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# EPISCOPALIAN

## Runcie praises Chinese Church on visit there

by Li Wenxin and Louie Crew

For 16 days in December the Archbishop of Canterbury, Dr. Robert Runcie, visited China as the guest of the China Christian Council and of the government's People's Association for Friendship with Foreign Countries.

His hosts welcomed the Primate's support of the independence of the Chinese Church. The government's English newspaper covered his visit several times, once with the headline, "Runcie sympathetic to the 'Chinese way,'" and another, "Archbishop: be loyal to faith and country," which reported: "The 102nd Archbishop . . . described his visit as an opportunity to learn something from the country's long tradition of religious tolerance."

The religious hosts echoed the same feeling. At a press conference with the Archbishop, Bishop Ding Guangxun said, "The Chinese Church has found it important to de-westernize itself. We want the Church in China to be just as Chinese as the Church of England is English. . . . We want to be an independent Chinese Church, but independence is not the same as isolation. This visit acts out the reality of the universality of Jesus Christ and of the Church." Ding, an Anglican, presides over the China Christian Council.

At the same press conference Runcie said, "Chinese Christians should not be isolated from Christians in other lands. . . . Someone in Nanjing told me the Chinese Church is like a patient recovering from a near fatal illness." The government's permission for this international exchange, he noted, "marks a recovery of confidence in the Christian community."

Churches have continued to reopen all over China since the end of the decade of the Cultural Revolution (1966-76) during which the ruling "Gang of Four" interpreted the "religious freedom" guaranteed in the Chinese constitution as their "freedom" militantly to oppose all religious practice. They closed most schools and religious institutions and sent intellectuals and the religious to work on farms.

"I am thankful for the way you have rebuilt your Church," the Archbishop said in his sermon at Beijing's Chong Wen Men Church.

The Archbishop's visit coincided with

much official and public opposition to "cultural contamination" from western ideology. Asked whether he had been made to feel like a cultural contaminant in this officially atheist country, the Archbishop said he hadn't and explained that when he had asked church officials about the current drive, he had been told that cultural contamination "relates more to drugs and pornography, etc."

The Archbishop expressed pleasure at being able to visit more places on this visit than when he was here two years ago. He noted that whenever he had had the opportunity to do so, he had met with Catholic clergy. Asked whether he had consulted them about the status of four Catholic priests still in prison, the Archbishop said he could not break the confidentiality of his private conversations.

Ding said, "There is no country in the world where there are not some religious people in jail. Religious people do have to obey the law like anyone else."

"But is it a criminal offense merely to maintain ties with the Vatican?" asked one reporter.

Ding said people at this time are "not in a position to say" what the priests are in jail for, but he thought their offense likely to be more serious than mere contact with the Vatican.

Runcie noted that to say Catholicism is strictly illegal in China would not be fair: "The Catholic faithful are worshipping, and the sacraments are being administered. Their problem is different from ours, but I do not believe that in time it is not resolvable." Runcie said he feels any government restrictions "unsatisfactory, except as an interim matter," when those restric-



Photo by Li Wenxin

Archbishop of Canterbury Robert Runcie greets parishioners of Chong Wen Men Church, Beijing, after a sermon in which he said, "We have a British expression of the Gospel, and you are building a Chinese expression of the Gospel. But it is the same Gospel, and we are partners." (See page 14 for a text of his sermon.)

tions limit foreign contact with religious leaders to those with government approval.

*China Daily*, the government's English newspaper, reports about 3 million Catholics and some 3 million Protestants in China—a small group in this country of 1.2 billion. The Archbishop said, however, that in view of his contacts with Christians in many other communist countries, he feels the vital signs in the Chinese Christian community are good. As an example, he noted that many people seemed pleased

to identify themselves as Christians even before they have been baptized.

Asked whether he was satisfied with the political climate, the Archbishop replied: "It is too early for me to draw that kind of conclusion. Now more churches are open. There are more Bibles here than when I visited earlier. . . . The constitution has been changed to protect religious freedom, and the penal code makes interference with religion a criminal act. . . . Naturally, I would like to see more churches returned to their owners and more Bibles available. How this will be carried out would have to be left to those in charge."

Runcie repeatedly stressed his approval of Chinese Christians in their effort "to give Chinese Christianity a Chinese face. . . . We received our Christianity in England from outside. But there had to be a time when we gave our Christianity a British face."

The Archbishop came with a Scottish, Welsh, and Irish delegation from the British Council of Churches, of which he is the president.

### A Measure of Musical Musings

Should we psalm and praise preludes? Are we singing too many hymns? Music notes begin page 10.

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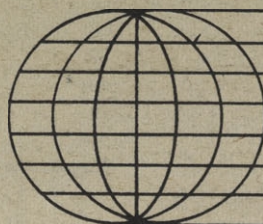
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# World News Briefs



## ROME

A United Nations official reports in this Italian city that more than 150 million people face starvation in 22 African countries from Angola to Zimbabwe. Calling the 1982 harvest "globally encouraging," he said the countries still need supplementary food aid to avoid "hunger and malnutrition on a massive scale." The countries' dependence on food imports puts them "at the mercy of outside interests [and] represents a grave danger for the future."

## BROOKLYN

A Solemn Eucharist and festive reception for retired Bishop E. Alfred Voegeli of Haiti marked his 40th anniversary as a bishop and 50th anniversary as a priest. Bishop Robert Witcher of Long Island presided and preached at the service at Christ Church and Holy Family in this New York city. Voegeli, ordained in New Jersey on Advent Sunday in 1933, was elected in 1943 to be Missionary Bishop of Haiti and the Dominican Republic. He served in Haiti until expelled in 1964 and continued as Bishop-in-Exile for several years. In 1969-70 he was interim Bishop of Liberia. During the reception, Voegeli received a cloth-of-gold mitre as a gift from the parish.

## PORTLAND

Subscriptions to the new *Journal of Women's Ministries* of the Episcopal Church's Council for Women's Ministries are being processed in this Maine city. The new journal will cover the activities of Episcopal women and their national organizations as well as ecumenical news and subjects of general interest to women. A year's subscription (three issues) is \$6 made payable to Council for Women's Ministries and sent to Maggie Wolverton, 332 Woodford St., Portland, Me. 04103.

## BALTIMORE

The Joseph Richey House, a hospice in this Maryland city, will not charge for its service nor accept medical insurance reimbursements. Thanks to help from Mount Calvary Episcopal Church and a group of volunteers associated as lay members with the All Saints Sisters of the Poor, the hospice will accept those who are ineligible for other programs. For information: 816 N. Eutaw St., Baltimore, Md. 21201.

## OTTAWA

Canadian church leaders, including representatives of the Anglican Church of Canada, condemned use of nuclear weapons and criticized U.S. policies on arms control. They noted times when allies differ on "interpretations of international events" and added, "The administration of President Ronald Reagan... is sharply out of step with North American and western national security traditions." In a paper given to Canadian Prime Minister Pierre Trudeau, the church representatives called for a no-first-use pledge from countries owning nuclear weapons, a halt to deploying weapons in Europe, and resumption of arms negotiations. They also urged Canada to end involvement with the Cruise and MX missiles, to support United Nations nuclear freeze proposals, to disclose military exports, and to end grants which support Canada's military industry.

## CAMBRIDGE

The Society of St. John the Evangelist, located in this Boston suburb, has set aside a portion of its chapel as a place of prayer for peace. The peace chapel, located at 980 Memorial Drive, will be open from 6 a.m. to 9 p.m. daily.

## LOUISVILLE

A conference on the Episcopal Church's ministry with the working class will be held here March 2-4 under the auspices of the Diocese of Kentucky. The conference defines working class as "not just factory workers, but also service workers, clerical, sales, agriculture, nurses, single heads of households, homemakers..." The Rev. Robert W. Carlson, a professor at Seabury-Western Theological Seminary, will be the major speaker, and the Rev. Hugh White of *The Witness* magazine will preach at the closing Eucharist. For registration information: APSO, P.O. Box 1007, Blacksburg, Va. 24060.



SEE BROOKLYN

## SAVANNAH

The Rev. Francis Bland Tucker, hymnologist, poet, and theologian, died in this Georgia city on January 1 just days before his 89th birthday. Tucker was the only churchman to serve on both the commission that revised the Hymnal of 1940 and that of 1982. *The Hymnal 1940* included six of his works, and for the 1982 revision, he was a member of the text committee. The retired rector of Christ Church here also served as a theological advisor for the 1979 revision of *The Book of Common Prayer*. The 1979 General Convention honored Tucker for his contributions to the life of the Church.

## NEW YORK CITY

Use of a landmark church building as a disco has deeply offended Bishop Paul Moore who calls it "flat-out blasphemy." The disco uses the nave of the former Church of the Holy Communion as its dance floor and an area with built-in marble altar as a stage. When the former congregation dwindled, the church was deconsecrated and sold to a drug rehabilita-

tion agency whose bankruptcy forced sale of the building to the highest bidder, a disco entrepreneur. The building's landmark status required that the stained glass windows and sacred symbols be retained during renovation, according to the Rev. N. J. L'Heureux, Jr., chairman of the Interfaith Commission to Study the Landmarking of Religious Property. He said preservationists would point proudly to the church building's present situation as "adaptive reuse, but we in the Church would call it idolatry and blasphemy." Landmark laws prevent the Church's protection of religious symbols which are now being used for sacrilegious purposes, he said.

## LIVERPOOL

A retired American priest, licensed as a non-stipendiary in this English diocese, "will forego functioning as a priest" here because women ordained in other countries still cannot function as priests in England. In a letter to Liverpool's Bishop David Sheppard, following last fall's General Synod which delayed action on licensing ordained women from overseas, the Rev. George Exley-Stiegler said he would no longer act as curate of Christ the Servant Church, Skelmersdale. "I feel uncomfortable carrying out a priesthood which my sister priests are not allowed to perform." The bishop was understanding about his position, Exley-Stiegler said in an interview.

## EVERGREEN

Persons interested in supporting the work of the annual Evergreen Conference School of Church Music, held in this Colorado town, may join an associates organization. Open to former students, faculty, benefactors, and friends who are interested in promoting excellence in church music, its membership fees range from \$10 to \$500. Further information about the summer program or the associates organization is available from Evergreen Conference School of Church Music, Box 366, Evergreen, Colo. 80439.

## IBADAN

Archbishop Timothy Olufosoye of Nigeria reports no casualties in his see city and that life is returning to normal following the recent military coup. He also sees no reason why the changed political situation should interfere with present plans for the Anglican Consultative Council meeting to be held near Lagos in July.


## GREENVILLE

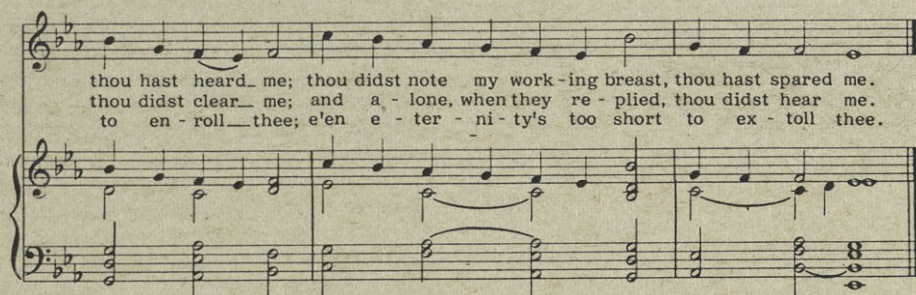
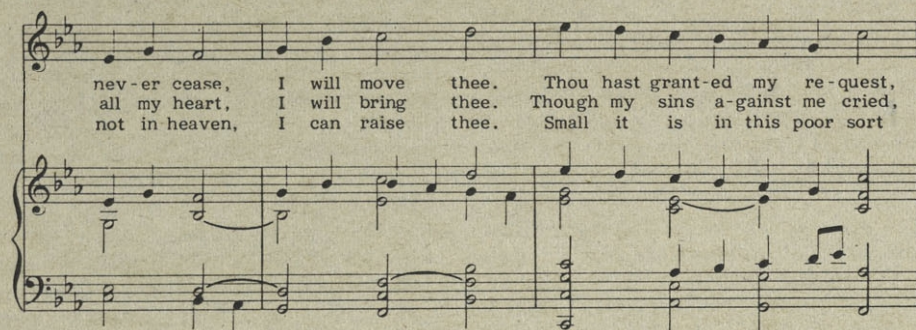
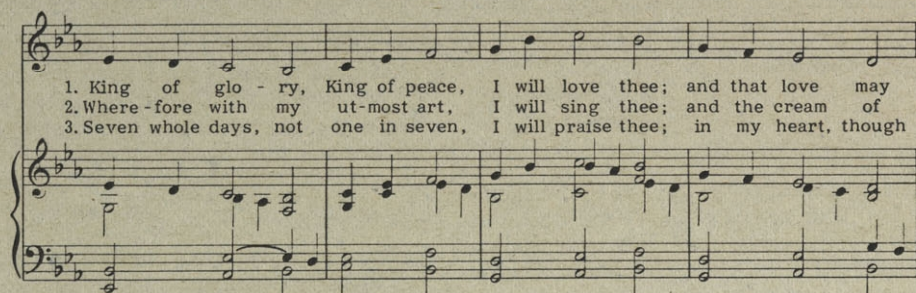
Strong religious faith is a prime factor in successful adjustment to a nursing home, but religion "appears to be the most neglected" in nursing home policies and practices, according to a study done by this city's East Carolina University. The report said that after religion, the amount of personal autonomy—including the right to keep cherished personal possessions—was the most influential factor in contributing to residents' sense of well-being. "Religious and personal autonomy components" should be strengthened to improve the quality of life for nursing home residents, the report said.



# HYMNAL PREVIEW 1982

**T**aken from "The Temple" (1633), the text for "King of glory" is set to a tune by the Rev. David Walker, director of music at All Souls' Parish, San Diego, Calif. **AUTHOR:** George Herbert (1593-1633). **TUNE:** GENERAL SEMINARY. **METRE:** 74. 74. D. **THEME:** Praise to God.

 = 60, with breadth



This hymn may be reproduced for Church use with the following notice: Tune: © David C. Walker.

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## Jericho play wins church drama award

Eight short plays which had already won regional competitions were performed at Christ Church Cathedral, St. Louis, Mo., during the finals of the first national Church Drama Festival held early last December. A scene from the winner, *A Funny Thing Happened on the Way to Jericho*, is shown here during the Sunday morning performance at a service December 4.

The Episcopal Foundation for Drama, assisted by the Lilly Memorial Fund of Indianapolis, sponsored the competition which drew 40 entries from across the country. The Foundation helps parishes tell the Good News using drama as a renewal and evangelism tool.

The entries were limited to plays that

could be performed in 30 minutes or less and were appropriate for use in Sunday morning services. Awards were made on script quality as well as on the production.

A \$1,000 award for best overall production went to *Friends of the Groom*, written by Tom S. Long of Province V. A \$500 award for best script went to *Katherine Luther: A Burr to a Topcoat* by John P. Trump, Province II. Actors Cynthia Cromer, Linda Long, Chris Hathaway, and Jim Wilson received individual \$100 awards. The award for best ensemble performance went to the 12 cast members of *The Family* from Province I.

The Foundation's catalog, which includes 140 scripts appropriate for use by church groups, is available for \$3 plus postage from the Episcopal Foundation for Drama, P.O. Box 2371, Stanford, Calif. 94305.

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# Switchboard

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

## THANK YOU, SEABURY PRESS

Although the new year is usually a time for looking ahead, perhaps you will allow a quick glance at the past.

Your well-researched and objective obituary of the Seabury Press trade program (January issue) was understandably focused on budget deficits and a sluggish marketplace. The Executive Council and the Press' board had no other option at this time although Seabury's imprimatur may again someday have its place in the nation's bookstores.

But someone should add at least a word about the insights of ministry and mission which were communicated through Seabury's trade books over a quarter-century. A partial list of authors include: Alan Paton, Reuel Howe, Jacques Ellul, Frederick Buechner, John Coburn, Robert Drinan, Madeleine L'Engle, Marianne Micks, C. FitzSimons Allison, James Cone, Powell Mills Dawley, Eric Lincoln, James C. Fenhagen, Martin Bell, John Krumm, Carroll Simcox, Marion Hatchett, John Spong, Stephen Bayne, Norman Pittinger, Harvey Guthrie, John H. Westerhoff, III, and Herbert O'Driscoll.

What these men and women—and many, many others—wrote has represented a remarkably rich and diverse contribution for a wide spectrum of readers. These books have also meant much in the life and work of the authors.

A word is also owed the editors who worked with these authors in shaping content: in my own time Arthur Buckley, and later Reid Isaac, Ted McConnell, Donald Kraus, and their colleagues.

In Seabury's books for young people, an unequalled standard of excellence was set by its very first publication, John Coburn's *Ann and the Sand Dobbies*. This program was carried forward with the commitment of such editors as Morrell Gipson and Jim Giblin.

Whatever management or money problems may have plagued Seabury over the years, the significant and positive accomplishments of its trade book program de-

serve a word in any requiem.

John C. Goodbody  
Charleston, S.C.

## CPC'S GOAL

Thank you for the wonderful Church Periodical Club article in the December issue. More communication means more understanding; more understanding means more giving; more giving means more spreading of the written word, which is CPC's goal.

One little correction: Instead of the name of Kathleen Meredith under the picture, it should have read, Margaret Johnston. I know Kathleen would like for me to request this correction in that Margaret is the new CPC president for Province III and needs to be identified.

Anna Sniffen  
Hampton, Va.

## ISSUES/ANSWERS?

As a participant in the November 12 March on Washington to end our military intervention in Central America and the Caribbean, I would like to respond to Mr. Davis' letter [December issue]. His assertion that it is wrong to "convey the notion the Episcopal Church supports this protest march and the political views it represents" is mistaken in two ways. First, it is a moral and religious issue, not a political one. Second, the announcement that "Episcopalians will observe a National Day of Protest..." was indeed accurate. We met countless people who saw the church flag and came over to say they were Episcopalians.

There are a lot of things I would rather do than go to demonstrations. But I cannot stand by while my tax money is being used to provide weapons for military forces, death squads, and terrorist groups to murder our brothers and sisters in El Salvador and Nicaragua. As a Christian I must protest. The House of Bishops' resolution on Nicaragua was an added incentive. We should respond to the leadership of our bishops with action.

Dana S. Grubb  
Gaithersburg, Md.

The [letter writer] seems to support a policy of America policing weaker lands. Perhaps I've missed a passage in the Bible where the Lord designated our U.S.A. to make over the world to our satisfaction.

"Peace on earth" does not mean self-promoting excuses for covert or open intervention. How would we like it if some other nation concocted high-sounding excuses for intervening in this country?

George Herman  
Orange Park, Fla.

Are we being offered a rhetoric which uses definitions different from those to which we are accustomed? Let us be sure we understand what is being said, not what we think is being said.

Charles R. Threewit  
Hereford, Texas

Thank you for printing the resolution of the Episcopal Church in Nicaragua. I miss my brothers and sisters of that Church, among whom my family and I lived and worked for nearly two years, and I rejoice when I can know what is in their hearts.

William P. Chilton  
Church Hill, Md.

The peaceful consideration of the resolution seems well intended and supported. They completely ignore, however, the human rights violations [and other atrocities] perpetrated by the communist government which now rules Nicaragua.

Ernesto Rivas  
Miami, Fla.

## WHY CHANGE?

People have loved and sung "Once in royal David's city" for 135 years, yet the [Commission on Church Music] doesn't find it appropriate for the new Hymnal as Mrs. Alexander wrote it.

"The excessively romantic turns of phrase" as stated are what make it charming rather than weaken it. It seems to me the only choice is use it as written or omit it. The commission certainly did not improve it.

Margaret F. Courtney  
Franklin, Tenn.

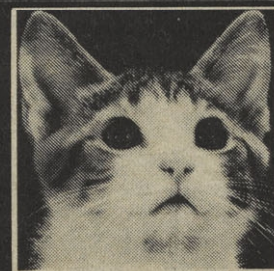
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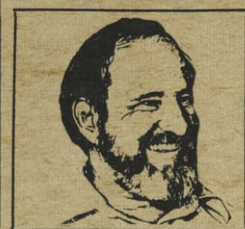
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# Toes without envy; Thumbs without rancor

BY GAYLE D. ERWIN



followers. It is organic, flexible, growing. It can only survive as it lives according to the nature of Jesus. Not one part of the natural body exists for itself. Every single part of the human body is designed and placed there to be a servant to the rest of

"Now you are the body of Christ, and each one of you is a part of it." (I Cor. 12:24-27 NIV) It is appropriate that God chose the body as an analogy for His

the body. If a part of the natural body becomes self-centered and begins to exist only for itself, it becomes what medical doctors call cancer. Both my natural body and the body of Christ can survive only as long as each part functions as servant to the rest of the parts.

The analogy of our being a body can be carried to some logical conclusions. No body has any ambitious parts in it. You would never hear my toes say to me, "If I am a really good toe, can I work my way up the body and become a knee, an elbow, or a nose?" Ridiculous! My toes spend most of their lives in darkness. They have been seen by few people. They work under great pressure and in less than the best atmosphere. Yet they do not complain that they have never tasted ice cream or that the face gets more attention. Never once have they said, "If this is all the

thanks I get, I'm going to join another body."

If an ankle is sprained and cannot carry its share of the load, the body does not threaten to cut it off because it makes the whole body limp. The other parts of the body are glad that they can take up the slack while the injured part is repaired.

When I am driving a nail and accidentally hit the wrong nail—the one on my thumb—my injured hand does not grab the hammer and beat the other thumb to get even for the injury. My right hand does not berate my left hand because it is weaker and not as dexterous as my right hand.

Shaving scrapes off a layer of skin that requires the corpuscles of the blood to come and repair it. They do it every day. Not once do they complain that if the person doesn't learn his lesson and quit damaging his face, they will cease healing the

## Reflections

shaved area.

My fist does not hit my stomach if it aches or my face if it is burned; quite the opposite. My body is carefully self-protective. Without regard to its own safety, my hand will cover my face to protect the eyes.

Occasionally the parts of my body will signal their complaint if they are overworked, but at no time do I have to handle a stack of complaints from the parts of my body saying they resent the part they are.

Surely what all this means is obvious. If we are members of the body of Christ, we are designed to serve one another. That is the only way Christ would have it to be.

Gayle Erwin is pastor of Glengrove Assembly of God Church, La Puente, Calif., a teacher and lecturer. From *The Jesus Style*, © 1983, by Gayle D. Erwin. Used by permission of Ronald N. Haynes Publishers, Inc., Palm Springs, Calif. 92263.

# Mexico bishop cleared of false charges

When Bishop Jose Saucedo of Central and South Mexico was exonerated of charges against him and released after 72 days in jail, a three-judge panel said, "There never was a crime (or grounds) for prosecution, therefore you should never have been deprived of your liberty."

An article in Mexico's English-language paper, *The Colony Reporter*, give this account, adding details of the charges brought against Saucedo by a former priest, John Black:

"The accusation of fraud was in connection with the vicarage for Holy Cross Church in Acapulco where Black was formerly the priest. As explained by Saucedo and shown by the records, the house was purchased in 1970 through a 10-year, no-interest loan from the Episcopal Church in New York. Since he did not have a church treasurer, Black himself sent annual payments on the loan to the diocese from 1971 to 1976 with money that came from contributing Episcopalians.

"In 1976, however, he disagreed with the Church's approval of the ordination of women and the bishop's support of it and the following year left the Church to join another denomination that also rejected women's ordination. This resulted in his being deposed by the Episcopal Church, and the diocese took over the loan payments.

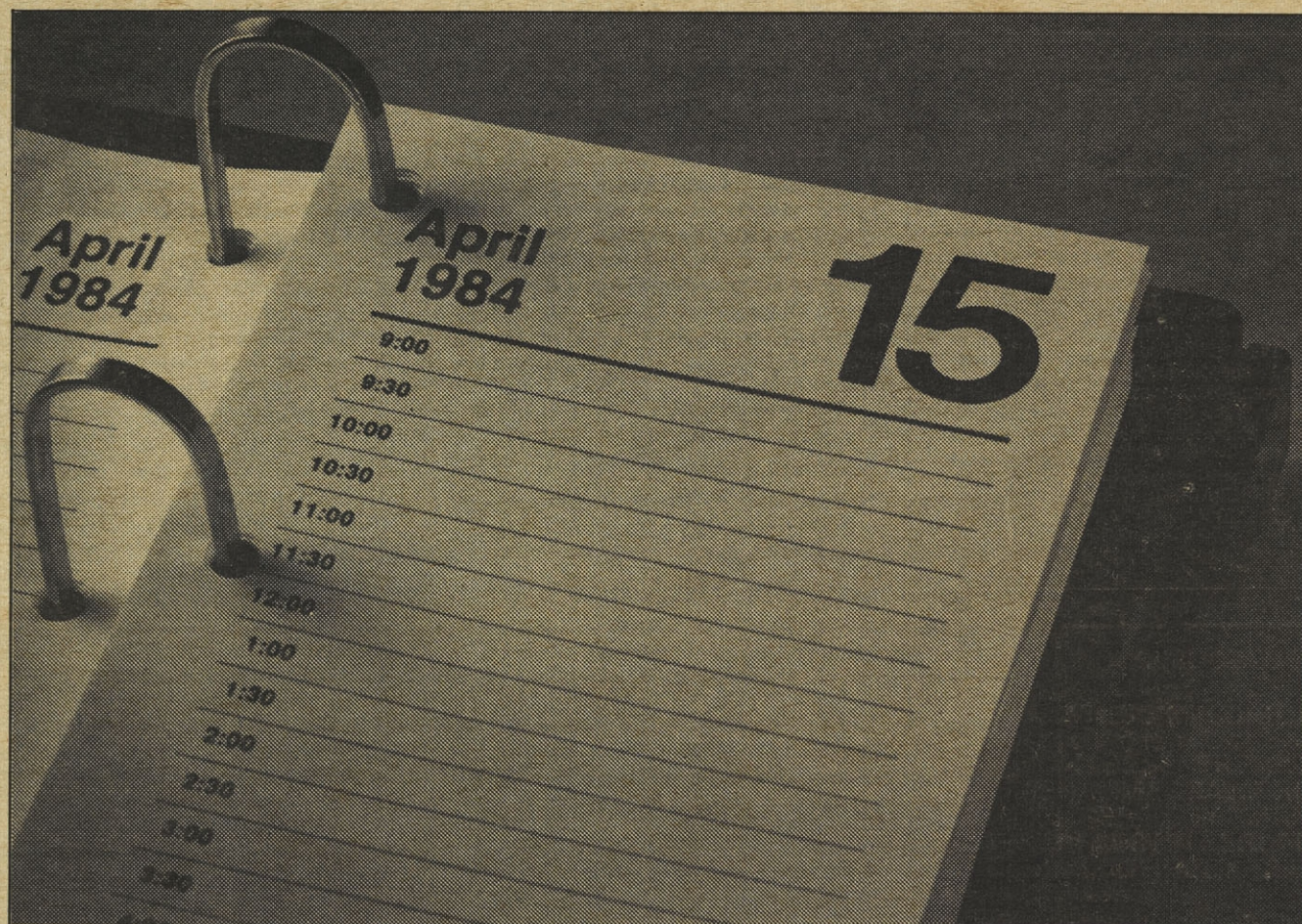
"Black's claim was that he had asked Saucedo for a loan to buy a retirement home for his parents and that the vicarage was it. During a seven-hour hearing, Saucedo showed the claim to be false because church policy prohibits granting a loan to buy a house for an individual."

Saucedo, who reported he was treated well in jail, had so many visitors that a special sign-in table had to be set up to accommodate them. Two days after his release he celebrated his 59th birthday with his wife Juanita and their four children and with his brother, retired Bishop Melchor Saucedo, and Melchor's wife Catherine.

## AIDS FOR PARISH LIFE

Ruth Cheney, herself a Christian education author, has gathered a list of resources that is not only comprehensive, but easy to use. *Christian Education Catalog* (paperback \$10.95, Seabury Press, New York, N.Y.) lists filmstrips, books, guides, cassettes, pamphlets, and teaching materials—from puppets to television—for all age groups and all size parishes.

*The Anglican Communion Today* (\$2.50, Forward Movement, 412 Sycamore St., Cincinnati, Ohio 45202) is a packet of 12 sheets with information and pictures on the Archbishop of Canterbury, the global Anglican Communion, and different regions of the Church's work around the world.



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## In Hoboken, a case of code versus care

by James Kopchains

What do you do when your home town refuses to care for its homeless men and women? In Hoboken, N.J., a coalition of clergy started their own shelter.

And what did they do when the city tried to stop them? They took the city to court and won.

The Hoboken Clergy Coalition has tried to maintain its overnight adult shelter since last August, but in doing so it has had to contend with strict city building code enforcement and unsympathetic city officials who aimed to have the shelter closed.

As a result, the Hoboken shelter has become involved in what one state Superior Court judge titled a classic confrontation between First Amendment religious freedoms and the right of government to regulate. In the middle of this confrontation have been the 60 or so persons who daily receive supper from the shelter's kitchen and the 20 who obtain overnight shelter from the elements.

Hoboken's image has turned almost completely around in the last 10 years as young professionals and executives are drawn to the rents here which are far lower than in Manhattan and Brooklyn, N.Y., just across the Hudson River. City officials welcome this turn-around and try to maintain the new image which they do not believe is improved by a shelter which they claim will attract the "raggedy" people, the riff-raff one sees sleeping on benches in bus and train terminals or panhandling on crowded city streets.

But the Rev. Geoffrey Curtiss, rector of All Saints' Episcopal Church and president of the Hoboken Clergy Coalition (see April issue), disagrees with this view. The



Photo by Martine Farmer

people seeking shelter, he says, are often solid citizens who now find themselves caught in a situation beyond their control. "They are not the undesirables that some people would have you believe. For whatever reasons, they need our help, and we give it to them."

Claire Nicoletti, director of the shelter, says every effort is made to keep undesirable persons out. Those who are drunk or suffering from drug problems are turned away, and those who create a disturbance are removed.

Since the shelter first opened, its organizers have been in direct conflict with city agencies, particularly the building inspector's office whose officials say the shelter violates city zoning and fire safety codes.

"Look, I can understand their troubles, and I would really like to see them stay open, but the building is not properly set up for a shelter," says Alfred Arezzo, city construction code official. "If a fire should break out in that place one night and 10, maybe 20, persons are killed, then people will be hollering that my office is not do-

ing its job."

Curtiss, however, has argued repeatedly that the shelter meets zoning requirements because it is located in the basement of St. John's Lutheran Church and represents a form of the church's expression of worship. "What we are dealing with is the question of whether sheltering people is an act of worship. Acts of justice and mercy are worship," Curtiss contends.

At present the shelter remains open by order of New Jersey Superior Court Judge Burrell Ives Humphreys who on October 27 agreed with the clergy argument and ruled that providing sanctuary is central to religious activity. Although Humphreys ordered the shelter to remain open, he cut its overnight capacity from 30 to 20 persons and ordered that all violations be remedied immediately.

The decision, however, represents only a temporary victory. City officials have yet to decide whether to appeal.

One bright note has been the freeing of state grants to shelters. The Coalition has received promises of \$22,500 in state moneys to help its shelter remain open this winter. The grant will also allow it to make all necessary repairs as well as help convert a small theater stage into extra shelter space and shower facilities. And if the state legislature passes a planned \$5.5 million aid program for New Jersey's 10,000 to 20,000 homeless persons, the shelter will receive more aid.

To coordinators like Nicoletti, the shelter will not die—no matter what forces may oppose it in the future—so long as it can serve the needy in Hoboken. "On a recent night we served 50 guests. Over 75 percent were from Hoboken. Twenty had resided in Hoboken for five years, 17 for over 10 years, and three had lived here all their lives. Each one had a story of how he or she 'lost everything,' and everyone needed us."

James Kopchains is a reporter for The Jersey Journal.

## In Virginia, a new way of advocacy

by Mary Lee Simpson

Residents of a southwestern Virginia community have found a noteworthy way to respond to Christ's commandment, "Love one another as I have loved you."

The Advocacy Task Force, part of the 20-year-old ecumenical Kum Ba Yah Association in Lynchburg, is designed to help the area's poor and elderly on a one-to-one basis.

When Elizabeth Brunson, a member of St. Paul's, Lynchburg, became executive director of Kum Ba Yah—which is supported by 29 local congregations, two denominational agencies, and two community groups—she decided to try to coordinate

the Association's many services, ranging from after-school care through aid for the visually and physically handicapped to ministry to the deaf and an emergency heating program for the poor and elderly. The Advocacy Program became "a means by which those who care can reach out to those in need," Brunson says.

Aileen Rucker, head of the Advocacy Program, says, "We try to help those in need as friends, not as helpers." Volunteers are trained to work with people of different socioeconomic backgrounds. They then develop personal relationships with a family which is designed to promote self-sufficiency and self-esteem.

One advocate, working with a family in which both parents were unemployed, recognized day-to-day needs of food, fuel, and other necessities and sought help. But

she worked hardest at finding the couple jobs. Another helped a single mother of three buy a refrigerator and worked with an appliance dealer in preparing a schedule of monthly payments within the woman's meager budget.

In its infancy, the program has already attracted the interest of 38 congregations, and more than 135 persons have participated in workshop training sessions. The area's five Episcopal churches have been involved in the new venture which is housed in St. Paul's parish house. St. John's provides volunteers and financial assistance; St. Barnabas' provides household furnishings; Grace Memorial and St. Stephen's send volunteers for the training session. The national Church has helped with a \$3,000 emergency assistance grant.

Mary Lee Simpson is editor of The Southwestern Episcopalian.

A creative revival — the ancient, now modern tradition

## BURIAL in THE CHURCH — not from THE CHURCH



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# Be God's partners, Tutu urges youth

by David O. McCoy

"In Christianity we understand that ordinary things are the means by which God imparts life to His creatures. . . . There is nothing that cannot be transfigured, that cannot be lifted up," South African Bishop Desmond Tutu told 385 Episcopal college students, faculty, chaplains, and friends gathered in Estes Park, Colo., over the New Year's weekend.

The Rev. Mark Harris, coordinator for Ministry in Higher Education, assisted by 17 students and chaplains, had spent months planning the conference, the first such in 10 years. It was sponsored by his office with support from the Episcopal Church Foundation and the Constable Fund. The program used meditations, addresses, Eucharists, workshops, and discussions to reflect on the theme, "Things which were cast down are being raised up, and things which had grown old are being made new" (Prayer Book, page 291).

Tutu, secretary general of the South African Council of Churches, delivered daily meditations on transformation and hope. "Christians are for always prisoners of hope," he said. "We have a God who wants us as His partners," no matter how unwanted any individual may feel. The bishop's presence as well as his words spoke powerfully to the conference.

Canon Edward Rodman of the Diocese of Massachusetts and Dr. Virginia Mollenkott, an English professor and a member of the National Council of Churches' committee that produced the new inclusive language lectionary, gave addresses on oppression and liberation.

Rodman spoke of the perception that liberation struggles are struggles of violence when they are really attempts to establish peace. "Peace is not the absence of conflict, but the presence of justice," he said.

Mollenkott spoke of the "real connection" between violence against women and the all-male imagery of God. "Females are not perceived as God-like." If they were, she said, "we would be less likely to rape women and little girls. . . . We need a new inclusive consciousness to replace the old exclusive consciousness of the Bible." Mollenkott hopes for a future in which all liberation movements are a single movement, a single leavening of the human condition.

Formation of Christian community was central to the conference activities, said Harris. Participants had numerous opportunities to worship in both traditional as well as free and creative forms. The worship culminated in a Vigil for the Turning of Time on New Year's Eve at which worshipers affirmed their commitment to God's new order.

Participants could choose among a variety of workshops ranging from Christian career choices and vocation to their response to the threat of nuclear war. They could examine values and convictions, explore storytelling, liturgical dance, and worship planning. The conference also provided opportunities for sports, movies, music, and conversation. Harris called it "a family gathering."

A spirit of exuberance characterized the event whether participants were skiing down Colorado's slopes or hotly arguing the need for inclusive language liturgies. Harris hoped "everyone will remember or feel something about what has been expressed or said by speakers and workshop leaders and leave with insight and understanding."

If so, the conference will have met the expectation expressed by Lisa Kraske of the University of Wisconsin as she gave the opening sermon: "I wanted to come for the practical aspects of Christianity and because there are so many people to learn from here."

David O. McCoy is rector of St. Stephen's Church, Columbus, Ohio, and editor of *Plumb-line*, a journal of ministry in higher education.



With the site cleared, laborers prepare for the foundations for two new dormitories to help house the college's 140 students and its faculty.

## BISHOP TUCKER REBUILDS

by Peter Larom

Early in November, 1983, three huge earth-moving vehicles appeared in Mukono, Uganda. Scores of onlookers marveled as six acres of dry bush were cleared to prepare for two new dormitories at Bishop Tucker Theological College. A \$250,000 project was beginning at Africa's largest and oldest Anglican theological school.

The Province of the Church of Uganda, with an estimated 4 million members, is one of the Anglican Communion's largest, and Bishop Tucker is the seminary that serves its 18 dioceses. Founded in 1912, the college enrolls 140 students studying for either a Makerere University diploma

Continued on page 14

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
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#### IN MY OPINION

## HOW VALID IS TITHING?

by Pat Barker

Canvass time in our parish reminded me of what I consider to be the absence of thoughtful discussion within our Church about the General Convention resolution which made the tithe the "minimum standard" of giving for Episcopalians. As a first for this Church, that resolution deserves more critical analysis than it has received, and these comments are offered to contribute to that discussion.

The resolution seems to base its case for advocating the tithe on the testimony of Scripture: "Scripture sets forth... the tithe... as the standard of giving..." Tithing is commended in the Old Testament, but as we know, transporting any scriptural practice into the 20th century without careful consideration of historical details, theirs and ours, is always a dubious exegetical technique. The tithe is not only commended in the Old Testament, but also listed there as one of the abuses that will fall upon Israel when it has its king (1 Sam. 8:15, 17). I cite this not as an argument against tithing, but to point out that Scripture is not wholly systematic nor consistent on the subject.

The New Testament never recommends the tithe to the churches. Nor does Jesus tell His disciples to tithe. Such a silence is never conclusive, but it is suggestive.

To consider what St. Paul had to say about giving money is instructive. Not once does he mention the tithe. Instead he says things like: "... each of you put something aside and store it up as he may prosper..." (1 Cor. 16:3) "For they gave according to their means..." (2 Cor. 8:3) And "Each one must do as he has made up his mind, not reluctantly or under compulsion..." (2 Cor. 9:7)

That doesn't sound like someone who

advocates the tithe as a minimum standard of giving. In fact, according to *The New International Dictionary of New Testament Theology*, St. Paul's "explicit teaching on the subject... indicates that for the Christian, giving is voluntary, an act of free will, a non-compulsory sharing of his material possessions with no stipulated amount such as a tax or tithe demanded of him."


If the biblical standard for the tithe is an unstable basis for a resolution, what about church tradition? It, too, is ambiguous. Early Church Fathers such as Justin Martyr and Irenaeus thought the tithe "a thing of the past." Justin records, "Those who prosper and so wish contribute, each one as much as he chooses." After this period tithing was introduced as a Christian obligation to support the clergy as well as aid the poor. The tithe became civil law in 785 under Charlemagne; 10th-century England began to enforce the practice with its first Tithe Act.

The necessity for codifying the tithe suggests that it wasn't being paid voluntarily, and perhaps one reason for this was people couldn't afford it. A 10 percent tax on one's means of support is obviously more difficult for some than others, a fact that leads me to my final point.

The tithe as a minimum standard is blatantly unfair. A 10 percent tithe of a person's income is not the same for a single person as it is for a person supporting a family of four. Likewise, 10 percent of \$10,000 is more of a burden than 10 percent of \$50,000. Similarly, many people in the Church live on fixed incomes that barely supply enough money for basic needs. By making the tithe the standard, the Church ignores the various circumstances of her people and drafts an unfair resolution.

If we argue that the General Convention resolution did not mean to ignore people's various circumstances and that, indeed, tithing may not be possible for some people and should not be expected of them, then I believe we have a minimum standard

*Continued on page 15*



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## SIMPLICITY SAMPLER

LARGE GAIN FOR SMALL CHANGE

### THE MEAT IS SAUCE

BY DARCY JAMES

"For the just and proper use of your creation." So we pray at the Eucharist. For middle-class Americans, this is one of the less comfortable prayers. We know we are using more of creation than is strictly our share; we know many of our brothers and sisters, even within the Church, have less than their minimum needs. We are troubled by that knowledge, but we don't know what to do about it.

Those of us who feel called to a simpler life know that simplifying is easier to begin than to keep up. What we give up for Lent, we usually overdose on at Easter. Some years of living among people for whom living simply is not a choice taught me to question my basic assumptions.

Take meat, for example. I grew up thinking of the meat portion of the meal as the "main dish." Didn't you? Your main dish will be fried chicken or meat loaf or tuna casserole, and the rest of the meal falls into place around it. Even when money is tight, we know meat is what we're aiming for while we make do with "meat substitutes."

In Uganda, however, such thinking hit the communication barrier. When I told my friend we would have Swiss steak for dinner, she replied, "What food?"

"Swiss steak," I patiently repeated.

"No, no." She was insistent. "I mean what *food*? You know, *food*—rice, bread, cassava."

After a lot of thought I said to myself, "Aha. She thinks of the starch, not the meat, as the main food of the meal." Had I discovered a cultural difference?

I tried my conclusion on another Ugandan friend. "That's right," she beamed with the evident pleasure of a teacher whose slow pupil may make it after all. "With us, the meat is sauce."

The meat is sauce. It serves to enhance the real food—rice, noodles, bread, or potatoes. Come to think of it, in the Lord's Prayer even we main-dish meat-eaters ask for no more than "our daily bread." And meat really works as a sauce. Half a pound of hamburger dispersed throughout a starchy casserole may seem pathetically lonely, but serve the same meat with herbs and onions and as much gravy as it will make on *top* of the rice, and you have a dish both cheerful and satisfying. Or thin the sauce even further, as Ugandans do, to the consistency of soup. Cook some vegetables in it and ladle it over a mound of rice in a bowl.

Here is one way to eat lower on the food chain without giving up the whole hog. You can eat less meat and enjoy it more. Just write at the top of your shopping list, **THE MEAT IS SAUCE.**

**Darcy James** gathered her survival techniques from experiences as a missionary in Uganda as well as life in suburban California, New York's inner city, and rural Grangeville, Idaho, where she now lives.



# WHO ARE THE RUSSIANS?

by Suzanne Jaques

An evil empire as described by conservative philosophers or the great hope for socialism described by idealistic intellectuals? Its great land mass equals the United States and has a wide array of people and customs. But what is the Union of Soviet Socialist Republics?

To answer that question, the Washington Cathedral hosted a three-part series on Understanding the Soviet Union, a forum for Soviet experts and scholars to discuss Russian history and culture and seek steps for peaceful coexistence between it and the U.S.

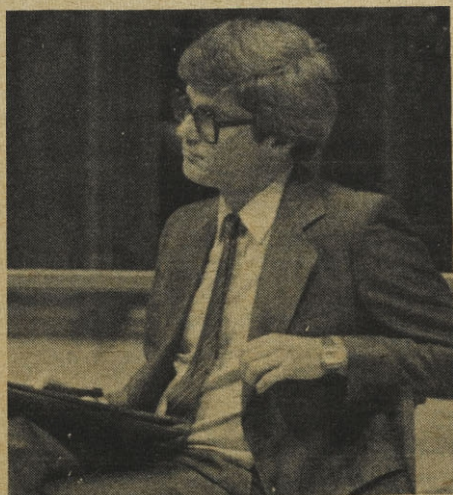
Interest ran high. Over 600 people attended each of the three evenings, the largest number for an educational event held at the Cathedral in recent years. They ranged from St. Alban's students to Sovietologists.

"Christ told us to be peacemakers and to love our enemies," Canon Michael Hamilton, organizer of the series, said. "That means that while we don't have to like or agree with our adversaries, we do have to learn about them. In a nuclear age, we cannot afford to do anything else but live in peace with the Soviet Union."

A small band of protesters who made weekly appearances outside the Cathedral's doors disagreed. Carrying picket signs that said, "Preach Christ, not Communism," and handing out brochures, they came to each lecture.

Dr. James Billington, director of the Woodrow Wilson Center for Scholars, gave the first lecture on Soviet history. The United States and the Soviet Union are similar, he said as he characterized both as self-confident superpowers with like backgrounds of deeply religious, agrarian societies. The major historical differences are political and psychological, particularly Soviet communism versus western capitalism and Russia's traditional insecurity and paranoia toward foreigners, especially westerners.

"Russia loves its poets," Professor Natasha Simes, director of the Russian Language Program at Johns Hopkins University, said in an outline of the teaching tradition of Russian literature. Great 19th- and 20th-century Russian writers gave moral instruction and enlightenment, she said, while the Russian author of today is a good writer who has learned to play the game, who knows the rules and doesn't criticize the regime.



Vitaly Churkin

With the appearance on the second program of Vitaly Churkin, a second secretary of the Soviet Embassy, and Mark Garrison, director of the Center for Foreign Policy Development at Brown University, the protesters came inside. One who called himself "Incensed Christian" was upset with the presence of an "atheist Russian" in the Cathedral. Afghan refugees and others frequently interrupted the Soviet representative with angry calls. A harsh round of boos reverberated in the Cathedral's nave after Churkin's statement that his government has never done any-

thing negative toward the United States.

In perfect and eloquent English, Churkin described the Soviet government's perceptions of America. He promised a Soviet reaction to the U.S. deployment of Cruise and Pershing missiles in Europe and called the Geneva negotiations stalemated. He suggested the Soviets were forced to act belligerently because of American aggression.

"We strive to stop and reverse the arms race," he said. "The Soviet Union is working to ease international tension with recent initiatives such as the proposed treaty to rule out the use of force in space and the statement made by Soviet leader Yuri Andropov last year that under no circumstances would the Russians be the first to use nuclear weapons."

"The future of mankind, to a very large extent, depends on the state of Soviet-American relations. Currently those relations are at an extremely, dangerously low ebb. Absence of any kind of meaningful political dialogue between the Soviet Union and the United States could only be fraught with disaster. We believe that only persistent efforts to understand the other side and its interests, to see the world as it is and not as you want it to be, to try to do business for the sake of peace can bring about a day when we can say with confidence that we are not going to be the last generation to live on this planet," Churkin told the audience.

"You've heard it from the horse's mouth," Garrison responded in answer to a question about how the Soviets see us. Garrison said Churkin presented the Soviet view of America as only a Russian could. The Soviet Union, he said, will continue to match the U.S. in the nuclear arms race as long as America increases its nuclear stockpile, whether it is good for them, good for the world, or good for us.

"The Soviet Union is guided by a philosophy about the relation between individual and state which is different from ours," Garrison said. "If we concede their right to their views and their right to order their own affairs at home, we would be removing an important stumbling block to the search to avoid nuclear war."

In the final program, "What We Should Be Working Toward," William G. Hyland, senior associate of Carnegie Endowment for International Peace, and Dr. Alan Geyer, executive director of the Churches' Center for Theology and Public Policy, discussed what could be done to avoid a confrontation between the two superpowers.

Hyland said hope for peaceful coexistence lies in the changes that will come from steady, long-term, economic, political, and moral forces on the Soviet Union. He said the United States, which "has a flexible, open system," should take the initiative to resume contact with the Soviet Union, "which is slow and rigid."

Geyer said the nation's Churches have the opportunity to help develop dialogue between the two powers since understanding the Soviet Union and protest against nuclear arms have strong religious support. Geyer called the Nuclear Freeze Movement, ratification of SALT II, and a no-first-use of nuclear weapons possible cornerstones on which to build.

In conjunction with the lecture series, Dr. Norton Dodge of St. Mary's College of Maryland exhibited a collection of contemporary Russian art, giving a rare opportunity to see both official and non-official examples.

Suzanne Jaques is a member of the Communications Office of Washington Cathedral.

\* \* \*

Video (¾-inch and ½-inch Beta or VHS) and audio cassettes of the three-part lecture series are available for rent through the Cathedral Communications Office, Mount St. Alban, Washington, D.C. 20016. Phone: (202) 537-6247. To purchase video cassettes, contact the Episcopal Radio and Television Foundation, Inc., 3379 Peachtree Rd., NE, Atlanta, Ga. 30326. Phone: (404) 233-5419.

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## Psalms are for psinging

by Robert L. Simpson

We know little of temple worship practices in ancient times, but one thing is clear: the psalms were sung by a cantor or soloist with a congregational refrain accompanied by a large and diverse band of instruments. The first-century Christians most certainly continued to attend temple worship until 60 A.D. at least, and when they began developing a distinctly "Christian" style of worship, psalm singing continued if perhaps in some modified fashion.

The oft-quoted passage from Ephesians gives us an insight into the high regard in which singing was held; Paul exhorts the Christian community to address "one another in psalms and hymns and spiritual songs, singing and making melody with your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father."

So there is no denying the sound basis for recovering this lost tradition. Yet your congregation doesn't seem to mind just saying the psalms. A certain diversity may even be enjoyed by speaking the psalm, alternating at half or whole verses from one side of the congregation to the other.

But they were written to be sung, not because saying them is dull, but because singing them adds the prayer of our soul to the prayer of our lips. Ray Brown, who for years nurtured the love of music in General Theological Seminary graduates, states in his introduction to the *Oxford American Psalter*, "The literary form of most of the psalms is that of lyric poetry made to be sung. The Psalter was and is the hymnal of the Hebrews. Its use was continued by the early Church, and it still is the basic hymnal of Christians. Would it not be incongruous to adopt the practice of reciting our familiar metrical hymns? Yet that is analogous to what we have done with the Psalter."

We have now satisfied ourselves, and necessarily the rector and worship committee, that psalm-singing is valid and spiritually enlivening. What type of psalm setting do we need? Both Rite I and Rite II Eucharists make provisions at four points during the service for the singing of a psalm: at the entrance of the minister, at the gradual between the Epistle and Gospel (when three lessons are read, the psalm may best follow the Old Testament lesson with a gradual hymn following the Epistle), at the offertory, and during the administration of Communion. They are required in the Daily Offices as well. The tradition of singing a hymn at the beginning of the service as well as at Communion with a choir anthem at the offertory is well established in this country. For all practical purposes psalms are best introduced between lessons during the Liturgy of the Word.

If experience has taught me anything, it is that no two parishes can answer the same question with precisely the same solution. Principles translate well; specifics don't.

To the principles, then. A congregation, like any group of people, must be completely comfortable with what it is expected to do, or natural inhibitions take over and nothing happens. In the case of a psalm setting the worshiper must be able to relax enough to sing the text with ease and understanding. If the music is consuming one's attention, no thought can be given to the meaning of the text, and consequently worship through that text is impossible. The second principle is a corollary.

The music must be simple enough to sing without being simple-minded. This would do a disservice to texts of the psalms. Thirdly, given the fact that rehearsal time is limited, the music should be of such a nature that it can be communicated quickly. If that set of criteria hasn't made you think that saying the psalms isn't really a bad idea after all, then you are ready for the final phase—the selection of your congregation's style of psalm singing.

Some churches may find plainsong or Anglican chant works well. That has not been my experience. Both are beautiful when sung by a well-trained choir, but the musical notation and pointing marks are impossible for many in the congregation to decipher. Even a familiar pointing becomes complex when it is put to a new text each week as it must be when the psalm changes weekly.

I prefer responsorial psalm setting. In

"Add the prayer of our souls to the prayer of our lips."

these settings a phrase of the psalm is selected and set to a simple, but attractive, melody. It should be a phrase which summarizes the theme or spirit of the entire psalm. With this melody printed in the bulletin, the congregation can be directed to listen to a soloist or the choir sing it and immediately repeat it with the soloist or choir. The verses of the psalms can then be sung by a cantor, with the congregation and choir repeating the refrain or response at specified points. The psalm concludes with everyone singing the refrain one last time as a restatement of the theme.

A period of explanation and practice must certainly precede the introduction of such a setting in the service, but after only a brief exposure I have found congregations quickly latch onto the refrain melodies and enjoy the dramatic interplay of text and response.

The music for the text itself can be Anglican chant, plainsong, or an unmeasured melodic progression introduced first by Joseph Gelineau. The important difference is that the congregation's part is precise and singable for those who can't read music or pointing notation.

That the early references we have to psalm singing all make note of a responsorial style is no coincidence. The value of the oral tradition is clearly marked in these accounts. To recapture the beauty and power of psalm singing, recall the principles by which it first flourished. Then you will be well on the way toward making psalm singing a cherished part of your congregation's Sunday service.

Robert L. Simpson is organist-choirmaster for St. Philip's Cathedral, Atlanta, Ga. His remarks are reprinted, by permission, from *Diocese*.

## Are we using too many hymns?

by Paul Christianssen

Hymnody is becoming controversial. *The Hymnal 1940* is being replaced. Strange new hymns are being introduced. Christian folk rock is creeping into the sanctuary. Old hymns, some sentimental favorites, are being discarded. It is a disturbingly fluid time of creative change, and everyone you meet seems to have strong feelings about hymns.

The good news is this is a sign of significant and committed life in the Church.

This flowering of new hymnody is a typical product of all Christian reform movements down through the ages. The conflicts over doctrine at the Ecumenical Councils were celebrated in Byzantine hymnody. The Lutheran Reformation taught the Gospel in hymns, as did the Wesleyan revival that brought hymns to popularity in England.

The Bohemian Pietists, the Oxford Movement, the Salvation Army, Billy Graham, cursillo, and the charismatics all have their hymns. So do liberal social activists. Every new movement has its music. Hymnody is part of our faith response in Christian discipleship. But hymnody is not all of equal value. Even the best can be misused and distract from the liturgy. Sifting and planning are necessary.

Hymnody is not absolutely necessary. It was a luxury not commonly used in the worship of the medieval Church nor in our Anglican tradition until the 19th century. The liturgy in most places had no hymns except for the psalms and biblical canticles.

Hymns, however, set a mood. They make a strong poetic statement that is both theological and emotional. They enable the congregation to respond actively in opening praise, in reflective meditation, in offertory adoration, in Communion devotion, and in concluding resolve. Used with judicious taste, they are enormously effective.

But are we singing too many hymns so the impact of each one is lessened? Hymns sung at every possible point in the liturgy become tiresome and boring. Other forms of response and experience might be explored, such as instrumental music, silence, cantorial singing of the psalms, a solo ballad, a poetry reading, a dance, a choir anthem, the chanting of the biblical canticles, the offering of incense, and so forth. Variety is stimulating.

Are we singing irrelevant texts merely

"Hymnody once was a luxury not commonly used."

because they are easy and familiar songs? An irrelevant hymn is distracting and is worse than no hymn at all. An unorthodox or poetically exotic text may not only be useless, but amusing and thus pointless.

Are we singing a hymn because we always sing a hymn at this point? We can get into ruts of usage that seem inviolable and so prevent creative and effective planning of the liturgy. Not having the traditional opening hymn or gradual hymn may be the strongest statement about the special character of the day's liturgy.

Are we singing only hymns from our favorite era or style? I suggest we might apply that old wedding adage, "Something old, something new, something borrowed, something blue," to the Church, the Bible of Christ. In our liturgical planning, we might bring freshness by offering something old and familiar, traditional and ancient and something new and innovative, contemporary and challenging and something borrowed (an enrichment from beyond our own tradition or even a secular adaption) and something blue, something reflective of personal sentiment, inner devotion, and even nostalgia.

Let's think about our hymn use. Can we do better?

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# In praise of preludes

by Leonice T. Kidd

"As we listen to the organs, let us be drawn together by a deeper harmony, . . ." wrote a 12th-century bishop after hearing an organ played at the Abbey of Fe-camp.

Organs edged themselves into the west-ern Church by way of the monasteries; their builders were the monks themselves. In England, St. Dunstan, a talented musi-cian who became Archbishop of Canter-bury, built organs during the 10th century and was responsible for several found in abbey churches and cathedrals in the Brit-ish Isles.

But early instruments could do little more than establish the church modes and accompany the chants. The famous organ at Winchester Cathedral required two or three "brethren of concordant spirit" in addition to "70 strong men" to supply the wind for the 400 pipes. Introduction of the manual keyboard increased organ use, and short preludes and interludes were im-provised on the service music.

Many of America's earliest organs were found in Episcopal churches. A "Vestry Book" entry for Apr. 29, 1717, reads: "Ye organist who shall be chosen to serve in ye Parish Church of Boston shall play: Up-on Sundays, Holy Daies, and as often as there shall happen to be a Sermon or Homily, One short Voluntary before ye service begins. . . ."

In 1786 the statesman Francis Hopkin-son wrote to the Rev. William White, then rector of Christ Church, Philadelphia, stat-ing that organs give "wings" to worship and "heighten the harmony of the soul." He cautioned against use of inappropriate music and exhibitionism on the part of the organist. "The organ should ever preserve its dignity," he wrote.

Today organists strive to perform pre-ludes, whether chosen from the vast treas-ury of the past or from contemporary lit-erature, that establish a mood suitable to the season. These preludes serve as a bridge between the outside world and the inner sanctum.

Even though part of the congregation is still being seated, the "King of Instru-ments" is not furnishing walk-in music or background for conversation with neigh-bors. Some people come early for quiet meditation, others to hear the prelude the organist has so carefully chosen and prac-ticed. Silence thus makes for "love and charity" with these neighbors and with the organist.

Since Episcopal worship is directed God-ward, the prelude is the reverent introduc-tion to this offering, a sort of greeting that, in the words of St. Thomas Aquinas, can "lift one to the heights." By listening at-tentively the congregation is participating in the greeting and, as in the 12th century, being "drawn together by a deeper har-mony."

## Alec Wyton: Mr. Music Man

One of the Episcopal Church's most peripatetic musicians is Dr. Alec Wyton, organist-choirmaster of St. James' Church, New York City, and coordinator of the Standing Commission on Church Music. What keeps him on the move are the "voices-on" workshops he holds all over the coun-try to introduce the *Hymnal 1982*.

Wyton, who was born in England and educated at the Royal Academy of Music in London and at Oxford University, is a scholar-poet. He has given recitals, lectures, and workshops on church music all over the United States and England, and his

recorded music and published works are considered classics.

A typical workshop Wyton held in the Diocese of Easton was many things, but it was *not* a lecture about Hymnal revision nor was it a justification for revision. Wy-ton's presentation was a one-man show full of anecdotes, facts, interesting side-lights, and an expression of joy. He took his theme from Kirkegaard's theology: ". . . in liturgy, God is the audience, . . . the Church are players, . . . and the clergy are the prompters."

Wyton's message was the Episcopal Church is inextricably tied to the Word as it is found in both its liturgy and its music, therefore the Church cannot function with a Hymnal that is incompatible with its current Prayer Book. The Hymnal cannot merely be a collection of music which has no regard to liturgy. Wyton said the rubrics allow substitutions of both words and music.

Everyone wanted to know "What's in?" and "What's out?" Wyton said service mu-sic decisions are not yet final. Some things are known: Oldroyd's "Mass of the Quiet Hour, 1938," is gone as are "Once to every man and nation" and "O paradise, O para-dise."

Included are David Hurd's "New Plain-song Mass" (which "should do for Rite II what Merbecke has done for the traditional Rite I"); a "Caribbean Folk Mass" collected and arranged by the Rev. John Fletcher; and the hymn, "How great thou art." Mer-becke's "Mass" is being repointed in line with recent scholarship on ancient plain-song. Other changes in words for hymns, anthems, canticles, and offertories were made for theological and anti-discrimina-tion purposes.

The Standing Commission on Church Music is working toward a mid-1984 dead-line for the musical editions of the *Hym-nal 1982*. Final tune decisions will be made in February; then further work will need to be done on harmonizations, mu-sical key choices, and accompaniments for plainsong and folk hymnody. More than 600 congregations and all the ac-credited Episcopal seminaries are partici-pating in a field test to help determine what newly composed hymn and service music will be included. The official pub-lication date is slated for Pentecost, 1985.

With grateful thanks to Arthur D. Leiby and The Eastern Shore Churchman from whom and which much of this article was taken.

## DULY NOTED

The Diocese of Atlanta's com-mission on liturgy and music sent questionnaires about liturgical prac-tices to all parishes. The results: a few parishes use *The Hymnal 1940* exclusively, but a large majority are using at least one—and usually more—of the new Hymnal Supplements, the most popular being *Hymns IV* ("Songs for Celebration") and *Hymns III*.

A great variety of additional music is used for congregational singing, including the Rev. Tom Belt's folk Mass music, Barrett's *Psalmary*, *Genesis Songbook*, and *Songs of Praise*. Some parishes have developed their own Rite II music, and one commissioned its own St. Thomas' Mass.

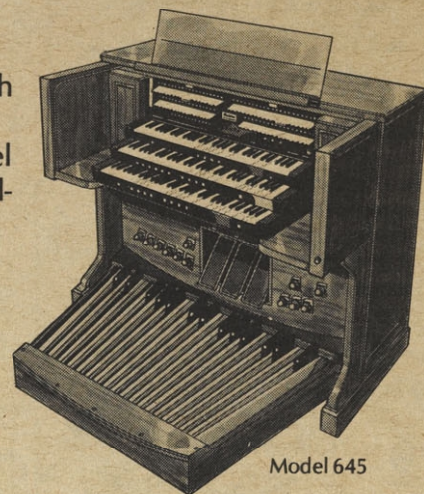
Some had special needs. One small-town rector said, "We live in a musical Sahara!"

One parish is approximately one-third West Indian, one-third American black, and one-third American white, and "we are grap-pling with the plurality of music forms needed to express and form the faith of so diverse a congrega-tion." —From Diocese

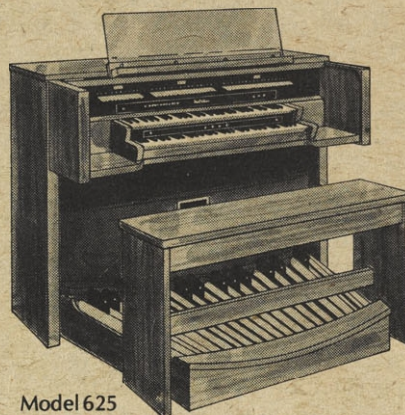
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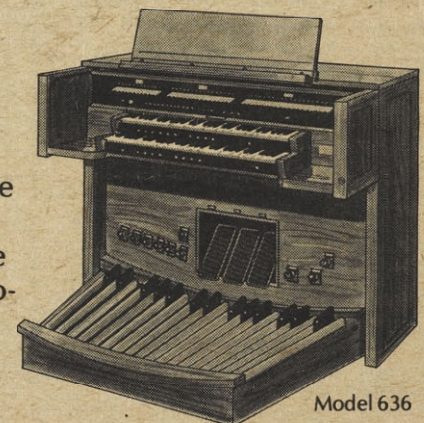


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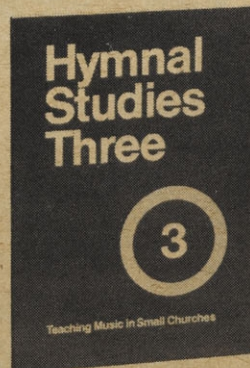


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## Change ringing art is alive, well and unchanged

by Ruth Herberg

Eight men gather in the narthex of Christ Church Cathedral in Victoria, British Columbia. Their leader opens the narrow door at the base of the left hand tower, and one by one the men climb the steep stone steps.

The small, square ringing room above is quiet—a reverent silence such as precedes the raising of an orchestra leader's baton. But here only eight bell ropes hang from the ceiling, and the eight men await their leader's nod.

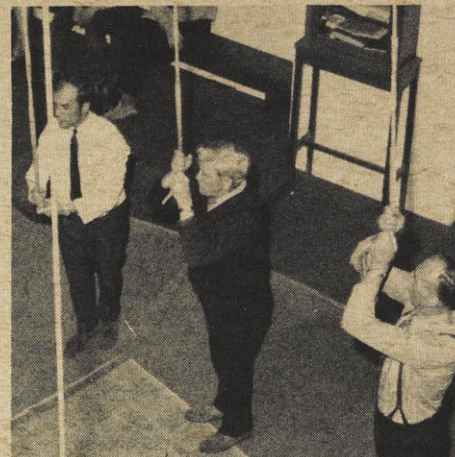
"Ready?" he asks.

Each ringer takes a firmer hold on his rope.

"She's gone!"

These two words are the signal for the tenor bell to "lead off." Other bells follow in perfect sequence, sending waves of music over the city. This is the "ancient and honorable" art of change ringing as it has been practiced for centuries, and those who hear Victoria's bells on a Sunday morning (or a Tuesday evening) enjoy an unforgettable experience.

The bells of Christ Church Cathedral are not old, but they are distinguished by being exact replicas of the bells in Westminster Abbey. Cast in the famous Whitechapel foundry in London, they were brought to Victoria in 1935. All have names, and all are referred to as "she" although they include the 900-pound Paul of London and an even larger bell, a tenor known as His Majesty King George to honor the donor, father of Queen Elizabeth II.



In the early Church, bells were thought to be "heathen" and before being installed in a consecrated building were given Christian baptism. Charlemagne, in 789, went on record as proclaiming this a lot of foolishness. Nevertheless, the custom continued until the Reformation. Naming, however, continues.

In the tiny bell room, reached only by a ladder from the ringing room, the bells stand upside down in their frames, looking exactly like a nest of hungry baby birds. Their ropes are not attached to the clappers; they hang from a wheel attached to each bell frame. The trick is to pull the bell around only once. An accidental second strike, known as an "overthrow," is the worst disgrace that can befall a ringer as the following piece of doggerel posted in an English belfry makes clear:

*All you who do intend to ring—  
You undertake a dangerous thing.  
If that a bell you overthrow,  
Ten pence shall pay before you go!*

Charles Dickens, who took a "go" at a bell when he visited one of England's famous peals, wrote an excellent account of

how ringing was done in his day. The method has not changed:

"The ropes of the bells pass through the holes in the ceiling and reach the floor. Under each is a little raised platform for the ringer to stand on with a strap for his feet to help him in getting good purchase, and each rope is covered for some four feet in a fluffy woolen-looking covering, technically called a 'sally' and intended to afford a good hold to the ringer as he checks his bell on the 'pulldown.'"

A peal of eight bells, such as Victoria's, is capable of a fantastic number of changes—in fact, something like 40,000. Only once, so far as is known, have Victoria's ringers attempted a full peal. After many hours, eight very weary men stumbled down those narrow steps. They had a better time when they rang a special three-hour peal in honor of Prince Charles' wedding.

Over the years, changes have acquired traditional names, such as "London Surprise," "Grandsire Triples," and "Treble Bob Major."

A special type of ringing has for centuries signaled trouble. All English bells were silenced during World War II with the understanding they would be rung only if the country were invaded. In that case, the bells would be tolled "upward," that is, from the lowest to the highest note. The tradition dates to 1282 when the upward ringing signaled the beginning of the Sicilian Vespers. Upward tolling was also the signal for the massacre of the Huguenots on St. Bartholomew's Day, 1572.

Particularly in England, change ringing has long been tremendously popular. Throughout the English countryside, on a summer evening, one can usually hear the wonderful music of bells.

John Bunyan was one of England's most famous ringers. His preoccupation with righteousness never overcame his "sinful" love of ringing, and he is said to have prayed, as he pulled his rope, that God would not send the bell tower crashing about his ears!

Frederick Handel also loved bells and called them the English national instrument.

Oliver Cromwell, however, called bell ringing "frivolous and unseemly." In protest, a group of young bell ringers in London founded the Society of College Youths, an organization active today. Several of Victoria's ringers are members of this prestigious group.

If you visit Victoria, do stop to listen to these beautiful bells. Take with you a copy of Alice Meynell's poem entitled "Chimes" and let her words, "from the shaken tower a flock of bells take flight," add to your enjoyment.

## Five new Jubilee Centers named; total now 13

Executive Council approved five new Jubilee Centers and a \$300,000 budget item for Jubilee Ministry in 1984 when it met November 16-18 in New York City.

Jubilee Centers combine ministries of direct service and advocacy and are approved for such designation by their dioceses. A major criterion is the agency's willingness to share its experience with other organizations; Council merely reviews and affirms the diocesan designation. The new Jubilee Centers bring the number nationwide to 13.

St. Barnabas' Urban Center in Chicago, Ill., is one of seven agencies in the Diocese of Chicago which serve the inner city. Under the leadership of Canon Peter Golden and Phillip Mantle, the Center's program includes sewing classes, feeding and tutoring, counseling in cases of domestic violence, training youth for employment, and advocacy.

Venture House of Wichita, Kan., is a joint program of the Southwest Convocation of the Diocese of Kansas and Methodist Urban Ministry. It provides both emergency aid in food, clothing, and shelter

and advocacy counseling and referral.

Christ Church Cathedral in downtown Louisville, Ky., has a diverse and active congregation which ministers in an area of contrasts: the city's most fashionable corner only a few blocks from "Skid Row." In addition to emergency aid, the Cathedral cooperates in an ecumenical free clothing outlet and works on peace and justice issues through the Louisville Area Council on Peacemaking and Religion.

The Deanery of Downtown New Orleans sponsors a parish-based service to local neighborhoods which it believes can be a model for others. Programs include a one-to-one mother and child program at Holy Comforter, a recreation program at St. Luke's, a refugee program at Grace Church, and a service for neglected and exceptional children at St. Anna's.

The Bishop Franklin Spencer Spalding Center unites all the social services of the Diocese of Utah in one coordinated program which includes advocacy through a statewide agency called Utah Issues and direct services to the elderly, to native Americans, and to the impoverished. Because the Episcopal Church is a small minority in Utah, its leadership believes combining all parish outreach programs is the most effective way to serve the needy.

## FACE TO FACE

A U.S./U.S.S.R. exchange of photographs is being coordinated by the Association for Humanistic Psychology. A participating family has its picture taken in the living room of its home, signs first names underneath each face in the photo, including those of pets, attaches its address, and sends the picture to a Russian family which will reciprocate. Participating families may correspond, but they must keep the picture displayed at all times in their living rooms. To participate, write the association at 325 Ninth St., San Francisco, Calif. 94103.

## KENNETH HEIM POEMS AVAILABLE

As a professor at Virginia Theological Seminary and later as the Episcopal Church liaison with the Nippon Sei Ko Kai, the Rev. Kenneth Heim made friends worldwide. In tribute to the missionary who died in 1981, his sister, Marie Heim Lindabury, has published *Ken: A Man On A Journey*. Containing excerpts from Heim's letters, 11 pages of photos, and the poems Heim sent to friends every Christmas, the clothbound book is available for \$12.95 (plus \$1 for U.S. postage and \$1.50 for overseas postage) from Lindabury at 1027 Serpentine Lane, Wyncote, Pa. 19095.



## VISITOR FROM ENGLAND

# She came, she saw, she compliments

by Mary Thompson

This past summer, through an advertisement my husband saw in *The Church Times*, our family exchanged homes for two weeks with an Episcopal priest's family in the States. While we stayed in their home in Baltimore, they stayed in our Victorian house in a south London suburb.

It was a marvelous holiday in which we experienced real Christian fellowship as well as seeing New York from the 107th floor of the World Trade Building, spending hours enthralled by the Air and Space Museum in Washington, and crossing the Chesapeake Bay by that fantastic bay bridge. We drove along your broad fast highways, shopped in the malls, struggled to read all the Sunday paper, and tried to live like an American family.

In church we felt thoroughly at home from the moment we saw the "greeters," a good scheme English parishes could copy. The service was like our Series 3; the building could have been in an English town; the accents may have been different, but the ethos and feel were familiar. I have often felt more of a stranger visiting an English parish church.

Of course, it was unusual to feel too hot in church, and I found those constantly waving little fans rather distracting. The peace was exchanged with more enthusiasm than I have ever encountered at home, but I liked it. Arrangements for the children seemed similar except that your children were given Communion.

My husband is rector of a central London church, and we live in our own house

though that is unusual for an English incumbent. Friends took the services for my husband so the American priest with whom we exchanged was free to attend services at Westminster Abbey and St. Paul's Cathedral. We worshiped with his home congregation and were able to sit together as a family in the pew, an unusual treat!

The refreshment time in the hall after the service was cheery and homely, except that in England we never run to iced tea. People were so ready to talk, to give sight-seeing advice, to recount their experiences in Britain, and to share in our excitement of being in the U.S.

We were taken to that amazing aquarium in Baltimore, to a crab feast, to a corn feast, and to a ball game. In their homes housewives showed me their kitchen gadgets and children brought out their favorite toys and games for us to see. Barbecues were a new experience. A dinner party to which we were invited included an English couple, and, in the way these things happen, we found that their son and our three boys had all attended the same prep school, and we had many mutual acquaintances.

A day in New York City—one of the most outstanding in my whole life—included a visit to Trinity Church, and we prayed in St. Bartholomew's and rested in St. Patrick's Cathedral. I missed out on the Episcopal cathedral because I wanted a quick look at the shops!

Our exchange family was having an equally exciting time in England where they toured London, drove in our car to Cambridge—and even took a day trip to France. They liked the house and understood the dishwasher, washing machine, mixer. And since the weather was fine, they didn't have to borrow the spare woollies and coats I had left handy. A priest friend who had exchanged with a Buffalo, N.Y., priest last summer invited them to a meal.

The exchange was a real holiday and a memorable experience. Air fares were an expense, but the food and petrol we would have bought had we been at home. Exchanging homes made the holiday possible.

Now when we pray for the worldwide Church, I find I think not only of the Church in England and of the Churches in countries where English missionaries work, but I think also of the Church in the U.S.A. I can picture that Baltimore parish where we worshiped, and the people we met there seem very close, a part of one family united by faith.

We shall never forget our first visit to the United States. One day we hope to come again.

## CHECK YOUR WARRANTY

by James Graner

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James Graner is vicar of Holy Nativity, Kinsley, and Sts. Mary and Martha of Bethany, Larned, Kan., in whose newsletter this first appeared.

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## UGANDA

Continued from page 7

in theology or the new bachelor of divinity degree.

A victim of eight years of the Idi Amin regime, the college lacked hard currency and fell into neglect, but it still graduated a class of at least 40 students a year. In 1979, as Amin was pushed out of Uganda, the Libyan Army used the college as a temporary base, and bomb scars still remain from the conflict.

Today the college is engaged in a five-year development plan, assisted by such groups as the Presiding Bishop's Fund for World Relief, Venture in Mission, and the United Thank Offering of the Episcopal Church.

A fund-raising day in Kampala, led by Archbishop Silvanus Wani, realized over \$20,000 (4 million Uganda shillings), and that money completely refurbished the main building, an 80-year-old Ugandan landmark, and chapel.

The library, which has had no new acquisitions since 1971, received a Venture in Mission grant from Trinity Church, New York City, to order new books and periodicals. A new generator ensures that students can continue to work during frequent power failures, and a volunteer librarian from Britain, using his vacation time, is helping catalog the 14,000-volume collection to make it the best theological library in Africa.

In all of the Third World the long lines of children waiting for scarce drinkable water is a common sight; Bishop Tucker also suffered this lack of water. A Presiding Bishop's Fund grant of \$30,000 bought new pumps and water storage tanks for the college's aging system, and its community of over 400 staff and students now has a more reliable water supply.

In 1980 the UTO granted \$50,000 to build two staff houses, completed in 1982. Venture in Mission responded with additional funds to help construct two dormitories. Students—and refugee pastors and their families who fled "disturbed areas"—



Workers put finishing touches on one of two new staff houses built with a United Thank Offering grant of \$50,000.

—are currently housed in classrooms, servants' quarters, and garages. In response to an article in *The Episcopalian*, Church of the Good Shepherd, Corpus Christi, Texas, gave \$16,000 to help with housing.

Local initiative spurred interest from friends of the college in Britain and America. The English Diocese of Winchester, whose Bishop John V. Taylor was principal of the college for 10 years, made a special appeal, as will the Diocese of Southwark. The American Diocese of Long Island designated the college for some of its Venture in Mission moneys.

American Episcopalians have served at the college in past years: Bishop David Birney of Idaho; Bishop Shannon Mallory of El Camino Real; Bishop John T. Walker of Washington, and the Rev. Phil Turner, professor of ethics at General Theological Seminary.

A current project is the Bishop Tucker College Farm which hopes to provide demonstrations of agriculture and livestock for pastors-in-training from Uganda's 95-

percent rural areas. The farm, too, would help offset the rising cost of feeding both students and staff in a country faced with double-digit inflation.

Increasingly the college offers in-service refresher courses and conferences for Uganda's thousands of clergy, many of whom have little formal education. This year, over 150 people will participate in three concurrent courses: a clergy refresher course, a school chaplain's course, and a conference for women in the ordained ministry.

Bishop Tucker College will continue to face needs for its students, their books, better food, clergy supplies, and better medical facilities. But with the hard work of Ugandans and support of partner Churches overseas, the future looks brighter for Africa's leading Anglican theological college.

Peter Larom is a Long Island priest who has been a tutor at Bishop Tucker College since 1980. His address is P.O. Box 4, Mukono, Uganda.

## The Archbishop in Beijing

# 'Christians should be remembering persons'

Archbishop of Canterbury Robert Runcie delivered a sermon at Chong Wen Men Church, Beijing (Peking), People's Republic of China, on Sunday, Dec. 11, 1983. Following are excerpts from that sermon as compiled from notes taken by Louie Crew.

I believe Christians can play a great part in building a better world. I would like to talk about this a little this afternoon.

First, we may look different, speak different languages, and wear different clothes, but we worship the same God and try to follow the same Lord Jesus Christ, and that is the deepest unity we can have. We all use the same Bible as I have seen in the congregation. There are more Bibles for you to use than when I was here last. The Bible nourishes us as food.

In the Bible is a letter St. Paul wrote to a church which, like many churches, had been through great difficulty. "I thank God when I remember you, and when I pray for you all, my prayers are always joyful because of the part you have taken in the work of the Gospel from the first day until now" (Phil. 1:3-5). I want to focus on three words here: thanksgiving, remembrance, and partnership.

St. Paul always builds on thanksgiving—even here when he was writing from prison. Christians who are thankful receive life as a gift. You can discover that even when bad things happen, you are able to grow closer to Jesus Christ and to know His will. So life is not all about self: It is about responding to what God has given us in His love.

Christians should be remembering persons. What you remember easily makes

you into the sort of person you are. Musicians remember tunes; cooks, recipes; businessmen, figures; and Christians, Jesus Christ. I hope we shall remember today and you—your prayers and your devotion, the way in which you have rebuilt your Church.

When the early Christians remembered Jesus Christ, they remembered first the way He cared for everybody and made them feel they really mattered. Christians remembered also how He took the negatives—violence, sickness, even death at the last—and used them to increase goodness in the world. They remembered that He gave people hope. Above all, they remembered Jesus Christ risen from the dead—not a figure in the past, but in the present. And that's why in remembering Jesus Christ, we, too, can be caring people, people who change evil into good, people of hope. This is the Gospel we all share.

Partnership. St. Paul said, "We have a partnership in the Gospel." In a partnership, one does not dominate the other; the two are equal and share their gifts. That's why we have a British expression of the Gospel and you are building a Chinese expression of the Gospel. But it is the same Gospel, and we are partners.

A long time ago, about the time the first Christian brought the Gospel to China, someone brought the faith to our country, Britain. This man became the first Archbishop (St. Augustine, who arrived in England in 597 and died in 604). I am the 102nd, so you see that is a long time ago. But the wise man who sent him to England gave him some good advice: Teach them the essentials, but don't worry too much if their customs are different from

ours. Let them follow their own customs.

Now you know and I know that in the spread of Christianity around the world, that good advice has not always been followed. Of course we are grateful for those who brought us our Christian faith, but these are days when we need to work for partnership, and that means Jesus Christ is the face of God in every face in every country.

So these are the reasons why the thoughts in my heart will remain long after this afternoon. When I remember you, I will be able to say, "I thank God for our partnership in the Gospel."

It is not for me this afternoon to give you advice although in our conversations on other occasions I hope we will be able to give each other advice as Christians do in partnership. But fortunately in that same chapter, a little later, St. Paul says three things which may help us both:

First, "This I pray, that your love may grow in knowledge and understanding." We all have to strengthen the foundations of our faith so we can give a reason for it.

Second, "I pray you may be sincere"—that is, that you may be a genuine, not a false, artificial, or parading Christian.

Third, "I pray that you may bring forth the fruits of righteousness. . . ." By that he means that in the community, in the country in which you live, you are known for assisting that country in the things of love and patience.

So I pray that together—you in your country and we in ours—we may be good Christians and that we may grow in partnership so we may help each other.



# Feasts for Feast Days

BY VIRGINIA RICHARDSON

February 13  
Absalom Jones

The Episcopal Church makes provision to honor saints other than those with beloved, familiar names. Included in the new calendar are some that may not be well known to us. One is Absalom Jones, the first black man to be ordained a priest of the Episcopal Church.

Jones was born on a plantation in Sussex County, Delaware, in 1746. Because he was a slave, the only education available to him was what he could gain for himself. With a speller, primer, and New Testament purchased from tips earned as a house servant, he taught himself to read, and he developed a love of learning that was to stay with him the rest of his life.

When he was 16, he lost his family and the only home he'd ever known when he, his mother, brothers, and a sister were sold separately. His new owner, a shopkeeper, took him to Philadelphia.

In the 1760's Philadelphia was a burgeoning city of over 20,000 well on its way to becoming the largest in the colonies. It was a center of learning and culture as well as of trade and industry.

Jones worked for his owner during the day and at night attended a Quaker school for blacks. In 1770, though himself still a slave, he married and purchased his wife's freedom through wages he earned at night. He also earned enough to buy a house and land and, in 1784, his own freedom.

During these years Jones had been affiliated with St. George's Methodist Episcopal Church where he served as a lay minister for the black members of the congregation. In 1786 he was joined in this work by Richard Allen, who had also recently purchased his freedom.

The next year, because black member-

ship grew rapidly due to their evangelistic efforts, St. George's instituted a strict policy of segregation. One morning, without notice, Jones and others were ordered to move from the seats they normally occupied to the balcony of the church. After opening prayers, the blacks, led by Jones and Allen, walked out of the church in a body. They later formed the Free African Society, an organization dedicated to the welfare of free blacks, and the first all-black church in the country.

Over the years Jones became a familiar figure in the city as he made wide and constant rounds of visits, always ready to aid the oppressed and distressed, black or white. In 1793 Philadelphia was ravaged by a devastating yellow fever epidemic in which between 4,000 and 5,000 people, one-tenth of the city's population, died. Jones led many of his people to minister to the sick and bury the dead. Later these acts were honored by an official commendation from the city's mayor.

Differences over religious expression caused the blacks to separate. Allen and his followers founded the African Methodist Episcopal Church while Jones and his followers began the African Church of St. Thomas, opened in July, 1794. St. Thomas' then petitioned for admission to the Diocese of Pennsylvania, which convention granted. Jones was licensed as lay reader for the congregation, and, in 1795, with the requirement for Greek and Latin waived, Bishop William White ordained him a deacon. In 1804 Jones was ordained priest.

He died Feb. 13, 1818, at age 71.

To honor Absalom Jones' memory in food, serve lemon chicken from Delaware, corn fritters and greens from the south, corn bread or fresh hot biscuits, and Pennsylvania shoofly pie.

## LEMON CHICKEN

1 frying chicken, cut up  
lemons, juice only (save peel)  
2 tbs. vegetable oil  
1 tsp. paprika  
½ tsp. salt  
½ tsp. thyme  
¼ cup flour  
1 tsp. paprika  
1 tsp. grated lemon peel  
Oil for frying

Rinse chicken in salt water; dry thoroughly. In a large bowl mix lemon juice, oil, 1 tsp. paprika, salt, and thyme; roll chicken pieces in marinade until well coated. Cover bowl; let chicken marinate 6 to 8 hours or overnight, turning pieces occasionally. Preheat oven to 350°. Mix flour, 1 tsp. paprika, and lemon peel in a bag; add chicken and shake well. (Chicken will be lightly coated.) Heat small amount of oil in a skillet; add chicken and brown it over medium high heat. Place pieces on an oiled baking pan and bake uncovered about 30 minutes. Serves 4.

## SHOOFLY PIE

1 egg  
½ cup unsulphured molasses (do not substitute another syrup)  
1½ tsp. baking soda  
¼ cup boiling water  
¼ cup flour  
½ cup brown sugar  
2 tbs. butter  
½ tsp. cinnamon  
¼ tsp. nutmeg  
Pinch ground cloves  
Pinch ground ginger  
Pastry for a 9-inch pie  
Whipped cream

Preheat oven to 400°. In a bowl beat egg until it is light and foamy; beat in molasses. Dissolve soda in boiling water (this will foam); whisk water into molasses mixture. In another bowl combine flour, brown sugar, butter, and seasonings, blending with a fork until mixture resembles fine crumbs. Cover bottom of uncooked pie shell with one-third the flour mixture; pour half the molasses mixture over it. Add another third of the flour mixture and spread it evenly; pour remaining liquid over that. Top with remaining flour mixture. Bake pie at 400° for 10 minutes; reduce heat to 325° and bake for 25 minutes or until filling is firm. Serve warm with whipped cream.

## How valid is tithing?

Continued from page 8

that isn't a minimum standard. This is fine with me, but what then is the point of drafting the resolution in the first place? Why erect a standard and then explain it in such a way as to make it a non-standard?

If, on the other hand, we take the resolution to mean what it says, we are stuck with disregarding legitimate differences in people's ability to give. To quote that this is in fact occurring, let me show from a piece produced by Seabury Professional Services under the cover of a stewardship packet: "Now the amount in the tithe column may seem out of reach for you, but you ought to know that many Episcopalians—some in your own circumstances—do tithe their income in support of God's work in the world. They manage to make ends meet, even in these unpredictable times, and in so doing they earn a surprising sense of personal reward. How do they do it? ... It takes planning and dedication."

How do the authors know my circumstances? Their point is circumstances are irrelevant in regard to tithing! The phrase, "They manage," suggests a subtle intimi-

dation, the opposite of the biblical concept of grateful and free giving. The implication is if you just planned better, were more committed, you could do it, too.

Planning and dedication may be required in order to tithe, but some people may be able to tithe without either. Some people may need much more planning and dedication to give 5 or 2 percent than others need to give 10 or 20 percent.

By making the tithe the standard of giving, the Church opened the gates to such ethical and theological insensitivity as this. By trying to get more money to help the poor, the Church unwittingly lays a burden on her own poor.

By erecting a standard that is unreachable, we cut people off from equal participation in the body. If being a good and faithful steward is defined in terms of 10 percent of total income, then those who are legitimately unable to give that much are stuck with being labeled unfaithful stewards. I think the equation is unfair, untrue, and contrary to the mind of Christ.

Pat Barker is a lay assistant at St. Mark's Church, Jonestown, Ark.



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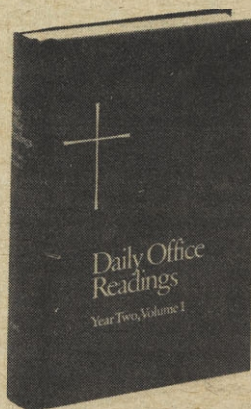
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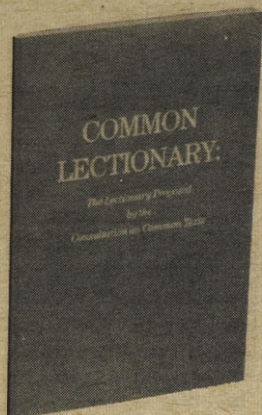
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## PASSING IN REVIEW

with  
**NANCY J. CASSEL**

The Episcopal Church is a thinking person's Church. It encourages us to inquire, to decide for ourselves what we mean when we say, "I believe." The danger is we may use the intellectual exercise as a substitute for simple faith. We may intellectualize until heaven freezes over to avoid confronting the really painful questions. For those who find the most clearly reasoned arguments are sometimes useless at the gut level comes Lewis B. Smeades' *How Can It Be All Right When Everything Is All Wrong?* This is a book about some gifts of grace—such as hope, wonder, and forgiveness—that have been given to people who struggle, doubt, and are frustrated. Smeades doesn't give answers or explanations or even try to define grace, but he does show us some ways to experience it. For me the book was a gift of grace, arriving when I most needed to be reminded that Christianity is about joy and hope. It helped me open my clenched fists and turn things back to God.

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

**Yougga Finds Mother Teresa: The Adventures of a Beggar Boy in India**, Kirsten Bang, translated by Kathryn Spink, illustrated by Kamma Svensson, paperback \$7.95, Seabury Press, N.Y.

His parents sell Yougga, a crippled boy, when they need money. As the story unfolds of his passing from owner to owner and traveling from his small village to the holy city of Benares and then to Calcutta, the reader learns about the customs of India and the life of the poor there today. For Yougga, being a professional beggar in Calcutta is terrifying, but a chance encounter with Mother Teresa provides the key to his freedom. The glossary is an asset to this unpreachy book for children.

**Exploring Nature with Your Child**, Dorothy Shuttlesworth, paperback \$9.95, Winston Press, Minneapolis, Minn.  
In paperback for the first time, but with a non-smudge substantial cover, this is a 240-page trip through nature complete with both color and black-and-white photos.

**Harper's Encyclopedia of Bible Life**, Madeleine S. and J. Lane Miller, paperback \$10.95, Harper & Row, San Francisco, Calif.

In a 400-page book illustrated with charts, photographs, and drawings, the Millers tell in a marvelously readable style about the world of the Bible, the life of biblical people—food, clothing, medicine, family events, holy days—and their work—in farming, the professions, soldiering, and industry. Refer to it for specific information or, better yet, sit down with it for a good, long read.

**The Bones of St. Peter**, John Evangelist Walsh, \$15.95, Doubleday, Garden City, N.Y.

When in 1939 the Vatican decided to alter the crypt below the central aisle of St. Peter's Basilica, workmen discovered several tombs below the floor, and the temptation to try to learn more about St. Peter's death and burial—traditionally under the high altar—was compelling. In 1941 an archaeological team began uncovering a veritable underground city—with mausoleums and streets and graves and walls adorned with graffiti. Part of the challenge was to identify the graves, part to identify bones, part to decipher the graffiti, not initially recognized as an important clue—all while World War II went on around the work. The book reads like a whodunit. Who buried St. Peter and exactly where?

Why in a pagan graveyard? Why was there a 2,000-year conspiracy of silence? And what about the skull at the Church of St. John Lateran? A good mystery story, complete with missing body, both bumbling and imaginative detectives, and a number of red herrings. —A.M.L.

**Christian Churches of America: Origins and beliefs**, revised edition, Milton V. Backman, Jr., \$17.95, Charles Scribner's Sons, New York, N.Y.

A guidebook to the history, development, and distinguishing beliefs of the Roman Catholic Church, Eastern Orthodox, Lutheran, Presbyterian, Congregational, Reformed, Episcopal, Methodist, Baptist, Society of Friends, Unitarian Universalist Society, Church of Christ, Latter-day Saints, Disciples of Christ, Seventh-day Adventists, Watch Tower, Church of Christ Scientist, Holiness-Pentecostal movement, and the Charismatic renewal and Evangelical resurgence.

**What Are They Saying about Papal Primacy?** J. Michael Miller, paperback \$3.95, Paulist Press, Ramsey, N.J.

One need look little further than the Pope's recent trip to Poland to recognize the power of the papacy today. Here Miller considers the Roman, Lutheran, and Anglican traditions surrounding papacy. Though no agreement on the nature of papal primacy has been reached, Miller says "an increasing number of Lutherans and Anglicans accept the papacy to be in accordance with God's design for His Church." —J.M.F.

**Portrait of Jesus?** Frank C. Tribbe, \$19.95, Stein and Day, Briarcliff Manor, N.Y.

Is the Shroud of Turin the cloth in which Jesus was buried? Frank Tribbe, an attorney, using "materials and reports available to the public," has brought together a wealth of material on the Shroud of Turin and written comprehensively of historical research, scientific investigations, and religious insight into its authenticity. Tribbe suggests readers evaluate the evidence as jurors, but he himself is convinced.

—A.M.L.

**Quest: A guide for those involved in the search for a bishop**, Charles R. and Lynne Wilson, paperback \$4.50, Jethro Publications, Box 10 Creek Rd., Frenchtown, N.J. 08825.

Based on an 18-month research project on bishop search/election practices in the Episcopal Church sponsored by the House of Bishops' Committee on Pastoral Development, which subsidized its publication, this is really a committee report, not a book. It offers, however, models and screening, nominating and interviewing helps as well as a profile of a bishop. —J.M.F.

**New Possibilities for Small Churches**, edited by Douglas Alan Walrath, paperback \$7.95, Pilgrim Press, New York, N.Y.

"The art of pastoring is making the most of the natural rhythm of the congregation. . . . Sensitive pastors can find the rhythm and learn the tune. . . . Like fiddlers of the worship, [they can] take a well-known tune and help the people want to dance." Pastors aren't all that's necessary to make a church—location is a big factor, says contributor Carl S. Dudley. This collection also contains selections on worship, the ethnic/minority small church pastor, women in ministry, and judicatory interventions. —J.M.F.

**Into the Whirlwind: The future of the Church**, John Shelby Spong, paperback \$11.95, Seabury Press, New York, N.Y.

We live in a period of revival of religious nostalgia but need to face the interdependence of a world where tribal distinctions are fading, the Bishop of Newark says in this review of the theology, the sexual revolution, evangelism, and the shape of the Church to come. "Life as well as truth will only be found in tension," Spong says and urges "radical honesty" for the future because "to be dishonest. . . is to be religiously manipulative." —J.M.F.



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## Diane Conrad: Getting her hands dirty



by Lance Woodruff

In 1976 Diane Conrad was ready to leave the Episcopal Church. Traditionally-oriented in faith and practice, she opposed the ordination of women and revisions to the 1928 Prayer Book. Unresolved, her anger festered and grew. She sought solace in a cursillo in 1977.

To her chagrin, her assistant spiritual director was a woman, a seminarian intending to become a priest.

"I was determined to trip her up," Conrad confesses. "I was so angry that I stood at the Eucharist with my hands clenched, ready to pop God in the nose."

Instead, something magnificent happened to Diane Conrad. Her world expanded.

"In my anger I opened myself to God, and He became very much a living presence," she explains. "It was a *metanoia*, a conversion. I encountered the Christ very, very fully in that cursillo, and everything changed."

A year later Conrad presented the seminarian for ordination.

And the Prayer Book? "I'm so glad that the Prayer Book is changed. It is both more catholic and richer in Anglican tradition."

What's more, she heard a call to ministry herself, and the person who has made

the biggest difference in Diane Conrad's personal journey is the woman she was going to trip up.

Diane Conrad was trained in the three-year School for Deacons program of the Diocese of California, but she ministers in the neighboring Diocese of El Camino Real where the role of the permanent deacon has been viewed with ambivalence. She is not yet ordained but expects to take that step in the future.

Conrad's work in San Jose's Santa Maria Urban Mission, where she is associate director, is reflective of a growing servant ministry nationwide. "The Church belongs down here where the darkness and pain are," she says. "Servants need to get their hands dirty."

"Down here" is sort of looking into the eyes of Christ," she muses. The drunks and derelicts on the street corners, those who wander the streets, mothers seeking food or clothing or someone to listen, children looking for joy. "We offer a place of refuge, hope."

Her work is by necessity that of a social worker, but it is different from—and more than—that of social worker. It is a work of faith and spirit. "When I help someone with social services, I also pray for him or her. It isn't enough only to give; I must give with a prayer. My prayer may be silent, voiced only in my inner calm, but it must be done."

Does the Church need more deacons? More servant ministers? Some observers think deacons should remain confined to liturgical service while others think the diaconate is used as a relatively easy side door into the priesthood.

Diane Conrad says there is need, and she affirms the integrity of the permanent diaconate as an order. "I am not called to priesthood." But she also affirms the role of the deacon in relation to the liturgy. "The minute the deacon dismisses the people with the charge to do the work that God has given us to do, the liturgy continues"—into the marketplace of life.

And so, "I am a part of the Gospel, the liturgy. . . . We are called to go out. What else is there to do?"

Lance Woodruff is an Episcopal layman and writer/photographer who has lived in Ohio, Saigon, and Bangkok and now in San Francisco.

## Heidi Hawkins: Tentmaking in Peru

by Heidi Hawkins

I had graduated from Wheaton College, an Episcopalian with an interest in missions and a degree in elementary education, and in February, 1980, I stood at the threshold of a whole new world, a world to which God had opened the door. A missionary with SAMS (South American Missionary Society of the Episcopal Church, Inc.), I was going to Lima, Peru, to share with Lis Morrison, a SAMS-UK (United Kingdom) teacher/missionary in a Community House being begun by the Anglican Church in a shantytown of the sprawling capital, a city of close to 6 million people.

Each Protestant denomination working in that predominantly Roman Catholic country had a quota of missionary visas. Because the Anglican Church had used its limit, I applied for a position—and was accepted—as a third-grade teacher at Roosevelt School, a private, English-speaking school in Lima affiliated with the Peruvian government.

The students I taught (50 percent Peruvian, 30 percent North American, 20 percent Third World nationals) were mostly the highly motivated and eager children of business people and diplomats.

Although I had thought that in this secular school, which discouraged any religious expression, my Christian witness would mostly be by action and example, God opened the door for an after-school children's Bible Club in a nearby home. I developed friendships with some of the teachers, and later a small group of us began meeting weekly for after-school Bible

study and more frequently for prayer. School, my secular job, became a ministry.

Lis and I began a Sunday school, then youth meetings, and gradually adult Bible study. One exciting responsibility was introducing people to a personal relationship with the living Christ. Although most people have a deep-seated "fear of God," in order for them to understand the love of God, a real encounter with Christ is necessary. When that happens, the transformation of lives is awesome to behold.

Such was the case with Ysela, our 12-year-old neighbor. This young girl received Christ, and over the months her growing relation with Him and the power of the Holy Spirit in her life caused her to become a witness for Christ in her neighborhood and school where she recently had the opportunity to speak to a group of 500 students. Once hurting and afraid, this dynamic, freed-in-Christ, now 15-year-old recently told me that one day she will tell "all of Peru" about Jesus! To see the transformation in Ysela's life was one of my greatest rewards.



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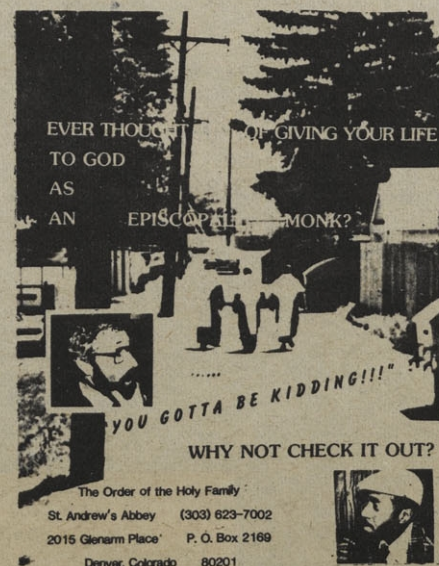
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# Have You Heard

## WINNING WAYS

The man for this season at St. Paul's College, Lawrenceville, Va., is football coach Dan Antolik, who led the 1983 squad to its first winning season since 1965 with a 7-3 season which also set the school record for wins. St. Paul's has almost 20 percent of its male students on its roster of players, the highest percentage of any school—and it is the smallest school—in the Central Intercollegiate Athletic Association. Antolik is the only white football coach in the black school conference. This season was quite a turn-around for a team that had only won two games in the previous two years.

## S.O.S.

Did you know we've just passed the 100th anniversary of S.O.S.—not the distress signal, but the self-opening sack or brown bag? We learned that when we received an announcement and samples of Christian Lunch Bags—brown lunch bags printed with inspirational messages, Bible verses that don't "provoke doctrinal disputes," or biblical scenes for children to color. The "Take the Lord to Lunch" promotion is the brainchild of born-again public

relations man Paul Lambert, who conceived the idea as he held a jetliner's air sickness bag which sported an ad for color film. From film advertising to evangelism-over-lunch was a simple step for Lambert, who says he is always thinking of ways to spread the Gospel. "The lunch bag was a natural."

## DEFENDER OF THE FAITH, PLUS SOME HOPE AND CHARITY

Readers of *The Episcopalian* may remember Kathleen McKee's 1978 battle to secure veterans' benefits for women like herself who had served in the U.S. Army Signal Corps during World War I. McKee, 85, is at it again. When vandals threatened old St. Margaret's Church, Hibernia, on Fleming Island, Fla., she held 11 teenagers at bay with a pitchfork until police arrived. In McLean, Va., a theft was handled in another way. After altar silver valued at \$9,000 was stolen, the Rev. William Meyers asked parishioners to pray for the heart of the trespasser to change. The next day the silver, in a brown paper bag, was left on the doorstep of St. Mary's Church, Arlington, with a note: "Please return to rightful owner."

## CAN YOU TOP THIS?

Alan Dewees is now in his 73rd year as a choir member of Church of the Epiphany in the Germantown section of Philadelphia, Pa. He started on Sunday, May 8, 1910. The organ was a Kimball, hand-pumped, and the Hymnal was the red-bound Tucker. Dewees has sung at everything from soprano to bass where he has been comfortable for many years. He now also serves as rector's warden at Epiphany.

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