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# EPISCOPALIAN

## A HIGH CHURCH BLESSING IN TEGUCIGALPA

### In This Issue

#### EASTER THOUGHTS

The Presiding Bishop warns against forgetting Easter's real meaning, page 10. J. Fletcher Lowe offers an invitation to the Easter side of life, page 10. Judas and Peter teach two lessons on ways to deal with guilt, page 11.

#### WHAT ABOUT WORSHIP?

John Spong traces the Middle Ages' view of the faith and asks, "How can we sing a new song in a strange land?" after Darwin, Freud, and Copernicus, page 19.

#### TITHING FORUM

We've gathered a gaggle of reactions to the proposition of tithing, page 23.

#### WORDS FOR TODAY

Thoughts on success and grace, lemons and laughter from past issues and elsewhere, page 13.

#### IT'S OUR BIRTHDAY

The *Episcopalian* is 24 years old and happy to be here, page 6.

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Late in January, one day before he consecrated Leo Frade to be Bishop of Honduras, Presiding Bishop John M. Allin dedicated what may be the smallest and highest chapel of his episcopate—the Chapel of the Holy Spirit, a bark-covered plank structure built by the boys of El Hogar de Amor y Esperanza (Home of Love and Hope) in Tegucigalpa, Honduras.

Constructed in the ancient Mongolian Yurt style, the chapel is an octagon with an ascending conical roof which supports an interior hanging cross. It is a place of repose and silence for all who "go up" to pray, especially any of the 75 former street or prison or battered youths who now live in El Hogar.

At the dedication with Allin and Frade was the Rev. Beverly Barger whose church—Holy Spirit in Tulsa, Okla.—donated the chapel after he, Assistant Bishop William Cox of Oklahoma, and Dr. William Harrison took musical instruments to the home last November.

Board president Connie de Beausset designed the chapel after talking with Margi Miller, who runs El Hogar with her husband Bob. Asked where the boys go to be alone, Margi Miller said they climb one of the home's numerous 150-foot Norfolk pines.

The Millers hope the chapel will raise the boys literally and symbolically out of their existence into a higher level of being. The chapel will also be used for worship and for religious education classes.

Allin said Holy Spirit may be the smallest chapel he's dedicated—"in size, but not in potential."

*During dedication ceremonies, Bishop Allin and Bishop-elect Frade, top left, invited each boy to ascend the wooden ladder to the chapel, left, to receive a blessing. Frade also blessed, top photo, each item for the chapel, which was built in the trees in response to a comment by El Hogar's director, Margi Miller, shown at left with the boys.*

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**'The power of the play**  
**makes us His own'**

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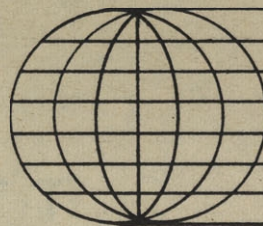
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# World News Briefs



## JERUSALEM

Six Episcopal video experts toured the Holy Land in February to gather material for documentaries. Whitney Smith from the Episcopal Church Center; Jack and Linda Hanick from Trinity Parish, New York City; and the Rev. Robert McCann, the Rev. Lois Pinneo, and the Rev. Philip Wiehe from the Diocese of California formed a production team to tape material for television broadcasts in the U.S. The group spent four days in Jerusalem and the other three traveling around the country, going as far north as Metulla, near the Lebanese border. Ann Scott, a religion reporter for a California paper, accompanied the party.

## HAMILTON

Willeen Smith, a parishioner of Trinity Church in this Ohio city, is the new United Thank Offering coordinator for the Episcopal Church. A missionary for two years in Liberia and an active laywoman, Smith will be responsible for the committee that raises and distributes some \$2 million annually.

## SYDNEY

In what Archbishop of Canterbury Robert Runcie hopes will be a step toward healing, bishops of the Anglican Church of Australia and the Church of the Province of Southern Africa took part in consecrating an Australian, Canon Dudley Foord, 60, to be Presiding Bishop of the Church of England in South Africa, which is not a member of the Anglican Communion. The consecration in St. Andrew's Cathedral here was carried out only after Runcie asked that the service include a declaration of understanding that the two Anglican bodies in South Africa are committed to reconciliation of a century-old split made when a number of Anglican congregations did not join the Church of the Province of Southern Africa at its formation.

## SEWANEE

Former British Prime Minister Edward Heath will help the Episcopal Church's fifth national conference on world mission explore its theme, "The Church in Global Development," when it meets at the University of the South here June 12-17. Heath was a member of the Independent Commission on International Development Issues which met from 1977 to 1979. Its report, which Heath helped draft, is known as the Brandt Report after the Commission's chairman, former West German Chancellor Willy Brandt. The 1982 General Convention called the report "a significant resource" for the Church in understanding problems of world politics, economics, and development. Heath is not only knowledgeable about politics and economics, he is an organist, symphony conductor, and ocean racing yachtsman.

## WIESBADEN

Lutheran leader Martin Niemoller, 92, who spent eight years in German concentration camps for his opposition to Hitler, died

here March 6. Niemoller founded the Pastors Emergency League to Resist Hitler in 1933 and was a leader of the "Confessing Church" which opposed Nazi interference in established Churches.

## BELIZE

This capital city of Belize was Archbishop of Canterbury Robert Runcie's first stop on a four-week Caribbean tour in March. He began his tour of lectures and sermons with a visit to British troops. His visit also took him to the Bahamas, Jamaica, Antigua, Barbados, St. Vincent, St. Lucia, Grenada, Guyana, and Trinidad and Tobago.

## HURON

Meeting in special session here March 3, the Diocese of South Dakota elected the Rev. Craig Anderson, 42, to be bishop. Professor of pastoral theology at the University of the South, Sewanee, and non-



SEE SEWANEE

stipendiary vicar of Christ Church, Alto, Tenn., Anderson was elected on the seventh ballot; the eighth ballot made his election unanimous.

## OCONOMOWOC

Retired Bishop Chandler Sterling died at his home in this Wisconsin town on March 3. Services for him were at Zion Episcopal Church here. He was buried at Nashotah House.

## LONDON

Wilfred Grenville-Grey joined the staff of the Archbishop of Canterbury in March as his lay advisor to brief him on national and social affairs. Grenville-Grey was director of the Mindolo Foundation in Zambia; director of the Centre for International Briefing at Farnham Castle, England; and representative of the International Defense and Aid Fund for Southern Africa at the United Nations before assuming his new post. His wife Edith is a South African Zulu.

## SOUTH BEND

The third conference for deacons in the Episcopal Church will be held here on the

campus of Notre Dame University, May 24-26, sponsored by the National Center for the Diaconate in cooperation with Associated Parishes, Council for the Development of Ministry, Diaconate Study Task Force, Canadian Centre for the Diaconate, and Notre Dame Center for Continuing Education. In addition to keynote addresses by Dean Durstan MacDonald of the Episcopal Theological Seminary of the Southwest, workshops will focus on diaconal programs in dioceses and individual ministries. Further information is available from the Center for the Diaconate, 14 Beacon St., Room 103, Boston, Mass. 02108.

## WETZLAR

The news service of the German Evangelical Alliance has reported here that the Vatican has released statistics indicating that about 4 percent of the world's population is atheist. According to the statistics, the number of atheists increases by 8.5 million a year, mostly in Europe and North America. Vatican official Archbishop Paul Poupard of the Secretariat for Non-Believers said in the report that atheism is the official state position of 30 countries containing more than one-third of the world's population.

## PORTO ALEGRE

The Very Rev. Claudio Gastal, dean of Holy Trinity Cathedral in this southern Brazilian city, was consecrated March 11 to be Bishop Coadjutor of Southern Brasil. Porto Alegre is the see city of the diocese, one of five in the Episcopal Church of Brasil. Gastal, 46, is a native of Rio de Janeiro.

## JOHANNESBURG

Seek, the publication of the Anglican Church in the Province of Southern Africa, reports plans to establish the Anglican Mission Association, which will send South African Anglicans to key places in the world. Initial target areas will probably be Central Africa and South America as well as Mozambique and South African relocation areas. The new society will have special links with the South American Missionary Society. The Rev. Geoffrey Davies said, "We have been on the receiving end of mission and financial support. It's time we learned the joy of giving as well."

## WEST LAFAYETTE

Church Women United expects to attract some 5,000 persons to a peace witness at its 1984 Ecumenical Assembly, July 19-23, at Purdue University in this Indiana town. Author Maya Angelou, poet Julia Esquivel, and theologian Virginia Mollenkott will be among the main speakers.

## LOUISVILLE

In an unprecedented special session, the Kentucky Council of Churches accepted the Roman Catholic Archdiocese of Louisville and the Diocese of Owensboro as members. The state's only other Roman Catholic diocese, based in Covington, has been a member for two years.

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# HYMNAL PREVIEW 1982

**L**ook there! the Christ, our Brother, comes," by Professor John Bennett of St. Norbert College in Wisconsin, first appeared in a collection entitled *In-troit: Easter Sunday Morning*. Peter Cutts, a British composer, wrote the tune during a U.S. tour in 1982. This will be the first time the new text and tune, whose theme is the 50 days of Easter, will appear in any hymnal. **AUTHOR:** John Bennett (b. 1920). **TUNE:** GRAND PRAIRIE. **METRE:** L. M. with refrain.

1. Look there! the Christ, our Broth-er, comes re-splend-ent  
 2. Good Je-sus Christ in-side his pain looked down Gol-  
 3. Good Je-sus Christ, our Broth-er, died in dark-est  
 4. Look there! the Christ, our Broth-er, comes re-splend-ent

from the gal-lows tree and what he brings in his hurt  
 go-tha's ston-y slope and let the blood flow from his  
 hurt up-on the tree to of-fer us the worlds of  
 from the gal-lows tree and what he brings in his hurt

hands is life on life for you and me.  
 flesh to fill the springs of liv-ing hope.  
 light that live in-side the Trin-i-ty.  
 hands is life on life for you and me.

Joy! joy! joy to the heart and all in this good day's dawn-ing!

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## Deity on ticket, too, in primary campaigns

by Charles Austin

God has never run for public office in the United States, but politicians often symbolically put the deity on the ballot with them.

Until John F. Kennedy ran in 1960, it was clearly a Protestant God. No Roman Catholics are in this year's race, and no Jewish candidate has sought the presidency. The fact that some of this year's candidates make little of their personal faith indicates greater voter tolerance for those willing to admit they are less than active in spiritual life.

Though not every U.S. president has held church membership, nearly all express some form of religious belief. President Reagan had relatively little formal contact with religion before he came to public life and still rarely attends church, but he considers himself an "evangelical" and has vigorously courted that segment of American Protestantism.

This year's primary race contains the most openly religious campaign in recent history, thanks to the Rev. Jesse Jackson, the only clergyman among the major can-

didates. Jackson's campaign is unusual in its overt use of religion to win voters. He speaks of trying to "save the soul" of the nation. Though eyebrows are raised by those wary of preacher-politicians, he is rarely criticized by opponents for the religious tone of his campaign.

Other candidates have not tried to match Jackson's fervor though several are schooled in biblical language. Of the other Democrats still in the running at presstime, George McGovern is the son of a Wesleyan Methodist minister, attended Garrett Theological Seminary, and was a student preacher. Gary Hart had a strict evangelical upbringing in the Church of the Nazarene and attended Yale Divinity School. Walter Mondale, who grew up in a Methodist parsonage, is an active Presbyterian, as is John Glenn, who exudes patriotism that posits faith in God and traditional values as essential to U.S. life.

No matter which one becomes the Democratic candidate, his personal faith will contrast sharply with the conservative Christianity increasingly spoken of by Reagan. But Americans like to believe their presidents believe. Whoever wins in November will take his oath of office with his hand on the Bible, a symbol of the Judeo-Christian heritage the nation prizes.

Charles Austin is former associate editor of Religious News Service.

## LOVE IN DEED...



# LOVE IN DEED



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# Switchboard

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

## ALIVE AND GROWING

The art of change ringing is alive and well (see February issue). Since the National Cathedral installed its great ring of 10 bells in 1964, change ringing in the United States has grown vigorously. Eleven Episcopal churches and chapels now have tower bells hung for change ringing, and in each of them change ringing has become an inseparable accompaniment to the liturgy. Bells at six Canadian churches and at various schools and other secular towers bring the North American change ringing total to 21. Three rings of bells are now on order, including a ring of eight bells for Trinity Episcopal Cathedral in Miami, Fla.

The North American Guild of Change Ringers, with about 300 members in the U.S. and Canada, is qualified to provide information about change ringing and technical advice to any church exploring the possibility of installing tower bells or to any group that would like to learn change ringing on handbells. We would be delighted to help. Just write to me at 11 Dakota Dr., Chelmsford, Mass. 01824.

Beryl E. Morrison  
General Secretary,  
North American Guild  
of Change Ringers

Ruth Herberg's article on change ringing was interesting, especially to one who has grown up within a block of the chimes of St. Mary's in Burlington, N.J. Before the sad fire, the eight rope holes in the ceiling were still visible. The author might have added to her article that the plot of Dorothy Sayer's best detective book, *The Nine Tailors*, was woven around a peal of bells.

Elisabeth S. Cornelius  
Philadelphia, Pa.

## TO THE EPISCOPALIAN STAFF

I have been reading *The Episcopalian* for

years. It seems as though the Holy Spirit has suddenly descended and is shouting through articles published. Thank you.

Alice Evans  
Flemington, N.J.

## SING JOYFULLY?

Hurrah for Margaret Courtney (February Switchboard) and her defense of the original verses of "Once in royal David's city." I agree that the only choice is to use it as written or omit it.

Elizabeth Wolf  
Hilton Head Island, S.C.

## ON THE SEMINAR

I was intrigued by Suzanne Jaques' report on the Russian seminar at Washington Cathedral (February issue).

Soviet specialist Garrison is quoted as noting that we would remove "an important stumbling block to the search to avoid nuclear war" if we would "concede their right to their views and their right to order their own affairs at home." Apart from the fact that I am not aware that we have intervened militarily to remove their right at home, I wonder if that is really the sort of position tenable for Christians. Whatever happened to the meaning and content of our prayers "for victims of injustice and oppression"?

Would, or could, we as Christians have applied Mr. Garrison's philosophy to Nazi Germany? Yet the Gulags of Soviet Russia gave "final solution" to at least three times as many people as the Nazis succeeded in doing at Dachau, etc.

Perhaps I may be forgiven if on the basis of the report I can only conclude that a cathedral seminar was ventilating an immorality on a scale that is unfortunately perhaps only to be described as demonic.

Winston F. Jensen  
Superior, Wis.

# The Episcocats



"OOPS! I think the Altar Guild ordered too many palms!"

When I first heard the Soviets' recent charge that the nightmare totalitarianism described in Orwell's 1984 is indeed present in the world today, not in the Soviet Union but in the United States, I thought it was an insult to the intelligence of every thinking human being. Yet in regard to freedom of thought and information, perhaps it holds a shred of truth.

In re Suzanne Jaques' article: Is American society really so petty and antagonistic that we cannot even grant Russia such a simple superiority as land mass? She writes, "Its great land mass equals the United States. . . ." In reality, the U.S.S.R. is more than twice the size of the U.S.

Michael V. Taylor  
Hobbs, N.M.

# Exchange

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

## WANTED: YOUR HELP

Record-breaking cold (wind chill factors bringing temperatures to 90° below zero) and 80 percent unemployment have created tremendous problems for native Americans on the Rosebud and Pine Ridge Reservations. The Rev. Noah Brokenleg of the Rosebud Mission said one of the greatest needs is for warm, usable clothing for children of all ages and sizes as well as garments for men and women. Clean, attractive garments may be sent to him at Box 969, Mission, S.D. 57555.

## EMPLOYMENT AVAILABLE

The Episcopal City Mission of the Diocese of Massachusetts needs a part-time development officer to direct its efforts to secure funds from private sources. We prefer the applicant to have previous fund-raising experience, knowledge and understanding of the Church and its role as an agent for social change, and commitment to and previous involvement in issues of urban justice. Salary negotiable on the basis of experience. Write to the Executive Director, Episcopal City Mission, One Joy St., Boston, Mass. 02108.

Remember the heat last summer? Rector of two rural parishes in the Helderberg Hills, 25 miles from Albany, N.Y., is seeking July-August vacation assistance from a retired priest who could enjoy lake swimming, cool nights, easy access to Saratoga and Tanglewood for concerts or theater. Write to the Rev. David Jenkins, Box 17A, RD 1, Rensselaerville, N.Y. 12147.

Health personnel needed for service to migrant farm workers from May through October. We're appealing to people interested in cross-cultural, international health. Specifically needed are a physician, NP/PA, nurse, lab technician, nutritionist, health educator, social worker, mental health professional, and students and volunteers. Spanish and/or Haitian French would be useful. Send resume to: Tri-County Community Health Center, Newton Grove, N.C. 28366.

## ORGAN AVAILABLE

A 1930 Austin oak organ with console/seat, 3 manuals, full footboard, and complete selection of stops and couplers. Those interested should write to St. Peter's Episcopal Church, 137 N. Division St., Peekskill, N.Y. 10566, or telephone (914) 737-6312.

## BELL WANTED

A mission church in northern Michigan is seeking a small bell to install as work is completed on belfry and steeple. If you know where one is available, please write to Roger L. Wood, St. Luke's Mission, 315 E. Erie Ave., Rogers City, Mich. 49779.

Ginger Bowling



## The power of the play makes us His own

BY HERBERT O'DRISCOLL



[Jesus said], "Give this message. The master says, 'Where is the room reserved for me. . .?' He will show you a large room upstairs, set in readiness."

There is now so little time left. Only 36 short months ago He was desperately trying to see His way. The community has come into being. These familiar faces mean everything to Him and He to them. They are committed, but to

what? Is there a way ahead, a program? Not really. The intimacy with the Father, seeking for the kingdom—these He sees being passed on, spreading beyond Israel, but there is no explanation of how it is to happen.

With only 24 hours left, He asks that a room be rented and a meal prepared. Three things are done. He takes a towel and water and acts out the role of the lowest servant. And later He takes the familiar wine and bread at the table and shares it. We are given a play, not a hurriedly written book. There isn't the time; and even if there were, it is not His way. For many years the way has been the written word, given by the Father in the ancient scrolls. Now it is the living word of His own flesh.

He takes the bread and names it His body; the wine He names His blood. As

they share it, they realize they are no longer 12 individuals. They are becoming a body. For three years the body which is the vehicle of the divine will has been Him who sits at the center of the table. That body is about to be brutalized by men. But by then the body which has faithfully served the divine purpose will have passed. For divinity is now at the table, passing into the bodies of the disciples who silently break off the flat bread and nervously swallow the local red wine.

One does not suggest that they knew all this in any conscious way. The eating and drinking did not make them supermen, did not remove their humanity nor make them any less vulnerable. The power of the play made them His own. And after the days and weeks ahead, when they would show their

## Reflections

most pitiable behavior in fear, cowardice, betrayal, confusion, indecision and much else—after all that, they would still be His and would remain so, and their faithfulness would change history.

The familiar building which we call a church is really the theater of this eternal play. The narthex is a porch. The Prayer Book is our script. We, as they, are the actors, and in our eating of the bread and the drinking of the wine we become as they did—His own. *Deo Gratias!*

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

## IN SOUTH AFRICA

## Commission is critical, but offers no banning

The government-appointed commission investigating the South African Council of Churches delivered its report to South Africa's Parliament in February. While the report strongly criticizes the Council's political opposition to apartheid, it stops short of recommending a ban on the foreign funds which provide 97 percent of the Council's income.

The Eloff Commission, named for its chairman, Supreme Court Judge C.P. Eloff, began its investigation of the ecumenical organization in 1982. Late in March, 1983, the Archbishop of Canterbury sent an international Anglican delegation, including Episcopalian Pamela Chinnis, to South Africa to show worldwide church support for the Council's Secretary General, Bishop Desmond Tutu (see *The Episcopalian*, May, 1983).

The Commission reported its particular concern with the Council's support of civil disobedience, support for those who resist doing required military service, and encouragement of foreign disinvestment in South Africa.

While the Commission does not recommend designating the Council an "affected organization," which would cut off all its foreign funding, it does call for legal control of Council finances under an existing law covering donations to welfare organizations. The Commission also proposes laws against a new crime, "economic sabotage," which would make illegal any efforts to encourage foreign companies to disinvest.

Following the Parliamentary debate on the report, Law and Order Minister Louis LaGrange indicated acceptance of the Commission's recommendations but warned that if the Council continues what he called "its tendency toward confrontation," the government will move against it.

When the report was first released, Anglican Archbishop Philip Russell of Cape Town, Primate of the Church of Southern Africa, said it contained nothing to impair Anglican trust in the Council. He stated that to be Christian means concern for one's neighbors, and white Christians must be deeply concerned about the effect of apartheid on black people. "To call such interest politics is to manipulate the use of language," he said. "I hope Churches in this land, together with their servant [the Council], will continue to endeavor to live out the full Christian faith."

Tutu, in New York for a preaching mission, said neither he nor the Council will drop its campaign against apartheid.

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# THROUGH THE LOOKING GLASS

Everyone seems to be into anniversaries these days. We've had the 20th of the Beatles' landing in America, the 25th of the death of Buddy Holly, the 40th of the last Presidential Primary Campaign without television, and the 80ths of Bob Hope and Cary Grant.

Fortunately, the Church is into the act with a little more beef. Last year we observed the 500th birthday of Martin Luther, the 200th of the Diocese of Maryland, and the 150th of the Oxford Movement. This year brings bicentennials for the Methodist Church in America, the Diocese of Pennsylvania, and the consecration of Samuel Seabury to be Bishop of Connecticut (see page 14). The Bishop Seabury anniversary starts the round of birthday parties for the Episcopal Church U.S.A., which in its 1789 Philadelphia General Convention produced our first *Book of Common Prayer* and the Constitution and Canons for Anglicanism's first offspring overseas.

With this copy, *The Episcopalian* begins

its 25th year as the Church's national monthly publication. This spring we will complete our 10th year with the current newsprint format. We started with a list of 36,000 names back in 1960. In 1974, some 93,000 families received the first tabloid version. This issue will go to some 250,000 households in all 50 states and more than 30 countries.

The volume number on page 1, how-

## ANNIVERSARY EDITORIAL

ever, reads 149. That's because we are part of a continuing legacy of church journalism which began shortly after the Great Missionary Convention of 1835 declared that all Episcopalians were members of the Domestic and Foreign Missionary Society.

The Church's first journal, *The Spirit of Missions*, appeared in January, 1836. *FORTH* succeeded it in 1946, and *The Episcopalian* emerged in 1960. With a bit of calculation, you can see we're also heading for a big anniversary when the volume number hits 150.

*The Episcopalian* was created and is authorized by General Convention to carry on the work begun in 1836. We are conscious of this trust each time we prepare

an issue, but we are also aware that the Spirit leads each Christian in a different way. Our calling is to search for evidence of that leading in as much of the world as our correspondents can cover and in as much space as we can muster each month.

Although we are an officially-sponsored publication, we also are independently edited. That means we search for evidence not only in the actions of assemblies, conventions, dioceses, and vestries and through official programs, but in the lives of individuals who make this great and diverse community called the Episcopal Church. You'll meet some of these people, for example, on pages 12, 16, and 18.

Sometimes the evidence we report is at odds with the "official policy" of the Church. And you wonder why we would do that as an officially-sponsored publication. Case in point: an article in February called "How valid is tithing?" If you read the Switchboard response in the March issue or page 23 this month, you'll find that answer.

We are grateful to all of you—individual subscribers, parish users, diocesan partners—for helping make this 24th anniversary possible. And we are especially grateful to the Person who has sustained us through the good as well as the difficult years—the Person who has given all of us the most important anniversary ever—Easter Day.

—The Editors

## Presiding Bishop sends school prayer letter to Congress

Presiding Bishop John M. Allin sent a letter to the Senate, and 15 Episcopal bishops protested in Washington, D.C., against amendments that would put prayer back into public schools.

On March 13, in a statement signed by Baptist, Presbyterian, Lutheran, and Methodist ministers as well as by two Jewish rabbis, the 15 bishops said, "Prayer is our business, the concern of a religious people. Keep the long arm of government out of our discourse with God and leave the First Amendment alone."

At the same time some of the signatories of that statement demonstrated with others on the Capitol steps. Presiding Bishop John Allin sent to each senator a letter opposing such constitutional changes, saying "any intrusion by the state into the sacred area of responsibility that must be exercised by family and Church is bound to lead to resentment and a blurring of the natural social functions." If families and Churches perform their functions well, "there is no reason to look to the state for direction in our spiritual exercises."

Episcopal bishops who signed the ecumenical statement included John Walker of Washington; William Spofford, Assistant of Washington; Robert Anderson of Minnesota; John Coburn of Massachusetts;

Robert Hall of Virginia; Edward Jones of Indianapolis; Heath Light of Southwestern Virginia; Lyman Ogilby of Pennsylvania; Furman Stough of Alabama; William Clark of Delaware; Theodore Eastman, Coadjutor of Maryland; George Hunt of Rhode Island; David Lewis, Suffragan of Virginia; Coleman McGehee of Michigan; and John Spong of Newark.

The clergy said the discussion on school prayer was taking time from critical issues of peace and justice and that those who want to amend the constitution to include prayer in public school "presume to speak for God, but the God for whom they speak is not the God of the Bible who thunders down from Mt. Zion. No, their god is but a household god who does the whims of people."

The statement said, "We have taught our children to pray, and they are there praying now. . . ." Parents and the church and synagogue should teach prayer, not a board of education which waters "down our faith as it toils to write a prayer which offends no one."

Pluralism is important, the statement continued. "We have taught [our children] to respect those who pray as well as those who don't. We don't want a government edict violating that respect whether it be

by state prayer or by state-imposed meditation."

Senator John Danforth of Missouri, an Episcopal priest, and Senator Lowell P. Weicker, Jr., of Connecticut, an Episcopal layman, have been leaders in opposing any constitutional changes regarding prayer in public schools.

## Statistics show slight member drop

While the combined membership in mainline Protestant denominations declined slightly last year, members' contributions rose, outstripping inflation, according to a survey released recently by the National Council of Churches in New York.

The Episcopal Church showed less than one-half a percentage point drop in membership but posted an 11 percent drop in contributions from the previous year when capital gifts to the Venture in Mission campaign swelled the total.

Two of the Churches surveyed, the American Baptist and Lutheran Church in America, posted membership gains, both less than 1 percent.

Giving increases, reported from all denominations other than the Episcopal Church, ranged from 2.5 percent for the American Lutheran Church to 9.9 percent for the United Methodist.

Other data reported in the survey show clergy salaries have not kept pace with inflation over the past decade and that women clergy are consistently paid less than their male counterparts.

## A FAMILY AFFAIR



Bishop Furman Stough stands between father and son at their joint service.

## Double service makes a transition

by John Keith

A service in Opelika, Ala., not only was an ordination and a confirmation, but a significant rite of passage for one family.

When the Rev. James Lee Winter stood before Bishop Furman Stough, he promised to be a faithful pastor. Moments later he presented his son, James Lee Winter, Jr., as the first candidate he had prepared for confirmation.

The elder Winter left the Air Force to enter seminary, and his son Jim was initially not very happy about that decision. Not only did he think his father was going to "cemetery," but it was a comedown for him when his father traded big planes and a flight suit for books and a clerical collar.

"Of all jobs, why do you want to be a priest?" Jim asked. He worried that everyone would expect a priest's son to be good all the time and go around wearing a halo.

The elder Winter, too, found a lack of information when he tried to assess the cost to his family of his decision—interrupting his wife's career, disrupting his children's schooling, moving away from friends when he went to Sewanee, Tenn., to attend seminary. "From the moment you decide to enter seminary, people begin to treat your family differently," Winter says. "I don't know that seminary really helps with the family side."

In Opelika, when Winter became deacon-in-charge of Emmanuel Church, he found that his role helped him and his family to become acquainted with people more easily, but the role also made being "your own self," without expectations, more difficult. "Everyone knew us before we even arrived, and we didn't know any of them." The six months he served as deacon, he says, were a transition period which brought family, town, parish, and priest closer together.

"The ordination-confirmation service was a good experience for me, the parish, my family, and my son," Winter says. "It was a celebration to pay attention to and to say in a specific way who we are in the Church, that we have a history of events behind us, and where we are now and where we're going." It marked the family's passage from Air Force family to church family.

"It was a neat service," Jim says. He was happy his father was ordained because his father had "worked for it, all those years." And, Jim says, "I underestimated what confirmation was. It wasn't just going to classes. It really was important. I had a different view of what the Eucharist is. I see it as reacting to what really happened [in the life, death, and resurrection of Jesus]. I experienced things that will last a long time."

Or to put it more simply, "Sometimes when you're up there [serving at the altar] and your dad's up there and you're doing your own stuff, it's special, real special."

John Keith, rector of Grace Church, Mt. Meigs, Ala., is Lee Winter's predecessor at Emmanuel.

## JOINING FORCES TO JOIN HANDS

During the first wedding in the Chapel for the Deaf at St. Paul's Lutheran Church in downtown Columbia, S.C., a Lutheran Church in America pastor and missionary to the deaf, the Rev. Larry Bost, needed both hands to sign the important "Whom God has joined together. . . ." and the Rev. Philip D. Whitehead of Columbia's St. Michael and All Angels' Episcopal Church used his stole, Anglican style, to wrap the joined hands of the bride, Paula Hawkins Smith, and the groom, Brian Christopher Stoops. The couple are former classmates and graduates of the South Carolina School for the Deaf and Blind.

PHOTO BY RANDALL CONLEY





## In Florida session, Council tackles a varied agenda

by Janette Pierce

Florida's sunshine was of the liquid variety when the peripatetic Executive Council held its February 27-29 meeting on Longboat Key near Sarasota, Fla. The stormy weather outside was not reflected in the meeting except for one small squall over the voting of Episcopal Church-held shares for various stockholder resolutions.

Without the distraction of sun and beach, the Council finished its regular agenda early. This provided members with time to discuss internal concerns, particularly about setting priorities for budget before setting figures and about the educational possibilities inherent in holding Council meetings in various parts of the country.

The entire Executive Council and selected staff were the guests of Sarah and Jack Shire at Far Horizons resort in the heart of Florida's west coast vacation area.

The location made possible a visit by Bishop Calvin Schofield of Southeast Florida who, with members of his staff and diocese, described outreach projects the diocese has developed in Miami to alleviate the tensions in that multi-cultural city. Ethnic tensions, high unemployment, and police-citizen problems have resulted in two waves of urban riots since 1980.

That was the year Schofield became bishop and the population of the Miami area increased by 124,000 in eight weeks as Cuban refugees flooded into the city. A riot that summer following the acquittal of a policeman charged in the death of a black man turned the city "into a war zone," the bishop said. He also described well-dressed tourists who discovered the bodies of Haitian refugees washed up on resort beaches. The question for the Church, Schofield said, was "how to respond to a tidal wave of human misery and need. We had a choice—to sit at table or to serve." The diocese, by convention vote, chose to serve.

James Maultsby, a member of the long-range planning committee, described a survey that set top priorities for Southeast Florida Episcopalians as lay ministry and social outreach. Manuel Mesa of the Hispanic Commission described the work of the diocese's six Hispanic congregations and the development of a Spanish Cursillo.

The Rev. Fritz Bazin discussed a ministry to Haitians in the Little River area which he called "truly a Haitian village." The crisis programs centered at St. Paul's Church to meet the needs of Haitian refugees are being phased out, and the church is "turning back into a parish."

Bazin told Council that Haitians enjoy worshiping in their own language and that the self-government of Episcopal parishes and participation as peers in the life of the diocese is "a tremendous learning experience for Haitians."

The Rev. Lynn Ramshaw, a vocational deacon who is the bishop's assistant for social concerns, described efforts to combat racism in Miami's multi-ethnic milieu, and Canon Walter Neds stressed the diocese's importance in holding up to the diocese "what the Church should be."

The Rev. Michael Jones described his youth program's "prepositional ministry—to, with, and by" diocesan youth.

Executive Council also welcomed the five-member executive committee of the Triennial Meeting of Episcopal Churchwomen whose chairwoman, Sylvia Corey of Southwest Florida, presented the first issue of the new *Journal for Women's Ministries* to Council members. The Triennial planners met with Council committees between sessions of their own meeting.

Also welcomed was new Council member the Rev. Ricardo Potter from the Dominican Republic. Potter replaces the Rev. Sergio Carranza, who has resigned to take the post of executive secretary for Province IX.

During a special order of business, Council needed just two ballots to elect the Rev. Lincoln Eng to fill the unexpired term of Bishop Leo Frade of Honduras. Eng, archdeacon of the Diocese of Oregon, is active in Asiamerican ministry programs.

During the report for the Committee on Social Responsibility in Investment, Council voted by a narrow margin, 18-16, to support a stockholder resolution to United Technologies Corporation asking development of a written policy on reducing the adverse impact of plant closings on employees and communities. A few Council members raised objections to a request that American Telephone and Telegraph define its criteria for accepting military contracts. Several negative votes were

also registered against asking Motorola to report its employment practices in South Korea.

The committee, however, recommended voting against a stockholder resolution to J. P. Morgan asking for a report on foreign loans and discussing the world debt crisis should debtor countries default. Council agreed.

In other business, Council:

- heard that Domestic and Foreign Missionary Society assets are \$11 million more than a year ago and that the final lapsed (unspent) balance of \$600,000 from 1983's budget will be held in reserve for the 1985 budget;
- agreed to spend a portion of its June meeting examining philosophy and priorities in preparation for the 1985 budget-making process;
- learned that the complaints of Seabury Press' employees over the firm's closing, outlined in a letter to Council, had been dealt with by Episcopal Church Center

staff and Seabury trustees;

- agreed to Jubilee Center designation for Trinity and St. Columba's Churches, Detroit, Mich.; St. John's, Royal Oak, Mich.; St. Augustine's-by-the-Sea, Santa Monica, Calif.; and St. Stephen's Church and the Deacon's Workshop, Stevensville, Mont.;
- approved a \$58,575 grant to produce, at the request of the Conference of Church Musicians and Liturgical Chairmen and the Associated Parishes, an educational film on the Rite II Eucharist;
- noted "with gratitude" the Alban Institute's 10th anniversary;
- received the report of the South Pacific Anglican Council's Partners-in-Mission Consultation; and
- heard that Venture in Mission "continues to thrive"—that since November, \$400,000 has been received for specified projects and \$325,000 for undesignated and that Central New York, San Joaquin, Iowa, and El Camino Real are beginning Venture campaigns.

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We do not feel that it is fair to the child for a sponsor to decide whether or not to help a child based on a child's photograph or the case history.

Every child who comes to Mission International for help is equally needy!

And to minimize overseas costs, our field workers are citizens of the countries where they serve. Many volunteer their time, working directly with families, orphanages, and schools.

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

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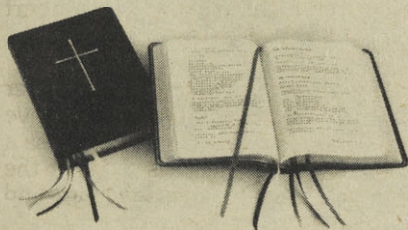
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## A Southern celebration of the Church's roots



Bishops, clergy, and laity gathered in Columbia, S.C., recently to honor the 200th anniversary of the Episcopal Church. Events during the three-day celebration included the Episcopal Churchwomen's convention, a diocesan youth convention, and the diocesan convention. Former Archbishop of Canterbury Lord Donald Coggan; (seated second from right) preached before the 7,500 Episcopalians and guests who gathered at the University of South Carolina's coliseum for Holy Eucharist. Among the dignitaries present were (seated) Bishop Edward Luscombe of Brechin, Scotland; Presiding Bishop John Allin; Bishop William Beckham of Upper South Carolina; Coggan; and retired Bishop Ralph Dean of Cariboo, Canada; and (standing) Canon Samir Habiby of the Episcopal Church Center; Bishop FitzSimons Allison of South Carolina; retired Bishop David Rose of Southern Virginia; Bishop Luc Garnier of Haiti; retired Bishop Thomas Fraser of North Carolina; Canon James Gundrum of the Episcopal Church Center; and Canon George Chassey of Upper South Carolina. Pam Steude, The Piedmont Churchman

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## Group reports to Canterbury on Namibia trip

by John Martin

An international Anglican team commissioned by the Archbishop of Canterbury to visit Namibia last October released its report in London March 5, saying it hopes to "give a voice" to the Church in Namibia to enable it to be heard by the international community. Namibians had told the delegation over and over again that their voice is seldom heard.

The six-man delegation's visit, which Bishop James Kauluma of Namibia had requested, spent six days in the war zone and met a cross section of Namibian people, including Anglicans and other Christians.

Bishop Jim Thompson of Stepney (England) said at a press conference in London that the sight of two 10-year-old Namibian boys holding an unexploded shell symbolized how the team sees the future of that country.

The team's report criticized South African defense forces, stating Namibians live "in a perpetual state of fear and suspicion." Recent peace talks between South Africa and Angola may affect Namibia, but a team member said this does not necessarily mean the situation there will be eased because "withdrawal of troops from Angola means more troops in Namibia."

To illustrate the lack of communication between the South African defense forces and Namibians, the team reported that the people constantly talked about how impossible life is under the curfew, but the military said, "The people don't really mind the curfew."

Any arrangements for a multi-party settlement in Namibia which does not include the Southwest Africa People's Organization (SWAPO) "could not gain the respect of the Namibian people," the team said, adding that many SWAPO members are "children of the Church."

Since the group left, members have heard of examples of intimidation of churchpeople by members of the Koevet, a branch of the security forces, which is reported to have harassed an Anglican congregation at worship and then fired shots into the roof of the church.

Stressing that their visit was more pastoral than political, the team said Anglican Churches are responding to Namibian needs. An administrator for the diocese is

on his way there, and the American dioceses of Hawaii, Alabama, and Texas have pledged money for aid and vocational training.

Kauluma says he is "delighted" with the contents of the report.

Archbishop of Canterbury Robert Runcie said the Anglican Consultative Council will deal with the report when it meets in Nigeria in July. Runcie, who appeared briefly at the press conference, said he accepts the report's recommendation to visit South Africa at a "convenient time."

John Martin is information officer for the Anglican Consultative Council.

## Plug into Public Policy

Concerned about the arms race, hunger, and other contemporary problems? Now you can join other churchpeople to learn what can be done. The Issues Team, a Jubilee Ministry organization with headquarters at the Episcopal Church Center, has a Public Policy Network to enable individual Episcopalians to respond quickly and significantly to the concerns of peace and justice.

The Public Policy Network sends mailings to its members to keep them aware of and informed about the issues of the day. Members answer a questionnaire and indicate which mailing list they would like to be on—food policy/hunger, peace/disarmament, health and welfare, energy and ecology, economic and social justice, and racism and discrimination.

Computer technology is crucial to the Network. Members are cross-indexed on the computer by diocese, congressional district, and in various other ways, important factors when organizing support for advocacy.

Several mailings have been done since the Network's inception early in 1983. Network members interested in peace and disarmament were alerted to MX missile legislation and to the ABC-TV special, *The Day After*.

For further information contact Nancy Deppen, information and resource coordinator, at the Public Issues Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, or telephone (212) 867-8400. Or at the Washington Office, 110 Maryland Ave. N.E., Washington, D.C. 20002, or telephone (202) 547-7300.

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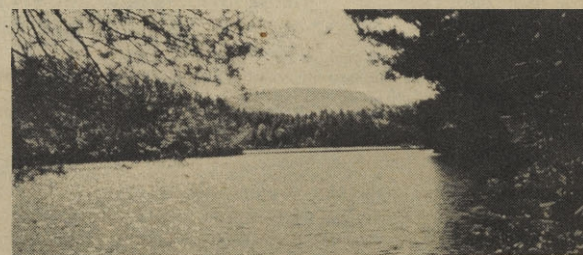
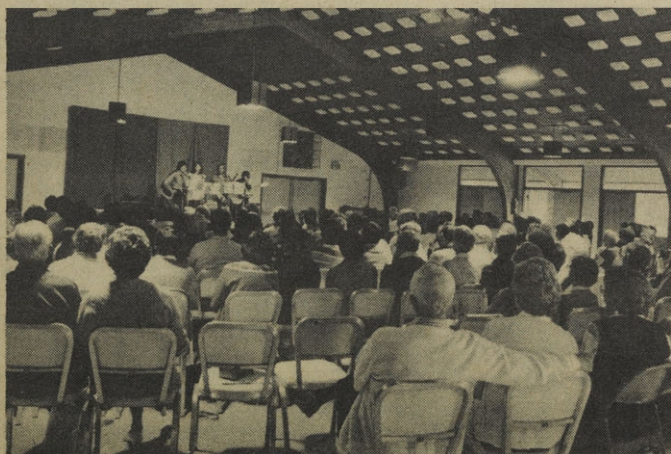
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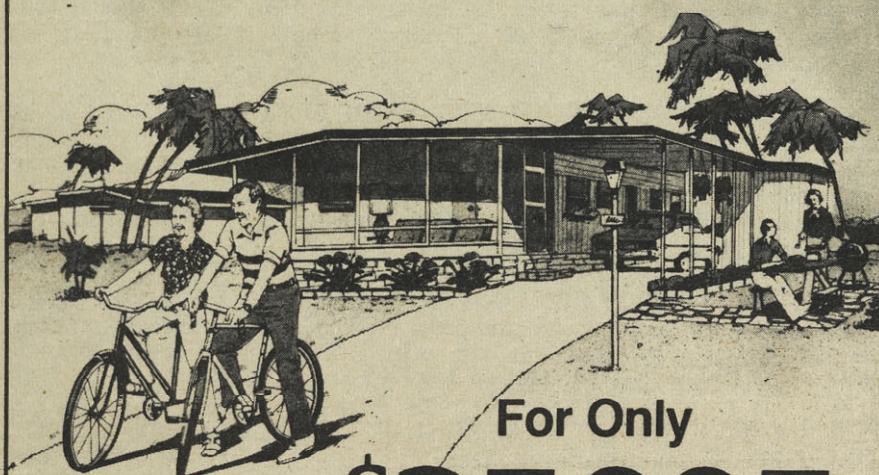
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## PRESIDING BISHOP'S EASTER MESSAGE

### WE need THEM, THEY need US

Curiosity, toleration, sometimes even cynicism—that is what *they* sometimes find when *they* come among us on Easter Day, those people who attend church on this feast only.

*They* are not the real flock, we say; they are not the faithful. They come because of friends or flowers or music or new clothes or perhaps due to some lingering trace of an "ought to" learned in childhood.

*They* know not the feast being celebrated all around them—the tradition, the liturgy, the *real meaning* of Easter. *They* endure our family with patience if we're lucky or with blank stares and fumbled attempts at participation.

Do not forget, please, that *they* are God's people, His image.

Do not ignore, please, that *they* have come—for whatever reason—and are present among us in pew, at coffee hour, standing around looking at this or that.

Do not think for a minute, please, that we do not need them as much as *they* need us or as much as we all need the Resurrected One.

Take them into consideration this Easter—in preaching, in planning, in welcoming.

Curiosity, toleration, cynicism? Spare them and ourselves that!

An open door, an outstretched hand, a welcoming smile, an Easter greeting personally expressed—such comes closer to approaching resurrection with people and to why His resurrection is being celebrated.

—John M. Allin

## COME OVER TO THE EASTER SIDE

by J. Fletcher Lowe

What if we all lived day by day on the Easter side of life? What if Easter were the norm?

Well, the pessimist in us says it really can't happen. Everybody has his Maundy Thursdays, those times of betrayal and denial, of agony and anguish, a heart that's wearied as Jesus' was on His Maundy Thursday. Sometimes we have almost too many Good Fridays. So it's not possible, not feasible, for people to live on the Easter side of life. Or is it?

On that first Easter Day two disciples were heading toward a little village called Emmaus. As they walked, they were joined by a third person they did not recognize. When they stopped and sat down to eat, they broke the bread as was the Jewish custom, and then they knew their companion to be Jesus, the Lord, the risen Lord. Those disciples had turned from that Maundy Thursday-Good Friday life to the Easter side of life and "Alleluia!" became their song.

Remember, too, Thomas the doubter, at that upper room after Easter Day, still the questioner wanting to see the risen Lord but doubting it was possible. Then in comes Jesus and shows Thomas His hands and His feet and His side and the

scars and wounds there. In perhaps the greatest exclamation of belief in the whole of the New Testament, Thomas exclaims, "My Lord and my God!" From that Maundy Thursday-Good Friday life style, Thomas moved to the Easter side of life and "Alleluia!" became his song.

Throughout the Christian centuries, person after person has come into a living relationship with the living Lord, seeing beyond the great teacher, the good friend and companion, as those disciples and Thomas did, seeing beyond the miracle worker to the risen Christ who put a totally different dimension to life itself.

That is the kind of experience necessary to make the shift to the Easter side of life. A deep, moving, living experience can sustain a person throughout his or her days, and if we continue to deepen that experience, to nurture that relationship, to see, to search and yearn to live on the Easter side, the Lord is open as we move toward Him.

Easter is a time to raise the question, "What is my relationship with the risen Lord?" Is He a deep reality within me? Is He the one in whom I have put all my Easter eggs? Do I know Him as those apostles knew Him as the risen, dynamic Lord of life? Or is He a veneer, a superficial byword I use to associate myself with the good or positive side of life? The answers to those questions help decide whether we'll live on the Maundy Thursday-Good Friday side of life or the Easter side where "Alle-



luia!" is our song.

Living on the Easter side doesn't mean Maundy Thursdays don't happen. It doesn't mean Good Fridays don't occur. It doesn't mean we don't suffer agony, denial, betrayal, injury, and death. It means that in the midst of a Maundy Thursday or a Good Friday we are able to say, "I know my Redeemer lives," and that as St. Paul said, "In all things God works for good to those who love Him." The Risen Lord is not a lord of a dirge. He is a Lord of Alleluia.

Easter proclaims the risen Lord in the context of a community of the Easter people. There's no such thing as a Lone Ranger Christian. "Alleluia!" cannot be sung as a solo. "Alleluia!" is a community song, and we can only move to the Easter side of life as part of a group of people who are excited over the risen Lord. With them we become part of the Easter people whose song is "Alleluia!"

J. Fletcher Lowe, Jr., is rector of Church of the Holy Comforter, Richmond, Va.

## EASTER OFFERS TWO LESSONS ON GUILT

by Sally Bowles

The reactions of two biblical characters to Holy Week events have something to teach about evil, guilt, remorse, and God's love.

Judas, upon discovering that Jesus had been condemned, was so filled with remorse that he attempted to rectify his actions by returning the 30 pieces of silver to the elders. They ignored his admission of guilt. In desperation he threw the money down and, overcome by the enormity of his sin, eventually took his own life.

Peter, when faced with his betrayal of Jesus, was also overcome by remorse. According to the Gospel of Matthew, he left the courtyard of the palace of the high priest and went out and wept bitterly.

In the Gospel of John we find another story about Peter. Soon after the Resurrection he and some of the other disciples went fishing. Seeing a figure he presumed to be Jesus standing on the shore, Peter jumped from the boat and swam quickly toward it.

The difference in the reactions of Judas and Peter was not a difference of degree of guilt. The difference was Peter had somehow caught—as Judas had not—Jesus' assurance that all evil, when exposed to God, is forgiven, erased, forgotten. He had seen such forgiveness in healings, in the incident of the woman found in an act of adultery, in the story of the prodigal son, in the whole of Jesus' ministry. With only a tenuous faith, he nevertheless knew that the pain of guilt is destroyed when it is acknowledged to God.

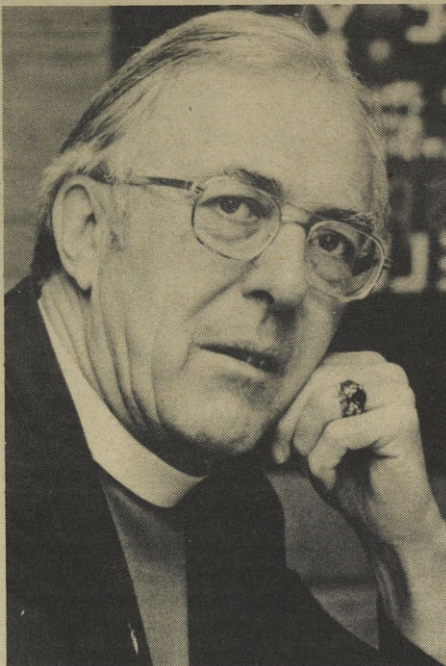
Many of Holy Week's events—the jealousy of the high priest, the torturous death, the taunting, mockery, spitting, denying, hitting, persecuting, beating—reveal the greatest evils of humankind. So Jesus' prayer from the Cross—"Father, forgive them, for they know not what they do"—was perhaps a prayer for more than the evil of the moment.

A fundamental belief of the Christian faith—the lesson Peter learned—is God's mercy is always greater than our sins.

### UPDIKE ON FAITH

In 50 or so years the 2,000th Easter will come around and... odds are now that there will be some, if not relatively many, Christians to celebrate it. Religions are hard to create, hard to replace, and not easy, it would seem, to do without. . . . Christianity has never not been embattled; a hostile and scoffing world is where it knows itself to be situated, "unto the Jews a stumbling block, and unto the Greeks foolishness." Though many theologies of false reasonableness have been offered down through the ages, . . . in modern times [the faith is rooted] more securely than ever in its native soil of desperation.

—John Updike in *The New York Times Book Review*.



ARCHBISHOP EDWARD SCOTT

## Group urges full Anglican-Lutheran communion

An international working group of Anglicans and Lutherans which met in Newbury, England, has urged the two denominations to take the necessary steps toward eventual full communion, which the group said was more than just "sharing the same altar."

Appointed by the Anglican Consultative Council and the Lutheran World Federation, the group identified several subjects which must be agreed upon before full communion is possible: the Gospel and its implications; justification/salvation; the sacraments; and ministry, including the role of the historic episcopate.

Anglican Archbishop Edward Scott, Primate of Canada, and Lutheran Archbishop Olof Sundby, retired Primate of Sweden, chaired the working group which included members from Namibia, England, Tanzania, the U.S., and West Germany.

The group praised the "interim sharing of the Eucharist" between American Lutherans and Episcopalians but said full communion "implies a community of life, an exchange and a commitment to one another in respect to major decisions on questions of faith, order, and morals." Full communion could include bishops of one Church participating in consecrations within the other Church, sharing liturgical functions, and having channels for regular consultation and communication. Full communion also means "Churches become interdependent while remaining autonomous." The group recommended that Anglicans and Lutherans cooperate closely in social concerns.

### A NEW SAINT?

The Society of King Charles the Martyr, founded in 1894, met in New York City in January to further its cause of persuading the 1985 General Convention to include Charles Stuart, executed in 1649, on the Calendar of Saints.

# In its first year (1983), missionaries were appointed and have now been sent to Southeast Asia, Africa and the Middle East.

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# SARAH-PATTON BOYLE



## 'LITTLE OLD LADIES AREN'T WHAT YOU THINK THEY ARE'

by Judy Mathe Foley

Quite pleased with the sermon he'd just given, the second-year seminarian was mingling among parishioners when a tiny, trim woman with bright white hair walked up and said, "You have talent. Would you like to come into counseling with me to develop it?"

His naive, "Sure, let's do it," to her abrupt question began an intense six months in which the two met three times a week. Almost 10 years later that seminarian—now a priest—is still humbled by how much he learned and how much she gave. "But that's Patty Boyle for you."

Sarah-Patton Boyle—author, counselor, and "sheer beauty," according to fellow author Chad Walsh—dislikes chit-chat but thrives on communication. She is also a little old lady who does exercises in bed on mornings when the weather prevents jogging.

Endowed with a face that would severely handicap her in a poker game, she breaks often into laughter, and her conversation is sprinkled with traces of Tidewater Virginia which turns "doubts" into "doughts" and "can't" into "cahn't." But "cahn't" isn't a word she uses often!

With a Revolutionary War general, a governor, one of Stonewall Jackson's colonels, and one of Jeb Stuart's scouts as well as General George S. Patton among her relatives, Sarah-Patton Lindsay Boyle's family tree was well rooted in the soil of the farm where she grew up near Charlottesville. She was equally well grounded in the Episcopal Church of which her father was a priest.

The mother of two sons, she was writing "potboilers" under a penname for national women's magazines in 1950 when the first black student sued for admission to the University of Virginia where her husband was a professor. In a letter-writing campaign to challenge segregation, she became integration's vocal advocate, speaking, writing, and publishing—*The Desegregated Heart* in 1962 and *For Human Beings Only* in 1964.

In the mid-1960's, civil rights "moved away from" her area of "competence and commitment," her sons grew up, and her husband left her, so Patty Boyle moved to Arlington, Va., ready for a life where she could write when the words flowed, eat when she wanted, and live, "just me, every minute of the day."

The challenge of this new life was tarnished, however, as she found herself the recipient of disconcerting messages, of



"So you can get my message and act upon it," Sarah-Patton Boyle does exercises for the photographer as part of her constant effort to combat stereotypes.



PHOTOS BY S. NEALE MORGAN

oversolicitude, of "condescending coos" that made her look behind her for the child to whom she was sure they were intended.

Smoke inhalation is life-threatening, and Patty Boyle had to grope her way through smokescreens of euphemisms and old-age stereotypes to reach air she could breathe freely. Her book, *The Desert Blooms*, tells how she did that.

Usefulness is Patty Boyle's credo. She gave up the penname, "A White Southerner," and used her own because "if one is to be of any use in the struggle to realize the brotherhood of man, one must lay on the altar not only one's thoughts, but also the witness of one's whole life."

Posted near the bedroom in her apartment—right beneath an award signed by Martin Luther King, Jr.—is a sheet of instructions for anyone who might find her unable to communicate. "I am not suicidal, but I am past 75 and do not wish to live the kind of life most people must live if they 'recover' from a serious illness," the signed and witnessed document says. "At my age, it is not death I fear, but the possibility of a useless, boring life." She keeps a copy of this living will with her even when she jogs and gives it "to any doctor I go to for no matter what."

Being useful, she says, "is just a straight Christian indoctrination. You have to make your life count—not for ambition, not for personal achievement, but because that's what you're here for."

Patty Boyle wastes nothing in her life. Dipping into every experience, every observation, even every pain, she tests and uses it. A childhood memory, for instance, of holding a horse's reins helps her distinguish right from left, a difficult task for her because she is dyslexic, a disability that makes her writing more remarkable.

She has even put snobbery to use. "My family background had a tremendous amount to do with my being able to launch into civil rights because I felt I had a right to speak for the south. I felt I really represented the south and had no inferiority complex about who I was. All my indoctrinated family snobbery just rushed

to my defense!" She laughs at this recounting one of her "deadly faults" and adds, "I really did lose that along the way because I was so impressed with the people I met who didn't even know who their grandparents were. Now I'm terribly allergic to snobbery."

That allergy makes it hard for Patty Boyle to label herself a Christian "though this is my deep motivation." She dislikes its exclusionary note. "I must say I think the Lord is a lot more broad-minded about these things than His followers. I can't believe, for instance, that He didn't consider Gandhi a Christian. I think He included all these people whether they recognize Him by the name we call Him or not. Christians would be surprised to get up there and have Him refer to himself as Allah. He might, you know."

Her continual search for usefulelements of every faith led her to adopt the label, "interdenominational Christian." Like a curious but discriminating raccoon, she rummages through all offerings, picking up ideas she likes, rolling them around in her active mind, choosing the useful, discarding the rest.

At a Devotion in Motion portion of a spiritual retreat she discovered she was physically stiff, so at age 65, she began exercising and jogging. At an est training weekend she learned more about herself than she'd ever learned, but she rejects est's hard sell. She's attended every church in her neighborhood, including a service at a breakaway Episcopal church. She went there "with an open mind, but it got closed before the service was over. They are the people who thought it was worth setting up a separate Church because of the Prayer Book and that sort of thing," she says, "and I just can't tie myself to these small issues, you know." Her laugh recognizes the implied "heresy" of her statement.

She calls herself a charismatic and was baptized in the Holy Spirit. Impressed by their fervor and conviction, she was committed to that expression, "but I couldn't feel that this was the only way to be a Christian."

## Making Deserts Bloom

At age 60, Sarah-Patton Boyle decided to move from "a culture that had a solid feel to it" to a new life, and she tells that story in *The Desert Blooms* (paperback \$6.95, Abingdon Press, Nashville, Tenn.).

"It never crossed my mind to think of myself as a cut and fading flower. I assumed that I was a growing plant about to be transplanted into new ground." She had made a new schedule, found a church home, but soon she began to sense a message that she was "being elbowed out of the human race" and to feel "shadowy and unreal" in a world where even her church failed her and she was near mental collapse. Her story of how she worked her way back is at once inspirational and pragmatic.

—J.M.F.

At her Episcopal parish home—Trinity Church, Arlington—the Rev. Jerry Riley prays each Sunday for those who are absent because they are sick, away, or choose not to come. "So every once in a while I'm absent, and Jerry says, 'Where were you last Sunday?' and I say, 'I chose not to come.' And I may have gone to the Baptist or the Methodist church."

A good friend, the Rev. Jim Munroe, says Patty Boyle has "an extraordinary ability to go way out on a limb even if the limb cracks." She says this comes from knowing she's right.

Laughing at another terrible fault, she says, "You know, I generally hate people who are sure they are right, but that is really a great source of strength—to have no doubts about it, to be darned sure you're right."

Part of that surety, she says, comes out of her own experience and part from knowing "there are lots of things more important than your own welfare. So I will go plunging into something because I think it's worth any price that it will cost me. I know the stars are going to fall. I'm surprised at how hard they do always."

"I'm more forthright than tactful. Surely there must be people who are both in a perfect mix, but granted our human frailty, we're likely to be one or the other. It's my normal bent to tell it like it is and let the chips fall."

Anger and her temper are subjects to which she returns often, sometimes wistfully, sometimes ruefully, sometimes guiltily, holding anger in a tense ambivalence she can't reconcile. Like her father and her cousin, "Ol' Blood and Guts," General George Patton, she inherited a quick temper. She feels it sometimes impedes her messages. Maybe sublimation is a good use for anger, she muses, so "you can meet people on a level without hitting them on the head." But then quickly, in a rising, measured voice, she says, "But-even-as-I-say-that, something else in me says, 'Well, you know you just have to get their attention first, and then you can be tender, kind, and understanding.'"

She admired Martin Luther King's methods and was sorry to see them replaced but cannot deny the efficacy of both. "Certainly black people even now would be being patted on the head in 'southern love' instead of being accepted as human beings if they hadn't begun to riot and make trouble." She cites the American Revolution. "We have a whole history of having to become objectionable before anybody listens."

She confesses, too, an admiration for short-tempered people. "The bottom line is you have to be who you are. I don't like to blame the Lord for the fact that I've got a hot temper, but there it sits, and I have to do with it the best I can."

Does her forthrightness lose her friends? "I think people are more forgiving of people who are forthright. If a person is consistently forthright, it's not quite as personally painful to be on the receiving end." And indeed, both Munroe and Walsh have been her temper's targets, but neither mentions it unless asked. After all, Patty Boyle says, "There's no use talking unless you're communicating reality."

Communicating reality is what she was about at 58 when she wrote *The Desegregated Heart* and it's what she's about at 78 when fighting against old-age stereotypes. She detests euphemisms because she knows that, though well-intentioned, they cover with pleasantries what people feel is unpleasant. She recounts an early visit to her doctor, who is Jewish. He asked, "How many years young are you?" and she responded, "Really, Dr. Berger, how would you feel if I asked you, 'How gentle are you?'"

She prefers "just to say straight out—old. My message is not that I'm not a little old lady. It is that little old ladies are not what you think they are."

Her little old lady persona is a conscious decision. She was tempted to have her face lifted "and take off 10 years, you

Continued on page 22



# words for today



So many biblical encounters find their setting in a strange, a distant foreign place, far from the holy city or the nation, Israel, the promised land. Might this suggest that God is far more likely to confront us on the way than to wait until we reach our destination, that if we are to be God's people, then the call is to be pilgrims, not settled residents within some heavenly enclave of an otherwise reprobate world?

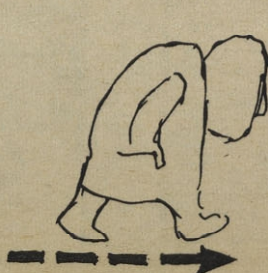
J. Barrie Shepherd in *Encounters: Poetic Meditations on the Old Testament*, The Pilgrim Press, New York, N.Y.

Grace is being born a slave in Egypt and finding yourself transported to the other side of the Red Sea.

ANDREA FRANKLIN

The last person known to have laughed in the United States was Robert Ketchum in 1984 in Salem, Massachusetts. As a result of his lack of seriousness and his bold impropriety, he was publicly burned at the stake by the local authorities. . . . Such was the tongue-in-cheek Orwellian prophecy offered by Art Buchwald. . . . It was the humorist's warning. Unqualified seriousness is dehumanizing and dangerous. It is the crucifier of freedom and the human spirit. And this is true whether one has in mind radicals of some right or left or the more or less acquiescent middle. Humanity cannot live by seriousness alone.

Conrad Hyers in *The Comic Vision and the Christian Faith*, The Pilgrim Press, New York, N.Y.



OHSSON

The world is equally shocked at hearing Christianity criticized and seeing it practiced.

Elton Trueblood  
*The Lutheran*

I am increasingly confident that we get our basic energy not from turbines, but from hope, from visions of what life can be.

The Rev. George Regas  
All Saints', Pasadena, Calif.

In the fruit bowl of life, we are more apt to choose the bananas than the lemons, but sometimes life gives us lemons, and it is at those times that we are given a chance to experience and recognize God's power. With His help, we are given the ability to make lemonade; or even, in the absence of the requisite sugar and water, to eat the bitter and unpalatable fruit.

Joanne Maynard in *The Episcopal Evangel*, Diocese of Montana

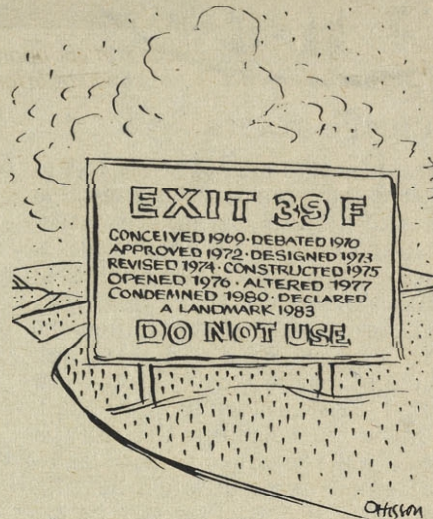
Success consists of getting up one more time than you get knocked down. It's the distance you attempt to go which determines the strides you make.

Dick Snyder  
Editor, *The Desert Churchman*

Jesus' call to the people of Israel "was to stand up and to recognize that the chains of hopelessness and fear could be broken only by the hammer of courage on the anvil of faith. . . . Always there was the promise calling them to the frontier of possibility. God had chosen them to be scouts in the immense journey of His creative dream."

Frederick Houck Borsch in *God's Parable*, Westminster Press, Philadelphia, Pa.

We are all receivers as well as givers. We are the clay and we are the potter. SISTER SHERRY WALCOTT, OSH



God calls us not to solo, but to dwell in community.

FRANK S. CERVENY

Within a few years. . . I will no longer be on this earth. The thought of this does not frighten me but fills me with a quiet peace. I am a small part of life, a human being in the midst of thousands of other human beings. It is good to be young, to grow old, and to die. It is good to live with others and to die with others. God became flesh to share with us in this simple living and dying and thus made it good.

Henri J. M. Nouwen in *Gracias: A Latin American Journal*, Harper and Row, San Francisco, Calif.

We may have to labor for six days to keep ourselves and our world going, but one day out of seven can and should be for the holy work of making it all whole within us.

MARY MORRISON

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## SAMUEL SEABURY

ORIGINALLY A LOYALIST AND DARK HORSE CANDIDATE, HE WAS CHOSEN TO CREATE THE ROLE OF BISHOP FOR THE CHURCH IN THE UNITED STATES

by Barbara Halton Stoops

Samuel Seabury became the first bishop of the American Episcopal Church in 1784 in Aberdeen, Scotland. When he died in 1796, he was praised for his courage and persistence, for his integrity as a churchman, and for establishing the proper model for an American bishop as a good and caring pastoral leader and a strong missionary for the Christian Gospel.

In the beginning, however, he was a most unlikely candidate to become the American Church's first bishop—nor was he even the first choice. If ever we had an example of the teaching that with God's grace men and women grow into the leaders needed at a particular time to advance the Christian faith, Seabury was such a man.

He was born on St. Andrew's Day, Nov. 30, 1729, in Groton, Conn. His father had been a licensed Congregational preacher but was ordained in the Church of England a year after young Samuel was born. His mother, who came from a family with Anglican traditions, died when Seabury was 18 months old, and his early life and career seem to have been dominated by his father's expectations.

Seabury probably helped his father with



parish duties until in 1744 he went off to Yale. For four years after his graduation he studied theology and medicine under his father who believed clergy needed a second vocation. He was also catechist in his father's church in Huntington, Long Island, receiving a small stipend from the Society for the Propagation of the Gospel.

A crucial step for Seabury's future role came in 1752 when he left for a year's medical studies at Edinburgh University in Scotland while he waited to reach the required canonical age for ordination. His father having smoothed the way, he was ordained a deacon in London in Fulham Palace on Dec. 21, 1753. Two days later, he was ordained priest. In the spring he sailed for home, reaching Philadelphia on May 22, 1754.

Within three days of his arrival, the Rev. Samuel Seabury, Jr., was doing business as an S.P.G. missionary in New Brunswick, N.J. His father wanted him closer to home and found him a post as rector of a parish in Jamaica (now part of Queens in New York City) to which he went on Jan. 13, 1757.

For the next 10 years, Seabury was busy but unsettled. He married (on Oct.

12, 1756, with his father officiating) and became the father of five children. (A sixth child was born in 1770.) He was in charge of three congregations as well as a small grammar school. But in-law problems over property and money and difficulties with the lay leaders in his churches grew. Finally things came to a boil, and the careworn young rector acted "as a reckless and somewhat irresponsible hothead." Then his much-loved and obeyed father died.

At 35, Samuel Seabury became his own man. Offered his father's post, he chose instead a position as rector of the parish of Westchester (in New York) and was inducted on Mar. 1, 1767. He had care also of a church at Eastchester. He concentrated on his churches and did well, but the tides of political unrest were rising and drawing Anglican congregations into the maelstrom.

The American Revolution was particularly bitter for Anglican clergymen, forced to choose between loyalty to the new nation and loyalty to their Church of England vows and their consciences. Seabury felt he had no choice but to remain loyal to the Church and began a surprising career as political agitator and essayist for the British cause, voicing opposition to the propaganda of the Revolutionary Sons of Liberty. Under the name of A. W. Farmer, he wrote pamphlets that aroused both partisan support and counterattack, earning him a place in history "as the most vigorous American loyalist controversialist and as one of the greatest masters of style of his period."

He was suspected, his house was searched, and the militia took him to New Haven, placing him under house arrest. Finding no proof of the charges, the judge ordered him released. But from then on, he was watched by patriots until he finally fled aboard a British ship to safety behind British lines, just ahead of another search squad. When his escape was discovered, the patriots tore the pews out of his church and turned it into a hospital. They also did much damage to his property.

Seabury stayed in New York City as a refugee for the next seven years, supporting his family through the practice of medicine (1776-1783). During this time he also served as a guide for the British forces who, in appreciation, named him chaplain of a hospital for Loyalist troops and later chaplain to a Loyalist regiment.

By the time the Revolution had prevailed and Cornwallis had been defeated,

the Church Seabury loved and the government he had tried to preserve were in complete confusion, and many of his close friends and colleagues, fellow pamphleteers, had fled to safety on British soil. The war over, however, Seabury transferred his political allegiance to the new republic and neither looked back nor expressed regrets as he worked hard to arrange free passage to Canada for loyalists.

Throughout the period of discord and revolution, Seabury and other churchmen had fought for an American Church with its own bishops. Now he emerged as a church leader, one seeking recognition of the new American Church so it could grow and prosper, and he was noticed by the Connecticut clergy who organized themselves as a committee to elect a bishop.

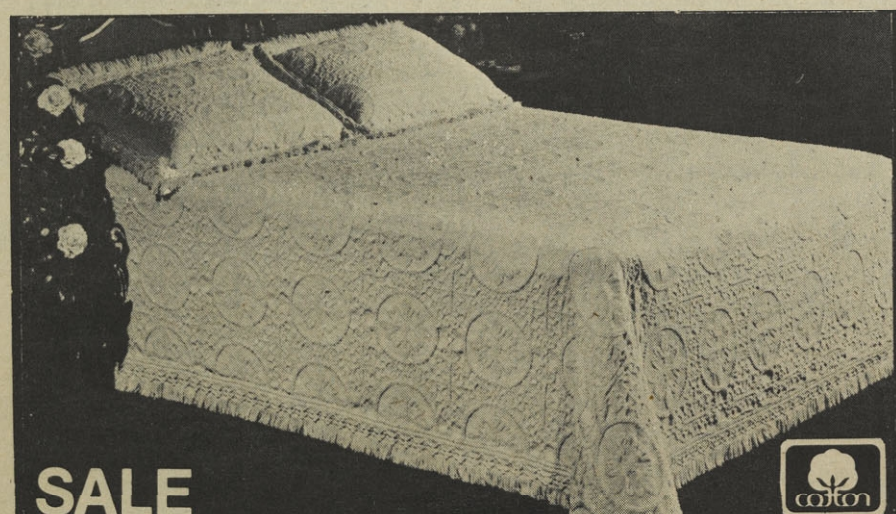
Their first choice was Jeremiah Leaming, a respected clergyman who had suffered much at the hands of the patriots. He apparently declined out of diffidence and was later heard to regret it.

Seabury was a dark horse. Scarcely a successful parish priest, he had left behind a trail of disorder and dissent—two of his three pastoral posts were in worse shape when he left than when he went to them—and was now rigid, humorless, and opinionated. He had been an impassioned Loyalist. And he had never served a parish in Connecticut even though he had been born there.

But Anne Rowthorn, author of *Samuel Seabury: A Bicentennial Biography*, says the electors weren't looking for a candidate who was popular nor even one who was greatly respected. They wanted a fighter, a man who would appeal to the British yet have enough persistence to overcome the obvious obstacles. As a former Loyalist, Seabury was expected to have the support of powerful friends in England. As a former student in Edinburgh, he was expected to have Scottish connections to fall back on. And he offered to pay his own way.

In spite of his connections and his credentials, he waited many long months in London, patient and persevering, before perceiving the wait was useless and going off to Scotland and success. Ironically, the next Americans to seek consecration had been patriots outspoken in criticism of the British government, yet they were welcomed and consecrated in London, perhaps because Seabury had stirred awareness of the needs of the American Church.

Seabury had arrived in London on July 7, 1783. He left London on Oct. 24, 1784, for Aberdeen where the way had been



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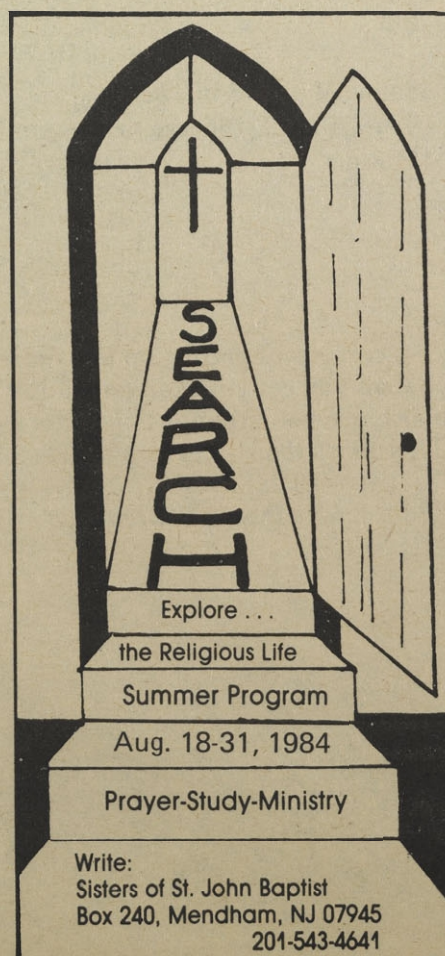
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paved for him by supporters in England and America. On Sunday, November 14, three Scottish bishops—Robert Kilgour of Aberdeen, Primus of the Episcopal Church of Scotland; John Skinner, Coadjutor of Aberdeen; and Arthur Petrie of Ross and Moray—met at Skinner's chapel. There they consecrated Samuel Seabury a bishop. He returned to Connecticut in 1785 and made New London his home, becoming rector of St. James' Church in addition to his episcopal duties.

During his two years' absence from America, factional infighting had increased among church leaders in the various states. Seabury's consecration was unacceptable to many in the new Church. Some even challenged its validity. But eight years after his consecration, in 1792 at Trinity Church in New York City, Seabury joined the bishops of New York, Pennsylvania, and Virginia—Samuel Provoost, William White, and James Madison—for the first consecration in the United States of a bishop of the Episcopal Church—Thomas Claggett of Maryland. The act united the English and Scottish lines of apostolic succession in America.

Bishop Samuel Seabury died in 1796, six years after the adoption of the Constitution of the Episcopal Church and the ratification of the American *Book of Common Prayer*. The stern and sarcastic young Seabury had grown and matured into a bishop who saw himself as a guardian of the Church, faithful to the doctrines and teachings of the Gospel. As chief shepherd of his Connecticut flock, he was a genuine pastor to his clergy and laypeople, exercising the role with grace. For the sake of unity in the new Church, he overcame his stubbornness and achieved a new tolerance and spirit of cooperation.

Samuel Seabury created the role of bishop in the United States, free from the trappings of the English court, and he set the high standard for later American bishops to follow.

Barbara Halton Stoops, former religion editor of *The State* newspaper, is a member of St. Michael and All Angels' Church, Columbus, S.C., and director of public relations at the Lutheran Theological Southern Seminary. Her article on Seabury first appeared in *The Piedmont Churchman*, from which it is here adapted.

Chaplaincy scheduled for World's Fair

Protestant, Orthodox, and Roman Catholic churches have joined to exhibit and participate in the 1984 World Exhibition scheduled for May to November in New Orleans, La. The churches will supply six chaplains a day to conduct services at the fair grounds and to assist with crises among the estimated 12 million visitors.

The churches' exhibition theme, "The World of Rivers—Fresh Water as a Source of Life," will be played out in a multimedia, multi-sensory exhibit called "Living Waters."

Local churchpeople will volunteer at the fair—over 2,000 volunteer positions are open—and the Greater New Orleans Federation of Churches, sponsors of the churches' presence at the fair, will raise the \$1.2 million budget, about \$1 for every person it hopes to reach.

To help underwrite the expense of the ambitious inter-denominational ministry, Louisiana World's Fair Ministries is also handling pre-season sale of tickets, a percentage of the sale price going to the ministry.

Louisiana World's Fair Ministries, P.O. Box 50440, New Orleans, La. 70150, or call (504) 525-1973.

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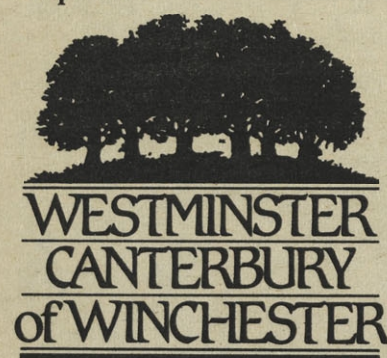
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Florence and Jim Churchill

## From food to shoes, the Churchills help in West Virginia

by Patricia W. Jones

Finding shoes for local children and providing pre-ordination counseling for volunteers are both part of the job Jim and Florence Churchill undertook when they became directors of the Highland Educational Project in Northfork, W. Va., seven years ago. They also help 100 or so elderly people living nearby and aid other HEP

programs such as a clothing center, food pantry, and work-learn volunteer groups.

The Churchills came to their post simply by presenting themselves to Bishop Robert P. Atkinson and asking if he had anything he would like them to do after Jim retired. The Churchills had spent most of their married life as active Episcopalians in New Jersey, so when Jim was transferred to West Virginia, they quickly became involved in that small but hard-working diocese.

Both joined the Order of Jerusalem, a diocesan lay order that has traditionally trained informed leadership to aid churches in the state and whose members, by mandate of the bishop, are accorded the respect given deacons. The Churchills frequently did and do serve as chalice bearers and lay readers at the diocesan convention and other events as well as at little Grace Church in Northfork.

Atkinson has long been concerned about the state of the Church in southern West Virginia, typical of Appalachian coalfield country. The Churchills' talents and Atkinson's perception of the area's needs happily blended when he sent the couple to McDowell County to be assistant directors of HEP. When the late Rev. Hugh Cuthbertson retired, the Churchills became co-directors.

Florence Churchill is officially in charge of "people and programs"—helping senior citizens withstand the high-power sales tactics of cemetery lot salesmen, encour-

aging people to take their high blood pressure medicine, and writing personal "thank-you" notes for all the clothing donated. Jim's duties are "everything else"—finding someone to reassemble the motor of an abandoned car, coping simultaneously with frozen fuel oil and water pipes, and having a new clothing center built.

A list of HEP programs in no way describes what HEP is, and a list of the Churchills' duties cannot capture their personal talents as they offer a seemingly inexhaustible supply of love.

The Churchills don't confine themselves to established policies when local conditions change; they take their jobs personally. Last summer when unemployment in the county rose to nearly 50 percent, they began distributing a week's worth of groceries to local families. The Churchills pride themselves in picking up where welfare services stop. In a recent report, the local State Social Services Office cited HEP as the best resource in the area.

Despite wearing days and nights, the Churchills, who receive only housing as payment for their work, still drive around the state telling HEP's story in the hope of broadening support. They've become better at persuading others to deliver end-of-the-rummage-sale clothes they used to fetch themselves.

And Florence says, "As long as God wants us here, we'll stay."

Patricia W. Jones lives in Chapel Hill, N.C.

## REFLECTIONS ON THE SINGLE LIFE

### Get me a date, Noah

by Maureen Moment

I have been a widow for nearly three years. My husband's death has brought many changes in my life, perhaps the most difficult being that I now feel I am a sort of exile, a solitary soul waiting for passport to the Ark.

The other day when my son asked, "Mom, aren't you embarrassed to go to parties alone?" I was struck by how prevalent is the belief that the coupled state is better than the single one. A platypus, no matter how worthy, could not escape the flood without first finding another warm platypus body to join him. In Noah's time, apparently, the tyranny of pairs prevailed.

My son's question reminded me that some things never change. I have been oppressed by the same kind of tyranny. Oppressed by family members who seem to believe that once I begin dating and remarry, I will be happy. Oppressed by acquaintances who, if they invite me to dinner, also invite a single male to keep the numbers even. Oppressed by those who won't invite me because they don't know any single men. Oppressed by those who suggest we "get together the next time Jim

is out of town." Most especially oppressed by the people who assume that because I am single, I am on the make.

Yet I am both victim and tyrant. I am a tyrant because I, too, frequently assume that people in couples are perfectly satisfied and that singles are on the make. Thus I strengthen my own belief that two is better than one. Why should this be?

I don't think my family and friends are insensitive enough to suggest that the way to happiness is simply to pair up with any warm body. What I think they have in mind is that because I am alone, I am lonely. Sometimes they're right. They're as mistaken as I am, however, in reasoning that I would not be if I were coupled. This kind of either/or thinking is a confining trap, every bit as oppressive as Noah's. It is not fair to accept pairs as the most valuable form of social currency. Nor is it rational to believe that a single intimate relationship can either alleviate loneliness or satisfy all our needs.

Yet we cling to this belief, a belief that motivates the single's urgency to pair, which lies behind the tremendous social pressure to do so, and which causes couples to feel disappointed when they discover their relationship is not entirely satisfying. Certainly intimate relationships like marriage can satisfy our needs to be loved, to give and receive affection, support and comfort. But when we think they are the only way to be fulfilled, we impris-

on ourselves, we ignore the importance of other social relationships. We devalue community.

This tendency is unfortunate because community, of the kind that can be and often is created in our parish church, can satisfy some of everyone's needs—singles and couples. In community we can give ourselves the freedom to discover that, like everyone else, we can be whole with or without having an "other half."

I wonder if Noah does group excursions?

Maureen Moment, a member of Christ Church, Blacksburg, Va., wrote this for *The Southwestern Episcopalian*, from which it is reprinted.

## NESTLE BOYCOTT ENDS

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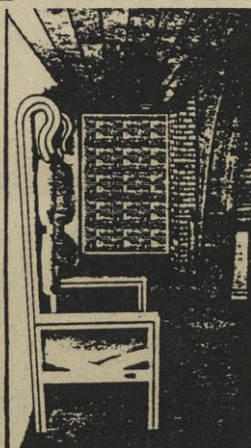
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# Have You Heard

## POETIC LICENSE IN LAKE WOEBEGON

Much of life in Lake Wobegon, Minn., a town Garrison Keillor created for his radio show, *Prairie Home Companion*, centers on the ultra-traditionalist Father Emil and his parish, Our Lady of Perpetual Responsibility. One year, Keillor relates, the Christmas pageant director took pity on Joseph, who had no speaking part, and wrote some lines for him. After soul-searching, Father Emil okayed: "Shall we lay him in the manger?" and "Here, let me get the swaddling clothes," but he said Joseph's first line was just too irreverent: "Is it a boy or a girl?" The director reluctantly agreed to omit it, but discriminating Lake Wobegon pageantgoers noticed the following year that the baby Jesus wore pink swaddling clothes.

## Diaconate grows in variety and popularity

by Susan Pierce

"Deacon" comes from the Greek, *diakonos*, meaning "servant." Ideas of how such a person will serve have in measure reverted from the concept of diaconate as solely a phase on the way to priesthood to the ancient idea of a distinctive clerical order whose sole purpose is to serve. According to Bishop Wesley Frensdorff of Nevada, "The deacons call and send the Church in service to the world. . . [and] enable the Church to exercise our Lord's servanthood."

The Rev. Cyril White, recently ordained deacon in the Diocese of Southeast Florida which runs one of a growing number of deacon training schools, sees two aspects



Cyril and Christine White

...Ministry as a job counselor

of the diaconate: "It can be a step to the priesthood, or one can stop here and say, 'This is it for me; this is as far as I am called.'"

White's own calling is to act as liaison between the Church and the people, and his secular employment as a job counselor at a Miami high school offers him the opportunity to use "pastoral skills every day in my work." An active member of Church of the Ascension whose rector, the Rev. Frederick Masterman started Southeast Florida's Diocesan School for Deacons, White also studied through Theological Education by Extension from the University of the South.

Of his new vocation White says, "I love it. I talk ministry and do anything I can to teach people to carry out ministry in daily life."

Like White, the Rev. Joanne Hetrick felt called to *The Book of Common Prayer's*

## PEOPLE IN PASSAGE

The Rev. Preston T. Kelsey, II, is the new executive director of the Board for Theological Education. . . Joseph W. Trigg, a student at Virginia Theological Seminary, has published *Origen*, the first book in English devoted to the life, time, and works of this third-century Christian thinker. . . Barbara Merrick of Seattle, Wash., is the new chairman of Pewaction while the Very Rev. Robert Hall continues as secretary of the coalition of renewal and evangelism agencies. . . M. Janet Berberian, William Hills, and the Rev. Jacqueline Schmitt of the Diocese of Central New York have produced a book on their companion diocese, Egypt. . . The Rev. Craig Biddle, III, is the new national director of Impact, a church legislative network. . . Maryland's Canon James Bingham will be the new assistant secretary of the General Convention, replacing the Rev. John Schultz who recently retired. . . The Diocese of Michigan's School of Theology has been renamed the Robert H. Whitaker School of Theology to honor its founder and first dean. . . The Rev. David Edward Green is the new editor of *The Anglican Theological Review*. . . The Rev. David S. Luckett, Jr., is new headmaster of All Saints' Episcopal School, Vicksburg, Miss., replacing Alex Dickson, now Bishop of West Tennessee.

definition, "a special ministry of servanthood." She attended the Diocese of Pittsburgh's Academy for Christian Thinking and Service which gives deacons-to-be their academic instruction.

Trained as a nurse, Hetrick is a member of a bereavement team at a local hospice where she does follow-up work with families after a death. Her project for the diaconal program was a six-week Lay Bereavement Course. As a deacon she spends one day a week in the chaplain's office at Pittsburgh's Presbyterian-University Hospital and has assumed pastoral duties at St. Thomas' Memorial Church in her home town of Oakmont, Pa.

The diaconate, with its concept of servant ministry, is growing in popularity. When the National Center for the Diaconate opened its office in Boston, Mass., in 1979, its deacons-to-be list had no names on it. This past spring that list had 800 names. But the idea of a "permanent" or "distinctive" diaconate is not universally popular. The Center in Boston says some prospective deacons find no support in their local parishes or dioceses.

In a 1980 report the Council for the Development of Ministry cautioned that the role of deacon and the role of priest should be clearly defined to avoid conflict and confusion. It also urged careful selection and training for deacons and raised the question of national standards for such training.

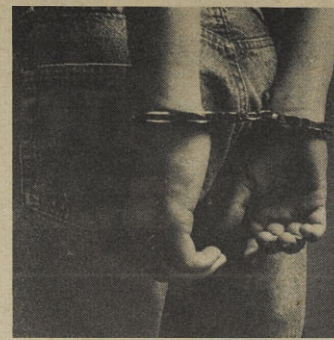
The permanent diaconate is here to stay. Bishop Matthew Bigliardi of Oregon speaks of the diaconate as the ministry "nearest the heart of Him who came to serve."

Frensdorff suggests reexamining the whole range of ministry options. "We need some new ways for our life and mission which will allow each of us to share fully in the great privilege of being members of the Body of Christ."



Joanne Hetrick

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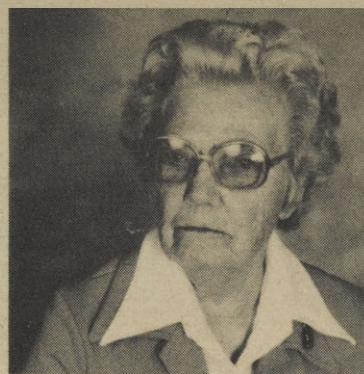
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## HONORS IN OKLAHOMA



The next time parish duties seem a little overwhelming, take heart from the example of Gaynell Gettel, member of St. Matthew's Episcopal Church, Enid, Okla. She has taught Sunday school there for 65 years, been a member and officer of St. Elizabeth's Guild for 31 years, and served continuously on St. Matthew's Memorial Committee since 1951.

She has written a complete history of St. Matthew's, now in its second printing; helped start both the YWCA in Enid and the Community Day Care Center, where she has worked as a volunteer since 1968; and, at age 86, still serves 20 hours a week as a United Way volunteer. She is also an active member of Church Women United.

Gettel led the drive to place a Celtic cross on the library lawn in Enid's town

square in commemoration of the first religious service held after the Cherokee Strip was opened to land seekers in 1893. The base of the cross is inscribed: "Missionary Bishop Francis Key Brooke of the District of Oklahoma preached on this spot from a wagon amidst swirling dust to some 50 to 60 people on Sunday morning, the 17th day of September, 1893."

Gettel loves children, who surround her whether she's teaching Sunday school or attending Enid High School games, a fact Bishop Gerald McAllister noted in 1982 when he gave her the Bishop's Award. An example he cited was the Christmas pageant "that faced a problem when one of the Wise Men became ill. Gaynell rounded up another, but at the last minute the sick Wise Man recovered. Never wanting to disappoint a child, this innovative lady quickly found a suitable costume—her slip—and that year there were four Wise Men instead of the customary three."

The Diocese of Oklahoma cited Gettel in 1982 as laywoman of the year. Not to be outdone, this year the Enid Council of Churches awarded her the Fred B. Craddock Layman of the Year Award.

Gettel's rector, the Rev. Arthur Leland Cunningham, says, "A major factor in the strength of this parish is the unflagging and unselfish contribution of Gaynell Gettel." He adds that after having taught five generations of St. Matthew's parishioners, Gettel was given 1983 as a sabbatical from teaching.

—Susan Pierce

## TWO IDEAS FOR SHARING

### Massachusetts Parish Council in Falmouth

The Parish Council of the Church in Falmouth, Mass., includes Episcopalians, Congregationalists, Lutherans, Roman Catholics, and United Methodists, and when they talk about the Church, they mean the Church Christ had in mind when He prayed "that all may be one."

One of the founders, the Rev. James Low of St. Barnabas' Episcopal Church, says, "We want to make a statement that there is only one Church. We want to act on that truth rather than on the cultural reality of denominations."

Low reports the community has a history of good inter-church cooperation which provided a solid foundation when discussions of forming the Parish Council began in April, 1982. Last year each of the eight congregations formally ratified the covenant which declares they are one and in which they promise to act accordingly.

The congregations not only plan together; they pray together. Each morning, Monday through Saturday, church members are welcome to attend either the 7 or 9 o'clock Mass at the Roman Catholic church or the 8 o'clock Holy Communion service held in one of the other churches on a rotating basis.

The Parish Council is composed of the clergy and three elected lay members from two United Methodist and two Congregational churches, the Roman Catholic parish, the Lutheran church, St. Barnabas', and the Episcopal Church of the Messiah in adjacent Woods Hole, Mass. The group meets monthly to plan common activities in social action, pastoral care, stewardship, worship, education, and fellowship. Last fall it sponsored an ecumenical Bible study and a discussion group on the Faith and Order Commission's document on Baptism, Eucharist, and Ministry.

Low says the 1984 Lenten program will be a six-session exploration of "Issues in Faith" led by local clergy. "We no longer go to seminars for speakers. We have good people locally—and we've saved a lot of money." The Lenten program will be presented Wednesdays at noon "for those who can't get out at night" and again in the evening for those who do.

The persons responsible for Christian education in all the churches have met to discuss curricula and programs, and possibilities for a joint project for the youth

groups are being investigated.

The Parish Council also participates with other community groups in the community's service center which provides emergency food and clothing and referrals for help with long-term problems.

The Massachusetts Council of Churches has commended the Falmouth effort as a model which could be transplanted to other areas.

—Janette Pierce

### Colorado Shared Chapel in Redlands

Churchpeople in Redlands, Colo., think they have an idea whose time has come. Interfaith Chapel, Inc., is a non-profit corporation that leases a vacant elementary school and offers it as a temporary home for congregations which are either just beginning or which can't afford to maintain a building full-time.

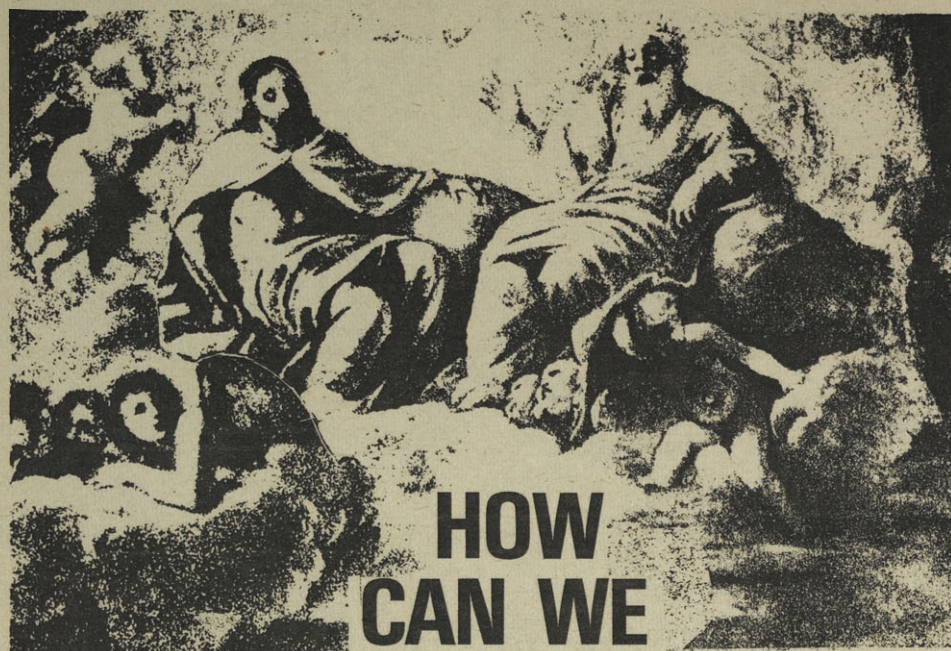
The Church of the Nativity Episcopal Mission is the first client. Pattie Fox, secretary-treasurer of Interfaith and a member of Nativity, says, "We're a new beginning mission, and we can't afford land and a building. . . . A big church sits idle most of the week."

Bruce Jones, president of Interfaith, cites high land and construction costs and rapidly rising utility bills that force congregations to look for less expensive ways to meet needs. "Many denominations have been practicing 'birth control' . . . because of the high initial outlays of money and ongoing expenses. Because of this, fewer and fewer new congregations have been formed. This concept permits . . . new efforts at a fraction of the cost of traditional methods."

Interfaith, which has a one-year lease on the building, pays the school district \$250 rent each month and pays all utility and refurbishing bills. It charges congregations on a per-meeting basis.

The building should be able to accommodate as many as four congregations, says Jones, but "each church will have separate services to preserve its own denominational uniqueness, and it will participate in governing the use, maintenance, and upgrading of the facility [whose] decor will be simple to help keep cost down." Interfaith has a board of directors comprised of one clerical and one lay member from each of the sharing congregations and three at-large members.





## HOW CAN WE SING THE LORD'S SONG IN A STRANGE LAND?

The Middle Ages was a powerful time in Christian history, so powerful that it seemed to freeze our faith story, making it appear final and complete. Christianity had become the dominant tradition in western civilization. Its truth was unquestioned, and its worship was thought to have captured God in the timelessness of eternity; the patterns of worship became static. But the world continued its relentless journey. Finally, static worship in a changing world produced a credibility gap for the minds of modern men and women cannot make the assumptions that the worship life of the medieval period requires them to make. In that fact lies, I believe, the crisis of faith and worship we face today.

The universe in which the Christians of the Middle Ages lived was small, compact, and snug. They knew the earth was flat, limited, and finite. Above the earth was the dome of the sky beyond which a rather anthropomorphic God dwelt, watching every part of creation with an intimately caring and sometimes punishing eye. From time to time this God would intervene in the world to produce a miracle. The power of prayer rested in large measure on the concept of divine intervention. Life on earth was believed to be but a transitory preparation for that eternal realm that existed just above the sky. The reality of either heaven or hell was so vivid that it motivated human behavior. The power of the Church and the clergy was tied directly to the power of the God they represented. A God consciousness, intimate and real, was in the very matrix of human life. The supernatural world was as intensely present in human awareness as was the natural world.

These convictions were all acted out in the worship of the Church. God thought of as a divine king on a heavenly throne was the object of praise. This personal, kingly being was also supplicated by the powerless human beings in prayer, entreating this God to grant the boon that only the powerful could offer.

Confession was made to a heavenly father in the hope that the penitent would be spared that heavenly parent's wrathful disfavor. When tragedy struck in the form of disease or death, it was interpreted as either punishment for sin or a warning to people to reorder their priorities. There was also an assurance that the certain life that came after death would be lived out in a place not very far away. In such a world, prayer was easy. Faith was certain. Worship was like breathing. God was real. Everything had a place. Even tragedy had an

accepted explanation. Security abounded.

Christian worship still reflects many of the assumptions of that era. The words and concepts of both our theology and our prayers continue to be shaped by that world view. Those who do not question that shape of reality have no problem. Their only task in worship is to continue to do, or to do even more beautifully, those things that we have always done.

Others, however, can no longer embrace the world view of that intimate, believing era; and because the worship they experience in our churches reflects a world view they cannot accept, that worship means less and less to them. Their response is increasingly to drop out of the organized life of the Church. A few try to find a new kind of worship in such things as meditation, Zen, or the liturgy of exercise and diet. Most, however, simply enter the secular city and watch the Church with benign detachment.

The Copernican revolution destroyed the intimacy of the medieval world and the simple, nature-supernature relationship that fit that world so adequately. The space age, the direct beneficiary of Copernicus, shook the assumptions of the Church violently. Gone are the traditional religious formulations that were once dominant; gone is the intimate God who answers some prayers and denies others; gone is the God who predestines, who bargains and desires to be exalted.

These images, largely dead in professional theological circles, still adorn the activity of worship. When the One to whom we pray is no longer quite so near or quite so clear, prayer becomes a lost art, a forgotten language. When worship images are frozen in a world that is in radical flux, that worship becomes archaic.

Charles Darwin, too, posed an additional challenge still resisted in conservative circles today. A post-Darwinian world no longer sees human life as different or apart from the biological process. We see and experience a continuing creation, not the finished one as portrayed in the Bible. Evolution reveals tremendous waste in the rise and fall of species in seemingly endless biological experimentation. How can the author and sustainer of that process be approached in worship?

The post-Darwinian world looks at different questions. The species *Homo sapiens* is no longer seen as necessary to the life of the world. The splitting of the atom and the loosing of poisonous substances into our air and water make human extinction quite possible. We now know the world existed for billions of years before human

life emerged, and we can thus envision it continuing long after this species has become extinct. If the whole species can be destroyed, on what basis can we support the idea that ultimate worth resides in the individual member of that species? And what does that mean about the God who is supposed to number the hairs of our heads or who has not let a single sparrow fall without divine knowledge? Will modern men and women continue to find meaning in worship patterns that pretend we are still pre-Darwinians? And what of those who simply can no longer pretend?

Our century has also had to face the psychological revolution initiated by Sigmund Freud. A God called Father—understood as the superparent who dispenses reward and punishment, comforts us in pain, encourages us in despair, watches over us in danger, and who can be implored to intervene to save us—is clearly a God who is suspect to an increasing number of people in a post-Freudian world. Yet much of the organized life of the Church and the activity of worship and the continued use of parental words for God and the clergy seem designed to encourage pre-Freudian childlike dependence.

The impact of post-Newtonian physics, the relativity theories of Albert Einstein, the stunning revolution in genetics, the insight of molecular biochemists, and the entire knowledge revolution is intense. We are the sons and daughters of a scientific age. The world view that is increasingly assumed in our secular society seems to have little place in it for the traditional definition of God. We no longer think God has much to do even with those natural phenomena we still call "acts of God."

When one reaches a point where he or she clings to God, yet abandons much of the God-content of the past, where he or she cannot give up worship or prayer and yet cannot utilize many of the ancient traditions of worship or the formulas of prayer, only one alternative exists. That person must walk forward into unknown and uncharted territory, boldly moving beyond the definitions even of the religious institution in which he or she stands, abandoning the security of the patterns of the past in the dangerous quest for new meaning. Sooner or later, I believe, each of us will stand here.

Worship, the most ancient experience of men and women, the activity that served to distinguish us from the world of nature and to define us as human beings, is still at the very core of our humanity. If we cease to worship, in a profound way we will also cease to be human. But for that worship to have integrity, it must take place within the realities of the late 20th century in which many of the presuppositions of the past are simply no longer believed.

We do live in a strange land. It is more vast than Copernicus recognized, more ancient and interconnected than Darwin could imagine, more complex and intricate than Freud ever dreamed. It is more frightening and uncertain, more capable of self-destruction than ever before.

The ancient psalmist, uprooted from the world that provided security and forced by military captors into exile in a foreign country, asked, "How can I sing the Lord's song in a strange land?" That question is our own.

We live today in an age that forces us to sacrifice our security, to allow our integrity to be questioned, and to watch our faith be laid open and made vulnerable. Ours is a demanding but exhilarating time. But if we believe that truth will not finally compromise our faith in God, then we will find the courage to plunge anew into the evolving content of our faith story, being drawn by the Holy Spirit through Christ into God's presence and simultaneously being drawn into our own deeper humanity for that is both the goal and the result of our worship.

John S. Spong is Bishop of Newark. This is the second and last excerpt from a speech he gave to the House of Bishops last October.

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# PASSING IN REVIEW

with  
**NANCY J. CASSEL**

For some, the word "evangelism" connotes obnoxious sidewalk preachers or an unwelcome obligation to convert others. In *The Scent of Love* (Word, 1983), Keith Miller takes a different approach. He sees evangelism as a way of life like that of the first-century Church which grew because people were attracted to the way those early Christians lived together, caring for each other, facing persecution and death with faith and courage. To live that kind of life in our time, we need to develop a growing relationship with a loving God. Christianity grows best within a loving community of people who meet together to pray, study, and share, being honest with each other about their shortcomings and needs. In such a group, people care about and encourage each other, recognizing and nurturing their individual gifts so their lives are changed and they can reach out in love to those around them.

In *Peculiar Treasures: A Biblical Who's Who* (Harper and Row, 1979), Frederick Buechner presents some unconventional, frequently touching, and almost always amusing profiles to show how God so often chooses the most unlikely candidates to do His will in His world. Buechner makes these formidable "holy" people human enough for us to relate their stories to our lives.

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

**And God Came In:** *The extraordinary story of Joy Davidman*, Lyle W. Dorsett, \$14.95, Macmillan, New York, N.Y.

**In Search of C. S. Lewis**, edited by Stephen Schofield, paperback \$4.95, Bridge Publishing, South Plainfield, N.J.

In C. S. Lewis, Joy Davidman found an intellectual equal, and in her, Lewis gained the family he'd missed. Though their marriage was cut to four years by Davidman's fatal illness, their time together was filled with companionship and writing. Dorsett's biography covers Davidman's first turbulent marriage and her eventual conversion to Christianity. Stephen Schofield's collection of interviews with people who knew Lewis—Malcolm Muggeridge, Kenneth Tynan, A. J. P. Taylor among them—will help satisfy the seemingly insatiable curiosity about Lewis, his life and work. —J.M.F.

**Women and Religion in America** (volume 2), edited by Rosemary Radford Ruether and Rosemary Skinner Keller, \$24.95, Harper and Row, San Francisco, Calif. Witchcraft, social standards for women, experiences of black and Indian women, and women's rights are all part of this documentary history covering the colonial and revolutionary periods. Here, too, are first-hand accounts and insights into the laws and customs governing female religious behavior as well as experiences of immigrant women who chose to be leaders.

**New Visions for the Long Pastorate**, Roy Oswald, Gail Hinand, William Hobgood, and Barton Lloyd, paperback \$10.40, postpaid, Alban Institute, Mount St. Alban, Washington, D.C. 20016.

A team of authors and researchers studied 33 long pastorates and gathered information that debunks the popular notion that something is wrong with clergy "who stay too long" in one place. The book contains practical advice for making a long pastorate work, including how to sustain personal, professional, and spiritual growth; how to avoid burnout; and how to overcome the gap between individual and corporate trust.

**The Christian Book of Why**, John C. McCollister, \$11.95, Jonathan David Publishers, Middle Village, N.Y.

Why do pastors wear clerical collars? Why did Jesus deny He was an earthly king? Why is a nun's garb called a "habit"? Lutheran minister McCollister's collection of 500 questions and answers on customs and rituals and the Christian faith makes a good gift for inquirers.

**The Youth Gardening Book**, \$8.95; **The Community Garden Book**, \$8.95; and **Tools and Techniques for Easier Gardening**, \$3, all postpaid from Gardens for All, 180 Flynn Ave., Burlington, Vt. 05401.

Spring is a wonderful time to contemplate the glories of growing, and Gardens for All offers these particularly helpful planning guides. The youth book contains not only plans and how-to advice on gardening, but also 28 garden experiments, all with illustrations and photos of actual projects. The community book deals with management from site selection through securing permission and possible ownership or rental to preserving the harvest, again with actual projects like "Hoe, Hoe, Hoe" in Deerfield, Ill.; Adopt-A-Lot in Syracuse, N.Y.; and a planting in an abandoned car in California. The tool book includes help for those with physical limitations. —J.M.F.

**Anno's Mysterious Multiplying Jar**, Masai-chiro and Mitsumasa Anno, \$10.95, Philomel Books, New York, N.Y.

Mitsumasa Anno has created another beautiful book. This time he and his son use delightful illustrations and simple text to tell a tale of numerical progression. Unlike the nursery rhyme in which only one is going to St. Ives, this story has jars—lots of jars—multiplying jars—3,628,800 jars, to be exact. To label this a children's book is to deny adults pleasure—one doesn't need an excuse to buy and read such a book! —A.M.L.

**Nine Visions: A book of fantasies**, edited by Andrea LaSonde Melrose, paperback \$8.95, Seabury Press, New York, N.Y.

"Fantasy calls us to our vocation. . . in relationship to a love and power apart from the self," says the author, who has collected nine stories, most new, which she calls religious fantasies. Themes range through vocation, healing, and obedience and are by such writers as Madeleine L'Engle, Stephen Donaldson, and Katherine Kurtz. Read the stories first and then Melrose's commentary. Fantasy buffs will want to add this book to their collections; others may be led to try some of the authors' longer works. —J.S.P.

**Eternal Life?**, Hans Kung, \$15.95, Doubleday, New York, N.Y.

The controversial Roman Catholic theologian tackles life after death and the medical, philosophical, and theological questions it poses. His ruminations include: Why are we on earth? Is the end of the world feasible? Is life easier for believers? Is eternal life attainable?

**Noah and the Ark: A Bible story cutout book**, Tomie dePaola, paperback \$5.95, Winston Press, Minneapolis, Minn.

The familiar story of Noah is given fresh life at the talented hands of this well-known author-illustrator. To engage the young reader, the center of the book contains cutouts of the illustrated figures; they can easily be transformed into stick puppets and the open pages of the book used for scenery. Youngest readers will need help cutting out the figures but will probably need no help to act out the story. —J.S.P.

**Instrument of Thy Peace**, Alan Paton, paperback \$2.50, Ballantine/Epiphany, New York, N.Y.

**The Grand Miracle**, C. S. Lewis, paperback \$2.95, Ballantine/Epiphany, New York, N.Y.

Two classics are now available in paperback. Paton, best known for his *Cry, the Beloved Country*, explores the immortal prayer of St. Francis of Assisi. The Lewis book contains essays on theology and ethics from *God in the Dock*.

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## A play teaches anti-nuclear message

by Judith Myrick

*Alice in Blunderland: Reflections on a Nuclear Age* is a 75-minute play its sponsors hope will reduce the level of anxiety youngsters feel and help them learn their own part in peacemaking.

"I want to thank you for being the first person who has given me any hope that I'm ever going to grow up," one girl who saw the play told Leslie Hudak of Stow, Ohio, a guiding force behind *Alice*. Hudak, whose three daughters and their father, Michael, are all in the 45-member *Alice* cast and crew, says the parody of the Lewis Carroll play reassures young people and gives them hope they can do something about their future.

The play's sponsors, Legacy, Inc., first produced *Alice* in Kent, Ohio, two years ago, and now more than 34,000 people of all faiths and ages have seen it. Available in a production kit, it is usually staged before ecumenical church audiences, but it also played in Washington in 1983 before members of Congress. Roman Catholic Bishop James W. Malone of Youngstown has endorsed it for local parish use, and more than 40 similar casts are now being formed.

"All the groups, whether church-related or not, are finding that by talking through why the characters behave the way they do, a new dimension is added that the

group had lacked before," says Hudak. "The cast becomes solidified in the process, and it's like a shot in the arm."

The message is becoming more real to more people, say Tim and Tom DeFrange, who wrote the words and music. "Peacemaking is for a lifetime. It's not a short-term goal."

For information on the *Alice* production kit, write to Leslie Hudak, Legacy, Inc., 1275 Goldfinch Trail, Stow, Ohio 44224.



A warm embrace signalled Christian unity in Midland, Mich., when Roman Catholic Bishop Kenneth Untener (back to camera) visited the home of William and Shirley Gordon for a week. The two bishops went about their normal routines during the Week of Prayer for Christian Unity but had time for fellowship over meals.

## Feasts for Feast Days

VIRGINIA RICHARDSON

St. Catherine of Siena  
April 29

Catherine of Siena—Caterina Benincasa—has been termed "the greatest woman in Christendom." She devoted her life to Christ and His Church and left writings that rank among the greatest in spiritual literature, including her *Dialogue*, which is the essence of her teaching and personal faith.

Born in Siena, Italy, in 1347, the 23rd child of a well-to-do dyer, she experienced the first of her many mystical visions when she was 7 and saw Christ seated in glory. When she was about 12, she learned of her parents' plans to find her a husband. In desperation she cut off her long blond hair, saying she belonged to Christ and would never marry. The family's opposition became persecution, and she was reduced to the status of a servant in the household.

Her mother, after nursing Catherine through smallpox, finally permitted her to join the Third Order of St. Dominic at age 16. As a tertiary, she lived for three years in seclusion in her father's house, devoting her life to prayer. During this time, she learned to read, a gift she said was granted to her through prayer.

Catherine was 20 when she had the vision that marked a change in her life: The Holy Mother offered her hand to Christ who accepted her, saying that armed with faith, she would "overcome all her adversaries."

The public phase of her life now began with service at home, then with nursing, then with exhorting political and church

leaders. A "family" of followers rapidly grew around her, and she began her great series of letters.

As a result of her work and her charm, Catherine became an object of intense local controversy. Part of the people of Siena called her a saint while others denounced her, charging her with fanaticism, hypocrisy, loose association, witchcraft, unchastity, and performing miracles. Summoned to Florence to appear before the General Chapter of the Dominicans, she was rigorously examined, but her judges were so impressed by her theological knowledge and spirituality that she was given the official protection of the order.

Catherine returned to Siena at the outbreak of plague and worked, nursed, and prayed with such efficiency and spiritual joy that she was responsible for many healings. She also visited prisons, devoting special effort to those facing execution.

Italy had been for some time in civil and political chaos, and the Popes were "in exile" in France. Catherine did her utmost to restore peace, exhorting Pope Gregory XI and heads of state by letter and, eventually, in person. Though she was influential in ending the "Babylonian captivity," the Church was soon rent with the "great schism," and Catherine increased her political and spiritual efforts. She was 33 when, physically worn out, she died in Rome in 1380.

To honor St. Catherine, choose a menu typical of northern Italy: antipasto, cutlets with lemon sauce, spinach sauteed with onions and slivered almonds or pine nuts, three-cheese pasta, Bel Paese cheese and wine, and Italian cream.

### CUTLETS WITH LEMON

¼ cup flour  
1 tsp. salt  
¼ tsp. pepper  
1 lb. veal or turkey breast cutlets  
1 tbs. lemon juice  
2 tbs. oil  
2 tbs. margarine  
2 tbs. lemon juice  
2 tbs. chopped parsley  
1 tsp. chopped basil  
Pinch oregano

Mix together flour, salt, and pepper. Pound or roll cutlets to flatten; sprinkle them with 1 tbs. lemon juice, then dip them in flour mixture, shaking off excess. In a large skillet, heat oil and margarine to sizzling; add cutlets and brown them quickly on both sides, then remove them from skillet. Pour off cooking oil but do NOT scrape pan. Return skillet to low heat; add 2 tbs. lemon juice and herbs; stir gently to loosen drippings. Add cutlets and baste with sauce. (Serves 6.)

### THREE-CHEESE PASTA

1 lb. spaghetti or thin noodles  
2 tbs. butter  
½ lb. small-curd cottage cheese  
Pinch nutmeg  
3 tbs. hot water  
¼ cup grated Swiss cheese  
¼ cup grated Parmesan cheese  
Basil or cilantro

Cook pasta in large quantity of salted water; drain well; return to cooking pot and toss with butter. While pasta is cooking, in a small bowl beat cottage cheese until smooth; add nutmeg; beat in hot water. Add cottage, Swiss, and Parmesan cheeses to pasta, tossing well with two forks. Pile pasta into large serving bowl or deep platter; sprinkle with chopped basil or cilantro. (Serves 6.)



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## A LITTLE BLUE WHAT?

by Leilia B. McElveen

I had just been handed a little blue flat thing and was told it was my United Thank Offering Box. Now, I haven't seen one of those in years. I guess we ran out of them some time ago and just received a new shipment. Frankly, I hoped I never would see one of those blue flat things again—ever. It's not that I mind saving the money. I'm delighted to do it, and it goes to the most worthwhile causes I know. It's just that I can't get the ornery little blue box together.

"A box?" I yelled. "This is just a blue flat thing."

"Oh, come on now, Lei, anyone can put those things together. Tom will help you."

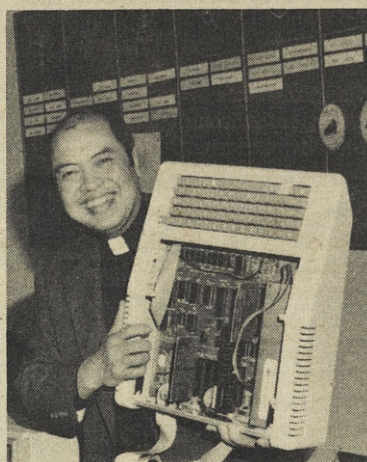
I didn't want to admit defeat so I put it on my dresser determined I would figure it out—soon. I was not going to ask Tom to help me. No, sir. I keep hoping my mechanical skills will increase with the passing years and that some day, when I have mastered the little blue flat things, I

will get some kind of award from the people who make them. After all, I can play the piano and the organ—and I can type. Certainly the little blue box can't be *that* much more difficult to master.

First I tried it in the morning when I thought I would be fresh enough to handle it. That didn't work. It gave me a sense of frustration for the rest of the day. Next time I tried it at night just before I went to bed. I hoped I could sneak up on it when I was drowsy and relaxed and it would just pop itself right together. It made me wide awake and kept me up for another hour.

I put it in the dresser drawer with a firm resolve to try again later. It was just collecting dust on my dresser. I put a paper cup on my dresser to put the money in—they come out of the package already assembled.

I have just succeeded in putting the United Thank Offering Box together. Of course I broke one of the tabs off, and I have an open-ended box, but I am EXTREMELY THANKFUL so I put some extra money in through the open end. And that isn't a bad idea either. Think how much easier it is to put folding money in the box when it has an open end!



"THE NEW DAY OF THE COMPUTER is on us" was the message to 75 people who attended a four-day computer demonstration in the Dallas/Fort Worth, Texas, area. The Rev. Albany To, director of the Church Management Institute in New York City, tried "to blow the myth of the computer" by disassembling one. "A computer is stupid. It's a glorified calculator without a battery. It doesn't think! It has no occupational intelligence! Don't be threatened by it. You tell it exactly what you want." And participants did, experimenting with programs and engaging in give and take with To and his team.

—Stephen Weston

## SARAH-PATTON BOYLE

Continued from page 12

know, to give me 10 years more in which to be a human being. But I decided I wasn't going to do that. Instead I was going to deliver the message that the stereotyping was wrong, not that I was not a part of old age."

Patty Boyle understands why people use stereotypes. "It's like algebra. You can get through a lot of detailed brain work just by saying, 'Well, she's old,' or 'He's black,' or 'You know how women are.' But you *can* not do those things; you can learn not to do them once you are made conscious of what they do to the other person. It's no act of love to do something that makes you feel good and another person feel bad."

When people persist in offering advice or assistance to old people even when the old person rejects it, it "carries the message that they know better than you do, no matter what. And these messages are like an allergy—the more of them you have, the more you're going to have. And you don't get used to it just because you recognize it as brainwashing. You have to fight against it. You have to say, 'I can't let you do this to me. This is damaging my psyche.'"

What clues does Patty Boyle have for helping people fight against stereotyping? "I don't know any way to do it except to tell you that's what I had to do. We are our only connection with the Lord, actually. If we recognize that His power can come through us at all points of any gifts

that we received by Him originally and that we have all kinds of potentials that we have never developed, then all we have to do is affirm this and act on it, and they come into being."

When she was in her 40's, she could not bend to the floor far enough even to touch it, but now she can put her hands flat on the floor. "I thought it was kind of impressive that you can do so much with your body that is so obviously and so physically deteriorated. That you can turn it around and make it do things you couldn't do before is some kind of witness, I think, to how fearfully and wonderfully we are made."

She can keep her mind open to useful ideas, she says, because she saw how much she and others suffered through not being open-minded, "how much of life we cut ourselves off from. And I don't think the Lord ever intended us to do that."

With an intensity that bristles with evangelical fervor, she adds, "One of the things that impresses me when I'm jogging or walking is the tre-men-dous variety. Look at any patch of natural growth and at the variety you see just in foliage. It's incredible how many different kinds of things there are—and they're all equally valid, you know."

"All things bright and beautiful and quite a few things that are ugly, too. And you know, the good Lord made them all. I think we should try to see the value He put into these things and the ways in which He uses them."

One can't help but feel that the Lord has full value in Sarah-Patton Boyle and that she has only begun to discover her usefulness—temper and all.



# A TITHING FORUM

In our March issue (Switchboard), in response to an article by Pat Barker in February, "How valid is tithing?" Charles B. King, Jr., wrote: "Articles such as this are important in keeping the discussion open until true consensus can be reached." In that spirit we offer these opinions on the value of tithing.

**TITHE COULD HELP GIANT STIR**  
Pat Barker's article is welcome in the Church today. It's important for the Church to continue to struggle with this issue and not to have a resolution piously passed at General Convention and then impiously filed as impractical and irrelevant.

For years our Church has been characterized by poor financial stewardship, and various leaders and agencies have worked hard to introduce a theology of good financial stewardship and practices for individuals and institutions which are appropriate to that theology. Many of us have learned, for instance, that we have a need to give our money to support the mission of the Church. We have had to face the fact that we must be serious about our financial giving if we are to call ourselves committed church members. We have also been called to account because we have all too often given to support a budget and not given freely so the ministries God has given us could burst upon us. All of this teaching has dealt with our need to be generous with our time, talent, and treasure as we give ourselves to the mission of the Church.

To bring all this into focus and to bring it from the general to the specific, a biblical, experiential, and practical standard was needed, and from that need for specificity the 1982 resolution proceeded.

That we are called to be good stewards is a general truth: Everything we are and have belongs to God. Most of us need something more specific for spiritual guidance, taking us from the broadly general to the personally specific, and this is the value of the resolution on tithing. This, then, brings us to the possibility of supporting the mission of the Church, described in the Prayer Book's catechism as "To restore all people to unity with God and each other in Christ," as we should.

General Convention's tithing resolution not only furnishes specificity, but it brings a yeasty, stirring idea that is far from legalistic. Were it intended to be legalistic, it would deal with such matters as tithing from gross or net income, before or after taxes, giving to the Church only or to other Christ-like works, defining responsibilities

in retirement, describing times of great personal expenses. Instead, the resolution leaves us in a spiritual struggle and dares us to care enough about our mission to begin to give seriously and to have a worthy objective toward which we work.

I don't believe the General Convention resolution is a burden for the poor. I believe the members of our Church, rich and poor and in between, are able to make mature spiritual decisions about how standards apply in a given time and circumstance. What most Episcopalians understand is the intention is what counts in spiritual matters, what we really intend to do.

As diocese after diocese, parish vestry after parish vestry, individual after individual in our Church personally affirms the tithe as a minimum standard of giving, a sleeping spiritual giant begins to stir. Let us hope we continue to talk about this matter, to debate, struggle, pray, read Scripture, experiment in giving, and dream in order that we may empower the Body of Christ to be truly on mission in the world.

**The Rev. Roy Strasburger** of California, a member of the Standing Commission on Stewardship and Development which brought the resolution to the 1982 General Convention, wrote this opinion which Bishop Gerald McAllister, chairman, says the Commission supports.

## AS I SEE IT

The concept of tithing is as valid as the Ten Commandments. I think we need them both.

Lyman B. Greaves  
Melbourne, Fla.

## WHY THE STUMBLING BLOCK?

Methinks Pat Barker doth protest too much.

I am a believer in proportional giving, which goes even deeper than the call of tithing to Americans of means. In a world of global need, we Americans need to look more closely at the priorities we demonstrate in our checkbooks.

In our parish, some of our members with the lowest incomes are the most sacrificial givers, and their joy in their faith and confidence in the Lord would put those of us with comfortable incomes to shame. I find it fascinating that the wealthiest Protestant denomination is the one that finds the concept of tithing such a stumbling block.

Mary S. Webber  
St. Louis, Mo.

## INTERPRETATION NEEDED?

Pat Barker's article objecting to tithing affords an excellent opportunity to state why tithing is an appropriate standard.

The article's first argument against the resolution is tithing is not clearly a scriptural standard. Assuming the truth of [that] argument, it then becomes a reason why General Convention should resolve to adopt tithing if Convention decides the tithe is a proper standard.

The second argument presented is the

tithe itself is unfair. Some people cannot afford to give the Church anything. It is for the benefit of such people that the Church should be collecting tithes. [Those who] can afford more than the tithe [should note] the resolution does not forbid them to give more. The Church should not be afraid to set definite standards but must avoid using them harshly, oppressively, or unwisely.

The last argument against the resolution is the standard of tithing is of no use because it requires interpretation. Jesus summarized the law for His disciples by telling them to love God and their neighbor. Immediately this needed interpretation. "Who is our neighbor?" the disciples asked. Instead of a bureaucratic response, Jesus told the story of the Good Samaritan.

Dudley Hughes  
Bryn Mawr, Pa.

## PLEASE HEAR ME

The article expresses what I have thought for a long time. As a single parent on an income that an ordinary woman makes, I have never been able to see how I could give 10 percent as a minimum to my church even though I am totally committed to the welfare of my parish and the larger Church.

I tried once to explain to a priest who made about twice as much as I did how 10 percent of a low salary, even though it's less money, is a heavier burden than 10 percent of a large salary. I don't think he heard me.

I'm glad it was pointed out that Jesus didn't mention it, nor did St. Paul. I don't think Jesus would want to make someone who was doing his best feel guilty or inadequate.

Joanne Maynard  
Helena, Mont.

## HE HAS TOTAL CLAIM

The tithe is neither a tax nor, even after the action of General Convention, compulsory. The tithe is a sign of our commitment, freely made to Christ's Body, just as the time we spend at services, parish work, and private devotions is a sign of the same voluntary commitment.

To label the tithe unfair muddies the waters of discussion. It is no more unfair to suggest that the poor tithe as well as the rich than it is to suggest that those who work as well as those who do not should be active in parish life. Those with more money and time can, and should, do more than those with less.

Actually the question is not: "Is it fair to suggest that Episcopalians of all economic levels tithe?" The real question is: "Could I, should I, be tithing?" With the matter cast in these terms, we see the spuriousness of the fairness issue. Fairness is not a factor in our relationship with God and His Church. His claims are not fair; they are total.

Gerald W. Keucher  
Staten Island, N.Y.



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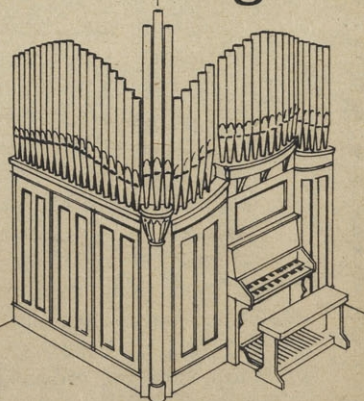
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# MINISTRY

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

## When the captioning is closed the communication may be opened

by Richard J. Anderson



Sharon Earley is director of marketing at the National Captioning Institute in Falls Church, Virginia.

It all started back in January, 1983, when the Rev. Jay L. Croft of St. Barnabas' Mission to the Deaf in Chevy Chase, Md., wrote a letter to the communication office at the Episcopal Church Center in New York City. Croft addressed the possibility of closed-captioning the cable television programs produced at the Church Center so hearing-impaired viewers can use them.

Croft's letter initiated correspondence between the communication office and the National Captioning Institute, Inc., in Falls Church, Va., and Sharon Earley, director of marketing for NCI, visited with the communication staff. Together they developed a proposal to send four of the Church's 1983 video programs immediately to NCI for closed-captioning, to slate some 1984 productions for the same process, and to seek money for decoding machines. The machines will enable congregations and other groups of deaf persons (or individuals) to receive the captioned video programs.

What is closed-captioning?

A handout from June M. Farrell, director of public relations at NCI, calls it a process by which the audio portion of a television program is translated into captions (subtitles) which appear on the screen. Hearing-impaired viewers can then read what they cannot hear. Closed captions can only be seen on a television set equipped with a special decoding device.

The National Captioning Institute was founded early in 1979 as a nonprofit organization charged with captioning programs for the benefit of hearing-impaired people. The Department of Education



Katie Squires at work closed-captioning a live telecast of the ABC Nightly News.

provided initial funding, but in 1983 NCI operated on funds generated by the service it provides.

The packet of public information Farrell and her staff have prepared is excellent, but it does not do full justice to the scope of what the National Captioning Institute is and what it does. For that you will have to visit the NCI headquarters, located in one of the many newish-looking, egg-carton-design office complexes in Falls Church, just across the Potomac from Washington, D.C. If you are lucky enough to have Sharon Earley as your guide, you

*Continued on page 27*

## EDITOR'S REPORT

### Once upon a time in the Diocese of Idaho...

Since you're reading this column, I'll assume the phrase, "Venture in Mission," does not have to be explained to you. That's my way out of attempting to explain it!

Since its inception in the mid-1970's, VIM has been difficult to explain—always. It has been a fund-raising effort, yes—with some \$163 million raised to date. But it has been called "more than a fund-raising effort." That is supposed to mean it has been an effort of renewal, of evangelism, of communication—of lots of things. VIM has been different things in different places; the Presiding Bishop and others conceived the basic national plan, and the 1976 General Convention strengthened and adopted it and provided for such diversity. That may be the reason VIM has been so successful—after all, only four dioceses I can think of off-hand have not participated. Only such giants as Forward Movement and the Pension Fund can make a better claim than that!

All of this has not been without confusion, frustration, and some downright pain, of course. Harold Treash, top man in the professional fund-raising firm that worked with Episcopalians on Venture, said in St. Louis one time that VIM "is tremendous—so tremendous that when it is over, we are going to tear up the blueprint and never do another campaign like it." Harold smiled when he said it, but Harold smiles when he says most things.

No, the best way to understand Venture is through the individual stories—of projects, of experiences, of dioceses, of people. Since I have been a member of the Episcopal Church's national staff

since 1975, my own VIM story goes back to the beginning. (I was at the meeting when the name "Venture in Mission" was adopted, changed from "Adventure in Mission"—AIM—because the American Indian Movement was so much in the news at that time.) Very early we staff members were teamed with Executive Council members to visit dioceses as a sort of initial contact for VIM.

One of the places I visited was Idaho—my first trip to that state—and I was lucky to make the visit with Jean Jackson of Lake Oswego, Ore. Jean is a charming person and fun to be with. She put lots of energy and talent into her Executive Council membership which was, for her, a ministry rather than another meeting to attend.

Jean and I met in Boise. We were entertained at an excellent dinner by Bishop Hanford King who was welcoming, cooperative, interested—but not quite sure what was to happen. (VIM was seldom an example of communication at its best!) We left the dinner table—the bishop to make phone calls to round up some people for a breakfast meeting, Jean and I to plan and to find a place to rent a slide projector the next day.

The next day! Quite an experience! Jean and I did our thing for VIM and did it pretty well, as I recall. The 20 or so Idaho people who were with us in that basement room in St. Michael's Cathedral were not hostile, but they were not exactly gung-ho for VIM, either. We heard lots of good reasons why it would never work in Idaho!

But Venture in Mission did work in Idaho. It had a couple of false starts, I am told, and lots of

problems. But the diocese participated and achieved positive results.

Which is why I made my second trip to Idaho in January, 1984. This time I went as the Church's executive for communication to help a special diocesan committee plan how to use some \$25,000 or so of Venture in Mission income to communicate with the people of Idaho, to say that the Episcopal Church is among them—working, serving, eager to welcome.

This trip to Idaho was much, much better than the first one. On this trip the meeting was with some highly talented people gathered for a task which interested them: Brigitte Bilyeu of Pocatello, Lisa Keppeler of Burley, Pamela Smith of Jerome, Katie Rigby of Boise as well as Sam and Carol Hosler of Rupert, who drew the group together. I drove through some beautiful country, and I ate (for the first time ever!) a baked potato at a parish coffee hour.

This second trip would never have been, of course, had it not been for the struggles and tough sledding of the first one. All of the indecision, false starting, questioning, skepticism, together with the faith, dedication, and vision of those early-day VIM proponents seem to have resulted in something quite dynamic and very, very good for the Episcopal Church and for the people we serve. In Idaho, of course, and in countless other places as well.

It's a pretty good story. My story, yes, but, more importantly, the larger VIM story of which it is but a tiny part.

—Dick Anderson



# Yes, some clergy have a few bad habits

by James L. Lowery, Jr.

In this issue I enter the vice department—those clerical vices which irritate the laity beyond belief and, contrariwise, the lay vices which raise the clergy's ire. Without those irritants, the work and ministry of the people of God would proceed in a better manner. Working to change these habits may seem a hopeless task, but let's have some fun anyway with what is really a serious matter.

The first two clerical irritants are small but extremely bothersome. Clergy don't answer their mail. On the whole they don't say "thank you" when people do things for them: They accept such gifts as their due.

A priest was appointed to a new position. His move was announced in June, and I wrote him a letter of congratulations with some remarks about the job. I received a word of thanks in November or December because the priest's administrative assistant had discovered the letter when going through a file of back correspondence and pushed him to answer it. The response did not let me know if he would want to pursue my remarks or if I should forget the matter and just continue as a personal friend.

A new rector moved to town. He and his wife were welcomed into the home of parishioners for the six days they waited for the moving van to come. No one said "thank you" to the hosts for their trouble.

Balancing these vices are two vices of laypeople, especially those on vestries. The first is the practice of trying to hire clergy "on the cheap." (One often gets what one deserves that way!) I recall a parish that chose a young man with great aptitude, but not much experience, over a well-seasoned and tested middle-ager simply because the former would cost much less. If you want to take the risk—fine. A bunch of Yankee horse-traders voted me a "Christmas bonus" at the end of my first year in a parish. I would have to declare it to the IRS, but they wouldn't have to declare it to the Church Pen-

sion Fund. They were, however, dealing with wily North-of-Irelander blood! Every third year I simply thanked the vestry for the idea of a bonus but suggested that this time it might declare all income as salary and pay the pension premium. (The amount of outgo was the same addition as the Christmas bonus the year before.) Horse-trader looked at horse-trader, everyone had a good smile, and the deed was done. But not every priest is lucky enough to have a sense of humor at this juncture.

A second vestry vice to balance the clergy's is the members' lack of realism. These lay types have good minds in business dealings and a certain rough-hewn business ethics whose values they honor, but they leave their minds behind when they are voted onto the vestry. For example, when the state, by eminent domain, takes land or property and the decision on the damage award is to be made by the local court, all know the decision is political more than judicial and that the judge who must come up for reelection in a year or two will split the difference between what the person being domained wants and what the state wants and hope he can keep everybody moderately happy. Thus the business people will file claim for twice what they feel is fair and hope for an award which would be a truly just figure. But put these same persons on the vestry. They are representing the Church—sweetness and light and dear Jesus! And they vote to file claim against the state, when the government widens the street and takes away property in front of the parish house and exposes a plate glass window to busy traffic four feet away, for just the estimated costs of replacing the glass with a more solid, safer wall material to protect the children inside. And of course the church receives an award of half what it needs and has to raise outside capital funds for the necessary repairs.

Many vestry people expect the rector to be the 13th Apostle and good in all things instead of learning what he or she is good in and should "major in" and what is better done by the volunteer service of

various others in the parish who have the requisite skills. Really, no one is perfect, and we are all One Body.

Another series of vices has to do with scapegoating. Time and time again, clergy blame the parish or congregation for the poor salary and compensation they are furnished when the reason lies in great part in the clergy's own lack of leadership, teaching, and stewardship. If one never talks about money, people will pay little attention to furnishing it. If a positive value is not given to use of money in an incarnational understanding of the universe, why is it important to spend much time on giving, whether for duty or as a eucharistic offering? (I am not talking about the small minority of clergy who *always* talk about money!)

To put the shoe on the other foot, the corresponding lay vice is scapegoating the clergy for all the ills this naughty world is heir to and blaming the Church or the rector for all the hard changes in Church and society. Many laypersons see the Church as the pillar of the eternal and unchanging, to be clung to amidst all the flux of this unsure world. But Dr. Moran Weston of St. Philip's Church, Harlem, N.Y., in his classic tome reminds us that the Church exists "to comfort *and* to challenge."

I close with a quote from the immortal Pogo: "Behold, we have met the enemy, and he is US."

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

## A woman's place is in the Administrative Group

The coffee cup with the inscription, "A Woman's Place Is in the House of Bishops," is placed on the table in the Presiding Bishop's conference room at the Episcopal Church Center.

It is put there by Ann Smith, coordinator of Women's Ministries for the Episcopal Church, when she takes a seat at the table as a member of the Administrative Group. That's the group of Church Center executives which meets weekly with the Presiding Bishop to coordinate the Episcopal Church's national and international mission and ministry. Smith became a member of the group this fall at the invitation of Presiding Bishop John M. Allin, who thought the executives needed to be aware of the perspective and viewpoint of women in their planning and decision making.

Beginning with her first Administrative Group meeting in September, Ann Smith has been one of those planners and deciders. During preliminary staff work on the 1984 Program Development Budget, for example, she commented several times about the relationship between several national church programs and the need she sees for Episcopal women to move into stronger positions of leadership throughout the Church.

Meeting with the Administrative Group is only one of Smith's responsibilities. She spent a great deal of time coordinating the organization of the Council for Women's Ministries. The Council met in June for the first time, drawing together women representing such groups as the National Association of Diocesan Altar Guilds, the Triennial Meeting, the Task Force on Women, the Women's Caucus, the Daughters of the King, and religious orders for women. The June meeting was a time for people from this wide spectrum of organizations and concerns to grow to know one another, which they

did, and also to agree that the Council should become permanent.

Ann Smith sees the Council's formation as a breakthrough for Episcopal women in their move toward a time when the Church's general leadership at all levels will be more evenly divided between the sexes.

"I like my job," she responds when asked to comment on the post she has held since March. "This is a very good time in our Church for some needed changes to be made. We have come through a painful time, struggling with the decision about the ordination of women. There is still division, but there is healing going on." She points out that disagreement about whether women should be priests still exists among the representatives on the Council for Women's Ministries.

Smith sees signs that the Church's male-dominated leadership is becoming more open to the idea of sharing leadership with women. She cites her appointment to the Administrative Group by the Presiding Bishop as an example of such a change.

"The formation of the Council represents a new solidarity among women," says Smith, "and this solidarity is necessary if we are going to [affect] the Episcopal Church at all."

What about the Triennial Meeting of the Women of the Church? For years it has been the most visible national activity of Episcopal women, and Smith is quick to support it.

Last summer Smith was among the Episcopalians who attended the World Council of Churches Assembly in Vancouver. The equal participation of women in the worldwide Assembly pleased her, and she hopes this can become a model for the Episcopal Church. She also has plans for material that will help women at all levels of the Church's



Ann Smith

organization to develop better leadership skills.

Ann Smith lives in Connecticut where she has had experience in preparing women to work in non-traditional jobs. "Non-traditional means jobs that have been traditionally thought of as for men only," she says. "Eighty percent is the criteria."

She was born in Florida but grew up in Washington state. She holds a degree from the University of Washington.

"Make a difference" is the title of an award Smith received last year from the YWCA in Stamford, Conn., for her work in helping to change the role of women in that community.

Make a difference also sums up her goal for women in the Episcopal Church.



# Cathedrals are more than just buildings

by Bruce H. Jacobson

In 1983 the American cathedral deans met in Christ Church Cathedral, Indianapolis, Ind., as the guests of the Very Rev. and Mrs. Scott Gray. Led by the Rev. Loren Mead, they discussed "The Role and Work of a Cathedral Dean."

The evolution of American Episcopal cathedral life began concurrently with the renewal of cathedral life in England. Major cathedral foundations began in the late 19th and early 20th centuries, but they were not always cathedrals as the English knew them.

The American Episcopal cathedral may be a true cathedral. It may be an independent parish, a pro-cathedral. It may have a vestry and chapter or one or the other. The cathedral may have a dean, a provost, or dean and rector. It may have a parish or not, depending upon canonical foundation.

The base for the American cathedral is found in the American experiment—democracy. The bishop is elected in convention by clergy and laity. The dean, in most cases, is elected by cathedral chapter or vestry in consultation with the bishop. The relationship of a bishop, dean, and cathedral in the English and American Churches has some grounds for comparison in spite of the apparent diversity of foundation.

The work of a cathedral in the American Church appears to have evolved from the English Victorian vision of a cathedral. The cathedral remains the place of the bishop's chair. How much authority the occupant of the chair has in the cathedral, as in England, depends on the cathedral foundation. This varies from being absolute to being literally a guest in his own chair. Some dioceses in the American Church have no see cities, thus no cathedral.

At the center of cathedral life, as in England, is the liturgical work offered for the diocese and the world. Out of prayer grows a pastoral concern for the diocese, represented by the bishop, and for the world gathered at the cathedral door. Stewardship of treasure from past and present demand acumen so that excellence in mission will be forthcoming.

A cathedral, because it represents a connecting link between the larger world and the world of the diocese, is a place where experiment must take place. It is a place of openness where the Church can move on the frontiers of life in order to bring life where there is none.

A cathedral is a place of excellence. Word, sacrament, and pastoral concern must be filled with a concern for imprinting holiness of life on the lives of its people and beyond, upon the world which is God's abode. Excellence must be girded with a sense of servanthood. Our Lord's words impel the cathedral to see itself as the servant of all; without this virtue, the cathedral will cease to be the center of renewal but will become a place where the status quo will maintain a structure long dead. The cathedral is the place where the fullness of life in Christ is lived, where bishop, priest, deacon, and laity worship and live in community. It is a place where, in liturgy, the inner and outer life are made one.

The role and work of a dean cannot be understood apart from an understanding of the mission of a cathedral and the place of the bishop in the life of a cathedral. The Very Rev. David M. Gillespie, in his column in *The Cathedral Quarterly* of Grace Cathedral, San Francisco, Calif., has brought



Photo: Lautman

the picture of bishop, cathedral, and dean into focus in these words:

"The bishop's role as chief proclaimer of the Word of God was given the authority of place: a building that expressed the heavenly aspirations of the community of believers, a cathedral. Gradually the role of a dean was evoked, to function as the chief minister of this special building for the bishop and for the community."

Thus the dean is the chief minister of a cathedral. His is an office, not an order in the Church as bishop or priest, and as such his authority depends upon tradition from the past and rights given to the office holder by constitution, canon, or charter.

The role and work of a dean are best seen in the lives of those who have lived in that role. The Very Rev. Robert Gregory (1819-1911), who became dean of St. Paul's, London, in 1890 at the age of 74, was largely responsible for seeing St. Paul's become the prime example of Anglican cathedral life. He is described by one of his friends:

"... He was a good speaker and a preacher to whom men listened attentively; a painstaking follower and supporter of those who made the music and the decorations of St. Paul's renowned in English art; a wise, honest, and true counsellor of all who sought to serve God, the Church, and the nation. His own work at St. Paul's was to

make all other work possible. He was the wise steward who made provision for the needs of all; and chiefly he was concerned with the details of cathedral management. He made it his business to know everything that had to be done and everyone who had to do it. He recognized the importance of details in preparing the harmonious whole. He was a master of finance. But it was the religious side of the whole work which appealed to him above all and guided him in everything."

In this description we see a human being who is the picture of what the chief minister of the cathedral might be.

Mead led the deans in discussing areas which should be in the forefront of a cathedral's mission.

Cathedrals are to be concerned with mission in the city. Life takes shape in cities, and cathedrals need to evolve with them. At the same time, the cathedral's mission is to proclaim to the city that in change and decay, which appear to be at the core of life, is to be found renewal which leads to newness of life and, ultimately, to the City of God.

Cathedrals are to be places beyond parochialism. They belong to the episcopate, the worldwide Church, the metropolis, and the parish within its walls. Thus the dean's function is to bring the various aspects of cathedral life into oneness.

Cathedrals are places for strangers, places where tourists go. They have a ministry to the stranger, implying the lonely, the halt, the hungry, the lame, and the blind. A cathedral is a gate church; it is a place where those not known can be made known for the upbuilding of the Kingdom.

The dean, as chief minister of the cathedral, is the focal point for bishop, clergy, and people. As such, his role moves in and out of people's lives. Little authority is given to the role, but he has opportunities to provide dependability for many people who carry out the mission of the Church.

The Conference of Deans reiterated the fact that clergy families are under much pressure in this age. Much strength appears to be manifested in the family lives of the deans. This knowledge, Mead felt, should be shared but with the assurance that pressures and pain are also the lot of life in the deanery. In this age of clergy divorce, the family life of the deanery may become an example to the cathedral and parishes of the diocese as well as to the episcopal family in the bishop's house.

The conference renewed the call to excellence which must motivate cathedral life. Cathedrals are called to excellence and to model a different standard for a renewed Christian world view. Deans, as chief ministers of cathedrals, are not called to be fair-to-middling, but to be excellent.

Finally, the Conference of Deans saw cathedrals and their deans as the "in-between place." The cathedral is between the parish and the diocese. The dean is between the clergy and the bishop. Thus, the cathedral and dean are in a tension which forces the inhabitants of that particular place, a cathedral, to think about mission and purpose. As the cathedral moves forth in mission, so will those who walk with her come to take the next step.

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## BOOKS

**Morning and Evening Prayer with Selected Psalms and Readings for the Church Year**, compiled and edited by Howard Galley, leatherbound \$39.95 (kivar \$19.95), Seabury Press, New York, N.Y. Those who use daily Morning Prayer and Evening Prayer as a part of personal devotions find themselves working with three basic books: *The Bible*, *The Book of Common Prayer*, and *Lesser Feasts and Fasts*. This makes for extra baggage when trav-

eling and inconvenience at other times. Howard Galley and Seabury Press have attempted to be helpful here, and they have succeeded in part. *Morning and Evening Prayer* will not satisfy those who wish to use the lectionary readings and psalms for this small book contains only short passages from the Scriptures. It will be useful to a good many people, however, because breaking the pattern and using these more abbreviated forms when on the road, or otherwise away from usual places of prayer, may offer some advantage and spiritual refreshment. The book has an excellent introductory section with information about the history and use of the Daily Office. To give this book as a gift will be to say to the recipient that daily prayer is important.

**Building God's People**, John H. Westerhoff, III, paperback \$8.95, Seabury Press, New York, N.Y. This is a stewardship book unlike any other. It is not a book about method, but one that relates stewardship to all else that flows in the stream of Christian tradition: theology, liturgy, the Bible, et al. Not a book for parish stewardship committee members only, it will bring thinking people to the point of thinking more deeply about the material society in which we live. What is a Christian to do in the present economy, in the face of decline in social services, in these days of despair and unemployment for so many? Westerhoff does not give easy answers or simple suggestions, but he does provide a proper framework for pondering and decision making.







