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EPISCOPALIAN

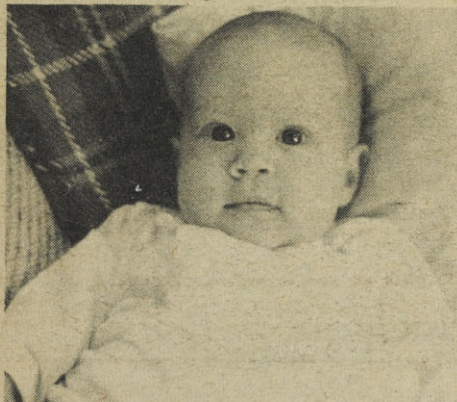
Worship: An expanding faith story

John Spong traces the roots of worship through intermingling layers of tribal history, holy people and places, and special revelations, **PAGE 8.**

Opening Windows

For Lenten reading, review the value of solitude; gain insight into racism with Jonah's aid; encounter love at Checkpoint Charlie; and share a photographer's flash of insight in the dark, **PAGES 22, 23.**

To Shelley with love



In Washington state and North Carolina parishes rally to the aid of a little girl with a big problem, **PAGE 15.**

Old Testament women

Sarah, Eve, Abigail, Mahlah, Hoglah, and Tirzah come to life in Thomas John Carlisle's poetic glimpses, **PAGE 10.**

Fighting Hunger

In Idaho, a gleaning project gives "leftovers" a new meaning, **PAGE 12.** Arizona has a statewide effort to combat hunger, **PAGE 13.** And a presidential commissioner questions hunger's scope, **PAGE 6.**



Maude Callen gets national honors

Eighty-five-year-old Maude Callen has been named recipient of United Way of America's 1984 Alexis de Tocqueville Society Award in recognition of 60 years of service to her community.

"Miss Maude," as she is affectionately known throughout the Berkely County, S.C., area she has served since 1923, originally came as an Episcopal Church missionary under United Thank Offering auspices. She continued the work until 1936 when the county health department hired her. As a public health nurse, Callen instructed others in nutrition, homemaking, pre-natal care, and birth control, and by 1951 she had almost total responsibility for several thousand rural and swampbound individuals.

A recent honorary doctor of humanities degree conferred on Callen by Clemson University cited her for serving the people

of Pineville whom she "birthed, nursed, comforted, sometimes clothed and fed, and even taught to read."

Dr. W. H. Lacey, former director of the Berkely County Health Department, says, "She has been to homes where it was impossible to get by wagon. She had to cross ditches and creeks by foot on logs. The Maude Callens of this world do not fade away; they just keep on and on with their magnificent work and dedication to the sick and suffering."

And keep on she does. Callen, a member of Church of the Redeemer, Pineville, retired in 1971, but she is now volunteer manager of one of three senior citizens' nutrition centers in the county. She delivers meals to the homebound—many of them younger than she—in her 13-year-old car.

Born in Quincy, Fla., Callen was one

of 13 girls. Orphaned at age 6, she then lived with an uncle. She was graduated from Florida A & M and then took nurse's training at Georgia Infirmary in Savannah.

A 1951 *Life* magazine profile cited her as doctor, dietician, psychologist, bail-goer, and friend to rural Berkely County residents, and after the story appeared, she received donations from people throughout the United States. With the \$27,000 she received, she built a modern clinic, the first of its kind in the county.

Eugene Smith, the *Life* photographer who did the photo essay, said Callen "is near the pure ideal of what a life of affirmative contribution can be."

Callen has also been featured in a 1983 episode of *On the Road with Charles Kuralt*.

United Way will present the de Tocqueville award at its annual Volunteer Leaders Conference in New York City on April 30.

inside

J. Barrie Shepherd: 'Can we Christians still be surprising?'

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World News Briefs



PHILADELPHIA

The American Friends Service Committee here has released a report charging the U.S. Government with approving commercial export of \$28.3 million in military technology to South Africa over the last three years, violating a 1977 United Nations arms embargo which the U.S. supported. The report states that the exports were components, sub-assemblies, and technology rather than completed weapons systems. Even though listed for civilian use, the equipment has military applications, and the State Department has, according to the report, acknowledged that the products are on the banned list.

GARDEN GROVE

St. Anselm's Church in this California town has 42 new members, 37 of them Vietnamese refugees baptized early in January after three years of preparation by Dr. Duc Xuan Nguyen, a candidate for holy orders. The parish provided the sponsors for the Vietnamese, who comprise the core of the Vietnamese congregation. Duc is forming in conjunction with St. Anselm's and the Diocese of Los Angeles.

WASHINGTON

Two years ahead of schedule, Washington Cathedral has finished paying construction debts incurred in the 1970's. A capital campaign far exceeded its goal and raised \$16.5 million of which \$10 million went to pay the debt's principal and interest, \$3 million for further construction, \$1.5 million to endowment, and \$500,000 for campaign expenses. Almost 5,000 persons contributed to the 1979-82 campaign.

GENEVA

The Rev. Robert Cuthbert Mackie and the Rev. John Coventry Smith, both leaders of the 20th century's ecumenical movement, died within days of each other. According to a report from the World Council of Churches here, Mackie died in Edinburgh, Scotland, on January 13. He had been associate general secretary of the Council from its formative stages in 1939 until 1955. Smith died near Philadelphia, Pa., on January 15 while discussing the most recent World Council Assembly with a Bible class. Smith was a member of the Central Committee, 1961-75, and a president, 1968-75.

CINCINNATI

For the 28th time since 1965, members of the Episcopal and Roman Catholic Churches met in the officially sponsored Anglican-Roman Catholic Consultation. At the group's recent meeting here, members welcomed new co-chairmen—Bishop Theodore Eastman of Maryland and Roman Catholic Bishop Raymond Lessard of Savannah, Ga. The group discussed theological issues and planned for a meeting in New York City in December at which they will discuss "mutual recognition of ministries." Despite the presence of an ordained Episcopal woman member, the Rev.

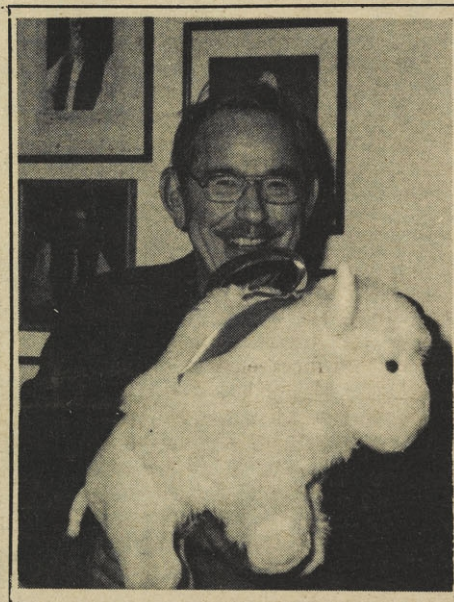
Eleanor McLaughlin, the Consultation has had no serious discussion of women's ordination.

SCRANTON

St. Luke's Church in this northeast Pennsylvania city will host the annual meeting of the Church and City Conference, May 7-9. John Mcknight, Bishop Arthur Walsley of Connecticut, and Canon Herbert O'Driscoll will lead the conference. For information, contact the Rev. F. Lee Richards, St. Peter's Church, 313 Pine St., Philadelphia, Pa. 19106. Registration deadline is April 6.

MILFORD

The Episcopal Society for the Aging, with headquarters in this New Jersey town, has announced that the week of May 6 has been designated the 1984 Age in Action Week. The Society annually produces ed-



SEE BIG TIMBER

ucational materials to help dioceses and parishes celebrate ministries for, with, and by older Episcopalians. Information and materials are available from the Society at RD 4, Box 146-A, Milford, N.J. 00848.

SAN DIEGO

An individual's right, when death is near, to begin and terminate treatment should be honored, said the diocesan convention held in this California see city. The resolution, previously endorsed by the Diocese of Los Angeles, states that "this life is not all there is," and the view that life is to be saved at any cost must be carefully weighed.

BOSTON

Famous Trinity Church on Copley Square here may gain as much as \$8 million from a successful court suit over the damage caused to the 100-year-old church's walls, foundations, and stained glass by construction of the nearby 798-foot Hancock Tower. A jury found the John Hancock Mutual Life Insurance Company was negligent in construction of the glass-walled tower. The decision in January came al-

most nine years to the day from the date the church filed suit. The insurance company is considering an appeal.

NEW YORK CITY

March 18-25 has been designated a week of worship, education, and action for the religious community to promote peace in Central America. Special events during Central America Week include commemoration of the murder of Salvadoran Archbishop Oscar Romero, March 24; a national religious convocation in Washington, March 19; and a Day of Advocacy, also in Washington, March 20. Resources for the observance are available from Inter-Religious Task Force on El Salvador and Central America, 475 Riverside Dr., Room 633, New York, N.Y. 10015.

WHITE PLAINS

The Brotherhood of St. Gregory, located in this New York city, does missionary work in Namibia and now plans, according to Superior General Brother Richard Thomas Biernacki, BSG, to establish new missionary efforts in Korea and Japan.

FREDERICKSBURG

The Rev. Peter J. Lee, rector of Chapel of the Cross, Chapel Hill, N.C., was elected Bishop Coadjutor of the Diocese of Virginia at its convention here February 11. Lee, 45, was formerly assistant rector at St. John's Church, Lafayette Square, Washington, D.C.

BIG TIMBER

Members of the confirmation class of St. Mark's Church here gave Bishop Jackson Gilliam of Montana a purple-beribboned stuffed white buffalo at the reception following their confirmation. The buffalo was appropriate because the bishop's CB "handle" is White Buffalo.

CAPETOWN

A white South African mercenary, sentenced to die for his part in an abortive coup in the Seychelles, credited Anglican Bishop Desmond Tutu with saving his life. Martin Dolinchek credits Tutu's appeal to Seychelles President Albert Rene for his release and that of his four companions and will defend the bishop "anytime." Tutu, secretary general of the South African Council of Churches, made a similar but unsuccessful appeal last year on behalf of three African National Congress guerrillas, executed later in Pretoria.

LONDON

English Bishop Michael Marshall, 47, is being called "the Anglican Billy Graham" after announcing plans to resign as Bishop of Woolwich for a teaching, preaching, and broadcasting ministry based in St. Louis, Mo. As head of the privately funded Anglican Institute at the Episcopal Church of St. Michael and St. George, he will travel around the world to provide evangelism "with a distinctly Anglican flavor." He assumes the post September 1.

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Headway must follow hope

"Christians are... prisoners of hope." South Africa's Bishop Desmond Tutu used this paradox in one of his meditations for the national meeting of young Episcopalians over New Year's weekend in Estes Park, Colo.

And well this phrase might serve us as we enter the Lenten period of the Christian's year with its opportunities for self-examination, learning, and action.

Nowhere else does Tutu's phrase apply more aptly than in the making and keeping of peace. Although we pray for peace, work for peace, and support fellow peacemakers, we seem continually frustrated by words and events that blunt our efforts. Suicide trucks, death squads, failed cease-fires, angry rhetoric, suspended talks, more warheads, more missiles. Why bother? And yet...

• The change of leadership in the Soviet Union may not alter policies in that rigid, isolated bureaucracy, but at least the rest of the world can see an old face in a new role.

• One of the west's major leaders, Canada's Prime Minister Pierre Elliott Trudeau, is now in the sixth month of a quiet, intense disarmament campaign which has led him to talks with more than 30 nations in the west, east, and Third World. He says he is trying to quiet rhetoric and test specific proposals. Chinese Premier Zhao Ziyang has praised Trudeau's efforts and urged other nations to persuade the U.S.A. and U.S.S.R. "to drastically reduce nuclear arms."

• On February 1, U.S. Senator William Bradley of New Jersey, along with Senator Sam Nunn of Georgia and Senator John Warner of Virginia, introduced a resolution calling on the U.S.A. and U.S.S.R. to set up nuclear crisis centers in Washington and Moscow staffed around the clock with modern telecommunications equipment. An idea first proposed by the late Senator Henry Jackson of Washington, the crisis centers would replace the famous

"hotline", which even today consists of a Teletype system which delivers only 30 words a minute.

• Nuclear disarmament groups, which include Churches, doctors, editors, actors, educators, lawyers, musicians, nurses, and social workers, have been joined by business people organized as Business Executives for Nuclear Arms Control (BENAC). BENAC opposes development of MX missiles and favors a bilateral, mutually verifiable freeze on nuclear weapons by the U.S.A. and U.S.S.R. With headquarters in Philadelphia, Pa., it has a membership of some 100 corporate leaders.

• Following resolutions and pastoral letters on peace and nuclear disarmament by most American church bodies, church leaders in several states have joined together to issue their own joint statements on peacemaking. Two of the most recent have come from Iowa and Pennsylvania. The Iowa message was created and signed by representatives of 13 different Christian traditions, including the Episcopal Diocese of Iowa and its bishop. The Pennsylvania statement was signed by the bishops of all five dioceses in the commonwealth as well as by some 40 Roman Catholic, Protestant, and Orthodox leaders.

• The Episcopal Church Center has prepared and released for use the first in a series of 30-second TV public service messages on peacemaking. Presiding Bishop John M. Allin and Greek Orthodox Archbishop Iakovos are featured in the first spot which is offered free of charge to television stations across the country with the help of Armstrong Information Services of New York. The programs ask each viewer to think, talk, and work for peace.

Even with these recent signs and the avowed and vocal intent of each and every political leader in the world to work for peace, we still face delay piled upon disaster. But we who follow the Christ have no other choice but to pray increasingly that headway will follow hope. —H.L.M.



In St. Mary's Roman Catholic Cathedral in Trenton, Vincent Pettit was consecrated January 28 to be Suffragan Bishop of New Jersey by (left to right) Presiding Bishop John M. Allin, Bishop Harold Robinson of Western New York, and Bishop Thomas Ray of Northern Michigan.

Allin sends team to Central America

A team of five Episcopal Church Center staff members will travel to Central America this month on a pastoral and evaluation visit.

Presiding Bishop John Allin appointed

the team upon his return from Panama, Honduras, and Nicaragua where he spent 10 days in January for the consecrations of Bishops James Ottley of Panama and Leo Frade of Honduras. He also used his time in the three countries to speak with church and political leaders.

The team members from New York City include the Rev. Patrick Mauney, overseas ministries coordinator; Marion Dawson, assistant director for migration affairs; Sonia Francis, director of radio, TV, and audio-visuals; the Rev. Herbert Arrunategui, Hispanic ministries officer; and the Rev. Charles Cesaretti, public issues officer. The Province IX secretary, the Rev. Sergio Carranza, and the Provincial representative to Executive Council, the Rev. Ricardo Potter, will join the staff members.

Following the trip, the team will report its findings to a Central American Task Force at the Church Center.

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RESPONSE TO "HOW VALID IS TITHING?"

Pat Barker's article, "How valid is tithing?" (February issue), serves to remind us that you cannot change opinions or habits by legislation. That sort of change can be brought about only through prayer and education. Articles such as this are important in keeping the discussion open until true consensus has been reached.

I take issue with the idea that because tithing is not equally difficult for all, it is not a proper standard. None of the Church's standards is equally difficult.

The man who earns his living running a golf course may find Sunday worship difficult for a great part of the year. The parishioner with severe medical problems will be unable to heed the Church's teaching regarding fasting or abstinence. That is, however, the very nature of a standard.

My experience in years of teaching tithing has been that those who find it "unreasonable" as a standard have never given it a reasonable, prayerful effort. In almost every case, regardless of income, those who have made an effort gradually to increase

the proportion of their income for God's work come to believe that tithing is a perfectly reasonable standard.

There will always be those whose best effort falls short of one standard or another. But rather than criticize the standard, we need to remember that our own best efforts are never enough unless they be strengthened with God's grace.

*Charles B. King, Jr.
Deposit, N.Y.*

Did you ever notice a pre-schooler with a coin? The child will hold the coin in a tight fist. "When I was a child, I spake as a child..." and handled money the same way. With maturity comes the realization that only in sharing what I have with others am I fully alive.

Do you remember when you learned to swim and didn't have to hang onto the edge of the pool anymore? You could strike out and know the freedom of swimming. Do you remember that thrilling experience? Tithing is the same kind of freedom. You know the joy of being free.

When I reentered the job market after

Exchange

The Episcopalian invites you to make use of the Exchange column. Send items to Exchange, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

HISTORY PROJECT NEEDS HELP

The Episcopal Women's History Project needs help in transcribing its oral history tapes. Somewhere across this country there must be a volunteer typist/transcriber, active or retired, who could fill the need with joy and enthusiasm. Please write to Jo Gillespie, Episcopal Women's History Project, General Theological Seminary, 175 Ninth Ave., New York, N.Y. 10011.

SUMMER EMPLOYMENT OPPORTUNITY

The Episcopal Camp and Conference Center (Incarnation Camp, Inc.), located in

Ivoryton, Conn., and operated under the sponsorship of a group of parishes in the Dioceses of New York and Connecticut, has openings for counselors. Applicants must be at least 19 years old and have completed at least one year of college. The camping season runs from June 23 to August 26 with opportunities for post-season work. Salaries range from \$600 to \$900 for the nine-week season. Write to Andrew Katsanis, ECCC, 209 Madison Ave., New York, N.Y. 10016.

WANTED...

Hymnals and 1928 Prayer Books. Can pay shipping cost. Write to: Treasurer, St. Jude's Church, P.O. Box 18483, Tucson, Ariz. 85731.

Old or partially used candles for work projects with the mentally handicapped. Send to: The Rev. Wayne L. Pelkey, P.O. Box 26, Spirit Lake, Iowa 51360.

St. Matthias Episcopal Church, 1404 N.W. Ave. F, Andrews, Texas 79714, is a small

a hiatus of 20-some years, I started to put 10 percent of my earnings into a separate account to give away. When the postman brought the usual pleas, the money was already there for giving. When the young people of our church are going on a retreat, I have money to help support them, too. I think it is important for young people to know that we oldies cherish having them in the parish.

Tithing is governed by attitudes, not income. Everybody has needs, I need to share what I have.

*Kirby M. Eisenhart
Media, Pa.*

In reference to the article [about tithing], no one, including God, will condemn a Christian for not tithing. With few exceptions, everything being relevant, no one can afford to tithe. Now, I challenge the author to tithe for 90 days. That person will find a miracle in those 90 days that none of us was taught in accounting or economics.

A subsequent follow-up article after 90 days would be appreciated.

*Jack D. Cranwell, Jr.
Charleston, S.C.*

How small and limited God is in the eyes of the author. And how perceptive you were for heading the article, "In My Opinion," and also by following it with an illuminating article, "Large gain for small change." That is exactly what God does with our cheerful tithe, be it ever so small.

*Nellie P. Turkiewicz
Greenbelt, Md.*

church with a tiny choir. Debbie Flach, the new organist, would like to acquire a hymn board to help the congregation.

FREE

Hope Episcopal Church, R.D. 3, Box 644, Manheim, Pa. 17545, has acolyte cottas in various sizes. Please write directly to the church.

ENGLAND-BOUND

Dr. and Mrs. James Gibson are looking for a home in the Maidstone (Kent) area of England for one year, beginning July 1, while he is on sabbatical from Houghton College. They want to be part of a lively parish that would be willing to lend basic household effects in return for service to the church. Jim is junior warden of St. Philip's, Belmont, N.Y., and his wife administers the Sunday school. They are published writers and would be willing to help in whatever way they could. If you can help, please write to Dr. James Gibson, Associate Professor of English, Houghton College, Houghton, N.Y. 14744.

The Episcocats



"Even March is too early to hold the annual parish meeting!"

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Thomas F. Krill

Can we Christians still be surprising?

BY J. BARRIE SHEPHERD



And the Lord said to Gideon, "The people are still too many." (Judg. 7:4) The name of the game, as everyone knows today, is success. . . how to win big, whatever the cost. Yet Gideon's encounter with Yahweh beside the spring of Harod, this whole alarming business of the *reductio ad absurdum*, the stripping down to sheer lunacy of the host of Israel from some 32,000 warriors to a mere troop of 300, this tells us that numbers are not the most essential thing, indeed are not at all that

important in the end.

Here is Gideon, an inexperienced youth, summoned from his family farmyard to attempt the sheer impossible. He is called to set free Israel (a constant task, it seems), Israel again a subjugated, apathetic people with no one left to lead them in throwing off the hated yoke of Midian, who has armies thick as locusts, has camels without number, like the sand on the seashore.

Gideon, however, called to action by Yahweh, emboldened by the testing of God's favor, gathered 32,000 soldiers to his side. . .

But listen! What is Yahweh proclaiming now? What is this crazy Yahweh telling Gideon to do? "Send them home, Gideon. You have brought out too many men. Send them home, or they will think that they have won it for themselves." The first thing that counts, don't you see, is commitment—not how many you have, but how much do they care.

What this tale demands is a disciplined

life, a life that is lived in the study of God, the steady, sure awareness of God's presence, God's grace, God's will, a life which moves steadily ahead through prayer, Bible study, meditation, daily deeds of witness, truth, and service, to grow stronger in the One who calls us to be His disciples.

Commitment, then, and concentration, intensity, discipleship, yes, and one more quality. Now that Gideon has his force, the battle is still to be won. What is essential now? What else is needed to rout an army with 300 men? Well, at least a sword, a spear and a shield per man, and armor, all the protection you can find. But to creep into that enemy camp and overthrow it, only one thing could bring them victory, only one weapon might be wielded with success, the weapon of surprise. . . Only a trumpet (probably a ram's horn), a jar, and a lamp made of clay. Such weapons to take on a multitude! And yet a famous general once called this Book of Judges "the best guerrilla manual ever written."

Reflections

The stratagem worked. "The sword of the Lord and of Gideon" carried the field with hardly a blow exchanged. And all through one weapon—surprise!

Have we, [Jesus'] followers today, lost that old weapon, surprise? In an age that appears so completely foreseeable, so computer-predictable, can we Christians even yet be surprising? What if we were to break right out of all the familiar molds and dazzle this darkened world again with love?

Can we yet sound forth those ancient thrilling trumpets? Can we, even now, shatter the age-old and encrusted jars of fear and caution and let the light of truth shine forth across these shadowed times?

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Florence Li Tim-Oi's ordination celebrated in England

by Douglas Brown

In London's Westminster Abbey, on January 21, a vast congregation celebrated the 40th anniversary of the ordination of Florence Li Tim-Oi, the first woman priest in the Anglican Communion.

Some 100 deaconesses, licensed lay workers, and lay readers and some 70 clergy, including many priests from overseas, attended. Thirteen English bishops, including former Archbishop of Canterbury Donald Coggan, were in the congregation as was a representative of Archbishop Edward Scott, Primate of Canada, in whose country Li Tim-Oi now lives and works. Archbishop of Canterbury Robert Runcie sent a message which called Li "an example to us all."

Bishop Gilbert Baker, former diocesan of Hong Kong, celebrated the Eucharist alone according to the Church of England Rite A. But the words of absolution, traditionally a priestly function, were said



Florence Li Tim-Oi

by the celebrant and the women and other clergy together. The elements were distributed to the congregation almost entirely by women.

The Rev. Kathleen Burn, an Englishwoman priested in the United States, read the Gospel in English, and Li read it in Chinese.

The Rev. Joyce Bennett, one of two women Baker ordained priest in Hong Kong in 1971, preached, saying that Chinese Christians, taught by the Gospel accounts of the way women ministered to Jesus and of the women to whom He appeared just after His resurrection, felt that having women serving in the Church was natural. She asked whether the Church of the west would accept this Chinese contribution to the concept of ministry, saying the Anglican Church in Canada, New Zealand, and the United States and bishops in Kenya and Uganda had followed the Chinese example.

"A fuller understanding of the mean-

Continued on page 21

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Photos by Peter Larom



Security was tight, but Archbishop Yona Okoth, above left with the Archbishop of Canterbury, was peacefully and joyfully enthroned in Kampala, Uganda, in January.

Okoth enthroned as archbishop in Uganda

by Peter Larom

In a solemn ceremony and Eucharist at Namirembe Cathedral in Kampala, Uganda, Bishop Yona Okoth, formerly Bishop of Bukedi, was enthroned in January as Archbishop of one of the Anglican Communion's largest Provinces. Uganda's President Milton Obote and Archbishop of Canterbury Robert Runcie participated in the ceremony for the Church's 4 million members.

Both Runcie and the new Archbishop emphasized reconciliation and service fol-

lowing the example of Christ. The happiness of the surging crowd gathered outside the huge, red brick hilltop Cathedral seemed a sign that Christians have weathered the storm of anguish under tyrant Idi Amin and are now ready to rebuild and rehabilitate.

But the enthronement itself, months in planning, was threatened by the killing of a British World Bank representative and of three Swiss expatriates only days before Runcie's arrival at Entebbe. Security, therefore, was tighter than usual in a country already tense with political rivalry and insecurity. Curtained Mercedes Benzes swept up the Cathedral drive with armed escorts. Police, special forces, and the army were alerted, and highly coveted invitations to the service were rigorously inspected.

Some speculated that the important

occasion would give disgruntled elements in Uganda the opportunity to embarrass Obote's government with an incident aimed not only at visiting prelates from Kenya, the U.S., and Britain, but also that might jeopardize the talks currently taking place in Paris at which donor nations are interrogating Uganda's leaders about the stability of the troubled nation.

Happily, the resounding joy of the festive three-hour enthronement was a message to Uganda-watchers that the resurgence of this potentially rich nation is truly within reach and the Church of Uganda is a beacon for the nation.

Runcie reminded thousands at the Cathedral—and millions listening throughout Uganda and, via satellite, in Britain—that the cost has been very, very heavy. The martyrdom of Janani Luwum, Arch-

bishop of Uganda slain by Amin, was recalled more than once in his 35-minute address.

Runcie especially exhorted Okoth that the throne he was accepting was not "the throne of a king... nor of a tribal chief, but that of Christ himself, and therefore you are being called to a life of love and service following the example of Christ."

Okoth responded in his charge by saying he accepted the call "to serve Him at a time when the legacy of the decade of destruction and moral degradation presents principle challenges. This is the period of the three R's—reconciliation, reconstruction, and rehabilitation."

Obote, whose efforts at trying to draw discordant elements of Uganda together have not been completely successful, called on all spiritual leaders to join in spirited nation-building.

Both the Archbishop and the President called for reconciliation between Uganda's giant denominations, Roman Catholic and Anglican. Three Roman bishops and Emmanuel Cardinal Nsubuga attended the service and luncheon following but did not participate directly. Also attending were Bishop David Birney of Idaho, representing the Presiding Bishop of the U.S.A.; Bishop Manassus Kuria and a large delegation of bishops from the Church of Kenya; the Rev. David Vail, secretary general of the Rwanda Mission Society; the Rev. Chris Carey of the Church Missionary Society; Bishop Antonious Markos, Bishop of African Affairs of the Coptic Orthodox Church; and Karl Willems of the Evangelical Protestant Church of Germany.

Peter Larom is an Episcopal priest who teaches at Bishop Tucker Theological College in Mukono, Uganda.

Hunger: How widespread is it?

by Janette Pierce

Much of the criticism of a report by the President's Task Force investigating hunger doesn't surprise Task Force member Betsy Rollins because, she feels, that criticism is based largely on "erroneous information."

Rollins runs a soup kitchen at St. Philip's Episcopal Church in Durham, N.C. She finds, when explaining the panel's recommendations and how they were formulated as she did recently at Duke University, that "everybody may not agree with us, but at least they can understand the process and what we were trying to accomplish."

"The ultimate goal is to help those less fortunate," she explained over the telephone as she helped prepare lunch at St. Philip's. She described the other panel members as "caring, sensitive people. At least the ones I got to know, and that is most of them."

The preliminary report released early in January (the 800-page final report is still not available) drew almost universal criticism from church and private agencies.

Critics cite in particular the statement that hunger cannot be documented and the recommendation that states could withdraw from federal feeding programs and run their own.

Rollins, who has seen hunger firsthand and calls it "a serious problem," says she is frustrated that it cannot be documented in either medical/clinical or in social terms. Private agencies don't screen, just feed, those who come to them, and this contributes to inexact figures. Of the 200 persons who frequent her soup kitchen each day, Rollins says, "For some this is their only meal of the day, but for others it is just supplemental." A few who come would survive without the food, but they have other needs to which the Church should respond pastorally.

She has visited Boston, Philadelphia, New York, and some of the smaller cities in the northeast and upper midwest and says they have "serious hunger problems, [but] you can't just depend on perception." She had not seen, and therefore would not comment on, a report released in New

England in February which claims to document an increase in hunger and malnutrition.

Rollins strongly supports the Task Force recommendation for a monitoring program which she believes should start with pediatricians, schools, and feeding programs for the elderly. She says this would provide the needed documentation.

During her work on the Task Force, Rollins visited Puerto Rico, which runs its own food assistance program. The visit convinced her of the value of local control and led her to write part of the report suggesting state-controlled "autonomous feeding assistance" programs. Many critics say this proposal reverses the trend of recent decades toward standardization and equality of standards. But Rollins thinks it could lead to better service and more flexibility to meet a region's varying needs.

In Puerto Rico, for instance, food assistance is given in cash and distributed according to a staggered monthly schedule. This has discouraged food stores from raising prices at the first of the month in anticipation of a rush of shoppers on assistance. Rollins favors cash over stamps because older people can then take advantage

of friends' or neighbors' offers to shop for them; this is not possible when food stamps have to be redeemed in person.

Elderly and handicapped persons in Puerto Rico need not go to an office to establish eligibility but are visited at home where workers can also offer budget and nutrition information. Simplifying regulations allows existing staff to serve more people. Rollins says Puerto Rico reduced its administrative costs, and the resulting savings could be channeled to direct service.

[The reverse would not be true under the Task Force recommendation: Administrative savings could go into direct service, but direct service funds could not go to increased administration costs.]

This kind of flexibility made autonomy attractive to Rollins. States could choose to be autonomous in distribution of food stamp benefits but stay with other federal programs, as Puerto Rico has done, or they could run all their own food assistance programs.

"But this is not a block grant where the government gives money and people write their own rules. Money for food assistance cannot go to another program," Rollins

Continued on page 21

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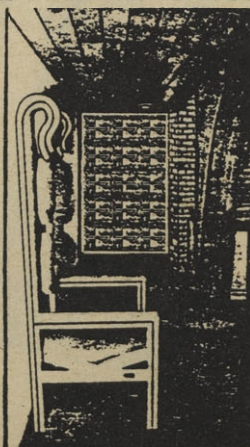
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HYMNAL PREVIEW 1982

Since its introduction in *Hymns III*, this profound Lenten hymn has met wide acceptance. The text is from *The Young Man's Meditations*, a collection of nine hymns published in 1664. John Ireland, the composer, is best remembered for his anthem, "Greater love hath no man," and "Communion Service in C." **AUTHOR:** Samuel Crossman (c. 1624-1683), born in Suffolk, England; vicar of All Saints', Sudbury, and later dean of Bristol. **SUGGESTED TUNE:** LOVE UNKNOWN, Hymns III, No. H-217. **METRE:** 66. 66. 4. 44. 4.

- 1
My song is love unknown,
my Savior's love to me,
love to the loveless shown
that they might lovely be.
O who am I
that for my sake
my Lord should take
frail flesh, and die?
- 2
He came from his blest throne
salvation to bestow,
but men made strange, and none
the longed-for Christ would know.
But O my friend,
my friend indeed,
who at my need
his life did spend.
- 3
Sometimes they strew his way,
and his strong praises sing,
resounding all the day
hosannas to their King.
Then "Crucify!"
is all their breath,
and for his death
they thirst and cry.
- 4
Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
he gave the blind their sight.
Sweet injuries!
Yet they at these
themselves displease,
and 'gainst him rise.
- 5
They rise, and needs will have
my dear Lord made away;
a murderer they save,
the Prince of Life they slay.
Yet steadfast he
to suffering goes,
that he his foes
from thence might free.
- 6
In life no house, no home
my Lord on earth might have;
in death no friendly tomb
but what a stranger gave.
What may I say?
Heaven was his home;
but mine the tomb
wherein he lay.
- 7
Here might I stay and sing,
no story so divine:
never was love, dear King,
never was grief like thine.
This is my friend,
in whose sweet praise
I all my days
could gladly spend.

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Portuguese-speaking bishops meet in Brasil

Worldwide Anglican unity and cooperation received another boost late last year when bishops of the three Portuguese-speaking Churches of the Anglican Communion met for the first time in the southern Brasil city of Porto Alegre.

The six bishops of the Igreja Episcopal do Brasil (Episcopal Church of Brasil) acted as hosts for the sessions which included Bishop Fernando da Luz Soares of the Lusitanian Church of Portugal and Bishop Dinis Sengulane of the Diocese of Libombos, Mozambique. Bishop Elliott L. Sorge of Easton, formerly Bishop of South-Central Brasil, attended as a representative of the Episcopal Church, U.S.A.

The overall purpose of the gathering was to strengthen the role of each Church

as a partner in mission. Planning for Christian education took much of the participants' time because the 1983 Church School Missionary Offering of the U.S. Church had been designated for the Brazilian Church, which hoped to develop materials in Portuguese that could also be used in Portugal and Mozambique.

Following a display by the Brazilians of material already available in Portuguese, each of the Churches presented its educational needs. The conferees soon discovered that one common project would be difficult because of written language differences between Brasil and Portugal, high import fees in Portugal, and importation difficulties with Mozambique, a Marxist-governed nation in southeastern Africa.

The group then developed a series of projects which include preparing detailed lists of books available on all aspects of Christian education; basic texts on Anglicanism similar to the Church's Teaching Series; and booklets which would serve as primers for new members.

In other actions, the Brazilian Church

committed itself to send a priest to work in Portugal and agreed to work with Libombos on an evangelism project. The conferees also discussed the possibility of helping in other parts of the world where Portuguese-speaking people have moved. Fall River, Mass.; Los Angeles, Calif.; Newark, N.J.; and Montreal, Canada, were cited as examples.

The group asked Sorge to thank the U.S. Church for the CSMO designation and for helping to make this historic meeting possible.

VANCOUVER RESOURCE

Vancouver Voices is the Rev. Charles Long's "personal report" on last summer's Sixth Assembly of the World Council of Churches. It includes the discussions, actions, and worship as well as pictures and quotes from participants. Single copies are \$2 plus 10 percent postage/handling from Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202. Bulk rates available.

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

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OUR FAITH STORY

A MANY LAYERED THING

BY JOHN S. SPONG



Worship is a uniquely human activity. Indeed, it is a primary distinguishing characteristic that separates the species Homo sapiens from other forms of life. Worship appears to anthropologists to have commenced in the same moment that human life emerged out of the vast evolutionary process. When creatures began to worship, a new level of self-conscious life, a new power of self-transcendence, was born. In short, the status of human beings had been achieved.

Human worship has varied widely throughout history. Although worship itself is not primarily an intellectual activity, the agent of change in worship is almost always the intellect for the heart cannot finally be committed to that which the mind rejects.

Ancient people responded to the natural forces within their environment, forces they could not fully understand. The sun, the moon, the earth, fire and water were all at one time worship objects. Each in some way sustained life, and hence each drew both devotion and fear from the hearts of ancient men and women. Our prehistoric ancestors viewed such things as the changing of seasons of the year, the cycles of fertility, and the relationship of the moon to the tides as religious phenomena. They ritualized them and acted them out liturgically as the content of their worship. In time, however, each of these natural forces was demystified and soon thereafter faded from their worship practices.

Worship's content was also fed by the tribal history of the worshipping people. Every ancient people had myths and sagas about the moment of their birth or the great transition points in their tribal history. Within that living history, the power of the divine was identified with special places—Sinai for the people of Israel, Mecca for Mohammed; special experiences—a burning bush, a vision in the temple; and special individuals—the ancient shaman, the revered seer, even counterculture saints such as St. Francis of Assisi.

Worship's content catches all these

themes—natural phenomena, transition moments in history, holy places, intense experiences, and holy people—and weaves them together into a faith story celebrated liturgically. Worship is and was the ritualistic way of living and reliving these moments of special revelations; yet because time and history always flow through a people, the content of their worship is never static or closed. Elements within worship and aspects of a faith story are constantly being born and dying, being blended and intermingled as separate people or tribes contact one another. Hence the content of worship grows even through such secular activity as travel, trade, commerce, war, or alliances.

In such ways even our Christian story comes into existence with many diverse elements merging into a continuous herit-

INTO AN EVOLVING, EXPANDING FAITH STORY, THE CHILD JESUS IS BORN.

age—from the ancient root of nature worship came the tradition of putting fire on our altars to open our liturgy. It is also not a coincidence that both Hanukkah and Christmas emphasize light coming into the midst of darkness and are celebrated at the time of year when the sun has concluded its relentless retreat and begins its return to a more proximate position in the northern hemisphere. Our rogation services and harvest festivals still capture liturgically the fertility cycles. Natural phenomena, albeit demystified, still find liturgical expression in contemporary practice. Our liturgy and worship also contain the history of our faith ancestors, their sacred places and heroic figures.

* * * *

Into an evolving, expanding faith story the child Jesus is born, and His life shapes that story decisively and eternally. So radically identified with God was this life that He could be understood in this faith tradition in no other way than as the Word of God incarnate or the will of God being lived out in human history. When confronted by this life, men and women discovered

John S. Spong, Bishop of the Diocese of Newark, spoke on the subject of worship at the House of Bishops' meeting in Spokane, Wash., last October, a speech from which these remarks are adapted.

that human concepts and finite minds could not find words big enough to capture the experience so they pressed the edges of rationality and exploded their earth-bound vocabulary to embrace the truth their lives had confronted.

Imagine the experience that forced Christians to say of this Jesus, "He was conceived by the Holy Spirit. Human flesh could never have produced what this life is. Here in human form is God of God, Light

BECAUSE TIME
AND HISTORY FLOW
THROUGH A PEOPLE,
THEIR WORSHIP
IS NEVER STATIC.

of Light, Very God of Very God, begotten, not made, of one substance with the Father."

But even an event as exciting and dramatic as the Christ event did not close our narrative. It merely provided us with a new way to view the past. After Easter we Christians simply looked back on the whole cycle of Israel's story and read it through newly formed eyes, making Israel's story uniquely our own.

To that story we added our interpretive myths. We who know His power understand why the world could find no room for Him—not in an inn, not in the temple, not even in life itself. Yet clearly, we assert, no earthly power could finally shut out that life for God does not halt even at the barricades that mark the edges of human mentality.

We recite the Christian experience of the life, death, resurrection, and ascension of the one we call Lord and Christ as we

GOD DOES NOT HALT
EVEN AT THE
BARRICADES THAT MARK
THE EDGES OF
HUMAN MENTALITY.

find our lives born again into His life and our spirits inflamed and expanded by His spirit. We adopt new symbols into our expanding liturgy such as the cross, broken bread, poured out wine, the waters of new birth. We establish a new meeting place, erect an altar, and we gather to reenact the drama of this divine-human life which then becomes the content of our worship. We enter a sense of timelessness when we see in Christ the past, the present, and the future all at once. "Christ has died, Christ is risen, Christ will come again," we acclaim.

At every intense experience in our faith story we tend to believe that we now have the concluding chapter, that finally we have achieved the eternal and unchanging truth, the ultimate revelation, the eternal capturing of the holy. To preserve that illusion, we literalize the words of our creeds or the ecstasy of our conversion or the symbols of our worship. But the story of the people of God is always moving, changing, incorporating, even discarding. Worship and the faith story of a people are always in flux.

NEXT MONTH

BEYOND THE MIDDLE AGES
The world in which Christians of the Middle Ages lived was small, compact, snug. God was in His heaven and all was right—or if not right, at least easier—with the world. How much of our worship still echoes that time before Darwin, Freud, and Newton? How can we sing the Lord's song in a strange land?

Have You Heard

BUT ALWAYS ON SUNDAY

Executive Council and Princeton University's Frederick Borsch tells us in his book, *God's Parable*, of his stay at an English theological college. He reports that days began with Morning Prayer. For the corporate recitation of the Apostles' Creed, the leader would intone, "I believe in God," and the congregation would recite the rest of the Creed together. The only variation in the service occurred on Lenten Wednesdays and Fridays when the Litany replaced the Creed. One chilly



PHOTO BY NICHOLAS MACAGNONE

CALL IT FOLLY IF YOU WILL, but these Episcopal nuns would probably not trade places with anyone. Their procession through New York's Times Square was to a celebration of the centennial of the Oxford Movement.

Lenten Wednesday or Friday the sleepy student leader launched into the opening, "I believe in God," only to be met with that embarrassed silence Anglicans experience when the liturgy is not going

right. The paralyzing pause was finally broken by a stage-whispered admonition: "Not on Wednesdays and Fridays."

MORE HAVE YOU HEARD
PAGE 24

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E-3

WOMEN OF THE OLD TESTAMENT



BY THOMAS JOHN CARLISLE

REAL PEOPLE

Those women were complicated. Implicated in life they were more than illustrations of one golden strand of behavior or some random moment of negligence. Job's wife is remembered for her bitter remark which was natural but not necessarily normative. Eve has unjust notoriety for apple-picking but no credit for curiosity and initiative and creativity. Noah's wife went along for the ride and kept track of the weather reports. Sarah is simply the spouse of Abraham until we observe the variety of her reactions in episodes we customarily forget or ignore.

DEAR ABBY

*Some men
are so proficient
at being a man
by some perverse
misguided definition
that they break the hearts
of women who have more
intrinsic warmth
and clear perception
of what it really means
to be a person.*

The platitudinous
the stereotyped
the hackneyed
are too easily substituted
(in our mental gymnastics)
for the singular and individualistic
the eccentric and idiosyncratic
and other invigorating characteristics
of real people
made in the heterogeneity of God.

*And such was Abigail
the wife of Nabal
who tried to save her husband
from his crude and stupid ego.
He waxed so angry
at her timely intervention
that he committed suicide
by apoplexy
and left her free
to love a David
who appreciated
her keen and clever mind
almost as much
as her bewitching beauty.*

I Sam. 25:1-42

SIDEKICKS

God freed Eve
from being completely
part of Adam
choosing to produce
prime partners
for the new enterprise.

The Daughters of Zelophehad

The daughters of Zelophehad came running up to Moses. "Your law is fabulous," they said, "but our research discloses that for the women of our land it's still no bed of roses.

"How come when a father dies, his sons by right inherit but if he has no sons, no matter how his daughters merit, the property reverts to men? Are we not fit to share it?"

Wise Moses scratched his head. "You're right as rain or snow or thunder. How I could overlook the rights of folks like you, I wonder. It's not too late to rectify my unintended blunder."

"Daughters henceforth will rate as well—providing they've no brothers. Go, Mahlah, Noah, Hoglah, Milcah, Tirzah, you be mothers. Your father's property shall stay with you, not pass to others."

The men who would have profited were clever politicians: "Suppose these women marry men from other tribes. Conditions should be attached to counteract land transfers and partitions."

"These women may marry whom they like," ruled Moses, "choose their man except that he must chance to be a member of their clan and not some son of Issachar or Benjamin or Dan."

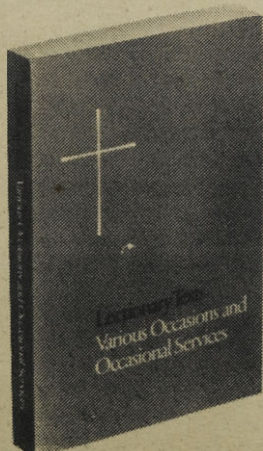
And so they won their point apart from that severe restriction which seemed to them unjust and cruel and quite a contradiction and goes to show that women's rights can be less fact than fiction.

Num. 27:1-11, 36:1-12

Thomas John Carlisle's poems are now being published by William Eerdman's under the title, *Eve and After: Old Testament Women in Portrait*.

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SMALL BYTES

HE'S NOT SLEEPING: James Thorington of Annapolis, Md., writes that all parishes contemplating a move into computerized administration should look at CompuData's Brother John system. CompuData originally developed its turnkey package for the Roman Catholic Church; however, it has proved readily adaptable to other religions and is quite suitable for Episcopal parishes. Brother John software is user-friendly with plenty of built-in aids for the uninitiated. The company provides on-site installation and training as well as constant backup and a highly skilled maintenance staff. If you're in the Philadelphia area, you can stop in at a demonstration and instruction room to meet Brother John. He's been trained to solve parish problems.

For information: CompuData, Inc., 417 N. 8th St., Philadelphia, Pa. 19123.

OF "BIBLE BASIC," a book by Bernard K. Bangley (\$9.95, Harper & Row), Charlie Shedd says, "I love this book. . . . Bringing God's word into the computer scene could be a significant contribution to many lives." A Presbyterian minister who consulted with his 17-year-old son David, Bangley has developed Bible games for the personal computer—each one ready-to-play when players type in the given instructions. *Bible Basic* contains quizzes on such subjects as "Famous Bible Women" and "People Who Met Christ" and adventure games in which the player can be Goliath against the computer's David. Advanced computer users can make the programmed games more complex by following Bangley's suggestions for additional modification. The book also teaches players to write their own programs.

WHO GETS BOOTED? Those of us lucky enough to see *The Texas Churchman* regularly enjoy its humorous "Hickory Stick" column written by Elizabeth Hollamon, headmistress of Trinity School, Galveston. Hollamon says that every conference she attended last fall had computers on the agenda, and although she is not completely sold, she agrees "that computers will be much used in the future. So what if I don't understand them? I don't understand how electricity works, or the telephone either, but my efficient use of them costs me several hundred dollars each month. They have become customer friendly." So she decided to use one of the school's word processors to edit a book she's working on. "Today I went into the computer room, ignoring the pleas of my secretary, . . . and waited patiently while I tried to retrieve 'Chap I Hickory.' It was not to be found. Exhibiting a little temperament, . . . my word processor had a little falley-down fit and erased the whole thing. I may try to appease it. On the other hand, I have a feeling it may be making an editorial comment, in which case I intend to minister to it with my lead-toed boot. User-friendly, indeed!"

HAVE YOU DISCOVERED a way to solve a parish problem with your computer or found a new source of software, or do you have information to share? Send it to us, and we'll use it in future issues of Small Bytes.



He watches his flock by night

by Susan Pierce

On the fourth Thursday of every month, like the shepherds in the Nativity story the Rev. Carl E. Giegler watches over his flock

by night as volunteer night minister at Silver Cross Hospital in Joliet, Ill. By day he is vicar of Grace Church, New Lenox.

The Rev. Kay F. Collins, chaplain and director of pastoral care, created Silver Cross' Night Ministry to provide extended pastoral services to patients and staff. Collins, an ordained Methodist elder who is on duty during the day but often returns at night, is training a corps of local parochial clergy to assist her at night.

Geigler (pictured reporting for duty) picks up the chapel office key, receives messages about possible pastoral needs and crises from the night supervisor, and dons a pager which makes him instantly accessible to anyone in the hospital. He signs in at the chaplain's office where he receives a list of patients scheduled for surgery the next day, and he visits them between 7 and 10 p.m. A census sheet of current bed locations and room numbers of all persons "in house" that evening, usually about 200, helps him plan his calls.

During his 12-hour shift Giegler may chat with a staff member, visit a patient,

or rush to the emergency room as "Team R," the crisis team, works to revive a patient. He offers his prayers for the dying, consoles and counsels family members, and acts as go-between with staff and the patient's family, often waiting long hours to assist a nurse in bringing them the news.

As night minister he is available to doctors, nurses, and technicians who need relief from the stress of their work. And the 11:30 shift rotation brings him a whole new "congregation" of staff personnel.

Giegler and other clergy who rotate on the Night Ministry team receive orientation, meals, a sleeping room, and a television for quiet times. Quarterly luncheon gatherings are held for the whole corps, each of whom must hold accredited academic degrees, be ordained, and have congregational approval. A willingness to learn the routine, an ability to keep calm, and cooperation with hospital regulations are also necessary.

Holidays are difficult for patients and staff, Giegler says. His night-shift rotation regularly includes Thanksgiving, sometimes Halloween and Christmas.

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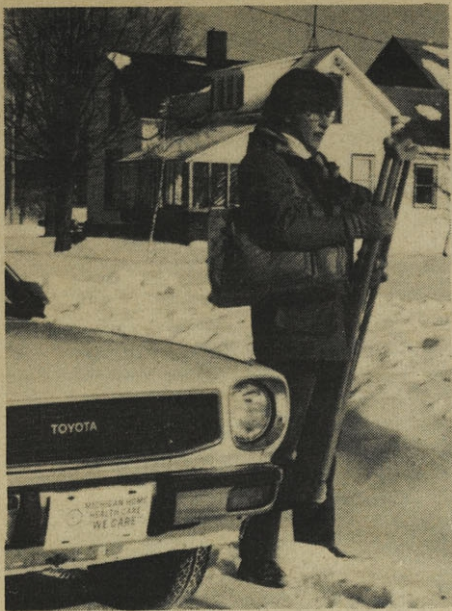
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As a nurse, she refuses to pay taxes for death

by Tom Shea

"As a rural home-visiting nurse working to support life and relieve suffering, I cannot watch my tax dollars used to destroy life," Darylene Peterson wrote Internal Revenue Commissioner Roscoe Eggers. Peterson, vestry member of Grace Church, Traverse City, Mich., has given her last two years' federal income tax to her rector's discretionary fund for the needy. "Our preparations to kill human beings in massive numbers totally contradict Scripture and the Nuremberg judgment," she wrote.

Peterson says her moral resolve was strengthened by the 1982 House of Bishop's Pastoral Letter which called for "peace-making witness" to "recover the bravery of a pilgrim people." The Pastoral also declared that "non-violent refusal to participate in or prepare for war can be a faithful response of a member of this Church."

Peterson's own pilgrimage began in 1980 after a Kerygma study of Scripture and a trip to Jerusalem. But equally important is her daily pilgrimage over hundreds of miles of country roads in northern Michigan where she visits the sick and dying. As a hospice nurse she participates with people taking their final steps of their earthly journey, and her work restores her belief she's on the right path although she admits war tax resistance is often lonely.

"When I bathe the bodies and sores of the dying, it's insane for me to pay taxes for the megadeaths planned by escalating nuclear weapons," Peterson says. She also sees the direct impact of military spending on the poverty of her patients. "One hunched-over 80-year-old told me I should only come once a week to bathe her because 'the government needs the money.'"

Another reason Peterson says she can't pay for war is her five children. "I could not pay to have my son go die to defend my life style. No more than I can pay for some other mother's son to do the same."

Peterson says we must begin to look at a civilian-based defense of non-violent non-cooperation like that practiced by the Danes, Norwegians, and others during World War II. "It's cheaper, more personally responsible. Ultimately civilian-based defense may be more effective and less deadly." But first we need some serious reflection on what in fact we are "defending," Peterson notes.

Peterson simplified her own life style and reduced her nurse's salary to minimize her tax obligation. She also offers nursing and hospice care to some people without charge in an effort to educate parishioners to a broader vision of stewardship.

Like a growing number of conscientious objectors to the military tax, Peterson has no alternatives for upholding her beliefs. Conscientious objectors to military service are recognized and can do alternative service for the public good.

One hope for objectors to military tax is the World Peace Tax Fund (WPTF) currently supported in Congress by Republican Senators Hatfield and Mathias and 47 Representatives. WPTF would allow conscientious objectors to military tax to declare themselves on their income tax returns and pay their full taxes which could be used only for governmental non-military, peacebuilding purposes.

Supporters of WPTF (based at 2121 Decatur Pl., NW, Washington, D.C. 20008) cite the colonial tradition of exempting Friends, Mennonites, and Brethren from paying for the militia. Also, the IRS currently exempts some religious groups from Social Security payments on the grounds it contradicts their religious beliefs.

Peterson says if the World Peace Tax Fund bill were passed, people like herself would be allowed to observe both the law and their beliefs. "As it is now, they get my money anyway with both a fine and interest added. But they're taking it. I'm not giving it. I cannot voluntarily pay for war."

Tom Shea is a Michigan-based free-lance writer.

"And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest, thou shalt leave them unto the poor and to the stranger." (Lev. 23:22)



Idaho churchpeople redefine 'leftovers'

by Barbara Hall

"Gleaning" is not a household word, but it is a staple in the vocabulary of those who would relieve hunger. Gleaning is the harvesting of fruit and vegetables that remain in fields and orchards after regular commercial harvesting. It can also be the gathering of excess produce from backyard gardens. And it's one of an array of human services the Idaho Hunger Action Council offers that state.

The Council was founded in 1978 on faith coupled with compelling statistics. Idaho in 1980 produced 8.9 million tons of peas, beans, lentils, plums, onions, sweet corn, cherries, apples, peaches, oats, wheat, barley, and potatoes. One-fifth of that total—or 1.8 million tons of food—was unharvested and therefore unconsumed. That same year 12.7 percent of Idaho's population lived below the federal poverty level and were malnourished. The 1982 figures estimate that 117,772 Idahoans—37 percent of them children under age 18 and 28 percent of them elderly—were hunger victims.

Wanda Michaelson, a former VISTA volunteer in the Boston, Mass., area and wife of the Rev. Peter Michaelson, rector of Holy Nativity Church, Meridian, Idaho, directs the Council whose gleaning program now encompasses 500 volunteers, most themselves low-income persons, who last year collected more than 100 tons of

food for approximately 1,000 people. Idaho's program was patterned on similar efforts in Oregon, California, and Washington.

Trained gleaners typically work in teams of five once they have reached formal agreement with donors. Idaho's "Good Samaritan" Law assists the program because it offers growers liability protection. The growers can take tax deductions for their contributions, and the Council helps them with the process.

The gleaning project is one of a network of services—emergency food, lunches for children in day care centers, and democracy education—run by the Hunger Action Council, which began as a statewide organization of local food pantries which found they couldn't solve some of their problems at the local level. The Presiding Bishop's Fund for World Relief has helped with grants, and the United States Catholic Conference funded the democracy program which includes voter registration. Now the Council hopes to establish a central surplus food clearing house.

"Adequate food is a basic need," says Michaelson. "What we do is biblical. If you see a person hungry and suffering, you have to respond in some way if you're a Christian."

"I know well and good that some people don't want to know there's hunger out there. But the food pantries in Idaho are inundated. They aren't able to keep up with the numbers of people in need."

Barbara Hall, who has often written for *The Episcopalian*, is a free-lance writer who lives in Brooklyn, N.Y.

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Following St. Martin's example in Arizona

by Ruth Rolf

For Mayor Margaret Hance of Phoenix to ask Bishop Joseph Heistand of Arizona to head a committee seeking shelter for the homeless who slept under an inner city bridge was not unusual. The mayor, a lay reader at Trinity Cathedral, was acquainted with the bishop's efforts to sustain the strong outreach of the diocese's many Episcopal parishes and service agencies.

Too many of the "new poor," the victims of inflation displaced by a changed economy, now live in fields and tunnels. Joe, 48, for 14 years a mechanical maintenance man in another state, earned \$24,000 a year. An economic shift made him expendable, and he hoped to find work picking oranges in Arizona. He said a prospective employer asks, "Where can I reach you?" When he answers, "Under the bridge," they don't go for that. Nobody comes looking for you under a bridge."

Arizona's Episcopal Community Services operates more than a dozen programs throughout the state.

In a seamy section of Tucson, some 100 miles southeast of Phoenix, a \$4,000 United Thank Offering grant has helped St. Martin's Center broaden its original feeding program. The volunteers who prepared 250 meals seven evenings a week discovered that the hungry people who came to them were unable to find other kinds of help. Now St. Martin's also has a clothing bank, medical services, and job referral.

"I thank all you people of St. Martin's for caring about us" was one diner's message carefully written on a scrap of paper.

Another said: "When I'm out there [on the street], I feel like a bum. But in here I feel like a human being."

Perhaps most touching was the wistful question from a third: "Am I allowed in your church?"

St. Martin's Center is not named for a parish or church. St. Martin de Porres (Lima, Peru) had an Indian mother and so was not permitted to be a Dominican monk. As a lay brother he worked humbly in the monastery and is always shown with a broom. St. Martin, only recently sanctified, is famous for feeding the poor.

Nancy Bissell, volunteer coordinator of the facility, reported in March: "We learn we are feeding men and women who are trying to cope with severe economic distress. Some are long-time Tucson residents, others on the move. Some are newly unemployed while others have sought work for a long while. Some are victims of alcohol or mental illness.

"Everyone comments on the cheerful atmosphere here and the qualities of human compassion. The diners shed some of their troubles in the hour with us. We on the other side are changed by participation with them."

Last June, Bissell reported complaints from neighbors and nearby merchants who claimed undesirables were attracted to the area. After meeting merchants, neighbors, City Council members, representatives of the mayor, police, and a coalition of citizens, she wrote: "An adjacent vacant lot where diners might wait was made comfortable with shady ramadas, a magazine rack, a portable toilet, and water fountains. We increased security to three paid guards who supervise outside the building as well as inside and see that diners don't loiter out front after 6:00 p.m. We maintain regular contact with the officer who patrols our area."

The area has been zoned for bars, motels, auto repair shops, topless dancing and liquor stores, and St. Martin's has had a few unpleasant incidents, but Bissell now reports "unqualified success. We have the Council's endorsement and a cordial relationship with the City of Tucson Department of Operations which lends us tools.

Continued on page 21

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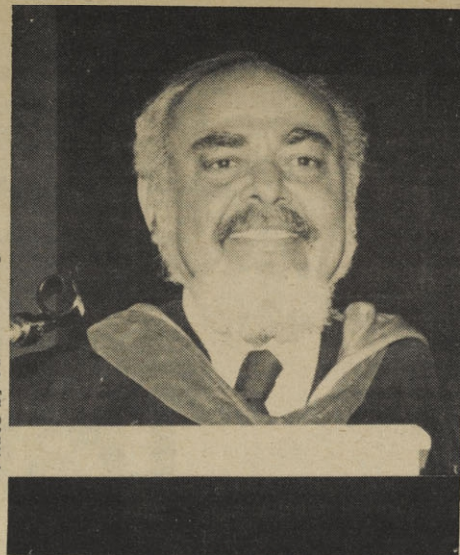


Photo by Andrew Aronson



At Hobart and William Smith Colleges, Dr. Charles Lawrence, left, praised Martin Luther King. At St. Paul's College, Bishop Desmond Tutu received a citation from Mayor E. Norborne Doyle for his contributions to humanity.

Two churchmen visit Episcopal colleges

by Jane L. Fleming and David S. Kassnoff

Dr. Charles Lawrence is pleased to find students who are prepared to challenge some of the things he has to say, he remarked on his visit to Hobart and William Smith Colleges in Geneva, N.Y., where he lectured in mid-February.

In Lawrenceville, Va., 450 miles to the south, Bishop Desmond Tutu told students at St. Paul's College, "Our hope lies with young people like you."

Lawrence, president of the House of Deputies and professor emeritus of sociology at Brooklyn College in New York, and Tutu, executive secretary of the South African Council of Churches, were participating in the fifth year of the Association of Episcopal Colleges' "visiting fellows" program.

At Hobart, Lawrence helped celebrate the birthday of Martin Luther King, Jr., who "gave a fresh voice to those who strove for change. The movement has made a difference."

During his four days on campus, Lawrence participated in classes where he spoke on the relationship of spirituality and activism in the black Church and interpreted the themes of Stanley Elkins' book, *Slavery*.

Speaking as a sociologist, he said, "Slaves had no course of appeal beyond their masters, and they became the parts they played." Students argued that prominent blacks such as Booker T. Washington only pretended to play along with the stereotyped role.

Lawrence responded that he has difficulty being dispassionate about slavery. "I believe in a passionate dispassionateness

when it comes to sociological issues. After 40 years I'm comfortable with my biases, but I can't let [them] get in the way of what I'm seeing."

In Lawrenceville, Tutu told stories of David, Jeremiah, and Mary to illustrate God's calling to the young. "What if these young prophets had decided they didn't want to upset the status quo?" asked the South African bishop whose own passport has been rescinded in the past for doing just that. "What if they were overcome by their fears of being ostracized by society? What if Mary had said, 'No,' to God? Where would we be now? The change comes when we let the truth in us speak. But first we must gain an understanding of the moment."

Tutu contrasted the system of apartheid with racial divisions in this country, saying, "You tried 'separate but equal' and found it didn't work. In South Africa, the policy is 'separate but unequal' right from the beginning. It is the law."

"Each of us," Tutu told the students, "has a role which is indispensable. No one else can play it for us." He emphasized the need for a moral climate that will make collaboration with apartheid impossible. "Be as informed as you can," he advised.

At St. Paul's chapel, Tutu received a doctorate of humane letters, saying, "We black South Africans accept your degree and thank you for remembering us."

Lawrence, whose visit to Hobart and William Smith was his third stint as a visiting fellow, said he has no illusions of imparting "world-shaking influence" in his campus visits, but he noted that the "AEC visiting fellows somehow personify the relationship between their secular vocations and their faith."

Jane Fleming is public relations director for the Association of Episcopal Colleges, and David Kassnoff is news service director for Hobart and William Smith Colleges.

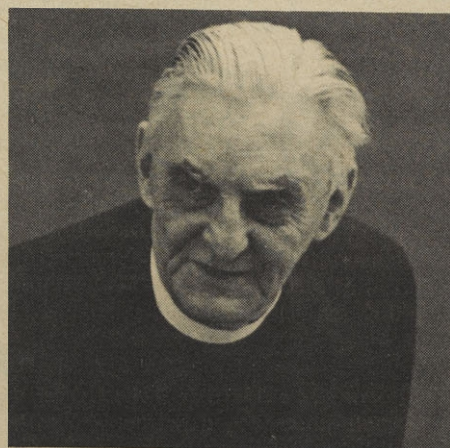


Photo by Ben Spiegel

Carolina Episcopalians forced Clemson College to withdraw a speaking invitation to Mollegen, citing alleged "popular front" involvement in the 1930's.

Mollegen, a member of Virginia Theological Seminary's faculty for 39 years, was best known as a teacher who explicated the relationship of classical Christianity to the intellectual, cultural, and social forces of modern society.

In 1976, in a tribute, Bishop John M. Krumm cited Mollegen's love of theological discussion, relating a story of a six-hour "continuing seminar on religion" which Mollegen held in the club car of a train bound from New Orleans to New York with college students returning from holidays.

An author and a popular lecturer at universities and seminaries, Mollegen was also a leading proponent of theological education for laypeople. He was founder of a lay school of theology in Washington, D.C., and served on the authors' committee for the first Church's Teaching Series.

Mollegen is survived by a son, A. T. Mollegen, Jr.; a daughter, Anne M. Smith; and three grandchildren.

A. T. Mollegen dies; taught at Virginia

"One of the most respected priests in the Episcopal Church," said late Presiding Bishop Arthur Lichtenberger of Dr. Albert T. Mollegen, who died January 22 at age 77. Lichtenberger's description of Mollegen was made in 1962 after some South

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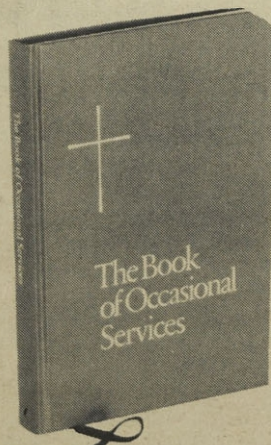
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Parishes appeal for child's transplant

by Christine Dubois

Parishioners of St. Benedict's, a small mission in Lacey, Wash., worship in the student union building of a nearby college because they can't afford to build a church. But the congregation is trying to raise \$100,000 for a baby 3,500 miles away.

Susan and Nancy McConnell were attending St. Benedict's when they learned their daughter Shelley has biliary atresia, a liver disease usually fatal for infants. Doctors say she needs a liver transplant if she is to live much beyond her first birthday.

Suddenly the McConnells were faced with the need for a staggering \$300,000 to cover surgery, tests, medicine, follow-up care, transportation, and other expenses, but insurance will cover only 85 percent or up to a lifetime total of \$200,000.

"They don't have that kind of money," the Rev. John Gibbs, vicar of St. Benedict's, says. "Who does? The only way it can happen is if other people help. And that's what I understand is our role—to help."

The congregation established a tax-exempt trust fund, and Gibbs wrote to his bishop, Robert Cochrane; to the Presiding Bishop; to the White House; to Congressional representatives; and to anyone else he could think of.

An article in an Olympia, Wash., newspaper brought a local Lion's Club donation of \$2,000 and \$333 from a senior citizens' group. A Roman Catholic family asked that memorials for their late son be earmarked for Shelley's fund. By January the

parish had raised \$12,000, mostly through individual donations. "We're nickeling and diming this thing, but we're going to make a dent in it," says Gibbs.

Last November the McConnells moved to North Carolina to be closer to relatives and medical facilities, and the family's new parish—St. Andrew's, Charlotte—took up Shelley's cause and has raised more than \$50,000.

Money is not the only problem. Shelley has been accepted on the waiting list at the University of Minnesota Medical Center to receive a liver. Her family struggles with the knowledge that another child must die for Shelley to have a chance to live. And they work against the clock. Shelley is now 8 months old.

"But we're thankful Shelley has been medically accepted," Nancy McConnell told Louise Lione in an article in *The Communicant*, Diocese of North Carolina. "In order to be medically accepted, the doctors have to deem that she would have a reasonable chance for survival. . . . As bad as Shelley's condition is, you can always look around and find somebody worse off. You can find a child that doesn't have a chance for survival."

In Washington, Gibbs sees the willingness of the people of St. Benedict's to lay aside their own concerns and work for Shelley's life as a vivid expression of the Gospel. "Our responsibility as Christian people is to support them and help them in any way we can—with our prayers and our letters. And the hard fact is they need cash."

Presiding Bishop John Allin has sent a check from his discretionary fund and asks other people to help, too.

Donations may be sent to St. Benedict's Episcopal Church Medical Relief Fund, Box 3811, Lacey, Wash. 98503.

Christine Dubois is editor of *The Olympia Churchman*.

SIMPLICITY SAMPLER

LARGE GAIN FOR SMALL CHANGE

A SUFFICIENCY OF ONE

BY DARCY JAMES

You remember Martha, the hostess with the unreliable sister. Having invited Jesus to her home, Martha found herself overburdened with a company dinner to put on the table single-handedly while her sister Mary sat blithely at Jesus' feet, enjoying the conversation.

The situation is not contrived to bring out Martha's best. She, too, would probably have preferred to join the conversation. Martha abruptly presented herself, demanding of Jesus, "Lord, doesn't it bother you that my sister has left me to serve by myself? Tell her to give me a hand."

Jesus' answer is well-known: "Martha, Martha, all these things are driving you crazy. The need is for one thing. Mary has chosen the good portion, which shall not be snatched away from her."

Through the centuries we have emphasized the devotional implications of these words—Jesus' concern about the priority of prayer over practical concerns. But, as many have remarked, if that were all Jesus meant, He wasn't very fair to Martha. He was, after all, there to eat.

Let us suppose instead that Jesus was being just as practical and compassionate here as we see Him to be throughout the Gospels. Possibly He meant that the "many things" driving Martha to distraction were the many dishes she thought the occasion called for. Suppose He was sympathizing with her discomfort but wouldn't let her blame her predicament on Mary. He assured her that "one thing"—the normal one-dish meal of the common people—would be just fine.

Nearly everyone I know has walked a mile or more in Martha's moccasins. "We're having company, we really love these people, we've got to produce something fabulous." Or, "This is my chance to make my famous apple strudel for Cousin Flo." So I spend the last hour before the guests arrive, and maybe the first hour of their visit, ricocheting about the kitchen in a state of irritable tension. We know how to get ourselves into these jams, but how to get ourselves out?

Start with a declaration. One dish and a loving heart were welcome enough for the Lord of Lords. I am not likely to have any guests who require more. But I do want to honor my guest with the meal I serve. Can one dish possibly express the love in my heart and the warmth in my welcome? Is "one thing" really sufficient?

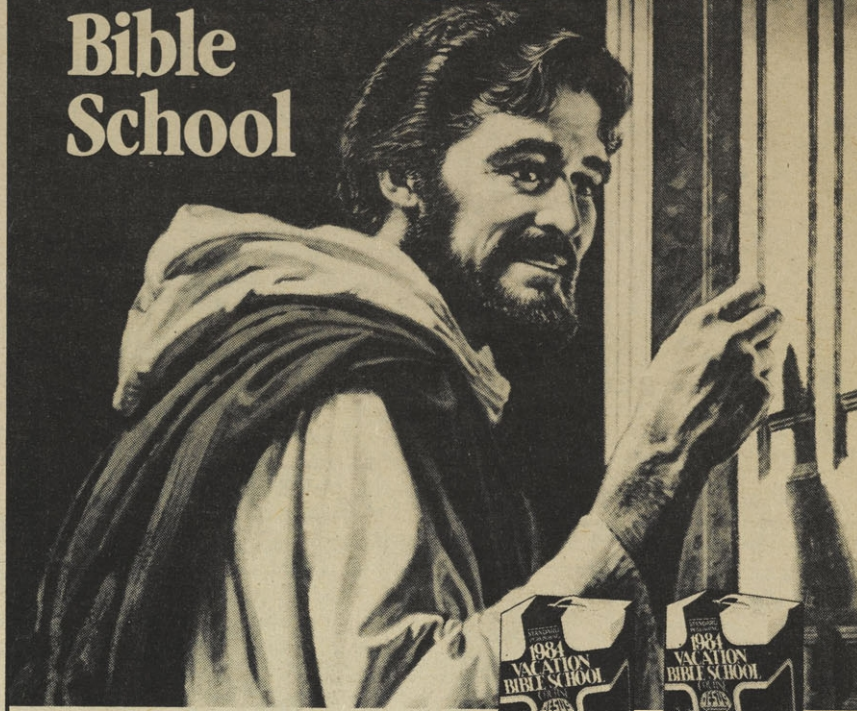
Of course. Every culture in the world has a suggestion—borsch, sukiyaki, tacos, bouillabaisse, to name a few. With the necessary rice or bread, any of these would be worthy of our most valued guests, our greatest occasions. (True, we are quite capable of elaborating a single dish until it takes two days and every utensil in the kitchen to prepare, but the one-dish principle is still a step in the right direction.)

Let us, then, both pray and cook with pleasure or joy or boldness for love of God and of our companions. What we have to avoid is the ambitious cooking that chokes out all prayer except the petition that we'll live through it.

We do have it on the best authority—one thing is sufficient.

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.

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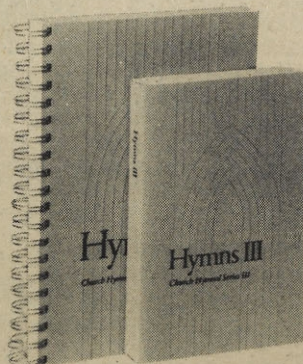
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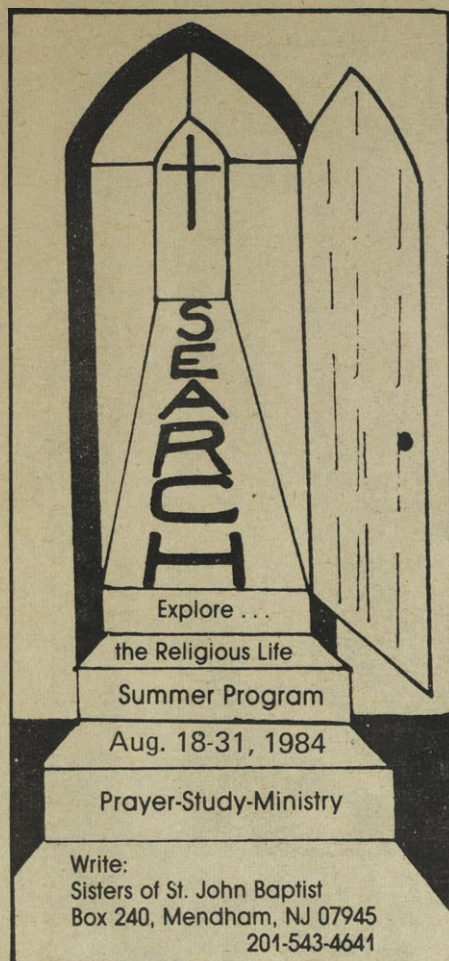
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Helping prisoners in Indianapolis is her full-time job

by Edward Berckman

Officially she's chaplain to correctional institutions for the Diocese of Indianapolis, but caring for persons in the correctional system has led the Rev. Jacqueline Means to become, also:

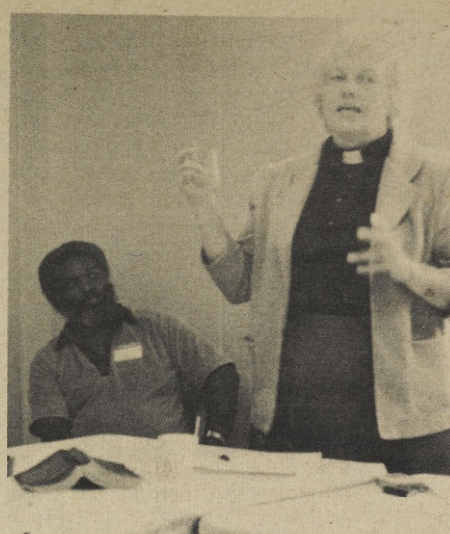
- advocate for the incarcerated and those first-offenders who need alternatives to incarceration;
- catalyst for change, including three new community corrections programs;
- mobilizer of parish and community involvement in various prison ministries; and, consequently,
- a symbol of the Church's concern for prisoners, evidenced recently in her selection by a local panel as one of Indianapolis' eight "most influential clergy" (and the only female).

Means used to spend three days a week at the Indiana Women's Prison and another day at the Marion County Jail. She still sees inmates at those places weekly, and former prisoners who need employment or a chance to talk visit her office at downtown All Saints' Church.

But the task is bigger than helping individuals because those individuals are caught up in the correctional system. "We can't permeate the system to make it humane—at least I won't live to see it. But we can work with and around the system," Means says. "And if the Church isn't willing to work at this, how can we expect anyone else to?"

Through Mean's persistence and prodding, and the support of a diocesan Commission on Corrections, numerous other laypersons and clergy and—over 10 years—two bishops, the Church's work is paying off. This fall, when Marion County (metropolitan Indianapolis) announced a new community corrections program, two of the five agencies submitting bids to house nonviolent first-offenders were founded by the Episcopal Church.

John P. Craine House, established in 1978 as a halfway house for female offenders ("My first dream," Means says), was selected to receive women. The Claude M. Spilman, Jr., Center for male offenders did not receive a contract—but it is not yet in operation. The Spilman Center is one of Jackie Means' unfulfilled dreams that began in the spring of 1982 when Means, representing the Church, was offered a vacant, deteriorating 75-room motel in northeast Indianapolis for \$1. (Later a \$75,000 debt for delinquent taxes turned up as part of the "bargain.")



Training sessions for volunteers who will be matched with prison inmates is one part of Jackie Means' job. At this one the Rev. Urias Beverly, left, also participated.

When she took a small group there to consider the motel's feasibility as a work-release center, "they saw the broken glass and dead pigeons and shook their heads," she recalls. "I was bubbly, and they told me I was crazy."

So Means went to her friend, Claude Spilman, a lawyer and former civil rights activist who was then chairing the diocesan Commission on Corrections. "When I showed him the floor plans, he said, 'Fine.' He was crazy, too." Spilman died a year later but not before helping Means win the support of state legislators, a former governor, and corrections officials to develop the center that will bear Spilman's name.

One to One, a program begun last summer with Venture in Mission funding, matches trained volunteers with selected prison inmates for at least six months before and six months after their release, providing continuing, reliable friendship when it's most needed. Already 24 matches have been arranged, Means says.

Jackie Means is energetic, but she is no one-woman show. Part of her achievement is seen in the increasing diocesan and community support for correctional ministries and in the prison visits by groups from the parish where she's an associate, by St. John's, Speedway, and others in the area.

But as the only person in Indiana supported by a denomination for full-time prison ministry, Means has unique access to correctional facilities and to groups and individuals who work with and for them. Her "celebrity status" as the first regularly ordained woman priest in the Episcopal Church has given her added visibility.

Ten years of experience have taught her "how to work the system. You tell people what you want. And I always wear my collar to talk to judges and the prosecutor."

What Means wants now is a program to keep second-offender juveniles out of reform school and two drop-in community centers to help prevent crime. And, she says, "I'd still like to have my own parish." That dream has eluded her thus far.

Edward Berckman is editor of *The Church Militant*, Diocese of Indianapolis.

Florida offers theology, chalice-bearer classes for inmates

by Henry J. Grey

Thanks to the generosity of churches in the Diocese of Florida—particularly Holy Trinity Church, Gainesville—eight inmates at the state's largest correctional institution are entering their second year as students in the four-year theological education by extension program, Education for Ministry, developed by the University of the South's School of Theology.

The model program at Union Correctional Institution has been an outstanding success and has generated interest nationwide. The program gives students insight into the meaning of God's word for personal enrichment and encourages a commitment to assisting others.

Inmate Ronald Holloway states: "The program has developed and strengthened my spiritual beliefs. This has equipped me to help others."

Inmate John Bostick says, "Since participating in the program, I've been able to minister openly to the needs of others here and have witnessed many men make decisions for Christ."

The theological education class meets every Wednesday night from 6:30 to 9:30 p.m. Jay Lauer, who was trained at the University of the South, is the mentor, or class leader.

Bishop Frank Cerveney of Florida fully supports the program at the institution, which is in his diocese. Canon Richard Turk, coordinator for the Diocesan Commission for Victims and Inmates, has arranged for this and other programs at the maximum-security facility which houses 2,600 men.

Another program is the lay reader-chalice bearer class, thought to be the first such class offered in a correctional institution. Upon completion of the comprehensive course, the seven students will be licensed by the diocese to serve at the Eucharists celebrated at the institution. Episcopal services are held in the prison's All Souls' Chapel every Sunday afternoon, and clergy and laity from numerous parishes in the diocese regularly attend services with the inmates.

The Rev. Joseph Ryan, who teaches the lay reader-chalice bearer class, is a full-time, non-stipendiary minister to prisoners in facilities within the Diocese of Florida. He makes regular visits to the confinement barracks and the hospital at Union Correctional Institution. In addition, Ryan is active in the now nationwide Kairos Movement which began here in 1975.

Henry J. Grey is an inmate at the Union Correctional Institution at Raiford, Fla.

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MINISTRY

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

Lenten preaching in New York is a vital ministry

Most weekdays during this coming Lent, H. Peers Brewer will leave his desk shortly before noon. Donning hat and coat, he will leave his 20th floor office in the Manufacturers Hanover building at 270 Park Avenue in New York City. He will walk two blocks up the avenue to St. Bartholomew's Church where he will join a congregation gathering to hear a well-known preacher.

Some days Brewer will be among 75 or 100 people scattered through the front section of pews in the massive church building. At other times he will be part of a crowd of several hundred. Unlike Brewer, a member of St. Bartholomew's, most of the congregation have a wide variety of religious affiliation—or none at all. But he holds in common with his fellow worshippers the fact that most of them come from mid-town Manhattan offices, apartments, and shops within walking distance of St. Bart's.

Peers Brewer hails from Casper, Wyo., where he was confirmed in St. Mark's Church. He has been attending the weekday preaching services each Lent since he moved to New York in the early 1960's. The services have been held far longer than that, however.

The tradition of daily Lenten preaching at St. Bartholomew's began in 1926 at the instigation of the Rev. Robert Norwood, rector. At first Norwood himself preached five days a week, usually to a capacity congregation. At least three of his series of Lenten sermons have been published.

By the time Norwood died in 1932, Lenten preaching had become well established as a part of

the ministry of this urban parish. Some of the better-known preachers who have occupied St. Bartholomew's pulpit include Henry Sloan Coffin of Union Theological Seminary; Theodore O. Wedel of the College of Preachers in Washington; Bishop James A. Pike of California; Francis B. Sayre, Jr., dean of Washington Cathedral; Frederick D. Coggan, Archbishop of Canterbury; Fulton J. Sheen, Roman Catholic Titular Archbishop of Newport; and Norman Vincent Peale, pastor of New York's Marble Collegiate Church.

Every Presiding Bishop of the Episcopal Church has been part of the series since James DeWolf Perry preached in 1934. The bishops of the Diocese of New York have always been prominent on the list of preachers.

The rector, who since September, 1978, has been the Rev. Thomas Bowers, selects St. Bart's Lenten speakers. "Suggestions for preachers come from many sources," he says. "All are carefully evaluated and researched before an invitation is offered. And we receive a great deal of feedback about each preacher. This comes in the form of letters, phone calls, and verbal comments to various members of the staff."

Bowers says three criteria govern the preaching schedule. "First of all, we try to get the best possible preachers. Secondly, we try to make it ecumenical because we appeal to office workers and others in this area who are not necessarily Episcopalians. Thirdly, we try to be sure that women and minorities are in our pulpit."

The rector says he receives both positive and



Peers Brewer

negative comments about individual preachers and about the series itself. Most who attend seem to find the experience positive.

"What people really appreciate is someone who takes preaching seriously and takes them seriously. They like someone who speaks to their very human condition—the struggles and anxieties, aspirations, hopes and fears of life."

The preaching series during Lent is one of St. Bartholomew's many efforts to serve the New York City community of which it is a part. The parish also sponsors musical programs, educational classes, and social outreach ministries such as a feeding and shelter program. "Our preaching series is just another way in which we try to feed those who are

Continued on page 20

EDITOR'S REPORT

Forward half century by half century

Winter was just overtaking the warm weather in the mid-west last year when I attended a meeting of Forward Movement Publications' executive committee and advisory board. We met near Cincinnati, Ohio, where for nearly 50 years Forward Movement has been publishing the sort of tracts, pamphlets, and small books that have injected spiritual vitamins into the Episcopal Church's life stream.

If you're asking yourself what we mean by Forward Movement Publications, please know you're in a tiny minority of Episcopalians for the reading material published in this Cincinnati office has made its way into the lives of more members of the Episcopal Church than has any other literature—save, of course, the Bible, Prayer Book, and Hymnal.

Forward Movement is without a doubt one of the Episcopal Church's success stories. Though chartered by General Convention, this publishing enterprise has never cost the Church a nickel in budget money. Publishing and editing costs, staff salaries, and facilities are all paid for from the sales of the modestly-priced pamphlets and books. The success is also because Forward Movement has had top-quality people as chairmen of its board and in the post of editor and director.

Over the years, Forward Movement has felt the personal imprint of each of its editor/directors. This is true of the incumbent, the Rev. Charles H. Long, who came but a few years ago from many years of varied service throughout the Episcopal Church: parish priest, educator, missionary in China, World Council of Churches staff member. His interests are reflected in two publications he has recently edited for Forward Movement: *Vancouver Voices*, the

story of the sixth assembly of the World Council of Churches which was held last year, and *The Compulsion of the Spirit*, a sampling of some of the writings of Roland Allen (1868-1947), an Anglican missionary of prophetic vision.

Bishop John M. Krumm, who retired in 1980 as Bishop of Southern Ohio, presided over the meeting. This seemed fitting since Forward Movement was launched by the late Bishop Henry Wise Hobson who from 1931 to 1959 served as one of Krumm's predecessors. When Hobson attended his first General Convention as a bishop, he found the Church low in both morale and funds because of the economic depression. Being a doer of the word, he rallied support for what he called a new forward movement on the part of the Episcopal Church. Hobson's efforts helped reverse the downward trend, upped morale, and set a positive course in negative times for Episcopalians in many places. The part of his program that has lasted longest is Forward Movement Publications—in particular the daily devotional manual, *Forward Day by Day*, that has helped Episcopalians both pray and think since it was first issued in 1935.

Be alert to hear more about Forward Movement as the 50th anniversary draws nigh.

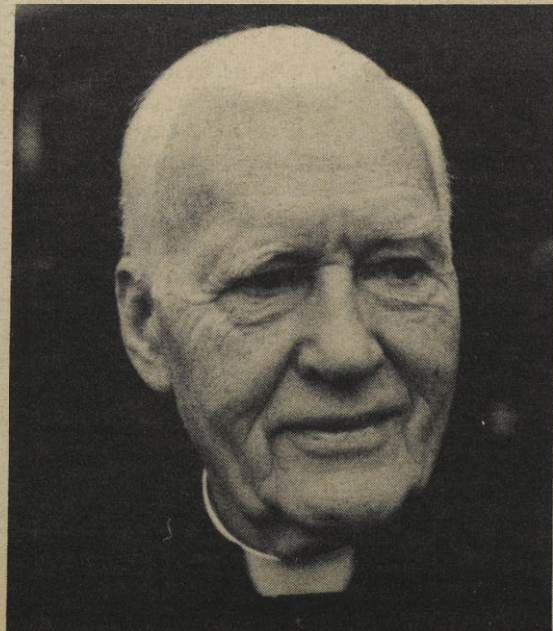
You can begin your participation now by:

- making certain your congregation has easy access to these pamphlets and books (write to Forward Movement, 412 Sycamore St., Cincinnati, Ohio 45202, for information about tract racks, order blanks, new publications, and the like);
- watching for articles in church publications and for material from Forward itself; and

- offering thanks to God for this half-century of specialized ministry and asking for guidance for the years ahead.

Forward Movement is a name that served the Church well when a turn-around in morale and a resurgence of enthusiasm were needed. Forward Movement is a name that continues to describe what the Church should be doing today. We all have something to celebrate!

—Dick Anderson



Henry Wise Hobson

A continuing review of clergy support

by James L. Lowery, Jr.

In a previous column I discussed recruitment, selection, training, ordination, and deployment of clergy. This column deals with support, supervision and review, career development and continuing education, crises, and retirement, noting that over the last 10-15 years the Church has vastly increased its efforts to support clergy from recruitment to retirement.

Support and supervision

Clergy pay has risen over the last 10-15 years, but it has not kept pace with inflation. Allowances from housing to continuing education are up. The "perks," however, especially the unofficial ones granted by the community, are down. Clergy status has slipped considerably.

Some interesting studies have been done in California and Pennsylvania, and a project financed in great part by the Episcopal Church Foundation has proved most helpful. Perhaps a half-dozen dioceses now have compensation procedures tied to a definite philosophy. While clergy are not in penury, they have the largest percentage of spouses who work of necessity of any professional-level group. Not very good.

The clergy association movement has risen during this period, and peer support has increased, but a cleric's chief support is still his/her spouse. Much more needs to be done in this area to compensate for the clergy move from a high-status, low-risk vocation to a high-stress, lower-status occupation.

Support is usually balanced by supervision. The word "bishop" means "overseer," and the potential for unresolvable conflict occurs if a bishop tries to be both supervisor/administrative boss and chief pastor to his clergy. Many dioceses therefore delegate one or the other of these roles to another person who is given authority and the right of confidentiality.

Little training is available for supervisors, an exception being the Leadership Academy for New Directions' program for regional supervisors of small-church clergy. Many Episcopal clergypersons are lone rangers and prima donnas who strongly resist supervision. Mixed marks to the whole area.

Review

Review of a cleric's effectiveness is almost a brand new note and difficult to accomplish since most of his/her work deals with the intangible. Measuring budgets, attendance, and communicant rolls does not go deeply enough. Serious attempts have been made, and a medal goes to those who have tried as well as huzzahs to Pennsylvania, California, the Academy of Parish Clergy, the Alban Institute, and many other unsung heroes.

Rating past performance is easier than predicting future effectiveness. Yet past performance itself is the best predictor of future effectiveness. By simply naming the areas of interest and asking a number of persons—bishop, neighboring pastor, warden, vestryman, altar guild head, church school teacher, local layperson of another denomination, non-churchgoing but sensitive local person—a cleric's performance can be accurately assessed in a number of areas if consensus is evident. Where divergences occur, a supervisor may want to evaluate further.

The result of such feedback should go to the cleric and only to others if he or she agrees to it. For the evaluation process to be good, the clergy-person must agree to it and own it. Furthermore, it must not be confused with the salary-setting process, from which it is completely separate.

The purpose of review is the growth and improvement of the cleric's ministry in that place. Progress has been made in this troublesome area. Good marks here.

Career development, continuing education

Career development and continuing education are growing areas of attention. A number of career development centers have been established for Episcopal churches, and the Church itself is a supporting member of the accrediting Career Development Council. Churchpeople are increasingly aware of the three particular stress points for clergy after ordination: five to 10 years out, mid-career, and pre-retirement.

While planning in the Church and aiming for an "intentional ministry" are increasing, too many clergy use career services—and their bishops recommend them to these organizations—only in times of crisis. These services work much better in normal times before crises develop. Fair to good marks.

Better marks go to continuing education. Ten to 15 years ago a third of the clergy regularly attended continuing education events and a 10th of them did so in line with planned growth and career development goals. Most continuing education events have an element of rest and recreation, of remedying gaps, and of further development of skills clergy already have.

An increased number of congregations budget for their clergy's continuing education. The continuing education section of the Church Deployment Office profile encourages this.

Crises, sickness, breakdown, burnout

Sickness, breakdown, and crises are a norm of clergy life. Combat is risky and takes a toll. Each diocese should, therefore, have a clergy health plan with full hospital, surgical, rehabilitative, and mental health coverage. Only a handful of jurisdictions do. Low marks.

A bishop's—or his empowered deputy's—pastoral care of the clergy, an Anglican tradition, is indicated. But how much is preventive and how much ameliorative? And what about the conflict between the bishop's role as boss and his function as chief pastor? Does he back his men and women? Loyalty is a two-way street. Much better marks here.

Parish support is necessary. On the whole it is good—too good if the parish hides clergy troubles from everyone and does not consult the bishop and other resources before problems worsen. Some parishes are "priest-eaters" with long histories of grinding pastors to bits. This kind of parish needs a long, long interim with a highly trained vacancy consultant and interim rector in the saddle. Before the bishop agrees to filling the cure, the long-standing problems must be dealt with. Such actions are more possible nowadays. Are they more probable?

All of this leads to the current interest in burnout, a contemporary danger for all the helping professions and with a rate much worse for alcoholism workers than for pastors.

While stress damages adjustment capacities, burnout damages the caring capacities. The best antidote is a strong, positive identity compounded of growing spirituality, strong family life with good communication, and a significant amount of time to spend on what the cleric does best. Middle-age burnout, of course, comes when the years tick away and these three elements are missing at the same time much stress is added. Hence the vital importance to clergy of spiritual formation, marriage enrichment, and career development support. The Church is taking steps in this direction, but the responsibility really lies with the individual cleric.

For my money, the most important thing is to understand the ordained ministry is a stressful occupation, breakdown is a possibility (not of one's own fault), and burnout is a danger. Crises of this sort are acceptable, not immoral, but they can be prevented and dealt with. Building supports a long time ahead is essential, and some increasingly good resources are available. The key is to permit oneself to ask for help and to accept it when it is offered.

While the clergy situation has become more difficult, some beginnings have been made. Fair marks.

Retirement

Until recent times, clergy and members of religious orders did not retire. They worked until they dropped, largely because they had no financial means with which to retire. Also, their work and their very being were highly overlapped, clergy being the prime example of people who feel themselves on duty 24 hours a day, seven days a week.

Retirement—defined as the cessation of work—leaves a terrible gap for clergy. They can deal with it by volunteering for worthwhile activities. Since a cleric never retires from his/her orders as bishop, priest, or deacon, the retiree can give honorary service on a church or agency staff (other than the present cure). The need for non-stipendiary service is great, and this is a long-established method. While some dioceses have a policy for encouraging and supporting this kind of part-time activity, it is usually done on an individual basis and prepared for over a period of time. Other volunteer activities include work in a hospital, community work, and, for one railroad buff, conducting a tourist railway ride.

Preparation for retirement is most important. The prime element to consider is retirement and health plans, an aspect which has improved incomparably since 1917 with the inception of the Church Pension Fund and, later, Church Insurance Corporation health coverage. Medicare and Medicaid have also improved benefits.

The next element to consider is housing. Some clergy have housing allowances and have therefore purchased homes; they have equity. Those in church-owned quarters need a similar equity by the time they retire. A popular method is to purchase a vacation cottage, using it for both a retreat and a rental property, and by retirement time have it paid for and adapted to year-round living. A wise old rector started me on this course 38 years before I anticipate retirement, and I give thanks for his forceful advice.

Where to retire? A basic principle of clergy ethics is one does not remain in one's old cure to get in the hair of one's successor. This requires moving to a different community or becoming part of a different congregation. But to insure that the move is not inordinately painful, one should find a pleasant place and grow to know it and try it ahead of time. This time the cleric will not be rector and have an "instant family" to settle him or her in.

In regard to finances, Social Security is only meant to be a floor under income. Add to that pension, savings, investments, and plans from previous employment (for an increasing portion of the clergy). Are all capital expenditures made or prepared for before income drops? Has the cleric made provision for inflationary rises?

Are appropriate medical services near the place of retirement? Are family or close friends near enough to be of immediate aid? Have appropriate connections been made before retirement? And remember the dictum of Dr. Paul Dudley White: The two things that keep people healthy for a long time are regular light exercise and mentally challenging projects.

Part of retirement is straightforwardly preparing for death. Holy dying can be a going home to God which is edifying to the person and those near him. But is the environment, both in the Church and in the community, conducive to dealing creatively with this?

In recent years the Church Pension Fund has given helpful pre-retirement planning workshops on a regional and diocesan basis for clergy aged 50 and over. They cover the waterfront nicely. For further information, write to the Rev. Craig Casey, Church Pension Fund, 800 Second Ave., New York, N.Y. 10017. For these and other reasons, the retirement area has earned good marks. The responsibility for retirement planning, however, rests with the individual.

Offering aids wilderness youth center

by Judith Carlson

Deep in the quiet forest country of Minnesota, on an island in the tranquil waters of Bass Lake, stands a cabin hewn of rough-sawn logs and of hope. It is the Wilderness Youth Center, site of the camping and education program for American Indian children and youth which Executive Council has chosen to receive the 1983-84 Church School Missionary Offering (CSMO).

The Offering will help the Diocese of Minnesota's Committee on Indian Work (MCIW), which sponsors the Center, to strengthen its much-needed ministry to Indian young people, many of whom face very troubling, even destructive, realities in their lives. At the Center, located within the White Earth Reservation, both urban and reservation children from all over the diocese find a chemically-free environment in which they can learn, worship, and grow under the supervision of caring Episcopal Indian leaders. These adult leaders become positive role models for the young people, many of whom come from disintegrating family and school experiences and greatly need hope and encouragement. At the Wilderness Center strong emphasis is on opportunities for building self-esteem and personal accomplishment by learning camping and outdoor survival skills.

The legacy of ill-treatment and oppression that is the history of many American Indian people has all too often resulted in staggering social problems and family disintegration which are reflected in these statistics on Indians in Minnesota:

- 85-90 percent are unemployed;
- 40 percent over the age of 12 are chemically dependent;
- only 40 percent graduate from high school;
- nearly 30 percent of households are headed by a female (statewide this figure for the whole population is 8 percent);
- domestic violence and child abuse are epidemic; and
- births among unmarried teenage Indian women run nearly twice that of non-Indians.

The small number of Indian youth involved in the Church and a decline in Indian church membership in the diocese are other evidences of spiritual disintegration.

The Wilderness Youth Center was the dream of many people who sought to help the children and youth who are the real-life victims of these statistics. The land, for example, belongs to the Minnesota Chippewa Tribe, which allowed it to be used for the Center. Indian youth constructed the Center's cabin from logs the Reservation Business Committee donated. Because they have built and now maintain it, the youth feel an important sense of place and of ownership about their Center. Its isolated location is ideal for native young people to experience worship that blends both Anglican and Indian traditions in a unique way. The result is an honest pride as they learn the richness of their Indian heritage.

The Widening World of New Horizons

In addition to camping on the Bass Lake island, older children and youth participate in a camping program called "New Horizons." This is a varied curriculum designed to expose Indian children to the world beyond what may be their troubled home environment and to equip them to cope more successfully with the self-esteem, knowledge, and skills they acquire. Aspects of the program vary with the children's ages. Preschoolers, kindergartners, and first-graders begin with overnight camping experiences conducted by Indian laypersons at the lake homes of several Episcopal Indian people. The children are exposed to positive family models and learn skills in cooperation and group work.

Second- through fifth-graders enjoy five-day camping experiences at the Wilderness Youth Center. Worship, outdoor skills, and exposure to positive Indian role models are stressed.

Sixth- through eighth-graders have week-long wilderness experiences on the model of Outward Bound. Self-esteem is built through rock climbing and wilderness camping skills and through sharing and worship experiences at the Center.

Indian youth confirmation groups use the Wilderness Center to experience the traditional Indian vision/quest as confirmands. Stressing the Church's teaching in a uniquely Indian cultural model, the youth are exposed to the possibility of being whole spiritually in a sense that is Christian yet uniquely Indian.

Week-long camping experiences for high school students take place at the Wilderness Center and at such areas as the Minnesota Boundary Waters (canoe camp), the Badlands of the Dakotas, and the Bighorn and Teton Mountains of Wyoming. Spiritual formation and advanced wilderness survival skills are stressed.

High school seniors participate in such trips as backpacking to the Canadian Rockies. Feelings of self-esteem and accomplishment emerge as these wider experiences become realities.

In order to take part in the New Horizons expeditions, young people must be active participants in their parish's activities, and they must pay something for the trip whether it's 50¢ or \$15. No one stays behind because he can't afford it. The young people plan the menus and make many other decisions—an intentional part of the New Horizons program. They raise money in group projects, too—car washes, bake sales, and so forth. Even though gifts help underwrite the program, the young people know they have earned the trip and are proud of their accomplishments and responsibility.

The Results—Pride, Responsibility, Self-Esteem

Camping and learning at the Wilderness Youth Center and participating in the New Horizons trips have produced remarkable results in those involved in the earlier small pilot experiments. "They [the young people] even look and walk differently when they return," said one worker. "They are proud and have often experienced the first self-esteem of

their lives. It's wonderful to see." Such pride is one of the hoped-for outcomes of the diocese's Minnesota Committee on Indian Work which began the Wilderness Youth Center/New Horizons program as a small pilot project to test their dreams.

Now MCIW wants to expand the highly-successful pilot project to benefit all Indian children and young people throughout the diocese. The enthusiasm and commitment of the Indian people themselves is high.

MCIW will use the Church School Missionary Offering funds to help the expansion take place, buying such needed materials as tents, backpacks, cross country skis and boots, fishing equipment, camping stoves, canoes, life jackets, paddles, craft supplies, and film. The project's expenses also include food, transportation, educational materials, maintenance, salary of the one full-time Indian Youth Outreach worker, and all of the related costs that keep a well-run program going. Volunteers help a great deal. They come from the Episcopal Church and from the local community, including school personnel and members of Reservation Tribal Councils who offer invaluable help while their support keeps expenses down. Some of the equipment, like sleeping bags and three sailing dinghies, was donated although more is needed.

Church School Missionary Offering funds can help bring hope and self-esteem to many Indian children and young people through the ministry of the Wilderness Youth Center and the New Horizons excursion programs. CSMO study materials (*The People of the Circle: Indians of the Americas*) give children in Episcopal parishes an opportunity to learn about the many groups of American Indian people throughout both North and South America, the values they share, and the rich variety of their traditions. Materials are produced by the Office of Ministries with Children and may be ordered from Episcopal Parish Services, 815 Second Ave., New York, N.Y. 10017.

Judith Carlson is staff person for Ministries with Children at the Episcopal Church Center in New York City.

Neither snow nor sleet nor...



St. Paul's Episcopal Church in Durant, Iowa, is typical of most of the Episcopal Church's smaller, rural congregations in many ways. In other ways, however, it is not. During the 1983 Christmastide blizzard that blanketed most of the midwest, St. Paul's was the only Episcopal church in its region that scheduled all worship as usual. And what's more, attendance figures at Sunday services during December amounted to almost 90 percent of the number of members. This portrait of the century-old church building was painted in 1981 by Paul Norton.

Lenten preaching in New York

Continued from page 17

hungry for the proclaimed word of God," says Bowers.

What are some of the problems of the Lenten series? The rector says the church does not have enough money to advertise properly. He also says working people have difficulty coming to the service, eating their meal, and returning to work, all during their lunch period. "In the old days," says Bowers, "many who came were women whose time was their own and business men who were free to take as much time as they wished during the lunch hour. That day is gone for us."

Though the series is paid for largely through the offerings received each day, the parish has had to cut back on its financial support. "We do not have the money to pay for expenses and honoraria for some of the people we would like to have and have considered closing the series," says Bowers. "St. Bartholomew's is in a difficult financial situation at this time. All of our activities are presently undergoing severe scrutiny. We've decided, however, to continue this series not only because it has had a long history here, but because we are the only parish in New York which continues weekday preaching throughout Lent."

Peers Brewer likes the symbolism of having the Word preached in the midst of a large business community at noon on a weekday. "One of the purposes of the sermon is to relate preaching to the here-and-now," he says. "When you do something at noon in the business district, you are doing something unusual. This is not 11:00 on Sunday morning."

Brewer likes the symbolism of having the daily service followed by a light luncheon in the parish

hall—"two forms of nourishment." The lunch is a time when hearers of the Word can reflect on it a bit before returning to work or a time for conversation with the preacher and others.

St. Bartholomew's series seems to benefit those invited to preach as well as those who come to hear. The Rev. Carol Anderson, rector of All Angels' Church in New York, notes that the parish is "set amidst the many institutions of finance, industry, and culture where during the day thousands of people who make decisions affecting our national and international lives pass by." She says preaching is an opportunity "to touch some of those folk who might otherwise only pass by."

"Participation in the St. Bartholomew's series has been a marvelous and exciting experience for me," says the Rev. Marshall F. Mauney, pastor of First Lutheran Church, Norfolk, Va., who has been part of the series for several years. "That is such a great church with a rich heritage, and it is a challenging honor to have a small part in its imaginative ministry of today."

"I believe preaching is as valid as it ever was because, as Martin Luther said, 'the church is a mouth house rather than a pen house.' Faith comes through hearing and thus is an auditory rather than a visual experience. Preaching is essential in this process as one person's experience of the Good News is trusted and obeyed by others who hear the Word in his words. The Word happens between people and events as Christ is present in the midst of those who are faithful to His commission to proclaim the Gospel. This may be the one human imperative in a computer age for the Word is always more than words, and the saving Christ still comes through human flesh."

1984 Lenten Preachers at St. Bartholomew's Church, New York City

March 7-9	The Rt. Rev. Walter D. Dennis, Suffragan Bishop of New York
March 12-16	The Rev. Canon Bryan Green, Thame, England
March 19-23	The Rev. Marshall F. Mauney, First Lutheran Church, Norfolk, Va.
March 26-30	The Rev. Warren E. Haynes, Church of the Incarnation, New York City
April 2-6	The Rev. Carol Anderson, All Angels' Church, New York City
April 9-13	The Rev. James A. Forbes, Union Theological Seminary, New York City
April 16-19	The Rev. Alfred R. Shands, III, Louisville, Ky.
Good Friday April 20	The Rev. Thomas D. Bowers, St. Bartholomew's, New York City

The services begin shortly after noon each day, usually last for less than half an hour, and are followed by a light luncheon available at a nominal cost.

Ministry resources from the Church Center

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

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

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

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

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

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

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

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

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

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

Mission in Many Places, a brochure describing the work of the Episcopal Church overseas together with a 16-minute slide presentation by the same title.

Mission Memo '84, a pamphlet describing in brief how General Church Budget money is being used in mission and ministry during 1984.

INFO, a monthly newsletter for church leaders produced by the Office of Communication.

815: More than an address, a booklet of information about the people and ministries of the Episcopal Church Center in New York City.

VIDEO PROGRAMS

The following programs are available from the Communication Department for use by churches or civic groups and may be requested in ¾-inch U-matic format or in VHS or Beta format (please specify desired format when ordering). Cost is \$35 each on a sale basis only. Programs are also made available (in ¾-inch U-matic format) on a no-charge basis for cable-TV transmission. Unless otherwise indicated, all programs are 28 minutes in length.

1. **Black Ministries of the Episcopal Church** documents how blacks have ministered in and to the Church in the past and highlights some of the people and places presently engaged in this dynamic area of our Church's outreach.*
2. **Ireland Today**, a timely discussion of current political/religious tension in Ireland and the responses of the Anglican Church as expressed by two active and involved members of the Church of Ireland.
3. **Apartheid**, a discussion/interview with the dean of Capetown, South Africa, the Very Rev. Edward King, examining the historic realities of this multi-racial nation and the Church's role in creating solutions.
4. **Caring About Cities**, a documentary about the actions of the Diocese of Connecticut in the area of urban ministry with particular attention to its work in inner-city areas.
5. **Sing a New Song**, a musical examination of current Hymnal revision by Ray Glover and Alec Wyton with a live audience sharing in the singing of some new and some revised hymns from the *Hymnal 1982*.
6. **Christian Education**: Educators from the local, regional, and national church levels share their experiences, problems, successes, new ideas, and hopes for the future in this field.
7. **Youth Event**: Highlights of the 1982 Episcopal Youth Event in Urbana, Ill., are documented together with the hopes, the thoughts, and the concerns of many of those who participated.*
8. **A Year of Reconciliation** celebrates in word, music, and pageant the 75th anniversary of our

National Cathedral in Washington, D.C., and its place as a house of prayer for all people.

9. **Into All the World**, a discussion of the overseas mission work of the Episcopal Church in a changing world by three persons actively involved in carrying out this command.

10. **In Common Cause** documents the first interim eucharistic sharing between Lutherans and Episcopalians at the Washington Cathedral in January, 1983.

11. **Families Matter** examines our Church's concern for the family unit together with insights into both problems and opportunities for the Church today. Produced at the Family Ministry Project Conference.*

12. **More Than Money** deals with stewardship and concepts of tithing as expressed by several Episcopal families shown in their homes in various parts of the country and by leaders in the field of stewardship.*

13. **We Gather Together**, an overview of the people, the events, and the issues involved at the 67th General Convention of our Church in New Orleans. Interviews and discussions with key persons and special guests.

14. **Why We're in the World Council of Churches** examines the reasons the Episcopal Church, together with other Anglican bodies, participates in the ongoing missions and debates of the WCC.*

15. **The TV Generation Discovers Church Video** looks at the creative results possible when young people and interested adult advisors have the opportunity to make use of professional quality video equipment for church use.*

Seasonal Specials

Christmas—The Word in Music: The Men and Boy's Choir of Christ Church Cathedral, Indianapolis, Ind., is featured in the live musical program of music from several centuries.

Easter—The Great Vigil of Easter: This 60-minute videotape provides a sensitive yet colorful enactment with music and ceremonial of this great and historic service from our liturgy.

* These programs are 27:50 minutes in length.

Florence Li Tim-Oi

Continued from page 5

ing of God's creation of male and female in the image of God," Bennett said, "brings



The Rev. Joyce Bennett, ordained in Hong Kong in 1971, preached at the service.

a realization that both male and female are equally able to minister together as priests in the Church of God."

The Movement for the Ordination of Women, whose general secretary is Margaret Webster, wife of the dean of St. Paul's Cathedral, organized the celebration. Its resounding success and the warmth of Runcie's message could, many thought, prompt the Church of England soon to accept the ministry of women from overseas and perhaps its own ordination of women priests.

Douglas Brown, a free-lance writer in London, England. Used by permission.

In Profile

Born in 1907, Li Tim-Oi was the daughter of a government school principal in Hong Kong's New Territories. Years later, after hearing of Florence Nightingale, she added the name, Florence.

Completing work in her father's school, Li went to the city for further education. During a service she attended for an Eng-

lish deaconess, she thought she might be called to serve God in the Church. Not until she had graduated and while she was in charge of a primary school in Aberdeen did she decide to attend Canton Union Theological College.

In 1940, her studies completed, Li went to Portuguese Macao as a lay worker, but Bishop Ronald O. Hall of Hong Kong asked her to be ordained a deacon, which she was in 1941. When Hong Kong fell to the Japanese that year, Macao was flooded with refugees, and Chinese priests could not cross the lines to celebrate the Eucharist once a month. Bishop Mok, Hall's assistant, gave Li permission to celebrate Communion.

Hall, who was in "free" mainland China, invited Li to visit him—a 10-day trip by bicycle and boat for herself and two companions—to discuss ordination to the priesthood. Hall had written Archbishop of Canterbury William Temple for advice, but Temple's letter advising against ordination did not arrive until after the ceremony had taken place on Jan. 25, 1944.

After the war, when Li learned Hall might be forced to resign because of continued criticism of her ordination, she decided she did not need the title of priest to serve the Church. She ceased to function as a priest but continued to regard her ordination as an indelible "spiritual gift from God," and she worked at a church in Canton until it closed in 1952.

In the 1950's China decided to have only one Protestant denomination, the indigenous Three-Self Movement. Li went to Peking to study the Movement and then returned to Canton Union Theological College to teach it.

Li dislikes talking about her experiences during the Cultural Revolution which banned the Church. For at least part of the time she worked in a factory making waxed paper for candies. When churches reopened in Canton in 1979, Li came out of retirement to work for Zion Church.

Florence Li Tim-Oi now lives in Toronto, Canada, with a brother and sister-in-law. She serves as honorary assistant to St. John's Chinese Congregation there.

From the Anglican Press Cooperative.

Hungry Continued from page 6

says. "Each state would have to file complete plans before receiving funds, and one of the first requirements is the states be non-discriminatory." Also, funds could be distributed several times during the year and federal dollars increased to meet a rapid rise in unemployment, for instance.

Rollins expressed satisfaction with several recommendations which have generally drawn praise: permitting use of food stamps to purchase prepared food (since not everyone has access to cooking facilities), raising asset limits for eligibility, and allowing persons with no fixed address to receive aid.

As a food kitchen volunteer, Rollins strongly supports recommendations which help the private programs. She says one of the most helpful would be IRS clarifi-

cation of provisions which allow corporate deductions for donations, a provision she'd like extended to non-corporate donors. She would also like Armed Services commissaries to give food to private agencies and provide for its transportation.

Rollins has tried to avoid politics during her work. "I don't really know why I was picked and I didn't try to find out," she says.

While all the critics might not agree, for Rollins the answer to the problem of hunger is cooperation: "Neither the public nor the private sector can do it alone."

WORLD DAY OF PRAYER

On March 2, Churchwomen United around the globe will use a service composed by the women of Sweden to mark local World Day of Prayer observances. The Swedish service is based on the theme of living water.

to St. Martin's. One 92-year-old with failing sight and hearing deliberately heaps extra peanut butter on the bread "because it's protein, and they need plenty of protein!"

Diane Skay, executive director of all Episcopal Community Services in the diocese, has the help of a board that includes civic leaders from all over the state, retired Bishop George R. Selway of Northern Michigan, and several other clerics.

In 1982, Bishop Heistand pointed out that when Christians plan to honor the Lord, they should remember that His parents faced hardships such as no shelter, nobody to offer loving care, no community of faithful to reach out and give support.

Ruth Rolf is a free-lance writer who lives in Sun City, Ariz.

Arizona

Continued from page 13

A number of inmates from the County Department of Corrections' pre-release facility are trained to supervise volunteer prisoners working at St. Martin's Center."

Typical of the volunteers who work at St. Martin's are a physicist and his wife who wash and dry big serving bowls while their teen-aged son works in the serving line. A silver-haired woman in aqua dress and turquoise necklace serves sandwiches, saying, "I feel I'm accomplishing something important. I'm glad my church is part of this."

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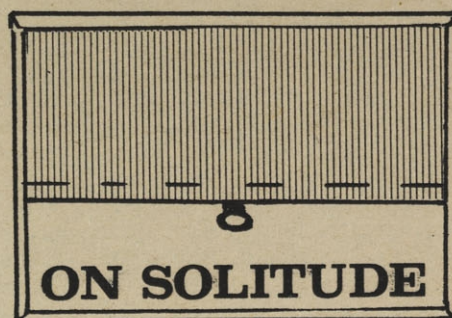
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Opening windows



by Elizabeth Wiesner

Loneliness is perhaps one of the most prevalent as well as one of the most spiritually debilitating diseases of the 20th century. It invades our physical being as well as our emotional and colors all our actions, thoughts, and feelings. It often comes from such external circumstances as old age, retirement, ill health, physical or mental handicaps, or the death of a close friend or family member. Loneliness not only isolates us from other people, but often also from God.

Solitude is quite different from loneliness. It usually enhances relationships with both people and God. It is enriching spiritually and emotionally and can be physically beneficial. Solitude is a wonderful part of our Christian pilgrimage and, with the guidance of a spiritual director, can be one of the best antidotes for the disease of loneliness.

When one or more of the factors that can create loneliness began to show up in my life, I decided to try a workshop on "Exploring Solitude" at Holy Saviour Priory in Pineville, S.C., a foundation of the Order of the Holy Cross.

The rural nature of the location is quickly apparent to a visitor, and the warning on the first night by the prior, Father Bede Thomas Mudge, drove that point home. He warned us not of things that "go bump in the night," but of noises from the forest such as owls hooting, cornered rabbits screaming, and deer "chuffing" to warn of an alien presence.

Mudge, Father Thomas Schultz, another Holy Cross monk, and the Rev. Nancy Roth of New York ran the workshop for six of us—two laywomen, one female and two male priests, and a female deacon. We came from Florida, Texas, Virginia, and the District of Columbia.

Such a disparate group was easily integrated into the already existing family of the four monks permanently in residence. It seemed quite natural to chop celery for the soup, set the table, load the dishwasher, and to gather together in the living room after supper the first evening to share our stories and outline our plans for the next two days. Matins, Eucharist, Noonday Prayers, Vespers, and Compline were, of course, regularly part of every day. Silence is routinely kept from after Compline until after breakfast, but the additional discipline of silence for 36 hours was a part of our workshop experience from after Compline on the second evening until after breakfast on the fourth morning.

Mudge led us gradually into the silence and solitude on that second day with a brief history of the place of solitude in the history of Christianity as well as a reminder of its importance in the life of Jesus who so often removed himself from the crowds, and even from His disciples, to be alone with His Father in prayer. Mudge called the search for solitude a search for wholeness, a search that becomes more urgent as our world seems to be increasingly bent on self-destruction and as people become more fragmented.

Schultz guided us through two walks in the pine woods—once in a group and once individually—and the sharing of how these walks differed helped us to become aware of how much deeper our perceptions were when we were alone, how we looked at the same surroundings with greater clarity when we were not distracted by con-

versation and the presence of others.

Roth led us that afternoon in a number of relaxation and stretching exercises followed by 20 minutes of silent meditation and a final group sharing of what happened.

After Matins, Eucharist, and breakfast on the third day some of us gathered in the chapel for an hour of silent prayer and meditation, together yet somehow alone. I discovered a great richness and depth to this kind of prayer quite different from that which I experienced alone in my hermitage. Corporate solitude sounds like a paradox, but then much of Christianity is paradoxical.

The rhythm of Benedictine life swings between work and prayer, and work of some sort was an option for us this day. I chose to pick field peas—others cut grapefruit for freezing, raked leaves, or dug up part of the garden. I had no trouble with "custody of the tongue" but great difficulty with "custody of the eyes," a necessity for solitude in community. Solitude, as I understand it, is a time for growing ever more deeply into one's own spiritual depths and there finding that the Kingdom of God is truly within one. I only began this inward journey that day but found great joy and serenity.

Another temptation for the novice is to fill one's time with activity of some sort or to spend too much time reading—even spiritual reading which requires no outside, exterior distractions. A *kenosis*, or self-emptying, has to take place so the chalice of one's being may be emptied of self and filled with God, His light, His love, His life, His peace, and offered to Him to use as He wills. I have much to learn and far to go, but my heart is now restless, and I am eager to continue this search.

I left Holy Saviour Priory with many memories—the astonishing number and brilliance of the stars, the graceful festoons of Spanish moss, the grass heavy with dew, the lovely feeling of peace and serenity throughout the three days, the slower pace of life, the caring and sharing with others on the same inward journey. And the great joy I felt as I went deeper into myself and discovered, as Thomas Merton said, that "somewhere near the center of where you are, you are confronted with the inescapable truth that at the very root of your existence you are in constant and immediate... contact with the infinite power of God."

Elizabeth Wiesner is assistant rector of All Souls' Memorial Church, Washington, D.C.



by Andrew Ward Smith

Theater is an effective way to strike a blow against racism. It works on the cast directly through the mutuality of effort. And it works on the audience since theater is a contrived reality, not an illusion, which the audience must accept from the start.

In Ohio, two Torch groups—one predominantly white from St. Paul's, Cleveland Heights, and the other predominantly black from Emmanuel, Cleveland—found a way to deal with racism through the musical comedy, *Jonah!*, in which a white boy played Jonah and a black girl played the Lord. Racism is a two-way street. "They" think it's "our" fault; "we" think it's "theirs." It's a form of xenophobia, the fear of foreigners, which we all—white and

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black alike—share.

The Lord ordered Jonah to go to Nineveh, which for ancient Judeans was a symbol of the Foreigner, the Heathen, the Enemy, a wicked city. So Jonah headed for Tarshish, in the opposite direction. On board ship, however, he was the Foreigner, a Hebrew among Heathens, and when a hurricane threatened, the crew threw him overboard, thus stopping the storm.

This could be a classic statement of racism. Eliminating the Foreigner stopped the storm. Ergo, the way to solve "our" problem is to eliminate "them."

But that's not the way the story goes. First, the Lord, not Jonah, caused the storm. Second, the crew tried to reach the shore—with Jonah on board—but could not. Third, throwing Jonah overboard was

his idea, not theirs. Fourth, they didn't want to shed the blood of an innocent man. And fifth, the sudden ending of the storm made converts of the whole crew.

When the Lord accepted the repentance of the people of Nineveh and did not destroy the city, Jonah was angry. His reaction is an object lesson in the self-defeating nature of racism. He sulked on a hillside, sad and lonely. The Lord was "his" God, not "their" God. Jonah was the archetypical racist: The concept of brotherhood was as alien to him as the concept of mercy.

Then Jonah was happy in the shade of a plant but wanted to die when a worm attacked it. This is another characteristic of racism—we assume our benefits come from divine right and when we lose them, God is at fault.

But God made His point. If Jonah could care so deeply for a plant he had not helped nurture, why shouldn't the Lord care for Nineveh's people? The Lord is God of the Ninevites and of the Hebrews.

The audience was moved by the tension in the dialogue between Jonah and the Lord, and the show worked. As for the kids, originally they stayed in separate groups, but as we formed circles for discussion and for worship, the circles changed from light on one side, dark on the other, to salt-and-pepper.

Theater can work where talking fails. That's why *Jonah!* is alive and well. Acting speaks louder than words.

Andrew Ward Smith, a United Church of Christ pastor, wrote *Jonah!* with his son Timothy, a member of St. Paul's Torch. For information: 1761 Radnor Rd., Cleveland Heights, Ohio 44118.

by David Noble

My plane set down in Frankfurt, Germany, 40 years to the day that Hitler came into power. East Berlin shows little sign of post-war reconstruction, and the Berlin Wall still stands.

From the west side the Wall is the symbol of the wilderness beyond. To the east, the Wall is the blockade against the intrusion of "decadence." The scene is set in Germany for a terrible misunderstanding, like a marriage in which two people are bound forever to be part of each other but can never be heard.

I came into this uncompromising situation to help conduct the first Episcopal Marriage Encounter for U.S. military couples. Since Marriage Encounter teaches ways to break down barriers, I had thought about the Berlin Wall before I left Texas and wondered how to penetrate it.

At first I thought I would take a big red valentine, inscribed "To Russia with Love," to our side of the Wall. It seemed like a good gesture, but it didn't go far enough. What was needed was not an object lesson in faith, but a subject lesson in vulnerability.

Somehow I had to find a way to put my own heart on the line. The message, "To Russia with Love," sounded too abstract. New and different words rose like a prayer within me: "Russia, I love you."

I knew also I had to act: "Go through



that wall, David Noble. Hand over the precious passport and include with it a love note for anyone who might read it."

I didn't know if it would do any good, but Jesus did not say, "Trust your enemy to be your friend." He said, "Love your enemy." We are not required to see the outcome in advance. That is the burden of being a Christian.

The Wall is like a moat around the whole of West Berlin. East meets West at the point the American military dubbed "Checkpoint Charlie." It's not really a point at all, rather a progression of checkpoints, a gauntlet to be run, a maze to be negotiated. A pedestrian must pass through five locked metal gates. For an hour and a half I stood in the cold snow, waiting to go through, and my heart was in my mouth. The guards left no doubt of their thoroughness—your life depended on it, and so did theirs.

One by one the obstacles were surmounted. Then finally came time to hand

over that precious passport. Between its pages I had slipped the tell-tale love note, "Russia, I love you."

The East German guard who received it and passed it through the checkpoint office for confirmation was unaware of its contents, and I was wary of what reception it would receive.

As I waited, I could see through the grime of the checkout window. Inside was the obscure figure of some faceless bureaucrat "just doing his job." Then quite unexpectedly another shape appeared by his side. And from the inside someone squirted the glass with window cleaner. The second man wiped the dirty windows of the checkpoint office and, judging from the grime on the cloth, this was the first time it had been done in years.

Miraculously the sun shone through a break in the leaden sky. I had my sign! In that instant I saw "the face of mine enemy," no longer a shadow or a shape, but a living being like myself.

As I returned safely through the final clanging gate, my spirit snag with thankful heart. I heaved a sigh of relief and breathed the air of a free world. I discovered, all over again, that the only free person in this whole wide world is the person who decides to love—yes, even the enemy!

David Noble is a national resource priest for Episcopal Marriage Encounter.

by Mike Durning

Photo sessions are a regular part of my profession, and this one was no different. The windowless studio was totally dark as the photographer opened the camera lens and exposed a sheet of film. Five pulses of light went off.

At most of these sessions I find a safe corner just before the lights go out and close my eyes against the pulsating punches of the strobe light. For some reason, this day I chose to sit with my eyes open, staring into the darkness.

The first "pop" of light revealed images of my surroundings, and then, just as suddenly, darkness enveloped everything. But to my surprise, I could still "see" in the dark. The images grew stronger with each pop of light, and when the last light went out, I could still "see" the clock on the wall, the tables in the room, and the whereabouts of my companions in the darkness. A photograph was temporarily imprinted on my eyes.

God chooses to weave His word into



everyday experiences, and this was such a time for me. "God is light, and in him is no darkness at all. . . . If we walk in the light, as he is in the light, we have fellowship with one another. . . ." (I John 1:5,7 RSV)

But what about those times when we feel left in the dark? Why do innocent people suffer? Why do we do those things we ought not to do?

Many times now, when I feel left in the dark, my mind's eye reenters that studio for an answer. In studio work the photographer prefers not to rely on a camera's

shutter because it can stick in an open position. The electronic circuitry of the strobe is much more reliable and allows the photographer to choose how much light is best for the picture.

Like the camera, I am capable of receiving light; also like the camera, I have no way of knowing how much light is enough. But the camera is a much more reliable instrument in the hands of its master than I am in the hands of mine.

I can envy these little boxes of darkness. To the camera and to the photographer, darkness is a time of protection, a time between flashes of light, a time for images to develop.

Perhaps our darknesses are not without meaning. When we are open to the light—instead of closing our eyes against it—we receive an image which prevails over the darkness and sustains us in joyful anticipation of the next burst, giving us confidence that it will not burn us out.

Mike Durning lives in Upper Darby, Pa.

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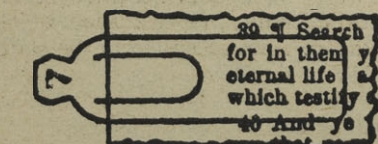
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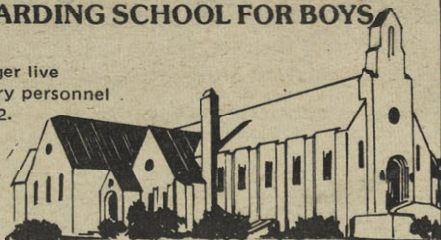
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July 2 and 16 departures on Lufthansa flights. 15-day, first-class escorted tours visiting Austria, Germany, Liechtenstein and Switzerland, \$1,895. Also available, 3-day Passion Play Programs, European Tours, P.O. Box 402, Coatesville, PA 19320

CLERGY: Let E.V.E. Help Reduce Your Vacation Budget

The Episcopal Vacation Exchange matches clergy families in the U.S., Canada, and Great Britain for low-cost vacations through the exchanging of homes and parish duties. For \$7.50, members receive a newsletter listing their home and those of others wishing to exchange. For more information, contact: Barbara Mackey, Director, 309 South Richard Street, Bedford, Pa. 15522.

MORE HAVE YOU HEARD

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NAME-BRAND RENEWAL

The Roman Catholic National Secretariat of the Cursillo Movement has registered the word "Cursillo" with the patent office. It is now recognized as a trademark, cannot be used by unauthorized renewal movements, and must be shown as Cursillo® when used by such as the Episcopal movement, which has a written agreement with the Roman Catholic organization. The Episcopal Cursillo community is asked to take note: "Cursillo® - It's the Real Thing."

A NEW HIGH

The offering by Overholtzer Church Furniture, Inc., of a "new motorized pulpit" gave us fleeting visions of the pulpit moving swiftly and silently down the aisle to confront a snoozer in the second pew. Or rolling into the town square for some serious street preaching with the added advantage of a quick getaway should the sermon prove unpopular. But closer reading showed it can only be "raised or lowered to any desired height by push-button control." Not so exciting. Should you wish to be higher or lower than your present pulpit allows, Overholtzer is located at 626 Kearney Ave., Modesto, Calif. 95352.

YOU HAVE A LUTHERAN FRIEND IN PENNSYLVANIA

The denominational adjective will probably not appear on auto license plates when Pennsylvania authorities add their state's new motto, but it should. According to a new directory of all the 10,948 congregations in the merging Lutheran Church in America, American Lutheran Church, and Association of Evangelical Lutheran Churches, Pennsylvania has more Lutheran congregations than any other state—1,428 entries. Minnesota runs a close second with 1,225 congregations but comes in first in the number of baptized members—799,458 to Pennsylvania's 746,683.

GLEANINGS

From Mountain Home, Idaho. . . A plea for donations of skill and expertise has been made for help to preserve one of this town's oldest landmarks, St. James' Episcopal Church. If anyone has anything to contribute (they take money, too) contact the church at P.O. Box 761, Mountain Home, Idaho 83647. From Philadelphia, Pa. . . A January, 1898, YWCA publication contains the following timeless good advice: "... a Christian life cannot be inherited from good parents, like a farm; you cannot hire it in a minister; you cannot buy it with charity, nor court it with perfunctory service." From Tyler, Texas. . . In response to a query about unusual couplings of names in parish directories, Wanda Hunter of Christ Church reports: "Berry and Berry" and "Coffey and Curry." We prefer the first—say, straw and rasp—rather than the hot second.

WORTH NOTING

Some 900 people joined Bishop Paul Moore of New York on January 25 to help celebrate the 20th anniversary of his consecration to be a bishop. . . Audrey Smith is the new director of volunteers for All Saints' Rehabilitation Hospital in Wyndmoor, Pa., a Philadelphia suburb. . . Bishop William Weinbauer of Western North Carolina joined Lutheran Bishop Michael McDaniel and Roman Catholic Monsignor Joseph Showfety in a service marking Martin Luther's 500th anniversary while Bishop Arthur Walmsley and Lutheran Church in America Bishop Harold Wimmer celebrated Episcopal-Lutheran unity and cooperation in Connecticut. . .

Sister Julian Margaret, SSM, made her first profession in the Society of St. Margaret on January 1.