teacher and consultant and the author of a book for children about divorce, is working on a book about religious questions children ask.

GIFTED WOMEN OF GRACE

by Ginny Bell

Demographically, Grace Episcopal Church, Kirkwood, Mo., is a typical parish set in a green suburb. But if a visitor wanders in on the first Tuesday of the month around noon, she or he will find the ECW at luncheon. The women call themselves Women of Grace, and their programs are a departure from the norm.

The season opened with the local NBC affiliate television news anchorwoman talking about integrity in television broadcasting. Another program featured a St. Louis woman who restored and revitalized The Fabulous Fox, a St. Louis theater, bringing new life and increased revenue to a deteriorating neighborhood. A woman noted for her work in women's psychology will offer a close look at what has really changed in women's lives, and another woman will bring her expertise to a program on decision making.

These Episcopal Church Women have a great deal more than lunch to chew on.



April is a dog for all seasons

The Rev. Ernest Williams, administrator of the Episcopal Church Home in Chicago, Ill., returned from an annual nursing home convention impressed by a session on pet therapy. He called the Anti-Cruelty Society and asked staffer Marcia Guerra to set up a regular program of pet visits at the Home.

The animal visitors duly arrived to play with residents in the recreation room, and, as Guerra describes it, "One thing led to another, and before we knew it, Father Williams requested a permanent dog for his Home."

Williams thought perhaps the Board of Health would object [so far it hasn't], but he also thought a "full-time" dog would not only be a watchdog, but provide love and affection for all concerned.

The Anti-Cruelty staff brought two large dogs—an 8-month-old Labrador named Shanna and a 1½-year-old female German shepherd without a name. Wil-

liams preferred the Labrador, but the residents preferred the shepherd, so the next day the animal care counselor formally interviewed Williams about adoption, asking him, "How many adults live in your household?"

He answered: "Fifty-five."

"Does anyone in the household have allergies?"

His answer: "I'm sure they do."

But the Society approved the adoption anyway, and April, named for the month she became a resident, moved in.

April has a whole family eager to pet and walk her and an acre of garden to play in and "guard." She keeps a friendly, but careful, eye on the front door and pays daily visits to infirmary patients. She can be met sitting in the parlor or strolling the halls, but she never goes into the dining room where she's not allowed, and she stops and sits to wait at the chapel door.

—Alzina Stone Dale



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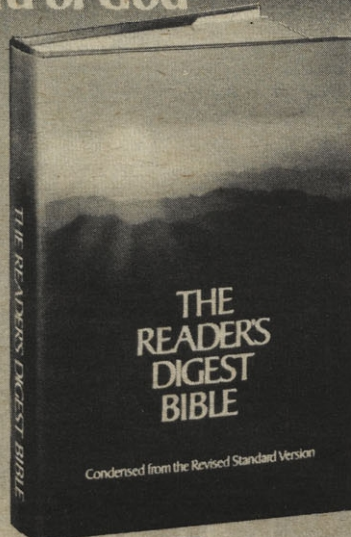
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The Editors

12 VERBS FOR ADVENT

- REMEMBER** whose birthday it is and that Jesus Christ would have us gift Him in the hungry, the lonely, the sick.
PLAN your gift-giving based on the person, your own skills, time, and money.
BUY with conscience so your gifts reflect the values you want to share.
SEW a simple pattern and personalize it with initials.
TUNE a friend's car or piano.
RENEW an old possession for a new gift.
BUILD a spice rack, a window box, a gerbil cage.
PLANT spring bulbs or a terrarium or a windowsill herb garden.
TEACH a language, a skill, or a musical instrument.
PHOTOGRAPH family or friends for a collage.
WRITE a poem, letters to friends, a family history.
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12 GIFTS TO GIVE

- Cuttings from your favorite plants.
Fabric scraps for a quilter.
As many hugs as you can. They're warmer than sweaters.
The benefit of the doubt—to your kids, spouse, co-workers.
A compliment—in person or by note.
A visit to a nursing home to challenge someone to a game of chess.
An uninterrupted period of listening to a child, friend, family member.
A tithe of Christmas baking to a local food cupboard.
An invitation to a foreign student living in the community.
The gift of music. Plan now to go caroling.
A call to a neighbor who's moved away.
A smile to everyone you meet.

AND FOR YOURSELF:

Give in. Waste a moment to watch the snow fall,
the geese fly, the sun go down, the stars come out.

WITH SPECIAL THANKS to *Dove-Tales*, Church of the Holy Comforter, New Orleans, La., and to *The Messenger*, Church of the Holy Comforter, Richmond, Va. P.S. We chose these two newsletters because we liked their good ideas. The similarity in parish names was coincidental. Or was it?

Almighty God, give
us grace that we
may cast away the
works of dark-
ness, and put upon



us the armor of light,
now in the time of
this mortal life in
which Jesus Christ
came to visit us. . . .



Tending the flock in Maine with help from Coastal Enterprises.

Churches help spark Maine industries

by Barbara Hall

When holiday shoppers choose Blueberry Woolens' sweaters this Christmas season, they will not only be buying hand-made garments, but helping to support a revitalized cottage industry in Maine.

Six years ago the Rev. Ron Phillips, a Methodist, moved from New York City to mid-coastal Maine and took stock. What he found was a languishing economy historically tied to natural resources, nearly 20 percent of Maine's residents living on some form of public assistance, and under-capitalized small businesses accounting for more than half of Maine's total employment.

Phillips founded Coastal Enterprises, Inc., a non-profit agency whose purpose is to rekindle the economy of a three-and-a-half county district centered in Wiscasset by stoking traditional local industries—agriculture, fishing, logging—and adding a few new ones. CEI's endeavors now stretch from sheep to oysters.

Blueberry Woolens' sweaters are an example of Maine's revitalized woolen industry. One person is responsible for sweater designs which are then farmed out to 26 knitters in their Anson, Me., homes. The knitters produce three garments a week on contract. The yarn for the sweaters comes from Maine sheep raised under CEI auspices in another development program.

CEI, which was designated one of 18 National Council of Churches domestic hunger projects, has received money from the NCC and the United Presbyterian Foundation and \$10,000 from the Presiding Bishop's Fund for World Relief.

In the relatively new field of aquaculture, CEI, with ecumenical risk money, has sponsored information workshops for potential investors and for aquaculture farmers of mid-coast Maine. The group has published a small booklet, "Growing Oysters and Mussels in Maine."

David Crean of the Episcopal Church Center's national Hunger Office says he can personally testify to the quality of the oysters raised, having enjoyed some of them himself. Crean calls the oyster farming project a good stewardship of resources. "It helps the regional economy, and it could be a model for other areas."

The Rev. Richard Hall, rector of St. Philip's, Wiscasset, and former CEI board member, calls the project a good example of "missionary work at home" and thinks it has helped make a dent in Maine's unemployment. CEI housing projects such as one in Newcastle, which includes apartments above and a shop below, will eventually help feed capital back into the system, Hall says.

Capital funding is what the project needs most, and last January CEI embarked on a \$3 million fund-raising drive to mount a small business finance and employment training project to begin 15 to 20 new "strategic Maine ventures." Thus far \$1 million has been received from such donors as the U.S. Department of Health and Human Services, the Ford Foundation, and the Episcopal Publishing Company.

"From a concern for poverty and world hunger, the Churches are moving toward an awareness of how their resources can support strong, diversified local economies," says Phillips.

Barbara Hall is a Brooklyn, N.Y., based freelance writer who has contributed before to *The Episcopalian*.

Canterbury calls Lambeth for 1988

by John K. Martin

Archbishop of Canterbury Robert Runcie announced in Nairobi, Kenya, in October that he will begin planning immediately for a Lambeth Conference to be held at the University of Kent, Canterbury, England, in 1988.

Runcie confirmed the decision after conferring at the Limuru Conference Center with 24 Primates of the 70-million member Anglican Communion and with the standing committee of the Anglican Consultative Council. Presiding Bishop John M. Allin of the American Church was among those who had come to Kenya at the invitation of Archbishop Manasses Kuria.

The Lambeth Conference will focus on fresh initiatives and renewal in mission and ministry, dogmatic and pastoral matters, ecumenical relations, and "the transformation of the social order."

Preparation for the 1988 meeting, which Runcie hopes will not be seen as "just another isolated meeting which produces a report," will begin through a series of regional conferences similar to the recent one in the Pacific Basin (see September issue). "My hope is the bishops will be in close communication with the dioceses so they come reflecting the concerns of their clergy and people," Runcie said. He added

that he hopes "each bishop will bring his diocese with him."

The Anglican Consultative Council's secretariat will be responsible for meeting arrangements which will include a conference for wives.

The Limuru meeting focused on the Africans' concerns about the spread of Islam on their continent and the introduction of the Islamic legal code, most recently in the Sudan, which requires that Christian pastors be licensed and paid by the state, Christian children be taught Islam, and infant baptism be banned. In addition, the Primates discussed Africa's more than 3 million refugees, attended a day-long seminar on development issues arranged by the Church in Kenya, and discussed the role of the 1662 *Book of Common Prayer* in relation to contemporary Anglican liturgies.

John Martin is communications officer for the Anglican Consultative Council, based in London, England.

PROTECTING OUR HERITAGE

A 40-page, illustrated booklet produced by the Preservation League of New York State is a guide to solutions to maintenance and architectural problems of older church buildings. The booklet, *How to Care for Religious Properties*, is available for \$1.50 from the Preservation League, 307 Hamilton St., Albany, N.Y. 12210.

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Speakers feed Biblical hunger, bring faith to life

by A. Margaret Landis

"I see evidence in Episcopalians of great hunger, of an increasing desire not merely for the experience of spiritual things, but a growing awareness of the need for a truly biblical understanding of what's happening in their lives," Bishop Patrick Harris told participants in the National Conference on Renewal, Ministry, and Evangelism.

That hunger brought some 700 church-people from as far away as Alaska and Texas, Maine and the Virgin Islands to Ridgecrest, N.C., in mid-November to be inspired, to sing and worship and have hands laid on for healing, to become vulnerable to each other and break bread together. They did so in the mountains of western North Carolina, free of outside distractions to maintain a rhythm of worship, study, and Christian fellowship.

At the opening Eucharist Harris, formerly a missionary bishop in Argentina and now an assistant in the Diocese of Wakefield, England, said the reign of God requires "open minds and hearts with a sense of expectancy that God will work." To implement that reign, the Church needs both a program and a pattern. In the early Church, the program had prayer as the priority because those Christians believed God would work dramatically in response—"and extraordinary things happened."

The pattern, he said, was to emulate Jesus, with whom identity demands love and sacrifice. Jesus became a servant, "but He always remembered He was the son of a living God. Too often we separate needs and meet the material, not the spiritual. The Church is supposed to enable and equip, to be in Christ and in the world."

Bishop John Walker of Washington noted a hindrance to that mission because the Church—the gathered community—suffers a crisis of identity. "Amnesia is loss of identity; it's a fatal disease." But at the Lord's table we, as a community, rediscover our identity in Christ, he said. Secure in it, "we must boldly live as we have boldly proclaimed we are—the Body of Christ."

"Let us begin with the alpha, the love of our God, the love made manifest," said Presiding Bishop John Allin. "Faith is the



Photo by Beverley Roger
Discussing renewal specifics in North Carolina are, left to right, the Rev. Wayne Schwab, Episcopal Church evangelism officer; the Rev. Robert Cathings, and Delois Ward of the Diocese of Washington; the Rev Canon Derck Hawksbee, South American Missionary Society executive director; and John Elledge, III, SAMS missionary in Honduras.

response to this gracious gift. It does not come full-blown; it requires practice and discipline." In a pleading voice he added, "Think of what it's like to have a gift rejected."

Allin gave a ringing call for service and mission in practical response to God's love, a call to churchpeople to lay down their lives for the needy. "We are not meant to be a debating society. . . . There is no substitute for the community of the Christian faith. We need to share the Gospel. We need to say, 'Yes, Lord, show me where to go and set the pace.'"

"God," said Baptist minister Jamie Buckingham, "is calling us to be a goal-oriented people—to love Him, enjoy Him, and obey Him forever." The question, however, is whether we're willing to pattern our life style after that of Jesus, to be obedient to His will, he said. "Don't be satisfied with the natural; come up to the supernatural." He repeated the plea for service. "The world is filled with rusted, thrown-out people waiting for some loving Christian to go out, pick them up, and clean them off—with love."

Elizabeth Elliot who, with her husband Jim, served in Ecuador to bring the Gospel to unreached Indian tribes, was one who heard the call. In 1956 Jim Elliot and four other men ventured into Auca territory where no stranger had gone and were killed by the Indians several weeks later. "They were five extraordinary men in their commitment to Jesus Christ," she said.

Two years later Elliot, a linguist, and her small daughter went to live among the Aucas. "The command to minister is to witness, to serve," she said. In Greek the word martyr is the same as witness.

Stepping out in faith in obedience to God's call requires "moving out of our isolation wards, becoming empowered by the Holy Spirit, and learning to walk with Christ," said the Rev. H. Lawrence Scott of St. Philip's Church, Charleston, S.C. We can do this through the three streams of our Anglican heritage—pentecostal, protestant, and catholic—which combat the root problems of humanity—bitterness, immorality, and irreligiosity.

God has designed each stream, Scott said, to minister to our needs. "And chances are, the one where you are least comfortable is the place where you will overcome your sin!"

Dom Benedict Reid, OSB, abbot of St. Gregory's Abbey in Three Rivers, Mich., spoke of "penetrating the mystery of power." He said God pours out his power, which remains unrecognized and unappreciated. "It is free-flowing, and now secular people are ready to use it. This is bringing us to an evolutionary leap. . . . God has His own evolution. He is coming on strong in His infinite image."

As with most church conferences this one offered workshops—some 50 ranging from Awakening the Apathetic Church to The Life of Prayer, from the New Life in Christ to Ministry in the Black Community and Simplicity of Life Style.

Alec Wyton's presence as director of music was a treat. With Welsh accent and gentle humor the choir director of St. James' Church, New York City, led participants into the beauties of the new Hymnal through use of *Hymns III* and *Songs for Celebrations*.

Music was an integral part of the conference, from the choral offering of All Souls' Church, Asheville, N.C., at the opening service to the offering of the choir of St. Philip's Cathedral, Atlanta, Ga., which had come straight from the installation of their new diocesan bishop. As participants sang "I am the Bread of life" and "Lift high the cross" at the closing Eucharist, the glorious sound bounced off the ceiling.

These Episcopalians refuted the image of "God's frozen chosen." They cared about each other; they erupted in joyous laughter at release in healing; their eyes shone with love of God and their joy in being called by Him.

At the closing Eucharist Harris called the conference "a vision of what the Church is supposed to be. Visions are given for the advance of the reign of God. You can be horrified, afraid—you're in good company!—but be obedient, be encouraged, go forward. Say, 'Lord, here am I, send me.'"

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Namibians

Continued from page 1

In contrast, Waite said the team had been told that the People's Liberation Army of Namibia (PLAN), the military wing of the South-West Africa People's Organization (SWAPO), the nationalist movement fighting against the South Africans, has "many Christians who are fighting for independence and liberation of their people."

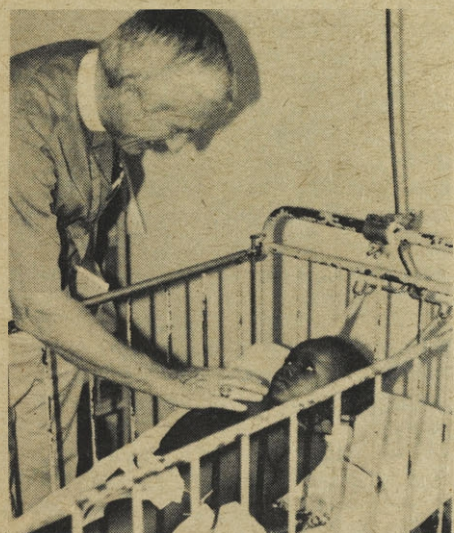
Waite reported that one person said, "These are sons and children of the Church."

"This does not mean," said Waite, "that SWAPO is totally innocent of atrocities. In a guerilla war, the local people find themselves in a miserable crossfire where one side cannot be totally innocent and the other side totally in the wrong." He added that the great majority of Namibians support SWAPO.

Team members were impressed by the hope in the Namibians they met that peace and independence will be achieved. "They want independence, and they want it urgently, but they are realistic. They don't expect the present political initiatives to bring it about," one delegate said.

"It is the Church which is giving people hope here," said another delegate as we took a long, hot day-trip to the northeastern region of Kavango. "It's a throwback to early Christian times when Christians were faced with a clear enemy and held onto their hope by depending on God."

In much of the northern area, where the bulk of Anglicans live, that dependence on God is literally all the Church pos-



Bishop Edmond Browning of Hawaii comforts a young tuberculosis victim at one of the hospitals team members visited.

sesses. Church buildings have been destroyed by artillery fire. Schools have closed or been bombed. The Anglican hospital at Odibo stands empty by order of the government.

A dusk-to-dawn curfew inhibits travel and makes evening worship and educational work impossible. Medical emergencies at night just have to wait until morning. Landmines make walking safer than driving along the dirt roads which crisscross the war zone; and, anyway, the people's poverty means most of the clergy use bicycles.

The team spent six days in the war zone, traveling from one isolated bush mission or village church to another. They met not only Anglicans, but Roman Catholics and Lutherans. The three denominations account for an estimated 80 percent of the Namibian population and cooperate closely.

Everywhere on the gigantic northern battlefield local Christians told the team that South Africa is engaged in a war of occupation among an openly hostile population. Allegations were made of large-scale intimidation by the security forces, and delegates heard that victims of torture, beatings, and indiscriminate shootings are reluctant to complain to military authorities for fear of further trouble.

After visiting the central and coastal

areas of the diocese, five members of the team—exclusive of Ndungane, the only South African delegate—returned for a six-hour tour of the war zone as guests of the South African government. They met with military leaders and discussed the role the army and the special police unit, Koevet (crowbar), play in the region.

Waite later told Johannesburg and foreign press members that specific allegations of misconduct had been put to the military representatives—among them accusations that at times police soldiers had "dressed in SWAPO uniforms and engaged in programs of intimidation in order to create fear." Waite said an army officer admitted this, saying that "in guerilla warfare this type of activity occurs."

Waite commented, "If the aim of a military presence is to protect the people and foster development, then it would seem to us that this is a strange way to seek achievement of those particular goals."

Thompson told the press conference that the people who made the allegations are "people of profound and apparent integrity with whom we experienced a Christian brotherhood of considerable depth. Intimidation is felt to have become a way of life."

Military authorities released a copy of document which had been handed to the Anglican team. It details criminal trials in which 18 soldiers were convicted of offenses against civilians, proving, authorities said, that the military takes such transgressions seriously. The document alleges that over a 57-month period, 303 civilians died in landmine blasts caused by SWAPO insurgents and that 366 civilians were killed and 1,341 abducted by SWAPO forces. The document cited "a well-orchestrated propaganda campaign" which continually accuses security forces of atrocities without giving prominence to SWAPO's atrocities.

A military spokesman in Windhoek said the comment Waite attributed to a military officer rested on a misunderstanding. Another police report said atrocities are not condoned and allegations will be thoroughly investigated.

The effects of 18-hour days in the early summer of the Namibian bush showed on the six weary men who left Johannesburg. Thompson spent two of those days in a Lutheran hospital suffering from dehydration, and another delegate said the continual sound of artillery barrages and the enduring presence of military vehicles were unnerving.

But a memory that will remain with the delegates as long as their taste of war was the confirmation of 133 catechumens during a five-hour service in the open air near the unmarked Angolan border. One delegate called it "an overwhelming experience of the universal Church, with at least 2,200 people witnessing the candidates being confirmed in English by the Bishop of Stepney or in Japanese by Archbishop Watanabe or in Kwanyama by their own diocesan bishop. Some people had walked up to 60 kilometers (37 miles) to get there."

The two Americans had a less pleasant memory. At one meeting a church leader said frankly, "There's no way we will speak with Americans here." When they were assured that Bishop Kauluma would "not have brought enemies to speak with friends," a good discussion took place, but the point was taken: Americans are seen as allies of South Africa in delaying Namibia's independence. This belief stems from the U.S. government's policy of demanding that the withdrawal of Cubans from Angola be linked to South African withdrawal from Namibia. The Namibians see this as a delaying tactic.

The main significance of the visit may already be a reality. Cesaretti, riding through the bush in the back seat of a four-wheel vehicle, said to me, "We are here to be signs and symbols of the greater life of the Church—to help people feel they are part of the worldwide Anglican Communion."

Ivor Shapiro is editor of *SEEK*, an Anglican monthly serving southern Africa. His report was circulated by the Anglican Press Cooperative.

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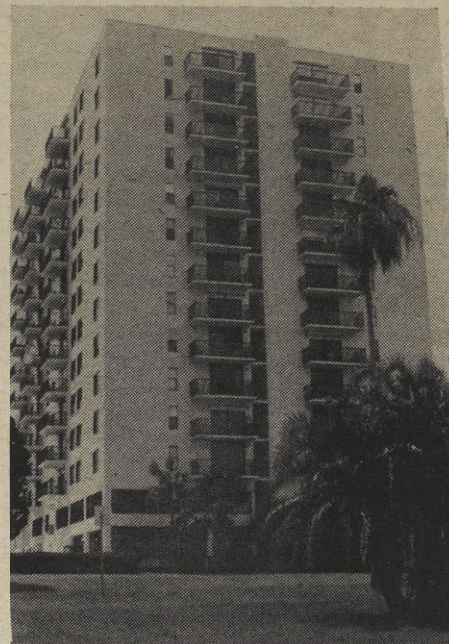
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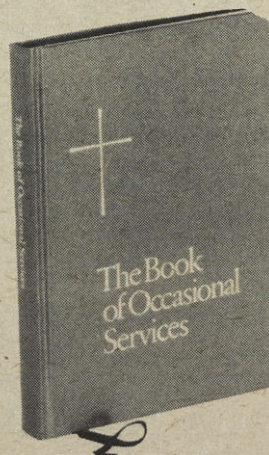
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Up with the Mary Rose came grave questions

by Robert T. Egan

Henry VIII helplessly watched the sinking of the 700-ton warship, *Mary Rose*. He and his naval advisors could not explain her sinking since she had only recently left the shipyard where she had been refitted. A sudden gust of wind was blamed for causing her to heel so drastically that water poured into her open gun ports.

When the *Mary Rose* was lifted last fall from the watery grave into which she sank in 1545, her hull revealed more than naval artifacts. The skeletal remains of her crew were also recovered from the bottom of the Solent near Portsmouth, England.

While the collection, identification, and restoration of the artifacts—sundials, leather jerkins and shoes, musical instruments, backgammon and chess boards, dice, and navigational instruments—presented no problem, the burial of those who perished with the *Mary Rose* did.

Were they Protestants or Roman Catholics?

Eleven years prior to the ship's loss, King Henry had rejected papal authority but had not repudiated the Roman Catholic liturgy. Consensus in England was the

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seamen had been baptized Roman Catholics but were Anglicans at the time of their death.

An English litany existed at least a year before the *Mary Rose* went down, and the Lord's Prayer was in English, but the first *Book of Common Prayer* was still four years in the future. The rites of the English Church were basically the same as those practiced in Salisbury Cathedral throughout the Middle Ages, a fact which enabled present-day Anglican authorities to settle the problem of the burial rites.

In the spirit of ecumenism that would have astounded King Henry, the Church of England will hold a burial service in the Old Garrison Church, an ancient structure thought to be Henry's battle headquarters

at the time of the tragedy. The requiem Mass for the crew will be in the Sarum Rite, the medieval rite of Salisbury. The Lord's Prayer and the Bidding Prayer will be in English while the Ordinary of the Mass will be in Latin. Suitable 16th century music will be played.

Provost David Stancliffe of Portsmouth Cathedral has invited a number of Roman Catholics to attend the July 19, 1984, ceremony. He regards his invitation as another step along the road to reconciliation with Rome.

The crew's remains will be interred in a vault at a spot overlooking that area of the Solent where they perished. The *Mary Rose* will be enshrined in Portsmouth's Dockyard No. 3.

Her UTO Blue Box is life's constant companion

by Ruth Harris

I dropped two coins in my Blue Box today, and I said two prayers: one for Michael, the other for Brian. After almost 40 years I had come full circle. Two beautiful little boys arrived today to ruffle the tranquility of our golden years and to warm our hearts in the process.

I first learned about the United Thank Offering (UTO) Box on the way home from the doctor's office when, after learning I was pregnant, I attended a meeting of the Women of the Church. I learned the box's contents were to be an offering of thanksgiving to God for special blessings at special times and that twice a year the money is collected and used in many beneficial ways. Placing a coin in the box that night seemed a perfect physical expression of my gratitude. Later, coins went in for more sons, two granddaughters, and now—whammo—twin grandsons (and twin coins)!

My box rests in a corner of my top bureau drawer. I had to think for quite a while before deciding where to put it. In the kitchen I could see it every day, but to me the UTO Box has a twofold purpose. It serves as a container for well-directed coins and also as a link between grateful prayers offered and grateful prayers received. The kitchen would do nicely for

the first purpose, but the traffic is such that it could hardly do justice to the latter. So, "far from the madding crowd," my top bureau drawer could—and still does—serve the second purpose.

As time went by my small box saw me through the children's childhood diseases, the first days of school, piano recitals, Little League Baseball, and early adolescence. Even in later years it did not desert me. So many times and for so many reasons my little box has received money and thankful prayers—a family vacation safely completed, a father arriving home from a long trip, a beginning teenage driver coming home from a first date, a college son improving his grades, a grateful wife/mother/grandmother counting her blessings.

Though the size of the coin has changed from time to time, the sincerity of the prayers has not. To me, the Blue Box is not something that looms on my horizon only at the Fall and Spring In-gatherings. It's a year-round reality in my top drawer either to be sought for a special thank-you or to remind me of all the good things that have come my way.

The twins will make a difference in our lives, but my little box won't change. Now, more than ever, I'll treasure it for the quiet times when, with bowed head and grateful heart, I have the warm feeling of knowing that my Blue Box and I are not alone.

Ruth Harris and her Blue Box reside in Austin, Texas.

COINS AND BILLS of Thanksgiving dropped into Blue Boxes throughout the Church this year enabled the United Thank Offering to make 111 grants totaling \$2,503,930.26. From multi-service centers in West Texas, Kansas, and North Carolina to a shelter for abused women in the Diocese of Los Angeles, a job bank in Connecticut, and aid for Hmong refugees in the Diocese of San Joaquin, 64 of the grants support domestic mission projects.

Another 43 grants went to Anglican partner Churches for such things as early childhood education and care for children in single-parent families in Puerto Rico and Western Samoa and a

place for black Anglicans, resettled in one of South Africa's restricted "homelands," to worship and meet social needs.

Two grants will help a contingency fund for projects with unexpected cost increases and a discretionary fund. Two others will cover the cost for interpretive UTO materials.

This year's grant total was \$18,600 over last year's. The network of Provincial, diocesan, and parish UTO representatives urge the "Blue Box habit" on all Episcopalians, asking them to reflect quietly on their blessings and respond with coins of thanksgiving to God.

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with
NANCY J. CASSEL

Advent is the season during which we prepare ourselves to welcome Jesus and make our lives fit to enter the Kingdom of God. The resounding question, "Are you ready for Christmas?" rarely deals with this kind of readiness but focuses instead on hurrying, worrying, overspending, and overindulgence. Doris Longacre's book, *Living More with Less* (Herald Press, 1980), about voluntary simplicity combats this Christmas rush attitude and helps Christians free themselves to respond to God's call. The book is a compilation of ideas, ways in which people in different situations respond to the call to voluntary simplicity. No one can or should apply everything here to his or her own situation, but everyone can find some ways to live more with less. Longacre suggests that as long as so many must ask, "Can we afford what we need?" we who have so much are called to ask, "Do we need what we can afford?" Advent is a season of hope. *Living More with Less* shares the message of hope, that we can do things to show our concern for God's world and His people, ways in which we can make a difference.

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



From *High Flying Geese*, Seabury Press.

Through the Christian Year: An illustrated guide, Catherine A. Kapikian, paperback \$14.95, Abingdon, Nashville, Tenn.

The seven-part church year cycle comes alive from Advent's majestic purple to a post-Pentecostal Trinity of rainbow hues in Kapikian's Christian year guide. The color accounts for both the impact and the price of the book! —J.M.F.

Harper's Portable Book of Bible Selections with the complete Psalms, compiled by Martin H. Manser, paperback \$8.95, Harper & Row, San Francisco, Calif.

Too large for your hip pocket but slim enough for your briefcase, this collection contains 5,000 core verses listed by theme and held between attractive and sturdy leatherette covers.

Conversions, edited by Hugh T. Kerr and John M. Mulder, \$12.95, Eerdmans, Grand Rapids, Mich.

From St. Paul to Charles Colson, with 48 others between, these stories of conversion are taken from first-person accounts. Clare Boothe Luce says it came, in solitude, with the recognition that "suddenly something was." Samuel Shoemaker says it began in 1918 in China; John Cogley says it has to do with unity; and Charles Colson says that for the first time in his life he was not alone. These stories of conversion, or "turning around," are as varied as their authors.

Best of Christmas Joys, Joan Winmill Brown, paperback \$2.95, Doubleday, New York, N.Y.

With quotations and poems from Charles Dickens, Billy Graham, Helen Keller, J. R. R. Tolkien, and Winston Churchill as well as music for carols and their stories, this small package delivers exactly what its title promises. A nice stocking stuffer.

Tales of the Kingdom, David and Karen Mains, illustrated by Jack Stockman, \$11.95, Chariot Books, Elgin, Ill. These 12 fairy tales skillfully blend the classic—a king, a princess, a dragon, and an evil enchanted city—with the modern—

automobiles, garbage dumps, sneakers, and blue jeans—as they explain the mysteries of the Kingdom of God. Couched in a "once-upon-a-time" style, the tales realistically depict right and wrong choices, struggle and growth. Full-color illustrations set in delightful frames resemble the pages of an illuminated manuscript. The publisher says for age 9 and older, but I'm giving the book to a sensitive 5-year-old. —A.M.L.

High-Flying Geese: Unexpected reflections on the Church and its ministry, Browne Barr, illustrated by Ruth Soffer, paperback \$6.95, Seabury Press, New York, N.Y. This essay on the Church and its ministry might well be called "Theology According to Audubon." Barr's breezy style keeps both his geese and his analogy remarkably well airborne. Geese flying in formation fly 70 percent faster than a single goose! Answer this one true or false: "The lead goose has the hardest job." —J.M.F.

God Is New Each Moment, Edward Schillebeeckx, translated by David Smith, paperback \$7.95, Seabury Press, New York, N.Y. Not a household name in most U.S. circles, this Roman Catholic theologian from the Netherlands is often considered among the most exciting thinkers of today. This book, a conversation on theological themes between the Dutch Dominican and two colleagues, is a fine introduction to his work in his own words. —J.S.P.

Does God Answer Prayer? Peter Baelz, illustrated with woodcuts, paperback \$6.95, Templegate, Springfield, Ill.

The Dean of Durham has written a concise case for the point of view that prayer has a value all its own, that we can't understand the usefulness of prayer without first considering its uselessness. His easily-read little book would be a good discussion starter for a prayer group. —J.M.F.

Introduction to Theology, revised edition, Marianne H. Micks, paperback \$9.95, Seabury Press, New York, N.Y.

The welcome release of this minor classic will answer all the questions you've wanted to ask but hesitated to for fear of not understanding the answers. A professor of biblical and historical theology at Virginia Theological Seminary, Micks presents her information clearly and concisely. This updating of the 1964 original makes a wonderful tool for high school and adult classes. Although it's easy to read on its own, I would be surprised if after a few pages the reader doesn't look for a Bible to check references. —J.S.P.



Selections on the Interior Life, William Law, with comments by Mary Morrison, paperback \$1.50 (plus 60¢ postage), Pendle Hill Publications, Wallingford, Pa. 19086. Mary Morrison, Bible teacher, illuminates with her own bright commentary William Law's *Selections on the Interior Life*. Law, a leading 18th-century English devotional writer, believed faith "is that power by which a man gives himself up to anything, seeks, wills, adheres to and unites with it, so that his life lives in it and belongs to it." —J.M.F.

On Children and Death, Elisabeth Kubler-Ross, \$12.95, Macmillan Publishing, New York, N.Y.

Kubler-Ross' new book helps families cope with their sorrow at the death of a child and gives advice on the importance of listening to siblings and involving them as much as possible in the care and entertainment of a sick child as a way of working through loss. Complete with descriptions and addresses for parents' groups, the book is filled with practical and inspirational advice.

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Memo: National Mission in Church and Society
From: Alice P. Emery
To: The Episcopal Church

As Executive for National Mission in Church and Society, I can report that about \$5,000,000 will be spent for mission programs within the borders of the United States in 1984. This money will be used for the Episcopal Church's long-standing mission as well as new responsibilities for strengthening the Church's social service and social action programs, particularly those identified by the 1982 General Convention as Jubilee Ministry programs.

These include:

- aid to non-self-supporting dioceses where the population is sparse and scattered and where many of the communicants are American Indians and Alaskan natives;
- programs to assist dioceses developing congregations and leadership among American Indians/Alaskan natives, black Americans, Spanish-speaking persons and persons from Asian countries;
- support for programs which help congregations provide basic human services for those in need: food, clothing, housing, work;
- cooperation with those ministering to persons with special needs, such as the deaf, the aging, and the blind;
- programs which stimulate discussion and action on justice issues and on social and public policies which either cause or relieve human suffering.

There are 12 staff officers who work together on these programs, along with 12 support staff persons.

John K. Cannon of Bloomfield Hills, Michigan, is chairman of the Executive Council's Standing Committee on National Mission in Church and Society. After January 1, 1984, the Rev. Canon Edward B. Geyer will be Executive for National Mission in Church and Society.

Memo: Education for Mission and Ministry
From: D. Barry Menuet
To: The Episcopal Church

As Executive for Education for Mission and Ministry, I can report that about \$3,700,000 will be spent in 1984 on the development and support of the Episcopal Church's ministries of education, evangelism, worship, youth and college work, pastoral care, and congregational development.

Some of our specific programs in these areas include:

- "Next Step in Mission" training opportunities for parishes and dioceses and the publication of materials such as *Guide for Congregational Self-Evaluation* and *Guide for Congregational Action* to aid in this effort;
- resource-sharing in a covenant relationship with three dioceses and one province to try new ways to nurture the Service, Worship, Evangelism, Education and Pastoral Care ministries of each congregating unit within those jurisdictions;
- 1984 sponsorship of a National Student Gathering (college) and a National Youth Event (high school);
- support for three Episcopal colleges in Virginia, South Carolina, and North Carolina whose student membership is predominantly black;
- chaplains who minister to the men and women in military service and in many prisons and hospitals;
- staff and program assistance for the Council for the Development of Ministry, the Board for Theological Education, the Church Deployment Office, the Office of Pastoral Development, the Standing Liturgical Commission, and the Triennial Meeting of the Women of the Church.

It is my privilege to work with 17 staff officers and 17 support staff persons in carrying out this part of the General Church Program.

Harry Griffith of Winter Park, Florida, is chairman of the Executive Council's Standing Committee on Education for Mission and Ministry.

Memo: World Mission in Church and Society
From: The Rt. Rev. G. Edward Haynsworth
To: The Episcopal Church

As Executive for World Mission in Church and Society, I can report that the Episcopal Church plans to spend about \$8,000,000 in 1984—more than a third of the Church's national income—in Christian mission beyond the borders of our own land.

Some specific programs in this worldwide effort to share the Gospel are:

- total or partial support for 1,000 clergy and lay missionaries serving primarily in 19 overseas dioceses;
- additional programs in 18 other Anglican jurisdictions throughout the world;
- Volunteers for Mission—allowing many Episcopalians to volunteer for overseas and domestic ministry;
- base support for ecumenical agencies such as the National Council of Churches (\$89,500) and the World Council of Churches.

MISSION MEMO 1984

From: The Presiding Bishop
To: The People of the Episcopal Church
Subject: Our 1984 Program Development Budget

This is a memo about mission.

It is a memo about the common mission shared by all Episcopalians in the name of our Lord Jesus Christ.

This is also a memo about money.

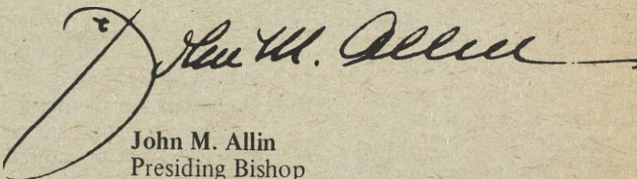
It is a memo about money offered to the Lord by Episcopalians the world over and used in his name by this part of the Church he founded. Money is one of the sacramentals which allow mission to be done.

Jesus spoke of money many times. He was concerned about how his followers would use their resources in mission. His Church has that same concern today.

In the year 1984, about \$22,900,000 will be spent through the Episcopal Church's Program Development Budget. Of that amount, about \$18,500,000 will come from the people of the Church through offerings received in congregations and dioceses. About \$2,700,000 is expected from trust funds and other investments.

Please read this memo to learn something of the venture in Christian mission of which all Episcopalians are a part. The amounts of money suggested are approximate figures, of course, supplied by the treasurer of the Episcopal Church. The Executive Council will not give final approval to the budget for 1984 until February.

Yes, read this memo. Then think and pray about your participation in mission. Make a financial pledge in the congregation where you worship and serve in mission. By doing so you will be increasing participation in the mission of Jesus Christ, making it more possible for the Gospel to be preached and heard in many places and enabling the good life to be shared more abundantly.


John M. Allin
Presiding Bishop

cil of Churches (\$75,000);

- administrative staff for the Presiding Bishop's Fund for World Relief and the United Thank Offering.

There are 14 staff officers and 11 support staff persons who work with me in this part of our General Church Program.

The Rt. Rev. A. Donald Davies, Bishop of Dallas, is chairman of the Executive Council's Standing Committee on World Mission in Church and Society.

Memo: Stewardship
From: The Rev. Thomas H. Carson, Jr.
To: The Episcopal Church

The stewardship staff is responsible for developing stewardship programs and educational materials for Episcopal congregations; for the supervision and oversight of the Venture in Mission program; and for the initiation of planned giving programs in the several jurisdictions of the Episcopal Church. To this end, some \$600,000 will be spent in 1984 to assist Episcopalians in their quest to become good stewards of their resources.

In particular, this money will pay for:

- writing and publishing material to assist congregations with their ongoing stewardship programs and other local stewardship efforts;
- regional workshops and training sessions for clergy and laity to improve their leadership effectiveness;
- the use of area representatives to give diocesan stewardship commissions additional support as they seek to implement the tithing resolution adopted by the 1982 General Convention;
- assisting the Church in becoming more knowledgeable about how estate planning, deferred giving and other specialized programs can assist the Christian mission;

Copies of this page are available in brochure form, in quantity and without charge, from the Stewardship Office, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

- coordination of Venture in Mission as it continues in several dioceses and as funding is made increasingly available for several projects.

Working with me are three staff officers and five support staff persons. Together we are seeking to help the Church see that stewardship is a dimension of every aspect of mission.

Pamela C. Chinnis of Washington, D.C., is chairman of the Executive Council's Standing Committee on Stewardship.

Memo: Communication
From: The Rev. Canon Richard J. Anderson
To: The Episcopal Church

I can report that about \$950,000 of the Episcopal Church's Program Development Budget will be spent in 1984 assisting church members to know and understand the life and work of the Episcopal Church.

Some specific ways in which this will be accomplished are:

- providing information about the Church on a regular and frequent basis through a press service that is used by general-circulation as well as church-related newspapers, magazines and television outlets;
- production of television programs about the Episcopal Church and about Episcopalians for airing on cable television stations (more than 400 stations were reached by satellite in 1983);
- preparation of posters, pamphlets and other material in support of the United Thank Offering, the Church School Missionary Offering, the Presiding Bishop's Fund for World Relief, the Next Step in Mission and some additional special offerings and programs;
- provision of slides, photographs and filmstrips to congregations and dioceses;
- coordination of media relations at such meetings as the House of Bishops and the General Convention;
- participation in the ecumenical production of television network programs and religion-oriented advertising.

A staff of seven officers and four support persons works with me at the Church Center in New York to implement this ministry.

William Baker of Lake Quivera, Kansas, is chairman of the Executive Council's Standing Committee on Communication.

Memo: Finance
From: Matthew Costigan
To: The Episcopal Church

The Finance Department is responsible for managing an international operation. As Treasurer of the Executive Council and of the Domestic and Foreign Missionary Society (the corporate name of the Episcopal Church), I can report that about \$990,000 will be spent in 1984. This money will pay for:

- the financial administration of the Program Development Budget endowment funds;
- management of \$15,000,000 in designated funds which come in each year from the Episcopal Church's special offerings, from Venture in Mission, and from other sources;
- the tabulation of national statistics;
- data processing and accounting, using sophisticated computer services;
- financial consultation and auditing services for aided U.S. dioceses and 23 overseas dioceses;
- regional and national seminars for parish and diocesan administrators;
- legal and financial services to fulfill the corporate functions of the Domestic and Foreign Missionary Society.

An additional \$345,000 is used for other supportive costs, including a small fund for contingencies not foreseen at the time of budget preparation, as well as a reserve for anticipated expenses related to the General Convention, and for emerging mission needs.

Nine officers and 24 support staff persons work with me in carrying out this aspect of the Program Development Budget.

Memo: Administration
From: The Rt. Rev. Milton L. Wood
To: The Episcopal Church

As Executive for Administration at the Episcopal Church Center, I can report that about \$2,800,000 will be spent in 1984 for operating costs at the Center, including heat, electricity, telephones, mortgage interest, office supplies, printing, personnel services and insurance. In these times of inflation, the Church can be assured that careful attention is being given to these important details and that such costs are kept at a minimum.

The Rev. Donald Hungerford of Odessa, Texas, is chairman of the Executive Council's Standing Committee on Finance and Administration. At the beginning of 1984, the Rt. Rev. Alexander Stewart will become Executive for Administration.

Mission Information

BY ONELL A. SOTO

Repaying a loan for someone else? Well, not a bad idea if the loan was made to spread the Gospel. After all, how can we repay in Christian terms what we have received unless we do it for others? The Lakeland Deanery and seven churches in the Diocese of Central Florida have pledged themselves to pay \$100,000 which the national Church lent to the Church in Honduras for reconstruction of Church of San Andres in San Pedro Sula. Not too long ago I was there, and I saw so many people coming into the church that I asked someone if this were the Episcopal church. The answer was: "It is, and the Gospel is preached here." I could not be more pleased!

A jewel from Jeannie Willis' old Mission Information notes: "I submit that mission is indeed one—one kaleidoscope of many bits and pieces which, when held up to the light of the Lord, make one breathtaking design—mission. To realize that ideal, though, you must be responsible for your piece of the action, and I must do my bit. A sure way to end up with a daub instead of a design is for anyone to think his fragment is the whole schmeer."

Dr. David McNeely, medical director of St. Croix Hospital in Leogane, Haiti, reports that he has opened four "horseback clinics"—that is, places in the mountains accessible only by foot or horseback. "This is the first time that these people have ever had access to any medical care," reports McNeely. "It means so much for them to see that someone else, and especially the Church, cares about them and is willing to make the effort to get out to see them."

World Mission News, the six-page bulletin published by the Mission Information Office at the Episcopal Church Center in New York, now appears every month. Don't miss this wealth of information about the overseas work of the Episcopal Church along with news from other parts of the Anglican Communion. You can receive it free (actually, you pay for it through your offerings and pledge to your local parish) by dropping a note to me at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Three cheers to the women of Church of the Good Shepherd, Corpus Christi, Texas, for donating \$16,000 for student quarters at Bishop Tucker Theological College in Uganda. This gift enables students to have a decent place to live while preparing themselves for the ordained ministry. It all began when Dr. Charles J. Dobbins, rector of Good Shepherd, asked me for additional information regarding a note I put in this column several months ago. This gives me double pleasure: first, that the column is read, and second, that it produces results!

Patience is a virtue. In Christian mission you see and never know when or if you are going to harvest. The Rev. Henry Mikaya, a Malawian priest working with his country's mission to the United Nations, spoke three years ago at St. Thomas' Church, Mamaroneck, N.Y., about the needs of his diocese. A few weeks ago, Mikaya phoned me with the news that the good people of St. Thomas' had gathered \$420 to purchase bicycles for Malawi in order to further Christ's mission in that African country.



With Charles Dickson, rear, as a guide, 23 young people and five adults—including Bishop Alex Dickson of West Tennessee, front right—took a whitewater rafting trip this summer on the Nantahalia and Ocoee Rivers in Georgia and eastern Tennessee. The bishop said he wanted to know the young people of his diocese. "You can be closer together in the midst of an adventure," he said.

Photo courtesy Tennessee Churchman

CSMO MATERIALS

"The People of the Circle: Indians of the Americas" is the study theme for this year's Church School Missionary Offering. While the scope of the study encompasses the great variety of Indians from Alaska to Argentina, the offering itself will benefit the Wilderness Youth Center, a camping and Christian education program for American Indian youth at Bass Lake, Minn.

CSMO carries on the long Anglican tradition of learning about and sharing Christ's love with others in areas served by the Church. Each year has a different Advent-to-Advent theme.

This year's materials, which include a leader's guide and poster, provide church schools with a six-week course designed to show the rich cultural heritage of North and South American Indians.

Parishes which have not received information on the CSMO study guide and accompanying materials may order the package—leader's guide (50¢ each), children's workbook (10¢ each), two free posters, and mite boxes (5¢ each or \$5 per 100)—through Episcopal Parish Supplies, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017. Please mark "CSMO" on the envelope.

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MINISTRY

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

Every immigrant brings experiences



Arrunategui and McGrath

Most conferences include speeches, small group discussions, reports, and panels. The September 25-27 gathering in Washington, D.C., called together to discuss "Latin America in the 80's—A Challenge to Theology," was no exception.

Conferences are also a time for good personal conversations, and again the September meeting was no exception. One good example was when the Roman Catholic Archbishop of Panama and the Episcopal Church's national Hispanic officer took a can of Coke and a cup of coffee to a small table for a talk.

The Archbishop was the Most Rev. Marcos McGrath, one of the conference leaders. The Hispanic officer was the Rev. Herbert Arrunategui. The Episcopal Church's National Hispanic Office sponsored the Washington, D.C., conference.

The Hispanic officer and the Archbishop talked mostly of the migration of people from Latin countries to North America. In his introduction of McGrath to the conference, Arrunategui had called the migration "the largest such movement of people in human history."

"Americans are aware of this migration, but very few are involved personally," said Arrunategui. "Most North Americans are not equipped to deal with Latin people. There are too many pre-conceived ideas of what a Latin person is. And you must remember that every immigrant brings a lot of experiences along—religious, social, economic, and all sorts of cultural experiences."

McGrath noted that Latin American countries tend to be selfish themselves about immigration.

He said he was "not proud" that so few displaced persons—such as Vietnamese refugees and boat people—were welcomed there. "There is plenty of space," he said. "The reasons are purely political."

The Archbishop said the migration of people northward was motivated, basically, by two factors: economic and political. Lack of employment is the biggest single economic reason for the migration, and political changes at home are also a cause. "Many people flee for political reasons and are running for their lives."

McGrath and Arrunategui spoke of the assimilation of Latin immigrants into the United States and the role the Church might have in this. They agreed that those moving here should be encouraged to retain as much as possible of the culture of their homeland, including language.

"Of course they should learn English," said the Archbishop, "but they should keep up their Spanish also."

Arrunategui said local congregations can help with this. "Latin immigrants should be welcomed and made full members of the parish. There should be services in Spanish and the like, but these should not keep the Spanish-speaking people in a special group."

McGrath was born in Panama of an American father and a Costa Rican mother. Arrunategui is also Panamanian by birth. He came to the U.S. to live in 1968 after attending seminary in Cuba and has been the Episcopal Church's national Hispanic officer since 1977.

EDITOR'S REPORT

Treaty of Paris is celebrated and remembered

"I am going to be in Washington on September 25 and am planning to worship at the Cathedral." I was talking on the phone with Nancy Montgomery who heads the communication aspect of Washington Cathedral's far-reaching ministry.

"There will be a special service at 11 a.m. to celebrate the bicentennial of the Treaty of Paris," she said. "The Vice-President will be reading one of the lessons. . . ." Nan Montgomery went on to describe the plans that had been made to honor our nation's oldest treaty of peace, that agreement which officially ended the 1776 hostilities with Great Britain, that agreement which put a new nation on record as holding international peace high as a goal.

So there I was at 11 a.m. on September 25, seated in a special reserved section in the Cathedral's crossing. I sat near Canon Lloyd S. Casson who had prepared the moving litany, "Prayers for Peace and for Those Who Make Peace," we would offer together later in the service. Vice-President George Bush and his family were to sit in the pew just ahead. I can't describe why, but I have a good feeling when I see a national leader saying his prayers.

The service had been prepared well, and it was done in that style of magnificence-with-meaning that has come to be associated with Washington Cathedral. The Bishop of Washington escorted the Vice-President and his party to their pew; Provost Charles Perry was the escort for His Excellency Sir Oliver Wright, Her Britannic Majesty's Ambassador to the United States. A crier's bell sounded, and a voice echoed through the Cathedral: "Hear ye, hear ye! His Britannic Majesty acknowledges our 13 former colonies to be Free, Sovereign, and Independent States. . . ." There was the Procession: the Vaughan Williams setting for Old Hundredth with the Stars and Stripes and the Union Jack carried by acolytes who had been well rehearsed in the

protocol of how to keep two national ensigns in proper juxtaposition.

Sir Oliver read a lesson from Isaiah, every inch a well-turned-out British Ambassador as he echoed the prophet in a voice that seemed to fit so well with all else that is Washington Cathedral. The Vice-President read from Colossians in a good old flat American voice. I imagined at the time that the Treaty of Paris was most likely drawn up in meetings where the British were just like Sir Oliver and the Colonists were just like Mr. Bush.

Bishop John Walker of Washington preached: "The Treaty of Paris accomplished far more than its negotiators anticipated. By the years of peace which it made possible, by the recognition of American independence by England, it provided a time in which the highest hopes of a people could be placed in the foundation stone of a nation. From that beginning a nation was born committed to a dream of liberty and peace, of equality and justice, and to the ineradicable compassion for those who suffer. I pray and we pray that this day we will renew our commitment to that dream. . . ."

L. Bruce Laingen, vice-president of the National Defense University, addressed the congregation: "The day has not yet come when technology in either computers or aircraft or space stations can replace the human sense of perception, of feeling, of understanding, of that nuance and dialogue so crucial in the negotiating process, and of that human capacity for patience that perhaps is more important than anything else in the pursuit of peace. That was true in Franklin's day. It is no less true for the Ben Franklins of today. . . ."

Which is by way of saying that the September 25 celebration in Washington Cathedral was not really a celebration of something 200 years old. No, what the Cathedral service really did was offer

reminders to today's Americans:

Treaties provide a framework for peace, but they do not produce it.

Peace among nations is deeply entwined with the economies of nations, the justice and liberty of the peoples of nations, and the freedom from oppression by nations. Peace cannot be dealt with in isolation.

The past does not provide solutions for the problems of tomorrow which are our problems today, but the past does remind us both simply and forcefully of our responsibility to act with the same courage and determination that the Ben Franklins exercised.

The Treaty of Paris is worth celebrating. And remembering.

—Dick Anderson



Bishop Walker and friends

Photo: Morton Broffman

Discretionary funds need discretion

by James L. Lowery, Jr.

One of my recent columns was concerned with information churchpeople should be prepared to furnish if they expect to ask for money. The column received very, very good response. But some of the questions revealed perplexity. I want to share the gist of one good letter and try to deal with the writer's question: How can one be accountable for the money in a discretionary fund and at the same time safeguard the secrecy about remittances, a secrecy which is vital for a rector, vicar, assistant, and lay reader in charge to maintain?

I have consulted some wise old (sprightly as well as experienced) owls and ruminated, and here are some results.

Guidelines

Always keep in mind purposes, distinctions, and goals. Beyond that, you will need guidelines for action in specific cases.

First, discretionary funds have been and are used for two different kinds of financial dealings. The first is for the minister's special expenses, particularly educational. Nothing about this kind of fund needs to be confidential. It might better be called the "clergy fund." Needs that require special handling need not, most of the time, go through regular parish treasuries. Every year, in one small country parish, I used to pass the hat around the town to help send our youth to the diocesan summer camp. I put the funds in a discretionary account and disbursed the scholarships to each boy or girl the week before departure for camp. Givers received a charitable deduction because donations went through the rector's discretionary fund. My wise owl says this money, which was not confidential, would have been best in the clergy fund, separate from the true discretionary fund. The discretionary fund itself is a separate account.

Neither the clergy fund nor the discretionary fund is to be used to hide program transactions from the diocese to obtain a lower diocesan assessment. If program funds over \$500 or \$1,000 are involved, people are right to worry about money being hidden.

Second, the distinction between secrecy and confidentiality is important and real, a distinction we need to understand. Relief of the needy and pastoral emergencies (the old category of "alms" in our tradition) are the purpose of the discretionary fund. Clergy fund disbursements should be neither secret nor confidential. The discretionary fund's gifts should normally be confidential. People are to know the fund exists, what it is for, and that remittances are responsibly made in a manner which safeguards privacy and the confidentiality of the pastoral study and the confessional.

Third, in line with confidentiality, the dispenser must be accountable to someone so people can be sure the fund is being disbursed for the kind of

thing it exists for and that the recorded gifts have been made to the proper recipients.

Any fund involving over \$500 or \$1,000 per year should have trustees who have the right of review, both of the clergy fund and the discretionary fund. One person I know accomplishes this informally by having the parish secretary or administrator write checks and keep the checkbook, a simple but effective way of noting where disbursements go. When even the trusted discretion of this person is not enough, one can simply say in extreme cases to the trustees or reviewer of the account, "These two checks on outgo are under the seal, and I must ask you to respect that." This raises no problem if the amounts are a small percentage of the annual outgo, but if they are a huge proportion of the annual expenditures, then an explanation of the kind of thing done, without naming names, might be indicated.

No one in the church has the right to be beyond accountability although pastoral confidence must be maintained. Both can be done.

Fourth, income furnished to the account can also be a touchy matter. A sweet little old lady once gave her rector, when he came to call, a brown paper bag and told him it contained "money you should use to help the poor." He went home and opened the bag and found it full of folding green. The first thing he did was have a witness, the church secretary, when he counted out over \$11,000 and deposited it in the bank. The second thing he did was call his bishop and report the gift to protect himself from a charge of taking money from the old and dying. The third thing he did was move it from his discretionary fund into a special church treasury account, properly recording it in writing as an anonymous gift. Many a nasty tongue will say the rector calls on the sick and aging in order to pocket money. Accountability on discretionary income is a protection. At the same time the anonymity of a gift must be protected.

More regular sources of income for the discretionary fund are the canonical "Communion alms" (in many places the loose offering at the early Sunday service), a special budget item or endowment fund, and donations made directly to the cleric for performing "hatchings, matchings, and dispatchings." The clergy's dependence upon "stole fees" should be avoided. A temptation to toady for offerings is then obviated and the money stays separate from the cleric's personal income. (I am dead set against the custom of designating offerings received for occasional services as "rector's wife's hat money"!)

Fifth, insistence upon guidelines for the administration of clergy funds and discretionary funds protects the reputation and good will of the cleric or lay vicar. I deal regularly with an ethnic church (of another denomination) whose pastor

of over 40 years has so entangled his own and the church's moneys that he has lost the credibility built by many faithful years of pastoral service and now finds an increasing number of his flock mistrust him in general. His good name has been lost by this undisciplined intermingling which I am sure was unintentional. Just enough clergy of good will, who do not take care to avoid entanglement, have real trouble and cause rumors harmful to all clergy. We want to take care to avoid:

- A. False accusations harmful to reputations.
- B. Discretionary funds being conduits to avoid taxes and regular parish assessments.
- C. Mingling the parish parson's personal funds and church funds.

In examining guidelines, we can also develop some pragmatic rules of thumb. We worry much more about accountability once the funds involved exceed \$500 or \$1,000 per year. The number of situations requiring confidentiality each year is not large, but each situation is extremely important. The number of clerics charged with intermingling church and personal funds is usually small, but the charges are serious.

Rules regarding clergy and discretionary funds are important both to avoid temptation and to protect oneself. I personally know of two priests, one deposed and the other taking early retirement under pressure because of church moneys disappearing into discretionary funds. None of us is immune to temptation. A system of checks and balances is an excellent way to protect us from giving in to it.

Another matter to consider is questioning by local tax authorities and the Internal Revenue Service. In an increasing number of jurisdictions, rectories are being placed on property tax rolls. In these difficult financial days, churches are charging rent for outside groups to use the parish house and facilities. Some tax authorities now say this portion of church income should be taxed. Flagrant abuses by a few have perhaps put civil authorities on this track.

We are going to have to be increasingly accountable about that part of church income not directly coming from the offering plate or endowments, a situation James Pike predicted a decade or two ago that is now upon us. The next step is the IRS survey of all funds, including the discretionary fund, and save for grants strictly under the seal of the confessional and pastoral confidence, these books may have to be opened.

A final point to remember is most of the difficulties discussed come out of the abuses of the discretionary fund, abuses committed by a small percentage of people. But the abuses of the few always hurt the many. Therefore we need guidelines and rules and ethics to check the few and allow the many to move on further.

Behold the discretionary fund, a worthy extension of the function of pastoral care. It should be distinguished from the clergy fund in which nothing is confidential. It should be accountable but confidential, and this accountability is a must when over \$500 to \$1,000 per year is involved. We need to assure confidentiality and accountability and avoid using the fund to hide taxable income or program money upon which diocesan quotas are based. And we especially need to avoid mingling church and personal funds. All this can be done with a little foresight and wise procedures.

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

Order of St. Vincent is reorganized

Those ministers in the Episcopal Church who serve as acolytes, lay readers, and chalice bearers—male or female, young or old—are invited to become members of the Order of St. Vincent, a national guild of liturgical lay ministers that was founded in 1915.

The order has been reorganized recently under the leadership of the Rev. Dennis G. Michno, director general, and Bishop William C. R. Sheridan, chaplain general. Michno is on the staff of All Saints' Church, New York City, and is the author of *A Manual for Acolytes*, published by Morehouse-Barlow; Sheridan is Bishop of Northern Indiana. A board of clergy and lay persons governs the order in accordance with its constitution.

The purpose of the Order of St. Vincent is to emphasize a worldwide fellowship of lay ministers and to encourage each to have a personal rule of life based on prayer, the sacraments, scripture, and study. Michno says the order seeks also to promote the

theology of lay ministry set forth in *The Book of Common Prayer*.

Lay ministers may join the order collectively as a chapter in a congregation, under the direction of the priest in charge, or as individuals, joining the director general's chapter. Dues are \$2 per year per person. Inquiries should be addressed to Michno at All Saints' Church, 226 E. 60th St., New York, N.Y. 10022.



Dennis Michno

From stagecoaches to candy baskets

What do some boxes of old books, baskets of hard candy, and a Wells-Fargo stagecoach have in common?

The answer is found under the letter "C" in the Episcopal Church's index of mission-oriented organizations: Church Periodical Club.

The old books are collected in congregations throughout the land, sold (usually at auction), and the money is used to spread the Word by sending the printed word to a variety of places.

The baskets of hard candy achieved notoriety status during the 1982 General Convention. They were carried throughout the corridors and exhibit halls by Church Periodical Club members who offered the sweets as an "energy break" and at the same time offered information about the CPC.

The Wells-Fargo stagecoach? You have to go way back for that one, back to 1888 when the Church Periodical Club was founded. A member of the Fargo family who worshiped at Church of the Holy Communion in New York City wanted to spread the Gospel into those wild western places where the family transportation business was sending its coaches.

Friends helped to provide Christian literature which was dispatched along with the U.S. mail to the scattered inhabitants of the plains and mountains west of the Missouri. They organized—as people will—and soon the name Church Periodical Club was added to Triennial Meeting, United Thank Offering, and the rest of the lexicon of women's ministry in the Episcopal Church.

The Church Periodical Club today exists to a greater or lesser degree in just about every diocese and in many congregations. A slate of national CPC officers is headed by Betty Thomas Baker of Lake Quivira, Kan. Her term as CPC national president follows close on the heels of her stint as Presiding Officer of the Triennial Meeting of Episcopal Churchwomen.

Several years' experience as a CPC member plus travels and contact as the Triennial Meeting's Presiding Officer have given Baker a unique vantage point from which to assess the present and the future of the Church Periodical Club. She minces no words in speaking of the Church's need for the CPC and its ministry through the printed word. Nor does she mince words in calling for change: a renewal of structure, methodology, and communication within the organization so "it can be even better equipped for mission."

Talking with Betty Baker is one way of learning about the Church Periodical Club. Another is attending a Provincial meeting of CPC diocesan chairmen, such as the gathering of Province III women who met at Peterkin Conference Center in West Virginia during the first weekend in October.

Had you been there, you would have learned that some of the 30 or so women present were uncomfortable with the word "club" in the CPC title. But you would have seen them acting very much like a club: everyone seemed to know everyone else, much catching up on old news, really an old-home-week kind of reunion.

You would have heard them raising questions about the Church Periodical Club as well.

How can we make CPC better known in the Church?

How can we open CPC to more members?

How can we communicate what our mission is when we do so many different things that it all seems confusing?

How can we keep the Church Periodical Club from being just part of the Episcopal Churchwomen organizations in parishes?

You would have heard Betty Carr, West Virginia CPC chairman, talk about her efforts to include the organization in parish budgets as a line item.

You would have heard Donna Fowler of Alberta, Va., ask about how men and children might be somehow better related to the all-women club.

You would have been struck with the seriousness with which those assembled approach their



Church Periodical Club President Betty Thomas Baker (center) talked with Donna Fowler and Kathleen Meredith during the Province III CPC meeting.

tasks. When Province III president Anna Sniffen announced at the opening session that the free time on the following afternoon had been canceled because of the need to do more work, no great sigh of disappointment came from the group.

Just what is the Church Periodical Club?

Here is how Mary Gray, CPC custodian at Christ Church Cathedral in Indianapolis, summed it up in the Cathedral's newsletter for October 2, Church Periodical Club Sunday: "Church Periodical Club is a program of and for all Episcopalians. A few dedicated people in most dioceses are deeply aware of the work of the organization. A larger group usually hears of—and some respond to—its mission once a year when CPC has its annual appeal. There remains a vast majority of folks who have no knowledge of or response to this unique and important ministry of raising funds which are used to bring the printed word of God to areas both at home and abroad where the need is overwhelming."

Mary Gray then listed some of the work sponsored by CPC: printed materials for worship, education, and development for the Church in Central America; the publication of a Spanish Prayer Book for use in Honduras; books for seminarians who

are unable to purchase them; and the like.

The latest issue of the Church Periodical Club *Quarterly* provides an even longer list: grants of money for literature in Africa, India, South America, the Philippines, Taiwan, Jamaica, and Alaska plus a grant to Forward Movement so the Anglican Cycle of Prayer can be sent free to overseas bishops who cannot subscribe because of currency restrictions. The Church Periodical Club also aids the development of libraries at such places as Voorhees College in South Carolina.

"CPC is a quiet ministry," wrote Mary Gray in Indianapolis' Cathedral newsletter. "It is an important work that God calls all of us to share."

The spirit and determination of the women gathered at Peterkin in October seemed to reflect the grit necessary to put those first pamphlets aboard the Wells-Fargo stagecoaches a century ago. Which means the Church Periodical Club will continue to have its problems, yes, but that the club will not have to face the biggest problem of all: sheer survival. Any group that could take on the whole of the west of 1888 should have no problem, really, with tackling the mission to the world a century later.

A present for the Primate



Two-year-old Malcolm Allen-Walker of New York City called on Presiding Bishop John Allin last month to present a Church School Missionary Offering box and to remind the Primate that the 1983-1984 offering will benefit Indian young people from both reservation and urban environments. Posters, offering boxes, and study materials can be ordered from Episcopal Parish Supplies, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

MINISTRY MINISTRY MINISTRY MINISTRY MINISTRY

Have You Heard

PERHAPS THEY WENT TO SEEK THEIR FORTUNE?

Martin Marty's newsletter, *Context*, recently discussed a stewardship survey of 150 Episcopal churches: Members give only 2 percent of their income to the Church. According to Ashley Hale and his Church Development Center colleagues, fewer than half of American church

members pledge, and the higher the member's income, the lower the percentage given. They report, however, that giving does not decline proportionally to membership loss. Hale's personal reasoning: "...the lost members were not giving much. Maybe that had something to do with their leaving. 'Where your treasure is...' For more of *Context*, consider subscribing: Claretian Publications, 221 W. Madison St., Chicago, Ill. 60606—\$19.95 for 22 issues a year.

FOOT NOTE

A Canadian friend and journalist, Janet MacMaster, reports the following services advertised in the window of a shop called The Shoe Hospital:

We doctor them,
Heel them,
Attend to their dyeing, and
Save their soles.

PRESENCE

Roman Catholics were fascinated by the lone woman in clerical garb at funeral services for New York's Terence Cardinal Cooke. Turned out the woman in the processional was an Episcopal priest, the Rev. Ann Brewster Jones of St. James' Church, a member of the city's ecumenical contingent which came to pay respects to the world-famous prelate.

DESIGNING MINDS...

Might participate in the poster contest sponsored by the World Council of Churches' sub-unit on youth to mark the U.N.'s 1985 International Youth Year. Have your youth group request information and technical specifications from IYY Poster Contest, WCC Sub-unit on Youth, 150 route de Ferney, 1211 Geneva 20, Switzerland. The prize is worth about \$930, and the deadline is July 1, 1984.

WHAT DO YOU HAVE WHEN YOU CROSS

A LIMOUSINE AND A TANK
Our Canadian neighbors are calling it "Popemobile," and they hope it will ensure both papal visibility and safety when Pope John Paul II travels throughout Canada next June. The vehicle is made of armor-plate and bullet-proof glass and cost upward of \$100,000. The Canadians think they may need as many as three to transport the Pontiff safely as he hopscoches from coast to coast. The Canadian planning task force can save on hotel bills, though, because the Pope always stays overnight with the bishop whose diocese he is visiting.

OH, GRACE! AMAZING!

A Ponca City, Okla., mother was absolutely dumbfounded when her almost 3-year-old daughter said she wanted to wear her "grapes and pickle" T-shirt. Going through the child's drawers, mother and daughter found the right shirt—the one from Grace Episcopal.

PEOPLE ON THE GO

A former fire chief, now a teacher and part-time seminarian, **Terrell W. Price** of Geneseo, N.Y., was professed in October as a novice in the Third Order of St. Francis. ... Idaho Press Women gave three awards to **Carol Hosler** for stories she wrote for the *Minidoka County News* and two awards for *The Idaho Messenger*, monthly paper of the Episcopal Diocese of Idaho, which she edits. ... **David Clegg**, 10, of Southampton, England, placed first in the international choir-boy competition at St. George's Church, London; **Laurence Pittenger**, 13, of Baltimore, Md., was runner-up. ...

Canon **Robert C. Chapman** was instituted rector of St. Philip's Church in the Bedford-Stuyvesant section of Brooklyn, N.Y., on November 5. ... A layman, **Jack W. Burtch**, has been nominated a candidate for Bishop Coadjutor of Virginia. ... The Rev. **Everett Fullam** of St. Paul's, Darien, Conn., will lead a week-long conference in Garden City, N.Y., next June. ... Retired lawyer **Malcolm Fooshee** of New York City and Bishop **Calvin O. Schofield** of Southeast Florida have received honorary doctorates from the University of the South. ...

Elizabeth Evelyn Wright, who founded Voorhees College, is featured in **Robert J. Blanton's** recently published history of the Episcopal Church-related institution. ... The Rev. **Thomas D. Bowers** of St. Bartholomew's Church, New York City, received an honorary doctorate from Virginia Theological Seminary. ... St. Thomas' Church, Philadelphia, celebrated the posting of the first street signs renaming 52nd Street, a major Philadelphia thoroughfare, **Absalom Jones Way** to honor St. Thomas' founder. ... Dean **Gary Gilbertson** of Gethsemane Cathedral, Fargo, N.D., was surprised by a parish-wide celebration of his 10th anniversary as dean. ... The World Council of Churches has announced a search procedure that will result in the naming of a new secretary general in July, 1984, to succeed retiring Dr. **Philip Potter**. ...

The Rev. **Kell Morton** of Antigo, Wis., became the 10,000th clergy member to register with the Church Deployment Office at the Episcopal Church Center in New York City; the CDO began operations in 1970. ... **Ray F. West, Jr.**, director of administration, last spring hand-carried to the mortgage holder the final mortgage payment on Kanuga Conference Center's inn. ... Brother **Rodney**, publicity officer of the Society of St. Francis' American Province, has announced the opening of two new houses in New York City and a second house in the San Francisco area as well as the Society's relinquishing management of California's diocesan conference center, The Bishop's Ranch.

Mary and Lloyd Hays of North Haven are the first couple ordained to the diaconate in the Diocese of Connecticut.

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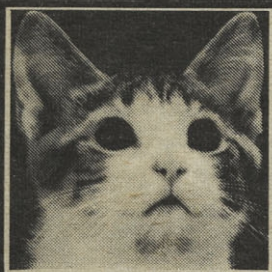
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