

Title: *The Episcopalian*, 1984

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VOLUME 149, NO. 5 THE MAY 1984

EPISCOPALIAN

TORNADO DESTROYS ST. LUKE'S

"We're trying to recover what we can, but it's probably a total loss," the Rev. Stanley Carter said of his battered church in Newberry, S.C. The tornado that cut a diagonal path across the Carolinas hit Newberry on Wednesday, March 28. Carter was able to rescue the chalice and paten and some chairs so the parish could hold services.



Associated Press/Wide World photo

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May, 1984, Vol. 149, No. 5

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World News Briefs



PHILADELPHIA

Henry L. McCorkle, 60, editor of *The Episcopalian* since its creation in 1960, has announced his intention to retire in July. The board of directors of The Episcopalian, Inc., will search for a new publisher to replace McCorkle, who came in 1959 to take over the newly-forming national Episcopal publication as its founding editor. McCorkle became editor and publisher in 1980. *The Episcopalian's* editorial offices have been located here since 1962.

HENDERSONVILLE

The Episcopal Times of the Diocese of Massachusetts took top honors in the annual Polly Bond Awards for print and electronic media by winning four first-place and two other awards. The awards were presented during the annual meeting of Episcopal Communicators held at Kanuga Conference Center near this North Carolina town. *The Episcopal Times* took first in general excellence, editorial, and feature writing and tied with *The Record* (Michigan) for best cover. It received a merit award for front page and honorable mention for news writing. Ohio's *Church Life* received three awards: firsts for photography and layout and a merit for editorial writing. Ohio also received a merit award for TV special program. *Soundings* (Minnesota) took merit awards for general excellence and photography, and *The Voice* (Newark) took a first for news writing and a merit for features. Indianapolis took a first-place award for commentary in *The Church Militant* and a first for a radio public service spot. In addition to its tie with Massachusetts for best cover, *The Record* received honorable mention for news writing. One award each went to *Diocese* (Central Florida), merit for commentary; *Churchfacts* (Western New York), first for front page; *Maryland Church News*, merit for layout; *Interchange* (Southern Ohio), merit for news writing; Texas, first place for TV public service spot; Kansas, first place for TV special program; Pennsylvania, first place for TV series. The Communicators' board also presented three special awards for service to church communications to Henry McCorkle, editor and publisher of *The Episcopalian*; Canon Erwin Soukup, a founder of Episcopal Communicators and an editor on the staff of the Diocese of Chicago; and Isabel Baumgartner, also a Communicators' founder and the retired editor of the paper of the Diocese of Tennessee.

HAMILTON

The Canadian congregation of the Society of St. John the Evangelist has decided to withdraw from this Ontario city and merge with the American branch in Cambridge, Mass. The religious order for men was founded in England in 1865 and has been in Canada since 1927.

KENOSHA

Kemper Hall, a former girls' school which is now an arts center and recreation facility

in this Wisconsin community, is holding the first reunion of its alumnae. Alumnae are asked to write to Terri-Stepan, Director, Kemper Center, 124 66th St., Kenosha, Wis. 53140, by May 15.

DARIEN

Members of St. Andrew's Church in this Georgia community turned out in March for the confirmation of Anne Rosalie Schmidt. She is not only an esteemed, long-time participant in the parish community, but she is perhaps the oldest: She celebrated her 100th birthday last September.

PHILADELPHIA

A planning committee expects a number of the 11 Episcopal women ordained here



SEE BALTIMORE

in 1974 to be on hand for a service to commemorate that event. The service will be held Sunday, July 29, at Church of the Advocate, the site of their ordination. For further information, contact the July 29 Planning Committee at (215) 525-2231 or (215) 667-1532.

INNSBRUCK

Karl Rahner, 80, a Roman Catholic who was one of this century's most influential theologians, died in this Austrian city on March 30. Interpreter of St. Thomas Aquinas, Rahner wrote nearly 4,000 articles and was a behind-the-scenes presence at the Second Vatican Council.

MILWAUKEE

At a special convention at All Saints' Cathedral here, the Diocese of Milwaukee elected the Rev. Roger J. White, 43, to be bishop coadjutor. White, a native of Leeds, England, was rector of Trinity Church, Indianapolis, Ind., at the time of his election. He will succeed Bishop Charles T. Gaskell upon the latter's retirement next year.

JOHANNESBURG

Anglican Bishop Desmond Tutu, secretary general of the South African Council of Churches (SACC), reports that persons claiming to work for the police have offered money to Council employees to spy on the organization. The Council was the subject of a recently completed government inquiry (see April issue). Tutu describes the bribe attempts as part of continuing harassment of SACC, one of the strongest peaceful opponents of South Africa's apartheid policies.

WEST PARK

The Order of the Holy Cross, a monastic community for men located in this New York town, is celebrating its centennial. Among the highlights of the celebration is a Centennial Eucharist, June 2, at the Cathedral of St. John the Divine, New York City; Archbishop Edward Scott of Canada will preach. Art exhibits and workshops and four programs of poetry and music will be held at the monastery here. A symposium on the Rule of St. Benedict, a service November 25 to mark the centennial of the life profession of the order's founder, the Rev. James O.S. Huntington, and special Eucharists will be held in various communities across the country where the order has work.

NEW YORK CITY

The film, *Tender Mercies*, received top honors when the Communications Commission of the National Council of Churches presented its Distinguished Film Awards this spring. The Commission cited *Tender Mercies* for collaboration between author, director, and actors which produced a film that deals with the "human questions of life, death, healing, and love" and portrays religion "with honesty, authenticity, and respect." *Testament*, a family's experience in the aftermath of nuclear war, and *The Return of Martin Guerre*, a story set in 16th-century France, both received special awards of merit.

BALTIMORE

When United Methodists gather here May 1 for their General Conference, they will also celebrate the 200th anniversary of their denomination's founding in America in Baltimore's Lovely Lane Chapel. Methodism has its roots in the spiritual reform movement started by John Wesley, an Anglican priest, which eventually led to the formation of a separate denomination in England and America.

NEW YORK CITY

An interreligious and interracial coalition of national denominations and peace and social justice groups is asking communities across the country to observe May 4-13 as the National Week for Peace with Justice. This year's observance incorporates other projects from past years, such as Jobs with Peace Week and Peace Sabbath/Peace Sunday.

Team back from Central America; to report later

by Janette Pierce

An Episcopal Church team spent 17 days in March in Central America on a fact-finding trip for the Presiding Bishop. After briefing Episcopal Church Center staff and executives, team members held a day-long consultation April 25 to review their findings and then will report to the June meeting of Executive Council; details of their report will come at those times.

Presiding Bishop John M. Allin chose the Rev. Patrick Mauney, Marion Dawson, Sonia Francis, and the Rev. Charles Cesa-retti—all members of the Church Center's Task Force on Central America—to make the trip. Province IX's secretary, the Rev. Sergio Carranza of Mexico, and its representative to Executive Council, the Rev. Ricardo Potter of the Dominican Republic, joined them. The six made pastoral visits to Honduras, Nicaragua, Belize, and Costa Rica and tried to meet with as wide a cross section of people as possible in order to learn of local concerns and to identify future work.

In Tegucigalpa, Honduras, they met with union and government officials, with staff for the office of the United Nations High Commissioner for Refugees, and with Bishop Leopold Frade of Honduras. They also visited San Pedro Sula and a number of local congregations.

In Nicaragua they spent seven days based in Managua and met with members of the Sandinista government as well as with the opposition, with missionaries of several faiths, and with members of the human rights commission.

Although military tension in Nicaragua

limited team members' ability to travel as much as they would have liked, on Sunday they separated into two preaching teams and visited churches throughout the country. The group that went to El Tuma was accompanied by a Nicaraguan physician who sets up clinics each Sunday after church services. They stayed longer than planned in El Tuma because their vehicle, which carried them almost 400 miles each day, broke down.

The team arrived in Belize about 10 days after the Archbishop of Canterbury visited that Anglican diocese, a tiny English-speaking country into which Spanish-speaking refugees are flocking. The visitors went to the refugee camp at the Valley of Peace, the same site visited last year by participants in the meeting of the Anglican Council of North America and the Caribbean. (See January, 1984, issue.) They also met with Anglican Bishop Keith McMillan and with government and local church leaders.

In San Jose, Costa Rica, the team convened a two-and-a-half day consultation of Central American diocesan representatives, including those from Costa Rica, El Salvador, Panama, Guatemala, Honduras, and the three dioceses of Mexico. Only the Nicaraguan representative, whose visa was delayed, was unable to participate.

Before the team left Costa Rica it met with the U.S. Ambassador, local church-people, and missionaries.

The Task Force on Central America, which includes representatives of all the Church Center's program groups, has been meeting weekly since January. Although only four members went to Central America, the entire Task Force participated in extensive pre-trip briefings in both New York City and in Washington, D.C. The New York briefings included information on ecumenical work in Central America; in Washington, task force members heard from the State Department, the AFL/CIO, and the National (Roman) Catholic Conference.

SEE PAGE 15 FOR REPORT FROM HONDURAS REFUGEE CAMPS.

Seabury Press sold to Winston Press

Winston Press of Minneapolis, Minn., purchased the principal publishing assets of Seabury Press, Inc., early in April for an amount believed to be around \$250,000. Winston is a unit of the educational and professional publishing division of CBS.

The initial price includes existing inventory, reprint rights, some 60 contracts with authors for works in progress, and permission to use the Seabury imprint which Winston is expected to continue for certain scholarly and theological works. Future royalties on existing inventory and future reprints will augment the initial payment. All Seabury author contracts will be renegotiated.

As part of the sales agreement, the Church Hymnal Corporation consented to

transfer to Winston Seabury's license to print *The Book of Common Prayer*. The Hymnal Corporation and its parent, the Church Pension Fund, will continue to receive payments for Prayer Books as they had from Seabury.

Winston's publishing program is similar to Seabury's—religious, academic, and educational. Winston's "Joy" church school curriculum, for instance, is used in Episcopal parishes. Winston has published the late Urban T. Holmes as well as other Episcopal authors, and it plans to keep a "vast majority" of Seabury titles in print. The combined Winston-Seabury list of books in print now numbers some 600 titles; among the authors are Madeleine L'Engle, Henri J. M. Nouwen, Rosemary Ruether, and Martin Marty.

Winston's publisher and general manager, John G. Welshons, welcomed the acquisition saying it "broadens our base and

Continued on page 17

They explored working people's ministry

What does the Episcopal Church have to offer working-class men and women?

The 42 people who came to St. Peter's in the Valley, Louisville, Ky., early in March to explore this theme heard the Rev. Hugh C. White, Jr., director of the Detroit Industrial Mission, speak of Jesus' personal involvement in people's lives. "His prophetic voice came from His pastoral care," White said. "The first-century rulers thought they had killed the dreamer and the dream, but they hadn't. Because of the resurrection, we are dreamers of His dream."

The Rev. Robert W. Carlson, who supervises field education at Seabury-Western Theological Seminary, said lack of ownership of their jobs makes many workers in-

secure. "The American dream—'work hard, play by the rules, and you'll be rewarded'—has been seriously eroded in the last several years." If working people can play leadership roles in their parishes, however, their lives may be different. "The Church may be the one place they can try out and exercise such leadership."

Bishop David Reed of Kentucky was the host for the conference which the Rev. Ward Ewing of St. Peter's coordinated. A second "working-class ministry event" is being planned for April 19-21 next year. Sponsors hope to be able to share ministry models at that time.

Those interested in ministry with the working class or with working class communities may write to Ewing at St. Peter's Church, 8110 St. Andrew's Church Rd., Louisville, Ky. 40258. For a full report of this meeting, write to APSO, Box 1007, Blacksburg, Va. 24060.

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Switchboard

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

BUREAUCRACY/HUNGER

The article (March issue), "Hunger: How widespread is it?" based on an interview with Betsy Rollins, member of the President's Task Force on Food Assistance, requires a response.

The minor recommendations that Mrs. Rollins approves pale into insignificance when compared to the main thrust of the Task Force Report, which is churches and other private agencies are expected to take up the slack where government food assistance misses. In Michigan (one of the numerous places with chronic unemployment where the Task Force held no hearings) our voluntary programs have more than doubled in the past three years and are still turning people away. Detroit Children's Hospital reports an 87 percent increase in children brought in with symptoms of malnutrition.

The head of the Task Force told me in a telephone interview: "You can't count the man in the soup kitchen line as hungry because when he gets to the head of the line, he will be fed." The church volunteers here, who are scraping the bottom of their soup kettles, feel Mrs. Rollins and the rest of the Task Force failed to research the problem competently and failed to define what can reasonably be expected of the private sector.

Lois Leonard
Detroit, Mich.

Occasionally letters with excellent comments are received but can't be used because they are unsigned. Nearly all letters columns, including Switchboard, have a policy of not using unsigned letters. If requested, we will withhold names. Do vent your frustrations, hopes, or even admiration—but please sign your name.

SESQUI SEATING

In reading the account of Bishop Seabury's life in the April issue, I recalled a vignette of the sesquicentennial observance by the Scottish Church in 1934.

The late Gavin T. Binner, a parishioner

of Trinity Church, Chambersburg, Pa., visited his birthplace, Aberdeen, in 1934 and bought a ticket to the sesquicentennial banquet. Someone at the head table asked if anyone belonging to the Episcopal Church in the United States were present. Binner raised his hand and, to his surprise, was asked to come to the head table. As the representative of the American Episcopal Church, he was seated between two of the bishops whose predecessors had consecrated Bishop Seabury in 1784!

G. David Graeff
Fayetteville, Pa.

BEHIND THE BARS

Henry J. Grey's article, "Florida offers theology, chalice bearers' classes for inmates" (March issue), clearly shows that the work of the Church is even taking place behind the bars and walls of the prisons in Florida.

Matt. 25:36 states: "I was in prison, and ye came unto me." These volunteers of clergy and laity are living examples of the teaching of Christ.

God's word is being glorified, and the Body of Christ, the Church, is growing and being strengthened as it provides a needed ministry to those incarcerated and forgotten by society.

How do I know this? I am a prisoner and have been given a new life. I am now regenerated—Christ lives in my heart!

I thank Bishop Frank Cerveney and the entire diocesan Commission for Victims and Inmates for their dedicated Christian commitment. May God bless them richly.

John Teschner
Polk City, Fla.

CLARIFICATION

The brief story on the U.S. Anglican-Roman Catholic Consultation (ARC) in the March issue included a sentence which could be misinterpreted: "Despite the presence of an ordained Episcopal woman member, the Rev. Eleanor McLaughlin, the Consultation has had no serious discussion of women's ordination."

Lest anyone think the Consultation

members are unmindful of the issue of the ordination of women, it is important to know that it has come up repeatedly. The two most important instances were the 1975 "Statement on the Ordination of Women" and the recent report on "Images of God: Reflections on Christian Anthropology."

The study on anthropology is an attempt to "offer a reasonable approach within which each Church can better understand the different teachings and practice of the other as regards human sexuality, Christian marriage, the ordination of women to the priesthood, Marian doctrines and devotions, and the communion of saints and by which further studies of our teachings on these questions can be conducted in more profitable and less polemical ways."

It was interesting that Anglicans and Roman Catholics did not always line up along confessional lines, but often disagreed among themselves in the discussions. The report points out both points of divergence as well as consensus.

William A. Norgren
New York, N.Y.

Exchange

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

SUMMER EMPLOYMENT OPPORTUNITY

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

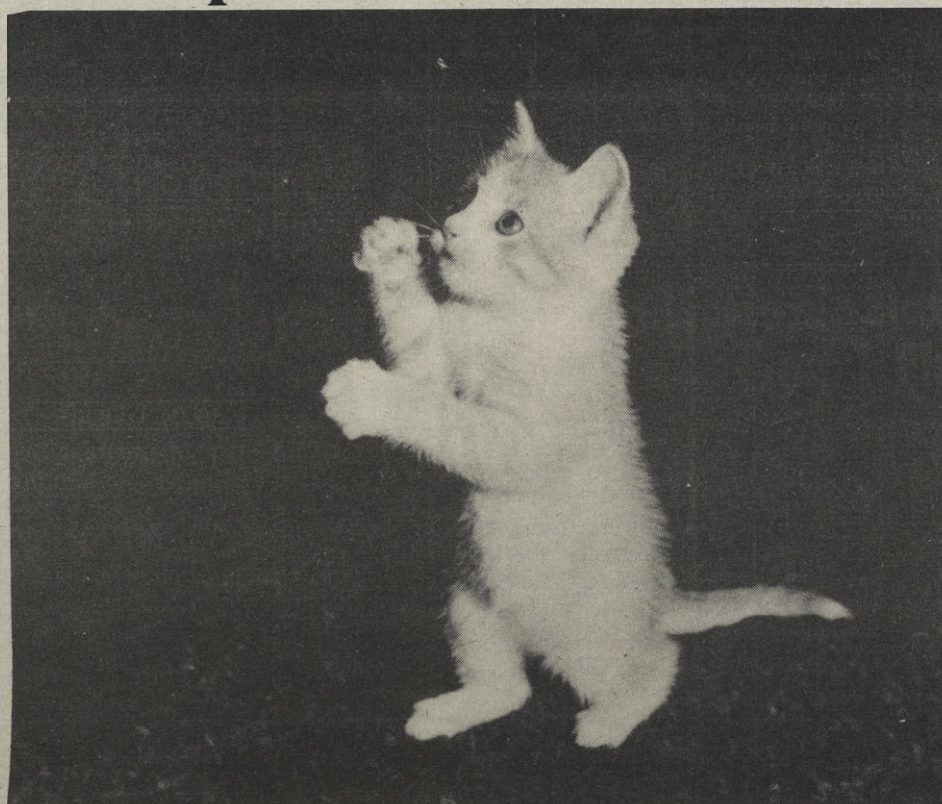
INTERNATIONAL EXCHANGE

The Episcopal Church and International Christian Youth Exchange announce the availability of a scholarship fund to aid Episcopal young people to share in year-long cross-cultural experiences beginning July, 1984. Further information is available from Christine C. Bryan, Episcopal-ICYE Scholarship Fund, 134 W. 26th St., New York, N.Y. 10001.

MEDITERRANEAN TRAVELERS

The Rev. Jeremy H. Knowles is interested in swapping authentic photos, drawings, and artifacts from the Bible lands (Turkey, Greece, Italy, and Israel) for comparable items from similar areas. Write to him at 168 Palmer St., Somerset, Mass. 02726.

The Episcocats



"Church camp is having a self-defense course this summer!"

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Richard Chase

Faith is much more than a spiritual cookbook

BY J. BARRIE SHEPHERD



And [God] said to me, "Son of man, stand upon your feet, and I will speak with you." (Ezek. 2:1) The mystery of Yahweh, the utter incomprehensibility

of God's divine nature, that is what Ezekiel came hard up against by that ancient river bank in Babylon; and that is what we too must encounter if we would not strip our faith of more than half its content. Are we looking for a faith as large as life itself—and death—as vast as this expanding uni-

verse? Or will we be content merely to consult a spiritual cookbook now and then, a holy diet plan, yet another keep-fit daily scheme of exercises guaranteed to fit us for the life to come? Is it sufficient for you to skate across the shallows of existence, or are you ready, do you dare, to launch out upon the deep?

We have become so obsessed by answers and solutions in our western world. Life is seen as a vast mystery, spy, or thriller novel with clues sprinkled here and there throughout the plot and everything spelled out, wrapped up, made transparently clear by the time you turn the final page—even earlier if you are smart enough. This image, of course, is true to some extent. If all you want from life are answers, you can get them. There are sufficient answers in this universe to keep all of us, all our computers, data processors, busy for the next thousand years at least.

But don't you see, if all you're after are the answers, if all you're looking for in the English Christmas pudding are the silver sixpences hidden here and there, you are going to miss a delicious lot of flavor and richness; you are going to have to ask only a certain kind of question, the kind that is amenable to answers and to proof. . . .

Do you remember how you learned to swim? Oh, you could go to the libraries and the laboratories and learn every single fact there is to learn about water and its properties, have all the answers about water right there at your fingertips and yet not understand it, not really comprehend just why it is some people sink while others float so easily. At last you had to trust yourself—yes, your very life—into that water, and it happened, slowly, laboriously at first, yet stroke by stroke you found the water held you up, supported you. So it can be with mystery—the mystery of exis-

Reflections

tence, the mystery of pain and joy, of music, poetry and dance, of love, of death, of hope beyond the grave. Finally you have to trust yourself to it, give yourself up into its hands if you would discover for yourself what this ancient Book has told us all along, that the mystery is good, not only good, is God, and loves us with an everlasting love. . . .

So let us stand, recognizing and accepting the mysteries we can never fully grasp, yet listening still in trust for the word that comes from beyond in Jesus Christ—God's Word—our Lord—a Word that brings us more than answers, tells us that the Mystery, whatever else it may be, means life and grace and hope for us for ever.

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In Southwestern Virginia

PARISHES SHARE IN SHOW AND TELL



by Mary Lee B. Simpson

Southwestern Virginia's 55 parishes put on a show and tell for the Annual Council to demonstrate the ways they carry out service, worship, education, evangelism, and pastoral care, the five areas of mission now being evaluated churchwide under the acronym SWEEP.

"Congregations were appropriately uneasy about 'bragging' and understandably anxious about odious comparisons," said Bishop A. Heath Light. Nevertheless the exhibits included slide shows, displays, newspaper clippings, banners, posters, skits, parish histories, handouts, and lots of conversation.

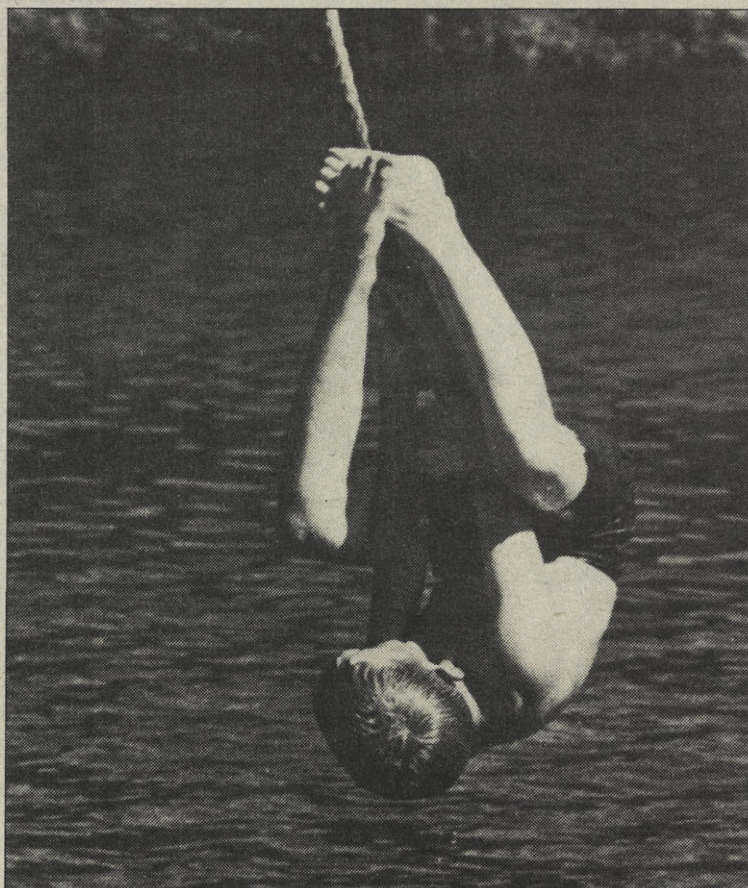
In five rooms representing each convocation, delegates and visitors could spend Saturday morning browsing and talking to parish representatives as well as two laypeople from Bradford, England, and a deacon from the Sudan, two places with which Southwestern Virginia has companion relationships.

Ecumenical partners such as those representatives, a Presbyterian cleric and a Roman Catholic priest who co-pastors a joint Episcopal-Roman Catholic parish in Tidewater, evaluated the diocese's strengths and weaknesses based on the parish exhibits.

The Rev. Richard Hayes, deputy for congregational life, whose idea the show and tell was, said the Partners in Mission concept was initiated two years ago to overcome the lack of communication between congregations. "We weren't sharing our common strengths and didn't trust one another enough to talk about our weaknesses," he said.

Now Hayes thinks the new approach is the beginning of a process in which congregations can share not only expertise but also struggles. "The good seeds have been planted. Whatever fruit they bring will be up to their nurturing and to God's grace," he said.

Mary Lee Simpson is editor of *The Southwestern Episcopalian*.



Carefree Camping... For Whom?

The folder describing life at a church camp usually refers to "Carefree days in God's outdoors." More often than not, this is an accurate interpretation...for the campers. Unfortunately, administrators of camps and conference centers cannot afford to be so carefree. They are increasingly aware that unforeseen accidents, injuries, or food poisoning can occur, despite the most careful precautions, when 10, 20 or more children or adults are on hand. The result may be a lawsuit.

To safeguard campers, conference participants and guests, camp and conference center

administrators and their staffs must continue to make every effort to identify potentially dangerous or hazardous conditions and then, wherever possible, to reduce or eliminate them.

It is also essential for each administrator to make sure there is a comprehensive property and liability insurance program in force to protect the camp or conference center. Ask your nearest Church Insurance representative to show you how this Company's understanding of your special needs can help make operating a camp or conference center a more carefree experience for *you*, too. Call or write today.



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LANDMARKING CAN CHURCHES AFFORD IT?

by Janette Pierce

Religious denominations and preservationists might seem to be the most natural of allies, sharing a common concern for history and tradition. If such an alliance existed, it has weakened in recent years.

In several parts of the country, preservation of historic church buildings through "landmarking" has divided not only congregations against their neighbors, but parishioners against parishioners.

While the battles are not unique to New York City, there the questions have been sharply raised in the case of St. Bartholomew's Episcopal Church. The parish wants to lease a portion of its Park Avenue property to a developer who will raze the adjacent six-story Community House and build a 59-story, mirror-sheathed office building which would tower over the landmarked Byzantine/Romanesque church.

Landmark is the key word. The designation in New York City, as in many other municipalities, means a recognized historic property can't be altered without permission. In 1967 such distinction was conferred on St. Bartholomew's and its parish house. For the prestigious but financially struggling parish, the designation weighs heavily.

As a landmark, St. Bartholomew's needs the approval of the city's Landmarks Preservation Commission, which has held hearings to weigh the architectural, aesthetic, and historic merits of St. Bartholomew's proposal.

At the hearings, those who oppose construction of the tower worry about the loss of the last remaining parcel of land open to the sky on mid-town Park Avenue—Jacqueline Kennedy Onassis among them—and contend that the proposed building would destroy the architectural unity of the site which includes a garden as well as the church and Community House. Their case, says Councilwoman Carol Grietzer, is "if the church is a jewel, the Community House and garden are the perfect setting."

While one side talks of aesthetics, the other talks of ministry. Bishop Paul Moore of New York told the Landmarks Commission, "We are weighing aesthetics against the housing, feeding, and caring of the poor, elderly, and homeless."

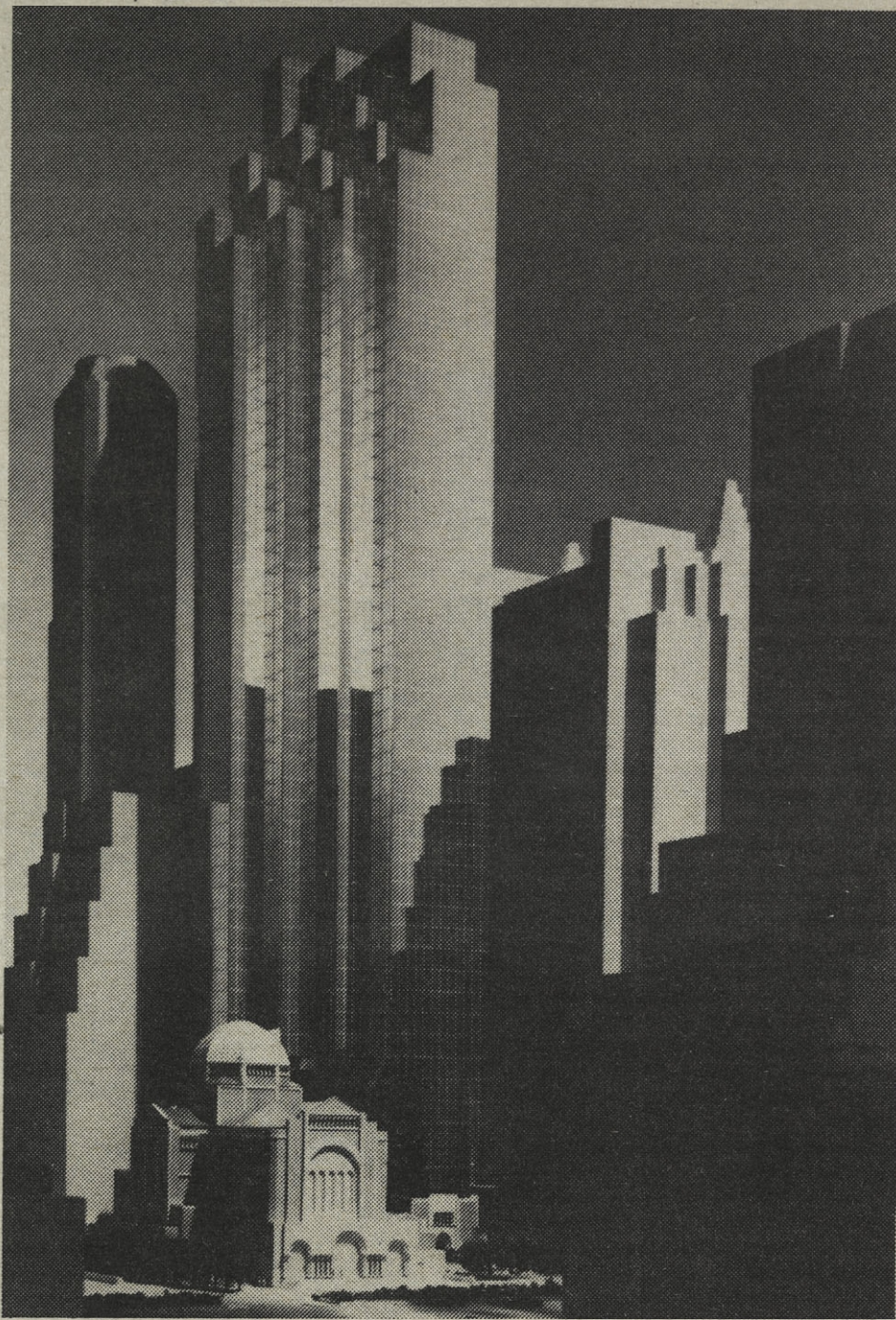
St. Bartholomew's rector, the Rev. Thomas Bowers, says the multi-million dollar revenues from the new building's 99-year lease would support the parish and allow extensive outreach to New York's needy.

The sides are not neatly drawn as the parish against the outside. Division exists within the parish, whose members voted to proceed with the project by a slim margin of 375 to 354. J. Sinclair Armstrong, a parishioner who opposes the project, likened the destruction of the Community House to "taking off my arm."

The parish presses the case that landmarking religious buildings—190 of them in New York City—is unconstitutional under the First Amendment to the U.S. Constitution because it inhibits free exercise of religion. An opposing lawyer, from the neighborhood, however, told a hearing: "There is no First Amendment right to construct office buildings. I know of no faith whose major tenet is to construct office buildings."

St. Bartholomew's also argues that its landmark designation has destroyed the market value of a site estimated at between \$100 and \$200 million in Manhattan's crowded and competitive real estate market. The legal term for such deprivation of property without just compensation is "taking"; some courts have found such landmark takings illegal, but few have addressed the First Amendment case St. Bartholomew's raises. (to column 4)

THE LOOMING QUESTION for historic churches is represented by St. Bartholomew's proposal, which offers a glass office building whose lease will provide parish income but whose shadow, critics say, falls too heavily over the aesthetic value that landmarking preserves.



ECONOMICS AND THE EDIFICE COMPLEX

The Episcopal Church Building Fund helps parishes plan and finance building programs. In a recent interview the Rev. Sherrill Scales, the Fund's president, talked about the ways people's attitudes about what a church is affect their building and about changes the Fund has observed over the years.

In the late 1940's and early 1950's the Episcopal Church was growing and church building was for expansion. Now, Scales says, churches are usually built to reach shifting populations or for new ministries to special populations such as the Hispanic, Vietnamese, Korean, and Filipino on the west coast and the Hispanic in the southwest, Florida, Chicago, and New York City.

Scales compares these new populations to the early immigration of Italians and Irish for example, and says that in 1980 all denominations together spent \$1.6 billion in new church construction. He predicts the figure will be 10 times higher in 1985. "We build, after all, only to serve people."

Scales notes a growing emphasis on building design that meets community-related programs for learning-disabled children, Alcoholics Anonymous, senior citizens, and special drama groups. Consequently the Fund recently established a Commission on Religious Art and Architecture to "work to achieve excellence in design" as the Church goes "more and more into multi-purpose and flexible buildings, more emphasis on function and the form of the building following that function." These new buildings seat between

150 and 250 persons.

In an attempt to be better stewards of both buildings and money, congregations with older buildings are also "using worship areas not just on Sunday morning, but during the week for special ministries," Scales says. In Christ Church Cathedral in St. Louis, for example, pews were removed from the traditional Gothic building and flexible chairs brought in; the sanctuary and chancel areas were fitted with movable platforms which allow dramatic presentations without ruining the atmosphere for worship.

In some cases buildings are simply too large. Scales tells of a Washington, D.C., congregation which tore down 25 percent of its space to bring the building into line with its budget.

Energy costs are another factor reshaping church structures. Congregations are going to have to be willing to change because they can no longer afford their utility costs, Scales says.

While congregations are changing their attitudes to meet needs and exigencies, a problem imposed by well-meaning communities is the landmarking of religious buildings. "It's working a hardship on people," says Scales. "It's a question of stewardship and understanding that the church is not a building, but people." Landmarking may increase the cost of repairs and prevent sale of properties.

"Economics is a major influence" in church building, Scales says. "They just can't afford to build as they did in the past."

Should the Landmarks Commission deny St. Bartholomew's plan, the parish, supported by the diocese's bishop and standing committee, will challenge the landmark designation in court.

Indeed, a consortium of churches and synagogues is pressing for state legislation that would exempt religious buildings from local landmark laws. Such a proposal "threatens the concept of landmark designation nationwide," says *Preservation News*, published by the National Trust for Historic Preservation. Preservationists fear other states might follow suit if the New York exemption succeeds.

The Diocese of New York has had previous experience with landmarked buildings, among them the former Church of the Holy Communion, which has been turned into a disco. The deconsecrated church had been sold to a social agency whose bankruptcy forced sale to the highest bidder. The building's landmark status required that the stained glass windows and other features be retained. The nave is now used for a dance floor and the built-in marble altar as a stage. Moore has called the results "flat-out blasphemy."

Although St. Bartholomew's is the current focus because of its own—and its critics'—prestige, another New York congregation has already gone to court to challenge application of landmark laws. The United Methodist Church of St. Paul and St. Andrew on West 86th Street is suing the Landmarks Commission for \$30 million in damages. The church was designated a landmark just as the congregation had decided to raze it and build a high-rise building with worship facilities on the lower levels. The Methodists say they will take the case to the Supreme Court if necessary.

Courts have not been consistently for or against preservation. In 1980, in a case involving the Ethical Culture Society Meeting House in New York City, the New York appellate court found that landmarking cannot be set aside solely because the property could not be put to its most lucrative use. Earlier, in 1974, the same court found that to deny the Lutheran Church the right to demolish a J.P. Morgan landmark on Madison Avenue, which was "hopelessly inadequate" for its offices, was in fact taking without compensation.

A somewhat different, but no less hotly contested, battle rages around a Baptist church near the Harry S. Truman House in Independence, Mo. The church is buying houses in an historic area surrounding the old Truman home and wants to raze them in order to build a new sanctuary and parking facilities. The city of Independence exempts churches from landmarking's anti-demolition restrictions, but preservationists want to stop the church from demolishing other properties.

Old Independence, Inc., has filed suit to stop the church's plans, which it claims may affect the status of the neighborhood's National Historic Landmark designation. Preservationists also claim the church has already razed some historic houses and left weed-filled lots in their stead.

Landmarking requires a review process before a church is designated, and some parishes with landmark potential have opted not to participate. Sometimes such designation can help a parish qualify for upkeep grants—usually on a matching basis—but it can also mean cumbersome restrictions. In cases where churches are already in certified historic districts, for instance, even safety lighting and the kinds of signs used outside are regulated. "You can sign up for a lot of potential grief," a priest in Washington, D.C., said, "when you put your church on landmark status."

Some decisions may be handed down soon in New York, but whatever the resolution, court appeals are almost certain. Religious denominations and preservationists in other cities and states are watching. The conflict between the aesthetic concerns of a community versus the economics of parish survival and ministry will not be resolved soon—or easily.

HYMNAL PREVIEW 1982

Manifesting a strong proclamation of the victory of the risen Lord, this hymn is most appropriate to the Easter season. First introduced to Episcopalians in *More Hymns and Spiritual Songs*, it had three stanzas, and in *Hymns III* it had four. The *Hymnal 1982* adds a fifth stanza, a Doxology paraphrased by the Rev. Norman Mealy of the Church Divinity School of the Pacific. **AUTHOR:** Cyril A. Alington (1872-1955), dean of Durham in the Church of England and chaplain to King George V, scholar, poet, and author. **SUGGESTED TUNE:** Gelobt sei Gott, *Hymns III*, H-132. **METRE:** 888 with alleluias.

1
Good Christians all, rejoice and sing!
Now is the triumph of our King!
To all the world glad news we bring:
Alleluia, alleluia, alleluia!

2
The Lord of life is risen today!
Sing songs of praise along his way;
let all the earth rejoice and say:
Alleluia, alleluia, alleluia!

3
Praise we in songs of victory
that love, that life which cannot die,
and sing with hearts uplifted high:
Alleluia, alleluia, alleluia!

4
Your Name we bless, O risen Lord,
and sing today with one accord
the life laid down, the life restored:
Alleluia, alleluia, alleluia!

5
To God the Father, God the Son,
to God the Spirit always One,
we sing for life in us begun:
Alleluia, alleluia, alleluia!

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Those who wish to report experience with the use of particular tunes with this text may write Raymond Glover, The Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017.

WE WELCOME YOU

The Rev. John A. Lawrence of St. Augustine's Church, Metairie, La., offers some tips on a positive approach to making newcomers to your parish feel welcome. Talk to every likely prospect: people you meet in business, your children's playmates and parents, people you meet at parties and stores.

Ask: "Do you have a church you attend?" Lawrence says this is important because most people will admit to a church, but multitudes do not attend. He also advises planning your approach by determining what kind of life the person lives. Do you have any common interests that will open a conversation?

Make clear from the start, Lawrence advises, that you are an Episcopalian. And if interest is expressed, don't just say: "We hope you'll come sometime," rather: "Good, can we pick your family up next Sunday before the 10:30 a.m. service? We'll help you get acquainted and assist you in following the service."

A Note-able life

PAUL J. CHRISTIANSEN

by Susan Pierce

"I will praise the name of God with a song," says Psalm 69:30 (KJV), and that is precisely what the Rev. Paul J. Christiansen has done for most of his life. Rector of St. Stephen's Episcopal Church in Colusa, Calif., Christiansen made his solo debut as a singer at age 7 with a rendition of "The old rugged cross." But the major part of his musical experience was in choirs.

"My training in music is primarily informal. I have sung in choirs all my life," Christiansen says. He sang everywhere and anywhere he could. In high school in Illinois, he sang in the Hi-Chicago Chorale, which toured the midwest. At Wheaton College, he joined the Glee Club. While attending Union and General Seminaries in New York City, he joined the Schola Cantorum as well as sang in the Church of the Ascension choir.

When he moved to the west coast to

work in the Diocese of Northern California, he sang in the Masterworks Chorus with the Sacramento Chorale. Referring to his lengthy musical resume, Christiansen says, "That gives you an idea that singing has been an important part of my life!"

"I love singing, and that's why I have always been somewhat sensitive about church music. In fact, I was delighted to become an atheist in high school so I would no longer have to go to my fundamentalist church and be subjected to the horrendously trite music they have."

Christiansen was confirmed in the Episcopal Church during his college years. He joined, he says, in part for "the Anglican Chant and the high level of music generally."

When he is not singing, Christiansen writes a music column, "Grace Notes," for his diocesan newspaper, *The Missionary*; tends to his duties as rector; and teaches part-time at a local college. He serves on the diocesan liturgical commission and co-edited the diocesan Liturgical Music Booklet for Rite II. And, he says, "I am always

looking for good hymns to use in just the right place!"

ACOLYTES' CELEBRATION

A special service attended by some 600 young people on Saturday, March 24, at St. Paul's Cathedral, Syracuse, N.Y., marked the fourth annual Acolytes Festival of the Diocese of Central New York.

Acolytes representing most of the 112 parishes in the diocese prepared for the service at regional workshops held a few weeks before in Endicott, Syracuse, and Watertown.

Young people took part in the service as readers, chalice bearers, singers, instrumentalists, and in other key roles. They also participated in a dialogue sermon with the Bishop of Central New York, the Rt. Rev. O'Kelley Whitaker.

After the service acolytes and adult chaperones had a brown-bag lunch at Cathedral House and topped off the day by attending a matinee performance of the "Ice Capades."

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In Thailand, 7 year old Somjack comforts her little sister Kai who is suffering from severe malnutrition. These two frightened refugee children were found huddled together in a crumbling shack.

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☐ OR, choose a child that needs my help from your EMERGENCY LIST.

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DESIGNED BY COMMITTEE



California church wins design award

In most cases the label, "designed by committee," is at least a bad joke and at most the kiss of death. But a southern California church designed by a whole congregation working with an architectural firm won a 1984 American Institute of Architects Honor Award.

In 1978 a mountain fire destroyed St. Matthew's Church in Pacific Palisades. The parishioners wanted to be involved in the rebuilding. Impressed by what they heard of community input into the design of a park in Seal Beach, they contacted the Los Angeles firm of Moore, Ruble, and Yudell.

Senior partner Charles Moore planned a series of workshops in which parishioners could begin to design a "church of the people, by the people, for the people." In the beginning 100 people attended a five-hour session to walk the site and to establish guidelines and apply them to making nine different design proposals.

At the next session drawings of all the plan elements could be rearranged with scissors and glue. Parishioners worked in small groups, then came back together and were surprised to discover that each group had independently arrived at an almost identical format.

At the third session the architects presented three scale models of the design concepts previously approved. Again the parishioners broke into small groups and

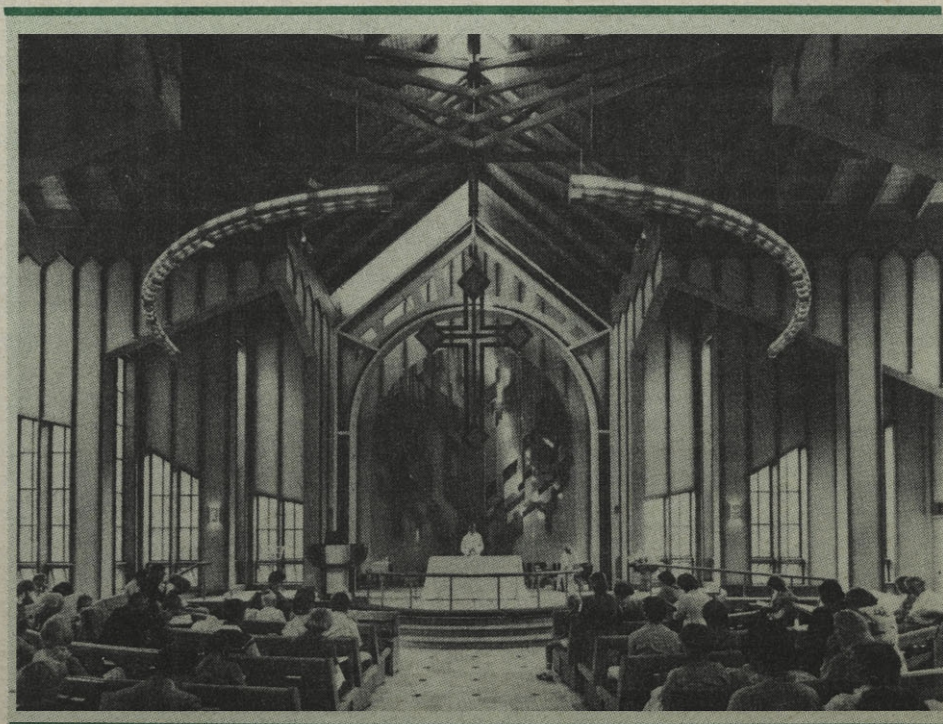
again showed remarkable consistency—six of the seven groups agreed with the second of the architects' three options.

This consensus was achieved despite the fact that at the beginning, one group wanted a lofty, symmetrical church with little wood and glass and another a more informal structure with lots of glass. The final design combined some elements of both.

The resulting prize-winning church has a nave and a transept which intersect a large, hipped roof whose lines reflect its southern California heritage. Windows in the nave are small, but in the chapel they are wall-to-wall, bringing in the outside. Curved seating for 350 puts everyone within seven rows of the altar. *Architectural Review* calls the church "traditional in plan but eclectic in detail." It also blends harmoniously with the wooded site and offers outside space for meetings and meditation.

Parishioners spent an estimated 10,000 hours in helping to plan their church. The architects were partners who created the forms and spaces parishioners described.

The Honors Award noted that St. Matthew's is "an example of how close cooperation between architect and client can produce high-quality architecture [and] how modern religious architecture can remain within the context of a proud historical tradition."



Committee releases description of next Presiding Bishop

The Joint Nominating Committee for the Election of the Presiding Bishop met late in March in Dallas, Texas. Twenty-five of the 27 members attended the meeting chaired by Bishop John B. Coburn of Massachusetts.

The committee, the first elected by both Houses of General Convention, last April, released a report on the office of Presiding Bishop and now has the task of presenting nominees to the next Convention. In March it considered names of nominees submitted since its April, 1983, meeting as well as those suggested by committee members. The committee will meet again March 10-12, 1985, to select a final list of nominees to be announced to the Church. Election of a new Presiding Bishop will take place at the 1985 General Convention in Anaheim, Calif.

Bishop Robert P. Atkinson of West Virginia presented the report of a subcommittee charged with compiling a profile of personal qualities of a future Presiding Bishop. The committee adopted the report, printed here in full, which says, "We are looking for a Presiding Bishop:

- who will accept the Episcopal Church as it is in 1985, acknowledging its diversity, and who will be bold and courageous as a leader in matters of faith and order, mission and ministry, program and education, stewardship, finance, and administration;
- who in his teaching and prophetic roles will declare himself unequivocally with respect to matters of peace, social justice, human rights, racism, and sexuality;
- who will be open to and encourage new possibilities of evangelism and ecumenism and strongly support the total ministry of the People of God;

- who will seek the advice and counsel of the laity and clergy and be sensitive to the concerns of the nine Provinces within the Episcopal Church;
- who will be aware of the power of the office of Presiding Bishop, confident with that power, and willing to use it for the greater glory of God through the Church and in the empowerment of others; who will be conscious of the fact that, as Presiding Bishop and Primate, he speaks for the Episcopal Church both in this country and abroad;
- who will have a global vision of the Anglican Communion; who will participate in the leadership of the World Council of Churches and the National Council of Churches;
- who in his vision for the Church gives authority to and recognizes the authenticity of those persons of competence and skill to whom he has delegated matters of administration and program, supporting them in their service to the Church's mission;
- who will be a person of prayer, a proclaimer of God's Word, who functions well in his liturgical responsibilities and will be an effective pastor to his primary flock, his fellow bishops and their families;
- who will be a disciplined steward of his personal life, taking time for his family and himself, caring for the spiritual, physical, and mental needs of himself and his family."

Episcopal colleges get special recognition

April 29 is the Sunday to recognize and celebrate the Episcopal Church's nine affiliated colleges. To mark Episcopal College Sunday the college presidents and board members of the Association of Episcopal Colleges will meet in Cleveland, Ohio. And on Saturday, April 28, they will present

the Charles Flint Kellogg Award to Robert Storey, Cleveland attorney and civic leader, for distinguished service to higher education.



AWARD WINNER Robert Davis Storey, a layreader at St. Paul's, Cleveland Heights, is an attorney who devotes time to education—as a trustee of A Better Chance of Boston; a former trustee of his alma mater, Phillips Exeter Academy; and as a member of the Board of Overseers of Harvard University. He has worked with numerous community groups on housing and education and is a member of the steering committee of the National Urban Coalition. He is the tenth Episcopalian to receive the Charles Flint Kellogg Award from the Association of Episcopal Colleges.

Morning services in Cleveland on Sunday, April 29, will feature preaching in area churches by the college presidents and Dr. Frederic Burnham, president of the Colleges' Association.

The nine Episcopal Colleges offer development of Christian faith within the

context of a high quality liberal arts education. Combined enrollment of the seven domestic colleges is 7,200. The Colleges are Bard and Hobart in New York state, Kenyon in Ohio, St. Paul's in Virginia, St. Augustine's and Voorhees in North and South Carolina respectively, and the University of the South in Tennessee, as well as Trinity in the Philippines and Cuttington in Liberia.

WOMEN'S SERVICES SET FOR MAY

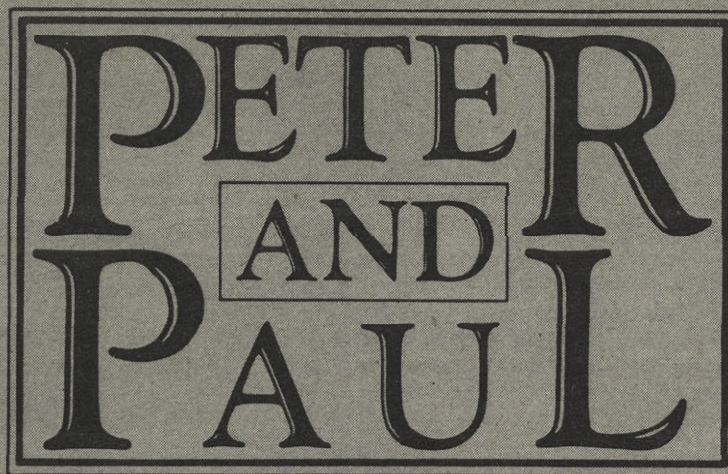
Six days of conferences, workshops, and meetings, climaxed by a special service at the Washington Cathedral, will celebrate the ministry of Episcopal women, lay and ordained, in May.

The celebration begins with the Alban Institute's May 21-23 conference on "Ordained Women and Ministry" at Villa Cortona in Bethesda, Md. The conference will examine the results from the Institute's recent ecumenical research on ordained women and their impact on the laity. Speakers include Ruth Tiffany Barnhouse, Joan Bowman, and Roy Oswald. For information, contact Linda Kramer, Alban Institute, Mt. St. Alban, Washington, D.C. 20016.

From May 23 to May 25, the Episcopal Women's Caucus will sponsor "A Renewal Effort and Conference," also at Villa Cortona, to reflect on the past and future of women's ministries in the Episcopal Church. Workshops on issues will be offered by such groups as the Episcopal Church Women and the Episcopal Church's Task Force on Women. For conference information contact the Rev. Lucy Hogan, 10103 Day Ave., Silver Spring, Md. 20910.

The Caucus will hold its annual meeting at 10 a.m. on May 26 at the Washington Cathedral preceding the 2 p.m. service of celebration. No registration is required for the meeting or the service.

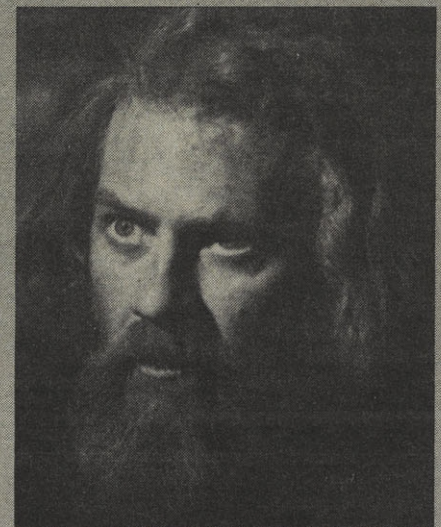
A TIMELESS DRAMA OF TWO INSPIRED MEN.



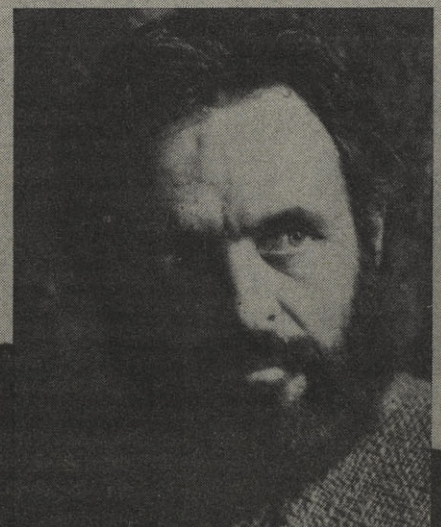
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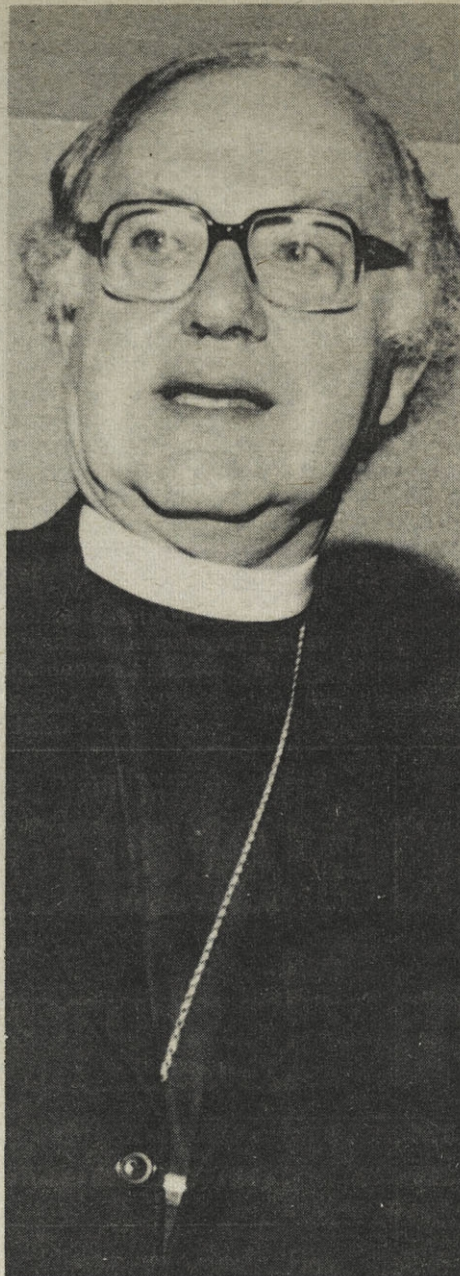
Robert Foxworth as
PETER



Anthony Hopkins as
PAUL

"THE ARCHBISHOP OF CANTERBURY IS PRIMARILY IN THE BUSINESS OF TRUTH, MORALE, TRUST, COMPASSION, AND INTEGRITY. BUT ONE OF MY CHIEF FEARS IS OF BEING A PLATITUDE MACHINE."

ON THE ROAD WITH Robert Runcie



A peripatetic Archbishop's duties extend from introducing his wife Rosalind in a reception line to processing under heavy guard in Kampala, Uganda.



"If you picture the world as a great ocean liner, then most of Europe is sitting in the first class dining rooms. Unfortunately water is pouring into the steerage where the poorer passengers are huddled. The captain and the crew must take time from devising ever more sophisticated menus for the first class passengers in order to deal with the threat to the whole ship. My hope for the Churches of Europe is they will not be found saying grace in first class as the ship sinks, but will try to raise the alarm."

Whether he spoke in Ames, Iowa; Singapore; Lagos, Nigeria; or London, England, Archbishop of Canterbury Robert Runcie's public utterances in his first four years on the job make wonderful reading. James B. Simpson has gathered over 80

speech and sermon excerpts in *Seasons of the Spirit: The Archbishop of Canterbury at Home and Abroad* (\$14.95, William B. Eerdmans Publishing Company).

"People know me," Runcie is discovering, and most of that recognition comes from his part in the Royal wedding, the Pope's visit to Canterbury, and his sermon at the end of the conflict in the Falklands. The easy humor he displayed on his visit to the United States in 1981 was evident in a recent speech to the World Council of Churches: Contrary to popular opinion, he said, he doesn't spend all his time "taking Royal weddings, embracing Popes, or being mildly subversive."

For a more rounded look at both Runcie's life and theology, Simpson wisely includes quotes from less-known occasions as well as the large public events. And whether speaking in Brussels, Belgium, at the Palais de Congresses on the role of Great Britain in Europe, from which the italicized quote is taken, or to religious

educators at Geoffrey Chaucer School in Canterbury, he has avoided what he feared when he took office—that he would become a "platitude machine."

Runcie, who believes "people do not want directives from Lambeth, but personal contact," has had platforms from a press club meeting in Washington, D.C., to pulpits in Peking, China. In each place he has tried to follow his own dictate: "If the Church acts as if it possessed its answers to life's problems tied up in neat packages, it may be heard for a time, . . . but its influence will not last," he said at his enthronement. "The throne of Jesus is a mercy-seat. It stands firm against all the vileness of the world, but it stands also for compassion. . . . The strategy of Jesus means changing lives with love."

Faith, Runcie says, "is emphatically not a luxury item or a minor asset. It is an essential spring of solid achievement."

Speaking at the University of Sussex's opening session, Runcie told students that

a university exists to "give you your freedom. . . . Increase in knowledge and power of analysis is not the end of the matter. They are not themselves the pearl of great price. Rather they provide us with the currency to buy the pearl. The buying has to continue throughout the whole of life."

At Oxford, Runcie gave his reasons for being a believer and a Christian. "I hold to this blend, a threefold strand which cannot be broken of tradition, inspiration, and action, correcting and assisting each other. We must be careful that this is not just an abstraction—nor should it be a coalition government. Christianity must be personal and interpersonal and a whole way of life. It demands a response to the question, 'What think you of Christ?'"

Simpson captures Runcie's English-isms and humor and includes some wonderful pictures as well as the information that the woman who embroidered the cope in which he was enthroned is the keeper of his Berkshire pigs, his "harmless hobby."

HOW ABOUT THIS FOR A BICEN DATE?

by W. Keith McCoy

Over the next few years several of the eastern dioceses of our Church will celebrate the bicentennial of their establishment. But what of the whole Church? To what date or event can we point and say, "This is the beginning of the Episcopal Church?"

Let me propose May 11, 1784, as the date and Christ Church, New Brunswick, N.J., as the place. It was then and there that clergy and laity from other states first met to consider the state of the Church. While nothing occurred at that meeting equal to a Declaration of Independence it can still be looked upon as our Church's Lexington and Concord.

After the departure of the British in 1783, the Rev. Abraham Beach, then rector of Christ Church, decided it was time to give some attention to the organization of the American Church. Many clergy and lay people, supporters of the king, had fled the country. Parishes had been closed and buildings destroyed. In some places no church influence had been present for almost eight years.

Church leaders had been meeting in Maryland and Connecticut clergy had met and chosen Samuel Seabury to go to England and seek consecration as a bishop. But the states were all acting independently. In correspondence with William White of Philadelphia, later to become bishop, Beach proposed a meeting of clergy from Pennsylvania, New York, and New Jersey to revive the Corporation for the Relief of Widows and Children of Deceased Clergymen. In addition, White was asked to invite "respectable characters of the laity" so wider discussions concerning the state

of the Church could take place.

Thus on May 11, 1784, 10 priests and six laymen met at Christ Church. Historian Nelson Burr calls the meeting brief but important. One decision was to call a wider meeting for October, 1784, in New York and the other was to include the laity in the governance of the future church organization. The New York meeting called the first meeting of the House of Deputies of General Convention.

On May 6 this year Evensong will be celebrated at Christ Church to remember that meeting in 1784. The successors of the original 10 clergymen have been invited to participate and Dr. Charles Lawrence, president of the House of Deputies, will preach. He will help celebrate the foresight of those early leaders who came and worked together to bring the Episcopal Church into existence out of the chaos that followed the American Revolution.

W. Keith McCoy is a member of Christ Church, New Brunswick, N.J.

PUBLIC POLICY ALERT

The Episcopal Church's National Committee on Indian Work urges churchpeople to contact their U.S. senators and representatives to support two bills relating to American Indian/Alaskan native populations.

The first, SR-127, would make the temporarily-authorized Senate Select Committee on Indian Affairs a permanent U.S. Senate committee. The Committee will disband if action is not taken by July.

The second bill, HR-4567, would reauthorize and amend the Indian Health Care Improvement Act to secure appropriate health care for American Indians as promised in treaties and statutes. At present, Indians have the highest infant mortality rate and the shortest life expectancy in the American population.

Further information is available from Alan T. Sanborn, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

SMALL BYTES

SHE'S MOVED TO VERSE: Joy Schwab of the Diocese of "Pencil-vania" sent a poem to describe the Ad Hoc Computer Work Group's need for information on other dioceses' experience with computers.

My boss approached me yesterday
and frantically she said,
"Computers are the going thing!
We've got to move ahead!"

She told me that our ledgers
are still all kept by hand;
that we count our parish pledges
slower than anyone in the land.

"Parochial report data,"
she told me with a frown,
"is outdated in just moments
after it's written down!"

"Our diocese must act quickly,"
she said with desperate eyes.
"I think I've found the answer—
we must computerize!"

But where to learn the process?
We need the expertise
of those who've gone before us
automating, piece by piece.

For although we're very literate
of the Church and all its rites,
we have no understanding
of modems, bits, and bytes!

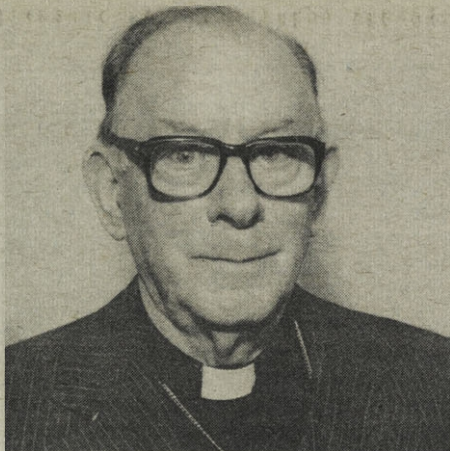
Henceforth, we send this poem
to dioceses far and wide
appealing for assistance
from those computerized.

Write: Ad Hoc Computer Work Group, Diocese
of PA, 1700 Market St., #2616, Philadelphia,
Pa. 19103.

NEW SOFTWARE to conform to the
Standard Accounting Manual required by
the Canons will be available for \$600 by
June for use by parishes and dioceses. Suit-
able for most medium-size computers, the
software will maintain lists, contribution
records and a talent bank of parishioners.
About 12 dioceses are helping develop the
program.

For information: The Rev. John Schultz, 815
Second Ave., New York, N.Y. 10017.

SENDING THE WORD OUT FASTER:
The American Bible Society now uses
computers to help it translate the Bible
into the world's languages faster. Recent-
ly three of the translators who helped with
the Good News Bible were in New York
City for word-processor training led by the
Rev. Almar Reames, Jr., newly-appointed
United Bible Societies' consultant for com-
puter applications. Twenty years from
formation of a team to do a translation of
a complete Bible to the finished product
is not unusual. Sometimes the entire man-
uscript has been retyped as many as seven
times to insert corrections. The Good News
Bible, for instance, ran to 3,045 typewrit-
ten pages. Now, with word processors,
only the initial draft needs to be typed in
full; corrections can be made by the ma-
chine. Although word processors are not
yet small enough to go to jungle or hilltop
areas where most translation takes place,
the translation teams can work with bat-
tery-powered "data capture computers"
and feed the information to a processing
center.



Morris Cridlin helps where he can

by Carl Cahill

His duties are about the same as any
other minister's—he preaches, baptizes,
gives Communion, performs marriages,

comforts the ill, and buries the dead. The
difference is the Rev. Morris Elwood Crid-
lin, 77, receives no pay for his work.

Cridlin, who is now a 12-year veteran
of the pulpit, never attended seminary but
was tutored by other priests. He served
congregations in West Virginia and Virginia
after he retired in 1971 as director of la-
bor relations in Huntington, W. Va., with
the Baltimore & Ohio and Chesapeake &
Ohio railroads.

Even before retirement, he served as a
lay reader, leading non-sacramental prayer
services in nursing homes and other such
institutions. Bishop Wilburn C. Campbell,
then Bishop of West Virginia, heard of him
and urged him to pursue the non-stipen-
diary priesthood.

After special training for a year under
two priests in Huntington, he was tested
by the diocesan standing committee and
passed his canonicals. After a year as a
deacon, he was ordained priest in 1974.

In West Virginia in those first years af-
ter ordination he traveled up to 70 miles
from home to serve churches without

priests and often made hospital visits and
officiated at funerals. Later he ran a food
pantry and clothing distribution center at
Huntington's Trinity Episcopal Church.
The pantry and clothing closet, supported
by 10 churches, were named in his honor.

When last year he moved to Richmond
to be near relatives, he began to help the
Rev. J. Fletcher Lowe, Jr., at Church of
the Holy Comforter by presiding at the
8 a.m. Eucharists. He also led services at
St. Andrew's Episcopal Church before that
congregation found a full-time rector.

"I think it's a wonderful thing," Crid-
lin says about working without pay, "but
I don't think the Church needs all non-
stipendiary priests. And reading for orders
really doesn't replace good seminary train-
ing. There is a need, though. We can help
in many situations."

Now canonically attached to the Di-
ocese of Virginia and a member of Holy
Comforter, Cridlin is ready to help any
church in the Richmond area. "All they
have to do is call me."

Carl Cahill lives in Chesapeake, Va.

Sore, Aching Feet Don't Have to be Par for the Course!



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continue making my living playing
golf..."**

*"My feet were so painful that I could barely
walk 18 holes in any tournament. Then, I
read about Feathersprings. Since I tried
everything else, I thought I might as well
give them a chance. Now that I wear Feath-
ersprings, I'm back on the tour and my feet
are absolutely pain-free! I'd recommend
them to anybody."* Jon Ebert
(Touring Golf Pro) Naples, Florida

**73% of all Americans over 18 have foot
problems.**

Anybody can develop foot problems... no matter
what your age or walk of life. A young person with
foot pain shouldn't be surprised, because there are
over 300 types of perplexing problems your feet can
develop.

Natural support breaks down and problems begin.

Each of your feet is made up of 26 bones, 56 ligaments and 38 muscles, joined
in such a way to provide springy foundation for the whole body. Foot problems
begin and multiply as soon as something happens to destroy nature's built-in
support mechanism.

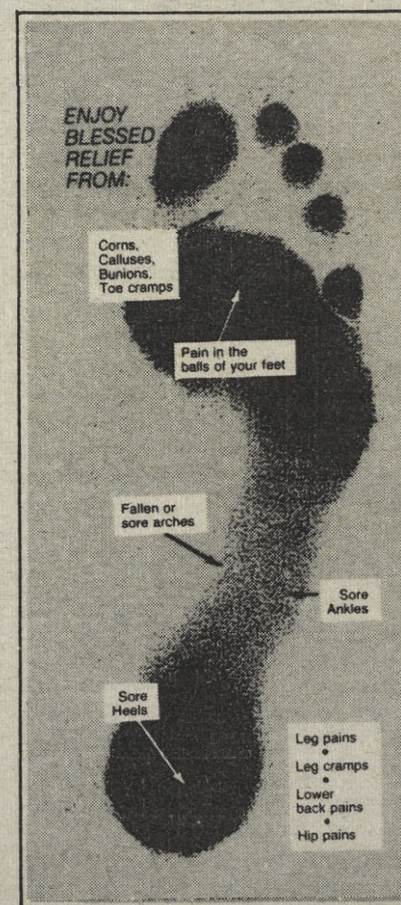
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Feathersprings have already brought instant, lasting relief to over 3,000,000
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difference they have made my feet feel—before I had
such pain when walking because I have severe callus
on both of my feet."*

M.W.R./Richmond, VA

*"I am probably one of your worst customers as
far as being difficult because of my various pecu-
liarities, but I am more than pleased and for the
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am wearing my Feathersprings and they are
everything you said they were!"*

E.G.W./Lookout Mountain, TN *



*"I want to thank you for refunding to me the full amount of what
I ordered. I admire your company for this with no strings or red tape."*
G.K.M./Warwick, R.I.

*Actual photos of customers who sent us these letters

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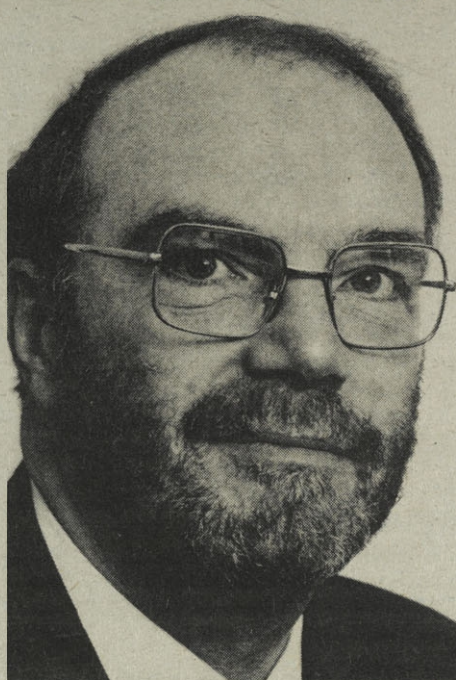
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MICHAEL BOURDEAUX



by Christopher Martin

"This call came through from the Bahamas. I was at a conference in Holland, and they said a Mr. Forker had been trying to reach me. Sounded like some Dutchman."

Not until the following Monday, when he was back at his base at Keston College on the southeastern outskirts of London, did the Rev. Michael Bourdeaux learn from the Rev. Wilbert Forker in Nassau that he had been named 1984 winner of the Templeton Prize.

The founder of the Centre for the Study of Religion and Communism joins a star-studded cast headed by Mother Teresa of Calcutta (the first winner, in 1973) and including such names as the charismatic Leon Joseph Cardinal Suenens, Dr. Billy Graham, and last year's Vermont exile, Alexander Solzhenitsyn.

With that name just before his, Michael Bourdeaux is ready for the charge that the prize somehow reflects the favors of the CIA. "Absolute nonsense," he says robustly. "Far better to see that two of the awards recognize religion in eastern Europe. And," he goes on from the comfort of teatime in his Victorian-gothic villa, "that is one of the most significant factors of our times."

Bourdeaux is no Londoner. Press him, and he will question the statement that he is the prize's first English male recipient—beaten by another Anglican, Dame Cecily Saunders, pioneer of the hospice movement. He comes from Cornwall, the far

southwest where they cross the River Tamar to Plymouth and "to England" and where his father is still an active master baker. For all his fluency in half a dozen languages (Russian, of course, and points west), an English ear still detects the Cornish burr (oh, yes, at least three R's) in this fresh-faced clergyman just turned 50.

His wife Lorna is also fluent in Russian. She recently made a telephone call to Leningrad as part of a film about Keston College made by Britain's Central Television. "Yes, it was genuine," says this attractive, intelligent young woman. "We were very lucky. One take. You can never be sure how quickly the operator will put you through." But a price had to be paid. Within a few days the man she called was picked up on the street and whisked off to a psychiatric hospital. As the film went on to report, he was released thanks to pressure and publicity from the west. You can't, they say, have too much of it.

How do Bourdeaux and his 14-year-old center see the World Council of Churches? "It's all very well, this official fraternizing. Delegations come and go—never quite sure what they achieve—but they happen, and that's something." Then he warms to his point and stresses the importance of the persecuted Church alongside the government-sanctioned official Church.

"You've read about Patriarch Pimen's requiem for Andropov. Read the transcript of the requiem for Stalin. It would make your stomach turn."

Ah then, is Bourdeaux a comrade-in-arms with the darling of the Bible smugglers, Romanian Pastor Richard Wimbrand? Sometime Bourdeaux will have to find a charitable way of answering that obvious journalist's question. For the moment his shrugs are eloquent.

Critical of the World Council of Churches' readiness, in his judgment, to bend over backward to accommodate its licensed contacts with the Churches in eastern Europe

'What do you need of me?'

For developing "one of the most crucial links in religious freedom between east and west," judges awarded Michael Bourdeaux the 1984 Templeton Foundation Prize for Progress in Religion, which carries an award of nearly \$250,000. The award was announced late in February in New York City; the prize money will be presented in England in May.

Founder of the Centre for the Study of Religion and Communism, later called Keston College, Bourdeaux devotes himself to helping Christians in the eastern bloc strengthen their faith through contacts with Christians in other nations by focusing attention on religious persecution.

A moment in Moscow 20 years ago changed his life, Bourdeaux says. He was standing beside the rubble of the Church of Sts. Peter and Paul in the Russian capital. Victims of religious oppression during the Khrushchev period stood beside him, sad and lost. In a conversation with two women who had come 700 miles to see the remains of the church, he learned they were the same two who had written him in England six months earlier to tell of persecution in the western Ukraine.

"I met them totally by chance although I am now sure it was the will of God," Bourdeaux says. "They told

me afresh of the persecutions, and I said, 'What do you need from me?' They said, 'We need you. We need someone to be our voice in the west, and you are just that person.' It was the turning point in my life."

Bourdeaux, ordained 24 years ago, is little known in England. The nature of his work, much of it undercover, has kept him out of public ecclesiastical places. Yet he is clearly known to Russian authorities who recently refused him a visa.

From Keston College in Kent, Bourdeaux travels into communist lands every year, so far nine times to Russia, 15 times elsewhere. On such trips he is often tailed by plainclothes police, and sometimes the dissidents he has visited have been arrested later, but to his delight leaders of Christian communities in Romania and Poland have invited him to visit their countries.

Bourdeaux's study of Russian at Oxford University sharpened language skills he already had from military service in the 1950's, and two degrees in theology spawned an extraordinary familiarity with religion in communist lands. In 1959 he spent a year at Moscow University as part of the first group of students Britain exchanged with the Soviet Union. "From that point on I felt a calling to serve Russian Christians," Bourdeaux says.

and on the other hand flatly denying any suggestion of being in league with Bible-smuggling forces, where does Bourdeaux feel at home?

"The British Council of Churches—now, they have been patient, thorough, and if the WCC were more like them. . . ." In his eyes, contacts such as those Archbishop of Canterbury Robert Runcie has made with the Orthodox Church in Romania mark the hard way forward.

On the mantelpiece is a photograph, taken last year in the Archbishop's London home, Lambeth Palace, of a group that includes His Grace, Solzhenitsyn, John Templeton, and Bourdeaux. He was invited to the occasion as recently as November, 1983. It was his first meeting with the Anglo-philic philanthropist who established the prize that carries his name and now, as the most munificent of its sort, makes an annual splash in the name of religion.

What will Bourdeaux do with the Templeton prize, a windfall that, at present exchange rates, is worth just over £100,000? "We've never had any money," Bourdeaux says engagingly. "Oh, the odd legacy here and unexpected bits when we needed it, but nothing of anything like this size." He has already planned to establish the money in a separate trust on behalf of the work of Keston College, but he will administer it.

"And won't you spend a penny on champagne?" Michael and Lorna catch each other's eyes and laugh. "We've opened that already, and so far we haven't had a penny."

This is the eve of his departure for New York City for the official announcement of the prize. He is no stranger to the U.S.A. In 1969 he was visiting professor at St. Bernard's Seminary in Rochester, N.Y., and then three years ago Kathryn W. Davis visiting professor in Slavic studies at Wellesley College in Massachusetts. Bourdeaux is no mere popularizer. He has a distinguished academic record with an M.A. and a B.D. from Oxford and a year's study at Moscow State University between. And none of the half dozen books he has written from *Opium of the People* (1965) to last year's *Risen Indeed* is a potboiler.

The Leap Year day announcement in New York was a preliminary. Come May, Michael Bourdeaux will follow his distinguished predecessors to be presented with the award by H.R.H. the Duke of Edinburgh in Buckingham Palace, and the following day he will be guest of honor at a ceremony in the City of London's ancient Guildhall. To quote a phrase currently in orbit, it is one heck of a step for the baker's son from Cornwall.

Christopher Martin, our London correspondent and a former broadcaster and editor, has recently been ordained in the Church of England.

JULIA MORRIS

No room for boredom

by Gloria White-Moore

At Julia Morris' back door in Texarkana, Texas, stands a tall and stately oak symbolic of the woman herself. Once a tiny, fragile sapling, this impressive tree has withstood drought and heat, storms and winds over the past 50 years. The oak was a present Julia Morris gave her husband James. Together they planted it during the Great Depression, a "trivial" thing when money for food was scarce.

Born in the hills of Alabama before the turn of the century, Julia Morris was one of six children. She arrived with red hair, a quick Irish temper, and sheer determination which stood her in good stead. Her mother died when she was 9, and her father reared the family, teaching his children to love God and respect the laws of nature, to strive to be a winner but to accept defeat with dignity.

At 87 the red hair has turned to silver,



Lessons are learned in Julia Morris' kitchen where a brightly colored candy bucket is a standard fixture.

the temper has mellowed, but the determination is strong. Despite the depression, the deaths of her only child and her husband, Julia Morris lives by her own adage, "No matter what your age, don't let boredom take root in your life—think positive."

Once a teacher in the public school system, Miss Julia is now retired but helps 30 children from kindergarten through high school keep up with their school work. Her charges are her "strugglers. In struggle land," she says, "I work with each child at his own pace and on his own level. I could talk eons about my strugglers and the joy they have brought into my life. To help build character in a child and to guide his feet toward the right direction makes it all worthwhile."

Miss Julia is a go-between, too, with children and their parents. A teenager once asked her if she thought a girl of 14 might go steady. "I don't care whether it is a girl or a boy. At 14 one should have lots of friends of both sexes," Miss Julia told the girl. "I think you should talk it over with your mother."

To which the girl replied with wide-open eyes, "But, Miss Julia, girls don't talk about things like that with their mothers!"

Julia Morris believes a mixed diet of

work, play, and religion is essential for a good life. All holidays call for special celebrations at her house, and not only her students and members of her parish, St. Mary's, come, but friends throughout the community. Her fishing pond is a favorite summer attraction for people in first or second childhood.

St. Mary's has benefited from Julia Morris' talents. Every year she knits for the churchwomen's fund. Last year these items, sold at the church's Trading Post, netted several hundred dollars for the altar guild.

When St. Mary's gave her a silver cross engraved with "honor and affection," the rector, the Rev. Michael Pullin, said, "Julia Morris continues to serve her church in a most remarkable way, . . . but the truly remarkable thing about Julia is Julia herself for she is an exuberant witness to vitality and thankfulness of life."

Julia Morris believes that an idle brain is the devil's workshop and idle hands are his tools. She says, "I am thankful that with the help of my strugglers and the Trading Post, there is no room for either idle hands or mind in my world."

Gloria White-Moore, editor of St. Mary's newsletter in Texarkana, Texas, is a free-lance writer.

Aging is not problem to solve, but an opportunity to take

by Claudia Cluff

At the time of Jesus only one person in 10 lived to be 50. Today, two-thirds of us will live well into our 80's, and 90 percent of us can expect to live past 76 years. The population over 65 is the fastest growing segment of the American population. We have not eliminated frailty and functional dependency, but older people tend to be better off—economically, socially, and educationally as well as physically—than were their ancestors.

For the majority of people, aging provides time for continued growth and self-fulfillment—to establish new roles, new relationships, new skills, and new activities. Though for many it is a time of physical vigor and intellectual capacity, most have little awareness of the opportunity and need for continuing growth, changing roles, and new functions. Most people are still unprepared to make the most of their 15-20 retirement years.

In the Church we've focused on the personal growth of the young and limited our attention to aging to those who are frail and disabled. This absence of inquiry and action robs us of an important resource as well as impoverishes those we neglect. We need to assess what this "third age" will mean for families, society, and the Church.

As life expectancy increases, marriages have the potential to last longer. Much of the Church's reflection on marriage has been done at a time when they lasted no more than 25 years; today 50 is normative. While many of us are concerned about divorce rates, we find virtually no pastoral reflections or programs for couples over 65—yet between 1975 and 1979 the divorce rate among couples in this age group was almost double that for the overall population.

Most older people are relatively active and well, but those who need some support are cared for mostly (80 percent) by families. While only 5.6 percent reside in nursing homes or other such facilities, many of them are inappropriately placed; they

could well remain in their own homes if proper support were available. For every older person in a nursing home, two or three with the same level of disability live in our communities.

The informal caregiving system of family, friends, and neighbors is in jeopardy, and older people are increasingly at risk of institutionalization. The disintegration of the nuclear family and the mobility of our society compromises the caregiving role of families. In addition, we are often discovering older children with physical limitations of their own having to care for their aged parents. Those older children who are also caregivers suffer burn-out, a primary factor in 30 percent of nursing home placements. Caregivers need support and respite, something the Church could easily provide at little cost and with minimal effort by establishing self-help/support groups for them.

For society, an older population means more political clout. Increased life expectancy and disability among the aged take an economic toll, and we can be certain that 1985 will bring intensive debate over a projected \$300 billion deficit in the Medicare program. The Church must be prepared to be an advocate for its older members on distribution of national resources for social insurance and social welfare programs.

Just as society is aging, so are our congregations. We must be increasingly careful that our parish activities are not supported at the expense of our older parishioners who are perhaps our greatest asset and resource.

While programs for basic services such as food and shelter are important, we must also pay attention to opportunities for continued growth, both personal and spiritual, and be careful that our activities don't smack of "play schools" which demean human worth. We should keep in mind that even the most frail person has a ministry which deserves an outlet.

Aging is not a problem the Church should solve. It is an opportunity the Church should capitalize on. Our parishes are rich with the experience, expertise, wisdom, and faith of older people. We must discover ways to seize this gracious gift as a blessing.

Claudia Cluff is on the staff of the Third Age Center at Fordham University and is a deacon affiliated with St. John's, New Brunswick, N.J.

DON'T FORGET AGE IN ACTION SUNDAY, MAY 6

British society opens U.S. branch

The 286-year-old British missionary society which supplied Christian literature to colonists in the New World has returned in 1984. Bishop Edward Haynsworth, executive for World Mission at the Episcopal Church Center in New York, was preacher at a special service which celebrated the opening of an American office for the Society for the Promotion of Christian Knowledge (SPCK/USA) at the University of the South, Sewanee, Tenn.

Thomas S. Tisdale, an attorney and Executive Council member from Charleston, S.C., was instrumental in establishing the SPCK branch. Tisdale met with Patrick Gilbert, SPCK's general secretary, and arranged subsequent meetings with Bishop C. FitzSimons Allison of South Carolina; Robert Ayres, vice-chancellor and president of the University of the South; and the School of Theology's Dean John Booty. Tisdale is the first chairman of SPCK/USA.

"We realized the importance for Episcopalians to participate in this worldwide effort," said Tisdale. "The promotion of Christian knowledge through literature is vital to the work of the Church." Initial efforts of SPCK/USA will include funding the development and distribution of Christian literature in Latin America and Africa. Before the new office was officially opened it had received appeals from Kenya and from Bishop Leo Frade of Honduras.

Tisdale emphasized the SPCK/USA will not compete with other U.S. groups engaged in mission but will encourage cooperation with other agencies and denominations.

Bishop Allison was celebrant at the dedication service. Bishop Furman Stough of Alabama, chancellor of the University of the South, as well as 14 board members and officers of the SPCK in England participated.

AIDS TV ADS WIDELY USED

Some 48 stations in 21 states broadcast the Episcopal Church-sponsored public service television announcement featuring Sammy Davis, Jr., and offering a hot-line number for information about Acquired Immune Deficiency Syndrome (AIDS).

Over 83 million people saw the announcement which Sonia Francis, radio and television officer at the Episcopal Church Center, said generated a lot of interest and brought "warm letters of support" from people who praised the Church's concern for AIDS victims.

Late last year Presiding Bishop John Allin, warning against "winds [of fear] together with hatred and hysteria [which] now cloud an appropriately Christian response," appealed for compassion for people suffering from AIDS and support for their friends, companions, and families. "May God give us the courage to support those suffering from AIDS and to work with those programs and persons ministering to them," he said.



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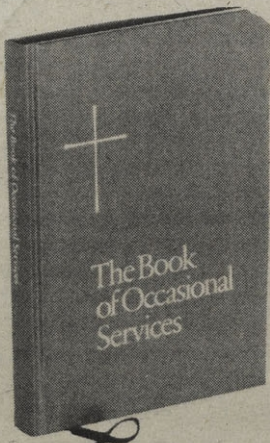
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SIMPLICITY SAMPLER

LARGE GAIN FOR SMALL CHANGE

ENTERTAINING VS HOSPITALITY

BY DARCY JAMES

I love the story of how the Queen of Sheba came to visit King Solomon. Reports of Solomon's amazing sagacity and lavish court were spreading abroad, even as far as Sheba, and the Queen decided to make the journey to Jerusalem herself—with camel-loads of spices, gold, and precious stones—"to test him with hard questions." She seems to have been confident that she could match wits with him as well as riches. But when she arrived and saw with her own eyes Solomon's acuteness, the house he had built, the food, the protocol, the servants, even the size of his burnt-offerings, Israel's court reporter observes with relish, "There was no spirit in her."

The Queen was royally entertained, for sure, with the result that she was at least temporarily deflated. Once regaining command of herself, "The half was not told me," she gushed. "Your wisdom and prosperity surpass the report which I heard." In the end, her lavish gifts to Solomon stand more as a tribute to his eminence than as a demonstration of hers.

The oriental opulence of Solomon and Sheba may be beyond our experience, but I can relate to that spirit of rivalry and likewise to the notion that wealth and wisdom are natural partners. Just think how many products promise, if we will buy them, to reveal us to the envious world as persons of distinction. The Scotch you serve and the clothes you wear are signs, we are told, of your good taste.

A third thing we have in common with Solomon is that one place in our lives where these impulses can really take over, that place we sometimes call "entertaining." I am not thinking here of vaudeville acts nor of asking a few people over to watch the election returns. I mean those social invitations which we extend not for fun, but out of a sense of obligation, saying, "We must entertain the Jameses," and feeling intense concern that the food, our family, and every detail of house and planning will be a credit to us. The word almost demands to be capitalized. We Entertain those who have Entertained us, or we do it for the sake of business or politics or our standing in the community. King Solomon was a champion at this kind of Entertaining.

But we are royalty of a different kingdom altogether, a kingdom in which the preeminent one is that One who is "last of all and servant of all." Although the Kingdom of God has plenty of feasting, our contribution to it is a modest one. All we have to do, as St. Paul says, is to "practice hospitality."

How does hospitality differ from Entertaining? Hospitality is not a performance, but a response. While Entertaining calculates who will be present and where they will sit and is undone by tardy RSVP's, hospitality invites your child's friend at the last minute to stay for supper. Entertaining can scarcely be contemplated without a full matched set of dinnerware, but hospitality easily brings out the jelly glasses, or even empty tin cans if it comes to that. Entertaining is subject to endless complication; hospitality has the simplicity of genuine warmth. Hospitality learns to slice the hot dogs so five can serve six, to add another potato to the stew, to keep the heart ready even when the house isn't. And even when guests are invited specifically for a certain occasion, won't they enjoy the warmth of hospitality more than the spectacle of Entertaining?

"Well, maybe," you say. "Simple hospitality is fine for children and old fishing buddies. But if my boss is coming or smart-looking new neighbors, what then? They will have certain expectations."

In my experience, at least half the expectations I try to live up to are in my own head, not in my guest's. And consider this: For all we know, these intimidating acquaintances are called to be children of God, too, even if they haven't yet realized it, and that makes them Family. We may as well all relax and be the King's household at play.

Take courage. Practice hospitality.

Darcy James practices hospitality in Grangeville, Idaho.

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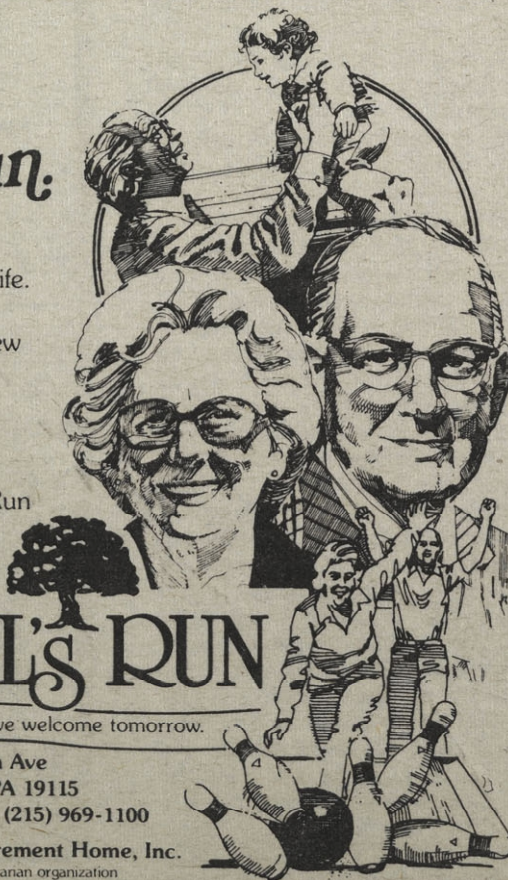
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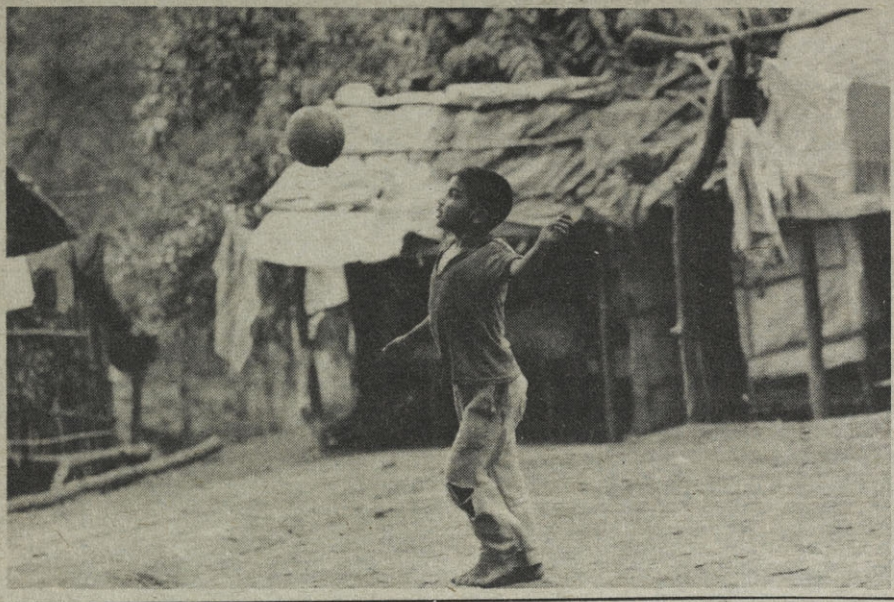


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IN HONDURAS REFUGEE CAMPS



and always the children . . .

by Roderick Sinclair

Visitors have difficulty reaching refugee camps. The trip from Tegucigalpa, the capital, to Mesa Grande took me the better part of two days.

But if you are a Salvadoran refugee, the trip is even harder. One man described his dangerous nighttime journey from El Salvador to the Honduran border: hiding from government soldiers, short of food, grieving for his dead father. It took him 18 days. Some don't survive the trip.

Some 12,000 Salvadorans live at Mesa Grande; and closer to the El Salvador border, in the camp at Colomoncagua, are at least another 8,000 refugees. The smallest refugee camp I visited, El Tesoro in the north, had 560 Guatemalans, some of whom had been there three years.

Life as a refugee is arduous. The women and the men work from daybreak to dark merely to subsist. The women sweep the floors of the *casitas*, the small patios, and the narrow passages between the shelters. They wash clothes and grind corn. The men split wood, work in the carpentry shop making beds, tables, and chairs, or in the shoe or tin shop. Some weave hammocks. Both men and women teach children and work in the nutrition centers.

The children—60 percent of the camps' inhabitants—pull at one's heartstrings. They stood in groups at the door of my cabin silently, just watching. Gradually they claimed ground, and as their courage mounted, they inched themselves into the room as I lay on my bunk writing in my journal. I watched a young boy run his fingers over the bright brass of my belt buckle which lay on the bed. Other times they would stand and look intently at my table where quite ordinary items lay. Mostly, they just watched—watched me clean my camera or my boots, watched me as I wrote or read. When asked, they whispered their names—Emilina, Maria Jose, Francisco.

The refugees are in danger even in the camps. Seventeen Guatemalans were kidnapped from El Tesoro by a Guatemalan paramilitary group dressed in Honduran uniforms, apparently with the cooperation of the Honduran authorities. The refugees were taken to a Honduran battalion command post and brutally treated. The U.N. protection officer and others tried to save the refugees from capture by wrapping arms around them, but they were unsuccessful. She and her husband followed the military trucks to the command post and to the prison where she brought them meals. As a result of her presence, the U.N. arranged for the safe transportation of these refugees and their families to freedom in Bolivia.

On a daily basis my time spent in the refugee camps had few political overtones except for a meeting with the refugee committee at El Tesoro. These refugees described their lives in Guatemala and the conflict that caused them to become refugees. They asked us to carry back the



message that the U.S. administration should stop the flow of military arms to Central America. The paramilitary groups also receive the arms and are uncontrollable, they said. The civilian death toll mounts, and the only security is to flee.

A chief source of strength in the refugee camps is the permanent international community of doctors, nutritionists, and educators. They are a committed and durable group, a type of mini-United Nations with doctors and nurses from France, from Doctors Without Borders; nutritionists from California; teachers from Spain; a Roman Catholic priest from Germany; Menonites in charge of construction from the U.S. and Honduras; and Caritas workers from Honduras.

Worship was another source of strength. On Sunday morning the refugees packed into a hot, metal-roofed building and began the weekly liturgy. A *delgado de la palabra*, a delegate of the word, preached the sermon, and Padre Gerardo, the German priest, celebrated Mass. Guitars—some with missing strings—were homemade, but the music touched the deepest human hopes as we sang of God's caring love for His people. "Beautiful are the mountains and majestic is the sea, . . . but much more beautiful and of greater depth is the love of God."

The two weeks I spent in the camps seemed much longer, and I was eager to go home. I had no difficulty. I just had to produce my U.S. passport for the Honduran soldier at the roadblock at the gate.

But for the refugees, leaving would be as difficult as entering. A thousand roadblocks stand in the way of their return to a normal life in Chaletenango or Morazan. My silent promise was I would be one more voice pleading and pressing for peace and decency in their ravaged land.

Roderick D. Sinclair, an Episcopal priest, is chaplain of Hollins College in Virginia. He went to Honduras under sponsorship of the American Friends Service Committee.

About John Wheeler who was instrumental in the building of the Vietnam Veterans Memorial; the Vigil of Names at Washington Cathedral; and about John Wheeler's stirring testament to the spirit of the Vietnam generation:

Resolved, the House of

Deputies concurring, that the 67th General Convention of the Episcopal Church recommend that a ministry of reconciliation be carried to the nation through the Dioceses and Parishes of the Episcopal Church within the United States of America, urging Parishes and Missions to sponsor public forums in their communities in which persons of varying war experiences and views can meet, talk, pray and offer to God the personal and generational wounds of the war in Vietnam, and be it further

Resolved, that the first step in this effort be to designate Sunday, November 14, 1982, as a day of special remembrance of all Americans who served in the Vietnam war, and as a day of prayer for reconciliation of these divisions in our nation served by that war.

Rt. Rev.

John T. Walker

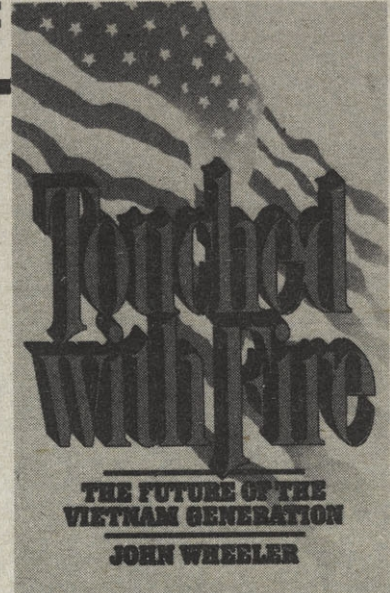
Bishop of Washington

"Since becoming Bishop of Washington no single event in the life of this Cathedral has been more moving or more exemplary of the Cathedral's national role than the forum on the Vietnam Reconciliation and the Vigil, the Memorial Dedication and the events surrounding it. Hearing the thousands of names read aloud in the Cathedral and meeting so many who had come from great distances: mothers and fathers, widows, sons who had never known their fathers, sisters, brothers and friends. There was in those moments a profound unity and the impact on me was deep and eternal. My faith was strengthened and the certainty of God's healing love was demonstrated."

Rt. Rev. Paul Moore

Bishop of New York

"I learned a great deal from (Theological Reflections upon the Vietnam War) and was once more deeply moved by the particular situations of the veterans, as well as their symbolic role in the evolution of the spirit of the United States."



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and Tom Hayden

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James Fallows,

Author, *National Defense*

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Elliot Richardson

former Attorney General

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Stanley Karnow,

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WITH MUSCLE AND FAITH FAULTON HODGE BROUGHT LIFE AND ART TO GLENDALE SPRINGS

by James Dodson

When I met Faulton Hodge of North Carolina, he was dressed in faded dungarees and a heavy down work jacket. With his quick smile and easy manner, he looked like a country-music singer.

I'd first heard of him from an old apple grower and ex-moonshiner who described Hodge as a "right funny little feller for a preacher. Hear he's got some unusual pitchers in his churches over yonder on the mountain. I never met the man myself, but you hear about him all over the place. Yes, you do."

We met for lunch at the mission house at Glendale Springs, a town no bigger than the hips on a snake. Hodge gave an unusually chatty grace in which he blessed everything in sight—the meal, the people eating the meal, the intimate warmth of the house around us, even the miserable day outside.

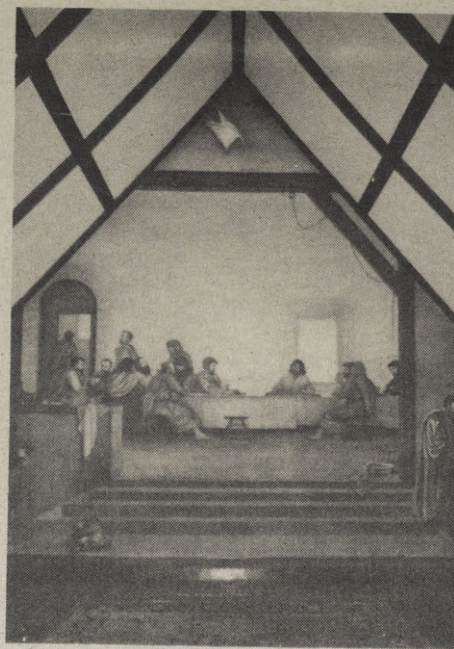
Afterward he took me through the handsome building where I saw watercolors and oils done by local artists, homemade furniture, shelves containing pottery of every stripe and design, handcrafted baskets—all for sale.

Across the road, in Holy Trinity Church, I stared in awe at a fresco, "The Last Supper," done by a North Carolina artist named Ben Long. Then Hodge drove me down the mountain to tiny Beaver Creek where at his second mission church, St. Mary's, I saw Long's "Mary, Great with Child," "The Mystery of Faith," and "John the Baptist."

A decade ago, Holy Trinity sat abandoned while St. Mary's barely clung to life. Yet last year they had about 300 regular communicants and almost 200,000 tourists wandered through their doors to gaze at the frescoes and hear Hodge's account of their birth.

The story begins with Hodge himself. Born to a rural family outside Rutherfordton, N.C., he went away—to college, to Europe, to graduate school at Yale, to a job in the garment industry in New York City. He led a comfortable life, but "something was definitely missing."

One night he attended a prayer meeting. "I was a Christian. I'd been raised a devout Episcopalian back in the country,



but this was the sort of event where people placed hands on one another. It just wasn't my style." Something happened, however. "I gradually began to fill up inside, the empty places, I mean. Slowly I became strangely warm."

Within six months, at age 36, Hodge entered General Theological Seminary. Three years later, in 1970, he was ordained and assigned to the Cathedral of St. John the Divine in New York City.

When Hodge learned he was to return to North Carolina to take a post that hadn't had a regular priest for nearly 50 years, he was both enthusiastic and terrified. "I'd inherited two tiny churches. St. Mary's at Beaver Creek had 13 communicants and held services only when a circuit-riding priest came through. The church at Glendale Springs was in physical as well as spiritual ruin; an entire chancel wall was down, and snakes and starlings lived in the mission house."

And Bishop William Weinbauer had given him only the barest instructions: "Get the church in Beaver Creek going again and do it without asking for money."

In July, 1972, Faulton Hodge rode his Yamaha 175 Trailbike into Beaver Creek to become "rector for all Episcopal souls for Ashe and Alleghany Counties." He had little more than the dusty clothes on his back and a peculiar kind of optimism.

He took a small apartment in nearby West Jefferson and commuted daily to Beaver Creek to put God's small mountain house in order. He had no priest's vestments, no altar candles, no processional cross, no Prayer Books, no Hymnals.

Hodge suggested that the tiny congregation turn to the hills for inspiration. A parishioner fashioned a processional cross of a piece of walnut and a curtain rod; tin cans on poles held processional candles; Hodge sewed his own vestments out of draperies and an auditorium curtain. The

bishop donated 15 Hymnals.

Changes in the Church's liturgy allowed a simpler style of worship. Sunday services tended to be long and noisy with lots of hymns and pauses to lay communal hands on and offer blessings to the sick, the elderly, the young, the married, and pregnant women.

Hodge began visiting the mountain sick and shut-in; he initiated food-delivery and



visitation programs among St. Mary's few regular parishioners and held all-night prayer vigils when asked. By the end of his first year he had attracted 140 full-time parishioners.

Then Hodge was introduced to Ben Long, who had studied fresco painting in Italy and worked on some of the most important religious shrines in Europe. Long wanted to do a fresco in a church in North Carolina—for free. Hodge, who wasn't too clear what a fresco was, had a church. The men discussed a possible rendering of the Virgin Mary for the church at Beaver Creek.

"Then one day," said Hodge, "he called me and said, 'Come look.' I drove over and saw he had sketched a life-sized Mary, great with child, on a garage wall. I got deep chills of pure joy inside." With no money and only the help of a couple of student assistants, Long began work.

The rumor mills churned. "One Presby-

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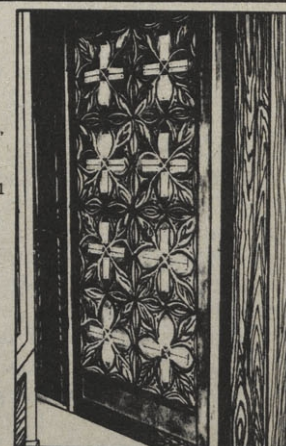


The Reverend
A. Edward Sellers, Jr.,
Rector
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"The Columbarium fits in the space previously used as a door. We continue to receive compliments on the attractive design of the columbarium. Many people are surprised to see Ashes housed inside the church itself. However, once they consider the idea, they are enthusiastic about this means of containing the Ashes in such an attractive way inside the church itself."

We had thought some people might be offended when they saw the columbarium installed. However, that has not been the case at all. Most people are impressed by its attractive design and only then do they inquire about its purpose.

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An unused door, 2'6" wide x 6'9" high now houses a 32 niche columbarium, 4 niches 2'6" wide by 8 niches 5'0" high in an old country church, shown on lower left.

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When he arrived snakes and starlings lived in the mission house.

terian minister told his flock we were putting a picture of a naked woman on our wall," Hodge laughed. "He instructed the children to stay away from that evil painting, probably the best thing he could have done. They came in droves after that."

So did the press. And Hodge received thousands of letters. The response was so great that Long and Hodge agreed on two more frescoes, "John the Baptist" and the serene "Mystery of Faith." For his work at Beaver Creek and in Europe, Long won the prestigious Leonardo da Vinci International Art Award.

At Glendale Springs, 12 miles away, however, Holy Trinity Church and the mission house were, said one local, "about two good stiff winds away from falling down." Hodge favored razing the church and selling the land, but Long wanted to put a fresco of the Last Supper on the chancel wall.

Hodge went to look at the church and pray. "Then a car pulled up, and an older man and his wife got out. The man asked what I was doing. I said I was the preacher and was thinking about tearing down the church because I didn't have enough money to repair the wall. He asked how much. I pulled a figure out of the air—\$1,500—and he took out his checkbook and wrote a check for most of that; his wife gave me the rest. The man's mother attended Holy Trinity as a child."

Restoration of the church and mission house began late in 1978, and by the following summer 20 artists—American and foreign—had arrived to help Long, who drew his models from the surrounding community, painting Hodge into the fresco as a servant.

Hodge, who had spent \$1,400 on repairs and the final \$100 on paints, now had to house and feed the artists, their families, and pets. "I frankly had no idea what we would do. We just had faith," he said. He housed the artists in the uncompleted mission house, in tents, in tool sheds, and in a local warehouse; one woman and her dog

slept in the back of a covered pickup truck. And he fed them donated food.

Many of the people who had initially feared him now helped him. "A local farmer brought corn and bushels of tomatoes and zucchini. Another gave us 200 dozen eggs. A local Baptist church offered to feed us one night. The word got out, and offers came from everywhere. As a competition of sorts developed, the food got better and better. Someone placed a crock by the front door of the church, and visitors started to put money in it."

By summer's end, the coins in the crock amounted to almost \$30,000 and covered costs of the final restoration to the church and completion of the mission house. It also enabled Hodge to expand his ministry, to bring physically and mentally impaired children to the mission house for long weekends, to promote the work of native artists and musicians by turning the house into a seasonal art gallery and using the churches for Sunday afternoon per-



PUTTING IT ON TAPE: Members of a crew from the Episcopal Radio-TV Foundation made a television film, *Renaissance in Ashe County*, written, produced, and directed by Arden Moser. It is now available for rental on VHS and 3/4-inch videotape for \$45 from the Foundation at 3379 Peachtree Rd., N.E., Atlanta, Ga. 30326. During Easter week a CBS network television crew taped a story scheduled for national broadcast in May. The scene shown is at the baptismal pool.

formances by touring actors and musicians.

Such innovations meant a boom in the local economy. "The positive impact would be impossible to calculate accurately," Rex Daugherty of the Ashe County Chamber of Commerce said. "People have come in droves to see Hodge and his churches and to be a part of what goes on up there. I don't think there's anyone in the county who hasn't benefited."

The religious year is a joyful cycle on the mountain. At Easter, 2,000 people (tourists and parishioners) assemble on the slopes outside Holy Trinity at sunrise and

children bearing balsam boughs emerge singing from the woods. In mid-summer, the congregation assembles on makeshift rafts and inner tubes and holds Communion and celebration on the New River. At Christmas, children gather to weave garlands and make wreaths and then venture into the hills to sing Christmas carols to the shut-ins and carry food baskets to the mountain poor. And Hodge is always in the middle of the joyful noise.

Bishop Weinbauer says: "When you consider what Faulton Hodge has accomplished up there in 10 years, you realize it is nothing short of a miracle. The thing that distinguishes his ministry is his marvelous ability to reach out and embrace all segments of that diverse and sometimes closed mountain culture. He is the closest thing I have seen to a genuine Franciscan spirit."

James Dodson, a native of North Carolina, is a free-lance writer who is at work on his first novel, *Union Grove*, to be published by Harper & Row.

Seabury Press sold

Continued from page 3

strengthens our impact as publishers of religious books." He said the Seabury purchase will help Winston expand: "We project over 50 new titles for 1984 with an increase to 60 titles per year in the near future."

Seabury Press began in 1951 as an agency of the Episcopal Church's Department of Christian Education and published the Seabury curriculum and the Church's Teaching Series. It later expanded into children's books and religious, academic, and more general lines. Although for many years one of the nation's top 50 publishers, Seabury needed financial help and received Executive Council loans. Last November, Council decided annual deficits of \$250,000 were too heavy to bear and ceased publishing. Proceeds from the sale are expected to repay the outstanding loans.

Winston's parent company, CBS, produces computer software, records, and motion pictures in addition to network and cable television and books and magazines.

Not Winston's resources, but its personal attention to authors pleases Episcopal priest, author, and educator John H. Westerhoff, who said he is "delighted with the merger." He enjoyed working with Winston on a book in the past although "Seabury has been family to me."

Three Seabury trustees—Bishop Alexander Stewart, Deborah Wiley, and Matthew Costigan—handled the termination process. Stewart expressed pleasure at concluding the sale which he says will produce "the finest religious publisher in America today."

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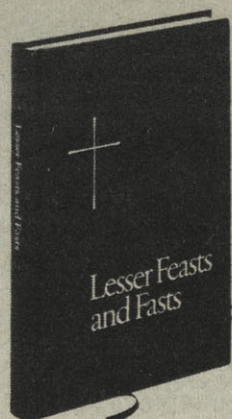
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IN FITCHBURG, MASS.

Our Father's House finds a home

by Fay H. Nilsen

Four-year-old Andy Van Hazinga, the youngest volunteer, held the light to guide the small group which emerged, faces smudged with dirt, from the dank and dusty stairwell one cold Saturday morning to announce, "Three more people working half an hour each will clean out the rest of the debris from the cellar."

For a year various congregations around Fitchburg, Mass., had been feeding hungry people at Our Father's Table, located in the Guild Hall of Christ Episcopal Church, to which 100 people came to Saturday breakfast and Tuesday dinner. The feeding enlarged to Thursday dinner and a Thanksgiving and Christmas Day feast.

Church groups and private citizens helped support Our Father's Table, and as the feeding progressed, those who ran the program began to see people with emotional problems, families who had no homes, and transients searching for some nebulous goal. The sponsors of the feeding program wanted a place to shelter these people and proceeded toward their own goal with prayer and the same dispatch with which they had begun the feeding. As one had said, "We don't want committee meetings. We want to feed hungry people." So with the shelter.

The search for a property had some false beginnings with one building disappearing into the legal mumbo jumbo of bureaucracy, but one Saturday morning late in December, Willard Shattuck, III, a local attorney and Christ Church member, burst into a meeting of Our Father's Table volunteers to announce, "We have a house! Praise God! We have a house!"

A three-story apartment block with 18 rooms, an unfinished attic, and a cellar had been taken over by the city for back taxes, but Shattuck approached the owner, who willingly assigned the title to the corporation fittingly named Our Father's House.

Centrally located on the lower end of Fitchburg, the building is structurally sound although repairs and renovations are necessary. With an eye for potential and the

ability to see beyond the crumbling wall-board, peeling paint, missing floor moldings, fallen ceilings, and cracked windowpanes, Our Father's House volunteers prayed and worked.

Plumbing, a new boiler, electrical work, torching lead-painted woodwork, tearing down partitions, gutting the kitchen and bathroom all loomed ahead, and the awe-filled voice of the previous owner was heard echoing throughout the rooms, "Do you know how much this will cost? Where will you get the money?"

"The Lord will provide us with whatever we need," was the answer.

In the first few weeks donations included beds and mattresses, a furnace, three complete sets of bathroom fixtures, a full kitchen, washing machine, odd furniture, fabric for draperies, paneling, and the much-needed volunteer labor—licensed electricians and plumbers among them. Many people spend three or four hours a week helping to scrape paint, clean, pound nails; some bring coffee or donate garbage bags, light bulbs, nails, a broom.

Groups have adopted Our Father's House, sending volunteers, cash, or materials. Perhaps a stranger is being helped today, but tomorrow the person may be a friend or neighbor.

Now that the house is a tangible reality and the work has begun in earnest, the prayer doesn't end. The feeding program and the house have no government funding. Instead, both ventures are steps in faith with total dependence on the providence of God for all things.

The people of Fitchburg have heard the call. They see the light of Christ in the faces of the many who have answered. Thanks be to God.

Fay Nilsen, who lives in Fitchburg, last wrote for us about a renewal weekend there.

SPEAK SPANISH

For the second year the Episcopal Camp and Conference Center (ECCO) Oakhurst, Calif., in the Diocese of San Joaquin, will offer a Speak Spanish Seminar from June 17 to June 29.

For information or registration write the Speak Spanish Seminar, Episcopal Camp and Conference Center-Oakhurst, Diocese of San Joaquin, 4159 E. Dakota Ave., Fresno, Calif. 93726 or call (209) 227-6727.



The Oberammergau Passion Play celebrates its 350th year of production this year. Begun as a celebration by grateful townspeople because theirs was the only village in the German Alps spared from the black plague in the 1500's, the Passion Play is performed every 10 years. This year's actors include two sets of Jesus and Mary, below, left to right, Max Jablonka, Theresia Fellner, Rudolph Zwink, and Ursula Burkhart. This celebration, which runs from mid-May to mid-October, attracts audiences from all over the world.

German Information Center Photos



Mission Information

BY ONELL A. SOTO

A youth convention in Brasil is requesting the Church's authorities to change the name "Episcopal" to "Anglican" for the official name of the Church in Brasil. The reasons: "Episcopal" implies a relationship only with the Episcopal Church in the U.S.A. and not with other parts of the Anglican Communion; the people don't readily understand the word; it relates only to one of the three orders, and not to the whole Body of Christ; in schools, people learn about Anglican history without any relation to the Episcopal Church in Brasil; the Roman Catholic Church and other Churches use the term to signify any "meeting of bishops"; the census takers are always confused when the word "Episcopalian" is used. Something to think about!

Do you think evangelicals are *only* concerned with the salvation of the soul? Hear what Anglican **John Stott**, a popular speaker at many evangelical gatherings, has to say: "The Christian mission, like Christ's, is a mission of compassionate service. True, man's most fundamental need is salvation through the death and resurrection of Jesus. Nothing is more liberating, nothing more humanizing, than an experience of forgiveness, reconciliation to God, and new birth. But this is not man's only need. Authentic Christian compassion forbids us to turn a blind eye to any human need. If Jesus did not restrict His mission to the preaching of the Gospel, or even to dying for our sins and rising again in order that there might be a Gospel to preach, then we have no right to limit our mission to evangelism alone."

Did you know that since 1940, when it was established, the **Presiding Bishop's Fund for World Relief** has helped resettle in the U.S.A. nearly 65,000 refugees and displaced persons? In addition, the Fund has assisted countless thousands of other refugees and migrants both in the U.S.A. and overseas. Christian ministry is, among many things, caring for others.

Anglicanos, a new 16-page quarterly mission newsletter in Spanish, is being published by the Mission Information Office at the Episcopal Church Center in New York City. The second issue is in circu-

lation. If you can read Cervantes' language, drop me a line and I shall be happy to send you the two issues.

The "impossible task?" Maybe. But the goal of the **World Mission** unit at the Episcopal Church Center is: "To work in partnership among dioceses of the Episcopal Church, with Anglican Provinces and regional Councils, other Churches in full communion, and Churches in ecumenical relationship, assisting the Church in each place to proclaim the Gospel of reconciliation through prayer, worship, service, and evangelism, promoting justice, peace, and love in the world."

I hope many of you will make an effort to attend the World Mission Conference which will take place at the University of the South, **Sewanee, Tenn.**, June 12-16. The keynote speaker will be former British Prime Minister **Edward Heath**. Other outstanding people in the field will also be present. In a time when the nations of the world are spending so much money on armaments, we Christians need to know that development is an integral part of our commitment to mission. Contact your diocesan office for more details.

The Episcopal Church in **Cuba** is planning to hold its first Partners in Mission Consultation this September. The meeting was supposed to have taken place in March, but it had to be canceled because the partners from Canada, England, and the U.S.A. did not receive their visas to travel to Cuba.

Canon **Howard J. Hammerton** wrote recently in the *Yorkshire Post* in England: "How to insult a Christian twice over? First, tell him (and it is the truth) that aid to developing countries will benefit us by enabling them to buy our manufactures; second, tell him (and this is true, too) that the present imbalance between the haves and the have-nots is a serious threat to world peace. These are insults because if a Christian needs either a bribe or a threat before he will help the millions in the world (at least 800 million of them) who are below subsistence level, he has not begun to understand the implications of Christian love."

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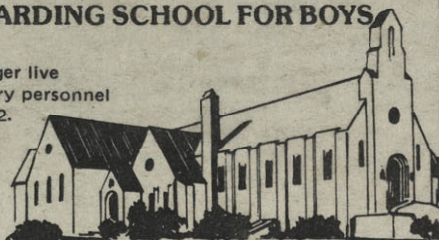
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Have You Heard

TOPPED, BY GOSH

Several issues ago we asked if anyone could top Alan Dewees' 73-year stint as a choir member. Several of you could! Dolores M. Strock of Hancock, Md., told us about Reta C. McKinley who has spent 75 years with the choir of St. Thomas', Hancock, but who is looking forward to retiring on August 5, her 89th birthday. Judge Hugh R. Jones wrote us from Utica, N.Y., that St. Stephen's in New Hartford has already honored Corinne A. Palmer's 75th anniversary in the choir. From Darby, Pa., Marion L. Pugh sent word of a coffee hour at All Saints' to honor Helen Charles, Mary Gustin, Mabel Maisch, Alice Tiffany, and Maris Fox. Although they are not choir members, they have a notable record—all confirmed over 70 years ago in that parish, they remain active members.

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The title of the event really explains itself. In this money-raising suggestion from the Church Periodical Club (CPC), the whole parish can be involved. The CPC offers suggestions for success, such as choosing a date well in advance, perhaps in conjunction with your town's tourist season; seeking an attractive setting for the event; providing refreshments; using every book-related angle possible for publicity. Proceeds, large or small, should be divided between local, diocesan, and national CPC work. Episcopalians love books. And bargains!

A COFFEE TABLE NUKE?

A Colorado ceramic artist, Barbara Donachy, has made miniature clay models of the U.S. nuclear arsenal, the *Wall Street Journal* reports. Her 35,000-piece collection of missiles, submarines, bombers, and 30,000 tiny nuclear warheads is for sale. They cost buyers \$1 for every \$1 million that the government pays for the real thing: a miniature ceramic warhead costs \$4, and a Trident submarine model costs \$24,000. Now for the person who has everything, a real piece of the arms race!

STRETCHING EXERCISES

We would be the last to deny that lay ministry comes in many forms, but we had to stretch our definition when we received an announcement of a new “outreach ministry” practiced by two Chicago-area women who are franchising a Christian aerobics program called

“Heavenly Bodies.” Their exercise routines are done to the sounds of contemporary Christian music, and participants receive a publication called *Angel Food* with “recipes for Christian living.”

IN THE SPOTLIGHT

Thelma Gibson, wife of the late Rev. Theodore Gibson of Miami, Fla., is the founder of the Women's Chamber of Commerce of South Florida, serving black, Hispanic, and white women in the Miami area. . . . Dr. Gerhard Linz has been named a Distinguished Professor by the Georgia State University Alumni Association. . . . Canon Paul Saunders will retire from the staff of the Diocese of the Rio Grande in July. . . . Episcopalians Ruth Carter and Ruth Stimack—Colorado's only female chief probation officer and a corporate executive, respectively—were singled out as two of the 10 most influential women in Canon City, Colo. . . .

We have received word of the deaths of two active Episcopalians, Olive R. Goldman of the Diocese of Springfield, once a member of the Committee for the Marshall Plan, and Harold C. Barlow, a publisher and the Barlow of Morehouse-Barlow Company. . . . Sheldon Crocker is a new member of the Texas Conference of Churches' board of directors. . . . Teresa Danley received the 1984 Absalom Jones Memorial Award from the Union of Black Episcopalians. . . . The Rev. Norman J. Amps is the new Canterbury House chaplain at Southern Methodist University. . . . Dr. Victor Marshall gave the invocation for the opening of the New York State Senate in February. . . .

On July 1, the Rev. Nathan Baxter will become chaplain at St. Paul's College, Lawrenceville, Va. . . . U.S. Senator John Danforth, an Episcopal priest, will be the commencement speaker at Austin Presbyterian Theological Seminary. . . . The Rev. John G. B. Andrew will be the featured speaker at the 168th annual meeting of the American Bible Society. . . . Dutch Reformed pastor Coenraad Boerma will become World Council of Churches' communications director in May, succeeding the Rev. John Bluck, an Anglican, who is returning to his native New Zealand. . . .

Dr. Paul Callaway, former organist-choirmaster at Washington Cathedral and founder of the Cathedral Choral Society, will retire as the Society's director at the end of the current season. . . . Director Ann Jones led the 2-year-old dance troupe of St. Paul's College to an invitational performance in Washington, D.C. . . . The Rev. Clarence Butler of Hobart College has received a grant from the German Academic Exchange Service for a summer of research in Marburg, Germany. . . . Guy F. Lytle will join the Church Divinity School of the Pacific faculty. . . . Bishop C. Alfred Voegeli, former Missionary Bishop of Haiti, died in Brooklyn, N.Y., in March. . . . The Most Rev. Arthur Kratz, Primate of Brasil, died at age 62 in Porto Alegre.

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